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THE SOCIAL TREND IN INTERPRETATION: ITS ORIGIN, FEATURES, AND FUTURE

Dr. Ali Omar Salem Balagem¹, Norfadelah Binti Nordin² (Head Of Department (Dakwah), Ainuddin Bin Kamaruddin³, Saleha Mohammed Abdulhak Al⁴

¹Sultan Abdul Halim Mu'adzam Shah International Islamic University (UniSHAMS), Malaysia.

²Pahang Islamic University College Sultan Ahmad Shah (KUIPSAS), Malaysia

³(Lecturer in Islamic Studies (Dakwah), Pahang Islamic University College Sultan Ahmad Shah(KUIPSAS), Malaysia

⁴Matari, Sultan Abdul Halim Mu'adzam Shah International Islamic University (UniSHAMS), Malaysia.

¹aliomar@unishams.edu.my , ²norfadelah@kuipsas.edu.my, ³ainuddin@kuipsas.edu.my,

⁴salehamuhamed@unishams.edu.my

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Abstract :

The Noble Qur'an is the book of Allah Almighty well defined, its wonders do not expire and no one have covered comprehensively its interpretation. Interpretations varied and the sayings of the commentators varied in its explanation. In addition, the more scholars specialized in contemplation and research; many trends emerged from the aspects of its interpretation. Therefore, there were many schools of interpretation and directions. In addition, directions of interpretation, which the researcher believes, is that it needs further study and investigation of the social trend in interpretation. due to its lack of pioneers, and the scattering of its topics among other directions of interpretation, with its importance and the depth of the link between the verses of the Noble Qur'an and social sciences and the extent of its contact and treatment of ethics, behavior and community issues.

This research includes an explanation of the term social trend in exegesis, its stages of its inception, its most prominent founders, pioneers, and advocates for adopting it as a new and realistic approach to interpreting the Qur'an. It also includes the definition of some features and manifestations that distinguish this theme of interpretation from others, and the research concludes with a statement of the need for this interpretation approach, now and in the future.

Introduction:

The Qur'an was revealed to the Prophet Muhammad, may Allah bless him and grant him peace, in a clear fluent Arabic language. Then, his companions received it from him, memorized him, managed it and understood it. In addition, Muhammad, May Allah bless him and grant him peace, used to explain to them some verses on the way of interpreting the Qur'an by the Qur'an. He might explain to them some meanings or make them understand some verses through his words and actions. Which is included in the way of interpreting the Qur'an with the Sunnah.

The Companions, May Allah be pleased with them, transmitted the interpretation of the narration to those after them. In their era, exegetical schools became famous, which were the core and nucleus of the diversity in the interpretive trends that appeared during the stages of the emergence and development of interpretation.

In addition, after that the era of the followers (Tabiee and others who came after them) arrived, and writing on exegesis flourished. Indeed, many branches and types of the sciences of the Qur'an appeared, related to interpretation, its methods and trends.

Then approaches to interpretation developed in the later ages, and new and diverse trends of interpretations of the Qur'an emerged, such as scientific, legislative, behavioral, educational, social, and targeted interpretation, and other types and trends, which became separate and independent by their own rules, foundations and features.

Research problem:

There have been many approaches and trends of interpretation in the present era. Some of them mixed with others in some of what calls for research and investigation of the features and principles of each type, defining their terminology and methods, and explaining their validity and correctness from their invalidity and weakness. This research traces the social trend in interpretation as part of the solutions to this problem.

Research questions:

What is meant by social orientation in the interpretation? How did it originate and develop?

What are the features and phenomena of social tendency in interpretation?

What is the need for social interpretations, now and in the future?

Research aims:

- Defining the interest of the social trend in interpretation, its history of origin and development.
- Explaining the features of the social trend in interpretation.
- Explaining the need for social interpretations in the present and in the future.

Limits of research and methodology:

This research is limited to the study of books of contemporary exegesis and studies of Islamic social thought. It is based on the descriptive inductive approach, whereby the researcher follows these studies and interpretations and derives from them the most prominent features of social interpretation in them.

This research is organized into the following three demands:

The first topic: the term social trend in interpretation, its origin, and its pioneers.

The term social trend in interpretation is a new term. Therefore, the scholars' opinions varied in determining it to be a comprehensive collection of everything related to this term, preventing it from interfering with and mixing with other types of interpretation. Among those definitions of the term social trend in interpretation are the following:

Manna' Al-Qattan (2000) defined it as; "The disclosure of the foundations of social life and principles of legislation contained in the Noble Qur'an."

Al-Dhahabi (2000) defined it as; the modern literary theme, which deals with the processing of Qur'anic texts as a treatment based on showing the points of accuracy in Qur'anic expression. Then, the meanings are formulated that the Qur'an aims at are in an interesting style. Then the Qur'anic text is applied to what is in the world from the norms and standard of society and urban systems. The link is close between the literary trend and the social trend in interpretation, because the general concept of literature is synonymous with commitment to good behavior and morals in human being and societies.

Al-Sharqawi also defined it (1979) as; the multiple attempts of the interpreter, during which he tries to draw ideals for the society in which he lives and to derive meaningful meanings. Through his long standing at the verses of an ethical and social nature, and linking them with what is prevalent in society to diagnose the disease and prescribe a cure ...,

Alternatively, it is an attempt to find a harmony between the Qur'anic text and the requirements of the modern era in various fields, especially the issues of Islamic civilization, politics and social reform.

From the above definitions, it is clear that the social trend in interpretation: one of the theme of objective interpretation is concerned with the study of verses that relate to sociology, components of society, etiquette, and relationships between people.

Origin and development of social trend in interpretation:

The social trend in exegesis, like other exegetical approaches and trends, begins with signs in the compliments of the commentators' words. Then it becomes independent with special studies, which soon develops into a special term and an independent science. It has its own discussions, topics, conditions, rules, and regulations that are distinguished from others.

The early beginnings of the social trend in exegesis were present with the movement of renaissance and religious reform, and with the development of objective interpretation of the Qur'an and its emergence as a new type of interpretation specialized in studying the topics of the Holy Qur'an. Moreover, the search for his instructions and directions and linking them to reality.

Then studies followed in this trend at the level of authorship and university scientific research, taking this approach a new way of interpreting the Qur'an, contemplating it and devising what relates to the realities of people, their problems and their lives. In addition, presenting it in the form of a new approach and direction for interpreting the Qur'an and showing its validity for every time and place.

The founders and pioneers of the social trend in interpretation:

Among the founders of this trend of interpretation, its pioneers, its advocate. Dr. Muhammad Abdullah Daraz (2005) in his book: *The Great News (النبا العظيم)* where he says: "Let us consider in the study of these three aspects of the Qur'anic miracle: I mean the linguistic miracle aspect, the scientific miracle aspect, and the civilized social reform miracle aspect. Sociopathic. "

Among them: Muḥammad 'Abduh and his student Muhammad Rashid Rada. It is apparent that their approach to the interpretation in book "تفسير المنار". Sayyid Qutb in the interpretation of "في ظلال القرآن". Muhammad Mustafa al-Maraghi, Muhammad Azza Darwaza in "الدستور القرآني" (Al-Qattan, 2000). Muhammad Abu Zahra in the interpretation of "زهرة التفاسير". Mahmoud Shaltout in his interpretation, "تفسير القرآن الكريم". Amin al-Khauili in his book "من هدي القرآن", and Dr. Wahba Al-Zuhaili in "التفسير المنير", whose methodology is to specify at the end of each passage what the verses guide in the jurisprudence of life, and others (interpreters) who tried to link the Qur'anic text with the human reality.

The second topic: features of social trend in interpretation:

The social trend in exegesis, like other types of interpretation, has features and aspects that distinguish it from other types of interpretation.

After tracking many contemporary tafsir books and the writings of the pioneers of this trend, a set of features of the social trend appeared in interpretation, of which we will mention, as a summary, the following:

First:

The social dimension is followed in the objectives of the Surahs (Abu Zahra, 1987) and the guidance of the verses, so the interpreter in this direction makes an effort to search for the contents and social dimensions in the purposes of the Surahs and its verses, and to explain its goals appropriate to those social aspects.

Second:

A social study of the verses of faith in Allah and the Messengers and books, with an explanation of their relationship to social reform. That is through explaining the wisdom of those verses and their effect on increasing faith and piety leading to change and psychological, behavioral and societal reform.

Third:

Deduction and digression in interpreting the verses related to human, family and societal change and reform. This is because these verses are the goal and goal of the interpreter in this direction, and these verses intended to deduce everything related to guidance, people and society.

Fourth:

Directing verses of hospitality and honor and divine grace and Quranic stories to achieve the social goal. Honoring and gracing is a catalyst for souls to receive guidance, carry out assignments, and achieve change. In addition, the Quranic stories are past historical experiences that the social interpreter can benefit from in diagnosing reality and anticipating the future with past events and lessons.

Fifth:

Paying Attention to explaining the social causes and reasons for the legal rulings. In addition, stating that it is one of the means of self and society reform. The social interpreter is interested in the same way the Qur'an is concerned with focusing on piety when studying the rulings on transactions, marriage, divorce, and others.

Sixth:

Making comparisons between the Qur'anic social system and manmade systems. This is because many pioneers of this trend studied in Europe and elsewhere in western or non-Muslim countries. Therefore, it appears in their interpretations that they refer to these manmade laws as confirmation of what the Qur'an said or a statement of their falsehood and that they legitimize corruption, injustice and tyranny.

Seventh:

Calling for adherence to Islamic principles and virtuous Qur'anic ethics, and warning against bad social disasters. The social interpreter cares and digresses when interpreting verses that include a principle of Islam or a moral of its noble morals. It shows those morals and their impact on reform and the importance of adhering to them and the bad consequences of abandoning them. It is also very interested in explaining the negative effects and social harms of behaviors and dealings that the Qur'an warned against and forbidden by Islamic law.

Moreover, there are still other features and manifestations that cannot be mentioned and explain with their models and examples in this small piece of research.

The third topic: the future of the social trend in interpretation.

The reasons that led to the emergence of the social trend in interpretation and the need for it increase in the reality of people and societies, especially with the

openness of knowledge and technology. Moreover, the multiplicity of curricula and policies seeking human happiness and solving human problems, security and the well-being of his society.

With the development of human life and the material around him, his life and various problems develop at the level of individuals and societies, so man seeks solutions to these problems. Studies of the interpretation of the Qur'an with its social trends contribute to enumerating these problems and help in solving them by following the Qur'anic guidance and downloading texts on the facts.

It has mentioned in the Noble Qur'an that social laws that govern a person's life in society, such as the laws of changing societies and their association with changing human being and striving for their goodness. In addition, as the law of individual and social responsibility, every person is responsible for himself and participates in social responsibility, and other norms that the interpreter follows in the social direction, trying to extract guidance from them and extract the correct laws and regulations, and link them to the reality of people, their relationships and their lives in society.

From the above, it is evident that the present and future of human kind is in dire need of more research and studies of the social trend in interpretation. Moreover, devising solutions to social problems at the level of individuals, societies, states and the world. It is necessary to show the effect of the Qur'an and its evolutionary and timeless miracle, and its validity for every time and place. This is only possible by reconsidering its meanings, pattern, style and methods of interpretation, and focusing on what shows the close relationship between Quranic guidance and its solution to fresh and modern issues in people's lives and society.

Results:

1. The social trend in exegesis is a new approach and a contemporary way of interpreting the Qur'an that is evolving and the need for it increases with the passage of time.
2. There are many features of the social trend in interpretation and its manifestations, and they are combined by following the Qur'anic guidance and linking it to the souls and reality.
3. Social trend is a new term that needs further study, investigation, and research in defining its terms, its manifestations, its rules and regulations, and its rules.

Recommendations:

1. Deep focusing studies on the social trend in exegesis, by establishing, collecting, and investigating as one of the methods of interpretation and its new and realistic types.
2. Calling upon researchers to expand research in the Islamic social sciences through the Qur'an and the Sunnah of the Prophet, with an emphasis on adherence to the terms of the interpreter and the availability of knowledge of human sociology.
3. Striving to establish a Qur'anic encyclopedia that collects the sayings of commentators in the social direction.

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