



Hermeneutics In The Interpretation Of The Holy Qur'an: Between Renewal And Deviation

Mansar Habiba University of Batna1 Hadj Lakhdar, Faculty of Islamic Sciences, Shari 'a
Department, Jurisprudence and Origins, Islamic Sciences Laboratory in Algeria, (Algeria).
habiba.mansar@univ-batna.dz

Received: 10/2023

Published: 04/2024

Abstract:

This paper aims to highlight the importance of hermeneutics in the interpretation of the Holy Quran, its role in the field of Islamic sciences, and its distinction from misinterpretation and distortion of the Holy Quran. The study concludes that hermeneutics, as a Western approach to interpretation, is not suitable for interpreting the Book of Allah (Exalted and Glorified) because it contradicts the established principles of religion and contains inherent biases.

Keywords: Hermeneutics, interpretation, Qur'an, renewal, deviation.

Introduction:

In the name of Allah, the Most Gracious, the Most Merciful. Praise be to Allah, the Cherisher and Sustainer of the worlds, and may peace and blessings be upon Allah's most exalted creation, Muhammad ibn Abdullah, his family and companions, and those who follow them in righteousness until the Day of Judgment.

Hermeneutics is a school of thought within the field of textual interpretation that has acquired different meanings depending on the intellectual context to which it belongs and the historical development of its concepts over time.

In the modern era, voices have been raised calling for the application of this approach to the interpretation of the Holy Quran under the pretext of renewal, keeping up with the developments of the time, and serving the religion and the Ummah (Muslim community).

Based on this premise, this research aims to address a fundamental question: Has hermeneutics served and renewed the interpretation of the Holy Qur'an, or has it deviated and gone astray?

Thus, the importance of this issue becomes clear and there is a great need to examine it and clarify the extent of its compatibility with the meanings of the Holy Quran or its deviation from the intended message conveyed by the Divine Revelation.

The study aims to reveal the truth by presenting and discussing different opinions with evidence and proofs, and then refuting everything that is detrimental to the Holy Quran and its sciences, with the science of interpretation in the forefront.

In order to carry out this research, a descriptive methodology was adopted, which involves describing the issue and examining all the opinions and statements related to it. The methods of analysis and comparison have been used where necessary.

In order to present the subject matter comprehensively, it has been divided into three sections. The introductory section provides definitions of research terms such as renewal, interpretation and hermeneutics. The first section explains the origins and stages of hermeneutics, including classical, romantic, deltaic and philosophical stages, along with an examination and critique of each stage. The second section deals with the issue of advocating the application of hermeneutics in the interpretation of the Holy Quran, responding to these arguments and highlighting the aspects of deviation therein. Finally, a conclusion is presented, which includes a number of findings and suggestions that serve the objectives of the research.

Preliminary Topic - Concepts Related to Research Terminology:

First Aspect - Definition of the Holy Quran:

Linguistic Definition:

Scholars have disagreed on the linguistic meaning of the Holy Quran and there are different opinions:¹

- Some scholars argue that the Quran is a proper noun that is not derived from a linguistic root and is not inflected. In this view, it is the name given by Allah to the book revealed to the Prophet (peace be upon him), similar to the names of other books such as the Torah and the Gospel. This view is attributed to Imam Shafi'i and others.
- Some scholars argue that the Qur'an is a noun derived from the root "qara'in" because the verses in the Qur'an confirm and resemble each other. This is the view of al-Farra'.
- It has been said that the word is an inflected noun derived from the root "qara'a" which means "to read". This is the view of Al-Lahiani and others.
- Al-Zajjaj and others argue that the Quran is a descriptive noun derived from the root "qar'" which means "to gather". For example, it is like saying "I collected the water in the basin", meaning I collected it in the basin. The Qur'an is called so because it gathers the chapters together, or because it collects the fruits and benefits of the heavenly books that were revealed before it, as Al-Raghib said.

¹- Ibn Faris, Abu al-Hasan Ahmad ibn Zakariya. "Lexicons of Language".) Translated by Haroun, Abd al-Salam Muhammad. Damascus: Mustafa Al-Babi Al-Halabi Company, 2nd edition, 1969 AH, pages 5/78-79. Ibn Manzur, Abu al-Fadl Muhammad ibn Mukram. "The Tongue of the Arabs". Cairo: Dar Al-Ma'arif, 1st edition, 1900 C.E., page 34/3564.

Second Aspect - Definition of the Holy Quran in Terminology:

In legal terminology, the Holy Qur'an is defined as the miraculous speech of Allah revealed to the Prophet Muhammad (peace be upon him) through the angel Gabriel, transmitted through continuous chains, written between the covers of the Mus'haf, recited and revered, beginning with Surah Al-Fatiha and ending with Surah An-Nas².

Second Topic - Definition of Tafsir (Qur'anic exegesis) and its relation to Ta'wil (interpretation):

First Aspect - Linguistic Definition: Tafsir, in linguistic terms, refers to explanation, clarification, elucidation and unveiling. It can be said that to "interpret" something means to clarify it, to explain the reason behind it, and to unveil any ambiguous aspects. When it comes to the Qur'an, "to interpret" means to explain the meanings of its verses, the reasons for their revelation, and their content. "Interpreting" scientific phenomena means explaining the reasons for their occurrence to the general public and to those who are interested³.

Ta'wil, on the other hand, is synonymous with interpretation, but with a slight difference. It is derived from the root "awwal", which means to return. In the field of the Qur'an, ta'wil refers to returning to one of several possible meanings that can be inferred from the text, based on evidence that supports the selection of that particular meaning. Thus, tafsir refers to returning to the words (expressions), while ta'wil refers to returning to the meanings⁴.

Second aspect - terminological definition:

Tafsir has been defined by scholars in various approximate ways, none of which is comprehensive or exclusive. This is due to the involvement of different sciences and limitations in defining its essence based on different opinions. The understanding of tafsir varies in scope and specificity.

Ibn Juzayy defined it as follows: "The meaning of tafsir is to explain and clarify the Qur'an and to reveal what is implied in its text, hints or subtleties"⁵.

²- Ibn Qudamah, Abdullah ibn Ahmad. "The Garden of the Observer and the Paradise of Sights" translated by Al-Namlah, Abdul Karim bin Ali. Riyadh: Maktabat al-Rashid, 5th edition, 1997 C.E., pages 1/266-267. Al-Shawkani, Muhammad ibn Ali. "Guide to Understanding the Truth in the Science of Principles". Translated by Anaya, Ahmad Azu. Damascus: Dar al-Kitab al-Arabi, 1st edition, 1999 C.E., pages 29-30.

³- (The Tongue of the Arabs) by Ibn Manzur, page 6/361.

⁴- See: The same previous source.

⁵- (Facilitating the Knowledge of Revelation Sciences) by Ibn Juzayy, Abu al-Qasim Muhammad ibn Ahmad. Translated by Al-Khaldi, Abdullah. Beirut: Dar al-Arqam ibn Abi al-Arqam, 1st edition, 1416 AH, page 1/6.

Al-Ta'ir described it in terms of its linguistic meaning, stating: "Tafsir is simply the explanation and clarification of the Noble Quran"⁶.

Perhaps the closest definition is that given by Abu Hayyan Al-Andalus in his tafsir "Al-Bahr Al-Muhit", where he said: "It is a science that studies the articulation, implications, individual and structural rules, and meanings of the words of the Qur'an, which are subject to the condition of their composition and completion"⁷.

The Third Topic - Definition of Renewal and Deviation

First branch - Definition of renewal:

1- In language:

From "jadd", and the origin of "jadd" in language: cutting. It is said: "I have renewed the thing," meaning that it is cut again, new. Like when they say: "a new garment," meaning cut, as if its weaver had just cut it⁸. Then, for everything that had its creation renewed, an indication of the second origin was established⁹.

Then this usage became widespread and "new" became an adjective for everything that hasn't experienced the passage of time. This usage can be found in all dictionaries.

So, in a linguistic context, renewal implies the existence of something that was in a certain state, then something changed and altered it. If it is restored to its original state before it was affected by decay, that is called renewal¹⁰.

2- In terminology:

Definitions of renewal in religion have varied over time, but they tend to converge in their general concept, even if they differ in wording and structure. Some of these definitions include: - Al-Azim Abadi described it as: "the revival of what has faded from actions in accordance with the Qur'an and the Sunnah, commanding in accordance with them, and extinguishing what appears of innovations and heresies"¹¹.

⁶- (Understanding Interpretation, Derivation, Contemplation, and Interpretation) by Al-Tayyar, Musaid. Dammam: Dar Ibn al-Jawzi, 2nd edition, 1427 AH, page 64.

⁷- (The Vast Ocean in Interpretation) by Abu Hayyan al-Andalusi, Muhammad ibn Yusuf. Lebanon: Dar al-Fikr, 1st edition, 1412 AH, page 1/26.

⁸- (Lexicons of Language) by Ibn Faris, page 1/409.

⁹- (The Vocabulary) by Al-Raghib al-Asfahani, Abu al-Qasim al-Husayn ibn Muhammad. Translated by Al-Dawoodi, Safwan Adnan. Damascus: Dar al-Qalam, 1st edition, 1412 AH, page 188.

¹⁰- (The Illuminating Lamp in the Explanation of the Great Commentary) by Abu al-Abbas Ahmad ibn Muhammad al-Fayyumi. Beirut: Al-Maktaba al-Ilmiyya, (year and edition not mentioned), page 2/92.

¹¹- (The Support of the Worshippers in the Explanation of the Sunan of Abu Dawud) by Abu Abd al-Rahman Muhammad Ashraf bin Amir al-Azim Abadi. Beirut: Dar al-Kutub al-Ilmiyya, 2nd edition, 1415 AH, page 11/260.

- Al-Alqami defined it as: "To revive what has faded from the acts of the Shari'a, and what has disappeared from the landmarks of the Sunnah, and what is hidden from the apparent and hidden sciences"¹².

If we examine the scholars' definitions of the term renewal in religion, it becomes clear that it is about reviving religion in people's hearts, restoring religion to its correct concepts as derived from the Qur'an and the Sunnah, purifying religion from the innovations, myths, and delusions that have entered it, and also the need to relate religion to life and its developments.

When we apply renewal specifically to the interpretation of the Qur'an, it is an aspect of religion. Therefore, it does not deviate from the general framework of the concept of renewal in religion and can be defined as follows: "The revival of the meanings of the Qur'an by explaining them to people, refuting what is alien to them, and deriving insights and guidance from its verses in everything that affects our lives, beliefs, morals, or contributes to the building of our societies, politics, and economy, thus revealing the relevance of the Qur'an to the needs of humanity"¹³.

Second Branch - Definition of the Term Deviation:

1- In language:

The term deviation in the Arabic language means inclination and turning away. So when a person deviates from something and turns away from it, he is said to have deviated¹⁴.

2- In Islamic terminology:

Deviation can be defined from a Sharia perspective as follows: "It is to deviate from the sound nature, to religiously follow the forbidden path, or to submit and surrender to human nature without restrictions"¹⁵.

As for deviation in the interpretation of the Qur'an, it can be defined as follows: "It is the inclination and deviation from the right path in explaining the meanings of the Qur'an and clarifying its contents".

Fourth theme - Definition of hermeneutics and its origins:

First Aspect - Linguistic Definition of Hermeneutics:

The word "hermeneutics" is derived from the Greek verb "Hermeneuein", which means "to interpret" and "to clarify". The noun form "Hermeneia" means "interpretation" and

¹²- (The Overflowing Bounty in the Explanation of the Minor Compilation) by Abdul Raouf bin Taj al-Arifin al-Munawi. Egypt: Al-Maktaba al-Tijariyya al-Kubra, 1st edition, 1356 AH, page 1/9.

¹³- (Trends of Renewal in Egypt in the Modern Era) by Ibrahim al-Sharif. Cairo: Dar al-Salam lil-Tiba'a, (year and edition not mentioned), 2008 CE, page 89.

¹⁴- The Tongue of the Arabs) by Ibn Manzur, page 4/90.

¹⁵- See also: (Social Deviation and Treatment Methods) by Zuhair al-Arji. Website: www.rafed.net (9 September 2023, 20:00).

"clarification". The Greek origin of the word refers to the use of linguistic mechanisms and tools to reach the essence of things, with language being the primary mechanism for the process of understanding¹⁶.

In Greek, hermeneutics was associated with the interpretation of sacred texts, transferring them from the realm of the divine to the human level. This is evident in the case of the deity Hermes, who knew the language of the gods and translated their intentions and conveyed them to humans. In this way, Hermes bridged the gap between divine thinking and human thinking, carrying the solemn message. Therefore, a person (*hermēsia*), meaning a bearer of the message, could only have the ability to carry out the process of revelation¹⁷.

Second aspect - the technical definition of hermeneutics:

The term "hermeneutics" was first used in ancient philosophies to refer to theological studies that involve interpreting religious texts in an imaginative and symbolic manner, departing from the literal, direct meaning. These studies aim to uncover the true meanings and delve into the depths of the sacred text. The concept of hermeneutics has evolved in modern times to encompass broader fields, including the humanities such as history, sociology and literary criticism¹⁸.

Third aspect - origins of the term:

"Hermeneutics, as explained earlier, has been linguistically preserved in the field of theological studies to refer to a set of rules and standards that the interpreter must follow in order to understand the religious text. Theological studies began to take these connections seriously, especially in Protestant contexts, as Gadamer notes: "Hermeneutics took on a new meaning by returning to the freedom of critical concepts when the Protestants entered into a debate about the methods of exegesis"¹⁹.

"Since theological interpretation focused on the interpretation of the sacred text, it is natural that its attention was directed to understanding the language of the text. Their arguments centred on words, meanings and expressions. In fact, no scientific effort was made to understand religious texts beyond discussions of words, meanings and expressions, along with some speculative assumptions. The prevailing view was that nothing more was needed. This led hermeneutics to take a linguistic direction, focusing on the study of language for the interpretation of texts, the clarification of ambiguities, and the resolution of confusions caused

¹⁶- Please refer to :Understanding Understanding: An Introduction to Hermeneutics, the Theory of Interpretation from Plato to Gadamer" by Adel Mustafa. Cairo: Ru'ya Publishing and Distribution, (year and edition not mentioned), 2007 CE, page 34.

¹⁷- Understanding Understanding by Adel Mustafa, page 24.

¹⁸- Understanding Understanding by Adel Mustafa, page 24.

¹⁹- Falsafat al-Ta'wil: Al-Asul, Al-Adhaf" (The Philosophy of Interpretation: Principles, Applications) by Hans-Georg Gadamer. Beirut: Dar al-Arabiyya lil-Ulum, 2nd edition, 1992 CE, page 65.

by the antiquity of manuscripts. The hermeneutician thus becomes a translator who, thanks to his linguistic knowledge, makes the ambiguous understandable by replacing an incomprehensible word with another word that corresponds to the linguistic context of the reader for whom the hermeneutician is translating"²⁰.

"In this way, a new definition of hermeneutics is formed, which includes the linguistic approach or the knowledge of linguistic perception. It is classified among the human sciences, and this term has evolved beyond this field to develop the knowledge of modern linguistics".

"Then the term was expanded to include a new definition within the field of philosophical inquiry.

The beginnings of this expansion can be traced back to the works of Friedrich Schleiermacher (1768-1834), who placed 'understanding' at the centre of hermeneutic practice, considering it as an art that encompasses all the necessary conditions for understanding"²¹.

On the philosopher Friedrich Dilthey (1833-1911), who extended hermeneutics beyond limited understanding²², and the significant development in the 20th century by Martin Heidegger (1889-1976), who grounded hermeneutics in phenomenology or the phenomenological foundations of hermeneutics, since phenomenology is the understanding of existence, and thus hermeneutics became a method of understanding existence for Heidegger²³.

Furthermore, Hans-Georg Gadamer (1900-2002) contributed to the course of hermeneutic discourse by emphasising the historical dimension and introducing a new perspective on understanding itself, its nature and its historical contexts²⁴.

The term hermeneutics has been expanded to include other meanings, such as those introduced by Paul Ricoeur (1913-2005), who explored hermeneutics as the study of hidden meanings in myths and symbols²⁵.

In summary, the various meanings of the term hermeneutics include interpretation, the theory of the interpretation of sacred texts, the study of linguistic methodology and linguistic perception, the art of possessing the necessary conditions for understanding, the epistemological foundation of the humanities, existential understanding or self-understanding in its historical events and contexts, and the symbolic interpretation of texts.

²⁰- From *Philosophies of Interpretation to Theories of Reading* by Abdul Karim al-Sharifi. Beirut: Dar al-Arabiyya lil-Ulum, 1st edition, 2007 C.E. P.24

²¹- *The Nature of Language and the Philosophy of Interpretation* by Said Tawfiq. Beirut: Majd University Press, (year and edition not mentioned), 2002 CE, page 87.

²²- *Philosophy of Life (The Dilthey Model)*" by Mahmoud Sayed Ahmed. (Year, edition and publisher not mentioned), page 61.

²³- *The Linguistic Ontology of Martin Heidegger*" by Ibrahim Ahmed. Beirut: Dar al-Arabiyya lil-Ulum, (year and edition not mentioned), 2008 CE, page 65.

²⁴- *Hans-Georg Gadamer*" by Said Tawfiq. Cairo: (year and edition not mentioned), 1997 o.c., page 11.

²⁵- *The Conflict of Interpretations*" by Paul Ricoeur, translated by Munther Ayyashi. Beirut: Dar al-Kutub al-Jadidah al-Muttahidah, (year and edition not mentioned), 2005 C.E., page 42.

First theme - The historical development of hermeneutics and its stages:

In order to evaluate hermeneutics as a method of interpretation, it is necessary to examine its historical development and all that has influenced the establishment of its principles for understanding texts. This can be summarised as follows:

First point - classical hermeneutics:

In the early stages of the emergence of hermeneutics, its focus was on the Holy Scriptures. It aimed to discover the author's intention, to understand the text and to remove obstacles that hindered understanding. This stage closely resembles the traditional notion of interpretation. However, with the rise of the religious Reformation in the 16th century and the spread of Protestant thought, Protestant Christians broke with the Roman Church and removed its authority in interpreting Scripture. This created an urgent need to establish specific rules and methods for the interpretation of Scripture.

This need was the primary reason for the emergence of hermeneutics as a discipline whose purpose was to provide a framework and logic for the interpretation of Scripture. The first book published in this field was entitled "Hermeneutics" by Dan Hauser in 1654, which defined hermeneutics as "the rules and methods necessary for the interpretation of the Holy Scriptures".

Classical hermeneutics was strongly influenced by the dominant intellectual trends of the Renaissance, which emphasised the possibility of arriving at truth in all fields, provided the researcher used the appropriate logic and methodology for his or her field. Philosophy relied on logic, while the natural sciences relied on sensory experimentation²⁶.

Classical hermeneutics saw the process of achieving the author's intention and understanding the text as an objective understanding, considered normal and natural. There were no inherent barriers to achieving this understanding, except for the presence of some ambiguity and generality in certain texts, which impeded the process of understanding.

However, such ambiguity could be resolved by adhering to certain rules and principles that defined the correct methodology for understanding the text²⁷.

In this type of hermeneutics, it is evident that it originated with theologians and the Church, meaning that their interpretation of Scripture was based on a perspective rooted in their faith. The focus on the author's intention was central to their understanding of the text.

Secondary Requirement: Romantic hermeneutics:

The German philosopher (1768-1834) is considered one of the most important founders of modern hermeneutics, which transcended the specialised status of interpreting religious texts. He achieved this by creating an efficacy that made it present in the interpretation of all texts.

²⁶- Gadamer, *Philosophy of Interpretation*, pages 65-66. *Problems of Reading and Mechanisms of Interpretation* by Nasr Hamed Abu Zeid. Beirut: Al-Markaz al-Thaqafi al-Arabi, 2nd edition, 1992 CE, page 13.

²⁷- The same reference".

Under his influence, it became an independent science known as "the science of textual understanding", which regulates the laws of understanding and interpretation. He distinguished religious texts from others by stressing the importance of understanding textual subtleties beyond mere reception, leading to a movement of religious criticism²⁸.

Heidegger made significant contributions to literary criticism, leading to the emergence of a new literary method based on an understanding of existential and historical dimensions. Heidegger emphasised the original meaning of every text and the need to preserve its meaning and essence against various interpretations and distortions²⁹.

Many of Heidegger's ideas have influenced the development of hermeneutics in the humanities, emphasising the importance of understanding texts in their historical context and preserving their meaning against the background of cultural transformations. Consequently, the role of the interpreter was to understand the text in its entirety, from its creation to its reception, and to recognise its function. The task of the interpreter was then to apply the insights of the text to the complexities of life in order to make a meaningful interpretation³⁰.

Schleiermacher argues that the ultimate goal of hermeneutics should be to grasp the true nature and universal meaning of texts and the collective consciousness, and to reflect on the diversity of interpretive perspectives, namely the subjective and objective approaches to textual understanding, and to integrate their insights into the interpretive process. This approach emphasises the importance of the dialogical nature of interpretation, where the interpreter engages with the multiplicity of meanings inherent in the text, drawing on its historical context, linguistic nuances and cultural implications. The subjective and objective dimensions of interpretation are not mutually exclusive, but rather complementary, as the subjective perspective contributes to the diversity of interpretive possibilities, while the objective perspective provides a framework for critical evaluation. Therefore, the holistic approach to textual understanding does not seek to limit the interpretive process, but rather enriches it by embracing the complexity of human thought, thereby fostering a deeper appreciation of the richness and significance of the text³¹.

That is why Schleiermacher's hermeneutics is called Romantic. Because it emphasises the role of the creator, and the text is an expression of his inner world, as it is known in the world schools of Romantic literature.

Schleiermacher did not establish a method for interpreting the text, but was content with some criteria and rules, which he considers necessary in order to avoid misunderstandings, in any process of interpretation, but in this attempt to avoid misunderstandings, the interpreter requires, whatever the historical gap that separates him from the text, to distance himself from himself and from his horizon. The mortgagee to understand the text as it is subject to a subjective, transmitted, that the interpreter requires that itself be equal to the author, and that

²⁸- Theory of Interpretation by Mustafa Nassef, page 50.

²⁹- "From Philosophies of Interpretation to Theories of Reading" by Abdul Karim al-Sharifi, page 26.

³⁰- "From Philosophies of Interpretation to Theories of Reading" by Abdul Karim al-Sharifi, page 26.

³¹- Problems of Reading and Mechanisms of Interpretation" by Nasr Hamed Abu Zeid, page 21.

its place for the restoration of the reconstruction of this and the subjects to experience the author through the text³².

What is remarkable about Romantic hermeneutics is the following:

1- He grew up in the embrace of the liberal thought prevailing in Europe, so Schleiermacher was the last righteous man of religion. Tastani is a liberal who believes that religion is a form of appearance and manifestation for God. The spirit of humanity. The observer should respect his privacy and maintain his independence. External to all knowledge, law, morals and politics, despite the fact that it contains knowledge, political, political and moral elements. Himself, i.e. the universe and man in it:

2- This is the movement of religious criticism, the most prominent of which was Sebeñoz, as we mentioned above, who proved that K Many of the texts of the Holy Bible and its two Testaments were written by men and not by prophets.

3- This type of hermeneutics recognises the intention and purpose of speech, since it is concerned with the meaning of the author and his intention behind the speech, and this is not what later hermeneutics does.

4- It is concerned with the linguistic aspect and the interpretation of the text from a linguistic point of view, and these are important matters in the interpretation of texts in general.

5- This type of hermeneutics depends on the perspective of the author as well as the historical and cultural context, its complexity and the language used. If the interpretation is based only on the cultural and historical context without considering the religious source of the Qur'an and assuming that the Qur'an is a human product and that the Prophet fabricated it to suit the prevailing circumstances, then it is similar to what Muhammad Abu Zaid said: That the Qur'an is a religious text produced in a human context, adapted to human values and changing circumstances, and thus open to different interpretations. The interpretations derived from the absolute holy texts are relative and variable, whereas the Qur'an is a holy text derived from a divine context that adapts to human and changing circumstances, i.e. human interpretations, and it transforms into a human text. It is important to emphasise that the original sacred text is metaphorical and symbolic, and we cannot know its true meaning except from the perspective of changing and relative human interpretations. Therefore, the text has been transformed from its original divine and transcendent nature (as understood by humans) into interpretation³³.

6- If this approach persists in their understanding of meaning and they insist on reaching the ultimate meaning, it becomes impossible to understand the Quran through human interpretation alone and to access the true meanings. Muslims have relied on it and derived their principles and beliefs from it. If the text were relative, it would be impossible to determine

³²- The same reference".

³³- Critique of Religious Discourse" by Nasr Hamed Abu Zeid. Cairo: Sina Publishing, (year and edition not mentioned), 1992 C.E., page 93.

its true meaning. If the meanings were subjective and undefined, there would be a multitude of interpretations of the Qur'an revealed for humanity to follow and worship accordingly³⁴

The third thesis - Dilthey's insight (hermeneutics as the foundation of the human sciences):

The principles established by Schleiermacher in the process of understanding opened the door to the more comprehensive theories of the philosopher Wilhelm Dilthey. Dilthey gave hermeneutics a new dimension. He sees understanding in the humanities as analogous to explanation in the natural sciences. If explanation is concerned with connecting observed events according to the laws of nature, which do not tell us anything about the inner nature of things or the processes they study, then understanding attempts to penetrate the meanings inherent in things. These are the meanings that enable us to know our inner states, which means that understanding is based on what we call the inner view of human nature that we all possess³⁵.

Therefore, according to Dilthey, correct interpretation can be derived from the nature of understanding. He states: "Interpretation aims at the process of understanding expressions, signs and symbols which form the basis of our knowledge of ourselves and of others. This understanding is triggered when mental representations are awakened by the flow of psychological events taking place within us"³⁶.

What is remarkable about this theory is that it does not rely solely on formal logical norms to infer conclusions, but rather emphasises the cognitive aspect and the holistic integration of knowledge for the interpretive process to grasp the inner meanings of human actions. It departs from conventional logic by suggesting that people are not always rational except in accordance with the logical norms inherent in the interpretive process, and that the nuances of human experience require a broader understanding beyond logical deduction alone. It also emphasises the role of divine intervention in shaping human actions and decisions, suggesting that divine guidance is necessary to understand the complexity of human behaviour.

Deltay seeds the historical curriculum for understanding the text, which, although based on literary and artistic works, cannot be applied to religious texts, limiting the understanding of religion and revelation to the first two who contemplated the descent of revelation and excluding the rest from the curriculum's supplies. That is their task, and that is why they developed these curricula, but the systematic and intellectual contradiction of those who try to apply them to the Qur'an and then claim to believe in it and religion in general; it is not right that the curriculum should be taken without the intellectual assets of the enterprise.

This level of the pyramid developed by Deltay is still interested in understanding the text and the author's intention as its two main components.

³⁴- The same reference.

³⁵- Philosophy of Life (The Dilthey Model)" by Mahmoud Sayed Ahmed, page 61.

³⁶- Philosophy of Interpretation" by Hans-Georg Gadamer, page 80.

The Fourth Proposition - The Phenomenological Approach to Existence (Heidegger - Jadamir)

Phenomenology, as developed by Martin Heidegger (1889-1976), aimed to reveal the essence of life through life itself, and to interpret the concept of human existence (being) in such a way as to reveal existence itself. This approach, according to Heidegger, eliminates abstract formulas and empty concepts, as well as false problems that obscure phenomena and data instead of revealing them³⁷.

Heidegger used the phenomenological method to ground human existence in a fundamental experience he called "being in the world". Human beings live in a state of understanding of existence which he called "Dasein" or "ontological understanding of existence"³⁸.

This understanding is not just theoretical knowledge; it is a direction from within the realms of existence itself. It is existence itself. On this basis, Heidegger establishes a hermeneutics of human existence that refers to the ontological dimensions of understanding mediated by language. Language is not just a tool that man possesses among other tools; it is what ensures the possibility of the appearance and revelation of existence that was previously hidden. It is the existential dimension of the world³⁹.

Gadamer, a philosopher who followed in the footsteps of Heidegger (1900-2002), criticised methodological hermeneutics and proposed philosophical hermeneutics. Philosophical hermeneutics is based on three fundamental concepts: interpretation, understanding and dialogue. These concepts are dialectically related in the hermeneutical process. If hermeneutics in general is a direction in interpretation, then interpretation itself is only possible through understanding and dialogue. But understanding is not a private understanding without dialogue. Understanding is achieved through a dialogue in which the self opens up to the subject, or the "I" opens up to the other⁴⁰.

The main features of philosophical hermeneutics can be summarised as follows:

- Rejection of methodological individualism.
- The emphasis on the communal and historical aspects of interpretation.
- The integration of subjective interpretation - and therefore the interpreter's horizon - with the objective historical context.
- The recognition that interpretation has no definitive end, and therefore has multiple interpretations.

We note on the philosophical pyramid what is to come:

³⁷- "Insights into Heidegger's Philosophy" by Rajab Mahmoud. Cairo: Dar al-Thaqafa li-Tiba'a wa al-Nashr wa al-Tawzi", 1974 CE, pages 25-26.

³⁸- The Linguistic Ontology of Martin Heidegger" by Ibrahim Ahmed. Beirut: Dar al-Arabiyya lil-Ulum, (year and edition not mentioned), 2008 CE, page 65.

³⁹- The same reference, page 66.

⁴⁰- Hans-Georg Gadamer" by Said Tawfiq, page 11.

1- It was born in the arms of existential philosophy, and Heidegger even belongs to the atheist stream, after having been a believer, even a theologian, at the beginning of his life. So the attempt to understand this understanding and to root it in his philosophy is consistent with the denial of the essence of revelation.

2- It is still only a contemporary theory, and Arab secularists treat it as an undeniable fact, while many have opposed this understanding, taking into account the interpretation and interpretation of religious texts.

3- The absence of an objective, factual and objective interpretation that is identical to the realities of the text, and the absence of a criterion for evaluating the multiple interpretations of the text, in the light of which this theory cannot be judged as valid or invalid, or to weigh one interpretation against another; There is no particular consistent interpretation of the author's intention to be the criterion, and any criterion that is put forward is in turn influenced by the background of the interpreter, it is also relative, and all that can be said is that (there are) multiple interpretations of the same text by the number of interpreters, which cannot be accepted in the interpretation of religious texts, unless religious texts themselves are considered to be the product of human effort that has nothing to do with revelation.

The Second Topic - The Call for the Activation of Hermeneutics in Interpreting the Qur'an and Identifying Deviations in it

In modern times, voices have been raised calling for the application of hermeneutics in the interpretation of the Noble Qur'an. However, this has had a negative effect on the field of interpreting the Book of Allah, may He be exalted and glorified, and serious deviations have arisen in this regard. This can be explained as follows:

First issue - advocating the adoption of hermeneutics in the interpretation of the Noble Qur'an:

The winds of Western hermeneutics, especially its contemporary forms, have been blowing strongly in the Islamic intellectual sphere, resulting in a series of reactions ranging from absolute support, literal application, absolute rejection, and a middle-ground compromise.

The proponents are mainly secularists in all their forms, and I will give one example, namely Dr Nasr Hamid Abu Zayd, although there are other examples such as Ali Harb and Muhammad Arkoun.

The Egyptian scholar Nasr Hamid Abu Zayd has presented his views and ideas, which include innovative approaches to understanding the multiple dimensions of the Quran based on different intellectual frameworks. He focuses on the notion of textual fluidity and the need to adapt Quranic interpretations to contemporary contexts. However, his ideas have met with considerable criticism and rejection from traditionalist scholars.

Abu Zayd states: "The Quran is a fixed religious text in terms of its wording, but when it comes to its encounter with the human intellect and becomes a concept, it loses the attributes of fixity... Fixedness is one of the absolute attributes of the sacred"⁴¹.

"Then, on the same page of the aforementioned book, it says: "...and the text, from the moment of its first revelation - that is, when the Prophet recited it at the moment of revelation - changed from a divine text to an understanding (a human text), as it moved from revelation to interpretation"⁴².

It further argues: "The contemporary hermeneutical approach has played a significant role in shaping the current understanding of the Qur'an, as it has attempted to interpret the Qur'an in the light of modern perspectives such as 'historical criticism', 'feminist perspective' and 'post-colonial criticism'. This has led to a divergence in the field of hermeneutics, with some scholars considering it an essential tool for understanding the Quran, while others reject it as a deviation from traditional methodologies and a threat to the sanctity of the text"⁴³.

It is also worth noting that in this context, various debates have arisen regarding the authenticity of the Qur'anic text, raising questions about its historical accuracy and proposing alternative materialistic interpretations"⁴⁴.

A group of Muslim thinkers have completely rejected hermeneutics in the organised understanding of the verses of the Qur'an, considering it to be a result of the inconsistency between the verses of the Holy Scriptures (the Gospel and the Torah) and reason and logical evidence. As for the Noble Qur'an, as it has been stated before, it includes different types of discourse, including rational discourse, and there is absolutely no contradiction between its verses and rational proofs. Even the achievements of modern science in no way contradict the glorious text of the Qur'an"⁴⁵.

As for the conciliatory scholars, they accept hermeneutics only in matters that are speculative and require intellectual effort, provided that they do not contradict the explicit text or any essential aspect of the religion. Beyond this framework, discussion and sifting take place to distinguish truth from falsehood and the valuable from the worthless"⁴⁶.

The second point is to clarify the deviations in the hermeneutical approach to interpretation:

1. The deviation lies in treating the Qur'an and its verses as man-made texts and subjecting them to human opinions and the opinions of contemporary scholars, which contradicts the nature of the Qur'an as a divine revelation and the status of its verses as the words of God. Allah

⁴¹- Critique of Religious Discourse" by Nasr Hamed Abu Zeid, page 93.

⁴²- The same reference.

⁴³- Problems of Reading and Mechanisms of Interpretation" by Nasr Hamed Abu Zeid, page 49.

⁴⁴- See: Ahmed Idris Al-Ta'an, "Secularists and the Holy Quran", Riyadh: Ibn Hazm House, 1st edition, 2007 CE, page 715.

⁴⁵- Reference: Marouf Abdul Rahim, "What about Hermeneutics or Interpretation?" Available at: [Link](<https://www.alukah.net/culture/0/118047/>).

⁴⁶- See: the previous reference

Almighty states in a crucial verse: "And We have revealed to thee, O Muhammad, the Book in truth, confirming that which preceded it of the Scripture, and as a criterion over it. (Surah Al-Ma'idah, 5:48)

Nasr Hamid Abu Zeid says: "All speeches are equal in terms of speeches, and none of them has the right to claim to be in possession of the truth; for if it does, it judges itself to be false rhetoric"⁴⁷.

This circular is not based on any spiritual or historical document other than the unbridled desire for compromise.

2. The transformation of religious texts into historical cultural heritage, which makes no distinction between them and other heritage as long as they have been modified by mankind, thus equates the Qur'anic text with other human texts, despite the existence of constant differences between them, which include:⁴⁸

- The Qur'anic text comes from God Almighty, it is infallible, and the human text is fallible.

- Different intentions and purposes: The Qur'anic text is specific to the means, which is a reference of guidance and evaluation, and the human text is hesitant between manifestation and invisibility, with the purpose of communication and interaction.

- The Qur'anic text is certain, cut, final, and the human text is relative, infinite, probable.

- The Qur'anic text is helpless, valid for any time and place, and the human text is not helpless, subject to the circumstances of its time and place.

3. The hierarchical approach is still abstract, as are other curricula, they are the results of modern criticism, before and after, at the level of their literary theories or theorisation of literature and their view of the literary text. And at the level of their monetary curriculum, or how to read it, it is not global human scientific facts that need to be recognised and not discussed, but rather theses, hypotheses, principles and concepts that are debatable, questionable and controversial, and disagreement or agreement with them, theories that are influenced by the trends of that thinking, as part of Western culture, biased towards Western philosophical visions of their own realities⁴⁹.

4. The hierarchical approach to the interpretation of the Holy Qur'an cannot be isolated from the context in which it emerged. social humanities in general, the majority of Western theories and approaches to literary criticism that have emerged within this science are inherently biased to the cultural patterns through which they have emerged and persisted. culturally compatible with their Western civilisational environment. Thus, the projection of worldliness and objectivity onto Western literary criticism, as many critics argue, is a bias towards Western perspectives and references. The alleged objectivity is based on a highly biased ideology of a particular philosophy of life, existence, self and knowledge, a philosophy that never recognises

⁴⁷- "The Text" by Nasr Hamed Abu Zeid, Beirut: Arab Cultural Centre, 1st edition, 1995 CE, page 4.

⁴⁸- See: "The Fallacy of Interpretation from the Collapse of Reason" by Qutb Al-Raisouni, Morocco: Ministry of Endowments, 1st edition, 2010 CE, page 36.

⁴⁹- See: Abdel Aziz Hamouda, "Marriage by Reproduction", Kuwait: Al-Siyasa Press, 1st edition, 2003 CE, pages 102-105.

the sacred, any use of such curricula is a metaphor for other people's final concepts and a quotation of Western intellectual schools⁵⁰.

Islamic knowledge, its sources of reason, sense or experience, and revelation. No one questions, denies or contradicts the knowledge of the other. Each complements the knowledge of the other. This attitude towards knowledge is based on a true perception based on three main axes: (God, man and existence) and the correct perception of those axes of Islamic thought that distinguish it from Western thought and perspective, the faith of Baallah is the first constant and the source of all intellectual and religious Muslims, the source of science and knowledge⁵¹.

5. The hermeneutic towards his ideology, as we have already said, and his lack of objectivity at that time, had serious cognitive and methodological consequences, such as:

A. The selection of the seminar: it means the selection of the selected trends in the interpretation of the text according to the ideas they owe, as well as the selection of the conversations, news, relics or statements of the former that support their perspective on a subject, and wasting and neglecting them when they contradict their preconceived idea.

A case in point is Abu Zeid's strong criticism of Zarqshi's book "Burhan", which is considered a retrospective work done in certain historical circumstances, which has isolated the text from the context of its substantive circumstances and transformed it (for something) into its holiness⁵².

B. Disregard for the heritage and any violation of it. Arkun was the one who started the campaign against the books of interpretation, describing them in many of his books as revered ideological rhetoric, closed dogmatic thinking and superficial ritual production based on over-reading⁵³.

6. The greatest imbalance in the curriculum of the pyramid is evident at the level of judgements and beliefs, as it overrides the known religion, known as Islam, in an attempt to dismantle the entire past structure and establish a cognitive format. The duration of this reading in doctrines and judgments includes the removal of the sacredness of the Qur'anic text

⁵⁰- See: Saad Abdel Rahman Al-Bazaai, "What Lies Behind the Method: Attempts to Recognise the Holy Quran", Virginia: International Institute of Islamic Thought, 1st edition, 1998 C.E., pages 268-271.

⁵¹- Consult: Bertrand Russell, "The Crisis of Western Philosophy: The Historical Crisis", Cairo: General Egyptian Book Organisation Press, 1st edition, 1977 CE, page 112. See also: Ahmed Dawood Aglaw, "The Intellectual Method of Modern and Western Models", Islamic Knowledge Magazine, issue 22, (year not given), pages 117, 120, 130. Ayad, Shakri, "Literary and Critical Trends Among the Arabs and the West", Kuwait: National Council for Culture, Arts and Letters, (2nd edition), 1993 AD, p. 10.

⁵²- "Concept of Text" by Nasr Hamed Abu Zeid, Cairo: General Egyptian Book Organisation, 1st edition, 1990 C.E., page 12.

⁵³- "Islamic Secularism: A Critical Reading" by Mohammad Arkoon, translated by Hashem Saleh, Beirut: National Development Center, 2nd edition, 1996 CE, page 173.

and the fact that the text is considered human as soon as it comes down. And to say the chronicle of the judgments and the myths of the doctrines⁵⁴.

The conclusion:

Several key findings can be drawn from this study:

- Renewal in the interpretation of the Qur'an is a legitimate necessity in order to return concepts to their origins and to refute any innovation or foreign influence on the meanings conveyed by the Qur'an.
- The use of Western methodologies is not prohibited as long as they do not contradict the principles and constants of the Muslim Ummah and its religion.
- Hermeneutics, as a Western approach to interpretation, contradicts the religious foundations and principles of the Islamic Ummah, and even contradicts what is known from the religion itself.
- Hermeneutics is a product of Western societies, their circumstances, contexts and history. It is not suitable to be applied as a methodology for interpreting the Book of Allah (may He be praised and glorified) because it deviates from the constants of Islamic knowledge.

Proposed recommendations:

- Call for international conferences on the interpretation of the Qur'an.
- Facilitate dialogues between Muslim scholars and others in the field of methodologies of interpretation in general and sacred texts in particular.
- Translate the Islamic heritage in the field of interpretation into different languages of the world to enable its proper understanding and use.

Sources and references:

- The Holy Quran.
- The Prophetic Sunnah.

- Books:

- Abu Hayyan Al-Andalusi, Muhammad ibn Yusuf. "Al-Bahr Al-Muhit fi Al-Tafsir." Lebanon: Dar Al-Fikr, 1st edition, 1412 AH.
- Abu Zeid, Nasr Hamed. "Critique of Religious Discourse". Cairo: Sina for Publishing, n.d.
- Abu Zeid, Nasr Hamed. "Reading Problems and Mechanisms of Interpretation". Beirut: Arab Cultural Centre, 2nd edition, 1992 C.E.
- Abu Zeid, Nasr Hamed. "The Concept of the Text." Cairo: Egyptian General Authority for Books, n.d.
- Abu Zeid, Nasr Hamed. "The Text." Beirut: Arab Cultural Centre, 1st edition, 1995 C.E.

⁵⁴- See: The same reference, pages 33-34. The text, "The Real Authority", page 8. Abdulkarim Soroush, "The Grip and the Space in Interpretation", page 31.

- Aglaw, Ahmed Dawood. "Global Dialogue for Cultural and Civilisational Models". Islamic Knowledge Magazine, Issue 22.
- Ahmed, Ibrahim. "Anatomy of language according to Martin Heidegger". Beirut: Dar Al-Arabiyya lil-'Ulum, 2008.
- Ahmed, Mahmoud Sayed. "Philosophy of Life (Dilthey Model)".
- Al-Azimabadi, Abu Abdul Rahman. "Awn Al-Ma'boud: Explanation of the Sunan of Abu Dawood". Beirut: Dar Al-Kutub Al-Ilmiyah, 2nd edition, 1415 AH.
- Al-Bazai, Saad Abdul Rahman. "What Lies Behind the Method: The Perspectives of Scientific Research." Virginia: International Institute for Islamic Thought, 1998.
- Al-Manawi, Abdul Raouf bin Taj Al-Arifin. "Fayd Al-Qadir: Explanation of Al-Jami Al-Saghir." Egypt: Al-Maktaba Al-Tijariya Al-Kubra, 1st edition, 1356 AH.
- Al-Raghib Al-Asfahani, Abu Al-Qasim Al-Husayn ibn Muhammad. "Al-Mufradat". Translated by Safwan Adnan Al-Dawoodi. Damascus: Dar Al-Qalam, 1st edition, 1412 AH.
- Al-Risouni, Qutb. "The Koranic Text: From Reading Diversions to the Horizon of Contemplation". Morocco: Ministry of Endowments, 2010 CE.
- Arkoun, Mohammed. "Islamic Thought: Intellectual Reading." Translated by Saleh Hashim. Beirut: National Development Centre, 2nd edition, 1996.
- Ashour, Abdel Karim. "From Philosophies of Interpretation to Theories of Reading." Beirut: Arab Scientific Publishers, 1st edition, 2007.
- Hamouda, Abdel Aziz. "The Steps of the Journey". Kuwait: Al-Siyasa Printing Press, 2003.
- Ibn Juzayy, Abu al-Qasim Muhammad ibn Ahmad. "Facilitation of the Sciences of Revelation." Translated by Abdullah Al-Khaldi. Beirut: Dar Al-Arqam ibn Abi Al-Arqam, 1st edition, 1416 AH.
- Ibn Manzur, Abu Al-Fadl Muhammad bin Makram. "Lisan Al-Arab". Cairo: Dar Al-Ma'arif, 1st edition, 1900 AH.
- Mahmoud, Ragab. "Insights into Heidegger's philosophy". Cairo: Dar Al-Thaqafa for Printing, Publishing and Distribution, 1974 CE.
- Mustafa, Adel. "Understanding Understanding: An Introduction to Hermeneutics, the Theory of Interpretation from Plato to Gadamer." Cairo: Ru'ya Publishing and Distribution, 2007 CE.
- Paul Ricoeur. "The Conflict of Interpretations." Translated by Munther Ayyashi. Beirut: Dar Al-Kitab Al-Jadeedah Al-Mutahidah, 2005.
- Russell, Bertrand. "The Prospects of Scientific Philosophy: The Intellectual Prospects." Cairo: Egyptian General Book Authority Press, 1977.
- Sharif, Ibrahim. "Trends of Renewal in Egypt in the Modern Era." Cairo: Dar Al-Salam Printing, n.d.
- Shawkani, Muhammad bin Ali. "Sunan Al-Ma'bud: Explanation of the Sunan of Abu Dawood". Beirut: Dar Al-Kutub Al-Ilmiyah, 2nd edition, 1415 AH.
- Tawfiq, Saeed. "Hans-Georg Gadamer." Cairo, 1997.
- Tawfiq, Saeed. "On the Nature of Language and the Philosophy of Interpretation". Beirut: Majd Foundation for University Studies, Publishing and Distribution, 2002.

- Tayyar, Musaid. "The Concept of Interpretation, Exegesis, Deduction, Contemplation and Interpreters". Dammam: Ibn Al-Jawzi Publishing, 2nd edition, 1427 AH.

Websites:

- Al-Arajy, Zuhair. "Social Deviation and Remedial Methods." Website: www.rafed.net (Accessed: 9 September 2023, 20:00).

- Abdul Rahim, Ma'roof. "What about hermeneutics or interpretation?" Website: <https://www.alukah.net/culture/0/118047/> (Accessed: 23 September 2023, 14:30).