

could not be considered as related to its age alone. Sayyed Al-Sadr used the methodology of explaining the Holy Quran by using the Quran itself. The Quran as he says explains everything .how could it not explain itself.

The new Interpretation approaches of Hassan Hanafi and Nasr Hamid Abuzaid.

The writer, Jalal Al-Ansari, tries in this article to analyze some of the new attempts to read understand, and interact with the Holy Quran .He admits that there are new methodologies and trends .but he regrets the fact that although they are numerous,

they have not pushed forward the strive to react with text in an objective and scientific manner .On the contrary .it only made things worse. Now .things have almost reached the point where understanding what any text means is virtually impossible . The writer points out to the attempts of Nasr Hamid Abuzaid and Hassan Hanafi. The first believes that the text became human when it was revealed .while the second believes that the Quranic texts are associated with reasons that have become out-dated .and that one has to go back to the Quran to deduce new meanings that are of significant relevance to their modern life.

the most difficult stages it had witnessed .The writer tries to explore the elements of the methodology used by Ibn Badiss in interpreting the Holy Quran and He believes that they are based on the following:

- 1- Keeping away from the linguistic debates of interpretation
- 2- His balanced manner in dealing with the prophetic traditions as one of the elements that is used in interpretation
- 3- His cautiousness towards the narrations that are known as the Israelites .
- 4- His listening to the voice of reason when it comes to administration of the universe in the Holy Quran.

The Interpretation of Abu -Hassan Al-Harrali Al-Marakishi A Theoretical Mystical Interpretation:

The Interpretation of Abu -Hassan Al-Harrali Al-Marakishi is different than many other interpretations in that he refuses to call his work an explanation or an interpretation, but rather an understanding. It is a state of clarity in which the worshipper forgets himself and sees his Lord. In this article Dr. Abdulahim Marzouk tries in this article tries to define the basis of the Al-Marakishi's interpretation as being:

- A -differentiation between interpretation and understanding
- B -elements that prevent understanding

C- Understanding and interpretation of the vague.

He further considers that there are three elements in the process of understanding which are

- a- The speaker
- b- The text
- c- The receiver .

each element has its own characteristics that the writer tries to explore.

The principles of understanding the Holy text :The Sayyed Kottob Experiment:

In this article, the writer Haider Alawi Najad tries to study the effect of previous convictions on understanding the religious text .He applies this theory on Sayyed Kottob interpretation of the Holy Quran and maintains that the latter might have deduced his reading of the text from his experiment in the society and his suffering in prison, and not from learning the new Western theories of hermeneutics.

Ismail Al-Sadr Another Reformist Interpretation:

Khalid Tawfick considers the attempt of Sayed Ismail Al-Sadr as being one of the renovating attempts in reading the Quranic text. What distinguishes this attempt is that it looked at the problems of the reality and tried to find solutions for it from the Glorious Quran .Nevertheless ,it

The Comprehensive Authority of the Glorious Quran:

Sayyed Munzir Al-Hakim begins his article by talking about the importance of the Quran and its centrality in any project that seeks to create a cultural and ideological upheaval. Al- Hakim calls those who are knowledgeable by the Quran for inspiring the Book of Allah, not only in content and perspectives, but also in the formulation of terms and words. He asks the scientists and academicians to substitute a collection of the terms that have become common and quite spread with new terms that are inspired by the Holy Quran including jurisprudence ( FIQH) instead of independent judgment .He believes that using such a term has many advantages, including:

- 1- That it is not restricted to memorizing ,but it also includes understanding.
- 2- It reveals thorough understanding as well as profound depth.

The Secret of Quranic Deepness :A study in the Implication theories:

The Quranic text has many traits that make it unique. One of the most important of these traits is the depth of its discourse and the possibility of having different layers of meaning to its discourse. The question the researcher Musa Al-Sadr tries to answer is the secret of this depth and

where it comes from .He study many of the relevant linguistic theories without adopting any of them in full, but merely trying to make use of some of their conceptual findings.

A reading of Nasr Hamid Abuzaid study of Quranic sciences:

Nasr Hamid Abuzaid 's attempt to understand the sciences of the Glorious Quran was faced by a storm of reactions that were mostly violent . One of the calm responses is this academic study by Haidar Hobollah which provides a series of scientific observations, such as his criticism of the experiment of Al-Gazali which the writer believes that it was influenced by the struggle between the fundamentalists and the secularists . It is the product of previous conception. Such observations extend to entail most of Abuzaid's books and studies although the writer does not necessarily accept the critique of some of the other writers who analyzed Abuhamid's methodology especially that of the Lebanese writer . Ali Harb.

Characteristics of Badissi's Interpretation:

In his article Khaled Tawfik tries to outline the Characteristics of the interpretation of ' Ibn Badiss', the Quranic scientist who was born in Algeria and lived in that country in one of

## A Summary for the Published articles in issue no. :13

الجلد الثالث عشر

السنة الرابعة . العدد الثالث عشر

Summary

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The Quranic concepts and the theories of the emergence of the discourse:

Sayyed Muhammad Mustaphawi discusses in his paper the methodological and practical steps the coming about of a concept takes. He starts by the stage of birth whether by etymology, formulation, transfer, exportation...etc, and then moves on to the stage of development that is governed by such considerations as the form, the indications and the implications, and ends by the utilization and the steps that are taken in this stage such as horizontal generalization.

The research also looks at the constitution of the discourse and its role in formulating the concept, and turns into the definition of the discourse, as well as complicated network that links the concept with the social and psychological reality of the people. After studying the basic discourse theories, the writer ends by presenting recommendations towards establishing an integrating theory in the field of text reading.

The principle of the universality and comprehensiveness of the Holy Quran:

The issue of universality comprehensiveness and immortality of the Holy Quran has raised many questions including the issue of the dimension of Shariat (Islamic Law) of this comprehensiveness which the writer focuses on. He tries to answer a set of questions including:

- 1- What is the meaning of the comprehensiveness of Islamic Law, in the Glorious Quran.
- 2- Were the jurisprudents concerned with the issue of devising a new comprehensive Quranic theory in addition to their concern of applying the law on individual cases?

The writer concludes, through the process of finding answers to these questions that leads him to study the various theories in this field, that there are several factors that allows us to say that the rulings of the Islamic Law in the Holy Quran are comprehensive and eternal. The most important of which are: rationality, flexibility and conformity with the inborn innate nature.