

THE MAIN FEATURES OF MODERN QUR'ANIC EXEGESIS

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DOI: 10.5958/2278-4853.2022.00322.6

ABSTRACT

There are two phases to contemporary discourse (classical and modern). The words classical Islamic modernism, neo-Islamic modernism, "secularism," rationalism, and Protestantism are examples of new approaches or alternative viewpoints influenced by secularists in contemporary criticism. The primary goals of contemporary commentary are the eradication of superstition and the improvement of understanding of the Qur'an. The great objective that the modern commenting movement has set for itself is to educate people, society's members, and the public. Mystical interpretations generally avoided in contemporary commentators, and mystical methods are harshly attacked in contemporary commentaries (Ismail Albayrak, 2010). Some academics classify the extremely rationalistic approach that we find in the commentary as "divine interpretation." For instance, such readings are acknowledged as "divine" interpretations in Muhammad Abu Zayd's "Al-Hidaya wal-Irfan fi tafsiril-Koran bil-Koran" (Suleiman Rumi, 1404) work. Various established religious truths started to be contested as a result of the effect of some philosophical perspectives on divine interpretations. The contemporary commentary movement is obviously critical. Modern commentary takes a critical stance, but only on specific topics. Israel's status is one of them. The questioning of Israel and the narratives prefaced that are examples of an apparent social shift. Classical interpretations have come under fire for being overly theoretical. It is argued that modern interpretations put these matters in the background, whereas classical interpretations contained theoretical knowledge and several issues unrelated to society.

KEYWORDS: *Modernism, Secularism, Qur'an, Islam, Protestantism, Modern Qur'anic Exegesis, Rationalistic.*

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