

THE MAIN CHARACTER IN TAFSIR STUDIES

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**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.*

**Key words:** *Modernism, secularism, Qur'an, Islam, Protestantism, Modern Qur'anic exegesis, rationalistic.*

## INTRODUCTION

There are two phases to contemporary commentary. "Classical Islamic Modernism" is the first stage, followed by "Neo-Islamic Modernism" in the second. The "historical approach" is another name for neo-Islamic modernism. India and Egypt are where the first examples of traditional Islamic modernism may be found. We have noted that the interpretation of the Qur'an is a major focus of contemporary commentary. This is as a result of modernism being the most important architectural movement in human history. Religious organizations, as well as modern industrial societies' scientific and technological advancements, have a significant impact on every aspect of our lives. Secularism in this

context refers to the lessening of the impact of religion on other social institutions (Peter Wagrier, 2003).

Religion becomes a secular and individual idea as a result of lessening its effect on societal structures. Commentaries written now reflect this circumstance. Some Islamic precepts and prohibitions, which are incompatible with current human institutions, were either regarded as divine instruction by Indian and Egyptian modernists or they attempted to understand them historically. These behaviors are motivated by a desire to withdraw from public life and move closer to a private life (Mukhsin Demirchi, 2006).

In fact, the commentary of today is greatly influenced by the academics and commentators of early Islam. Because it is obvious that the commentators who led modern Qur'anic interpretation drew on the theories of ancient scholars. Despite the diversity of the current day, Mehmet Pachaci observed that "the interpretation of poetry is always in a specific way." This environment serves as a reminder of the importance of contemporary interpretation. On the other hand, it appears that modern criticism is dominated by the idea of "reform." The Tafsir Manor, one of the most influential pieces of contemporary commentary, is the best illustration of the idea of change.

Because the ideas of contemporary reformist thinking heavily inspired the content of this remark (Mehmet Suad Martoglu). Let's now focus on the key components of contemporary commentary.

#### **MAIN PART**

The central placement of the Quran. Islam's primary text is the Quran. The Muslims give the Quran absolute credence by considering it a "preserved book" (which Allah Himself has maintained). The centrality of the Quran in contemporary tafsirology was played a key role, its complete exclusion from the heresies that evolved into Islam over history, which also presented numerous scientific challenges. tafsir. For instance, tafsir is said to perform the same duties as fiqh. The science of tafsir is threatened by another aspect of this circumstance.

Placing the Quran in the middle improved leadership motivation while also serving as a major barrier against superstition. In addition, a growing body of study into the Quranic sciences has demonstrated that current findings do not conflict with the Quranic truth. Once more, the central position of the Quran has sparked scholarly debates about the text's composition, theological value, and historicity. Whether or whether the Quran is a historical text, neo-Islamic modernists have specifically investigated it using evidence. Nasr Hamid Abu Zaid in particular stressed that the existing Quran had not been altered and professed appreciation for it.

However, his interpretation of the Mushaf as it currently stands reduces it to a mere cultural document (Ahmad Polat, 2009). This makes the historicity controversy one of the areas where modernism has had a pronounced impact on interpretation. A person-centered speaker's intensity. The belief in democracy is another aspect of modern living. Because of the development of the idea of "natural rights" in the eighteenth century,



personal opinion is respected in this democratic creed (Ewart Abery, 1935). The phrase "humanistic" (humanism), which is also reflected in contemporary commentary, feeds this idea. The guidelines outlined in the science of tafsir under the section titled "Conditions for a mufassir" serve as evidence of the necessity of also being an authority in Quranic interpretation. However, in more recent years, claims made in classical literature concerning the qualifications a commentator should possess have come under fire (Said Shimshek). On the one hand, it's commonly accepted that every Muslim is entitled to interpret the Quran, and that it's not just up to imams and mujtahids to do so (Tunjar Namli, 1996). (E. Balzhan). They claimed that this alone is compelling evidence that man is a free being. In reality, it may be claimed that Protestantism, which holds that "every Christian can interpret the Bible" (Gunay Tumer, Abdurrahman Kuchuk, 1993), was a major effect on this idea in modern times. In fact, Protestantism has consistently emphasized the value of personal religious experience (Aubery). This perspective highlights the fact that Allah is the Most Forgiving and not the One Who Gets Angry, according to modern comments (kahhor). We can see from this that Allah's merciful traits are given prominence. For instance, Abu'l-Kalam Azad (1888–1958) provides this response to the question of why "mercy" appears in the first verse of Sura al-Fatiha in two separate meanings (mercy and compassion): imprint in the mind of a person. He aims to demonstrate that Allah is not the only one who is forgiving (E. Baljon). Interpretation that is lively and current. Today, it is clear that the interpretation has gotten more complex and that this component is receiving attention. Some scientists believe that writing a remark is essential for solving current issues and guiding society in the proper manner (M. Said Shimshek). They have been surrounded by the notion of reviving Muslims' consciousness, particularly their comprehension of the Qur'an, in modern times. This made sure that the comments of the day were fresh and original. Researchers claim that modernism may be accepted as an activity that is open to innovation in all areas of life, particularly the revitalization and advancement of the religious sphere.

The word "reform" means removing impurity from something, correcting and improving something. In this sense, modernism is seen as an activity aimed at realizing the need to correct semantically distorted primary sources and social defects, as well as to elevate the resulting moral values. Indeed, it is clear that Islam has always been open to renewal. Some scholars believe that there needs to be a renewal in Islamic thought. Allah endowed with some features of this supreme Sharia that the comprehension of this truth is possible only through tajdid (renewal). At the forefront of the need for renewal is the eternity of Islam.

Rationalistic attitude. It can be said that rationalism in every respect has had a great influence on modern commentary. At the very least, it includes traces of the impact of a critical attitude. The mental approach seen in contemporary commentary has led to it being called the "modern mutazila". For example, according to Imam al-Dhahabi (d. 1399/1978), the Mu'taz have been a major influence on the teachings of contemporary

commentaries. Contemporary commentaries focus on the aspect of eradicating superstition and efforts to better understand the Qur'an. However, by removing the mythological elements in the commentary, one should not allow the loss of an emotional connection with the Quran. Because one must keep in mind that the hard and cold face of rationalism makes people turn away from the Quran. In other words, extreme rationalism can weaken and damage the holiness of the Quran. In turn, this leads to disaster. But from the perspective of the commentary, it is important to criticize the influence of several currents on the negative interpretation of the Qur'an. Interestingly, some interpretations made with rational thinking evoke fantasy rather than logic. In this context, examples of such interpretations are common, especially in the comments of commentators on the Indian subcontinent. Contemporary commentaries tend to stay away from mystical interpretations, and mystical approaches are heavily criticized in contemporary commentaries (Ismail Albayrak, 2010). There is also a significant difference between the style used by Sufis and the style used by others. That is, although the Sufis use their language humbly, deriving their interpretations from the obvious meaning and calling them "ishari", other parable-composing commentators do not make such interpretations. Therefore, it should be noted that this delicate action of the Sufis deserves praise (Mahmud Ai, 2011). The overly rationalistic approach that we encounter in the commentary falls under the category of "divine interpretation" by some scholars. For example, in a play by Muhammad Abu Zayd (Suleiman Rumi, 1404) entitled "Al-Hidaya wal-Irfan fi tafsiril-Qur'an bil-Qur'an", such interpretations are accepted as "divine" interpretations. According to one of these interpretations, the miracles of the prophets According to the same author, "Isra" mentioned in the first verse of sura al-Isra is actually the word used for the transmigration of the Prophet (peace and blessings of Allah be upon him) (Hussein al-Dhahabi, 1976 ) is an attempt to normalize the aspect. Philosophy using reason has also played a role in the emergence of various deviations in the modern commentary movement. According to al-Dhahabi, as a result of the influence of certain philosophical views on divine interpretations, some established religious truths began to be denied.

Thus, some established religious truths in the Qur'an began to be interpreted in accordance with philosophical schools. In particular, the truth of Satan is denied, and the word "Satan" in verse 117 of Surah An-Nisa is interpreted as "a secret power given to him" (Hussein al-Dhahabi, 1976). However, some scholars argue that philosophical questions have not had much influence on contemporary commentary (Iffat Sharkovy, 2001).

The emergence of rationalist movements in a modern interpretation brought with them new problems. One of them is the need for dictionaries. While the Qur'an is a complete book on some topics, the presence of some statements in it that do not fit the rationalist paradigm has led to serious issues. To overcome this problem, first of all, the dictionaries were amended to accept the lexical meaning of the word as an alternative to the Qur'anic terminology, but compatible with the existing point of view (Mustafa Ozturk,



2008). Even modern commentators, in dire need of dictionaries, accuse Ibn Munzir (8.711/1310), who has done a great service in this regard, of "writing his own dictionary, collecting information inconsistent over time" (Amin Khuli, 1995).

### **DISCUSSION**

East Asian influence. They have generally been discussing the East's influence on contemporary Islamic thought for many years. Orientalism, according to some accounts, is a scientific resurgence of orientalist themes that first arose in Western literature and art during the 19th century. In actuality, imperialism and orientalism are two different political formations that must be considered (Junaid Eren, 2000). Orientalism, in the opinion of some experts, is an effort to comprehend Islamic society and culture (Murtaza Badr, 2006). Once more, there are connections between colonialism and orientalism. Some commentators have also incorporated Christian materials in modern interpretation, which has been influenced by Orientalists. As a result, modernist thought contains knowledge that is also contained in Christian doctrine.

The Islamic world was largely defined by the rejection of imitation, which was the guiding principle of the Islamic revival and reform movements of the eighteenth and nineteenth centuries, and the desire to return to *ijtihad*, supported by the "scientific" studies of Orientalists (Murtaza Badr, 2006). Circumcision was banned as a result of Orientalists' criticism of Islamic texts. For instance, by casting doubt on the veracity of hadith, orientalists like the Dutch orientalist Reinhart Dosi (1820–1883) and the Italian orientalist Leone Catani (1869–1935) attempted to disprove the Sunnah, the second source of Islam (Junaid Eren, 2000). On the one hand, certain commentators have been able to compare the Bible to the studies of Eastern experts on Islam and the Koran. For instance, Maududi compared the Talmud and the Bible in his commentary (Hussein al-Dhahabi, 1976). Tantawi uses a passage from the Barnabas Gospel. Despite this, it can still be argued that Orientalists have helped Muslims interpret the Qur'an using contemporary sciences. For instance, the rationale for a radical return to the Qur'an and the Sunnah in the Indian subcontinent dates back to the early 18th century. King Waliulla Dihlavi, his offspring, and students undoubtedly made significant contributions. In order to address the increased missionary activity and attempts at Christianization in the Indian subcontinent, the "School of Waliullahi" looked to the Qur'an and the Sunnah. (2011) Abdulhamid Birishik Be critical in your attitude. 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 that prefaced it are examples of an apparent social shift. In actuality, until the reform (renewal) movement started in the 19th century, the myths surrounding Israel did not raise many concerns.

Intellectual links to the West, as well as the influence of contemporary rationality, science, new Salafism, and historical critique, have all contributed to the development of this new attitude toward Israel (Mehmed Pachaji, 2007). However, one of the crucial

elements that enabled the development of the modern commentary was the propensity for accepting a problematic aspect of Israel (Abdulhamid Birishik, 2011).

Bilman (1881–1881) also challenged Abdulaziz Chawish (d. 1345/1929), the author of "Asrarul–Qur'an," a commentary that sought to place the blame for the issues Muslims experience in the current world on earlier interpreters. According to Bielman, it is extremely difficult for contemporary scholars to defend genuine faith and speak out against contemporary ideology. Changes in society and education are what give today's remarks their originality.

Social and educational developments are to blame for the originality of today's opinions. This alleged Salafi devout critic would have outwitted the venerable Abdulaziz Chakhovich, discovered a more practical solution to our societal issues, and would have advised them if they had lived in this century (Umar Nasuhi Bilman, 1973).

In a sense, for the modern commentary movement, they also criticize the classical approach to Muslims for their freedom in the face of existence, while the modernist approach includes a complete "liberation" from the classical tradition.

Classical interpretations have been criticized for being filled with theoretical knowledge. It is said that if classical interpretations contain theoretical knowledge and many issues that are not related to society, then in today's interpretations these issues are relegated to the background (Said Shimshek). However, even in the modern interpretation, it can be seen that more theoretical information and discussions appear from time to time. This is evidenced by the fact that modern commentaries are mostly long commentaries. In particular, commentaries such as Manor and Tantavi are long commentaries. About the commentary of al-Dhahabi Tantai to the commentary of Razi it is said: "There is everything in his commentary except tafsir." This word also applies to Tantawi's commentary" (Hussein al-Dhahabi, 1976).

One of the reasons modern commentaries are so large is the amount of repetition in their content. For example, according to some scholars, it would be useful to republish Fi Zilal's commentary while retaining as much emphasis and style as possible (Said Shimshek began writing comments in style (Hikmat Kochiigit, 2012).

Political considerations. In fact, the political influence on interpretation began to emerge from the first centuries and continues until now. However, in modern times there is a clear connection between the interpretation of Nass and political thought. The reason for this is because a sensitive approach to the political events experienced by the ummah in the late 19th and early 20th centuries has been a key aspect of interpretation from the earliest times, reflecting the nature of the social orientation. Consequently, the first signs of a social orientation in the commentary were of a political nature. From this point of view, it can be said that the modern tafsir movement plays an important role in the restoration of political consciousness from the point of view of Islamic thought, and inspiration from the sacred text (verse) activates people's desire to fight for truth and justice (Iffat Sharkovy, 2001). While some commentators who are members of the Modern



Commentaries believed that social improvement could be achieved from the top down and through the political channel, others believed that it could be done from the bottom up.

The political structure is reflected in commentary in our time, as it has always been. For example, as a result of Gulhana Hatti Humayun (1839) and the main thrust of the reform decree, the emphasis on equality between Muslims and non-Muslims, some people are optimistic about the concept of books, while others believe that their books are intact (Ismail Albayrak , 2010). The role of political structures in commenting is also noted.

### **RESULT**

Making an effort to engage the public. It is clear that the adoption of democracy in many Muslim countries and the democratic views expressed in contemporary commentaries had an impact on the tafsir's language. As a result, a more contemporary language started to actively participate in society. The expansion of educational opportunities made it feasible for everyone to read and understand the interpretation of the Qur'an due to people's active participation in society. As a result, the classical interpretation was quite critical of the usage of terminology far removed from the masses. As a result, the classical interpretation was quite critical of the usage of terminology far removed from the masses. According to contemporary scholars, "if the remarks had a scientific style and content in the classical period, then the quantity of folk interpretations increased in the new period" (Mehmet Suad Martoglu, 2011). But one cannot say that the commentators of antiquity did not bother to speak to the populace. The claim that the ancient commentators did not bother to address the populace is unjust, in our judgment. This is because the interpretation of independent surahs like Fatiha, Yasin, Mulk, Hamimdar, Naba, Fath, Ikhlas, and Muawwizatain also amply demonstrates that the classical period interpreters' primary objective was to reach the broadest possible audience. Social aims, however, have taken center stage in the modern era due to the growing demand. The Hanafi school emphasizes that in this regard we require social interpretations based on the analysis of social experience, with more conscientious readings in our day and age (Hasan Hanafi, 2011). Public relations initiatives have accelerated translation work as well. The fact that King Waliullah Dehlavi (1702–1744), whose thoughts had a significant impact on modernist philosophy, concentrated on translation studies is more or less connected to this objective. The spiritual collapse of Islamic civilization in India at the time was in its early stages, which is why King Waliullah Dehlavi translated the Qur'an into Persian despite strong condemnation from Ahl al-Sunna wal-Jama'a scholars. Danger. The objective was to primarily use translation to reach Muslims with a secondary education with the message of Allah. The second was to get rid of the divisive ideas held by theologians who limited their perspective, participated in the exterior side of prayer, and compared a Muslim to a Hindu Brahmin (Aziz Ahmad, 1995). The modern commenting movement has as its lofty objective informing people and raising the moral standards of society's participants. Indeed, individuals who attempt to interpret the Qur'an ought to convey to people the elevated morals, virtues, and attributes that

Muslims ought to adorn themselves with. Once more, he should advocate for what he ought not to do in terms of bidah and munqar and explain to every Muslim the rights Allah revealed in the Qur'an (Adnan Muhammad Zarzur, 1981).

In the contemporary era, educational institutions have been crucial in conveying public interpretation. These organizations are run by various churches.

The effort done by madrasas, educational institutions, and research institutions in the Indian subcontinent in the areas of commentary and education is notable in this regard. The comments also touch on new contemporary challenges brought about by modernity, such as slavery, human rights, and women's difficulties. It should be noted, however, that concepts like equality, women's rights, and the end of slavery, which are represented in modern language, are also thoroughly examined in modern commentary. But despite its issues and for community, the West propagated these values to the rest of the globe. The Western world, which did not require a labor force as a result of mechanization, started to enhance the position of the person with anti-slavery rhetoric at this time in order to win over followers of its capitalist system. They would keep the slave system going if no one needed clients.

On the other hand, while interpreting the lines about women entering society, women's issues automatically came to the forefront. The subject of "woman" is one of the most noticeable aspects that set apart the modern commentary from the classical one.

Diversity. Diversity emerges when we examine contemporary views. This color is also indicated by lines like topic interpretation, social interpretation, scientific interpretation, revelation interpretation, and literary interpretation. In reality, interpretation is not the only factor in this variance. Because the relationship between religion, politics, and society affects how scientists in the Islamic world view modernization. Geographical location, personal preferences, occupations, and the degree of ties to the West of commentators all had a significant impact on the movement's diversity. It is undeniable that there were numerous contemporary, colorful species in modern-day Egypt. Researchers assert that one of the primary causes of this is that Egypt was more at odds with Western ideologies like capitalism and communism than other Islamic nations (Sadiq al-Jamal, 1994). From the birth of Islam until the present, the modern commentary fundamentally symbolizes the resurgence of all intellectual movements and sects. The requirement for a new style is also becoming clearer, along with fresh investigations of the diversity observed in current discourse. This is due to the fact that, while living in the same era and culture, varied methods among Qur'anic readers suggest the need for a single fundamental technique (Tunjar Namli, 1996).

### **CONCLUSION**

There are two distinct phases of contemporary discourse (classical and modern). The names "secularism", "neo-Islamic modernism," "secularism," rationalism, and Protestantism are all examples of fresh perspectives or approaches in contemporary criticism that have been influenced by secularists. The primary goals of contemporary



commentary are the eradication of superstition and the improvement of understanding of the Qur'an. We have noted that the interpretation of the Qur'an is a major focus of contemporary commentary. This is as a result of modernism being the most important architectural movement in human history. Religious organizations, as well as modern industrial societies' scientific and technological advancements, have a significant impact on every aspect of our lives. In this context, "secularism" refers to the lessening of the impact of religion on other social institutions. Religion becomes a secular and individual idea as a result of lessening its effect on societal structures. Commentaries written now reflect this circumstance. Some of the Islamic precepts and prohibitions, which are incompatible with current human institutions, were either regarded as divine instruction by Indian and Egyptian modernists or they attempted to understand them historically. Their acts are motivated by a desire to live more privately and less publicly. In fact, the commentary of today is greatly influenced by the academics and commentators of early Islam.

This is due to the fact that it is obvious that the commentators who led modern Qur'anic interpretation drew on the theories of ancient scholars. Despite the diversity of the current day, Mehmet Pachaci observed that "the interpretation of poetry is always in a specific way." This environment serves as a reminder of the importance of contemporary interpretation. On the other hand, it appears that modern criticism is dominated by the idea of "reform." The Tafsir Manor, one of the most influential pieces of contemporary commentary, is the best illustration of the idea of change. Because the themes of contemporary reformist thinking had a significant influence on this interpretation's content.

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