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Features of the Modern Mental School in the Interpretation of Ahmed Abdul Salam Mohammed Abu Mezireq Al-Libi

# Features of the Modern Mental School in the Interpretation of Ahmed Abdul Salam Mohammed Abu Mezireq Al-Libi

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## Abstract:

The subject of this research is an attempt to identify the features of the Modern School of thought in the interpretation of Ahmed Abdus Salam Muhammad Abi mezireq al-Libi, who is called "the guide of the Hayran to the meanings of the Quran".

To clarify the purpose of the research, this study first dealt with the definition of this school and its most important leaders and the circumstances of its origin with a focus on reviewing the general curriculum that characterizes this school in dealing with Sharia texts from Quranic verses and prophetic hadiths.

This study focused on the applied aspect by selecting models from the interpretation of Abu mezriq al-Libi, which dealt in particular with the verses of the creed, whether related to the occultations or the news, where the influence of the interpreter of this school was clearly manifested in terms of presenting the mind on the transmission by going beyond the interpretation of the aphorisms of the predecessor, as well as the response of the hadiths of the correct from one way of the doctrines, which is one of the most important characteristics of this school.

**Keywords:** features, mental School, modern, interpretation, Ahmed Abdus Salam Mohammed Abu mzireq.

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## Introduction:

I bear witness that there is no God but Allah alone, and He has no partner. He commanded His prophet to explain the verses and the wise mention there in so that Allah would not have an argument for Human and elves after him; and I bear witness that Muhammad, his servant and Messenger, knew people what his Lord wanted from his words, and it is better to refute falsehood by evidence and proof. May Allah's blessings and peace be upon him, and upon his family and companions, and upon those who follow them with kindness.

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As for the following: the history of this nation is full of those whom Allah has bequeathed his book, and he has lined them up from his worshippers to interpret and explain it, and decorated them with the grace of reason.

Allah has willed that this nation ranges from Renaissance to apathy through the pursuit of its times and the succession of its eras according to the judgment of the book of its Lord and the Sunnah of its Prophet (peace and blessings of Allah be upon him); the modern era is not a heresy of those who preceded it, the nation was weakened and dominated by enemies, its children's and to make a statement, and to invest his gifts and purposes to fill every defect, and to make up for every fracture.

The Sheikh Abu maziriq al-Libi was a contemporary of the modern mental School of interpretation, which opposed the colonization efforts aimed at Westernizing the countries of Islam, keen to show that Islam is a religion of reason, thought and Renaissance and tried to interpret the words of Allah according to this perception; there is no doubt then that his reform interpretive efforts intersect with this school in goals and Targets, and that there are some commonalities in the systematic dealing with the Qur'anic verses.

This research is an attempt to identify the most important features of the school of thought in the interpretation of Abu mezireq al-Libi by selecting applied models related to the verses of the creed, whether related to the absences or news, and to know the images of their interpretation and its basis his book.

#### **Problematic:**

Despite the outstanding reform efforts in the interpretation of Ahmad Abu maziriq al-Libi, it was noted that he has some shortcomings that he shares with the mental Modern School of interpretation in dealing with some of the doctrinal verses as a result of the judgment of the mind that is deficient in realizing the sanctity and perfection of the Qur'an.

What are the most important features of the mental Modern School of thought in his interpretation? And there are sub-questions that can be explained about this problem as follows:

- What is the general methodology of the modern mental school in dealing with the texts of Sharia?
- How did Abu mezireq deal with the verses of the doctrine of the occult and the news?
- What is his attitude to the hadiths that are told from one way and the interpretation of the predecessor if they contradict his mental approach?

#### **Research objectives:**

- To identify the general methodology of the modern mental school in its dealings with the texts of Sharia.
- Statement of the position of Abu mezireq al-Libi on some verses of the doctrine of the occult and news.

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- Determine his opinion on the interpretations of the “salaf” and hadiths narrated from one way if they contradict his mental approach to dealing with Quranic verses.
- To give a vision about influence Abi mezireq by the modern mental school in his interpretation.

### **Research methodology:**

The nature of the research required that we follow the descriptive-analytical approach in explaining the most important features of the modern mental school in interpretation, and the extent to which the interpreter was influenced by it through his dealing with some verses of the doctrine.

### **Research plan:**

The scientific Paper was distributed on an entrance, three demands and a conclusion.

Introduction: includes the biography of Sheikh Ahmed Abdus Salam Mohammed Abu mezireq and the definition of his interpretation.

The first requirement: the modern mental school and its most important features in interpretation.

The second requirement: one of the features of Abu mezireq's influence on the mental school is the expansion of the interpretation of the Holy Qur'an according of modern science and the underestimation of the interpretation by the reported texts.

The third requirement is the wide freedom of the mind in dealing with the Qur'anic legitimate facts and the tendency to narrow the scope of occultations as much as possible for Abu maziriq.

conclusion

includes The most important results .

Introduction: the biography of Sheikh Ahmed Abdul Salam Mohammed Abu mezireq and the definition of his interpretation.

Firstly: the biography of Sheikh Ahmed Abu mezireq.

### **A: Birth and Upbringing.**

In the village of Ras Ali in Misrata, Sheikh Abu mzireq Ahmed Abdus Salam Mohammed was born in 1929.. He was engaged in memorizing the Holy Qur'an at an early age, from the village mosque Ras Ali to Zawiya Al-Bey, where he memorized it at the age of about thirteen; the two venerable sheikhs Ali Hassan al-Muntasir and Ali Sharif al-Maghribi are the most prominent who taught him the Qur'an; he stayed in Zawiya Al-Bey to read, master and memorize the Qur'an, and teach its writing to boys when he was young until 1943.<sup>1</sup>

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<sup>1</sup> See: Introduction to the interpretation of Irshad al-Hiran to the guidance of the Quran, Ahmed Abdus Salam Muhammad Abu mzireq, Dar Al-Madar al-Islami, Vol. 1, 2011, p. 11-12.

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**B: Scientific Degree:**

In 1955, he joined the AL-quwayri religious institute to obtain his primary certificate from it, and then graduated after the opening of the secondary department at the same institute to obtain his secondary certificate in 1964, and then went to the city of al-Bayda to continue his university studies at the Faculty of origins of religion at the Islamic University, and obtained the PHD degree from this college in 1968.<sup>2</sup>

**c: Career Progression:**

After receiving his international certificate, Sheikh joined the Graduate Studies at the "Jaghubub Institute", where he stayed there for a year and a half, and then moved from there to the Institute of female teachers in Al-Bayda as a teacher for one year .. He was then transferred to the Qur'anic recitations Institute in the same city, where he taught for about three years .. From 1971 to 1973, where he mastered teaching various arts such as interpretation, where he taught the obvious by Mahmoud Hijazi in its last three parts, and in the language the book "Qatar EL NADA" by Ibn Hisham dealt with an explanation and a statement, and in the Hadith he excelled in explaining the forty nawawi Ahadeeth.<sup>3</sup>

Then Sheikh Ahmed Abu mezireq returned to his city of Misrata, where he was appointed director of the "Ras Ali Quranic school" and was assigned to the oratory at the Abu shehma mosque for fourteen years .. Then he moved from there to the mosque of his village "Ras Ali" as imam and preacher from 1987 to 2005 .. At the same time, he was a teacher at the "AL-quwayri religious institute", and at the social High School, he performed his educational and mission of guidance to his many students, benefited from him, and left in them a good grass that blooms and bears fruit all the time.<sup>4</sup>

**The most important sheikhs of Abu mezireq who influenced his scientific life:<sup>5</sup>**

1. **Sheikh Ali Hassan al-Muntasir:** Abu muzayriq took the Holy Qur'an from him and memorized it while he was still young..

2. **Sheikh Al-Zahid Muhammad Ali al-sahwali,** and he contributed to the initial formation of Abu mezireq in Arabic and jurisprudence ..

3. **Sheikh Abdul Hamid Shahin, an elder of Al-Azhar,** appointed a sheikh as the head of the AL-quwayri religious institute, and a well-known preacher for his affiliated mosque, and he was a reformer preacher, adept in his style, which had a wonderful impact on the formation of Abu maziriq's scientific personality and his reformist outlook.

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<sup>2</sup> See: Introduction to the interpretation of Irshad al-Hiran to the guidance of the Qur'an, Abu mezireq, p. 13-14.

<sup>3</sup> See: Introduction to the interpretation of Irshad al-Hiran to the guidance of the Qur'an, Abu mezireq, p. 14-15.

<sup>4</sup> See: Introduction to the interpretation of Irshad al-Hiran to the guidance of the Qur'an, Abu mezireq, p. 14-15.

<sup>5</sup> See: Introduction to the interpretation of Irshad al-Hiran to the guidance of the Qur'an, Abu mezireq, p. 14-15

**4 . Professor Dr. Mohammed Al-Samahi al-Masri**, was a professor of interpretation at the Faculty of origins of religion, a scholar of Tafsir, its rules and methods, and from him Abu mezireq took his original approach to interpretation .

**The most important scientific effects:** there are many arts in which the author left his touch, such as Tafsir, Hadith, Maliki jurisprudence, history and literature, which indicates the height of the Sheikh's heel and his scientific status, including:<sup>6</sup>

1.The interpretation of the sheikh called Irshad al-Hiran to the directions of the Qur'an, he completed it in twenty years, and it was printed in twelve volumes, and it is the subject of this study.

2. Uncovering the undercoated of the facts of the foothold.

3. The basic lessons in explaining the fitaysi system in Maliki jurisprudence.

4. An immortal anthology extended from the history of imams Jamal al-Din al-Afghani and Muhammad Abdo .

5. The Chosen One is from the hadiths of the Arab tongue.

**Death:** the author, may Allaah have mercy on him, gave himself to science by teaching and writing until his illness, which he suffered in 2007, prevented him from doing so, and required him for three full years until he passed away in 2010.<sup>7</sup>

**Secondly: the definition of the interpretation of Abu maziriq.**

Sheikh Ahmed Abdus Salam Abu mezireq called his Tafsir by” guiding al-Hiran to the guidance of the Quran" one of the most important and most famous of his scientific research, which is rightly considered a distinctive addition to the Islamic and Qur`anic library; it is the first integrated encyclopedic Libyan Tafsir of the Holy Quran, as it took twenty years of painstaking and continuous effort to compose it.<sup>8</sup>

In it, the author relied on ancient corpus such as Tabari's interpretation and modern literature such as the TAHRIR WA TANWIRE of Tahir Ibn Ashur; perhaps one of the advantages of interpretation is that the author kept away from the Israelites, fake news, interpretations, narratives and evidence that are not based on a clear argument, as well as his for great reasons.<sup>9</sup>

It is also one of the advantages of this interpretation that its author has combined interpretation with reported texts and interpretation with opinion, keen to link it with the general Quranic purposes; and its major objectives, seeking a good download to reality to reform it and build the Muslim a Qur`anic building that pushes him to civilizational advancement.

**-The first requirement: the modern mental school and its most important features in interpretation.**

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<sup>6</sup> See: Introduction to the interpretation of Irshad al-Hiran to the guidance of the Qur'an, Abu maziriq, P.16.

<sup>7</sup> See: Introduction to the interpretation of Irshad al-Hiran to the guidance of the Qur'an, Abu mezireq, P.23

<sup>8</sup> See: Introduction to the interpretation of Irshad al-Hiran to the guidance of the Qur'an, Abu mezireq, P.09.

<sup>9</sup> See: Introduction to the interpretation of Irshad al-Hiran to the guidance of the Qur'an, Abu mezireq, P.25.

**-The first section: the concept of the modern mental school, the conditions of its origin.**

**First: the concept of the mind in language and Terminology.**

**A: the definition of reason in the language:**there are many meanings of the mind in the language, so we find that it came in the sense of imprisonment and prohibition, and it also came in the sense of the opposite of ignorance.

Ahmad ibn fares said in the Language Standard: "(the mind of) the "eye" and the "QAF" and the lam are one origin of a steady measurement, the greatness of which indicates an aphasia in the thing or close to aphasia. This is the mind, and it is the mind that is deprived of the meaning of words and deeds... And reason: the opposite of ignorance."<sup>10</sup>

**B: the definition of the mind in Terminology.**

In his definitions, Al-jurjani mentioned that the mind is what makes sense of things, and it differs in its place between the heart and the head; it is taken from the headband, preventing those with minds from deviating from both ways; then he turned to the one who preceded him as an abstract essence that realizes mortals by means of media and sensations by watching.<sup>11</sup>

**Secondly: the definition of the modern mental school and the conditions of its origin.**

the modern mental school, mean that school that adopts that intellectual orientation that seeks to reconcile the texts of the Shari'a with Western civilization and contemporary Western thought, by adapting the texts and interpreting them in a new interpretation that fits with the stable concepts of Westerners, and with the explosion of information and the enormous industrial discoveries in this era; the symbols of that school vary greatly in their attitude to the Shari'a text, but they share in the extravagance in the interpretation of texts, whether the texts of the creed, the texts of judgments, or news, and in responding to what is difficult from those texts to interpretation.<sup>12</sup>

This school has emerged to oppose the efforts of colonialism aimed at instilling westernization in the countries of Islam, and to convince its children that the state of degradation suffered by it is due to the religious authority controlling the affairs of life, and the need to replace it with civil authority so that the factors of Renaissance can be achieved for them from the rubble of stagnation and backwardness, as was achieved for Europeans before them; this school was keen to show that Islam does not fight the mind, does not quarantine it, and does not contradict it, but

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<sup>10</sup> Language Standard, Abu al-Hussein Ahmad ibn fares, Ed.: Abdus Salam Muhammad Harun, Dar Al-Fikr, 1399 Ah-1979 ad, Vol.4, p. 69.

<sup>11</sup> Consider: definitions, Ali bin Muhammad al-Sharif Al-jurjani, Beirut, House of scientific books, Print: 1, 1403h-1983g, P.152.

<sup>12</sup> Consider: a quiet dialogue with Sheikh Mohammed Al-Ghazali, Salman al-Ouda, Kingdom of Saudi Arabia, Riyadh, General Presidency of the Department of scientific research, fatwa, call and guidance, Print:1, 1409 Ah, P.09.

is the religion of reason, thought and Renaissance and tried to interpret the words of Allah according to this perception.<sup>13</sup>

Despite all the reform efforts of this school and the attempt to defend Islam, and to introduce it to the other in the true form of a book and a Sunnah, however, it has fallen into some excesses when interpreting some of the doctrine verses and the verses of the Shari'a rulings as a result of its great reliance on the judgment of the minor mind in realizing the sanctity and perfection of the absolute. the Reform School of Professor Muhammad Abdo and his student Muhammad Rashid Reda is the essence of the modern mental school and its first seed.

### **The second section: the most important features of the modern mental school in interpretation.**

The modern mental school specializes in features and characteristics that can be as landmarks that distinguish it from other schools, perhaps one of the most important:

1: expanding the interpretation of the Holy Qur'an in the light of modern science in all its aspects, even if this leads to the development of statements contrary to the structure of the Qur'anic verses from the linguistic point of view, and disagreeing with those quoted from the predecessor, may Allah be pleased with them, such as-for example - that some of them are angels, demons, Jinn, Magic, The Story of Adam, the birds in blocks, and others of what is stated in the Holy Qur'an as it is in the interpretation of Sheikh (Muhammad Abdo), one of the poles of that school.<sup>14</sup>

2: belittling the interpretation of the reported Text in some cases: when a Hadeeth is presented to them, they do not hesitate to interpret it, if they accept the interpretation, otherwise they invalidate it, lie about it, and challenge its narration, even if it is in the Sahihin (Boukhari and Moslim).<sup>15</sup>

Muhammad Rashid Reda says: "As for the proverbial narrations about the Prophet (peace and blessings of Allaah be upon him) and his companions and the scholars of the followers in Tafsir, some of them are also necessary because what is true of the uplifted is not provided for by anything, followed by what is true of the scholars of the companions with regard to linguistic meanings or the work of their era".<sup>16</sup>

3: the wide freedom of the mind in dealing with the Qur'anic legitimate facts, and deviating from the truth to metaphor or representation just to exclude and mental surprise, and downloading some of the words of the Holy Qur'an from the meanings unless it was customary for the Arabs at the time of the revelation of the Qur'an.<sup>17</sup>

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<sup>13</sup> Consider: the Methodology of the modern mental school in Tafsir, Fahd al-Rumi, Kingdom of Saudi Arabia, Riyadh, Resalah foundation, Print: 2, 1403 Ah-1983g, P: 69-70.

<sup>14</sup> Consider: a quiet dialogue with Sheikh Mohammed Al-Ghazali, Salman al-Ouda, P.11.

<sup>15</sup> See: the Methodology of the modern mental school in Tafsir, Fahad al-Rumi, P.336.

<sup>16</sup> Tafsir al-Quran Al-Hakim, Muhammad Rashid Reda, Dar al - Manar, I:2, 1366 Ah-1948 ad, P:6-7.

<sup>17</sup> See: interpretation and interpreters, Mohammed Hussein al-dhahabi, Egypt, Dar Wahba, Vol. 2, p. 403.

4: the tendency to narrow the scope of the occult as much as possible, influenced by the material current that prevails in contemporary civilization, hence the involvement of the mind in occult matters, and the interpretation of Angels, Jinn and devils... Among the most rational people, we find the interpretation of prayer, Zakat, fasting and Hajj.<sup>18</sup>

**The second requirement: Abu maziriq expanded the interpretation of the Holy Qur'an in the light of modern science and downplayed the interpretation by the reported texts.**

The expansion of Abu mezriq al-Libi in the interpretation of the Holy Qur'an according of modern science, even if he contradicted the custom of the Arabs in its words at the time of downloading, or he disagreed with what was transmitted from the predecessor, may Allah be pleased with them, is one of the most prominent features of his influence on the modern mental school, and these are applied models that confirm this.

**The first section: the interpretation of Abu mezireq of the Dabaa mentioned in Surah Al-naml by the destroyed and incinerated industrial machines.**

Abu muzayriq al-Libi is one of the modern reform scholars who adopt in their interpretations the use of modern scientific discoveries to clarify the meanings of the Qur'an, which is a good purpose to demonstrate Islam's call to science, and to address people with the science of their time, which is one of the faces of the miracle of this Holy Qur'an; however, some of them exceeded the limits of the meaning of the word at the time of the revelation of the Qur'an, for example, when he interpreted the word "Daba" with industrial machines destroyed and incinerated in verse 82 of Surah Al-naml.

Allah Almighty said: ( **And when the word befalls them, We will bring forth for them a creature from the earth speaking to them, that the people were, of Our verses, not certain**)

We will show how linguists interpreted the word Daba and make a comparison between the interpretation of the interpreters' audience and the interpretation of Abu mezireq of this word.

**First: the meanings of the word Dabaa in the Arabic linguistic lexicon.**

It is stated in the dictionary of language standards of Ibn fares that: moving on the ground is lighter than walking; it says: move is a movement, and everything that has walked on the ground is a Dabaa.<sup>19</sup>

And in Lissan el Arab, a Dabaa in the language of the Arabs is called every Dabaa in the land that moves, steps and walks.

**Secondly, the interpretation of the verse by the majority of interpreters.**

When people corrupt at the end of time, forsaking Allah's commands and switching to the true religion that he pleased them with, Allah Dabaa a tank out of the Earth for them, and people talk about that; he differed in determining the place of its exit between Mecca and other villages, and

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<sup>18</sup> A quiet dialogue with Sheikh Mohammed Al-Ghazali, Salman al-Ouda, P. 10.

<sup>19</sup> See: language Standard, Ahmad ibn fares, Vol.2 p. 263.



also differed in determining the words that you say then, Ibn ' Abbas, Al-Hasan, Qatada, narrated from Ali :” It speaks words to them, that is, it address them.<sup>20</sup>

### **Third: the interpretation of the verse by Abu mazreiq.**

It is a holiday promised by Allah to people when they forget what they have been reminded of from the verses, and their desires tempt them, and they forget their Creator, and they recite the Qur'an of their Lord behind their backs, so that what their Lord promises to them falls on them from what he sees and hears from the tools of burning, destruction, murder, shedding from airplanes and car accidents.<sup>21</sup>

Considering what the linguists have mentioned and what the Tafsir scholars have shown in explaining the meaning of Dabaa in Surah Al-naml, relying on the language and the correct version of the Sunnah, it can be said that Sheikh Abu mazriq has transcended the meaning of the word in the verse to the terms of an incident in the current era, and he has introduced a new saying in the meaning of the verse contrary to the saying of the predecessor, and this is from the curriculum of the modern mental school in Tafsir.

### **The second section: Abu muzayriq's disagreement with the interpretation of the proverb in the matter of raising Isa (peace be upon him) when they wanted to kill him.**

One of the issues that Abu muzayriq rejected and disagreed with the majority of the salaf, is the issue of raising Jesus (peace be upon him) a body after Allah saved him from murder in the saying of Allah Almighty:( **Rather, Allāh raised him to Himself. And ever is Allāh Exalted in Might and Wise**) (An-Nisā',158).

### **First: the meaning of the word raising among linguists.**

Lifting indicates the désagrément of the situation, he says: he lifted the thing up, which is the désagrément of lowering, and the female camel is lifted in her course other than the subject.<sup>22</sup>

### **Secondly, the interpretation of the verse by the audience of interpreters.**

Al-Qurtubi mentioned in his Tafsir that the exaltation of Jesus (peace be upon him) is a real elevation to heaven, and Allah is transcendent from the place, and not moral, although the destiny of the prophets is exalted, and their status is sublime and transcendent.<sup>23</sup>

In the meaning of the verse:( **when Allāh said, "O Jesus, indeed I will take you and raise you to Myself and purify you from those who disbelieve**(al-Qurtubi mentioned statements attributed to furs that the meaning of the verse came on submission and delay, meaning that I

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<sup>20</sup> Consider: the interpretation of the great Quran, Abu al-Fida Ismail Ibn Omar Ibn Kathir, Beirut, House of scientific books, Vol.: 1, 1419 Ah, 1989, Vol.: 6 p: 190; the mosque considers the provisions of the Quran, Abu Abdullah Muhammad ibn Ahmad al-Qurtubi, Cairo, Egyptian House of books, Vol.: 2, 1353 Ah, 1935, Vol.: 13, p.: 235.

<sup>21</sup> See: Irshad al-Hiran on the guidance of the Qur'an, Abu mzireq, Vol.9, p. 106.

<sup>22</sup> See: language standard, Ahmad ibn fares, Vol.2 p. 123.

<sup>23</sup> See: the AHKAM EL QUR`AN of the Qur'an, al-Qurtubi, part:06, p:10.

lifted you up to me and cleansed you from those who disbelieved and died after you descended from heaven.<sup>24</sup>

### **Third: the interpretation of my father mazirik verse.**

Abu muzayriq explained in his Tafsir that what is meant by the verse is that Allah saved Jesus (peace be upon him) from the hand of the Jews and their cunning and conspiracy against him, so they did not triumph over him.<sup>25</sup>

It is understood from the appearance of his words that what is meant by lifting is not sensory lifting, but it is meant for moral lifting and honorable status only; and one of the things that supports this guidance is his affirmation of his death (Peace be upon him) in his interpretation of the Almighty's saying: **(And peace is on me the day I was born and the day I will die and the day I am raised alive )**.

According to him, how can his descent be at the end of the time when the purged year was declared in the most place?

Abu muzayriq says: the text here is explicit about the death and resurrection of ISA; it does not tolerate interpretation of this fact and no controversy ».<sup>26</sup>

Rather, he declares the moral uplift beyond any other possibility when he interprets the Almighty saying: **( when Allāh said, "O Jesus, indeed I will take you and raise you to Myself and purify you from those who disbelieve,**Where he said: They wanted to kill him and crucify him, and Allah wanted him to have a normal death, and to lift him up to him as he lifts the souls of the righteous from his servants.<sup>27</sup>

In summary, Abu muzayriq contradicted the interpretation of the predecessors and their evidence on this in the matter of raising Isa (peace be upon him) body and soul from what is mentioned in the Sahih Hadiths and the effects of the companions, and limiting the lifting to his moral side; and this can be classified among the features of the modern mental School of interpretation that relies on the broad freedom of the mind in dealing with the Quranic legitimate facts, and deviating from the truth to metaphor.

**The third requirement: the wide freedom of the mind in dealing with the Quranic legitimate facts.**

**The first section: the interpretation of Abu mazariq of the punishment of the Pharaoh's family in the Isthmus with the types of sensual punishments in the world.**

Abu muzayriq also disagreed with the majority of scholars about the issue of putting the Pharaoh's family on fire in the Isthmus life, which is stated in Surah Ghafir in the Almighty's saying: **( The Fire; they are exposed to it morning and evening.<sup>[1374]</sup> And the Day the Hour appears [it will be said], "Make the people of Pharaoh enter the severest punishment).**

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<sup>24</sup> See: the AHKAM EL QUR'AN of the Qur'an, al-Qurtubi, part:04, P:99.

<sup>25</sup> See: Irshad al-Hiran on the guidance of the Qur'an, Abu maziriq, Vol.3, p. 212.

<sup>26</sup> Tafsir Irshad al-Hiran to the guidance of the Qur'an, Abu maziriq, Vol.7, p. 378.

<sup>27</sup> See: Tafsir Irshad al-Hiran to the guidance of the Qur'an, Abu maziriq, Vol.2, p. 152.

This is one of the metaphysical issues that the Modern School of thought rejects, claiming that it is one of the issues of faith that cannot be proven except by the general Qur'an or by frequent Hadith.

#### **First: the interpretation of the verse by the audience of interpreters.**

The apparent meaning of the verse requires proof of the punishment of the grave, because the offer of fire to them became and lived is not intended for the day of resurrection, with the implication that: and on the day the hour rises, they admitted the Pharaoh's family to the most severe punishment; nor is it intended for the world, because it certainly did not happen.<sup>28</sup>

By offering them to the fire, it is meant that their souls notice their seats in Hell, which he explained

Hadith of Abdullah ibn ' Umar where he said<sup>29</sup>: the messenger of Allaah (peace and blessings of Allaah be upon him) said: " if one of you dies, offer him his seat in the morning and dinner, if he is from the people of paradise, then from the people of paradise, and if he is from the people of hell, then from the people of fire, he will say: this is your seat until Allaah resurrects you on the day of resurrection" .<sup>30</sup>

In summary, the interpretation of the predecessor of this verse is an argument to prove the punishment of the grave before the day of resurrection and after death for the Pharaoh's family, they became and lived, and for all those who deserve it, who required punishment.

#### **Secondly, the interpretation of the verse by Abu mazreiq.**

Abu muzayriq points out in the interpretation of the verse that what is meant by the fire on which they are offered tomorrow and for life is what Allah Almighty mentioned in his book, which highlighted Pharaoh and his people from the types of earthly torment such as the flood, locusts, lice, frogs, and blood.<sup>31</sup>

The one who meditates on Abu muzayriq's interpretation of the verse stands on the extent to which his mind is free to deal with the established legitimate facts of occult matters such as the torment of the grave and interpret them with tangible material things such as types of physical torment such as locusts, lice, frogs and blood. on the other hand, he does not pay attention to what is correct about them in the Sunnah of the Prophet (peace and blessings of Allaah be upon him) adhering to the requirement of frequent Hadith on matters of faith, which is a special curriculum of the modern mental school.

**The second section: Abu mezriq's disagreement with the interpretation of the public of scientists in the statement of the truth of who is the science of the hour .**

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<sup>28</sup> See: keys of the unseen (grand interpretation), Abu Abdullah Muhammad Bin Omar al-Fakhr Al-Razi, Beirut, the House of revival of Arab heritage, I:3, 1420 Ah, part:27, p.: 521

<sup>29</sup> Tahrir wa tanwir, Mohamed El Taher Ben Achour, Tunisia, Tunisian publishing house, 1984, without printing. Vol.24, p. 159.

<sup>30</sup> Narrated by al-Bukhari, the book of funerals, the chapter of the deceased offers him his seat in the morning and dinner, Hadith no.: 1379, Part:2, p.: 99.

<sup>31</sup> See: Irshad al-Hiran on the guidance of the Qur'an, Abu maziriq, Vol.10, p. 325-326.

One of the doctrinal issues in which the interpreter Abu muzayriq worked his mind, and he disagreed with the audience of the interpreters is the statement of what is meant by someone who is aware of the hour in saying the Almighty:) **And indeed, he will be knowledge of the Hour, so be not in doubt of it, and follow Me This is a straight path**.(Az-Zukhruf-61).

**First: the interpretation of the verse by the audience of interpreters.**

This means that the descent of Jesus (peace be upon him) is one of the conditions of the hour, and one of the signs of its proximity.<sup>32</sup>

There have been hadiths that indicate that the descent of Jesus (peace and blessings of Allaah be upon him) at the end of time is a sign of the approaching hour, including what Bukhari narrated in Saheeh from Abu Hurayrah (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said:" and by his own hand, the son of Mary is about to descend in you a divided judgment, so that he will break the cross, kill the pig, pay tribute, and overflow money so that no one will accept him."<sup>33</sup>

In this Hadeeth, the Prophet (peace and blessings of Allaah be upon him) swears that Jesus (peace and blessings of Allaah be upon him) will descend at the end of this nation, and a verse will be near the hour.

**Secondly, the interpretation of the verse by Abu mazreiq.**

Abu muzayriq believes that the holy verse means the Holy Qur'an, which calls for certainty through the mouth of the master of messengers (peace and blessings of Allaah be upon him), and which guides the straight path; that is, the descent of the Holy Qur'an is a sign of the nearness of the end times.<sup>34</sup>

By considering and comparing the doctrine of the scholars in the interpretation of this verse and the interpretation of Abu mazariq of it, and standing on the consistency of the correct hadiths indicating the fact of the descent of Jesus (peace be upon him) at the end of the time of this nation, it can be said:

- 1: the doctrine of the majority of Tafsir scholars in interpreting the verse is strongly valid and the argument of the purged Sunnah, even if it is narrated in one way.
- 2: Abu muzayriq interprets the doctrinal verses, which apparently agree with what has been proven by the narrated hadiths from one way.
- 3: Abu mazariq was influenced by the Modern School of thought in the interpretation, which is evident in his presentation of reason in some metaphysical matters, such as the conditions of the hour, even if the audience of scientists disagreed with them.

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<sup>32</sup> Consider: the collector of the statement on the interpretation of the Qur'an, Abu Ja'far Muhammad Bin Jarir al-Tabari, Cairo, House of Hijr publishing and printing, Vol.: 1, 1422h-2001g, Vol.: 20, p.: 534, and download milestones in the interpretation of the Qur'an, Abu Muhammad al-Hussein al-baghawi, Beirut, the House of revival of Arab heritage, Vol.: 1, 1420h, Vol.: 4 p.: 166, and the collector of the provisions of the Qur'an, Qurtubi, Vol.: 16, P.: 105.

<sup>33</sup> Narrated by al-Bukhari, the book of sale, the door of killing the pig, Hadith no.: 2222, Part:3, p.: 82.

<sup>34</sup> See: Irshad al-Hiran on the guidance of the Qur'an, Abu maziriq, Vol.10, p. 491.

**Conclusion:**

The most important search results can be summarized in:

- Abu mezriq al-Libi is one of the leaders of the modern reform movement in the Arab and Islamic world, which aimed at rebuilding the individual and advancing the nation according to the purposes of the Qur'an.
- Abu muzayriq appeared influenced by the modern mental school in his interpretation by interpreting the doctrinal verses regarding metaphysical issues as follows:

**First:** explain the Dabaa that comes out in people at the end of time with the types of destructive machines and the Holocaust.

**Secondly,** the presentation of the Pharaohs to the fire in Isthmian life was explained by the types of sensory punishments that affected their state of life, such as locusts, lice, frogs and blood...

**Third:** he interpreted the verse indicating the descent of Jesus (peace be upon him) at the end of time as meaning the Holy Qur'an.

- Abu mezireq was influenced by the Modern School of thought in the interpretation is evident in the occultations and news contained in the Qur'an as a matter of raising Jesus (peace be upon him), where he interpreted it by raising status and honor without raising the body.
- The features of the school of mentality in his interpretation are manifested in his non-consideration of hadiths narrated from one way in substantiating dogmatic questions .
- The features of the mental school appear in his Tafsir, as well as in the disagreement of the public of the people of Tafsir on doctrinal issues based on hadiths narrated from one way.
- The features of the mental school in his interpretation are manifested in his influence on modern experimental discoveries, such as pointing to the types of modern means of destruction, machines, etc. and linking them with the meanings of Qur'anic verses.
- One of the ways of interpretation, according to Abu muzayriq, went beyond the meaning of the Quranic vocabulary in the language from truth to metaphor.
- The interpreter relied on the context in interpreting and upholding his doctrine as a matter of what is meant by who is aware of the hour.

**Among the research prospects:**

- A research study dealing with the interpretation of Quranic stories in the interpretation of Abu maziriq.
- A research study dealing with the concept of magic and its meanings at the interpreter.
- Tools of interpretation in the interpretation of Abu mezireq al-Libi.

**Index of sources and references.**

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