

It is a question that the writer does not give an answer to, in spite of his arousing of some questions and trying to answer them.

The Contemporary Interpretations: A Survey of Methodology:

The writer ,Hassan Al-Saeed, admits that one who reads Ahmad Nayfars writings can do nothing but to admire and give them a great esteem. In spite of the fact that he shows his admiration, he sees that he has the right to give some remarks on Dr. Nayfars methodology. One of the most important of which is that Dr. Nayfar excludes some interpretations from his research in a way that his judgments arent based on a general and complete survey, consequently they cannot be approved of.

diverged into several significant trends and produced an equally significant literature . The author, Ibrahim Sajadi, sheds the light on these trends and traces their beginnings. He notices that the subject related interpretation began in earlier times, but it was given great heed and care in the past hundred years, as a response to some intellectual and cultural challenges that confronted the Islamic reasoning and mind in the sphere of understanding its Holy Book. In this respect ,the writer specifies the development of sciences and need to refute the allegations and accusations of the orientalist against the Quran that there is no objective subject link that links its verses that forms a structural unity. The writer also points to the fact that the development of research techniques has been an effective element in the creation of this new way of interpretation.

Interpretation with Reasoning: a comparative study between Imam Khomeinis interpretation and that of others.

The writer, Jawad Ali Kassar, surveys in his article a set of theories on the interpretation forbidden by the Sharia (Islamic Religion), and which Prophet Muhammad and the Imams (a.s.) have advised to abandon. In this respect, he displays the

view of Imam Khomeini , who believes that interpretation by means of reasoning is either an attempt done by a certain writer to impose his opinion or logic on that of the Quran or an attempt to infer some meanings from the Quranic verses. Consequently, it is neither an interpretation nor areasoning explanation. Then the realm of reasoning interpretation, to Imam Khomeini, as Jawad Kassar says, gets so limited and becomes rejected to an extent that the research doesnt get confined to and run in the circle of theology, whereas mind can go freely in the field of theology on a condition that the interpreter doesnt impose his opinion on the Quranic verses and meanings.

Priorities of Quranic Study at the Present:

Sheikh Muhammad Mujtahid Shabastery, in his brief article seeks to study the priorities of research of the Quran, pointing at the problem without trying to find a solution for it. Admitting this himself, he gives a notice that Christians have already solved the problems of many questions that were confronting their Holy Book, whereas Moslems still have a lot of questions appearing before them, and which we still have to find answers to. But what is the method that should be adopted in the process of interpretation?

The Role of Methodology in the Process of Interpretation:

The writer, Sayyid Muhammad Mustafawi, presents in his article, a new definition for interpretation after illustrating and comparing it to some other interpretations. He also presets his definition for the term *imethoof* after pointing out that there is no term called *imethoof* mentioned in the Quran, but the term *imirhajî*, that stands for a *iwayî* in English, instead. The he compares between the style and the method, and raises a question which is: Do both of them point out to one meaning or not?

Finally, the writer tries to present some methodological rules that affect the process of interpretation.

An Introduction to Mystical Interpretation of the Quran

The writer, Khanjar Hamiyyah; Ph.D., surveys many methods for explaining the Holy Qurans meanings, and then for interpreting of its verses. He makes it clear that such kind of dealing with the Quran wasnt unfamiliar to the Islamic cultural background, but it was a trend established in the core of this very culture, deeply nourished from its resources, even though some versions and views of this trend were exaggerating to a great extent that werent approved accepted by a great num-

ber of Muslim scholars.

The writer, at concluding up, urges us to study this interpretive trend profoundly and trace its essence, and he points to the fact that there arent enough studies for this trend at the present.

The Role of Reasoning (A Comparative Study between four contemporary interpretations).

The writer, Ali Rida Akeely, selects four contemporary interpretations of the Quran in order to observe the role of human reasoning and mind and its effect in understanding the Quran. He sees that each of them adopts a certain attitude toward reasoning, different from that of others, and its role, in spite of their agreeing on the possibility for relating to and combining things with reasoning and taking it as a knowledge source for understanding the Quranic text. Finally he admits that some interpreters have exaggerated a lot while , others were inattentive and careless .

Prospects of the subject- related Interpretation

Since the beginning of the last Hegiri century, Muslim interpreters, , have become interested in establishing a new method , which was defined as the subject interpretation of the Quran. This method was the

A Summary for the Published articles in issue no. :8

The Invariable and Variable in Understanding The Quranic Context.

We took to His Eminence Sayyid Muhammad Hussein Fadlullah, our questions and inquiries regarding dilemmas of the religious context as variables and invariables are concerned and its rules ,as well as trying to define the impact of prior dogmatic hypothesis on explanation, and the ability to control their effect in the process of interpretation.

Of the most significant ideas expressed by His Eminence, Sayyid Fadlullah, in this matter was his statement that there is no possibility to detect a permanent or unchangeable meaning in absolute in the interpretation of the Quran, and his confirmation that the cultural background of the interpreter does dominate his attitude as far as the text which he intends to explain is concerned. He assures that the interpreter must have a strong will against making his cultural background affect his attitude. He also thinks that the understanding of the Quranic text should be established on the basis of of the rules of understanding, conception and communication followed in the time of revelation of the Quran. Consequently

we cant submit the Quranic text to some understanding rules that had been established in another cultural environment.

Hemeneutics and Science of Interpretation:

The writer, Muhammad Bahramy, surveys in his article a set of theories for defining hemeneutics, and he tries to find out why there is a variety of definitions for this foreign term. He realizes that it is due to the differences in backgrounds that he elaborates. He then suggests that we search not for an alternative term equivalent or synonymous in our mother language, bur rather to use the foreign term as it is, because there is no accurate synonym available in our current terms.

Thus, neither interpretation nor explanation represents an accurate synonym for Hemeneutics .

Elaborating this point , the writer to compare between interpretation and hemeneutics by defining each of them, and illustrating the most important trends of each. Then the writer shifts to the term *ùnderstandingî*, in an attempt to demonstrate the similarities and dissimilarities between hemeneutics and interpretation.

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