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TÍTULO: Investigando la corriente cognitiva de las interpretaciones literarias contemporáneas, centrándose en la región de Egipto.

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RESUMEN: Sin lugar a dudas, las ideas de académicos como Taha Hossein, como el filósofo y pensador contemporáneo más prominente de Egipto, Sayed Ghotb, como académico innovador y teórico revolucionario, y Khouli, como la persona más destacada del flujo literario, lo han florecido. Investigar y enraizar la corriente de este enfoque con el objetivo de conocer los nuevos horizontes de los estudios coránicos contemporáneos y el análisis preciso de sus eventos, su aspecto innovador y encontrar el papel de factores ocultos, como las actividades de los foros de ilustración, los movimientos de reforma, el movimiento literario y el movimiento. Del patriotismo en formación de esta escuela son los hallazgos de este estudio.

PALABRAS CLAVES: corriente cognitiva, literaria contemporánea, Egipto.

TITLE: Investigating the cognitive current of contemporary literary interpretations, focusing on Egypt region.

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ABSTRACT: Undoubtedly, the ideas of scholars such as Taha Hossein, as the most prominent contemporary philosopher and thinker of Egypt, Sayed Ghotb, as innovative scholar and revolutionary theorist and Khouli, as the most outstanding person of literary flow, have flourished it. Investigating and rooting the current of this approach aiming to being aware of new horizons of contemporary Quranic studies and accurate analysis of its events, innovative aspect and finding the role of hidden factors such as the activities of enlightenment forums, reforming movements, literary movement and movement of patriotism in formation of this school are of the findings of this study.

KEY WORDS: cognitive current, contemporary literary, Egypt.

INTRODUCTION.

The methods and tendencies of Quran interpretation can be studied within several aspects. In terms of cognition; its regulations, principles, typology and currentology, the recent study which is inter-interpretational research, are of the comprehensive competitor studies and naturally can identify and introduce interpretation methods better but the studies which have been often conducted as currentology, has been in fact typology due to lack of comprehensive and complete view and as the result, they have not achieved the goal.

This research gap is seen more in currentology of Quran interpretation, because this expression seems to be borrowed from sociology and political sciences and used in the field of Quranic studies, regardless of its meaning. For this reason, what occurred in practice has been typology of interpretation not currentology. Hence; in the field of interpretations currentology, especially contemporary ones, the gap of serious and comprehensive studies still can be seen. This gap is more

felt about contemporary literary interpretations because there are books, theses and papers about currentology of jurisprudential interpretation, mystical interpretations, Salafi and eclectic interpretive views any way but most of existing works about contemporary literary interpretations, in spite of high importance of recognizing such interpretations, are the studies which have investigated some of these interpretations as case studies (Kariminia, 2001; Kariminia, 2005; Tayeb, 2009 ; Dmitriyeva, , & Nikiforova ,2016; Parandjani et al, 2014; Razaviyayn & Faramarzi, 2014). As the result, they lack an accurate and comprehensive view so they cannot be considered as currentology studies.

In addition to accurate and comprehensive view, the value of such researches (currentology), which includes recognizing the effective fields, prominent characters and founder, knowing the phases and ups and downs, recognizing geography and current place and ..., is because of following significant advantages. Through knowing the mentioned information, the researcher can a) know his desired interpretational current comprehensively b) analyze the events of Quranic studies correctly, c) in case of need design an efficient path plan or Quranic studies and d) introduce the new horizons of this field for next researches.

DEVELOPMENT.

Literary interpretation.

The word “literary” has several definitions in dictionaries which are not discussed here. By literary we mean, a knowledge that used to be considered as word, structure, meaning, statement, rhetoric and ... by ancients and today, it is called “Arab Literature”. On this basis, literary interpretation refers to the interpretations of interpreters, who have focused their interpretation on literary subjects and explain the verses in terms of literature more than any other things and for perceiving the meaning, points and hints, they more use Arab literature and literary analyses. As the result, the dominant space of these interpretations includes literary subjects related to Quran verses (Babaei, 2012, 189). Literary

interpretations are of two types in terms of time and content; 1) traditional literary interpretations, 2) contemporary literary interpretations.

Traditional literary interpretations.

The primary forms of literary interpretations shall be searched among the works, created by some of companions and followers, especially of the literary sciences, in the initial centuries due to following reasons; 1- the sense of natural need for literary knowledge in interpreting Quran, 2- the developmental function of interpretation in literature, noting that the attention of literati to interpretation has been developmental that is they were sought to develop their own knowledge horizons and literary science and in fact they wanted to implement and develop their knowledge about different texts.

One of those texts, in case of which the knowledge can be developed, was Quran. So, some books such as “Ma’ani AlQuran” and “Majaz AlQuran” were written (Pakatchi, 2012, 114). This amount of information is sufficient for traditional literary interpretations because the aim of study is contemporary literary interpretations.

Contemporary literary interpretations.

If having the principles and rules of literary criticism, stylistics, imagery techniques, artistic aspects, linguistics and history are added to the definition of traditional literary interpretations, mentioned above, contemporary literary interpretations will be also defined. Interpretation researchers have considered this branch of social interpretation, deserving to be discussed as a branch even as an independent one due to the following features and Western and Arabic researchers have adopted the title of contemporary literary interpretation for it (Abouzeid, 2013, 21); 1- emphasizing on inefficiency or weakness of some traditional tools of interpreting Quran, among three tools of a- linguistic and literary information, b) anecdotal information c) expertise information of interpreters, the reflective interpreters consider one insufficient and two inefficient. 2- identifying and using new

instruments in Quran interpretation, Khouli and his followers were looking for a kind of development in tools of contemplation in Quran and hence; they showed a lot of interest in linguistics and modern semiotics. 3- being methodical and having clear components, Khouli and Bent-AlShati could discuss their interpretation as one methodic interpretation methods and introduce to the Quranic researchers through specifying clear components on their interpretation method (Khouli, 1933 and Bent AlShati ,1962).

Serious criticism of pioneers of Back to Quran Movement on ordinary interpretations because of not practicing that interpretation, nor considering it developmental and not valorizing various ideas of interpreters of verses on one side, and reformer thinking based on deep recognition, arising from Quranic principles and lessons one the other side and their expectation from Quran and its interpretation on third side caused the formation of a set of interpretational schools in Islam world which included various ranges and created various currents.

The related issue to this study includes literary attitudes of scholars such as Sayed Jamal and Mohammad Abdoh, that can be considered as the first flashes of literary interpretation in contemporary era, the emphasis of Sayed Jamal on the effect of Arabic language in perceiving Quran, the necessity of being aware from previous nations and the ruling social traditions on them the preference of subject interpretation on sequential interpretation (Asadabadi, 1983) when it was regarded besides literary attitudes of innovative and scholar interpreter of Arab world, Mohammad Abdoh, spill is one of updated and innovative branched of social interpretation that is literal interpretation.

Some modern thinking and transformational literati who on one hand were directly or indirectly the students of Mohammad Abdoh and were severely affected by hi thoughts and on the other hand, they had achieved modern knowledge in the field of literature, concluded that to do s serious work in interpreting and perceiving Quran verses, Arabic expressive styles generally and Quranic styles particularly shall be familiarized; hence; they investigated ignorant poetry and the styles of early

Islam era to provide better perception of Quran for themselves and others in comparison. Three ones of them completed interpretational plan of Abdoh, mentioned as follows.

The first one was the most prominent contemporary scholar of Egypt, Taha Hossein, who traveled from Cairo to Europe, as one of Abdo's students, for studying opportunity after getting the Ph.D. of literature and he got familiar with Western scholars and philosophers there and were severely affected by Kant's skeptical and critical view. When he returned to Egypt, while teaching, he wrote some books and used critical method of Kant in criticizing Arab poem. In one of his other books, known as "Fe-Alsoif" (in summer), he mentioned that holy books of Jewish and Christians as well as Muslims such as works by Homer, Shakespeare and Goethe belong to common literary heritage of all human beings and Muslims shall start studying Quran as a book, containing literary texts and use modern literary studies in analyzing it like some of Jewish and Christian authors who did it in the Torah and the Gospel. In his other book, Taha Hossein also emphasized on the necessity of free literary study of Quran (Taha, 1991, 28).

The second person is Sayed Ghotb, as a revolutionary thinker and a powerful scholar, when he familiarized with the subjects of literary criticism and modern stylistics in his journey to the West, tried to localize linguistics in the field of Quran through writing "AlTasvir AlFanni Fel Quran AlKarim" and after discussing his idea about imaginaries styles expanding it in case of Quran practically, a current started in Egypt which had an important role in the developments of recent century in the field of interpretation in the Arab World (Ghotb, 1995, 30).

The third person is Amin Khouli, as the most prominent theorist of literary studies in the contemporary area and the most outstanding person of literary interpretation, developed interpretational plan of Abdoh, literary analyses of Taha Hossein and the imagery techniques plan of Sayed Ghotb and created a literary current in the Arab world which developed social interpretation in the field of literature and language and in fact become the founder of method, famed as "literary

interpretation, through writing some papers and books in the field of Quranic literary subjects. This current lasted till now with some ups and downs by the students of Khouli and their students.

AlAzhar University and its role in the development of Quranic studies especially interpretation.

AlAzhar has a significant role in Arabic because it supported this language in that period of decadence (the Mongol and Ottoman) (Alfakhouri, 2002, 650).

Quranic studies among Islamic sciences such as Reading, interpretation and ... have been always the validity criterion of Scientific activities of AlAzhar. Therefore, no wonder that there are more than five thousand books in AlAzhar library are allocated to Quran interpretation and some comprehensive lessons have been allocated to this topic in the curriculum of that university (Bayard, 1988, 43). Given their status, the scholars of AlAzhar investigated wrote, researched, investigated and published hundreds of Islamic books in the field of interpretation, Hadith, Jurisprudence, theology and other Islamic issues (Khosroshahi, 2013, 41).

The movement of religious reformation.

The development of Quranic studies in the new period (around 200 recent years) has been fast, deep and expanded to the extent that cannot be compared with any of previous interpretation periods; so that some of researchers have mentioned 800 works, related to Quran interpretation, only in 14th century. However, due to some limitations such as lack of access to bibliographic information of all Islamic countries, may be tens of works exist. In addition to a dramatic quantified increase, the Quranic studies in this period have been also developed in terms of quality, content and attitude and obtain some significant privileges and features.

The privilege of writing interpretation of 14th century is not only related to the abundance of interpretations of every school, but it is related to the development of writing interpretation as well. the development from individual and other world view to conventional and social view.

The researchers of social developments have considered different factors effective on creation of such movements, mentioned above, but at the beginning of the topic, a pivotal factor is investigated which is facing and encountering Islamic east with Christian West.

“The Dynasty of Reformist Movements in Islam World has been wide encounter with West Culture”. “encountering East with West is of the most important preliminaries of movements and of its effective factors” (Alfakhouri, 2002, 639). In spite of accepting the role of some other factors, some researchers consider the attack of Napoleon to Egypt as the most important effective factor on this movement (Enayat, 2006, 12). Despite that, this word is correct, the root of these developments seems to be investigated in older times. Among the centers of Islamic countries, Cairo and Beirut have been the pioneers of this movement. “the movement in two cities of Cairo and Beirut has been more than other places” (Enayat, 2006, 9).

The history of Beirut is even more than Cairo. “Encountering with West occurred in Lebanon before all of other Arab lands” (AlFakhouri, 2002, 639) because the geographical situation of Lebanon was so that its relationship with West, both commercially and culturally, used to be easily conducted. The first relationship of Lebanon with West dates back to 16th century that is the time of attention of political and religious leaders of Europe to Lebanon; “of the first people noted to Lebanon was first Rome Pope, Pope Julius III (1550-1555)” (AlFakhouri, 2002, 640) and to the journey of Amir Fakhr AlDin Banani, the Great Amir of Lebanon (1572-1635) to Europe and making relationship with the Ducatus Etruriae (ibid).

These truths awakened the sleeping conscience of Muslim scholars and made them think about a solution for this problem, release the Islamic countries from loneliness and backwardness and reform their unpleasant situation. Hence; each one selected a solution.

The researchers have often classified the transformational Muslim scholars, seeking for reforms, despite of different names, in three categories. The classification of AbolKalam Azad, one of

reformers, seems more comprehensive (Azad, 1994, 51). a) west-oriented modernists b) political reformists c) religious reformists.

The most prominent people of first current in Egypt are Tahtavi in Egypt, Kheyr AlDin Tonesi in Tunisia, Sayed Ahmadkhan Hendi in India and Sayed Hassan Taqizadeh in Iran. Of course, the outstanding people of this current can be divided into two groups from the perspective of interaction manner with religion; a) those like Tahtavi, Kheyr AlDin Tonesi and Sayed Ahmadkhan Hendi and Talbot were severely interested in religion and tended to propose modernism somehow using Quran and in form of religious topics.

The most prominent person of second current is Seyed Jamaleddin Asad Abadi, whose students Sheikh Mohammad Abdoh and Sheikh Abdorahman Kavakebi, continued his thoughts. Yet, Abdoh in the second period of his scientific life, Jamaleddin Ghasemi and Abolkalam Azad can be mentioned as the most prominent of third current.

Arab contemporary literary movement.

Some of Lebanon Christians had been studying in Maronite School of Rome and Lebanese Einolvarghe School, established enlightening forums in Lebanon and Syria and started some movements, highly affected the formation of contemporary movements. Yet, their activities were more concentrated on Arab culture and literature than religion and politics because investigating political and religious topics used to create schism but investigating literary topics used to be the factor of their union with Muslims and strengthen ethnic biases. This issue caused the separation of Arabs from Turks and weakening of the Ottoman Empire, the final goal of all mentioned movements. “the first people tried to awaken the ethnic Arab consciousness were among Arab Christians” (Enayat, 2006, 19). Petros Bostani, Nasif Yazeji, Ebrahim Yazeji, Nofel Nofel, Salim Nofel, Micheil Shahadeh, Saman Kalhoon, Jorges Fayyaz, Raslan Damashgiyeh and many other ones revived Arab literature and develop the sciences and techniques among Arab people; hence, the traditions of

ignorant poetry and literary criteria of middle centuries of Arab literature were revived after a long recession in the Mogul and Ottoman period and Arabic became more interesting (Levin, 1999, 30). Syria scientific, cultural and literary movement was still on until when Ottomans suppressed the people of Lebanon and Turkey during Ismail Pasha's sovereignty (1863-1879) (Alhasri, 1960, 20). In such conditions, to survive and maintain their beliefs, a large group of Syrian people immigrated to Egypt where freedom had been widely expanded. Among these immigrants, there were many poets and writers as well. They published developed newspapers and magazines in Egypt and made a movement in all cultural, scientific and literary fields. Due to this, if the era of Mohammad Ali was scientific and military era, the era of Ismael Pasha was literary movement era (AlFakhouri, 2002, 646).

By the activity of Egyptian and Syrian scholars and intellectuals, Cairo turned to a center for intellectual and literary movement so that the center of movement was transferred to Egypt from Syria and Lebanon after a short time. Despite Lebanon was began this innovative action, he could not continue the movement and be the competent leader of it. As the result, he gave this important mission to a country that do it well. contemporary history and its events confirm Egypt competence to lead the movement.

Since all three-effective current on movement, enlightening forums, nationalists and religious reformists, respected Arab literature with various motives, so “the leadership of first phase of Arab movement, leading to Arabs unity, was by the scholars, authors and poets from the middle 19th century to the early twentieth century” (Enayat, 2006, 227).

Such developments created modern Arab literature and gave it such delicacy which enabled it follow European literary developments and provide the field of modern literary topics such as literary criticism, stylistics and imagery techniques. When modern literary topics were put besides Quranic thoughts of religious reformist current and the contemporary scholars decided to expand this topic in

the field of Quran, the conditions were provided for the formation of contemporary literary interpretations.

As it was mentioned, on one hand the pioneers of all contemporary movements were scholars, writers and poets and on the other hand all effective currents on movement considered the attention to Muslims' cultural and religious heritages, especially those of Arab people, necessary to unify them against internal tyranny and foreign colonialism. Hence; language and literature were noticed as the common heritage of all Arab people and this approach seriously developed Arabic language and new horizons were opened for scholars and thinkers through familiarizing with West literary studies. Development of such modern literary attitudes in the field of Quranic and interpretational studies by some of Egyptian scholars formed modern literary interpretations.

Patriotic movements and nationalism.

The leaders of Arab nationalist movements, as the important and major factor of Arabs unity, emphasized the boom of language and literature. Nationalism was first created in Lebanon and Syria by the leaders of enlightening movement, that all were Christians and then it was expanded to Egypt. Patriotic movement of Egypt was significantly expanded from the Arabic Pasha uprising and the occupation of Egypt by the United Kingdom (AlRafei, 1955, 200).

One of the authors of this period, considered as the leader of Egypt national literature, was Abdullah Nadeem. He considered the largest component of national intelligence as language and viewed development of more schools for correct education of Arabic as the most effective way of strengthening national intelligence. These thoughts caused a school to be allocated to language and to create a faculty of language in old AlAzhar University and also to create a faculty, known as literature, for expertise activity in the field of Arab literature. The same event occurred in Cairo and Einoshams university to be a beneficial ground for the emergence of the greatest Arab contemporary

scholars and writers among Egyptians. While some of other thinkers and scholars of Arabic and Islamic countries have been educated in AlAzhar and Egypt.

The familiarity of Egyptian contemporary scholars with West studies in the field of literature and literary criticism.

The literary works of European scholars are the most ones, with which Muslim scholars and scientist get familiar and translate it to Arabic, from those like Tahtavi, Kheyr AlDin Tunesi and Nemegh Kamal to Mohammad Abdoh who got familiar with the works of Montesquieu, Voltaire and Rousseau (Levin, 1999, 51); Hence, the thoughts of western scholars and scientists were brought to literary, legal and social issues among Muslims and found many fans. One-way cultural links still continued till when some of Western philosophers expanded the modern literary topics such as literary and historical criticism to the field of holy book, despite many disagreements (Abbasi, 2016, 176).

When the prominent Muslim scholars (Egypt) got familiar with these topics, they were interested in them and after returning, they tried to use these issues in the field of their religious and literary heritage. Taha Hossein, Sayed Ghotb, Amin Khouli, Khalafollah and Abouzad are of this groups.

Familiarity with the way of orientalist studies in the Quranic areas.

The 4-year presence of Khouli in Germany and Rome and his familiarity with German and Italian languages and through this familiarizing with Quranic researches cannot be assessed without affecting its literary interpretation plan. In paper "interpretation" Khouli admired the history of the Qur'an "Noldka", a German scholar and his method of discussion and introduce it as Quranic studies. However, Khouli criticizes their papers in Encyclopedia of Islam and shows that he is not such fund of west and its scientists same as Taha Hossein and others (Khouli, 1933, vol.2, 266).

Probations raised by Orientalists on some of the historical propositions of the Qur'an.

Khalafollah has regarded one of his goals in artistic analysis of Quran stories as defending Quran against the problems and doubts of some orientalists and Christian missionaries based on untruth of some of Quran stories. Therefore; he was sought to deviate the mind of opponents and strict people from the articles of stories and attract to existing leading, religious and nurturing goals in stories (Khalafollah, 1999, 36).

Serious critics on past literary interpretations due to deviation from the main purpose of interpretation.

Emphasizing on the deep relation between rhetoric and the question of magic and interpretation of the Qur'an, Shokri Ayyad writes: maybe this relationship has led the professor to think about interpreters' ways and in most cases, he has observed much deviation from the main purpose of interpretation that is expressing and revealing Quran rhetoric. Hence; he has introduced attention to literary interpreting Quran as the main purpose and destination of interpretation that other goals follow that and are ranked after it (Khouli, 10). Khalafollah also has stated one of his motives for literary interpretation as the existence of conflicting ideas in Quran interpretation by interpreters and says: "Basically some of interpreters' impressions are inaccurate especially religious deterministic interpretations from the verses such as the beginning ones of Yasin Surah, interpreting which the interpreters have not found the real purpose of Quran" (Khalafollah, 1984, 35).

Extreme tendency to scientific and contemporary interpretation in contemporary period.

Reformism and meeting the social needs of today world have not been the mere motive of Muslim scholars for facing modern interpretative approaches but there are some other ones either such as Muslims' encounter with new western sciences and primary incompatibility of some of impressions with that sciences.

That problem made interpreters provide the ground for compatibility of modern knowledge data with Quran somehow. This motive underlies a kind of interpretation, known as scientific interpretation. The main aim of such interpretative approach is defending Quran and continuing believing in Quran. Yet, extreme attitudes and tendencies of some of contemporary interpreters in their scientific interpretations made many Quran researchers and interpreters react and criticize their method. Khouli and his students also reacted this approach in Quran literary interpretation. Bent AlShati in his book "AlQuran and AlTafsir Alasri" in criticizing scientific and contemporary interpretation writes: "those who persist on contemporary interpretation of Quran have misled our children, ignore correct perception of Quran, the one which companion had in prophet era and the prophet promoted it. These people shall know that contemporary interpretation is of the Bid'ah (innovations) (Bent AlShati, 1962, 11).

Some of studies have investigated the problem from a new perspective and regarded one of effective reasons on literary interpretation current as Mu'tazilite literary views (Neo- Mu'tazilite currentology, 123, the similarities and differences of Mu'tazilite and Neo- Mu'tazilite in literary approach to Quran, 502). Yet, some other researchers believe that there is no persuading, clear and specified reason about the existence of relationship between Mu'tazilite's literary attitudes and contemporary literary interpretation. This study investigations and analyses seem more accurate and its inferences to reject this relation are stronger.

The origin of contemporary literary interpretations.

Contemporary reforming, political, social, cultural and literary movements have happened only in Iran, Turkey, India, Lebanon, Syria, Egypt and somehow Tunisia among the numerous Islamic countries. Meanwhile, the India status is different and independent from others because in that time India was the colony of England and its political and social developments are naturally monitored by them. When English colonists saw the Indian rising sentiments against themselves, they split up

between Hindus and Muslims to weaken public front of India and supporting the apparently reformatory measures of Sayed Ahmad Khan, they confiscated India's reform movement in their favor. Hence; despite that reform thoughts got some advocates in the subcontinent and continued its movement but it could not play a pivotal role in the movement.

Iran conditions are not also prepared for leading movement because reform movements in it have begun with delay compared to Arab and Turkish countries. With the rise of nationalist sentiment, Turkey distanced from Arab countries and failed in playing an effective role in movement but despite Lebanon experienced movements before all Islamic countries, due to leadership of movement by Christians, its cultural activities used to be briefed in scientific and literary discussion and religious affairs used to be neglected.

As the result, among the masses of scientific and literary works created by scientists, no work about Quran can be seen in this country. yet, since the base of any new thought and new plan is rooted in an old ground and is flourished from a productive field and to realize and form an intellectual school, providing and the vicinity of various factors is necessary, only Egypt has got such situation, in which all effective factors have been gathered in a place. The vicinity, the most prominent leaders of religious reform movement, the most outstanding scholars and authors, the most well-known patriotism and nationalism in a country, which contains one of the oldest civilization cradles, the field for leading movement is completely prepared. The conditions of tolerance and the time of the occupation of Egypt by British troops and the rule of Pashas also strengthened this situation.

The beginning, peak and downfall point of contemporary literary interpretations.

Literary approach in interpreting Quran was started with Quranic thoughts of Sayed Jamal and strengthened with literary attitudes of outstanding scholar and interpreter, Mohammad Abdoh, literary attitudes of Taha Hossein and Sayed Ghotb and reached to its peak by Amin Khouli. After Khouli,

the first group of his students continued his way such as Shokri Ayad, Khalafollah and Bent AlShati. In the time of their students, although this current goes on, the past boom has been faded.

Strengths and weaknesses.

Having method and clear components and using modern tools in Quran interpretation can be considered as the strengths of this current. But the first criticism on this current is that Amin Khouli never adapted his method on Quran entirely (Roomi, 1994).

Basically, before interpreting, Amin Khouli does not research about Quranic text and despite he considers all dictionaries insufficient to categorize and attention to the meaning of the words, he does not compensate this problem in his own subjective interpretations (Kariminia, 2005).

Another criticism on this current is in three axes of basis, method and goal. Considering Quran as absolute literary text, benchmarking people's perception of time of revelation of the Quran and rejecting any scientific and contemporary interpretation, considering ordinal interpretation insufficient, persisting on the development of all verses on the subject, considering some of Quran stories as mythical and finally incapability of Quran text for historical documentation can be considered as the critical and weaknesses of this current. Current criticism can be seen in details in the volume 2 of book Pathology of interpretive currents.

CONCLUSIONS.

After studying and investigating contemporary literary interpretations entirely through currentology research, this interpretative current turned out to be an innovative current in the field of Quranic and interpretative studies.

It is rooted in old Islamic thought and has been affected by rhetoric and literary attitudes of prominent scholars of previous centuries as it has used the attitudes of Abdoh, Taha Hossein and Sayed Ghotb and Western scholars and their modern attitudes in literary criticism and linguistics. This current has been also effective on Quranic and interpretational studies on recent a hundred years. Amin Khouli

can be mentioned as the founder and main person of current, Mohammad Ahmad Khalafollah as the most important agent and Abouzayd as the most well-known extenders of contemporary literary interpretation.

Having method and clear components and using modern tools in Quran interpretation can be considered as the strengths of this current but considering Quran as absolute literary text, benchmarking people's perception of time of revelation of the Quran and rejecting any scientific and contemporary interpretation, considering ordinal interpretation insufficient, persisting on the development of all verses on the subject, considering some of Quran stories as mythical and finally incapability of Quran text for historical documentation can be considered as the critical and weaknesses of this current.

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