# Table of Content

<table>
<thead>
<tr>
<th>Abstract</th>
<th>ii</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abstract (Malay)</td>
<td>iii</td>
</tr>
<tr>
<td>Abstract (Arabic)</td>
<td>iv</td>
</tr>
<tr>
<td>Acknowledgements</td>
<td>v</td>
</tr>
<tr>
<td>Table of Transliteration Fonts</td>
<td>vi</td>
</tr>
<tr>
<td>Glossary</td>
<td>viii</td>
</tr>
<tr>
<td>Table of Content</td>
<td>xi</td>
</tr>
</tbody>
</table>

## CHAPTER I

### INTRODUCTION

1. Preamble  
2. Problem of the Study  
3. Importance of the Study  
4. Objectives of the Study  
5. Literature Review  
   - The First Category  
   - The Second Category  
6. Questions of the Study  
7. Scope of the Study  
8. Methodology of the Study  
   - Analytical Descriptive Methodology  
   - Internal Critical Analysis  
9. Research Plan

## CHAPTER II

### THE HISTORICAL BACKGROUND OF THE MODERNISTIC EXEGESIS OF THE HOLY QUR'AN

2.1. Preamble  
2.1.1. Conceptual Confinements  
2.1.2. Methodological Confinements  
2.2. The First Stage: Between the First World War and 1948  
2.2.1. The Relationship between Islam and Power (Authority)  
2.2.2. Women's Liberation  
2.2.3. Nationalism  
2.3. The Second Stage: 1948-1967  
2.3.1. The Communist Current  
2.3.2. The Religious Current  
2.3.3. The Nationalist Current  
2.3.3.1. Combating Colonialism  
2.3.3.2. Combating Underdevelopment  
2.4. The Third Stage: 1970 – Until Today  
2.4.1. The Causes  
2.4.2. The Major Clashing Intellectual Currents  
2.4.3 Effect of the Conflict between Marxism and Religious Activism
CHAPTER III
MODERNIST AND CLASSICAL METHODS OF EXEGESIS

3.1. Preamble 80
3.2. The Concept of the Holy Qur’ān 83
3.2.1. The Epistemic Level 83
3.2.2. The Structural Level 90
3.3. Al-Sunnah (Prophetic Tradition) 100
3.3.1. Modernists’ Concept of al-Sunnah 101
3.3.2. Muḥammad Shuḥrūr 105
3.3.3. Muḥammad Abū al-Qāsim Ḥāj Ḥamad 113
Comparison between the Two Internationalizations 118
3.4. Legal Abrogation of the Text (Naskh) 119
3.4.1. Naṣr Ḥāmid ‘Abū Zayd 119
3.4.2. Sayyid Muḥammad al-Qimni 121
3.4.3. ‘Abū al-Qāsim Ḥāj Ḥamad and Muḥammad Shuḥrūr 124
3.5. Language 127
3.5.1. ‘Al-Jābirī 127
3.5.2. Assessment 130
3.5.3. Ḥasan Ḥanāfī 132
3.5.4. Assessment 135

CHAPTER IV
MODERNISTS’ METHODOLOGY IN UNDERSTANDING THE HOLY QUR’ĀN

4.1. Preamble 139
4.2. General Traits of the Modernist Methodology 140
4.2.1. Objectivity 140
4.2.2. Comprehensiveness 146
4.3. Modern Linguistics 150
4.3.1. The Importance of Modern Linguistics 150
4.3.2. Muḥammad Shuḥrūr 152
4.3.3. ‘Abū al-Qāsim Ḥāj Ḥamad 156
4.3.4. General Perspective 159
4.4. Historical Materialism 166
4.4.1. The Importance of Historical Materialism 166
4.4.2. The Concept of Historical Materialism 168
4.4.3. The Elements of Historical Materialism 170
4.4.4. Assessment 181
4.5. Mythical Methodology (al-Manhaj al’Ustūrī) 187
4.5.1. Importance of the Mythical Methodology 187
4.5.2. The Nature of Mythical Methodology 188
4.5.3. Tools of Mythical Methodology 195
4.4.4. Assessment 197
CHAPTER V
SOME APPLIED THEOLOGICAL ISSUES ANALYZED BASED ON SOME QUR'ÄNIC STORIES

5.1. The Story of Adam 203
5.1.1. The Way Adam was Created 203
5.1.2. Angels Bowing to Adam and Satan’s Refusal 215
5.1.3. The Names Learned by Adam 231
5.2. The Story of Noah 236
5.2.1. ‘Abū al-Qāsim Ḥāj Ḥamad 236
5.2.2. Assessment 240
5.3. The Story of ’Ibrāhīm 245
5.3.1. ’Abū al Qāsim Ḥāj Ḥamad 245
5.3.2. Assessment 248
5.4. The Story of Moses 253
5.4.1. Muḥammad Shuhrūr 253
5.4.2. Assessment 258
5.4.3. ‘Abū al-Qāsim Ḥāj Ḥamad 263
5.4.4. Assessment 265

CHAPTER VI
SOME APPLIED LEGISLATION ISSUES

6.1 The First Issue: Women's Inheritance 268
6.1.1. The First Representative: Muḥammad ‘Arkūn 268
6.1.2. Assessment 273
6.1.3. The Second Representative: al-Jābirī 279
6.1.4. Assessment 281
6.2. The Second Issue: Muslim women's veil 284
6.2.1. The First Example, Ḥusayn ‘Aḥmad ‘Amīn 284
6.2.2. Assessment 296
6.2.3. The Second Example, Muḥammad Shuhrūr 301
6.2.4. Assessment 304
6.3. The Third Issue: Punishment of theft 314
6.3.1. The First Example, Śādiq Bilīd 314
6.3.2. Assessment 320
6.3.3. The Second Example, Ḥusayn ‘Aḥmad ‘Amīn 328
6.3.4. Assessment 331

CHAPTER VII
CONCLUSION

7.1. Summary 334
7.1.2. The Results 346
7.2. The Horizons of the Research 347
7.2.1. Recommendations 347
7.2.2. A Suggested Framework for the Renewal of Qur'ānic Studies 348

BIBLIOGRAPHY 354