

***Manhaj haraki* in the Revival of Quranic Exegesis**

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Abstract: *Manhaj haraki* or dynamic method is one of modern approaches in Quranic exegesis which has been introduced in early of the twentieth century. The development of this method has been established by the Islamic movements especially the Muslim Brotherhood (*Ikhwan Muslimin*). However, this method has not been widely known, in fact, a few scholars of the Quranic studies discussed it. This study therefore, attempts to introduce the concept of *Manhaj haraki* and its origin, as well as the dimension of renewal (*tajdid*) in interpretation the Quran. Using qualitative method and descriptive analysis, the study concludes that the *Manhaj haraki* is not totally a new method in the Quranic exegesis, but it is a rebranding to the method which had been applied by the prophet Muhammad (P.B.U.H.), his companions and the pious predecessors (*salaf al-salih*) in dealing with the Quran. The application of *Manhaj haraki* in interpretation of the Quran aims to bring modern Muslims closer to the Quran and understand the objective of its revelation as a practical and realistic book which deals with every aspect of human life.

Key words: Hasan al-Banna, Islamic movement, *Manhaj haraki*, Quranic commentary, Sayyid Qutb

INTRODUCTION

Muslims have always strived to explain the meanings of the Quran and to convey its guidance to people. They have gone to great lengths to write books that clarify the strange words (*gharib*) in the Quran as well as books that interpret its verses. And ever since the first period, Muslims have pursued various paths when interpreting the Quran, thus appeared numerous trends in Quranic interpretation due to the different specialization in each of the commentators (*mufasssirin*). The Quranic commentary written by each commentator is also influenced by his background or culture; for example some commentators choose to expand on the philosophical and theological themes, while others place more importance on the grammatical and syntactical aspects and there are those who prefer to give their interpretations based on the perspectives of the various sects (*madhhab*) in Islamic jurisprudence (*fiqh*) and so on. Towards the end of the nineteenth and twentieth century, many scholars have moved towards renewal

(*tajdid*) in their interpretation of the Quran, thus they directed their attention towards the message of the Quran and became more concerned about contemporary issues as well as the perceptions of the diverse groups of readers. Preachers and reformers began studying and interpreting the Quran, they also authored a number of *tafsir* books that were dedicated to reform the conditions of society and to stop aggressive ideas and doctrines of ignorance. This thus bore witness to the appearance of modern trends and various methodologies in *tafsir*; the most famous of it all is *Manhaj haraki* that will be the major focus of this paper.

Tafsir haraki had been the fundamental nature of the Muslim *ummah* during the early centuries, yet despite this, no terminology had emerged to describe the nature of this type of *tafsir* except in recent times. And that is after the emergence and establishment of Islamic movements where *Manhaj haraki* became its slogan, this subsequently helped in reviving the concept of religion in Muslim societies. The leaders of the Islamic *Da'wah* were the first to be interested in *Manhaj haraki* as they

were aware that it is not possible to reform living, moving people with a system or an approach that is rigid, cold, isolated from life, stacked on the shelves of libraries or buried in the minds of people who do not live their reality and do not know the concerns of the society, nor the currents that are violently shaking its ideas, values and morals [1]. Therefore, it is imperative to pay attention to the historical background of the Islamic movements and a brief review of its approach to reform and change, before reaching to its *Manhaj haraki* in the interpretation of the Quran.

Through a qualitative method, systematically gathered information on trends in the Quranic commentary in the twentieth century and the historical emergence of Islamic movement were looked at. Various sources of existing established outputs of the Quranic studies including characteristics of the Islamic movement namely the Muslim Brotherhood were studied. Based on the information gathered, descriptive analysis was done by looking at the appropriate definition of term *manhaj haraki* in interpretation of the Quran and pioneer of 'School of *Tafsir Haraki*', also methods used in *tafsir* books attributed to this school.

Emergence of Islamic Movement: The downfall of the Caliphate and its abolishment in 1924AD is the main reason contributing to the emergence of Islamic movements. Additionally, the appearance of the secular nation-states that were formed based on principles contrary to the concept of *Ummah* and Islamic unity, as well as increase in moral and social decay, advocacy for pornography and revolution against traditions that were derived from religion, all played a part in the coming of Islamic movements. The twentieth century and beyond also witnessed a more intense than ever christianization movement, in addition to holy places in Palestine being subjected to successive attacks by the Zionists and Jews. It was due to all these crucial developments and events that gave rise to the Muslim Brotherhood in Egypt in 1928AD. The group was the first comprehensive Islamic movement to emerge after the fall of the Caliphate. The Muslim Brotherhood understood what Islam rightly means and was quick to realize the seriousness of the situations faced by the *ummah*; the Brotherhood confronted the many deviant trends and challenged it, which helped restore the people's confidence in their religion after their fascination with the West and its civilization [2]. The Brotherhood was then followed by a series of groups and associations that carried various names, though most of them came together on the

concept of a Comprehensive Islam, in fact some even pointed to the dire need of restoring the caliphate system. Among these groups were the Association of Ulama in Turkey which was established in 1931, Jamaat-e-Islami in Pakistan that was formed in 1941, the Council of Indonesian Muslim Associations or better known as Masyumi in Indonesia, the Islamic League in Algeria was founded in 1941 and the Islamic Front that was formed in India in 1947 [3].

This, however does not indicate that there were no Islamic associations or groups before the emergence of the Brotherhood, as pioneers of modern Islamic movements have appeared since the late nineteenth century, but unfortunately they were all almost limited to a specific aspect only, without covering other aspects. For example, Jamaluddin al-Afghani's call for renewal was limited to the field of politics, meanwhile Muhammad Abduh only focused on the educational aspect, whereas Muhammad Rashid Ridha linked the concept of renewal with Salafism and interaction with national policies and combining the Arab notion with political Islamism [2, 4-6]. On the other hand, Imam Hasan al-Banna's call focused on the ??universality of Islam, i.e. that it encompasses all aspects of life. His call was considered a renewal, a pioneer in the field of Islamic thought and a correction to the previous misunderstanding of the society about Islam. On top of that, al-Banna succeeded in harmonizing the Islamic law with the current needs of the people, in harmonizing the higher aspirations of the Muslim with the realistic view about the requirements of advancement and between the perfection of education with political activity and economic etc. In other words, his call covered all aspects of life and needs [7].

The Muslim Brotherhood's call was unique from the very first day due to its emphasis on returning to the Islamic tradition and its two major sources; the Quran and the Prophet's *Sunnah* and its focus on the need for stronger efforts in order to build a generation of believers who understand Islam with a true understanding and realize that it is both religion and state, worship and *jihad*, as well as it is the law that governs the lives of all people in all aspects; educational, social, economic and political [8]. The Brotherhood also sought to introduce the teachings and rulings of Islam in a simple manner. In regard to this, the Brotherhood has made applaudable efforts in various fields such as in *Fiqh* (Jurisprudence), *Usul* (Principles of religion), *ibadat* (acts of worship), *mua'malat* (transactions), personal matters, as well as in *tafsir* and *hadith*. The Brotherhood's approach in addressing all these topics was characterized by

completely staying away from provoking any doctrinal differences, it also confirmed that there are due to be many minor differences in religion, but that every Muslim has the right to follow his or her *madzhab* as long as he or she does not resort to fanaticism.

The weekly classes of al-Banna, which was also known as Tuesday's Speech- as well as his religious articles in the Brotherhood's newspapers and magazines were regarded as practical examples of their approach to religion. From al-Banna's articles, specifically those that he wrote about *tafsir*, it was apparent that he did not restrict himself to the similar wordings used in the old books of *tafsir*. In fact, he thought that a large portion of the old *tafsir* books were influenced by philosophical issues and he often tried to draw out the interpretations that were in agreement with his doctrine of faith or its branches, frequently he also provided his responses about previous books. Most of these books were dedicated to the time period that it was written. Regarding to this, he maintained that it is a must to understand the Quran according to the grammatical rules of the Arabic language and to not arbitrarily or excessively interpret it. Additionally it is also helpful to have knowledge about the Prophet's biography (*sirah*), as well as the reasons of revelation and its link to relevant topics in the *sirah*. A return to traditional interpretations (such as those in the old books) after that would be beneficial to determine the precise meaning of a particular word or to understand a hidden structure or to get more information about a specific culture to aid in the correct understanding of the Quran [2, 9].

The conclusion from the above paragraphs is that through his efforts in interpretation, al-Banna strove to convey the spirit of the Quran in the spirit of this age, he also attempted to link the meanings of the Quran with modern day phenomena; be it scientific, social or moral. Besides that, he also wanted to fulfill the need of the people for a modern interpretation of the Quran that can help them to understand and interact with the Quranic verses in the light of contemporary times and to make them aware of the importance of this holy book as it was sent down with the aim to guide humanity to happiness and goodness and to be their life's guideline. Certainly al-Banna had used a unique approach in his Quranic interpretation, which reflected his dynamic intellectual roots. Al-Banna's approach was emulated by the other Brotherhood followers- who were modern scholars and thinkers- in their own Quranic studies and in their own interpretation of the Quran. Thus this approach in *tafsir* becomes a unique feature of the Muslim

Brotherhood and from there a new school in *tafsir* was formed and became known as "the *Haraki* school of *tafsir*" that has its own characteristics and merits.

Establishment of the *Haraki* Schools of *Tafsir*: Based on the brief review above, it is now clear that the credit for the establishment of the *haraki* schools of *tafsir* goes to the Muslim Brotherhood, though Emad Mahmud Abdul Karim asserts that actually it is the combined efforts of the men of reformation and renewal, the most popular of them all are Abd al-Hamid bin Badis, Badiu al-Zaman Sa'id al-Nursi, Abu al-A'al al-Mawdudi and of course, in addition to al-Banna. Emad considers these individuals as pioneers of these schools, as their Quranic interpretations have an integrated approach that provides a theoretical and practical view of life from the Quran, which was considered something new at that time. In fact, this point to the strong connection between the founders of the Brotherhood and the great similarity between them in their approach in Quranic *tafsir* as evident in their flowing, literary method, emphasis on the reality of the Ummah, accommodating the Quranic verse and making it relevant to present times, providing solutions on the basis of the Quran, concerned with a productive practical aspect and so on. Nevertheless, each of them has their own genius, unique touch that manifested itself in the field of Quranic interpretation [10].

It is apparent that Emad has extended beyond the school of the Muslim Brotherhood to cover other Islamic movements, as he sees these movements have a joint share in the emergence of *tafsir haraki* in these modern times. Generally, it is difficult to differentiate or to compare between these noted thinkers, because they each have long, field experiences and have made a diligent, painstaking effort in the field of Islamic *Da'wah*. Therefore, it can be said that the intellectual basis of *manhaj haraki* of *tafsir* has been established by these pioneers and they have participated in the formulation of this theory as they have participated in the battle between right and wrong. We are also of the opinion that al-Banna was ahead of the others because he has a greater impact on the Islamic awakening; as his movement was characterized by clarity of purpose and thoroughness of ideas, it was also characterized by practicability and effective planning. Additionally his movement combined intellectual depth with moral training and political activity [3]. Therefore, it is only appropriate that his role in establishing and consolidating the *manhaj haraki* of *tafsir* is considered a pioneering role- as the author and builder of theories of the Islamic activities [7]. Al-Banna's

interpretations of the Quran illuminated several basic features of the *manhaj haraki* which are a prominent feature of the school of the Muslim Brotherhood. However *manhaj haraki* did not become a terminology to al-Banna because he did not want to restrict by occupying it with the theoretical aspect, but rather he went directly to reality by applying and exercising his ideas, the same goes for all the preachers that has been mentioned previously; the only difference is that they expressed meanings and concepts in different terms, depending on the circumstances and events.

Then entered Sayyid Qutb who came to complete the plan of al-Banna, to strengthen it and to improve on it by providing his own ideas [7]-he also established *manhaj haraki* as an integrated, dynamic theory that has its own its meaning, its gestures, its dimensions and characteristics. He also built his own valuable *tafsir* based on the characteristics of this *manhaj*; this is the specialty or uniqueness that differentiate his interpretation of the *Fi Zilal al-Quran* from the rest of his interpretations. Thus it is only appropriate that he is rightly considered the founder of the theory of *manhaj haraki* in this era of written theoretical output, even though al-Banna had preceded him in the practical application of this *manhaj*. Thereafter it was known as ‘School of *Tafsir Haraki*’ [11, 12], except that *manhaj haraki* that was followed by Sayyid Qutb in his *tafsir* was not limited to research nor centered on a specific place, rather it was distributed all over in his book *al-Zilal*. In fact al-Khalidi has summarized the merits and features of this *manhaj* in his book “*al-Manhaj al-Haraki fi Zilal al-Quran*” [1]. Perhaps because of this, he may be thought of as the first to study *manhaj haraki* in *tafsir* in a scientific and objective manner as evident in his doctoral dissertation titled “*Fi Zilal al-Quran; A study and an evaluation*” in 1981 and this piece of research may be the best there is that we could ever possibly read and benefit from, in regard to explanation about the merits of *tafsir haraki*.

Reviewing the Definition of *Manhaj Haraki* in *Tafsir Manhaj harak*) it is a compound made of two words, its full meaning can be understood by understanding the meaning of one of its two parts; *Manhaj* and *Haraki*. And (*Manhaj*) is derived from the word “*Nahaja*” (approach). Al-Raghib al-Asfahani said: *Al-Nahj* is a clear or obvious road and *Anhaja* means to make clear [13]. Ibn Manzur said: *Manhaj* is a road that was placed to be followed and *Al-Minhaj* is like *Manhaj* i.e. a clear road [14]. All these meanings revolve around a straight, clear road.

Conceptually, the word *Manhaj* carries several definitions, for example according to Ahmad Badr, it is a road that leads to discovering the truth in knowledge via a variety of general rules that dominate the functioning of the mind and determine its operations until it reaches or achieves a known result [15]. Meanwhile al-Khalidi stated that *Manhaj* is a carefully drawn operational plan that is precise, specific and objective; it is recognized by the researcher and he adheres to its rules, foundations so that his study becomes scientific, methodological, objective and correct [16]. And it is clear that this is the general definition of *Manhaj* that brings the meaning of a road or method that is followed by the researcher to study a phenomenon or a problem in order to find the truth. Thus *Manhaj tafsir* means, a method that leads to discovery of the meaning of the Quran, it is a practical, specific, objective plan in the interpretation of the Quran, that is based on rules and principles and is reflected in the methods and applications [16]; the *manhaj* determines the method that is followed by the *mufassir* in his interpretation of the verses in the Quran, the *manhaj* also serves as a scale or gauge that monitors the *mufassir* and protects him from committing any error in his *tafsir*.

Meanwhile the word *haraki* is derived from *harakah* (movement), it literally means a state that is the opposite of calmness or serenity, thus to stir something is to make it move [14] and *harakah* is a state or condition of an object that changes its position continuously in comparison with a fixed point [17]. In *al-Mu’jam al-Waseet*, *harakah* is generally defined as the movement of a body from one place to another or movement of its parts, as in the movement of molar [18]. Al-Raghib further maintained that *harakah* (movement) is only for a body, it is the movement of a body from a place and probably the same word is used for something that is impossible, or if it increases or decreases in some of its parts [13].

The term *harakah* is used in various fields, for example the Sufism defines it as coursing or moving in the way of Allah, while the theologians (*Mutakallimun*) defines it as the occurrence of an essence in a place after it had occurred in another place. And according to some wise men: *harakah* is the occurrence, or the change of energy for action, whether it was in one go or gradually. In the science of acoustics, *harakah* is a contingent method of sound e.g. *al-Dham*, *al-Fath*, *al-Kasr* and its opposite is *al-Sukun* [19]. Nevertheless, this word is mostly used to denote the term “Islamic movement”, it is noteworthy to mention that *harakah* is one of the new regulation, political terms and perhaps it is most often linked to the Islamic trends that call for the renewal of

Islam and the implementation of its adjudicating system. The Islamic movement is a form of activity that is carried out by a group that strives to call people to Islam; it is therefore the dynamic embodiment of Islam in *Da'wah* and moving with it in the social reality [20]. Meanwhile, according to al-Qaradawi, the term '*al-harakah*' indicates a group or several organized groups with specific goals and drawn methods. Islamic movements in general means systematic social work that aims to return Islam to the leadership position, so that it can lead the society and guide the lives of the people [21]. We believe that there is no difference between the two definitions mentioned above as they both indicate the characteristics of the Islamic movement, the type of its work which is the basis for it and the task it performs. It is worth mentioning that it is a big error to relate Islamic movement to political activities only, rather it works encompass large areas of education, politics, social, economics, *jihad*, *da'wah*, media, intellect and academic.

Thus from the above explanation, is clear that *manhaj haraki* literally means practical way to move in the reality, whereas conceptually, it appears to be closely related to the Islamic movement. Thus it has become the slogan of this movement in renewal and reformation as it is the method and nature of this religion. With this, we can say that what is generally meant by *manhaj haraki* is a method of change, as perceived by the Islamic movement. The meaning of the 'method of change' is a framework that is adhered to by the Islamic movement to make a transition or change, from mere theoretical visions and objectives to the practical in reality [4] and that is according to a specific plan with several stages and characteristics. We found the definition of this term by Muneer al-Ghadhban who stated that:

Manhaj haraki is a methodological step that was taken by the Prophet since the time his prophethood started until his death. It requires following its stages in a step by step manner and following the journey of the Islamic movement because the Prophet's biography is the practical application of Islam [22].

It is noted that he mentioned the source of reference that the Islamic movements derive their theories from; which is the Prophet's biography. Due to this, al-Ghadhban and other authors of the Prophet's biography referred to it in their study by focusing on its hidden and implicit lessons and educational messages without going deep into the details of its incidents and historical events, except on some important points where

clarification of certain stages in the Prophet's life is needed— such as when *da'wah* was in the secret phase, when *da'wah* was declared publicly and openly, state establishment and spreading *da'wah* to the world. This is due to fact that the purpose of studying and understanding the Prophet's biography is for Muslims to visualize how Islam is reflected or applied in life after they understand its principles, rules and laws theoretically [22, 23].

Regarding the appearance of this term as one of the methodologies of *tafsir*, we found that almost all scholars agree to refer to Sayyid Qutb. Thus he was considered as the founder of the theory of *manhaj haraki* in Quranic interpretation. Sayyid Qutb wrote his *tafsir* "*Fi Zilal al-Quran*"—the last three parts of the Quran and the first ten volumes of the revised 3rd edition—in light of this methodology [11, 12, 22]. Part seven of the *tafsir* was the most highlighted part and most elaborated as it expanded the discussion on *aqidah* and other relevant issues surrounding it in the lengthy preface and *tafsir* of Surah al-An'am [12]. This was affirmed by the repetition of this term (*manhaj haraki*) in *Zilal* 24 times coupled with the explanation of its characteristics. Though Sayyid Qutb had not presented us with a specific definition of this term, he had pointed to it (theory of Islamic movement) in abundantly scattered phrases throughout his *tafsir*. Thus, he had always stressed that *manhaj haraki* is a realistic practical theory and the nature of Islam that confronts reality with accurate tools. Perhaps it is only Salah Abdul Fattah al-Khalidi that defines (*al-Tafsir al-Haraki*) as:

Haraki trend of *tafsir* is a trend that focuses on *da'wah* and movement (*harakah*), as well as on education, purification, *jihad* and struggle. It also focuses on calling muslims to move with the Quran, to fight against the non-believers and to present lessons about *da'wah*, *jihad* and confrontation [12].

Apparently al-Khalidi's definition only confines itself to the purpose that a *mufasssir* wants to achieve from his *tafsir* and the aspects that he discusses in it, i.e. emphasis on treating or solving a broad range of issues in education, *da'wah*, movement and *jihad*. Nevertheless, his explanation for naming Sayyid Qutb's methodology in *Zilal* as '*manhaj haraki da'wi tarbawi*' paints a clearer picture of the objective of this particular term; that it encompasses the many objectives of the Quran and its emphasis on education and *da'wah*. He further says:

It is *manhaj haraki* because it calls Muslims to have a good understanding of the Quran and to contemplate its message. Then it calls for better movement in the real world as its interpretative theoretical study only is not sufficient. It is called *manhaj da'wi* because it requires us to make the Quran as our basis in calling people to Allah, to know its truth and *da'wah* strategies and to use it in facing enemies of Islam, as well as to counter their conspiracy against the ummah. It is an educational method as it requires Muslims to be brought up on the teachings of the Quran, to characterize its ethics and morality, to adhere to its instructions and to be shaped by its mold so that they would become God-centered Quranic generation. This method also requires a Muslim society to be raised based on Quranic teachings, to establish their institutions on Quranic basis and it wants Quran to be the guardian in every aspect of life [16].

It appears that al-Khalidi did not distinguish between the term (trend) and (method) in this topic. Sometimes he refers to it as 'a trend' and sometimes 'a method' despite the difference in the meaning of these two terms. A trend is the aim or goal that *mufassirs* turn to in their *tafsir* and is determined by a set of opinions, ideas, views and relevant issues. It is commonly spread out in *tafsir* in a clearer picture than in other types of books and is more dominant. Meanwhile, a method is the systematic technique that is used to lead to the intended objective, but not the objective itself [24, 25]. We see that it is appropriate to call this kind of interpretation a trend, considering that it is the goal that a *mufassir* wants to achieve in his *tafsir*. It is also correct to think of it as a method, considering the applied procedure that is involved in writing the *tafsir*. But we prefer to name it a method as it (*manhaj*) demonstrates the principles, fundamentals and techniques that a *mufassir* must adhere to in uncovering the meanings of the Holy Quran.

On this basis, we see that it is a must to have a new definition that encompasses all the characteristics of this method of *tafsir*-be it techniques, styles and objectives. Hereby, we define *manhaj haraki* in *tafsir* as 'a specific practical outline that was influenced by the Prophet, his companions and the pious predecessors-may Allah shower his blessings on them- that is used to uncover the meanings of the Quran, to make people understand it and to enlighten people with an approach to the Quran that is both functional and realistic'. It is clear that this definition is supposed to cover the source of

manhaj haraki where its principles and steps are extracted from the Prophet's biography and the pious predecessors and how they interacted with the Quran during the time it was revealed. It is actually learning how to implement and practice the teachings of the Quran. Likewise, the definition also touches on the methodological procedures of *tafsir* in a simplified manner. It also avoids raising jurisprudential differences or using vague terms, so common people would benefit from it as much as possible-and not only specific groups of people would be able to understand it. It is believed that this *tafsir* is more beneficial to help people to have a correct understanding of the Holy Quran. Furthermore, the definition also emphasizes on the realization of the main purpose behind the Quran's revelation; which is to guide people so that their way of life becomes that according to Islamic teachings. It also seeks to provide a comprehensive view of Islam, besides to form correct Islamic responses and perceptions towards everyday events that is based on the Quran and Sunnah.

Characteristics of Tafsir Haraki: *Tafsir* is to make one understand the meaning of the holy Quran; thus whoever has a good understanding of it, then he'll also be good at interpreting the Quran and vice versa. One can only gain a better understanding of the Quran if one practices what it preaches and applies its lively texts to contemporary times. For example, quoting one of the advocates of the school of *tafsir haraki*, Abu al-A'la al-Mawdudi who said:

Whatever action and means that is taken by a person to understand the Quran, he would not be able to reach the essence and the spirit of the Quran as he is supposed to as long as he does not practice what has been mentioned in the Quran... You would not truly understand the demands of the Quran and its meaning still you start calling people to God and take all your steps to the direction that God guides you and in the manner that He teaches you... No man can be aware of the significance of the rulings of the Quran and its teachings and guidance in various aspects of life, except if he applies and practices it in his life. Thus the way to understand the Quran and to grasp its essence is by living one's life and doing things according to the Quran [26].

Sayyid Qutb Also Mentioned That: The Quran cannot be truly appreciated except by those who immerse themselves in this battle, by those who face similar

conditions as when it was revealed. Those who fumble with the meaning of the Quran as they remain sitting and choose to study it theoretically or stylistically, they will not be able to find anything of its truth from this sedentary and idle manner... [27].

Thus it has become clear that *tafsir haraki* erupts as a result of the *mufasssir's* practical experience and interaction with the Quranic texts, besides his *jihadist* movement, his long life in its shades and his persistent commitment to realize its principles and objectives in a practical world. The *mufasssir* writes his book from the field, he writes it as he calls people to Allah, he faces the same thing that is faced by those who preach people to the truth in every time and space; therefore his *tafsir* is considered an echo of his practical experiments and experiences in the field of *da'wah*. As a result, he presents the readers with a useful idea in the form of steps and foundations that help to understand the Quran and to reflect upon its meaning, to benefit from its many treasures and to attain what is good for his life in this world and hereafter from it.

Therefore it can be said that the rules outlining *tafsir haraki* spring forth from the Islamic movement approach and its comprehensive overview towards Islam; that Islam is a practicable, realistic approach that systematically encompasses all aspects of human life. Some of these rules or guidelines present itself in the twenty principles of the pillar of understanding "Message of teachings", it also appeared in *tafsir* books attributed to the important men of Islamic movements such as al-Banna, al-Mawdudi, Sayyid Qutb, Sa'id Hawwa and others. The following illustrates some of these guidelines [10, 12]:

1. A comprehensive, overall view of the Quran as a book of *da'wah*, movement and *jihad* and this view is the basic premise to understand and ponder the meaning of the Quran.
2. Emphasis on the four basic objectives of the Quran; comprehensive *hidayah* (guidance) for humanity towards Allah creating a balanced, integrated Islamic personality, creating a genuine Muslim community that is based on the Quranic approach, its principles and guidelines, as well as leading the Muslim *ummah* in its battle against the disbelievers (*kuffar*) and ignorance.
3. Preserving the atmosphere of the holy Quran and to not go out of this atmosphere to broach on lengthy cultural topics instead. The purpose behind this is to encourage the reader to deal directly with the Quran and to live in the atmosphere of the Quranic texts.
4. To stay away from extensive, lengthy issues that can conceal or mask the light of the Quran, such as discussions relating to the grammatical aspect of the Quran, rhetorics, jurisprudence or any disputes or conflicts in it, in addition to the effect of the reason for revelation, stories about the previous *ummah*, disputes and differences of among the scholars regarding these stories and not to mention legends, myths and Judaic narratives (*Israiliyyat*).
5. Absolute confidence that the Quran is the word of Allah and that it is the absolute right and absolute truth and absolute good and absolute guidance from Allah, as well as total submission to its significance and firm belief in its meanings and realities.
6. Highlighting the importance of *aqidah* (faith) and its impact in the life of Muslims; because man's behaviour and actions are the natural consequence of what he believes in. This *aqidah* is the essence or the basis in building muslim individuals, communities and *ummah*.
7. Removing misleading inconsistencies from the interpretation of the Quranic texts, as it can be used by the enemies of Islam to attack the Quran and to cause doubt in it. This apparent inconsistency and contradiction can be removed by reflecting in the meaning of the Quranic verses and by looking at it as an integrated, objective feature of the Quran.
8. To pay attention to the thematic unity of the Quran and its chapters and to observe the consistency, proportionality and the link between the lessons and sections and between the words of one verse and its sentences.
9. The realistic dimension of the Quranic texts and the general significance and its applicability on modern times and to understand the Quranic evaluation of everyday affairs and to reform all aspects of life in it and to extract lessons from *aqidah*, *da'wah*, movement, education and *jihad* and to extract Quranic features that serve as a revelation, insight and guidance.
10. To explain the wisdom behind legislations and rulings according to the known principles and rules, so that it increases one's faith and confidence in religion and as an impetus to further implementation.

This set of rules is what characterize and distinguish the books of *tafsir haraki* from other types of *tafsir*, to fulfill the main purpose of the revelation of the Quran to mankind. It is reflected in raising and educating a generation based on spiritual education and to build an

ummah that has its own characteristics and advantages, that understand the meanings of the Quran as understood, practiced and lived by the companions of the Prophet. In addition, it also seeks to overcome the era of sectarian division of thought in the interpretation of the Quran, to stay away from lengthy issues that have no direct relevance in understanding the Quran, without entangling oneself further in these issues, or resorting to vague terms, or relying on a particular *mazhab* or on the reality of everyday life. Additionally it also seeks to extract valuable lessons from the history of Islamic *da'wah*. With this, we have come to realize that the utmost significance of *tafsir haraki* lies in helping people to understand the Quran and to ponder on it, as well as to correct their perceptions and thoughts about the Quran so that they can truly live and practice it.

CONCLUSION

The features of *manhaj haraki* in *tafsir* owe their origin from the time of the Prophet (P.B.U.H.), the companions, the followers and the pious predecessors (*salaf al-salih*), may Allah's blessing be upon them, they lived the Quran and practiced in their daily life; in fact the companions were considered the true generation of the Quran with all its characteristics and merits. This spirit of living the Quran gradually decreases and weakens with the coming of new generations. The emergence of Islamic movements, especially the Muslim Brotherhood has a great virtue on the establishment of the *haraki* school of *tafsir* in the modern era, where *manhaj haraki* became the slogan for change and renewal and for realizing major Islamic goals for the sake of creating a balanced, integrated Muslim personality and Muslim society that perceive the general aspect of life with an Islamic conception, as well as for the sake of building an Islamic government that governs the people according to the *shariah* and that leads the muslim countries and the whole world by spreading *da'wah* in all corners of the earth until religion (worship) will all be for Allah alone. Thus through understanding the meaning of the Quran, teaching it to others and strengthening a Muslims' relationship with the Quran, *tafsir haraki* approach becomes one of the ways of highlighting and achieving the noble objectives mentioned previously. Only by returning to the *manhaj* of the Prophet, his companions, the followers and the pious predecessors in comprehending and interacting with the Quran, can proper Islamic systems that guide the ummah be drawn upon. Nevertheless, it is noteworthy that this approach

did not appear as a term to the group's founder, neither did it have any specific, comprehensive theories guiding it until the time of Sayyid Qutb who then went on to put the necessary rules and parameters in his *tafsir*. He also established a new school of *tafsir* that became known as "*Madrasah al-Tafsir al-Haraki*" or School of *Tafsir Haraki*.

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