

The Secular Environment and its Impact on Interpretation

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Abstract: The Islam is the call to renewal (tajdīd) and intellectual diligence (ijtihād) and the rejection of stagnation and rigidity. Islamic law lacks regulations upon new developments, it is also open to development and influx of scientific knowledge since it is intrinsically manifest to the development of the world of material and intellectual progress. It has the ability to offer remedies to all arising problems. Thus, the pursuit of renewal and innovation has become an imperative obligation in the contemporary world to keep up with the current trends.

The compatibility of Islam with everything new is a hallmark of this religion. This flexibility is the basic factor that has guaranteed the liveliness and persistence of the religion at all times and locations. In addition, it forms the most sound method of achieving the higher aims (maqāsid) of the Islamic law, and achieving the good of humankind. According to the classical scholars, rulings of law (fatwas) should change according to the change of time, place, custom, and circumstance. The Sharia was also revealed to safeguard the fundamental pillars of human existence religion, life, property, intellect and honor and to encourage justice and prosperity of people.

One of the peculiarities of Islam is the renewal of the interpretation of the texts of the Quran in the manner that is consistent with the lived realities of modern society. It is an all rounded and ideal religion that considers diversity of human conditions, environment, custom and tradition. Such inclusiveness and harmony with any situation have guaranteed its survival and further dispersion through dissimilar communities Arab and non-Arab, urban and rural, settled and nomadic.

Keywords: environment, interpretation, secularism, reality, renewal.



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Introduction

The meaning of the Holy Quran as perceived through the prism of the Sharia sciences is the divine will to direct humanity expected to meet the obligations to the Creator. Proper interpretation involves complete knowledge of social realities such that Quranic guidance deals with the realities on the ground. Under such a paradigm of interpretation, the divine purpose of revelation is to promote human welfare in this earthly life both by command and prohibition but acknowledging that human societies vary based on cultural and environmental conditions.

The exegetist of the Quran is engaged in an intellectual and spiritual burden of a task. His eligibility to this role is based on the knowledge of several sciences. However, as a human being, he is also subject to the effects of the environment around him which informs his attitude and interpretive predilection. A scholar who lives in a civilized, urban society will tend to show interpretive methods as based on the intellectual culture of that setting, and a scholar in a desert or rural setting might tend to express the simplicity and blameless nature of his setting. Likewise, in a secular environment the exegete can consciously or unconsciously revise his interpretive paradigm to conformity with its intellectual and cultural standards.

By its very definition, Tafsir is a dynamic process involving interaction with the text of the Quran in order to understand the divine purpose through linguistics, context and intent analysis. The problem is however that once the environment of an interpreter affects interpretation too much, a methodological tension ensues. Concepts and purposes of the Quran stand the danger of being limited due to cultural or ideological biasness which would come up with an interpretation that may best fit a specific society but would not respond to the realities of another.

This study is structured into three main sections:

1. Part One: The influence of secular environment on the interpretation of Quran and the necessity to follow the development of sciences.
2. Part Two: The significance of innovation in the interpretation and arts of deduction.
3. Section Three: The idea of secularism and Islam confrontation with science.

The paper concludes with key findings that highlight the dynamic relationship between environment, interpretation, and the evolving objectives of Islamic law.

Research Methodology:

To identify the amount the interpreter is influenced by the environment, the research method will be inductive and analytical method which comes by reading some of the current books on interpretation, to pull out the texts, where the interpreter is influenced by the environment he lives in.

1. The inductive method with which the modern interpretation books demonstrate the texts which have been influenced with the environment.
2. It involves the analytical method, which relies on the analysis of the explanatory texts that the interpreter interprets as the degree of influence on the environment.

The Significance Of The Research:

The relevance of this study is that it discusses the relevance of Quranical exegesis to the realities of the lives of the society the interpreters are operating in. The interpretation should not be independent of the needs and circumstances of people since it is one of the distinguishing features of Islam as the religion can be universal and adaptable at all times and at all places. Islamic law is very vibrant because it is able to react to different social and environmental situations.

This research gains importance through two main dimensions:

1. Analytical Review: a critical examination of the principal exegetical works that treat the overriding purposes of Sharia and the well-being of man, such as Tafsir al-Tahriir wa al-Tanwir by Muhammad al-Tahir ibn 5Ashoori (d. 1393 AH), and Tafsir al-Manar by Muhammad Rashid Rizvi (d. 1354 AH), and other modern exegetical works.
2. Contemporary Relevance: A study of new interpretive approaches, which address the contemporary environmental and social realities, in relation to their purpose in bridging the interpretation of the Quran with scientific and intellectual advances in modern life..

Research Objectives:

This study seeks to achieve the following objectives:

1. To examine the extent to which environmental factors influence the interpretation of Qur'anic texts by exegetes.
2. To assess the interpreter's capacity to contextualize and adapt Qur'anic exegesis in a manner that aligns with the realities of his environment.
3. To demonstrate that interpretive ijtihād (scholarly diligence) remains applicable and necessary whenever new circumstances or societal needs arise.

Previous Studies:

Through my research on a study identical to the title of our research "**The Secular Environment and its Impact on Interpretation**", I did not find a identical study; however, there are similar studies from the title, which are:

1. A study entitled "**The Social Environment and its Impact on the Personality of the Interpreter and its Interpretation - Ibn Kathir's Interpretation of Verses Related to Women as a Model**" prepared by the researcher Imad Suleiman Awad Al-Hayssa, submitted to the University of Jordan/ Faculty of Sharia, and this research came within the studies of Sharia and Law Sciences, Volume (45) Number (4) Supplement (4) for the year 2018.

The subject of the study: Knowing the extent to which the interpreter is affected by the social environment surrounding him, and directing him to the Qur 'anic verses, although they do not indicate what he has interpreted.

The results of the study are that the interpreter was affected by the environment that he lives in, which led to the issuance of a specific jurisprudential judgment on a certain environment. Al-Razi also issued a judgment on the Bedouins, considering that they resemble monsters in their labyrinths. Al-Thalabi issued a judgment on the woman that she is one of the devil's ropes. Al-Qurtubi issued a ruling prohibiting dancing due to what he saw as Sufi dancing. Ibn Kathir was affected by the social environment of his time, so he issued a judgment that women are not entitled to dispose of their money or spending. My benefit from this study will be how the interpreter is affected by his environment, and how he directs the texts in issuing judgments.

2. A study entitled "**The Impact of the Social Environment on Da 'wah**", which is a thesis submitted to obtain a master's degree in da 'wah and arithmetic at Imam Muhammad bin Saud Islamic University/ College of Da 'wah and Media/ Postgraduate Studies/ Department of Da 'wah and Arithmetic, prepared by the researcher Mesfer bin Hassan Al-Qahtani, and supervised by Dr. Ahmed bin Muhammad Abubatin, for the academic year 1425-1426 AH.

The subject of the study is to show the extent of the impact of the social environment in directing the call and the side effects reflected, as happened with the call of the prophets - peace be upon them -.

The findings of the study are that the environment has clear implications for advocacy, whether this environment is valid or not. The means and methods of advocacy vary according to the environment and its conditions. Invitees within the environment were affected by the environment in which they lived, and this was reflected in the extent to which they were affected by advocacy. My benefit from this study will be limited to the second chapter, which dealt with the impact of the social environment on advocacy in the modern era, from which the researcher discussed the impact of the social environment on the preacher, the invitee, the topics of advocacy, and its means and methods in the modern era.

The first topic: The impact of the secular environment on interpretation and keeping pace with scientific development

The First Requirement: The Impact of the Secular Environment on Interpretation

The environment represents the foundational context that shapes both the interpreter and the society in which he lives. The formation of this environment begins with the individual, extends to the family, and culminates in the wider community. Every society has its peculiarities that shape personalities of its members be it urban or Bedouin society which follows its own customs, traditions and values. Thus, the people, who study the sciences of Sharia, have to consider such sociocultural differences, so that their decisions would be fitting to the particular environment. On the one hand, despite the fact that the Quranic text is unitary and unchangeable, its readings and interpretations can differ but not due to contradiction but as an expression of diversity.

Humans are by nature made to be affected by their environment which contributes greatly to their personalities being shaped and crystallized. The Holy Quran interpreter as a human being is also subject to the conditions of his surroundings. He thus guides the messages of verses in Quran in a manner relative to his context though upholding the principles of righteousness and objectivity. It is an example of the *fiqh al-waaqi* the jurisprudence of reality that the Sharia scholar should put into practice lest he become detached of his social and cultural context.

A historical example ⁽¹⁾ of this phenomenon can be observed in the interpretation of Fakhr al-Dīn al-Rāzī, who said the Bedouins looked like savage animals, because they lived in an uncivilized manner, because of the desert climate and because they had neither an organized government nor a disciplined education. Consequently, they ended up acquiring some of the characteristics including roughness, severity and arrogance that were influenced by the environmental circumstances ². For this reason, Allah Almighty said:

> “The Bedouins are stronger in disbelief and hypocrisy and more likely to be ignorant of the limits of what Allah has revealed to His Messenger.”

(Surah al-Tawbah, 9:97)

Another example of the environment’s influence on interpretation is found in the commentary of al-Ṭāhir ibn ‘Āshūr regarding the verse:

> “And they should not display their adornment except that which [ordinarily] appears thereof.”

(Surah al-Nūr, 24:31)

Ibn ‘Āshūr interpreted “that which appears thereof” as referring to the face, hands, and feet parts of the body that women customarily leave uncovered. Although many earlier exegetes interpreted “adornment” as referring to the entire body, Ibn ‘Āshūr argued that the visible adornment is that which naturally remains apparent by divine wisdom, and that covering the face and hands would be impractical, particularly for the women of desert regions³

His interpretation reflects the influence of his own cultural and intellectual environment a modern, urban context that viewed the complete veiling of women as a remnant of backwardness or as a

¹ Imad Suleiman Awad Al-Haysah, The Social Environment and its Impact on the Personality of the Interpreter and its Interpretation – Ibn Kathir’s Interpretation of Verses Related to Women as a Model”Research submitted to the University of Jordan/ Faculty of Sharia, and this research came within the studies of Sharia and law sciences, Volume (45) Number (4) Supplement (4) for the year 2018, 287.

² Al-Razi, Abu Abdullah Muhammad bin Omar bin Al-Hassan bin Al-Hussein Al-Taymi Al-Razi, nicknamed Fakhr Al-Din Al-Razi, Khatib Al-Rai, (deceased: 606AH), Keys to the Unseen = Al-Tafsir Al-Kabeer, Dar Ihya Al-Turath Al-Arabi - Beirut, I: 3, 1420AH, 16/125.

³ Al-Taher bin Ashour, Muhammad Al-Taher bin Muhammad bin Muhammad Al-Tunisi, (deceased : 1393AH), Al-Tahrir wa Al-Tanweer, Tunisian Publishing House, Tunis, 1984AH, 18/207.

potential misrepresentation of Islam as oppressive to women. Thus, his exegesis sought to reconcile the Qur'anic directive with contemporary social realities, concluding that it is permissible for women to show their faces and hands. This opinion, however, is not unique to Ibn 'Āshūr; it is supported by many earlier jurists and scholars.

The majority of jurists hold that the exclusion of the face and hands from the general prohibition on displaying adornment signifies their permissibility in all circumstances. Imam al-Shāfi'ī, however, restricted this allowance to the context of prayer, a specification for which no explicit textual evidence exists⁴

Imam al-Sha'rāwī further emphasized that true knowledge must be applied within its appropriate domain; otherwise, it becomes a burden upon its possessor. Wisdom, he stated, lies in placing everything in its proper place permitting what is lawful, forbidding what is unlawful, and regulating matters according to divine order. When Allah legislates, He does so with perfect wisdom, establishing laws to govern the orderly functioning of life according to the system He has ordained. Any legislation that contradicts divine wisdom inevitably leads to corruption, for the disorder in the universe arises from those who attempt to impose laws upon creation without having created it. Therefore, legislation must remain the prerogative of the Creator, who alone comprehends the true nature of His creation, has established laws for its preservation, and possesses the power to rectify it when it becomes corrupt⁵

The Second Requirement: Keeping Pace with Scientific Development

Some contemporary interpreters have deliberately directed certain Qur'anic verses toward demonstrating the correspondence between revelation and modern scientific discoveries. Their intent has been to establish that religion does not contradict science. Among such discussions is the interpretation of the verse:

> “And you see the mountains, thinking them rigid, while they will pass as the passing of clouds. [It is] the work of Allah, who perfected all things. Indeed, He is All-Aware of what you do.”

(Surah al-Naml, 27:88)

Scholars have differed regarding the intended meaning of this verse. Some modern exegetes understood it as an allusion to the scientific fact that the Earth revolves around the Sun.

1. Imam al-Sha'rāwī (may Allah have mercy on him) explained that some people interpret this verse as referring to events of the Hereafter, citing the verse: “And the mountains will be like wool, fluffed up.” (Surah al-Qāri'ah, 101:5). He argued that this interpretation is incorrect, as the phrase “like wool” signifies dispersion and disintegration, not motion. Furthermore, the passage in Surah al-Naml describes the perception of stillness: “you think them rigid.” There can be no perception or conjecture in the Hereafter, for its events are certain. Al-Sha'rāwī also noted that clouds do not move by themselves they are moved by the air; likewise, mountains do not possess self-motion. Their movement depends upon the movement of the Earth, since they serve as its pegs. The mountains move like the object they hold, thus the peg of the body only moves when the body moves. The final line of the verse, Allah perfected all things, confirms God as being thankful in his creation in this world, not the Hereafter hence the meaning of the verse is that it is referring to the rotation of the Earth⁶

2. In his exegesis, al-Tahir ibn 276 277 was of the interpretation of the verse as an observation of perception, that the mountains being stationary before the observer, move like clouds. This

⁴ Al-Taher bin Ashour, Al-Tahrir wa Al-Tanweer, 18/208.

⁵ Al-Sharawi, Muhammad Metwally (deceased: 1418AH), Tafsir Al-Sharawi – Al-Khawater, Akhbar Al-Youm Press, 9/5438

⁶ Al-Sharawi, Tafsir Al-Sharawi – Al-Khawater, 17/10858- 10860.

movement, he said, we cannot at first sense, but exists in the natural mechanism, which God has made perfect. The allusion to divine excellence in the final line of the verse points out that the verse is about the natural order of creation, and not its breakdown at the Day of Resurrection⁷

The intellectual climate that characterized the life of Ibn ‘ Aashur is that of a high level of cultural and scientific culture and profound interest in the principles of religion, jurisprudence, language, rhetoric, philosophy, and the natural sciences Ibn Sina and Asharite. The nature of his interpretation is evidence of the recognition of his scientific situation, adhering to the exegesis of the Quran and consistent with objective facts, but missing the disobedience to the divine revelation. Therefore, the environment of the interpreter inevitably affects his interpretation of Quran since it determines his intellectual scheme and hermeneutics.

The Second Topic: The Importance of Innovation in Interpretation and the Arts of Elicitation

The First Requirement: The Importance of Renewal in Interpretation

One of the aspects of Islam is the renewal of the interpretation of Quranic texts that are in line with the lived realities of the society. Islam is a holistic and ideal religion which considers the variety of human conditions, surroundings, practices, and traditions. This flexibility has made it live and disseminate across all Arab and non Arab, urban and nomadic, civilized and rural societies.

Rashid Riad noticed that some of them argue that no new *ijtihad* (independent reasoning) is necessary in exegesis today because the ancient scholars have already left a strong legacy with their vast works. Rashid Riḍa opposed it and argued that in case of such a statement being adopted the inquiry of Quran interpretation would become ineffective defying the agreement of Muslim society since the era of the Prophet (peace be upon him) up to the present day. He stressed the ultimate purpose of the Quran is the purification of human soul, its liberation out of ignorance to enlightenment and its orientation toward a harmonious social life. It is these higher purposes of moral and intellectual reform which can be achieved only through a dynamic, continuous interaction with the Qur’an⁸.

Islam is a call to renewal and intellectual activity, and stagnation is strongly opposed by it. The Islamic law is not in opposition to scientific development and material progress. It offers leadership in all new situations and hence requires the continuous *ijtihad* in order to tackle arising issues. Islam’s adaptability is the core element that has preserved its vitality across all times and places. This principle also aligns with the *maqāṣid al-sharī‘ah* (objectives of Islamic law), as affirmed by jurists: “Fatwas change with the change of time, place, custom, and circumstance.” The Sharia was revealed to secure the welfare of humankind by preserving religion, life, intellect, wealth, and honor⁹.

Islam is a religion of realism as well as idealism. It acknowledges human imperfection and provides mechanisms for moral reform through encouragement and deterrence, obligations, repentance, and prescribed punishments. It recognizes human fallibility and legislates accordingly, balancing mercy and justice¹⁰.

Moreover, Islam is not a priestly religion confined to a clerical class or defined by ritual attire. It is a universal faith in which every believer has the right and responsibility to seek knowledge and understanding of religion. Islam rejects the artificial division of human life into “religious” and

⁷ Taher bin Ashour, *Liberation and Enlightenment*, 20/50.

⁸ Rashid Rida, Muhammad Rashid bin Ali Rida bin Muhammad Shams al-Din al-Husseini, (deceased: 1354AH), *Tafsir al-Quran al-Hakim (Tafsir al-Manar)*, Egyptian General Book Authority, 1990, 1/18.

⁹ Yousef Al-Qaradawi, *Islam and Secularism Face to Face*, Wahba Library, Cairo, 1407AH, 3.

¹⁰ Yusuf Al-Qaradawi, *Islam and Secularism Face to Face*, 32.

“non-religious” domains; rather, all human endeavors education, law, governance, and culture are integrated under the holistic framework of divine guidance¹¹ .

The Second Requirement: The Arts of Deduction

The expansion of Qur’anic interpretation throughout history has been made possible by those whom Allah has blessed with profound understanding of His Book, consistent with the hadith: “This Qur’an does not exhaust its wonders.” The broader the interpretive engagement, the richer the meanings derived. Without such intellectual exploration, exegesis would remain confined to a narrow scope. As ‘Ā’ishah (may Allah be pleased with her) reported: “The Messenger of Allah interpreted only a few verses from the Book of Allah, those which Gabriel taught him.” Were the Qur’an limited to literal explanations, its interpretation would have remained minimal. However, the Companions, the Successors, and later scholars expanded interpretation through contemplation, reasoning, and knowledge¹² .

The Muslim environment plays a crucial role in the practical application of Islam’s principles enjoining good, forbidding evil, and preserving the moral and ethical integrity of the community¹³. The Qur’an was revealed as a mercy to all creation and as a guide for the welfare of humanity:

> “And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.”

(Surah al-Nahl, 16:89)¹⁴ .

The ultimate objective of the Qur’an is the rectification of individual, social, and civil life. The reformation of the individual begins with the purification of the soul, the refinement of belief, and the correction of conduct, both in outward acts of worship and inward moral states. The reformation of society, composed of individuals, depends on this moral foundation. Civil reform, in turn, is achieved through the establishment of social order and the preservation of public welfare within the framework of the Islamic world system¹⁵

Just scholars have come up with consistent legal decisions that are in line with different environments based on the higher goals of the Islamic law known as the *maqāsid al-sharī*. They have acknowledged the Quran to be revealed in order to bring justice, equality and ease to the humankind so that they can be happy in both this life and the Hereafter.¹⁶

The science of *maqāsid al-sharī* is a science that justifies the reasoning of the rulings that are made by law, the wisdom of law and the divine intention in informing the conduct of mankind. It is an autonomous branch of Islamic jurisprudence, which involves the goals of the Lawgiver, the intentions of worship, and moral and spiritual yearnings of humanity.¹⁷

The law of Islam is meant to be eternal and universal by Allah Almighty to be adapted to every time and place. This universality demands ease and flexibility, which is in line with the natural

¹¹ Yusuf Al-Qaradawi, *Islam and Secularism Face to Face*, 36.

¹² Al-Taher bin Ashour, *Al-Tahrir wa Al-Tanweer*, 1/28.

¹³ Al-Qahtani, Mesfer bin Hassan, *The Impact of the Social Environment on Da 'wah*, a thesis submitted to obtain a master's degree in da 'wah and arithmetic at Imam Muhammad bin Saud Islamic University/ College of Da 'wah and Media/ Graduate Studies/ Department of Da 'wah and Arithmetic, supervised by Dr. Ahmed bin Muhammad Abbateen, for the academic year 1425-1426 AH, 53.

¹⁴ Taher bin Ashour, *Liberation and Enlightenment*, 1/38..

¹⁵ Al-Khadimi, Nour Al-Din bin Mukhtar, *Science of the Purposes of Sharia*, Obeikan Library, 1st Edition, 1421AH - 2001AD. 27

¹⁶ Al-Taher bin Ashour, Muhammad Al-Taher bin Muhammad bin Muhammad Al-Tunisi, (deceased: 1393AH), *Maqasid of Islamic law*, Tah: Muhammad Al-Habib Ibn Al-Khuja, Ministry of Endowments and Islamic Affairs, Qatar, 1425AH - 2004AD, 3/193.

¹⁷ Al-Khadimi, *The Science of Sharia Purposes*, 8.

human disposition (fiṭrah), which is biased towards mercy and moderation. Therefore, moderation is one of the characteristics of Islam a manifestation of Godly justice and balance.¹⁸

Since the revelation period, the Quran has been directed towards the achievement of the noble goals of human good, as it is the main source of legislation and the basis of all legal principles. It has a number of explicitly stated purposes, including:

The realization of servitude to Allah Almighty, as in His saying: “And I did not create the jinn and mankind except to worship Me.” (Surah al-Dhāriyāt, 51:56).

The mission of the messengers to warn and bring glad tidings, as stated: “We sent the messengers as bringers of good tidings and warners.” (Surah al-An‘ām, 6:48).

The facilitation and removal of hardship from humankind, a recurring theme in the Qur’an that reflects divine mercy and justice.

It is also just to acknowledge the contributions of the Western world to modern scientific and technological progress, which has brought welfare to humanity, including the Muslim world. Muslims are thus encouraged to adopt, develop, and direct scientific knowledge and technological innovations toward beneficial purposes. The Sharia is inherently compatible with scientific discovery and stands in no contradiction to it¹⁹.

Ultimately, the rulings of Islamic law must remain in harmony with the environment in which the interpreter of the Qur’an lives. His interpretations and legal judgments cannot be isolated from the realities of human life and the movement of societies. Islam is not a theoretical abstraction but a practical religion of realism, revealed to safeguard and promote the welfare of humankind.

The third topic : is the secular environment and the interest of Islam in science

The first requirement: Secular environment: There is no direct translation for the term secularism in classical Arabic dictionaries; however, the term secular (‘ilmānī) is derived from ‘ālam (the world), signifying worldly matters as opposed to religious ones. In its modern sense, secularism refers to a doctrine advocating the separation of religion from public life and civil affairs. It promotes the idea that religious considerations should be excluded from civic relations, hence expressions such as “a secular society” or “a secular state.”

In its terminological definition, secularism represents a social movement urging people to focus on worldly life rather than the Hereafter. This concept emerged as a reaction to the ascetic tendencies that prevailed during the Middle Ages, when people abandoned worldly life in favor of excessive spiritual contemplation²⁰.

The nature of any environment is largely determined by the dominant orientation of its people. Therefore, if secular individuals and governments predominate, that society may be described as a secular environment. Society, in this sense, is the collective of individuals sharing common customs, governed by unified laws, and bound by mutual interests²¹.

The true meaning of secularism, then, is the deliberate separation of religion from life, establishing human affairs upon non-religious foundations. Within this understanding, secular societies can be divided into categories. Some permit religion to exist within limited, private boundaries these are liberal, non-religious societies that are not necessarily hostile to faith²².

¹⁸ Al-Khadimi, The Science of Sharia Purposes, 31-32.

¹⁹ Taher bin Ashour, Maqasid of Islamic Law, 36.

²⁰ Muhammad Qutb, Contemporary Doctrines of Thought, Dar Al-Shorouk, I: 1, 1403AH-1983AD, 445.

²¹ Ibn Nabi, Malik Ibn Al-Haj Omar Ibn Al-Khader, (deceased: 1393AH), Birth of a Society, translated by: Abdul Sabour Shaheen, Dar Al-Fikr - Algeria, I: 3, 1406AH - 1986AD, 13.

²² The Book of Hawali, Secularism. Its origin, development and effects in contemporary Islamic life, Dar Al-Hijra, 24.

Examples include many Western countries today, where individuals, including Muslims, are allowed to practice their religious rituals freely and are afforded protection under the law.

Secularism first arose in Western societies as a reaction to the distortion of Christianity and the abuses of the Church. Later, it appeared in some Islamic societies after Muslims deviated from the authentic understanding of their faith. External influences also played a role, particularly Western scientific and industrial superiority. However, this dominance would not have been possible without internal weakness among Muslims themselves, as reflected in the divine principle:

> “That is because Allah would not change a favor which He had bestowed upon a people until they change what is within themselves.” (Al-Anfāl 8:53)

Had Muslims not altered the sound concepts and values upon which their civilization was built, their enemies would not have succeeded in altering their faith or moral foundation²³.

The Second Requirement: Islam’s Interest in Science

Islam has accorded exceptional importance to science and knowledge, as evidenced by numerous Qur’anic and Prophetic texts. The very first revelation to the Prophet Muhammad (peace and blessings be upon him) was:

> “Read in the name of your Lord who created. Created man from a clinging substance. Read, and your Lord is the Most Generous, who taught by the pen, taught man that which he knew not.” (Al-‘Alaq 96:1–5)

➤ In Islam, knowledge (‘ilm) is a comprehensive and holistic concept encompassing all disciplines that contribute to human welfare and development. It includes both religious sciences such as jurisprudence and Qur’anic interpretation and worldly sciences like mathematics, chemistry, physics, medicine, engineering and others²⁴. This is affirmed by the Prophet’s saying:

> “Whoever follows a path to seek knowledge, Allah will make easy for him a path to Paradise.”²⁵

Those who undertake the duty of calling others to God (da‘wah) must consider the cultural and intellectual conditions of the environment in which they preach. For example, in Russia where atheism is widespread preachers should focus initially on strengthening belief in the existence of God through rational dialogue before addressing other aspects of religious practice. In societies adhering to other religions, advocates of Islam must engage respectfully, demonstrating that Islam is the final, comprehensive faith suited for every time and place.

Islam, as a complete system, integrates religious, social, political, economic, and familial dimensions. It aims to establish a society free of destructive conflict, founded instead on cooperation, compassion, justice, consultation, and intellectual and technological progress²⁶. When preachers and scholars understand the diverse environments in which they operate and tailor their legal and ethical rulings accordingly, they help ensure that Islamic guidance remains relevant, constructive, and contextually appropriate²⁷.

²³ The Book of Hawali, Secularism. Its origin, development and effects in contemporary Islamic life, 508.

²⁴ Al-Ruhayli, Hamoud bin Ahmed bin Faraj, Secularism and Islam's attitude towards it, Islamic University in Medina, I: Issue, 115 - Year 34-1422AH, 369.

²⁵ Ahmed bin Hanbal, Abu Abdullah, Ahmed bin Mohammed bin Hilal bin Asad Al-Shaibani, (deceased: 241AH), Musnad Al-Imam Ahmed bin Hanbal, Tah: Shuaib Al-Arnaout - Adel Murshid, et al., Al-Resala Foundation, I:1, 1421 AH - 2001 AD, Hadith No.: 8316, Chapter: Musnad Abu Hurairah - may God be pleased with him - 14/66.

²⁶ Al-Samalouty, Nabil, Building the Islamic Society, Dar Al-Shorouk for Publishing, Distribution and Printing, 3rd Edition, 1418AH-1998AD, 73.

²⁷ Al-Qahtani, Mesfer bin Hassan, The Impact of the Social Environment on Da 'wah, 36.

One of the reasons secular thinkers advocate separating religion from society is the misconception that Islamic law cannot address the vast complexities of modern life or provide solutions to emerging global issues. This claim presupposes that applying Islam would abolish human reasoning, cancel experience-based laws, and invalidate all customs and jurisprudential interpretations not explicitly mentioned in the Qur'an or Sunnah²⁸. Nonetheless, this supposition fails to consider the fact that Islamic law is dynamic and adaptive, and it has never put revelation at odds with the human reason and wisdom.

Conclusion

We give all the praise to Allah, who gave us the capacity to conduct this research and the results are as follows:

The judgments of Islamic jurisprudence should be in consonance to the contextual realities of the environment upon which the interpreter of the Holy Quran lives. His legal thinking and explanation of the Quranic texts cannot be outside of the context of human life and the development of the needs of the society. Islam is a religion which was based on realism, not abstraction, it was manifested in order to protect and promote the common good of mankind.

Individuals taking the responsibility of invoking Allah to the people need to put in mind socio-cultural and environmental contexts in which they are working. The circumstance inevitably affects the interpreter of the Holy Quran with the circumstances that shape it. Therefore, the establishment and enforcement of the legal decisions should be contextually consistent and in relation to the environment.

The non-Muslim secular world contrasts essentially with the Islamic societies in terms of the legal and social system applications. As an example, Muslims in the Western countries cannot exercise the full scope of the Islamic law because of the non-Islamism that is in the systems they operate in. Thus, they must act in commendation with the civil laws of their respective nations to ensure stability and continuity in many spheres of life educational, judicial, cultural, healthcare-related, and others.

It is the nature of Islam to promote renewal (tajdīd) and independent reasoning (ijtihād), and strongly discourage stagnation and rigidity. The Islamic law is not so restrictive and outdated to the contemporary situation, instead; it accepts scientific innovation and material progress and is constantly finding ways of addressing the arising problems. In this regard, therefore, the quest of renewal and educational hard work has become essential in the modern world to keep pace with the track of progress. It is the characteristic feature of Islam to adapt to everything new one of the main elements that have guaranteed its relevance and sustainability in all periods and settings.

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