THE ROLE OF READING MOTIVATION AND INTEREST IN READING ENGAGEMENT OF QURANIC EXEGESIS READERS

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ABSTRACT

The paper explores how personal motivation and interest shapes domain specific reading of Quranic exegesis. It presents a conceptual model for of long-term engagement with reading Quranic exegesis. Seventy-six open-ended structured questionnaires were completed by regular Quranic exegesis readers and those having moderate to extensive knowledge of Quranic exegesis. These responses were analyzed qualitatively. The findings show that the samples readers' motivation together with their personal interests shaped their reading. Their intrinsic motivation is to know the interpretation of Quranic verses, while the extrinsic motivation is to relate the meaning of the verses with society and real life. Their interest in reading social exegeses indicates that they are active readers. Therefore, their engagement is understood in terms of applying Quranic principles in real life. Exegeses readers characterized their interest as being based on a desire to promote social development, social welfare, and social reconstruction. This paper is a useful guideline for Quranic commentators and researchers. The findings provide insights regarding maintaining a long-term engagement with Quranic exegesis.

Keywords: *Quran, Social Exegesis, Reading Motivation, Reading Engagement, Interest*

INTRODUCTION

The impact of personal motivation and interest in engaging in a systematic reading of Quranic exegesis has yet to be researched. Generally, Quranic exegesis is read for some internal and external reason. This results in a discriminate reading of Quranic exegesis that focuses on particular themes. Reading motivation, reading interest, and reading related engagement or activities are interrelated, with reading engagement being particularly dependant on reading motivation and interest. Reading motivation explains why a person reads, whereas reading interest explains what a person reads. Both motivation and interest contribute to shape a person's reading engagement (i.e., activities related to a reading process), and the behaviors emanating from what a person reads.

This research is aimed at determining the reasons some people read Quranic exegesis while others do not. In addition, our analysis also highlights if there is any expectancy gap between the available exegeses and readers' expectations. Reading is not a cognitive process requiring effort (Baker & Wigfield, 1999). Reading is the result of motivation and interest. While motivation is personal and goal based, interest is more situational and

topical. Hence, motivation is sometimes a vertical cause (i.e., achieving Allah's satisfaction through grasping the meaning of His words). It is also a horizontal cause (i.e.,willingness to implement the meaning in all spheres of human life).

Among the major causes of Quranic reading exegesis by Muslims is that they are commanded to refer to the Quran in every step of life. They therefore read the Quranic exegesis as a divine source of guidance. This is why the readers try to relate the interpretation of verses to modern and post-modern issues. Though there are many translated Quranic exegeses for Bengali speaking Muslims of Bangladesh, Muslims with low reading skills have little motivation to read and often ask imams or learned Muslims about the meaning of Quranic verses, injunctions, interpretation and so forth. In contrast, those who have degrees in Islamic studies from university or the madrasah[1] usually read the exegeses.

This study found that, to date, the study of reading motivation has focused on children's motivation, engagement, and interest in different areas, mostly in classroom and literacy. Only a few researchers discussed the impact of motivation on adult reading engagement and their interests. Trend (2005) observed that the previous studies were largely restricted to mathematics, English/literacy (notably understanding texts), physical education, and science. Though it is not new to explore the motivation, reading preference, and acquaintance, it is very difficult to find a study which explores readers' motivation, engagement and interest regarding religious scriptures. For example, Baring (2008) examined Bible readers' attitudes in terms of their motivation, reading preference, and acquaintance. In light of the above, clearly there is no such research in the context of Quranic exegesis. As such, this paper seeks to fill this lacuna.

Reading Motivation, Interest, And Engagement

Motivation is a multidimensional construct. Reading motivations include reading goals, values, beliefs, and attitudes toward reading. It can be measured and explained along with many other associated variables (Logan & Medford, 2011). Motivation may be intrinsic and extrinsic. Many studies have identified the interconnection among reading competence, readers' self-efficacy, reading comprehension skill, reading motivation, learning outcomes and so forth (Logan & Medford, 2011; Mata, 2011; McGeown et al., 2012; Taboada & Buehl, 2012; Tilley, 2009; Wigfield, 1997; Zhou & Salili, 2008). Many experimental or quasi-experimental studies have been conducted on children. Reading motivation in children is more intrinsic while for adults it is more extrinsic (Chen, 2009; Dolbow, 2007; Landis, 2002; Mata, 2011; McGeown et al., 2012; Pitcher et al., 2007; Ryan & Deci, 2000). A motivated person is likely to be engaged in a related task. Engaged readers have inherent motivational goals, which incorporate interest, desire and commitment to learn, understand, share, interpret, and enhance the subject matter and content. They also employ complex cognitive strategies to fulfil motivational goals (Guthrie et al., 1997).

Previous studies related to developmental and educational practices discussed intrinsic and extrinsic types of motivation elaborately. Guthrie and Cox (2001) stated that intrinsic motivation is performing an activity for its inherent satisfaction rather than for some separable consequence. They then claimed that extrinsic motivation starts to be observed after early childhood as the freedom to be intrinsically motivated becomes increasingly curtailed by social demands and roles that require individuals to assume responsibility for non-intrinsically interesting tasks. For example, in schools intrinsic motivation becomes weaker with each advancing grade. Another study of Guthrie et al. (1997) supports the same finding that the decline in intrinsic motivation is accompanied by an increase in extrinsic motivation; because children's competence, beliefs, and expectancy for success decline across school years. With increase in age, children begin to find motivation for a separable outcome. Motivational factors help answer why people read when it is not required of them and how their reading choices affect their lives (Botzakis, 2009).

Like motivation, interest is another variable which fosters passion and attention for a specific subject. The issue of human interest has been widely discussed (Adjah, 2012; Asher et al., 1978; Ataya & Kulikowich, 2002; Chen, 2009; Fox, Dinsmore, & Alexander, 2010; Fulmer & Frijters, 2011; Hidi, 2001, 2006; Hidi & Renninger, 2006; Kirby et al., 2011, Morgan et al., 2008; Paige, 2011; Renninger & Hidi, 2011; Schraw & Lehman, 2001; Trend, 2005). The value of interest has been recognized by early scholars such as Ebbinghaus (1885/1964) and James

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[1] Madrasah is Islamic religious education institutions. It is singular and its plural is Madaris.

(1890) because interest has an effective role in people's attention, remembering power, learning, understanding, effort as well as personal involvement. These roles shape the type of learning and reading engagement. In order to find the root cause of interest, Hidi (2006) and Renninger and Hidi (2011) advocated that every normal human being has a "neurological predisposition" to acquire knowledge and information. At the same time, interest does not necessarily have only a "biological" root as Schraw and Lehman (2001) and Trend (2005) advocated the opposite. Interest arises from the understanding of functions of reading (Chen, 2009). Individual interest emerges in the mind over months and years as a result of life experiences (Trend, 2005). But interest essentially link people to the external world (Trend, 2005), which is visualized by people themselves. Overall, the existing literature suggests that there are several types of interest, such as topic interest, situation interest, and individual interest to name a few.

According to the theory of motivation, however, the behavior of an intrinsically motivated child is to engage in an activity (e.g., reading) because the child finds it inherently interesting or enjoyable. On the other hand, an extrinsically motivated child is likely to engage in the activity due to the possibility of receiving a separable outcome, such as a reward or better grade (Guthrie & Cox, 2001; McGeown et al., 2012). In this connection, Baker and Wigfield (1999) regard the social purposes of reading as extrinsic motivation. Decision making processes of individuals are complex. 'Social context' may affect their decisions, and the outcomes of various reading practices (Smith, 1997). Hence the aim of this study is to examine the interest domains of exegesis readers in the context of engagement nature. Smith (1997), Guthrie and Greaney (1991) also suggested the idea of "social context" as a potential cause behind interest. Interest facilitates reading comprehension (Asher et al., 1978), which in turn increases the efficacy for internalization and self-actualization of personal learning outcome. Reading interest and motivation for adults are contributed to by a lifelong activity rooted in past experience, level of education, and diverse knowledge (Adjah, 2012).

Quranic Exegeses Reading And Readers

Though a number of studies deal with issues of Islamic education and Islamic studies, they do not pertain to those who read Islamic materials. For instance, the Quran emphasizes the act of reading by its very first injunction: "read in the name of Allah." As learning and knowing are the purposes of reading, the Quran allows asking and inquiring from a reliable and knowledgeable person too. Present and early Islamic literature discuss the act of reading and rewards of readers, and not the readers' choice, interest, and motivation. The prophet of Islam (PBUH)[2] made the act of seeking knowledge obligatory for all Muslims. He promised many rewards for knowledge seekers. He declared the Quran as the ultimate source of knowledge for Muslims and motivated them to read the Quran saying that the reader deserves rewards from Allah. Motivated by these rewards, Muslims in the early Islamic era started to read, inquire, and disseminate Quranic verses, along with their interpretations, if necessary. Later, systematic interpretations of the Quran evolved in the early age of Islam, for example, "Tafseer al-Tabari"[3] . However, vertical motivation (i.e., reading for divine reward) was considered the prime concern in Islam, and any horizontal motivation (i.e., reading for worldly success or cause) went largely ignored. According to Islam, everything deserves reward if it is done properly and for the sake of Allah. For example, once an individual reads the Quran with an intention to satisfy Allah he will merit reward. The scope of being rewarded is very wide and comprehensive. Even if anybody reads the Quran for some worldly cause and with an intention of being rewarded, it will be accepted as valid worship. This has led us to investigate worldly causes and motivation for exegesis readers, as worldly motivation of reading exegesis does not necessarily deprive an individual from being rewarded.

Present Study

This study argues that personal reading motivation and interest of exegesis readers plays a role in their reading engagement. As such, this research seeks to identify the underlying factors related to motivation and interest that influence reading. The research focuses on Bengali exegesis readers to determine the motivating factors, interests, and if their reading of Quranic exegesis meets their initial expectations. This study hopes that

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[2] PBUH is a short form of "Peace and blessings and be upon him". Muslims are to pronounce this phrase immediately after the name of the last prophet Muhammad (PBUH).

[3] Original name of this exegesis is "Jami al-bayan an tawil aay al-Quran" but it is popularly known as "Tafseer al Tabari" written by Muhammad ibnJarir al-Tabari (838-923).

the factors facilitating long-term reading engagement will be identified. We assume that the motivation of reading exegesis is contingent upon how the readers define an exegesis, how they think about the themes of the Quran, how they verify the reliability of an exegesis, and why they do and do not like a certain exegesis.

Although Muslims believe the Quran is infallible scripture, they do not read indiscriminately all exegeses. Instead, Muslims single out an exegesis carefully from among many. While the Quran motivates man to act upon the injunctions commanded by Allah (Saifuddeen, 2012), some Muslims do not read any exegesis. Perhaps this is due to a general lack of reading comprehension. This assumption is consistent with a recent study that concluded that reading comprehension and reading efficacy cause intrinsic reading motivation which in turn engages a reader in more reading (McGeown et al., 2012). It is also the case that one may be extrinsically motivated to read commentaries on the Qur'an in an attempt to comprehend it. As readers with different education and socioeconomic status may have different interests, responses from different educational levels should be considered. Less educated people may simply ask the Imams, while people who are more educated, or are financially capable of buying Qur'anic commentaries, may be more interested in reading on their own and forming their own conclusions.

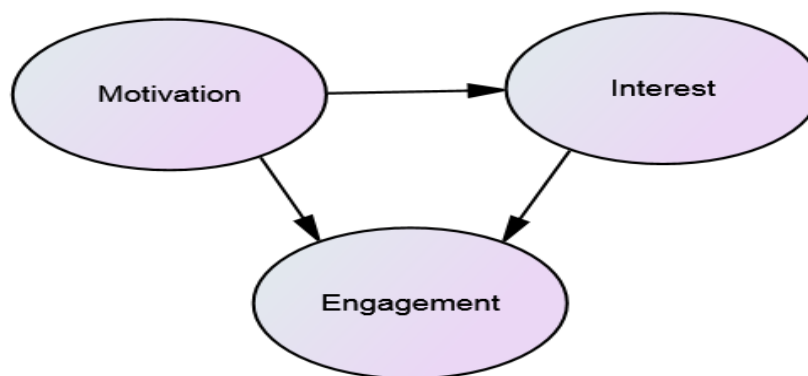The following relationship emerges from the above explanation:

Figure 1. Relationship among exegesis readers' motivation, interest and engagement.

This model helps to understand the motivation and interest of the group of readers selected for this study.

METHOD OF DATA COLLECTION AND ANALYSIS

This research employed qualitative methods. It analyzed data using descriptive statistics, percentage, and cross-tabulation. We identified the themes emerging from the survey responses to avoid the researcher's subjectivity. Data were collected through an open-ended questionnaire. We took prior consent from the selected respondents regarding filling out the online questionnaire. We then sent the questionnaire to the emails of the selected respondents. The sample population consisted of Bangladeshi Muslims with knowledge of Quranic exegesis. Seventy-six questionnaires were returned, out of which only 65 questionnaires were usable.

SAMPLE CHARACTERISTICS

The average age of the respondents was 40. Males numbered 59 and females, six. Thirty-four respondents studied in the Madrasah and Islamic religious studies and 31 did not receive training in Quranic exegesis. Respondents rated their own Islamic knowledge voluntarily by a 10 point measurement scale which indicates that most of the respondents have moderate to advanced knowledge (elementary- n = 11; moderate- n = 28; advanced- n = 26). Only six out of 76 respondents have no exegesis in their collection, even though they responded based on their experience.

ANALYSIS AND DISCUSSION

Reading Motivation to Engage in Quranic Exegesis

Most of the respondents stated that they regularly read exegesis, while only a few (n = 6) said they did not. The respondents were asked to inform why they read a particular exegesis. Answers reveal that a particular Quranic exegesis was selected based on easy comprehension, practical teaching, and clear reading. The motives for reading are categorized into four themes, namely:

1. Purpose of authentic learning. 'Purpose of authentic learning' is a theme emerged from the responses. According to respondents, they read their exegesis because:
   a)   ... it is rich in translation.
   b)   ... it has footnotes too, states history of revelation.
   c)   ... it is very modernized, realistic and authentic.
   d)   ... it gives an authentic reference to the Prophetic interpretation and also guides towards the status of the *hadith* it mentions.
   e)   ... it offers a comprehensive explanation based on the prophetic understanding as well as the understanding of the companions.
   f)

2. Understanding the Quran in the present context. 'Understanding the Quran in the present context' is a motivation for reading. When respondents were asked to mention the motivation for which they read exegesis, they answered:
   a)   ... it explained the Quran based on the modern context with a very clear language.
   b)   ... it has blended the present issues with the past.
   c)   ... it is more applicable to the current situation and modern times.

3. Practical usefulness. This motive emerged when the respondents reported that the reason of reading exegesis was:
   a)   ...it has very scientific and experimental discussions.
   b)   ... it has scientific and logical explanations.
   c)   ...it covers all aspects.
   d)   ...it gives the best meanings that I can understand and use, it is very informative, it has explained the subject very briefly.
   e)   ..it has discussed the issues and needs of human beings.

4. Spiritual and religious purpose. Respondents also reported that they like to read the exegesis due to religious inspiration and aspiration. They are spiritual motivated to perform their duties as Muslims.

Themes such as understanding the Quran in the present context and practical usefulness indicate the social context of reading exegesis. This finding is supported by past research that found that external motivation can make the readers active. In this research, 'social purpose' of reading is identified but with a different indicators and connotation unlike Baker and Wigfield (1999). 'Social purpose' of reading is constructed by the above motivational themes as they mentioned words such as applicability, duty and responsibility, current situation, modern time, human needs, and contemporary issues. This is extrinsic motivation that creates in the readers' minds a framework for social development. This gradually becomes their external locus of control. Readers have started to attribute their success with the environment they live in. Thus, reading engagement increases along with the interest. Therefore, in this research the way the respondents define exegesis, reading motivation, and aspects of exegesis is constant. This is indicative of the transformative and active reading of the readers that signifies willingness to change society (Baring, 2008).

Defining Quranic Exegesis and Underlying Interest

Every respondent defined the term "interpretation or commentaries of the Quran" according to their personal views and understanding. Their definitions collectively conveyed the essence and objective of the Quran. Their understanding constructs new dimensions of exegesis. As definitions vary with each other, readers must have their underlying interests and inclinations. For example, some define exegesis as meaning and translation (n = 6), while others as commentary and explanation (n = 65). Those who argued that exegesis is not

mere commentary and explanation thought exegesis must be justified and authenticated by other verses of the Quran, consistent with the prophet's (PBUH) practice, sayings, explanation, and following past authentic exegesis by the companions and early scholars. A few respondents mentioned that quality exegeses explain, clarify, and offer a better understanding of the Quran. Some of the definitions of Quranic exegesis given by the respondents are:

- *It is referring to the explicit and implicit meaning of the holy Quran.*
- *It is the interpretation of the verses and is deeper than translation.*
- *Practical translation and explanation of the message that the verses of the Quran contains which is written according to saheeh hadith (purely narrated hadith), gives authentic information about the time and incidents of the reasons of revelation.*

These definitions imply that 'exegesis of the Quran' is something explanatory, descriptive, illustrative, instructive, expressive, and explicatory.

A careful analysis of the offered definitions reveals that these respondents have characterized exegesis in a way that it would give proper understanding of meaning, and teaching of verses, message of Allah, real spirit of Islam, and offers a complete picture of the prophetic mission. Some definitions do not refer to the interpretation of the textual, but are contextual; for example:

1) The commentary of the Qur'an is that it focuses on guiding mankind toward real success and salvation in this and the eternal world, based on the sources that are traditional and modern.
2) It is an organized writing that intends to explain the context of the verses and chapters and tries to discuss their implications in the current world. If the exegesis is written in a language other than Arabic then it should have a palatable translation and transliteration.
3) It is detailed, historical-contextual, religious and linguistic interpretation
4) .... the modern and contemporary issues are discussed on the basis of the relevant Quranic verses.
5) Explanation of the verses of the Quran in the light of the established sunnah and the latest developments in modern knowledge of science, economics, history, sociology, anthropology, and political science.
6) Explanation or interpretation with details of content and context as well as lessons for today's life.
8) The explanation of the verses that gives the reason of the Revelation.

In contrast, the following definition does not include the role of exegesis in the life of people living in modern age: "*Exegesis* is an interpretation of the Quran by Islamic scholars with certain knowledge on it. The interpretation must be based on Islamic history, background of verses, *Fiqh*, other exegeses and *Hadith*."

Most importantly none of the above readers deviated from the historical context and past scholarly exegesis nor have they ignored the necessity of extensive work to address contemporary times.

Personal Reading Interests of Exegesis Readers

Muslims commonly distinguish one exegesis from the other based on their diverse interests. When readers observe the social situation, they become more interested to know the Quranic direction of social reformation. On the other hand, some readers who are not interested in social reformation are more interested to read the spiritual exegesis. As such, reading interest is transient (Ataya & Kulikowich, 2002).

Reading Engagement of Exegesis Readers

Reading engagement is observed and examined in terms of readers' activities related to the act of reading and reading materials. In this study, reading engagement has been examined by reading the title of exegeses the respondents keep and read. In addition, the respondents were asked to inform us the titles of exegeses, which they would recommend to others because Handelsman et al. (2005) mentioned that engagement is sometimes interpersonal.

Table 1 List of Exegeses available in Bengali Language

Name of the exegesis	Author	Bengali Translated version
Tafseer Ibn Katheer	Abu Al-Fida, (1301-1373 CE)	Available
Tafseer Fee Zilalil Quran	Syed Muhammad Qutb (1906-1966 CE)	Available
The Noble Quran	Muhammad Muhsin Khan (1927 -) Muhammad Taqi-ud-Din al-Hilali (1893-1987 CE)	Unavailable
Tafsir AlMunir	Wahba Mustafa al-Zuhayli (born 1932)	Unavailable
Mareful Quran	Mufti Muhammad Shafi (1897–1976)	Available
Tafhimul Quran	Abul Ala Moududi (1903-1979)	Available
Tafseer Ibn Abbas	Abdullah bin Abbas (618-687CE)	Available
Tafseeral Tabari	Abu Jafar Muhammad IbnJarir al-Tabari (838–923CE)	Available
Tafseer of Muhammad Assad	Muhammad Asad (1900-1992)	Unavailable
Tadubbar-i-Quraan	Amin AhsanIslahi (1904–1997)	Available
TafseerSa'di	Abdar-Rahman IbnNasir as-Sa'di at-Tamimi (1889–1956)	Available
Tafseer Shawkani	Muhammad ash-Shawkani (1759–1834)	Unavailable
Adwa al Bayan	Shaykh Muhammad Amin Syinqithi	Unavailable
TafseerJalalain	Jalal al-Din al-Suyuti (1445–1505)	Available
SofaatutTafaseer	Muhammad Ali Ash-Shabuni (Born 1928)	Unavailable
Al-Khashaf	Abu al-Qasim Mahmud ibn Umar al-Zamakhshari (1075-1144)	Available
Tafseer of Ali Ashraf Thanvi	Ashraf 'Ali Thanwi (1863 – 1943)	Available

When asked to write the recommended exegesis, they wrote:

> *Tafseer Ibn Katheer* (n = 25)
> *Tafheemul Quran* (n = 20)
> *Tafseer Fi Zilalil* Quran (n = 9)

This indicates that though there are many exegeses, *Tafseer Ibn Katheer* or *Tafheemul Quran* or *Tafseer Fi Zilalil Quran* seem to generate most interest. However, in scholarly literature,*Tafseer Ibn Kasir* is widely accepted as an authentic and reliable exegesis. Its origins rest in the early centuries of Islam. While *Tafheemul Quran* and *Tafseer Fi Zilalil Quran* are well-known to have discussed social and political issues. Both of these exegeses are from the recent past. In terms of reading preference, it was observed that the graduates of Islamic religious studies offered by Islamic universities in KSA are more likely to choose those exegeses written in the early period of Islam and interpreted references from the traditions (*Sunnah*) of the Prophet (*PBUH*). They usually avoid those exegeses written in recent centuries, especially those that employed logical interpretation of the verses. On the contrary, those who graduated from *Madaris* and modern educational institutions in Bangladesh read exegeses that interpret religious injunctions, social issues, and current issues.

Social Development as a Locus of Control

Locus of control may influence reading interest. Locus of control is either internal or external. Those who believe they have control over society are likely to behave in a way that develops the society (Guthrie et al., 2013).

This study found that readers have external locus of control on social development and change, which has led them to engage in those exegeses focusing on social development.

Readers' Perception of Reliable Exegesis

Exegesis readers are very cautious about the reliability of any newly published exegesis. They are likely to accept any exegesis written with a new approach once it fulfils the criteria of authentic and reliable exegesis. Though there is a methodology of checking a reliable exegesis, the respondents have mentioned that they follow their own ways to find the reliable exegesis. For example, 21 respondents reported that they used to check the name of the author first before they buy a new exegesis from the bookstore. Another 20 said that they used to read at least some parts of the exegesis before they buy it. Twelve respondents claimed that they rely on methodology of exegesis, while others ask knowledgeable and authoritative persons about the reliability of an exegesis. Very few read the introduction of exegesis before they decide to buy a new one. These responses are indicative that they are not biased to only their interests. In case of exegesis readers, their interest does not outweigh the reliability of the exegesis.

The Emergence of a New Quranic Exegesis

New exegesis may emerge because of an expectancy gap between the approach of existing exegeses and readers' interests. In this study, the opinions of respondents regarding what they believe to be missing from past exegeses are compared. We assume that if an exegesis does not become outdated and if it is written for all reader groups, then there is less likelihood for a new exegesis to emerge. The rate of agreement with the following opinions mentioned in Table 2 is consistent with the above assumption. For instance, 43 respondents believed that an exegesis was written forever and as such does not become outdated. At the same time, 49 respondents thought that past exegeses lacked their desired features. If an exegesis lacks the features sought by a certain reader group, it will no longer be appreciated by those readers meaning that the exegesis becomes outdated for those readers. Opinions two and four below are consistent in that those who consider an exegesis is for all readers do not think that any exegesis can be recommended to others.

Table 2 Agrement matrix of reasons for emerging of a new Quranic exegesis

	Opinion	Agree	Disagree
1	An exegesis has been written forever. It will never be outdated.	31	43
2	An exegesis is written for a specific "reader group"	15	59
3	Past exegeses lack my desired features	49	25
4	There are some exegeses which are not recommendable	17	58

Although 31 respondents agreed that an exegesis is written forever, 49 respondents agreed that there were some missing characteristics in past exegeses. In this regard, readers' opinions about the missing characteristics in the past exegeses mentioned by 21 respondents fall under the socio-development domain. The missing characteristics are:

- Implementation exposure
- Discussion on the demerits of man-made 'isms' (ideologies) i.e. communism, fascism, western democracy, modern cultural challenges
- Practical applications of the unique directives of Islam
- Incorporation of modern scientific and social concepts
- Discussion on social problems such as those developed in the soceiety due to not following Islam
- Current scientific discoveries and current issues
- Issues that have to do with modern challenges
- Social, Economic, Political, and scientific issues

- Contemporary issues such as banking, finance, medicine, technology and innovations are not rigorously well-explained
- The incorporation of dynamism and critical thinking skills
- Discussion on the upcoming issues
- Modernization, Technology, Sustainability, Wastage of Resources

These are their reading interests related to topics and situations, which indicates that readers prefer some exegeses over others. The study then evaluated the above missing characteristics in the past exegeses and compared them with the readers' desired characteristics (see following paragraph) which should have been included in modern exegeses. The interesting features as reported by the respondents have been classified into three groups: socio-developmental features, methodological features, narrative features.

Socio-developmental features

- Modern exegeses should address questions related to relevance of *fiqh* (Islamic jurisprudence).
- The meaning and the content of exegeses should be related to current hot issues such as financial matters, banking, family, and social problems.
- Future challenges along with potential solutions should be included in the exegeses.
- Current scientific discoveries should be covered by the exegeses.
- Social, Economic, Political, and scientific issues should be discussed.
- Discussion on modern thoughts and policies must be highlighted, focused in exegeses of the current century such as secularism, democracy, scientific issues, family system, economy, and modern political history.
- Modernization, technology, sustainability, wastage of resources should be explained.

Narrative features

- Exegeses should awaken the Muslims and bring them back to the teachings of the Quran.
- The central message of the exegeses should be clear in the light of present day problems faced by Muslims.
- Exegeses should clarify some Quranic words according to Arabic grammar and language.

Methodological features

- Sound reflection of what the early scholars said should be included in the exegeses.
- The interpretation of the Quran must be suitable with current affairs. There should be reference of scholarly books, and bibliography to support the explanation.
- The exegeses should not be mere story and hearsay. Additional information and web links should be in the exegeses. For example, when the Quran talks about the creation of plants, in the footnotes there should be reference to some books about plants. When the Quran mentions historical events, the pictures relevant to those particular events should be given in the exegeses. A picture is very important to support the description.

However, we have concluded from the above discussion that the interest of exegesis readers can cause a new exegesis to emerge. The interest may be hidden or well expressed. Renninger and Hidi (2011) argue that sometimes people read but do not know their interest. In this study, the respondents have willingly expressed interest. They also suggested to writers of future exegeses to include some specific dimensions.

Reader Satisfaction and a Model of Social Exegesis

Based on the discussion, we can consider the Bangladeshi readers' level of satisfaction in reading exegeses must be fulfilled by writing a new type of exegesis addressing their concerns. Only then will the exegeses be relevant to the current time and demand. Modern exegetes should take the initiative to produce a new exegesis that will meet the expectations of readers. If they can write an exegesis covering the interests of readers, then it will ensure the Bangladeshi readers' holistic learning (Hassan et al., 2010), because it has been understood from the responses that they mean by socio-developmental exegesis something comprehensive

which promotes Islam holistically and presents Islam as a way of life. This type of exegesis can promote social research and social cohesion in society via higher education institutions as outlined in the studies of Kraince (2008), and Yahyaei and Mahini (2012). This proposed social exegesis can include findings of the recent empirical research to explain the verses of the Quran. In order to make the exegesis relevant to the time and demands there must be a reciprocal relationship between the act of interpreting recent research findings in line with the Quran and vice versa.

CONCLUDING REMARKS

In conclusion the study of Renninger and Hidi (2011) may be mentioned that it found a particular disciplinary content develops through the interaction of people and their environment. It is also possible that the respondents in our study would have interacted with the literature, thoughts on political aspects of Islam. So they responded accordingly. Similarly, according to Delibas (2009), Guven (2005), some people have conceptualized an "Islamic movement thought" and articulated it in different possible ways including revitalizing the educational elements of Islam. Thus in our study, issue of revitalizing becomes evident and urged by the exegesis readers.

Besides, this study explored how personal motivation and interest of Quranic exegesis readers in Bangladesh shaped their domain specific reading. The research developed a conceptual model for long-term engagement with reading Quranic exegesis. The study found that reading interest was influenced by challenges of modernity (Khir, 2007) or a reader's perception of creativity and innovation (Al-karasneh & Saleh, 2010). Engaging in reading Quranic exegesis is the result of reading competence, reading goals, and interest. Competent readers read relatively difficult texts with understanding and with interest, focusing on the global meaning of the text and not limiting themselves to word meanings only. At the same time, they are responsible and attentive to the details of the text's meaning (Fox et al., 2010). It is very close to active and transformative reading (Baring, 2008).

Though there is a theological definition of exegesis, this study does not emphasize on it. Instead, we attempt to understand the meaning of an exegesis from the definitions implied in the responses of our sample. The definition implied in the responses does not necessarily contradict the theological one, but adds additional dimensions. Therefore, we conclude that in so far as the socio-developmental exegesis remains within the spirit of Islam, it can be accepted. Readers will accept and read an exegesis if there is an explicit interest. Khir (2007) called it the challenge of modernity and new approaches. We have to accept these new approaches in order to extend the readership.

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