Mashadiruna: Jurnal Ilmu Al-Quran dan Tafsir
Vol. 5, No. 2 (2026), pp. 195~206
DOI: https://doi.org/10.15575/mjiat.v5i2.52627

Tafsir Bi Ra'yi in the Trajectory of Islamic History: Examining Its Limits, Criteria of Validity, and Characteristics of Its Manifestation in the Modern Age

Jajang Mulyana[1], Azkal Azkiya[2], Kenanga Muhitna Rachmawati[3]

[1] STAI YAMISA Soreang, Bandung, Indonesia
[23] UIN Sunan Gunung Djati Bandung, Indonesia

* Corresponding Author, Email; jajangmulyana999@gmail.com

ARTICLE INFO

Keywords:

Bi Al-Ra'yi;
Ijtihad;
Israiliyyat;
Modernity;
Interpretation.

Article history:

Received 2025-12-08
Revised 2026-09-23
Accepted 2026-10-130

ABSTRACT

This article provides a comprehensive examination of Tafsir Bi al-Ra'yi by discussing its definition, historical development, relationship with Tafsir Bi al-Ma'thur, safeguards against interpretive deviation, and its transformation in the modern era. Tafsir Bi al-Ra'yi refers to a method of Qur'anic interpretation that primarily employs human reasoning, intellectual effort (*ijtihad*), logic, and analytical judgment. In certain contexts, it may also involve personal opinions, beliefs, and analogical reasoning. Although the roots of this interpretive approach can be traced to the period of the Companions, particularly figures such as ʿAbdullāh ibn Masʿūd and ʿAbdullāh ibn ʿAbbās, its use has remained a subject of scholarly discussion because of its flexible and dynamic character. This flexibility enables interpretation to respond to changing circumstances, although it may also create opportunities for deviation when interpreters fail to observe established methodological and scholarly requirements. The development of Tafsir Bi al-Ra'yi became increasingly significant during the modern period as Muslims encountered various intellectual and social challenges, including Western colonialism, rapid scientific progress, and the intellectual stagnation experienced in parts of the Muslim world. Reformist scholars such as Muhammad Abduh and Rashid Rida employed this interpretive method to demonstrate that the Qur'an possesses rational relevance, remains dynamic, and is applicable across different times and places (*salih li kulli zaman wa makan*). Their interpretations sought to present the Qur'an as a source of guidance capable of supporting intellectual renewal and civilizational advancement. Modern Tafsir Bi al-Ra'yi is characterized by thematic interpretation (*maudu'i*), engagement with scientific knowledge, critical treatment of Israiliyyat and weak hadith, and a strong socio-reformist orientation. To maintain its validity, interpreters must master essential Qur'anic sciences, including asbab al-nuzul and balaghah, adhere to established principles of usul al-tafsir, and ensure that their interpretations do not contradict authentic textual evidence.

This is an open access article under the CC BY-SA license.

1. INTRODUCTION

The Quran, as the holy book of Muslims, requires proper interpretation so that its meaning can be understood and practiced in accordance with the times. As the primary source of Islamic teachings, the Quran contains guidance concerning faith, worship, morality, social relations, law, and various dimensions of human life. However, the Quranic text often contains linguistic expressions, historical contexts, symbolic meanings, general principles, and verses that require deeper analysis. Therefore, the process of interpreting the Quran has become an essential intellectual tradition in Islamic scholarship. Throughout Islamic history, Muslim scholars have developed various methods, approaches, and interpretive orientations to uncover the meanings contained in the Quran. Among the major approaches that developed in the history of Quranic interpretation are *tafsir bi al-ma'thur*, which emphasizes transmitted reports, and *tafsir bi al-ra'yi*, which gives greater space to rational reasoning and scholarly ijtihad (Kulinich, 2022).

The development of *tafsir bi al-ra'yi* cannot be separated from the intellectual dynamics of Muslim society. As Islam expanded beyond the Arabian Peninsula, Muslims encountered different cultures, languages, traditions, political systems, social structures, and intellectual traditions. These developments generated new questions that could not always be answered directly through previously transmitted reports. Consequently, scholars increasingly employed rational analysis, linguistic reasoning, principles of Islamic jurisprudence, theological considerations, and contextual understanding in interpreting Quranic verses. In this context, *tafsir bi al-ra'yi* emerged as an important form of interpretive engagement that enabled the Quran to remain relevant to changing circumstances while maintaining its position as a foundational source of Islamic guidance (Hanifiah et al., 2025).

Tafsir bi al-ra'yi has received special attention in the discourse on the science of interpretation due to its dynamic nature and responsiveness to developments. This method allows Muslims to understand the Quran with a more contextual approach without abandoning the basic principles of interpretation. However, on the other hand, *tafsir bi al-ra'yi* also carries the potential for deviation if it does not meet strict scientific requirements (Aditya et al., 2025). The use of reason in Quranic interpretation cannot simply be understood as unrestricted personal opinion. Rational interpretation must be based on adequate knowledge and methodological discipline. A mufassir who employs *ra'yi* is required to possess sufficient competence in Arabic language, Quranic sciences, prophetic traditions, principles of Islamic jurisprudence, theology, and the historical circumstances surrounding the revelation of verses. Without such qualifications, rational interpretation may become subjective and potentially produce meanings that are inconsistent with the principles of the Quran and the established tradition of Islamic scholarship (Tohis & Malula, 2023).

Historically, the legitimacy of *tafsir bi al-ra'yi* has been the subject of scholarly debate. Some scholars have expressed concerns about interpreting the Quran solely according to personal opinion, particularly when interpretation is detached from linguistic rules, prophetic traditions, and established principles of Islamic knowledge. This concern is related to the possibility that an interpreter may impose personal interests, ideological assumptions, theological preferences, or contemporary perspectives upon the Quranic text. Nevertheless, other scholars recognize that reason and intellectual effort are indispensable in interpreting the Quran, particularly when addressing issues that emerge in different historical and social contexts. The debate therefore does not merely concern whether reason may be used in interpretation, but rather concerns the limits, qualifications, and methodological principles that distinguish legitimate *tafsir bi al-ra'yi* from arbitrary interpretation (Mile & Arif, 2022).

The distinction between *tafsir bi al-ra'yi* and *tafsir bi al-ma'thur* is consequently important for understanding the epistemological foundations of Quranic interpretation. *Tafsir bi al-ma'thur* primarily relies on interpretations transmitted from the Prophet Muhammad, his Companions, and subsequent generations, together with relevant Quranic explanations and established reports. In contrast, *tafsir bi al-ra'yi* provides greater space for reasoning and analytical interpretation. These two approaches should not necessarily be viewed as mutually exclusive alternatives. In practice, many authoritative exegetes combine transmitted sources with rational analysis. The use of reason may complement transmitted evidence by explaining linguistic meanings, identifying contextual implications, and relating Quranic principles to emerging social realities. Therefore, the relationship between *bi al-ma'thur* and *bi al-ra'yi* is better understood as part of a broader methodological spectrum within the development of Quranic interpretation (Hanifah et al., 2024).

The historical trajectory of *tafsir bi al-ra'yi* demonstrates that Quranic interpretation has continuously interacted with the intellectual environment of Muslim societies. In the classical period, rational interpretation developed alongside theological, philosophical, linguistic, and juridical debates. Different schools of thought subsequently produced distinctive interpretive tendencies based on their intellectual orientations. The development

of these tendencies demonstrates that interpretation is not merely a process of translating Quranic words into explanations but also an intellectual activity influenced by the epistemological framework of the interpreter. Nevertheless, the diversity of interpretive approaches also raises an important methodological question: to what extent can rational interpretation remain faithful to the Quranic text while responding to changing historical circumstances?

This question becomes increasingly significant in the modern era. Contemporary Muslim societies face complex issues related to gender relations, human rights, democracy, environmental sustainability, economics, technology, social justice, and intercultural relations. Many of these issues did not exist in the same form during the classical period. Consequently, contemporary interpreters are required to engage with the Quran in ways that preserve its fundamental principles while addressing the realities of modern life. *Tafsir bi al-ra'yi* offers considerable potential for this purpose because of its capacity to employ rational analysis, contextualization, and interdisciplinary perspectives. However, the greater flexibility of rational interpretation also creates a greater need for methodological control to prevent interpretations from being driven merely by contemporary ideological trends (Irham, 2022).

The modern manifestation of *tafsir bi al-ra'yi* therefore reveals a significant transformation in the relationship between the Quranic text, the interpreter, and social reality. Contemporary interpreters increasingly employ approaches derived from linguistics, social sciences, history, philosophy, hermeneutics, and other academic disciplines. Such approaches can enrich Quranic interpretation by providing broader analytical frameworks for understanding the relationship between revelation and contemporary society. Nevertheless, interdisciplinary engagement must remain grounded in responsible interpretive principles. Modernity should not become a justification for disregarding the textual, historical, and theological dimensions of the Quran. Instead, it should encourage a balanced process in which rationality and contextualization operate within a disciplined interpretive framework (Yunus et al., 2021).

The issue of validity is therefore central to the study of *tafsir bi al-ra'yi*. A valid rational interpretation requires clear methodological foundations, consistency with the Arabic language, consideration of the Quran as an integrated text, attention to relevant prophetic traditions, awareness of the historical context of revelation, and coherence with fundamental Islamic principles. In addition, the interpreter must distinguish between interpretation based on reasoned scholarly argument and interpretation based merely on personal preference. The existence of such criteria is essential because the authority of Quranic interpretation cannot depend solely on the intellectual creativity of the interpreter. Rather, interpretive creativity must be accompanied by academic responsibility and methodological accountability (Amir, 2021).

Previous studies have examined various dimensions of *tafsir bi al-ra'yi*, including its definition, historical development, relationship with *tafsir bi al-ma'thur*, and methodological boundaries. The discussion also emphasizes the importance of identifying factors that can prevent deviation in rational interpretation. Such factors include mastery of relevant Islamic sciences, adherence to interpretive principles, critical engagement with previous scholarship, and awareness of the contextual relationship between the Quran and contemporary realities (Hanifah et al., 2024). However, the continuing development of Quranic interpretation indicates that the study of *tafsir bi al-ra'yi* remains relevant and requires continuous examination, particularly in relation to the changing intellectual and social conditions of the modern era.

Therefore, this article aims to examine *tafsir bi al-ra'yi* comprehensively by tracing its trajectory in Islamic intellectual history and analyzing its methodological boundaries, criteria of validity, and characteristics in the modern age. The discussion focuses not only on defining *tafsir bi al-ra'yi* but also on understanding the historical factors that contributed to its emergence and development, its relationship with *tafsir bi al-ma'thur*, and the principles required to prevent deviation (Syakir et al., 2025). Furthermore, this study seeks to identify how rational Quranic interpretation manifests itself in the modern era and how it responds to contemporary challenges. By examining these dimensions, the study is expected to contribute to a more balanced understanding of *tafsir bi al-ra'yi*, namely as an interpretive approach that provides intellectual flexibility while remaining bound by scientific, methodological, and ethical principles. Ultimately, the study emphasizes that the use of reason in interpreting the Quran should not be understood as unrestricted freedom of interpretation, but as a form of responsible scholarly ijtihad aimed at maintaining the relevance of Quranic guidance across changing historical contexts.

2. RESULTS AND DISCUSSION

The Qur'an, as the sacred scripture of Islam, requires careful and responsible interpretation so that its teachings can be properly understood and applied within changing historical and social contexts. Throughout the development of Qur'anic studies, Muslim scholars have formulated various methods and approaches to

interpretation in response to the complexity of the Qur'anic text and the needs of Muslim communities. Broadly speaking, these approaches can be classified into two major categories: tafsir bi al-ma'thur, which primarily relies on transmitted reports from the Prophet Muhammad, the Companions, and subsequent generations, and tafsir bi al-ra'yi, which emphasizes rational reasoning, intellectual reflection, and scholarly ijtihad.

Tafsir bi al-ra'yi has occupied an important position in the history of Qur'anic interpretation because of its flexible and dynamic character. By employing reason and analytical judgment, this approach enables interpreters to explore the meanings of Qur'anic verses in relation to diverse circumstances and emerging issues. Its contextual orientation allows Qur'anic guidance to remain relevant across different periods while maintaining its connection with fundamental Islamic principles. Nevertheless, the use of rational reasoning in interpretation also presents methodological challenges. When conducted without adequate knowledge, reliable evidence, and established interpretive principles, tafsir bi al-ra'yi may become subjective and potentially depart from the intended meaning of revelation. Therefore, its application requires scholarly competence, methodological discipline, and intellectual responsibility (Afifah et al., 2024).

This article seeks to provide a comprehensive examination of tafsir bi al-ra'yi by exploring its conceptual foundations, historical development, methodological boundaries, and contemporary significance. The discussion begins by clarifying the meaning and terminology of tafsir bi al-ra'yi as an interpretive approach that emphasizes rational reasoning, intellectual reflection, and scholarly ijtihad in understanding the Qur'anic text. The study then traces the historical emergence and development of this method, beginning with the early practice of rational interpretation among the Companions and continuing through the classical period to its manifestation in contemporary Qur'anic scholarship. Particular attention is given to the methodological relationship between tafsir bi al-ra'yi and tafsir bi al-ma'thur, especially regarding the position of transmitted evidence and rational analysis in constructing interpretive arguments. Furthermore, this article identifies the essential principles and scholarly requirements that function as safeguards against interpretive errors, subjectivity, and deviation from the intended meaning of revelation. Finally, the study analyzes the transformation of tafsir bi al-ra'yi in the modern era, including its thematic, contextual, scientific, and socio-reformative orientations. Through this examination, the article highlights the continuing relevance of rational Qur'anic interpretation while emphasizing the importance of methodological rigor, scholarly competence, and ethical responsibility (Kusnadi & Nisa, 2022).

- **Definitions and terms of Tafsir bi al-Ra'yi**

Etymologically, the term *tafsir* is derived from the Arabic root associated with the meaning of explanation, clarification, and disclosure. It refers to the process of uncovering or making explicit a meaning that may initially appear hidden, unclear, or difficult to understand. The term is related to the verbal form *fasara–yafsiru* or *fasara–yafsuru*, which conveys the sense of explaining, elucidating, or revealing something that is obscure. In this linguistic sense, *tafsir* denotes an intellectual effort to clarify the meaning of a particular expression or statement. When applied to the Qur'an, the term signifies an attempt to uncover and explain the meanings contained within its verses in a systematic manner. Thus, tafsir is not merely a literal translation of Qur'anic words but involves a deeper process of clarification that considers linguistic structures, contextual meanings, and the intended message of revelation. The concept consequently forms the linguistic foundation for the development of tafsir as a systematic scholarly discipline dedicated to understanding and explaining the meanings of the Qur'an (Yusron, 2022).

The word "tafsir" has many linguistic definitions, but the term specifically stems from the Quran. In the Quran, the word "tafsir" is used to denote "explanation" or "information." One of the verses referenced is Allah's words in Surah Al-Furqan, verse 33:

وَلَا يَأْتُوْنَكَ بِمَثَلٍ اِلَّا جِئْنٰكَ بِالْحَقِّ وَاَحْسَنَ تَفْسِيْرًا ۗ

Meaning: The disbelievers did not come to you with anything strange, but We brought to you that which is true and best explained. (Q.S. Al-Furqon: 33)

The word tafsir (interpretation) in the verse above does indeed have the basic meaning of "explanation" or "illumination," which aligns with various linguistic definitions of tafsir. This indicates that tafsir is an attempt to explain the meaning contained within something, particularly in the context of the Quran.

According to Muhammad Aly at-Taskhiry, interpretation in terms of language is: expressing, infesting or bringing out whereas according to Abu Hayyan al-Andalusi in al-Bahr al-Muhit, the science of interpretation is the science that investigates how to pronounce the words of the Qur'an, their meaning, individual rules and syntax, and their meaning so as to create a good and complete composition of the meaning of the Qur'an. According to

Shaykh Manna' al-Qaththan, interpretation bi al-ra'yi is an interpretation in which in explaining the meaning or intent, the interpreter only adheres to his own understanding, his conclusions are based solely on his logic (Takrip & Zulfikar, 2023). Meanwhile, the word ra'yu is the mashdar form of ra'a, which etymologically means "to see." According to Musaid bin Sulaim bin Thayyar, quoting Asshafdy in the book Al-Gaysu Al-Musajjam fi Syarhi Lamiyati al-Ajam, al-ra'yu is the mashdar of the word ra'a, whose plural form is al-raa'un. In the mashdar form, الرأي (al-ra'yu) can refer to contemplating the principles of a problem, considering its consequences, and distinguishing what is right from what is wrong.

Based on the definition above, it can be said that tafsir bi ar Ra'yi is an interpretation using reason. Another definition expressed by Adz-Dzahabi that Tafsir bi ar Ra'yi is sometimes attached to opinions that refer to belief, ijtihad and analogy. Therefore, it is said as people who have opinions or people who make analogies. Furthermore, Adz-Dzahabi said that the meaning of the word ar-rayi here is al ijtihad. Therefore, tafsir bi ar Ra'yi is the interpretation of the Qur'an with ijtihad. Tafsir bi ra'yi etymologically is: the word ra'yi can be interpreted as belief (I'tiqad), analogy (qiyas), and ijtihad (Yusron, 2022).

In terminological terms, *tafsir bi al-ra'yi* refers to an approach to Qur'anic interpretation that relies on intellectual reasoning, scholarly reflection, and *ijtihad* after the interpreter has acquired sufficient knowledge of the Arabic language and the methodological principles required for understanding the Qur'anic text. This approach does not imply unrestricted personal opinion; rather, rational interpretation must be supported by appropriate evidence and guided by established principles of Qur'anic scholarship. An interpreter is therefore expected to understand essential disciplines such as Arabic grammar and rhetoric, *asbāb al-nuzūl* (circumstances of revelation), *nāsikh wa mansūkh* (abrogating and abrogated verses), hadith, and other relevant fields that contribute to accurate interpretation.

Tafsir bi al-ra'yi is consequently often described as *tafsir bi al-ijtihad*, because the interpreter actively employs intellectual effort to determine and explain the meanings of Qur'anic verses. The use of reason allows exegetes to examine linguistic expressions, contextual relationships, legal implications, and broader principles contained within revelation. Nevertheless, rational interpretation must remain subject to scholarly standards so that intellectual analysis does not become arbitrary speculation. Etymologically, the term *al-ra'yi* may convey meanings associated with opinion, conviction, analogy (*qiyās*), and intellectual judgment. In the context of Qur'anic interpretation, however, *ra'yi* is more appropriately understood as reasoned scholarly judgment based on qualified *ijtihad*. Consequently, legitimate *tafsir bi al-ra'yi* requires sound reasoning, adequate knowledge, reliable evidence, and adherence to recognized interpretive principles. Differences among exegetes are therefore possible because scholars may employ different analytical perspectives when addressing verses whose meanings allow room for interpretation. Such differences represent the dynamic character of Qur'anic scholarship, provided that they remain within the boundaries of valid methodology and do not contradict established principles or authentic textual evidence. Thus, *tafsir bi al-ra'yi* can be understood as a disciplined form of rational interpretation rather than merely a subjective expression of personal opinion (Salsabilla et al., 2024).

- **History of the Emergence of Tafsir bi al-Ra'yi**

Tafsir bi al-ra'yi is a method of interpreting the Qur'an that emphasizes the use of reason and ijtihad in understanding the meaning of verses. Although often contrasted with tafsir bi al-ma'thur, which is based on narrations, tafsir bi al-ra'yi has strong historical roots dating back to the time of the Prophet's Companions and developed significantly in Islamic intellectual history. During the time of the Companions (1st century AH/7th century CE), the practice of interpretation using ra'yu was already evident. Companions such as ʿAbdullāh ibn Masʿūd and ʿAbdullāh ibn ʿAbbās were known not only to narrate the Prophet's interpretations but also to use their own reasoning in explaining Qur'anic verses. Ibn ʿAbbās, for example, often interpreted verses using linguistic and contextual approaches, especially when there were no direct reports from the Prophet. This shows that reasoning has been part of the interpretative process from the beginning, even though it was not formally referred to as tafsir bi al-ra'yi (Gusmian, 2015).

During the Tabi'in and Atba' al-Tabi'in era (1st–3rd century AH/7th–9th century CE), this approach further developed. Mujāhid ibn Jabr (d. 104 AH), a student of Ibn ʿAbbās, was known as an interpreter who combined narration with linguistic and thematic analysis. He was even called the pioneer of systematic tafsir (interpretation) by Adz-Dhahabi, who not only relied on narration but also considered social context and grammatical meaning (Rifqi et al., 2023). Other figures such as Qatādah ibn Diʿāmah and al-Ḥasan al-Baṣrī also showed a strong tendency towards the use of ra'yu in exegesis, especially in addressing complex social and religious issues. The 2nd and 3rd centuries AH were the period of codification of Islamic sciences (ʿaṣr al-tadwīn), including the science of exegesis. During this period, a classification of exegesis methods began to emerge into two major poles: bi al-

ma'thur and bi al-ra'yi. The exegesis schools in Medina tended to maintain a textual and narrated approach, while the Kufa madrasah was more open to a rational approach. This difference reflects the epistemological dynamics in understanding revelation (Nastiar & Miski, 2023).

The development of *tafsir bi al-ra'yi* reached a significant stage during the classical Islamic period, particularly under the Abbasid Dynasty between the 3rd and 6th centuries AH (9th–12th centuries CE). This era was marked by remarkable intellectual advancement, especially in the fields of *kalam*, philosophy, logic, linguistics, and other rational sciences. The flourishing of these disciplines created an intellectual environment that encouraged exegetes to employ reason and analytical methods in interpreting the Qur'an. Among the prominent representatives of this approach were al-Zamakhsharī (d. 538 AH) and Fakhr al-Dīn al-Rāzī (d. 606 AH), whose works demonstrate the sophisticated development of rational Qur'anic interpretation. Al-Zamakhsharī, through *al-Kashshāf*, placed particular emphasis on Arabic linguistics, rhetoric, and the stylistic dimensions of the Qur'anic text. Meanwhile, al-Rāzī, in *Mafātīḥ al-Ghayb* or *al-Tafsīr al-Kabīr*, incorporated theological reasoning, philosophical discussion, scientific reflection, and rational argumentation into his interpretation. Their contributions illustrate that *tafsir bi al-ra'yi* was not simply an expression of personal speculation but developed into a systematic and intellectually accountable method within the broader tradition of Qur'anic scholarship (Pari, 1999). In the contemporary context, tafsir bi al-ra'yi remains relevant and continues to develop. Recent research shows that this method forms the basis for the thematic (mauhu'i) and contextual tafsir approaches that are developing in the Islamic world, including Indonesia. Tafsir bi al-ra'yi is considered capable of responding to the challenges of the times and bridging the gap between revealed texts and modern social realities (Soleha & Adrian, 2015).

- **Limit Tafsir bi al-Ra'yi**

Tafsir bi al-ra'yi is an interpretive approach to the Quran that places rational reasoning and scholarly *ijtihad* at the center of the effort to understand the meanings of its verses. Although this method can be traced back to the period of the Companions and experienced significant development during the classical era, Muslim scholars established firm boundaries to prevent rational interpretation from departing from the meanings intended by revelation. These restrictions function as epistemological and methodological safeguards, ensuring that the interpretation of the Quran remains grounded in reliable sources and sound principles rather than being driven by speculation, personal preferences, or subjective judgments. Therefore, the use of reason in Quranic interpretation requires intellectual responsibility and adherence to established standards of exegetical scholarship.

A fundamental limitation of *tafsir bi al-ra'yi* is that rational interpretation must not contradict an authentic *tafsir bi al-ma'thur*. When a reliable narration from the Prophet Muhammad ﷺ or his Companions provides an established explanation of a particular verse, a rational interpretation cannot legitimately reject or oppose that explanation. Instead, the function of reason is to complement, elaborate, contextualize, or clarify aspects of the verse that have not been explicitly explained through transmitted reports. In this sense, *tafsir bi al-ra'yi* should operate within the framework established by authoritative sources rather than replacing them. Al-Suyūṭī stresses that rational interpretation undertaken without adequate knowledge, reliable evidence, and authoritative transmitted sources may be classified as *ra'yu al-madhmūm*, namely reprehensible or blameworthy reasoning. Consequently, legitimate *tafsir bi al-ra'yi* requires a balanced relationship between rational analysis and transmitted knowledge so that interpretive creativity can develop without compromising the authority and intended meaning of Quranic revelation (al-Maḥallī & al-Suyūṭī, 1966).

Another important limitation of *tafsir bi al-ra'yi* concerns the qualifications and intellectual competence of the interpreter. Rational interpretation should only be undertaken by a mufassir who possesses sufficient knowledge of the various disciplines required to understand the Quran accurately. These include Arabic language and its linguistic sciences, Quranic studies, *tafsir*, *ushul fiqh*, hadith, principles of Islamic jurisprudence, and other supporting fields of knowledge. Mastery of these disciplines is essential because Quranic verses contain linguistic, legal, theological, historical, and contextual dimensions that cannot be understood through personal reasoning alone. An interpreter who lacks the necessary scholarly foundation may easily misunderstand words, overlook contextual meanings, or draw conclusions that are inconsistent with established Islamic principles. Al-Zarkashī, in *al-Burhān fī ʿUlūm al-Qur'ān*, emphasizes the importance of comprehensive scholarly preparation for a mufassir and explains that an interpreter should master at least fifteen branches of knowledge to interpret the Quran properly. Thus, intellectual competence serves as a fundamental safeguard against arbitrary and erroneous interpretations (Al-Zarkasyi, 1990).

Furthermore, tafsir bi al-ra'yi must be conducted with a pure intention and a true purpose, namely to understand and practice the teachings of the Qur'an, not to justify personal opinions, political interests, or certain ideologies. Tafsir conducted with deviant motivations can lead to manipulation of the meaning of verses and

deviation from the truth. In this context, Fazlur Rahman emphasized the importance of intellectual ethics in interpreting the Qur'an, so that interpretation does not become a tool for ideological justification, but rather a means to explore the universal values of Islam (Zainol et al., 2014).

Another important restriction on *tafsir bi al-ra'yi* is the requirement that rational interpretation must consistently follow sound and accountable methodological principles. An interpreter cannot rely solely on personal reasoning but must support interpretive conclusions with strong and relevant evidence. This includes a proper understanding of the *maqāṣid al-sharī'ah*, the broader objectives and values of Islamic law, as well as the ability to distinguish between *muḥkamāt* verses, whose meanings are relatively clear, and *mutashābihāt* verses, whose meanings require greater caution and interpretive consideration. Awareness of the internal structure and hierarchy of the Quran is essential because individual verses should not be interpreted in isolation from related verses or broader Quranic principles. Particular caution is also necessary when dealing with symbolic, figurative, or metaphorical expressions. Interpretations of such verses should remain grounded in linguistic, textual, and methodological evidence. Without these safeguards, rational interpretation may become excessively speculative, subjective, and detached from the intended meaning of revelation. Therefore, methodological discipline is essential to ensure that *tafsir bi al-ra'yi* remains academically valid and consistent with Islamic interpretive principles (Shihab, 1999).

Finally, tafsir bi al-ra'yi must consider the social and historical context in which the verse was revealed (asbab al-nuzūl), as well as the context of contemporary reading. However, this contextual approach must not obscure the original meaning of the verse or ignore fundamental Islamic principles. A balance between text and context is key to ensuring the interpretation remains relevant without deviating. In this regard, the critical hermeneutical approach developed by scholars such as Nasr Hamid Abu Zayd is crucial to maintaining the relevance and accuracy of the interpretation (Zayd, 1990). Thus, the limitations of tafsir bi al-ra'yi are not intended to limit intellectual creativity, but to keep interpretation within the corridor of truth and not deviate from the intention of revelation. Interpretation carried out with an educated mind, a clean heart, and valid methods will enrich the treasury of understanding of the Qur'an and keep it alive in every era.

- **Important Factors so That Tafsir Bi Al-Ra'yi does not Contain Errors**

Tafsir bi al-ra'yi refers to a method of Quranic interpretation that relies on rational reflection and scholarly *ijtihad* to uncover and explain the meanings contained in Quranic verses. Although this approach has gained recognition within the Islamic intellectual tradition, its application is not without risks. When conducted without adequate scholarly knowledge, ethical responsibility, and methodological discipline, rational interpretation may lead to inaccurate or subjective conclusions. For this reason, Muslim scholars, particularly since the classical period, have formulated a number of requirements and interpretive principles to regulate the use of *ra'yi* in Quranic exegesis. These principles function as safeguards to ensure that rational reasoning remains connected to authoritative Islamic sources and does not conflict with the fundamental objectives of revelation. The interpreter is therefore expected to possess sufficient mastery of Quranic sciences, Arabic linguistics, hadith, jurisprudence, and other relevant disciplines. In addition, intellectual honesty and awareness of interpretive limitations are essential. Through adherence to these conditions, *tafsir bi al-ra'yi* can serve as a legitimate form of scholarly *ijtihad* that contributes to a deeper and more contextual understanding of the Quran while remaining faithful to the principles and intended guidance of divine revelation.

First, an interpreter who uses the bi al-ra'yi method must have a deep mastery of the Qur'anic sciences, such as asbab al-nuzūl, nasikh-mansūkh, qirā'āt, and balāghah. Furthermore, mastery of Arabic, including grammar, sharf, and the science of ma'ānī, is an absolute requirement. Without a strong understanding of the structure and meaning of Arabic, the interpretation carried out risks deviating from the intended meaning of the text. Al-Suyūṭī in al-Itqān fī ʿUlūm al-Qur'ān emphasized that it is not valid to interpret the Qur'an without adequate knowledge in these fields (Al-Suyūṭī, 2004).

Second, tafsir bi al-ra'yi must be conducted in accordance with the principles of ushūl al-tafsīr and ushūl al-fiqh. This includes the use of valid evidence, an understanding of the maqāṣid al-sharī'ah (objectives of sharia), and the ability to distinguish between literal meaning and figurative language. Without a solid methodological framework, interpretation can fall into free speculation that cannot be scientifically justified. M. Quraish Shihab emphasized that valid tafsir must be built on a foundation of knowledge and moral responsibility towards the revealed text (Shihab, 1992).

Third, tafsir bi al-ra'yi must not contradict the authentic narrations of the Prophet ﷺ, his companions, and his followers. Tafsir that contradict the meaning agreed upon by the early generations of Muslims is considered deviant. Therefore, a valid tafsir bi al-ra'yi must complement, not negate, tafsir bi al-ma'thur. In practice, many

classical commentators such as Fakhr al-Dīn al-Rāzī still refer to narrations before developing their rational analysis (Nastiar & Miski, 2023).

Fourth, the motivation for interpreting the Qur'an must be based on a sincere intention to seek the truth and draw closer to God. Interpretations carried out to support a particular ideology, political interests, or justify personal desires have the potential to be misleading. Therefore, intellectual and spiritual integrity are the primary foundations of the practice of tafsir bi al-ra'yi. Fazlur Rahman emphasized the importance of intellectual ethics in interpreting the Qur'an, to avoid falling into the trap of manipulating its meaning (Rahman, 1982).

Fifth, a valid tafsir bi al-ra'yi must consider the social and historical context in which the verse was revealed (asbab al-nuzūl) as well as the context of contemporary reading. However, this contextual approach must not obscure the original meaning of the verse or ignore fundamental Islamic principles. A balance between text and context is key to ensuring the interpretation remains relevant without deviating. In this regard, the critical hermeneutic approach developed by Nasr Hamid Abu Zayd serves as an important example in maintaining the relevance and accuracy of tafsir (Zayd, 1990). Finally, one of the risks of tafsir bi al-ra'yi is the tendency to engage in excessive takwil (symbolic interpretation), especially in mutashābihāt verses. Scholars such as al-Ghazālī and Ibn Taymiyyah emphasize the importance of caution in interpreting verses, so as not to fall into an interpretation that contradicts the spirit and intent of the Sharia (Al-Ghazali, 1993).

Thus, maintaining the validity and accuracy of *tafsir bi al-ra'yi* requires the integration of intellectual competence, ethical integrity, and methodological discipline. Rational interpretation of the Quran should not be based solely on the personal reasoning or subjective perspectives of the interpreter. Rather, it must be supported by adequate mastery of Quranic sciences, Arabic language, prophetic traditions, principles of interpretation, and the historical and social contexts surrounding the revelation. In addition to intellectual qualifications, the interpreter's moral character plays an important role in ensuring that the interpretive process remains objective and responsible. A sincere intention, intellectual honesty, and awareness of the limitations of human understanding can prevent the interpreter from imposing personal interests or ideological assumptions upon the Quranic text. Furthermore, the application of appropriate interpretive methods provides a framework for connecting rational analysis with authoritative Islamic principles. Therefore, interpretation developed through a knowledgeable intellect, ethical awareness, and sound methodology can contribute to a richer understanding of the Quran while preserving its fundamental values and remaining within the boundaries of legitimate Islamic scholarship.

- **Tafsir bi al-Ra'yi Modernity**

The development of interpretation from the time of the Prophet Muhammad to the present day has not been static but has evolved according to social needs. It began with an early period, when interpretation focused heavily on narrations, then entered the codification of knowledge, where various disciplines began to be used as tools of interpretation, and gradually, interpretation began to consider ijtihad and reasoning (Hakim, 2024), so that after the active phase of ijtihad ended, Islamic scientific discourse, including the field of tafsir, entered a period of stagnation marked by the widespread phenomenon of taqlīd (following the crowd without reasoning). During this period, the dominant role of reason that previously spurred progress no longer produced significant breakthroughs, causing interpretation of the Qur'an to fall into repetition (Mun'im A, 2015). This repetition is not only seen in the discussion of similar verses in one work of interpretation, but also between interpretation books which tend to replicate the views of previous scholars without contributing new thoughts (Mun'im A, 2015). This stagnation ultimately led to a sense of boredom among Muslim intellectuals, who were then driven to present a more contextual and social reform-oriented approach to interpretation.

This situation motivates Muslim scholars to examine the interpretation of the Qur'an in accordance with the social context and the changes occurring in society (Salim & Ihkamuddin, 2022). Figures who represent the progress of tafsir bi ra'yi in the modern era include Muhammad Abduh and Rasyid Ridha, where Abduh prioritizes the application of modern context values in understanding the Qur'an and Ridha emphasizes the modern connection with the text of the Qur'an (Hakim, 2024). These two figures are not only considered reformers in Islamic studies but also pioneers and pioneers in the field of Quranic scholarship, particularly in interpretation, which allows for a more relevant and contextual understanding of verses.

The massive emergence of tafsir bi ra'yi, known as reasoning/ratio-based interpretation, in the modern era, beginning around the 19th century, was a phenomenon responsive to global challenges. This period was marked by the penetration of Western colonialism. The rapid advancement of science and technology, and the intellectual crisis in the Islamic world, which tends to be static, are among the factors driving the development of bi al-ra'yi interpretation in the modern era. Reformist thinkers and scholars, such as Muhammad Abduh in Egypt, saw that classical interpretation, dominated by the bi al-ma'thur (narrative-based) approach, was often interspersed with

Isra'iliyyat stories and did not provide sufficient answers to contemporary issues(Maryana et al., 2025). Therefore, tafsir bi ra'yi emerged as an attempt at apologetics—defending Islam and demonstrating that the Qur'an is a rational, dynamic book (salih li kulli zaman wa makan), and capable of serving as a foundation for the advancement of modern Muslim civilization. The characteristics of modern tafsir bi ra'yi include:

a. Using the Thematic Method (Mauhu'i)

One of the most significant characteristics of Quranic interpretation in the contemporary period is the increasing use of the *mauhu'i* or thematic method. Unlike the traditional verse-by-verse approach, thematic interpretation begins with a specific issue or topic and seeks to collect and analyze all Quranic verses that are relevant to that subject. The interpreter does not examine verses independently but places them within an interconnected conceptual framework. Through this process, various verses dealing with the same theme can be compared, correlated, and interpreted systematically. The primary objective is to obtain a comprehensive understanding of the Quranic perspective on a particular issue rather than producing fragmented conclusions based on individual verses. This method is particularly relevant to contemporary Quranic studies because modern social problems are often complex and multidimensional. By gathering relevant verses into a unified framework, *tafsir mauhu'i* enables interpreters to formulate Quranic principles that can respond to contemporary realities while maintaining the coherence of the Quranic message.

b. Scientific and Contextual Approach

Modern Quranic interpretation also demonstrates an increasing engagement with scientific knowledge and contemporary contexts. This tendency can generally be observed through two major orientations. The first is a scientific orientation that seeks to relate certain Quranic verses to developments in science, natural phenomena, and human knowledge. This approach attempts to demonstrate that the Quran contains signs that encourage reflection on the universe and its underlying order. Nevertheless, scientific interpretation requires caution because Quranic revelation should not be reduced to temporary scientific theories that may change over time. The second orientation is contextual and socially oriented interpretation, which connects Quranic teachings with contemporary humanitarian and societal concerns. Issues such as justice, poverty, gender relations, education, human dignity, environmental sustainability, and social inequality can be examined through Quranic principles. These approaches demonstrate the effort of contemporary exegetes to maintain the relevance of Quranic guidance within rapidly changing intellectual and social circumstances.

c. Eliminating Israiliyyat and weak Hadith

Another characteristic of modern exegesis is the increasing emphasis on the critical verification of interpretive sources. Contemporary scholars tend to conduct a process of *tahqiq* or critical examination before incorporating reports into Quranic interpretation. One important aspect of this process is the reduction or elimination of *Israiliyyat*, namely narratives originating from Jewish and Christian traditions that entered some classical exegetical works. Although not every *Israiliyyat* report is necessarily rejected, modern interpreters generally assess such material more critically, particularly when it conflicts with Quranic principles or established Islamic teachings. Similarly, greater attention is given to the authenticity of hadith used in interpretation. Weak or unreliable reports are carefully examined and, where necessary, replaced with stronger narrations supported by reliable chains of transmission. This methodological tendency reflects the modern concern with source criticism and academic accountability. Consequently, rational interpretation is expected to rest on reliable evidence rather than on narratives whose authenticity cannot be adequately established.

d. Social and Community Aspects

Modern Quranic interpretation is also strongly characterized by a socio-reformative orientation. Rather than limiting interpretation to theoretical explanations of theological or linguistic issues, contemporary exegetes frequently seek to demonstrate how Quranic teachings can contribute to solving real problems within society. The Quran is approached as a source of ethical principles and practical guidance capable of addressing contemporary challenges. Problems such as injustice, social inequality, moral degradation, political instability, educational deficiencies, economic disparity, and family-related issues may become important subjects of interpretation. In this context, *tafsir bi al-ra'yi* provides intellectual space for connecting Quranic values with changing social conditions. The purpose is not to force modern ideas into the Quran but to identify universal Quranic principles and explore their relevance within specific historical contexts.

e. Modern Language Style

The language used in contemporary Quranic interpretation also reflects significant changes. Modern exegetes generally employ language that is more communicative, accessible, and understandable to broader audiences. Complex classical terminology is often explained in simpler expressions without completely abandoning academic precision. This transformation is important because contemporary tafsir is not exclusively addressed to specialists in Islamic sciences but also to students, intellectuals, professionals, and the wider Muslim community. Although the language is simplified, effective modern interpretation continues to maintain clarity, coherence, aesthetic quality, and accuracy in word choice. Thus, the presentation of tafsir attempts to balance scholarly depth with communicative effectiveness, enabling Quranic teachings to reach readers from diverse educational and social backgrounds.

f. Blending Tradition and Modernity.

Contemporary exegesis seeks to establish a productive relationship between Islamic tradition and modern intellectual developments. This tendency can be described as methodological eclecticism, in which interpreters combine transmitted sources (*bi al-ma'thur*) with rational analysis (*bi al-ra'yi*). The principle of *sahih al-manqul wa sharih al-ma'qul* illustrates the importance of maintaining harmony between reliable transmitted knowledge and clear rational reasoning. Therefore, although contemporary interpretations may emphasize *bi al-ra'yi*, they do not necessarily abandon authoritative classical sources. Authentic narrations, Quranic explanations, and established scholarly traditions can still serve as important foundations for interpretation. At the same time, contemporary scholars attempt to avoid rigid *taqlid* by encouraging critical *ijtihad* and independent intellectual engagement. The integration of tradition and modernity consequently allows *tafsir bi al-ra'yi* to remain connected to the historical heritage of Islamic scholarship while responding creatively and responsibly to the challenges of the contemporary world. This balance demonstrates that modern Quranic interpretation is neither a complete rejection of tradition nor an unrestricted acceptance of modernity, but rather a continuous process of critical engagement between revelation, reason, tradition, and changing human circumstances (Maryana et al., 2025).

3. CONCLUSION

Tafsir Bi al-Ra'yi is an interpretive approach to the Qur'an that relies on sound rational reasoning and qualified intellectual effort (*ijtihad*). Although its formal categorization as a distinct method became more apparent during the period of ʿaṣr al-tadwīn, its intellectual foundations can be traced back to the era of the Companions. The flexibility inherent in this approach enables interpreters to understand Qur'anic verses in relation to changing social, intellectual, and historical circumstances. Consequently, Tafsir Bi al-Ra'yi has the capacity to provide contextual interpretations and address emerging issues across different periods. Nevertheless, its reliance on human reasoning also creates the possibility of interpretive excess or deviation. Therefore, interpreters are required to fulfill rigorous scholarly qualifications, including comprehensive knowledge of Qur'anic sciences, proficiency in the Arabic language, mastery of the fundamental principles of usūl al-tafsīr, and respect for authentic transmitted reports (*ma'thur*). The significant expansion of Tafsir Bi al-Ra'yi during the modern period was closely associated with the intellectual stagnation resulting from excessive taqlīd and the need for Muslim scholars to confront changing global circumstances. Colonial domination, developments in modern science, and the challenges of contemporary thought encouraged scholars to formulate interpretive approaches capable of addressing new realities. Modern Tafsir Bi al-Ra'yi consequently developed several distinctive characteristics, including thematic interpretation (mauhu'i), engagement with scientific knowledge, attempts to eliminate Israiliyyat and weak hadith from Qur'anic interpretation, and a strong socio-reformist orientation. These features demonstrate an effort to reconnect Qur'anic teachings with contemporary social and intellectual concerns. Ultimately, modern Tafsir Bi al-Ra'yi reflects a form of methodological eclecticism that seeks to integrate reliable transmitted sources with rational analysis, often expressed through the principle of *shahih al-manqul wa sharih al-ma'qul*. Rather than abandoning traditional sources, this approach emphasizes critical and responsible ijtihad while maintaining fundamental Islamic principles. Its continued development has contributed significantly to contemporary contextual and thematic approaches to Qur'anic interpretation, allowing the Qur'an to remain relevant to diverse intellectual and social challenges.

REFERENCES

Aditya, S. N. C., Prasojo, L. D., & Novianto, A. (2025). Principal's transformational leadership as a catalyst for teacher performance improvement in an Indonesianelementary school. *Jurnal Penelitian Ilmu Pendidikan*, *18*(2), 27–33. https://doi.org/10.21831/jpip.v18i2.92327

Afifah, J. N., Lukman, Z. A., Indriyanti, A., & Anwar, S. (2024). Kontribusi Pendidikan Agama Islam terhadap Kesehatan Mental [Contribution of Islamic Religious Education to Mental Health]. *Jurnal Intelektual: Jurnal Pendidikan Dan Studi Keislaman*, *14*(1), 143–157. https://doi.org/10.33367/ji.v14i1.5333 [In Indonesian]

Al-Ghazali, A. H. (1993). *Al-Mustasfa min 'ilm al-usul. Dar al-Kutub al-Ilmiyyah*.

al-Maḥallī, J. .-D., & al-Suyūṭī, J. al-D. M. bin A. al-M. dan J. al-D. A. al-R. bin A. B. J. .-D.-R. (1966). *Tafsīr al-Qurān al-Aẓim al-Majallid I*. CV. Pustaka Assalam.

Al-Suyūṭī, J. al-D. (2004). *Tafsīr al-Qurān al-Aẓim al-Majallid I*. Beirut: Dār al-Kutub al-'ilmiyyah.

Al-Zarkasyi. (1990). *Al-Burhan fi 'Ulum al-Qur'an*. Dar al-Fikr.

Amir, A. N. (2021). Fazlur Rahman dan Interpretasi Teks al-Qur'an [Fazlur Rahman and the Interpretation of the Qur'anic Text]. *Journal Of Qur'an And Hadith Studies*, *10*(2), 245–255. https://doi.org/10.15408/quhas.v10i2.19799 [In Indonesian]

Gusmian, I. (2015). Tafsir Al-Qur'an di Indonesia: Sejarah dan Dinamika [Qur'anic Exegesis in Indonesia: History and Dynamics]. *Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantara*, *1*(1), 123–134. https://doi.org/10.32495/nun.v1i1.8 [In Indonesian]

Hakim, F. (2024). Rasionalitas dalam Penafsiran: Analisis Kritis Terhadap Kitab Tafsir Al-Mizan Karya Allamah Al-Tabataba'i [Rationality in Exegesis: A Critical Analysis of Al-Mizan by Allamah Al-Tabataba'i]. *Nun: Jurnal Studi Al-Qur'an Dan Tafsir Di Nusantara*, *10*(1), 39. https://doi.org/10.32495/nun.v10i1.826 [In Indonesian]

Hanifah, N., Fitrawati, & Kusnadi. (2024). Metodologi Tafsir Tematik [Methodology of Thematic Exegesis]. *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur'an Dan Tafsir*, *9*(2), 71–83. https://doi.org/10.47435/al-mubarak.v9i2.3313 [In Indonesian]

Hanifiah, D. M., Hendrawan, Y. M., & Zulaiha, E. (2025). Dinamika Tafsir bi al-Rayi: Mengupas Metode Rasional dalam Penafsiran al-Qur'an [The Dynamics of Tafsir bi al-Ra'y: Examining Rational Methods in Qur'anic Exegesis]. *Senarai: Journal of Islamic Heritage and Civilization*, *1*(2), 40–48. https://doi.org/10.66236/senarai.2025.1.2.40-48 [In Indonesian]

Irham, I. (2022). Problem Pemaknaan Al-Quran Dalam Metode Tafsir Konvensional [The Problem of Interpreting the Qur'an in Conventional Exegetical Methods]. *AL QUDS : Jurnal Studi Alquran Dan Hadis*, *6*(1), 389. https://doi.org/10.29240/alquds.v6i1.3647 [In Indonesian]

Kulinich, A. (2022). "Personal Opinion" in Qurʾānic Exegesis : Medieval Debates and Interpretations of al-Tafsīr bi-l-Raʾy. *Der Islam*, *99*(2), 476–513. https://doi.org/10.1515/islam-2022-0024

Kusnadi, K., & Nisa, R. (2022). Eksistensi Tafsir Bil Ra'yi [The Existence of Tafsir bi-al-Ra'y]. *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur'an Dan Tafsir*, *7*(2), 44–61. https://doi.org/10.47435/al-mubarak.v7i2.1457 [In Indonesian]

Maryana, S., Rumiatun, H., & Syah, P. (2025). Tafsir Bi Ra'yi di Era Klasik dan Modern [Tafsir Bi Ra'yi in the Classical and Modern Era]. *Al-Muhith: Jurnal Ilmu Qur'an Dan Hadits*, *4*(1), 206. https://doi.org/10.35931/am.v4i1.5159 [In Indonesian]

Mile, I., & Arif, M. (2022). Metodologi Studi Tafsir [Methodology of Exegetical Studies]. *Pekerti: Journal Pendidikan Islam Dan Budi Pekerti*, *4*(2), 98–109. https://doi.org/10.58194/pekerti.v4i2.3290 [In Indonesian]

Mun'im A, S. (2015). *Tradisi Intelektual Islam: Rekonfigurasi Sumber Otoritas Agama [The Islamic Intellectual Tradition: Reconfiguring Sources of Religious Authority]*. Madani.

Nastiar, M. A., & Miski, M. (2023). Ṭabaqāt al-Mufassirīn by al-Suyūṭī and the Affirmation of Non-Sunni Mufassir Authority: A Historiographical Analysis. *QOF*, *7*(2), 143–162. https://doi.org/10.30762/qof.v7i2.1159

Pari, F. (1999). Tafsir sebagai Hermeneutika Islam: Kajian dan Terapan [Interpretation as Islamic Hermeneutics:

Study and Application]. *Refleksi*, *1*(2), 37–52. https://doi.org/10.15408/ref.v1i2.25752 [In Indonesian]

Rahman, F. (1982). *Islam and Modernity: Transformation of an Intellectual Tradition*. University of Chicago Press.

Rifqi, M. J., Rahman, P., & Gusti, G. (2023). Bahasa Arab Sebagai Bahasa Al-Qur'an Menurut Hamka Dan Al-Zamakhsyari Dalam Qs. Yusuf (12): 2 Dan Asy-Syu'ara' (26): 195 [Arabic as the language of the Koran according to Hamka and Al-Zamakhsyari in Qs. Yusuf (12): 2 And Ash-Syu'ara' (26): 195]. *Izzatuna: Jurnal Ilmu Al-Qur'an Dan Tafsir*, *4*(2), 86–105. https://doi.org/10.62109/ijiat.v4i2.41 [In Indonesian]

Salim, A. A., & Ihkamuddin, H. (2022). Telaah Perkembangan Tafsir Periode Modern [An Analysis of the Development of Exegesis in the Modern Period]. *Tanzil: Jurnal Studi Al-Quran*, *4*(2), 95–106. https://doi.org/10.20871/tjsq.v4i2.181 [In Indonesian]

Salsabilla, Di., Hanifa, H., & Dalimunthe, M. A. (2024). Pengertian Tafsir dan Coraknya dari Zaman Nabi Hingga Sekarang [Understanding Tafsir and its Style from the Age of the Prophet to the Present]. *Jurnal Budi Pekerti Agama Islam*, *3*(1). https://doi.org/10.61722/jinu.v2i4.4944 [In Indonesian]

Shihab, M. Q. (1992). *Membumikan Al-Qur'an [Grounding the Qur'an]*. Mizan.

Shihab, M. Q. (1999). *Membumikan Al-Qur'an [Grounding the Qur'an]*. Mizan.

Soleha, S., & Adrian, A. (2015). The Development Of Sciences In Al-Qur'an Perspectives. *Walisongo: Jurnal Penelitian Sosial Keagamaan*, *23*(2), 419. https://doi.org/10.21580/ws.23.2.287

Syakir, A. I., Daulay, A. N., & Fitri, S. R. (2025). Metode Tafsir Kontekstual Fazlur Rahman dalam Al-Qur'an Berpendekatan Double Movement dan Sintetis Logis [Fazlur Rahman's Method of Contextual Qur'anic Exegesis: The Double Movement and Logical Synthesis Approach]. *Jurnal Keilmuan Dan Keislaman*, 332–342. https://doi.org/10.23917/jkk.v4i3.571 [In Indonesian]

Takrip, M., & Zulfikar, Ek. (2023). Tafsir Tarbawi: Perspective KH. Mishbah Musthafa about Islamic Education Values in QS. al-Inshirah. *Tarbawiyah : Jurnal Ilmiah Pendidikan*, *7*(1), 52–63. https://doi.org/10.32332/tarbawiyah.v7i1.5872

Tohis, R. A., & Malula, M. (2023). Metodologi Tafsir Al-Qur'an (Dari Global Ke Komparatif) [Methodology of Qur'anic Exegesis (From Global to Comparative)]. *Al-Mustafid: Journal of Quran and Hadith Studies*, *2*(1), 12–22. https://doi.org/10.30984/mustafid.v2i1.570 [In Indonesian]

Yunus, B. M., Syahputra, M. R., & Sya'roni, A. S. (2021). Mengenal Manhaj Tafsir Fazrul Rahman [Get to know Manhaj Tafsir Fazrul Rahman]. *Jurnal Iman Dan Spiritualitas*, *1*(2), 132–138. https://doi.org/10.15575/jis.v1i2.11616 [In Indonesian]

Yusron, M. A. (2022). Memahami Tafsir dan Urgensinya [Understanding Exegesis and Its Importance]. *ZAD Al-Mufassirin*, *4*(1), 61–81. https://doi.org/10.55759/zam.v4i1.35 [In Indonesian]

Zainol, N. Z. N., Abd. Kadir, M. N., & Abd. Majid, L. (2014). Konsep Tafsir al-Quran Menurut Nasr Hamid Abu Zayd [The Concept of Quranic Exegesis According to Nasr Hamid Abu Zayd]. *Islamiyyat*, *36*(2), 39–46. https://doi.org/10.17576/islamiyyat-2014-3602-04 [In Indonesian]

Zayd, N. H. A. (1990). *Mafhūm al-Naṣṣ: Dirāsah fī ʿUlūm al-Qur'ān*. al-Markaz al-Ṯaqāfī al-ʿArabī.