



QiST: Journal of Quran and Tafseer Studies

ISSN (Online): 2828-2779

Received: 06-10-2023, Revised: 30-10-2023

Accepted: 15-11-2023, Published: 15-12-2023

DOI: 10.23917/qist.v3i1.2910

The Development of Qur'an Commentators' Requirements: from the Affirmative Era to the Reformative Era

Yahya Fathur Rozy

Universitas Islam Internasional Indonesia, Depok, Indonesia

yahya.fathur@uiii.ac.id

Abstract

This research will look at the requirements that must be possessed by Qur'an commentators who have developed in every era. As a limitation, this research focuses on the affirmative era of interpretation (8-15 AD) and reformative era of interpretation (19 AD). The main sources of this research are four books written by commentators representing each era; two commentators from affirmative era of interpretation; Az-Zarkasyi and As-Suyuthi, and two commentators from reformative era of interpretation; Ahmad As-Syurbashi and Quraish Shihab. Using a socio-historical approach, this literature-based qualitative research concludes that there have been developments in the requirements of commentators in each era. From only to require mastering Ulumul Qur'an skills to demand of mastering a set of modern knowledge. All of this cannot be separated from the influence of historical facts on the problems and demands of the times faced by these commentators.

Keywords: *Ulumul Qur'an, Commentators's Requirements, Affirmative Era, Revormative Era*

Introduction

There are not many studies on *Ulumul Qur'an* or Al-Qur'an exegesis that specifically discuss the requirements of Mufasir in terms of a historical approach. Most studies only discuss the requirements of commentators from the aspect of knowledge standards and the characteristics that must be possessed. In fact, history is very important to consider because one of the goals of the interpretation of the Qur'an itself is to provide solutions to problems that exist in the

surrounding community, while the problems of society must be different from time to time [1], [2].

The formulation of the requirements for Qur'an commentators also does not just exist [3]–[8]. In the early days of Islam, when the Prophet Muhammad was still alive, there was no difficulty for anyone who lived at that time to ask the meaning of the verses of the Qur'an that could not be understood because they could directly ask the Prophet Muhammad [9]. Prophet Muhammad can be called the first commentator of the Qur'an.

When interpreting the Qur'an, Prophet Muhammad adjusted the audience that was the target of his *da'wah*. Because Arabs already understand each other's Arabic, several methods used by the Prophet Muhammad include; affirmation of meaning (*bayan al-tasrif*), detailing of meaning (*bayan al-tafshil*), expansion and narrowing of meaning, qualification of meaning, and giving examples [10].

However, after the death of the Prophet Muhammad, the Prophet's companions began to make *ijtihad* to interpret the verses of the Qur'an to get a more contextual meaning [7], [11]. One of the examples; Once upon a time Umar bin Khattab forgave someone who stole a camel because of hunger. It is said that one day some of Hatib bin Abi Balta'ah's helpers were caught stealing a camel belonging to someone from Muzainah. Knowing this, Kusayyir bin as-Salt then asked Umar bin Khattab to sentence the thief to cut off his hand, the suggestion from Kusayyir was based on Surah Al-Maidah verse 38. In short, Umar bin Khattab did not give him the punishment to cut off his hands and released him so just. Because, after being interrogated, the camel theft was caused by the thief having financial problems. After that, Umar bin Khattab ordered Abdurrahman, Hatib's son, to pay double the price of the semone's camel from Muzainah stolen by Hatib's servant [12].

The decision taken by Umar bin Khattab did not mean to deny what was stated in the Qur'an, but he came with a new interpretation. What Umar did was an awareness of history, that the problems of life will change and become more complex with the changing times. And what needs to be remembered, that those who have the right to interpret the Qur'an in the days of the companions are not random people, but those who have qualified capacity, in this case Umar bin Khattab, a close friend of the Prophet who received Al-Qur'an instruction directly from the Prophet Muhammad.

There are various kinds of *ijtihad* attempted by the companions after the death of the Prophet Muhammad, including; interpreting the Al-Qur'an with the

Al-Qur'an, interpreting the Qur'an with hadith, interpreting the Al-Qur'an through the ability of the mind that is possessed (such as the example of Umar bin Khattab earlier), and interpreting through various [1]. Among the companions of the Prophet who were often involved in interpreting the verses of the Qur'an include; four *Khulafa' al-Rasyidin*, Ibnu Mas'ud, Ibnu Abbas, Ubay bin Ka'ab, Zaid bin Tsabit, Abu Musa al-Asy'ari, and Abdullah bin Zubair [13].

Apart from carrying out some of the *ijtihad* above, when trying to interpret certain verses, for example when interpreting verses in the Qur'an which contain stories or the history of the former Prophet, the Companions also did not hesitate to have dialogue with Jewish and Christian scribes. From this dialogue process, the story of *Israiliyyat* later emerged in the book of interpretations [14]. Efforts to find alternative understandings from non-Muslims like this cannot be separated from the historical awareness of companions, that it is necessary to obtain as many sources of information as possible to help produce a much better and more contextual meaning and understanding of the Qur'an. *Ijtihad* in interpreting the verses of the Qur'an does not stop at the companions. During the *tabi'in* period and after, they were still involved in interpreting the verses of the Qur'an.

The period of Al-Qur'an interpretation during the *tabi'in* era was marked by the death of companions (*shahaba*) who had previously been teachers of the *tabi'in*. Interpretive activity during the *tabi'in* period faced new challenges due to the expansion of Islamic territory due to the massive expansion of the Muslim community at that time. The expansion of the Islamic territory necessitated an increase in adherents of Islam at that time, so automatically the problems of life that must have answers in the Qur'an also increased [15].

The method of interpreting the Qur'an at this time was more or less the same as that used by the Companions; interpretation of the Qur'an with the Qur'an, interpretation of the Qur'an with the hadith of the prophet, all information that the *tabi'in* hears from friends or prophets, receiving information from the scribe as long as it does not conflict with the Al-Qur'an, and using *ijtihad* of their thoughts. The expansion of the territory of Islamic rule necessitated the spread of the figures of commentators during the *tabi'in* period. Broadly speaking, its distribution can be categorized into three according to the place; *first*, the figure of the Meccan School. This school was initiated by students of 'Abdullah bin 'Abbas, such as Said bin Jubair, 'Atha bin Rabbah, Ikrimah Maula Ibn 'Abbas, and Thawus bin Kisan Al-Yamami. Some of these interpreters are ex-servants who have been freed. The formation of the Meccan *mufasir* figure cannot be separated from the role of Ibn 'Abbas who taught the science of interpretation of the Qur'an there. *Second*, the figure of the commentators of the

Medina school. The formation of this school was pioneered by Ubay bin Ka'ab. His presence there received support from companions in Medina and was continued by *tabi'in* in Medina such as Abu Aliyah, Zaid bin Thabit, Zaid bin Aslam, and Muhammad bin Ka'ab al-Qurazi. The existence of the Madina school was due to the many companions who settled in Medina. *Third*, the flow of Iraq. The pioneer of this school was 'Abdullah ibn Mas'ud (many scholars say that the Iraqi school is the forerunner of the interpretation of the Qur'an *bi al-Ra'yi*). The establishment of this school received support and protection from the Governor of Iraq. This all started when Caliph Umar appointed Ammar bin Yasir as Governor in Kuffah from Ibn Mas'ud as a scholar in Kuffah, and in the end this interpretation was widely followed in Iraq [15].

After the *tabiin* period, the *tabiut tabiin* period continues. It was at this time that large-sized commentary books began to be compiled. The compilation of these commentary books cannot be separated from the awareness of the need to document the knowledge that has been studied so that it can continue to be preserved and developed. The writing of these commentary books began at the end of the Umayyad dynasty and the beginning of the Abbasid dynasty. The writing of commentary books was carried out in conjunction with the project for writing of the prophet's hadiths. However, writing of hadiths is still prioritized over writing of Al-Qur'an interpretations. In this case, the writing/documentation of interpretations is still in the form of inserting them in one of the chapters in the hadith book. At this time, there was still no specific separation between the books of hadith and the detailed interpretation of the Qur'an. It was only in the following periods that later groups appeared who had special attention to write specific interpretations of the Qur'an and make it a particular scientific discipline that stands alone and is separate from the others. They interpret the Qur'an based on the orderly arrangement of the Qur'an. The distinctive feature of the interpretation carried out in this era is that it contains many narrations based on the Prophet Muhammad, companions, *tabi'in*, and *tabiut tabi'in*, which often include *tarjih* on the opinions narrated, concluding several explanations (*istinbath*), and explaining the position of the word (*I'rob*), as was done by Ibn Jarir at-Tabari. The longer, the science of interpretation is growing rapidly. More and more commentary books are being written, many branches have sprung up, differences of opinion between commentators have become more intense [16], conflicts over *kalam* are escalating, sect fanaticism encourages one to interpret the Qur'an according to their own interests. This kind of unfavorable condition destroys the self-esteem of the Qur'anic exegesis and pushes it to the brink of politicization [17].

The fact that there are many deviations that occur when interpreting the Al-Qur'an becomes the starting point for the formulation of certain requirements or qualifications that must be met by a mufasir before interpreting the Al-Qur'an. This is intended so that not just anyone does the interpretation and only people who have certain standards can do the interpretation [1].

In the following chapters, the author wants to trace the conditions that a mufasir must have before interpreting the Qur'an. Through a socio-historical approach, the author assumes that there are developments in the conditions of interpreters in each era, adjusting the conditions and problems of each era.

Method

In this study, the method that the author uses is the library research method or referred to as literature research, which is a method with data collection techniques through existing literature in the form of books, journals, and documents relevant to the theme in this study. There are two types of sources for this research: primary sources and secondary sources. There are four references that the author uses as primary sources, they are: two books representing the formative era namely the book *Al-Burhan fi Ulumul Qur'an* by Badruddin Muhammad bin Abdullah Az-Zarkasyi and the book *Al-Itqon fi 'Ulumul Qur'an* by Jalaluddin As-Suyuthi. Meanwhile, to represent a reformative era, the author will use the book *Qishshatul Qur'an* by Ahmad As-Syurbashi and *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* written by contemporary commentator from Indonesia, Muhammad Quraish Shihab. Meanwhile, secondary sources are various literature that is related to the topic the author is discussing.

In analyzing the sources, the author uses a historical approach where all the collected references will be analyzed using a historical lens so that the author gets a clear picture regarding developments and changes occurred to the requirements that Qur'anic commentators must have.

The Emergence History of the Emergence of Commentators' Requirements

The formulation of these conditions for interpretation cannot be separated from the history of the codification of the *Ulumul Qur'an*. The seeds of the birth of the *Ulumul Qur'an* can already be found since the time of the companions of the Prophet Muhammad. However, this scientific set has not been codified because it is felt that there is still no need to codify it. Because there was still the

Prophet Muhammad to be questioned when later verses of the Koran were found that were difficult to understand. Writing books specifically discussing interpretations began in the 3rd century Hijri, scholars began to write various themes related to the Qur'an. For example, Ali ibn Al-Madini (d.234 H), teacher of Imam Bukhari, who wrote a book about the science of *Asbabun Nuzul*, Abu 'Ubaid al-Qasim ibn Salam (d. 224 H) who wrote a book about *Nasikh wa al-Mansukh*, Abu 'Ubaid al-Qasim ibn Salam (d. 224 H), who wrote a book on '*Ilm Nasikh wa al-Mansukh*. Then followed by M. Ayub adh-Dhiris (294H), who wrote '*Ilmu Makki wa al-Madani* and Muhammad bin Khallaf Al-Marzuban (309H/921AD) who wrote *Al-Hawi fi 'Ulum al-Qur'an* [18]. The writing of several books related to the Qur'an indicates that the scholars at that time required the commentators to master the sciences they wrote down.

Beginning in the 4th Hijri century, there were more and more works discussing the Ulumul Qur'an in the form of a unified whole, including; *kitab 'Ajaib 'Ulum Al-Qur'an* written by Abu Bakar Qasim al-Anbari (d. 388 H/940 AD), *Al-Mukhtazan fi 'Ulum al-Qur'an* written by Abu Hasan al-Asy'ari, *al-Istighna' fi 'Ulum Al-Qur'an* written by Muhammad ibn 'Ali al-Afdawi (d. 388 H/998 AD) [19]. In the 5th Hijri century, Ibn al-Jauzi (587H) wrote two books entitled *Funun al-Afnan fi 'Ajaib 'Ulum al-Qur'an* and *al-Mujtaba' fi 'Ulum Tata'allaq bi Al-Qur'an*.

In the 7th century, Alamuddin as-Sakhawi (641 H) wrote a book entitled *al-Mursyid al-Wajiz fi Ma Yata'allaq bi al-Qur'an al-'Aziz*. Then in the 8th century H, Imam Badr ad-Din Muhammad ibn Abdillah az-Zarkasyi (745-794 H) who wrote a book that is quite famous today entitled *Al-Burhan fi Ulumil Qur'an*. Based on several islamic scholars' opinions, this book is the second book written comprehensively about the *Ulumul Qur'an*. Followed by the next century, the 9th century Hijriah, there was a scholar named Jalaluddin Abdurrahman as-Suyuthi (849-911 H) who wrote a book entitled *at-Tahbir fi Ulumil Qur'an*. In this book, he discusses at length 102 issues related to '*Ulumul Qur'an*. It didn't stop there, after that, he wrote a more systematic and in-depth book which was entitled *Al-Itqan fi 'Ulumil Qur'an*. The majority consider that the book *Al-Itqan fi 'Ulumil Qur'an* is the culmination of the best works of *Ulumul Qur'an*. The reason is, after Imam as-Suyuthi died, the development of the science of Ulumul Qur'an also stopped and only resurrected about 5 centuries after that, around the 14th century Hijri [20], [21]. It should be understood that not all the scholars who wrote the books mentioned above mentioned the chapter on the requirements for interpreters. But here the author wants to emphasize that the formulation of the conditions for interpreters went hand in hand with the development of Ulumul Qur'an.

The Development of Commentators' Requirements: from the Affirmative Era to the Critical Era

In order to track the developments in commentators' requirements over time, the author will analyze four books: two books representing the formative era namely the book *Al-Burhan fi Ulumil Qur'an* by Badruddin Muhammad bin Abdullah Az-Zarkasyi and the book *Al-Itqon fi 'Ulumil Qur'an* by Jalaluddin As-Suyuthi. Meanwhile, to represent a reformative era, the author will use the book *Qishshatul Qur'an* by Ahmad As-Syurbashi and *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* written by contemporary commentator from Indonesia, Muhammad Quraish Shihab.

Commentators' Requirements in Affirmative Era

The affirmative era here, according to Abdul Mustaqim, is an era in which the interpretation of the Qur'an is very thick with political and ideological motives. [22]. This era occurred between the 8th to 16th centuries AD. This era occurred in the Middle Ages when the interpretation of the Koran was colored by political interests, schools of thought, *kalam*, and certain scientific ideologies, so that therefore, the Qur'an was only used as a tool to justify or legitimize the interests of certain parties.

One example of the theological-*kalam* conflict that occurred in the affirmative era, is the emergence of a rationalist school of thinking pioneered by Washil bin Atha' (d. 748 AD). At that time, this school was so well-known because it came out of the long-established way of understanding theology of *kalam*. Washil bin Atha' is a former student of Hasan al-Basri who defected because he disagreed with what his teacher taught him. This is because Wasil bin Atha' was dissatisfied with Hasan al-Basri's answer regarding the position of a believer when he commits a grave sin. According to Wasil bin Atha', a Muslim who commits a grave sin is considered to have left the line of believers but does not necessarily make him a disbeliever (*kafir*). In this condition, the person is between two conditions (*al-Manzilah bainal Manzilatain*). Wasil bin Atha' tended to the doctrine of free will and prioritized reason in understanding religion [23]–[32]. This doctrine became the main doctrine of the rationalist school of thought, which was later called Mu'tazilah [33]. The doctrines held by the Muktaizilah also influence the way they interpret the verses of the Qur'an. When interpreting the Qur'an, they use a rational-subjective approach and are full of sects and ideological interests. One example of the work of a book of interpretation which is full of Mutazilah doctrines is *Tafsir Al-Kasasyaf* by Al-Zamakhshari [34].

Apart from the Muktazilah, another religious group that grew rapidly in this era was the Khawarij sect. If the Muktazilah were the pioneers in the rationalist movement, the Khawarij were the exact opposite. He is at the forefront of campaigning for Islamic puritanism, an Islamic attitude that is rigid and tends to be anti-rationality. The Khawarij were the earliest religious political sects. He appeared after the Shiffin war between the Ali bin Abi Talib camp and the Mu'awiyah camp. At first the Khawarij had supporters of Ali bin Abi Talib, but they defected and became haters because they did not like Ali bin Abi Talib's decision. During the leadership of the Umayyad dynasty, the Khawarij group often staged armed demonstrations and rebellions to claim the privileges of the Quraysh to occupy the caliphate. In order to maintain the primitive democratic system of Islam, this group has shed a lot of blood during the first three centuries of the Islamic Ummah [33]. This conservative and rigid understanding, besides inspiring the model of the movement, also influences the way they interpret the verses of the Qur'an. The Khawarij only interpret the Qur'an verbally and do not consider other aspects of the *Ulumul Qur'an*. This is due to their little and limited knowledge of the methods of interpretation of the Qur'an. The following is an example of the interpretation of the Koran by the Khawarij.

Ali Imran ayat 97:

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ ءَامِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

Wherein are plain memorials (of Allah's guidance); the place where Abraham stood up to pray; and whosoever entereth it is safe. And pilgrimage to the House is a duty unto Allah for mankind, for him who can find a way thither. As for him who disbelieveth, (let him know that) lo! Allah is Independent of (all) creatures.

Based on the verses of the Qur'an above, the Khawarij sect immediately says that whoever leaves the pilgrimage, he is automatically an infidel. They base their argument on the letter At-Taghabun verse 2:

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

He it is Who created you, but one of you is a disbeliever and one of you is a believer, and Allah is Seer of what ye do.

Based on the two arguments above, the Khawarij only divide humans into two types, namely, believer and unbeliever. And, humans are only divided into two positions, namely: faith and kufr. In conclusion, according to Khawarij, there is no alternative position other than those two, even though they are still in the wicked category (*fasiq*) [35].

Another religious sect that emerged in this era was the Murjiah. Unlike the Khawarij who often rebelled, this sect was more cooperative with the caliphs who led the Umayyad dynasty. They carry the doctrine of *irja'*, namely the suspension of punishment for believers who commit sins, and they are still considered Muslims. Specifically, Murjiah people did not think that the imposition of religious law by the Umayyad caliphs as the *de facto* political leader of Muslims. For them, the fact that the leader of the Umayyad dynasty was a Muslim was more than enough to justify that they were the legitimate leader of the Muslim community [33].

In addition to the various political upheavals and the verses above, there have also appeared various works of commentary with a Shiite style, especially during the leadership of the Abbasid dynasty, such as *Tafsir Al-Qur'an* by Ali Ibrahim al-Qummi, *At-Tibyan fi Tafsir Al-Qur'an* by Muhammad ibn al-Hasan ath-Thusi, and others. The project of translating philosophical works from Greek has no less influence on the interpretation of the Koran. In the Islamic world, philosophical interpretations of the Koran have begun to appear, such as *Tafsir Al-Qur'an* by Sahal ibn Abdillah at-Tutari, *Haqaiq al-Tafsir* by Abu Abdurrahman as-Sulami, and so on. [22].

The many interpretations of the Qur'an, both approaches and works in the form of books, which are full of ideological reasoning like this, necessitate the emergence of excessive fanaticism towards one's own group, which then leads to an attitude of blind piety that will reduce tolerance towards others and be less critical against their own group.

Under these conditions, the standard requirements of commentators need to be applied so that Al-Qur'an commentators truly sincerely interpret the Al-Qur'an to seek the truth, not mere lust.

The author will first describe the requirements of the interpreters written by Imam Az-Zarkasyi.

Commentator's requirements according to Imam Az-Zarkasyi.

First, a commentator must master all matters related to the Arabic language.

Second, a commentator must follow a lot of studies about everything about *Ulumul Qur'an*

Third, understand the apparent meaning of the verse and the inner meaning of the verse.

Forth, must aim at the path of knowledge, good understanding, piety, and *tadabbur* by contemplating the meaning of the Qur'an [36].

Meanwhile, according to As-Suyuthi, the requirements for commentators include.

From a scientific point of view, the interpreter must master knowledge; Arabic, Nahwu Science, Sharaf Science, Isytiqaq, Al-Ma'un, Al-Ma'ani, Al-Bayan, Al-Badi', Qira'ah Science, Ushuluddin, Usul Fiqh, Asbabun Nuzul, al-Nasikh wal Mansukh, Science of Fiqh, explanatory hadiths to interpret the verses of the Qur'an, knowledge of *mauhibah* (namely the knowledge that Allah bestows on those who practice it).

In terms of character, an Al-Qur'an commentator must:

First, have the right faith.

Second, obey the sunnah.

Third, nor follow only his passions.

Fourth, be *zuhud*.

Fifth, avoid *mutasyabihat* verses.

Sixth, do all God's commands and stay away from his prohibitions.

Seventh, have expertise in choosing which opinion is the most powerful.

Eighth, prioritize the external meaning rather than the inner meaning.

Ninth, have a good understanding of Islamic sharia laws [13].

In an era filled with ideological, political, kalam, and other conflicts, a *mufasir* is at the forefront of explaining and illuminating the word of God. So, they must not go along with the flow and must interpret the Qur'an as objectively as possible. Between az-Zarkasy and as-Suyuthi both emphasize that a commentator must intend his interpretive activities for Allah and the scientific path. This can be assumed as a response to the rise of Al-Qur'an interpretation activities for individual, ideological, or political interests, not for the sake of Allah let alone for scientific paths.

Az-Zarkasyi and as-Suyuthi also agreed that mastery of Arabic and *Ulumul Qur'an* is very important for the interpreter to have. This requirement can be assumed as a response to the methods of interpretation of several religious sects

that are not in accordance with the prevailing Ulumul Qur'an principles. Apart from that, az-Zarkasy and as-Suyuthi also agreed that the external meaning of the Qur'an takes precedence over the inner meaning of the verses. This can be assumed as a careful trait of a mufasir so as not to interpret the verses of the Qur'an outside of his scientific capacity and reach [37].

Commentators Requirements in Reformative Period

After the affirmative era, which was full of interpretation models of ideological elements, the next development was the historical era of reformative Qur'an interpretation whose basis was the use of critical reasoning whose goal was the transformation of the meanings of the verses of the Al-Qur'an in human life. The emergence of this era was marked by the emergence of several reformist Islamic figures such as Sayyid Ahmad Khan with his work *Tafhim Al-Qur'an* and Muhammad Abduh with *Tafsir Al-Mannar* who had the initiative to criticize the interpretations of past scholars who were no longer relevant to increasingly sophisticated and modern developments [22].

The growth of modern interpretive movements that are critical and implementable as promoted by the two commentators above cannot be separated from the development of an increasingly modern era. This forces Muslims to take intellectual, scientific, and social-community approaches in order to be able to answer the challenges of the times and answer the increasingly complex problems of modern society. [38]. The complexity of the problems faced by modern society necessitates the use of complex science to solve them. Plus, the condition of the Muslim Ummah at that time was in a slump after the world stage after World War 2 and the fall of the Ottoman Empire. In order to restore the glory of Islam, Muslims need to return to pure Islamic teachings while looking at the civilization that was experiencing progress and glory at that time, western civilization. This is what inspired Muhammad Abduh and other Islamic reformers to promote Islamic reformist movements in the 20th century [39].

The relay of scientific-critical interpretation pioneered by Sayyid Ahmad Khan and Muhammad Abduh, continued by contemporary commentators including Fazlur Rahman, Muhammad Syahrur, Muhammed Arkoun, Hassan Hanafi, and so on. They are no longer confined by school boundaries and some of them have used modern scientific tools in their interpretation. Their motivation is none other than their resemblance to the products of past interpretations which had ideological, sectarian tendencies, and simply could not respond to the challenges of the times. Armed with mastered modern knowledge, they develop a new epistemology of interpretation that is believed

to be able to solve problems and respond to changing times and advances in science and technology. In this era, the position of the Qur'an as text, surrounding reality, and interpreters is placed in a circular, triadic, and dynamic manner. In this era, the hermeneutic approach has become a trend in interpreting the Al-Qur'an.

Two commentators who live in this era are Ahmad al-Syubashi and Quraish Shihab. Ahmad Al-Syrbashi in his book *Qishshatul Qur'an* mentions the conditions for interpretation which are not much different from the conditions explained by medieval scholars. But interestingly, there is one condition that must be met by modern interpreters, namely mastery of science and technology. For him, science and technology are needed to interpret the Qur'an, especially with the aim of finding inspiration and new theories originating from the Qur'an. Because in the Qur'an there are so many hints about science and technology [40].

The second contemporary interpreter is Quraish Shihab from Indonesia. In his book *Membumikan Al-Qur'an Fungsi dan Peran Wahyu dalam Kehidupan dan Masyarakat*, he mentioned several requirements that must be fulfilled by the commentators. Just like As-Syurbashi, most of the conditions are the same as what has been expressed by previous commentators in the formative era of Islam. But again, there is one additional requirement that an interpreter must have; have knowledge of the disciplines that are the subject matter of the verse [41]. That is, if the verses of the Qur'an are related to animals, then an interpreter must understand a lot of knowledge about zoology; if the verse you want to discuss concerns objects in the sky, then a commentator must understand astronomy. In essence, Quraish Shihab also recommends a mufasir to master the sciences. The demand to know science and technology cannot be separated from the demands of the era in which the interpreter was born.

Conclusion

The requirements or qualifications that must be possessed by an interpreter are made to avoid misuse of the interpretation of the Qur'an for the ideological interests of the interpreter. These requirements are not stagnant, but adapt to the demands and changes of the times because each era has its own challenges, problems and conditions. The requirements for interpretation in the affirmative era tended not to take too much into account the scientific skills of the interpreters because the challenges of that era were the many interpretations of

the Qur'an which were full of ideological, school of thought, and political interests. So, apart from mastering Ulumul Qur'an, the most important thing is that the mufasir must have straight intentions when starting to interpret the Qur'an, and not be influenced by his own interests or those of his own group. This is different when looking at the interpretation requirements that existed in the modern century or the reformative era where the development of science and technology was so rapid. Apart from that, awareness has begun to arise to make interpretations of the Qur'an that are more applicable and that the benefits can be felt more in human life. This situation led to an adjustment in the requirements of the mufasir, which initially only mastered the tools of the Ulumul Qur'an and had good intentions and personality, so in this modern era, the mufasir must have a set of knowledge about science and technology.

Credit author statement

Yahya Fathur Rozy: Conceptualization, Methodology, Writing - review & editing, Supervision, Project administration.

Acknowledgement

I would like to thank an anonymous reviewer for providing valuable input on this paper.

Bibliography

- [1] S. Hazrotun, "Diskursus Syarat-Syarat Mufassir Era Klasik hingga Modern (Studi Perbandingan Kitab-Kitab Ulumul Qur'an)," Institut Ilmu Al-Qur'an Jakarta, 2018.
- [2] A. Alfurqon, "Kaidah Kualifikasi Intelektual Mufasir dan Urgensinya," *Mutawatir*, vol. 1, no. 2, p. 217, 2015, doi: 10.15642/mutawatir.2011.1.2.217-228.
- [3] N. Fadli, "CONTRIBUTION OF ACEHNESE SCHOLARS TO THE DEVELOPMENT OF QURANIC EXEGESIS IN INDONESIA: A STUDY OF TENGKU MUHAMMAD HASBI ASH-SHIDDIEQY AND HIS WORK 'TAFSIR AN-NUUR,'" *QiST J. Quran Tafseer Stud.*, vol. 3, no. 1, pp. 1–22, Dec. 2023, doi: 10.23917/qist.v3i1.3381.
- [4] A. Muhajir and S. Tulic, "AL-QUR'AN'S SOLUTION IN THE QUARTER LIFE CRISIS PHASE TO ANXIETY (THEMATIC STUDY OF THE QUR'AN)," *QiST J. Quran Tafseer Stud.*, vol. 1, no. 3, pp. 248–263, Dec. 2022, doi: 10.23917/qist.v1i3.2686.
- [5] W. Parwanto, T. Akbar, and A. O. Fahm, "THE METHOD OF INTERPRETATION ON QS. AL-FATIHAH IN TARJUMAN AL-MUSTAFID BY ABDUL RAUF AS-SINGKILI," *QiST J. Quran Tafseer Stud.*, vol. 1, no. 3, pp. 264–276, Dec. 2022, doi: 10.23917/qist.v1i3.2388.
- [6] Abd. Wahid, D. P. Erdina, and M. Mahmudulhassan, "STUDY OF THE PRACTICE OF READING SURAH AL-ISRA VERSES 79-82 AT DUHA TIME AT HIDAYATUL ISLAMIYAH PESANTREN," *QiST J. Quran Tafseer Stud.*, vol. 1, no. 3, pp. 290–306, Dec. 2022, doi: 10.23917/qist.v1i3.2766.
- [7] M. M. Sule, "RESPONSE TO MUSLIMS DA'WAH ACTIVITIES' BY NON-MUSLIMS IN AKWANGA AND NASSARAWA EGGON LOCAL GOVERNMENT AREAS OF NASARAWA STATE, NIGERIA," *QiST J. Quran Tafseer Stud.*, vol. 3, no. 1, pp. 23–39, Dec. 2023, doi: 10.23917/qist.v3i1.3110.
- [8] I. Ridha, M. M. A. Zinah, M. Subhi, and M. Nasir, "THE QUR'AN'S STATEMENT ABOUT THE ETIQUETTE OF DEALING WITH THE HOLY QUR'AN FROM SAYYID QUTB'S PERSPECTIVE IN HIS INTERPRETATION OF (ADH-DHILAL): AN ANALYTICAL STUDY: بَيَانُ الْقُرْآنِ عَنْ آدَابِ التَّعَامُلِ نُجَاهَ الْقُرْآنِ مِنْ مَنْظُورِ سَيِّدِ قُطُبٍ فِي تَفْسِيرِهِ (الظَّلَال): دِرَاسَةٌ تَحْلِيلِيَّةٌ," *QiST J. Quran Tafseer Stud.*, vol. 3, no. 1, pp. 40–56, Dec. 2023, doi: 10.23917/qist.v3i1.2874.
- [9] H. Hidayat, "46-Article Text-99-1-10-20200509," *Al-Munir*, vol. 2, pp. 29–76, 2020.
- [10] I. Musbiqin, *Mutiara Al-Qur'an : Khazanah Ilmu Tafsir dan Al-Qur'an*. Madiun: Jaya Star Nine, 2014.
- [11] A. F. Rohmani and N. L. Inayati, "Evaluasi Afektif Pasca Pandemi Covid-19 Mata Pelajaran Pendidikan Agama Islam," *Iseedu J. Islam. Educ. Thoughts Pract.*, vol. 7, no. 1, May 2023, doi: 10.23917/iseedu.v7i1.23041.
- [12] M. H. Haekal, *Umar bin Khattab*. Salatiga: Lentera Antarnusa, 2015.
- [13] ج. ا. ع. ا. السيوطي، *الإتقان في علوم القرآن*. بيروت: مؤسسة الرسالة ناشرون، 2008.

- [14] F. Fatihuddin, *Sejarah Ringkas Alqur'an Kandungan dan Keutamaannya*. Indonesia: Kiswatin Publishing, 2015.
- [15] A. Mustaqim, *Dinamika Sejarah Tafsir Al-Qur'an*. Yogyakarta: idea press, 2016.
- [16] N. Adib, "Faktor-Faktor Penyebab Penyimpangan dalam Penafsiran Al-Quran," *Mawalzh J. Dakwah Dan Pengemb. Sos. Kemanus.*, vol. 8, no. 1, pp. 1–30, 2017, doi: 10.32923/maw.v8i1.694.
- [17] م. القطان, مباحث في علوم القرآن. القاهرة: مكتبة وهبة, 1995.
- [18] A. Djalal, *Ulumul Qur'an*. Surabaya: Dunia Ilmu, 2008.
- [19] Q. Shihab, *Sejarah dan Ulum Al-Qur'an*. Jakarta: Pustaka Firdaus, 2008.
- [20] Y. Ilyas, *Kuliah Ulumul Qur'an*, vol. I–III. Yogyakarta: Itqon Publishing, 2013.
- [21] م. ع. ا. الزرقاني, مناهل العرفان في علوم القرآن.
- [22] A. Mustaqim, *Epistemologi Tafsir Kontemporer*. Yogyakarta: LKiS, 2010.
- [23] M. Y. Gada, "On pluralism, religious 'other', and the Quran: a post September-11 discourse," *Indones. J. Islam Muslim Soc.*, vol. 6, no. 2.
- [24] K. Hamim, "Travel in Islam (A Study of the Concept of Sirū in the Qur'an)," *Ulumuna*, vol. 27, no. 2, pp. 529–551, Dec. 2023, doi: 10.20414/ujs.v27i2.785.
- [25] N. A. Inayatussahara and N. Hasan, "Between Hallyu and the Qur'an: Everyday Life of Female Santri in Yogyakarta," *Ulumuna*, vol. 27, no. 2, pp. 501–528, Dec. 2023, doi: 10.20414/ujs.v27i2.736.
- [26] Abd. Kholid, A. Bakar, M. Muktafi, and M. Zamzami, "Rereading the Indonesian Interpretation of the Qur'an on Awliyā': The Cases of Hamka and M. Quraish Shihab," *QIJIS Qudus Int. J. Islam. Stud.*, vol. 9, no. 1, p. 37, Jul. 2021, doi: 10.21043/qijis.v9i1.7567.
- [27] A. Kuswaya and M. Ali, "The Concept of Peace in the Qur'an: A Socio-Thematic Analysis of Muslims' Contestation in Salatiga, Indonesia," *QIJIS Qudus Int. J. Islam. Stud.*, vol. 9, no. 1, p. 73, Jul. 2021, doi: 10.21043/qijis.v9i1.10483.
- [28] A. Mentari, "TAFSIR QS. LUQMAN VERSE 12; Study of Analysis of Tafsir of Nusantara By K.H. Bisri Mustofa And Quraish Shihab," *HUNAF A J. Stud. Islam.*, vol. 20, no. 1, pp. 31–50, Jun. 2023, doi: 10.24239/jsi.v20i1.692.31-50.
- [29] I. Mundzir and Y. Muthmainnah, "The progressiveness of Quranic interpretation in the fatwa of Muhammadiyah on female circumcision," *Indones. J. Islam Muslim Soc.*, vol. 12, no. 2, pp. 285–311, Dec. 2022, doi: 10.18326/ijims.v12i2.285-311.
- [30] I. Rohman, "THE QUR'AN rN CONTEVPORARY INTONUSH".
- [31] H. A. Said and N. Ferdiani, "METHODOLOGY OF THE QUR'AN AND ITS TAFSIR BY THE MINISTRY OF RELIGION AFFAIRS OF THE REPUBLIC OF INDONESIA," *Stud. Islam.*, vol. 20.
- [32] K. T. A. Wafa, "Al-Bayan: Jurnal Studi Ilmu Al-Qur'an dan Tafsir," 2023.
- [33] P. K. Hitti, *The History of Arabs*. Jakarta: Serambi, 2002.
- [34] A. Zabidi, "Metode, Corak Dan Pendekatan Muktazilah Dalam Penafsiran Al-Qur'an," *Falsafah J. Kaji. Filsafat Teol. Dan ...*, vol. 6, no. 1, pp. 16–27, 2020.
- [35] J. Nur, "Qawa'id Al-Tafsir dan Hubungannya dengan Bahasa Arab," *Al-Tadib*, vol. 6, no. 2, pp. 19–29, 2013.

- [36] دار التراث, القاهرة. Vol. 1, "ا. ب. ا. م. ب. ع. ا. الزركشي," البرهان في علوم القرآن p. 13, 2008.
- [37] Y. F. Rozy and A. Nirwana An, "PENAFSIRAN 'LA TAQRABU AL- ZINA' DALAM QS. AL-ISRA' AYAT 32 (STUDI KOMPARATIF ANTARA TAFSIR AL-AZHAR KARYA BUYA HAMKA DAN TAFSIR AL-MISHBAH KARYA M. QURAIISH SHIHAB)," *QiST J. Quran Tafseer Stud.*, vol. 1, no. 1, pp. 65–77, Feb. 2022, doi: 10.23917/qist.v1i1.525.
- [38] F. Rahman, "The Impact of Modernity on Islam," vol. 5, no. 2, pp. 113–128, 1966.
- [39] K. Khairiyanto, "Pemikiran Jamaluddin al-Afghani dan Muhammad Abduh Serta Relasinya Dengan Realitas Sosial di Indonesia," *Indones. J. Islam. Theol. Philos.*, vol. 1, no. 2, pp. 45–62, 2020, doi: 10.24042/ijitp.v1i2.5028.
- [40] أ. الشرباصي, قصة التفسير. القاهرة: دار القلم, 1962.
- [41] Q. Shihab, *Membumikan Al-Qur'an Fungsi dan Peran Wahyu dalam Kehidupan dan Masyarakat*. Bandung: Mizan, 1992.