Maqasid-Based Interpretation of Socio-Legal Qur'anic Verses: A Methodological Analysis of Mahmud Shaltut's Tafsir

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Article Information	Abstract
    Keywords 	Recent studies on *maqasid-based interpretation* have largely focused on its theoretical foundations or contemporary applications, while paying limited attention to its concrete methodological articulation within classical-modern Qur'anic commentaries. In particular, Mahmud Shaltut's tafsir is often cited for its reformist and contextual orientation, yet its maqasid-based hermeneutical structure has not been systematically examined. This article aims to fill this gap by analyzing the maqasid-based hermeneutics underlying Shaltut's interpretation of socio-legal Qur'anic verses. Employing a qualitative approach with textual and conceptual analysis, this study examines Shaltut's tafsir to reconstruct its interpretive logic, epistemological assumptions, and methodological steps. The findings demonstrate that Shaltut's approach integrates *maqasid al-shari'ah*, social context, and ethical reasoning as an operative hermeneutical framework rather than as a merely normative justification. This study contributes to Qur'anic studies by offering a methodological reconstruction of maqasid-based hermeneutics rooted in a concrete exegetical practice, thereby positioning Shaltut's tafsir as an early and systematic model of socio-legal Qur'anic interpretation grounded in maqasid reasoning.

Introduction

In the development of contemporary interpretive discourse, approaches that rely solely on linguistic and historical analysis are often considered inadequate to answer the complexity of today's socio-legal problems. Therefore, an interpretive paradigm is needed that is able to capture

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the universal message of the Qur'an while maintaining its relevance to contemporary reality.[1] The maqasid al-shari'ah approach, which focuses on the substantive goals of shari'a, offers an appropriate perspective for these needs. This paradigm not only prioritizes literal understanding of the text, but emphasizes more on the achievement of core values such as justice, welfare, and universal grace. The urgency of applying the maqasid approach is increasingly crucial when interpreting socio-legal verses that require contextual reading without ignoring the authority of the text.[2] Thus, the maqasid approach is not just a methodological alternative, but a necessity for the dynamics and responsiveness of the science of interpretation.

The study of maqasidi interpretation has undergone significant development in the last two decades, along with the growing need for a responsive approach to Qur'anic interpretation to contemporary socio-legal issues. A number of previous studies have made important contributions in formulating the theoretical, epistemological, and methodological framework of maqasidi interpretation. However, these studies still leave a number of limitations that open up space for more applicable and character-based follow-up research.[3] One of the important early contributions can be found in Kusmana's work on the epistemology of maqasidi tafsir. This study succeeded in explaining the philosophical foundations and knowledge frameworks of maqasidi interpretation, including its relationship with the tradition of ushul fiqh and the dynamics of contemporary Islamic thought. However, the focus of this study is normative-theoretical and has not touched on the operational aspects of maqasid in the practice of interpreting the Qur'an. In other words, maqasid is still positioned as an epistemological concept, not as a hermeneutical instrument that is tested through the analysis of the interpretation of a particular mufasir. This limitation leaves the question of how maqasid works concretely in the process of interpreting Qur'anic verses, especially those related to socio-legal issues.

A relatively similar approach is also seen in the study of Maulidiyah and Zahro who compare the method of maqasidi tafsir with the *ma'nā maghza approach*. This study enriches the discourse by showing the differences in assumptions and methodological procedures between contemporary interpretive approaches.[4] However, the conceptual comparative orientation has led this study to not touch on an in-depth analysis of the application of one of the methods in a particular tafsir work. As a result, the discussion is still at the level of abstract methodological comparison, without examining the socio-legal implications of the application of the method in interpretation practice. Meanwhile, some recent studies, such as Shamsir's work on the interpretation of maqasidi in a contemporary context, emphasize the importance of maqasid as a universal ethical framework in

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[1] Taufan Anggoro, "Contemporary Qur'an Interpretation: A Study of Ziauddin Sardar's Thematic-Contextual Interpretation," *AL QUDS : Journal of Qur'an and Hadith Studies* 3, no. 2 (2019), https://doi.org/10.29240/alquds.v3i2.1049.

[2] Zaprulkhan Zaprulkhan, "Maqāṣid Al-Shariah in the Contemporary Islamic Legal Discourse: Perspective of Jasser Auda," *Walisongo: Journal of Socio-Religious Research* 26, no. 2 (2018), https://doi.org/10.21580/ws.26.2.3231.

[3] Kusmana, "The Epistemology of Maqasidi Tafsir," *MUTAWATIR* 6, no. 2 (2018), https://doi.org/10.15642/mutawatir.2016.6.2.206-231.

[4] Izatul Muhidah Maulidiyah and Aida Mushbirotuz Zahro, "A Comparative Study of the Method of Tafsir Maqashidi and Ma'nā Maghza on the Interpretation of the Qur'an," *Moderation Journal* 1, no. 2 (2021), https://doi.org/10.14421/jm.2021.12.03.

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understanding the message of the Qur'an.[5] Although relevant to modern issues, such studies tend to be general and normative, with minimal textual analysis of Qur'anic verses and specific works of interpretation. Maqasid is more positioned as an ideal value, rather than as a methodological framework tested through a systematic reading of the text and commentary. Applicative efforts to the tafsir of maqasidi have indeed begun to be seen in thematic and caustic studies, such as Hamim's study which uses the tafsir maqasidi to criticize the concept of *milk al-yamin*.[6] This study shows the critical potential of the maqasidi approach in responding to sensitive issues. However, because it focuses on one specific case, the study has not been able to describe the methodological consistency of maqasidi interpretation across socio-legal issues, and is not based on the interpretation of a particular mufasir.

A number of these studies have examined the interpretation of maqasidi in terms of epistemology and typology of interpretation methods, and compared it with other contemporary hermeneutic approaches. However, these studies generally do not elaborate in depth on how maqasid al-shari'ah is operationalized in certain works of tafsir mufasir, especially in interpreting socio-legal verses that have direct implications for people's lives. Thus, there is a research gap at the methodological-empirical level, namely an analysis of concrete interpretive practices that show how maqasid works as an active hermeneutical framework, not just a normative concept or theoretical discourse.

It is in this context that Mahmud Syaltut's Tafsir becomes relevant to be studied in more depth.[7] Mahmud Syaltut (1893–1963) was the Grand Shaykh of al-Azhar who led the scientific institution at an important period of the transformation of the Islamic world, when Muslims faced the challenges of modernity, colonialism, social change, and demands for Islamic law reform.[8] As a moderate reformist figure, Syaltut is known for his efforts to develop a contextual, rational, and benefit-oriented interpretation of the Qur'an, without breaking away from the authority of classical Islamic texts and scientific traditions.

Syaltut's historical experience as an intellectual and institutional leader of al-Azhar shaped his sensitivity to the socio-legal issues facing modern Muslim society [9]. In this context, maqasid al-shari'ah is not only positioned as a normative goal of Islamic law, but also a methodological instrument for bridging the text of the Qur'an with dynamic social realities. Shaladut's interpretation of the socio-legal verses shows a conscious attempt to balance fidelity to the text with the demands of justice, welfare, and social rationality.[10]

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[5] Syamsir Syamsir, "Maqashidi Tafsir: An Effort To Unveil The Intent And Purpose Of The Qur'an In Contemporary Context," *TAFASIR: Journal of Quranic Studies* 2, no. 1 (2024), https://doi.org/10.62376/tafasir.v2i1.32.

[6] Izza Fastawa Hamim, "Tafsir Maqashidi as a Criticism of the Concept of Milk Al-Yamin Muhammad Syahrur," *At-Tahfidz: Journal of Qur'an and Tafsir* 6, no. 1 (2024), https://doi.org/10.53649/at-tahfidz.v6i1.849.

[7] A. Badwi, "The Contribution of Syaltut in the Reform of Islamic Law.," *DICTUM: Journal of Sharia and Law* 11, no. 1 (2013).

[8] 'Imad ad-Din Khalaf, *Mahmud Syaltut: Shaykh al-Azhar wa Mujaddid al-Fiqh al-Islami* (Egypt: Dar as-Salam, 2018).

[9] Peter Gran dan Kate Zebiri, "Mahmud Shaltut and Islamic Modernism.," *The American Historical Review* 100, no. 5 (1995), https://doi.org/10.2307/2170031.

[10] Abd. Salam Arief, "The Ijtihad of Shaykh Mahmud Syaltut: A Study of the Renewal of Islamic Legal Thought," *Dissertation*, 2002.

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The moderate, inclusive, and peace-oriented attitude in Mahmud Syaltut's thought did not arise by chance, but rather was the result of a contextual and ethical religious reading [11]. However, the relationship between these progressive attitudes and the framework of the Qur'anic hermeneutics—especially the maqasid al-shari'ah-based interpretation of social-legal verses—has not been explicitly studied. Therefore, this article fills this gap by examining Mahmud Syaltut's interpretation through the maqasid approach as a methodological foundation that explains the consistency of moderation, inclusivity, and benefit orientation in his interpretation thinking [12].

Based on this background, this article aims to fill the research gap by methodologically analyzing the hermeneutics of maqasidi in Tafsir Mahmud Syaltut, especially in the interpretation of socio-legal verses. The main focus of this article is not on normative judgments of law or fiqh, but on the reconstruction of the interpretive framework and methodological steps used by Syaltut in operationalizing maqasid al-shari'ah as a hermeneutical approach. Thus, this article is expected to contribute to the development of the study of maqasidi interpretation, as well as enrich the discourse of the Qur'anic hermeneutics in the context of modernity.

Research Methods

This research uses a qualitative approach with a library *research* design, which focuses on the analysis of interpretive texts and relevant supporting literature. The main object of the research is the Tafsir of Mahmud Syaltut, especially the interpretation of socio-legal verses related to social relations, family law, justice, and public welfare. This approach was chosen to allow an in-depth exploration of the thought structure, epistemological framework, and hermeneutical measures that Syaltut used in operationalizing maqasid al-shari'ah in his tafsir practice.[13]

The selection of Mahmud Syaltut as a study figure is based on several academic considerations. *First*, Syaltut is the Grand Sheikh of al-Azhar who has a great influence on the Islamic discourse of the Islamic world in the 20th century, both at the scientific and institutional levels. *Second*, he is known as a representative of Islamic moderation that seeks to bridge textual authority with the demands of modernity, as reflected in his views on Islamic law, inter-sectarian relations, and contemporary social issues. *Third*, the interpretation of Syaltut is relevant to study because it shows an initial and systematic effort to integrate maqasid al-shari'ah into the interpretation of the Qur'an, especially in socio-legal verses, thus making it an important model for the development of maqasidi hermeneutics in contemporary contexts.

The data analysis in this study uses the Miles and Huberman interactive model which includes three main stages, namely data reduction, data presentation, and conclusion drawn.[14] At the data reduction stage, the researcher selects and codifies the parts of the Shaaltut interpretation related to socio-legal verses as well as indications of the use of maqasid al-shari'ah in the interpretation arguments. The *coding process* is carried out by grouping maqasid themes, such as benefit, justice,

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[11] Asrul Amir, Rudy Arianto, and Adriyan Misbahuddin, "CLASSIFICATION OF TAFSIR MAUDHU'I MAHMUD SYALTUT," *HUNAFA Journal of Islamic Studies* 20, no. 2 (2023), https://doi.org/10.24239/jsi.v20i2.712.289-301.

[12] Gran dan Zebiri, "Mahmud Shaltut and Islamic Modernism."

[13] M.B Miles and A.M Huberman, *An expanded sourcebook: Qualitative data analysis*, in *Sage Publications*, 2nd Edition, no. 2nd Edition (USA: Sage Publications, 1994).

[14] Miles dan Huberman, *An expanded sourcebook: Qualitative data analysis*.

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protection of rights, and social balance. The data presentation stage is carried out by compiling categories and interpretive patterns that show the relationship between the text of the Qur'an, the social context, and the purpose of sharia in the interpretation of Syaltut. Furthermore, at the conclusion drawing stage, the researcher reconstructed the hermeneutic framework of maqasidi Syaltut as a coherent and consistent methodological pattern[15].

To clarify the analysis process, this study includes a diagram of the analysis flow diagram of Miles and Huberman which describes the stages of collecting interpretation data, the process *of coding* and categorization of maqasid, the presentation of interpretive patterns, and the drawing of methodological conclusions [16]. This diagram serves as a visual aid to show that the analysis is carried out systematically and in layers, as well as to ensure the traceability of the interpretation process from the text data to the research findings.

Figure 1. Miles and Hubeman Analysis Flowchart
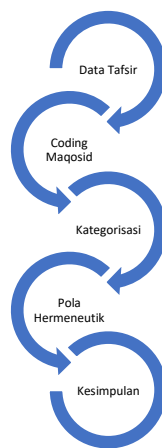
Results and Discussion

Intellectual Biography of Shaykh Mahmud Syaltut

Mahmud Syaltut was born in the village of Binyat Bani Mansur, Buhairah Province, Egypt, in 1893 AD (1311 H). He died in 1963 AD (1383 AH) in Cairo after devoting his life to the world of Islamic science and reform.[17] His basic education began by memorizing the Qur'an in his hometown before moving on to the formal education level. In 1906, he entered Ma'had al-Iskandariyah al-Dini, a religious educational institution that became the gateway to al-Azhar University.[18] His diligence in study led him to Cairo to complete his higher education at al-Azhar, where he graduated with very satisfactory honors in 1918. This intensive educational process in al-Azhar formed the basis of his strong and broad Islamic scholarship.

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[15] Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology*, in *Content Analysis: An Introduction to Its Methodology* (2022), https://doi.org/10.4135/9781071878781.

[16] Satu Elo dan Helvi Kyngäs, "The qualitative content analysis process," *Journal of Advanced Nursing* 62, no. 1 (2008), https://doi.org/10.1111/j.1365-2648.2007.04569.x.

[17] Eva Marpuah, "Moral Education According to Mahmud Syaltut in Tafsir Al-Ajza' Al-Asyrah Al-Ula," *TAFASIR: Journal of Quranic Studies* 3, no. 1 (2025), https://doi.org/10.62376/tafasir.v3i1.73.

[18] Arief, "Ijtihad of Shaykh Mahmud Syaltut: A Study of the Renewal of Islamic Legal Thought."

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After graduating, Syaltut dedicated himself as a lecturer at Ma'had al-Iskandariyah al-Dini and later at the Faculty of Sharia at al-Azhar University. His career journey continued to climb until he was finally appointed as the Grand Shaykh al-Azhar (Shaykh al-Akhbar) in 1958, becoming the most influential figure in the oldest Islamic institution. In the midst of his academic work, he was active in the ideological struggle against colonialism and efforts to reform Islamic law.[19] Syaltut is known as a figure who persistently encourages the unification of madhhab (*taqrib bain al-madzahib*) in the teaching of fiqh, as an effort to overcome fanaticism as well as simplify the law for the ummah. He also frequently engages in public polemics to defend his moderate views on actual issues, such as Islam's relationship with the modern state. His spirit of renewal made him a respected and controversial figure in the 20th century Islamic thought arena.[20]

Throughout his life, Syaltut produced a number of influential writings, covering the fields of interpretation, jurisprudence, creed, and renewal of Islamic thought. His main works include: *Tafsir al-Qur'an al-Karim: al-Ajza' al-'Ashrah al-Ula, Al-Islam 'Aqidah wa Shari'ah, Al-Fatawa, Muqaranat al-Madzahib fi al-Fiqh.* [21] These works reflect the depth of knowledge, the vision of renewal, and his efforts to make Islam relevant in the modern era. The commentary is a magnum opus of Syaltut which discusses the first ten juz of the Qur'an (from Surah Al-Fatihah to Surah At-Taubah). Written in a clear and systematic style, this commentary does not follow a strict sequence of verses (*Tartib Mushafi*) but emphasizes more thematic groupings in the discussion. Syaltut avoids long philological debates and unproductive narrations of israiliyat, so that the interpretation feels more direct and applicative. In interpreting the verses of the law, he always includes an analysis of the wisdom and purpose of its narration (*Maqasid*), which is the hallmark of its methodology. This interpretation also reflects the spirit of moderation (*wasathiyyah*) by presenting a view that combines the richness of turats and the demands of contemporary reality. Therefore, this work is not only important as a primary source for the study of Shaalut tafsir, but also as an example of the operationalization of maqasid al-shari'ah in the interpretation of the Qur'an [22].

Maqasid as a Hermeneutical Framework

The results of the study show that Mahmud Syaltut's interpretation of the social-legal verses of the Qur'an consistently reflects the orientation of maqasid al-shari'ah as the main hermeneutical framework. Although Syaltut does not always use the terminology of maqasid explicitly, the universal goals of the sharia—such as justice, welfare, protection of human dignity, and the unity of the ummah—serve as guiding principles in the process of its interpretation.[23] In this framework, the text of the Qur'an is not understood ahistorically or literally, but is read through a dialogue between the normative meaning of the text and the social context behind the descent of verses and the reality of modern society.[24]

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[19] Amin Husein Nasution, "Mahmud Syaltut's Political Thought," *Miqot* XXXIII, no. 1 (2009).

[20] Ghamārī Nasīraṯ, "al-ittijāh al-maqāsidī fī tafsīr al-syaykh Mahmūd Syaltūt," *al-farā'id fī al-buḥūth al-islāmiyyaṯ wa al-'arabiyyaṯ* 46, no. 2 (2024).

[21] Ach Baiquni, "Typology of Hadith Understanding (Study of Hadith Thought of Mahmud Syaltut)," *El-Afkar* 8, no. 2 (2019).

[22] Amir, Arianto, and Misbahuddin, "CLASSIFICATION OF TAFSIR MAUDHU'I MAHMUD SYALTUT."

[23] Nasīraṯ, "al-ittijāh al-maqāsidī fī tafsīr al-syaykh Mahmūd Syaltūt."

[24] Mahmud Syaltout, "Al-Islam Aqidah Wa Syari'ah," *Dar-Al-kalam*, 1996.

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This approach puts Syaltut in a distinctive position in the modern tradition of interpretation. He did not completely break away from the authority of the text, but neither did he get caught up in a rigid textualist reading. On the other hand, the interpretation of Syaltut shows an attempt to strike a balance between loyalty to the nash and orientation to the ethical goals of sharia.[25] This indicates that maqasid in the interpretation of Syaltut functions not only as a normative justification, but as an analytical tool that mediates between texts, contexts, and social needs.

Mahmud Syaltut views *maqasid al-shari'ah* as the spirit or spirit that animates the entire edifice of Islamic law, so an interpretation that ignores it is considered methodologically flawed. For Syaltut, the essence of maqasid is the realization of benefits (*jalb al-mashalih*) and the prevention of damage (*dar' al-mafasid*) in human life, both individually and collectively.[26] He accepts al-Shatibi's classical maqasid classification into *dharuriyyat*, *hajiyyat*, and *tahsiniyyat*, but emphasizes that its application should be elastic and contextual, not rigid. In this framework, the protection of the five main things (*al-dharuriyyat al-khams*) is not understood as a static final goal, but as a dynamic principle that must be expressed according to the times. Syaltut also rejects the dichotomy between worship and rigid muama, arguing that the spirit of benefit can also be a consideration in the area of worship as long as it does not violate definite provisions (*qath'i*).[27] With such a construction, maqasid in the view of Syaltut functions as a tool of ijtihad as well as a verification criterion (*mi'yar*) to assess the validity of an interpretation or conclusion of law. This approach gives him a solid foundation for contextual re-reading of socio-legal texts.

In the practice of interpretation, Syaltut operationalizes the principle of maqasid through systematic steps that always start from the question of 'illat (ratio legis) and the wisdom behind a verse provision. He argues that understanding the particular purpose of a law is a prerequisite for applying it appropriately in different social contexts. For example, when interpreting the verses about leaders (*waliyyu al-amr*), he does not stop at the formal meaning of authority, but explores the main goal of creating just governance and benefits for the people (*hifzh al-nafs wa al-mal*).[28] This method makes its interpretation teleological, in which the meaning of the text is always directed towards achieving larger ethical-social goals. In addition, Syaltut often uses the principles *of saddu al-dzari'ah* (closing the way to destruction) and *fathu al-dzari'ah* (opening the way to benefit) as maqasidi instruments to assess the social implications of an interpretation. This operational approach shows that maqasid for him is not a rhetorical decoration, but a concrete hermeneutical work tool. Thus, maqasid becomes a binding framework and directs the entire process of interpretation to the verses of the law.[29]

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[25] Wildan Hidayat, "The New Texture of Modern Interpretation: Mahmud Syaltut and Non-Sectarian Thematic Reason in Interpreting the Qur'an," *HERMENEUTICS* 16, no. 1 (2022), https://doi.org/10.21043/hermeneutik.v16i1.12759.

[26] Eva Marpu'ah, "MORAL EDUCATION ACCORDING TO MAHMUD SYALTUT IN TAFSIR AL-AJZA' AL-ASYRAH AL-ULA," *Tafsir* 3 (2025).

[27] Mursyid Djawas, "The Trail of Maqashid al-Syari'ah in the Archipelago: Tracking Fuqahā ' Based on Maqashid al-Syari' ah and the Results of Ijtihad," *Islamic Law and Social Change: A Critical Reading of the Understanding of the Students*, 2014.

[28] Mukhlis Yusuf Arbi, "Criticism of the Reasoning of Terrorism; Critical Study of the Interpretation of the Verse of Qitâl Sayyid Quthb," *Al-Mada: Journal of Religion, Social, and Culture* 6, no. 1 (2023).

[29] Mahmud Syaltut, *Tafsir al-Qur'an al-Karim: al-Ajza' al-'Asyrah al-Ula* (Cairo: Dar as-Syuruq, 2016).

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The construction and operationalization of maqasid in the style of Syaltut gave birth to several distinctive characteristics in its interpretation. *First*, his interpretation is "contextual-progressive", where he does not hesitate to give a new meaning that is in harmony with the spirit of the times as long as it does not contradict the nash that qath'i. *Second*, the "socio-ethical" pattern, which always highlights the dimensions of justice, equality, and social concern as the main manifestation of maqasid. *Third*, the approach is "holistic-integrative", in which one verse is always read in conjunction with other universal principles of the Qur'an, rather than as an isolated commandment. *Fourth*, the results of ijtihad often "prioritize the welfare of the living" (*al-maslahah al-mursalah*) when the text provides room for interpretation, with consideration for maintaining the maqasid *al-dharuriyyah*. *Fifth*, methodologically, he "rejects the rigid scriptualist-literalist approach", because it is considered to dwarf the great purpose of the sharia. This characteristic shows that the maqasid in the hands of Syaltut had become a complete and revolutionary interpretive paradigm for his time.[30]

The concept of maqasid al-shari'ah has its roots in the discourse of classical ushul fiqh, the beginning of which is often linked to the monumental work of Imam Abu Ishaq al-Syatibi in *al-Muwafaqat*.[31] Al-Syatibi formulated a hierarchy of sharia goals (*dharuriyyat, hajiyyat, tahsiniyyat*) which is centered on the achievement of universal benefits (*jalb al-mashalih*). This classical thought then underwent a significant revitalization and expansion in contemporary discourse, where maqasid was no longer seen merely as a complement to ijtihad, but as an independent legal philosophy.[32] Jasser Auda, for example, introduces a systems *approach* that views maqasid as a dynamic and interconnected network of values, rather than just a static categorical list.[33] This development expands the scope of maqasid to include modern issues such as human rights, *good governance,* and environmental sustainability.[34] Thus, maqasid has transformed from a theoretical concept in the yellow book into a relevant operational framework for analyzing contemporary social-reality. This transformation is what makes it a very potential analytical tool to be confronted with modern works of interpretation.

In the context of the science of interpretation, the maqasidi approach offers a shift from reading that is fixated on the literal meaning (*zahir al-nass*) to the search for the 'spirit' or spirit of the text (*ruh al-nass)* and its higher purpose.[35] This approach assumes that every verse, especially those with legal nuances, is revealed to realize concrete benefits in human life. Therefore, a mufasir with a maqasidi perspective will always question the wisdom and illat behind a legal provision, then translate it in the current context. This is in line with the basic principle that Islamic sharia is

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[30] Mohammad Ridwan and M Wafa, "Critical Analysis of Maḥmûd Syaltût's Thought on the Authority of ijmâ' as the Source of Islamic Law," in *SALIMIYA: Journal of Islamic Religious Studies*, vol. 3, no. 3 (2022).

[31] Abu Ishaq Al-Syatibi, *Al-Muwafaqat fi Usûl Al-Syarî'ah*, vol. 2 (Beirut: Dar Kutub al-'Ilmiyyah, 2003).

[32] Usman Betawi, "Maqashid Al-Syariah as the Basis of Islamic Law in the View of Al-Syatibi and Jasser Audha," *Responsive Legal Journal* 6, no. 6 (2019); Galuh Nasrullah Kartika MR and Hasni Noor, "The Concept of Maqashid al-Syari'ah in Determining Islamic Law (Al-Syatibi and Jasser Auda's Perspective)," *AL IQTISHADIYAH JOURNAL OF SHARIA ECONOMICS AND SHARIA ECONOMIC LAW* 1, no. 1 (2014), https://doi.org/10.31602/iqt.v1i1.136.

[33] Jasser Auda, *Maqasid al-Shari'ah as Philosopy of Islamic Law: A Systems Approach* (London: The International Institute of Islamic Thought, 2008).

[34] Mohammad Fauzan Ni'ami and Bustamin, "Maqāṣid al-Syarī'ah in the Review of the Thought of Ibn 'Āsyūr and Jasser Auda," *Juris: Sharia Scientific Journal* 20, no. 1 (2021), https://doi.org/10.31958/juris.v20i1.3257.

[35] Fazlur Rahman, "The Qur'anic Consept of God," *Islamic Studies* 6, no. 1 (1967).

built on the basis of mercy and justice, as it is the core of daruriyyah goals such as the protection of religion, soul, intellect, offspring, and property.[36] The analysis of maqasidi in tafsir is not only descriptive-retrospective, but also prospective, that is, it opens up the possibility of interpretation that is in harmony with the core values of sharia even though it is different from traditional literal understanding. Thus, this approach becomes an important bridge that connects the enduring authority of sacred texts with the demands of an ever-changing social context. This framework will be used to dissect and evaluate the consistency of the socio-legal interpretation carried out by Mahmud Syaltut.

Methodologically, the interpretation of Syaltut in "*Tafsir al-Qur'an al-Karim"* shows a shift from the conventional model of tartibi (the order of mushaf) to a more thematic and *problem-centered approach*.[37] He tends to group discussions based on actual socio-legal themes or issues, although the presentation still follows the order of the verses. Another prominent feature is the simplicity of the language and its efforts to avoid the excessive complexity of scientific terms, so that its interpretation is accessible to a wider audience. In interpreting the verses of the law, Syaltut does not dwell on the debate of furu' between the sects, but prefers to present the core of the agreed law (*al-ma'ruf*) while including an analysis of the wisdom and purpose of its narration. This approach shows that for him, understanding the 'spirit of the law' is more important than simply understanding the literal text.[38] With such a character, the tafsir of Syaltut represents a moderate form of tafsir bi al-ra'yi, which seeks to bridge the classical Islamic scientific tradition with the need for religious understanding relevant to the times.

In this methodological framework, the consideration of maqasid al-shari'ah occupies a central and integrative position, not just as a complement. For Syaltut, every interpretation of the verse of the law must always be returned to the fundamental question of the benefits (maslahah) and the universal goals of the sharia to be achieved.[39] This is reflected in the way he prioritizes the search for 'illat and wisdom behind a law before discussing the details of its implementation. The principle of *jalb al-mashalih wa dar' al-mafasid* (bringing benefits and preventing harm) is an internal criterion that is always used to assess the validity of an interpretation of law. Thus, maqasid serves as a hermeneutical compass that guides his interpretation so that it is not trapped in rigid textual formalism, but always oriented to the substance and social impact of a law. This strategic position of maqasid will be further analyzed in a case study of the interpretation of specific socio-legal verses.

Thematic Analysis of the Interpretation of Social-Legal Verses

As mentioned above, in the interpretation of socio-legal verses, Syaltut tends to reject readings that have the potential to perpetuate injustice or social conflict. For example, on the issue of interreligious relations and peace, Syaltut emphasized the principle of religious freedom and

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[36] Achmad Tohari, "Religious Moderation in the Perspective of Maqasid Syariah Jasser Auda," *MODERATIO: Journal of Religious Moderation* 4, no. 1 (2024), https://doi.org/10.32332/moderatio.v4i1.9037.

[37] Syaltut, *Tafsir al-Qur'an al-Karim: al-Ajza' al-'Asyrah al-Ula*.

[38] Jasser Auda, "Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach. London: The International Institute of Islamic Thought." *The International Institute of Islamic Thought*, 2007.

[39] Nurul Huda, "DYNAMIZATION OF ISLAMIC LAW VERSION MAHMUD SYALTUT," *SUHUF* 19, no. 1 (2007).

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peaceful coexistence as fundamental goals of Islamic teachings.[40] Verses that are often understood exclusively or confrontationally are reinterpreted by placing them in the historical context of a particular conflict, so that their normative meaning is directed to the protection of the soul and social stability.[41] This pattern of interpretation is in line with the maqasid *hifzh al-nafs* and *hifzh al-din*, which place religious life and freedom as primary values.

Similar approaches are also seen in other social issues, such as economic justice and leadership. Syaltut interprets the verses related to muamalah by emphasizing distributive justice and the elimination of exploitation as the main goal of the sharia.[42] This interpretation shows that the social laws in the Qur'an are not understood as static rules, but as instruments to realize the public benefit (*maslahah 'ammah*). Thus, Syaltut shows that the application of Islamic law must consider its social impact and ethical purpose, not just its formal conformity to the text. Some contemporary issues related to Islamic law are as follows;

First, women's leadership. One of the verses that is often the central point of debate on gender relations and leadership in Islam is surah An-Nisa': 34, which literally contains the phrase *"ar-rijalu qawwamuna 'ala an-nisa'"* (men are in charge/leaders for women). In the classical fiqh tradition, this verse is often read as the legitimacy of men's absolute authority in the family and public sphere, thus closing the possibility of female leadership.[43] The modern socio-historical context, with its demands for gender equality and women's political participation, creates a hermeneutical tension between the literal understanding of the text and the values of universal justice. This problem requires an interpretive approach that is able to bridge the text with the context without ignoring the authority of the Qur'an. The maqasid approach, emphasizing the purpose of justice (*'adl*) and benefit (*maslahah*) in the shari'a, offers an alternative perspective to read the verse. This study will analyze how Mahmud Syaltut interprets this verse and whether the consideration of maqasid is used to open up a more egalitarian space for interpretation.

In interpreting Surah An-Nisa': 34, Syaltut begins with a linguistic explanation that the meaning of "*qawwamun*" is closer to the responsibility of maintenance (*ri'ayah*) and the provision of sustenance (*infaq*), not absolute authority or domination. He emphasized that this responsibility is functional and related to the social context at the time of the descent of the verse, where men are the majority as breadwinners.[44] Syaltut then firmly stated that this verse "cannot be used as a postulate for prohibiting women's leadership in the public sphere", such as becoming a head of state, judge, or community leader. The main argument is that public leadership should be based on competence (*kafa'ah*) and ability (*qudrah*), not on gender alone.[45] Here, we can see Syaltut's initial attempt to distinguish between the domestic domain (family) mentioned in the verse and the public domain that is not explicitly discussed. With this distinction, she opened up the ijtihad space by

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[40] Syaltout, "Al-Islam Aqidah Wa Syari'ah."

[41] Amir, Arianto, and Misbahuddin, "CLASSIFICATION OF TAFSIR MAUDHU'I MAHMUD SYALTUT."

[42] Nazaruddin Nazaruddin, "Gender Perspectives in the Qur'an Textual and Contextual Studies," *Saree: Research in Gender Studies* 2, no. 2 (2020), https://doi.org/10.47766/saree.v2i2.545.

[43] Manhaj Fatwa et al., "Manhaj Fatwa Syeikh Mahmûd Syaltût Dalam Kitab Al Fatâwa," *Islamic Law* XIII, no. 1 (2013).

[44] Hidayat, "The New Texture of Modern Interpretation: Mahmud Syaltut and Non-Sectarian Thematic Reason in Interpreting the Qur'an."

[45] Nasution, "The Political Thought of Mahmud Syaltut."

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considering the changing social context in which women have been fully involved in various public sectors.

On the other hand, a number of classical and contemporary interpretations offer a different reading of Surah An-Nisa': 34, while adhering to the zahir (literal) meaning of the text and maintaining the authority of the family structure that is considered to be final. This interpretation, as represented by a number of traditional mufasirs, understands the pronunciation of "*qawwamuna 'ala an-nisa'*" more rigidly as an affirmation of male superiority (*tafdhil*) and leadership that is general, covering the domestic and public spheres.[46] They argue that the modern social context should not shift the explicit meaning of texts that they consider to be universal and timeless ('*umum al-lafz la yukhashes bi sabab al-nuzul*). Some conservative contemporary opinions also reject the separation of domains, arguing that the principle of male leadership in the verse is a general rule (asl) that can be applied by analogy (*qiyas*) to strategic leadership positions in the public sphere.[47] In this framework, competence (*kafa'ah*) is recognized, but it is considered insufficient to remove specific provisions based on gender that are seen as part of the Divine provisions (*ta'abbudi*). Thus, the fundamental difference between Syaltut's approach and this alternative interpretation lies in the assessment of the elasticity of the text and the extent to which social context can alter the legal derivation of a verse.

Furthermore, the application of maqasid in this interpretation is clearly seen when Syaltut relates the issue of leadership with the principle of justice (*'adl*) as the most important goal of sharia. She argued that closing access to leadership for capable women based solely on gender is a form of injustice (*zulm*) that is contrary to the spirit of the Qur'an.[48] Syaltut also uses the consideration of benefits (*maslahah*) by stating that society will lose (*mafsadah*) if it hinders women's talents and contributions just because of traditional prejudices. She referred to maqasid *hifzh al-'aql* (guarding reason) and *hifzh al-nafs* (guarding the soul) by stating that women's intelligent political participation is necessary for the progress and stability of society.[49] Thus, maqasid serves as a normative framework that frees interpretation from restrictive literal readings, as well as a tool of justification for more fair and contextual legal conclusions.

From the above analysis, it can be concluded that Shaaltut's interpretation of surah An-Nisa': 34 is a concrete example of a bold and progressive ijtihad maqasidi. He succeeded in demonstrating how the principles of maqasid justice and benefit can be used to reinterpret historically patriarchal verses.[50] Her legal conclusion that allows for women's leadership in the public sphere is not a rejection of the text, but a deeper reading of the "spirit" and universal purpose of the text. His approach also shows a "contextual-progressive" and "socio-ethical" character, where substantive

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[46] Agus Miswanto, "The Concept of Statehood in the Perspective of Shaykh Mahmud Syaltut," in *Cakrawala: Journal of Islamic Studies*, vol. 10, no. 2 (2015).

[47] Kholidah Kholidah, "The Method of Ijtihad of Mahmud Syaltut in the Book of Al-Fatawa," *Ijtihad* 32, no. 1 (2019), https://doi.org/10.15548/ijt.v32i1.35.

[48] Mahmud Arif, "The Ambivalence of Mahmud Syaltut's Thinking on Women's Fiqh," *Al-Manahij: Journal of Islamic Law Studies* 5, no. 2 (1970), https://doi.org/10.24090/mnh.v5i2.613.

[49] Syaltout, "Al-Islam Aqidah Wa Syari'ah."

[50] Muhammad Ghufron and Ahmad Sanusi, "Mahmud Syaltut Progressive Ijtihad on Islamic Criminal Law and Its Comparison with Fiqh Madzhabs," *Al-Jinayah Journal of Islamic Criminal Law* 8, no. 2 (2022), https://doi.org/10.15642/aj.2022.8.2.214-243.

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justice takes precedence over legal formalities. This case study proves that maqasid within the framework of Syaltut serves as a "*hermeneutic of liberation* that liberates the potential of texts to dialogue with modern values. Thus, the interpretation of Syaltut makes an important contribution to contemporary gender jurisprudence and becomes a model for how ijtihad maqasidi can answer sensitive social issues in a more fair and relevant manner.

Second, the relationship between religion and Jihad. **Verses** such as *la ikraha fi al-din* (there is no compulsion in religion) in surah Al-Baqarah: 256 and *wa in janahu li al-salm fajnah laha* (and if they are inclined towards peace, then lean towards it) in surah Al-Anfal: 61 are often in dialectical tension with the war verses (*qital*) in the interpretive tradition.[51] In the context of historical conquest and power politics, classical interpretations often dominate the interpretation of jihad as an expansive military activity. Contemporary contexts marked by the plurality of global societies and religious conflicts demand a hermeneutical approach that can reconcile the universal message of peace with these historical texts.[52] The maqasid approach, particularly with the main principles of the protection of the soul (*hifzh al-nafs*) and the realization of peace (*al-salm*), offers a critical lens for building a more coherent narrative. This study will analyze how Syaltut interprets the two verses and whether the consideration of maqasid is used to strengthen the perspective of peace in interreligious relations and the concept of jihad.

In interpreting Surah Al-Baqarah: 256, Syaltut emphasizes that the principle *of la ikraha fi al-din* is a basic rule (*asl*) that is universal and eternal, not just a law that applies conditionally. He emphasized that coercion in beliefs is contrary to human dignity and the purpose of the shari'a to preserve reason (*hifzh al-'aql*) and religion (*hifzh al-din*) authentically. Meanwhile, against the srauh of Al-Anfal: 61, Syaltut recites the phrase *fajnah laha* (so lean towards him) as a strict and primary commandment, not just a secondary option if the enemy is weak. He argues that the tendency to peace should be the *default* attitude in external relations, while war (*qital*) is an exception (*thari'ah*) that is only permissible in a purely defensive framework to safeguard the soul and basic rights. With these two interpretations, Syaltut constructs a framework in which peace is the norm (*al-asl*) and armed conflict is a strictly limited abnormality.

On the contrary, there is an alternative interpretation that reads both verses with regard to a more specific historical-political context and limits the scope of their universality. Regarding Surah Al-Baqarah: 256, some classical and contemporary interpretations view the principle *of la ikraha fi al-din* as a law that applies specifically (*typically*) to the People of the Book (Jews and Christians) who pay jizyah, not a universal principle that covers all religious believers.[53] They argue that this verse does not invalidate the verses of war (ayat *al-qital*) and the institution of jihad, which are considered the law of origin (*al-asl*) in relation to hostile non-Muslim communities.[54] Meanwhile,

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[51] Amir, Arianto, and Misbahuddin, "CLASSIFICATION OF TAFSIR MAUDHU'I MAHMUD SYALTUT."

[52] Aymān Muḥammad Muṣṭafā Aḥmad, "al-imām al-akbar Maḥmūd Syaltūt wa ikhtilāfuhā maʿa al-salafiyyaṯ al-muʿāṣiraṯ fī al-ʿaqīdaṯ wa al-fiqh wa al-taṣawwuf," *majallaṯ ʿulūm al-lughaṯ wa al-adab* 5, no. 5 (2023).

[53] Al Fiqri Ardiansyah, "Criticism of Hermeneutics in the Tafsir of the Qur'an: The Perspective of Traditional and Contemporary Scholars," *Al-Muhith: Journal of Qur'an and Hadith* 4, no. 1 (2025), https://doi.org/10.35931/am.v4i1.4232.

[54] Abu al-Fidā' Ismā'īl ibn 'Umar ibn Kaṡīr al-Qurasyi al-Baṣrī al-Dimasyqī, *Tafsīr ibn Kaṡīr* (Kairo: Dār al-Sya'b, 1971); Muhammad Mustaqim Roslan dan Anwar Osman Zainuri, "Arguments In Applying Maqasid Syari'ah In The Fatwa Issuance:

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with regard to Surah Al-Anfal: 61, a different interpretation emphasizes that the commandment leans towards peace in a situational and strategic nature, not an absolute norm. This verse is understood in the framework of *siyasah syar'iyyah* (state politics) which gives Muslim leaders the authority to choose between peace or war based on considerations of power (*mashlahah al-dawlah*) and realpolitik, where peace can be achieved if it is strategically advantageous. Thus, this alternative interpretation tends to reject readings that place peace as a metahistorical norm, and instead see it as one of the instruments in the political struggle to uphold Islamic sovereignty. This fundamental difference stems from the way of weighing between the literal meaning of the text, the chronology of the descent of revelation (*naskh*), and the priority of political goals in the siyasi reading of the verses of the Qur'an.

In the framework of the maqasid that he built, the application of these principles is the key to the integration of the interpretation of the two verses and the reinterpretation of the concept of jihad. Shaytu places *hifzh al-nafs* (safeguarding the soul) as the supreme maqasid that must precede other considerations, so that all forms of aggression that threaten the life of human beings, Muslims and non-Muslims, are rejected.[55] He then linked it to maqasid *hifzh al-din* (safeguarding religion), arguing that true religion could not be propagated through coercion and violence, as it would damage his image. In this context, jihad is reunderstood by Syaltut as a total struggle (grand jihad) to uphold justice, defend the oppressed, and resist aggression, not as an instrument for territorial expansion or the imposition of beliefs. The principles of *jalb al-mashalih* (bringing benefits) and *dar' al-mafasid* (preventing harm) are applied macroly to conclude that just peace brings universal benefits, while war gives birth to broad mafsadat.

Based on the analysis, it can be concluded that Shaaltut's interpretation of the relationship between religion and jihad is a revolutionary reconstruction of maqasidi. He succeeded in reversing the hierarchy of traditional understanding by placing peace as the main norm and the principle *of la ikraha* as a universal rule, not an exception. This approach shows how maqasid functions as a "*balancing tool*" that is able to reconcile texts that seem to contradict the higher purpose of sharia, namely the protection of human life and dignity. His legal conclusions that limit jihad to purely defensive and reject all forms of religious coercion make a significant contribution to an inclusive and peaceful Islamic theology. This case study reinforces previous findings about the "socio-ethical" and "holistic-integrative" character of the Syalut method, while affirming the relevance of ijtihad maqasidnya in answering global issues such as radicalism and interreligious dialogue. Thus, its interpretation becomes a strong foundation for contemporary fiqh siyasah that is oriented towards global peace and justice.

Kate. Economics and Social Justice. The group of verses on riba in surah Al-Baqarah: 275-280 occupies a central position in Islamic economic discourse, with explicit prohibitions accompanied by harsh threats (*harb min Allah wa rasulih*). In classical fiqh, this prohibition is often limited to the

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[55] Aziz Bashor Pratama and Moh. Arif Rakman Hakim, "Misinterpretation of Terrorism in Understanding the Verses of War: A Perspective of Maqāṣidī Tafseer," *Al-Qudwah* 3, no. 2 (2025), https://doi.org/10.24014/alqudwah.v3i2.36920; Hermanto, "Criticism of the Discourse on Terrorism," *Socio-Academic* 7, no. 1 (2022).

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forms of riba nasi'ah (addition to debt due to time delay) and fadhl (the exchange of unequal goods of the same kind), which has the potential to obscure its substantive message.[56] The modern economic context dominated by interest-based financial systems and structural inequality demands a reading that is able to capture the ethical spirit of the prohibition beyond legal formalism. The maqasid approach, with the principle of maintaining wealth (*hifzh al-mal*) fairly and realizing distributive justice (*al-'is al-iqtishadiyyah*), offers a framework for understanding riba as any form of exploitation and injustice in economic transactions. This study will analyze Syaltut's interpretation of the verses of riba to see how he operationalized maqasid in developing a concept of just economics.

Syaltut begins the interpretation of the verses of riba by emphasizing that the essence of this prohibition is the elimination of all forms of exploitation (*istighlal*) and injustice (*zulm*) in economic muama.[57] He rejects the restriction of usury only in certain forms, and emphasizes more on the character of transactions that contain elements of additional benefit-taking without consideration of business or fair risk (*iwad*). In this context, he distinguishes between the gains from legitimate trade (because they involve effort and risk) and the addition in debt that is exploitative. Syaltut also emphasized that the threat of "war from Allah and His Messenger" in verse 279 is not just rhetoric, but an indication of how serious the social impact of usury can destroy the joints of justice and solidarity of society.[58] With this emphasis, he shifts the focus from the fiqh debate on technical definitions to the analysis of the socio-economic impact of a transaction. In contrast, a number of other interpretations of the verses of riba (surah Al-Baqarah: 275-280) tend to limit the scope of prohibition to specific forms that have been defined in the jurisprudence of the madhhab, with an emphasis on formal prudence (*ihtiyath*) rather than the exploration of its social impact.[59] This interpretation focuses on identifying and avoiding technically determined riba rigat riba, especially riba nasi'ah and riba fadhl, as the core of obedience to the prohibition. They argue that the nature of the law is *ta'abbudi* (an order that must be obeyed without the need for complete rationalization), so that an excessive emphasis on wisdom and justice can obscure the obligation to stay away from forms of transactions that are clearly haram. The threat of "war from Allah and His Messenger" is seen as a consequence of violating the formal boundaries (hudud) that God has set, regardless of whether or not there is an element of exploitation in a concrete transaction. Thus, this approach focuses more on adherence to established definitions and mechanisms of fiqh, maintaining the authority of the text in its literal form, and seeing the expansion of the meaning of riba based on the spirit of justice as a step that risks the stability of Islamic law.

Thus, as a criticism of the formal limited reading, the application of maqasid is clearly seen when Syaltut links the prohibition of riba directly with the aim of preserving property (*hifzh al-mal*) and realizing distributive justice. He argues that *hifzh al-mal* is not just about protecting individual property, but more importantly ensuring the fair circulation of wealth (*tadawul al-*

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[56] Wahbah Zuhaili, *Tafsir Mizan: fi al-'Aqidah wa Al-Syar'iyah wa Al-Manhaj* (Beirut – Lebanon: Dar al-Fikr, n.d.).

[57] Arief, "Ijtihad of Shaykh Mahmud Syaltut: A Study of the Renewal of Islamic Legal Thought."

[58] Ghufron and Sanusi, "Mahmud Syaltut's Progressive Ijtihad on Islamic Criminal Law and Its Comparison with the Madzhabs of Fiqh."

[59] Arief, "Ijtihad of Shaykh Mahmud Syaltut: A Study of the Renewal of Islamic Legal Thought."

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amwal) and preventing the accumulation of a few people through exploitative mechanisms.[60] Riba, in his view, is the main instrument that stands in the way of this goal, so its prohibition is absolute and universal. Syaltut also uses maqasid *hifzh al-nafs* (safeguarding the soul) and *hifzh al-nasl* (safeguarding offspring) by stating that structural poverty due to the usury system can damage human life and dignity.[61] The principle *of jalb al-mashalih* is translated as the obligation to build an alternative economic system based on profit sharing (mudharabah/musyarakah) and contractual justice. Thus, maqasid serves as a philosophical foundation to reject the entire unfair economic system, not just individual transactions.

From this analysis, it can be concluded that the interpretation of Syaltut on the verses of riba is a sophisticated example of ijtihad maqasidi in the field of economics.[62] He succeeded in transforming the specific prohibition of usury into a systemic critique of the entire unjust and exploitative economic structure. Its legal conclusions, which emphasize the substance of the exploitation, rather than the formality of the transaction, provide a solid foundation for assessing complex modern financial products. This approach also shows a consistent "holistic-integrative" and "socio-ethical" character, in which social justice considerations are always at the pivot. By linking riba to the violation of maqasid *hifzh al-mal* and distributive justice, Syaltut made an important contribution to the Islamic economic philosophy oriented towards collective welfare (*maslahah 'ammah*). This case study reinforces the thesis that maqasid within the framework of Syaltut is a progressive instrument for reading the economic text of the Qur'an in a contextual and transformative manner.

Conclusion

This study shows that Mahmud Syaltut's Tafsir not only reflects a progressive and responsive attitude to modern social dynamics, but also establishes a relatively consistent and systematic framework of maqasidi hermeneutics. Through methodological analysis of the interpretation of socio-legal verses, this study confirms that maqasid al-shari'ah in the interpretation of Syaltut functions as an operative hermeneutical tool that directs the reading of the text, the interpretation of the social context, and the drawing of normative conclusions. Thus, maqasid is not placed merely as a post-interpretation ethical justification, but as a methodological principle that works from the early stages of interpretation.

The main contribution of this article lies in the reconstruction of the hermeneutic framework of maqasidi Syaltut as a model of socio-legal interpretation of the Qur'an that dialogically integrates the text, context, and purpose of the sharia. These findings enrich the study of maqasidi tafsir which has tended to be normative or fiqh-centric, by presenting concrete examples of tafsir practices that show how maqasid is operationalized in the interpretation process. By positioning the interpretation of Syaltut as a methodological model, this article also affirms its relevance in the development of contextual and benefit-oriented Qur'anic hermeneutics in the face of the challenges of modernity.

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[60] Khalaf, *Mahmud Syaltut: Shaykh al-Azhar wa Mujaddid al-Fiqh al-Islami* .
[61] Oom Mukaromah, "Interpretation of Riba Verses in the Study of Tafsir Maudhu'i," *ALQALAM* 21, no. 100 (2004), https://doi.org/10.32678/alqalam.v21i100.1648.
[62] Bedouin, "The Contribution of Syaltut in the Reform of Islamic Law."

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As an implication, this study opens up opportunities for further studies to test and develop the hermeneutic framework of maqasidi Syaltut on increasingly complex contemporary issues. Future research may explore the application of the maqasidi Syaltut approach in the interpretation of verses related to environmental crises, biomedical ethics, reproductive technology, or Islamic bioethics, which demand a balance between textual authority and consideration of global welfare. In addition, a comparative study between the interpretation of Syaltut and other contemporary mufasir also has the potential to enrich the mapping of the maqasidi hermeneutic model in the study of the modern Qur'an.

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