

The Discourse of *Syurut al-Mufassir*¹ Among Traditional and Modern Scholars: A Content Analysis

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Abstract. The main role of the Qur'an as a guidance, together with the need for the best and the proper interpretation, perhaps that is what prompted the Scholars to determine the *Syurut al-Mufassir*. This *SM* in the author's view has relevance to the existing interpretation methods. With the assumption that each methods of interpretation have the differences of *SM*. So the author's hypothesis is that the *SM* (which is considered normative) are actually can only change over time. The author intends to inspect more deeply, to what extent the *SM* can be appropriate and targeted to *mufassir* candidates who use various methods of interpretation. In other words, the author will try to look back at the content or points that exist in the *SM* that has been stated by classical and modern Scholars, then analyze them based on their relation to the existing interpretation methods, both classical and modern methods.

Keywords: *Syurut al-Mufassir*, Traditional and Modern Scholars, Content Analysis

1 Introduction

Interpretation becomes very important considering the position of the Qur'an as a guide to the life of Muslims and all people in general. Unlike the previous scriptures which was revealed limited to specific *ummat*, the Qur'an is valid for all time without the limitation of the time and place. On the other hand, the verses in the Qur'an have not changed at all (stagnant). So, in this case, the verses of the Qur'an can be said to be limited. This is what later gave rise to enthusiasm in interpretation. That is how a *mufassir* can interpret the limited verses so that they can be used as evidence or guidance for infinite time and places (*salih li kulli zaman wa makan*).

Various commentaries have appeared since the days of *sahabat*, *tabi'in*, until now, with a variety of methods and pattern. In general, there are types of methods used by classical to modern commentators; *tahlili* (detailed), *ijmali* (global), *muqaran* (comparative), *maudhu'i* (thematic), hermeneutics, and another modern method. The hermeneutics method that come later, in this case, can be categorized as a method of contemporary interpretation. Which also led to endless long polemic. But this is some logical consequences to the realm of scientific

¹ *Syurut al-Mufassir* is an Arabic word means the requirements that must be mastered by someone who want to act as the exegete of the Qur'an. These requirements include the scientifics and knowledgements that must be possessed. And then, simply *Syurut al-Mufassir* would be written by the author as '*SM*'.

studies that allow for a mutual response, critics and even reject each other's arguments. While the interpretation styles existed are the linguistic, law, sufism, science, social problems, and others depending on the exegete's expertise and scientific background.

It is not enough just by the method, someone who wants to act as an interpreter is also required to meet the qualifications as an exegete. Then the qualifications, in the books of the *ulumul qur'an*, are written in a separate sub-chapter namely '*syurut al-mufassir wa adabuhu*' (the conditions and manners of the exegete).

In this study, the author will try to look back on the *SM* that put forward by the Scholars in a coherent way from the first to the last or most recent. This is important to do so that later any changes of *SM* can be known, and for what reasons then these changes exist. After that, the author will analyze and understand it based on philosophical and methodological questions: Firstly, why do the *SM* have to exist? And what are the consequences if you ignore it? Second, do the *SM* apply to all methods and approaches that used by the exegete? Three, the contents of the *SM* that put forward by both classical and modern scholars are they normative, or could be change by the times? And the more critical question is, do the contents of the *SM* need to be revised because some points are no longer relevant when faced with the rapid development of information and communication technology?.

2 Discussion and Findings

2.1 Genealogy of *Syurut al-Mufassir*

At the beginning of the Qur'an's revelation, the Prophet had full authority in explaining or interpreting the Qur'an. Likewise, the *sahabat* who have difficulty in understanding a verse, they can directly refer to the Prophet to ask for an explanation of the purpose of the verse. So there is no differences in interpretation of the Qur'an. But after the Prophet's death, then the differences in the interpretation is just like nature. And the farther era from the time of the Prophet, the differences are more complex. Both the differences in results of interpretation and differences in the using methods in interpreting. During the time of the Holy Prophet, the interpretation was tend to simply interpretation, *ijmali*. An example is when the Prophet explained the meaning of '*dzulm*' (ظلم) in al-An'am verse 82, that the word '*dzulm*' in the verse means '*shirk*'. The Prophet did not parse the meaning one by one the words contained in the verse, also did not explain *i'rab*, *qira'at*, and so on. So it can be said that the first method of interpretation available is *ijmali*. Only then do the scholars emerge with their commentaries interpreting the whole Qur'an in a word for word detail. Which came to be called the interpretation of *tahlili*. At that time also the *Muqaran* method emerged, marked by the presence of the book *Durrat at-Tanzil wa Ghurra at-Ta'wil* by al-Khatib al-Iskafi (w.240 H). The *maudhu'i* method which came later in the modern age was first initiated by Ahmad al-Kummy [1].

The appearance of the books of interpretation, in line with the development of the existing interpretation methods, also the books of the *Uloomul Qur'an*. Where in each of the *Uloomul Qur'an* books, almost all of the authors discuss the chapter on *syurut al-mufassir wa adabuhu*. There are stated several scientific and personality requirements that must be possessed by someone who want to interpret the Qur'an. So the following are the conditions of the commentators put forward by several classical, modern and contemporary *Uloomul Qur'an* figures:

1. *Muqaddimah Jami' at-Tafasir Ma'a Tafsir al-Fatihah Wa Mathali' al-Baqarah* – Ar-Raghib al-Asfahani (d. 1105 M)
 - The right faith
 - Mastering the science of religion and practice it
 - Mastering Arabic
 - *Munasabah Alquran-isytiqaq*
 - *Nahwu* Science
 - *Qiraat* science
 - *Atsar* and *Akhbar*
 - *Mujmal* and *mubham*
 - *Nasikh-mansukh*, typical 'am, *ijma' ikhtilaf*,
 - *Usul Fiqh* and *Fiqh*
 - *Zuhud*
 - *Kalam* Science [2]

2. *Al-Itqan fi Ulumil Qur'an* – Jalaluddin As-Suyuthi (d. 911 H/1505 M)
 - Arabic Language Science
 - *Nahwu* Science (grammar)
 - *Sharaf* Science (morphology)
 - Knowledge of *isytiqaq* (semantics)
 - *Al-Ma'ani* Sciences (clear science)
 - *Al-Bayan* Science (embellishment)
 - Sciences of *al-Badi'* (beautiful style)
 - *Qira'at* Science (variation of readings)
 - The Science of *Usul al-Din* (theology)
 - *Usul Fiqh* Science
 - *Asbab an-Nuzul* (occasion of revelation)
 - *Nasikh-Mansukh* (abrogation)
 - *Fiqh* / Islamic Law (islamic jurisprudence)
 - *The hadith* (prophetic tradition)
 - *Mauhubah* Science (the science beyond the power of human beings bestowed by God upon those who practice what they know) [3]

3. *Manahilul 'Irfan fi Ulumil qur'an* – Muhammad Abdul Adzim Az-Zarqani (d. 1367 H/1948 M)

When discussing what knowledge that *mufassir* must possess, Az-Zurqani quoted the opinion of As-Suyuthi even though it was not the same. Are as follows:

 - Arabic language science
 - *Nahwu* Science
 - *Sharaf* Science
 - *Balaghah* Science
 - Science of *Usul Fiqh*
 - Monotheism
 - *Asbab an-Nuzul*
 - Stories
 - *Nasikh-Mansukh*
 - *Hadiths of Mujmal* and *Mubham*
 - *Mauhubah* science
 - Having good morals, not being arrogant, not loving the world, and not inclined towards immorality [4]

4. *Mabahits fi Ulumil Qur'an* – Manna' al-Qathn (d. 1420 H/1999 M)
 - Aqeedah is correct
 - Leaving lust
 - Prioritizing the interpretation of the Qur'an with the Qur'an
 - The Qur'an with Sunnah
 - The Qur'an with the words of the friends
 - The Qur'an with tabi'in opinions
 - Mastering Arabic Language with all branches of science
 - Basic knowledge of the Qur'an / Science of interpretation
 - Having intelligence and deep understanding [5]

5. Muhammad Abduh² (d. 1905)

Concerning the *SM*, Abduh did not directly mention his scientific requirements in detail. But Abduh mentioned several things that an interpreter must have if he wanted to produce a high-level interpretation. Are as follow:

- Know the meaning of the Qur'an vocabulary
- Mastering Arabic to guarantee the authenticity of interpretation
- Know and understand deeply about the process of human civilization.
- Expert in the context of prophecy and history of the past.
- Know and understand the *Sirah* (journey of Muhammad's life) [6]

6. Quraish Shihab (b. 1944)

In his *ulumul qur'an*'s book, Quraish Shihab does not make or stipulate new *SM*. He comment on as-Suyuthi's opinoin and explained it a little. But instead of making new conditions, Shihab prefers to explain what things can make someone wrong in interpreting. And this indirectly also confirms the conditions of the existing commentators. Here are some things that need to be avoided by someone who wants to interpret the Qur'an:

- The subjectivity of the *commentators*
- Do not understand the context, both historical/descending causes, the relationship of the verse to the previous one.
- Don't know who the speaker or partner is and who is being talked about
- Knowledgebase regarding the tool sciences (including language)
- Errors in applying methods or rules
- The shallowness of knowledge about the paragraph description material [7]

7. Ahmad Bazawi Adh-Dhawi (b. 1957)

Apart from the conditions stated by As-Suyuthi, Adh-Dhawi added 3 additional conditions specifically for the contemporary commentators:

- Full control of contemporary scholarship related to the verses of the Qur'an discussed, to attract and create a good new civilization so that later a comprehensive Islamic concept can be realized.
- Knowing and understanding the development of thinking that exists up to the present, be it in the fields of philosophy, social, economics, or politics. So later it can position the Qur'an correctly as a guide and guide to find evidence of contemporary problems in all its fields.
- Recognizing and understanding contemporary problems that exist to provide a Qur'anic solution to these problems to prove that Islam is a religion that is *rahmatan lil alamin* [8]

² Syaikh Muhammad Abduh is a reformer from Egypt. He was an alim, khatib, also a writer, who in his writings and lectures Abduh always called for the reopening of the door to *ijtihad*. With his mind and mind open, Abduh firmly rejected imitation. Likewise in the field of interpretation, Abduh tried to reinterpret the verses of the Quran, which later the book of interpretation was given the name *Tafsir al-Manar*. where the style and tendencies are completely different from the previous interpretations. *Tafsir al-adabi al-ijtima'i*, according to adz-Dzahabi in his book when mentioning Abduh as the first person to interpret the Quran with that method [13]

Of the several versions of the terms stated by the figures above, it can then be simplified into two types of conditions, namely personality and scientific conditions [6]. Among the conditions of personality are True creed, intelligence, and deep understanding, abandon the passions, have the right goals and other commendable qualities. While the scientific requirements include: Mastering Arabic with all its fields, mastering the science of interpretation with all its fields, *fiqh* and *ushul fiqh*, *hadith*, the historical development of human thought and civilization, *sirah* of the Prophet, as well as general sciences both classical and contemporary relating to verses discussed (theology, sociology, anthropology, etc.)

2.2 Philosophical and Methodological Analysis

The *SM* that stated by the scholars above, although almost similar in points are not entirely the same. Some conditions are added along with the development of thought and science. And if we observed closely, actually the changes and additions also in line with the development of methods and patterns of interpretation of the Qur'an. So to make the classification of the existing criteria of exegesis, the author divides them into three types based on their period, namely classical, modern, and contemporary conditions.

The conditions of *mufasssir* stated by Al-Asfahani, As-Suyuthi, and Az-Zurqani, in this case, represent the conditions of classical *mufasssir*. Where these conditions specifically addressed to the *mufasssir* who use the method of *ijmali*, *tahlili*, and *muqaran* in the interpretation. That is because the existing interpretation at that time was only limited to the three methods. Where in practice, the methods of interpretation are more emphasized on the study of language, by revealing the meaning of the word for word in the Qur'an, in terms of aspects of *nahwu*, *sharaf*, *balaghah* and so on. So it is natural that in those three books, the mastery of Arabic language with all its fields are really emphasized. The source of interpretation in the form of verses and also *hadith*, called *bil ma'tsur*, is also the reason why in-depth and comprehensive knowledge about the Arabic language is emphasized in the conditions of the commentators. Because it is not possible for someone to interpret a verse *ijmali*, *tahlili* and *muqaran* if they do not know and understand other verses and the traditions that explain it. Then it is impossible for someone to understand it without mastering good Arabic language.

The science of jurisprudence and *ushul fiqh* also the requirements that have to be mastered. Because it has relation with the classical trend of encyclopedic interpretation of the Qur'an (30 juz). And as we know that some of the verses in the Qur'an discuss the law, both the law of worship and human relationship (*mu'amalah*). So it is natural that knowledge of *fiqh* and *ushul* is made as one of the conditions for those who want to interpret the Qur'an, especially in legal verses (*ahkam* interpretation). So then the author make the temporary conclusion that the conditions of classical *mufasssir* are specifically intended for interpreters who use these three methods, which are sourced from Qur'an and *hadits* (*bil ma'tsur*), in line with the interpretation trend at that time.³ Are these conditions needed for applying also to the methods that come later like the *maudhu'i* and hermeneutics?

The modern *SM*, in this case, are represented by Muhammad Abduh's opinion as a scholar of modern-day commentators. there were several new elements that Abduh put forward in relation to the conditions of the *mufasssir*. Among them, we can see through Abduh's opinion regarding the highest degree of interpretation (*al-martabat al-ulya min at-tafsir*). According

³ This author's opinion is in line with what has been expressed by Ibn Khaldun in the book *Muqaddimah* when discussing *ulumul quran* in one of its sub-chapters. That the interpretation is divided into two types, namely the interpretation of *naqli* (*ma'tsur*) and interpretations other than *naqli*. [15]

to Abduh, to be able to reach this level, the commentators must master a number of the sciences that Abduh put forward as the author described above. And this is not mentioned directly in the classical commentary terms, especially by the three scholars above. Then what about the conditions of classical commentators, say in aspects of language, nahwu, and so on, did Abduh ignore it? Not at all. Although Abduh did not directly mention the conditions one by one, in the practice of his interpretation, Abduh still paid attention to the existing interpretation principles. We can know this when we read his commentary in *Al-Manar*. That in his interpretation, Abduh firstly explained the verse through aspects of language, differences in *qira'at*, *hadith*, and so on. However, he did not stop at just the language and literal meaning, Abduh then also added a number of topics related to the verse and letter that being interpreted. As well as emphasizing the relations and consequences of the verse discussed on the social life of the community, so that the Qur'an can really provide tangible guidance in life in society. Through his commentary work, a new style of interpretation emerges that is different from the patterns of previous interpretations, which we later recognize as *adabi ijtimai's* interpretation.⁴ so it can be said that Abduh was the first person to use the method. Likewise, Adz-Dzahabi in his book *at-Tafsir wa al-Mufasssirun*, emphasized that the origin of the *adabi ijtimai'i* style originated from Abduh's studies presented in his study assembly.

The opinions of Quraish Shihab and Ahmad Bazawi adh-Dhawi regarding the *SM*, represent the contemporary period. Quraish Shihab, in this case, does not put forward new requirements. Firstly, Shihab just quoting and comment on as-Suyuthi's opinion. And then Shihab mentions some points that can make an improper interpretation. Among them are the subjectivity, not understanding the context, not knowing who the speaker is and what is being talked about, the superficiality of knowledge regarding tool sciences (including language), mistakes in applying methods or rules, and the superficial knowledge of the material in the paragraph description [7].

The matters stated by the Shihab have never been mentioned in the previous *ulumul Qur'an* books, especially in the last two points. Where in these two points Shihab seemed to want to say that mastering the rules and methods of interpretation is also a condition for *mufasssir*. Likewise, general science such as politics, social, astronomy, etc., must be mastered if it is to interpret the verses that discuss these things.

Likewise, Adh-Dhawi agrees with the conditions stated by the previous scholars, but then he adds three conditions that have not been stated by the previous Scholars. Namely mastering contemporary sciences, understanding contemporary problems, and experts in the development of thought and civilization, from classical to contemporary. The three additional conditions stated by Adh-Dhawi indicate that the problems and changes that occur in the contemporary period are increasingly complex. And likewise, the methodology and knowledge that must be possessed must be diverse and at once profound.

From the analysis above, we can see that the conditions of *mufasssir* proposed by the scholars have changed from time to time. [9] Specifically the addition of scientific requirements that must be possessed by the commentators, especially contemporary commentators. Not only mastering Islamic theory and science (*tafsir, hadith, fiqh, ushul fiqh,*

⁴ *Adabi ijtimai'i's* interpretation is an interpretation that is oriented towards social problems. It starts with the explanation of the verse in the language and the accuracy in the editor or arrangement of words, then after that emphasizes the purpose of the verse itself. Where then from that verse can be drawn an interpretation that enlightens and provides intellectual stimulation, as well as providing answers to existing problems. [16]

etc.) but also have to master general theory and science (social science, politics, economics, history, etc.). Mastery of these sciences is a logical consequence if it wants to make the Quran truly as a guide in all problems faced by humans. Which is not only limited as a solution to the problem of monotheism and worship. But also social problems in community life. Even though it's a problem at the level of family, neighbors, ethnicity, nation, and state.

2.3 Content Analysis

The author has mentioned before, the *SM* that put forward by the scholars both classical and modern-contemporary, actually not normative. Based on the previous author's analysis that there are differences among the scholars, related to the content or points that exist in the *SM* itself. In general, differences are not too significant. Instead, the difference is more to the addition of points or conditions. In other words, the scholars from classical to modern-contemporary agreed on several things, for example, the mastery of Arabic grammar. But at some point, they also did not agree, one of which was the science of *mauhubah*. Where As-Suyuthi was the first to require this. Afterward, some scholars agreed with him, and some did not. Although some scholars does not directly reject the knowledge of *mauhubah* as one of the conditions, the insufficiency can be seen when they do not allude to the condition of that knowledge in their books as one of the scientific conditions that must be possessed.

What is meant by the science of *mauhubah* itself is the knowledge given by God to someone without the existence of an effort from that person. As-Suyuthi in *al-Itqan* also gives a definition of the science of *mauhubah*:

علم الموهوبة هو علم يورثه الله تعالى لمن عمل بما علم

“*mauhubah* is the other knowledge that Allah gives for free to someone who had practiced their knowledge.” [3]

So that *mauhubah* is certainly not directly related to the techniques, approaches, and interpretation methods. Likewise, nothing can be used as a measure of whether someone has this knowledge or not. So the authors, in this case, are inclined to the opinion that does not assume that *mauhubah* is one of the qualifications for an interpreter.

As for the science of *fiqh* and theology science, it is also not an absolute requirement for an interpreter. When someone wants to interpret the verses of the Qur'an that are not related to law and theology/monotheism, then in practice certainly do not need these two sciences. And also, the Qur'an does not only discuss the law and theology but more than that. So that the two conditions of science according to the author are not an absolute requirement that must exist, although it would be better if then mastered both. It is in line with the postmodern literary theory that argue, as individual readers read a text, they bring their own self to the text: pre-conceived worldview, life-experiences, wider reading, and so scientific background (*sufi, ahkam, linguistic, sastra, etc.*) [10]

So the *SM* proposed by classical and modern scholars can be categorized into two, namely absolute and non-absolute conditions. The absolute requirements are the mastery of Arabic with all its fields [10], and the science of interpretation (*makki-maddani, asbab an-nuzul, munasabah, etc.*). The second is a non-absolute requirement, which includes *fiqh, ushul fiqh, kalam* science, and *hadith*.

Indeed mastery of the *hadith* is an absolute requirement. Given the type of interpretation *bil ma'tsur* which rests on the Qur'an and *hadith* as the main explanation. Likewise, to find out the occasion of revelation (*asbab an-nuzul*) can only be known based on the *hadith*. [11] Not enough there, the legal details, matters of worship and *muamalah* also *hadith* that act as the sources. However, the development of information technology today also cannot be denied.

Has emerged various kinds of *hadith* applications that allow us to search for one or many traditions easily and in just a moment. The books of the *hadith* which are volumes can be accessed in the hand without having to hold the book directly. So with this fact, the author considers that mastery of the *hadith* of the Prophet is no longer an absolute requirement of an interpreter. This means that a prospective interpreter has no obligation to memorize thousands of traditions, even though it is better. But more important is general knowledge about the *hadith*, which the author thinks needs to be known and mastered.

Likewise, the opinion that says that memorizing the Qur'an 30 juz is one of the *SM* [12]. It seems that this is based on the fact that the verses in the Qur'an are not arranged in chapters or discussions. An example is verses about the prohibition of drinking *khamr*. Where the verse that discusses the prohibition on drinking *khamr* is scattered into several letters, which then need the ability to collect it, know its *munasabah*, and *nasikh-mansukh*. But the development of information technology again led to another conclusion. With his various findings, then everything can be done easily, including searching for verses in a particular chapter and grouping them. After all, when someone wants to interpret a verse about punishment for a thief, then verses that have nothing to do with it are automatically unnecessary there. So according to the author, the memorization requirement of 30 juz is not an absolute requirement for prospective commentators.

However, apart from the classification of the conditions stated above, the author believes the scholars is nothing but hoping for the best and the proper interpretation. That the scriptures that guide the people of the universe should not be interpreted carelessly according to the will of the passions and even without an adequate science and knowledge. Because basically, the Qur'an has a very big influence on the practice of worship and *muamalah* of every Muslim. Furthermore, the Qur'an as the core of Islam is also the center of attention and evaluation of non-Muslims and Orientalists, which then has implications for their views of Islam itself. So then it was natural that the scholars set such a tight qualification for someone that want to be *mufassir*. So that it is not just because of a haphazard interpretation of a few people then Islam becomes a narrow, unfriendly and fierce face.

The author has also explained that the *SM* put forward by the scholars are not normative. It may change, which is in line with the development of methodology, approaches, even information technology also has an influence on it. And that is evident when looking at the *SM* put forward by classical scholars up to modern-contemporary. As stated by Al-Asfahani, As-Suyuthi, Muhammad Abduh, Quraish Shihab, and Adh-Dhawi as the author has explained before, all of them are not exactly the same in determining the conditions of the commentators. In particular, the requirements that relating to the methods (*al-syurut al-manhaji*). Because actually, the *SM* is directly related to what methods and approaches will then be used. A person who wants to interpret specific verses of law must be obliged to master the science of *usul fiqh*, *fiqh*, and other related sciences. Likewise, someone who wants to interpret the Qur'an through a linguistic approach, then the science of Arabic grammar and literature is absolutely necessary. And so does someone who wants to interpret the Qur'an using the thematic method, it is certainly not enough just to master the language, *fiqh* and *kalam*, and the requirements put forward by the classical scholars. But also must master the methods and materials related to the theme to be discussed as stated by the Quraish Shihab and other contemporary *mufassir* [7].

The author further sees that the *SM* proposed by the classical scholars, in particular, tend to be intended for the interpretation of *bil ma'tsur* only, not at the same time *bil ra'yi*. The contemporary modern-day scholars such as Muhammad Abduh, Quraish Shihab and Adh-Dhawi have begun to require modern scholarship that can help interpretation. And this also

indicates that there has been a shift in the interpretation model which is more inclined towards *bil ra'yi* interpretation. So then here it is necessary to distinguish the conditions of *mufassir bil-ma'tsur* and the conditions of *mufassir bil-ra'yi*. At length, the terms of *mufassir bil-ma'tsur* have been explained by the author as described above. As for the conditions of *mufassir bil-ra'yi* then that will be the next discussion.

2.4 The Requirements of *Mufassir bil-ra'yi*

Interpretation of the Qur'an when viewed from the source of the interpretation, we know there are 3 sources, namely interpretation of *bil ma'tsur* (Qur'an and Hadith), interpretation of *bil ra'yi* (ideal/*ijtihad*) and *isyari*. While the patterns or tendencies vary, including; *lughawi, ahkam, ilmi, sufism, linguistic, adabi ijtima'i*, etc. The methods of contemporary interpretation, when viewed from the characteristics and ways of working it can be classified into social interpretation/*adabi ijtima'i* based on reason as its source (*bil ra'yi*). While we know that the interpretation of *bil ra'yi* has emerged long ago along with the interpretation of *bil ma'tsur*. And many scholars have already discussed and alluded to the interpretation of *bil ra'yi*. Adz-Dzahabi clearly states what is meant by the interpretation of *bil ra'yi* and what are the conditions, here are his opinions [13],

والمراد بالرأي هنا (الإجتهد) وعليه فالتفسير بالرأي، عبارة عن التفسير القرآن بالإجتهد بعد معرفة المفسر لكلام العرب ومناحيهم في القول، ومعرفة لألفاظ العربية ووجوه دلالتها، واستعانته في ذلك في الشعر الجاهلي ووقوفه على أسباب النزول، ومعرفته بالناسخ والمنسوخ من آيات القرآن، وغير ذلك من الأدوات التي يحتاج إليها المفسر.

Adz-Dzahabi's opinion above indirectly concludes that the interpretation of *bil ra'yi* that uses reason as its source even though it cannot ignore the existing rules of interpretations, including in this case the mastery and analysis of language. *Mufassir bil ra'yi* must understand Arabic, the history of the civilization of the Arab nation, including *jahiliyah* poems, *asbab annuzul, nasikh-mansukh*, and other commentaries. In other words, mastery of rules of interpretations becomes a mandatory requirement for a *mufassir bil-ra'yi*.

The same thing was stated by Abdurrahman al-'Ik, that even *mufassir bil ra'yi* must not ignore the existing rules and conditions of *mufassir* [14]. Furthermore, in his book Abdurrahman suggests several additional conditions for the *mufassir bil ra'yi*. But he prefers to use the terms *tafsir bin naqli* and *bil aqli* rather than *bil ma'tsur* and *bil ra'yi*. And also prefer to use the word *dhawabith* to mention the conditions, rather than using the word *syuruth* which is already commonly used in previous books. Among these conditions are:

- Know the difference between the interpretation of *bil naqli* and the interpretation of *bil aqli*, as well as the reasons why you should then choose to use the interpretation of *bil aqli* compared to the interpretation of *bil naqli*.
- Know the various verses that conflict with each other
- Knowing the contradiction between the verses and the hadith
- Knowing the differences that are still vague and the causes of these differences
- Know the knowledge of *mubhamat*
- Know the vague meanings in the Quran [14]

As for the permissibility of the *bil ra'yi* interpretation, the scholars differed about it. Some forbid and some others allow. where each has arguments that support their opinion.

Whether it's the *aqli* argument or the *naqli* argument [13]. But the difference according to Adz-Dzahabi is just in literal text, *lafdzi*, not essential. Because the arguments put forward by each who rejects and supports are general, and these differences of opinion can be compromised. Furthermore, Adz-Dzahabi divides the interpretation of *bil ra'yi* into two, namely the interpretation of *bil ra'yi* who still uses the rules and science of interpretation, and fulfills the existing *SM*. And the two, interpretations *bil ra'yi* who ignore the rules and *SM* [13].

The second type is actually what specifically meant by the scholars who do not allow the interpretation of *bil ra'yi*. Namely just using reason alone, without being accompanied by existing scientific and appropriate fields. The first is a way of compromise over differences of opinion. That interpreting the Quran using *ra'y* is permissible as long as it also pays attention to the existing rules of interpretation, understands Arabic and meets the requirements stated by the scholars.

Departing from this assumption so that it can be concluded that the terms of *bil ra'yi* interpretation put forward by adz-Dzahabi and al-'Ik above also apply to modern approach and methodology as hermeneutic interpretation. In other words, someone who wants to interpret the Qur'an by interpretation *bil ra'yi* means that it has to be finished with all kinds of requirements (personality and knowledge) interpretation *bil ma'tsur*. Only then can it be possible for interpretation *bil ra'yi* to be reconsidered to be one of the approaches and methods of interpreting the Qur'an.

3 Conclusion

The formulation of the *SM* in the *Ulumul Qur'an* books seemed to give rise to the impression that the *SM* was rigid and normative. However, when examined further, the existence of *SM* is also inseparable from the methods that developed at the time of its formulation. So then we meet the differences in *SM* expressed by several scholars. This then leads the author to the conclusion that *SM* is not rigid and normative, but can change along with the times, including the development of information technology that also influences it. However, after going through a long process of research, then the authors get the following conclusions:

1. *Ulumul Qur'an* developed along with the development of existing interpretive methods.
2. *SM* (especially in scientific requirements) have been added along with the emergence of existing methods and interpretations.
3. *SM* is not a normative things, and can be changes by the times
4. The content of *SM* can be categorized into absolute and non-absolute requirements. The absolute things are mastering Arabic in all fields and mastering science of interpretation (*asbab an-nuzul*, *munasabah*, *makki-madani*, *nasikh-mansukh*, etc). While the non-absolute are *fiqh*, *ushul fiqh*, *kalam*, and *hadits*, also science and knowledge that related to the interpretation's methodology.

The conditions of the *mufassir bil ra'yi* are none other than to master and fulfill all the requirements of the *mufassir bil ma'tsur*, plus the contemporary rules and requirements that has to be applied. Knowledge and in-depth analysis of existing contemporary problems also become things that must be mastered by the modern commentators.

The contradiction between the pros and cons of hermeneutics as one of methods is no less important to know. Because then it can be seen the gaps in weaknesses and strengths that exist, so that later can be more objective in the interpretation. Mastery of general science (sociology, psychology, anthropology, theology, etc.) is the final absolute condition for a hermeneutic commentators. The authors say absolutely because basically what distinguishes hermeneutics from the study of classical interpretation is the contextualization of the verses of the Qur'an into contemporary problems. While the current problem is no longer the problem of monotheism and other theological problems. But rather to social problems, politics, gender, and so forth, with all the negative consequences. So that it is impossible to solve political problems, solve social problems without understanding their knowledge. Besides that, the Qur'an is not only a problem solver in matters of faith and worship. But more than that is as evidence or instructions for problems that are practical in social society.

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