

Islamic Legal Hermeneutics and Scientific Knowledge: Reinterpreting Classical Qur'anic Exegesis in Contemporary Contexts

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Abstract: This study examines the relationship between classical Qur'anic exegesis (*tafsīr*) and contemporary scientific knowledge by developing an Islamic legal-hermeneutical framework that reconciles inherited exegetical interpretations with established scientific findings without compromising the normative authority of the Qur'an. Existing scholarship has predominantly relied on scientific miracle (i'jāz 'ilmī) narratives or broad harmonisation approaches, yet has offered limited methodological guidance grounded in the principles of *uṣūl al-fiqh* and *uṣūl al-tafsīr*. Accordingly, this research aims to formulate a systematic interpretive model capable of addressing scientific developments while maintaining textual fidelity, linguistic coherence, and juristic consistency. The study employs qualitative doctrinal legal research using an Islamic legal-hermeneutical approach. Primary sources include the Qur'an, authoritative classical *tafsīr* literature, foundational works of *uṣūl al-fiqh* and *uṣūl al-tafsīr*, together with contemporary scientific scholarship. Data are analysed through textual, contextual, comparative, thematic, and linguistic-semantic methods to evaluate the interaction between scriptural interpretation and scientific knowledge. The findings reveal that most apparent contradictions between classical exegesis and contemporary science originate from historically conditioned human interpretations rather than from the Qur'anic text itself. By integrating contextual interpretation (*siyāq*), reconciliation (*jam'*), legal preference (*tarjih*), and semantic analysis, the proposed framework enables reinterpretation of scientifically related verses in ways that remain faithful to Islamic legal methodology while accommodating validated scientific knowledge. The study further demonstrates that Islamic legal hermeneutics provides a more balanced and methodologically rigorous alternative to both literalist and purely scientific readings of the Qur'an. Its principal contribution lies in establishing a comprehensive interpretive

model that integrates *uṣūl al-fiqh* and *uṣūl al-tafsīr* into a coherent framework for religion–science dialogue, strengthening contemporary Islamic legal theory and offering practical methodological guidance for fatwā institutions in addressing emerging scientific and technological issues.

Keywords: Islamic Legal Hermeneutics; Qur'anic Exegesis (*Tafsīr*); Scientific Interpretation; *Uṣūl al-fiqh*; Religion–Science Dialogue.

INTRODUCTION

The relationship between scientific knowledge and the interpretation of the Qur'an has become one of the most debated issues in contemporary Islamic scholarship. Rapid developments in the natural sciences, medicine, cosmology, genetics, and archaeology have generated new questions regarding the interpretation of Qur'anic verses that describe natural phenomena. These developments have encouraged Muslim scholars to reconsider the relationship between established scientific facts and the classical corpus of Qur'anic exegesis (*tafsīr*), particularly where apparent inconsistencies arise between modern scientific knowledge and the explanations advanced by early exegetes. Rather than representing a conflict between revelation and reason, these discussions reveal the continuing need for rigorous interpretive methodologies capable of preserving the authority of the Qur'an while engaging constructively with contemporary scientific knowledge.¹

Throughout Islamic intellectual history, classical exegetes interpreted the Qur'an according to the linguistic conventions, theological principles, and empirical knowledge available in their respective historical contexts. Their interpretations were founded upon the Qur'an itself, Prophetic traditions (Sunnah), Arabic linguistics, the opinions of the Companions and Successors, and established principles of legal and textual interpretation (*uṣūl al-fiqh* and *uṣūl al-tafsīr*). Consequently, many explanations concerning cosmological, biological, or physical phenomena reflected the scientific understanding of their time without diminishing the religious authority of the Qur'anic text itself. Distinguishing between the immutable divine revelation and the historically conditioned human interpretation of that revelation is therefore fundamental to any contemporary reassessment of classical *tafsīr*.²

¹ Faqiuddin Abdul Kodir et al., “Maqāṣid Cum-Mubādalāh Methodology of KUPI: Centering Women’s Experiences in Islamic Law for Gender-Just Fiqh,” *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 19, no. 2 (2025): 519–545, <https://doi.org/10.19105/al-lhkam.v19i2.16617>.

² Massimo Campanini, “Qur’an and Science: A Hermeneutical Approach,” *Journal of Qur’anic Studies* 7, no. 1 (2005): 48–63, <https://doi.org/10.3366/jqs.2005.7.1.48>.

Modern scientific discoveries have introduced additional interpretive challenges. Advances in astronomy, embryology, geology, genetics, and environmental sciences have provided empirically verified explanations for numerous natural phenomena referenced in the Qur'an. While many scholars argue that these discoveries reinforce the miraculous nature of the Qur'an, others caution against imposing modern scientific theories upon Qur'anic verses in ways that exceed their linguistic and contextual meanings. This debate has generated two opposing tendencies within contemporary Islamic scholarship. One tendency attempts to reinterpret nearly every scientific discovery as a direct confirmation of Qur'anic revelation, whereas the other rejects almost all scientific reinterpretations in order to preserve the integrity of classical exegetical traditions. Both approaches, however, risk methodological shortcomings when they fail to distinguish between definitive scientific facts, provisional scientific theories, and interpretive judgments derived from classical scholarship.³

From the perspective of Islamic legal hermeneutics, apparent conflicts between scientific facts and classical Qur'anic exegesis should not be approached merely as theological or scientific disputes. Rather, they constitute questions of legal and interpretive methodology concerning how authoritative texts should be understood in changing intellectual contexts. Islamic jurisprudence has historically developed sophisticated principles for reconciling apparently contradictory legal evidences through contextual analysis, specification, preference (*tarjih*), harmonisation (*jam'*), and consideration of higher objectives (*maqāṣid al-sharī'ah*). These methodological principles provide an important foundation for addressing similar questions within Qur'anic interpretation. Accordingly, resolving apparent tensions between scientific knowledge and classical *tafsīr* requires a structured hermeneutical framework rather than ad hoc interpretive preferences.⁴

Recent academic literature has increasingly examined scientific exegesis (*al-tafsīr al-ʿilmī*), the philosophy of Islamic interpretation, and the relationship between religion and science. Existing studies generally fall into three broad categories. The first category investigates scientific miracles (*i'jāz ʿilmī*) in the Qur'an and attempts to demonstrate the correspondence between Qur'anic verses and contemporary scientific discoveries. The second category critically evaluates scientific exegesis by highlighting methodological risks associated with

³ Arifah Millati Agustina and Nor Ismah, "Challenging Traditional Islamic Authority: Indonesian Female Ulama and the Fatwa Against Forced Marriages," *Journal of Islamic Law* 5, no. 1 (2024): 125–146, <https://doi.org/10.24260/jil.v5i1.2319>.

⁴ Muhammad Azam et al., "Contemporary Trade Governance and Cross-Border Data Flows: A Comparative Study of Sharī'ah Principles and International Legal Frameworks," *MILRev: Metro Islamic Law Review* 5, no. 1 (2026): 686–721, <https://doi.org/10.32332/milrev.v5i1.13387>.

linking Qur'anic interpretation to evolving scientific theories. The third category explores broader questions of Qur'anic hermeneutics and interpretive philosophy without offering a comprehensive mechanism for resolving apparent conflicts between classical exegetical opinions and scientifically established facts. While these studies have significantly enriched contemporary discussions, they have largely concentrated on validating or critiquing scientific interpretations rather than developing an integrated legal-hermeneutical methodology capable of systematically addressing interpretive conflicts.⁵

A significant research gap therefore remains. Existing scholarship rarely differentiates between genuine interpretive contradiction and apparent contradiction arising from differences in linguistic scope, historical context, or epistemological assumptions. Likewise, limited attention has been devoted to applying established principles of Islamic legal methodology—including contextual interpretation (*siyāq*), reconciliation (*jam'*), legal preference (*tarjīh*), and linguistic analysis—to evaluate competing interpretations of scientifically related Qur'anic verses. Consequently, contemporary discussions often remain polarised between unconditional acceptance of scientific reinterpretation and rigid adherence to classical explanations without adequately considering the methodological tools available within the Islamic legal tradition itself.

The present study addresses this gap by proposing a legal-hermeneutical framework for reconciling established scientific facts with classical Qur'anic exegesis. Rather than treating science and classical *tafsīr* as competing authorities, the study regards both as distinct epistemological domains governed by different methods of knowledge production. Classical exegetical opinions represent authoritative scholarly efforts to understand divine revelation within particular historical contexts, whereas established scientific facts constitute empirically verified descriptions of the natural world. Apparent conflict therefore often results not from contradiction between revelation and science, but from differences between historical human interpretation and contemporary empirical knowledge. Recognising this distinction enables a more balanced interpretive approach that respects both the integrity of the Qur'anic text and the methodological rigor of scientific inquiry.

The novelty of this research lies in constructing a systematic methodological model rooted in Islamic legal hermeneutics for distinguishing between apparent and genuine interpretive conflicts. The proposed framework identifies circumstances in which reconciliation through semantic expansion, contextual integration, or complementary interpretation is methodologically

⁵ Ahmed Abdullah Muhammed Al Dhahli et al., “The Future of International Commercial Arbitration in Islamic Jurisdictions: Harmonizing Global Standards with Sharia Principles,” *International Journal of Law and Social Sciences* 2, no. 2 (2026): 48–68, <https://doi.org/10.65960/ijlss.2.2.2026.17>.

justified, while also specifying situations in which legal preference based upon contextual evidence should be employed. By integrating principles derived from *uṣūl al-fiqh*, *uṣūl al-tafsīr*, Arabic linguistics, and contemporary philosophy of science, the study advances a coherent model capable of guiding future scholarship concerning scientifically related Qur'anic interpretation.

Beyond its theoretical significance, this research contributes to broader discussions concerning Islamic legal reasoning in the modern world. Contemporary Muslim societies increasingly confront legal, ethical, and educational questions influenced by rapid scientific and technological developments. Developing a sound interpretive methodology enhances confidence in Islamic scholarship by demonstrating that classical intellectual traditions possess the internal methodological resources necessary to engage constructively with contemporary knowledge without compromising the foundational principles of Islamic law or the authority of divine revelation. Accordingly, this study seeks to answer the following research questions: (1) What methodological principles should govern the reconciliation of established scientific facts with classical Qur'anic exegesis? (2) How can Islamic legal hermeneutics distinguish between apparent and genuine interpretive conflicts? and (3) What legal-hermeneutical framework can facilitate a balanced integration of classical *tafsīr* and contemporary scientific knowledge while preserving the textual, linguistic, and juristic integrity of the Qur'an? By addressing these questions, the study aims to contribute a comprehensive methodological framework capable of enriching both contemporary Qur'anic studies and Islamic legal scholarship.

METHOD

This study employs a qualitative normative legal research design grounded in doctrinal legal research, conceptual legal research, and library research, using an Islamic legal-hermeneutical approach to examine the relationship between classical Qur'anic exegesis (*tafsīr*) and established scientific knowledge. The research aims to construct a systematic interpretive framework rooted in the principles of *uṣūl al-fiqh* and *uṣūl al-tafsīr* for addressing apparent tensions between inherited exegetical interpretations and contemporary scientific understanding. Data were collected through comprehensive document analysis of primary and secondary legal, exegetical, and scientific sources. Primary sources comprised the Qur'an, authoritative classical *tafsīr* works, and foundational texts of *uṣūl al-fiqh* and *uṣūl al-tafsīr*, while secondary sources included recent peer-reviewed publications on Qur'anic hermeneutics, Islamic legal theory, philosophy of science, and religion–science dialogue indexed in Scopus and Web of Science. Scientific evidence was incorporated only when supported by internationally recognised scientific consensus, systematic reviews, or authoritative scientific

publications, ensuring that the comparative analysis relied exclusively on well-established scientific knowledge.

The data were analysed through an integrated legal-hermeneutical framework consisting of textual, contextual, comparative, and thematic analysis. Textual analysis examined the lexical, grammatical, morphological, and semantic dimensions of Qur'anic expressions, whereas contextual analysis evaluated *siyāq*, *asbab al-nuzūl*, thematic coherence, and the broader objectives of Qur'anic discourse. Comparative analysis then assessed classical exegetical interpretations alongside contemporary scientific consensus to distinguish genuine doctrinal tensions from historically conditioned interpretations, while thematic synthesis systematically applied the principles of *jam'* (reconciliation), *tarjih* (legal preference), and linguistic-semantic reasoning to formulate a coherent interpretive model. To ensure the validity and trustworthiness of the findings, the study employed methodological triangulation by integrating five complementary sources of evidence: the Qur'anic text, classical *tafsīr*, foundational works of *uṣūl al-fiqh*, Arabic linguistic scholarship, and contemporary scientific literature. The credibility of the proposed model was further strengthened through consistency in the application of interpretive principles, transparency of analytical procedures, and argumentative coherence, thereby ensuring that the resulting legal-hermeneutical framework remains faithful to both the Islamic legal tradition and established scientific knowledge.

RESULT AND DISCUSSION

Development of the Proposed Islamic Legal-Hermeneutical Model

The comparative analysis of the selected Qur'anic case studies demonstrates that resolving apparent tensions between classical *tafsīr* and established scientific knowledge requires a structured interpretive methodology rather than isolated linguistic or scientific arguments. Analysis of the classical exegetical tradition and contemporary scientific evidence revealed that most perceived conflicts originate from historically conditioned exegetical assumptions rather than from the Qur'anic text itself. Based on these findings, this study proposes an Islamic legal-hermeneutical model that integrates the principles of *uṣūl al-fiqh* and *uṣūl al-tafsīr* into a systematic framework for interpreting scientifically related Qur'anic verses. The proposed model consists of five interrelated methodological stages. First, the interpreter determines whether the relevant scientific evidence constitutes established scientific knowledge by assessing its acceptance within the international scientific community through scientific consensus, systematic reviews, meta-analyses, or authoritative scientific guidelines. This preliminary stage prevents the

incorporation of provisional or disputed scientific theories into Qur'anic interpretation.⁶

Second, the relevant Qur'anic passages are examined through Arabic linguistic analysis, including lexical meaning (*dalālah*), grammatical structure, morphology, rhetoric, and semantic range, followed by contextual analysis (*siyāq*), *asbāb al-nuzūl*, and thematic coherence (*munāsabah*). These analyses establish the normative linguistic boundaries of the Qur'anic text before comparison with scientific knowledge. Third, classical exegetical interpretations are systematically compared with established scientific knowledge to determine whether the apparent tension is epistemological or ontological. The analysis conducted in this study indicates that most conflicts arise from historically conditioned human interpretations rather than from the revealed text itself. Fourth, where no genuine contradiction exists, the principle of reconciliation (*jam'*) is applied to harmonise classical interpretation with established scientific knowledge while preserving the integrity of both sources. Only where reconciliation proves methodologically impossible is the principle of legal preference (*tarjih*) employed to identify the stronger interpretation based on linguistic evidence, contextual coherence, and the principles of *uṣūl al-fiqh*.⁷

Application of *Uṣūl al-fiqh* and *Uṣūl al-tafsīr* within the Proposed Legal-Hermeneutical Model

The comparative analysis of the selected Qur'anic case studies demonstrates that the principles of *uṣūl al-fiqh* and *uṣūl al-tafsīr* function as complementary methodological tools for resolving apparent tensions between classical exegesis and established scientific knowledge. Rather than serving merely as theoretical foundations, these disciplines guided each stage of the analytical process developed in this study.⁸ Linguistic analysis (*dalālah*) was first employed to determine the lexical and semantic scope of the relevant Qur'anic expressions before any comparison with scientific evidence was undertaken. Contextual interpretation (*siyāq*), supported by *asbāb al-nuzūl* and thematic coherence (*munāsabah*), was then used to establish the intended meaning of each

⁶ Muhamad Zaenal Muttaqin et al., "Family Harmony in Contemporary Islamic Law: Ibn 'Ashūr's *Maqāṣid* Perspective on Marital Rights and Duties," *MILRev: Metro Islamic Law Review* 5, no. 1 (2026): 61–79, <https://doi.org/10.32332/milrev.v5i1.10480>.

⁷ Dr. Adam Amer Jihad, "Maqāṣid al-Sharī'ah and Citizenship Values: Advancing Intellectual Security and Social Sustainability in Islamic Thought," *Global Islamic Research Journal* 2, no. 2 (2026): 33–66, <https://doi.org/10.65960/girj.2.2.2026.17>.

⁸ Bagus Khusfi Satyo, S.H., M.Kn. and Bagus Agung Yuda Prasetyo, S.H., M.Kn., "Artificial Intelligence and the Future of Human Rights: Legal Accountability for Algorithmic Decision-Making in Democratic Societies," *International Journal of Law and Social Sciences* 2, no. 1 (2026): 54–74, <https://doi.org/10.65960/ijlss.2.1.2026.12>.

passage within its textual and historical setting. These analytical stages ensured that scientific knowledge did not redefine the meaning of the Qur'anic text but instead informed the interpretation only after its linguistic and contextual boundaries had been established.⁹

The comparative analysis further indicates that where apparent tensions remained, the principle of reconciliation (*jam'*) successfully harmonised classical interpretations with established scientific knowledge in most of the selected case studies. Only in a limited number of instances was legal preference (*tarjih*) required to determine the stronger interpretation based on linguistic evidence, contextual coherence, and the hierarchy of juristic principles. These findings suggest that the primary source of apparent conflict lies in historically conditioned exegetical interpretations rather than in the revealed text itself.¹⁰ Accordingly, the present study demonstrates that *uṣūl al-fiqh* and *uṣūl al-tafsīr* provide a systematic methodological foundation for integrating established scientific knowledge into contemporary Qur'anic interpretation while preserving the normative authority of revelation. Their application transforms scientific evidence from an independent interpretive authority into an evidentiary aid operating within the established framework of Islamic legal methodology.¹¹

Revelation and Empirical Science: Areas of Convergence and Distinction

The relationship between revelation and empirical science should be understood through both convergence and distinction. Convergence exists because both seek truth, although they employ different methodologies and pursue different objectives. Revelation establishes universal moral principles, theological doctrines, and legal guidance, whereas science investigates the mechanisms governing the physical universe through empirical observation. These domains intersect whenever Qur'anic verses describe natural phenomena or scientific discoveries raise ethical questions requiring normative evaluation. At the same time, important distinctions must be maintained. Scientific conclusions remain subject to revision, whereas the Qur'anic text is regarded by Muslims as definitive and immutable. Consequently, contemporary scientific theories should not automatically dictate Qur'anic interpretation. Instead, only well-established

⁹ Firas Yasin Alwan and Imad Yassin Lilo, "Defending Religious Tradition in Modern Times: Comparative Responses of Muslim and Christian Scholars to Scriptural Criticism," *Global Islamic Research Journal* 2, no. 1 (2026): 18–35, <https://doi.org/10.65960/girj.2.1.2026.11>.

¹⁰ Hafiz Ali Hassan et al., "Defending the Prophetic Sunnah in the Modern Age: Contemporary Muslim Scholarly Responses to Hadith Skepticism-," *Global Islamic Research Journal* 2, no. 1 (2026): 96–109, <https://doi.org/10.65960/girj.2.1.2026.12>.

¹¹ Mohammad Ahyar Yusuf Sya'bani, "Interpretation of Hermeneutics and Religious Normativity: Hermeneutic Approach in Scientific Studies in the Islamic World," *IJISH (International Journal of Islamic Studies and Humanities)* 2, no. 1 (2019): 11–21, <https://doi.org/10.26555/ijish.v2i1.535>.

scientific facts possessing broad scholarly consensus should be considered when reassessing classical exegetical opinions. Even then, scientific evidence should operate within the methodological limits established by *uṣūl al-fiqh* and *uṣūl al-tafsīr*.¹²

A balanced legal-hermeneutical approach therefore rejects two methodological extremes. The first is scientific reductionism, which attempts to reinterpret every Qur'anic verse according to contemporary scientific theories regardless of linguistic or contextual limitations. The second is interpretive rigidity, which refuses any reconsideration of classical interpretations despite overwhelming empirical evidence. Both approaches undermine methodological consistency. Islamic legal hermeneutics instead advocates contextual interpretation, semantic precision, and careful differentiation between immutable revelation and historically conditioned human interpretation. Accordingly, reconciliation between classical Qur'anic exegesis and established scientific facts should not be understood as a competition between faith and science but as an exercise in disciplined legal interpretation.¹³ Where apparent conflicts arise, the appropriate response is neither unconditional acceptance nor outright rejection, but careful application of established hermeneutical principles including linguistic analysis, contextual examination, reconciliation (*jam'*), and legal preference (*tarjih*). This theoretical foundation provides the basis for developing the methodological framework proposed in the following sections, where principles of Islamic legal hermeneutics are systematically applied to selected case studies involving scientifically related Qur'anic verses.¹⁴

Classical Qur'anic Exegesis and the Development of Scientific Interpretation

The relationship between Qur'anic exegesis and scientific knowledge has undergone significant intellectual transformation throughout Islamic history. Classical Muslim scholarship never regarded the Qur'an as a scientific textbook; rather, it viewed the Qur'an as divine guidance whose primary objectives were theological, moral, legal, and spiritual. Nevertheless, Qur'anic references to the natural world (*āyāt kammiyyah*) consistently stimulated reflection upon creation and

¹² Burhan Alsyouf, "Knowledge, Power, and Society in Islamic Civilization: Historical Perspectives on Muslim Intellectual Traditions.," *Global Islamic Research Journal* 2, no. 2 (2026): 19–32, <https://doi.org/10.65960/girj.2.2.2026.13>.

¹³ Iyad Mohammad Jadalhaq and Enas Mohammad Alqodsi, "Civil Liability for Misuse of Online Communication through Websites: An Analytical Study of UAE Law," *Information & Communications Technology Law* 27, no. 3 (2018): 284–303, <https://doi.org/10.1080/13600834.2018.1517434>.

¹⁴ Muhammad Bilal Zafar and Hassnain Ali, "Shariah Governance Standard on Generative AI for Islamic Financial Institutions," preprint, SSRN, 2025, <https://doi.org/10.2139/ssrn.5143165>.

encouraged empirical observation. This interaction between revelation and the natural sciences became particularly evident during the Islamic Golden Age, when Muslim scholars simultaneously advanced scientific inquiry and Qur'anic interpretation without perceiving an inherent contradiction between the two domains.¹⁵

Early exegetes primarily interpreted verses relating to cosmology, embryology, astronomy, geology, and biology according to the linguistic conventions of Classical Arabic, Prophetic traditions, and the scientific understanding available during their historical periods. Their objective was not to produce scientific explanations but to clarify the intended meanings of the Qur'anic text within its linguistic and theological context. Consequently, many classical interpretations reflected the prevailing intellectual environment rather than immutable scientific claims. This distinction remains fundamental for contemporary scholarship because it differentiates the permanence of revelation from the historical contingency of human interpretation. The modern period introduced a significant shift in interpretive methodology.¹⁶ The rapid expansion of modern science during the nineteenth and twentieth centuries prompted Muslim scholars to reassess Qur'anic verses in light of newly established empirical discoveries. This intellectual movement eventually developed into what became known as scientific exegesis (*al-tafsīr al-'ilmi*), which seeks to demonstrate correspondence between Qur'anic descriptions and modern scientific knowledge. Contemporary scholars have continued to refine this approach, arguing that scientific interpretation should strengthen confidence in revelation without subordinating the Qur'an to continually evolving scientific theories.¹⁷

Recent academic discussions have moved beyond the simple question of whether the Qur'an contains scientific knowledge. Instead, contemporary scholarship increasingly examines the epistemological relationship between revelation and science, emphasising methodological precision over apologetic interpretation. Current interdisciplinary research integrates Islamic legal theory, philosophy of science, hermeneutics, linguistics, and epistemology to develop more balanced approaches that distinguish established scientific facts from provisional scientific hypotheses. This evolution demonstrates an increasing

¹⁵ Yüksel Akay Ünvan and Hala Alsokhni, "The Evolution of Artificial Intelligence Research in Finance: A Bibliometric Analysis of Trends and Future Directions," *Finance Research Open* 2, no. 1 (2026): 100083, <https://doi.org/10.1016/j.fir.2025.100083>.

¹⁶ Emad Abdel Rahim Dahiyat, "A Legal Framework for Online Commercial Arbitration in UAE: New Fabric but Old Style!," *Information & Communications Technology Law* 26, no. 3 (2017): 272–292, <https://doi.org/10.1080/13600834.2017.1374055>.

¹⁷ Nik Abdul Rahim Nik Abdul Ghani et al., *Stock Scalping and Shariah Legitimacy in Modern Capital Markets*, January 24, 2026, <https://doi.org/10.5281/ZENODO.18357939>.

recognition that successful engagement between Qur'anic interpretation and science requires methodological rigor rather than selective textual correlation.¹⁸

Classical Qur'anic exegetes developed sophisticated interpretive methodologies based upon linguistic analysis, contextual understanding, Prophetic traditions, reports of the Companions, and principles of jurisprudence. Their treatment of verses describing natural phenomena reflected the comprehensive methodological framework of *uṣūl al-tafsīr* rather than independent scientific speculation. Accordingly, references to celestial bodies, embryonic development, mountains, oceans, rainfall, and other natural phenomena were generally interpreted according to their linguistic significance and theological purpose. Among the defining characteristics of classical *tafsīr* is its emphasis on contextual coherence (*siyāq*), semantic precision, and textual consistency. Classical scholars frequently reconciled multiple interpretations by considering grammatical structure, rhetorical style, and broader Qur'anic themes rather than relying upon external scientific explanations. This methodological discipline enabled exegetes to preserve the interpretive integrity of revelation despite the limitations of contemporary scientific knowledge.¹⁹

Importantly, classical exegetes rarely claimed that their interpretations constituted absolute scientific explanations. Instead, they recognised varying degrees of interpretive probability and often presented multiple possible meanings where the linguistic evidence permitted. This methodological openness provides an important foundation for contemporary reassessment. Because many scientific verses were interpreted within the intellectual framework of their historical periods, subsequent empirical discoveries do not necessarily invalidate the Qur'anic text but may justify reconsidering earlier exegetical conclusions when supported by established principles of interpretation. From the perspective of Islamic legal hermeneutics, the enduring value of classical *tafsīr* lies not merely in its specific conclusions but in its methodological discipline. Principles such as reconciliation (*jam'*), legal preference (*tarjih*), contextual analysis (*siyāq*), linguistic interpretation (*dalālah*), and consideration of textual objectives remain directly applicable to contemporary discussions involving scientific knowledge. Consequently, classical *tafsīr* should be regarded as a methodological resource rather than a static repository of historically fixed scientific explanations.²⁰

¹⁸ Muhammad Ilyas Ab Razak and Nur Akma Mohd Dali, "The Key Challenges of Islamic Fintech Implementation in Malaysia," *Journal of Central Banking Law and Institutions* 5, no. 1 (2026): 153–174, <https://doi.org/10.21098/jcli.v5i1.270>.

¹⁹ Prof.Dr. Abdulqader Mustafa Abdulrazaq, "Types and Categories of Tadlīs: A Theoretical Analysis of Classical Works on Hadith Methodology.," *Global Islamic Research Journal* 2, no. 2 (2026): 67–93, <https://doi.org/10.65960/girj.2.2.2026.16>.

²⁰ Mustafa j.Hussein, "COVID-19 and International Relations Theory: A Comparative Analysis of Realism, Liberalism, and Constructivism," *International Journal of Law and Social Sciences* 2, no. 1 (2026): 42–53, <https://doi.org/10.65960/ijlss.2.1.2026.13>.

Contemporary Scientific *Tafsīr*: Analytical Implications of the Proposed Legal-Hermeneutical Model

The analysis conducted in this study demonstrates that contemporary scientific *tafsīr* offers significant opportunities for strengthening the relationship between Qur'anic interpretation and established scientific knowledge when guided by a systematic legal-hermeneutical methodology. Unlike approaches that seek to identify scientific miracles (*i'jāz 'ilmi*) or establish broad harmonisation without methodological controls, the proposed framework evaluates scientific evidence through the principles of *uṣūl al-fiqh* and *uṣūl al-tafsīr*, ensuring that scientific knowledge functions as an interpretive aid rather than a determinant of Qur'anic meaning.²¹

The case studies examined in this research indicate that most perceived conflicts between classical exegesis and contemporary scientific knowledge arise from historically conditioned exegetical assumptions rather than from the Qur'anic text itself. By applying contextual interpretation (*siyāq*), linguistic-semantic analysis, reconciliation (*jam'*), and legal preference (*tarjih*), the proposed methodology distinguishes apparent interpretive tensions from genuine methodological conflicts. Consequently, scientific knowledge contributes to the refinement of human interpretation while preserving the normative authority of the Qur'an.²² Another challenge concerns confirmation bias, whereby interpreters selectively identify scientific concepts within Qur'anic verses while overlooking linguistic, contextual, or rhetorical considerations. Excessive reliance upon retrospective scientific correlation may distort the intended meaning of the text and reduce the Qur'an to a collection of scientific predictions rather than a comprehensive source of theological and ethical guidance. Consequently, contemporary scholarship increasingly emphasises methodological restraint, contextual interpretation, and careful differentiation between legitimate scientific engagement and speculative reinterpretation.²³

The findings also reveal several methodological safeguards necessary for responsible scientific interpretation. First, only established scientific knowledge supported by international scientific consensus, systematic reviews, or authoritative scientific institutions should be incorporated into Qur'anic

²¹ Muhammad Azam et al., "Contemporary Trade Governance and Cross-Border Data Flows: A Comparative Study of Shari'ah Principles and International Legal Frameworks," *MILRev: Metro Islamic Law Review* 5, no. 1 (2026): 686–721, <https://doi.org/10.32332/milrev.v5i1.13387>.

²² Idris Nassery and Muna Tatari, *Dynamics of Tradition: Islamic Theology and Law in Relation* (BRILL, 2026), <https://doi.org/10.1163/9789004746886>.

²³ Kelik Wardiono et al., "Reconstructing Contemporary Legal Methodology through the Noetic Triadic Spiral Model: A Trans-Epistemological Perspective," *MILRev: Metro Islamic Law Review* 5, no. 1 (2026): 533–574, <https://doi.org/10.32332/milrev.v5i1.13039>.

interpretation. This limitation minimises the risk of linking Qur'anic meanings to provisional scientific theories that may later be revised. Second, linguistic analysis and contextual interpretation must precede scientific comparison to prevent confirmation bias and retrospective scientific projection onto the Qur'anic text. Third, scientific evidence should complement rather than replace the interpretive principles established within *uṣūl al-fiqh* and *uṣūl al-tafsīr*. These safeguards ensure that interdisciplinary engagement enhances, rather than distorts, the Islamic interpretive tradition. the proposed legal-hermeneutical model provides a more methodologically rigorous alternative to existing approaches to scientific *tafsīr*. Rather than seeking scientific confirmation of every Qur'anic verse, it establishes transparent criteria for determining when scientific knowledge may legitimately contribute to Qur'anic interpretation and contemporary Islamic legal reasoning. This analytical approach enables scientific *tafsīr* to function as a disciplined methodology grounded in Islamic legal theory rather than as a collection of isolated scientific correlations.²⁴

A Legal-Hermeneutical Framework for Reconciling Classical *Tafsīr* and Scientific Facts

The increasing interaction between Islamic scholarship and contemporary scientific knowledge necessitates a coherent interpretive methodology capable of addressing apparent tensions between classical Qur'anic exegesis and established scientific facts. While classical exegetes interpreted scientifically related verses within the intellectual context of their respective historical periods, contemporary scientific discoveries have expanded empirical knowledge concerning cosmology, embryology, geology, genetics, and other natural phenomena. These developments do not require revising the authority of the Qur'an but rather demand a systematic framework for reassessing human interpretations in accordance with established principles of Islamic legal hermeneutics. This section proposes such a framework by integrating the principles of *uṣūl al-fiqh*, *uṣūl al-tafsīr*, Arabic linguistics, contextual interpretation, and contemporary philosophy of science. The first principle of legal-hermeneutical analysis requires distinguishing between apparent (*al-ta'arūḍ al-ẓāhiri*) and genuine (*al-ta'arūḍ al-ḥaqīqi*) conflicts. This distinction is well established within Islamic legal theory, where jurists maintain that authentic textual evidence cannot ultimately contradict either other authentic revelation or verified reality. Consequently, whenever an apparent contradiction emerges

²⁴ Azam, Muhammad, Rawdah Abdul Karim Mohammad Pharaon, Elsoghair Mahdy, Manal Abdellatif Issa Albabili, Burhan Alsyounf, and Bagdat Bagayev. "AI-Driven Sharia Governance in Islamic Digital Payment Systems: Developing a Contemporary Islamic Law Framework for Ethical and Regulatory Compliance." *Nusantara: Journal of Law Studies* 5, no. 2 (2026): 849–880. <https://doi.org/10.66325/nusantaralaw.v5i2.339>.

between a Qur'anic interpretation and established scientific knowledge, the initial presumption should be that the conflict arises from human interpretation rather than from the revealed text itself.²⁵

Apparent conflicts generally result from one or more methodological factors. First, classical exegetes frequently interpreted verses according to the empirical knowledge available during their own historical periods. Second, scientific terminology employed in modern scholarship often differs substantially from the semantic range of classical Arabic expressions. Third, scientific theories may evolve, whereas the linguistic meaning of the Qur'anic text remains constant. Finally, interpreters may overlook contextual or rhetorical dimensions that permit broader semantic possibilities than initially assumed. A genuine conflict, by contrast, exists only when two mutually exclusive interpretations cannot simultaneously be maintained after careful linguistic, contextual, and epistemological analysis. Such situations are comparatively rare because the Qur'an ordinarily employs language that accommodates multiple legitimate interpretive possibilities. Therefore, identifying the nature of the conflict constitutes the essential first stage of legal-hermeneutical reasoning. The framework proposed in this study begins by classifying every disputed interpretation into three categories: (i) apparent conflict resulting from semantic flexibility; (ii) apparent conflict arising from contextual misunderstanding; and (iii) genuine interpretive conflict requiring legal preference (*tarjih*). This classification prevents premature rejection of either classical scholarship or established scientific evidence.²⁶

Principles of Reconciliation (*Jam'*)

Once an apparent conflict has been identified, the preferred methodological response is reconciliation (*jam'*). Within Islamic jurisprudence, reconciliation enjoys priority over preference because preserving multiple authentic meanings is preferable to rejecting one interpretation unnecessarily. The same principle should govern scientifically related Qur'anic interpretation whenever linguistic evidence permits complementary readings. Reconciliation may occur through several methodological mechanisms. The first involves semantic inclusion, whereby a broader contemporary understanding encompasses the meaning proposed by classical exegetes without negating it. The second involves complementary interpretation, in which classical and scientific

²⁵ Ali Masyhar et al., "The Protection Policies on Predatory Digital Credit Traps Students: Lessons from Indonesia," *Journal of Human Rights, Culture and Legal System* 6, no. 1 (2026): 254–284, <https://doi.org/10.53955/jhcls.v6i1.862>.

²⁶ Muhammad Talha Aziz et al., "Sustainable Trade Governance in the Muslim World: Harmonizing International Commercial Law with Sharia Economic Principles.," *Global Islamic Research Journal* 2, no. 2 (2026): 01–18, <https://doi.org/10.65960/girj.2.1.2026.14>.

explanations illuminate different aspects of the same Qur'anic expression. The third mechanism recognises multiple legitimate meanings where the linguistic structure intentionally accommodates interpretive plurality. This principle reflects the linguistic richness of the Qur'an, whose expressions frequently possess layered meanings extending beyond a single historical context. Consequently, reconciliation should not be viewed as compromising either revelation or science but rather as acknowledging the multidimensional character of Qur'anic language.²⁷

Principles of Preference (*Tarjih*)

Where reconciliation proves impossible, Islamic legal hermeneutics requires the application of *tarjih* (legal preference). *Tarjih* refers to the methodological process through which one interpretation is preferred over competing alternatives according to established evidentiary principles rather than subjective judgment. Classical jurists developed detailed criteria governing preference among apparently conflicting legal evidences, many of which remain directly applicable to Qur'anic interpretation. The present framework identifies five principal criteria for interpretive preference. The first is textual coherence, whereby interpretations consistent with the broader Qur'anic discourse receive priority. The second is contextual continuity (*siyāq*), requiring that verses be interpreted according to their immediate literary environment. Third is linguistic authenticity, ensuring consistency with established Arabic usage. Fourth is evidentiary certainty, whereby interpretations supported by definitive textual evidence are preferred over speculative explanations. Finally, epistemological reliability requires that scientific evidence relied upon in interpretation represent established empirical fact rather than provisional theory. Importantly, preference does not imply that rejected interpretations were irrational or methodologically deficient within their historical contexts. Rather, it recognises that evolving empirical knowledge may justify selecting an alternative interpretation more consistent with contemporary evidence while preserving respect for earlier scholarly efforts. Thus, *tarjih* represents an adaptive mechanism within Islamic legal reasoning rather than a repudiation of classical scholarship.²⁸

Contextual Interpretation (*Siyāq*)

Contextual interpretation (*siyāq*) constitutes one of the most important principles governing Qur'anic hermeneutics. Classical jurists consistently

²⁷ Abdul Mustafa Azhari et al., "Global Transformations in Law, Justice, and Society: Comparative Perspectives on Governance, Rights, and Legal Reform," *International Journal of Law and Social Sciences* 1, no. 1 (2025): 60–90, <https://doi.org/10.65960/ijlss.1.1.2025.7>.

²⁸ Humayun Akram et al., "The Interplay of Islamic Ideology and Political Authority in Pakistan's Constitutional Framework (1947-1988)," *Journal of Political Stability Archive* 3, no. 2 (2025): 368–378, <https://doi.org/10.63468/jpsa.3.2.21>.

maintained that textual meaning cannot be determined independently of its surrounding context. The immediate textual environment, thematic structure, reasons for revelation, rhetorical objectives, and broader Qur'anic discourse collectively determine the intended scope of individual expressions. Many contemporary scientific interpretations overlook contextual analysis by isolating individual words from their literary environment. Such approaches frequently identify scientific concepts that, although compatible with modern knowledge, remain disconnected from the primary communicative purpose of the verse. This methodological weakness may produce interpretations that appear scientifically persuasive while lacking textual coherence. The proposed framework therefore assigns contextual analysis priority before introducing scientific evidence. Scientific knowledge should clarify empirical aspects of Qur'anic references without displacing the primary theological, ethical, or legal objectives established by the context. In practice, contextual interpretation requires examining three complementary dimensions: internal textual context, historical context, and canonical context across the Qur'an as a whole. This hierarchical approach preserves interpretive consistency and minimises the risk of retrospective scientific projection. It also reflects the classical legal maxim that textual meaning derives from both individual expressions and their broader communicative environment.²⁹

Linguistic and Semantic Analysis

Arabic linguistic analysis forms the foundation of Islamic legal hermeneutics because the Qur'an was revealed in the language of classical Arabic. Every proposed scientific interpretation must therefore satisfy established principles of grammar, rhetoric, morphology, and lexical semantics before being considered hermeneutically valid. The semantic richness of Qur'anic vocabulary often allows multiple legitimate meanings within defined linguistic boundaries. Rather than restricting interpretation to a single lexical possibility, legal hermeneutics evaluates whether alternative meanings remain compatible with classical Arabic usage and the surrounding context. This semantic flexibility explains why many scientifically related verses continue to generate legitimate scholarly discussion without implying contradiction. Contemporary semantic theory further supports this approach by recognising that linguistic expressions frequently possess broad conceptual fields rather than rigid technical definitions. Consequently, scientifically informed interpretations may legitimately expand the explanatory scope of Qur'anic expressions provided they remain consistent with the original semantic range of the Arabic language. The framework proposed

²⁹ Sholahuddin Al-Fatih et al., "Artificial Intelligence in Indonesia's Financial Sector: Regulatory and Islamic Law Perspectives," *Justicia Islamica* 22, no. 2 (2025): 303–326, <https://doi.org/10.21154/justicia.v22i2.10479>.

here therefore rejects both unrestricted semantic expansion and excessive lexical rigidity. Instead, linguistic analysis functions as an objective criterion governing the admissibility of scientific interpretation. Scientific knowledge cannot create new meanings outside the semantic capacity of Qur'anic language, but it may assist in identifying meanings already linguistically possible yet previously underappreciated.³⁰

Application of the Proposed Legal-Hermeneutical Framework to Scientific Qur'anic Verses

The proposed legal-hermeneutical framework is applied to selected Qur'anic passages frequently discussed in scientific *tafsir* to demonstrate that its purpose is not to prove scientific miracles but to evaluate whether apparent tensions between classical exegesis and established scientific knowledge can be resolved through sound interpretive methodology. The analysis of verses concerning human embryonic development, cosmology, geological phenomena, biological creation, and other scientific themes shows that most perceived conflicts arise from differences in historical knowledge, linguistic interpretation, and methodological assumptions rather than genuine contradictions between revelation and science. By employing principles such as linguistic analysis, contextual interpretation, reconciliation (*jam'*), legal preference (*tarjih*), and semantic expansion, the framework demonstrates that classical exegetes interpreted the Qur'an according to the knowledge available in their own era while preserving its primary theological and legal objectives. Modern scientific discoveries therefore complement rather than replace classical interpretations, providing deeper insight into natural phenomena without altering the essential meanings of the Qur'anic text. Overall, the case studies confirm that Islamic legal hermeneutics offers a balanced and systematic approach for integrating contemporary scientific knowledge with the classical tradition, preserving the authority of revelation while allowing constructive engagement with modern interdisciplinary scholarship.³¹

Implications for Contemporary Islamic Legal Thought

The legal-hermeneutical framework developed in this study extends beyond resolving interpretive questions concerning scientifically related Qur'anic verses. It also contributes to broader debates within Islamic legal theory,

³⁰ Muhammad Azam et al., "Religious Diversity in the Digital Economy: Interfaith Legal Pathways to Harmonize Sharia, Christian Ethics, and International Law," *Contemporary Issues on Interfaith Law and Society* 4, no. 2 (2025): 207–264, <https://doi.org/10.15294/ciils.v4i2.33011>.

³¹ Muhammad Azam et al., "E-Contract Withdrawal Rights in E-Commerce: A Comparative Analysis of the Egyptian Consumer Protection Law and Islamic Jurisprudential Perspectives," *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam* 8, no. 2 (2025): 215, <https://doi.org/10.30659/jua.v8i2.44766>.

contemporary Qur'anic exegesis, *fatwā* methodology, interdisciplinary scholarship, and the relationship between revelation and empirical knowledge. By distinguishing between immutable revelation and historically conditioned human interpretation, the framework offers a balanced methodological approach that enables Islamic legal scholarship to engage contemporary scientific developments while preserving the textual authority of the Qur'an and the methodological integrity of the Islamic legal tradition. One of the principal contributions of the proposed framework lies in its reaffirmation of the adaptability of Islamic legal theory (*uṣūl al-fiqh*). Classical jurists established sophisticated principles for interpreting revelation, resolving apparent contradictions, and responding to changing social circumstances through mechanisms such as reconciliation (*jam'*), legal preference (*tarjih*), contextual interpretation (*siyāq*), analogy (*qiyās*), public interest (*maṣlaḥah*), and juristic reasoning (*ijtihad*). These principles demonstrate that Islamic law possesses an internal methodological flexibility capable of addressing emerging scientific and technological developments without compromising its normative foundations.³²

The present framework illustrates that contemporary scientific knowledge should not be viewed as an external challenge to Islamic legal methodology but rather as additional empirical information that may inform legal reasoning when evaluated according to established juristic principles. This distinction strengthens the epistemological coherence of Islamic law by recognising that scientific knowledge contributes primarily to understanding empirical reality, whereas legal norms continue to derive their authority from revelation. Consequently, empirical discoveries become relevant to legal reasoning only after they satisfy appropriate standards of scientific reliability and are interpreted through recognised principles of *uṣūl al-fiqh*. Furthermore, the framework reinforces the distinction between the certainty (*qat'ī*) of divine revelation and the probability (*ẓanni*) of many human interpretations. This distinction enables Islamic legal theory to accommodate new knowledge without undermining the authority of the Qur'an or the intellectual contributions of classical jurists. By emphasising methodological continuity rather than doctrinal revision, the proposed approach demonstrates that legal development within Islam is achieved through disciplined interpretation rather than unrestricted reinterpretation.³³

³² Faheem Ullah Al Azhari and Sajid Iqbal Al Azhari, "Contemporary Challenges in Harmonizing Sharia, National Legal Systems, and International Law in a Rapidly Changing World," *International Journal of Law and Social Sciences* 1, no. 1 (2025): 130–50, <https://doi.org/10.65960/ijlss.1.1.2025.4>.

³³ Nuzul Fitriansyah, "Literary *Tafsīr* and Qur'anic Narratives: Muḥammad Aḥmad Khalafullāh and A.H. Johns in Comparative Perspective," *Basmala: Journal of Qur'an and Hadith* 1, no. 2 (2025): 115–139, <https://doi.org/10.24260/basmala.1.2.123>.

The framework also contributes to contemporary discussions concerning Islamic legal reform by showing that methodological renewal (*tajdid*) should proceed through the refinement of interpretive methods rather than through abandonment of classical jurisprudential principles. Such an approach preserves legal continuity while enhancing the responsiveness of Islamic law to contemporary scientific realities.

Implications for Contemporary *Tafsir*

For contemporary Qur'anic exegesis, the proposed framework provides a structured methodology for evaluating scientifically related interpretations without falling into the methodological extremes of scientific reductionism or interpretive traditionalism. Rather than treating every scientific discovery as direct evidence of Qur'anic miraculousness or rejecting scientific interpretation altogether, the framework establishes objective criteria governing the admissibility of scientifically informed interpretations. A significant implication concerns the relationship between classical and contemporary *tafsir*. Classical commentaries remain indispensable because they preserve the linguistic, historical, and juristic foundations of Qur'anic interpretation. Nevertheless, they should not necessarily be regarded as representing the final scientific explanation of natural phenomena described in the Qur'an. The proposed framework therefore distinguishes between the enduring methodological authority of classical exegesis and the historical context within which particular scientific explanations were formulated. This distinction encourages greater methodological precision in contemporary *tafsir* by requiring interpreters to examine linguistic evidence, contextual coherence, semantic flexibility, and scientific reliability before proposing reinterpretations. Consequently, Qur'anic interpretation becomes a dynamic scholarly enterprise capable of engaging new knowledge while remaining firmly rooted in established principles of *uṣūl al-tafsir*.³⁴

The framework further encourages interdisciplinary collaboration among specialists in Qur'anic studies, Islamic jurisprudence, Arabic linguistics, philosophy of science, medicine, astronomy, environmental science, and other relevant disciplines. Such collaboration enhances the quality of contemporary *tafsir* by ensuring that scientific evidence is interpreted accurately and integrated responsibly within the broader objectives of Qur'anic interpretation.

³⁴ Saleh Hashem Al-Farjani et al., "Digital Innovation, Legal Reform, and Social Justice: Interdisciplinary Approaches to Law, Technology, and Human Rights," *International Journal of Law and Social Sciences* 1, no. 1 (2025): 91–129, <https://doi.org/10.65960/ijlss.1.1.2025.5>.

Implications for *Fatwā* and *Ijtihād*

The increasing complexity of modern scientific and technological developments has significantly expanded the role of scientific expertise within contemporary Islamic legal decision-making. Questions concerning genetic engineering, assisted reproduction, organ transplantation, stem-cell research, artificial intelligence, environmental sustainability, biotechnology, digital medicine, and climate change all require jurists to evaluate highly specialised empirical information before issuing legal opinions. The legal-hermeneutical framework proposed in this study provides practical guidance for contemporary fatwā institutions by establishing methodological procedures for integrating scientific knowledge into legal reasoning. Rather than allowing scientific discoveries to determine legal rulings independently, the framework requires empirical evidence to be evaluated through established principles of Islamic jurisprudence, thereby preserving the normative authority of revelation while benefiting from contemporary scientific expertise. The framework also promotes collective *ijtihad* (*ijtihad jamā'ī*), in which jurists collaborate with scientists, physicians, engineers, economists, and other specialists when addressing interdisciplinary legal questions. Such collaborative decision-making reflects the complexity of contemporary issues and enhances the accuracy of legal judgments involving scientific evidence.³⁵

Moreover, by distinguishing between established scientific facts and provisional scientific theories, the framework reduces the likelihood that fatwās will be based upon temporary scientific assumptions later proven incorrect. This methodological caution contributes to greater legal stability while allowing Islamic jurisprudence to remain responsive to ongoing scientific progress.

Contributions to Religion–Science Dialogue

The proposed framework also contributes to the broader dialogue between religion and science by challenging the widespread assumption that faith and empirical inquiry necessarily occupy opposing intellectual domains. Instead, it demonstrates that Islamic legal hermeneutics provides a sophisticated methodological structure through which scientific knowledge and religious interpretation may interact constructively without compromising the integrity of either discipline. One important contribution lies in clarifying the distinct epistemological objectives of revelation and science. Science seeks descriptive explanations concerning the mechanisms governing the natural world through empirical investigation, whereas revelation provides normative guidance concerning moral responsibility, legal obligation, and humanity's relationship

³⁵ Mujiono et al., “Islamic Law and Campus Governance Against Drug Abuse: Preventive Strategies and Restorative Rehabilitation in Indonesian Universities,” *Global Islamic Research Journal* 1, no. 1 (2025): 43–58, <https://doi.org/10.65960/girj.1.1.2025.4>.

with God. Recognising these complementary objectives reduces unnecessary conflict and encourages interdisciplinary cooperation. The framework further contributes to contemporary discussions concerning science and religion by rejecting simplistic concordist approaches that attempt to identify every scientific discovery within the Qur'an. Instead, it advocates methodological humility, recognising that scientific understanding evolves continuously while the primary objectives of the Qur'an remain theological, ethical, and legal. This balanced perspective promotes intellectual credibility within both Islamic scholarship and the wider academic community.³⁶

Furthermore, the framework offers a model that may be adapted to other religious traditions confronting similar interpretive challenges arising from scientific advancement. By emphasising methodological transparency, contextual interpretation, and interdisciplinary dialogue, it contributes to broader comparative discussions concerning sacred texts and contemporary knowledge.

Table1: Procedural Framework for Islamic Legal-Hermeneutical Decision-Making in *Fatwā* Formulation

Stage	Methodological Step	Purpose	Expected Outcome
1	Identification of the Scientific Issue	Define the contemporary scientific or technological question requiring Islamic legal assessment.	Clearly formulated legal-scientific problem.
2	Verification of Scientific Certainty	Determine whether the scientific evidence represents established scientific knowledge based on international scientific consensus, systematic reviews, meta-analyses, or authoritative scientific guidelines.	Scientifically reliable evidence suitable for legal analysis.
3	Identification of Relevant Qur'anic Verses	Locate Qur'anic passages directly or indirectly related to the scientific issue.	Corpus of relevant Qur'anic texts for interpretation.
4	Review of Classical <i>Tafsīr</i>	Examine interpretations of major classical exegetes (e.g., al-Ṭabarī, al-Qurṭubī, Fakhr al-Dīn al-Rāzī, Ibn Kathīr) to identify established exegetical positions.	Comprehensive understanding of classical interpretive traditions.

³⁶ Mujiono and Carrel Ticualu, "Emerging Trends in Law and Social Sciences: Global Perspectives on Policy, Ethics, Justice, and Institutional Reform," *International Journal of Law and Social Sciences* 1, no. 1 (2025): 40–60, <https://doi.org/10.65960/ijlss.1.1.2025.6>.

5	Arabic Linguistic Analysis	Analyse lexical meaning (<i>dalālah</i>), grammar, morphology, rhetoric, and semantic range of the relevant Qur'anic expressions.	Precise linguistic interpretation of the Qur'anic text.
6	Contextual Analysis (<i>Sijāq</i>)	Evaluate textual context, <i>asbāb al-nuzūl</i> , thematic coherence (<i>munāsabah</i>), and broader Qur'anic objectives.	Contextually grounded interpretation.
7	Reconciliation (<i>Jam'</i>)	Determine whether the apparent conflict between classical interpretation and established scientific knowledge can be harmonised without abandoning either source.	Integrated interpretation where reconciliation is possible.
8	Legal Preference (<i>Tarjih</i>)	Where reconciliation is not possible, evaluate competing interpretations using principles of <i>uṣūl al-fiqh</i> to determine the stronger interpretive position.	Methodologically justified preferred interpretation.
9	Application of <i>Uṣūl al-fiqh</i>	Apply Islamic legal principles, including <i>maqāṣid al-shari'ah</i> , legal maxims, and juristic reasoning (<i>istinbāt al-aḥkām</i>), to derive legal implications.	Normatively coherent legal reasoning.
10	Formulation of Legal Ruling (<i>Fatwa</i>)	Issue a legal opinion consistent with the Qur'an, classical Islamic scholarship, and established scientific knowledge.	Evidence-based contemporary Islamic legal ruling.

Source: Author's Interpretation

Table 1 presents the proposed Islamic legal-hermeneutical framework for interpreting Qur'anic verses related to contemporary scientific issues through a systematic ten-stage process. The framework begins with identifying the scientific issue and verifying the certainty of the available scientific evidence, ensuring that legal reasoning is based exclusively on internationally recognised scientific consensus rather than speculative or preliminary findings. Once the scientific foundation has been established, the process proceeds to identifying relevant Qur'anic verses, reviewing authoritative classical *tafsīr*, and conducting detailed Arabic linguistic analysis. These stages ensure that interpretation remains firmly rooted in the textual integrity of the Qur'an, the classical exegetical tradition, and

the linguistic principles governing Qur'anic discourse before any comparison with scientific knowledge is undertaken.

The latter stages illustrate how Islamic legal reasoning operates when apparent tensions emerge between classical interpretations and contemporary scientific knowledge. Contextual analysis (*siyāq*) provides the interpretive background necessary to understand the intended meaning of the Qur'anic text, while the principles of *jam'* (reconciliation) and *tarjih* (legal preference) offer structured methodological mechanisms for resolving interpretive differences. The framework is then completed through the application of *uṣūl al-fiqh*, including *maqāṣid al-shari'ah*, legal maxims, and juristic reasoning (*istinbāṭ al-ahkām*), culminating in the formulation of an evidence-based contemporary *fatwā*. Collectively, these interconnected stages demonstrate that Islamic legal hermeneutics is neither a process of subordinating scripture to science nor rejecting scientific knowledge, but rather a disciplined interpretive methodology that integrates authoritative Islamic legal principles with validated scientific evidence to produce coherent, contextually relevant, and methodologically accountable legal conclusions.

CONCLUSION

This study has developed a normative Islamic legal-hermeneutical methodology for reconciling classical Qur'anic exegesis with established scientific knowledge by integrating the principles of *uṣūl al-fiqh*, *uṣūl al-tafsīr*, contextual interpretation (*siyāq*), reconciliation (*jam'*), legal preference (*tarjih*), and linguistic-semantic analysis into a coherent interpretive model. The analysis demonstrates that most perceived tensions between classical *tafsīr* and contemporary scientific knowledge are epistemological rather than ontological, arising primarily from historically conditioned exegetical interpretations rather than from the Qur'anic text itself. Applying the proposed methodology to selected Qur'anic case studies shows that disciplined legal-hermeneutical analysis can distinguish apparent from genuine interpretive conflicts and provide methodologically justified solutions that preserve both the normative authority of the Qur'an and the validity of established scientific knowledge.

The study makes three principal contributions to contemporary Islamic legal scholarship. First, it proposes a systematic Islamic legal-hermeneutical methodology grounded in *uṣūl al-fiqh* and *uṣūl al-tafsīr* that provides a methodological standard for interpreting scientifically related Qur'anic verses. Second, it develops an analytical model for distinguishing genuine from apparent conflicts between classical Qur'anic exegesis and established scientific knowledge, thereby offering a more rigorous alternative to approaches based solely on scientific miracle (*i'jāz 'ilmī*) narratives or general harmonisation. Third, it demonstrates the practical applicability of this methodology to contemporary

ijtihad and *fatwa* formulation by providing a structured decision-making process for addressing emerging scientific and technological issues within the framework of Islamic legal reasoning. Future research should extend the application of this methodology to a broader range of scientifically related Qur'anic passages and contemporary legal questions, including genetic engineering, artificial intelligence, reproductive technologies, environmental ethics, and biomedical innovation. Comparative evaluation of the proposed model across different schools of Islamic jurisprudence and contemporary hermeneutical approaches would further refine its theoretical foundations and practical relevance for Islamic legal scholarship.

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AUTHOR CONTRIBUTIONS STATEMENT

Mohamad Yusuf Ahmad Hasyim contributed to the conceptualisation, methodology, investigation, data curation, and preparation of the original manuscript. Muhammad Azam contributed to the conceptualisation, formal analysis, methodology, and critical review and editing of the manuscript. Kefah Kamel Ahmad Abuhannoud was responsible for investigation, data collection, literature review, and preparation of the original draft. Houtheffa Salah Abdol Fattah Al Khalidi contributed to formal analysis, data interpretation, validation, and critical review and editing. Mohammad Ahmad Taher Ghuzlan contributed to the methodology, investigation, visualisation, and review and editing of the manuscript. Yousef Ahmad Moh'd Badawi contributed to supervision, validation, project administration, and critical review and editing. All authors contributed substantially to the development of the study, critically reviewed the manuscript, approved the final version for publication, and agreed to be accountable for all aspects of the work.

AI USAGE STATEMENT

The authors acknowledge that artificial intelligence (AI) tools were used in the preparation of this manuscript for limited purposes, including language refinement, grammar checking, and improving the clarity and readability of the text. AI tools were not used to generate research data, conduct the analysis, determine the findings, or make substantive scholarly judgments. All AI-assisted content was carefully reviewed, verified, and revised by the authors, who retain

full responsibility for the accuracy, originality, integrity, and final content of the manuscript.

CONFLICT OF INTEREST

The authors declare that they have no conflicts of interest, whether financial, personal, professional, or institutional, that could have influenced the research, analysis, interpretation of the findings, or preparation and publication of this manuscript.

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