The Integration of *Maqāṣid Al-Qurān* in Modern Tafsir Methodologies: Challenges and Opportunities

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ABSTRACT

The Quranic exegesis (*al-Tafsīr*) has evolved over time through incorporating various methodologies to ensure its relevance across different historical and cultural contexts. One significant development in modern *tafsīr* studies is the integration of the higher objectives of the Quran (*Maqāṣid al-Qurān*) as a framework for interpretation. This approach seeks to align Quranic exegesis with the divine purposes of revelation, such as justice, mercy, and human welfare. However, despite its potential, the integration of *Maqāṣid al-Qurān* into *tafsir* remains a subject of debate among scholars. Some argue that excessive reliance on *maqāṣid* could lead to subjective interpretations, potentially detaching *tafsīr* from its textual foundations. Others highlight the lack of a standardized methodology in applying *maqāṣid* that can lead to inconsistencies in Quranic interpretation. Therefore, this study aims to examine the challenges and opportunities in integrating *Maqāṣid al-Qurān* within modern *tafsir* methodologies. Using a qualitative research approach, the study employs content analysis of classical and contemporary tafsir works, with a particular focus on how *maqāṣid* is applied in Quranic thematic exegesis. Preliminary findings indicate that while *maqāṣid*-based *tafsīr* enhances the applicability of the Quran to contemporary issues, it still requires a well-defined methodological framework to maintain scholarly rigor. The study concludes that integrating *Maqāṣid al-Qurān* into *tafsīr* methodologies presents a promising avenue for strengthening Islamic knowledge. It empowers the Islamic approach by preserving both textual authenticity and contextual relevance.

Keywords— Maqāṣid al-Qurān, Modern, Tafsīr Methodologies, Quranic Interpretation, Contemporary Islamic Thought.

INTRODUCTION

The Quranic *tafsīr* has continuously evolved throughout Islamic history, incorporating various methodologies to maintain its relevance across diverse historical and cultural contexts. Since the early Islamic period, Quranic studies have continuously evolved, adapting to changing socio-political dynamics (Faris 2023). As societies progress and intellectual landscapes shift, scholars such as Fakhrurrozi, Rofiqi, and Gazali (2024) proposes a fresh approach considering both historical and contemporary contexts while maintaining core beliefs. These approaches integrate Quranic teachings with modern social, cultural and economic realities by focusing on the objectives of the Shariah to ensure relevance to issues like social justice and human rights (Fakhrurrozi et al. 2024). One of the most significant modern advancements in tafsīr is the application of *Maqāṣid al-Qurān* (the higher objectives of the Quran) as a guiding framework. This approach prioritizes the overarching purposes of revelation and to ensure that Quranic *tafsīr* remains aligned with divine wisdom and societal needs.

The growing interest in a *maqāṣid*-based *tafsīr* reflects a broader recognition of the need for interpretation that moves beyond literalism to embrace the Quran's intended objectives. This intention echoes with (Saeed and Akbar 2021) who argue that contextualist interpretation enables Muslims to follow Quranic ethics in contemporary settings without sacrificing fundamental values. By focusing on the underlying wisdom behind Quranic directives, this methodology echoes similar developments in Islamic legal thought, where rulings are

analyzed considering their greater purpose. The integration of *maqāṣid* into *tafsīr* offers a way to bridge traditional exegesis with contemporary issues, making the Quran's message more applicable to modern dilemmas while maintaining its spiritual and ethical foundations.

However, despite its potential, this approach has sparked considerable debate among scholars. Some critics caution that an overemphasis on maqāṣid might introduce excessive subjectivity, detaching interpretation from the Quranic text itself (Güney 2024). The subjectivity in determining and interpreting *maqāṣid* can lead to divergent conclusions and potentially legitimize practices contrary to core Islamic principles. Others highlight the absence of a clear, standardized framework for incorporating maqāṣid into tafsīr, which may lead to inconsistencies in interpretation (Ibrahim 2014). Thus, while the *maqāṣid*-based *tafsīr* presents an opportunity for a more dynamic engagement with the Quran, it also raises critical methodological concerns that require careful scholarly attention.

Considering these discussions, this study aims to explore both the challenges and opportunities of integrating *maqāṣid al-Qurān* within modern *tafsīr* methodologies. By employing a qualitative research approach, the study examines how *maqāṣid* is applied in Quranic thematic exegesis. The sources for this study were selected based on a comprehensive review of significant past literatures that have contributed to the discourse on *maqāṣid al-Qurān*. This includes classical works from scholars such as Al-Ghazālī in his book "*Jawāhir al-Qurān*", al-Zarqānī in "*Manāhil al-ʿIrfān*" as well as modern literature from scholars like Yūsuf al-Qaraḍāwī in "*Kayf Nataʿāmal Maʿa Al-Qurān Al-ʿAẓīm*" and Rashid Riḍā in "*Al-Waḥyu Al-Muḥammadī*". Through this analysis, the research seeks to contribute to the refinement of a structured methodological framework that ensures consistency, scholarly rigor and a balanced approach between textual fidelity and contextual relevance.

Clarifying the Conceptual Foundations of *Maqāṣid Al-Qurān*

Maqāṣid al-Qurān is an emerging field in Islamic studies that focuses on understanding the Quranic universal objectives and purposive aspects (Islam 2011, 2012). While there is no consensus on its definition, scholars generally agree that it refers to the core teachings and objectives of the al-Quran that should be interpreted according to time and context (Fikriyati 2019). Understanding *maqāṣid al-Qurān* is crucial for Quranic exegesis as it guides interpreters to produce commentaries oriented towards human welfare and preventing harm (Bushiri 2019). Despite its importance, *maqāṣid al-Qurān* has not yet been established as a separate, universally agreed-upon discipline within Islamic scholarship (Bushiri 2019). Nonetheless, it continues to be a subject of scholarly debate and discussion in contemporary Quranic studies (Islam 2012).

While the term *maqāṣid* has long been associated with *maqāṣid al-sharīʿah*, the conceptual development of *maqāṣid al-Qurān* remains relatively underexplored and often conflated with legalistic frameworks. It is crucial to distinguish between these two in order to properly situate *maqāṣid al-Qurān* as an interpretative paradigm within the broader field of Quranic exegesis. The concept of *maqāṣid al-Qurān* has emerged as a distinct field from *maqāṣid al-sharīʿah*, offering a broader interpretation of Islamic objectives (Islam 2022). While *maqāṣid al-sharīʿah* focuses primarily on normative aspects of Islam, *maqāṣid al-Qurān* encompasses the goals of the entire Islamic discourse (Islam 2022). This expansion allows for a wider methodological scope and application beyond the traditional framework (Islam 2022). Scholars define *maqāṣid al-Qurān* as the directive to believe in Allah's oneness, addressing creed, laws, and Quranic narratives (Usman & Kadir 2020). The concept has evolved from preliminary ideas in the fifth Islamic century to a specific science, generating academic debate in contemporary Quranic studies (Islam 2012). Unlike the more technical and literal '*Uṣūl al-Fiqh*', *maqāṣid al-sharīʿah* offers a flexible approach to understanding Sharia, focusing on its purpose rather than textual specifics (Kamali 1999).

Maqāṣid al-Qurān is not merely an extension or superficial attachment to existing discourses on *tafsīr* or *maqāṣid al-sharīʿah*, but rather a distinct and evolving framework with its own methodological and epistemological foundation. It emphasises the thematic unity of the Quran and seeks to uncover its higher objectives through structured, purpose-driven interpretation. Approaches like *al-Tafsīr al-Mawḍūʿī* (thematic exegesis) are inherently linked to *maqāṣid*, as they organise verses by overarching Quranic aims, moving beyond atomistic readings to realise the universal message of the Quran (Hoque et al. 2023; Islam 2024).

Scholars such as Ibn ʿAshūr and ʿAlāl al-Fāsī define *maqāṣid al-Qurān* in terms of its central mission: guiding humanity, reforming society, and restoring moral and social order (Hoque et al. 2023).

In contrast to *maqāṣid al-sharīʿah*, which is mainly focused on legal objectives derived from juristic deduction, *maqāṣid al-Qurān* extends its scope to include broader spiritual, ethical, and cosmological dimensions (Islam 2022). Islam (2022) notably argues that its methodology transcends the confines of legal reasoning by relying on thematic coherence and Quranic worldview rather than selective legal evidences. When applied rigorously, *maqāṣid al-Qurān* emerges as a legitimate and necessary paradigm that integrates both classical insights and contemporary needs (Hoque et al. 2023; Islam 2022, 2024).

Theoretical Framework of *Maqāṣid Al-Qurān* in Modern Tafsir

Maqāṣid al-Qurān is an emerging field in Quranic studies that focuses on understanding the purposive aspects of the Quranic discourse (Islam 2012). It aims to identify the universal objectives of the al-Quran by recognizing that Allah's revelation must have specific intentions (Bushiri 2019). The concept has evolved from preliminary ideas in the 5th Islamic century to its current status as a distinct knowledge that garnered attention in scholarly discussions, publications, and conferences (Islam 2012). Understanding *Maqāṣid al-Qurān* is crucial for Quranic exegesis, as it guides interpreters to produce commentaries oriented towards human welfare and preventing harm (Bushiri 2019). This approach helps prevent interpretations driven solely by ideological, sectarian, or personal interests, ensuring that Quranic exegesis aligns with the broader objectives of human well-being (Bushiri 2019).

The comparison between classical and modern approaches to maqāṣid al-Qurān reveals an evolution in focus and methodology. Classical scholars primarily emphasised theological aspects like *tawḥīd* and prophethood (ʿAzmy 2019), while contemporary scholars expanded the scope to address modern issues (Ibrahim 2014). For example, from the perspectives of classical scholar like al-Ghazālī (1990), he emphasises on primary objectives of the al-Quran such as to know Allah SWT, the Day of Judgment, the exemplary stories in the al-Quran and to engage in worship, all of which aim to nurture spiritual awareness and devotion. Furthermore, al-Zarqānī (1995) also emphasises on knowing and understanding the Prophet Muhammad SAW as a central purpose of the al-Quran who his responsibility is to guide believers toward deeper spiritual connection through his teachings. However, contemporary Islamic scholars have broadened the scope of *maqāṣid al-Qurān* by addressing pressing societal issues as opposed to the solely focus on spiritual and ethical focus of classical scholars. Al-Ghazālī (2005) for instance, he emphasises the concept of gender justice, particularly in relation to the rights and roles of women that aligns with the Quranic objectives of justice and equity. Riḍā (1984) extends *maqāṣid al-Qurān* to areas such as Islamic economy, Islamic politics and laws of warfare. He argues that the *maqāṣid al-Qurān* must guide these domains to ensure a fair and just society while aligning with Islamic principles.

The traditional *maqāṣid* concept was criticised for being partial, individualistic and limited in induction (Wahid 2018). While modern scholars have reformulated *maqāṣid al-Qurān* to include broader categories and specific objectives in social, economic and political domains (Ibrahim 2014; Wahid 2018). This expansion allows for more flexible legal rulings that respond to contemporary challenges (Ibrahim 2014). The methodology for deriving *maqāṣid al-Qurān* has also evolved, with modern approaches drawing parallels to scientific research methods (Alias et al. 2024). This reformation aims to make *maqāṣid* more relevant to global issues and shift from mere legal wisdom to practical reform plans (Wahid 2018).

This expansion enables *maqāṣid-based tafsīr* to address contemporary issues such as human rights, gender equity, governance, and economic justice. For instance, *maqāṣid al-Qurān* is applied to interpret Quranic teachings on wealth distribution, poverty alleviation and ethical finance, ensuring economic justice aligns with the divine objectives. These can be seen such as in Putra's (2021) discussion on *mahr* (Islamic Dowry) that has been given to the bride by the groom from the perspective of *maqāṣid al-Qurān*. Also, in Mauluddin's (2018) article that discussed on the matter of wealth inheritance from the perspective of *maqāṣid al-Qurān*. Similarly, in political and governance matters, *maqāṣid* is used to promote good governance, interfaith relations and legal reforms while ensuring Quranic interpretations remain relevant in diverse socio-political contexts. For

example, Kulsum (2020) who wrote on the constellation between the concept of Islamic moderation and Indonesia's Pancasila from the perspective of maqāṣid *al-Qurān* and Mujib and Hamim (2021), who discussed on a controversial issue of religious freedom and riddah through the maqasidic interpretation.

Based on the articles mentioned, the methodology for deriving *maqāṣid al-Qurān* has also evolved with modern approaches integrating scientific research methods and interdisciplinary analysis (Alias et al. 2024). Unlike classical methodologies that relied primarily on textual induction and jurisprudential reasoning, contemporary methods incorporate empirical research, case studies and interdisciplinary perspectives. The integration of psychology, sociology, law, and data-driven analysis allows *maqāṣid al-Qurān* to be applied in real-world problem-solving, extending beyond theoretical discussions.

Furthermore, technological advancements, including artificial intelligence (AI) and digital tools are increasingly being explored to systematise *maqāṣid-based tafsīr* to reduce biases and enhance accuracy in interpretation. This practical and reform-oriented approach ensures that *maqāṣid al-Qurān* remains a dynamic and evolving framework and capable of addressing global challenges while preserving the textual integrity and divine intent of the Quran. This reformation shifts *maqāṣid* from mere legal wisdom to actionable strategies for contemporary society (Wahid 2018). Fig. 1 below shows a theoretical framework of *maqāṣid al-Qurān* in modern tafsir.
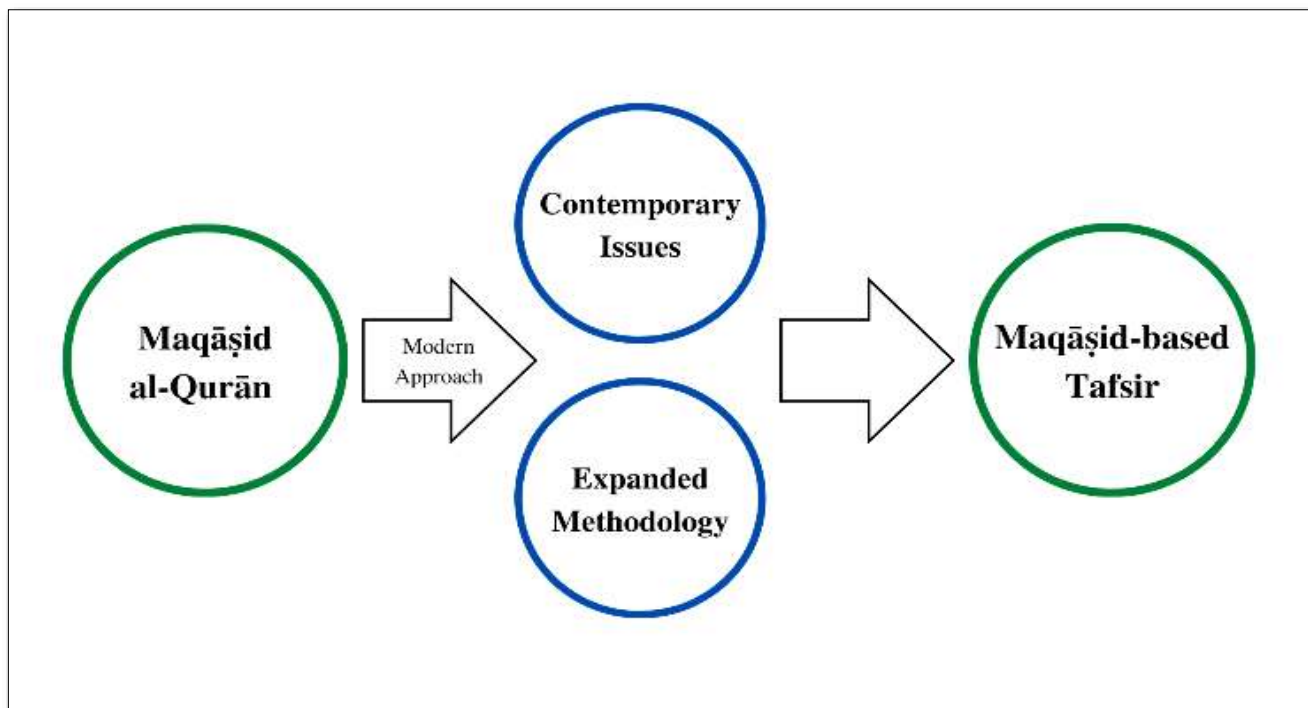

Fig. 1 Theoretical Framework of *Maqāṣid al-Qurān* in Modern Tafsir

Source: Derived from Ibrahim (2014), Wahid (2018) and ʿAzmy (2019)

Challenges In Integrating Maqāṣid Al-Qurān in Modern Tafsir

The integration of *Maqāṣid al-Qurān* in *tafsīr* presents several challenges particularly in balancing textual and contextual interpretations. While *maqāṣid* aims to align exegesis with the broader goals of the Quran, its application often raises concerns about preserving the integrity of the original text. Methodological inconsistencies also emerge due to the lack of a standardised approach for applying *maqāṣid* that leads to variations in interpretation across different themes and scholars. Furthermore, scholarly discourse on *maqāṣid* in *tafsīr* is marked by criticism especially regarding the potential risks of modernist reinterpretations and the limits of *ijtihād* in maintaining classical exegetical traditions. These challenges necessitate careful consideration in integrating *maqāṣid* while ensuring a balance between textual authenticity and contextual relevance.

Textual vs. Contextual Interpretation

One of the key challenges in integrating *Maqāṣid al-Qurān* into *tafsīr* is the tension between preserving the textual meaning of Quranic verses and deriving the higher objectives (*maqāṣid*) from them. Traditional *tafsīr* methods often focus on textual interpretations based on the text's immediate meaning, historical context and legal rulings. For instance, classical tafsīr may emphasize the legal or ritual aspects of a verse, such as the rules of inheritance or prayer (Ibrahim 2014).

However, *maqāṣid-based tafsīr* seeks to uncover the universal principles and goals behind the Quranic verses through the lens of *maqāṣid* by using contextual interpretation such as justice, mercy, or human welfare. This approach aims to draw broader, more flexible conclusions that are applicable to modern circumstances and potentially going beyond the direct as well historical interpretation of a verse (Bushiri 2019), Having said that, this modern approach may sometimes diverge from the direct or apparent textual meaning (Chokri 2023; Sutrisno 2017).

A case study often cited in discussions of *maqāṣid*-based tafsīr is the Quranic verse on wealth and poverty, such as those relating to zakat (almsgiving) and riba (usury). Classical interpretations often focus on the specific legal prohibitions and the exact amounts to be given in charity (Wahid 2018). However, scholars utilising *maqāṣid* would argue that the underlying goal of these verses is the eradication of poverty and the promotion of social justice, suggesting a broader, more adaptable application that could address issues like economic inequality and wealth concentration in the modern world (Ahyani et al. 2025; Billah 2018).

Scholars face the dilemma of adhering to the Quran's textual integrity while also drawing from its higher objectives to address contemporary issues. Therefore, the challenge lies in ensuring that these two approaches do not conflict but rather complement each other.

Although the integration of *maqāṣid al-Qurān* in modern tafsir is crucial but need to be careful as this approach sometimes diverge from the actual meaning, causing a contradict explanation from the holy al-Quran (Chokri 2023; Sutrisno 2017). For example, in the issue of hijab and gender equality misinterpretation, Adib Samsudin and Hamjah (2015) stated that the Joint Action Group for Gender Equality (JAG) argues that forcing women to wear the hijab contradicts the *maqāṣid* of justice and equality. They believe that true justice is achieved by giving women the freedom to choose. However, this misunderstanding arises from prioritizing a broad *maqāṣid* (justice) over explicit Quranic injunctions (e.g., Surah An-Nur 24:31 and Surah Al-Ahzab 33:59), which command believing women to cover themselves.

Another issue is related to polygamy and marital justice misinterpretation by Sisters in Islam (SIS) (Samsudin and Hamjah 2015). SIS contend that Islam only allows monogamy and that polygamy contradicts the *maqāṣid* of fairness in marriage. They argue that since justice is a core objective of the Quran, polygamy should be prohibited to ensure equality.

The misuse of *maqāṣid* in Quranic interpretation arises when higher objectives like justice and fairness are applied selectively to override clear textual rulings. This includes overgeneralizing *maqāṣid*, prioritizing modern contextual ideals over textual sources and neglecting methodological consistency. Such approaches risk undermining the integrity of Quranic interpretation by allowing subjective or ideological readings that conflict with established Islamic principles.

In conclusion, the challenge of balancing textual integrity with *maqāṣid*-based interpretation requires a methodological approach that ensures coherence between the Quran's explicit rulings and its higher objectives. While *maqāṣid* offers valuable insights for addressing contemporary issues, its selective application can lead to misinterpretations that override clear textual meanings. Therefore, a disciplined and systematic framework is essential to prevent subjective or ideological biases, ensuring that *maqāṣid* serves to complement rather than contradict the Quranic text.

Methodological Inconsistencies

Other challenges in integrating *Maqāṣid al-Qurān* into modern *tafsīr* lies in the lack of methodological

consistency. Despite the growing scholarly interest in *maqāṣid*-based interpretation, there is no universally accepted framework that guides how these objectives should be systematically applied across various thematic domains such as social justice, legal rulings, and ethical guidance. Therefore, it is not yet matured as other intellectual discourse on the approaches of *tafsīr* (Rozani et al. 2022). As a result, scholars may adopt different methods and interpretative lenses when engaging with similar Quranic verses, leading to varied and sometimes confusion in its implementation, particularly when prioritising reason over explicit textual evidence (Samsudin and Hamjah 2015).

This inconsistency becomes evident when *maqāṣid* is applied in areas like gender equality, governance, or family law. For instance, some interpretations may prioritise social welfare (*maṣlaḥah*) in a way that dilutes or overlooks direct textual evidence, while others remain strictly literal, resisting any *maqāṣid*-based expansion (Samsudin and Hamjah 2015). Such variations weaken the credibility of *maqāṣid*-based tafsīr and make it difficult for the scholarly community to build upon each other's work in a coherent and cumulative way.

Furthermore, the absence of a well-structured and standardised framework for *maqāṣid al-Qurān* poses serious implications for scholarly continuity and integrity. Without clear indicators or criteria to determine the hierarchy and derivation of *maqāṣid*, interpretations risk becoming overly subjective. This lack of structure also makes it difficult to train new scholars in consistent methodologies, potentially opening the door to ideologically driven or culturally biased exegesis under the guise of pursuing higher objectives this can be seen in the cases of JAG's misinterpretation on the issue of hijab and gender equality as well SIS's misinterpretation on the issue of polygamy and marital justice (Samsudin and Hamjah 2015).

In summary, the methodological inconsistency in applying *maqāṣid* underscores the urgent need for a unified framework that upholds both textual fidelity and contextual relevance. Establishing such a framework would provide clarity, enhance academic rigor and strengthen the position of *maqāṣid*-based tafsīr in contemporary Quranic intellectual discourse.

Scholarly Discourse and Criticism

Integrating *maqāṣid al*-Qurān into tafsīr has sparked significant scholarly discourse and criticism, particularly concerning its potential impact on classical exegetical traditions and the role of *ijtihād* (independent legal reasoning). Despite its growing importance, *maqāṣid al*-Qurān lacks a universally accepted scholarly definition (Islam 2011) that leads to its challenges in implementing the *tafsīr*. Moreover, concerns have emerged regarding its potential to undermine classical exegetical traditions methodologies, which are deeply rooted in linguistic, historical, and contextual analyses (Chokri 2023). Some scholars argue that *maqāṣid*-based tafsīr can be classified into guided and conclusive types, as well as availing/activating and disruptive/obstructive categories (Chokri 2023). This classification aims to address worries about excessive interpretation or dilution of Quranic provisions under the guise of *maqāṣid* and maintaining balance in preventing the marginalization of classical scholarship and the integrity and continuity of Quranic interpretation.

Maqāṣid al-Qurān is closely linked to ijtihād, which plays a crucial role in addressing new issues arising from technological and scientific advancements (Haq 2022), The interplay between *ijtihād* and *maqāṣid* has roots in pre-modern legal thought as exemplified by the works of al-Ghazali and al-Shatibi (Parrey 2024). However, Islam (2022) points out that the theoretical development of *maqāṣid* remains limited while its implementation has grown. Therefore, the lack of a well-structured framework poses challenges for standardising *ijtihād* practices within the *maqāṣid al-Q*urān framework.

In conclusion, while *maqāṣid al-Qurān* offers a valuable and broader interpretation in modern times, its integration into *tafsīr* remains a subject of scholarly debate. Concerns regarding its potential to overshadow classical exegetical methodologies highlight the need for a balanced approach that preserves linguistic and historical analyses while incorporating purposive interpretations. Furthermore, the reliance on *ijtihād* within *maqāṣid*-based *tafsīr* presents both opportunities and limitations, as its theoretical foundation remains underdeveloped despite its growing application. To ensure the integrity and continuity of Quranic interpretation, future studies must focus on refining a structured methodological framework that aligns

maqāṣid with established exegetical traditions, thereby preventing interpretative excesses while addressing contemporary challenges. Fig. 2 below shows an illustration of challenges in integrating *maqāṣid al-Qurān* in modern *tafsīr*.
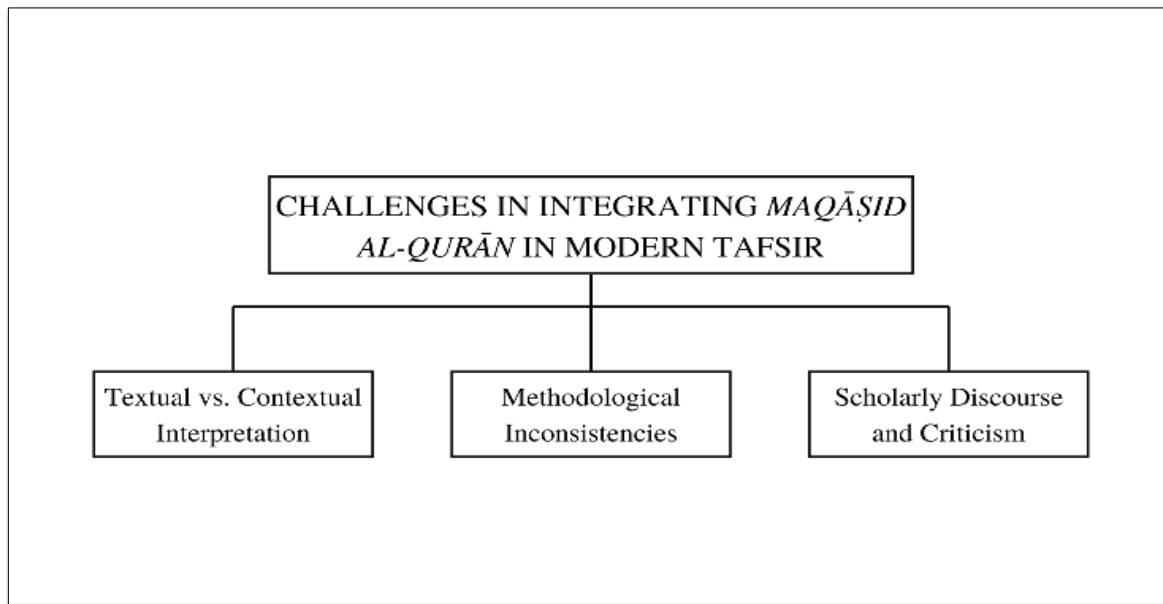

Fig. 2 Challenges in Integrating *Maqāṣid al-Qurān* in Modern Tafsir

Source: Derived from Rozani et al. (2025)

Opportunities In Applying *Maqāṣid Al-Qurān* In Modern Tafsir

The application of *maqāṣid al-Qurān* in tafsīr offers promising opportunities for enriching Quranic interpretation in modern times. By bridging classical and contemporary thought, this approach allows scholars to preserve traditional exegetical integrity while addressing present-day realities. Furthermore, it opens the door for developing a systematic *maqāṣid* framework that can provide clarity and consistency in interpretation. These advancements also enhance the overall relevance of *tafsīr* within Islamic intellectual discourse, enabling it to effectively respond to emerging challenges in areas such as ethics, governance, education and interfaith dialogue.

Bridging Classical and Contemporary Thought

The dynamic nature of society necessitates an interpretative approach to the Quran that harmonises traditional exegesis with modern realities. Classical exegetes focused on theological issues, while modern scholars emphasize relevance to current challenges (Ali 2018). *Maqāṣid*-based *tafsīr* serves as a conduit between the foundational texts and contemporary issues by ensuring that Islamic teachings remain pertinent and responsive. It emerges as a new paradigm that aims to uncover deeper meanings and provide solutions to evolving humanitarian issues (Sutrisno 2017).

By focusing on the underlying *maqāṣid al-Qurān*, Islamic scholars especially the *mufassir* can address contemporary societal issues such as human rights, governance, and ethics. For instance, the principle of justice (ʿadl) can be applied to promote equitable treatment and human dignity that align with universal human rights standards. In governance, *maqāṣid* emphasize consultation (*shūrā*) and public welfare (*maṣlaḥa*), such principles that can inform democratic practices and ethical leadership. Ethically, *maqāṣid* guide moral conduct by prioritizing values like honesty and compassion, which are essential in today's diverse societies.

The transition from classical to modern tafsir is exemplified by works like Nawawi al-Bantani's Marah Labid, which bridges traditional and modern interpretations (Bahary 2015). The paradigm shift in tafsir is characterised by new methodological concepts that aim to reconcile Quranic text with social realities, as seen

in the contrasting approaches of Ibn Kathir and Fazlur Rahman (Dozan 2020).

Therefore, through *maqāṣid*-based *tafsīr*, Islamic scholars can effectively bridge the gap between classical interpretations and contemporary challenges and ensure that the Quran's teachings continue to provide relevant guidance in the modern world.

Developing a Systematic Maqasid Framework

The absence of a standardised methodology for incorporating *maqāṣid* into *tafsīr* has led to inconsistencies in interpretation. Thus, developing a systematic framework is essential for coherent and reliable exegesis.

Recent studies highlight the dire need of *maqāṣid*-based tafsir and its potential as a framework for solving contemporary issues. Scholars propose using *maqāṣid* as a basis for formulating development policies and prioritising projects, focusing on preserving faith, life, intellect, offspring, and wealth (Lamıdo 2016). Contemporary thinkers also advocate for a more systematic *maqāṣid* framework that emphasises development and rights rather than just protection (Kholil 2018).

Proposed models for integrating *maqāṣid* into *tafsīr* involve a structured approach that identifies the higher objectives behind Quranic verses and applies them contextually. Digital tools and artificial intelligence (AI) can enhance this process by analysing large corpora of texts to identify patterns and themes related to *maqāṣid* (Saddhono et al. 2024). AI algorithms can assist in cross-referencing classical interpretations with contemporary issues, facilitating a more nuanced understanding. However, the ethical implications of using AI in Islamic studies must be carefully considered to maintain the integrity of Quranic interpretation.

Hence, developing a systematic *maqāṣid* framework and supported by technological advancements could make interpretations and Quranic exegesis broad, more accessible and applicable to current issues.

Enhancing the Relevance of Tafsir in Islamic Scholarship

Incorporating *maqāṣid* into *tafsīr* enhances its relevance by aligning Quranic interpretations with the objectives of Islamic thought, thereby addressing modern challenges effectively.

These evolving methodology in Qur'anic research and *tafsīr* has significant implications for contemporary Islamic thought which emphasise the need for rigorous interpretive techniques that can meet the challenges of modernity while maintaining relevance to Islamic principles (Nirwana AN et al. 2024).

The relevance of *maqāṣid*-based *tafsīr* lies in its ability to address modern legal challenges and enhance a more holistic understanding of Sharia law's values and objectives (Saleh, Riyadi, and Mubarok 2024). In policymaking, it provides a framework for developing laws and regulations that reflect Islamic values while addressing contemporary societal needs (Karimullah 2023). Additionally, in interfaith discourse, *maqāṣid*-based *tafsīr* can highlight common ethical and moral grounds that promotes mutual respect and understanding among different religious communities (Mustapa, Suardi, and Kirin 2025).

In conclusion, Islamic intellectual discourse can remain dynamic and responsive by integrating maqāṣid into *tafsīr*. This approach can effectively contribute to various facets of modern society, including education, governance and interfaith relations.

In summary, the integration of *maqāṣid al-Qurān* into modern *tafsīr* offers promising opportunities for enriching Quranic interpretation and enhancing its relevance to contemporary life. By bridging classical and contemporary thought, scholars are able to preserve the authenticity of traditional exegesis while engaging with modern realities. The development of a structured *maqāṣid* framework, especially with the aid of digital tools and AI, holds the potential to standardise and expand the reach of Quranic interpretation. Moreover, this approach reinforces the dynamism of Islamic thought, ensuring that *tafsīr* continues to play a vital role in education, policymaking and interfaith understanding in the modern era. Fig. 3 below shows an illustration of opportunities in applying *maqāṣid al-Qurān* in modern *tafsīr*.
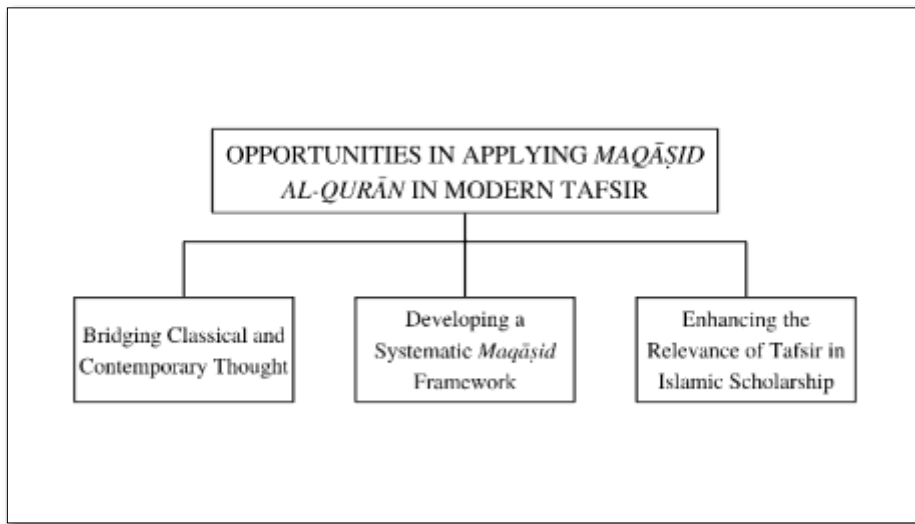
Fig. 3 Opportunities in Applying *Maqāṣid al-Qurān* in Modern Tafsir

Source: Derived from Rozani et al. (2025)

CONCLUSIONS

This study has critically examined the integration of *maqāṣid al-Qurān* within modern *tafsīr* methodologies by addressing both the challenges and the opportunities involved. Through exploring the theoretical evolution from classical to contemporary perspectives, this article highlights how modern scholars have expanded the objectives of *maqāṣid* to meet the demands of today's complex social, political and ethical realities. At the same time, it acknowledges the methodological tensions and inconsistencies that arise, particularly the underdeveloped theoretical foundation of *maqāṣid*-based *ijtihād* and the risk of neglecting established linguistic and contextual analyses.

Despite these concerns, this article has shown that *maqāṣid al-Qurān* holds great potential in revitalising *tafsīr*, especially through its ability to bridge traditional scholarship with contemporary relevance. The opportunities discussed ranging from the development of structured frameworks to the use of digital tools and AI, signal promising directions for expanding the influence and application of Quranic interpretation in diverse domains.

Ultimately, this study has fulfilled its objective by presenting a balanced evaluation of the challenges and opportunities in integrating *maqāṣid al-Qurān* into modern *tafsīr*. For future research, a critical engagement with primary tafsir texts such as those by Ibn ʿĀshūr, Rashid Riḍā, Wahbah al-Zuḥaylī, Muḥammad al-Makkī al-Nāṣirī al-Maghribī and many others contemporary tafsir is necessary to substantiate these claims and to explore how their methodologies contribute to a modern application of *maqāsid*-based tafsir.

Future research should also focus on refining the theoretical foundations of *maqāṣid al-Qurān* and ensuring that its application does not detract from the classical exegetical integrity but rather complements it with contemporary insights. Through these suggested efforts, *maqāṣid*-based tafsir can be further refined and its relevance strengthened in contemporary Quranic interpretation. Empirical studies that explore the real-world impact of *maqāṣid*-based tafsīr will also provide valuable insights and contribute to the continued practical adoption of this emerging paradigm.

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