AN ANALYSIS OF THE METHOD OF PROBLEM SOLVING BY SIS THROUGH A MODEL OF QUR'ANIC HERMENEUTICS FROM AN ISLAMIC THOUGHT PERSPECTIVE

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Khulasah

Sisters In Islam (SIS) adalah sebuah pertubuhan bukan kerajaan (NGO) yang menawarkan penyelesaian alternatif kepada masalah-masalah yang mereka dakwa timbul dalam masyarakat Islam dengan menggunakan metode mereka tersendiri. Ahli-ahli pengasas Sisters In Islam (SIS) menyatakan bahawa mereka ingin mencari penyelesaian kepada masalah yang mereka dakwa dihadapi oleh wanita Islam berhubung dengan masalah ketidaksamarataan yang telah diamalkan oleh masyarakat kini. Oleh itu, SIS memulakan usaha mereka dengan terlebih dahulu mengkaji isu-isu yang dihadapi oleh wanita Islam dan metode dalam memahami al-Qur'an. Model hermeneutik al-Qur'an adalah salah satu metode penyelesaian masalah yang digunakan oleh SIS. Oleh kerana metode penyelesaian masalah dalam Islam adalah amat penting untuk memastikan penyelesaian yang diberikan tidak bercanggah menurut perspektif pemikiran Islam, artikel ini akan menganalisis metode model hermeneutik al-Qura'n yang digunakan oleh SIS serta melihat sama ada model yang digunakan diterima atau ditolak dalam konteks pemikiran Islam.

Kata kunci: Hermeneutik; metode; isu; pemikiran; analisis

Abstract

Sisters In Islam (SIS) is a Non-Governmental Organisation (NGO). This organisation offers alternative solutions to the problems that they claim arises in Muslim society by applying their own methods of problem solving. The founding members of Sisters In Islam (SIS) set out to find the solutions to the problems that they claim Muslim women face due to inequality practice. Thus, SIS began their work by first studying the issues faced by Muslim women and by understanding the Qur'an. A model of Qur'anic hermeneutics is one of the methods of problem solving applied by SIS. Since the method of problem solving in Islam is significant to ensure the given solution does not contradict with Islamic thought perspective, this article attempts to analyse SIS's method of problem solving through a model of Qur'anic hermeneutics from an Islamic thought perspective. This article will benefit the Muslims because it will analyse whether a model of Qur'anic hermeneutics used by SIS can be accepted or rejected within the Islamic context.

Keywords: Hermeneutics; method; issues; thought; analyse

Background

SIS states that its group is different from other feminist groups because the members of SIS fight for justice and equality within their faith, studying the foundational texts of Islam and the variety of interpretations of the Qur'anic Text, the Hadith, and juristic views on a range of issues.[1] The members of the group aim to reinterpret the texts of Islam because they believe that their proposed interpretations should be able to solve problems arising in

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[1] Zainah Anwar and Shanon Shah Mohd Sidik, *Sisters in Islam, Empowering Voices for Change, Annual Review 2006*, ed. Rose Ismail (t.tp.: t.p., t.t.), 14.

society, especially those related to what they claim as gender inequality and human rights.

In other words, they want to offer an alternative problem solving for society. One of the methods of problem solving that is claimed to be used by SIS in solving problems is through a model of Qur'anic hermeneutics. Therefore it is very important to analyse this method in order to determine whether it can or cannot be accepted within the Islamic context.

Tafsīr (Qur'anic Interpretation)

Tafsīr of the Qur'an is one of the most important knowledge in Islam because the Qur'an contains the revelation of Allah s.w.t for human beings. The Prophet Muḥammad s.a.w left to us the Qur'an. Thus, Muslims have given great importance in studying the Qur'an. The method of *tafsīr* (Qur'anic interpretation) is one of the subjects in studying the Qur'an.

Literally, tafsīr means, "clarification, explaination and illustration."[2] Technically, according to al-Zarkashī (d. 795/1392), tafsīr is "an area of knowledge by which one understands, explains and derives rulings and wisdom from the book of Allah revealed to the Prophet Muhammad."[3]

Methods of the Qur'anic interpretation (*tafsīr*) are generally divided into two kinds. They are Qur'anic interpretation (*tafsīr*) based on the method of transmission (*tafsīr bi al-riwāyah*), and another one is Qur'anic interpretation (*tafsīr*) based on opinion or knowledge (*tafsīr bi al-ra'y* or *tafsīr bi al-dirāyah* or *al-ijtihād*).[4]

The Qur'anic interpretation (*tafsīr*) based on the method of transmission (*tafsīr bi al-riwāyah*) consists of

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[2] Shiḥātah, 'Abdullāh, *'Ulūm at-Tafsīr* (Cairo: Dār Shurūq, 2001), 9.

[3] Abdullah Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach* (New York: Routledge, 2006), 58.

[4] Ṣafiyah Shams al-Din, *al-Madkhal ilā Dirāsāt 'Ulūm al-Qur'ān* (Kuala Lumpur: International Islamic University Malaysia, 2006), 300.

four methods of interpretation:[5] interpretation of the Qur'an by the Qur'an; interpretation of the Qur'an by the Sunnah; interpretation of the Qur'an based on what has been transmitted by the Companions (*al-ṣaḥābah*); and interpretation of the Qur'an based on what has been transmitted by the *al-tābiʿīn*. *Tafsīr bi al-raʾy* "is not based directly on transmission of knowledge by the predecessors, but on the use of reason and *ijtihād*". *Tafsīr bi al-raʾy* means "deriving an opinion through *ijtihād* based on sound sources."[6]

One who wants to interpret the Qur'an must be knowledgeable of various sciences that are required to understand the Qur'an correctly. Therefore, Muslim scholars who are specialists in this field have formulated the conditions and qualifications for those who wish to interpret the Qur'an,[7] for example the *mufassir* must be knowledgeable of the Arabic language, *uṣūl al-dīn*, the principles of *fiqh* (*Uṣūl al-Fiqh*), *asbāb al-nuzūl*, *al-nāsikh wa al-mansūkh*, Hadith of the Prophet SAW,[8] *fiqh*,[9] *al-qiṣāṣ*[10] etc.

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[5] Al-Saqr, Muḥammad Abū al-Nūr al-Ḥadīdī, *Tafsīr bi al-Ma'thūr wa Manhaj al-Mufassirīn fīhi* (Makkah al-Mukarramah: World Centre for Islamic Education, Umm al-Qura University, 1983), 29.

[6] Ahmad Von Denffer, "'Ulūm al-Qur'ān: An Introduction to the Sciences of the Qur'an (Chapter 6 : Interpreting the Text)", *IslamBasics.com* website, January 13, 2015, http://www.islambasics.co m/view.php?bkID=65&chapter=7.

[7] Thameen Ushama, *Methodologies of the Qur'anic Exegesis* (Kuala Lumpur: A.S. Nordeen, 1995), 23.

[8] Al-Suyūṭī, *al-Taḥbīr fī 'Ilm al-Tafsīr*, ed. Fatḥi ʿAbd al-Qādir Farīd (Al-Qāhirah: Dār al-Manār, 1986), 328-329; Muḥammad Ḥusayn al-Zahabī, *al-Tafsīr wa al-Mufassirūn* (Cairo: Maktabah Wahbah, 1995), 1: 275-277; Ṣafiyah, *Al-Madkhal*, 293-294.

[9] Al-Suyūṭi, *al-Taḥbīr*, 329; Al-Ṭūfī, Sulaymān Ibn ʿAbd al-Qawī, *al-Iksīr fī 'Ilm al-Tafsīr* (Cairo: al-Maṭbaʿah al-Namūdhijiyyah, 1988), 23; Safiyah, *Al-Madkhal*, 294.

[10] Al-Zahabī, *al-Tafsīr*, 1: 276; Ṣafiyah, *al-Madkhal*, 294.

An Analysis of a Model of Qur'anic Hermeneutics by SIS from an Islamic Thought Perspective

With regards to the method of Qur'anic interpretation applied by SIS, the group claimed that they engaged actively in a model of Qur'anic hermeneutics by Amina Wadud.[11]

As the founding members of SIS, Amina Wadud is the one who entrusted to lead the task of interpretation.[12] In 1992, Amina Wadud-Muhsin began her reinterpretations of the Qur'an.[13] According to Wadud:

> A hermeneutical model is concerned with three aspects of the text, in order to support its conclusion:[14]

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[11] As one of the founding members of SIS, Wadud has become one of the most important people who SIS refers to. She contributes many ideas to SIS especially in the works of reinterpretation. After completing her Ph.D., Wadud became a lecturer at the Qar Younis University in Libya, the International Islamic University (IIUM) in Malaysia, and the Virginia Commonwealth University in the United States. She joined the Department of Islamic Revealed Knowledge and Heritage in IIUM between 1989 and 1992. It was when she was teaching at IIUM that she became involved with SIS. Her seminal work, 'Qur'an and Women' was also published during her service with the university. In 1992, a Malaysian press company published her book entitled '*Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective'.* The book was later republished by the Oxford University Press in 1999. In 1992, Wadud accepted an appointment to teach in the Department of Philosophy and Religion at Virginia Commonwealth University. 'Women and the Qur'an' and 'the patriarchal misinterpretation of the scripture' were her main areas of focus.

[12] Zainah and Shanon, *Sisters in Islam,* 4-5.

[13] Sylva Frisk, *Submitting to God: Women and Islam in Urban Malaysia* (Denmark: Nordic Institute of Asean Studies (NIAS Press), 2009), 183.

[14] Amina Wadud, *Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective* (Kuala Lumpur: Penerbit Fajar Bakti, 1992), 3.

a. the context in which the text was written (in the case of the Qur'an, in which it was revealed);
b. the grammatical composition of the text (how it says what it says);
c. the whole text, its Weltanschauung or world-view.

Based on the above method of interpretation, it is found that the aspects of "*the context in which the text was revealed,*" "*the grammatical composition of the text*" and "*the whole text*" that concern the hermeneutical model are insufficient to support the conclusions of the interpretation of the Qur'an and Sunnah. There are many other aspects that must be taken into consideration as a commentator (*mufassir*) in order to get the actual meaning of the texts. Whereas the third aspect (the text as a whole, its Weltanschauung or worldview) that is stressed in this model is too general in nature. It has to put certain guidelines in this aspect to avoid liberal interpretations.

Through the model of Qur'anic hermeneutics also, all the verses which contained any reference to women, separately or together with men, were analysed with the traditional method of *tafsīr al Qur'ān bi al Qur'an* (interpretation of the Qur'an based on the Qur'an itself).[15] In this issue, it is questionable why the model of Qur'anic hermeneutics uses the traditional method of *tafsīr al-Qur'ān bi al-Qur'ān* only for verses containing references to women. What about the other verses? Why does it not use this method (*tafsīr al-Qur'ān bi al-Qur'ān*) for other interpretations?

The model of Qur'anic hermeneutics only mention the method of "*tafsīr al-Qur'ān bi al-Qur'ān*", however this model does not mention the other methods as outlined by renowned Muslim scholars. These include the method of interpretation of the Qur'an by the Sunnah, the

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[15] *Ibid.*, 5.

interpretation of the Qur'an based on what has been transmitted by the *ṣaḥābah* (Companions), and the interpretation of the Qur'an based on what has been transmitted by the *tābi 'īn*.

The interpretation of the Qur'an recognized by the *ummah* is the interpretation that meets the determined methods set out by Muslim scholars. Thus, any *mufassir* who wishes to *tafsīr* should apply the methods that have been determined by the Muslim scholars who are specialists in this field. Wadud also claims that some discussions of traditional interpretations are "gendered". She claims that there are traditional interpretations regarded as universal for aspects she believes are actually specific to seventh-century Arabia.

In this matter, it is found that these accusations come from her misunderstanding of the concept of justice and equality. She also generalises some matters based on isolated cases. Besides that, the improper method that she uses in the interpretation of the Qur'an will lead to inaccurate interpretations and misleading teachings. The proper and correct interpretations can only be extracted using the methods specifically outlined by the Muslim scholars. The group must first understand equality and justice from the Islamic perspective, before judging the interpretation of others as bias. To make the accusation of gender discrimination contained in some interpretations of male Muslim scholars is baseless and objectionable.

According to Safiyah, when we look at the history of interpretation, we find that *tafsīr* or Qur'anic interpretation is a tool to understand the Qur'an. Women were oppressed by men during the days of *jāhiliyyah*. Islam condemns all kinds of discrimination that was being practiced in society. There is no bias against women as this was what even the Prophet SAW himself demonstrated. During the time of the *ṣaḥābah*, the *ṣaḥābah* interpreted the Qur'an with integrity; there were no discriminatory nuances against women in any

of their interpretations. Although the *ṣaḥābah* were not free from mistakes, if any one of them were found to be in error, they would be corrected by other *ṣaḥābahs* as they lived among a pious community. Thus, they constantly corrected and advised each other in matters of religion.[16]

From then until now, Muslim scholars continue to explain the true teachings of Islam in issues related to women. These Muslim scholars refer to the Qur'an and Sunnah in discussing justice between genders and other issues. Misinterpretation of the Qur'an can be found when someone did not apply the proper methods of interpretation. That is the reason why the great Muslim scholars have determined the methods of interpretation to avoid incorrect or misleading understanding of the Qur'anic text. Muslim scholars have continuously made corrections to any misunderstanding made by interpreters. Thus, it is unfair for anyone to judge these Muslim scholars and make generalisations based on isolated cases. They should avoid making references to isolated interpretations in their arguments against Muslim scholars who they accuse of discrimination. The group should be impartial in this matter.

According to Safiyah, the interpreter must apply the proper methods of interpretation. The interpreter may have differences in opinions as long as the text or *naṣ* is not *qaṭ ī*. They may differ in their interpretations because they live in different situations and places. Although it is not prohibited to have different opinions for certain interpretations, for example in texts that are general in nature, the text must be interpreted based on the determined method of

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[16] Safiyah Shamsuddin (Assistant Professor, Department of Qur'an and Sunnah Studies, Kuliyyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia), in an interview with the writer, September 4, 2014.

interpretation, and not from personal conclusions. The opinion must also not contradict with the *naṣ ṣarīḥ*.[17]

According to Azizah, the interpreters of the Qur'an are qualified people and have met the necessary qualifications. She then mentions that those who interpret the Qur'an are those who meet its qualifications, for example their proficiency in the Arabic language. As Muslims who believe in Allah s.w.t, they will work in line with what Allah s.w.t commands of them. There are certain guidelines in interpreting the Qur'an. It does not matter whether you are a man or a woman. She does not believe that the male Muslim scholars interpret the Qur'an with bias towards the female gender for their benefit alone.[18]

Muslim scholars have applied the proper methods as determined by the experts in interpreting the Qur'an to ensure their interpretations are parallel with the original teaching of Islam and serve justice to all parties. They also avoid from being biased in their work of interpretation as their personal quest to seek Allah's pleasure (*riḍā*). It is unacceptable to accuse that some commentators (*mufassir*) were intentionally biased in interpreting the text as they were people who were vigilant in their trust (*amānah*) of *tafsīr*. They believed that the task of interpretation is a trust (*amanāh*) from Allah SWT Thus, they would have ensured that their interpretations are based on the Qur'an and *Sunnah* and abstained from succumbing to their personal interests.

Moreover, the male Muslim scholars were people who were not only knowledgeable, but they also pious (*taqwā*). This should protect them from purposely providing discrepant interpretations for the purpose of elevating the status of the male gender over the other. In addition to this,

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[17] *Ibid.*

[18] Azizah Mohammad (Associate Professor, Department of Islamic Family Laws, AIKOL, International Islamic University Malaysia), in an interview with the researcher, April 16, 2014.

they were known to devote their lives to Allah SWT. They abstained from committing any acts of dishonesty that would result in accumulation of sin. They refrained from making interpretations based merely on personal opinion. Thus, it is farfetched for them to unanimously agree on a matter prohibited by Allah SWT such as discriminating women in their interpretations or silencing the rights of women.

Besides determining the guidelines of interpretation, Muslim scholars have also determined the qualifications that are required for the commentator *(mufassir)*. Fulfilling the qualifications as a commentator (*mufassir*) would contribute to the impartiality *(`adl)* of the interpretation. Therefore, the members of SIS should also be qualified as commentator *(mufassir)* before producing any interpretations. They must be qualified in the field that they intend to debate and make reference with knowledgeable parties in their discussions about Islam.

Within the aspect of who is qualified to interpret the Qur'an and Sunnah, whether man or woman, the group should acknowledge that there are no Muslim scholars who have claimed that women are prohibited from interpreting the Qur'an. Both men and women are allowed to engage themselves in the interpretation of the Qur'an as long as they are able to fulfil the qualifications as *mufassir* and follow the outlined methods. Thus, if the woman member of the group wishes to interpret the Qur'an, this is not prohibited, but the woman who wishes to interpret it should be qualified in doing so. It is not a matter of whether a man or a woman is interpreting the text, rather it is the concern of whether they meet the qualifications or not.

It should be noted that the correct interpretation is the interpretation of a qualified individual who has implemented the determined methods. One cannot be free from any guidelines to interpret the text at their own whim. In other words, if someone intends to undergo *tafsīr*, he or

she must be qualified as a *mufassir* and follow the determined method in doing so.

With reference to the method that was used by SIS in their interpretation of al-Qur'an, Zainah[19] says, "*We presented a methodology where a verse should be understood through the context of its revelation,*"[20] Based on the above statement, the group should understand that there is no denying that knowing the context of its revelation is essential in understanding the meaning of the verses, but there are many other principles that should be taken into consideration towards obtaining the correct interpretations. Knowing only the context of its revelation is insufficient in getting the actual meaning of the text. Zainah says:

> "… contemporary family laws, whether codified or uncodified, are not divine, but are based on centuries-old, human-made fiqh interpretations that were enacted into law by colonial powers and national governments. Since these interpretations and laws are human-made and concern relations between humans, they can change within the framework of

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[19] She is one of the founding members of SIS. She has worked as a Chief Programme Officer in the Political Affairs Division for the Commonwealth Secretariat, London; became a Senior Analyst at the Institute of Strategic and International Studies, Kuala Lumpur; and was a Political and Diplomatic Writer for the New Straits Times, Kuala Lumpur. As the public face of SIS, she was chosen to become the project director of Musawah: For Equality in the Family. She has published a book entitled "Islamic Revivalism in Malaysia: Dakwah among the Students".

[20] Zainah Anwar, "In Search of What Islam Really Says," *Sisters In Islam* website, January 13, 2015, http://www.sistersinislam.org.my/news.php?item.774.6.

Islamic principles and in accordance with the changing realities of time and place."[21]

Based on the above statement, the group should know that the interpretations made by Muslim scholars are not merely based on what is rational. Scholars interpret the texts based on Islamic sources and supporting evidence. It should be understood that even though interpretation is done by humans (*mufassir*), it doesn't meant that the law or *ḥukm* comes from *mufassir*. This is the reason why people who wish to interpret the Qur'anic verses must fulfil certain qualifications and follow the predetermined methods of *tafsīr*, to ensure their interpretation is based on the Qur'an and Sunnah, and not based merely on what is considered rational.

They cannot interpret the Qur'an and Sunnah *merely* to suit the changing realities of time and place or with accordance to contemporary Muslim context and culture. The interpretation of the Qur'an and Hadith may consider the changing realities of time and place, but it is not a must to change according to its context. Thus, in one aspect, we may consider the changing realities of time and place, but it is not to the extent that the Qur'an and Hadith have to be fully interpreted with accordance to the contemporary context. However, the contemporary Muslim context and culture should be adapted in order to accord with teachings of Islam and not the other way around.

One is not allowed to interpret the Qur'an and Hadith based merely on personal opinion even when they claim that they do so in order to adapt with the changing realities of time and place or with contemporary context and culture. In Islam, there are matters which are *thawābit* (unchangeable) and there are matters which are

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[21] Zainah Anwar, "Introduction: Why Equality and Justice Now," in *Wanted: Equality and Justice in the Muslim Family*, ed. Zainah Anwar (Petaling Jaya: Musawah, 2009), 17.

mutaghayyirāt (changeable). For the things which are *mutaghayyirāt*, they can be changed, but with the condition that the change must be based on al-Qur'an and Sunnah.

In the context of Islamic law, the laws that can change are the laws which have been decided by the *dalīl* that is interpretable (*ẓannī*), but not the laws which have been decided by *dalīl* that is *qatiʿī*. Wadud claims that:

> "… the Qur'an must be flexible enough to accommodate innumerable cultural situations because of its claims to be universally beneficial to those who believe." However, this should be adapted to the following: "… the cultural circumstances must be flexible enough to adapt according to the teachings of the Qur'an and not otherwise."

In this matter, Wadud must realize that the interpretation of the Qur'an may consider the cultural situation, but it is not a necessity. Changes are only possible to matters that are related to the *dalīl* which is *ẓannī* and must be based on the Qur'an and Sunnah. They must understand that not all matters can be changed to adhere to personal interests. If the group intends to interpret the Qur'an and Hadith, they have to ensure that the interpretation must be done based on the Qur'an and Sunnah. They must be qualified to do so and have sufficient knowledge of it. It is not allowed to reinterpret the Qur'an and Hadith merely based on personal opinion and interest without deeper Islamic knowledge.

It is true that the principles of the text do not change, but the capability and distinctiveness of the understanding and reflection of the text's principles in the society of a nation should still be guided by what is contained in the Qur'an and Sunnah. Their understanding and reflections should be parallel with both primary sources. They are still bound to certain methods to attain the correct understanding of the text. Besides that, they have to ensure that they really

know and understand those principles according to the Islamic thought perspective and not just based on their personal opinions.

The *ṣaḥābah* were trained to search for the meanings of the Qur'anic verses from within the Qur'an itself, and then this is followed by the explanations and practices of the Prophet SAW After the death of the Prophet s.a.w, the new converts of Islam referred first to the Qur'an to explain itself, and then they referred to the *ṣaḥābah* to interpret the Qur'an to them. The *ṣaḥābah* would explain the circumstances in which the verses were revealed, the explanation of the Prophet's statements and his actions, and finally the *ṣaḥābah* would let them know the meanings of some words in the verse of the Qur'an that required explanation for those outside of the Arabian Peninsula.

After the period of the *ṣaḥābah*, the Muslim scholars among the *tābi'īn* took on the task of conveying the original meanings of the Qur'an exactly as they had received them from the *ṣaḥābah* to the Muslim generations that came after that. The various narrations of *tafsīr* from the *tābi'īn* were then collated and recorded in the period of the third generation after the Prophet SAW. Based on the methodology of the Prophet SAW, *ṣaḥābah* (companion) and that of the early generations of Muslim scholars which followed them, there are certain steps and methods that should be followed by a *mufassir* to interpret the Qur'an: they are *tafsīr* of the Qur'an by the Qur'an, *tafsīr* of the Qur'an by the *Sunnah*, *tafsīr* of the Qur'an by *ṣaḥābah*, *tafsīr* of the Qur'an by *tābi'īn*, and *tafsīr* of the Qur'an by opinion.

The question here is: Do the Sisters In Islam follow the steps and methods deduced by our great Muslim scholars to ensure that they make the correct interpretation (*tafsīr*) of the Qur'an? If we look into the method of a model of Qur'anic hermeneutics as suggested by the group through Wadud, we will find that this method does not fulfil the

proper method as determined by Muslim scholars of this field. If the group wishes to interpret the Qur'an, they have to follow the steps and method as determined by the great Muslim scholars. They have to begin their interpretation (*tafsīr*) of each verse in the Qur'an by the Qur'an first, then interpretation (*tafsīr*) of the Qur'an by the Sunnah, interpretation (*tafsīr*) of the Qur'an by *ṣaḥābah*, interpretation (*tafsīr*) of the Qur'an by *tābi'ūn*, and then interpretation (*tafsīr*) of the Qur'an by opinion.

Hence, the only acceptable interpretation (*tafsīr*) is that which adheres to the proper method as deduced by our great Muslim scholars. Besides that, the group also has to make sure that any member of its group who wants to interpret or reinterpret the Qur'an should fulfil the qualifications of a *mufassir*. Only a Muslim who meets the conditions as a *mufassir* is allowed to interpret the Qur'an.

The method of a model of Qur'anic hermeneutics as suggested by SIS will open a wider field of interpretation without limitation. This method will also allow others to interpret the Qur'an incorrectly. Our great Muslim scholars have already determined the methods and conditions for those who wish to interpret the Qur'an. These methods and conditions have been debated and agreed upon to avoid discrepant interpretations. The method of a model of Qur'anic hermeneutics as suggested by this group is based merely on relative interpretation, suspicion, doubt and life experience.

Then, another question arises; do Muslims require the method of a model of Qur'anic hermeneutics to help them understand the actual meaning of the Qur'an? The answer is of course no, because the method of interpretation of the Qur'an implemented by our *mufassir* is clear and includes every knowledge to help the *mufassir* understand the text of the Qur'an.

Conclusion

In conclusion, even though the method of a model of Qur'anic hermeneutics mentions a few principles that are acceptable and necessary in the work of interpretation, they are insufficient in obtaining the actual meaning of the interpretation of the text. There are many other principles and guidelines that must be followed and fulfilled by the group in order to obtain the true meaning of the verses. In addition to this, there are also principles of SIS's interpretation method that are too general and can lead to free interpretation without limitation. Moreover, some of SIS's principles of interpretation contradict with the general principles of Qur'anic interpretation as determined by Muslim scholars of this field. Thus, the method of problem solving through a model of Qur'anic hermeneutics used by SIS does not fulfil the requirements of acceptable method for Qur'anic interpretation from an Islamic thought perspective.

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