

Al-Jassas's Legal Tafsir: A Rational-Fiqh Analysis of *Ahkam al-Quran*

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Abstract

This study examines the legal exegesis of Abu Bakr Ahmad ibn Ali al-Razi al-Jassas's as presented in his monumental work *Abkām al-Qurān*. The focus of the research is directed toward the fiqh oriented characteristics and the Hanafi rational methodology employed by al-Jassas's in interpreting legal verses of the Quran. This study adopts a qualitative method using a content analysis approach through an in-depth examination of both primary and secondary sources. The findings reveal that *Ahkām al-Quran* represents a rational fiqh based style of Quranic exegesis oriented toward the argumentative derivation of Islamic legal rulings. Al-Jassas's integrates textual evidence and rational inquiry by combining *tafsīr bi al-ma'thūr* with the distinctive rational *ijtihad* of the Hanafi Mahzab. In interpreting legal verses such as Quran 2:262–272, he demonstrates a balanced perspective encompassing moral, social, and legal dimensions, including sincerity in charity, ethics of labor and wages, and charity to non-Muslims as an expression of universal humanism. Al-Jassas's exegetical approach reflects a methodological commitment to Hanafi legal principles without falling into narrow sectarianism. He views legal exegesis as a dynamic and rational form of intellectual *ijtihad* aimed at promoting justice and public welfare. In the context of modern Quranic studies, al-Jassas's method and thought remain relevant for developing a contextual, inclusive, and *maqasid al-shariah*-oriented legal exegesis.

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INTRODUCTION

Every exegetical work reflects the orientation and intellectual background of its author, leading to a diverse spectrum of tafsir styles, approaches, and methodologies in the Islamic tradition. As noted by Irsyadunnas and Nurmahni (2024), “Quranic interpretation evolves according to methodological, epistemological, and socio-historical demands.” This diversity includes the fiqh tafsir, a classical yet continually relevant legal-oriented approach (Chudlori, 2021). Scholars who develop fiqhiy tafsir typically employ the thematic categorization of legal verses (*ayat al-ahkam*). This thematic method, which assists jurists in tracing the normative basis of Islamic law, has long historical roots. According to Saleh (2023), “legal exegesis provides a bridge between textual meaning and juristic reasoning,” which supports the foundational

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role of early scholars such as al-shafi'i. The work later known as *Abkam al-Quran* by Abu al-Husayn 'Ali ibn Hajar al-Sa'di represents one of the earliest systematic efforts in this genre (Nugraha & Yunus, 2022).

In subsequent centuries, many legal commentaries reflected *madhhab*-oriented tendencies. Hizbullah and Fikri (2025) observe that "classical legal *tafsir* frequently mirrors the juristic inclinations of its authors." This is evident in works such as Ibn al-'Arabi's Maliki-leaning *Abkam al-Quran* and the Shafi'i orientation of *al-Kiya al-Harrasi*. The Hanafi approach is particularly strong in *al-Jassas's* work, though later exegetes such as *al-Qurtubi* and *Ali al-Sabuni* offered more balanced legal interpretations (Syaifuddin & Taufiq, 2023).

The significance of *al-Jassas's Abkam al-Quran* is widely acknowledged. As Ridho et al. (2025) argue, "the methodological clarity of legal *tafsir* enables scholars to trace classical juristic logic with greater precision." *Al-Kiya al-Harrasi*, *al-Qurtubi*, and *Ali al-Sabuni* all drew from this work in various ways, reinforcing its influence across different schools of thought.

Academic interest in legal-oriented *tafsir* has continued to grow, partly due to renewed efforts to link classical interpretations with contemporary social contexts. Safri (2025) notes that "*ahkam*-based interpretations remain relevant when addressing modern legal and ethical issues." This indicates that the genre is not merely historical but contributes to ongoing discourse on Islamic jurisprudence. Likewise, Akib (2025) points out that digital access to classical *tafsir* has expanded scholarly engagement with these works.

Furthermore, modern reinterpretations of classical *tafsir* allow readers to see that earlier legal constructions were shaped by the social, political, and intellectual environments of their time. According to Sati et al. (2024), "digital developments have intensified methodological scrutiny of classical legal reasoning," enhancing analytical depth. By examining the argumentative structure and interpretative techniques of *al-Jassas*, this study aims to offer a balanced descriptive-analytic perspective rather than asserting methodological superiority.

Finally, this article seeks to explore *al-Jassas's* contributions by discussing his biography, examining the structure and methods of his exegesis, and analyzing selected examples of his legal interpretations. As highlighted by Nugraha and Yunus (2022), understanding the evolution of legal *tafsir* requires both textual and historical awareness an approach adopted here to illuminate the unique features of *al-Jassas's* legal reasoning.

METHODS

This study employs a qualitative method using a *content analysis* approach to examine the interpretive structure, legal reasoning patterns, and *fiqhiy* tendencies in *Abkam al-Quran* by al-Jassas. The *content analysis* approach enables a systematic identification of themes, categories, and patterns of legal reasoning within the text, allowing both explicit and implicit meanings to be explored comprehensively (Irsyadunnas & Nurmahni, 2024). The application of *content analysis* was conducted through three main stages: data reduction, thematic categorization, and deep interpretation. During data reduction, relevant parts of *Abkam al-Quran* related to legal exegesis were collected and filtered (Baroud et al., 2025; Engkizar et al., 2023, 2025; Jaafar et al., 2025; Okenova et al., 2025). The categorization stage grouped patterns of legal deduction, the use of evidentiary arguments, and the interaction between textual sources and rational analysis elements essential to the study of classical legal exegesis (Ridho et al., 2025). The interpretative stage aimed to understand how social, intellectual, and *madhhab*-based contexts shaped al-Jassas's legal construction (Sati et al., 2024).

The primary data source of this study is the work *Abkam al-Quran* by al-Jassas. Secondary sources include other *fiqhiy* exegesis works and contemporary academic literature related to legal interpretation methodology. These secondary references function as comparative materials to situate al-Jassas's thought within the broader tradition of legal exegesis and to explain the relevance of the rational Hanafi approach in contemporary scholarly discussions (Hizbullah & Fikri, 2025; Safri, 2025).

The collected data were analyzed using a descriptive-analytical framework, presenting the findings systematically while connecting them to methodological contexts in *tafsir* studies (Ghasemi, 2023; Neuendorf, 2019; Pohontsch, 2019). This approach aligns with Akib (2025), who notes that digital access to classical *tafsir* texts has broadened scholarly opportunities to critically analyze the intellectual structure of earlier scholars. Through *content analysis*, this study aims to present a proportional account of al-Jassas's interpretive style and his contributions to the development of rational, argument-based, and *maqasid*-oriented legal interpretation in the Islamic tradition (Akyuni et al., 2025; Engkizar et al., 2024; Engkizar et al., 2025).

RESULT AND DISCUSSION

Biography and Intellectual Background of al-Jassas

The full name of this exegete is Abu Bakr Ahmad ibn Ali al-Razi al-Jassas, a prominent scholar of the Hanafi Mahzab who lived in the 4th century AH. The epithet *al-Jassas*, meaning “plasterer,” indicates his family's modest occupational background. He was born in Baghdad around 305 AH/917 CE and passed away on 7 Dhu al-Hijjah 370 AH/981 CE. Several sources, such as *Tabaqat al-Mufasssin* by al-Andrawi, mention different dates, but most scholars agree that 370 AH is the strongest opinion.

From childhood, al-Jassas lived in the scholarly environment of Baghdad, which at the time was the intellectual center of the Islamic world. He studied jurisprudence and Quranic exegesis with several leading scholars, including Abu al-Hasan al-Karkhi, who had a significant influence on his methodological thinking. He also studied under Abu Sahl al-Zujaj, Abu Sa'id al-Burdai, and the hadith expert Abd al-Baqi ibn Qani. After spending many years in Baghdad, he undertook scholarly travels to al-Ahwaz and Nishapur to deepen his knowledge (A. K. Ummah et al., 2025).

Al-Jassas was known for his asceticism, firm character, and highly rational approach to legal texts. He mastered jurisprudence, exegesis, legal theory, and Arabic language. His students were spread across various regions, including Abu Abdillah al-Jurjani and Abu al-Hasan al-Zafarani.

His works cover the fields of exegesis, jurisprudence, and legal theory, such as *Abkam al-Quran*, *Sharh Mukhtasar al-Karkhi*, *Sharh Mukhtasar al-Tahawi*, *Sharh Asma al-Husna*, *Adab al-Qada*, and several treatises on legal theory. Among these works, *Abkam al-Quran* is the most monumental, as it demonstrates his expertise as both an exegete and a jurist who blends textual evidence with rational analysis in interpreting legal verses (Az-Zahra et al., 2025; Kalsum et al., 2025).

The socio-intellectual context of 4th-century AH Baghdad also shaped al-Jassas's scholarly outlook. At the time, the Islamic world was marked by debates among legal schools and theological currents. The rationalist orientation of the Hanafi Mahzab in Kufa and Baghdad shaped his analytical mindset and openness to logical argumentation. Consequently, Hanafi legal exegesis, including al-Jassas's work, is characterized by adherence to the text while allowing a significant role for reason in understanding the objectives of the law.

The Fiqh-Oriented Exegetical Approach in Ahkam al-Quran

Al-Jassas's *Ahkam al-Quran* is one of the most important representations of *fiqh-oriented exegesis*, which an interpretive approach is focused on deriving legal rulings from Quranic verses. This work demonstrates how the Quran serves as *masdar al-tashri' al-awwal* or the primary source of Islamic law through a systematic and rational method.

In this work, al-Jassas interprets verses not only to explain linguistic meanings but also to uncover the legal rulings embedded within them. His approach is called *fiqh-oriented* because it consistently connects exegesis with principles of legal theory and the established juridical maxims.

For example, when discussing verses on zakat, he does not stop at the textual meaning but also explores concepts such as *illah*, analogy (*qiyas*), and *istihsan*, which are hallmarks of Hanafi legal reasoning. For al-Jassas, Quranic exegesis is not merely textual explanation but a form of rational *ijtihad* grounded in the objectives of Islamic law. Another feature of al-Jassas's exegesis is his tendency to interpret verses thematically within a specific legal category. For instance, he groups together the verses on charity in Surah al-Baqarah as an integrated unit of analysis. This indicates that although *Ahkam al-Quran* follows the order of the mushaf, its analytical approach is thematic and conceptual (Kaema & Ulwi, 2025; Putri et al., 2025; Rahman et al., 2025).

As an illustration, when interpreting Quran 2:264, al-Jassas emphasizes the importance of sincerity and the prohibition against reminding others of one's charity or harming its recipients. He concludes that actions performed with ostentation or accompanied by such behavior lose their spiritual value. This interpretation conveys not only moral guidance but also a binding ethical ruling. He then links this verse with Quran 98:5 to demonstrate the consistency of the concept of sincerity across acts of worship.

Systematics and Structure of Ahkam al-Quran

The monumental work *Ahkam al-Quran* consists of three major volumes arranged according to the order of the Quranic surahs. However, al-Jassas discusses only 81 surahs those containing legal verses. He does not examine in detail the Mecca surahs that primarily discuss narratives, theology, or eschatology, as they are not directly related to legal rulings.

The structure of the work is systematically organized. Each surah is divided into several sections and chapters that address specific legal topics. Al-Jassas usually begins by quoting the verse containing the legal ruling, followed by a detailed legal analysis based on the verse. He then supplements this analysis with relevant supporting verses and the opinions of early jurists and companions.

For example, when interpreting the verse on agricultural zakat, he does not only cite Quran 6:141 but also relates it to Quran 2:267 and Quran 9:103. This indicates that although the book follows the order of the mushaf, the methodology of interpretation is thematic in nature, grouping verses related to similar legal concepts (Nopiardo et al., 2024).

Additionally, al-Jassas does not use verse numbering as seen in modern tafsir works. However, he provides in-depth linguistic explanations of key terms. For instance, the word *salat* is explained as a form of worship consisting of specific verbal and physical acts. His writing style reflects his mastery of legal theory. He frequently cites maxims such as:

"The legal implication is based on the generality of the wording, not the specificity of the reason for revelation."

This maxim is used to expand the legal scope of verses, including those on charity, inheritance, and various transactions. Thus, *Ahkam al-Quran* can be categorized as a *fiqh-oriented* tafsir rich in legal theory and linguistic analysis.

Methods and Techniques of Interpretation by Al-Jassas

The interpretive method of al-Jassas represents a combination of *tafsir bi al-ma'tsur* and *tafsir bi al-ra'y*. He integrates transmitted reports such as hadith, the statements of the Companions, and the interpretations of the early generations with rational reasoning grounded in the legal principles of the Hanafi Mahzab. Transmitted reports serve to reinforce the meaning of the verses, while rational judgment is used to derive and establish legal rulings from them. This approach makes his exegesis not merely descriptive but also analytical and argumentative. In many instances, al-Jassas cites hadiths, sayings of the Companions, or opinions of early scholars, yet he does not stop at these narrations. He follows them with rational analysis based on *qiyas*, *istihsan*, and the concept of *illah* to deepen and broaden the legal implications of the text (Aulia, 2023; Razaq & Umiarso, 2019; Uin et al., 2023).

For example, when interpreting Quran 2:264 concerning sincerity in giving charity, he integrates linguistic explanation, moral instruction, and legal reasoning. He notes that attitudes such as *mann* (reminding others of one's generosity) and *adha* (hurting the recipient's feelings) are grave sins that invalidate the spiritual value of charitable acts (Ummah, 2019). Al-Jassas also frequently cites classical Arabic poetry to strengthen his linguistic analysis, such as when clarifying the meaning of *bukhl*, which he argues refers not only to miserliness with wealth but also to reluctance in doing good for others.

Overall, al-Jassas's interpretive method can be summarized in four steps: presenting the verse along with its legal context, explaining the linguistic meaning and transmitted reports, analyzing the legal aspects through *qiyas*, *istihsan*, or *illah*, and finally drawing a rational legal conclusion. Thus, for al-Jassas, legal exegesis is not merely the transmission of narrations but also a form of rational analysis an act of *ijtihad* that embodies the dynamic interaction between the revealed text and the socio-legal context (Farida, 2020; Syam, 2022).

Thematic Analysis of Legal Verses

This thematic analysis outlines how al-Jassas interprets legal verses through linguistic, moral, and *fiqhiy* perspectives. His interpretation integrates spiritual values, social ethics, and the structure of Islamic legal norms, focusing on three key themes: sincerity in charity, work ethics and wages, and giving charity to non-Muslims.

Sincerity in Charity (Quran Surah Al-Baqarah [2]: 262–264)

Al-Jassas emphasizes that sincerity is a moral value with legal weight. Deeds performed without sincere intention hold no religious value and may even become sinful when driven by *riya'*. He identifies two prohibitions *al-mann* (reminding others of one's charity) and *al-adha* (hurting the recipient) as actions that invalidate the ethical value of charity. Based on this principle, he rejects taking payment for acts of worship such as teaching the Quran, as doing so compromises the purity of intention (Engkizar Engkizar et al., 2022; Poya et al., 2023).

Work Ethics and Wages (Quran Surah Al-Baqarah [2]: 267)

This verse forms an important basis for economic and social justice. Al-Jassas interprets *ma kasabtum* as all forms of work that generate wealth. From this, he derives *fiqhiy* principles such as the obligation to pay wages as agreed, the prohibition of delaying payment without valid reason, and the requirement to pay alms on agricultural produce (Nafsah, 2023). His interpretation highlights the connection between work ethics, fairness in economic transactions, and social responsibility.

Charity to Non-Muslims (Quran Surah Al-Baqarah [2]: 272)

Al-Jassas views this verse as supporting the permissibility of giving charity to non-Muslims. The phrase *laysa 'alayka hudabum* indicates that faith is not a condition for receiving assistance. He links this view to Quran Surah Al-Insan [76]: 8, noting that the term *asiran* may refer to non-Muslim captives, reflecting Islam's recognition of universal human dignity. He further states that charity may be given to non-

Muslims as long as it does not come from state-administered zakat funds. Overall, this thematic analysis shows that al-Jassas's legal exegesis is not merely legal-formal but embodies a broader social vision, integrating textual interpretation, ethics, and social context within the values of *rahmah lil-alamin* (Solikhun, 2021).

Fanaticism of the Hanafi Mahzab and Hanafi Rationality

Al-Jassas is known as a *mufasssir* and *faqih* firmly rooted in the Hanafi Mahzab. However, his commitment is scholarly rather than ideological. In many discussions, he frequently uses the expression *qala ashabuna* ("our scholars said") to indicate his methodological grounding. For example, in discussing the ruling on receiving payment for teaching the Quran, he rejects the majority opinion that permits it. He argues that such compensation reduces *ikhlas* because it turns worship into a worldly benefit. His disagreement is not emotional but grounded in legal reasoning based on *qiyas* and *istihsan* (Firdaus et al., 2020; Kusnadi, 2023).

Al-Jassas's commitment may be better described as *iltizam manbaji* a methodological adherence to Hanafi legal principles. He consistently seeks the *illah* (rational cause) behind every legal ruling, viewing Islamic law not as a rigid set of rules but as a rational system designed to secure *maslahah* for society. This approach demonstrates that legal exegesis in the Hanafi tradition is a form of *ijtihad aqlani*, not merely the reproduction of earlier opinions (Kamali, 2016; Nazaruddin & Kamilullah, 2020). Al-Jassas uses the text as a foundation while allowing reason to articulate legal meanings that respond to social realities. As a result, his *Abkam al-Quran* functions not only as a commentary but also as a *madrasah fikriyyah* an intellectual school that integrates revelation and reason, *fiqh* and exegesis.

Relevance of al-Jassas's thought for Modern Tafsir Studies

Although he lived more than ten centuries ago, al-Jassas's ideas retain *salahiyyah da'imah* continuing relevance for contemporary tafsir and Islamic legal studies.

First, methodologically, he introduced a rational and thematic model of legal exegesis. His ability to link legal verses conceptually anticipates the modern method of *tafsir mawdu'i*.

Second, from an epistemological standpoint, his tafsir demonstrates a balance between *nass* (text) and *aql* (reason), a balance central to contemporary Islamic hermeneutics. He does not separate law from morality, nor treat the text as a final endpoint but as an entryway to new contextual understandings.

Third, socially, al-Jassas's tafsir embodies the spirit of *al-adalah al-ijtima'iyah* (social justice) and *al-rahmah al-insaniyyah* (human compassion). His view permitting charity to non-Muslims illustrates the inclusive nature of Islamic philanthropy.

Fourth, from the perspective of modern Islamic law, Hanafi rationality exemplified by al-Jassas is highly relevant to contemporary issues such as Islamic economics, professional ethics, and social justice. His approach to *al-maslahah al-ammah* offers a conceptual framework for renewing Islamic law in a way that remains faithful to its foundational principles while responsive to societal change.

Thus, the intellectual legacy of al-Jassas is not only historically significant but also crucial for the development of *fiqh al-waqi'a* living jurisprudence that engages with human realities (Iqbal, 2017; Naimah, 2015; Umar et al., 2024). He shows that tafsir involves not only understanding the text but also understanding people, society, and the divine purposes behind every legal ruling.

CONCLUSION

In conclusion, al-Jassas's thought in *Abkam al-Quran* demonstrates that *fiqh*-based exegesis can serve as a space for *ijtihad* that integrates both text and reason to produce a legal understanding that is rational, systematic, and aligned with the objectives of the *sharia*. Through the distinctive methodology of the Hanafi Mahzab, he emphasizes that Islamic law is not rigid but dynamic and imbued with moral

values such as sincerity, justice, and public welfare. His view that allows charity to be given to non-Muslims reflects the humanistic and inclusive dimension of Islam. Therefore, al-Jassas's work not only enriches the classical tradition of legal exegesis but also provides a significant foundation for the development of modern legal interpretation that is responsive to contemporary socio-religious issues and oriented toward human well-being.

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