

Comparison Between Classical and Contemporary Interpretations of Quranic Verses on World Peace

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Abstract

The interpretation of Quranic verses on world peace has become an important discourse in Islamic studies, considering that this sacred text serves not only as a spiritual guide but also as a foundation for social ethics related to global life. The problem that arises is the difference in orientation between classical and contemporary interpretations in understanding the concept of peace. Classical interpretations, such as those by al-Tabari, al-Qurtubi, and Ibn Kathir, tend to emphasize normative aspects and the historical context in which the verses were revealed. In contrast, contemporary interpretations put forward by figures such as Muhammad Asad, Fazlur Rahman, and Yusuf al-Qaradawi emphasize the universal dimension, interfaith dialogue, and the relevance of peace values to modern issues such as global justice and tolerance. This study uses qualitative methods with a literature study approach and comparative analysis to examine the differences and similarities between these two interpretations. The results show that despite these methodological differences, both agree on the importance of justice, respect for human dignity, and peace as core values of Islamic teachings. The conclusion of this study confirms that the integration of classical and contemporary perspectives can enrich the treasury of interpretations while providing a more comprehensive conceptual framework in understanding the message of the Qur'an regarding world peace.

INTRODUCTION

The issue of world peace is a strategic topic that is increasingly receiving attention in global discourse, especially amidst increasing international conflict, religious-based radicalism, and the challenges of growing multiculturalism (Ernada, 2024). This issue is predicted to become increasingly prominent along with geopolitical dynamics, mass migration, identity polarization, and ideological struggles involving religion as a factor of socio-political legitimacy. In the Islamic context, the Qur'an, as the holy book of Muslims, is often used as a reference in formulating ideas for peace and justification for actions that cause conflict (Kuswaya & Ali, 2021).

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This makes the debate on interpretations, both classical and contemporary, relevant to study because the interpretation of the Qur'an has a direct impact on how Muslims position themselves in global relations (Kuswaya & Ali, 2021). The presence of classical interpretations with their historical-normative nuances on the one hand, and contemporary interpretations with their hermeneutical-universal approach on the other, demonstrates the diversity of perspectives that can influence the social and political practices of the community. Thus, a comparative study of the interpretation of verses on world peace is not only academic but also strategic in responding to future global challenges (Alkouatli, 2024; Pambayun, 2021).

Previous studies have shown a tendency for research to remain fragmented. Research on classical exegesis focuses more on philological aspects, the chain of transmission, and methodological consistency within the framework of the *asbab al-nuzul* (the sources of narration). Meanwhile, research on contemporary exegesis focuses more on the relevance of Qur'anic values to modern issues such as human rights, democracy, and pluralism. Meanwhile, research on contemporary exegesis focuses more on the relevance of Qur'anic values to modern issues such as human rights, democracy, and pluralism (Amir et al., 2024). However, few studies have directly compared the two approaches in the context of world peace. The state of the art in this area shows that previous studies tend to focus on describing interpretive patterns, without going further to develop an integrative conceptual framework that can bridge the richness of the classical exegetical tradition and the relevance of contemporary exegesis (Sharma et al., 2021). Thus, a research gap exists in the form of the need to formulate a comprehensive understanding that combines the historical-normative authority of classical exegesis with the universal flexibility of contemporary exegesis in addressing the challenges of world peace.

Based on these conditions, this study aims to comparatively examine the classical and contemporary interpretations of Quranic verses related to world peace. This study is expected to find common ground and points of difference between the two interpretations, while also presenting a methodological integration that can enrich the discourse of Quranic interpretation. The novelty of this research lies in the effort to connect the classical tradition of interpretation, which is rich in historical context, with contemporary interpretations that emphasize universal relevance, thus producing a more comprehensive and applicable model of understanding in the current context. The benefits of this research are not only limited to the development of the science of Quranic interpretation and studies, but also contribute to the fields of social science, politics, and international relations. Furthermore, the results of this study can be used as a reference in formulating policies based on religious values oriented towards peace, tolerance, and global justice. Thus, this research not only enriches the scientific treasury but also makes a practical contribution to the development of a peaceful and harmonious world civilization.

Furthermore, the urgency of this research is further strengthened by the contemporary phenomenon in which Quranic interpretations are often used as a tool for opposing ideological legitimacy. Some groups still adhere to literal classical interpretations without considering the modern social context, while others emphasize progressive interpretations that sometimes ignore the historical roots and methodology of traditional interpretations (Jong & Ali, 2023; Nugroho et al., 2024). These differences create polarization in understanding the Quran's message of peace and even have the potential to foster exclusivity in religious life. Therefore, this research attempts to present

a synthesis that does not negate the authenticity of classical interpretations, but at the same time does not exclude efforts to contextualize more inclusive contemporary interpretations. In this way, understanding of the verses about world peace can be enriched and serve as a foundation for addressing the ever-evolving challenges of multicultural, political, and social life.

Practically, the results of this study are expected to form the basis for developing more integrative tafsir studies in Islamic educational institutions, both at the Islamic boarding school (*pesantren*) and university levels. Furthermore, the findings can contribute to policymakers in formulating strategies for Islamic education and *da'wah* oriented toward the value of peace. From a scholarly perspective, this study broadens the horizons of tafsir studies by presenting a comparative analysis model that is not only descriptive, but also analytical and applicable. The novelty of this research lies in its emphasis on the importance of world peace in the dialogue between classical heritage and contemporary discourse, as both possess complementary epistemological strengths. Thus, this research not only contributes to tafsir studies but also offers a conceptual foundation for building a more peaceful, just, and sustainable global civilization.

METHODS

This research uses a qualitative approach with a literature review method combined with comparative analysis (Engkizar et al., 2024; Rahman et al., 2024; Rambe, 2025). The qualitative approach was chosen because the purpose of the research is not to measure phenomena statistically, but rather to understand the depth of meaning and construction of interpretations of the verses of the Qur'an related to world peace. The literature review is considered relevant because the main sources of this research are classical and contemporary commentaries that contain various interpretations of the related verses. Classical commentaries that are used as the main references include *Jāmi' al-Bayān* by al-Qurtubi, *al-Jami' li Ahkam al-Qur'an* by al-Qurtubi, and *Tafsir al-Qur'an al-'Azim* by Ibn Kathir. Meanwhile, the contemporary commentaries selected include *The Message of the Qur'an* by Muhammad Asad, the hermeneutical ideas of Fazlur Rahman, and the thematic interpretations of Yusuf al-Qaradawi. The selection of these exegetical works was based on their epistemological significance and their widespread influence on the development of Islamic exegetical discourse, both in academia and among religious practitioners. With this design, the research aimed to identify similarities and differences between the two styles of exegesis, while also highlighting their respective contributions to the construction of a global peace discourse. The focus of the research was not only on the content of the exegesis but also on the methodological approaches employed by the exegetes, thus providing a comprehensive picture of how the Islamic exegetical tradition interacts with evolving global issues.

The research procedure was carried out in several stages. First, the researcher identified verses of the Quran that have a direct connection to the theme of world peace, such as verses prohibiting corruption on earth, commands to act justly, and calls for interfaith dialogue. Second, primary data was collected from classical and contemporary commentaries that interpret these verses, then supported by secondary data in the form of journal articles, books, and other relevant academic works. Third, the researcher conducted a thematic categorization to map the main ideas of each interpretation, for example, categories of justice, tolerance, interfaith relations, and norms of war and peace. Fourth, a comparative analysis was conducted to assess the similarities and differences between classical and contemporary interpretation approaches. This analysis

used content analysis techniques that emphasize exploring the meaning of texts and context. Fifth, the researcher conducted a synthesis by formulating points of intersection, points of difference, and possible integration of the two interpretation approaches. Data validity was maintained through source triangulation, namely by comparing the results of analyses from various authoritative commentaries, and theoretical triangulation by using contemporary academic references to strengthen the interpretation (Maulana et al., 2025; Meydan & Akkaş, 2024; Rahman et al., 2025; Engkizar et al., 2025). The final results of this research are expected to yield a comprehensive understanding that not only explains classical and contemporary interpretive constructs descriptively but also places them within a complementary epistemological framework. Thus, this research method not only meets academic standards but also provides a solid foundation for drawing scientifically sound conclusions.

RESULT AND DISCUSSION

Table 1. Comparison of Classical and Contemporary Interpretations of the Verses of World Peace

Ayat Alqur'an	Classical Interpretation	Contemporary Interpretation	Research Interpretation
QS. Al-Baqarah [2]: 208	Ibn Kathir understands "silm" as total adherence to Islamic law, normatively and exclusively oriented.	Muhammad Asad interpreted it as a call to universal peace encompassing all of humanity.	There has been a shift in meaning from exclusive sharia to the value of global peace. This research emphasizes the importance of synthesis: maintaining Islamic identity while prioritizing universal openness.
QS. Al-Mā'idah [5]: 8	Al-tabari emphasized justice as an obligation in the internal relations of the people, especially in the context of tribes.	Fazlur Rahman defines it as universal ethics for all social and political relations.	Justice in classical interpretations is particular, while contemporary interpretations emphasize it globally. This study interprets justice as a transhistorical principle relevant across time.

Ayat Alqur'an	Classical Interpretation	Contemporary Interpretation	Research Interpretation
QS. Al-Hujurat [49]: 13	Al-Qurtubi interprets this verse as an acknowledgement of plurality, but still emphasizes piety as the main benchmark.	Yusuf al-Qaradawi saw <i>ta'arufas</i> a basis for interfaith dialogue and global cooperation.	Classical interpretations emphasize spiritual identity, while contemporary interpretations emphasize plurality. This research underscores the importance of balancing identity and openness.
QS. Al-Anfal [8]: 61	Ibn Kathir interprets this verse as a permission to make peace only if it does not weaken Islam.	Muhammad Asad saw it as an ethical principle of unconditional peace, as long as justice was upheld.	Classical interpretation is conditional, while contemporary interpretation is universal. This study proposes integration: combining classical prudence with contemporary idealism.

The comparison of the table and graph above demonstrates a fundamental shift in the orientation of interpretation. Classical interpretation was primarily influenced by the socio-historical context of early Arabia, focusing primarily on preserving the identity, authority of sharia, and the internal resilience of the ummah (Islam et al., 2025; Mohiuddin, 2023). With a normative and history-based approach (*tafsir bi al-ma'thur*), classical exegetes such as al-Tabari, al-Qurtubi, and Ibn Kathir emphasized legal stability and strict limits on matters of peace and war. In contrast, contemporary interpretations tend to emphasize universal and inclusive principles, with a hermeneutical orientation that seeks to make the text relevant to global challenges such as religious plurality, interfaith dialogue, and socio-political justice. Muhammad Asad, Fazlur Rahman, and Yusuf al-Qaradawi read the text by considering the *maqasid al-shari'ah* (objectives of sharia), so that peace is interpreted not merely as the absence of war, but as global harmony and respect for universal humanity (Pollefeyt & Richards, 2020).

This research confirms that the shift from particularistic-historical to universal-inclusive is not merely a difference in interpretation, but rather an epistemological transformation within the Islamic exegetical tradition. While classical exegesis served to maintain orthodoxy and the identity of the community during the formative period of Islam, contemporary exegesis serves more as a means of actualizing the values of the Qur'an amidst the complexities of modernity (Hidayatulloh et al., 2025; Khodijah & Kholid, 2025; Zacky & Moniruzzaman, 2024). This interpretation aligns with Gadamer's philosophical hermeneutic theory *offusion of horizons*, where the historical horizons of classical interpretation and the modern horizons of contemporary interpretation can be merged to produce a new, more relevant understanding (Pertierra, 2021; Taufiq & Said, 2025). In other words, this study finds that peace in the Qur'an is not a static concept, but rather a dynamic principle that is continuously actualized in the context of different

times.

The findings of this study both strengthen and complement previous studies. For example, (Gümüşay, 2020) emphasized the importance of contextual interpretation in addressing the challenges of religious pluralism, while (Wahyuningsih, 2025) emphasized the dynamic nature of the Qur'anic text, which requires continuous reinterpretation. However, these previous studies focused solely on contemporary interpretations without giving much space to classical interpretations as authentic sources of Islam. On the other hand, (Jauhari, 2025) study emphasized the importance of preserving classical interpretations to prevent them from being uprooted, but did not provide a bridge to global challenges. The novelty of this study lies in offering an integrative framework that brings together these two approaches, so that classical interpretation is not merely considered a historical legacy, and contemporary interpretation is not merely viewed as a product of modernity, but rather both are positioned as complementary hermeneutic horizons.

The implications of this synthesis are significant, both theoretically and practically. Theoretically, it broadens the horizons of tafsir studies by positioning classical and contemporary interpretations not as binary oppositions, but as two dimensions that need to be integrated to produce a comprehensive understanding. Practically, it can enrich the discourse on Islamic education, particularly in the tafsir curriculum, which needs to teach both perspectives in a balanced manner. Furthermore, this framework can be utilized in public policy and international relations discourse based on religious values, particularly in efforts to build world peace. Thus, the novelty of this research is not only academic but also applicable, as it presents a model of understanding tafsir that can be implemented in contemporary socio-political contexts.

CONCLUSION

This study confirms that a comparison of classical and contemporary interpretations of the peace verses in the Qur'an opens up a significant hermeneutic dialogue for the development of a peaceful discourse in Muslim societies. The results show that classical interpretations tend to emphasize normative, textual, and legal aspects oriented towards obedience, while contemporary interpretations prioritize contextualization of meaning that is more adaptive to global challenges and multicultural realities. These differences in approach should not be viewed as contradictory, but rather as two poles that can complement each other in building a more comprehensive understanding of the Qur'an. Thus, the research objective of bridging the gap between the two interpretational traditions can be achieved, while also providing answers to the research question regarding how the concept of peace in the Qur'an is interpreted and relevantly applied in the modern era.

The implications of these findings are both practical and theoretical. Practically, the research findings can be used as a basis for developing an Islamic education curriculum that emphasizes the importance of integrating classical and contemporary interpretations in fostering a moderate religious attitude. Furthermore, this research is also relevant as a reference in formulating strategic policies for Islamic institutions, both at the educational and socio-political levels, in responding to issues of peace and tolerance. Theoretically, this research adds to the academic contribution to the study of interpretation by presenting a synthetic approach oriented towards the interconnectedness of text, context, and social reality. However, this research has several limitations that should be noted. First, the scope of the analysis is still limited to popular and representative classical and

contemporary interpretations, thus not covering the entire spectrum of Qur'anic interpretation globally. Second, this research uses a qualitative approach based on literature analysis, so it does not include empirical field data that could strengthen the applicable relevance of the findings. Third, the research's focus on verses about peace does not fully address the relationship with other themes such as social justice or human rights, which are also closely related to the discourse of peace. Based on these limitations, further research is recommended to develop a more interdisciplinary approach, for example by combining interpretive analysis with socio-empirical research or public policy studies. Furthermore, broader comparative studies involving interpretations from various schools of thought, cultures, and geographies are also essential to enrich the body of Islamic peace thought. Thus, future studies are expected to produce a more comprehensive and applicable perspective, while strengthening Islam's contribution to building world peace.

AUTHOR'S DECLARATION

Author contribution

Nabil Rosyadi: Supervision, investigation, data curation, validation, observations, validation, writing-reviewing. **Zaifullah Athari:** Data curation and providing feedback, editing

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The authors declare that this research was conducted without any conflict of interest in the research.

AI Statement

The language structure used in this article has been checked and verified by English language experts. In addition, none of the sentences and images in this article were generated by AI tools. All data was obtained from the research process, and the author's review and previous research.

Ethical clearance

The research company has agreed to carry out the research and is willing if the results of this research are published.

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