

Types of Maudu'i Interpretation of the Qur'an

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Abstract:

This article discusses the various types of Maudu'i interpretation, the many kinds and forms of interpretation that develop in the community, while one of the created interpretations is Maudu'i interpretation. This thematic interpretation in Arabic references is called the maudhû'i interpretation. Thematic interpretations in Arabic are called maudhû'i interpretations. Maudhû'i interpretation consists of two words, namely the word interpretation and the word maudu'i. The word interpretation includes the form of *masdar*, which means explanation or description. The word maudhû'i is ascribed to the word maudhû', *isim maf'ûl* from *fi'il madhi wadha'a*, which has various meanings, namely that which is placed, delivered, put, or made up, which is the topic of discussion. The latter's purpose is a theme or topic that is relevant to the context of the debate here. Maudhû'i interpretation can be translated with thematic interpretation based on a particular theme or topic.

Keywords: *text analysis, interpretation of the Qur'an, Varieties of Tafsir, Maudu'i, Arabic references*

Abstrak:

Artikel ini membahas tentang berbagai jenis tafsir Maudu'i, berbagai macam dan bentuk tafsir yang berkembang di masyarakat, sedangkan salah satu tafsir yang berkembang adalah tafsir Maudu'i. Tafsiran tematik dalam rujukan bahasa Arab ini disebut tafsir maudhû'i. Tafsir tematik dalam bahasa Arab disebut tafsir maudhû'i. Tafsir maudhû'i terdiri dari dua kata, yaitu kata tafsir dan kata maudhi. Kata tafsir termasuk dalam bentuk masdar yang berarti penjelasan, uraian, uraian. Kata maudhû'i berasal dari kata *maudhû'*, *isim maf'ûl* dari *fi'il madhi wadha'a* yang memiliki berbagai arti, yaitu yang ditempatkan, disampaikan, ditempatkan, atau dibuat-buat, yang menjadi topik pembicaraan. Makna yang terakhir adalah tema atau topik yang relevan dengan konteks pembahasan disini. Secara harfiah tafsir maudhû'i dapat diterjemahkan dengan tafsir tematik, yaitu tafsir berdasarkan tema atau topik tertentu.

Kata Kunci: *analisis teks, penafsiran al-Qur'an, Jenis Tafsir, rujukan berbahasa Arab*

INTRODUCTION

The commentators of the Koran take many ways to present the content and messages of God's word (Nazhifah, 2021). Some present it in the order of the verses as written in the mushaf, for example from the first verse of Surah al-Fatihah to the last verse, then move on to the first verse of the second surah (al-Baqarah) until it ends, and so on. The message and content of the Qur'an is presented in detail and broadly covering various issues that arise in the mind of the commentator, both directly and indirectly related to the verse he interprets (Rahman, 2016). This method is known as tahlili interpretation.

There are also those who choose a particular topic and then collect verses related to that topic wherever the verse is found (Mulyaden, 2021). Furthermore, the content and messages related to the chosen topic are presented without being bound by the order of the verses and surahs as mentioned in the mushaf and without explaining things that are not related to the topic even though the related matters are explicitly stated by the verse being discussed. This method is known as thematic interpretation.

This very simple article will not explore the various ways of interpreting the verses of the Qur'an as stated above, but only focuses on the explanation of the second way of interpretation, namely thematic interpretation. This thematic interpretation in Arabic references is called the *maudhû'i* interpretation.

Thematic interpretations in Arabic are called *maudhû'i* interpretations. *Tafsir maudhû'i* consists of two words, namely the word interpretation and the word *maudhû'i*. The word interpretation includes the form of *masdar* (noun) which means explanation, description, description (Ma'luf Al-Yassu'i & Al-Yassu'i, 1986). The word *maudhû'i* is ascribed to the word *maudhû'*, *isim maf'ûl* from *fi'il madhi wadha'a* which has various meanings, namely that which is placed, delivered, placed, or made up, which is discussed in the theme (Al-Marbawi, 1995). This last meaning (theme/topic) is relevant to the context of the discussion here. Literally *maudhû'i* interpretation can be translated with thematic interpretation, namely interpretation based on a particular theme or topic.

The definition of thematic interpretation (*maudhû'i*) in terms of terminology has been put forward by many commentators, which in principle lead to the same meaning. One of the *maudhû'i*/thematic definitions that can be presented here is the definition put forward by Abdul Hayyi al-Farmawi as follows, namely the pattern of interpretation by collecting verses of the Koran that have the same purpose in the sense that they both discuss one topic, and arrange based on the period of revelation of the verse and pay attention to the background of the causes of its revelation, then give explanations, descriptions, comments and the main points of its legal content (Al-Farmawi, 1997).

This definition of *maudhû'i* interpretation gives an indication that interpreters who use thematic methods and approaches are required to be able to understand verses related to the topics discussed, as well as to present in mind the meaning of verse vocabulary and synonyms related to the set theme (Yusuf & Permana, 2021). *Mufassir* arranges a series of verses according to the period of their descent in an effort to find out the development of the Qur'anic instructions regarding the issues discussed, describing a story or incident requires a chronological sequence of events. Knowing and understanding the background of the revelation of the verse (if any) cannot be ignored, because this has a very big influence on understanding the verses of the Qur'an correctly. To get a broader information, explanation of the verse, it can be supported from the hadith, the words of the companions, and others that have relevance (Nasrudin, 2002).

Thematic interpretation positions the Koran as opposed to dialogue in the search for truth. *Mufassir* asked, the Koran answered (Al-Qathan, 1976). Thus it can be applied what is recommended by Ali bin Abi Talib: *اِسْتَنْطِقِ الْقُرْآنَ* means: "Invite the Koran to dialogue" (Shihab, 2007). The concept brought by commentators from the results of human experience in the external reality of life that contains wrong and right is confronted with the Koran (Shadr, 1992). This does not mean that the commentators are trying to

impose human experience on the Qur'an by rapping the verses to deny human will, but rather to find the views of the Qur'an in its capacity as a source of innovation and determinant of divine truth which is linked to the reality of life.

DISCUSSION

1. Types of Thematic Interpretation

In general, according to al-Farmawi, the maudu'iy interpretation method has two kinds of forms. Both have the same goal, namely to reveal the laws, interrelationships, and linkages in the Qur'an; dismissing the notion of repetition in the Qur'an as made by the orientalist, and capturing the instructions of the Qur'an regarding the benefit of creatures, in the form of just sharia laws that bring happiness in the world and the hereafter (Al-Farmawi, 2002).

The two kinds of interpretation methods are as follows. First, discuss one chapter of the Qur'an as a whole, introduce and explain its general and particular purposes in outline, by connecting one verse to another, or between one subject matter and the main problem another. The surah appears in its complete, orderly, meticulous, thorough, and perfect form with this method. Maudu'iy method like this can also be called thematic plural (*al-maudu'iy al-jāmi'*), because the themes discussed are more than one. Concerning this method, al-Syatibi as followed by al-Farmawi, said: that the surah al-Qur'an containing many problems, which is basically the problems that one, because the real is pointing to the intent (Karman, 2002).

According to M. Quraish Shihab, usually, the content of the surah message hinted at by the name of the surah is sourced from the information of the Rasulullah SAW (Shihab, 2008). Examples of this form of commentary book are *al-Tafsir al-Wadīh*, the work of Muhammad Mahmud Hijazi and *Nahwa Tafsir Maudu'iy li Suwar al-Qur'an al-Karīm* by Muhammad al-Ghazali, *Sirāh al-Waqi'ah wa Manhājuha fi al-'Aqa'id* by Muhammad Gharib and other commentary works. Examples of interpretations on the Surah Saba" 1-2:

{ الْحَمْدُ لِلَّهِ الَّذِي لَهُ السَّمَوَاتِ وَالْأَرْضُ لَهُ الْحَمْدُ الْآخِرَةُ الْحَكِيمِ الْحَبِيرِ (1) لَمْ يَلِجْ إِلَى السَّمَاءِ وَالرَّحِيمِ الْعَفُورُ (2) }

Meaning:

1. Praise be to Allah who owns what is in the heavens and what is in the earth and to Him (also) all praise is in the Hereafter. and He is the All-Wise, All-Knowing.
2. He knows what enters the earth, what comes out of it, what descends from the sky and what rises up to it, and He is the Most Merciful, the Most Forgiving (Katsir, 2006; Katsir.com, 2015).

This surah begins with praise to Allah by mentioning His power. After that, reveal His universal knowledge, comprehensive power, and wise will (Farmawi, 1977).

Second, the interpretation that collects and composes the verses of the Qur'an that have the same direction and theme then provides explanations and draws conclusions. This form is quite popular and the term maudu'iy is synonymous with this form. This method can also be called the singular thematic method (*al-maudu'iy al-ahadiy*) because it sees only one theme being discussed. Many maudu'iy commentaries use this form, both in the classical and contemporary eras today. Starting from discussing i'jaz al-Qur'an, nasikh-mansukh, ahkam al-Qur'an and others. Examples are *al-Mar'ah fi al-Qur'an* and *al-insan fi al-Qur'an al-Karīm* by Abbas Mahmud al-Aqqad, *Dutur al-Akhlaq fi al-Qur'an* by Muhammad Abdullah Darraz and other books his book (Izzan, 2011; Kediri, 2002).

Fahd al-Rumi added one more kind, namely an interpretation that discusses just one sentence by collecting all the verses that use the sentence or derivation and the root of the sentence, then interpreting them one by one and presenting the arguments used in the Qur'an. Examples of books of interpretation that use this method are *Kalimah al-Haqq Fi al-Qur'an al-Karīm* by Muhammad bin Abd al-Rahman Al-

Rawi, Al-Mushthalahat al-Arba'ah Fī al-Qur'an (al-Ilah, al-Rabb, al-'Ibadah, al-Dīn) by Abi al-A'la al-Maududi (Izzan, 2011).

On the other hand, there are also forms of study of Maudu'i's Tafsir from the book Research Methods of the Qur'an and Tafsir by Dr. H. Abdul Mustaqim who stated that there are four kinds of studies in Maudu'i interpretation, the four forms of study of Maudu'i Tafsir are as follows (Mustaqim, 2003):

- 1) Surah thematic, namely a thematic study model by examining certain surahs.
- 2) Thematic Term, namely a thematic study model that specifically examines certain terms in the Qur'an.
- 3) Conceptual thematic, namely the study of certain concepts that are not explicitly mentioned in the Qur'an, but substantially the idea of that concept is in the Qur'an.
- 4) Thematic characters, namely thematic studies carried out through characters. For example, some figures have thoughts about specific concepts in the Qur'an (Mustaqim, 2014).

According to Abdul Mutaqim in his book Research Methods Al-Quran and Hadith, he stated. There are two kinds of maudu'iy interpretation methods, namely the maudu'iy interpretation method of the Qur'an and the maudu'iy interpretation method of the Surah (Mustaqim, 2015).

a. The rules of the interpretation method

In line with al-Farmawi, M. Quraish Shihab said that the maudu'iy method has two ways, one of which is an interpretation that starts from collecting verses of the Qur'an which discuss a particular problem from various verses or surahs of the Qur'an, and as far as possible sorted according to the order of descent, then explain the overall meaning of the verses, to draw the instructions of the Qur'an in its entirety on the issue being discussed (Shihab, 2011).

This is different from al-Farahi and *Islahi* whose thematic characters only focus on the unity of the surah (wahdat al-Maudhu'ah li kulli Suratin), not on the unity of the themes in the Qur'an. However, Farâhî and Islâhî still pay attention to the study of the themes of the Qur'an as a whole. The thematic method applied by al-Ghazali is indeed different from the method formulated by commentators in general, such as al-Farmawi. According to the author, this method of interpretation of al-Ghazali was used by Mahmud Saltut in his book of commentary, Tafsir al-Qur'ân al-Karîm. Al-Ghazali interprets all the suras in the Qur'an by focusing on the themes he considers important contained in each surah. In one particular sura, he does not interpret the whole verse, but only a few verses which he thinks are the important points of the sura (Al-Ghazali, 1971).

The steps of the maudu'iy lil-Qur'an interpretation method are as follows:

- a. Choosing a theme (ikhtiyar al-maudu'iy) Choosing the themes of the Qur'an is the first step that must be done by the mufassir who uses the maudu'iy method (al-mufassir al-maudu'iy). In this stage there are several things that must be considered, including how a commentator chooses the themes in the Qur'an. There are two ways to formulate the maudu'iy interpretation method and its application in choosing a theme (Syauqi, 2009).
 - 1) By referring to the authenticity of the textual themes (nash) of the Qur'an. Verses in the Qur'an that are in accordance with the desired theme. So that the choice of theme will be based on lafadz-lafadz or qur'aniyah themes.
 - 2) Seeing themes that are in accordance with social reality (al-waqi') as the basis or starting point, which are worthy of explanation and require the Qur'an as an explanatory device. In this position a mufassir must be aware and know and be able to formulate certain social problems or contemporary conditions. According to Baqr Sadr, this kind of theme-taking model is not based on lafadz-lafadz or qur'aniyah themes as the first one, but looks at the

themes of the reality of life. Both problems of aqidah, social society, natural events, poverty, wealth and others that occur in general in people's lives.

- b. Focusing and carrying out research (*al-Hashru wa al-Istiqro'*) is focusing on and carrying out research (al-Istiqro'), meaning researching and making an inventory of verses related to the desired theme so that the instructions of the Qur'an can be known. Istiqro' is taking the essence or purification (istikhlah) of general rules (kulliyah) based on the legal arguments that are part of it (juz'i). Or it can be interpreted that istiqro' is any guidance (istidlal) that facilitates drawing conclusions from the specific (khash) to the general ('am). Because basically there is no general verse ('am) except in another verse that is found a special (typical) verse. Istiqro' instructions can be done by looking at situations and conditions, past events, or changes that can help in formulating a general and interrelated conclusion.

There are two types of research (istiqro'):

- 1) Perfect research (istiqra' tam). That is research based on belief or certainty (qoth'u). The focus of this type of research is to classify each part (juziyat), forming or connecting with the themes discussed, both in terms of forms, types or individuals (afradat).
 - 2) Incomplete research (istiqra' naqish). That is research that is not based on belief, because the focus of this type of research and discussion is to only experiment with the parts that are needed.
- c. Compiling a sequence and compiling verses related to the theme (*tartib al-ayati wa tashnifuha*) The next stage is compiling verses chronologically, according to the order of revelation and understanding of its asbabun nuzul (if possible), its civil cursing and others. If it is not possible then what is important is how to find the relationship through a logical structure.
- d. Understanding the correlation of verses (nadhrun munasabah) This is where the theory of the science of munasabah in the sense of observing the relationship between one verse and another, both in the internal surah and in other surahs, becomes very important. Because in thematic interpretation, there is a popular adage among scholars that the Qur'an is between one verse and another verse that explains or interprets each other (al-Qur'an yufassiru ba'dahu ba'dan.) According to al-Wahidi, interpreting verses does not maybe without focusing on the story and its *asbab al-nuzul*. But this provision applies to tafsir *tahlili* (analysis).
- e. Examining the text instructions of the Qur'an (al-Dirasah al-Dilalah) or linguistic analysis. This stage is the most important step for a commentator, because he is required to examine Allah's book by adhering to the language books (lughat) in making boundaries lafadz, such as the science of tashrif and the origin of the printed lafadz (mustaq) to find out the forms of lafadz and their circumstances, by adhering to the rules of interpretation and ulumul qur'an. It is not surprising that Imam Zarkasi considers this stage an important part of interpretation (al-Zarkashi, 1988).
- f. Examining the text of the Qur'an (*dirasah an-Nashiyah*) In this stage, the focus is more on the composition of the editorial text (*tarkib an-nashi*), understanding the instructions for the section (juziyah) or *afradah*, the meaning of 'am or typical, the meaning of kulli or juz'l (Adz-Dzahabi, 1976). This section is also significant in the study of maudu'iy interpretation. After studying the meaning of the word linguistically, then proceed with the study of its meaning based on its use in the Qur'an. In this case, a commentator must use literary sciences such as grammar, rhetoric, and the like.
- g. Analysis of real problems in realistic situations in maudu'iy interpretation (al-Waqi' fi Tafsir maudu'iy) At this stage it is not required to analyze the realities of Muslims or humans in general, but enough with the views in the Qur'an This stage is to relate the relevance of the text of the Qur'an to the present context, especially to reformulate the law of the Qur'an. This requires a

multidisciplinary approach in reviewing the messages of the Qur'an, because the notes of the Qur'an are often complex so that they are prone to arbitrary interpretation by certain groups who are interested in a single interpretation model. According to Abdul Mustaqim in his book *Studies of the Qur'an*, this requires a multidisciplinary approach. Contemporary: New Discourse Various Methodologies of Interpretation, the Qur'an must be understood based on the cultural context of its interpreter (Mustaqim, 2015). Contextual understanding like this is needed to find the relevance of the meaning of the Qur'an to current conditions. Like ideology, the text of the Qur'an always requires a new, fresh, and contextual reinterpretation with the development of the times and society. Only with the contextual and continuous reinterpretation of the Qur'an will it be open to changing times and renewal. With a social orientation that stands out from this type of interpretation, Islamic teachings can be grounded so that the purpose of the Qur'an as a mercy and guidance can really be realized in reality.

b. The rules for the method of interpreting the Maudu'iy Surah (*manhaji fi tafsir al-maudu'iy lil-Surah*)

Departing from the nature of the Qur'an is like a unified theme. The problem of the maudu'iy surah interpretation method continues to experience differences in the thematic research of the surah and its methodology. So it is necessary to study and create a new method (*ikhtira 'manhaj Jadidah*) which becomes the standard for thematic research of surahs. According to Muhammad al-Ghazali, the concept of the unity of the surah generally groups the themes contained in the surah, then narrowed it down into the major themes discussed in each surah. Each surah has one message, so that in each surah there is a unified purpose and purpose.

This is where the moderate side of Muhammad al-Ghazali's thinking, which dismissed the notion that he was a conservative. In line with Muhammad al-Ghazali, according to Mustansir Mir, al-Farahi believes that every surah of the Qur'an has a central theme which he calls '*amd*'. All the verses contained in a sura are integrally connected with the '*amd*'. The complete disclosure of the meaning of the verse is only when the *amd* is known and its centrality in the surah is legally recognized. Each surah embeds a specific message as a central theme. The completion of this theme marks the end of a surah. If no particular conclusions were reached for each surah, then there would be no need to divide the Qur'an into suras. Instead the entire Qur'an will be a single sura. Each surah does not address a particular issue that the other suras do not touch. (So) the contents of the last two surahs are very similar even though they are not considered one surah. Both are always considered as independent and unique (different) units.

In agreement with Muhammad al-Ghazali and al-Farahi, according to Abdul Hayyal-Farmawi, actually this maudu'iy interpretation can be reached by studying a surah in the Qur'an with a universal (not partial) study in which the initial mission is stated, then the mission the main point, as well as the relationship between one part of the surah to another, so that the face of the surah resembles a perfect and complementary shape.

To detect the themes of the surahs of the Qur'an with the surah thematic method approach, here are several guidelines that can be applied. Among them are:

- a. Hints from the name of the surah (*Dilalatu ismi al-sura*).

According to the scholars of 'mutaqaddin, the name of the surah can sometimes be used as a guide to determine the purpose, theme or subject of the surah. Even Imam Biqai argues that in fact the names of each surah as a translator of the purpose of the surah, because there is a correlation (*munasabah*) between the contents of the surah and the name of the surah, so that the intent of each surah is an indication of the existence of *munasabah* (Syauqi, 2009). Imam Biqai gave an example of Surah an-Nur. The clue obtained from the name of the surah is the meaning of the name of the surah an-Nur, which is something that is deposited in the heart (*al-Muda'ila qalbi*). So that the meaning of this meaning is as a

perfection of His natural nature (power) there is a decree (al-Lazim) that Allah SWT has knowledge, this provision also applies to the Prophet Muhammad SAW, the companions of the Prophet, the Ummil believers. According to Imam Biqa'i and scholars-scholar successors, the surahs' names are part of the revelation, or tauqifi of the Prophet. However, this provision is not standard, meaning that it is possible that the themes of the surah will go through ijthadi when there is a connection between the name of the surah and its contents. Like Surah al-Baqarah, it was given this name because it explains the story of the baqarah (cow) and the wisdom behind the story, with the name Surah al-Khilafah wa al-Khulafa'. Contemporary ulema'-ulama' are in line with Imam al-Biqai's opinion who considers that the names of the name of the surah that has been determined is through the way of revelation (tauqifi 'an Nabi Muhammad SAW). So by looking at the name of the surah will be able to help to reveal the meanings, purposes and themes of the surah.

- b. Hints from the history of the revelation of the surah (tarikhu nuzul), the circumstances or position (Biiah) of the revelation of the surah.

Studies in the history of the descent of the surah (tarikhu nuzul) and asbabunuzul, then the situation and condition of the revelation of the surah is one way that can help most scholars' to understand the content the meaning and conversation of the Qur'an. Imam Syatibi gave an example of the surah al-Mu'minin. Although in Surah al-Mu'minun there are many meanings in it, but if examined further from the historical side, it is included in the Makiyyah surah. The character of the makiyyah verses has three (3) characteristics, the most basic of which (ashlu) is an invitation to worship Allah, namely believing in the oneness of Allah SWT, the prophethood of Prophet Muhammad SAW, the accuracy of the day of resurrection and about the last day. According to al-Farahi such as quoted by Samir Abdurahman Syauqi, it is very important to bring together the sequences of the Qur'an and the historical sequences of the descent of the surah (tarikhu nuzul). Because knowing the coherent point of view the things in the sentence will definitely adjust to the time the sentence is spoken. The characters of the sentence structure in the early days of da'wah, for example, will definitely adjust to that era. Likewise, the character of the surah after the hijrah or before the hijrah, the makky or civil period, will certainly look different in its content (Syauqi, 2009).

- c. Understanding the correlation of verses (Ilmu Munasabah).

This study of rules includes understanding the theme of the Surah al-Qur'an from the texts of the Qur'an itself (Dirasah fi al-Qur'an), not considering things outside the Surah al-Qur'an. Qur'an. So, to conclude the theme with the model of understanding the correlation of verses, it is necessary to have the science of helping ulumul Qur'an. Correlation of the verses of the Qur'an is a manifestation of the relationship between the meanings of the Qur'an which includes 'am or special, 'aqli or hissi, or various related matters (muallaqat), such as sabab and musabab, 'ilat dan ma'lul and others.

This provision is in accordance with the comments of Abu Bakr bin 'Arabi in his book Siraju at-Thalibin: The relationship (irtibat) of some verses of the Qur'an with some others is like one sentence in terms of its meaning and sequence or regularity. According to Samir Abdurahman Syauqi, basically there is a relationship ('alaqah) between the science of Munasabah and the unity of the surah. According to maudu'iy commentators, the relationship between Munasabah science and the unity of the surah is like the two different branches of the Qur'an ulumu whose study is around the coherence of the Qur'an in terms of its relationship. According to the views of some scholars', addressing the relationship between Munasabah science and the unity of the surah, that the unity of the surah and the arrangement of the surah is an intermediary (wasilah) and a set (custom) of several munasabah science tools that can help to reinforce (tahqiq) the overall relationship in the verses of al-Qur'an (Syauqi, 2009).

d. Principal or Supporting Surahs ('Amud as-Surah).

The discussion of the main points of the surah is important in discussing the concept of the unity of the surah (wahdatu as-Surah), because it will be able to open and clarify the boundaries of the surah of the Qur'an as a whole, it will find a sequence of surahs and can understand the purpose of Allah in the Qur'an in a coherent manner (Syauqi, 2009). Although according to the scholars', the study of the tematik surah with a tendency to the subject or support of the surah ('Amud as-Surah) is very difficult and requires deep thought, but there are several ways that can be taken to find the main point of the surah. Among them are:

- 1) Thinking or wishful thinking (*tadabbur*). This method is the most basic or essential thing in finding the main point of the surah (*ashlu 'Amudi as-Surah*);
- 2) Understanding the connection, separation, merging of the surahs of the Qur'an. an;
- 3) Understanding the instructions of the surah (Ma'alimi as-Surah) this is *istiqra'* or understanding that helps to uncover the main points of the surah in the Qur'an;
- 4) Understand the beginning (*mathali'*) of the surah and the end (*maqhothi'*) of the surah. The discussion of the opening of the surah and the end of the surah is included in the study of the science of *munasabah al-Qur'an* (Syauqi, 2009).

e. Understanding the purpose (*maqasid*) of the surah

Understanding the meaning (*maqasid*) of the surah is closely related to determining the central theme in the surah. The term *maqasid* is the plural form of the Arabic word *maqsid*, which refers to goals, objectives, things of interest, or ultimate goals. As for the science of shari'ah, *maqasid* can indicate several meanings such as *al-hadaf* (goal), *al-gharad* (target), *al-matlub* (things of interest), or *al-gayah* (ultimate goal) of Islamic law. For example *maqasid* surah al-Baqarah are:

- 1) An invitation to humans as a whole to embrace (*i'tinaq*) the religion of Islam;
- 2) Inviting specifically to the people of the book to leave their falsehoods to convert to the true religion, namely Islam;
- 3) The purpose of Islamic law in detail and detail (*tafsilan*);
- 4) Explaining those who prevent and disobey the religion of Islam who are ordered to adhere to Islamic Shari'a and avoid differences with Islam (Syauqi, 2009).

Examples of thematic interpretations that have developed in society include:

- 1) Al-Mar'ah fi al-Qur'ân al-Karîm, the work of Shaykh Abbas al-'Aqqâd;
- 2) Al-Riba fi al-Qur'ân al-Karîm, Abu A'la al-Maudûdi;
- 3) Al-Washâyâ fi Sûrah al-Isrâ', by Abdul Hayyi al-Farmawî.

If you pay close attention, actually thematic interpretation includes *tafsir bi al-ma'tsur*. Because when viewed in terms of the source of the interpretation taken from the explanation of the texts of the Koran. *Tafsir* uses a way of combining verses of the Koran that discuss one topic and linking the meaning of one verse to another. *Tafsir ma'tsur* is the most authentic and accurate form of interpretation and can guarantee the truth. Because the interpretation is returned to "The One Who Has the Word", namely Allah SWT, and Allah certainly knows better what He wants from His word than others (Manzur, 2002).

Considering that thematic interpretation includes *tafsir bi al-ma'tsûr*, it can be explained that the thematic interpretation is ranked or ranked with the highest value than other forms of interpretation. This has been acknowledged by all commentators about its privileges. Ibn Kathir in his book of commentary entitled *Tafsir al-Qur'ân al-Azhm* states: When asked what is the best method of interpretation, then the

answer is that it is best to interpret the Qur'an with the Qur'an, because the things that described globally in one place, sometimes in detail elsewhere (Ibn Katsîr, tt: 3) (Kasir, 2008).

Al-Zarkasyi also commented that the most proper and correct interpretation is to interpret the Koran with the Koran (al-Zarkashi, 1988). Likewise, Ibn Taimiyah argues that the most valid of the methods of interpreting the Koran is to analyze the Koran with the Koran (Taimiyyah, 1971). Therefore, many commentators lately tend to be interested in analyzing the verses of the Qur'an using a thematic interpretation approach.

2. Urgency of Thematic Interpretation

People who observe thematic interpretations will know that this interpretation is an earnest effort. Still, it is very commendable because it can make it easier for people to understand and live the teachings of the Koran, can serve anyone who solves problems. The problem he faces, because the exposure of the Qur'anic texts is manifested in various themes or problems. In the opinion of Ahmad Sayid al-Kumi, living in modern times today really requires a thematic interpretation style. Because by working in such a way, someone can understand the problem being discussed and immediately get to the essence of the problem quickly, practically, and efficiently (Al-Farmawi, 1997). Thematic interpretation has the highest quality of interpretation. Because the selection of understanding must lead to the will of the divine word. All *mufassir* ideas resulting from life experiences that may be true and false should be consulted with Quranic insights.

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