

Historical Development of Thematic Interpretation of al-Qur'an

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Abstract:

The discussion on the definition of thematic (*maudu'i*) interpretation or what is commonly called thematic interpretation is a product of interpretation that solves every existing problem. The periodization of the development of *maudu'i* interpretation is also an important thing that must be known and understood both among the academics of the interpretation of science and the general public. Especially among commentators, because by knowing the periodization, academics can find out the characteristics of the interpretation. There are still few articles that discuss the periodicity of *maudu'i* interpretations; therefore in this article, the author will discuss the development of *maudu'i* interpretations from time to time, where the forerunner of *Maudu'i* interpretations has existed since the time of the prophet. Still, *Maudu'i* interpretations that have been neatly arranged as new methodologies have been formed recently. Among the periods to be discussed are: Prophet Muhammad's Period, Classical/Mutaqaddimin Period (1-2 H / 6-7 AD), Medieval Period (3-9H/9-15M), and Modern-Contemporary Period (12th Century AD). 14H / 18-21 AD). What makes the difference in the development of *maudu'i* interpretation of the four phases is the methodology. More recently, the science of interpretation is also growing, including *maudu'i* interpretation.

Keywords: *holy books, periodization, interpretation of the Koran, Islamic studies*

Abstrak

Secara singkat pembahasan tentang pengertian tafsir *maudu'i* atau yang biasa disebut tafsir tematik merupakan produk tafsir yang memberikan solusi atas setiap permasalahan yang ada. Periodisasi perkembangan tafsir *maudu'i* juga merupakan hal penting yang harus diketahui dan dipahami baik kalangan akademisi tafsir ilmu maupun masyarakat umum. Khususnya di kalangan komentator, karena dengan mengetahui periodisasi, para akademisi dapat mengetahui ciri-ciri tafsir yang ada saat itu. Masih sedikit artikel yang membahas tentang periodisasi tafsir *Maudu'i*, oleh karena itu dalam artikel ini penulis

akan membahas tentang perkembangan tafsir Maudu'i dari masa ke masa, dimana cikal bakal tafsir Maudu'i sudah ada sejak zaman nabi, namun tafsir Maudu'i itu telah diatur dengan rapi karena metodologi baru telah terbentuk baru-baru ini. Di antara periode yang akan dibahas adalah: Periode Nabi Muhammad, Periode Klasik/Mutaqaddimin (1-2 H/6-7 M), Periode Abad Pertengahan (3-9H/9-15M), dan Periode Modern-Kontemporer (Abad 12 M) . 14H / 18-21 M). Yang membedakan perkembangan tafsir maudu'i dari keempat fase tersebut adalah metodologinya, dan belakangan ini ilmu tafsir juga semakin berkembang, termasuk tafsir maudu'i.

Kata Kunci: kitab suci, periodisasi, penafsiran al-Qur'an, kajian Islam

INTRODUCTION

Maudu'i's interpretation is an interpretation that is arranged based on the theme to be discussed. The theme is adjusted by the author depending on what will be discussed. The development of *maudu'i* interpretation was fast (Yusuf & Permana, 2021). Especially in contemporary times like today. The community is presented with themes related to contemporary issues as well (Zulaiha et al., 2021). The periodization of the development of *maudu'i* interpretation is also an important thing that must be known and understood both among the academics of the interpretation of science and the general public. Especially among commentators, because by knowing the periodization, academics can find out the characteristics of the interpretation that existed at that time.

There are still few articles that discuss this periodization, therefore in this article, the author will discuss the meaning of *maudu'i* interpretation according to language and terms, the development of *maudu'i* interpretation from time to time, where the forerunner of *maudu'i* interpretation has existed since the time of the prophet, but the *maudu'i* interpretation that has been neatly structured as a methodology that has only recently been formed.

DISCUSSION

Understanding *Maudu'i's* Interpretation

1. Definition of Tafsir according to language and terms

The term *tafsir* (interpretation) comes from wazan *tafil*, namely from the word *fassara*, *al-idahh*, *al-sharh* and *al-bayan* (Ma'luf Al-Yassu'i & Al-Yassu'i, 1986: 583). *Tafsir* also has the meaning of explaining (*al-ibanah*), revealing (*al-kashf*) and revealing a rational meaning (*izhar al-ma'na al-ma'qul*) (Al-Qattan, 1973: 323; Al-Shabuni, 1985: 65). Ibn Manzur in *Lisan al-'Arab* explains that "*fasr*" is revealing something that is closed and interpretation is revealing the desired meaning of the abstruse lafadz (Manzur, 2002).

An outline can be drawn from the meaning of linguistic interpretation, which is an interpretation that can be used to explain something that can be reached by the senses and human thought or cannot be reached (supra-rational) (Al-'Ak, 1986: 30). In the book *Tanwir al-Miqbas min Tafsir Ibn 'Abbas* and according to al-Fairuz Adi (al-Fairuz Adi, 1995: 263) he interprets the interpretation as "*tibyanan*". In the *Qur'an Karim Tafsir wa Bayan*, Muhammad Husain al-Hamsi defines the interpretation of "*bayan watafsilan*" (Hamshi, n.d.: 363). Based on these understandings, the scholars of the Qur'an put forward the meaning of interpretation according to language as "explanation, explanation and disclosure" (Al-Qathan, 1976: 27; Al-'Ak, 1986: 30; Al-Shabuni, 1985b: 65). The meaning of interpretation according to the term according to Al-Zarkashi is: "Knowledge to understand the book of Allah which was revealed to the Prophet Muhammad SAW., to explain its meanings, to issue laws and wisdom" (al-Zarkashi, 1988: 13; Al-Sabbagh, 1990).

From the various understandings that have been stated above, it can be concluded that interpretation is an effort made to explain the content and intent of the words of Allah SWT by the ability of an interpreter (Adz-Dzahabi, 1976: 14).

2. Understanding *Maudu'i* 'according to language and terms

In Arabic, the word *maudu'i* comes from Arabic (موضوع) which has the meaning of putting, making, insulting, denying, and fabricating (Al-Munawwir, 1997: 1564-1565). The understanding of *maudu'i* can also be seen from a semantic perspective, which means interpreting the Qur'an according to a theme or topic. As Indonesian people, we are more familiar with the term thematic interpretation (Usman, 2009: 311). So in the opinion of most scholars, the meaning of *maudu'i* interpretation is "to collect all the verses of the Qur'an which have the same purpose and theme" (Al-Farmawi, 1997: 41).

The verses related to a topic/theme are studied and collected into one in-depth and comprehensively reviewed also from various important discussions that are continuous with it such as *asbāban-nuzūl* science, vocabulary (*mufrodat*), and so on and explained in detail and thoroughly and supported by arguments or facts that can be justified scientifically, whether the argument comes from the Qur'an, hadith, or rational thought (Nasrudin, 2002: 151).

3. Understanding *Maudu'i*'s Interpretation

Maudu'i's interpretation is an interpretation that discusses the problem of the Qur'an which has a unified meaning or purpose by collecting its verses which can also be called the *tauhidi* (unity) method to then do reasoning (analysis) of its contents according to certain ways, and based on certain conditions to explain its meanings and extract its elements and connect one another with a comprehensive correlation (Izzan, 2011: 144).

In exploring the laws contained in the verses of the Koran, the study of *maudu'i* interpretation has two forms. so that this surah looks complete and perfect, for example is the letter of Saba, Second, collects several verses from several similar surahs that both discuss certain issues. Then verse. Ayattu is arranged in such a way on one main theme and then interpreted in a *maudu'i* manner. This method is called the *maudu'i* interpretation. In using the *maudu'i* interpretation method, there are separate ways or stages that can be done.

4. The History of the Development of *Maudu'i* Interpretation

Tafsir *Maudu'i* 'is a science that was discussed later by the scholars' to understand the content of the Qur'an. Although it is undeniable that the scholars' and previous commentators have also discussed the *maudu'i* interpretation, they use methods that are not the same as those used in contemporary times. Because there are no last mufassir discussions regarding the performance of *maudu'i* 'with the methods used in contemporary times, it does not mean that the interpretation of *maudu'i* does not start from them. Some scholars have views in interpreting the verses of the Qur'an. From the search results, the authors classify the stages of development of *maudu'i* interpretation, among others:

a. Period of the Prophet Muhammad

When the Companions asked the Messenger of Allah about the meaning of some verses, and their meanings when their meanings resembled one another. This means that they are used to interpreting the verses of the Qur'an with the Qur'an, and that is the essence of the science of objective interpretation. And an example of this is what was narrated by Abdullah bin Mas'ud ra. when the verse came down:

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

Those who believe and do not confuse their faith with injustice (shirk), they are the ones who have security and they are the ones who are guided (QS. Al-An'am: 82).

O Messenger of Allah, who has not wronged themselves? Rasulullah SAW. answering the meaning of dzalim here is not like that, the dzalim in question is shirk. Have you heard what Luqman said to his son when he was advising him in the following verse:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

And (remember) when Luqman said to his son, when he taught him: "O my son, do not associate partners with Allah, indeed associating partners with (Allah) is indeed a great injustice." (QS. Luqman: 13).

This interpretation was carried out by Rasulullah SAW himself. he interpreted the Qur'an with the Qur'an. And this becomes a strong foundation for the development of the next *maudu'i* interpretation (Al-Khalidi, 2015: 38).

b. Classical / Mutaqaddin Period (1-2H / 6-7 AD)

It was narrated by Bukhari that Said bin Jabir said: Someone said to Ibn Abbas: I found a verse in the Qur'an that contradicted my mind. The person who asked Ibn Abbas here is Nafi 'bin Azraq. The dispute referred to by Nafi 'bin Azraq is one of which is the creation of the heavens and the earth which came first. So the answer of Ibn Abbas to this question is "Allah. started creating the earth in 2 days, then He created the heavens. Then He rested on the sky, then Allah perfected the sky in another 2 days. Then Allah dahaal-Ardha (perfected the earth) in 2 days. The earth and everything in it were created in 4 days." (Hajar, 2003: 557-558).

The events that occurred between Nafi' bin Azraq and Ibn Abbas became a clear example of the beginning for the interpretation of *maudu'i* in the time of the Companions, even though they had not used methods that were known together in contemporary times.

c. Medieval Period (3-9H / 9-15 AD)

The beginning of the *maudu'i* interpretation in this century can be found in several books of commentary, including the book Mafatih al-Ghaib by Fakhrur Razi, the book of Tafsir Jami lil Akhkam by al-Qurtubi and the book of al-Futuhah al-Makkiyyah by Ibn Arabi, but These figures do not fully apply it in their respective works, but only in some parts. However, several works use interpretive methods that are close to *maudu'i* interpretations such as al-Bayān fi Aqsām al-Qur'an by Ibn al-Qayyim, Majaz al-Qur'an by Abu Ubaidah, An-Nasikh wa al Mansukh fi al-Qur'an by Abu Ja'far an-Nahhas, Asbāb an-Nūzūl by al-Wahidi, and Ahkam al-Qur'an by al-Jashshah (Al-Khalidi, 2015: 40).

d. Modern-Contemporary Period (12-14 H / 18-21 AD)

Maudu'i's interpretation developed and coincided with the general interpretation of the verses of the Qur'an, and this knowledge continued to develop until the emergence of the Al-Manar school in the modern era which studied the meanings of the surah and verses of the Qur'an. While projecting it on the nation's reality and its current development, many attribute the emergence of *maudu'i* interpretation in its modern form to two scholars: Imam Muhammad Abduh and his student Rashid Rida. Muhammad Abduh followed the methodology of interpreting the Qur'an with the Qur'an. As the best method of exegesis, Ibn Taymiyyah agrees with this in his exegetical methodology, but Rashid Rida deviates slightly from the approach of Sheikh Muhammad Abduh.

The study of the Qur'an is a comprehensive study that focuses on the main topic of the suras; For each letter, he used provide a summary of the overall topics and issues he discussed, such as issues of revelation, prophecy, and Aqedah, when he classified the letters and verses of the Qur'an. According to the evidence learned from him; He compiled verses that speak of divine law in the universe and life and made them 11 years old, as is the case with the subject of faith and its degrees. He compiled the verses that talk about the subject, then classified them by concluding 32 witnesses, so that each of his witnesses relates to one verse from the Qur'an (Al-Khalidi, 2015: 41).

The emergence of *maudu'i* interpretation based on the surah and based on the theme is far from what Quraish Shihab mentioned. An example of a thematic interpretation based on the surah of the Qur'an is Zarkashi's work entitled al-Burhan. As-Suyuti has the work of al-Itqan fii ulum Al-Qur'an including one of the earliest examples of works that emphasize the importance of interpretation that emphasizes the discussion of surah by surah (tafsir *maudi'i*) (Yamani, 2015: 276).

But according to Quraish Shihab, the *maudi'i* interpretation (based on the surah) was first coined in January 1960 by Shaykh Mahmud Shaltut, one of the professors majoring in Tafsir, Ushuluddin faculty at the University of al-Azhar in a work entitled Tafsir al-Qur'an al-Karim al-Azhar. While the *maudu'i* interpretation (based on the theme/thematic) was first coined in the 1960s by Prof. Dr. Ahmad Sayyid al-Kumiy who is one of the professors at the same institution as Shaykh Mahmud Shaltut (Rahman, 1995), majoring in Tafsir, faculty of Ushuluddin al-Azhar University, and serving as chairman of the Tafsir department until 1981.

CONCLUSION

From the search results, the authors classify the phases of the development of *maudu'i* interpretation, including Prophet Muhammad's Period, Classical / Mutaqaddin Period (1-2H / 6-7M), Medieval Period (3-9H / 9-15M), Modern-Contemporary Period (12-14H / 18-21M Century). What makes the difference in the development of *maudu'i* interpretation of the four phases is the methodology. The more modern the science of interpretation is also growing, including *maudu'i* understanding only recently formed.

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