

Tafsir Application in the Customs and Rules and Social Behavior of the Various Society

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Abstract: This paper is a description of one of the essential methods used in Qur'anic exegetics: the thematic tafsir method. The authors give a definition of thematic tafsir, trace the history of the origin and development of this method, and also highlight the most critical areas of application of the thematic tafsir. Besides, the paper describes the thematic tafsir as a sensual and rational experience of a believing interpreter of the Qur'an, describes the motivations of a person who decided to resort to this method. The rationale for the thematic tafsir method is also given in terms of Islamic doctrine. In addition, the authors distinguish and describe the three main sections of the thematic tafsir: tafsir of the Qur'anic terms, tafsir of the Qur'anic themes, tafsir of the Qur'anic suras. The authors also write about the developing and expanding areas of application of the thematic tafsir method. Attention is paid to the linguistic direction of the thematic tafsir. The paper also indicates the leading Islamic ulama theologians who successfully apply the method under consideration used in the research. In addition, the contribution to the thematic tafsir of the French scientist Jules La Bohm is emphasized. Among the most popular topics for thematic tafsir, the authors distinguish the following: peace, science, nation, justice, hypocrisy. In conclusion, the authors emphasize the importance of the thematic tafsir for secular and Islamic science and the Islamic community.

Keywords: Thematic tafsir, Transliteration, Translation, Vocabulary, Qur'an.

1. INTRODUCTION

The article discusses the thematic tafsir *الموضوعي التفسير* - one of the varieties of interpretation of the Qur'an, the Holy Book of Muslims.

The primary lexical meaning of the word *تفسير* is "tafsir" - "discovery", "explanation". In scientific terminology, this word denotes the branch of science that reveals the meaning of the ayat (verses) of the Qur'an and explains as far as possible their goals. In other words, the thematic tafsir studies the thematic content of the suras of Holy Scripture (Alyautdinov, 2017).

When studying the Qur'an with the help of a thematic approach, the Researcher looks for ayahs on specific topics among the various social, cosmological, doctrinal, and other topics covered in the Qur'an and describes any specific problems and issues of daily life through the prism of Scripture (Safiullina al-Ansi, 2019).

Through the thematic method, the doctrine of Tawhid (Monotheism) in the Qur'an, the concept of prophecy in the Qur'an, the Qur'anic approach to economics, the laws of the course of history (Sunan at-Tarih) according to the Qur'an, the Qur'anic cosmology, etc., are studied and discussed, for example. Thanks to

such studies, this method allows us to determine the position of the Qur'an on various issues and to understand the Message of Islam in its totality, considering each specific problem from a variety of topics related to life and the universe (Thematic approach to Qur'anic exegetics) (Abbyasov, 2005).

The interpreter, faced with any life reality, expressed in a specific topic, one of the many problems related to various aspects of life, focuses on it. Comprehensively examines it, using your intelligence and experience (Trepnalova, 2017). He raises questions and makes assumptions about the alleged answers and possible solutions to the problem. Only after that he turns directly to the text of the Holy Scripture and asks the Qur'an a ready question about the problem he considered earlier, concerning the solution of which there are many ideas and considerations. In the conversation that began, the interpreter asks, and the Qur'an answers him (Alyautdinov, 2017; Safiullina al-Ansi, 2019).

Many articles and books have been written about the interpretation of such Hermeneutika wa at-Ta'wil: al-Muqaranatu fi Minhaji Tafsir al-Ma'ani was written by Alyautdinov that discusses hermeneutics in terms of its history and its use as a method of analysis as well as its comparison with the ta'wil method in the interpretation of texts. This study used a qualitative method with a literature review approach and comparative analysis. Hermeneutics was originally a study of text interpre-

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tation in the Bible whereas ta'wīl was a study of interpretations of the Quran¹ particularly for verses that have inner meanings. Until their scientific development, there are resemblances both of two studies, but there are also differences in the fundamental principles between them (Alyautdinov, 2017).

One of the great thinkers in the contemporary era was Khaleed Abou El-Fadl, a prominent public intellectual about Islamic law. Through his work, *Speaking in God's Name: Islamic Law, Authority, and Woman*, Khaleed Abou El-Fadl offers a new methodological framework in the study of Islamic law using the hermeneutic approach. Hermeneutics is to negotiate the role of text, authors, and readers in determining the meaning of authoritative texts. Khaleed Abou El-Fadl stated that the integrity of the text was damaged, not dynamic, and could not carry out its function in responding to the challenges and demands of the global era because of authoritarianism or despotic interpretation by locking God's will behind texts, interpretations or fatwas based on certain ideologies (Agustina, 2016).

Malik in his article describes on the alternative reading (qira'ah altaniyah) of Alqur'an proposed by Muhammad Shahrur, in his work "Alkitab wa Alqur'an: Qira'ah Almu'ashirah". Through this work, Syahrur proposed an integrative-interpretation method which is built through combining analysis of natural science, social science, and tafsir. Based on the descriptive analysis approach to this works, this study found out two important things: Syahrur using mathematical analysis to interpret the muhkamat's verses and science analysis for mutasyabihat's verses. Hudud is a result of the integrative analysis interpretation based on the linguistic and mathematic analysis in understanding the Quranic verses about the law, while ta'wil ilmi is an understanding toward mutasyabihat verses, like the revelation, which is based on the analysis of natural science cognitive. (Malik, 2017).

Agustina, In understanding a text, of which focus is to find meaning in an open and comprehensive meaning, it needs to take into account not only literal but also moral ideas. The effort needs to be done to revive the destination stored in the one of the methods

used by contemporary commentators is Hermeneutics. In this article the writer employs history analysis (Historically effected consciousness) and preunderstanding (Vorverstandnis) to understand the text. On the basis of the use of the theory of hermeneutics, the writer applies these theories in defining gender topics. Selection of gender topics is based on the consideration that many laws that do not contain moral ideas as a result of the reading of the text. The application of the two analyses above will result in objective interpretations as the meaning of text which is intended by its commentators (Agustina, 2016).

Mujahidin focus on the study of the Indonesian tafsir is quite a lot. One of them is the author's dissertation entitled *The Concept of Power in Tafsir al-Mishbāh of M. Quraish Shihab and Its Relevance to The Transformation of the Indonesian Society*. (Mujahidin, 2011)

The presence of the work of Tafsir in Indonesia from the works of Indonesians from many generations indicates the existence of reading and understanding activities of the Qur'an in the Indonesian context. The work of interpretation signifies a connection between the textual world, namely the Qur'an and the reader concrete world, namely Indonesian people. The work of the Qur'an interpretation cannot be separated from the interpreters and many things around them including the cultural background. According to the article quoted by Imam Muslih, the interpretation of the Qur'an is an intellectual construction of an exegete (Mufassir) to explain the God's revelation written in the Qur'an which is based human needs in the social and cultural environment with the complexity of values that surround it (Mujahidin, 2017).

The next is Abdul Wahid's paper entitled, *Social Politics in Hamka's Tafsir*. This paper deals only with al-Nisā' verses 59 and 58 to discover how the results of Hamka's interpretation is and whether Hamka is affected by the current political and social situation at both international levels on the Islamic world and local level of Indonesia (Wahid, 2016). The author also found a paper on Hamka from Syed Muhd Khairudin Aljunied In entitled, "Defense of Guided Reason: Hamka and the Reconstruction of Southeast Asian Islam" (Aljunied, 2017).

Hosseini Ramandi believes that the scope of the scientific authority of the Qur'an and the determination of its boundaries is one of the most important principles of Qur'anic interpretation, and all the great commentators have considered this principle. There are three

¹The Quran, the primary source of knowledge for all Muslims, contains universal principles. This Holy Book has been interpreted numerous times by scholars since its revelation. Despite being a single text, just 300 pages long, the rich content of the Quran has afforded multiple types of exegesis, each of them different according to the capacity of the scholar, the conditions of the time, and the mentality behind the approach.

theories about the scope of the authority of the Qur'an:

1. The Qur'an expresses all the truths of the universe.
2. The Qur'an expresses the causes of the happiness of the Resurrection Day.
3. The Qur'an expresses the factors of happiness in this world and the Resurrection Day.

The research method of the study is library documentary and content analysis is descriptive and inferential. The objective of the present paper is to determine the scope of the scientific authority of the Qur'an with emphasis on the Rashid Reza's thoughts of Qur'anic studies. Rashid Reza, one of the pioneers of the movement to return to the Qur'an and the author of *Tafsir al-Minar*, like many commentators in his commentary, has analyzed and explained the scope of the scientific authority of the Qur'an and has examined the scope of the scientific authority of the Qur'an based on the Ayah 3 of surah Ma'idah. He explains in Ayah 89 of Surah Nahl, 38 of Surah An'am and 9 of Surah Isra' how the Qur'an can express everything. Rashid Reza's perspective on the practical authority of the Qur'an is consistent with the third aforementioned theory and as a result, he believes that whatever is related to religion can be found in the Qur'an (Hosseini Ramandi, 2020).

From some results of the study, no one has seen the work of Indonesian tafsir in the context of a dynamic context-textual relationship such as hermeneutic theory.

2. METHODS

In the during of studying the problem, the interpreter cannot know it entirely independently because cognition is correlated with his capabilities, with the imperfect intellectual experience of humankind, which includes the correct and incorrect views of various thinkers and with how they solved this problem. Without stopping at the results of his research, he turns to the Qur'an and begins to search for the answer in it. The ultimate goal of the interpreter is to reveal the Qur'an's viewpoint on the problem he is studying and come to a final conclusion, inspired by his text, correlating it with the human ideas known to him and ideas about it (Baranov, 2011; Muhammad ibn Muhammad, 1986).

The Qur'anic view exists practically on all aspects of human life activity that connects the results obtained through the thematic method of tafsir with human experience (Bidaoui, 2017).

As a separate independent section, the thematic tafsir appeared only in the 20th century, when it was

approved as part of the tafsir's course at the Theological Faculty of Al-Azhar University in Cairo (Egypt). But the prerequisites for its development appeared much earlier in the epoch of the revelation. Indeed, the study and elucidation of the meanings of individual ayat (verses of the Qur'an) by others were known from the early era of the Muslim calendar. It was to this method of tafsir that the Prophet Muhammad addressed when he was asked about the interpretation of some ayats (Ghazanfari *et al.*, 2019; Qari, 2019).

3. RESULTS AND DISCUSSION

In the future, scholars took as a basis the interpretation of the rule of referring to the Qur'an itself for clarifying one or another ayat. This is due to the fact that one and the same theme can be interpreted in the Qur'an several times: in one ayat shortly, in another, in more detail (Shayakhmetova, 2012). A well-known Arab-Muslim theologian, the jurist of the Hanbalt madhhab Ibn Taymiy, spoke about this feature of the Qur'an: "The correct method of interpreting the Holy Scriptures is the interpretation of the Koran by the Koran since what is briefly described in one place is explained in detail in another; shortened in one, expounded in another (Suhail, 2018)."

The learned theologians in their writings collected information contained in different ayats, and distributed them on specific topics. For example, in one chapter, explanations of ayats about ablution could be contained, in another - about purification with sand, etc. As a result of this classification, norms emerged concerning specific ritual actions. Similarly, chapters were written about prayer and its elements (standing, kneeling, reading the Qur'an, etc.). In another chapter, the ayat concerning obligatory alms, the property from which it is allocated were analyzed. This information from different ayats merged into a chapter called Zakat. The same principle was used to create chapters on the remaining topics of Muslim religious law, which were later divided into sections: worship, social relations, inheritance.

"The word "tafsir" is derived from the root *f-s-r* which has the meaning of "opening", or "unveiling".¹⁰ The word tafsir, Husain Dhahabi says, in relation to the Qur'an, is understood in the sense of "unveiling" the will of God hidden in His speech as far as it is possible for human beings. It also contains all the related requirements which help in this effort. According to Andrew Rippin, *tafsir*, an Arabic word meaning interpretation, is itself used only once in the Qur'an (25:33).

However there is much discussion in various Arabic sources concerning the exact meaning of this term and its relationship with other technical words such as *ma'ani*, *ta'wil* and *shar'*, all of which denote "interpretation" in some way. The earliest major term used as the title for the works of interpretation is "*ma'ani*" literally "meanings" (Namazi, 2010, p.40-41).

A word that is close to Tafsir is called Ta'wil, but they are different.

"Ta'wil is a method or way to reveal mystery and great potential that is in the Al-Qur'an. However, the term ta'wil, until now still has polemic among the scholars. It tends to be understood as an exegetic activity to uncover the implied meaning of the explicit, ma'qul from the manqul, the inner meaning of the meaning finally, or return meaning to a direction that is not meaning literally, and so on. Then there are several groups who developed ta'wil by ignoring the text structure and give great priority to intuitive awareness commentator. The activity of writing was mostly just carrying verses to the soaring metaphysical realities that are not numerous help in dealing with the social problems of life society at large" (Aniroh, 2016, p.82).

"Ibn Jarir al-Tabari is an outstanding expert in the classic Islamic tradition. His knowledge in hadiths, fiqh, lughah, history, and tafseer is unquestionable. This study uses an analytical descriptive design. The findings show that: Firstly, in defining alQur'an, al-Tabari focused on the al-Qur'an as an Arabic language text, not in other language. Secondly, al-Qur'an is written in sab'ah ahraf. It means that there are 7 different kinds of language with the same meaning. Thirdly, al-Qur'an comes from seven heaven's door. Fourthly, there is no different word between tafseer and ta'wil. They have same meaning. These concepts are different to other concepts proposed by other ulama"(Ismatulloh ,2012, p.203).

{Henry Corbin, in the History of Islamic Philosophy, denies the Western notion that there is nothing philosophical about the Quran, by addressing Muslim philosophers as "Ahlul Kitab: a people in possession of a sacred Book, a people whose religion in founded on a Book that came down from Heaven" (Corbin 1962, 1). Islamic philosophy cannot be separated from the Quran, since Quranic hermeneutics is placed alongside philosophical meditations as a guiding path. Corbin defines Islamic philosophy as a philosophy which developed its modalities from an essentially religious text (Quran) and a practice of spirituality. The hermeneutic

(as in interpretative) methods used for the Quran also outline a set of stages in the acquisition of knowledge. The methods or stages of knowledge have a hierarchal tendency that can be presented in parallel to Henri Bergson's analytic and intuitive methods of knowledge.

The first and most general method of interpretation of the Quran is called Tafsir. Tafsir is a hermeneutic perspective considering the historical, social and current placement of the verse. Tafsir, is close to Bergson's first form of knowledge—an analysis that is relative to the perspective and the symbols used to express ourselves (Bergson 1999,p. 1). However, tafsir, when exclusively undertaken for the purpose of accessing the Quran, is a form of analysis and a literal exegesis that is guided by Prophetic tradition and expert knowledge (Corbin 1962, p.9; Marks 2010, p.244).

The second method used to interpret the Quran, or stage in the process of knowledge acquisition, is ta'wil:

Ta'wil (etymologically speaking means to 'lead back' or to 'bring back' something to its origin, to its asl or archetype) is a science whose pivot is a spiritual direction and a divine inspiration. This is the stage reached by moderately advanced philosophers. (Corbin 1962, p.9)

At this stage, specific Mufasir (someone who does tafsir of the Quran) Allama Al Sayyid Muhammad Hussain Tabatabai (1904–1981). He was a contemporary of Henry Corbin, an expert in the Quran, and author of a celebrated tafsir titled, *Al Mizan* (20 Volumes of literal exegesis of the Quran). In *Al Mizan*, Tabatabai defines ta'wil as not just an esoteric exegesis (like tafsir) but a real fact found outside the imagination: When we say that this verse has an at-ta'wil, we mean that the verse describes a real fact (past or future) or a real happening, which in its turn points to another reality—and that is its at-ta'wil, or final interpretation. (Al-Tabatabai 1976, 7:p.39)

Here, ta'wil is more than a literal exegesis; it is described as a real fact, a happening in the past or future. Ta'wil has an affinity to Bergson's discussion of intuition, a philosophical method aiming to "recover contact with real" (Bergson [1896] 1908,p. 75). Both ta'wil and Bergsonian intuition are methods for recovering the real: the latter suggests "entering into the real" (Bergson 1999, p.1) and the former is "returning to the real." At the same time, ta'wil is also at a distance from intuition as it does not lay claim to

absolute knowledge. By contrast, Bergson's intuition is the act of placing oneself within the object such that absolute knowledge is acquired Bergson, as he clearly distinguishes intuition from analysis. Similarly, ta'wil is not tafsir, a translation or a literal exegesis. Ta'wil leads to union with the real event. In my art practice, ta'wil is the method that generates artwork, that unites the image with its object or actual event.

Many ideology interpretations of al-Qur'an have developed until today. One of them is mystical (sufistik) interpretation.

With the known mode of interpretation of Ibn 'Arabi, it can also be shown that the method used in Ibn 'Arabi in interpreting the Koran and how the validity of the teachings of Ibn 'Arabi as a result of the interpretation of the Koran. The conclusion of the study is that: Tafsir Ibn 'Arabi emphasizes aspects of the inner meaning of (esoteric) by not ignoring the aspect of birth (exoteric). The style of commentary of Ibn 'Arabi al-Ilaun including al-isyari. Method of interpretation of Ibn 'Arabi tend to manhaj al-maudu'i (thematic method). Model interpretation of Ibn 'Arabi is methodologically and also substansis. Wahdat al-Wujud is the result of the interpretation of many verses not a wild idea that has no foundation (Alba, 2010, p.988).

"The birth of a work of interpretation in various regions from generation to generation is not only because of the intention to reveal the meaning of the Qur'an, or the transfer of the Arabic language to non-Arabic language. If the intention is only motivation, the interpretation or explanation of the first generation of scholars has sufficed these needs. The relation both interpreter's and text is not an objective of relationship. It means when the interpreter obeys a particular method, it will surely achieve the intended truth. According to Paul Ricoeur's hermeneutics, the text has a conception that: 1) Writing will fix the meaning (fixation of the meaning); 2) By writing, the intent of the author will be separated from the meaning of the text itself. The text will wander with its own world, regardless of the author's horizon; 3) by writing, the text will go beyond the initial reference when it is delivered" (Mujahidin, 2017, p.299).

In the field of thematic tafsir a linguistic branch started to develop. It is based on examining words from the Qur'an and attempt to define their lexical meaning. Particular attention should be paid at the works of the following scholars who have contributed significantly to the development of thematic tafsir:

Abū-l Ḥassan Muqātil ibn Sulaymān Al-Balkhī (d. 150 h.) in his *الأشباه والنظائر في القرآن الكريم* ("Similarity and likeness in the Noble Qur'an") discussed homonyms in the Qur'anic text, i.e., words similar in pronunciation but different in meaning depending on the context.

Al-Raghib al-Isfahani (d. 502 h.) wrote: "مفردات في غريب القرآن" ("Unclear vocabulary of the Qur'an") where he traced the meaning of Qur'anic words and explained their meanings in verses (ayats) of Qur'an.

Recour's hermeneutic view and some other hermeneutic theories which are represented in the study of Qur'an open the new path for the study of the Qur'an interpretation work. The work of interpretation is not only a work aimed at expressing the intention of the author having been imprinted into the text of the Qur'an. Tafsir of the Quran became an attempt to reveal the meaning of the Qur'an which has been understood by the first recipient, namely the Arab society of the revelation period. Tafsir also simultaneously shows the mission of the interpreter to bring the meaning of the Qur'an to the community that surrounds the interpreter (Mujahidin, 2017,p300).

Along with this type of interpretation, other types appeared. Now the scholars weren't limited to lexical analysis and collected the verses (ayats) on a particular theme. The important works in this area are the following:

1. Abū 'Ubayd al-Qāsim ibn Sallām (d. 224 h.) created *"الناسخ والمنسوخ"* (The canceling and the canceled)

Abu Bakr Jassas al-Hanafi (d. 370 h.) wrote a work called *"أحكام القرآن"* (Norms of Qur'an).

The thematic tafsir continues to develop today. The scholars highlight the problems of modern civilization, reflect on the modern economic and social phenomena, and the emergence of new natural sciences. They have created many works on various academic fields: *الأخلاق في القرآن* (Женщина в Коране); *المرأة في القرآن* (Нормы поведения в Коране); *الصبر في القرآن* (Терпение в Коране); *الرحمة في القرآن* (Милосердие в Коране); *العلم في القرآن* (О науке в Коране) и др.

It is also important to mention the work of Jules La Beaume (1806-1876) *"تفصيل آيات القرآن الكريم"* (Detailed interpretation of the Holy Qur'an verses). His work contains 18 chapters, which consist of verses (ayats) of Qur'an. The chapters are divided into paragraphs.

Their number can reach 350. The main chapters by Jules La Beaume are التاريخ (History), محمد صلى الله عليه وسلم (Muhammad, peace be upon him), التبليغ (Notification), بنو إسرائيل (Sons of Israel), التوراة (Torah), ما بعد الطبيعة (Christians), التوحيد (Monotheism), القرآن (Qur'an), الدين (Religion), العقائد (Faith), العبادات (Worship), العلم (Science and art), الفنون و علم تهذيب (Trade), النجاح (Success).

The work of Jules La Beaume was translated to Arabic by Muhammad Fuad al-Baqi (1882-1967).

Types of thematic tafsir. There are three types of thematic tafsir.

الموضوعي للمصطلح القرآني التفسير – Thematic tafsir of Qur'anic terms;

التفسير الموضوعي للموضوع القرآني – Thematic tafsir of Qur'anic themes;

التفسير الموضوعي للآيات القرآنية – Thematic tafsir of Qur'anic surahs.

Mohammad Javad Moghnieh is one of the Quranic contemporary exegetics who has special attention to context in understanding Quran. He believe that although context is one of the main and initial indications in understanding the divine word, but sometimes we should neglect context for the sake of existence of more powerful reasons. According to him, the condition of using context consists of fulfillment of the descending relation of verses, their connection in meaning and compatibility with more powerful indications. Moghnieh says if context do not achieve these conditions it lack authenticity and credibility (Agha khani & other, 2019, p.189).

4. SUMMARY

The thematic tafsir of Qur'anic terms studies terms and vocabulary of Qur'an. The scholar chooses a word which is often found in Qur'an, and traces its meaning in surahs. The whole derivational paradigm of the word is analyzed, all shades of meaning are singled out at that point. The are many Qur'anic terms that are analyzed. Among them we can name the following: السلم (peace), العلم (science), الأمة (nation), العدل (justice), الأمانة (fidelity), المنافقون (hypocrisy).

The result of studying and analysis of the thematic tafsir of the Qur'anic terms are the following works: «المفردات في غريب القرآن» (Unclear vocabulary of

Qur'an) Al-Raghib al-Isfahani; «الخلافة الأرض» (Vicerency on Earth) by Dr. Ahmad Khasan Farakhat etc.

The second type is Qur'anic tafsir of Qur'anic themes that is concentrated on general issues that are relevant in science and education. «نظام الحكم من خلال» (management system in Qur'an), «الظلم و الظالمون» (Tyranny and tyrans), «الصبر في القرآن» (Patience in Qur'an) etc. The list of Qur'anic terms is continuously expanded. Every time science or education faces a new problem, they refer to the Quran and explain it. Since a long time ago, scholars have been using this type of thematic tafsir. Among them, we must mention ماورودي Mawarudi «أمثال القرآن» (Proverbs of Qur'an), عز بن عبد السلام Izz ibn Abdus-Salam «مجاز القرآن» (Metaphor in Qur'an), يوسف Dr. Yusuf Qardawi «في القرآن الصبر» (Patience in Qur'an) and others.

The third type is thematic tafsir of Qur'anic surahs. In this type of tafsir the interpretation chooses a surah of the Qur'an and defines its themes and aims. The scholar concludes that each surah has its own character and purpose. It is known that Meccan surahs examined three basic postulates of the Islamic worldview: Deity - (monotheism), message, and the afterlife (resurrection). It is probably because of this; specialists see in each Meccan surahs one of the three sides of Islamic worldview عقيدة ('aqidah). The majority of these surahs call to follow the moral norms and refuse vices.

5. CONCLUSIONS

Overall, this article defines a fundamental approach utilized in Qur'anic exegetics: the thematic tafsir method.

Furthermore, The article demonstrates the foremost Islamic ulama theologians who successfully implement the method under consideration applied in the study. Moreover, the contribution to the thematic tafsir of the French scientist Jules La Bohm is considered.

To conclude the article, we would like to notice that the importance of thematic tafsir is obvious. Firstly, it is one of the leading guides to solve the problems of the Muslim community. Secondly, the topic of classification of academic knowledge (facts) contained in the Qur'an remains relevant. Thirdly, the coordination of actions of a human with the purposes of the Qur'an will facilitate his moral refinement.

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