

The Interconnection between Quranic Maqasid and the Interpretation of Mawdu'i

*¹Sahlawati Abu Bakar, ²Haziyah Hussin, ³Wan Nasyruddin Wan Abdullah

ABSTRACT--- *Many Quranic scholars talk about the Quranic maqasid as well as the concept of mawdu'i interpretation or thematic. However, most studies discuss this as two separate aspects. This article aims to describe the relationship between the Quranic maqasid and the interpretation of mawdu'i. This study uses the text analysis method and the results of the study found that in principle the Quranic maqasid is related to the concept of mawdu'i in terms of the unity of the themes found in the Quran. The Quranic Maqasid is the main purpose of the Quran that the interpreter should accomplish in his interpretation. Whereas the interpretation of the mawdu'i is an approach to interpret the verses of the Quran that are grouped together in one theme and relate it to the Quranic maqasid. In addition, the interpretation of the mawdu'i also examines issues in the Quran based on the Quranic maqasid. The study found that there are three links between the Quranic maqasid and the interpretation of the mawdu'i, firstly the aspect of the principle of interpretation, secondly the elements in Quranic maqasid and the interpretation of the mawdu'i and thirdly the interpretation of al-maqasidi. Thus, the Quranic maqasid can be realized by examining its relationship to the interpretation of the mawdu'i and its approach to the interpretation of the Quran.*

Keywords--- *Quranic Maqasid, Mawdu'i Interpretation, Thematic, Unity of Themes.*

I. INTRODUCTION

The term quranic maqasid (maqasid al-Quran) first appeared in Imam al-Ghazali's book titled *Jawahir al-Quran* which is in the discipline of the sufism. A group of renowned scholars also gave their views on this term as Abu Hamid al-Ghazali, 'Izz al-Din ibn 'Abd al-Salam, Fakhr al-Razi, Ibn al-Qayyim, Al-Shatibi, Al-Biqqa'i, Muhammad 'Abduh, Rashid Rida, Badi'uzzaman Sa'id Nursi, Ibn 'Ashur, Hasan al-Banna, Muhammad Iqbal, Sayyid Qutb, Abul 'Ala Mawdudi, 'Izzat Darwazah, Muhammad al-Ghazali and Yusuf al-Qaradawi (Islam, 2012). The knowledge of the Quranic maqasid had not been debated on its own in the early stages and scholars did not focus on it.

Based on historical highlights, the term maqasid al-Quran did not exist in the early days of the Quranic literature in the time of the Prophet SAW and the time of the companions (Islam, 2012). This is because the Prophet SAW was alive and they could refer to him any concerns about the Quran. In ancient times it was still difficult to find the term maqasid al-Quran in the interpretation that was already divided into *bi al-ma'thur* and *bi al-ra'yi* interpretations. Maqasid is a rather complex thematic subject to present in the Quranic interpretation. Further on in modern times the interpretation of the Qur'an has undergone rapid development including the

¹*Sahlawati Abu Bakar, International Islamic University College of Selangor (KUIS), Malaysia, sahlawati@kuis.edu.my

² Haziyah Hussin, Faculty of Islamic Studies, Universiti Kebangsaan Malaysia (UKM).

³ Wan Nasyruddin Wan Abdullah, Faculty of Islamic Studies, Universiti Kebangsaan Malaysia (UKM)

Quranic maqasid knowledge which has gained attention in the debate of Islamic scholars (Islam, 2012; Khalilah, 2019).

Meanwhile, the interpretation of the mawdu'i is one of the approaches used to interpret the Quran in a thematic manner. Interpreters provide specific themes according to the *maqсад* (purpose) of the surah. Al-Khalidi (2012) emphasizing that contemporary Quranic studies close to the mawdu'i interpretations are meant to be specific studies on topics related to the Quran and that they are similar to other Islamic studies such as hadith, fiqh, history, languages and more. It cannot therefore be interpreted as a mawdu'i interpretation which has a special method of interpretation. The term mawdu'i interpretation only existed in the 14th century (Muslim, 2000). According to Shihab (1996), a mawdu'i interpretation based on surah was pioneered by Shaykh Mahmud Syaltut in 1960 entitled *Tafsir al-Qur'an al-Karim*. While the interpretation of the mawdu'i based on the topic was pioneered by Ahmad Sayyid al-Kumiy in 1960.

This study uses qualitative design using content analysis method as a data analysis method. The method used to obtain data is through the literature review of previous studies on the writings of the Quran and the interpretation of mawdu'i. In this study the researcher presents a new debate on the relationship between the Quranic maqasid and the interpretation of mawdu'i. We extracted the entire relationship contained in the elements of the Quranic maqasid and the mawdu'i interpretation to see the interconnection between the two.

II. RELATED STUDIES

The Quran has always been a subject of study for scholars who have an interest in and understanding of this book. Various topics related to Quranic studies are written such as Quranic commentaries, interpretations, types of interpretations, miracles of Quran and any other related knowledge of the Quran. In addition, there are scholars who study the Quranic maqasid, which is the content of the Qur'an based on the main objectives of the Quran. Tazul Islam started a study on the Quranic maqasid on the concept of the Quran and its development. His writing explores the origins of this concept and then describes its development in the Quranic literature in its early, formative, classical and modern phases. The Quranic maqasid develops gradually through these four phases but is yet to be introduced as a complete concept of Quranic understanding and almost no exclusive maqasid approach to interpretation has been produced (Islam, 2012). Six years after that Fikriyati (2018) also discusses the same issue which is the history of the emergence of the Quran in the Islamic treasury.

After that, Tazul Islam continued to write about the Quranic maqasid but from an analytical aspect of the distinction between the Quranic and the maqasid syariah. Although the Quranic maqasid and the sharia maqasid are inseparable, there are differences in their semantic and functional aspects in terms of usage. The source of the Quranic maqasid is limited to the scope of the Quran while the maqasid syariah may be derived from other Quran such as *ijma'*, *qias* and so on. However, the Quranic maqasid shades are broader than the maqasid syariah shades which are limited to just five scopes (Islam, 2013).

Although there is writing about the Quranic maqasid there is still no academic definition of this knowledge. Therefore, study of the definitions of scholars was conducted to explore the views of scholars and the important elements of this definition (Islam, 2011). Then, Quadir (2018) submits to the writings regarding maqasidiyyah

(purpose) and maqasid of the Quran. The author discusses the importance of understanding the purpose and objectives of the Quran.

Further studies focus on scholars' views on the Quranic maqasid. There are writings that bring to light the views of classical and modern scholars towards maqasid al-Quran like Abu Hamid al-Ghazali, at-Thabari, Asy-Syatibi, al-Biqa'i, Muhammad Rasyid Ridha, Thahir Ibnu Asyur, Taha Jabir Al-Alwani and Ahmad ar-Raisuni (Khalilah, 2019). In addition to this there are also writings that focus only on a scholar such as Ibn Ashur (Islam, 2018) and Badi' al-Zaman al-Nursi (Moh., 2015).

Viewed from this angle, previous studies have only discussed the Quranic maqasid independently without associating it with the mawdu'i interpretation. In the proposed study, the relationship between the Quranic maqasid and the interpretation of the mawdu'i is explained from the aspect of the principle of interpretation, the elements contained in the Quranic maqasid and the interpretation of the mawdu'i and the interpretation of al-maqasidi.

III. QURANIC MAQASID

This section will discuss two points; the definition of Quranic maqasid and the elements in the Quranic maqasid.

1) *Definition of Quranic Maqasid*

Quranic maqasid (*maqasid al-Quran*) is a term consisting of two words namely *maqasid* and *al-Quran*. The word *maqasid* is a plural word for maqsad which means to come or go to something (Faris, 2008). The word qasada as contained in the Quran carries many meanings such as the straight path in the verse 9 surah 16:

“And Allah's is the direction of the way, and some (roads) go not straight. And had He willed He would have led you all aright”.

It also means simplicity and not excess (Ibn Manzur, n.d.) as in verse 19 surah 31:

“Be modest in thy bearing and subdue thy voice. Lo! the harshest of all voices is the voice of the donkey”.

Thus, the term maqasid literally means intentions, purposes, goals, targets and objectives (Ruhi, 2001).

The second word of the term is al-Quran. Linguistically, the word al-Quran can bring a variety of purposes. Firstly, al-Quran comes from the word qara'a which means to read. Thus, the Quran is a reading that is read. Secondly, al-Quran means al-jam'u which means a group, that is, the Quran gathers teachings from previous books. Thirdly, al-Quran means qarana which means joining and matching (Ibn Manzur, n.d.). The figurative meaning of al-Qur'an is the word of Allah passed down to Prophet Muhammad Saw, through the gradual intercession of the angel Jibril containing miracles and reading it is worship.

When the words maqasid and Quran are combined, it brings to light the main purposes of Quran being fulfilled to meet human needs (Hamidi, 2008) According to Islam (2011), the definition of maqasid al-Quran has several main components namely its own knowledge, its means (wasail) and its *muhkam* verse. Based on these three components the Quranic maqasid is the basic understanding of the Quranic discourse based on its goals (maqasid) supported by means (wasa'il) and distributed only through comprehensible verses (*muhkam*). Besides that, Khalilah (2019) propose the term maqasid *al-Quran* to refer to a set of core themes of the Quran and to better reflect the wisdom of the interpreter in understanding the words of Allah SWT.

Therefore, based on this definition, the whole meaning of the Quranic maqasid is defined as its own knowledge functioning to understand the Quranic discourse based on its purposes. This knowledge is organized in order to systematically discuss a particular subject as well as through a systematic methodological process.

2) *Elements in Quranic Maqasid*

The maqasid (purposes) of the Quran represent the foundation and core of the Quran through the themes presented and if it is in line with the purposes of the Quran then the main objectives will be achieved [16]. From the time of the Prophet SAW and the companions the Quranic maqasid were recognized because they understood the Quran very well to achieve its ultimate goal as practiced in life. Therefore, an interpreter must have a deep knowledge of the Quranic maqasid in interpreting the Qur'an (Islam & Khatun, 2015).

Hence, the interpreter needs to understand the elements of the Quranic maqasid according to Islamic scholars. The elements of this study are the things that Islamic scholars say are the main purpose of the Quran. The study presents four scholars' opinions on the elements in Quranic maqasid, the views of Al-Ghazali, Ibn' Ashur, Badiuzzaman Said Nursi and Taha Jabir al-Alwani (Islam, 2012; Khalilah, 2019).

We start first with the view of Abu Hamid Al-Ghazali. He explained that the Quranic maqasid has two parts, the main part and the complement part. The main part has three elements namely explanation of the substance i.e. nature and actions of God, straight path to Allah and life in the hereafter. Whereas, the second part have three elements namely stories of people of past, opposition to infidelity, requirements of *fi sabilillah* (Fikriyati, 2018; Islam, 2012; Khalilah, 2019).

The concept of Quranic maqasid in al-Ghazali's view is strongly related to two categories of knowledge which is firstly, external knowledge such as language and syntax of Quran and secondly, core knowledge of Quran such as story in Quran, debate Allah SWT is with the disbelievers and the law of hudud (Quadir, 2018). The highest level of knowledge is the knowledge of knowing Allah SWT, the straight path to Allah SWT and the Hereafter. According to al-Ghazali, the straight path that should be taken towards Allah SWT means sincerity in worshipping Allah SWT and in other respects distracting from being a slave of lust. Next is the life of the hereafter which includes various aspects such as reward, punishment, courtesy, scales and *sirat* crossings.

Then are the stories of people of past that describe the condition of those who obey Allah SWT and those who disobey. For example, the stories of prophets, saints and disobedient people such as Pharaoh and Namrud. The fifth element is a protest against the infidelity of the unbelievers. It has three things: opposition to disbelief in Allah, protest against disbelief in the Messenger of Allah and protest against disbelief in the Hereafter. The last element is a discussion of preparation for the path of God which includes mental and physical preparation (Moh., 2015).

Furthermore, elements in Quranic maqasid according to Ibn 'Ashur consists of two components: *maqasid al-'ala* (the higher purposes) that to improve individual and community and *maqasid al-asliyyah* (the original destination). These two components are made up of eight elements namely improving beliefs, educating morals, enforcing shari'a law, organizing and preserving the human system, previous folk tales, teaching on the condition of the people, advice, warnings and glad tidings and the miracles of al-Quran.

According to the word of Allah S.W.T in surah al-Nahl verse 89 which means: "And (bethink you of) the day when We raise in every nation a witness against them of their own folk, and We bring thee (Muhammad) as a

witness against these. And We reveal the Scripture unto thee as an exposition of all things, and a guidance and a mercy and good tidings for those who have surrendered (to Allah)”, Ibn Ashur concluded that the main objective of the Quran was to improve individuals, society and civilization (Islam, 2018).

It should be noted that *al-i'tiqad* (improving faith) is the fundamental principle behind Allah SWT because monotheism is the basis of all principles and purposes. For Ibn Ashur, *aqidah* is the main goal of the Quran and the essence of the Quran (Quadir, 2018). The next is to improve morals because the best man in Allah's sight is a man of noble character. In line with al-Ghazali, Ibn Ashur also describes the stories of the Quran as element in the Quranic *maqasid*. The purpose of these stories is revealed in the Quran as a proof of the truth of the Quran, a reminder to believers and a warning to the disbelievers.

The discussion continued with the elements of the Quranic *maqasid* presented by Badi'uzzaman Said Nursi. He stated that there are two components in the *maqasid al-Quran*, *al-maqasid al-asasiyyah* (basic purpose) and *al-anasir al-asliyah* (original element). There are four elements included in this component, namely *tawheed*, prophecy, the rise of human and justice.

According to Moh. (2015), there are several general methods applied by Sa'id Nursi to explain the Quranic *maqasid*. The methods are explanation of the Qur'an on the doing of Allah, the beauty of Allah's creation, the level of creation, physical change, the laws of nature, the reasons and causes, the works of Allah and Allah's name and nature. As a result, the ordering of the Quranic *maqasid* by Sa'id Nursi has three types: the setting of the Quranic *maqasid*, the setting of the objectives of *surah* and the setting of the objectives of verses. Thus the Quran summarizes its contents so that its *maqasid* is accessible to its readers and its contents are fully understanding.

The next Islamic scholar is Taha Jabir al-Alwani who introduced three elements in the Quranic *maqasid* namely *tawheed* (belief), *tazkiyyah* (purification) and *'umran* (civilization). Although seemingly simpler than the other scholars, al-Alwani elaborates on these three themes more briefly than other *maqasid* scholars, al-Alwani actually extends the above three themes inclusively in his books entitled *Tauhid*, *Tazkiyah* and *'Umran* (Khalilah, 2019). In summary, the main elements of the Quranic *maqasid* element are the beliefs, the afterlife and the stories of the ancient people. These elements are fundamental to the scholarly debate because this is the main objective of the Quran.

IV. MAWDU'I INTERPRETATION

This section will discuss two points; the definition of *mawdu'i* interpretation and the elements in the *mawdu'i* interpretation.

1) Definition of Mawdu'i Interpretation

The interpretation of the *mawdu'i* is a combination of two words namely the interpretation (*tafsir*) and the *mawdu'i*. *Tafsir* in term of linguistics means the interpretation, explanation and enlightenment logical meaning. In addition, *tafsir* can also mean to uncover the hidden and the meaning of a sophisticated utterance (Ibn Manzur, n.d.). While the term is interpreted as meaning the knowledge that can be understood from the book of Allah passed down to the Prophet Muhammad as well as the interpretation of the meaning and issuance of the law of justice. *Tafsir* can also mean knowledge that discusses the meaning of Allah SWT regarding the Quran according

to human ability. According to Al-Zahabi (n.d.) tafsir is to explain the words of Allah and the explanation of the meaning and understanding of the Quran. It is also a knowledge of the Qur'an's argument for guidance on the purpose of Allah Almighty according to human ability.

Next is the word *wad'u* linguistically according to Faris (2008) meaning to lower down or put something down. Al-Mawdu'i is the ratio of *mawdu'* taken from *al-wad'u*. Abd al-Sattar (1991) explaining *al-wad'u* means setting and strengthening something in its place as Allah says in surah al-Anbiya 'verse 47: “*We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least, and if there be (no more than) the weight of a mustard seed, We will bring it (to account): and enough are We to take account*”.

Thus, the link between *al-mawdu'* and the interpretation is that the interpreter places each sentence in its proper place in the overall meaning of the issue being studied. In conclusion, *al-mawdu'i* in terms of language means the fixation of a matter and its reinforcement based on the issues studied.

In other words, the interpreters of the mawdu'i give the meaning of the word *al-mawdu'i* in accordance with the concept or basis of the interpretation of the mawdu'i. Al-mawdu'i is an issue that has a variety of methods in the Quran and an aspect that is brought together by one meaning or purpose. It also means that issues which relate to aspects of life such as faith, community personalities or manifestations of the universe proposed by the revelations of the Quran (Muslim, 2000).

When combining the word tafsir and mawdu'i, the scholars come out with several definitions. Abd al-Sattar (1991) defines the interpretation of the mawdu'i as knowledge that addresses issues of the Quran that have a unified meaning or purpose by collecting scattered verses. Next, we look at these verses with specific methods and conditions to explain the meaning of the verse and to bring out the relevant issues and to relate them thoroughly. According to Muslim (2000), the interpretation of the mawdu'i is the knowledge that addresses issues based on the maqasid al-Quran through one surah or more. Meanwhile, Al-Khalidi (2012) explaining the interpretation of the mawdu'i is the process of compiling Quranic verses by a researcher in a single theme or topic that interprets them collectively and associates them with the Quranic maqasid.

2) Elements in Mawdu'i Interpretation

The interpreters of the mawdu'i did not specify exactly the elements or themes contained in the Quran. However, there are some writings that classify certain themes from interpretations made as if they were elements derived from the interpretation of mawdu'i. There is a book by Fazlur Rahman entitled Major Themes of The Quran (Rahman et al., 2017). Fazlur presents eight themes of the Quran God, man as an individual, man as a member of society, the universe, prophecy and revelation, eschatology, Satan and evil, and the birth of the Muslim community. These themes are intended to serve as an introduction to understanding the purpose of the Quran (Moh., 2015; Rahman et al., 2017).

The first theme that Fazlur discusses is that the god is identified through the words of Allah in the Quran and the existence of God. Fazlur gives verses that explain God, proof of existence and nature of Allah S.W.T. The second theme touches on humanity as individuals who discuss the verses of Adam's creation and humanity, the nature of human action and the good and evil of man. Subsequently, the scope of the debate in the third theme developed from the second theme of human beings as members of society. In this theme, the discussion focuses on the verses on justice in society, the economic aspects and the reasons for the success of Muslims.

The next fourth theme discussed about the universe. Certainly this theme was adopted by Fazlur because of its connection with mankind. The verses presented are about the creation of the universe, the phenomena of nature and the power of Allah S.W.T in the creation of the universe. The fifth theme is prophecy and revelation refers to verses relating to the universal mission of the Prophets and the role of the Prophet S.A.W as an end for all Prophets. Next, the sixth theme is eschatology, which deals with the afterlife such as the horrors of the Day of Judgment, the good and the bad that are closely linked to heaven and hell and the record of human charity. The seventh theme is Satan and evil. This theme was raised by Fazlur in connection with the evils that came from Satan. The touching verses on the devil's deception are discussed in this theme such as the origin of the genie, the manner of the deception of the devil and the examples of the deception of the devil in the Quran. Finally, the eighth theme is the birth of the Muslim community. This theme presents the conditions of the people of Makkah and Medina and the position of the Prophet S.A.W in carrying out the missionary mission in both places.

In view of the eight themes mentioned in this book *The Major Themes of The Quran*, it would not be unreasonable to say that this book is suitable to serve as a reference point for the authors of the mawdu'i interpretations as a guide to determining the main themes contained in the Quran.

Meanwhile, Muhammad Rashid Ridha stated that there are ten themes of the Quran which are improving religion, prophetic and apostolic issues, Islam as a religion of fitrah and various explanations of intellect, knowledge and wisdom, freedom and liberation, community life, worship, Islamic political principles, property management, war, women's rights and the liberation of slaves (Khalilah, 2019).

As explained, the interpreters of the mawdu'i need to explain clearly the themes contained in the Quran, so when interpreting a surah, topic or words in their text they will first determine the appropriate theme (Al-Khalidi, 2012; Muslim, 2000). Among the themes that have been considered as a study in the interpretation of mawdu'i are beliefs, doomsday, shirk, economics, devils, morals, knowledge and society (Sahlawati et al., 2019).

V. THREE FORMS OF INTERCONNECTIONS BETWEEN THE QURANIC

MAQASID AND THE MAWDU'I INTERPRETATION

This section will discuss three relationships between the maqasidic Quran and mawdu'i interpretation namely aspects of interpretation principles, the elements shared and the interpretation of al-maqasidi.

1) Aspects of Interpretation Principles

The function of the Quranic maqasid is closely related to the interpretation of the Quran in general and the interpretation of the mawdu'i in particular. Among the links between these two elements is the understanding of the sacredness of the Quran in terms of language, interpretation and life. Through the maqasid al-Quran, human dedicates themselves to Allah in connection with two human capacities namely divinity and servanthood (Moh., 2015). As Islamic scholars such as Sa'id Nursi have explained in objectives of the Quran, the issue of aqidah is fundamental to religion, so all interpretations of the Quran are subjected to aqidah. The Quran is used to provide guidance as the Quranic maqasid and mawdu'i interpretations help to draw attention to the essential elements of life such as economics, politics, society and religion.

Five elements of the Quranic maqasid that aim to improve the lives of individuals, spiritual, cultural, social, economic, and political (Moh., 2015). The same elements are also discussed in the theme of the interpretation of

the mawdu'i. Even the interpretation of the mawdu'i can expand the understanding of the Quran based on certain themes to answer contemporary issues. Consequently, the interpretation of the Quran must be guided by the maqasid of the Quran so that the main purpose of the Quran is to be kept and not to be purely selfish.

It is clear that an interpreter is required to first identify the basic purpose of a sentence before interpreting it as it does in determining the theme in the interpretation of mawdu'i (Al-Daghamin, 1995). If the underlying purpose is not known, then there will be deviations in the interpretation. The Quranic maqasid is also the basis for the correlation between the one and the other part of the Quran which is considered to be the Quranic reason. The knowledge of reasoning has to do with the interpretation of the mawdu'i on the basis of the unity of the theme and its relevance (Al-Khalidi, 2012).

Maqasid in terms of its principles and objectives, is a method of thinking that distinguishes and views, analyzes and evaluates. All forms of interpretation of the Quran must follow acceptable or non-criticized processes or methodologies. In some contemporary interpretations such as *Al-Manar* by Rashid Rida, *al-Tahrir wa al-Tanwir* by Ibn 'Ashur, *Fi Zilal al-Qur'an* by Sayyid Qutb, *Tafhim al-Qur'an* by Abul A'la Mawdudi approach the interpretation of maqasidi become more important. Therefore, it should be viewed as a method of interpretation (manhaj al-mufassirin) (Islam, 2011). Meanwhile for Ibn Ashur, the whole concept of the Maqasid al-Qur'an pertains to the methodology of interpretation and he rejects the interpretation contrary to the purpose of the Quran (Moh., 2015). In this regard, Said Nursi views the main elements of the Quran as the main theme of the Qur'an. Namely, divine oneness, prophecy, human resurrection and justice. Since these are the basic elements and purposes of the Quran, they exist in every surah, in every verse and in every word. In contrast to the view of al-Biqai the purpose of the surah is not the same as the purpose of the Qur'an and verse even though each surah has different purpose according to its context and relationship (Islam, 2018; Moh., 2015).

Basically, each surah has a theme of debate and usually contains around the beginning and end verses of the surah as explained by al-Biqai. It is related to the basic Quranic maqasid or the purpose of the Quran in general. The interpreter researched the text of the Qur'an in general and concluded the main elements (Khalilah, 2019). Just like the interpretation of the mawdu'i, Al-Kummi & Muhammad (1982) emphasizing that the mufassir should form a surah to be a perfect unity and one goal even within that surah there are various topics. So those topics should be centered around the same goal whether general or specific. This is in line with the first step in the interpretation of the mawdu'i surah, which is to explain the maqasid surah (Al-Khalidi, 2012).

So does Ibn Ashur's view of the Quran and its relation to interpretation. A mufassir should be aware of the Qur'an's purpose to distinguish between interpretations based on the purpose of the Quran and interpretations that only explain the meaning and text (Islam, 2018). This means that a mufassir needs to identify the maqasid of the Quran to avoid excessive interpretation so that it does not reach the purpose of the verse or surah (Khalilah, 2019). Reviewed from Quranic science, Said Nursi stressed that the Quranic maqasid can be a source of themes and topics for the interpretation of mawdu'i based on the continuity of purpose between the two (Moh., 2015).

Just a few examples of scholars who interpret some of the Quranic themes in their interpretations such as al-Baghawi, Fakhruddin al-Razi and al-Biqai. Al-Baghawi divides the main themes and issues of the Qur'an based on a particular maqasid and he gives insights into the Qur'an there are commandments, prohibitions, orders, good news and advice, stories of the past and examples to consider (Islam, 2012). Meanwhile, al-Razi presents four themes based on the Quranic maqasid of surah al-Fatihah al-uluhiyyah (divinity), al-ma'ad (hereafter), al-nabawi

(prophetic) and al-qadr (ruling). Al-Razi also discussed aspects of the unity of the theme in a surah called *wihdah mawdu'iiyah li al-suwar* (unity of the surah). While al-Biq'a'i in his book of interpretation *Nazm al-Durar fi tanasub al-Ayat wa al-Suwar* asserts that reasonable knowledge (correlation) is obtained by knowing the maqasid of the surahs of the Quran (Islam, 2011; Moh., 2015). However, the maqasid of classical scholars is more focused on surah by surah and the relationship between surah and surah.

Reviewed from the aspect of the interpretation method, the Sa'id Nursi method is closer to the interpretation of the mawdu'i. Sa'id Nursi sets out four steps in his method of interpretation: firstly defining themes and titles, secondly collecting verses of the same meaning, thirdly the issues are discussed in the Quran, fourthly using hadith as support. However, there are some differences in the verses that are not classified because they are classified according to the Quranic maqasid (Moh., 2015).

In a nut shell, many earlier texts used a method of interpretation that is similar to the method of interpretation of mawdu'i but in a general form rather than as a method of interpretation of its own text (Didi, 2016). When examined, the Quranic maqasid is the source of the ancient Islamic scholars' interpretations. Today there are several interpretive books that go directly to the Quranic maqasid such as Hannan Lahham's *Maqasid al-Qur'an* al-Karim published in 2004 and *al-Madkhal ila Maqasid al-Qur'an* by 'Abd al-Karim al-Hamidi published in 2007.

2) Elements in the Quranic Maqasid and the Mawdu'i Interpretation

There are some similarities between elements in the Quranic maqasid and the mawdu'i interpretations such as aqidah, the afterlife, stories in the Quran, miracles and the law. In addition, there are similarities in the order and context of Quranic verses and understanding of the Quran through the Quran (Islam & Khatun, 2015). The Quranic maqasid and the interpretation of the mawdu'i cannot be separated from the social theme based on the main purpose of the Quran being revealed as a guide book. Thus the Quranic maqasid in relation to faith, worship and community is similar to the context of the Quran in the mawdu'i interpretation of bringing the issue of the Quran to reality (Al-Daghamin, 1995).

Various studies and Quran-themed writings were conducted by Islamic scholars. These themes are so numerous because the source is the Quran, a book of great knowledge. As example, Quranic themes can not only be explained on the issue of faith but Quranic themes can also be discussed from opposing aspects such as apostate themes (Al-Majali & Abdullah, 2019). Even better the thematic study of the Quran is linked to the reality of society and current issues. The study of the Quranic maqasid emphasizes on the aspects of aqidah while the interpretation of mawdu'i focuses more on the aspects of society. However, this aspect of the belief remains the theme of the discussion of the interpretation of the mawdu'i and some other elements such as the afterlife, the prophetic and the moral.

3) The Interpretation of Al-Maqasidi (Tafsir Al-Maqasidi)

The interpretation of al-maqasidi is methodologically aimed at exploring the objectives of the Quran and determining how the content of the Quran expands the maqasid (purposes) in line with the objective of the Quran (Islam, 2012). This method can be applied to other types of interpretations such as thematic, linguistic, rhetorical,

societal and others that describe the various aspects of the objective. Thus, the interpretation of al-maqasidi has to do with the concept of unity of theme called *al-wihdah al-mawdu'iyah* (Islam & Khatun, 2015).

Usually the interpretation of al-maqasidi is closer to the mawdu'i's interpretation of the surah then it is generally interpreter explains the theme and purpose of the surah and subsequently focus on the purpose of the verse. Although there are developments in the theory of the Quranic maqasid, its approach is still not robust and as independent as the interpretation of mawdu'i's approach. In summary, al-maqasidi's interpretation contains five principles (Islam, 2012). Firstly, identify the objective (*maqсад*) of the text, secondly outline the conceptual background based on the objective established through the Quran and al-Sunnah, thirdly identify ways or means to achieve that objective, fourthly explains the relationship between the objective with other objectives in the Quran. This can be explained through the concept of unity of theme (*al-wihdah al-mawdu'iyah*), so the interpreter needs to explain how the selected verse is related to the other maqasids. Fifthly, the objective presented must represent the state of the Quranic generation of the Prophet Muhammad and his companions. Their lives are based on the Qur'an's maqasid and, of course, provide a clear reflection on the lives of contemporary society. Based on these five principles, the interpretation of al-maqasidi emphasizes on the interpreter to determine the maqсад (objective) of the surah before making interpretations so as not to violate the purpose of the Quran.

Islam and Khatun (2015) have introduced a conceptual framework for the interpretation of al-maqasidi and for them a trend comparable to the interpretation of al-maqasidi is a mawdu'i (thematic) trend. But, both still hold their own principle and the thematic trend can be a major source of al-maqasidi's interpretive trend. For example, mawdu'i interpretations discuss the various issues of morality from aspects of the concept of morality in the Quran, characteristics of virtues and individuals who are virtuous in the Quran in which al-maqasidi's interpretation can benefit from these themes. Thus, the principles of interpretation of al-maqasidi will benefit from the dimension of maqasid in the interpretation of mawdu'i from the following aspects as presented by (Islam & Khatun, 2015):

a. The interpretation of al-maqasidi is limited to outlining the objective of the Qur'an but the interpretation of the mawdu'i may extend its scope to the themes, terms and concepts of the Quran. For example, the topic of 'orphans in the Quran' can be debated throughout the entire chapter of the Quran with the same theme and concept.

b. The interpretation of al-maqasidi illustrates the practice of the early Islamic community of practicing the unity of the maqasid surah consisting of its objectives and how it was done. The interpretation of the mawdu'i, on the other hand, offers something broader that is the unity of the theme in the Quran. Thus, the interpretation of al-maqasidi can use the unity of themes in the Quran to discuss the unity of the Quranic maqasid.

c. The interpretation of the mawdu'i can be discussed in terms of the verse of the Quran, the topic or the whole of the surah but the interpretation of al-maqasidi cannot discuss one surah that contains a whole different purpose or topic at a time unless it contains one objective or theme. However, according to the method of interpretation of the mawdu'i surah, the mufassir needs to establish the main maqasid of the surah before determining the themes contained in the selected surah (Al-Khalidi, 2012).

Interpreter of Quran in modern times generally uses a maqasid (objective) approach by explaining the themes and purposes of the surah in the beginning of interpretation and focusing on the purpose of certain verses. This

approach has become a trend in contemporary interpretations (Islam, 2012). Examples of studies include several writings called al-maqasidi interpretations such as Tafsir al-Manar by Rashid Rida, Tafsir al-Tahrir wa al-Tanwir by Ibn 'Ashur, Tafhim al-Quran by Abul' Ala Mawdudi, Fi Zilal Quran by Sayyid Qutb and Al-Tafsir al-*Hadith* by 'Izzat Darwazah (Fikriyati, 2018; Islam & Khatun, 2015). Basically, the interpretation of al-maqasidi provides a clear perspective and a proper understanding of the relationship between the Quranic objectives and the interpretations that can be expanded on its concepts and principles through the interpretation of mawdu'i.

The relationship between the Quranic maqasid, mawdu'i interpretations and al-maqasidi interpretations are illustrated in Figure 1. The Qur'anic maqasid supports the interpretation of mawdu'i and the interpretation of al-maqasidi but the interpretation of the mawdu'i and the interpretation of al-maqasidi have similarities in several principles and entities.

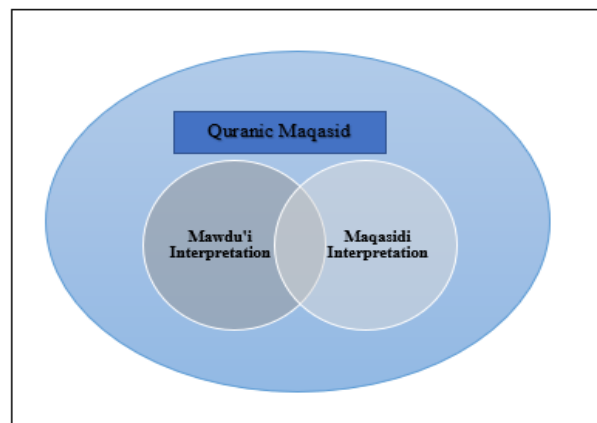


Figure 1: Relationship Between Quranic Maqasid, Mawdu'i Interpretation and Maqasidi Interpretation

VI. CONCLUSION

An in-depth understanding of the Quranic maqasid functions to avoid interpretations that are influenced by lust and can invite disagreements. When making interpretations, an interpreter must first clearly understand the maqasid of the Quran in order for its interpretation to conform to the purpose of the Quran. The maqasid interpretation approach is only debated through classical interpretations that explain the main purpose of interpretation is to achieve the objective of the Quran. Thus the maqasid of the Quran is indirectly related to the themes contained in the Quran. Therefore, if the themes of the Quran are presented in the form of correlations related to one objective of the Quran then an objective unity-based approach can be produced.

In conclusion, this article discusses the interconnection between the Quranic maqasid and the mawdu'i interpretation. Thus, the study discusses three sections, namely, first, presenting the definitions and elements in the Quranic maqasid. Secondly, it presents the definition and elements in the mawdu'i interpretation. Thirdly, it describes three forms of relationship between the Quranic maqasid and the interpretation of mawdu'i. Finally, this study describes the three forms of relationship and its implications for the concept of Quranic interpretation.

REFERENCES

1. Abd al-Sattar, S. F. (1991). *Al-Madkhal ila al-tafsir al-maudu'i*. Kaherah: Dar al-Tauzi' wa al-Nasyr al-Islamiyyah.
2. Al-Daghamin, Z. K. M. (1995). *Manhajiyatul bahthi fi tafsir maudu'i li al-Quran al-Karim*. Jordan: Dar al-Basyir.
3. Al-Khalidi, S. A. al-F. (2012). *Al-Tafsir al-Maudu'i Bayna al-Nazariyyah wa al-Tatbiq*. Jordan: Dar al-Nafais.
4. Al-Kummi, A. al-S. A.-Q., & Muhammad, A. Y. (1982). *Al-Tafsir al-Maudi'i li al-Quran al-Karim*.
5. Al-Majali, M. K., & Abdullah, M. F. R. (2019). Religious freedom in Islam its dimensions and conditions. *International Journal of Advanced Science and Technology*, 28(8), 376–383.
6. Al-Zahabi, M. H. (n.d.). *Al-Tafsir wa al-Mufasssirun*.
7. Didi, J. (2016). Mengenal lebih dekat metode tafsir maudlu'i. *Diya Al-Afkar*, 4(1), 19–35.
8. Faris, I. (2008). *Maqayis al-Lughah*.
9. Fikriyati, U. (2018). Maqasid al-Quran: Genealogi dan peta perkembangannya dalam khazanah keislaman. *Anil Islam*, 11(2), 1–21.
10. Hamidi, A. K. (2008). *Al-Madkhal ila Maqasid Al-Quran*.
11. Ibn Manzur, M. bin M. (n.d.). *Lisan al-'Arab*.
12. Islam, T. (2011). Maqasid al-Quran: A search for a scholarly definition. *Al-Bayan*, 9, 189–207.
13. Islam, T. (2012). The Concept of “maqasid al-Quran”: Its genesis and developments. *2nd Annual International Qur'anic Conference 2012*, 9–24.
14. Islam, T. (2013). Maqasid al-Quran and maqasid al-shariah. *Revelation and Science*, 3(1), 1–10.
15. Islam, T. (2018). Ibn Ashur 's Views on Maqasid al-Quran : An Analysis. *Journal of Ma'alim Al-Quran Wa Al-Sunnah*, 14(2), 132–146.
16. Islam, T., & Khatun, A. (2015). Objective-based exegesis of the Quran: A conceptual framework. *QURANICA, International Journal of Quranic Research*, 7, 37–54.
17. Khalilah, N. 'Azmy. (2019). Maqashid al-Qur'an: Perspektif ulama klasik dan modern. *Muàsharah: Jurnal Kajian Islam Kontemporer*, 1(1), 8–18.
18. Moh., B. (2015). Konsep maqasid al-Qur'an perspektif Badi' al-Zaman Sa'id Nursi. *El-Furqonia*, 1(1), 47–82.
19. Muslim, M. (2000). *Mabahith fi Al-Tafsir al-Mawdu'i*. Damsyik: Dar al-Qalam.
20. Qadir, W. G. (2018). Maq ş adiyah (Purposefulness) and Maqāş id al- Qur'ān (Objectives of the Qur'ān): A Study. *Aligarh Journal of Quranic Studies*, 1(1), 87–98.
21. Rahman, F., Trs, Ervan, N., & Ahmad, B. (2017). *Tema-tema pokok al-Quran*. Bandung: Pustaka Mizan.
22. Ruhi, B. (2001). *Al-Mawrid*. Beirut: Dar al-'Ilm li al-Malayin.
23. Sahlawati, A. B., Haziyah, H., & Wan Nasyruddin, W. A. (2019). Analisis perkembangan penulisan tafsir maudu'i di Malaysia (An analysis of development of thematic exegesis in Malaysia). *Al-Irsyad: Journal of Islamic and Contemporary Issues*, 4(2), 142–153.
24. Shihab, M. Q. (1996). *Wawasan Al-Quran: Tafsir Tematik atas Pelbagai Persoalan Umat*. Bandung: Pustaka Mizan.