

MAQĀŞIDI TAFSIR

Uncovering and Presenting *Maqāşid Ilāhī-Qur'anī* into Contemporary Context

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Abstract

This writing discusses maqāşidi tafsīr (the interpretation that represents God's intention). It endeavors to answer three questions: Firstly, what are models of maqāşidi tafsīr that are in circulation? Secondly, what are their strengths and weaknesses? Thirdly, what are the true forms of maqāşidi tafsīr? Historical approach is employed to answer the first question, whereas critical hermeneutics and philosophy are used to discuss the second and third questions. Using the intellectual history, the process of the formation of maqāşidi tafsīr will be discovered; critical hermeneutics will uncover its strengths and weaknesses; and new frameworks will be formulated for contemporary contexts using philosophical hermeneutics. It is expected from this writing that maqāşidi tafsīr will remain theologically, epistemologically and hermeneutically well-established so that it will be considered as one of alternative approaches in the Quranic studies. Three conclusions are drawn from this writing: firstly, maqāşidi tafsīr is in the process of becoming a theory for studying the Qur'an. Secondly, maqāşidi tafsīr does have strength and weaknesses. It originates from Islamic tradition, and becomes a kind of alternative-moderate between two extreme tafsīrs: textual and liberal-substantialist. Still, it is not yet well-established in term of theology, epistemology and hermeneutics. Third, maqāşidi tafsīr combines three approaches in locating what God wants in the Quran, because it is not only textual, ideal-moral, but also spiritual-substantial.

[Artikel ini membahas tafsir maqāṣid dengan menjawab tiga pertanyaan yaitu seperti apa model tafsir maqāṣid yang beredar saat ini, apa kelemahan dan kelebihan dari model tersebut, dan bagaimana bentuk tafsir maqāṣid yang sebenarnya. Pertanyaan pertama dijelaskan menggunakan pendekatan sejarah dan pertanyaan kedua dan ketiga dijelaskan menggunakan pendekatan hermeneutika kritis dan filosofis. Sejarah intelektual digunakan untuk menelusuri proses pembentukan tafsir maqāṣid sedangkan hermeneutika kritis digunakan untuk menilai kekuatan dan kelemahan serta hermeneutika filosofis untuk mereformulasi kerangka baru sesuai konteks kontemporer. Artikel ini mencoba meyakinkan secara teologis, epistemologis, dan hermeneutis bahwa tafsir maqāṣid akan semakin mapan dan bisa menjadi alternatif pendekatan dalam studi Qur'an. Tiga kesimpulan dalam artikel ini adalah pertama, tafsir maqāṣid sedang berproses menjadi sebuah teori dalam studi Qur'an. Kedua, meski mempunyai kelebihan dan kekurangan, pendekatan ini bisa menjadi alternatif moderat antara tafsir tektual dan liberal-substansialis. Terakhir, pendekatan ini menggunakan tiga kerangka pikir dalam memahami maksud Tuhan dalam Qur'an, teks, ideal moral dan juga spiritual substansial.]

Keywords: *maqāṣidi tafsir*, *maqāṣidi ilāhī-qur'āni*, textual, moral-ideal, and spirit-contextual.

A. Introduction

Although believed by Muslims as the word of God, who is timeless and spaceless, the Qur'an is bound to time and space since it was revealed to human being living in the context of time and space. In this context, the Qur'an is historical, actual as well as futuristic. It is historical because it was revealed in historical context and spoke about historical events in the Arabia and its surrounding; it is actual because it also addressed actual events at the period of revelation as it was experienced by the Prophet Muhammad in Mecca and Medina;¹ it was futuristic because the Qur'an was revealed for human being who live in different time and space

¹ Aksin Wijaya, *Arab Baru Studi Ulum al-Qur'an: Memburu Pesan Tuhan di Balik Fenomena Budaya* (Yogyakarta: Pustaka Pelajar, 2009), pp. 95–115; Aksin Wijaya, *Sejarah Kenabian dalam Perspektif Tafsir Nuzuli Muhammad Izzat Darwazab* (Bandung: Mizan, 2006), pp. 131–2.

until the end of the world. Therefore, content wise, it is actually rich of meaning,² and its meaning is always adaptive to different context of time and space, since the Prophet Muhammad until the end of the world.

Nevertheless, when the divine revelation transforms, from oral text (the Qur'an) to written text (*Mushaf Uthmāni*),³ its context potentially becomes narrow, static and unable to adapt to different time and space. According to Alī bin Abī Ṭālib, The Qur'an is mute.⁴ When its followers need the Qur'an's answer about variety of issues they are facing in their lives, especially as Islam spread vastly and the number of Muslims multiplied, Muslim intellectuals try their best to make the Qur'an relevant through two approaches: *tafsīr*, is a method for revealing the purpose of God in the Qur'an through an analysis of the dimensions of its pronunciation; and *ta'wīl*, is a method to reveal the purpose of God in the Qur'an by turning the dimension of its meaning from its outer meaning to its inner or symbolic meaning. These two are thought to have originated from Islamic teaching.⁵ The approaches then gave birth to many leanings and tendencies of *tafsīr*.

As time goes by as well as due scientific progress, the findings of divine messages through *tafsīr* and *ta'wīl* which have been precipitated in the heart and mind of Muslims have become an ideology and sacred. As a result, those two approaches, especially *tafsīr*, are started to be questioned, be it in its process or result because it is increasingly incompatible with the ever-changing and dynamic of life, and even disruptive, a fast change

² Yusuf Qaradawi, *Kayfa Nata'ammalu ma'a al-Qur'an?*, 7th edition (Cairo: Dār al Syurūq, 2009), pp. 46–8.

³ Wijaya, *Arab Baru Studi Ulum al-Qur'an*, pp. 69–94; Aksin Wijaya, *Menggugat Otentisitas Wahyu Tuhan: Kritik Atas Nalar Tafsir Gender* (Yogyakarta: Magnum Pusaka, 2010), pp. 45–6.

⁴ Alī bin Abī Ṭālib, *Nahjul Balāghah*, *bisbarkhi Muhammad 'Abdul* (Cairo: Dār al-Hadīts, 2003), pp. 200–1; Nasr Hamid Abu Zayd, *al-Tajdid wa-al-Tabrim wa-al-Tawīl: Bayna al-Ma'rifah al-Ilmiyah wa al-Khawf min al-Takfīr* (Marocco: Dār Al-Bayḍa' wa al Markaz al-Thaqafi al-Gharb, 2010), pp. 200–5.

⁵ Nasr Hamid Abu Zayd, *Al-Khiṭāb wa al-Takwīl* (Beirut: Markaz al-Tsaqofi al-Arabī, 2000), p. 175; Nasr Hamid Abu Zayd, *Majhūm Al-Naṣṣ*, 5th edition (Beirut: al-Markaz al-Thaqafi al-'Arabī, 2005), pp. 226–7; Aksin Wijaya, *Arab Baru Studi Ulum al-Qur'an: Memburu Pesan Tuhan di Balik Fenomena Budaya*, pp. 147–58; Husein Muhammad, "Memahami Maksud dan Cita-Cita Tuhan", *Nun: Jurnal Studi Alquran dan Tafsir di Nusantara*, vol. 2, no. 2 (2016), pp. 1–26.

that exceed human awareness.⁶ Even some intellectuals, both non-Muslims⁷ and Muslims started to employ different approaches outside Islamic intellectual tradition such as hermeneutics,⁸ semantic,⁹ discourse analysis,¹⁰ rhetoric¹¹ and

humanistic¹² to uncover the message of the Qur'an. These new comers not only criticize *mufasssīr* and classical *tafsīr* that have become ideology and sacred, but also successfully present other sides of the Qur'an that was previously uncovered by the *mufasssīr* (exegete) and *mu'awwil* (interpreter).

Amidst the abundance of the employment of "foreign approaches" (outside approaches) that gives birth to new discourses in the study of

⁶ Rhenald Kasali, *Disruption*, 9th edition (Jakarta: Gramedia Pustaka Utama, 2018).

⁷ Bill Gent and Abdullah Muhammad, "Memorising and Reciting a Text without Understanding Its Meaning: A Multi-Faceted Consideration of this Practice with Particular Reference to The Qur'an", *Religions*, vol. 10, no. 7 (2019), p. 425.

⁸ Esack Farid, *Quran, Liberation, and Pluralism: An Islamic Perspective of Interreligious Solidarity against Oppression* (Oxford: Oneworld, 1997); Fazlur Rahman, *Islam and Modernity* (Chicago: University of Chicago Press, 1984); Khaled Abou El Fadl, *Speaking in God's Name: Islamic Law, Authority and Women* (Oxford: Oneworld, 2003); Nasr Hamid Abu Zayd, *Al-Qur'an, Hermeneutik dan Kekuasaan*, trans. by Dede Iswadi, Jajang A Rohmana, and Ali Mursyid (Bandung: RQIS, 2003); Victoria S. Harrison, "Hermeneutics, Religious Language and the Qur'an", *Islam and Christian-Muslim Relations*, vol. 21, no. 3 (2010), pp. 207–20.

⁹ Toshihiko Izutsu, *Ethico-Religious Concepts in the Qur'an* (Montreal Ithaca, NY: McGill-Queen's University Press, 2002); Toshihiko Izutsu, *God and Man in the Qur'an: Semantics of the Qur'anic Weltanschauung* (Petaling Jaya: Islamic Book Trust, 2008).

¹⁰ Muhammad Muṣṭafawi, *Asāsīyat al-Minhaj wa al-Khiṭāb fī Darsi al-Qur'an wa Tafsīrihī* (Beirut: Markaz al-Hadarah li Tanmiyah al-Fikr al-Islami, 2009); Nasr Hamid Abu Zayd, *al-Tajdid wa-al-Tabrīm wa-al-Tawīl: Bayna al-Ma'rifah al-Ilmiyah wa al-Khawf min al-Takfīr* (Marocco: Dār Al-Bayḍa' wa al Markaz al-Thaqafi al-Gharb, 2010); Nasr Hamid Abu Zayd, *Rethinking the Qur'an: Towards a Humanistic Hermeneutics* (Amsterdam: Humanistic University Press, 2004); Nasr Hamid Abu Zayd, *Al-Khiṭāb wa al-Takwīl* (Beirut: Markaz al-Tsaqofi al-Arabī, 2000); Yahya Muhammad, *Jadaliyah al-Khiṭāb wa al-Wāqī'* (Dār al-Bayḍa': Afriqiya al-Sharq, 2012).

¹¹ Nisha G. Arya, 'The Qur'an's Message on Spirituality and Martyrdom: A Literary and Rhetorical Analysis', *Journal of Religions*, vol. 8, no. 8 (2017), p. 144.

¹² Ali Akbar, 'Towards a Humanistic Approach to the Quran: New Direction in Contemporary Islamic Thought', *Culture and Religion*, vol. 20, no. 1 (2019), pp. 82–103.

the Qur'an, some Muslim intellectuals who are still committed with the "domestic approaches" (inside approaches) start to introduce another new approaches originated from Islamic tradition, that is *maqāṣidi tafsīr*, with the purpose of uncovering the intention of God in the Qur'an. Nonetheless, as a new comer, this *maqāṣidi tafsīr*, left unanswered fundamental questions, be they theological, epistemological or hermeneutic. For instance, does God really have purpose in revealing the Qur'an? Could the purpose of God be discover? Could that purpose be discovered objectively? These questions pop up because new ideas emerge from criticism toward the existing as alternative, or they complement the weakness of the existing, but at the same time they are not yet well-established. It can be said that *maqāṣidi tafsīr* is in the process of becoming for acknowledgment and employment in the study of the Qur'an.

Against the above backdrops, this article will discuss several questions. Firstly, what is the model of *maqāṣidi tafsīr*? Secondly, what are strengths and weaknesses of *maqāṣidi tafsīr*? Thirdly, what are the exact nature of *maqāṣidi tafsīr*? The first question intends to reconstruct *maqāṣidi tafsīr* that has been developed by its champions, the second is aimed at critically appreciating its theological, epistemological and hermeneutic aspects of *maqāṣidi tafsīr*, and the third is to propose new understanding of what *maqāṣidi tafsīr* really is which relevant to current context.

As a library research, content analysis will be employed to collect data, both primary and secondary. In order to analyzing the first question, theory of intellectual history will be deployed,¹³ and for analyzing second and third questions, critical hermeneutics will be utilized, and philosophical hermeneutics.¹⁴ With intellectual history which is focused

¹³ Kuntowijoyo, *Metodologi Sejarah*, 2nd edition (Yogyakarta: Tiara Wacana, 2003).

¹⁴ Josef Bleicher, *Contemporary Hermeneutics: Hermeneutics as Method, Philosophy and Critique* (London: Routledge, 1980), p. 3; Paul Ricoeur, *Hermeneutika Ilmu-Ilmu Sosial*, trans. by Muhammad Syukri (Yogyakarta: Kreasi Wacana, 2006); F. Budi Hardiman, *Seni Memahami Hermeneutik Dari Schleiermacher Sampai Derrida* (Yogyakarta: Kanisius, 2019); Sahiron Syamsuddin, *Hermeneutika dan Pengembangan Ulumul Qur'an*, 2nd edition (Yogyakarta: Pesantren Nawesea Press, 2017); Wijaya, *Arab Baru Studi Ulum al-Qur'an*, pp. 175–92; Nur Kholis Setiawan, *Akar-akar Pemikiran Progresif dalam Kajian al-Qur'an* (Yogyakarta: elSAQ, 2008), pp. 67–73; Sahiron Syamsuddin, 'Integrasi Hermeneutika Hans Georg Gadamer ke dalam Ilmu Tafsir? Sebuah Proyek Pengembangan Metode Pembacaan Alquran pada Masa Kontemporer', presented at the Annual Conference Islamic Studies (Bandung, 26 Nov 2006).

on literary study, the process of the formation of *maqāṣidi tafsīr* will be traced, especially in relation to same old dimension and different new dimension with previous *tafsīrs*; with critical hermeneutics strength and weaknesses of *maqāṣidi tafsīr* will be located; and with philosophical hermeneutics new models of *maqāṣidi tafsīr* will be determined according to current context. The expectation from this writing is to strengthen *maqāṣidi tafsīr* so that it will be established in its theological epistemological and hermeneutic basis, which in turn it can be used as a relevant approach in studying the Qur'an in current context.

B. The Process of the Emergence of *Maqāṣidi Tafsīr*

This exposition is aimed at reconstructing the process of the emergence of *maqāṣidi tafsīr*, in order to determine its theoretical essence, authority, and contribution in uncovering the message of God in the Qur'an. The term *maqāṣidi* initially was used in the study of Islamic legal theory (*uṣūl fiqh*) known as *maqāṣid Shari'ah*. At first, Muslim legal theorists used the term *hikmah tashīh*' and *falsafah tashīh*' to denote the aims and goals of Islamic law. The terms were seen to have limitation, and later another term, *al-maṣlaḥah* along with its derivatives such as *al-maṣlaḥah al-mursalah* and *al-maṣlaḥah al-ʿammah* were adopted. Similarly, the term of *maqāṣid Shari'ah* started to gain ground in the 5th to 8th Century Hijra at the hands of Abu al-Ma'ali al-Juwayni (d. 478 AH), al-Ghazālī (d. 505 AH), Izz al-Dīn ibn Abd al-Salām (d. 660 AH), al-Qarafi (d. 684 AH), Ibn Qayyim al-Jawziyyah (d. 751 AH), and finally refined by al-Shātibi (d. 790 AH).¹⁵

In line with this, the attention of Muslim intellectuals towards the concept *maqāṣid Shari'ah* evolved gradually. At the beginning, *maqāṣid Shari'ah* was only sparingly mentioned in treatises of *uṣūl fiqh* with different terms, such as al-Juwayni's *al-Burbān*,¹⁶ al-Ghazālī's *al-Mustasfā*,¹⁷ Izz al-Dīn

¹⁵ Jasser Auda, *Maqāṣid al-Shari'ah, Dalil li-al-Mubtadi'* (Beirut: al-Ma'hād al-'Alami li al-Mufakkir al-Islāmi, 2011), pp. 43–52.

¹⁶ 'Abd al-Malik ibn 'Abd Allah Juwaini, *al-Burbān fī Uṣūl al-Fiqh* (Cairo: Dār al-Anṣār, 1979).

¹⁷ Abu Hamid bin Muhammad Al-Ghazali, *al-Mustasfā fī 'Ilmi al-Uṣūl* (Beirut: Dar Al-Kutub al-Ilmiya, 2000).

ibn 'Abd al-Salām's *al-Qawā'id al-Kubrā*,¹⁸ before getting fair treatment with full discussion in al-Shātibi's *al-Muwāfaqāt*.¹⁹ In current time, *maqāṣid Sharī'ah* has become a distinct discipline within *uṣūl fiqh*, especially after Muḥammad al-Tāhir ibn Ashūr (d. 1394 AH) wrote his masterpiece entitled *Maqāṣid al-Sharī'ah al-Islāmiyah*.²⁰ After his writings about *maqāṣid Sharī'ah* mushroomed, such as Yusuf Hamid al-'Alim's *al-Maqāṣid al-'Āmmah li al-Sharī'ah al-Islāmiyah*,²¹ al-Raysuni's *Maqāṣid al-Maqāṣid*,²² Abdul Majid al-Najjar's *Maqāṣid al-Sharī'ah*,²³ Musfir bin 'Ali al-Qaḥṭāni's *al-Wa'yu al-Maqāṣidi*,²⁴ Jasser Audah's *Maqāṣid al-Sharī'ah*,²⁵ and so forth.

Because of the increasing interest towards *maqāṣid Sharī'ah* among Muslim intellectuals (scholars), it was eventually also applied in the study of *tafsīr* of the Qur'an arguing that *maqāṣid Sharī'ah* is essentially part of *maqāṣid al-Qur'an* (the goals or purposes of the Qur'an). The relationship between both is between universal (*maqāṣid al-Qur'an*) and particular (*maqāṣid Sharī'ah*). Since then on, the term *maqāṣidi tafsīr* emerged followed by numerous writings about it, such as *Maqāṣid al-Qur'an* by Hannan Lahham,²⁶ *al-Madkhal ilā Maqāṣid al-Qur'an* by Abdul Karim

¹⁸ 'Izz-ad-Din 'Abd-al-'Aziz Ibn-'Abd-as-Salam, *al-Qawā'id al-Kubrā*, *al-Mawsūm bi-Qawā'id al-Abkām fī Islāh al-Anām*, vol. 2 (Damascus: Dār al-Qalām, 2000).

¹⁹ Ibrahim Ibn-Musa as-Satibi, *al-Muwāfaqāt fī Uṣūl al-Abkām*, vol. 2 (Cairo: Dar Al-Fikr, 1941).

²⁰ Muḥammad Thahir Ibn Ashūr, *Maqāṣid al-Sharī'ah al-Islāmiyah*, 7th edition (Cairo: Dar al Salam, 2016).

²¹ Yusuf Hamid 'Alim, *al-Maqāṣid al-'Āmmah li al-Sharī'ah al-Islāmiyah* (Cairo: Dār al-Hadīth/Dar al-Sudaniyah li al-Kutub, 1994), pp. 94–122.

²² Ahmad Raysuni, *Maqāṣid al-Maqāṣid: al-Ghāyah al-'Ilmiyah wa al-'Amaliyah li-Maqāṣid al-Sharī'ah* (Beirut: al-Shabkha al-'Arabiyyah li al-Abhāth wa al-Nashr, 2013).

²³ Abdul Majid al-Najjar, *Maqāṣid al-Sharī'ah, bi Ab'ad Jadīdah* (Beirut: Dar al-Gharb al-Islami, 2006).

²⁴ Musfir bin 'Ali al-Qaḥṭāni, *al-Wa'yu al-Maqāṣidi: Qirā'ah Mu'asirah li-al-'Amali bi-Maqāṣidi al-Sharī'ah fī Manābi al-Hayah* (Beirut: al-Shabkha al-'Arabiyyah li al-Abhāth wa al-Nashr, 2013).

²⁵ Auda, *Maqāṣid al-shari'ah as Philosophy of Islamic law*.

²⁶ Ḥannān Laḥḥām, *Maqāṣid al-Qur'an* (Damascus: Dar al-Hanna, 2004).

Hamidi,²⁷ *Maqāsid al-Maqāsid* by Raysuni,²⁸ *Ummahātu Maqāsid al-Qur'an* by al-Jazāiri,²⁹ and *Maqāsid al-Qur'an: Majmū'ah Bukhūth*, an anthology which is based on a research on *maqāsid al-Qur'an*.³⁰ Similarly, numerous journal articles are published on the topic, namely “the genesis and development of the *maqāsid al-Qur'an*”,³¹ “maqāsid al-Qur'an and maqāsid Shari'ah”,³² “maqāsid al-Qur'an: a Search for a Scholarly Definition”,³³ “Ibn Ashur's Views a Maqāsid al-Qur'an” all of which are works of Tazul Islam,³⁴ Epistemologi Tafsir Maqāšidi by Kusmana,³⁵ “Maqāsid al-Qur'an dan Deradikalisasi Penafsiran dalam Konteks Keindonesiaan” by Ulya Fikriyati,³⁶ *al-Tafsir al-Maqāšidi*,³⁷ and *Argumentasi Keniscayaan Maqāšidi Tafsir Sebagai Basis Moderasi Islam*, both by Abdul Mustaqim.³⁸

As newcomers, supporters of *maqāšidi tafsir* feel it is urgent to

²⁷ Abdul Karim Hamidi, *al-Madkhāl ilā Maqāsid al-Qur'an* (Riyadh: Maktabah al-Rushdiyah, 2007).

²⁸ Raysuni, *Maqāsid al-Maqāsid: al-Ghāyah al-Ilmiyah wa al-'Amaliyah li-Maqāsid al-Shari'ah*.

²⁹ Izuddin bin Sa'id Kasynithi al-Jaza'iri, *Ummahatu Maqāsid al-Qur'an* (Amman: Dar al-Majdalawi, 2011).

³⁰ Muhammad Salim al-'Uwwa (ed.), *Maqāsid al-Qur'an: Majmū'ah Bukhūth* (London: Mua'asasah al-Furqān li al-Turāth al-Islāmī: Markaz Dirasat Maqāsid al-Shari'ah al-Islamiyah, 2016).

³¹ Tazul Islam, ‘The Genesis and Development of the Maqāsid al-Qur'an’, *American Journal of Islam and Society*, vol. 30, no. 3 (2013), pp. 39–58.

³² Tazul Islam, ‘Maqāsid Al-Qur'an and Maqāsid Al-Shari'ah: An Analytical Presentation’, *Revelation and Science*, vol. 3, no. 01 (2013).

³³ Tazul Islam, ‘Maqāsid al-Qur'an: a Search for a Scholarly Definition’, *Al-Bayan: Journal of Qur'an and Hadith Studies*, vol. 9, no. 1 (2011), pp. 189–207.

³⁴ Tazul Islam, ‘Ibn Ashur's Views on Maqāsid al-Quran: An Analysis’, *Journal of Ma alim Al-Qur'an Wa Al-Sunnah*, vol. 14, no. 2 (2018).

³⁵ Kusmana, ‘Epistemologi Tafsir Maqāšidi’, *Mutawatir: Jurnal Keilmuan Tafsir Hadith*, vol. 6, no. 2 (2016), pp. 206–31.

³⁶ Ulya Fikriyati, ‘Maqāsid al-Qur'an dan Deradikalisasi Penafsiran dalam Konteks Keindonesiaan’, *ISLAMICA: Jurnal Studi Keislaman*, vol. 9, no. 1 (2014), pp. 244–67.

³⁷ Abdul Mustaqim, *al-Tafsiri al-Maqāšidi: al-Qadāyā al-Muaširah fi Daw'i al-Qur'an wa al-Sunnah al-Nabawiyah* (Yogyakarta: Idea Press, 2019).

³⁸ Abdul Mustaqim, *Argumentasi Keniscayaan Tafsir Maqāshidi sebagai Basis Moderasi Islam* (Yogyakarta: UIN Sunan Kalijaga, 2019).

justif their project so that can be understood by Muslims in general. Firstly, they deduce and present fragments of *tafsīr* works by the mufasssirs which indicate the employment of *maqāshidi tafsīr*,³⁹ be they classical works, such as: *Jawābir al-Qur'an* by al-Ghazali,⁴⁰ *Naẓm al-Durār* by al-Biqa'i,⁴¹ and *Ma'ālim al-Tansīl* by al-Baghaghi, or modern works, such as *tafsīr al-Tabrīr wa al-Tannīr* by Ṭāhir ibn Ashur,⁴² *Tafsīr al-Manār* by Rashid Rida,⁴³ as well as *ilā al-Qur'an*,⁴⁴ and *tafsīr al-Qur'an* both by Mahmūd Saltūt.⁴⁵ By presenting these works, they emphasize that *maqāshidi tafsīr* is not something new nor “step child” in the discourse of Quranic exegesis. Instead, it is something longstanding, and certain should be considered as the product of Islamic intellectual heritage but its existence still is in the process of becoming. Therefore, it deserves for reemployment, emphasis for its function in contemporary state.⁴⁶

Secondly, they present the elements of *maqāshid al-Qur'an* and mechanism of the uncovering of *maqāshid al-Qur'an* which is usually employed by the *mufasssirs*. The elements of *maqāshid al-Qur'an* which become the target of *tafsīr* uncovering include three categories; *maqāshid*

³⁹ al-Jaza'iri, *Ummahatu Maqāshid al-Qur'an*, pp. 87–124; Raysuni, *Maqāshid al-Maqāshid: al-Ghāyah al-Ilmiyah wa al-'Amaliyah li-Maqāshid al-Shari'ah*, pp. 29–37; Furaidah Zumrad, 'Maqāshid al-Qur'an wa Atharuhā fi al-Tafsir', in *Maqāshid al-Qur'an: Majmū'ah Bukhūth*, ed. by Muhammad Salim al-'Uwwa (London: Mua'asasah al-Furqān li al-Turāth al-Islāmī: Markaz Dirasat Maqāshid al-Shari'ah al-Islamiyah, 2016), pp. 217–45; Islam, 'Maqāshid al-Qur'an', pp. 196–203.

⁴⁰ Zayn al-Din Abu Hamid Muhammad ibn Muhammad ibn Muhammad al-Tusi Ghazali, *Jawābir al-Qur'an. al-juẓ' al-awwal al-juẓ' al-awwal* (Cairo: Dār al-Harām li al-Turāth, 2004); Islam, 'The Genesis and Development of the Maqāshid al-Qur'an', p. 44; Islam, 'Maqāshid al-Qur'an', p. 196.

⁴¹ Ibrahim ibn 'Umar ibn Hasan Biqa'i, *Naẓm al-Durār*, vol. 4 (Beirut: Dār Al-Kutub al-Ilmiya, 2002), p. 442.

⁴² Muhammad al-Tahir Ibn 'Ashur, *al-Tabrīr wa al-Tannīr*, vol. 1 (Tunis: Dār Suhnun lil-Nashr wa al-Tawzi'i, 1997), p. 35.

⁴³ Muhammad Rashid Rida, *Tafsīr al-Qur'an al-Hakīm al-Mashbūr bi Tafsīr al-Manār* (Beirut: Dār al-Kutub al-Ilmiyah, 2005); Muhammad Rashid Ridla, *Wahyu Ilahi kepada Muhammad*, 2nd edition, trans. by Jocef CD (Jakarta: Pustaka Jaya, 1987), pp. 273–589.

⁴⁴ Mahmūd Saltūt, *Ilā al-Qur'an* (Cairo: Dār al-Shurūq, 1983).

⁴⁵ Maḥmūd Shaltūt, *Tafsīr al-Qur'an al-karīm: al-ajzā' al-'asharah al-ūlā*, 14th edition (Cairo: Dār al-Qalam, 2010).

⁴⁶ Mustaqim, *Argumentasi Keniscayaan Tafsīr Maqashidi sebagai Basis Moderasi Islam*.

al-āyah, *maqāṣid sūrah* and *maqāṣid al-Qur'an* which has general character.⁴⁷ There are several mechanisms in deducing the *maqāṣid al-Qur'an*. The first is through indication of the textuality of the Qur'an by viewing it from the perspective of purpose, character, and ratio legis which are literally mentioned. For instance, verses discussing the purpose of monotheism and worship (Hud:1-3, al-Zumar:1-2), the purpose of guidance (al-Baqarah:185, Ali Imran:1-4, al-Isra':9, al-Jin:1-2, al-Ahqaf:30, al-Nahl:64, and 89, al-Baqarah:1-2, T}aha:123, and al-Maidah:16), the purpose of purification and wisdom lesson al-Baqarah:151, and 231, Ali Imran:164), the purpose of compassion and happiness (al-Ambiya':107, al-Isra':82, T}aha:1-3, al-Anfal: 24, and al-Baqarah:179), the purpose of upholding truth and justice (al-Hadid:25, al-An'am:115, al-Nisa':58, al-Ma'idah:48, al-Shūrā:17 and al-Rahman:1-9).⁴⁸ The second is through inductive analysis (*istiqrā'*) upon the content and law of the Qur'an. The Third is through deductive analysis (*istinbāt*) which is a partner of inductive analysis.⁴⁹ The first and second element of *maqāṣid al-Qur'an* are conventionally conducted by the *mufasssirs*, and that every *tafsir* is always aimed at uncovering *maqāṣid al-āyah* and *maqāṣid al-sūrah* and both have particular character.⁵⁰ The focus of the study of What is *maqāṣidi tafsir* is categories of purposes *maqāṣid al-Qur'an* which have general character.⁵¹

Thirdly, as it happened with *maqāṣid Shari'ah*,⁵² supporters of *maqāṣidi*

⁴⁷ Raysuni, *Maqāṣid al-Maqāṣid: al-Ghāyab al-Ilmiyah wa al-'Amaliyah li-Maqāṣid al-Shari'ah*, pp. 24–5; Zumrad, 'Maqāṣid al-Qur'an wa Atharuhā fi al-Tafsir', pp. 425–35.

⁴⁸ Raysuni, *Maqāṣid al-Maqāṣid: al-Ghāyab al-Ilmiyah wa al-'Amaliyah li-Maqāṣid al-Shari'ah*, pp. 25–9.

⁴⁹ Washfi Ashur Abu Zayd, 'Nahwa Tafsir Maqāṣid li al-Qur'an al-Karim: Rukyah Taksisiyah', in *Maqāṣid al-Qur'an: Majmū'ah Bukhūth*, ed. by Muhammad Salim al-'Uwwa (London: Mua'asasah al-Furqān li al-Turāth al-Islāmī: Markaz Dirasat Maqāṣid al-Sharī'ah al-Islamiyah, 2016), pp. 435–50.

⁵⁰ Shaltūt, *Tafsir al-Qur'an al-karim*, Saltūt, *Ilā al-Qur'an*.

⁵¹ Abdul Karim Hamidi, *al-Madkhal ilā Maqāṣid al-Qur'an* (Riyadh: Maktabah al-Rushdiyah, 2007), pp. 139–91; Ahmad Raysuni, *Maqāṣid al-Maqāṣid: al-Ghāyab al-Ilmiyah wa al-'Amaliyah li-Maqāṣid al-Shari'ah* (Beirut: al-Shabkhal al-'Arabiyah li al-Abhāth wa al-Nashr, 2013), pp. 24–5; Mahmūd Saltūt, *Tafsir al-Qur'an: al-Ajzā' al-'Asbrab al-Ulā*, 14th edition (Cairo: Dār Shurūq, 2010).

⁵² Abdul Majid al-Najjar, *Maqāṣid al-Sharī'ah, bi Ab'ad Jadīdah*, 2nd edition (Cairo: Dar al-Gharb al-Islami, 2008), pp. 36–56.

tafsīr also showcase typology of *maqāṣid al-Qur'an* which is creation of the *maqāṣidi mufasssirs*, either classic or modern.⁵³ Among those classic *mufasssirs* is al-Ghazali who divides *maqāṣid al-Qur'an* into six parts; three of which are essential and the rest three are complementary.⁵⁴ 'Izz al-Din ibn 'Abd al-Salam divides *maqāṣid al-Qur'an* into three parts: 1) attracting benefits and their means; 2) preventing harms and their causes.⁵⁵ Al-Biqa'i divides *maqāṣid al-Qur'an* into three parts: 1) explaining creed; 2) regulation; 3) stories.⁵⁶

Among many modern *mufasssirs*, it was Rashid Rida who divides *maqāṣid al-Qur'an* into ten parts: 1) the benefit of three pillars of religion: belief in God, hereafter and good deeds; 2) *nubuwwah*, *riṣālah* and missions of the prophets; 3) the perfection of human souls that deals with instinct, reason, thought, knowledge, wisdom, rational argument, heart, feeling, consciousness and freedom; 4) human benefit in society, politics and nation; 5) some privileges related to individual interests, obligation, and prohibition; 6) politics, nation and government, viewed from its aspects, fundamentals and general principles, and financial improvement; 7) improvement of regulation of warfare; 8) preventing destruction; 9) granting rights for women; and 10) the guidance of the Qur'an about abolition of slavery.⁵⁷ Ibn Ashur divides *maqāṣid al-Qur'an* into three parts: 1) individual benefit; 2) social benefit; and civilizational benefit.⁵⁸

⁵³ Raysuni, *Maqāṣid al- Maqāṣid: al-Ghāyab al-Ilmiyah wa al-'Amaliyah li- Maqāṣid al-Sharī'ah*, pp. 30–7.

⁵⁴ *Ibid.*, pp. 30–1; Al-Ghazali, *Jawābir al-Qur'an wa Durarubū* (Mesir: Dar al-Haram li al-Turath, 2004), pp. 11–2.

⁵⁵ Raysuni, *Maqāṣid al- Maqāṣid: al-Ghāyab al-Ilmiyah wa al-'Amaliyah li- Maqāṣid al-Sharī'ah*, pp. 32–3.

⁵⁶ *Ibid.*, p. 33.

⁵⁷ Rashid Ridla, *Wahyu Ilahi Kepada Muhammad*, Trans. Josef C.D, 2nd edition (Jakarta: Pustaka Jaya, 1987), pp. 273–589; Raysuni, *Maqāṣid al- Maqāṣid: al-Ghāyab al-Ilmiyah wa al-'Amaliyah li- Maqāṣid al-Sharī'ah*, pp. 33–5; Furaidah Zumrad, *Maqāṣid al-Qur'an wa Atharubā fi al-Tafsīr*, in *Muhammad Salim al-'Unwa (Editor), Maqāṣid al-Qur'n: Majmu'ah Bukhuth'* (London: Mua'asasah al-Furqan li al-Turāth al-Islāmī: Markaz Dirasat Maqāṣid al-Sharī'ah al-Islamiyah, 2016), pp. 219–21.

⁵⁸ Raysuni, *Maqāṣid al- Maqāṣid: al-Ghāyab al-Ilmiyah wa al-'Amaliyah li- Maqāṣid al-Sharī'ah*, pp. 35–7; Zumrad, *Maqāṣid al-Qur'an wa Atharubā fi al-Tafsīr*, in *Muhammad*

Mahmūd Saltūt divides *maqāṣid al-Qur'an* into three parts: 1) guidance; 2) benefit; 3) shari'ah.⁵⁹ Hannan Lahham divides *maqāṣid al-Qur'an* into: 1) the purpose of creation of universe and human being; 2) purpose of God's destiny; 3) purposes of religions and laws.⁶⁰

From the reconstruction of the process of the emergence of *maqāṣidi tafsīr* two things stood up. Firstly, considering its subjects, there are two categories: 1) *mufasssīr maqāṣidi*, classic and modern like al-Ghazali, 'Izz al-Din ibn 'Abd al-Salām, al-Biqā'i, Rashid Rida, Ṭāhīr Ibn Ashur, and Mahmūd Saltūt; 2) the supporters of *maqāṣidi tafsīr* who introduced *maqāṣidi tafsīr* to contemporary studies of the Qur'an, like Hannan Lahham, Ahmad Raysuni, Abdul Karim Hamidi and so forth. Secondly, considering its material, the major bulk of *maqāṣidi tafsīr* revolve around the discussion on: 1) introducing *maqāṣidi tafsīr*, its textual justification (*dalīl*), and the need of this *tafsīr*; 2) concept of *maṣlahah* that underpins *maqāṣid al-Qur'an*,⁶¹ and 4) the existence of examples of *maqāṣidi tafsīr* toward the Qur'an.⁶²

C. Critical Appreciation towards *Maqāṣidi Tafsīr*

From the aforementioned explanation, it could be stated that although it has been practiced by classic *mufasssīr*, theoretically it is a relatively new approaches in the study of the Qur'an, and it is still in the "process of becoming".⁶³ Therefore, *maqāṣidi tafsīr* has its strength and weakness, because new things emerge as a critique towards the established entities, or complementary to them. Yet, it is not ripe to becoming a full-fledged entity. Its strength deserves appreciation, and its weakness needs critique.

Among the strengths of *maqāṣidi tafsīr* are: firstly, it emerged from

Salīm al-'Unwa (Editor), *Maqāṣid al-Qur'n: Majmu'ah Bukhūth*, pp. 221–2.

⁵⁹ Saltūt, *Tafsīr al-Qur'an: al-Ajzā' al-'Asbrāh al-Ulā*, p. 14; Saltūt, *Ilā al-Qur'an*, p. 5.

⁶⁰ Hannan Lahham, *Maqāṣid al-Qur'an* (Damaskus: Dar al-Hanna, 2004), p. 31.

⁶¹ Hamidi, *al-Madkhāl ilā Maqāṣid al-Qur'an*.

⁶² Abu Zayd, *Nahwa Tafsīr Maqāṣidi li al-Qur'an al-Karīm: Rukeyah Taksīsiyah*, in *Muhammad Salīm al-'Unwa (editor), Maqāṣid al-Qur'an: Majmū'ah Bukhūth*.

⁶³ Muhammad Syahrur, *Metodologi Fiqih Islam Kontemporer*, trans. Sahiron Samsuddin and Burhanuddin, 2nd edition (Yogyakarta: Elsaq Press, 2004), pp. 55–99.

within the Islamic tradition, that is *uṣūl al-fiqh*, so that it is not that difficult for Muslims to accept it as a proper approach for *tafsīr* of the Qur'an. Secondly, *maqāṣidi tafsīr* is aimed at uncovering the purposes of God in the Qur'an with its varieties,⁶⁴ and disclosing those purposes, since according to Raysuni, *maqāṣidi tafsīr* is related to texts of the Qur'an.⁶⁵ Thirdly, in the context of its intellectual contribution, *maqāṣidi tafsīr* help making renewal of Islamic thought especially in contemporary period.⁶⁶ Fourthly, *maqāṣidi tafsīr* becomes alternative that mediate between textual-scripturalist *tafsīr* and liberal-substantialist one.⁶⁷

On the other hand, among the weakness that still leave critical questions on *maqāṣidi tafsīr* are: firstly, where is the position of *maqāṣidi tafsīr* among various existing *tafsīr*? This question is important to determine the novelty brought by *maqāṣidi tafsīr* which differentiates it with other *tafsīrs* and becomes its strength over the rest, also to know its weakness which later is object of critique and improvement. Is it similar, different, separate, or different but interrelated with other theories of *tafsīr* which has developed earlier? It is because there are many types that develop so far, and each type of *tafsīr* has its own characteristic and strength. Those types of *tafsīr* is founded upon different platforms, and by different scholars. Some are founded by Muslim scholars, whereas others by non-Muslim orientalis. From these typologies, there are not many observers who try to discuss the position and relation of *maqāṣidi tafsīr* with other *tafsīrs*.

A few scholars who make typology of *tafsīr*, such as Baqir al-Sadr, turns out not include *maqāṣidi tafsīr*. He divides *tafsīr* into two types: *tafsīr*

⁶⁴ Raysuni, *Maqāṣid al- Maqāṣid: al-Ghāyab al-'Ilmiyah wa al-'Amaliyah li- Maqāṣid al-Shar'ah*, pp. 50–9.

⁶⁵ *Ibid.*, pp. 7–11.

⁶⁶ Jasr Audah, *Maqāṣid al-Shar'ah, Dalīl li-al-Mubtadi'*, 1st edition (London/ Libanon-Beyrut: al-Ma'hād al-'Alami li al-Mufakkir al-Islami, 2011), pp. 53–116.

⁶⁷ Abdul Mustaqim, *Argumentasi Keniscayaan Tafsir Maqāṣidi Sebagai Basis Moderasi Islam*, pp. 14–5.

tajzī'i (*tablīlī*) and *tafsīr mawdū'i* (*tawhīdī*).⁶⁸ Compare it with Hanafi.⁶⁹ Al-Dhahabi divides it into three *tafsīrs*: *tafsīr* of the Prophet and Companions period, *tafsīr* of the followers, and *tafsīr* of codification period.⁷⁰ Hassan Hanafi differentiates two *tafsīrs*: classic and modern. Classic *tafsīr* then divided into: linguistic, *riwāyah*, *fiqh*, *taṣawwuf*, philosophy, and theology. Modern *tafsīr* is divided into: scientific, reformist, and social.⁷¹ Farmawi divides it into four types: *ijmālī*, *tablīlī*, *muqārīn*, and *mawdū'i*.⁷² An orientalist, Ignaz Gholdziher, divides it into five: *bi al-ma'tūr*, dogmatic, Sufism, sectarian, and modern.⁷³ I make a typology based on the data of the Qur'an and come up with three *tafsīrs*: *mushāfi*, is an exegesis that follows the Qur'an's mushaf sequence, commencing at the beginning of verses and letters and ending at the conclusion of verses and letters, *mawdhū'i*, is an exegesis of the Qur'an starting with the topic of society's or mufasir's problems,⁷⁴ and *nuzūlī*, is an exegesis that begins with the first verse of the Qur'an and ends with the last verse and letter of it (*al-Qur'an Nuzūlī*).⁷⁵

Meanwhile, among scholars who try to make typology of *tafsīr* and include *maqāṣidi tafsīr* is Muhammad Muṣṭafawi. He includes *maqāṣidi tafsīr* into rational *tafsīr*, among others are *naqlī tafsīr* and *ishbārī tafsīr*.⁷⁶ Was } fi Ashur Abu Zayd positions *maqāṣidi tafsīr* as “the father” of various

⁶⁸ Muhammad Baqir Al-Shadr, *al-Madrasatu al-Qur'āniyatū: Yahtawī alā Tafsīr al-Mawdū'i fī al-Qur'an, wa Bukhūth fī Ulūm al-Qur'an, wa Maqālāt al-Qur'āniyah* (al-Muktamar al-'Alami li al-Imām al-Shahid al-Shadr, Amanah al-Hay'ah al-Ilmiyyah).

⁶⁹ Hassan Hanafi, “*Hal Ladayna Nazariyyah al-Tafsīr?*”, In Hassan Hanafi, *Qodlaya Mu'asyarah fi Fikrina al-Muashir 1* (Cairo: Dar al-Fikr al-Arabi, 1976).

⁷⁰ Husein al-Dhahabi, *al-Tafsīr wa al-Mufassirū* (Cairo: Dar al Hadith, 2005).

⁷¹ Hassan Hanafi, *al-Dīn wa al-Thawrah* (Cairo: Dar al-Fikr al-Arabi, 1976), pp. 70–115.

⁷² Abdul al-Hay al-Farmawi, *Al-Bidāyah Fī Al-Tafsīr Al-Mawdhū'i: Dirāsah Manhajīyah Mawdhū'iyyah*, vol. 5 (Cairo: Mathba'ah al-Hadarah al-'Arabiyah, 1977).

⁷³ Ignaz Goldziher, *Madzāhib Tafsīral-Islāmī* (Baghdad: Matba'ah al-Mut'annā, 1955).

⁷⁴ Audah, *Maqāṣid al-Sharī'ah, Dalīl li-al-Mubtadi'*, pp. 83–6.

⁷⁵ Aksin Wijaya, *Sejarah Kenabian dalam Perspektif Tafsīr Nuzūlī Muhammad Izzat Darwazab* (Bandung: Mizan, 2006), pp. 41–7.

⁷⁶ Muhammad Muṣṭafawi, *Asāsiyāt al-Minhaj wa al-Khiṭāb fī Darsi al-Qur'an wa Tafsīrihī* (Beirut: Markaz al-Hadarah li Tanmiyah al-Fikr al-Islami, 2009), pp. 208–19.

types of available *tafsīr*. As a father, *maqāṣidi tafsīr* does not need other *tafsīrs*. Instead, the rest of *tafsīr* needs it, because will find the *maqāṣid* of the Qur'an.⁷⁷ Abdul Mustaqim tries to locate *maqāṣidi tafsīr* in “middle position” among textual-scripturalis *tafsīr* that depends upon text and serve the text, and liberal-substantialist *tafsīr* that are free from text, if not deconstruct it.⁷⁸

The typology made by the second group at least gives hint the position of *maqāṣidi tafsīr* as the father of *tafsīr*, rational and moderate. It also describes *maqāṣidi tafsīr* in general. As stated, it is a *tafsīr* which is aimed at uncovering certain meanings which are deemed as the purpose (*maqāṣid*) of the Qur'an, in general or particular, and that the meanings (*maqāṣid*) bring benefit for human being. The meanings *maqāṣid* of the Qur'an is *maqāṣid ilāhī*.⁷⁹ *Maqāṣid ilāhī* contained in the Qur'an is then uncovered using human intellect, so that what are discovered are meanings (*maqāṣid*) of God which are rational and moderate.

From this definition, a question arises whether God has purpose (*maqāṣid*) in revealing the Qur'an? Is it possible that *maqāṣid ilāhī* is discernable? Is it possible that this *maqāṣid ilāhī* objectively understood? These are second critical questions about *maqāṣidi tafsīr* which need serious attention from the supporters of *maqāṣidi tafsīr* in order to become an established approach in the study of the Qur'an⁸⁰.

1. Theological Dimension of *Maqāṣidi Tafsīr*

The first question, does God have certain intention or purpose in revealing the Qur'an? This certainly concerns causality in theology. When a certain action is based on certain purpose, it means that such action is materialized for certain cause, namely gaining benefit. According to

⁷⁷ Abu Zayd, *Nabwa Tafsīr Maqāṣidi li al-Qur'an al-Karīm: Rukyah Taksīsiyah*, in Mubammad Salim al-'Unwa (editor), *Maqāṣid al-Qur'an: Majmū'ah Bukhūth*, pp. 422–5.

⁷⁸ Mustaqim, *Argumentasi Keniscayaan Tafsīr Maqāṣidi Sebagai Basis Moderasi Islam*, pp. 14–5.

⁷⁹ Abu Zayd, *Nabwa Tafsīr Maqāṣidi li al-Qur'an al-Karīm: Rukyah Taksīsiyah*, in Mubammad Salim al-'Unwa (editor), *Maqāṣid al-Qur'an: Majmū'ah Bukhūth*, p. 422.

⁸⁰ Mustaqim, *Argumentasi Keniscayaan Tafsīr Maqāṣidi Sebagai Basis Moderasi Islam*, pp. 14–5.

Tayyib,⁸¹ there is no point in discussing *maqāsid Shari'ah* and *maqāsid al-Qur'an* without discussing law of causality, that is the purpose of God in revealing the Quran.

This issue has been discussed by early Muslims, whose discussion revolves around the human knowledge about god and evil.⁸² There at least three opinions of Muslim scholars on this matter. Firstly, Mu'tazilah theologians' opinion that good and evil have essential character (*ẓāṭi*),⁸³ which is not determined by outside force, including God. Human intellect is able to know good and evil without divine revelation. With intellect, human being determines the obligation of doing good, and prohibition of doing bad things. Mu'tazilah theologians generalize this thought to apply God as well. If human being is obliged to doing good, then God is. If human being must avoid evil deed, then God is. Said differently, God is obliged to doing good and is prevented from doing bad. It means that God's deed is caused by something outside Himself of certain purpose, that is doing good. God must do good to human being.

Secondly, Ash'ari theologians believe that good and evil are relative to God or possibility, and their value is determined by God through revelation. What is determined by God is good although it is evil from human perspective. It also happens to evil. Therefore, there is no certain cause or purpose for God's deed, including obligation to doing good to human being. The God's deeds transcend causality and yet every deed of God is good.⁸⁴

Thirdly, Maturidi theologians take a middle ground between both. He shares Mu'tazilah's opinion that God has certain intention or cause, but he differs with them when he says that the cause is not a matter of obligation. On the other hand, al-Maturidi shares al-Ash'ari's opinion who believes that God does not need causes in His deeds, but they are convinced that those causes are the need of human being. Maturidi

⁸¹ Jasr Audah, *al-Ijtihād al-Maqāsidī, min al-Taṣawwur al-Uṣūlī ilā al-Tanzīl al-'Amalī* (Beirut: al-Shabkah al-'Arabiyah li al-Abhāth wa al-Nashr, 2013), pp. 143–8; Ahmad al-Ṭayyib, *Hadith fī al-Ilāl wa al-Maqāsid* (Cairo: Dār al-Ma'arif, 2017), pp. 105–18.

⁸² Audah, *al-Ijtihād al-Maqāsidī, min al-Taṣawwur al-Uṣūlī ilā al-Tanzīl al-'Amalī*, pp. 143–8; al-Ṭayyib, *Hadith fī al-Ilāl wa al-Maqāsid*, pp. 105–18.

⁸³ al-Ṭayyib, *Hadith fī al-Ilāl wa al-Maqāsid*, p. 106.

⁸⁴ *Ibid.*, pp. 118–24.

theologians acknowledge the principles of good and evil as proposed by Mu'tazilah theologians, but human intellect does not have authority to determining god and evel which are unstated by divine *shari'ah*. Human intellect is a means to know good and evil from God through *shari'ah* (revelation).⁸⁵

From three theological streams, the thought of Maturidi theologians who take the middle ground between the two extremes is the theological standpoint of the supporters of *maqāṣidi tafsir*. They acknowledge the purpose (*maqāṣid*) of God in the Qur'an, that is good purpose which bring out benefit for mankind, and intellect is employed as the means to uncover the good purpose (*maqāṣid*) of God in the Qur'an.

2. Epistemological Dimension of *Maqāṣidi Tafsir*

Second question, could the purpose of God in the Qur'an be discovered? In relation to epistemological dimension of *maqāṣidi tafsir*. Actually, there have been some woks discussing epistemology of *maqāṣidi tafsir*, such as the thought of Kusmana.⁸⁶ He illustrates *maqāṣidi tafsir* of certain modern *mufasssirs*, such as Muhammad Abduh who harmonizes reason and revelation in understanding the intention of God in the Qur'an; Rashid Rida, the student of Abduh develops the thought of his teacher about the function of reason in understanding the true purpose of God through *maqāṣid al-Qur'an*; Ibnu Ashur who emphasizes that the intention of God is discoverable through reason and the Qur'an, the recent thought of Jasser Audah also reflect this line of thought in finding truth.

However, the study of Kusmana only addresses epistemological question which is technical-secondary, that is how to know, which is called "epistemological reasoning".⁸⁷ He has not addressed the more basic question which is basic-philosophical of epistemology, that is; could human being know the intention of God (*maqāṣid Ilāhī*)? This question focuses on "probability" and lack of it for human being to know, and

⁸⁵ Audah, *al-Ijtihād al-Maqāṣidi, min al-Taṣannur al-Uṣūlī ilā al-Tanzīl al-'Amali*, pp. 143–8.

⁸⁶ Kusmana, "Epistemologi Tafsir Maqāṣid", *Mutawatir Jurnal Keilmuan Tafsir Hadis*, vol. 6, no. 2 (2016).

⁸⁷ Aksin Wijaya, *Satu Islam, Ragam Epistemologi: dari Epistemologi Teosentrisme ke Antroposentrisme* (Yogyakarta: Pustaka Pelajar, 2014), pp. 15–22.

it should be solved before discussing questions related to its learning mechanism.⁸⁸

At glance, it can be understood that it is possible for human being to knowing the intention of God in the Qur'an because this Holy Scripture is revealed for guiding human being. It is present for human being. There is no point for revealing the Qur'an and making it the guidance for human being if God's intention is beyond comprehension. The fact is that there are my *tafsīrs* which is human effort to comprehend the Qur'an, and the products of *tafsīr* are assumed as the realization of God's intention to human being, so that they apply them in real life.

However, it is difficult to prove the truth of the *tafsīr*, because there is no avenue to confirm it directly to God. Which is the intended one among various *tafsīrs*. *Tafsīr* sometimes not only different and various, but also contradictory and conflicting. Supporters of *maqāṣidi tafsīr* starts with doubting existing *tafsīr* approaches,⁸⁹ because those *tafsīrs* only search for the intention of God contained in the verses and chapters of the Qur'an. Therefore, only a handful is discovered. In fact, the Qur'an as representation of God's intention is vastly rich. If water of seas made its ink to write down the revelation of God, they will certainly finish while the revelation will never finish.

Therefore, supporters of *maqāṣidi tafsīr* try to deduce intentions of God in the Qur'an comprehensively by using inductive approach (*istiqrā'*). By doing so, the Qur'an is understood as a whole entity, then classified based on themes, and analyzed to uncover its universal intentions.⁹⁰ The universal meaning or intention becomes the target of *maqāṣidi tafsīr*, which is thought to be the intention of God. Still, it is not considered as unchallenge truth, because the products of *tafsīr* by *maqāṣidi mufasssīr* as mentioned beforehand is different to each other. Thus, epistemologically speaking, *maqāṣidi tafsīr* still cannot attribute a certainty to itself.

⁸⁸ Aksin Wijaya, *Satu Islam, Ragam Epistemologi: dari Epistemologi Teosentrisme ke Antroposentrisme*, pp. 66–94; Aksin Wijaya, *Nalar Kritis Epistemologi Islam*, pp. 159–99.

⁸⁹ Abu Hamid Muhammad ibn Muhammad ibn Muhammad al-Tusi Ghazali, *Miṣṣan al-'amal*, 2nd edition (Cairo: Dār al-Ma'ārif, 1964), p. 409.

⁹⁰ Ahmad Raysuni, *al-Kulliyat al-Asasiyah li al-Shari'ah al-Islamiyah* (Cairo: Dar al-Salam, 2010), pp. 21–5.

3. Hermeneutic Dimension of *Maqāṣidi Tafsīr*

Now let's discuss the third question, could the intentions of God be understood "objectively"? The difference with second question lies in its emphasis. While the emphasis of the second question is on its probability, the emphasis of the third question lies on the term "objective". Therefore, answer to this hermeneutic question depends on the definition of the term "objective". Is it objective from the perspective of teller, text or context.⁹¹

Some argue that objective understanding is an understanding that corresponds with the intention of the teller. Therefore, two approaches are employed in understanding the intention of the teller, linguistic and psychology. Linguistic approach is used to analyze linguistic dimension of the utterance, spoken or written, while psychological approach is employed to confirm the meaning of text to its teller.⁹²

Indeed, there is a possibility of someone understanding the message of a teller which is contained in a text, spoken or written, if both are same in existence aspect, namely they both human being; and both are in the same situation and condition. However, it will be troublesome when both are different in existence and not in the same situation and condition.⁹³ Thus, the effort of human being in objectively understanding the intention of God in the Qur'an become impossible because both are different existentially and separated by different situation and condition.

While others argue that objectivity is determined by text. The assumption is that text become the media for the seedling of the teller to other party, and the existence of text is autonomous from its teller. It is not bound to its teller anymore. The truth of reading over a text does not

⁹¹ Aksin Wijaya, *Teori Interpretasi al-Qur'an Ibnu Rusyd: Kritik Ideologis Hermeneutis* (Yogyakarta: Kalimedia, 2017), pp. 29–32; Aksin Wijaya, *Arab Baru studi Ulum al-Qur'an: Memburu Pesan Tuhan di Balik Fenomena Budaya*, pp. 175–92; F. Budi Hardiman, *Seni Memahami Hermeneutika dari Schleiermacher sampai Derrida*, 6th edition (Yogyakarta: Kanisius, 2019), pp. 27–46.

⁹² Hardiman, *Seni Memahami Hermeneutika dari Schleiermacher sampai Derrida*, pp. 27–47.

⁹³ Aksin Wijaya, *Menggugat Otentitas Wahyu Tuhan: Kritik Atas Nalar Tafsir Gender*, pp. 43–4.

need confirmation to its teller as the first opinion suggest.⁹⁴ The parameter of its truth lies on how far readers can analyze texts through its validity principles. Objective understanding which corresponds he intention of text in the study of the Qur'an usually becomes parts of *tahlili tafsir* which in interpreting the Qur'an relies upon linguistic analysis of text.

There are also opinions that objectivity is based on the context, that is an interpretation action over text which correspond the context, especially initial context when the text firstly appeared.⁹⁵ The understanding of the Qur'an based on its initial context usually is the domain of *nuzuli tafsir*⁹⁶ and objective hermeneutics. The objective meaning of the Qur'an that correspond to the initial context according to Fazlur Rahman is its moral-ideal.⁹⁷

The three categories of objective meaning from the Qur'an is relative so that it also does not give certainty to the interpretation that represents God's intention. God lets human being interprets His intention through the process of *ijtihad*, so that a mistake is rewarded for this endeavor, let alone in case of correct *ijtihad*. As a matter of *ijtihad*, which is prone to mistake, there is no single authority that determines the dimension of the Qur'an's objective meaning, be it objective according to subject, text or context. If this is the case, what does *maqasidi tafsir* search for?

D. Presenting *Maqasid Ilahi-Qur'ani*

What really searched by *maqasidi tafsir* is meaning dimension which is spiritual-contextual in nature of the Qur'an, that is the *maqasid ilahi* or divine messages contained in the Qur'an, which can be applied to all different contexts of space and time. The selection over spiritual-contextual meaning dimension is reflected from the attitude of some

⁹⁴ Wijaya, *Teori Interpretasi al-Qur'an Ibnu Rusyd: Kritik Ideologis Hermeneutis*, pp. 29–32; Wijaya, *Arab Baru studi Ulum al-Qur'an: Memburu Pesan Tuhan di Balik Fenomena Budaya*, pp. 175–92.

⁹⁵ Wijaya, *Teori Interpretasi al-Qur'an Ibnu Rusyd: Kritik Ideologis Hermeneutis*, pp. 29–32.

⁹⁶ Wijaya, *Sejarah Kenabian dalam Perspektif Tafsir Nuzuli Muhammad Izzat Darwazah*.

⁹⁷ Fazlur Rahman, *Metode dan Alternatif: Neomodernisme Islam*, Trans. Taufik Adnan Amal (Bandung: Mizan, 1987), pp. 54–61.

supporters of *maqāṣidi tafsīr* which often attribute controversial thought of Umar bin Khattab which according to some scholars “having abandoned shari’a of the Qur’an” as example for the study of *maqāṣidi tafsīr* that prioritizes spiritual dimension than its textual one. Jasser Audah, as a supporter of *maqāṣid al-Sharī’ah* even declares the action of Umar as an *ijtihad* to discover the intention of God.⁹⁸ As a support for the search of spiritual-contextual dimension in *maqāṣidi tafsīr*, Ibnu Ashur, Abu Zahrah and Abdullah Darras have criticized Muslim legal theorists, because they highly focus on textual dimension, and only rely on *qiyas* to uncover something that is not mentioned in text, while abandon *maqāṣid Sharī’ah* or *maqāṣid* of text.⁹⁹

The approach that is readily used to uncover spiritual-contextual meaning is philosophical hermeneutics. The reason is that philosophical hermeneutics search for productive meaning or the meaning that is meaningful to its reader.¹⁰⁰ Productive meaning of meaningful meaning is similar to spiritual-contextual meaning, and this meaning dimension is actually contextualized in the different contexts of space and time. However, because contextualization of the Qur’an is often trapped into de-contextualization, which is the detachment of meaning dimension of spiritual-contextual of the Qur’an from textual meaning and its moral ideal as mentioned beforehand, then *maqāṣidi tafsīr* is actually combining three approaches (*tablīlī tafsīr*, *nuzulī tafsīr* or objective hermeneutics, and philosophical hermeneutics) to uncover three dimensions of the Qur’an meaning, that is textual, moral-ideal and contextual-spiritual (it also can be stated as productive meaning or meaningful meaning) which is adaptable to context of different space and time based on the condition of readers.

The following is an example of verses concerning inheritance (al-Nisa’: 11) and polygyny (al-Nisa’: 3) to show three categories of meaning, as well as to know the form of contextualization with contemporary reality. Using *tablīlī tafsīr*, the verse on inheritance (al-Nisa’: 11) speaks

⁹⁸ Audah, *Ijtihād al-Maqāṣidī, min al-Tasawwur al-Uṣūlī ilā al-Tanzīl al-‘Amalī*, pp. 52–64.

⁹⁹ *Ibid.*, pp. 65–7.

¹⁰⁰ Syamsuddin, ‘Integrasi Hermeneutika Hans Georg Gadamer ke dalam Ilmu Tafsir?’; Setiawan, *Akar-akar Pemikiran Progresif dalam Kajian al-Qur’an*, pp. 67–73; Syamsuddin, *Hermeneutika dan Pengembangan Ulumul Qur’an*, p. 20.

about mechanism of distribution of inheritance for son and daughter. While verse of polygyny (al-Nisa':3) addresses the permissibility of having up to four wives. However, when viewing from the perspective of objective hermeneutics, the two verses speak about the effort of the Qur'an in improving the status of women to be equal to men (moral-ideal), so that women should be treated fairly. At the period of revelation, when the Arabs practiced patriarchal culture, the moral ideal of the equality in inheritance distribution is two against one in favor of men; the moral ideal for equality and fair treatment towards women in marriage is the limit of having up to four wives for a man. This technical mechanism is seen as having reflected the equality and justice of the Qur'an for the period of a patriarchal society like pre-Islamic Arabia. It is because at that time, the practice was the lack of inheritance right for women. Moreover, they became the object of inheritance. Likewise, women were treated inhumanly by men without any limit in a marriage. Then the Qur'an granted half of inheritance, and apply limitation for having multiple wives up to four only.

When the moral ideal of The Qur'an is reflected in contemporary context, when men and women are equal in all aspects of life, then the concept of equality and justice in inheritance distribution and marriage should be revisited. Thus, inheritance can be equally shared and polygyny should be changed with monogamy. The difference of inferring the verses proves that the Qur'an takes the form of "process" in conveying its message. As a result, many new interpretation of verses of the Qur'an concerning relationship between men and women.¹⁰¹ This is what meant by the Quran in the beginning of this article as futuristic, in addition to historic and actual.

E. Concluding Remarks

There are three conclusions that should be put forward: Firstly,

¹⁰¹ Ibrahim Ilyasu Adam, 'Qur'anic Interpretation Politicized: Asma Barlas' Text Rereading', *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)*, vol. 2, no. 1 (2016); Zuraidah Kamaruddin, Saidatolakma Yunus, and Adibah Abdul Rahim, 'The Status of Women and their Rights Based on the Understanding of Sister in Islam: an Analysis from an Islamic Perspective', *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)*, vol. 23, no. 2 (2018), pp. 447–68.

from practical aspect *maqāṣidi tafsīr* emerges as early as classical period. However, theoretically, *maqāṣidi tafsīr* emerges in later period and therefore it is in the process of becoming as a theory in the study of the Qur'an. Secondly, as a new comer that in the process of becoming, *maqāṣidi tafsīr* has strength and weakness. Its strength is that it originates from within Islamic tradition, and becomes a kind of alternative-moderate that is located in the middle position among textual-scripturalistic *tafsīr* which is bound to text and serve it, and liberal-substantialist *tafsīr* which is not only bound to text, but also deconstructs text. Its weakness related to the fact that it is in the process of becoming, it is not yet established in terms of its theology, epistemology and hermeneutics, especially about its possibility in finding the intention of God objectively. So, what does it offer?

Thirdly, *maqāṣidi tafsīr* essentially combines three approaches in locating the intention of God in the Qur'an, because the intention of God is not merely textual and moral-ideal, but also spiritual-contextual which is relevant to different contexts of space and time. The intention of God which forms as moral-ideal, can be approached using theory of *nuzūli tafsīr* and objective hermeneutics; while the intention of God which has character of spiritual-contextual, can be approached using philosophical hermeneutics. When the three interact with each other, not only the textual and moral-ideal meaning of the Quran will be uncovered, but also dimension of spiritual meaning which can be contextualized in contemporary reality.

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