

Al-Maraghi Description Methodology

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Abstract

This paper examines the Tafsir al-Maraghi by Shaykh Ahmad Mustafa al-Maraghi. The results of this study conclude that the methodology of Tafsir al-Marâghi has its own characteristics, in terms of systematic writing, al-Maraghi writes down the verses of the Qur'an first at the beginning of the discussion; next he explains each vocabulary; explain the meaning of the verse globally; explain the reasons for the revelation of the verse, setting aside terms that are difficult to understand; avoiding irrational stories; selective in including the isrâ'iliyat story; and adapt to the situation, conditions and muhkatab. As for the method used in al-Maraghi's interpretation, namely using the ijmalî and tahlîlî methods, while the style used is adabî Ijtima'î which is oriented to life literature. This study uses library research by using literatures related to the Al-Maraghi Tafsir Methodology. There are two sources of data in this study, namely primary data and secondary data. This type of research is descriptive-inductive, which tries to explain clearly and systematically about the Al-Maraghi Tafsir Methodology taken and compiled from several authoritative sources. After the data has been collected, it is then reduced and described again, so that it is more clear and systematic, so that it can answer the research being studied.

Keywords: Methodology, Tafsir, Ahmad Mustafâ al-Maraghi

Rationale

al-Qur'an as *kallamullah* that was revealed to the Prophet Muhammad SAW. not only contains the teachings of *aqidah*, worship and morals, but also contains a wider variety of aspects related to the principles of human life. The text of the Qur'an does not change, but the interpretation of the texts of the Koran always changes according to the context of space and time. Therefore, to explore and explain the contents of the Qur'an which is so broad and complex, it is necessary to have an interpretation to reveal the meaning and content of the al-Qur'an in it, both explicitly and implicitly. (Fithrotin, 2018: 107).

Thus, the existence of the science of interpretation and its support is very necessary. Such as the mastery of *nahwu* science for a commentator

cannot be ignored, because a misunderstanding in the Arabic language structure can lead to a distorted understanding of the meaning of the al-Qur'an itself. Another thing that cannot be avoided in the interpretation of the Qur'an is the method used. In this case, there are four methods of interpretation of the Qur'an that are often used, namely the *maudhu`i* method, the *ijmali* method, the *muqarin* method and the *tahlili* method.

First: the method of interpretation of *ijmali*; is a method of interpretation by expressing the meaning of the verses of the al-Qur'an globally. Here the *mufasssir* will discuss verse by verse according to the arrangement in the *Mushaf*. Second: the method of interpretation *maudhu`i*; is a method of interpretation by collecting verses from the al-Qur'an from various surahs relating to a predetermined issue or topic. After that the verses are compiled and explained so that they become one unit. Third: the method of *muqarin* interpretation; is a method of exegesis by compiling a number of verses of the al-Qur'an which are in tune, then studying, researching and comparing with other interpretations contained in the previous tafsir books. Fourth: the method of interpreting the *tahlili*; is a method of interpretation which aims to explain the content of the verses of the al-Qur'an from all aspects. The aspects studied in this method include vocabulary, correlation of verses, *asbab al-nuzul* and others. (Abd al-Hay al-Farmawi, 1977: 24).

Theoretical Framework and Research Points

One of the books and interpretation methods that are important to study is Ahmad Mustafa al-Maraghi's Tafsir al-Maraghi. This interpretation of al-Maraghi has a different style of interpretation from other methods of interpretation, in which Sheikh al-Maraghi tries to combine several methods of interpretation, so that it becomes more relevant, simpler and easier to understand.

In this paper the author will explain several important sub-discussions, including; Biography of Ahmad Mustafā al-Maraghi, works of al-Maraghi, Background of al-Maraghi Tafsir, Al-Maraghi Tafsir Systematics, al-Maraghi Tafsir Method, Al-Maraghi Exegesis Exegesis, Al-maraghi Tafsir Style, Al-Maraghi Tafsir Reference, The views of the Ulama on the Tafsir al-Maraghi, and the Strengths and Weaknesses of the Tafsir al-Maraghi and their conclusions, along with the explanation.

Research Method

This study uses library research by using literatures related to the Al-Maraghi Tafsir Methodology. There are two sources of data in this study,

namely primary data, namely data directly related to the Al-Maraghi Tafsir Methodology. As for secondary data, that is sourced from other books in the form of writings by experts who directly or indirectly discuss the themes studied.

This type of research is descriptive-inductive, which tries to explain clearly and systematically about the Al-Maraghi Tafsir Methodology taken and compiled from several authoritative sources. After the data has been collected, it is then reduced and re-described to make it more clear and systematic, so that it can answer the research raised.

Discussion

A. Systematics of writing Tafsir al-Maraghi

The writing of the Tafsir al-Maraghi was accompanied by several questions posed to al-Maraghi regarding the commentary book that was easy to understand, useful for readers and could be learned in a short time. Meanwhile, the existing commentaries are still difficult for general public to understand. Based on these problems al-Maraghi, then called to write a book of interpretations that are easy to understand, systematic and use simple language (Aḥmad Muṣṭafa al-Maraghi, 1996: 11). The writing of Tafsir al-Maraghi was compiled for approximately 10 years, from 1940-1950 AD, and was first published in 1951 in Cairo-Egypt. When compared with other commentary books, Tafsir Al-Marâghi has its own writing systematics, which are as follows (Ali Hasan al-Arid, 1992: 72):

1. Write down the verses of the Qur'an at the beginning of the discussion; at the beginning of each discussion, he presented the verses first with reference to the same theme.
2. Explain Vocabulary; after Al-Maraghi presented the verses at beginning of the discussion, then learn to explain the meaning of words, if it is seen that there are words that are vague and difficult to understand.
3. Explaining the Meaning of Verses Globally; Furthermore, al-Maraghi explained the meaning of the verses globally, so that readers would know in advance the meaning of these verses in general.
4. Explaining the Reasons for the Declining of the Verses; then al-Maraghi explained the reasons for the revelation of the verse, if verse has asbab al-nuzul. Because according to him Asbab al-Nuzul has a very important role in the interpretation of the Qur'an.

5. Putting aside difficult terms to understand; al-Maraghi deliberately set aside terms related to science, such as *nahwu*, *sharaf*, *balaghah* and others. According to him, this will hinder ordinary readers from understanding the contents of the Koran (Hasbi al-Shiddiqie, 1954: 3).
6. Avoid Stories that are Intellectually Irrational; al-Maraghi avoids lengthy stories about verses that describe ancient peoples, such as the beginning of the incident, the creation of heavens and earth, because according to him these verses are difficult to explain and digest rationally (Abdurrahman Rusli Tanjung, 2014: 169-171).
7. Selective in Entering the Story of *Isrā'iliyat*; al-Maraghi was very selective in entering the stories of *isrā'iliyat*, he emphasized that one of weaknesses of previous interpretations was quotation of stories originating from the People of Book without being accompanied by critical selection;
8. Adjusting the situation, condition and quality; in understanding a verse, al-Maraghi first examines the books of the previous interpretation, then processes them again according to the situation and conditions of the mukhtab (Ahmad Musthafa al-Maraghi, 1974).

B. Method of Tafsir al-Margahi

The methods used by al-Maraghi in interpreting the verses of al-Qur'an combines the interpretation of *bil Ma'thur* and the interpretation of *bir Ra'yi* (Saiful Amin Ghafur, 2008: 18). According to al-Maraghi in advanced times, it is no longer possible to interpret the Qur'an by only using the *bil ma'thur* method. Apart from the fact that the number of history is very limited, the cases that appear today are increasingly comprehensive along with rapid development of modern science. Conversely, if the interpretation relies solely on reason, it is feared that it is prone to deviation. Therefore, it is still necessary to have a hadith or history to guide this interpretation.

When interpreting the Koran, each author certainly has his own method and tendency. Likewise with al-Maraghi in its interpretation of al-Maraghi using *ijmali* and the *tahlili* method, where this *ijmali* interpretation is an interpretation of the al-Qur'an which presents the contents of the al-Qur'an content globally (Afifuddin Dimiyati, 2016: 186), without a long and detailed description. While the method of tafsir *tahlili* aims to explain the

content of the verses of the Qur'an from all aspects, such as language, *asbabu an-nuzul*, *fiqh* law, and so on (Saiful Amin Ghafur, 2008: 18).

C. Examples of Interpretation of al-Maraghi

According to Muhammad Husain al-Dhahabi that al-Maraghi interprets the verses of al-Qur'an with al-Qur'an through the same theme, is made clear by the hadith of the Prophet Muhammad, thoughts of the Salaf al-Salih and the previous commentators (Muhammad Husain al-Dhahabi, 1976). Example of Interpretation of al-Maraghi surah *al-Hujurat* verse 9: The Meaning: *"And if there are two groups of those who believe fighting, then you must reconcile the two! But if one violates the covenant against the other, let those who break the covenant fight it until it recedes back to God's command. If he has receded, reconcile the two according to justice, and let you be just; indeed Allah loves those who act justly."*

From Muhammad bin 'Abd al-Rahim from Sa'id bin Sulaiman from Husayim, reported Ubaidillah bin Abi Bakr from Anas ra said. Rasulullah Saw. said: "help your brother when doing persecution and being persecuted." Someone said "O Messenger of Allah, I help this person when he is persecuted. So how should I help him when he is persecuting. " Rasulullah said: "You prevent him from committing persecution, so that is how you help him."

According to al-Maraghi, justice conveyed by al-Qur'an contains various meanings, not only to the disputing parties, but also to all aspects of human life and the universe. As in al-Qur'an Surah al-Rahmān verses 7-9, it reads: The Meaning: *"And Allah has lifted the heavens and He put a balance (justice). So that you don't go over the limit on the balance sheet. And uphold the balance fairly and do not reduce the balance"*.

According to al-Maraghi, Islamic teachings emphasize the realization of justice in the midst of society. Justice is basically an implication of the nature of Allah SWT. the Most Just who encourages people to be fair (Ahmad Musthafa al-Maraghi, 1974: 221). As Allah SWT says. in the letter al-Mā'idah verse 8. It reads: The meaning: *"O you who believe, let you be the ones who always uphold (the truth) for Allah's sake, be witnesses fairly. And never your hatred of a people, encourage you to behave unfairly. Be fair, because fair is closer to piety. And fear Allah, Allah knows best what you are doing."*

Al-Maraghi Interpretation Style

Quraish Shihab states that al-Maraghi in its interpretation follows Muhammad Abduh's style, namely al-Adabī al-Ijtimā'ī. Muhammad Husain al-Ẓāhabī also mentioned that Tafsīr al-Maraghi followed the same pattern as Muḥmamad 'Abduh and Muhammad Rāsyīd Riḍā's Tafsīr al-Manār, Mahmud Syaltūt's Tafsīr al-Karīm, and Muḥammad's al-Wāḍih. Maḥmūd Hijāzī (Ali Hasan al-Arid, 1992: 72). However, it cannot be denied that al-Maraghi's interpretation is heavily influenced by al-Manar's interpretation. This is very natural because the two writers of the commentary, namely Muḥmamad 'Abduh and Muhammad Rāsyīd Riḍā, were the teachers who provided the most guidance to al-Maraghi in their interpretations.

The interpretation style that uses the *adabi Ijtima'i* style has the following characteristics: described in beautiful and interesting language with an orientation to the literature of cultural and social life. Interpretation in the style of *adabi al-Ijtima'i*, the *mufasir* tries to present the beauty of the language and the miracles of the Qur'an, and seeks to reconcile the Qur'anic content with scientific theories (Dewan Redaksi Ensiklopedi Islam, 1993: 165).

Conclusion

The background of writing Tafsir al-Maraghi was due to the existence of several questions posed to al-Maraghi regarding the commentary book that was easy to understand, useful for readers and could be learned in a short time. Meanwhile, the existing commentaries are still difficult for the general public to understand. Based on these problems al-Maraghi, then called to write a book of interpretations that are easy to understand, systematic and use simple language. The writing of Tafsir al-Maraghi was compiled for approximately 10 years, from 1940-1950 AD, and was first published in 1951 in Cairo-Egypt.

Tafsir al-Marāghi has its own writing systematics, namely al-Maraghi writing the verses of the al-Qur'an at the beginning of the discussion; explain vocabulary; explain the meaning of verses globally; explain the reasons for the revelation of the verse, leaving aside terms that are difficult to understand; avoiding sensibly irrational stories; selective in entering the *isrā'iliyat* story; and adjust to the situation, conditions and *muhkatab*. The method used by al-Maraghi in its interpretation is using the method of *ijmali*

and *tahlili*, while the style used is *adabi Ijtima'i* which is oriented to the literature of life.

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