

## CHAPTER II

### THEMATIC – SCIENTIFIC INTERPRETATION

#### A. Thematic Interpretation (*Tafsir Maudhu'i*)

##### 1. Definition of Thematic Interpretation (*Tafsir Maudhu'i*)

Term interpretation (*tafsir*) is basically derived from "فسر" which means to explain, expound, explicate, elucidates, interpret, and comment. Interpretation (تفسير) might have such the meaning, like explanation, exposition, elucidation, and explication.<sup>1</sup> The word *tafsir* (تفسير) follows *wazan taf'il* in arabic meaning explaining, disclosing, exposing, and explicating an abstract and closed meaning of a difficult word.<sup>2</sup> This word is contained in the following verse:

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾

“And no question do they bring to thee but We reveal to thee the truth and the best explanation” (QS. al Furqan/25: 33)

In its science development, *tafsir* had been explored by its experts from various background which is many of them gives *tafsir* definition. Some scholars define interpretation (*tafsir*) meaning, they are:

##### a. Al Jurjani

التفسير في الأصل هو الكشف والاظهار، وفي الشرع توضيح معنى الآية وشأنها وقصتها والسبب الذي نزلت فيه بلفظ يدل دلالة ظاهرة

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<sup>1</sup> Hans Wehr, *Arabic – English Dictionary: A Dictionary of Modern Written Arabic*, (New York: Spoken Language Services, 1976), p. 713

<sup>2</sup> Nashruddin Baidan, *Metodologi Penafsiran al Quran*, (Yogyakarta: Pustaka Pelajar, 2000), p. 39

“*Tafsir*, in its essence is: unveiling and explicating. In syara’ terminology is: explaining verse meaning, its circumstance, its story, and cause of verse revealing, with lafazh showing them clearly”<sup>3</sup>

b. Az Zarkasyi

التفسير علم يفهم به كتاب الله المنزل على نبيه محمد صلى الله عليه وسلم بيان معانيه واستخراج أحكامه وحكامه

“*Tafsir* is science applied to understand and to explain meanings of *kitabullah* revealed to His prophet, as well as to conclude the law contents and its hikmah.”<sup>4</sup>

c. Al Kilby

التفسير شرح القرآن وبيان معناه والافصاح بما يقتضيه بنصه او اشارته او نحوه

“*Tafsir* is interpretation of the Qur'an, explicating its meaning and explaining what it wants with its texts or with its cues, or with the like”<sup>5</sup>

d. Thahir al Jazairi

التفسير في الحقيقة إنما هو شرح اللفظ المستقل عند السامع بما هو افصح عنده بما يرادفه يقاربه اوله دلالة عليه باحدى طرق الدلالات

“*Tafsir* in its essence is: explaining difficult lafazh to be understood by listener with description referring to the close meaning, or he has direction to the lafazh through a dalalah way (direction)”<sup>6</sup>

e. Abu Hayan

والتفسير في الاصطلاح علم يبحث فيه عن كيفية النطق بالفاظ القرآن ومدلولاتها واحكامها الافرادية والتركيبية ومعانيها التي تحمل عليها حالة التركيب وتتمت لذلك

According to Abu Hayan, explanation of *ta'rif* above are:

<sup>3</sup> Al Jurjani, *at Ta'rifat*, (t.tp: tp, 1938), p. 55

<sup>4</sup> Manna' Qathan, *Mabahis fi Ulumil Quran*, (w.cp: Mansyuratil Ishri al Hadits, 1973), p.

<sup>5</sup> Hasby ash Shiddiqy, *Sejarah dan Pengantar Ilmu Tafsir/al Quran*, (Jakarta: Bulan Bintang, 1974), p. 173

<sup>6</sup> *Ibid.*, p. 173-174

- 1) علم, is the kind of science that encompasses all knowledge
- 2) يبحث فيه عن كيفية النطق بالفاظ القرآن, is qiraat
- 3) ومدلولاتها, is appointed by *lafazh-lafazh*, that is the *lughah* science required in this science
- 4) واحكامها الافرادية والتركيبية, is including the science of *tashrif*, *i'rab* science, the science of *bayan*, and the science of *badi* '
- 5) ومعانيها التي تحمل عليها حالة التركيب, is including all *dalalah* that show to *hakikat* and *majaz*
- 6) وتتمت لذلك, is the knowledge of *nasikh mansukh*, *asbabun nuzul*, story that explains what vague in the Quran is and so on.<sup>7</sup>

Meaning of *tafsir* in general is science applied to understand, to explain and to explicate meaning of *kitabullah* revealed to His prophet, its circumstance, its story, and cause of verse revealing, as well as to conclude the law contents and its *hikmah* so that to be understood by listener with description referring to the close meaning. On the other hand, word "*maudhu'i*" is derived from arabic language "موضوع". This word is an *isim maf'ul* from *fi'il madhi* "وضع" meant problem or main topic that talks about human life in the Quran.<sup>8</sup> *wadha'a* could be meant as to lay, put down, set down, to place, to erect, to fix, to attach, and etc.<sup>9</sup>

<sup>7</sup> Mashuri Sirojudddin Iqbal and A. Fudlali, *Pengantar Ilmu Tafsir*, (Bandung: Angkasa, 2009), p. 89

<sup>8</sup> Rusydi AM, *Ulum al Quran II*, (Padang: Azka, 2004), p. 104

<sup>9</sup> Hans Wehr, *op.cit.*, p. 1076

According to al Farmawi, *tafsir maudhu'i* is compiling the Quran verses having equal meaning that talks a problem topic and arranging them based on chronology and verses cause revealing (*asbab an nuzul*), then the interpreter gives information and explanation as well as takes conclusion.<sup>10</sup> Ahmad al Sayyid al Kumy quoted from Rusdy AM defines *tafsir maudhu'i* as:

التفسير الموضوعي هو بيان الايات القرآنية ذات الموضوع الواحد ان اختلفت عبارتها وتعددت اماكنها مع الكشف عن اطراف ذلك الموضوع حتى يستوعب المفسر جميع نواحيه ويعلم بكل اطرافه وان اعونه ذلك لجأ الى التعرض لبعض الاحاديث المناسبة للمقام لتزيدها ايضاحا وبيانا

“*Tafsir maudhu'i* is explaining the Quran verses that have same topic and theme, although its position and expression is different, also revealing various aspect from the theme, so that interpreter is able to know it from various perspective. If the interpreter found obstacles of the activity, he utters prophet traditions to enhance explanation and information”<sup>11</sup>

Other scholar also gives his explanation about the definition like Musthafa Muslim. He describes the definition existed in Rusydi AM book that *tafsir maudhu'i* is:

هو علم يتناول القضايا حسب المقاصد القرآنية من خلال سورة او اكثر

“*Tafsir maudhu'i* is a science to understand problems which is parallel with the Quran purpose from a surah or from several surah”<sup>12</sup>

Based on some definitions above, thematic interpretation known scientifically as *tafsir maudhu'i* is explaining verses contained of a theme by regarding the order of the verse revealing, *asbab an nuzul*, *munasabah* between

<sup>10</sup> Abd al Hayy al Farmawi, *Metode Tafsir Maudhu'i*, Trans. Suryan A. Jamrah, (Jakarta: PT Raja Grafindo Persada, 1996), p. 36

<sup>11</sup> Rusydi AM, *loc. cit*

<sup>12</sup> *Ibid.*, p. 105

a verse with other verse and etc, which is able to aid understanding of other verse and analyzing it carefully and thoroughly. Hence, the method in this research is talking about water verse in the Quran.

## 2. History of Thematic Interpretation (*Tafsir Maudhu'i*)

*Tafsir maudhu'i* method is not a recent discourse in the Quran study history. However, *ulama* attention of this method is realized as new discussion of the study. As a result, this method gives information of various knowledge that other methods do not provide it as an independent one. The method is not meant having independent methodological character in its first appearing. The growth of *tafsir maudhu'i* has existed since the Quran interpretation growth itself, especially the interpretation which described some the Quran verses discussing about a title or a topic or equal meaning verses known as the Quran interpretation with the Quran or verse interpretation with verse.

The origin of *tafsir maudhu'i* study firstly appeared in Prophet Muhammad (PBUH) era. It is probably seen through *riwayah* of the Prophet interpretations. Word "ظلم" in verse "الذين آمنوا ولم يلبسوا إيمانهم بظلم" is

interpreted by the Prophet with meaning "الشرك" in verse "ان الشرك لظلم عظيم".

Through this *riwayah*, the Prophet has given a lesson to his companions that compiling a number of *mutasyabihat* verses is able to make clear the main problem and to omit hesitation or confusion.<sup>13</sup>

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<sup>13</sup> *Ibid.*, p. 106

Besides, every the Quran interpretation with the Quran is actually both *tafsir bi al ma'tsur* and *tafsir maudhu'i*. This is just like an introduction of *tafsir maudhu'i* method appereance. For example, interpretation of word "كلمة" in

verse "قالا ربنا ظلمنا أنفسنا وان لم" is in verse "فتلقى ادم من ربه كلمات فتاب عليه"

"أحلت لكم" Also, interpretation of exception in verse "تغفر لنا لنكونن من الخاسرين"

"حرمت عليكم الميتة والدم ولحم" is contained in verse "بهيمة الانعام الا ما يتلى عليكم"

<sup>14</sup>.الخنزير"

*Tafsir Maudhu'i* in companion period was not studied seriously and seemed as if neglected from their attention. This happened caused of two thing:<sup>15</sup> *first*, *tafsir maudhu'i* method leads to specialist study which aims to review a topic theme after researching and collecting verses related to the theme. The past interpreters did not implement such this method study since specialization principle was not study purposes. *Second*, the past interpreters did not emphasize and have no need to study a certain theme available in the Quran which corresponds with *maudhu'i* technique. All of them memorized the Quran and had deep islamic knowledge including every aspect. Accordingly, they have

<sup>14</sup> Abd al Hayy al Farmawi, *op.cit.*, p. 38

<sup>15</sup> *Ibid.*, p. 41

ability to link verse meaning related to certain topic problem described through their knowledge specialization.

In the next period, growth of *tafsir maudhu'i* could be found in exegesis book, yet simply organized. The science is not strictly regarded as independent method because occasionally seen very concise. It is illustrated in some exegesis books authored by al Fakhr al Razi, al Qurthuby, and Ibn al Arabi. Several exegesis books using the close method with *maudhu'i* such as *al bayan fi aqsam al Quran* (Ibn Qayyim), *majaz al Quran* (Abu 'Ubaidah), *mufradat al Quran* (al Raghīb al Ishfahani), *an nasikh wa al mansukh fi al Quran* (Abu Ja'far al Nahas), *asbab an nuzul* (al Wahidi), *ahkam al Quran* (al Jash Shash).<sup>16</sup>

Then, the existence of *tafsir maudhu'i* was getting emerged due to Abu Ishaq Ibrahim bin Musa al Syatibi role. He said that a *surah* is integrated part which its end is related to the beginning and also the opposite, though the *surah* glancingly mentions the different thing. The birth of this interpretation method marked by appearance exegesis book of Mahmud Syaltut, an *al Azhar* scholar. The theme in his book analyzed from entire verse of the Quran. *Tafsir* scholar in *al Azhar* University considers that Ahmad Sayyid al Kumi as initiator of *tafsir maudhu'i* approach having distinct character method in the Quran interpretation verses from prior *tafsir* scholar. Then, some exegesis book applying al Kumi method had been getting existed, like *al Futuhat al Rahbaniyah fi al Tafsir al Maudhu'iyah li ayat al Quraniyah* (al Husaini Abu Farhah).<sup>17</sup>

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<sup>16</sup> *Ibid*, p. 39

<sup>17</sup> Zuheldi, *6 Langkah Metode Tafsir Maudhu'I*, (Jakarta: PT RajaGrafindo Persada, 2017), p. 30 - 33

There are some supporting factors of attention and interest emerging to do a discussion based on *tafsir madhu'i* method nowadays, like:

- a. The Quran as perfect revelation book sent down to Prophet Muhammad (PBUH) has various high value science, so that a lot of scholars and researchers gains the Quran treasure in it.
- b. Many of non arabian people in this time either muslim or unbeliever in struggling science and studying problems in the Quran frequently produces accusation of both falsehood and weakness in the Quran from the ones who do not have knowledge of Islam and not accostumed with such the theme study obtained through scientific approach.

The learning point is that it is an obligation for *ulama'* (scholars) and prominent of *tafsir* to upgrade aims of *tafsir* to the Quran thematical study. The study has a hope being able to eliminate every negative accusation of westerners and orientalist. Muslim people needs a renewal method in islamic propaganda by studying *tafsir maudhu'i*.

### 3. Division of Thematic Interpretation (*Tafsir Maudhu'i*)

Study of *tafsir maudhu'i* consists of two divisions.<sup>18</sup> *First form*, comprehensive discussion of whole a *surah* with describing its general and specific meaning, explaining correlation among various problems contained in it, so that the *surah* seems integrated and punctilious. This kind is strengthened by asy Syatibi statement: "Indeed, a *surah* is a topic, although many of problems caused having one purpose or completing it, though containing some meanings"

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<sup>18</sup> *Ibid.*, p. 35



M. Mahmud Hijazi stated in his dissertation entitled “*al Wihdah al Maudhu’iyah fi al Quran al Karim*” that through Allah Almighty wisdom, most of *surah* in the Quran consisted of some different place and time verses revealing, but in cause of aloft secret, the *surah* mostly has same purpose.<sup>19</sup> For instance, *surah* al Baqarah interpretation underlines two points: *first*, first verse until one hundred and forty second verse contains a call (*khitab*) to all of mankind to notice the Quran and its effect as well as man attitude to the Quran. Some of them are muslim and others are unbeliever denying it, and true faith is commended toward the Quran. *Second*, one hundred and forty third verse until the end comprises a call for muslim people started discussing first occurrence that afflicts them and *ahl al kitab*.

*Second form*, compiling a number of verses from various *surah* discussing a certain problem. The verses are arranged in such a way, placed within a theme discussion, and then interpreted it with *maudhu’i* method. This form is often called *tafsir maudhu’i* implemented in majority of scholars.

#### 4. Method of Thematic Interpretation (*Tafsir Maudhu’i*)

The method of *tafsir maudhu’* used in this research is the second form, which is applied for entire verses in the Quran. The writer utilizes the method formulated by Zulheldi, as the follow:<sup>20</sup>

##### a. Determining The Theme

##### 1) Definition of Theme

<sup>19</sup> Abd al Jalal H.A, *Urgensi Tafsir Maudhu’i pada Masa Kini*, (Jakarta: Kalam Mulia, 1990), p. 96-97

<sup>20</sup> Zulheldi, *op.cit.*, p. 49

Theme is a word in english language meaning the subject of a talk, text, exhibition, etc. This word has similar meaning with topic meaning a subject of a text, speech, conversation, etc.<sup>21</sup> The same definition of theme can be found in “Kamus Besar Bahasa Indonesia”. This dictionary defines theme as main idea, essence of story (which is talked about, used as pondation to write, changing poetry, ect). In terminology, theme is keyword of a discussion and main problem in a research.

## 2) Grouping The Theme

There are two kinds of theme in using *tafsir maudhu'i* method, that is:

### a) Theme of The Quran Term

The Quran terms (*al ishtilhat al Quraniyah*) in this context is word or term directly and explicitly mentioned in the Quran. Meaningly, practicing it by seeking from whole verses in the Quran will be found that word or term at least its *isytiqaq*.<sup>22</sup> For example, “*Ihsan*” theme is a theme taken directly from word “احسان” in the Quran. “*Ihsan*” is mentioned for twelve times in the Quran.

### b) Theme of beyond the Quran term

The term beyond the Quran means word or term explicitly which is not found and not used in the Quran verses, for example

<sup>21</sup> Chaterine Soanes and Angus A tevenson (ed.), *The Concise Ox-ford English Dictionary (Eleventh Edition)*, Oxford University Press, on CD-ROM

<sup>22</sup> *Isytiqaq* is words having different form but still related to three original letters, *fa*, *‘ain*, and *lam* of its verb or *fi’il* (Tamam Hasan).

term “gender” in the Quran. This term will never be existed in the Quran. Therefore, this term has to be studied from the Quran term that has close meaning of term “gender”. The Quran mentions “gender” through term “man”, “woman”, other term showing sex or gender (*al zawj, al zawjah, al ab, al umm, al ibn, al bint*), pronoun (*dhamir*) correlated to sex or gender, and character leant to *mudzakar* and *mu’annats*.<sup>23</sup>

### 3) Principle of Choosing Theme

There is an important step that can not be passed in choosing interpretation theme, especially for the theme using term beyond the Quran. The theme and term selected must be grasped before seeking its term in the Quran. if theme or term choosen is not understood yet, determining the term having close meaning with the theme will meet a difficulty. It occurs because the term enforcement is a crucial thing for next interpretation step.

#### b. Compiling The Verse (and Hadith)

Collecting verses about the theme that is going to be researched is intended for the following categories:

- 1) Verses directly discussing or talking about the theme which is going to be studied. There are two verses circumstance included this category: *first*, verses explicitly using term or its *isytiqaq* which the term becomes

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<sup>23</sup> Nasaruddin Umar, *Argumen Kesetaraan Jender Perspektif al Quran*, (Jakarta: Paramadina, 2001), 2nd edition, p. 143-208

theme of discussion. *Second*, verses discussing problem or theme studied, but not use the term that becomes main topic

- 2) Verses implicitly discussing about the theme, but the topic has close correlation with the theme. The categories are, first: verses using the term which has close meaning with the term studied. *Second*, verses discussion has close relation or even influences the theme studied.

There are some methods of searching that could be applied to collect the Quran verses related to theme discussion, that is:

- 1) Based on the term (*lafal*)
- 2) Based on meaning
- 3) Based on the term and meaning
- 4) Collecting *hadith*

c. Classifying Verses Content

Classifying in etymology means grouping and terminologically means arranging with systematic way in a group or a class based on principle enacted standard. Classifying is also defined as grouping a thing logically based on its similarity characteristic. Sometime, classifying is meant as a process of grouping or collecting a thing or same entity, and separating a thing or unequal entity.<sup>24</sup>

There are four steps of classifying the verses content and also hadith related to the theme studied, that is:

- 1) Understanding The Verse, which is able to be done with following methods:

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<sup>24</sup> *Kamus Besar Bahasa Indonesia Online*

- a) Understanding the verse directly
  - b) Understanding the verse with its translation
  - c) Understanding The verse with its context
  - d) Understanding the verse with exegesis book
- 2) Detailing The Verse Content, that notices some important thing, *first*: there is no enforcement of verse. *Second*, the verse content has to be detailed to specific thing
- 3) Systematizing The Verse Content, there are three steps: *first*, labeling the verse content detail. *Second*, sorting the verse content detail. *Thrid*, arranging the verse content
- 4) Presenting The Verse Content
- d. Making Outline of Interpretation
- 1) Definition of Outline
 

Outline in etimology is line, chart, sketch, framework, strceth, and strokes. Outline is writing plan consisting of main point of an essay which is going to written and a set of idea arranged in systematic, logic, brief, structured, and well organized way.
  - 2) Outline Classification
 

Based on its purposes, outline is devided to two classification, free outline and academic outline.
  - 3) Principle of Making Outline
    - a) The outline is arranged based on a result of verse content classifying
    - b) The outline is arranged in logic, balanced, and consistent way

## e. Interpreting Verse

### 1) Definition of Interpretation

Interpreting means studying and explaining verses or its contents about the theme discussed entirely to present the Quran perspective about the theme.

### 2) Operational Principle

- a) Persuading the Quran to talk
- b) Be open toward new information
- c) Based on outline
- d) Maximizing *ulum al Quran*

### 3) Interpretation Model

- a) Dependent Interpretation (*al tafsir al tabi'i*), meaning interpreting in making former interpretations as main references.
- b) Independent Interpretation (*al tafsir al mustaqili*), meaning interpreting verses related to certain theme without attaching and referring particularly to an existing interpretation.
- c) Interpretation of moderation, (*al tafsir al i'tidal*), meaning combination between dependent interpretation (*tabi'i*) and independent interpretation (*mustaqili*).

## f. Confirming Conclusion

This part will confirm and formulate conclusion of interpretation. The formulation should be precise and complete, short as possible, and has

correlation with explanation and answer of the Quran toward the theme or the problem studied.

## 5. Advantage and Disadvantage of Thematic Interpretation (*Tafsir Maudhu'i*)

### a. Advantage of Thematic Interpretation (*Tafsir Maudhu'i*)

Among advantages of *tafsir maudhu'i* method are:

#### 1) Answering The Challenge of Time

The problem in life always grows and develop that corresponds with development of life itself. The more modern life, the more problem arise which is complex, complicated, and have massive impact. To face such the problem seen from the Quran interpretation perspective can not be finished by methods beside thematic. This happens because study of *tafsir maudhu'i* method is designed to resolve the problem. That is why this method is studied all of the Quran verse talking about the theme discussed completely from various aspects.

#### 2) Practical and Systematic

Interpretation with *tafsir maudhu'i* method is arranged practically and systematically in resolving problem emerged. Such this condition is suitable for people life which is getting modern with high mobility. Through thematic interpretation, the Quran guidance becomes practical, systematic, and saves the time to be effective and efficient.

#### 3) Dynamic

Thematic method makes the Quran interpretation dynamic based on the time guidance in order appearing a mindset for its reader and listener that

the Quran always protects and guides worldly life in every element and social level. Hence, it just feels like the Quran is always up to date.

#### 4) Establishing An Integrated Understanding

Through enactment of the titles discussed, the understanding of the Quran verses could be absorbed intactly. Such the understanding is difficult to find in other three methods of interpretation. Therefore, thematic method is able to resolve a matter well and thoroughly.

#### b. Disadvantage of Thematic Interpretation (*Tafsir Maudhu'i*)

Beside the strenght above, this method also has disadvantages, such as:

##### 1) Cutting off the Quran verse

Meaning of cutting off the Quran verse is taking a case in a verse or more containing many different problem. In fact, such this way is not realized as negative thing. The scholars in the past, moreover, often cut off the Quran verse based on need of study discussed, like in *fiqh* book, *tauhid* book, *tasawuf* book, *tafsir* book, etc.

##### 2) Limiting Verse Understanding

Understanding of verse by enacting an interpretation title becomes restricted at the problem discussed. Consequently, interpreter (*mufassir*) is bond by the title. Whereas, it is not impossible for the verse to be reviewed from various aspect. Nevertheless, that condition should not be worried as it will not diminish the Quran message, except it is stated that interpretation of the verse only one aspect, not others.<sup>25</sup>

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<sup>25</sup> Nashruddin Baidan, *op.cit.*, p. 165-169



After knowing the advantages and disadvantages, we should realize that almost every the Quran problem could resolve by thematic interpretation approach (*tafsir maudhu'i*). This method is able to answer challanges in certain time. Scholars apply the method practically and systematically. It is also a dinamic guidance and easy to establish the integrated undestanding. However, the method probably cut off the Quran verses giving partial understanding and limiting the discussion

#### 6. Urgency of Thematic Interpretation (*Tafsir Maudhu'i*)

The importance of *tafsir maudhu'i* by mentioning privileges, as follows:

- a. *Tafsir maudhu'i* collects all verses related to the title in a discussion, so that one verse interprets other verse, and *tafsir madhu'i* is included *tafsir bi al ma'stur*.
- b. *Tafsir maidhu'i* that includes *tafsir bi al ma'stur* is closer to the truth for interpreting Allah Almigty word in a verse with other verse which comes from God to. God has His word and knows the more what He wants to His word. *Tafsir madhu'i*, thus, might be farther from mistakes
- c. By *tafsir maudhu'i*, the people will know the relationship among some verses in a title of discussion, so that it is able to explain the Quran verse meaning and its guidance, its high quality, literary arts, and *balaghah*.
- d. By collecting all verses discussing a topic in *tafsir maudhu'i*, it will give perfect perspective of mind, which knows whole the Quran *nash* about the topic entirely, in order one could be master about the topic completely.

- e. By compiling all verses about a topic, it will ease the people to avoid resistance and to refuse accusations thrown by the people having unkind purposes toward the Quran, like denying an accusation that the Quran teaching contradicts with science and getting a scientific problem in the Quran
- f. *Tafsir maudhu'i* corresponds with today's people need, which requires explanation of the Quran guidances of all islamic social life institution, such as regulation and legislation easily understood, benefited, and performed. It is necessary by grasping the Quran without attached with man-made legislation which is mostly unlinked with religion teaching
- g. *Tafsir maudhu'i* eases for muballigh, religious preacher, and teacher to master strictly various topic in the Quran, so it is possible for them to give motivation to the Quran law clearly and briefly which is suitable to their heart and mind, as well as revealing secret and wisdom (*hikmah*) commended.
- h. Through *Tafsir maudhu'i*, the people quickly obtains the goal to find out and to study a topic discussion of the Quran without hardly attempting, since interpretation of all verses which talks about it has been compiled and been discovered in a discussion
- i. According to A. Sayyid al Kumi, the people nowadays really need the existance of *tafsir maudhu'i*, which is able to shorten the way in understanding the Quran teaching and to hasten in gaining goals easily. It is caused of "polution" of religion surroundings by spreading extensively socialism, comunism, materialism, etc.

- j. Existence of *tafsir maudhu'i* in all topic of the Quran discussion will attract people to learn, to contemplate, and to practice the Quran teaching, so discrepancy between social institution and the Quran teaching could not be appeared
- k. Through *tafsir maudhu'i*, the syllabuses of *tafsir* study in the school and in university are able to be provided on textbook either in school or in university supporting education<sup>26</sup>

It is clearly summarized that *tafsir maudhu'i* related to the title in only a discussion. The knowledge given is closer to the truth for interpreting Allah Almighty word. Moreover, the method easily finds out the relationship among some verses in a title of discussion and gives perfect perspective of mind. The people also avoids resistance and to refuse negative accusations. The method absolutely corresponds with today's people need and eases for muballigh, religious preacher, and teacher to master strictly various topic in the Quran. the other strenght obtaining quickly the goal to find out and to study a topic discussion of the Quran without hardly attempting. The method shortens the way in understanding the Quran teaching and hastens in gaining goals easily. Lastly, it attracts people to learn, to contemplate, and to practice the Quran teaching.

## **B. Scientific Interpretation (*Tafsir 'Ilmi*)**

### **1. Meaning of Scientific Interpretation (*Tafsir 'Ilmi*)**

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<sup>26</sup> Mustafa Muslim, *Mabahas fi Tafsir al Maudhu'iy*, (Damaskus: *Dar al Aqlam*, t.th), p. 19

Word “scientific” comes from “science” that means knowledge.<sup>27</sup> This meaning tends in referring to term “*kauniyyah*” (about universe) in this context. Word “science” in Arabic is usually meant as “*al ilm*” (العلم). While, some scholars define scientific interpretation (*tafsir ‘ilmi*) as the following:

- a. Scientific interpretation (*tafsir ‘ilmi*) could mean as an effort to understand the Quran verses by making science discoveries to be its instruments. The Quran verses are oriented the more to particular text talking about natural phenomena which is known as *al ayat al kauniyat*. Therefore, *tafsir ‘ilmi* is an *ijtihad* (hard effort) of interpreter in revealing the correlation the *kauniyah* verses in the Quran with modern science discovery that aims for showing the miracle of the Quran.
- b. *Tafsir ‘ilmi* is an interpretation that places various scientific terminology in certain teaching of the Quran and try to deduce various knowledge as well as the philosophical view from the Quran verses.
- c. Muhammad Husain adz Dzahabi defines that *tafsir ‘ilmi* is an interpretation talking about scientific problem in the Quran verses and try to conclude various knowledge and philosophical view from it.<sup>28</sup>
- d. Amin al Khuli defines that *tafsir ‘ilmi* is an interpretation that enforces contemporary scientific term in the Quran word and try to conclude various science and philosophical view from the Quran word

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<sup>27</sup> John M. Echols and Hassan Shadily, *Kamus Inggris – Indonesia*, (Jakarta: PT Gramedia, 1993), edit. 19, p. 504

<sup>28</sup> Read: Armainingsih, *Jurnal al Tibyan: Studi Tafsir Saintifik: al Jawahir fi Tafsir al Quran al Karim Karya Syekh Tantawi Jauhari*, (Aceh: IAIN Zawiyah Cot Kala Langsa, 2016), v. 1, no. 1, Januari – Juni, p. 99

- e. Abdul Majid Abdul Muhtasib defines that *tafsir 'ilmi* is an interpretation giving the Quran word a theory and scientific term by directing every efforts to conclude various problem of science and philosophical view of the Quran word.
- f. *Tafsir 'ilmi* is an interpretation whose the writer wants to restore the Quran statement to the scientific theories and terminologies. The writer tries to dig various scientific problem and philosophical view from the Quran statement.

Almost of scholars above give equal definition about *tafsir 'ilmi*. The writer conclude that *tafsir 'ilmi* (scientific interpretation) is an interpretation discussing the *kauniyat* verses (creature) in the Quran and interpreting it by combining with theories and discoveries of science that is not found during the Quran revealing.<sup>29</sup>

## 2. Appearance of Scientific Interpretation (*Tafsir 'Ilmi*)

According to Abdul Majid Abdussalam al Muhtasib, *Tafsir 'ilmi* has appeared since fourth century of *hijriyah* in Dinasty of Abbasiyah period.<sup>30</sup> This is golden era of muslim people in that period that lead the world civilization. Muhammad Syahrur says that there are two factor that cause *tafsir 'ilmi* appearance, *first*; many of the Quran verses guides the mankind to do a research and observartion toward the *kauniyat* verses.<sup>31</sup> *Second*, the other factor is the

<sup>29</sup> M. Chamdan, *BAB II Skripsi: Penafsiran Ibnu 'Asyur Terhadap Ayat-Ayat Penciptaan Manusia (Studi Analisis Kitab al Tahwir wa al Tanwir)*, p. 19 – 20, accessed on September 5 2018 from [https://eprints.walisongo.ac.id/457/3/094211019\\_Bab2.pdf](https://eprints.walisongo.ac.id/457/3/094211019_Bab2.pdf)

<sup>30</sup> Ammar, *Tafsir Ilmi*, p. 1, accessed on September 5 2018 from <https://iqraulquran.wordpress.com/2014/01/02/tafsir-ilmi/>

<sup>31</sup> *Ibid.*,

development knowledge and modern science by some discoveries of scientific theory.

In history of muslim people, the tendency of scientific interpretation emerged in development of science itself in reign of Caliph Harun al Rasyid (169 – 194 H/ 785 – 809 AD) and Caliph al Makmun. The study of scientific interpretation is subsequently mastered by Imam al Ghazali and other scholar like Fakhruddin al Razi in his exegesis book, *Mafatih al Ghaib*.<sup>32</sup> After Fakhruddin al Razi, scientific interpretation produces some books influenced by ar Razi perspective, such as *Gharaib al Quran wa Raghaib al Furqan* (an Naysabury/d. 728 H), *Anwar at Tanzil wa Asrar at Takwil* (al Baidhawi/d. 791 H), and *Ruh al Ma'ani fi Tafsir al Quran al Adzim wa Sab'al Matsani* (al Lusi/d. 1217 H).

However, the exegesis books that obviously interprets the Quran scientifically appeared on *Kasyf al Asrar an Nuraniyah al Quraniyah* written by al Iskandarani and *Jawahir al Quran* written by ath Thanthawi. The study of scientific interpretation experiences quick development until nowadays in order motivate the scholar to author an exegesis book based on scientific thinking thematically.<sup>33</sup> Such these exegesis books contains the scientific – thematic interpretation that many of them bears lately, like *Quranic Science* written by Afzalurrahman and *The Bible, The Quran and Science* written by Maurice

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<sup>32</sup> *Ibid.*,

<sup>33</sup> *Ibid.*,

Bucaille as well as *Tafsir al Falsafah al Quraniyah* written by Mahmud al Aqqad.<sup>34</sup>

Most of muslim people supports the existence of *tafsir 'ilmi*, like Imam al Ghazali and al Suyuthi. Among their reason in studying this discourse that Allah Almighty gives the opportunity to do *istidlal* (take the conclusion and lesson) from what He says on the Quran. However, there is a group of scholars that refuses *tafsir 'ilmi*, like Abu Ishaq al Syatibi. They think that the Quran miracle has been absolute and doesn't need other explanation that sometime fades the Quran miracle.<sup>35</sup>

### 3. Correlation of Thematic – Scientific Interpretation To This Study

The writer implies in this research that the study of water in Quran is a thematic discussion. It means that the research should be studied by certain thematic interpretation method. As writer told before that thematic interpretation is popularized by Abd al Hayy al Farmawi, yet the writer uses the method formulated by Zuhedi in his book. He concludes the formulation from al Farmawi thinking.

Study of water in the Quran includes the scientific interpretation (*tafsir 'ilmi*). Water is contained in *kauniyat* verses explaining God creature. By studying this theme, the writter could explore knowledge of natural scince in it. The Quran verses about water is interpreted based on scientific approach and its theory. The writer attempts to find out the meaning of each verses using

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<sup>34</sup> *Ibid.*,

<sup>35</sup> *Ibid.*,

scientific theories. Thus, this research applies the thematic interpretation approach about scientific verses.

