

Dilemmatics of Contemporary Maudhu'i Commentaries in The Middle East

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Abstract

The dilemma of *al-Tafsir al-Mawdu'i* from various opinions causes the discourse to be reluctant to be accepted or vice versa. Of course, it cannot be separated from the subjective nature of each figure who is in fact contemporary. On this occasion, the researcher attempted to flashback to the understanding of *al-Tafsir al-Mawdu'i*, so that the boundaries of the terms and their application for each character were clear. So it doesn't leave a problem in the scope of the general term. The library research approach with inductive-comparative analysis is the method used by researchers in this paper. The results of this research reveal that there are four types offered by them, namely *al-Mawdu'i fi al-Qur'an*, *al-Mawdu'i fi al-Surah al-Qur'a niyyah*, *al-Mustalah al-Qur'ani* and *tatabu' al-'Alaqat*. As for the first type, contemporary figures mutually agreed to accept it, while the second and third were rejected and opposed by 'Abd al-Sattar and al-Farmawi, except Baqir al-Sadar chose to agree as long as the terms *al-Wahdah al-Mawdu'iyyah li al-Surah al-Qur'aniyyah*. The figure who fully supports both types is Mustafa Muslim. Then the third type is *al-Mustalah al-Qur'ani* which was pioneered by al-Khalidi and the fourth is *tatabu' al-'Alaqat*, or called *al-Munasabat* pioneered by Abd al-Hamid Ghanim. These last two types are very inappropriate when compared with *al-Mawdu'i al-Qur'ani*.

Keywords: Dilemma, Contemporary, *al-Tafsir al-Mawdu'i* and its Kinds.

Abstrak

Dilematika *al-Tafsir al-Mawdu'i* dari berbagai pendapat menyebabkan diskursus tersebut menjadi enggan untuk diterima atau sebaliknya. Tentu tidak terlepas dari subjektif masing-masing tokoh yang notabenenya kontemporer. Pada kesempatan ini, peneliti berupaya *flashback* terhadap pemahaman *al-Tafsir al-Mawdu'i*, agar jelas batasan-batasan istilah dan aplikasinya dari masing-masing tokoh. Jadi tidak menyisahkan masalah

pada skop istilah umumnya. Pendekatan *library research* dengan analisis induktif-komparatif adalah metode yang dipakai oleh peneliti pada paper ini. Adapun hasil penelitian ini mengungkapkan, ada empat macam yang ditawarkan mereka, yaitu *al-Mawdu'i fi al-Qur'an*, *al-Mawdu'i fi al-Surah al-Qur'aniyyah*, *al-Mustalah al-Qur'ani* dan *tatabu' al-'Alaqat*. Adapun macam pertama para tokoh kontemporer saling bersepakat menerimanya, sedangkan yang kedua dan ketiga ditolak dan ditentang oleh 'Abd al-Sattar dan al-Farmawi, kecuali Baqir al-Sadar memilih setuju asalkan dengan istilah *al-Wahdah al-Mawdu'iyyah li al-Surah al-Qur'aniyyah*. Adapun tokoh yang mendukung penuh terhadap kedua macam tersebut adalah Mustafa Muslim. Kemudian macam ketiga adalah *al-Mustalah al-Qur'ani* yang dipelopori oleh al-Khalidi dan keempat adalah *tatabu' al-'Alaqat*, atau disebut *al-Munasabat* yang dipelopori oleh Abd al-Hamid Ghanim. Kedua macam yang terakhir ini sangatlah tidak pas apabila disandingkan dengan *al-Mawdu'i al-Qur'ani*.

Kata kunci: Dilematika, Kontemporer, *al-Tafsir al-Mawdu'i* dan Macam-Macamnya.

A. PENDAHULUAN

The Middle East is the center of an advanced and developing Islamic civilization, even across continents in the world (Amiruddin & Maisarah, 2020). So, it is commonplace that knowledge, especially the study of the science of the Qur'an and Tafsir, is emerging in the Middle East, because al-Qur'an and itself descends in the area. But surprisingly, there are contemporary figures who say that there are three types of *al-Tafsir al-Mawdu'i*, apart from the agreed *li al-Mawdu' al-Qur'ani*, there are two additions namely, *li al-Mustalah al-Qur'ani* and *li al-Surah al-Qur'aniyyah* (Khalidi, 2012). But not for 'Abd al-Sattar, because for him the term al-Tafsir al-Mawdu'i has a unique identity and is devoted to *li al-Mawdu' al-Qur'ani* (Sa'id, 1991). Regardless of the two camps, Baqir al-Sadar took a middle path by dividing al-Tafsir al-Mawdu'i into two parts, namely *al-Tafsir al-Tawhidi* as a response to community-social problems to find a solution with one theme in the Qur'an as a whole. Then the kind of *al-Tafsir al-Tajzi'i* which only focuses on the scope of the problem in the Koran alone (Sadar (al), n.d.).

The views of contemporary figures on various kinds of *al-Tafsir al-Mawdu'i*, between those who admit and those who deny create a dilemma (Herawati & Mutiawati, 2019), in the sense that there is a tug-of-war and confusion for observers of the use of the term *al-Tafsir al-Mawdu'i* in contemporary times, especially in Middle East which has been considered as the source and center of Islamic studies (Amiruddin & Maisarah, 2020).

Flashback to the pioneer figure of modern *al-Tafsir al-Mawdu'i*, Muhammad 'Abd Allah Darraz who was very influential in the emergence of the founder of *al-Tafsir al-Mawdu'i* contemporary. This is acknowledged by 'Abd Allah al-Sattar Sa'id,

Muhammad al-Ghazali, Ahmad Rahmani and others that, Darraz as "the foundation of *al-Tafsir al-Mawdu'i*, both thematic Qur'an and surah". Even though the practice has been carried out, Darraz has not clearly stated *al-Tafsir al-Mawdu'i*, (Din (al), 2011) and it should be noted, his work named *al-Naba' al-'Adhim* on themes in surah al-Baqarah/2 is never mentioned as *al-Tafsir al-Mawdu'i*, simply calling it *al-Wahdah wa al-Kathrah*, namely the unity of related themes in the sura, even though there are several groups of unified themes that appear (Hakim & Armita, 2017).

Darraz's next work is *Dustur Akhlaq fi al-Qur'an*. The book was not born in a peaceful, the modern *al-Tafsir al-Mawdu'i* had to be born from the hustle and bustle of the war that took place, the second world war when France colonized and attacked East-Middle, especially Egypt where Darraz lived. So, this work was nothing but the hidden intention of Darraz, in fact it was likened to "*screaming in a valley of blood, tears, damage or loss*" at that time, to restore the human consciousness of these European colonizers. Because of that, Darraz's dissertation, his final assignment in France wanted to open the eyes of Europeans there to the nature of Islamic morality, the nobility of their morals and the basics of moral nature in spreading a sense of security throughout (Darraz, n.d.).

Departing from Darraz's ideas with his work, one will discover the importance of *al-Tafsir al-Mawdu'i*. Because the work was created to give a new face, even trying to familiarize the moral values of the Koran with the realities of Darraz's life at that time, even though the content was the same, only the emphasis was different and more specific and sharp. So, this kind of effort is good for research, so that an idea will be seen clearly, both the content and the purpose behind it. Contemporary Islamic Scholars of the Middle East, namely the late 19th or 20th century AD until now (Zulaiha, 2017) chooses to interpret "*al-Tafsir al-Mawdu'i*" with different meanings, because there are purposes achieved by each of these scholars. Of course, it will have an impact on forms and patterns that are identical and in accordance with their tendencies when explaining "*al-Tafsir al-Mawdu'i*" (Daqur, 2014).

At first, the term *al-Tafsir al-Mawdu'i* appeared in the 14th century Hijriyah in the al-Azhar university environment, to be precise in the *usuluddin* lectures. Even earlier, like Darraz, there was al-Afghani who also voiced an interpretation identical to *al-Tafsir al-Mawdu'i* in al-'Urwah al-Wuthqa magazine, then continued Muhammad 'Abduh as the founder of the al-Manar Madrasah, and figures such as Muhammad Rashid Rida, al-Maraghi, Mahmud Shalatut appeared, then the theme *al-Qur'an wa al-Qital* and *al-Qur'an wa al-Mar'ah* in al-Manar Madrasah with a combination of *al-Tahlili* and *al-Mawdu'i*. Then it was further developed by Darraz with a combination of *al-Mustalah*, namely the introduction of terms in the Qur'an with his work *al-Tartib al-Mantiqi*. Not long after, from the al-Umana' Madrasah, the

term *al-Tanawul al-Mawdu'i* emerged from Bint al-Shati', then al-Kumi updated the term with his work *al-Tafsir al-Mawdu'i* as well as being the pioneer of the early use of the term (Hadeed (al), 2018). Then it is continued by the next figures, who will be discussed in the theoretical study.

This research focuses on examining the literary "*al-Tafsir al-Mawdu'i*" which was initiated by them, as well as uncovering their scientific genealogy, so that it is formed into an identical science between them. The hope is to find out how these contemporary scholars theorize and apply "*al-Tafsir al-Mawdu'i*". Of course, it will be very interesting because the theory they build cannot be separated from their respective subjectives, so that subjective applications also emerge (Djalal, et al. 2018).

B. METHOD

This research is a qualitative research that seeks to explain the various theories of *al-Tafsir al-Mawdu'i* in the Middle East. So, this research refers to the analysis of literature (library research) and the material object is the theory of *al-Tafsir al-Mawdu'i* from each of these figures. As a result, much effort is made to refer to the original source, while to obtain comprehensive and interdisciplinary data, the authors seek to research from secondary sources, namely written works that have discussed these theories from the figures studied (Djalal, et al. 2018).

The researcher limits the six scholars as mentioned in the theoretical study above, but does not just appear in the research, unless they have identical masterpieces, both the contribution of their thoughts embedded in their work and the contribution of the methodology offered so that "knowledge" can continue to be developed. More specifically, *al-Kumi* with *al-Tafsir al-Mawdu'i fi al-Qur'an al-Karim, Muhammad 'Abd Allah Baqir al-Sadar* with *al-Madrasah al-Qur'aniyyah*, *'Abd al-Sattar Sa'id Fath Allah* with *al-Madkhal ila al-Tafsiri al-Mawdu'i*, *al-Farmawi* with *al-Bidayah fi Tafsir al-Mawdu'i*, *Mustafa Muslim* with *Mabahith fi al-Tafsir al-Mawdu'i*, and *al-Khalidi* with *al-Tafsir al-Mawdu'i bayna al-Nadzariyyah wa al-Tatbiqiyyah*.

C. THEOROTICAL: GENEAOLOGY AND BIOGRAPHY OF THOUGHTS

Ahmad Sayyid al-Kumi was born in 1912 AD, in Asmaniya. He has a masterpiece with the name *al-Tafsir al-Mawdu'i li al-Qur'an al-Karim*. The book was assisted by Muhammad Ahmad Yusuf al-Qasim (Kumi (al) & Al-Qasim, 1982). 'Abd al-Sattar said, al-Kumi is the beginning of the term *al-Tafsir al-Mawdu'i*. Then it was continued by the next generation, al-Farmawi, who in fact was the graduate of al-Azhar, so that the method he offered became very practical and systematic (Hidayatulloh, 2018).

Muhammad Baqir al-Sadar is the pioneer of *al-Tafsir al-Mawdu'i* which is *al-Waqi'iyah al-Insaniyyah*; realistic and humanist. The approach of a humanist born in the city of al-Kadamiyah, near Baghdad, Iraq on March 1, 1933 M/ 25 Dzulqa'dah 1353 H., was motivated by the economic difficulties of his family after his father died. So, he was cared for by his maternal uncle, Muhammad Rida Ali Yasin as well as his religious teacher, and also cared for by his older brother, Isma'il. The economic limitations of his life did not discourage Baqir al-Sadar, so he studied with Sayyid al-Khu'i to study *usul al-Fiqih* in 1945-1958 AD, and *al-Fiqh* in 1945-1958 M. Baqir al-Sadar was very popular among Iraqi Shi'ah at that time since he was appointed as a legal and religious expert after Muhsin al-Hakim died in 1970 AD. He divided *al-Tafsir al-Mawdu'i* into two types. First, *Al-Tajzi'i* which discusses the contents of the Qu'ran, as well as the themes obtained from the Qur'an itself. Second, *Al-Tawhidi*, namely getting themes from outside the texts of the Qur'an or the realities of life in question, then answered with the whole Qur'an (Sadar (al), n.d.).

'Abd al-Hayy Husayn al-Farmawi is a popular figure in academic circles by his name *al-Tafsir al-Mawdu'i*, with systematic presentation. He was born in January 1942 AD, and grew up in Manovia. He pursued his undergraduate education career at al-Azhar University in the field of interpretation and hadith, until his doctoral program and graduated in 1975 AD. Then ten years later he was appointed professor at the al-Azhar university. He died on May 12, 2017 AD. His monumental work is *al-Bidayah fi al-Tafsir al-Mawdu'i* (Daqur, 2014).

Mustafa Muslim Muhammad is one of the pioneers of three kinds of *al-Tafsir al-Mawdu'i*. In addition to *al-Mawdu' fi al-Qur'an*, he also added *al-Mawdu' fi al-Surah* and *al-Mustlah al-Qur'ani*. The opinion of the scholar who was born in Syria in 1940 AD, and died on April 17, 2021 AD, is the same as al-Khalidi. Of course it is very interesting to study, especially as a scholar who authored a work called *al-Tafsir al-Mawdu'i li Suwar al-Qur'an al-Karim* which was written by several figures and published by al-Shariqah University of the United Arab Emirates in 2010 M. On the other hand, al-Farmawi did not agree with *al-Mawdu' fi al-Surah* as a type of *al-Tafsir al-Mawdu'i*. So, Mustafa Muslim Muhammad, who in fact graduated from his postgraduate program up to his doctoral program at al-Azhar University, admits that he is different from his predecessor, al-Farmawi (Muslim, 2000).

Biography of 'Abd al-Sattar 'Abd al-Sattar Fath Allah Sa'id was a figure born in 1350 H., or coincided in November 1931 AD. After he perfected his memorization of the Qur'an at the age of 11, he continued studying in the city of Iskandar in 1945 M. then graduated from Ushuluddin's Faculty at al-Qahirah in the field of interpretation and hadith in 1958 M., and graduated from an specialization in Arabic in 1959 M., and was able to complete his doctoral education in 1975 M (Khadar, 2023).

Al-Sattar divides *al-Tafsir al-Mawdu'i* into two, namely *al-'Amn*; general and *al-Khas*; special. However, he confirmed that the first type does not actually mean *al-*

Tafsir al-Mawdu'i and is more often called *al-Wahdah al-Mawdu'iyyah* like *Ahkam al-Qur'an* by al-Jassas. Meanwhile, the second type implements *al-Tafsir al-Mawdu'i* with its true meaning, such as *al-Sabr fi al-Qur'an* by al-Qardawi (Sa'id, 1991).

Salah 'Abd al-Fattah al-Khalidi is one of the pioneers of *al-Mustalah al-Qur'ani*, as well as *al-Mawdu'li al-Qur'an* and *Li al-Surah*. He was born in the land of the prophets, Palestine on 18 December 1947 M., or coinciding on 18 Muharram 1367 H. He was popular as a scientist and preacher in Jordan. While his success he got from al-Azhar University and graduated in 1970 M. Then he continued his postgraduate studies up to his doctoral program at the Islamic University of Imam Muhammad Saud in Riyadh and graduated in 1984 M. As for his paper final assignment in Riyadh about Sayyid Qutub and his work, *fi Zilal al-Qur'an* (Khalidi, 2012).

D. RESULT AND DISCUSSION

1. *Al-Tafsir al-Mawdu'i*

Practically speaking, *al-Tafsir al-Mawdu'i* was initiated by Muhammad 'Abd Allah Darraz (1894-1958) with his masterpiece *Dustur al-Ahlaq fi al-Qur'an* about *al-Tafsir al-Mawdu'i* as a study of themes in the Koran and its second masterpiece *al-Naba' al-Adhim* about *al-Surah* in *al-Qur'an* as a theme study in one sura. His two works became the foundation for the initiators of *al-Tafsir al-Mawdu'i* after him, as well as the foundation for systematic and comprehensive theorizing about *al-Tafsir al-Mawdu'i*. As a result, through a genealogical approach, al-Kumi, Muhammad 'Abd Allah Baqir Sadar, 'Abd al-Sattar Sa'id Fath Allah, al-Farma wi, Mustafa Muslim, and al-Khalidi certainly have connected scientific roots, even to the early founder of *al-Tafsir al-Mawdu'i* in a modern way, Muhammad 'Abd Allah Darraz (Darraz, 1957).

In fact, previous scholars have also written works that almost resemble the method of *al-Tafsir al-Mawdu'i*, it's just that they haven't been said to be independent, or they are still in other knowledge groups, for example *Majaz al-Qur'an* by Abu 'Ubaydah (d. 209 H) about *majaz* in the Qur'an, *al-Bayan fi Aqşam al-Qur'an* by Ibn al-Qayyim about oaths in the Qur'an, *ahkam al-Qur'an* about *fiqh* law in the Qur'an by al-Jassas (d. 370 H) and so on (Junaedi, 2016). After all, not all use the term *al-Tafsir al-Mawdu'i*, some use the term *al-Tafsir al-Tawhidi* and there are also those who term *al-Tafsir al-Tajmi'i*. However, Ahmad Rahmani stated that all these terms basically lead to one method of interpreting the Koran, namely *al-Wahdah al-Mawdu'iyyah*; the unity of the theme and does not apply otherwise (Muhyi al-Din, 2011).

Borrowing the statement of Muhyi al-Din who has examined the various meanings offered by Baqir al-Sadar, al-Kumi, al-Farmawi, 'Abd al-Sattar, Muhammad al-Ghazali, Mustafa Muslim, 'Abd al-Jalil, al-Khalidi and Ahmad Rahmani that the best 'understanding' is "*Knowledge and methods to obtaining all the verses related to one theme from all the surahs in the Qur'an or studying the surahs in the Qur'an as a*

whole with the aim of being able to show the unity of the theme between the aspects of the surah” (Muhyi al-Din, 2011). 'Abd al-Sattar Fath Allah Sa'id defines *al-Tafsir al-Mawdu'i* as “collecting verses according to one meaning, embedded in one theme and looking at verses that have been arranged on one theme and pay attention to the arrangement on one theme, while removing the theme from the verses based on certain conditions.” (Sa'id, 1991). Understanding that offered by 'Abd al-Sattar only leads to the kinds of *al-Mawdu'i al-Qur'ani*, does not accommodate *al-Mustalah al-Qur'ani* or *al-Wah dah al-Mawdu'iyyah fi al-Surah* (Daqur al-Sulayman, 2014).

This phenomenon is emphasized by that, 'Abd al-Sattar refused to include the two discourses in *al-Tafsir al-Mawdu'i*, and some even thought of 'Abd al-Sattar, namely al-Farmawi and Fadl al-'Abbas (Hadeed, 2018). Unlike Salah al-Khalidi, he states that there are three types of *al-Tafsir al-Mawdu'i*. First, *al-Tafsir al-Mawdu'i li al-Mustalah al-Qur'ani*, which is related to terms in the Qur'an. Second, *al-Tafsir al-Mawdu'i li al-Mawdu' al-Qur'ani*, which is related to the theme raised after reading all the verses of the Qur'an in its entirety. Third, *al-Tafsir al-Mawdu'i li al-Surah al-Qur'aniyyah*, which is related to the theme raised after reading the verses in a predetermined letter (Khalidi, 2012). As for the figures who share the same thoughts with al-Khalidi, they are Mustafa Muslim (Hadeed, 2018). He defines *al-Tafsir al-Mawdu'i* is “the science that addresses issues that are in accordance with the aims of the Qur'an through one or more surahs” (Muslim, 2000). Based on this definition, it is very possible to include *al-Mawdu'i li al-Surah* in the concept of *al-Tafsir al-Mawdu'i*. Of course, this theory can be proven by the existence of the work of *al-Tafsir al-Mawdu'i li Suwar al-Qur'an al-Karim* which was written and discussed by dozens of scholars chaired by Mustafa Muslims themselves (Muslim Mustafa et al, 2010).

The first type offered by al-Khalidi is a discourse on terms and terms chosen according to the text in the Qur'an. Including the correlation between letters and verses, taking into account the origin of the forms and changes in the different terms. With that, one can take instructions, detailed meanings and the true meaning (Khalidi, 2012). Likewise, 'Abd al-Jalil 'Abd al-Rahim defines *al-Tafsir al-Mawdu'i*, the method taken by mufassir as the basis for uncovering Allah's intentions, among the many themes presented and so many problems handled, while explaining *al-Dilalah*; the guidance of the Koran and paying attention to the i'jaz side of the Qur'an. This definition was also adopted and embedded by 'Abd al-Rahim al-Ghanim, who later emerged the theory of *tatabu' al-'Alaqqat* as part of the type of *al-Tafsir al-Mawdu'i* (Leila, 2020).

Al-Daqur stated that he did not find the meaning of 'Abd al-Jalil leads to another form of understanding, either towards *al-Mawdu'i fi al-Surah* or *al-Mustalah al-Qur'ani*, meaning it leads only to *al-Mawdu' fi al-Qur'ani*, because 'Abd al-Jalil has given his own understanding of the unity of themes in the sura. He said: the unity of the theme of the surah al-Qur'an is the interpretation directed by the mufassir to

uncover a theme which is assisted by the existence of the sura in obtaining the light provided by the perfect verses, which are at the same time woven and related to a certain style of language (Daqur, 2014). It should be noted that the understanding of *al-Tafsir al-Mawdu'i* with the above understanding was reinforced by al-Farmawi and Baqir al-Sadar. Even after the two scholars, there was the name Ahmad Jamal al-'Umri who also supported it, stating: *"in this style of interpretation, researchers and observers of the Koran rely on verses of the Koran that relate to the theme one, then collects them and makes these verses the focus of his research"* (Daqur, 2014).

Comparison between the previous definitions, both of which provide definitions that include patterns or other forms of *al-Tafsir al-Mawdu'i*. For example Mustafa Muslim calls it, *"al-Tafsir al-Mawdu'i is the science that deals with problems that are in accordance with the aims of the Qur'an, either from one letter or more"* (Muslim, 2000). While there are figures who define: *al-Tafsir al-Mawdu'i* is a method created for the study of the Koran with an orientation towards progress in the depth of different themes from the interpretation of the surahs of the Qur'an, taking into account all of them in detail. unity described from a single theme or from the interpretation of verses collected for a building theme with the formation of building elements from the results of studying these verses.

The goal in both (*al-Mawdu'i fi al-Qur'an* or *al-Mawdu'i fi al-Surah*) is to output in a comprehensive form on each side of the theme or with a scientific understanding". Figures of thinkers of this kind, such as Mustafa Muslim and al-Khalidi strengthen the study of *al-Wahdah al-Maudhu'iyah fi al-Surah al-Qur'aniyyah* by considering it as the style of *al-Tafsir al-Mawdu'i* which is independent. In fact, there are scholars who add a third feature, namely the opinion of Salah al-Khalidi, there are three kinds of *al-Tafsir al-Mawdu'i*, namely *al-Tafsir al-Mawdu'i* for terms in the Qur'an, *al-Tafsir al-Mawdu'i* for themes in the Qur'an and *al-Tafsir al-Mawdu'i* for *surah* in the Qur'an (Daqur, 2014).

2. *Al-Mawdu' fi al-Surah*

After explaining the understandings and meanings above to determine the meaning of *al-Tafsir al-Mawdu'i*, it is found that many meanings are not comprehensive and most of the meanings lead to an explanation of the manhaj or method rather than an explanation of the object to be studied and understood. Therefore, it is necessary to examine the previous understandings, so that the main points of understanding of *al-Tafsir al-Mawdu'i* can be clarified. In addition, it also tests the various *al-Tafsir al-Mawdu'i* based on the suitability of understanding. As for these kinds there are four meanings that are collected, namely: First, Characters who have the view of *al-Tafsir al-Mawdu'i* as a means of obtaining *al-Mawdu'i al-Qur'ani*, namely studying a theme in the Koran' completely. Second, Figures who have the view to add the second type after the first type, namely besides the study of *al-Wahdah al-*

Mawdu'iyah in the whole Qur'an, there is al-Mawdu'i al- Qur'ani in one sura only. Third, Figures who have views add the study of al-Mustalah al-Qur'ani after the two previous types. Fourth, Figures who have views add to the previous variations, namely tatabu 'al-'Alaqa or something that might be called munasabah between verses and surahs (Daqur, 2014).

Of the four types previously mentioned, which are agreed upon by the scholars, both from figures who are merely speakers or those who become authors of *al-Tafsir al-Mawdu'i*, consider *al-Mawdu' fi al-Qur'ani* is clearer and proper as a manifestation of *al-Tafsir al-Mawdu'i* (Daqur, 2014). Salah al-Khalidi also admits, even though it is placed in second place, *al-Mawdu' al-Qur'ani* is a pattern that is closer than those three to the essence of *al-Tafsir al-Mawdu'i*, because these patterns are more important than the other patterns (Khalidi, 2012).

Ziyad al-Daghaminn argues that the concept occupies a more general and comprehensive position by the majority of researchers. Therefore, *al-Mawdu' al-Qur'ani* is considered sufficient to uncover the meanings of the Qur'an by adjusting the theme taken, without reducing the content of the message of the Qur'an as a whole and maintaining the *i'jaz-an al-Qur'an* itself (Daqur, 2014). When determining the theme to be taken, the figures of contemporary *al-Tafsir al-Mawdu'i* differ from one another. There are two groups, namely choosing a theme that comes from the texts of the Qur'an, meaning that the words to be used on the theme come from the Qur'an, this kind of principle was pioneered by 'Abd al-Sattar, Mustafa Muslim, al-Khalidi and al-Farmawi. Meanwhile, the next group is based on the principle of *al-Tafsir al-Mawdu'i* starting from outside the text of the Qur'an, meaning that the theme to be raised is triggered by life events, whether it is faith, or science in the Qur'an, so that on that basis the thought of *al-Tafsir al-Mawdu'i fi al-Qur'an* can be developed. The pioneers of the second type are Baqir al-Sadar and al-Daghamin (Din (al), 2011).

In reality, this does not only occur in the meaning of the term *al-Mawdu' al-Qur'an*. However, differences in the meaning of the term also occur in *al-Wahdah al-Mawdu'iyah fi al-Surah al-Qur'an* or it can be called *al-Mawdu' al-Qur'ani fi al-Surah al-Qur'aniyyah al-Wahidah*. In fact, not a few scholars have a great desire to assume that this style is part of *al-Tafsir al-Mawdu'i*, so this issue certainly needs explanation and justification. This problem concerns the understanding of the nature of al-Tafsir al-Mawdu'i itself, in which it discusses *al-Wahdah al-Jami'ah*, namely a unified theme that can accommodate all the verses which corresponds to the theme as a whole and has a relationship between the parts between the selected verses based on how the Qur'an expresses its meaning, of course it cannot be separated from the method of understanding the Qur'an in obtaining the meaning discussed in the Qur'an the 'an.

On that basis, if you want to get the Qur'anic expression from a sura, and make it as an intermediary to get the expression on the theme discussed, without paying attention to the whole Qur'an. So what will happen is limiting the true purpose, while

the theme raised is a concept that is oriented towards *al-Tafsir Mawdu'i*. Therefore, it is very difficult if *al-Mawdu'i fi al-Surah* is part of *al-Tafsir al-Mawdu'i*. More specifically, there is a recent commentary by the Middle Eastern scholar, al-Daqr: If only *al-Mawdu'i fi al-Surah* is accepted as part of *al-Tafsir al-Mawdu'i* and is considered as the first foundation in the study of *al-Mawdu'i* with complete form and as an alternative way to reveal the features of the surahs of the Qur'an and their main objectives, then stipulating that *al-Mawdu'i fi al-Surah* is part of the details of the main provisions of the suras in al-Quran is more important than determining it from the part of *al-Tafsir al-Mawdu'i* (Daqr, 2014).

Isolate a sura in the Qur'an to explain a given theme, it only shows the identity of the *surah* and its method. So, it is not possible to summarize based on only the expressions or results of one *surah*, because on the other hand one expects a comprehensive concept from the Qur'an as a whole for that theme. Al-Daghamin argues, "*the theme of the Koran in the sura is something and the unity of the Koran in the sura is something else*". As a result, it is possible to find the theme of usury in surah al-Baqarah/2 for example, but it is impossible to reveal that the unified theme in sura al-Baqarah is usury, while recognizing that the prohibition of usury is one of the goals of property transactions in surah al-Baqarah/2: 175-180 (Daqr, 2014). Of course it will not be enough if you only study surah al-Baqarah/2, because the *riba* verse is also found in surah al-Rum/30: 39, al-Nisa'/4: 160-161 and Ali Imran/3: 130 (Majid Majid, 2020).

This argument is really able to distinguish clearly and deeply between the term *al-Mawdu' al-Qur'ani fi al-Surah* and the term *al-Wahdah al-Qur'aniyyah fi al-Surah*, but the two comparisons are still invalid if they make the style part of *al-Tafsir al-Mawdu'i*. So, some scholars have no objection to some higher level studies such as Darraz with *al-Naba' al-'Adhim*, Shalatut with *Tafsir al-Qur'an al-Karim*, al-Ghazali with *Nahw al-Tafsir al-Mawdu'i li al-Suwar al-Qur'an al-Karim* and so on when expressed or directed to the term *al-Wahdah al-Mawdu'iyyah fi al-Surah al-Qur'aniyyah* (Muhyi al-Din, 2011).

The reality is that there are those who reject the concept of *al-Wahdah al-Mawdu'iyyah fi al-Surah al-Qur'aniyyah*, namely 'Abd al-Sattar Fath Allah Sa'id , al-Farmawi and al-Daghamin. As a result, for those who support the existence of *al-Mawdu' fi al-Surah* in the concept of *al-Tafsir al-Mawdu'i*, then in the face of opposing figures, it has nothing to do with *al-Tafsi r al-Mawdu'i*. Except for only making it limited to the Qur'an studies, not to study a theme by including all related verses of the Qur'an (Daqr, 2014). The figure who manifests the thoughts of 'Abd al-Sattar and al-Farmawi is Sulayman al-Daqr. He was recorded as a figure who strongly objected to the existence of *al-Mawdu' fi al-Surah*, he stated it very clearly and the solution:

We do not reject this kind of part of the scientific discourse nor do we reject it outright. However, we wish and confirm that it is not appropriate to consider al-Mawdu'iyah fi al-Surah al-Qur'aniyyah part of al-Tafsir al-Mawdu'i. The discourse only reveals the features of the surah and the reasons for the existence of the sura, and it is better that this style complements al-Tafsir al-Tahlili; analysis of the surahs of the Koran. In particular, it was found that there were several efforts by the scholars in determining the steps of al-Wahdah al-Mawdu'iyah fi al-Surah al-Qur'aniyyah in each surah, and some clear understandings and differences were found when explaining it. Meanwhile, the source of the difference is the difference in views and sources of reference (Daqur, 2014).

Therefore, it is necessary to separate the *al-Wahdah al-Mawdu'iyah fi al-Surah al-Qur'aniyyah* discourse, rather than forcing it to become part of *al-Tafsir al-Mawdu'i*. Considering the irrelevance of a theory and its application when juxtaposed with the term *al-Tafsir al-Mawdu'i*. As a result, the variety offered by al-Khalidi and Muslim Mustfa and is a manifestation of *al-Tafsir al-Mawdu'i* has problems that must be faced. Unlike the two, 'Abd al-Sattar did not use the term *al-Tafsir al-Mawdu' li al-Surah al-Qur'ani*, but he used the term *al-Tafsir al-Mawdu'i al-Wajiz*, brief thematic commentary, then *al-Wasit*; middle and last *al-Basit*; length and width.

Of course the three kinds offered by al-Sattar are very flexible, namely adjusting the themes and elements of the verses needed by a comprehensive method. For example, if you make a theme related to a sermon or lecture, then use the *al-Wajiz* type, and if you need a standard theme, for example studying a surah; the creed in *surah al-Shura* or all *surahs* that are preceded by *hamim* at the beginning of the surah, of course, before choosing a theme, you have determined the elements of the problem in the theme and verses that will be determined in a comprehensive method, and the theme that is usually assigned to it is *al-Wahdaniyyah*; unity, *al-Ma'iyah*; togetherness, *al-Ilm fi al-Qur'an*; knowledge in the Qur'an. While the third type is *al-Basit*, which is the actual application of *al-Mawdu al-Qur'ani*, both from a more in-depth research perspective and involving all related verses of the Koran with the specified theme (Sa'id, 1991). In the writer's opinion, 'Abd al-Sattar tries to neutralize the absoluteness of the term *al-Tafsir al-Mawdu'i* with its properties, whose function is to identify something that it characterizes, so that the term *al-Mawdu 'i al-Wajiz*, for example, does not seem to demand to obtain all the verses of the Koran related to the desired theme, but only *al-Wajiz* which means short.

3. *Al-Mustalah al-Qur'an*

Kind of *al-Tafsir al-Mawdu'i* then offered by al-Khalidi in the form of *al-Mustalah al-Qur'ani* which focuses on studying terms and al-terms -Quran. The way to do this is to choose recitations from the Qur'an, then include them in surahs and verses, then pay attention to the roots or origins of the words and their different changes,

while observing the verses that have been collected, then takhrij al-Dilalah; clues to the hidden meanings (Khalidi, 2012). It turns out that al-Khalidi's tendency was already developed by 'Ayshah 'Abd al-Rahman with his masterpiece in the field of exegesis, al-Tafsir al-Bayani. It requires to study the structure of lafadz and the style of language used in the Qur'an after first determining al-Dilalah al-Lughawiyah; the language instructions used (Shati', n.d.).

Including figures who have the same views as al-Khalidi is Marwan Abu Ras. He defines this pattern by, al-Mushthalah li al-Qur'an, which is a term from the sequence of lafadz-lafadz that applies in the Qur'an based on hija'iyah letters. After sorting out the additional letters in order to find out the origin of the formation of lafadz, while researching the lafadz of one of the lafadz in the Qur'an, then explaining the signs of lafadz-lafadz al-Qur'an from one meaning to another. As a result, if Marwan Abu Ras made the mustalah al-Qur'ani a special method of studying terms, he would indirectly participate in introducing al-Mushthalah to Salah al-Khalidi, making this pattern part of the type of al-tafsir al-Mawdu'i (Daqur, 2014).

Even though there are those who support it, there are still those who oppose it if it is included in the types of al-Tafsir al-Mawdu'i, such as al-Kumi, al-Farmawi and al-Sattar . Although al-Farmawi has a work by al-Ashbah wa al-Nadha'ir on al-Mustalah al-Qur'ani, he does not consider it to be al-Tafsir al -Mawdu'i, only limited to the knowledge of the Qur'an (Din, 2011). More specifically, the kinds offered by al-Khalidi and those who like him have received several notes. Because, if you pay attention to this third type, you will find a number of contradictions in that type.

1. If the purpose of this study is to obtain terms that apply in the Qur'an such as the terms *al-Ijtihad*, *al-Tafsir*, or *al-Ta'wil*, then a comprehensive aim is found with al-Mawdu'i al-Qur'ani, then there is no difference, even complement each other between *al-Mawdu' al-Qur'ani* and *al-Mustlah al-Qur'ani*. As a result, such a status becomes subordinate or complementary to al-Mawdu'fi al-Qur'an itself.
2. If what is meant by the study of *al-Dilalah*; reviewing the explopedia of lafadz instructions used in the Qur'an regarding this term with several related and some that are different, then this pattern is different from al-Tafsir al-Mawdu'i in terms of purpose, intent and *Manhaj* discussion.
3. The discussion of the terms and their practice in the Qur'an does not materialize for all of the terms of the Koran. Like some terms in the Qur'an as much as 100 times. As for other terms, they do not exist unless they are mentioned once in the Qur'an. So, the discourse is limited to terms, while *al-Tafsir al-Mawdu'i* requires practice accompanied by all the messages conveyed by the appropriate Qur'an from the specified themes.
4. Sometimes in general the discussion of lafadz and its practice in the Qur'an is not used in *al-Tafsir al-Mawdu'i*, but its use is simply to introduce clearly the deep meaning of the term when it is used in The Qur'an.

5. The application of this division will have a limiting effect, up to the understanding of *al-Tafsir al-Mawdu'i*. The cause is the formation of a barrier when trying to provide a comprehensive and in-depth discourse concept of the nature of the Qur'an (Daqur, 2014).

The above discussion does not aim to narrow or impede discussion efforts, but further emphasizes the standards and provisions for understanding *al-Tafsir al-Mawdu'i* correctly according to the contents of its scope, and strengthens other scopes if there is such a scientific side. separately, according to the kinds of interpretations and explanations of the Qur'an (Daqur, 2014).

4. *Al-Tatabu' al-'Alaqat*

'Abd al-Hamid Ghanim is a character who adds a new form to al-Tafsir al-Mawdu'i with the name "*tatabu' al-'Alaqat*". This pattern is mentioned in the discussion between the styles of al-Tafsir al-Mawdu'i by arguing:

This pattern is considered to have more various kinds of acquisitions, while its nature is al-Mawdu'i, both the scope and the backbone.... he is based on his attention with al-Wahdah al-Mawdu'iyyah for each sura of discussion, from every angle related to the surahs next to it, then pays attention to the opening of the sura and the end of the surah. On one occasion the collection of verses relates to the opening and ending of the surah and on another occasion it has nothing to do with.... presumably the beginning of the surahs in the Qur'an and there is a relationship between their meanings and their purposes, as if each beginning and ending are connected (Darraz, 1984).

The information mentioned above is something that is familiar to scholars with the al-Munasabah discourse in the Koran, namely understanding the verses of the Koran comprehensively by connecting them with the verses before and after them. The fourth type seeks to reveal the meaning for the sake of proportionate needs, as a standard for understanding al-Tafsir al-Mawdu'i, so that problems of interpretation in general do not overlap. These styles have their own identities despite the fact that they overlap in methodological and objective relationships between various interpretations in general. (Daqur, 2014).

Scholars and commentators pay full attention to the study of al-Tanasub; connectedness of meaning and al-Tanasuq; harmony of meaning in the Qur'an with several different forms. But in fact, there are figures like al-Daqur who oppose it and make this type similar to al-Tanasub and al-Tanasuq, not part of the type of al-Tafsir al-Mawdu'i, which considered equivalent to the kind of al-Mawdu'i al-Qur'ani, both in terms of applicability or the elaboration of the theory and its origins. So, the scope of this kind of discourse cannot freely stand alone, because there are many scientific fans who relate to and refer to this type of al-Tana method. As a result, this type is only

half the manifestation of al-Tafsir al-Mawdu'i. Because the sciences of the Koran cannot be separated from the name al-Munasabah science (Daqur, 2014).

In fact, the science of al-Munasabah is discussed in al-Ribat al-Qur'ani; linkages in the Qur'an and al-Nidham; its structure, as expected by some scholars by naming the science of al-Munasabah. So, the existence of the sura in the Qur'an is a unified whole, then the essence of al-Munasabah is related to the previous sura and the surah afterwards. As a result, the entire content of the Qur'an is kalam Allah which has al-Munasabah and is sequential in each part, from beginning to end (Al-Hamid, 1968).

Al-Biq'a'i named it as the science that introduces the cause of the sequence of its parts. This knowledge is included in the category of al-Balaghah science (Biq'a'i, 1984). As a result, this style cannot be considered a separate type from al-Tafsir al-Mawdu'i, because of the knowledge of al-Munasabah relates to all kinds of interpretations. Even the scholars of the Koran claim that it is a must for al-Munasabah to relate to *al-Tafsir al-Ijmali*, *al-Tahlili* and *al-Muqaran*. However, this does not mean declaring this knowledge as a link between the surahs of the Qur'an and its verses to form a unified scientific unit, whether in the form of science or manhaj (Daqur, 2014).

Table I. Miscellaneous al-Tafsir al-Mawdu'i
Along with His Position Before Contemporary Exegete Scholars

No.	Kinds of <i>Al-Tafsir al-Mawdu'i</i>	Pioneer	Disagree	Result	Solution
1.	<i>Al-Mawdu' fi al-Qur'ani</i>	Al-Kumi, al-Farmawi, 'Abd al-Sattar, Mustfa Muslim al-Khalidi dan Baqir al-Sadar	Nothing	Agreed: Kind of <i>al-Tafsir al-Mawdu'i</i>	-
2.	<i>Al-Mawdu' fi al-Surah</i>	Mustfa Muslim, dan al-Khalidi	'Abd al-Sattar and Baqir al-Sadar	Debatable: Does it include the kind of al-Tafsir al-Mawdu'i?.	As al-Wahdah al-Qur'ani fi al-Surah or al-Mawdu'i al-Wajiz etc; Not al-Tafsir al-Mawdu'i
3.	<i>Al-Mustalah al-Qur'ani</i>	Al-Khalidi dan Mustafa Muslim	'Abd al-Sattar Sa'id and Baqir al-Sadar	Debatable: Does it belong to the kind of al-Tafsir al-Mawdu'i alone?.	Only as a Study of the Beauty of the Qur'an, unless it involves the kind of al-Mawdu'i fi al-Qur'ani
4.	<i>Tatabu' al-'Alaqa</i>	'Abd al-Hamid Ghanim	Al-Daqur and Majority of Scholars	Debatable: Does it belong to the kind of al-Tafsir al-Mawdu'i alone?.	Only as a Study of the Beauty of the Qur'an, unless it involves the kind of al-Mawdu'i fi al-Qur'ani

Al-Mawdu'i fi al-Qur'an is a type that is mutually agreed upon and no one opposes it, because before the emergence of various *al-Tafsir al-Mawdu'i*, types This was first pioneered by *al-Kumi* with *al-Tafsir al-Mawdu'i fi al-Qur'an al-Karim*, then continued with slight improvements by al-Farmawi with *al-Bidayah fi Tafsir al-Mawdu'i* and other contemporary figures in the Middle East, such as al-Sattar, al-Sadar, al-Khalidi, Mustfa Muslims, and others. Whereas al-Mawdu'i fi al-Surah al-Qur'aniyyah, al-Mustalah al-Qur'ani and tatabu' al-'Alaqa, despite receiving support from al-Khalidi, Mustafa Muslim, and al-Daghamin. But it was opposed by 'Abd al-

Sattar and al-Farmawi. Meanwhile Baqir al-Sadar agrees as long as it uses the term *al-Wahdah al-Mawdu'iyah li al-Surah al-Qur'aniyyah* and does not classify it as *al-Tafsir al-Mawdu'i*.

Therefore, both al-Sattar and al-Sadar have a solution to avoid being forced to use the term *al-Tafsir al-Mawdu'i*, namely al-Sattar divides *al-Tafsir al-Mawdu'i* into two types, namely *al-'Amm*; general and *al-Khas*; special. As for *al-'Amm* can accommodate such kinds of *al-Mawdu'i fi al-Surah*, *al-Mustalah al-Qur'ani* and *tatabu' al-'Ala qat* which incidentally has no place in *al-Tafsir al-Mawdu'i*, although al-Sattar considers this kind of *al-'Am* not a manifestation of *al-Tafsir al-Mawdu'i* actually. In line with al-Sattar, al-Sadar divides *al-Tafsir al-Mawdu'i* into two, namely *al-Tajzi'i* and *al-Tawhidi*. For *al-Tajzi'i*, it is a type that allows the entry of types such as *al-Mawdu'i li al-Surah* and *al-Mustalah* that can be accommodated, but still of higher quality, such as *al-Tawh idi*, because it raises the theme of real life problems to find answers with the verses of the Qur'an as a whole, comprehensive and intact. As a result, a flashback is really needed to determine the understanding of *al-Tafsir al-Mawdu'i* and the method of discussing it again, so that the boundaries of the term and its application are clear. So it doesn't leave problems in the general scope, which has an impact on the possibility that some are related and some are not. On this basis, *al-Mawdu'i li al-Surah*, *al-Mustalah al-Qur'ani* and *tatabu' al-'Alaqat* are not classified as *al-Tafsir al-Mawdu'i* which is equal in position to *al-Mawdu'i fi al-Qur'ani*, but all of these types remain separate in that position so that they are considered identical, and Its position relates to various kinds of interpretation and interpretation issues in general.

E. CONCLUSION

The different paradigms related to the concept of *al-Tafsir al-Mawdu'i* in the Middle East not only determine the meaning of the term, but also affect the kinds contained in the term *al-Tafsir al-Mawdu'i*. The background that underlies these differences is also in the conceptual framework which is also different in determining the beginning of the formation of *al-Mawdu'* or theme. For example, al-Sadar only determines the theme starting from social problems (*'an al-Nas*), while other things determines the theme starting from the Qur'an (*min al-Nas*), or even adheres to both. It is this kind of thing that lies behind the different arguments of each character. If you wear al-Sadar's glasses, then *al-Tafsir al-Mawdu'i* only accommodates *al-Mawdu'i fi al-Qur'ani* only, because in essence *al-Tafsir al-Mawdu'i* answers social problems by involving all related verses of the Qur'an. However, when using al-Khalidi's glasses and his fellows, then *al-Tafsir al-Mawdu'i* accommodates *al-Mawdu'i fi al-Qur'ani*, *al-Mawdu'i fi al-Surah* and *al-Mustalah al-Qur'ani*. For al-Khalidi and others, the framework of thinking on the term *al-Tafsir*

al-Mawdu'i stems from the conceptual framework in the Koran and then raises a theme to answer social problems. As a result, it provides an opportunity for the entry of the fourth type, *al-Tatabu' al-'Alaqa*t, which was pioneered by Abd al-Hamid Ghanim.

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