



## **Missi Al-Qur'an Prespective Fazlur Rahman: Study of the verses of the Quran in the book Major Themes of The Qur'an Approach *Maqāsid al-Qur'ān***

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### **Abstract**

The Islamic treatises contained in the Qur'an function as a religion that brings grace to the whole world. However, how can the mission of this Qur'anic treatise be realized? Is the achievement optimal? History records that the mission of the treatises of the Qur'an was once fully accomplished at a certain time. This research aims to explore Fazlur Rahman's views on the mission of the Qur'an as described in his book Major Themes of The Qur'an, as well as explain his views on the mission from the perspective of Maqāsid al-Qur'ān. This type of research is a literature research with the Maqāsid al-Qur'ān approach. This approach aims to not only get stuck in the context of past texts, but also appreciate the meanings contained in the main texts. To analyze the data, the author applies a critical-analysis research method, which presents information systematically, objectively, and critically. The results of the study show that the mission of the Qur'an according to Fazlur Rahman is the process of applying the meaning of Allah's message contained in the Qur'an, through the development of the rational potential that exists in a believing Muslim, while trying to get closer to the Qur'an without distance.

Keywords: Missi Al-Qur'an, Fazlur Rahman, Maqāsid al-Qur'ān

### **Abstrak**

Risalah Islam yang terkandung dalam al-Qur'an berfungsi sebagai agama yang membawa rahmat bagi seluruh alam. Namun, bagaimana misi risalah al-Qur'an ini dapat direalisasikan? Apakah pencapaiannya sudah optimal? Sejarah mencatat bahwa misi risalah al-Qur'an pernah tercapai sepenuhnya pada waktu tertentu. Penelitian ini bertujuan untuk mendalami pandangan Fazlur Rahman mengenai misi al-Qur'an yang diuraikan dalam bukunya Major Themes of The Qur'an, serta menjelaskan pandangannya tentang misi tersebut dalam perspektif Maqāsid al-Qur'ān. Jenis penelitian ini adalah penelitian kepustakaan dengan pendekatan Maqāsid al-Qur'ān. Pendekatan ini bertujuan untuk tidak hanya terjebak pada konteks teks masa lalu, tetapi juga menghargai makna yang terkandung dalam teks utama. Untuk menganalisis data, penulis menerapkan metode penelitian analisis-kritis, yang menyajikan informasi secara sistematis, objektif, dan kritis. Hasil penelitian menunjukkan bahwa misi al-Qur'an menurut Fazlur Rahman adalah proses penerapan makna pesan Allah yang tertuang dalam al-Qur'an, melalui pengembangan potensi rasional yang ada dalam diri seorang muslim yang beriman, sambil berusaha untuk mendekatkan diri kepada al-Qur'an tanpa jarak.

Kata Kunci: Missi Al-Qur'an, Fazlur Rahman, Maqāsid al-Qur'ān

## **INTRODUCTION**

In researching the universal message of the Qur'an, the concept of rahmatan lil-alamin is not just a slogan, but must be used as a principle that is reflected in every aspect of human life.<sup>1</sup> The Qur'an serves as a guide that touches on various dimensions of life, ranging from individual ethics to social structure, from human relationships with the environment to the values of

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<sup>1</sup> Ujang Supriyadi, "Yusuf Al-Qardhawi's Thoughts and Their Implementation to Indonesian Society," *Jurnal Syntax Transformation* 4, no. 12 (2023): 19–33, <http://jurnal.syntaxtransformation.co.id/index.php/jst/article/view/883>.

togetherness in diverse societies. In his book Major Themes of the Qur'an (1980), Fazlur Rahman emphasized important themes related to the role of the Qur'an as a blessing for all nature.<sup>2</sup> He elaborated that the Qur'an emphasizes the principles of justice, compassion, brotherhood, and peace which should be the foundation for Muslims to interact with the world.

According to Rahman, these values are the core of the Qur'an which is not only relevant for Muslims, but also beneficial for all mankind.<sup>3</sup> One of the key approaches conveyed by Rahman is to look at the verses of the Qur'an not only literally, but also consider their universal context, so that the message of the Qur'an can be adapted to the challenges of the times without ignoring its basic principles. Rahman emphasized the importance of understanding major themes such as social justice, equality, and peace in the Qur'an, which is a direct manifestation of the concept of rahmatan lil-alamin itself.<sup>4</sup> By relating this understanding to the concept of Maqāshid al-Qur'ān (the purposes of the Qur'an), we can see that the important themes identified by Rahman are in line with the main purpose of the shari'a or maqasid as-shari'ah, which is to create prosperity and justice for all mankind. Maqāshid al-Qur'ān emphasizes the fundamental objectives of Islamic teachings, such as protecting religion, soul, intellect, heredity, and property, as well as strengthening ethical values in social interactions. Thus, the Qur'an is not only a static legal text, but also a dynamic guide that aims to safeguard the welfare of the ummah in various contexts.

In the context of Maqāshid al-Qur'ān, Rahman's ideas about the major themes in the Qur'an help Muslims to see the relevance of the Qur'an's messages in the modern world.<sup>5</sup> On the issue of social justice, the Qur'an calls for human beings to behave justly and stay away from oppression. This concept is in line with maqasid which prioritizes justice and welfare, as well as rejecting all forms of injustice that disturb community harmony. The theme of love and brotherhood raised by Rahman is also reflected in the maqasid which encourages Muslims to prioritize peace and love for each other, in line with the principle of rahmatan lil-alamin.<sup>6</sup> The application of Maqāshid al-Qur'ān as an approach to understanding the Qur'an encourages Muslims to see and apply religious teachings comprehensively, not limited to differences in texts and literal understanding, but also consider the purpose and benefits for humanity.<sup>7</sup> Thus, Rahman's thoughts in the Major Themes of the Qur'an and the approach of Maqāshid al-Qur'ān are important foundations in understanding Islam as a religion that brings grace, peace, and justice to all mankind in various times and circumstances.

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<sup>2</sup> Ali Akbar, "Fazlur Rahman's Influence on Contemporary Islamic Thought," *The Muslim World* 110, no. 2 (June 2020): 129–53, <https://doi.org/10.1111/muwo.12334>.

<sup>3</sup> Fazlur Rahman, *Major Themes Of The Qur'an* (Chicago: Islamica, 1980).

<sup>4</sup> Rahman.

<sup>5</sup> Abd Rozaq, "Qur'anic Hermeneutics and Its Applications by Fazlur Rahman," *International Journal of Islamicate Social Studies* 1, no. 2 (2023): 115–24, <https://journal.nursyamcentre.com/index.php/IJISS/article/view/27>.

<sup>6</sup> Khamam Khosiin, Tobroni Tobroni, and Khozin Khozin, "The Rahmatan Lil'-Alamin Paradigm as an Approach to Islamic Education in Muhammadiyah Institutions," *Progresiva: Jurnal Pemikiran Dan Pendidikan Islam* 12, no. 01 (2023): 133–46, <https://ejournal.umm.ac.id/index.php/progresiva/article/view/29382>.

<sup>7</sup> Syed Alaudeen Seyed Ibrahim and Ushama Thameem, "MAQĀSHID AL-QUR'ĀN: EXPLORING HIGHER OBJECTIVES AND INTELLECTUAL INSIGHTS," *AL-BURHĀN: JOURNAL OF QUR'ĀN AND SUNNAH STUDIES* 8, no. 1 (2024): 1–21, <https://journals.iium.edu.my/al-burhan/index.php/al-burhan/article/view/338>.

To support a more comprehensive review, the author will conduct a preliminary review of the literature relevant to the object being studied. There is a dissertation entitled Major Themes Of The Qur'an by Fazlur Rahman (Study on Tafsir Thought) by Waghid. In this study, it is recognized that there is a gap between the message contained in the text of the Qur'an and the reality that should have happened.<sup>8</sup> Furthermore, there is a journal entitled Contemporary Tafsir Methodology in The Quran by Abdullah Saeed, This research explains the background of the writing of the book, which is based on the assumption that interpreters have not been able to display the Qur'an in its own and holistic manner.<sup>9</sup> Ḥannān Laḥām's work entitled Maqāṣid al-Qur'ān al-Karīm is the first to discuss Maqāṣid al-Qur'ān independently, followed by 'Abd al-Karīm Ḥāmidī's work entitled al-Madkhal ilā Maqāṣid al-Qur'ān which discusses the concept and composition of maqāṣid al-Qur'ān.<sup>10</sup> A journal by Dr. Kusmana entitled Paradigm al-Qur'an: An Analysis Model of Tafsir Maqāṣid in Kuntowijoyo's Thought explains the development of Maqāṣid studies. In this literature study, it is found that the style of tafsir can be grouped in the spirit of Tafsir Maqāṣid al-'Ilmi, which is oriented to build science based on inspiration from the Qur'an.<sup>11</sup> From the literature review that the author has done, it seems that there is no thinker who specifically discusses the methodology of interpretation of Fazlur Rahman which is in line with the mission of the Qur'an in the book Major Themes of the Qur'an, which the author will analyze from the perspective of Maqāṣid al-Qur'ān.

## RESEARCH METHOD

This research is a type of library research, which fully uses literature review for data collection. In this study, the author uses the Maqāṣid al-Qur'ān approach. This approach seeks not to get caught up in the context of past texts, but also not to underestimate the meaning of the main texts, in response to Fazlur Rahman's desire to present a comprehensive and dynamic interpretation. The first step taken by the author is to inventory the data and filter it, especially on works based on Maqāṣid al-Qur'ān and other relevant books. Furthermore, the author will examine the data thoroughly, then critically look for shortcomings and advantages in Rahman's thought, as well as analyze aspects of Maqāṣid al-Qur'ān in terms of epistemology and its implications. To analyze the data, the author uses a critical-analytical research method, which

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<sup>8</sup> Yusef Waghid and Nuraan Davids, "Fazlur Rahman, Islamic Philosophy of Education and the Islamisation of Knowledge," in *International Handbook of Philosophy of Education*, ed. Paul Smeyers, Springer International Handbooks of Education (Cham: Springer International Publishing, 2018), 361–71, [https://doi.org/10.1007/978-3-319-72761-5\\_30](https://doi.org/10.1007/978-3-319-72761-5_30).

<sup>9</sup> Abdullah Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach* (Taylor & Francis, 2006), <https://library.oapen.org/handle/20.500.12657/87786>.

<sup>10</sup> L. E. Goodman and R. McGregor, "'Abd al-Jabbār Ibn Aḥmad (Attrib.), Sharḥ al-Uṣūl al-Khamsa, Ed. by 'Abd al-Karīm Uthmān (Cairo: Maktabat Wahba, 1965)—, Tathbīt Dalā'il al-Nubuwwa, Ed. by 'Abd al-Karīm Uthmān, 2 Vols (Beirut: Dār al-'Arabiya, 1966) Abū al-Fawāris, Aḥmad Ibn-Ya 'Qūb, al-Risāla Fī'l-Imāma: The Political Doctrine of The," accessed November 29, 2024, <https://www.brepolonline.net/doi/pdf/10.5555/M.CELAMA-EB.4.00033>.

<sup>11</sup> Kusmana Kusmana, "Epistemologi Tafsir Maqāṣidi," *Mutawatir: Jurnal Keilmuan Tafsir Hadith* 6, no. 2 (2016): 206–31, <https://jurnalfuf.uinsa.ac.id/index.php/mutawatir/article/view/844>.

presents information systematically, objectively, and critically about the existing data, so that it can be analyzed how Fazlur Rahman thinks in the book Major Themes Of Al-Qur'an about the mission of the Qur'an.<sup>12</sup>

## RESULTS AND DISCUSSION

### Cultural and Educational Background of Fazlur Rahman

Fazlur Rahman is his full name which is not taken from his surname, as commonly used in the Eastern region (Indian subcontinent, including Indonesia). While his surname is Malak, which is arguably never used in reference lists and indexes in the West and East.<sup>13</sup> Fazlur Rahman was born in Hazara, now part of Pakistan, on September 21, 1919.<sup>14</sup> Rahman was an Islamic modernist-contemporary thinker recorded in history at the end of the twentieth century. Fazlur Rahman's father named *Maulana Sahab al-Din*, a famous scholar who graduated from the *Deoband* madrasah (an institution that studies the understanding of salafi Islam that focuses on Fiqh, Kalam Science, Hadith, Tafsir, and others) the institution was founded by *Muhammad Qasim Nanotawi* in 1867. Although *Maulana Sahab al-Din* is educated in traditional religions, he highly appreciates the modern education system.<sup>15</sup>

In 1933, Fazlur Rahman continued his education in a modern school in Lahore. In addition to receiving formal education, Fazlur Rahman also received traditional education or teaching in Islamic studies from his father. When he was fourteen years old, Fazlur Rahman had begun to study philosophy, Arabic, theology or kalam, hadith and tafsir. After completing his secondary education at the madrasah, Fazlur Rahman continued his studies at the Department of Eastern Affairs, Punjab University. In 1940 Fazlur Rahman completed the *Bachelor of Art (BA)* program, two years later, in 1942, he won an MA degree, in Arabic literature. Even though Fazlur Rahman was educated in a traditional Islamic educational environment, his critical attitude led to his identity as a thinker who was different from most madrasah alumni.

A critical attitude that describes dissatisfaction with the traditional education system, can be seen from his decision to study in the West to obtain a *Doctor of Philosophy (Ph.D)* degree at Oxford University, England. In 1946, one year before Pakistan's independence, Fazlur Rahman left for England to continue his studies at Oxford University. His decision was the beginning of his controversial stance. His decision to pursue his Islamic studies in the West, Oxford, was not without good reason. The objective conditions of Pakistani society have not been able to create a

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<sup>12</sup> Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis: An Expanded Sourcebook* (sage, 1994), [https://books.google.com/books?hl=id&lr=&id=U4IU\\_wJ5QEC&oi=fnd&pg=PR12&dq=Miles+and+Huberman&ots=kF-H-FUZ1Q&sig=NP5tm16NpJLjqBzFbrpRz3o9vSY](https://books.google.com/books?hl=id&lr=&id=U4IU_wJ5QEC&oi=fnd&pg=PR12&dq=Miles+and+Huberman&ots=kF-H-FUZ1Q&sig=NP5tm16NpJLjqBzFbrpRz3o9vSY).

<sup>13</sup> Fazlur Rahman, *The Wave of Change in Islam: A Study of Islamic Fundamentalists* (Jakarta: Raja Grafindo Persada, 2000), 80.

<sup>14</sup> Sibawaihi, *Hermeneutics of Al Quran Fazlur Rahman* (Yogyakarta: Jalasutra, 2007), 17.

<sup>15</sup> Sibawaihi, 89.

solid intellectual climate.<sup>16</sup> As a student, Fazlur Rahman is very persistent in studying. He is only satisfied if his assignment can be completed according to his expectations. He will try relentlessly to achieve the standard of values he is proud of. At this university, Fazlur Rahman not only studied the history of philosophy, but also studied various supporting languages, such as French, German, Latin and classical Greek. In fact, all these studies gradually sharpened the gap between the traditional and the modern. When in Pakistan, he understood that tradition is the opposite of modernity. As a result, a sharp conflict between tradition and modernity is inevitable and continues to be imprinted in Fazlur Rahman's mind. This psychological conflict was acknowledged by Fazlur Rahman himself in the following statement:

After I went to England, where I studied for my doctorate at Oxford and then taught at the University of Durham, a conflict between my modern and traditional educations was activated. From the later forties to the midfifties I experienced an acute skepticism brought about by the study of philosophy. It shattered my traditional beliefs<sup>17</sup>.

In 1950-1958 Fazlur Rahman became a lecturer in Persian Language and Islamic Philosophy at Durham University. Then in 1958 Fazlur Rahman was appointed as the head of the Institute in Islamic Education at McGill University, Montreal, Canada, Fazlur Rahman carried out the mandate until 1961. In 1962 Fazlur Rahman was named director of the Pakistan Centre for Islamic Studies, a position he held until 1968. In 1969, Fazlur Rahman was given the title of professor in Islamic thought by the University of Chicago, and in 1987 he was given the title of Professor emeritus for his contribution to science. Fazlur Rahman, Author of 10 books and hundreds of articles made him receive the award of *the Levi Delia Veda* organized by UCLA.<sup>18</sup> Efforts to change Islamic thinking by formulating a methodology of interpretation have also begun to be pursued by Rahman. However, almost all of his views were met with very strong resistance from conservative clerics and even Rahman was almost killed. Some observers consider that the rejection of Rahman's thinking is political in nature where the rejection is actually aimed at the *Ayyub Khan* regime which is seen as very authoritarian. Seeing this condition, Rahman finally left Pakistan. In 1968 he emigrated from Pakistan to Chicago, United States and lived there until his death in 1988.<sup>19</sup>

### **Background of Writing *Major Themes Of The Quran and the Systematics of Its Writing***

After explaining Fazlur Rahman's three approaches in interpreting the Qur'an, it can be understood that: the socio-historical approach and the double movement approach, are two approaches used in interpreting Qur'anic verses related to law. By using these two approaches, Fazlur Rahman managed to avoid partial interpretation and the imposition of non-Qur'anic ideas in the Qur'an. However, once faced with the metaphysical realm in the Qur'an, it will find obstacles,

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<sup>16</sup> Harun and Azyumardi Azra Nasution, *Modern Development in Islam* (Jakarta: Yayasan Obor Indonesia, 1985), 86.

<sup>17</sup> Nurcholis Madjid, *Khazanah Intelektual Islam* (Jakarta: Bulan Bintang, 1994), 303.

<sup>18</sup> Ghufroon A Mas'adi, *Fazlur Rahman's Thoughts on Islamic Law Reform Methods* (Jakarta: Raja Grafindo Persada, 1997), 96.

<sup>19</sup> Espito, John L, *Oxford Encyclopedia of the Modern Islamic World* (Bandung: Mizan, n.d.), 78.



and of course cannot rely on socio-history. In interpreting the Qur'anic verses that are metaphysical such as verses related to God, Angels, Revelations, Promises and Threats, Fazlur Rahman uses a thematic method with the principle of logical synthesis analysis, where the verses are understood through an intertextual method to then find their logical relationships.

This can be seen from one of the books written by Fazlur Rahman entitled *Major Themes of the Qur'an*. In this book, Fazlur Rahman divides the Qur'an themes into 8 themes, all of which are related to metaphysical matters. The eight themes include: 1) God, 2) Man as an Individual, 3) Man as a member of Society, 4) The Universe, 5) Prophethood and Revelation, 6) Eschatology, 7) Satan and Evil, 8) The Birth of Muslim Society. In his interpretation of Satan and Evil, Rahman explained that the principle of evil is often personified in the Qur'an as Satan or sheitan, even though this second personification (sheitan) is weaker than the first.<sup>20</sup> The Qur'an describes the shaytan as a dissident of Allah's commands and as a counterpart to man, not as a counterpart to Allah because Allah is beyond his reach. It is man who is the goal of shaytan and it is man who can conquer or be conquered. Therefore, the Qur'an warns people to continue to fight against the sheitan. If humans relax their vigilance, they will be easily persuaded by the "temptation" of shaytan. This shayan activity basically consists of the activity of confusing a human being and temporarily stemming his inner consciousness.

The Qur'an affirms that although in principle no human being is immune to the temptation of the shaytan, it is actually impossible to deceive those who always maintain their moral integrity from their attacks. Actually, the shaytan's grip is not strong; Rather, it is only weakness, the absence of moral courage and the absence of vigilance in man that makes Satan look so strong. Although the shaytan was not strong, but he was cunning and slippery. He uses more deceit and stratagem than openly defiant. His activities are not attacking but persuasion, persuasion, and obstruction. The deception made by the shaytan is about human despair as the main weakness. Human beings also in fact have good and evil tendencies. In human beings there is always a struggle between these two tendencies. However, evil tendencies often become strong because of the deception of the syeitan. Therefore, the key to human defense against the temptation of shaytan is piety. Against the temptation to follow evil tendencies, man needs to follow God's way and ask for His help. "Whoever sides with Allah and His Messenger are the believers – indeed, the party of Allah will prevail In addition, there is also the view of objective evil which in the Qur'an is referred to as Tagut. Tagut means the principle of evil or disbelief.

### **Definition of Maqāshidi Tafsir**

Tafsir Maqāshid al-Qur'ān can be defined as one of the varieties and streams of tafsir among various schools of tafsir among various schools of tafsir that seek to uncover the meaning, logical meaning, and goals of various objectives that revolve around the Qur'an both in general and in part by explaining how to use them to realize the benefits of mankind. The <sup>21</sup> meaning of "general"

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<sup>20</sup> Rahman Fazlur, *The Theme of the Tree of the Quran* (Bandung: Pustaka, 1983), 96.

<sup>21</sup> Moh Bakir, "Konsep Maqasid Al Quran Perspective Badi' al-Zaman Sa'id Nursi," *Journal al-Furqania* 1 (2015): 15.

in the definition is Maqāshid *al-āmmah* or the general purpose of the Qur'an is the objectives that appear in the text of the Qur'an itself and are expressed by the majority of scholars, while what is meant by "partial" is *al-Maqāshid al-juz'iyyah* or partial purpose which may only be devoted to the theme of a certain group of fathers' surah or even those contained in one verse or one phrase along with the explanation of its meaning.

### Techniques for Excavating Maqāshid al-Qur'ān

#### Textual methods

The textual method no one understands better what is desired in his words except Allah, when man becomes the main source of confirming the meaning of the words he speaks, then Allah has revealed in the Qur'an some Maqāshid al-Qur'ān itself. *Al-Raysuni* has mentioned love, happiness, straightening the way of thinking, and so on as some of the things that the Qur'an clearly mentioned. The Qur'an writes these things in its glorious texts on the Maqāshid of the oneness of Allah<sup>22</sup>, (Q,S, *Hud* {11}:1-3)

الرِّكَابُ أَحْكَمْتُ آيَاتُهُ نُمُّ فَصَلَّتْ مِنْ لَدُنْ حَكِيمٍ حَبِيرٍ (١) أَلَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَنَبِيرٌ (٢) وَأَنْ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ (٣)

Regarding Maqāshid, the guidance on religious and secular matters for human beings has been explained in several verses, among others. (Q,S, *al-Baqarah* {2}:1-2)

الم (١) ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ (٢)

Kemudian pada Q,S, *al-Baqarah* {2}:38)

فَلَمَّا أَهْبَطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

In the case of Maqāshid purifying the soul and teaching about the wisdom of Allah says, (Q,S, *al-Baqarah* {2}:129).<sup>23</sup>

The verses mentioned earlier in each of the Maqāshid al-Qur'ān topics are only examples, meaning that the verses that deal with each Maqāshid al-Qur'ān are not limited to that verse only. There are many other verses that clearly record in the text about the Maqāshid al-Qur'ān that have been mentioned above, besides that there are also many other Maqāshids that are spoken of by the Qur'an in their texts, such as Maqāshid al-Qur'ān upholding truth and justice, Maqāshid al-Qur'ān al-Qur'ān diluting man from darkness to light, and various other Maqāshid al-Qur'ān that are explicitly and directly alluded to by the Qur'an. <sup>24</sup> The textual method is the first step that must be used in uncovering the Maqāshid al-Qur'ān in general al-Qur'an and Maqāshid al-Qur'ān in particular which covers various topics and topics, sometimes the Qur'an writes on the sidelines of its language about a topic separately or about a field of fields that shows one of the intentions of Maqāshid al-Qur'ān al-Qur'an as it has been previously exemplified on the topic wedding.

<sup>22</sup> al-Raysuni, *Maqāshid al-maqāshid*, 74.

<sup>23</sup> O Our Lord, send them a Messenger from among them, who will recite to them Your verses, and teach them the Book (Quran) and Al-Hikmah (As-Sunnah) and purify them. Indeed, You are the Almighty and the Most Wise. Mushaf al-Qur'an, *al-Qur'an and its translation*, 12.

<sup>24</sup> Abu Zayd, *Al-Tafsir al-Maqasidi al-Qur'an al-Karim*, n.d., 12.

### **Inductive methods**

As has been done by taking a partial sample to conclude a general law or general rule about something. *Al-Ghazali* has explained the steps of the inductive method in logic science by collecting many partial examples that are related because they are in one general category. If a general law is found in all samples, then generalizations can be established for all of these parts. *Al-Tahrir ibn 'Ashu>r* revealed that this inductive method is the most popular technique which is divided into two types of inductive processes of many *ilat* or reasons that lead to the same wisdom and then it is determined that one wisdom is Maqāshid Shari'ah. The two inductive processes are carried out on the legal postulates united by the same *ilat*, and then concluded with the belief that the reason is called Maqāshid as desired by Allah.<sup>25</sup>

We can know all the Maqāshid al-Qur'ān except for applying an inductive approach to all verses of the Qur'an very carefully according to the methods and steps that have been learned so that nothing is missed in a single part. The inductive method as a step to find the general Maqāshid of the Qur'an can be applied in two ways, the first is applied to find the Maqāshid al-Qur'ān by restricting the Maqāshid al-Qur'ān that has been found and then categorizing it. Second, it is applied to look for things related to Maqāshid al-Qur'ān from the verses of the Qur'an in all *mushaf* texts. This second method can be applied in thematic interpretation, for example, when we make the oneness of Allah and its work in worship as one of the Maqāshid al-Qur'ān and trace it in all parts of the Qur'an, then in our perspective the various dimensions of the Maqāshid al-Qur'ān will appear. Dimensions that include the essential aspects of the characteristics of the type, and various ways to implement the basic rules and basics, prohibitions, and challenges, the rules and so on.<sup>26</sup>

### **Inductive methods for uncovering the Qur'an-specific Maqāshid**

The meaning of Maqāshid specifically in this discussion is Maqāshid contained in the theme and surahs of the Qur'an. To find this type of Maqāshid al-Qur'ān, it can be done by the following steps: collecting verses that are in accordance with the desired field or theme, categorizing these verses, distinguishing between makiyyah and madaniyah verses to observe the shifts in these verses or to see how the Maqāshid is realized or developed gradually.<sup>27</sup> Through these steps, Maqāshid will be revealed from the field of discussion of the themes of the Qur'an, which we have exemplified in the previous section when discussing the theme of marriage.

An important step in finding the Maqāshid of the surah is to look at the name of the surah. Usually the themes of a letter are clearly visible from the opening verses of the letter. Thus it will appear before the mufasir that a surah is built on the foundation of its first verses which gives a

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<sup>25</sup> Siddiq Khan Hasan Ali, *Fath Al-Bayān Fī Maqāshid al-Qur'ān* (Beirut: Maktabat al-Asriyyah, 1992), 23–24.

<sup>26</sup> Kusmana, "Epistemology of Tafsir Maqāshidi," *Mutawatir: Scientific Journal of Tafsir Hadith* 6, no. 2 (December 2016): 206.

<sup>27</sup> Bakir, "Maqasid Al Quran Concepts Badi' al-Zaman Sa'id Nursi," 12.



strong impression of the theme and *maqasid* of the surah. An example of this can be seen in (Q,S, *al-Qiyamah* {75}:1).<sup>28</sup>

لَا أُفْسِمُ بِيَوْمِ الْقِيَامَةِ (١)

After the first verse, all the parts mentioned in surah *al-Qiyamah* are related to the Day of Resurrection. There are mentions of the state of the Day of Resurrection, the things that precede death, and the media that can lead to faith in the Day of Resurrection. Regarding the discussion of observing the name of the surah to reveal the Maqāshid of the surah, *al-Biqā'i* mentioned that the use of this rule began after *al-Biqā'i* arrived at the discussion of surah *saba'* in the tenth year since *al-Biqā'i* began the process of writing his tafsir, *al-Biqā'i* conclude that the name of each surah translates the intent and purpose of the letter itself. The reason for this is that the name of everything indicates the match between the name and what the title of a letter is named indicates globally the details of the parts contained in it.<sup>29</sup>

### **Conclusive method**

The conclusive method cannot be completely separated from the inductive method, after the inductive process is completed, then a mufasir cannot stop or complete his steps just like that. Instead, they must examine what they have gathered from existing examples, in order to make a general conclusion through the process of research and analysis. This applies to all levels and varieties of Maqāshid al-Qur'ān which includes general Maqāshid, special Maqāshid, and also detailed Maqāshid of Qur'anic verses. All of this is built on the conclusive method and all its rules through the analysis of *the word* and its meaning and its use and understanding. After observing the collection of verses produced by the inductive method, a researcher can deduce things that are impossible to achieve except by collecting various verses and making correct observations on them. This can be added by carrying out an inductive process of various *qira'at* on the verses that have been collected. Moreover, if it is added to the collection of narration that explains the reason for the establishment of the law in the verses discussed, specialization, or delimitation on it, then it will be an important step in the process of interaction with the Qur'an and also the hadiths of the Prophet at the same time.<sup>30</sup>

*Al-Shatibi* describes Islamic sharia with a genius picture. Islamic sharia is analogous to a human being who has perfect body organs, a human being is not called a complete human being until he can think. Humans do not think by using only their hands, feet, head, and not by using only their tongues, on the contrary, they use all parts of their body that make them worthy of being called humans.<sup>31</sup> The same thing also happens in Islamic law that it is not required to judge a case unless all the facts about it are known, not from the arbitrary postulates that come from it. If a fool mentions a postulate, then the postulate is considered an imaginary and not an essence. Just as if the hand is asked to speak, then the hand that speaks is an imagination and does not

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<sup>28</sup> 1. *I swear by the Day of Resurrection*, Mushaf al-Qur'an, *al-Qur'an and its translation*, 577.

<sup>29</sup> Zayd, *Al-Tafsir al-Maqasidi al-Qur'an al-Karim*, 117.

<sup>30</sup> Ulya Thought, *Metode Tafsir Maqasid*, (Jakarta: Qaf Media Kreative, 2019), 19.

<sup>31</sup> Al-Shaitibi, *Al-Muwafaqat*, II (Kairo: Dar al-Salam, 2007).

really happen. It is known from the fact that the human hand is not fully human, and the hand that speaks is an impossibility.

### **Methods of experiments of experts**

This method is also important in revealing the Maqāṣid al-Qur'ān. Although it is not free from the possibility of errors and is not as strong as the previous method, this method is still acceptable by considering the experience and science of Qur'an experts. Whoever is with the Qur'an, carrying out his instructions, breathing in the tune of jihad on the road, will undoubtedly have knowledge about the Qur'an, its secrets, its meanings, and conclusions about its goals that others do not have. A person who is close to the Qur'an will have a general and general ability that will allow him to determine that the Qur'an wants this or intends this and so or indicates that the Qur'anic view of this theme aims to achieve this and that target.<sup>32</sup> This ability is born because of a long period of interaction with the Qur'an, associating with it and analyzing it, the same ability possessed by the *Fuqaha'* and *Mujtahid* to deduce the abandoned sharia laws of their long-term interaction with the Shari'ah, its rules, its rules, its sources and references, the science of proposal and fiqh, the opinion of the scholars whether their agreement or disagreement, and other matters.

### **Qur'anic Verses in the book Major Themes Of The Qur'an Maqāṣid al-Qur'ān Approach Identification of Verses and Interpretations Based on Maqāṣid as-Sharia**

(Q,S, Al-Ra>'d{13}:24

اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ

It is Allah who exalts the pillarless heavens (as) you see, and then He dwells on 'Arashi, and subdues the sun and the moon. each circulating until a specified time. Allah regulates the affairs of (His creatures), explains the signs (His greatness), so that you may believe in (your) encounter with your Lord. It is God who has exalted all the heavens without pillars that you see of him." The sky is so high and so many layers, that there is no limit to the place where our vision is pierced, which is so far away, that we can see only the color blue. It is called Samawat, which means many heavens, and the interpreter means All Heavens. What is sometimes mentioned in the Qur'an is the Seven Heavens, which according to Arabic the use of the number seven is not a fixed seven, but a sign that he is many.<sup>33</sup>

In fact, these last centuries, especially the twentieth century, are the beginning to try to investigate the sky that is not yet perfect. It is reminded to man that the heavens are stretched out in such a way above our heads, and the stars adorn them in the night beautifully, but he protects us like a roof for us, but we do not see where the pillars are. Humans are drawn to observe that. As strong as the stars are still shining, the sun is still circulating and so is the moon, yet it has never collapsed for millions of years. And those are also the stars that our ancestors saw

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<sup>32</sup> 'Izz Al-Din, *Ummahat Maqasid Al-Qur'an Wa Turuq Ma'rifat Wa Maqasiduha* (Amman: Majdalawi House, n.d.), 121.

<sup>33</sup> Tantawi Javahari, *al-Zawahir fi Tafsir al-Qur'an*, vi (Cairo: al-Halabi, 1350h), 121.

thousands of years ago, and they are also the ones that our children and grandchildren will see thousands of years from now, after we are gone. As strong as it is, he should have been on a stake, but we have never seen the pillar. For if we don't see it, it doesn't mean that the pole doesn't exist<sup>34</sup>.

(Q,S, *Al-Anbiya'*{21}:69

فُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ

*We said, "Let the fire be cool, and be salvation to Abraham."*

We say: Hey Fire! Be cold and prosperous over Ibrahim." By God's will, after Ibrahim was thrown into it, the fire became cold, although it still burned. The cold is not the cold that is harmful, but the cold that brings prosperity. Abi 'Aliyah said: "If it were not for God to command "cold and prosperous", the cold would be more dangerous than the heat. And if God does not say, "On Abraham," surely the fire will be cold forever."<sup>35</sup> Nothing was burned from Abraham's body at that time except his straps." According to history, King *Namrudz* and his men watched in amazement. Instantly the fire began to go out because the firewood had been burned to ashes and ashes, it was clear that Ibrahim was praying to thank Allah. So the king ordered the burning to stop and release Ibrahim. After being freed, Ibrahim once said: "In my experience there are no days of pleasure that are more pleasant than what I felt while in the fire."<sup>36</sup>

### **Analysis of Maqāṣid al-Qur'ān: The Cosmic Order of God's Perfection**

According to the principle of the teachings of the Qur'an, even though the entire universe is God's creation, only humans are given the divine spark. Indeed, the Qur'an does not talk much about the occurrence of nature (*cosmogony*), but the metaphysics of creation has been affirmed by the Qur'an that the universe and everything that Allah wants to create in it was created only by His words: "Be it!" (*kun*) for example in (Q,S, *Al-Baqarah*{2}:117), (Q,S, *Ali-'Imra>n* {3}:47), (Q,S, *Al-Nah*l{16}:40), (Q,S, *Al-'An'a>m* {6}:73), (Q,S, *Mary>m* {19}:35). From this verse, it is known that there is other perfect evidence, including two things, namely the stipulation to carry out obedience (*worship*) to Allah possessed by the creatures in the heavens and earth, and most importantly that Allah's deeds or creations (*fi'l*) are not gradual and from His will which does not know the gradual duration, every object that is manifested gradually appears.<sup>37</sup> Both were created by Allah but have a difference, namely if the universe is declared by the Qur'an to obey Allah "automatically" or "Muslim"; while man can obey or deny Allah in other words can be or not become a "Muslim".

An order of the universe is controlled by Allah as a "presentation" of the universe that must be scientifically known, because of the inevitability of the relationship between the universality of

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<sup>34</sup> Research and Development Agency and Training of the Ministry of Religion of the Republic of Indonesia. *Tafsir Al-Qur'an Thematic* (Jakarta: Pustaka Kamil. 2014), VII, 164.

<sup>35</sup> Muhammad Jarir al-Tabari, *Tafsir Al-Tabari* (Giza: Dar Hijr, 2001), 40.

<sup>36</sup> Muhammad Abu Shahbah, *Al-Isra'iliyat Wa al-Mawdu'at Fi Kutub al-Tafsir* (Kai: Maktabah Sunnah, n.d.), 274.

<sup>37</sup> Hasby al-Shiddieqy, *History and Introduction to the Science of the Qur'an* (Jakarta: Bulan Bintang, 1974), 174.

God's creation which is metaphysical and the singularity of His creation which is empirical, as seen in the process of continuity or mass (*ratq*) that can be observed in this universe (heaven and earth). Hermeneutic consciousness is evident between the text-world horizon and Rahman's interpreting subject. Praising or giving blessings to God is synonymous with "order" which means resignation, obedience and submission. It is none other than that the law of nature has the character of *a nature regulation* (a natural order) that appears in various singularities, which is a concrete form and is empirically responded to for humans, but still its essence is unversarality, which is metaphysical with religious language that obeys principles or submits to the sunnah of Allah.

This natural order in religious language is considered as "reciting *tasbis* (purifying) or praising Allah", then it is naturally a mass or presentation. In this case, there is a paradigm shift in disclosure, from the structure of transcendental-metaphysical understanding to the structure of empirical-partial understanding. In each structure there is the experience and status of the existence of the subject (*being of subject*). This paradigm shift in disclosure is important to be digested into human moral and rational calculations, so that the universe as an existence *is not understood as a stand-alone existence*.<sup>38</sup>

### Special Events Beyond Reason and Natural Law

The urgency of the universe for those who observe it is *first* the hope of the necessity of viewing the orderly universe as a sign or miracle of the miracle of Allah, but the universe in the sight of Allah is nothing and is not something that is His nature (*inherent*). This is where the "supernatural" wonder of God's creations lies, even above the wonder for those who earnestly contemplate and listen." According to Rahman, "*if it were not for the mercy of Allah*, of course this immense creation would not exist, there would be nothing but emptiness and total emptiness. Because that is power, mercy is an important attribute of God, in a sense mercy is synonymous with creation. Based on the regularity given by Allah, the universe is autonomous; However, it is not autocratic considering the absence of ultimatum or rationality.<sup>39</sup>

*Secondly*, there are signs created by Allah that are clearly contrary to the laws of nature and qualified as miracles, occurring only through Allah's Messengers to support the truth of their apostles and their teachings, all of which are based on Allah's permission (QS. al Mu'minun/40:78). Various miracles, are the boats of the Prophet Noah that were made under the guidance of Allah so that they were able to survive in such a terrible situation of waves and waves (QS. Hud/ 11:42); The Prophet Ibrahim did not burn in a very large flame, but he felt cold until he survived (QS. al-Anbiya'/21:69), the staff of the Prophet Moses that turned into a snake (QS. ash-Shu'ara'/26:45). In addition to all this, the Prophet Isa who was given a miracle was able to heal

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<sup>38</sup> Rahman, *Major Themes Of The Qur'an*, 102.

<sup>39</sup> Rahman, 108.

the blind from birth and the leprosy, as well as bring the dead back to life with Allah's permission.<sup>40</sup>

## CONCLUSION

The mission of the Qur'an, according to Fazlur Rahman, is the process of applying the meaning of Allah's message revealed in the Qur'an, through a demonstration of the rational potential of a Muslim who believes, by positioning himself towards the Qur'an without any distance. The interpretation of verses about the universe in the Major Themes of the Qur'an by Fazlur Rahman through the approach of Maqāṣid al-Qur'ān reveals that the order of the cosmos is a manifestation of perfection and submission of nature to the Divine will. Verses such as Al-Ra'd (13:24) show nature as an obedient entity (Muslim), in contrast to humans who are given the choice to submit or not. In Rahman's view, miracles such as Abraham's salvation from fire (QS. Al-Anbiya: 69) not only strengthens the belief in the prophethood, but also affirms the nature of rahmatan lil-'alamin of God's power. Rahman emphasized that God's mercy, which is the basis of creation, is part of the highest goal of the Qur'an, which is to encourage human awareness of a harmonious relationship with nature in obedience to Allah.

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<sup>40</sup> Wahbah Al-Zuhayli, *Al-Tafsir al-Munir Fi al-'Aqidah Wa al-Shari'ah Wa al-Manhaj* (Beirut: Dar Al-Fikri, 1991).

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