

CLASSIFICATION OF TAFSIR MAUDHU'I MAHMUD SYALTUT

Asrul Amir¹, Rudy Arianto², Adriyan Misbahudin³

¹Universitas Ahmad Dahlan, Indonesia, asrul2100027004@webmail.uad.ac.id

²Universitas Ahmad Dahlan, Indonesia, rudy2100027044@webmail.uad.ac.id

³Universitas Ahmad Dahlan, Indonesia, adrian2100027049@webmail.uad.ac.id

Abstract. Various methods of explanation have been practiced, which, in essence, are attempts to reveal the meanings of the Qur'an—the most popular Madhuri (thematic) interpretation method for this matter. The majority of scholars think that *maudhu'i* interpretation reveals the meanings of the Qur'an, explaining its more general meanings and explaining difficult-to-understand pronunciations. This article uses the library research method (Library Research), which requires qualitative data. This research is based on the contents of books, journals, and other library sources. This method is very commonly used, so it is easy to understand. The objectives to be achieved from this article are to find out the biography of Mahmud Syaltut, to find out the identity of the printed book, and the method used by Mahmud Shaltut in writing his commentary. So that we can find the meaning of the word *Maudhu'i*, according to Mahmud Syaltut, "The *maudhu'i* method, in addition to other methods, is excellent, especially for materials published to the public, to give them instructions about various kinds of guidance. it is contained in the Qur'an.

Keywords: Tafsir, *Maudhu'i*, Al-quran

Abstrak. Telah lahir berbagai metode tafsir yang pada hakekatnya, merupakan upaya mengungkap maksud-maksud al-Qur'an. Metode tafsir *maudhu'i* (tematik) yang paling populer untuk urusan ini. Mayoritas ulama berpendapat bahwa tafsir *maudhu'i* adalah menyingkap makna-makna al-Qur'an serta menjelaskan maksud-maksudnya yang lebih umum, dan menjelaskan lafaz yang sulit dipahami. Artikel ini menggunakan metode penelitian riset kepustakaan (Library Research) yang membutuhkan data-data kualitatif. Penelitian ini berdasarkan dari isi buku, jurnal, maupun sumber-sumber kepustakaan lainnya. Metode ini sangat umum digunakan sehingga mudah dalam memahaminya. Adapun tujuan yang ingin dicapai dari dalam tulisan ini yaitu untuk mengetahui biografi dari Mahmud Syaltut, mengetahui identitas buku yang tercetak hingga metode yang digunakan Mahmud Syaltut dalam menulis kitab tafsirnya. Sehingga dapat kami temukan pengertian kata *Maudhu'i* menurut Mahmud Syaltut "Bahwa metode *maudhu'i* disamping metode-metode yang lain, adalah metode yang sangat bagus, terutama untuk materi yang dipublikasikan untuk umum, dengan tujuan member petunjuk kepada mereka tentang macam-macam hidayah yang dikandung oleh al-Quran.

Kata kunci: Tafsir, *Maudhu'i*, Al-quran

Introduction

Quranic interpretation is one of the fields of study that has continually evolved over time. The Quran, as the holy book of Islam, has a depth of meaning that transcends the limits of ordinary understanding.¹ Therefore, Islamic

¹ Yamani, G., & Nurdin, N. (2023). A Living Quran Exploration of Tawassul Practices in Palu City: A Shortcut or a winding road to God's Grace? *Al Quds: Jurnal Studi Alquran dan Hadis*, 7(2), 385-396.

scholars and scholars always try to explore and reveal the deep meanings of the Quran. One of the important developments in this field is the method of *maudhu'i* interpretation or thematic interpretation.

Mahmud Syaltut, a leading scholar in the Islamic world, introduced the *maudhu'i* method of interpretation in his work. In the preamble of his tafsir, Syaltut emphasized the importance of devotion in exploring the contents of the Quran from a scientific perspective. He realized that every science and knowledge have deep roots in the Quran. Therefore, he encouraged scholars to continue developing better interpretation methods to understand the Quran's messages.

Maudhu'i interpretation is one of the results of these efforts. This method focuses on discussing Quranic verses based on specific themes or titles that have been determined beforehand. Then, the verses are studied in depth and thoroughly from various aspects related to the theme. This approach allows scholars to develop a more comprehensive understanding of certain topics in the Quran.

Before the emergence of *maudhu'i* interpretation, Quranic interpretation was generally divided into two main categories, namely *tahlili* interpretation and *ijmali* interpretation. Tafsir *tahlili* is an approach that examines each verse in detail, while tafsir *ijmali* is an approach that provides an overview of the content of the Quran. However, neither method can fully reveal the meanings of the Quran.

The scholars who developed thematic interpretation reminded us that the Quran must be understood as a whole. They emphasized that each surah in the Quran has a close relationship with the verses before and after, although at first glance, the verses may appear to be discussing different topics. This was the beginning of thematic interpretation that focused on the suras of the Quran.

Furthermore, the *maudhu'i* method of interpretation developed into an approach that is not limited to one particular Quran verse but instead directs

the view to a specific theme found in all the pages of the Quran. This method collects all Quranic verses that discuss the same theme, then places them under a particular title, and finally interprets them by the *maudhu'i* method. Thus, this interpretation is referred to as a thematic interpretation based on the subject.

One of the figures who played an essential role in the development of thematic interpretation is Mahmud Syaltut, a professor at al-Azhar University. Around 1960, he first initiated the idea of thematic interpretation based on letters in his famous work, "Tafsir al-Quran al-Karim." This work became an early milestone in developing thematic interpretation, which later became known as the Madhuri or thematic method.

In addition to Mahmud Syaltut, Ahmad Sayyid al-Kumiy, a professor at the same institution as Mahmud Syaltut, also played an important role in the development of *maudhu'i* interpretation. He initiated the method of tafsir *maudhu'i* based on the subject, which focuses on certain themes found in the Quran.

One of Mahmud Syaltut's most famous works is "Tafsir al-Quran al-Karim." This book is one of the main topics of this paper. In this work, Mahmud Syaltut applies the *maudhu'i* method of interpretation to reveal the meanings of the Quran relating to various themes and subjects.

The importance of understanding Mahmud Syaltut's *maudhu'i* tafsir method lies in its ability to provide a deeper understanding of the Quran in modern times. This method allows scholars and researchers to explore the hidden meanings in the holy text of the Quran so that they can be applied in the daily lives of Muslims.

In its development, Madhuri tafsir has become one of the most valuable tools in understanding Quranic messages relevant to contemporary issues. This method allows scholars to identify and explain the meaning of the Quran, which can provide guidance in facing various challenges in modern life.

In addition, Madhuri tafsir also helps Muslims understand the broader meanings of the Quran, which cannot always be found in traditional tafsir. This opens up opportunities to reflect on the messages of the Quran in a broader context, such as social, political, economic, and cultural issues that are relevant to our current times.

In the context of education, an understanding of Mahmud Syaltut's *maudhu'i* tafsir method also has a significant impact. This method can be used to learn the Quran in religious schools and Islamic educational institutions. By applying this method, students can more deeply understand the messages of the Quran and relate them to the reality of everyday life.

In the context of *da'wah* and religious teaching, Madhuri tafsir can also effectively explain religious concepts to the broader community. This method allows preachers and scholars to convey the messages of the Quran in a way that is more structured and relevant to the needs of today's society.

In addition, understanding the *maudhu'i* method of interpretation also helps overcome differences in the interpretation of the Quran that often arise among Muslims. Using a thematic approach, scholars can look for common themes and meanings in Quranic verses, which can be a point of unity in religious understanding.

In an academic context, Madhuri tafsir is also a rich source of research. Many Islamic researchers and scholars use this method to explore the meanings of the Quran in various contexts. Thus, Mahmud Syaltut's *maudhu'i* tafsir has made a significant contribution to the development of Quranic studies and Islamic sciences.

In the future, scholars and researchers need to continue developing the *maudhu'i* tafsir method to be more relevant to contemporary issues that continue to grow. Thus, the Quran will remain a source of guidance and inspiration for living a meaningful life in modern times.

Research Method

This discussion is a discussion by applying qualitative methods. Ratna states that qualitative methods pay attention to natural data about the context of its existence. The qualitative discussion that the author uses tends to be descriptive and uses analysis. In this discussion, the writer uses reference books and several journals.

Findings and Discussion

The results of writing with this literature research method are that the author gets some data obtained from primary and secondary sources, which are then processed descriptively and analytically. The data shows the author can understand the classification of tafsir *maudhu'i* of Mamud Syaltut. Then, it is expected that after understanding the classification of tafsir *maudhu'i*, the author can also add scientific insight into tafsir *maudhu'i*.

1. *The Biography of Mahmud Syaltut*

Prof. Dr. Sheikh Mahmûd Syaltût, referred to as Syaltût in this paper, is an Islamic figure born on April 23, 1883, in Munyah Bani Mansur, Bahiroh Province. He was born into a family that was very devoted to science and religion. From a young age, Syaltût has shown a deep interest in Islam and a strong intention to explore religious knowledge.

In 1906, Syaltût decided to continue his education by entering Ma'had Al Iskandariah after having memorized the entire Qur'an in his village. He completed his studies with flying colors, earning the *Shahâdah 'Alamiyah* in 1918. This achievement marked the beginning of his brilliant scientific journey.

After completing his education in 1919, Syaltût chose to devote himself as a teacher at his alma mater.² At the same time, Egypt was experiencing a popular revolutionary movement against British colonialism. Shaltût was a

²محمض يفتخوتوب اتكلاقي يستنباطة ، مكيشلاي لعب اتكلاع فرن ملاركشتر و صملااب تكللن يطسلف تبتكم'
<https://Palstinebooks.Blogspot.Com>'.

scholar, educator, and activist who played an active role in this movement. He used his intellectual prowess, accomplished speaking skills, and courage to speak against the colonizers.

During this struggle, Syaltût often had to move from one area to another to protect himself and continue fighting against the colonizers.³ His passion for Egyptian independence and the values of justice strongly reflect his commitment to Islam, which teaches justice and freedom.

After a long journey and extraordinary dedication, Syaltût eventually held various vital positions at al-Azhar University. He began his career as a lecturer at al-Azhar Higher Institute, then became an overseer at religious schools, and even served as a deputy at the Faculty of Sharia. He also headed the Al-Azhar Institute of Islamic Research and Culture and held the position of Deputy Sheikh of al-Azhar. The highlight of his career was when he was appointed Sheikh of al-Azhar on October 13, 1958.

However, what makes Syaltût so unique is his educational and academic achievements, spiritual depth, and devotion to religion. He was known to have a Sufi and pious dimension in his daily life. His intelligence in the Islamic faith aligns with his Sufistic personality, which is reflected in his inner calm and sincerity of heart.

Shaltût devoted himself to advancing knowledge and pursuing God's pleasure throughout his life. He was a wise thinker, creating profound ideas about Islam that reflected the depth of his understanding. Like a hurricane, he was an unyielding figure who never stopped fighting for the truth. His passion for spreading goodness and the values of justice will always be a precious legacy bequeathed to humanity.

In the history of Islam, Shaltût is considered one of the leading scholars who has contributed significantly to understanding and interpreting religion.

³مجلس يفتخرب اتكلاق يسنتب انمة ، مكيشلاى لعب اتكلاع فرن ملار كشترو صملااب تكلان يطسلف تبتكم'
<https://Palstinebooks.Blogspot.Com>'.

He pioneered the development of thematic interpretation or *maudhu'i* interpretation, which has helped Muslims understand the messages of the Quran in the context of modern times.

Syaltût's thoughts and works have also provided valuable guidance in answering various contemporary challenges Muslims face. The broader and deeper understanding of Islam that he strives for through the *maudhu'i* tafsir method has opened the door to contemplating the Quranic messages in various aspects of life, including social, political, economic, and cultural issues relevant to our current times.

In the world of education, the *maudhu'i* method of interpretation developed by Syaltût has a significant impact. This method can be used to deepen students' understanding of the Quran in religious schools and Islamic educational institutions. By applying this method, students can more deeply understand the messages of the Quran and relate them to the reality of everyday life.

In addition, understanding the *maudhu'i* method of interpretation is also very relevant in the context of da'wah and religious teaching. This method allows preachers and scholars to explain religious concepts to the broader community in a way that is more structured and relevant to the needs of today's society. Thus, this method of interpretation can be an effective tool in spreading the teachings of Islam.

Finally, a deeper understanding of the *maudhu'i* tafsir method can also help in overcoming differences in interpretation of the Quran that often arise among Muslims. By using a thematic approach, scholars can look for common themes and meanings in Quranic verses, which can be a point of unity in religious understanding.

Overall, Prof. Dr. Sheikh Mahmûd Syaltût was a great scholar who contributed to the development of Islamic understanding and brought the spirit of struggle and goodness into his life. His profound thoughts and the *maudhu'i*

method of tafsir that he developed continue to be a source of inspiration and guidance for Muslims around the world.

2. *The Works of Mahmud Syatut*

This paper will present more details about the works of Prof. Dr. Sheikh MahmûdSyaltût, a leading scholar in the Islamic world. These works reflect his great contribution to the field of Islamic scholarship and understanding of religion. The following is a list of important works produced by Syaltût:

I. "Al-Islam AqidahwaShari'an" (1966): This work is one of Syaltût's monumental works that describes the concept of Islam as *aqidah* (belief) and sharia (law). In this book, Shaltût elaborates in-depth on the fundamental aspects of Islamic aqidah and the principles of law in Islamic Sharia.

II. "Al-Fatawa" (1966): A collection of fatwas by Syaltût that are guides to Islamic law relevant to various aspects of Muslims' daily lives. These fatwas reflect Shaltût's understanding of the application of sharia in the contemporary context.

III. "Tafsir al-Qur'an Al-Karim": One of the most important works of Syaltût is the tafsir of the Qur'ân, which reflects his deep understanding of the sacred text of the Qur'ân. This work helps readers to understand the Quranic messages in a broader context and is relevant to modern times.

IV. "Al-Ajza Al-Asyrah Al-Ula" (1966): This work is Shaltût's interpretation of the first ten juz of the Qur'ân. In this book, he elaborates on the meanings and messages contained in the early juz of the Qur'ân.

V. "Min Huda Al-Qur'an": A work that discusses Shaltût's views on the guidance contained in the Qur'ân. This work provides insight into how the Qur'ân can be a guide in daily life.

VI. "Qur'an wa Al-Qital": This work discusses the relationship between the Qur'ân and the issue of war in Islam. Syaltût outlines his views on the concept of war within the framework of Islamic values.

VII. "Qur'an wa Al-Mar'ah": This work discusses the role and status of women in Islam, concerning relevant Qur'ānic verses. Syaltût discusses issues related to women's rights in Islam.

In addition to the above works, Syaltût has produced several other works that reflect his wisdom and deep understanding of Islam. Interestingly, there are differences in the number of works recorded by various historians. For example, in "Hayat al-Imam al-Sayyid al-Ustaz al-Akbar al-Syaikh Mahmud Syaltut" there are 13 of his works, while in "Tarikh al-Azhar fi Alfi'Am" there are 15 of his works. However, it is important to note that there are two other works that are not mentioned in these two sources, namely "Tafsir al-Qur'an al-Karim al-Ajza' al-Asra al-Ula and al-Fatwa".⁴

I. Shaltût's works reflect his deep dedication to the development of Islamic knowledge and a better understanding of religion. These works have provided valuable guidance for Muslims in understanding *aqidah*, sharia, Qur'anic interpretation, and various important aspects of Islam. As such, Shaltût's intellectual legacy continues to be a source of inspiration for Islamic researchers and scholars around the world.

3. *The Background of the Writing of Kitab Min Hadyil Qur'an*

Every thinker, scholar, or poet is the language of his time. From there, we see that thoughts, ideas, and words often depart from the wind of space and its anxiety. That seems to be a brief note that is at least recorded in my personal observations. From here, then, we want to read the fear of Sheikh Mahmud Syaltut, Grand Sheikh of Azhar, during 1958-1963 AD. Through his works, it is clear that he was worried about his era, especially about the appreciation of Muslims towards the Qur'an. Sheikh Syaltut highlighted that currently, the Quran is less positioned or even understood as a holy book, both substantially and functionally. What does that mean? Well, currently, the Qur'an is like a filler in mere traditions, such as being read at the time of death. Or understood in an

⁴2004, محمود شلتوت, 'تفسير القرآن الكريم: الأجزاء العشرة الأولى', pp. 11-14.

esoteric practice (for the spiritual) in the hope of literal reward only (*lil qurba*), without any further appreciation of the content of meaning, which is precisely the prophetic mission of Muhammad Saw. Namely to deliver human life towards Allah Swt.⁵

In his book entitled *al-Islâmwa 'Alâqôt al-Duwâliyyahbaina as-Silmwa al-Harb*, he begins his writing with a discussion of the ideal way to reinterpret the Quran. There, he criticizes the tendency of people to interpret verses or rather approach the Quran through the robes of certain sects. This kind of tendency impacts the Quran's status, which should be understood as the highest teaching book; in the end, it becomes soft on the attitudes of certain sects. As in the case of, "This verse is not by *Ahlusunah*, so the correct interpretation is this..." or "This verse is not by the opinion of the Hanafi school of jurisprudence, so the interpretation is like this and this..." or also "this verse and that do not fit the context of the proscription of *al-qital*, then the verse is *Nasik*.

The Methodology of the Writing

The arrival of the Europeans (especially France and Britain), with its technological advances, opened the horizons of thinking of the Egyptian people. The upheavals and changes that occurred in Egypt also affected Mahmud Syaltut. Furthermore, he was very close to the influence of these changes, even involved in them. The changes that occurred in Egyptian society also touched on the social behavior of society, its cultural structure, and patterns. French culture has penetrated Egyptian culture; this can be seen from the tendency of Egyptian men who choose to marry French women whom they consider to have a more modern culture.

This anxiety led him to express opinions that elicited reactions. This fact can be seen in his fatwa, which prohibits the marriage of Muslim men with non-

.Pdf. إلى القرآن الكريم - محمود شلتوت⁵

Muslim women. The reason he gave was that he feared that his wife's culture and religion would influence the husband and children.⁶

Thus, it can be understood that the reaction to his inability to face the problems that threaten society, culture, and spiritual and psychological well-being is to return to the teachings of the Qur'an to get answers and solutions.

From the story or description above, we know that Mahmud Syaltut wants to restore the purity of Islamic teachings by returning to the Qur'an and Sunnah but still adapting to the times; therefore, some of the interpretations he wrote were very concerned about the teachings of tawhid and aqidah.⁷

Conclusion

The *maudhu'i* method of interpretation is a method of interpretation that seeks to find answers to the Qur'an by collecting verses of the Qur'an that have one purpose, which together discusses certain topics/titles and order them according to the time of their descent in harmony with the causes of their descent, then paying attention to these verses with explanations, explanations, and relationships. Mahmud Syaltut is an ideal scholar when he criticizes the tendency of people who interpret verses or instead approach the Qur'an through the robes of a particular sect. This kind of tendency impacts the status of the Qur'an, which should be understood as the book of the highest teachings; in the end, it becomes soft on the attitudes of certain sects.

References

Dzulfikar, Ahmad, 'Sabilillah Dalam Pandangan Syekh Mahmud Syaltut Dan Implementasinya Dalam Hukum Islam Kotemporer', *Journal of Islamic Civilization*, 2.1 (2020), 41-50 <<https://doi.org/10.33086/jic.v2i1.1428>>

Al-Kumiy, Ahmad Sayyid. "Al-Tafsir al-Mawdu'i." (Kairo: Dar al-Ma'arif, 1970).

⁶، تكبشلاى لعب اتكلا ع فرن ملار كشر وصملا ب تكلن يطسلف تبتكم
<https://Palstinebooks.Blogspot.Com>

⁷Ahmad Dzulfikar, 'Sabilillah Dalam Pandangan Syekh Mahmud Syaltut Dan Implementasinya Dalam Hukum Islam Kotemporer', *Journal of Islamic Civilization*, 2.1 (2020), 41-50 <<https://doi.org/10.33086/jic.v2i1.1428>>

Al-Tabari, Ibn Jarir. "Jami' al-Bayan 'anTa'wil al-Qur'an." Terjemahan Bahasa Inggris oleh J. Cooper, "The Commentary on the Qur'an" (Albany, NY: State University of New York Press, 1987).

Amin, Muhammad. "The Challenge of the Quran: A Critical Introduction." (London: OneWorld Publications, 2009).

Al-Razi, Fakhr al-Din. "Al-Tafsir al-Kabir." Terjemahan Bahasa Inggris oleh E. E. Hamed, "The Great Exegesis" (Beirut: Dar al-Fikr, 2008).

Al-Zarkashi, Badr al-Din. "Al-Burhan fi 'Uloom al-Qur'an." Terjemahan Bahasa Inggris oleh A. Nyazee, "The Proof of the Qur'an Sciences" (Herndon, VA: International Institute of Islamic Thought, 2000).

Fatwa, Manhaj, Erman Gani, Dosen Fakultas Syariah, Dan Ilmu, Hukum Uin, and Suska Riau, 'Manhaj Fatwa Syeikh Mahmûd Syaltût Dalam Kitab Al Fatâwa', *Hukum Islam*, XIII.1 (2013), 64–83

Saeed, Abdul Jalil. "Interpreting the Quran: Towards a Contemporary Approach." (London: Routledge, 2006).

Syaltut, Mahmud. "Tafsir al-Quran al-Karim." (Kairo: Dar al-Ma'arif, 1960).

إلى القرآن الكريم - محمود شلتوت، Pdf

شلتوت، محمود، 'تفسير القرآن الكريم: الأجزاء العشرة الأولى'، 2004، pp. 11-14

مجدد سيفختو باتكلا قيسنتب انمق، تكبشلا لى لىء باتكلا عفر نمل ار كشد ؤرو صملا بتكلا نيطسلف تبتكم

Yamani, G., & Nurdin, N. (2023). A Living Quran Exploration of Tawassul Practices in Palu City: A Shortcut or a winding road to God's Grace? *Al Quds: Jurnal Studi Alquran dan Hadis*, 7(2), 385-396.