

The Role of the *Maqasid* Approach as a Key Instrument in Qur'anic *Tadabbur* in the Contemporary Era

Stevani Elenia*

Institut Agama Islam Negeri Kediri, Indonesia

stevanielen@gmail.com

*Correspondence

DOI: [10.38073/aijis.v2i2.2438](https://doi.org/10.38073/aijis.v2i2.2438)

Received: January 2025

Accepted: March 2025

Published: March 2025

Abstract

Tadabbur Al-Qur'an is a term that describes the process of understanding, contemplating, and internalizing the contents of the Quran. This process requires an in-depth analysis of the divine revelation that is not only textual but also exploratory. However, in practice, *tadabbur* is often carried out without a systematic approach, resulting in a partial and less contextual understanding. In this regard, *Maqasid* Al-Qur'an, which is one of the approaches to revealing the intended meaning of the Quranic verses, serves as a crucial instrument in *tadabbur* to achieve a more comprehensive and relevant understanding of the Quranic teachings in contemporary life. This study aims to analyze the role of *Maqasid* Al-Qur'an in *tadabbur* to achieve a more holistic understanding of the Quranic teachings. This study employs a qualitative approach with literature analysis, focusing on primary sources in tafsir, *Maqasid* Al-Qur'an, and *tadabbur*. The data is analyzed using descriptive-analytical methods to explore the role of *Maqasid* in the *tadabbur* process. The findings of this study indicate that the *Maqasid* approach makes *tadabbur* more systematic and contextual, facilitating a deeper understanding of the spiritual, social, and moral values of the Quran. Furthermore, this study emphasizes that understanding based on *Maqasid* provides more relevant insights in addressing modern challenges. This study contributes to strengthening the integration between *Maqasid* Al-Qur'an and *tadabbur*, which can serve as a systematic approach in Quranic interpretation.

Keywords: *Maqasid Al-Qur'an, Tadabbur, Tafsir Maqasidi*

Abstrak

Tadabbur Al-Qur'an merupakan sebuah istilah yang menggambarkan proses memahami, merenungkan, dan menghayati isi Al-Qur'an. Dalam proses tersebut diperlukan metode analisis mendalam terhadap wahyu ilahi yang tidak hanya bersifat tekstual tetapi juga eksploratif. Dalam praktiknya, *tadabbur* sering kali dilakukan tanpa pendekatan yang sistematis, sehingga menghasilkan pemahaman yang parsial dan kurang kontekstual. Dalam hal ini, *Maqasid* Al-Qur'an yang merupakan salah satu pendekatan dalam mengungkap maksud ayat Alquran, berfungsi sebagai instrumen penting dalam *tadabbur* agar pemahaman yang didapatkan lebih komprehensif dan relevan dengan kehidupan kontemporer. Penelitian ini bertujuan untuk menganalisis peran *Maqasid* Al-Qur'an dalam *tadabbur* agar mencapai pemahaman yang lebih holistik terhadap ajaran Al-Qur'an. Penelitian ini menggunakan pendekatan kualitatif dengan analisis kepustakaan, dengan fokus pada sumber-sumber primer dalam tafsir, *Maqasid* Al-Qur'an, dan *tadabbur*. Data dianalisis menggunakan metode deskriptif-analitis untuk mengeksplorasi peran *Maqasid* dalam proses *tadabbur*. Temuan penelitian ini menunjukkan bahwa pendekatan

Maqasid menjadikan *tadabbur* lebih sistematis dan kontekstual, sehingga memudahkan pemahaman yang lebih mendalam tentang nilai-nilai spiritual, sosial, dan moral Al-Qur'an. Lebih jauh, penelitian ini menekankan bahwa pemahaman berbasis *Maqasid* memberikan wawasan yang lebih relevan dalam menghadapi tantangan era modern. Penelitian ini berkontribusi dalam penguatan integrasi antara *Maqasid* Al-Qur'an dan *tadabbur*, yang dapat berfungsi sebagai pendekatan sistematis dalam tafsir Al-Qur'an.

Kata Kunci: *Maqasid Al-Qur'an, Tadabbur, Tafsir Maqasidi*

INTRODUCTION

The Qur'an is a guide for all mankind (*hudan li al-nas*). As a guide, the Qur'an is certainly the main guideline for all human actions, especially Muslims. In it there are various lessons and knowledge that humans can take and apply to achieve happiness in life in this world and the hereafter. However, to obtain the lessons contained in the Qur'an, it is necessary to understand every message in the Qur'an, which contains miracles in every meaning. So, in understanding the Qur'an, it is not enough to just read its meaning, but an in-depth study must be carried out so that the purpose of the revelation of the Qur'an and the wisdom contained in it can be seen. Therefore, humans are commanded to always pay attention, reflect on, and understand every verse of the Qur'an.¹

As is known, currently various theoretical approaches have emerged that can be applied to interpreting the Al-Qur'an. One approach that is quite phenomenal in this century is the *Maqasid Al-Qur'an* theory. This approach is one of the theories of interpretation, which is focused on knowing the purpose and intent of the messages contained in the Al-Qur'an. Of the many existing approaches, *Maqasid Al-Qur'an* is a concept that is quite relevant to use to interpret the Al-Qur'an. It can be seen from the goals to be achieved, the two have a fairly close relationship so it is interesting to study further.²

Previously, the theory of *Maqasid Al-Qur'an* and *tadabbur Al-Qur'an* was discussed by 'Ali al-Bashr al-Fakki al-Tijani in his book *Maqasid Al-Qur'an al-Karim wa Silatuha bi al-Tadabbur* and Mahmud Abu Dukhah in his book *Maqasid Al-Qur'an: Ufuqan li al-Tadabbur wa al-Tadbir*. The studies contained in this book reveal a close relationship between the theory of *Maqasid Al-Qur'an* and *tadabbur Al-Qur'an* which complement each other in understanding the meaning of the content of the Al-Qur'an. Some of the discussions emphasized the importance of using *tadabbur* as an approach used to explore literal and hidden meanings, as well as looking for wisdom and lessons behind the meaning of the Al-Qur'an, so that it is hoped to gain an understanding of the *Maqasid* of the Al-Qur'an that can be applied in real life contexts. Thus, existing studies can provide a valuable initial understanding of the relationship between *Maqasid Al-*

¹ Muhammad Dirman Rasyid and Anugrah Reskiani, "Memahami Kemukjizatan Al-Qur'an : (Tinjauan Ontologi, Epistemologi Dan Aksiologi)," *PAPPASANG* 4, no. 1 (June 30, 2022): 42–61, <https://doi.org/10.46870/jiat.v4i1.178>.

² Muhammad Bushiri, "Tafsir Al-Qur'an dengan Pendekatan Maqāshid Al-Qur'ān Perspektif Thaha Jabir Al-'Alwani," *Jurnal Tafsire* 7, no. 1 (August 13, 2019), <https://doi.org/10.24252/jt.v7i1.10013>.

Qur'an and *tadabbur Al-Qur'an*. However, this topic still needs to be studied and elaborated on to enrich understanding of the theory of *Maqasid Al-Qur'an*, which is used as a guide to *tadabbur Al-Qur'an*.

Previously, research related to the *maqasid* of the *Qur'an* and the *tadabbur* of the *Qur'an* had been widely conducted, such as research by Maulidiyah and Zahro,³ Mufid,⁴ Khotijah and Fadal,⁵ and Fajariyah,⁶ which researches the *maqasid* of the *Qur'an* in theory and implementation. In contrast, Zainuddin et al.⁷ and Ishaq and Hamid⁸ only studied *Qur'an* contemplation. Meanwhile, Senjaya et al.'s⁹ research examined the implementation of *tadabbur* based on the *maqasid* of the *Qur'an*. According to the research that has already been done, there hasn't been any specific research on the relationship between *maqasid Al-Qur'an* and *tadabbur Al-Qur'an*. This shows how important *tadabbur* is as a way to look for wisdom and lessons in the reading of the *Al-Qur'an*.

RESEARCH METHOD

This study uses a library research approach with a qualitative research method. This study aims to reveal, analyze, and interpret the object of research in certain circumstances with a descriptive approach so that it can provide an objective picture of the actual condition of the object being studied. Library research involves a series of activities related to collecting library data, reading, recording, and processing research materials. It is called library research because the data studied comes from manuscripts sourced from library literature. In this study, the data collected comes from written works such as journals, books, articles, papers, and other research results that are relevant to the focus of this study. Data collection techniques include the use of primary data sources from several books that are relevant to the topic of discussion, as well as secondary data sources from other literature such as relevant journals to enrich the analysis in this study.

³ Izatul Muhidah Maulidiyah and Aida Mushbirotuz Zahro, "Telaah Perbandingan Metode Tafsir Maqashidi Dan Ma'nā Cum Maghza Terhadap Penafsiran Al-Qur'an," *Jurnal Moderasi* 1, no. 2 (December 15, 2021): 149–68.

⁴ Abdul Mufid, "Maqasid Al-Qur'an Perspektif Muhammad al-Ghazali," *Ishlah: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah* 2, no. 1 (April 8, 2020): 65–93, <https://doi.org/10.32939/ishlah.v2i1.4>.

⁵ Siti Khotijah and Kurdi Fadal, "Maqashid Al-Qur'an Dan Interpretasi Wasfi Asyur Abu Zayd," *QiST: Journal of Quran and Tafseer Studies* 1, no. 2 (August 8, 2022): 141–62, <https://doi.org/10.23917/qist.v1i2.626>.

⁶ Lukman Fajariyah, "Maqashid Al-Quran Sebagai Basis Paradigma Dan Pengembangan Dakwah Islam Di Ruang Digital," *Al Imam: Jurnal Manajemen Dakwah* 6, no. 2 (December 31, 2023): 49–66, <https://doi.org/10.15548/jmd.v6i2.7224>.

⁷ Zainuddin, Muhammad Azizan Fitriana, and Ade Naelul Huda, "Konstruksi Metodologi Tadabbur Al-Qur'an," *MISYKAT: Jurnal Ilmu-Ilmu Al-Quran Hadits Syari'ah Dan Tarbiyah* 7, no. 2 (December 30, 2022): 155–78.

⁸ Zamroni Ishaq and Ihsan Maulana Hamid, "Konsep Dan Metode Tadabbur Dalam Al-Qur'an," *Ummul Qura Jurnal Institut Pesantren Sunan Drajat (INSUD) Lamongan* 16, no. 2 (October 26, 2021): 132–41, <https://doi.org/10.55352/uq.v16i2.143>.

⁹ Sutisna Senjaya et al., "Implementasi Tadabbur Berbasis Maqāṣid Al-Qur'an," *ZAD Al-Mufasssir* 5, no. 1 (June 30, 2023): 78–92, <https://doi.org/10.55759/zam.v5i1.65>.

RESULTS AND DISCUSSION

The Meaning of *Tadabbur* Al-Qur'an

Tadabbur comes from the word *dubur*, which means back or end. In addition, *tadabbur* also comes from the word *dabbara*, which means arrangement or design. In the book *Maqayis al-Lughah*, the term *tadabbur* is interpreted as the end of something.¹⁰ Then, in the *al-Munawwir* dictionary, the term *tadabbur* means thinking about or considering the consequences of something.¹¹ Meanwhile, in the Kamus Besar Bahasa Indonesia (KBBI), the word “*tadabbur*” means to contemplate. So, the word *tadabbur* according to language can be understood as an act of thinking, contemplating, or considering something to the end.

In terms of terminology, ‘Ali al-Bashr al-Fakki al-Tijani defines *tadabbur* as a structure or design related to sharia (law), which, according to him, academics use the term *tadabbura* to think about legal designs and legal interpretation.¹² According to ‘Abd al-Rahman ibn Nasir al-Sa’di, *tadabbur* is understanding the meaning of the words of the Qur’an, reflecting on what its verses show regarding its content.¹³ Meanwhile, according to Mohamed Kalou in *Maqasid Al-Qur'an Asas al-Tadabbur*, *tadabbur* of the Al-Qur'an is researching its meaning, thinking about its wisdom, and contemplating what is contained in the verses of the Al-Qur'an.¹⁴ Thus, *tadabbur* Al-Qur'an is a methodology of thought that can be used to find out the meaning and intent of the verses of the Qur'an, which is done by paying attention, contemplating, and considering each meaning of the verse to the end so that the intent and purpose of the verse can be seen.

According to al-Tijani, in contemplating the Qur'an, the first thing that needs to be considered is understanding the meaning of the verses of the Qur'an with a linguistic approach by tracing the grammatical and semantic aspects of each word in the verse. In addition, *tadabbur* can also be done by clarifying the meaning of the verse into its true meaning so that the purpose and intent of the revelation of the verses of the Qur'an can be clearly depicted.¹⁵

The author found 34 *dabbara* phrases in the Al-Qur'an with different word derivations,¹⁶ including:

¹⁰ Nurazizah Amir, Achmad Abubakar, and Muhammad Yusuf, “Moderasi Beragama Sebagai Solusi Dalam Menghadapi Gerakan Radikalisme (Kajian Tahlili QS Al-Mumtah{anah Ayat 8-9),” *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur'an Dan Tafsir* 8, no. 2 (December 31, 2023): 28–46, <https://doi.org/10.47435/al-mubarak.v8i2.2422>.

¹¹ Iwan Hermawan, “Tadabur Al-Qur'an Sebagai Upaya Literasi Beragama Di Era Digital,” *Wahana Karya Ilmiah Pendidikan* 7, no. 01 (June 27, 2023): 1–11, <https://doi.org/10.35706/wkip.v7i01.8998>.

¹² Ali al-Basyar al-Faki al-Tijani, *Maqasid Al-Qur'an al-Karim Wa Silatuha Bi al-Tadabur* (Al-Muktamar al-'Alimi li at-Tadabbur al-Qur'an, 2013).

¹³ Abdurrahman ibn Nashir al-Sa'di, *Tafsir Al-Karim al-Rahman Fi Tafsir Kalam al-Mannan* (Beirut: Mu'assasah al-Risalah, 2000).

¹⁴ Mohamed Kalou, “Maqasid Al-Qur'an Asas al-Tadabbur,” *Islami İlimler Araştırmaları Dergisi* 1, no. 1 (2017).

¹⁵ Ali al-Basyar al-Faki al-Tijani, *Maqasid Al-Qur'an al-Karim Wa Silatuha Bi al-Tadabur*.

¹⁶ Lailatul Mas'udah, “Epistemologi Tadabur Dalam Al Quran,” *MIYAH : Jurnal Studi Islam* 15, no. 01 (September 13, 2019): 187–203, <https://doi.org/10.33754/miyah.v15i01.269>.

Table 1. *Dabbara* Phrases in the Al-Qur'an

No.	Phrases	Surah	Meaning
1.	الْأَدْبَارُ ^٥	Ali Imran [3]: 111	Retreat
2.	أَدْبَارِهَا	An-Nisa' [4]: 47	Behind him
3.	يَتَدَبَّرُونَ	An-Nisa' [4]: 82	Pondering
4.	أَدْبَارِكُمْ	Al-Ma'idah [5]: 21	Retreat
5.	الْأَدْبَارُ تَوَلَّوْهُمْ	Al-Anfal [8]: 15	Turning back behind them (retreat)
6.	مُدْبِرِينَ ^٦	Al-Taubah [9]: 25	Backward (scattered)
7.	يُدَبِّرُ الْأَمْرَ ^٧	Yunus [10]: 3	Regulating all affairs
8.	يُدَبِّرُ الْأَمْرَ ^٨	Yunus [10]: 31	Regulating all affairs
9.	دُبِّرَ	Yusuf [12]: 25	Behind
10.	مِنْ دُبِّرَ	Yusuf [12]: 27	At the back
11.	مِنْ دُبِّرَ	Yusuf [12]: 28	At the back
12.	يُدَبِّرُ	Al-Ra'd [13]: 2	Regulating
13.	أَدْبَارَهُمْ	Al-Hijr [15]: 65	From their back
14.	أَدْبَارِهِمْ	Al-Isra' [17]: 46	Behind them
15.	مُدْبِرِينَ	Al-Anbiya' [21]: 57	Leave it
16.	يَتَدَبَّرُوا	Al-Mu'minun [23]: 68	Pondering
17.	مُدْبِرًا	An-Naml [27]: 10	Retreat
18.	مُدْبِرِينَ وَلَوْ	An-Naml [27]: 80	Turning back
19.	مُدْبِرًا	Al-Qasas [28]: 31	Retreat
20.	مُدْبِرِينَ	Ar-Rum [30]: 52	Turning back
21.	يُدَبِّرُ	As-Sajdah [32]: 5	He regulates
22.	الْأَدْبَارُ ^٩	Al-Ahzab [33]: 15	Retreat
23.	عَنْهُ مُدْبِرِينَ	As-Saffat [37]: 90	While leaving him
24.	لِيَتَدَبَّرُوا	Shad [38]: 29	So that they can appreciate it
25.	تَوَلَّوْنَ مُدْبِرِينَ ^{١٠}	Ghafir [40]: 33	Turning backwards (seeking cover)

26.	يَتَدَبَّرُونَ	Muhammad [47]: 24	Pondering
27.	أَدْبَارِهِمْ	Muhammad [47]: 25	Turn around
28.	الْأَدْبَارَ	Al-Fath [48]: 22	Turn around and run away (lose)
29.	الدُّبُرِ	Al-Qamar [54]: 45	Retreat
30.	الْأَدْبَارَ	Al-Hashr [59]: 12	Run back
31.	أَدْبَرَ	Al-Ma'arij [70]: 17	Turning away
32.	أَدْبَرَ	Al-Mudatsir [74]: 23	Turning away
33.	إِذْ أَدْبَرَ	Al-Mudatsir [74]: 33	Has passed
34.	أَدْبَرَ	An-Nazi'at [79]: 22	Turning away

Based on the discovery of the phrases above, the phrase of *dabbara*, which is mentioned together with the word “Al-Qur’an,” is found 4 times, namely QS. an-Nisa’ [4]: 82, QS. al-Mu’minun [23]: 68, QS. Sad [38]: 29, and QS. Muhammad [47]: 24. Although the number tends to be small from the many words found, it contains a very strong recommendation for humans to reflect on the contents of the Qur’an seriously,¹⁷ as mentioned in QS. Muhammad [47] verse 24:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ﴿٢٤﴾

Meaning: “Do they not reflect on the Qur’an or are their hearts locked?”

The verse above tells us that when the heart is tightly closed, then it will be useless even if faced with the Qur’an, which has the status of the word of Allah and functions as a guide for humans that is eternal. Its existence is like a house whose doors and windows are tightly closed so that sunlight cannot enter the house. So too the heart; it needs to always be open before the Qur’an, because when the Qur’an is read and contemplated, then a life full of darkness will be illuminated by light that comes from the Qur’an.

Based on the description above, it can be concluded that *tadabbur* is an effort to understand the messages of the Qur’an that can be used by academics to study and dig deeper into the meaning and wisdom contained in the Qur’an by paying attention, contemplating, and considering each meaning of the verse until the end. In line with al-Tijani’s opinion, what needs to be considered in *tadabbur* of the Qur’an is the linguistic aspect, where this involves tracing grammar and semantics to understand the structure of sentences, the role of words, and the literal meaning of the verses. By paying attention to the linguistic aspect, *tadabbur* can help researchers to see more clearly the goals and meanings contained so that it is easier to apply the teachings of the Qur’an in everyday life.

¹⁷ Abas Asyafah, *Konsep Tadabbur Al-Qur’an* (Bandung: Maulana Media Grafika, 2014), 18.

The Meaning of *Maqasid Al-Qur'an*

The term *Maqasid al-Qur'an* consists of two words: *Maqasid* and *al-Qur'an*. Linguistically, *Maqasid* is the plural form of the Arabic word *maqasid/maqsad*, derived from the root word *al-qasd*. In *Lisan al-'Arab*, Ibn Manzur defines *al-qasd* as steadfastness in following the straight path (*istiqamah at-tariq*).¹⁸ Additionally, *al-qasd* encompasses meanings such as justice, moderation, principles, intentions, goals, and objectives.¹⁹ Meanwhile, the term *Al-Qur'an* originates from *qara'a*, which means collection or compilation, as the Qur'an comprises a sequence of letters and words forming its verses.²⁰ Thus, linguistically, *Maqasid al-Qur'an* can be understood as the direction or purpose that the Qur'an aims to achieve.

From a terminological perspective, scholars have yet to reach a consensus on the definition of *Maqasid al-Qur'an*. However, as the term has only started to develop in contemporary times, some scholars and intellectuals have attempted to formulate an appropriate definition. According to 'Izzuddin Abd al-Salam, *Maqasid al-Qur'an* is a call for humanity to do good and avoid all forms of corruption.²¹ Muhammad Rasyid Ridha, in *Wahyu al-Muhammadiyah*, argues that the primary objective of the Qur'an is to improve individuals, societies, and the ummah by guiding them to the right path, strengthening brotherhood, enhancing intellect, and purifying hearts.²²

Meanwhile, 'Abd al-Karim Hamidi describes *Maqasid al-Qur'an* as a set of fundamental objectives (*al-ghayat*) that serve as the reason for the revelation of the Qur'an for the benefit of humanity.²³ Taha 'Abidin ibn Taha succinctly defines it as a collection of universal objectives that constitute the essence of the Qur'an's revelation.²⁴ Mas'ud Budukhah adds that *Maqasid al-Qur'an* includes fundamental principles in every surah and verse, serving to introduce the message of Islam and affirm the Qur'an's role as guidance for humankind.²⁵

Thus, *Maqasid al-Qur'an* represents the ultimate objectives that the Qur'an seeks to achieve in providing a guide for human life. This concept encompasses a call to uphold goodness, avoid corruption, guide individuals and societies toward the right path, strengthen brotherhood, enhance intellect, and purify hearts. Furthermore, *Maqasid al-Qur'an* functions to introduce the Islamic message and reinforce the Qur'an's role as a source of guidance for humanity to attain well-being in both this world and the hereafter.

¹⁸ Ibn Manzur, *Lisan Al-'Arab*, vol. 5 (Kairo: Dar al-Ma'rif, 1995).

¹⁹ Jasser Auda, *Membumikan Hukum Islam Melalui Maqasid Syariah*, trans. Rosidin and 'Ali 'Abd el-Mun'im (Bandung: PT Mizan Pustaka, 2015).

²⁰ Manna al-Qattan, *Mabahis Al-Qur'an* (Kairo: Maktabah al-Wahbah, n.d.).

²¹ Ulya Fikriyati, "Maqasid Al-Qur'an dan Deradikalisasi Penafsiran dalam Konteks Keindonesiaan," *Islamica: Jurnal Studi Keislaman* 9, no. 1 (September 1, 2014): 244–67, <https://doi.org/10.15642/islamica.2014.9.1.244-267>.

²² Muhammad Rasyid Ridha, *Wahyu al-Muhammadiyah* (al Maktab al Islami, 1985).

²³ Abd Al-Karim Hamidi, *Al-Madkhal Ila Maqashid Al-Quran* (Riyadh: Maktabah Ar-Rusyd, 2007).

²⁴ Taha 'Abidin, *Al-Maqasid al-Kubra Li al-Qur'an al-Karim: Dirasah Ta'siliyyah* (Muassasah al-Naba' al-'Azim, n.d.).

²⁵ Mas'ud Budukhah, "Juhud Al-'Ulama' Fi Istinbat Maqashid Al-Qur'an al-Karim," 2011.

Muhammad ‘Abduh, a reformist and author of *Tafsir al-Manar*, was the first figure to discuss this concept in the contemporary era, although he did not explicitly use the term *Maqasid al-Qur’an*. In his interpretation of Surah Al-Fatihah, he explained that the Qur’an was revealed for five main purposes: affirming the oneness of Allah, conveying His promises, explaining acts of worship, outlining the path to happiness, and presenting stories filled with wisdom. Following him, the study of *Maqasid al-Qur’an* was further developed by his student, Muhammad Rasyid Ridha, who explored it more extensively in *Tafsir al-Manar* and other works, such as *Wahyu al-Muhammadiyah*.

Over time, there has been a shift in the approach to studying *Maqasid al-Qur’an*. Classical scholars primarily focused on theological aspects in categorizing the Qur’an’s main objectives, such as the concept of monotheism (*tawhid*), prophethood, and the notions of reward and punishment. In contrast, modern thinkers have expanded their focus to humanistic issues, including education, socio-political reform, human rights, and the miraculous nature of the Qur’an. For example, Muhammad Iqbal viewed the primary purpose of the Qur’an as fostering a profound awareness of the diverse relationships between humans, God, and the universe. Meanwhile, Husain al-Dzahabi emphasized that, in addition to serving as a prophetic miracle, the Qur’an is also a guide for humanity.²⁶

This concept of *Maqasid al-Qur’an* is regarded as a fundamental principle in Qur’anic interpretation. According to Muslim scholars, a proper tafsir should be based on the Qur’an’s ultimate objectives, which is to provide guidance for human beings toward happiness in both this world and the hereafter. ‘Abduh stressed that accurate exegesis must align with this overarching purpose, a view also reinforced by Ibn ‘Ashur, who argued that tafsir should be correlated with the fundamental goals of the Qur’an. Consequently, a mufassir (exegete) must have a thorough understanding of *Maqasid al-Qur’an* to interpret the Qur’an comprehensively.

To this day, studies on *Maqasid al-Qur’an* continue to develop and attract significant attention among scholars and Muslim intellectuals. One of the prominent modern exegetes, Muhammad al-Tahir ibn ‘Ashur, elaborated on this concept in his tafsir, *al-Tahrir wa al-Tanwir*. Furthermore, although not explicitly using the term *Maqasid al-Qur’an*, several other works explore similar ideas, such as *al-Falsafah al-Qur’aniyah* by ‘Abbas Mahmud al-Aqqad and *Usul al-Hidayah fi al-Qur’an* by Muhammad al-Sadiq Arjun. This field of study continues to expand and gain momentum in contemporary Islamic scholarship.²⁷

The relationship between *Maqasid Al-Quran* and *Tadabbur Al-Qur’an*

Before discussing further the relationship between *Maqasid Al-Qur’an* and *tadabbur Al-Qur’an*, what you need to know first is the purpose of the revelation of the Al-Qur’an. The Qur’an was revealed with the aim of providing teaching to all mankind, either through stories of previous people, warnings, laws, and so on. So, to obtain teaching and wisdom from the Al-Qur’an in full, humanity must understand the contents of the Al-Qur’an and put it into practice. Of course, practicing the Qur’an is not only about

²⁶ Bushiri, “Tafsir Al-Qur’an dengan Pendekatan Maqāshid Al-Qur’ān Perspektif Thaha Jabir Al-‘Alwani.”

²⁷ Bushiri.

understanding its meaning but also contemplating every pronunciation and meaning in it and thinking about what is contained in it.²⁸ as Allah says in QS. Sad [38] verse 29:

كُتِبَ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ ﴿٢٩﴾

Meaning: “(This Al-Qur’an is) a book that We have sent down to you (Prophet Muhammad) which is full of blessings so that they can appreciate its verses and people of sound mind can learn a lesson.”

Based on this verse, it can be understood that the Qur’an is not just to be read, but also a divine word whose meaning and content of its chapters can be studied. Therefore, to study the meaning and content of the Qur’an, a science called *tadabbur* Al-Qur’an is needed. *Tadabburi* Al-Qur’an can be started by reading it, understanding the meaning and message contained in it, contemplating, and then thinking about its impact and influence on the lives of the people, both in terms of words and deeds. *Tadabbur* not only explores the messages of the Qur’an in general but also aims to obtain the final goal in accordance with the sharia.

Doing *tadabbur* Al-Qur’an can increase and strengthen the faith of a servant because with this a person can know the God who is worshiped, His perfect attributes and what is impossible for Him, and know how to get to Him and what a servant must have when coming to his Lord. *Tadabbur* Al-Qur’an also opens up many branches of knowledge, and from there comes good and useful knowledge.²⁹ As al-Sa’di said, contemplating the verses of the Qur’an opens up many branches of knowledge, and from there every goodness radiates from various knowledge.³⁰

As previously explained, interpreting the Al-Qur’an is not only about knowing its meaning but also understanding the meaning of the message behind that meaning. Therefore, scientists introduced *Maqasid* Al-Qur’an as a theory used to explore the aims and objectives to be achieved by the Al-Qur’an. If a common thread is drawn, the *Maqasid* Al-Qur’an and *tadabbur* are related to each other, where *Maqasid* Al-Qur’an is a theory used to achieve understanding in making *tadabbur* Al-Qur’an, while *tadabbur* is a means to achieve understanding of the aims and objectives of the Al-Qur’an. With *tadabbur*, humans can realize the aims and objectives of the Al-Qur’an in life so that people can carry out the Sharia in accordance with the goals the Al-Qur’an wants to achieve. To be clearer, the relationship between *Maqasid* Al-Qur’an and *tadabbur* is detailed by al-Tijani in his book, as follows:³¹

1. The relationship between the general *maqasid* of the Qur’an (*Maqasid al-’ammah*) and the *tadabbur* of the Qur’an

Maqasid al-’ammah, or more simply called the general purpose of the Qur’an, among others, is to provide guidance to all mankind so that they can live their lives according to Islamic law. The Qur’an, which contains teachings on ethical principles,

²⁸ Kalou, “Maqasid Al-Qur’an Asas al-Tadabbur.”

²⁹ Kalou.

³⁰ Abdurrahman ibn Nashir al-Sa’di, *Tafsir Al-Karim al-Rahman Fi Tafsir Kalam al-Mannan*.

³¹ Ali al-Basyar al-Faki al-Tijani, *Maqasid Al-Qur’an al-Karim Wa Silatuha Bi al-Tadabur*.

morals, laws, and spiritual values, aims to guide humans in establishing good relationships with Allah as God and fellow human beings. In addition, the Qur'an also provides teachings in the form of stories of previous peoples so that humans can learn from the events that occurred in previous peoples.

When viewed from the aspect of its language, the Qur'an contains extraordinary miracles, namely in the form of a unique way of conveying His laws and commands to mankind. Due to this miracle, the Qur'an can attract every human heart and mind with extraordinary appeal. The Qur'an was revealed covering a broad purpose, which is reflected in three general aspects of the Qur'an, namely:

Firstly, the Qur'an is comprehensive, meaning that the teachings in the Qur'an cover various aspects of life that apply to mankind. Allah describes the Qur'an as the best book that was revealed. The Al-Qur'an contains comprehensive commands, Sharia, priorities, and guidelines for humanity, where the Al-Qur'an not only provides guidelines in matters of worship but also social, political, economic, legal, and ethical principles and various areas of life. As a guide for humanity, the Qur'an contains commands and prohibitions that humans should implement in the realities of life. Apart from that, the Qur'an also explains all the instructions thoroughly. Thus, the Al-Qur'an is characterized as a comprehensive book because it contains instructions that are explained thoroughly so that the goals to be achieved are revealed in a certain way and can be justified by showing accurate evidence.³²

Secondly, its universal meaning so that it is relevant and beneficial for all mankind regardless of cultural background, ethnicity, and nation. The Qur'an contains a general meaning and is not limited to a certain time and place so that it can be applied in all contexts of human life. The general meaning contained in the Qur'an is not only found explicitly in verses but can also be found implicitly. An example of a general meaning is about peace (*al-islah*). Because the meaning of *al-islah* is almost non-existent in the verses of the Qur'an in general, the reader must look for the implicit meaning of *al-islah* contained in other verses to find out what the Qur'an wants in the concept of *al-islah*. If someone finds a meaning that is considered related to a verse of the Qur'an, then it must be supported by the hadith of the Prophet SAW. Thus, every reviewer cannot claim that the meaning he puts forward is the most correct meaning and the only correct intention.³³

Thirdly, statement regarding the purpose of the revelation. This is the strongest basis for knowing the general purpose of the Qur'an. As the statement that says that one of the purposes of the revelation of the Qur'an is to contemplate it. The general purpose can be known in 3 steps: first, by knowing the general purpose of the Qur'an in one topic. Second, considering the strength and importance of the purpose. Third, giving birth to the purpose (intent) contained in the instructions.³⁴ Allah has guided humans as He said in surah al-Naml verse 77.

³² Ali al-Basyar al-Faki al-Tijani.

³³ Ali al-Basyar al-Faki al-Tijani.

³⁴ Ali al-Basyar al-Faki al-Tijani.

وَأِنَّهُ لَهْدَىٰ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

Meaning: “And indeed the *Qur’an* is truly guidance and mercy for those who believe.”

Allah has described that the book of the *Qur’an* is the straight and best guidance, as mentioned in the surah al-Isra’, that none of Allah’s books contain hidden guidance. This is the basis of the relationship between *tadabbur* and the *Maqasid* of the *Qur’an*, namely to provide information that the *Qur’an* is a truly holy book. In addition, with *tadabbur*, the goals of the *Qur’an* will be achieved because the meanings can be known by writing down the results of observations and notes regarding the goals of the *Qur’an*.

2. The Relationship Between Special *Maqasid* Al-*Qur’an* (*Maqasid al-khassah*) and *tadabbur* Al-*Qur’an*

Determining the specific purpose of the *Qur’an* may be colored by several problems because it requires perseverance in describing its *Maqasid*. The scholars are of the opinion that the special purpose of the *Qur’an* is everything related to the purpose of the surah and the opinion of the early scholars who talked about *Maqasid al-suwar* (the purpose of the surah) in their writings. Some of them have written it in a special book, such as *al-Biqat* in the book *Nazm al-Durar fi Tanasub al-Ayah wa al-Suwar*. However, in this case, the purpose of the surah is not explained explicitly. This is considered problematic because there are so many topics in one surah, whereas it is impossible to unite the verses in the surah into one goal, except by forcing the author’s will. Thus, it is possible that the *Maqasid* surah referred to in this case is between one surah and another.

Al-Tijani stated that what is meant by the specific purpose of the *Qur’an* in a surah is that there may be a relationship between the topics of one topic and another. There are also those who say that looking for the *Maqasid* verse must be in accordance with the surah even though it is on a different topic, as stated by Imam ‘Ibn Jazi al-Kalbi in the book “*al-Tashil li ‘Ulum al-Tanzil*”. The majority of scholars say that the way to find the relationship between Al-*Qur’an* verses and other verses is to collect Al-*Qur’an* verses that have the same topic, then make several verses into one topic so that the *Maqasid* that are related between these verses can be considered.³⁵

Some scholars combine the two methods, but there are also those who see the surah according to the time period in which the verses were revealed. For example, in this case, they distinguish between verses that were revealed in Mecca and Medina, where the verses that were revealed in Mecca aim to explain the principles and beliefs of Islam, while the verses that were revealed in Medina aim to implement Islamic law and sharia.

The relationship between *tadabbur* and *Maqasid al-khassah* that has been mentioned earlier is to detail the isyarah in determining its specific objectives, as intended in *tadabbur*, to achieve the final goal of a topic being discussed. Specific

³⁵ Ali al-Basyar al-Faki al-Tijani.

objectives cannot be achieved except through *tadabbur*, because when looking at the verses of one surah, it will be seen that the verses have been arranged neatly and uniquely and all the verses in a surah are interrelated even though the discussions in them are different. However, in this case, the specific objectives cannot be known in detail, so the concept of *tadabbur* is needed.³⁶

3. The relationship between the partial *Maqasid* of the Qur'an (*juz'iyah*) and the *tadabbur* of the Qur'an

Maqasid Al-Qur'an *juz'iyah* are the objectives of sharia in each particular Islamic law (*far'iyah*).³⁷ This *maqasid* is related to the laws of *takfili* and *wad'i* laws.³⁸ In addition, *Maqasid juz'iyah* can be interpreted as certain intentions behind a verse of the Qur'an.³⁹ However, it should be noted that not every verse in the Qur'an has an explanation of the intent, purpose, and wisdom. In this case, the relationship of *tadabbur* appears in each verse by itself and connects the predecessor with the ending to show the meaning and know the purpose. So the *mutadabbir* must consider the context and sequence of the verses from the beginning to the end that are interconnected to the goal while observing the harmony in each topic of discussion.⁴⁰

In addition to the division above, Mohamed Kalou also divides the levels of *Maqasid* in the *tadabbur* of the Qur'an, namely:

1. *Maqasid* verse of the Qur'an

The *Maqasid al-Ayat* of the Qur'an have been explained in detail by the commentators without exception, either with a specific purpose or briefly through their words, to clarify the meaning and rules intended for each verse, each sentence or each word in the Qur'an, that is the goal of the commentators in their interpretation.⁴¹

2. *Maqasid* surah of the Qur'an

If some researchers believe that the purpose of the Al-Qur'an depends on the purpose of the surah, then based on this the ulama have opinions in each of their books regarding *Maqasid al-surah*. As Burhan al-Din al-Baq'a'i did in his book where he illustrated the importance of *Maqasid al-surah* as a regulator of verses to the point of being able to eliminate the purpose of a verse if it does not match the *Maqasid* surah.⁴²

Thus the name of each surah is interpreted as it means, because the name of everything can recognize the correspondence between the proposition and its name.

³⁶ Ali al-Basyar al-Faki al-Tijani.

³⁷ Another name for *juz'iyah*, namely sharia law, namely obligatory, sunnah, permissible, *makruh* and *haram*. Look inside Abid Rohmanu, *Teorisasi Etis Maqasid* (Yogyakarta: Q-Media, 2021).

³⁸ Wad'i law in language means the location of law. While in terms of terminology, wad'i law is a form of law that occurs due to the correlation of other elements, either because of the existence of a cause, condition, and *mani'*, so that it can determine the location of other laws. See in Asep Maulana Rohimat, *Ushul Fiqih Kontemporer* (Yogyakarta: Lintang Pustaka Utama, 2021).

³⁹ Jasser Auda, *Maqasid Shariah as Philosophy of Islamic Law: A System Approach* (London: The International Institute of Islamic Thought, 2007).

⁴⁰ Al-Tijani, *Maqasid Al-Qur'an al-Karim wa silatuha bi al-Tadabbur*.

⁴¹ Kalou, "Maqasid Al-Qur'an Asas al-Tadabbur."

⁴² Kalou.

The title can show the superiority of the topic contained in the surah. Among the scholars who wrote about *Maqasid al-Suwar* were al-Biqā'i in the book *Nadhm al-Durar fī Tanasub al-Ayat wa al-Suwar*, Ibnu 'Assyur in *al-Tahrir wa al-Tanwir*, Mahmud Syaltut in his tafsir book, Sayyid Qutb in *Dhalal al-Qur'an*, Muhammad 'Ali al-Sabuni in *Safwah al-Tafasir*, Muhammad 'Abdullah Daraz in *al-Naba'u al-Adhim*, Sa'id Hawa in his tafsir *al-Asas fī al-Tafsir*, and 'Abdullah Mahmud in *Ahdaf kulli surah wa Maqasidiha fī al-Qur'an al-Karim*.⁴³

3. *Maqasid al-'ammah Al-Qur'an*

Maqasid al-'Ammah is the general goal of the Qur'an and is a higher level of *Maqasid* than other levels pursued by the Qur'an. Abd al-Karim al-Hamidi said that *Maqasid al-'Ammah* is the highest goal derived from the provisions of the Qur'an.⁴⁴ *Maqasid al-'Ammah* generally contains descriptions and explanations regarding the reasons for the revelation of the Al-Qur'an and what is to be achieved from reading the Al-Qur'an, the impact and benefits of the Al-Quran. As Allah says in surah al-Zumar verse 2.⁴⁵

The main goal to be achieved by *Maqasid al-'ammah* is to monotheify Allah and worship Him. This is one of the biggest aims of the revelation of the Al-Qur'an, because the Al-Qur'an is almost entirely dedicated to affirming monotheism in various ways that show its virtues and benefits. This is also explained in surah al-Nahl verse 89.⁴⁶

So, the Qur'an is a guide to human life for the good of both the world and the hereafter because the Qur'an was revealed with complete and integrated laws and supported by a healthy and rational approach. There is not a single verse of the Qur'an that does not contain hidden meanings of guidance for people who always think. In addition, the general purpose of the Qur'an is as a mercy and happiness for humanity and as an enforcer of truth and justice.

The scholars have made efforts to reflect on the *Maqasid* of the Qur'an. Among them, there are those who see the reasons for its revelation, so that the surah revealed in Mecca has a different purpose from the surah revealed in Medina, and vice versa. The surahs revealed in Mecca aim to provide lessons on the basics of Islam and improve the faith of the people of Mecca, while the verses revealed in Medina aim to provide explanations regarding Islamic law and laws. However, this method is

⁴³ Kalou.

⁴⁴ Abd al-Karim Hamidi, *Maqasid Al-Qur'an Min Tasyri' al-Ahkam* (Beirut: Dar Ihya' al-Turats, 2008).

⁴⁵ Surah al-Zumar verse 2:

إنا أنزلنا إليك الكتاب بالحق فاعبد الله مخلصاً له الدين

Indeed, We have sent down the Book (Al-Qur'an) to you (Muhammad) with (bringing) the truth. So worship Allah with sincerity and sincerity in your religion.

⁴⁶ Surah an-Nahl verse 89:

ونزلنا عليك الكتاب تبياناً لكل شيء وهدى ورحمة وبشرى للمسلمين

And We have sent down the Book (Al-Qur'an) to you to explain everything, as guidance, as well as mercy and good news for those who submit (Muslims).

not necessarily accurate, because some verses in the surahs revealed in Mecca contain lessons as the verses revealed in Medina, and vice versa.⁴⁷

After studying the relationship between *Maqasid* Al-Qur'an and *tadabbur*, al-Tijani formulated the objectives of *Maqasid* Al-Qur'an and the relationship between these objectives and *tadabbur*. Among the goals of *Maqasid* according to al-Tijani are as follows:

1. *Maqasid al-Aqidah fi Al-Qur'an wa Irtibatuha bi al-Tadabbur* (The purpose of faith in the Qur'an and its relationship to *tadabbur*)

One of the greatest demands of the revelation of Allah's books is as a means of informing all His servants about their creator, as a means of bringing servants closer to Allah, and as proof that Allah is responsible for all His servants, regulating the affairs of servants, and proving that He is worthy of being worshipped, glorified, obeyed, and believed in. The Qur'an has determined that monotheism is the path to virtue.

Because monotheism in the book of Allah has such a status, contemplation has a clear role in showing the goals of the Qur'an and showing its demands. As observed in the *Makkiyah* surahs, which show efforts to eradicate polytheism and reform beliefs from corrupt thinking, falsehood, worshiping and praying to other than Allah, approaching various types of worship, and enjoying the world.

Based on the things above, it can be seen that *tadabbur* has a clear relationship with *Maqasid al-'aqidah* in the Al-Qur'an when seen from the verses of monotheism and the search for law in them. Collecting monotheistic verses and researching their content, interpreting them using this method, is a form of developing knowledge into the *Maqasid* of the Qur'an.⁴⁸

2. *Maqasid al-Ahkam fi Al-Qur'an wa irtibatihā bi al-tadabbur* (The purpose of law in the Qur'an and its relation to *tadabbur*)

The holy book of the Qur'an was revealed with a unified law and a rational approach, based on the introduction of servants to Allah. When the command of faith was established in their hearts and manifested in their chests. Allah revealed the provisions and laws of His religion so that all servants worship Allah and carry out His commands with pleasure. Allah has taught His servants the rules and guidance in His book in general, and He has entrusted it to His Messenger. In detail, Allah has said in Surah al-Nahl verse 44, namely:

وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

Meaning: "And We have sent down to you the Qur'an so that you may explain to mankind what has been revealed to them and that they may reflect."

⁴⁷ Kalou, "Maqasid Al-Qur'an Asas al-Tadabbur."

⁴⁸ Al-Tijani, *Maqasid Al-Qur'an al-Karim wa silatuha bi al-Tadabbur*.

So the understanding of the Qur'an with all its laws and sharia is mostly not partial, as stated by al-Syatibi, that the laws in the Qur'an have many intentions and purposes. This has attracted the attention of sharia scholars since the first era, so they see it as a whole (*kulliyah*) and in part (*juz'iyah*) and the methods contained in *Maqasid al-sharia*. Thus, they divide it into the initial objective, which means the general objective of sharia, and the second objective, namely considering the intent of each verse of the law separately so as not to deviate from the initial legal objective. In this situation, the ability of *ijtihad* arises from the exegetes and *fiqh* experts; when they work on their thoughts in understanding the law and enter into it to take legal wisdom from it, then this is the essence of *tadabbur*. So if a person's contemplation (*tadabbur*) is stronger, then the understanding of the texts in the holy book will be broader and more beneficial.⁴⁹

3. *Maqasid al-Akhlaq fi Al-Qur'an wa irtibatihā bi al-tadabbur* (Moral goals in the Qur'an and their relation to *tadabbur*)

Almighty God, as the creator of man, knows His servants better. He is the one who molds morals and ethics in a servant and informs him in his book about the characteristics of each human being and what is in him and what he has. If humans have a long life span, but they turn away from the revelation of Allah and the Messenger of Allah, then their nature and condition change until they live a strange life among their families. Nothing remains of a servant except a glimmer of light that can hardly be seen, so Islam came to bring humans to goodness.

The best of the ignorant people are those who have noble traits among them, and they maintain them for the purpose of the soul and heart. So Islam came to provide motivation and advance that goal from things that were previously oriented towards the world to things that are oriented towards the hereafter so that it becomes a goal for all people who have high and noble desires. A person will not achieve that goal until he can reflect on the commands and prohibitions of his Lord. Thus, the relationship between *tadabbur* and *Maqasid al-akhlaq* produces an extraordinary relationship by analyzing further to agree on the final goal and uniting the concept until completion.

The Qur'an states that words and actions that reflect the owner's good morals will receive praise and rewards, just as bad morals will receive punishment and punishment. This is a person's adjustment to their morals because the essence of speech comes from a person's own morals. As told by al-Saadi, words actually come from a sense of peace, tranquility, extensive patience, courtesy, and discipline in the heart of every human being. So if a person reflects more and tries more, the facts and propositions of the Qur'an which explain piety and perseverance will become clearer to him as in this chapter.⁵⁰

4. *Maqasid al-Asalib fi Al-Qur'an wa irtibatihā bi al-tadabbur* (The purpose of the method in the Qur'an and its relation to *tadabbur*)

⁴⁹ Ali al-Basyar al-Faki al-Tijani.

⁵⁰ Ali al-Basyar al-Faki al-Tijani.

The Qur'an contains guidance and noble goals, which lead to happiness in this world and the hereafter. There are various variations of the presentation of the Qur'an, starting from stories (*qisah*) and conversations (*al-hiwar*) to sharia law. The Qur'an has extraordinary *uslubs* so that readers do not get bored and can attract attention. One of the *uslubs* of the Qur'an that is widely circulated is the *uslub al-qisas* (story method), where the story is made as an intermediary for loving the Creator, and listening to it is very touching to the ear. Allah has told His servants that the stories told in the Qur'an are nothing other than a form of His wisdom. In the Qur'an, there are many stories about the news of the predecessors (prophets and apostles), which are none other than intended as a reminder to the people to come. Contemplating the stories in the Qur'an cannot be felt happy and sweet except for those who seek it. So someone who contemplates the stories in the Qur'an will find beauty, pleasure, and happiness that are very unexpected.

In addition, the arguments in the *uslub* of the dialogue contained in the Qur'an also seem very rational. This method can be achieved using sentences that love each other. Dialogue is an *uslub* that generally has an interlocutor, no matter who the interlocutor is. The verses of dialogue contained in the Qur'an will bring up a clear purpose when viewed by a wise contemplator. Then they will find a purpose in it. One of the extraordinary holy books is the Qur'an, where the proverbs and the layout of the language are very captivating, amazing, and have a beautiful purpose. This makes scholars pay attention to it. In addition, the beautiful *uslub* of the Qur'an can hypnotize every reader to enter the story, as if seeing the story directly with the eyes of their hearts. Thus, only certain people have been guided to research and seek the goals of the Qur'an.⁵¹

The Role of *Maqasid* Al-Qur'an as a guide to *Tadabbur* Al-Qur'an

It is undeniable that *Maqasid* Al-Qur'an is an important theory used to understand the purpose and intent of the verses of the Qur'an. This is because *Maqasid* Al-Qur'an can explore legal conclusions and objectives in each verse of the Qur'an both explicitly and implicitly. Many scholars are aware of this, so they emphasize the importance of *Maqasid* Al-Qur'an for an interpreter. Imam al-Syatibi considers that paying attention to *Maqasid* Al-Qur'an is the basis for contemplating the Qur'an. Contemplation can only be done by someone who pays attention to *Maqasid* Al-Qur'an in depth. For an interpreter, *Maqasid* Al-Qur'an is a compass that can direct the interpreter to the closest meaning so that the interpreter avoids errors of interpretation.⁵²

The theory of *Maqasid* Al-Qur'an in 'ulum Al-Qur'an is better known as tafsir *Maqasidi*. Tafsir is a science that discusses the Al-Qur'an in terms of its meaning in terms of what God desires according to human capacity, namely reading the Al-Qur'an by looking for a purpose in it. So reading the Qur'an is not just for reading purposes, but aims to achieve guidance for mankind and read the Qur'an to find out the divine message

⁵¹ Ali al-Basyar al-Faki al-Tijani.

⁵² Mas'ud Abu Dukhah, *Maqasid Al-Qur'an: Ufuqan Li al-Tadabbur Wa al-Tadbir* (Kairo: Dar al-Salam li al-Taba'ah wa al-Nasyr wa al-Tuzay' wa al-Tarjamah, 2020).

regarding what God Almighty wants from its messages, and to practice something that He commands.⁵³

So one of the aims of *Maqasidi*'s interpretation is to communicate between humans and their God regarding the commands and prohibitions of their God so that humans try to obey and apply them in life to gain luck in the world and gain Allah's approval in the afterlife. As did the Messenger of Allah, namely bringing the teachings of heaven to be applied in worldly life. From Sa'di ibn Hisyam ibn 'Amir, said: "*I went to Aisyah and said: O Ummul Mu'minin, tell me about Rasulullah. She said: Rasulullah brought the Al-Qur'an to life by always reading the Al-Qur'an,*" as explained in surah al-Qalam verse 4.⁵⁴

The general view regarding tafsir in the early days tells how the early generation of friends understood the Al-Qur'an from the voters of the *Maqasid* Al-Qur'an with their intuition, and how they used their minds in reading the text and drawing conclusions from it by considering all general interests and objectives. They are the ones who are best able to understand the purpose of the Qur'an because they are close to the source of revelation, and they apply *Maqasidi* interpretations to find the purpose (*Maqasid*). For example, as made by Abu Bakr al-Sidiq in a collection of the Qur'an which aims to protect the Qur'an when the memorizers of the Qur'an died in the Yamamah war.⁵⁵

Tafsir is not a place to show off one's intellectual luxury, but rather a project to study the Qur'an and apply it to everyday life, to be followed up if the *Maqasid* of the Qur'an is not in accordance with the sharia or attempts to change it so that it does not conflict with the sharia. Someone who contemplates the Qur'an must pay attention to the divine goals and maintain thoughts in accordance with the messages contained therein. Thus, an interpreter can be said to be someone who maintains the dignity and respect for the Qur'an. In contemplating the Qur'an, it is necessary to always remember that the Qur'an is the word of Allah, which must be protected from changes, replacements, additions, and reductions in meaning in it. *Tadabbur* reflects consideration of the verses of the Qur'an, most of which contain sharia law in them. *Tadabbur* avoids any deviant thoughts because part of the purpose of the Qur'an is to seek the ultimate goal of wise memory because it deals with the book of Allah.⁵⁶

The first approach that is the basic point in understanding the Qur'an is to understand the comprehensiveness of the Qur'an, because by understanding this, the interpreter can reflect on the texts of the Qur'an based on who received it. The view of the comprehensiveness of the Qur'an can be achieved by paying attention to the basic objectives set by the Qur'an by looking at its *asbabun nuzul* and where the scope of the

⁵³ Kalou, "Maqasid Al-Qur'an Asas al-Tadabbur."

⁵⁴ Al-Qalam verse 4:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

And indeed you are of great moral character.

⁵⁵ The War of Yamamah or the Battle of Aqraba' took place in 11 H/632 AD during the caliphate of Abu Bakr al-Sidq. The Battle of Yamamah was a war between Muslims and apostates because of the prophecy of the false Prophet, Musaylamah. Many groups of companions who had memorized the Quran were killed in the war.

⁵⁶ Kalou, "Maqasid Al-Qur'an Asas al-Tadabbur."

verse was revealed. Based on the main objective of the Qur'an, the reader will realize the realistic dimensions of the verses of the Qur'an to then pay attention to how to apply them in the reality of life. Thus, the reader (interpreter) can read and describe the verse according to life so that the verse can interact with the problems of the people that are currently happening.⁵⁷

One of the results of the *Maqasid* Al-Qur'an methodology is to provide its owner with a balanced understanding of the reality of religion and things related to life. With the *Maqasid* Al-Qur'an, the problems that exist in the reality of life will be considered according to their respective proportions, and actions will be taken according to the rules of religious law. The *Maqasid* Al-Qur'an method demands that a Muslim care and pay attention to the things contained in the Al-Qur'an. Among the things that need to be considered in the Al-Qur'an are the meaning, topics of discussion, and different language styles so that they become a concern in a Muslim's thinking. Thus, the Al-Qur'an can have an influence both in the field of education and in instilling ethical and moral values.⁵⁸ The knowledge that can be obtained from the *Maqasid* theory of the Qur'an includes the following:

1. Knowing that the *Maqasid* of the Qur'an is the right compass (guide) to understand the message of the Qur'an correctly.
2. Knowing the purpose of each message of the Qur'an and contemplating it helps the reader to understand in detail and completely the meaning and special purpose contained in the Qur'an.
3. Getting important and broad benefits, because it is the source of the previous benefits, namely directing the interpreter of the Qur'an to the right goal in their interpretation and method. This is because this goal can protect the interpreter from imbalance and deviation when conveying his method of interpretation. The impact will be spread to the general public and Muslims, and if his approach is disturbed, then he will be lost and wasted.

There is no doubt that the *Maqasid* of the Qur'an has a fairly important role to be understood in the activity of contemplating the Qur'an, because the theory in the *Maqasid* of the Qur'an can direct the meaning or choose the meaning among the many meanings that surround it. In addition, the *Maqasid* of the Qur'an can extract different laws and dimensions from the text of the Qur'an. All the results of this understanding depend on the *Maqasid al-amm* in the Qur'an. Thus, the meaning and implications that have been produced from the theory of the *Maqasid* of the Qur'an can be an important foundation in understanding the message contained in the Qur'an.⁵⁹

Based on the various explanations above, it can be concluded that the role of *Maqasid* Al-Qur'an for *tadabbur* activities includes: Firstly, it can provide a holistic understanding, where *Maqasid* Al-Qur'an can help see the Al-Qur'an as a whole when understanding the messages contained in it. This can help interpreters to see the text of

⁵⁷ Dukhah, *Maqasid Al-Qur'an: Ufuqan Li al-Tadabbur Wa al-Tadbir*.

⁵⁸ Dukhah.

⁵⁹ Dukhah.

the Qur'an from a wider perspective and connect various verses with comprehensive concepts. Secondly, it can provide contextual understanding, where *Maqasid* Al-Qur'an can help Muslims understand the context and relevance of Al-Qur'an messages in different era situations. In this way, people can apply the teachings of the Qur'an in their daily lives.

Thirdly, it can encourage deep understanding. *Maqasid* Al-Qur'an can help Muslims to reflect more deeply on messages, including the moral, ethical, and spiritual values contained in the Al-Qur'an. Fourthly, *Maqasid* Al-Qur'an can provide a framework of understanding that connects theory with practice, thereby helping Muslims to implement the teachings of life, such as social, political, and economic realities. Fifth, enrich spiritual appreciation. *Maqasid* Al-Qur'an can help increase spiritual appreciation in *tadabbur* activities, namely by understanding the purposes of the Al-Qur'an so that Muslims can develop a closer relationship with Allah and can feel the closeness of His revelation. Thus, *Maqasid* al-Qur'an plays an important role in Al-Qur'an *tadabbur* activities, helping Muslims to gain a holistic, contextual, in-depth, and practical understanding of the messages of the Al-Qur'an, as well as enriching their spiritual experience in contemplating the Divine revelation.

CONCLUSION

Maqasid al-Qur'an, which are the goals or intentions contained in the Al-Qur'an, have an important role in helping Muslims understand the messages of the Al-Qur'an as a whole. *Maqasid* al-Qur'an helps in exploring the meanings in the text of the Qur'an related to human life. Through understanding the *Maqasid* al-Qur'an, Muslims can apply the teachings of the Al-Qur'an more relevantly and contextually in everyday life. *Maqasid* al-Qur'an helps understand the purpose and wisdom behind Allah's commands in the Qur'an so that Muslims can learn the moral and ethical lessons contained therein.

Maqasid al-Qur'an also helps in avoiding narrow or literalistic interpretations of the text of the Qur'an. By understanding the *Maqasid* al-Qur'an, Muslims can understand that the Al-Qur'an not only contains formal laws but also contains universal principles that can be applied in various contexts and times. *Tadabbur* Al-Qur'an becomes more meaningful when guided by an understanding of *Maqasid* al-Qur'an. In *tadabbur*, Muslims can gain a deeper understanding of the spiritual, moral, social, and ethical values contained in the Qur'an. *Maqasid* al-Qur'an helps in exploring the messages of the Qur'an holistically and thoroughly. Thus, understanding the *Maqasid* of the Qur'an plays an important role in enriching and deepening the *tadabbur* of the Qur'an so that Muslims can benefit more from the divine revelation contained in the Qur'an.

REFERENCES

- Abdurrahman ibn Nashir al-Sa'di. *Tafsir Al-Karim al-Rahman Fi Tafsir Kalam al-Mannan*. Beirut: Mu'assasah al-Risalah, 2000.
- 'Abidin, Taha. *Al-Maqasid al-Kubra Li al-Qur'an al-Karim: Dirasah Ta'siliyyah*. Muassasah al-Naba' al-'Azim, n.d.

- Ali al-Basyar al-Faki al-Tijani. *Maqasid Al-Qur'an al-Karim Wa Silatuha Bi al-Tadabbur*. Al-Muktamar al-'Alimi li at-Tadabbur al-Qur'an, 2013.
- al-Qattan, Manna. *Mabahis Al-Qur'an*. Kairo: Maktabah al-Wahbah, n.d.
- Amir, Nurazizah, Achmad Abubakar, and Muhammad Yusuf. "Moderasi Beragama Sebagai Solusi Dalam Menghadapi Gerakan Radikalisme (Kajian Tahlili QS Al-Mumtah{anah Ayat 8-9})." *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur'an Dan Tafsir* 8, no. 2 (December 31, 2023): 28–46. <https://doi.org/10.47435/al-mubarak.v8i2.2422>.
- Asyafah, Abas. *Konsep Tadabur Al-Qur'an*. Bandung: Maulana Media Grafika, 2014.
- Auda, Jasser. *Membumikan Hukum Islam Melalui Maqasid Syariah*. Translated by Rosidin and 'Ali 'Abd el-Mun'im. Bandung: PT Mizan Pustaka, 2015.
- Budukhah, Mas'ud. "Juhud Al-'Ulama' Fi Istinbat Maqashid Al-Qur'an al-Karim," 2011.
- Bushiri, Muhammad. "Tafsir Al-Qur'an dengan Pendekatan Maqāshid Al-Qur'ān Perspektif Thaha Jabir Al-'Alwani." *Jurnal Tafsire* 7, no. 1 (August 13, 2019). <https://doi.org/10.24252/jt.v7i1.10013>.
- Dukhah, Mas'ud Abu. *Maqasid Al-Qur'an: Ufuqan Li al-Tadabbur Wa al-Tadbir*. Kairo: Dar al-Salam li al-Taba'ah wa al-Nasyr wa al-Tuzay' wa al-Tarjamah, 2020.
- Fajariyah, Lukman. "Maqashid Al-Quran Sebagai Basis Paradigma Dan Pengembangan Dakwah Islam Di Ruang Digital." *Al Imam: Jurnal Manajemen Dakwah* 6, no. 2 (December 31, 2023): 49–66. <https://doi.org/10.15548/jmd.v6i2.7224>.
- Fikriyati, Ulya. "Maqasid Al-Qur'an dan Deradikalisasi Penafsiran dalam Konteks Keindonesiaan." *Islamica: Jurnal Studi Keislaman* 9, no. 1 (September 1, 2014): 244–67. <https://doi.org/10.15642/islamica.2014.9.1.244-267>.
- Hamidi, Abd Al-Karim. *Al-Madkhal Ila Maqashid Al-Quran*. Riyadh: Maktabah Ar-Rusyd, 2007.
- Hamidi, Abd al-Karim. *Maqasid Al-Qur'an Min Tasyri' al-Ahkam*. Beirut: Dar Ihya' al-Turats, 2008.
- Hermawan, Iwan. "Tadabur Al-Qur'an Sebagai Upaya Literasi Beragama Di Era Digital." *Wahana Karya Ilmiah Pendidikan* 7, no. 01 (June 27, 2023): 1–11. <https://doi.org/10.35706/wkip.v7i01.8998>.
- Ibn Manzur. *Lisan Al-'Arab*. Vol. 5. Kairo: Dar al-Ma'rif, 1995.
- Ishaq, Zamroni, and Ihsan Maulana Hamid. "Konsep Dan Metode Tadabbur Dalam Al-Qur'an." *Ummul Qura Jurnal Institut Pesantren Sunan Drajat (INSUD) Lamongan* 16, no. 2 (October 26, 2021): 132–41. <https://doi.org/10.55352/uq.v16i2.143>.
- Jasser Auda. *Maqasid Shariah as Philosophy of Islamic Law: A System Approach*. London: The International Institute of Islamic Thought, 2007.
- Kalou, Mohamed. "Maqasid Al-Qur'an Asas al-Tadabbur." *İslami İlimler Araştırmaları Dergisi* 1, no. 1 (2017).
- Khotijah, Siti, and Kurdi Fadal. "Maqashid Al-Qur'an Dan Interpretasi Wasfi Asyur Abu Zayd." *QiST: Journal of Quran and Tafseer Studies* 1, no. 2 (August 8, 2022): 141–62. <https://doi.org/10.23917/qist.v1i2.626>.
- Mas'udah, Lailatul. "Epistemologi Tadabur Dalam Al Quran." *MIYAH: Jurnal Studi Islam* 15, no. 01 (September 13, 2019): 187–203. <https://doi.org/10.33754/miyah.v15i01.269>.
- Maulidiyah, Izatul Muhidah, and Aida Mushbirotuz Zahro. "Telaah Perbandingan Metode Tafsir Maqashidi Dan Ma'nā Cum Maghza Terhadap Penafsiran Al-Qur'an." *Jurnal Moderasi* 1, no. 2 (December 15, 2021): 149–68.

- Mufid, Abdul. "Maqasid Al-Qur'an Perspektif Muhammad al-Ghazali." *Ishlah: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah* 2, no. 1 (April 8, 2020): 65–93. <https://doi.org/10.32939/ishlah.v2i1.4>.
- Rasyid, Muhammad Dirman, and Anugrah Reskiani. "Memahami Kemukjizatan Al-Qur'an : (Tinjauan Ontologi, Epistemologi Dan Aksiologi)." *PAPPASANG* 4, no. 1 (June 30, 2022): 42–61. <https://doi.org/10.46870/jiat.v4i1.178>.
- Ridha, Muhammad Rasyid. *Wahyu al-Muhammadi*. al Maktab al Islami, 1985.
- Rohimat, Asep Maulana. *Ushul Fiqih Kontemporer*. Yogyakarta: Lintang Pustaka Utama, 2021.
- Rohmanu, Abid. *Teorisasi Etis Maqasid*. Yogyakarta: Q-Media, 2021.
- Senjaya, Sutisna, Aceng Kosasih, Wawan Hermawan, and Alber Oki. "Implementasi Tadabbur Berbasis Maqāṣid Al-Qur'an." *ZAD Al-Mufasssir* 5, no. 1 (June 30, 2023): 78–92. <https://doi.org/10.55759/zam.v5i1.65>.
- Zainuddin, Muhammad Azizan Fitriana, and Ade Naelul Huda. "Konstruksi Metodologi Tadabbur Al-Qur'an." *MISYKAT: Jurnal Ilmu-Ilmu Al-Quran Hadits Syari'ah Dan Tarbiyah* 7, no. 2 (December 30, 2022): 155–78.