

IMPLEMENTATION OF TAFSIR MAQĀSIDI (A Study of Prohibition Verses About Syuhada As a Dead People)

Rezki Afdal¹

Aan Farhani²

Mujtaba Mustafa³

Alauddin State Islamic University of Makassar, Indonesia^{1,2,3}
afdal.8594@gmail.com¹, aan.parhani@uin-alaud.ac.id²

Abstract: The interpretation of death's theme in the Qur'an immediately stagnated when *mufassir* discuss it in eschatological topic. It can be talked again in academic discourse by starting to look for the *maqāsid* behind a verse by reading the context and the historical relations that surround it. Therefore, this study will apply *tafsir maqāsid* as a theory to interpret the verses of death related with eschatological theme, in this case QS. Al-Baqarah/2: 154 and QS. Āli 'Imrān/3: 169. Most *mufassir* commented on these verses according to explicit text without trying to identify to other interpretation; that the Believers who fight for Allah will live in other world. Through this research, it is found other alternative interpretation; that these verses are not only explain about how *syuhada* live after die but also state indicate the importance of protecting religion even sacrificing one's life. Besides that, it is also concluded that death is a part of God's pleasure.

Keywords: Tafsir *Maqāsidī*; Death; Syuhada; Historical Explanation

I. BACKGROUND

The interpretation of death's theme in the Qur'an immediately stagnated when *mufassir* discussed it in the eschatological topic.¹ This theme can only be re-discussed in academic discourse if scholars begin to look for the purpose behind a verse by reading the context and historical relationships that surround it. This is how a discussion that initially stagnates in interpretation is moved back to be read in spaces where science has the power to explain it.

Although it is also essential to emphasize that the verses regarding death in the Qur'an are not always related to the theme of eschatology. Some talk about a social law,²

¹Some scholars with the sufism orders will usually read it by explaining how the expedition and the journey of the spirit. Agus Mustofa, for example, wrote a book entitled *Menyelam ke Samudera Jiwa dan Ruh*, Ibn Qayyim wrote a book entitled *Rūh*, and many other scholars. Although it is important to realize that the Qur'an from the beginning informed the limitations of human knowledge about the soul (QS. Al-Isrā'/17: 85). This is because science does not have the power to read something that is outside the sensory dimension, so knowledge about the spirit is usually subjective. Meanwhile, things that are eschatological in nature are a future that is informed by the Qur'an when humans are faced with the situation they have done and then they get a reward for their treatment. That's why (read the future), it became invisible in front of humans. Agus Mustofa, *Menyelam Samudera Jiwa dan Ruh* (Bandung: Padma Press, 2006); Ibnu Qayyim al-Jauziyah, *Al-Rūh* terj. Kathur Suhardi, *Roh* (Cet. II; Jakarta: Pustaka al-Kausar, 2012 M.); Fazlur Rahman, *Tema-Tema Pokok al-Qur'an* (Bandung: Pustaka, 1996), p. 154.

²(QS. Al-A'rāf/7: 34). Kementerian Agama, *Al-Qur'an dan Terjemahnya* (Bekasi: Cipta Baru Segara, 2012), p. 154.

about one thing that must be felt by every human being,³ stories of the ancient people,⁴ or simply borrowing a word to describe something else.⁵ The whole theme is often the ground for elaboration of interpretation, especially the verses about stories. Meanwhile, the theme of death related to eschatology and eccentricities is understood as it is, which in fact can be expanded more if you are willing to borrow several approaches in the study of tafsir.

One of them is the subject of this study, namely; the verses that talk about the prohibition to say a syuhada as a dead person, stated in QS. Al-Baqarah/2: 154 and QS. Ali 'Imrān/3: 169. Most of the *mufassir*-not all of them- explain as explicit in the verse. That they (read: martyrs/ syuhada) are not dead as human understanding, but live with free movement in a different world. Some others give a sociological explanation by saying that his services live together with the virtues of humanity.⁶ Meanwhile, the tendency of interpretation with history will usually quote traditions about people who are martyred in the mouths of birds and hope to be returned to the world to be martyred again.⁷

However, the effort to interpret the verses must still be appreciated as a product of tafsir that was born in an era. However, due to the rapid development of science, including in the study of tafsir, some scholars began to offer various theories and approaches in reading the verses of the Qur'an, that there is a gap for a critique in science is an inevitability. As the author assumes that the interpretations of the prohibition of calling martyrs as dead people tend to be far from the reality of life and benefit.⁸ Thus

³(QS. Āli 'Imrān/3: 185), (QS. Al-Nisā'/4: 78). Kementerian Agama, *Al-Qur'an dan Terjemahnya*, p. 74 dan 90.

⁴In fact, there are many stories in the Qur'an with the theme of death, especially the narrative of disobedience upon which Allah sent down punishment. Al-Jābirī said that the stories of the Qur'an that were first revealed were surah al-Fajr / 89: 6-14 which tells of the rebellion and destruction of the 'Ād and Thamud. Muḥammad 'Ābid al-Jābirī, *Madkhal ila al-Qur'ān al-Kaīm:al-Juz al-Awwal fi al-Ta'rif bi al-Qur'ān* (Cet. I; Beirut: Markaz Dirāsah al-Wahdah al-'Arabiyyah, 2006), p. 261.

⁵QS. Al-Zumar/39: 42). Kementerian Agama, *Al-Qur'an dan Terjemahnya*, p. 463.

⁶M. Quraish Shihab, *Tafsir Al-Misbāh Pesan Kesan dan Keserasian al-Qur'an*, Vol. I (Cet. I; Jakarta: lentera Hati, 2002), p. 363; Abdulmalik Abdulkarim Amrullah, *Tafsir Al-Azhar*, Jilid I (Singapura: Pustaka Nasional PTE LTD, t.th), p. 350-351; Abū al-Fidā' Ismā'il ibn Umar ibn Kaṣīr al-Qarasyī al-Damaskī, *Tafsīr al-Qur'ān al-'Azīm*, Juz II (Cet. 2; t.tp: Dār al-Ṭaubah li al-Nasyr wa al-Tauzī', 1420 H), p. 50.

⁷Abū 'Abdullāh Aḥmad ibn Muḥammad ibn Ḥanbal al-Syaibānī, *Musna al-Imām Aḥmad ibn Hanbal*, Juz 4 (Beirut: Muassash al-Risālah, 1421 H), p.218; Abū Dāwud ibn Sulaimān ibn al-Asy'aṣ ibn Ishāk ibn Basyīr al Sijistānī, *Sunan Abī Dāwud*, Juz 3 (Beirut: Maktabah al-'Aṣriyyah, t.th), p. 15; Aḥmad ibn al-Ḥusain ibn 'Alī ibn Mūsā Abū Bakr al-Baihaqī, *Al-Sunan al-Kubrā*, Juz 9 (Beirut: Dār al-Kutub al-'Ilmiyyah, 1424 H), p. 275.

⁸The development of Islamic studies, especially interpretation, can be said to be progressive. The approaches which initially tended to be *ta'abud al-nuṣūṣ* with a textual tendency have received rebuttals as well as support for also paying attention to historical reality. Even later, to see the Qur'an present in a social reality, scholars began to read it by naming it the Living al-Qur'an and hadith. The latter is in Sam's language. D Gill called the performativeness of the Qur'an. Because according to him, the Qur'an as a book of instructions, guidelines, and occult information (informative al-Qur'an), is also in the form and develops with performance that is present in the reality of people's lives. Sam D. Gill, "Non Literate Traditions and Holy Books" in Frederick M. Denny & Rodney L. Taylor, eds. *The Holy Book in Comparative Perspective* (Columbia, University of South Carolina Press, 1993), p. 235. For Living studies, for example, read Sahiron Syamsuddin, ed., *Metodologi Penelitian Living Qur'an dan Hadis* (Sleman: Teras, 2007).

the reason behind the use of theory or interpretation of maqāsidī is used to read other realities behind the verses that are the focus of the study.

Meanwhile, as an introduction, the tafsir of maqāsidī is an interpretation effort that is closely related to and considers the benefit of humans. Scholars tend to understand as the deepest core of what the speaker wants. Readings that accentuate the maqāsid al-Qur'an and maqāsid sharia aspects. So sometimes the deepest meaning is mascūt 'anh which usually comes after structural-textual reading and historical explanation.

If the object of interpretation is the verses of the story, then the maqāsidī's *tafsir* will explore more deeply what is the deepest meaning of the narrative of the Qur'anic story. For example, the story of Noah in QS. Hūd/11:40 and al-Mu'minūn/23:27 regarding God's command to enter pairs of animals into his ship can be understood as an ecological message to take care of animals. Or in the context of the verses amṣā; and majāz in QS. Al-Baqarah/2: 187 regarding the husband and wife relationship which is described as libās can be interpreted as a message to confirm the dimensions of equality (al-musāwah) and reciprocal relations to cover each other.⁹

Thus this study comes with the pattern outlined above. The hope is that research on those who did not die in the Qur'an will no longer be a repetition as has been written by mufassir, but will try to find historical meaning when the verse was first revealed, read its structure, and from these arguments then its universality can be drawn. based on the benefit or purpose of the Qur'an and the Shari'a.

II. LITERATURE REVIEW

The theme of this discussion is death. Therefore, the search for literature in this case begins by looking at how scholars talk about death in the Qur'an. From here, there are several studies that discuss death in the Qur'an with various perspectives. The writing of Khan Sardaraz and Roslan bin Ali entitled *Conceptualization of Death Resurrection in the Holy Qur'an: A Cognitive-Semantic Approach*¹⁰ is an example of the use of a linguistic approach, specific to semantics. With a psychological approach, for example, it is represented by the writings of Miskahuddin *Kematian dalam Perspektif Psikologi Qur'ani*¹¹, or the writings of Murtiningsih which tries to investigate how death in the Sufistic view in *Hakikat Kematian Menurut Tinjauan Tasawuf*.¹² However, the writing above is only representative which leads to a conclusion that death in the Qur'an is approached with a variety of reviews.

While with regard to the study of maqāsidī's *tafsir*, some scholars have discussed it even long before Abdul Mustaqim wrote it down in a professor's speech. Of course

⁹Abdul Mustaqim, "Argumentasi Keniscayaan Tafsir Maqashidi sebagai Basis Moderasi Islam" (Pidato Pengukuhan Guru Besar, Yogyakarta: UIN Sunan Kalijaga, 16 Desember 2019), p. 13.

¹⁰Khan Sardaraz dan Roslan bin Ali, "Conceptualisation of Death Resurrection in the Holy Qur'an: A Cognitive-Semantic Approach", *Journal of Nusantara Studies*, Vol. 1, no. 12 (Desember 2016).

¹¹Miskahuddin, "Kematian dalam Perspektif Psikologi Qur'ani", *Al-Mu'ashirah*, vol. 16, no. 1 (January 2019).

¹²Murtiningsih, "Hakikat Kematian Menurut Tinjauan Tasawuf", *Intizar*, Vol. 19, no. 2 (2013).
Tulisan lain misalnya yang maih mengaksentuasikan anasir sufistik dalam tema kematian dalam al-Qur'an adalah Ozi Setiadi, "Kematian dalam Perspektif al-Qur'an", *Jurnal al-Ashriyyah*, Vol. 4, no. 1 (October 2017).

there is a differentiation between what has been initiated by Abdul Mustaqim and several other researches. Most -not every researches- only apply the theory of *maqāsidī's tafsir* on legal verses as Jasser Auda's tendency in *Maqasid Shariah as Philosophy of Islamic Law*¹³ and several researches written in Indonesian such as; Muhammad Bushiri with the title *Tafsir al-Qur'an dengan Pendekatan Maqāshid al-Qur'an Perspektif Thaha Jabir al-'Alwani*¹⁴, Umayyah dalam *Tafsir Maqashidi: Metode Alternatif dalam Penafsiran al-Qur'an*¹⁵, *Menakar Sejarah Tafsir Maqāshidī* by Zaenal Hamam and A. Halil Thahir,¹⁶ and several other studies that have the same discussion and working method.

From the literature above, until this research was written, the author did not find a research, either in the form of an article or scientific work that discusses the prohibition of calling martyrs as dead or according to the title of this thesis the non-dead group in the Qur'an. with the workings of *maqāsidī's tafsir*. However, the above writings provide some kind of inspiration to start this study. In particular, Abdul Mustaqim's writings radically broaden the scope of *maqāsidī's tafsir* as well as become the author's reference for reading verses about the focus of this study.

III. THEORETICAL FRAMEWORK

This research puts the Qur'an as a scripture that simultaneously contains universal values to later become principles and value applications that along with the times also demand modifications or even new ways. Some scholars accentuate these universal values in *Makkiyah* verses, while their application to *Madaniyah* verses which in Qardāwi language function as *wasilah*. These theories, among others, were put forward by al-Syātībī and Mahmud Muhammad Thaha.¹⁷

Based on the postulate above, the use of *maqāsidī's tafsir* as the basis for the application of the workings of this interpretation is used. Efforts to bring benefit to humans and distance the *mafsadat (taḥqīq al-maṣlahah wa dar' al-mafsadah)* are the fundamental structure of *maqāsidī's* interpretation, even for verses related to eschatological. In addition, this theory is on the moderate path from two opposing poles, namely the right pole with a textualist-scripturalist approach so that it seems as if worshipping the text (*ya'bud al-nuṣūṣ*) and the left pole with a way of working that tends to be liberal so that it urgentizes the text (*yu'aṭṭil al-nuṣūṣ*).¹⁸

¹³Jasser Auda, *Maqasid Shariah as Philosophy of Islamic Law* (London: IIIT, 2007).

¹⁴Muhammad Bushiri "Tafsir al-Qur'an dengan Pendekatan Maqāshid al-Qur'an Perspektif Thaha Jabir al-'Alwani" *Tafsere*, vol. 7, no. 1 (2019).

¹⁵Umayyah, "Tafsir Maqashidi: Metode Alternatif dalam Penafsiran al-Qur'an" *Diya al-Afkar*, vol. 4, no 1 (June 2016).

¹⁶Zaenal Hamam dan A. Halil Thahir, "Menakar Sejarah Tafsir Maqāshidī", *Qaf*, vol. 2, no. 1 (January 2018).

¹⁷Wartoyo, "Konsep Naskh dalam Teori Hukum Mahmud Muhammad Thaha", *Mahkamah: Jurnal Kajian Hukum Islam*, vol. 1, no. 2 (2016). See also Abū Ishāq al-Syātībī, *Al-Muwāfaqāt fi 'Uṣūl al-Syarī'ah* (Beirut Dār al-Kutub 'Ilmiyyah, 2005), p. 77-78.

¹⁸Abdul Mustaqim, "Argumentasi Keniscayaan Tafsir Maqashidi sebagai Basisi Moderasi Islam", p. 6.

In simple terms, this method seeks to integrate the structural arguments contained in the texts of the Qur'an (in this case the verses about the non-dead group in the Qur'an), with historical relations to then draw the principle and universal values. So the identification of *gāyah* (goal) and *wasilah* has a significant role in the withdrawal of these values. Of course, it is important to point out that the universality of these values can sometimes be referred to the aspect of *maqāsid's sharia* that has been formulated by previous scholars.

Another theory that is also important to be used in this research is historical explanation. By using this theory, historical facts which in the world of interpretation often remain silent can be moved, even integrated with other facts and data. Historical explanation or historical explanation itself tries to make the historical unit understandable in its entirety by relating two or more historical facts. This coincides with Wilhelm Dilthey's idea of the importance of presenting an interpretation of facts that is independent of the space of interpretation. Therefore, Kuntowijoyo compiled six special rules related to historical explanations by borrowing several historians' theories.

Among these rules are;¹⁹ 1. Regularity, which is an attempt to explain the causal relationship between one event and another. Kuntowijoyo borrowed this rule from Gardirne. 2. Generalization (G. Behan McCullagh), this principle assumes that historical explanations are to analyze past events to formulate a system of values and general conditions within certain timeframes.²⁰ 3. Using statistical inferring. The rationale for this historical explanation cannot always be applied in historical studies, especially in qualitative research related to the study of human thought and psychology. Next is the division of time to qualify a period range with other periods. The last is narrative history which is based on facts and awareness of the multi-interpretability of a history.

IV. RESEARCH METHODS

This research is qualitative research with utilizing the library as the main reference. Meanwhile, to determine the direction of the study, once as a systematic goal, the *maqāsidī* interpretation theory is used. Therefore, in addition to the linguistic approach that is closely related to the study of *tafsir*, historical explanation is also used to move historical data properly. Data collection begins by reading verses that have a relationship with the theme of the discussion, then identifying them to narrow the discussion. Furthermore, various interpretations are discussed on related verses and analyzed using the theory of *maqāsidī* interpretation, both as a methodology and philosophically.

V. FINDINGS AND DISCUSSION

A. Verse Identification

Identification of the prohibition verses to call martyrs as dead people is found in two verses, namely; QS. Al-Baqarah/2: 154 and QS. Āli 'Imrān/3: 169. However, with

¹⁹Kuntowijoyo, *Penjelasan Sejarah (Historical Explanation)*, (Yogyakarta: Tiara Wacana, 2008), p. 1-16.

²⁰Khoiriyah, *Metodologi Studi Islam: Suatu Konsep tentang Seluk Beluk Pemahaman Ajaran Islam, Studi Islam dan Isu-isu Kontemporer dalam Studi Islam*, (Sleman: Teras, 2013), p.92-93.

the interpretation of these verses, their relation to various verses shows them as one constituent with the theme of martyrdom, life after death, and the death of believers. The difference is in the historical meaning; the first meaning when the Qur'an directly descends on a certain environment, culture, and conditions.

The verses that talk about life after death can be said to be a very significant relation. Because the interpretation of the verses about the prohibition of calling a martyr as a dead person by the *mufassir* is indeed directed at that interpretation, namely the effort to address these verses to eschatological and eccentric themes. However, it should be emphasized that the verses that talk about death and life under eschatological points have their own object and focus. It is understood that this theme is discussed in two places in the classification of the study of the Qur'an, namely *makkiyah* and *madaniyah*.

In the *Makkiyah* verses, the context presented is the planting of the concept of divinity with the interlocutor being the Meccan infidel; that God is able to bring death and give life, that there is life after death, and therefore they should not be blind to the world. While in *madaniyah* verses, the context presented is no longer the struggle and change of old concepts at the cognitive level and instilling a concept, but the verses are just reminders for an applicative purpose. This reading can be justified because the interlocutor of the Qur'an believes in the concept brought by Muhammad, namely the Muslims and the *ahlulkitab*.

Meanwhile, it should also be discussed that the theme of death under the auspices of a martyr as well as the interpretation of the commentators also has a relationship with the death of the believers. This is wise because logically those who struggle in the way of God must be from the believers. Even by giving contextual interpretations of martyrdom, believers with their faith and social treatment can be said to be martyrs. However, the Qur'an calls it different from people who die while fighting in the way of Allah, in this case it is war. The answer to this question is again an answer taken from historical reading. The verse that talks about believers and dying in a state of believers will be with the prophets and martyrs has a context that is still closely related to the context of war. This can be traced chronologically that surah al-Nisā' which contains the death of the believer was revealed after the QS. Āli 'Imrān. It is as if God said that the believers who survived the war or who did not join the war because of other matters, would still have a place like the martyrs.

Although the verses above have a close relationship with the focus of the study, they still do not talk about the group who are not dead or prohibits to say martyrdom as a dead person. The consequence of the withdrawal of identification is choosing explicit verses. Therefore, QS. Al-Baqarah/2: 154 and QS. Āli 'Imrān/3: 169 is the focus, while the related verses are only used as interpretations of the two verses (*tafsir al-Qur'an bi al-Qur'an*). Because it is quite difficult to include other verses that do not have a specific tendency to a discussion that requires a comprehensive interpretation.

B. Verse Interpretation

The verses talk about the prohibition to say a martyr as a dead person, namely; QS. Al-Baqarah/2: 154 and QS. Āli 'Imrān/3: 169.

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ

The translation:

“Never say that those martyred in the cause of Allah are dead—in fact, they are alive! But you do not perceive it.”

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرَزَقُونَ

The translation:

“Never think of those martyred in the cause of Allah as dead. In fact, they are alive with their Lord, well provided for.”

Most of the mufassir explain as the verse is explicit. That they do not die as human beings understand, but live with free movement in a different world. Some others give a sociological explanation by saying that his services live together with the virtues of humanity.²¹ Therefore, what is mentioned above is the news that the believers who sacrificed themselves to win their religion and the proselytizing of their Lord are classified as martyrs who reach eternal heaven, and they are still alive, their souls are in the cache of green birds that fly freely in heaven.²²

The essence of this verse is Allah swt. informs that those who are martyred still live in the Barzakh realm and continue to earn sustenance. As in the words of the Prophet Muhammad. "The souls of the martyrs are with Allah in the belly of a green bird that flies in heaven wherever he wishes. Then he returned to the lamps that hung under the Throne. Then your Lord saw them and asked, 'What do you want?' They replied, 'Our Lord, what should we want, while You have given us what You have not given to any of Your creatures?' ask again with the same question. And when they saw that they could not avoid being questioned, they said, 'We want You to return us to the world, and to fight again in Your cause so that we are killed a second time because of You', Allah said: ' Verily I have decreed that they shall not return to the world'. "²³

C. The Tafsir *Maqāsidi* verse

The disparity between texts, contexts, and universal religious concepts later gave birth to a product as well as the rules of scientific thinking in the academic space of al-Qur'an interpretation which is called the *maqāsidi tafsir*. Although it has been famously introduced in the scientific field of Usul Fiqh with the identity of *maqāsidi shari'ah*. It seems that the commentators pay attention to the principles of sharia to be linked with the verses of the Qur'an. Of course, this is not an invention. Because the epistemology can still be traced historically, both interpretation and law. Therefore, explaining this theory, the author will begin to discuss the definition, development, and working system

²¹M. Quraish Shihab, *Tafsir Al-Misbāh Pesan Kesan dan Keserasian al-Qur'an*, Vol. I (Cet. I; Jakarta: lentera Hati, 2002), h. 363; Abdulmalik Abdulkarim Amrullah, *Tafsir Al-Azhar*, Jilid I (Singapura: Pustaka Nasional PTE LTD, t.th), h. 350-351; Abū al-Fidā' Ismā'il ibn Umar ibn Kašīr al-Qarasyī al-Damaskī, *Tafsīr al-Qur'ān al-'Azīm*, Juz II (Cet. 2; t.tp: Dār al-Ṭaubah li al-Nasyr wa al-Tauzī', 1420 H), p. 50.

²²Wahbah bin Mušṭafā al-Zuhailī, *al-Tafsīr al-Munīr fī al-'Aqīdah wa as-Syarī'ah wa al-Manhaj*, Juz 2 (Cet. III; Damaskus: Dār al-Kufr al-Ma'āsir, 1418 H), p. 40.

²³Ibnu Kašīr, *Tafsīr al-Qur'ān al-'Azīm*, terj. Abdul Ghoffar, Abdurrahim Mu'thi dan Abu Ihsan, *Tafsir Ibnu Katsir*, Jilid 1 (Bogor: Pustaka Imam Asy-Syafi'i, 2004), p. 304.

of the *maqāsidī tafsir*, especially on the verses regarding the non-dead group in the Qur'an.

1. Takrif, History, and Ontological Status of Maqāsidī's Tafsir

Tafsir as it is commonly known comes from a root word consisting of the letters fā, sīn, and rā' meaning to reveal hidden meanings and explain.²⁴ On QS. Al-Furqān/25: 33 these words in a phrase *aḥsan tafsir* is translated as a good explanation. The translation refers to its etymological meaning, namely *al-idāh wa al-tabayin* (explanation and explication).²⁵ Some scholars add an element of humanity in an effort to interpret the verse with a phrase "according to the ability of the mufassir". This definition can, among other things, be referred to Al-Zarqānī's view of the Qur'an; *'ilm yubḥas fih 'an al-Qur'ān al-Karīm min haiṣu dalā'practice 'alā murādillah ta'alā bi qadr al-ṭāqah baṣariyyah*.²⁶

While the word *maqāsid* means the destination. The derivation of the word taken from the word *qaṣd* has variant meanings, such as a straight path, focus, holding fast, fair, intent, and purpose.²⁷ In the Qur'an this word is encountered 6 times in various verses with different meanings. For example in the verse QS. Al-Māidah/5: 66 mentioned *ummatan muqṭasidah* which means the middle people and in QS. Luqmān/31: 19 & 32 are called the terms *waqṣid* and *muqṭasid*, which mean moderation and the straight path, respectively.²⁸

Of course, defining the interpretation of *maqāsid* does not necessarily combine the two etymological meanings above. Because the naming is rooted in a theory called *maqāsid shari'ah* which is simply said to be the core, goal, or purpose of the sharia. Therefore, some commentators tend to make definitions that are more or less directed to the context. For example, Waṣfī 'Āsyūr Abū Zaid interprets this interpretation as a type of interpretation whose meaning leads to the vision of the Qur'an, both partial and universal, in order to realize the benefit of the people.²⁹ Or what is written by el-Atrash and Abdo Khalid who defines it as a form of interpretation by exploring the implied meaning by considering the purpose contained in it.³⁰ But in simple terms it can be

²⁴Abdul Mustaqim, *Epistemologi Tafsir Kontemporer* (Yogyakarta: LkiS, 2010), p. 31.

²⁵Muḥammad 'Abdul 'Aẓīm al-Zarqānī, *Manāhil al-'Irfān fī 'Ulūm al-Qur'ān* (Beirut: Dār al-Fikr, 1998), p. 3

²⁶Al-Zarqānī, *Manāhil al-'Irfān fī 'Ulūm al-Qur'ān*, h. 3. See also M. Quraish Shihab, *Kaidah Tafsir: Syarat, Ketentuan, dan Aturan yang Patut Anda Ketahui dalam Memahami Ayat-Ayat al-Qur'an* (Tangerang: Lentera Hatim 2010), p. 10.

²⁷Muḥammad ibn Mukarram ibn 'Alī ibn Aḥmad ibn Manẓur ibn al-Anṣārī al-Ifriqī, *Lisān al-'Arāb*, Juz III (Cet. III; Beirut: Dār al-Ṣadr, 1414 H), p. 353.

²⁸Aḥmad ibn Fāris ibn Zakariyyah al-Qazwīnī al-Rāzī, *Mu'jam Maqayīs al-Lughah* (Beirut: Dār al-Fikr, 1399 H), p. 545.

²⁹Mufti Hasan, "Tafsir Maqāsidī: Penafsiran Al-Qur'an Berbasis Maqāsid al-Syarī'ah" *Magzha*, Vol. 2, no. 2 (2017), p. 19.

³⁰Ridwan Jamal el-Atrash dan Abdo Khalid, Al-Jazūr al-Tārikhiyyah li al-Tafsīr al-Maqāsidī li al-Qur'ān al-Karīm, *Majallah al-Islām fī Asiyāh*, no. 1 (2011), h. 120. Lihat juga; El-Atrash dan Qaid, The Maqāsidic Approach in Tafsir: Problems in Definition and Characteristics", *Jurnal Qur'anica*, vol. 5, no. 2 (Malaysia: Universitas Malaya, 2013), h. 142. Merujuk langsung kepada ³⁰Mufti Hasan, "Tafsir Maqāsidī: Penafsiran Al-Qur'an Berbasis Maqāsid al-Syarī'ah" *Magzha*, p. 19.

concluded that the *tafsir* of *maqāsidī* is an approach model in the study of tafsir that places an accentuation on *maqāsid* al-Qur'an and *maqāsid sharia* itself.³¹

But no matter how it is called as an interpretation, this product or method takes the message or even makes *maqāsid sharia* a philosophical basis in interpreting the divine word. Therefore, it is impossible to forget the discussion in an article that bases his way of thinking on a grand theory called *maqāsid sharia*.

The embryo of *maqāsid sharia* itself can be traced at least when Abū al-Ma'ālī al-Juwainī began to introduce the concept of *al-ismah* (guarding). The protection includes faith, soul, mind, family, and property which is later referred to as *arkān al-khamsah*. The basis of this thought, as Yudian Wahyudi said, is that limited texts cannot solve the growing problems.³²

After Al-Juwainī, Al-Gazālī confirmed the theory that had been initiated by his teacher. According to him, all sharia rules aim to protect these five things. Look at when he gave an example of the prohibition of drinking alcohol to protect the mind. It did not stop there, this theory was later reused by al-Syatibi with certain modifications and additions. The legacy he left behind includes his mapping of which needs are fundamental (*al-ḍarūriyyah al-khamsah*³³), and which are only secondary or primary needs.³⁴

Al-Syatibi's contribution that is no less important than the mapping above is his attempt to reaffirm the position of *maqāsid sharia*. This theory (*maqāsid sharia*) no longer has to be seen as merely a wisdom of the sharia, but a vision to which the rules of sharia want to aim. Therefore, Al-Syatibi then proposes to make *maqāsid sharia* as the basis for a fundamental understanding of the Islamic arguments.³⁵ From here, the encounter between theory (*maqāsid sharia*) and verses of the Qur'an gave birth to a product called the tafsir/ interpretation of *maqāsidī*.

Like the development of science based on modification and criticism, Ibn 'Āsyūr is present as a critic. He specifically criticized the idea of the five basic needs/*al-ḍarūriyyah al-khamsah* which can no longer answer the problem of modernity. Thus he then proposed freedom, tolerance, equality, chastity, and justice as part of basic human needs. It does not stop there, the conclusions that end in the five basic needs above according to Ibn 'Āsyūr should be explored by the method of induction.³⁶ After Ibn 'Āshūr later found various scholars who took an interest in this discussion. An interesting vision, especially in the study of the Qur'an and hadith, is that sharia *maqāsid* no longer

³¹Abdul Mustaqim, *Argumentasi Keniscayaan Tafsir Maqasidi sebagai Basis Moderasi Islam*, h. 12.

³²Yudian Wahyudi, *Ushul Fiqh versus Hermeneutika* (Cet. V; Wonosari: Pesantren Nawesca Press, 2007), h. 48. Jasser Auda, *Maqasid Shariah as Philosophy of Islamic Law* (London: IIIT, 2007), p. 17.

³³What Al-Syatibi said with *al-ḍarūriyyah al-khamsah* and what Al-Juwainī and al-Ghazali said with *arkān al-khamsah* were actually the same. The condition is just a difference in naming or legalizing a theory. Because recently another term has appeared which means it also refers to *arkān al-khamsah* dan *al-ḍarūriyyah al-khamsah*. For example, *al-uṣūl al-khamsah*. Aḥmad al-Raisunī, *Muḥadarah fī al-Maqāsid al-Syarī'ah* (Cairo: Dār al-Kalimah, 2014), p. 158.

³⁴Jasser Auda, *Maqasid Shariah*, p. 53-54.

³⁵Jasser Auda, *Maqasid Shariah*, pp. 53-54.

³⁶Muḥammad al-Ṭāhir ibn 'Āsyūr, *Maqāsid al-Syarī'ah al-Islamiyyah* (Qatar: Wizārah al-Auqāf wa al-Syu'ūn al-Islamiyyah, 2004), p. 56.

originates and is induced from fiqh cases, but is extracted from the arguments of the Koran and the sunnah.³⁷

The brief history above at least shows how the interpretation of maqāṣidī appears in an epistemological history of maqāṣid sharia which is thick with legal nuances. However, if you are willing to take it back, it will be found that the historicity of maqāṣid's interpretation even existed in the formative period of the Qur'an. Umar can be used as a mass where the methods and products of this interpretation already exist. Some of his interpretations of the verses of the Qur'an highlight the substantive aspects of just literal elements. In the distribution of spoils, for example, from which members of the war have rights over it, as QS. Al-Anfāl/8:41³⁸, also applied at the time of the Prophet Muhammad and Abu Bakr, by Umar was returned to the owner for later taxation and allocated to social practices.³⁹ This history is an indicator of how Umar's interpretation was based on maslahah which was later legalized with the terminology of *maqāṣid sharia*.

If you wish to go back again, it turns out that the application of the maqāṣidī interpretation has been practiced by the Prophet Muhammad himself as the highest authority in voicing the interpretation of the Qur'an. This era can be termed as practiced maqāṣid, the interpretation of benefit/maqāṣid that has been practiced. To see the evidence, the Prophet Muhammad, among others, never applied the law of cutting off his hands to thieves (Surah Al-Mā'idah/5: 38)⁴⁰ due to certain benefits. This incident is recorded in the hadith narrated by Tirmiḏī, *lā tuqṭa' al-aid fi al-gazw⁴¹* (don't cut your hands off for stealing during war). The Prophet did not implement the law due to the benefit and safety of Muslims in war situations. Those who have their hands cut off allow treason and leak information to opponents.⁴²

³⁷Jasser Auda, *Maqasid Shariah*, h. 5. Lihat juga; Mufti Hasan, "Tafsir Maqāṣidī: Penafsiran Al-Qur'an Berbasis Maqāṣid al-Syārī'ah" *Magzha*, p. 18.

³⁸"Ketahuilah, sesungguhnya apa saja yang dapat kamu peroleh sebagai rampasan perang, maka sesungguhnya seperlima untuk Allah, Rasul, kerabat Rasul, anak-anak yatim, orang-orang miskin dan ibnussabil, jika kamu beriman kepada Allah dan kepada apa yang kami turunkan kepada hamba Kami (Muhammad) di hari Furqaan, yaitu di hari bertemunya dua pasukan. Dan Allah Maha Kuasa atas segala sesuatu." Kementerian Agama, *Al-Qur'an dan Terjemahnya*, p. 183.

³⁹There are several other cases of interpretation that can be used as historical evidence. Look, for example, in his interpretation of the punishment for cutting off hands for thieves in times of famine, punishment for adulterers, the issue of divorce, as well as the distribution of zakat for converts. All of these contexts show how Umar paid attention to problems on the one hand, as well as the structure of society on the other. Thus Umar is classified by some scholars as a person who practices the theory of structuring. Amir Syarifuddin, *Pembaharuan Pemikiran dalam Islam* (Padang: Angkasa Raya, 1993), p. 97. Lihat juga; Robin, *Sosiologi Hukum: Telaah Sosio-Historis Pemikiran Imam Syafi'I* (Malang: UIN Malang Press, 2008), h. 38; M. Zaidi Abdad, "Ijtihad Umar Ibn Khattab: Telaah Sosio-Historis atas Pemikiran Hukum Islam. *Istinbath: Jurnal Hukum Islam*, vol. 13, no. 1 (2014), p. 43-46.

⁴⁰"Laki-laki yang mencuri dan perempuan yang mencuri, potonglah tangan keduanya (sebagai) pembalasan bagi apa yang mereka kerjakan dan sebagai siksaan dari Allah. Dan Allah Maha Perkasa lagi Maha Bijaksana." Kementerian Agama, *Al-Qur'an dan Terjemahnya*, p. 114.

⁴¹Muḥammad ibn 'Isā ibn Saurah ibn Mūsā ibn al-Ḍahhāk al-Tirmiḏī, *Al-Jāmi' al-Kabīr: Sunan al-Tirmiḏī*, Juz III (Beirut: Dār al-Garb al-Islamī, 1998), p. 195.

⁴²Muṣṭafā Zaid, *Maṣālah fi al-Tasyri' al-Islāmī wa Najamuddīn al-Ṭūfī* (Cairo: Dār al-Fikr al-'Arabī. 1964), p. 161.

Apart from the Prophet Muhammad and Umar, several other Companions have also practiced this way of working in the interpretation of the Qur'an. That is why the words of Al-Syatibi that they (read friends) are armed with the knowledge of *asrār al-syari'ah wa maqāsidihā* can be justified. Of course, what often stands out are the four caliphs after the Prophet and his wife Ayesha. But apart from them, several other companions also practiced this kind of interpretation. Take, for example, Muaz ibn Jabal who charged zakat in the form of livestock to rich people with iqtisad quality. This effort is accompanied by an idea about the deepest meaning of zakat is the distribution of the economy from the rich to the poor.⁴³

Although in the end, the development of this style of interpretation was defeated by the interpretation with the linguistic tendency that is rampant in the books of interpretation. It also does not emphasize that this interpretation stops and then disappears. The interpretation practices carried out by Ibn 'Arabī can be used as a reference to say that this product exists even though it is not as popular as other styles/orders of interpretation.⁴⁴ Long ago, a reformer from Egypt, namely Muhammad Abduh and Rasyid Rida substantively followed the pattern of *maqāsidi's tafsir*. This argument is based on Muhammad Abduh and Rasyid Rida's explanation of the polygamy verse.⁴⁵ According to them, the context of the verse is not talking about licensing for polygamy, but rather a conservation or protection for orphans.

After that, contemporary scholars with reformist thinking and relying on the concept of *maslahat* saw the importance of re-reading the Qur'an. It was Ibn 'Asyūr, Yusuf Qardawi, Muhammad Ghazali, and several other thinkers who tried to encourage the discourse of developing approaches in understanding the Qur'an. Even the concept or theory of *maqāsidi's tafsir* interpretation as a method then becomes the basis of understanding to strengthen moderation in religion as emphasized by Abdul Mustaqim.⁴⁶

However, the terminology of *maqāsidi's tafsir* still focuses on legal verses. It was Abdul Mustaqim in his speech that emphasized the scope. According to him, the reading of *maqāsidi* on proverbs, stories, and theological verses is open to be realized. This argument departs from the assumption that the verses of the Qur'an as an act of communication of God descended on a certain civilization and used the tools of that civilization, and of course had a purpose that went beyond the demarcation of the concept of a particular civilization. Quoting Ibn 'Asyūr, ignoring the *maqāsidi* aspect of a verse results in stagnation of thought towards the study of interpretation. These words are not exaggerating, because *tafsir maqāsidi* can be positioned as a philosophy of interpretation in dynamizing the interpretation of the Qur'an. Ignoring it means treating

⁴³Yusuf al-Qardawi, *Dirāsah fi Fiqh al-Maqāsidi* (Cairo: al-Maktabah al-Wahbiyyah, 1996), p. 80.

⁴⁴Ibn 'Arabī for example interprets the QS. Al-Nūr verse 4 which is interpreted by many commentators as a punishment for qazāf perpetrators as a preventive effort so that humans are more introspective of this behavior. Muḥammad ibn 'Abdullāh Bakr ibn 'Arabī, *Aḥkām al-Qur'ān*, Juz III (Beirut: Dār al-Kutub al-'Ilmiyyah, 2003), p. 425.

⁴⁵QS. Al-Nisā'/4: 3. "Dan jika kamu takut tidak akan dapat berlaku adil terhadap (hak-hak) perempuan yang yatim (bilamana kamu mengawininya), maka kawinilah wanita-wanita (lain) yang kamu senangi: dua, tiga atau empat. Kemudian jika kamu takut tidak akan dapat berlaku adil, maka (kawinilah) seorang saja, atau budak-budak yang kamu miliki. Yang demikian itu adalah lebih dekat kepada tidak berbuat aniaya." Kementerian Agama, *Al-Qur'an dan Terjemahnya*, h. 77

⁴⁶Abdul Mustaqim, *Argumentasi Keniscayaan Tafsir Maqasidi sebagai Basis Moderasi Islam*, Pidato Pengukuhan Guru Besar dalam Bidang Ulumul Qur'an, UIN Sunan Kalijaga Yogyakarta, 2019.

the text of the Qur'an as a dead text without a soul. Whereas from the beginning it was emphasized that what was not said (*maskūt 'anh*) was often the deepest intention that the Qur'an wanted to convey.⁴⁷

Meanwhile, the ontological status of *maqāṣidī tafsir* can be divided into three parts, namely as a philosophy of interpretation, a strong methodology by directly referring to maqāṣid sharia, and finally as a product of interpretation. As a philosophy of interpretation, maqāṣid becomes the most important element in interpretive works. In this case, the *maqāṣid* in question are universal values / moral ideals (*maqāṣid al-'ammah*) which are the ideals of the Qur'an to realize benefits and avoid *mafsadat*.⁴⁸ Therefore, this study will start with this philosophical basis by considering whether what the text is trying to convey is *gayāh* (goal) or just *wasilah*; and that's why historical explanation has a place in this discussion. Likewise, the second status, namely as a methodology related to maqāṣid sharia, will be elaborated. Finally, the results of this study will be the product of *maqāṣidī tafsir*.

2. Historical Explanation

The rereading referred to in this discussion is what historians call a historical explanation. It can simply be explained as an attempt to make the historical unit understandable in its entirety by relating two or more historical facts.⁴⁹ This way of working is considered important because the historical perspective on the verses of the Qur'an tends to be not extensive and cuts off other historical units. For example, the historical unit in the study of commentary often only focuses on micro *asbāb al-nuzūl*. Or another problem when the commentators have read the social history of the area where the verse was revealed, and that means the commentators have gone from specific causes to broader causes, they tend to stop at that understanding without having to look

⁴⁷Abdul Mustaqim, *Argumentasi Keniscayaan Tafsir Maqasidi sebagai Basis Moderasi Islam*, p. 8; see also; Abdurrahman Ibrāhīm Zaid al-Kailanī, *Qawā'id al-Maqāṣid 'inda al-Syatibī* (Damaskus: Dār al-Fikr, 2000), h. 8.; Ali Harb, *Al-Naṣ wa al-Haqīqah: Al-Naqd al-Naṣ* (Beirut: Markas al-'Arabī, 1995), p. 20-21.

⁴⁸It is important to note that maqāṣid itself develops along with the dynamics of the times. This is certainly famous in the world of interpretation, because contextualization is part of the interpretation itself. While these values include entering the values of kemanusiaan (*insāniyyah/humanity*), keadilan (*al-'adālah/justice*), kesetaraan (*al-musāwāh/equality*), pembebasan (*al-taharrur/liberation*), dan tanggung jawab (*al-mas'ūliyyah/responsibility*). Abdul Mustaqim, *Argumentasi Keniscayaan Tafsir Maqasidi sebagai Basis Moderasi Islam*, p. 33.

⁴⁹This coincides with Wilhelm Dilthey's idea of the importance of presenting an interpretation of facts that is independent of the space of interpretation. Therefore, Kuntowijoyo compiled six special rules related to historical explanations by borrowing several historians' theories. Among these rules are; 1. Regularity, which is an attempt to explain the causal relationship between one event and another. Kuntowijoyo borrowed this rule from Gardirne. 2. Generalization (G. Behan McCullagh), this principle assumes that historical explanations are to analyze past events to formulate a system of values and general conditions in certain timeframes. 3. Using statistical infrng. The rationale for this historical explanation cannot always be applied in historical studies, especially in qualitative research related to the study of human thought and psychology. Next is the division of time to qualify a period range with other periods. The last is narrative history which is based on facts and awareness of the multi-interpretability of a history. See Kuntowijoyo, *Penjelasan Sejarah (Historical Explanation)*, (Yogyakarta: Tiara Wacana, 2008), p. 1-16; Khoiriyyah, *Metodologi Studi Islam: Suatu Konsep tentang Seluk Beluk Pemahaman Ajaran Islam, Studi Islam dan Isu-isu Kontemporer dalam Studi Islam*, (Sleman: Teras, 2013), p.92-93.

at other social histories that could be or it is very possible to have a relationship with the revelation of the verse.

Next, the author wants to start with a basic explanation of how the phenomenon of death is interpreted in the time span when the Qur'an was revealed or before the Qur'an was revealed so that it becomes the cause of the revelation of the verse. From here the recall of the attitude of Arab society towards life and death becomes an important discussion to see the overall context of the verses being discussed.

Arab society itself has a pessimistic concept of a life after death. They openly admit that the reality of the world with its various hues and forms is the only world that exists. Nothing is further from their thinking than an inspiration to believe in an eternal life, the afterlife. The Qur'anic recording of this attitude is written in several verses;⁵⁰

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ
عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ

The translation:

“And they argue, “There is nothing beyond our worldly life. We die; others are born. And nothing destroys us but ‘the passage of’ time.” Yet they have no knowledge ‘in support’ of this ‘claim’. They only speculate. (QS. Al-Jāsiyah/45: 24).”⁵¹

وَقَالُوا إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ

The translation:

“They insisted, “There is nothing beyond this worldly life and we will never be resurrected.” (QS. Al-An’ām/6: 29).”⁵²

Therefore when Muhammad preached divine treatises on death and life after death, at the same time he was opposing a belief that lives on the basis of ancestry and materialism. Therefore, when the Prophet preached about death in an Islamic perspective, their attitude was to refuse, to resist, to ridicule. This can be seen, among others, in QS. Al-Mu'minūn/23: 82-83, QS. Sabā'/34: 7, and QS. Qf/50: 2-3.

A question arises from the analysis and information conveyed by the Qur'an. Through data from Arabic song books, Toshihiko Izutsu found that the word *khuld* had been used in pre-Islamic Arabic poetry, which in the Qur'an was interpreted as eternal. However, the implications of these findings are not hastily concluded that they already have the same concept of immortality as the concept of life after death. With a semantic approach, Izutsu said that what was called *khuld* in pre-Qur'anic society was not interpreted as an eternity, but a long period of time.⁵³

Say, for example, that there has been a concept of *khuld* in Arab society, then it can also be said that the concept between Islam and them is different. People who live

⁵⁰Toshihiko Izutsu, *Ethico-Religious Concepts in the Qur'an*, p. 64.

⁵¹Kementerian Agama, *Al-Qur'an dan Terjemahnya*, p. 501.

⁵²Kementerian Agama, *Al-Qur'an dan Terjemahnya*, p. 131.

⁵³Toshihiko Izutsu, *Ethico-Religious Concepts in the Qur'an*, p. 65.

with the realism of the world and with this patriarchal culture consider al-khuld can only be achieved with women (can be interpreted as an effort of sexual liberation), and by accumulating as much wealth as stated in the QS. Al-Humazah/104:1-3.⁵⁴

At first glance, it can be related to the explication of the verses that are the focus of discussion, namely QS. Al-Baqarah/2: 154 and QS. Āli 'Imrān/3: 186. This relation can be explained by stating that the verses about the group who do not die in the Qur'an are God's way of rejecting the Arab society's understanding of life and death—a belief that exalts the world. as the only life so that the imagination of the afterlife village never crossed their minds. It is as if God was saying that even if you (the Arabs) die many times, you will come back to life in a world called the Hereafter.

But this relationship opens a room for criticism. Not because of the message of the relationship, but historically the interlocutor seems to be problematic. The phenomenon mentioned earlier (read the concept of life after death) is a typical perspective of pre-Islamic society in Mecca in particular. It seems difficult to see the people of Medina or after the Prophet Muhammad migrated to have this kind of belief. Because not only because the Prophet's encounter with the people of the Bible was intense when in Medina who normatively believed in the afterlife, also because Muhammad had many followers in Medina even before he migrated on a large scale.⁵⁵

Meanwhile, it is known that the two surahs that became the pivot of the discussion were both revealed in Medina which in the course of Muhammad's da'wah, only interacted with the people of the Ahlulkitab, Medina, and Muslims themselves. The possibility of this relationship becomes appropriate if an understanding is found that is similar to the understanding of pre-Islamic Arab society. For example, some of the followers of the Prophet did not completely forget and turn away from materialism. Or at least some of the Jewish followers who are Arabs still have their concept of life after death in mind.⁵⁶

⁵⁴“Kecelakaanlah bagi setiap pengumpat lagi pencela, yang mengumpulkan harta dan menghitung-hitung, dia mengira bahwa hartanya itu dapat mengkekalkannya,” Kementerian Agama, *Al-Qur'an dan Terjemahnya*, p. 601.

⁵⁵Before the Prophet Muhammad migrated to Medina, he sent one of his companions; Mus'ab ibn 'Umaid to preach his teachings to the people of Medina. Mus'ab's doctrine, among others, initiated the power of Medina later to become the state of Medina (as the power base of Muslims) is a faith that has been owned by the people of Medina should be supported by power. Without strength, the welfare of life cannot be realized, and in order to gain glory in the sight of Allah, they must protect their faith and everyone who accuses the message of faith. In addition, the dominance of the Jews over the majority of the people of Medina then made them realize the importance of a person who could overcome this problem. On the persuasive narration that Muhammad on the hill of Aqabah to visitors from Yathrib as well as the da'wah of Mus'ab ibn Umair, it made it easier for the people of Medina to accept Islam. When Mus'ab returned from Medina after one year there, he reported about the people of Medina. From the report Muhammad gave details of the people of Medina in the future. Muhammad assessed that there would be three groups in Medina as targets for shelter and resistance, namely; Arabs among the inhabitants of Medina, the Jews and the Emigrants. These three groups are important to synergize if you want to build a strong country. Nevertheless, Muhammad realized that the Jews would be an obstacle in the mission of establishing an Islamic state in Medina. Muhammad Abdul Malik ibn Hisham, *Al-Sirah al-Nabawiyah li Ibn Hisyām*, terj. Fadhlī Bahri, *Sirah Nabawiyah ibn Hisyam*, Jilid 1 (Jakarta: PT Darul Falah, 2018, See also; Muh. Rawwas Qol'ahji, *Sirah Nabawiyah: Sisi Politis Perjuangan Rasulullah* (Bogor: Al-Azhar Press, 2014), pp. 134-135.

⁵⁶It should be noted here that Western scholars do not believe that the Jewish community in Medina was originally of Jewish descent. They are thought to be Arabs who embraced Judaism or what is termed proselytes. Lately the Jewish community in Medina has increased due to contact with Arab tribes

But as quickly as the thought appears, it can be dismissed as quickly as possible. Not only because it seems to impose a relationship that has no relation at all, but also because the historical backing is inadequate. There is no evidence or historical record that shows such an ideology flourished in Medina. In addition, by taking into account the context and the inter-relationships between verses, this irrelevant relationship can be stored away in reading the verses about the non-dead group in the Qur'an.

Another point that can be highlighted in the historical reading of these verses is the specific places and times mentioned in the different commentaries. The diverse interpretation turns out to be not only between different suras, namely; al-Baqarah and Āli 'Imrān, but also in one verse; QS. Āli 'Imrān/3: 186. For example, the historical relation in QS. Al-Baqarah/2: 154 is dominated in the context of the Battle of Badr, while in QS. Āli 'Imrān/3: 186 on the conditions of the Uhud War, although not a few also said that in the situation of the Battle of Badr, then soldered it with surah al-Baqarah above. Another narration says that the verse was revealed regarding several companions who were sent by Muhammad and were martyred in Bīr Ma'unah when preaching the teachings of Islam.⁵⁷

The difference in time and place also leaves a difference in reading the accentuation of the verses. In a phase where Muslims win a war as well as lose which is represented by death, the message to be patient and keep asking God is an important psychological therapy to treat mental stress. Once upon a time the good news that they were still living in a different way and in a different place became very acceptable to these conditions. Whereas in the context of the Battle of Uhud where the Muslim troops were defeated due to the indiscipline and betrayal of the hypocrites, the accentuation presented by the Qur'an is the laws of nature and the replies to the words of the hypocrites.

This reading can be referenced directly in the QS narration. Āli 'Imrān/3 verses 154-168. In this context the hypocrites reneged on the agreement to defend religion and Medina as a state from the repression of the infidels of Mecca. The hypocrites after seeing the defeat that occurred at Uhud with outstretched chests said "if they (the martyrs) were with us they would not have died and not been killed (Surat Āli 'Imrān/3:156)". Therefore, the Qur'an answers these words with an accent that death is a necessity and that it is beyond your control (*wamā kāna li nafs an guesīt illā bi iżnillāh* and even if you just stay in home, death will follow you as in verse 154).

In another relation, the Qur'an wants to emphasize the position of God that every person who dies will return to Himself. Meanwhile, the martyrs were given the power to move and live in a different world. It is as if the Qur'an is answering the hypocrites by saying that " Are those who seek Allah's pleasure like those who deserve Allah's wrath? Hell is their home. What an evil destination!" (QS, Āli 'Imrā n/3:162)".⁵⁸

who also have an interest in his teachings. They then started their new life by following the Jewish way of life, starting from the language (Aramaic) to agricultural life. Moeshe Gill, *Jews in Islamic Countries in the Middle Ages* (Leiden: Boston, 2004), p. 218.

⁵⁷Abū al-Fidā' Ismā'īl ibn Umar ibn Kašīr al-Qarasyī al-Damaskī, *Tafsīr al-Qur'ān al-'Azīm*, Juz II (Cet. 2; t.tp: Dār al-Ṭaubah li al-Nasyr wa al-Tauzī', 1420 H), p. 160.

⁵⁸This joy is mentioned in verses 170-171, among others. They are in a state of joy because of the bounty of Allah which He has bestowed upon them, and they rejoice in those who are still behind who have not followed them, that there is no fear for them and they are not sad. They rejoice in the great favors and bounties of Allah, and that Allah does not waste the reward of those who believe. In some hadiths it

It is important to explain that while historians explain that the hypocrites were Abdullah bin Ubay and his companions. It is explained that when they could see the enemy and the enemy could see them, Abdullah bin Ubay defected with his colony of about a third of the army (three hundred soldiers) saying "we don't know on what basis we should kill ourselves"? while giving the impression of protest at Muhammad's decision to reject his opinion.⁵⁹

Meanwhile, Shafiyurrahman al-Mubarakfuri's analysis shows that they defected not because their opinion was not approved by Muhammad and his companions. But to disrupt the solidity of the ranks of Muhammad's soldiers. Because if because of that opinion, they could have defected from the start even before the Prophet and his companions arrived at Uhud. These goals can at least be traced from the political map of Medina before and after the Prophet Muhammad came. The dominance between one person, as well as a group is so clear, that the prophet proposed the concept of the people to be used as a basis for socializing, once and then instilling an attitude of egalitarianism as stated in QS. Al-Hujurat/49:13.⁶⁰

Their goal (the hypocrites from among Abdullah bin Ubay) almost succeeded. Because two groups, namely the Banu Harithah from the Aus Tribe and the Bani Salamah from the Khazraj Tribe, were determined to withdraw. But the word of God reaffirmed his heart to stay with Muhammad's ranks. This story is narrated in QS. Āli 'Imrān/3:122.

However, these two suras that explicitly discuss the non-dead group in the Qur'an have their own focus and accentuation. Indeed, both are interpreted the same way, i.e. they remain alive and have motion even after death. However, historical relations talk about different things. In the context of al-Baqarah, for example, the point that is emphasized is their way of going through calamities, including death after carrying out the Battle of Badr, as well as the good news that their assumption about death is not entirely true because those who are martyrs still live in different spaces. In Surah Āli 'Imrān the focus is on rebutting the hypocrites as explained earlier, as well as strengthening the hearts of those who are fighting in the cause of Allah not to waver

is also stated that if they have another chance to live then they will continue to do the same thing, namely martyrdom in the way of Allah. Refer; Abū Dāwūd ibn Sulaimān ibn al-Asy'aṣ ibn Ishāk ibn Basyīr al Sijistānī, *Sunan Abī Dāwūd*, Juz 3 (Beirut: Maktabah al-'Aṣriyyah, t.th), h. 15; Aḥmad ibn al-Ḥusain ibn 'Alī ibn Mūsā Abū Bakr al-Baihaqī, *Al-Sunan al-Kubrā*, Juz 9 (Beirut: Dār al-Kutub al-'Ilmiyyah, 1424 H), p. 275.

⁵⁹Memang sebelum Nabi Muhammad beserta sahabatnya keluar ke Uhud, ada sebuah permusyawaratan untuk menetapkan strategi apa yang akan digunakan. Pada mulanya Muhammad mengusulkan untuk tetap di Madinah menunggu musuh lalu menyerangnya ketika mereka (baca musyrik Mekah) datang. Usul ini disetujui oleh Abdullah bin Ubay selaku tokoh dari Suku Khazraj. Namun demikian, beberapa sahabat memberi usulan lain untuk keluar dari Madinah dan menunggunya di Uhud. Beberapa dari mereka adalah Hamzah ibn Abd al-Muṭalib yang belakangan syahid di Uhud. Nabi Muhammad kemudian membatalkan usulannya dan menyetujui usulan untuk keluar dari Madinah. Syaikh Shafiyurrahman al-Mubarakfuri, *Al-Rahīq al-Makhtūm*, terj. Hanif Yahya, *Perjalanan Hidup Rasul yang Agung Muhammad: Dari Kelahiran Hingga Detik-deti Terakhir* (Cet. XVIII; Jakarta: Darul Haq, 2015), h. 369.

⁶⁰Hai manusia, sesungguhnya Kami menciptakan kamu dari seorang laki-laki dan seorang perempuan dan menjadikan kamu berbangsa-bangsa dan bersuku-suku supaya kamu saling kenal-mengenal. Sesungguhnya orang yang paling mulia diantara kamu disisi Allah ialah orang yang paling takwa diantara kamu. Sesungguhnya Allah Maha Mengetahui lagi Maha Mengenal. Kementerian Agama, *Al-Qur'an dan Terjemahnya*, h. 516

from the temptations of the hypocrites. It is also said that the two suras have different interlocutors.

3. The Form of Maqāsidī Interpretation of the Prohibition Verse Saying the Martyr is Dead

Through reading the interpretation of *maqāsidī*, it is found that two *maqāsid* or the deepest meaning to be conveyed by the verses about the focus of this study. First, with regard to religious protection, or in the language of *maqāsid sharia* it is called *hiḏ al-dīn*. From this it can be concluded that this first discovery relies on the study of *maqāsid sharia*. In the context of the verses about the non-dead group in the Qur'an, this universality withdrawal departs from previous historical readings; that these verses came down to a historical truce where the prophet Muhammad and his companions fought the infidel army of the Qurays. Either the situation comes down to a place called Uhud or Badr. To just dive deeper, the motivation of the ceasefire was carried out by the Prophet not only to save himself from the repression of the infidels, but also to perpetuate the existence of a religion legally called Islam as the QS reads. Al-Baqarah/2: 193.⁶¹

On the one hand, it is important to explain that this universality appeal is also related to the verses that were revealed in Mecca. This is because from the outset the aims and objectives of sharia were based on the *Makkiyah* verses which al-Syatibī called *uṣūl* verses. In simple terms it can be said that the fundamental values in Islam which are summarized in *maqāsid sharia* are taken from the *Makkiyah* verses. While the position of the verses that were revealed in Medina is mentioned as *furu'* /applicative which of course must refer to the basic values in the Meccan verses. Therefore, the latter (*Madaniyah*) must be understood in relation to the first section (*Makkiyah*), because both are bound by a legal system in which the former is the basis for the latter.

Because the *Madaniyah* verses apply to the fundamental values spoken in the Mecca phase, the verses about the non-dead group in the Qur'an as well as both values and applications should refer to Meccan verses. Later, *hiḏ al-dīn* was used as the basis for the value of the historical arguments of the verses about the non-dead group in the Qur'an. The withdrawal of the substance of the text/*uṣūl kulliyāt* received support from historical evidence of the verses that were revealed in the early phase of the Prophet Muhammad's da'wah. Through chronological interpretation, it was found that the initial themes discussed by the Qur'an to Muhammad were prophethood, *rububiyyah*, *uluhiyyah*, resurrection, canceling *shirk*, and cleansing idol worship.

Until the middle Mecca phase according to Noldeke's division, the discussion of the Qur'an cannot be separated from the aspects of efforts to simply introduce a religion once and then refute the beliefs of the Arab community that are contrary to Islamic teachings. By using prosaic verses of the Qur'an, it challenges Arab society with its own culture and at the same time introduces the concept of divinity brought by the Prophet Muhammad. Look for example these verses; *Al-'Alaq*, *al-Mudāṣṣir*, *al-Masad*, *al-Takwīr*, *al-A'lā*, *al-Fajr*, *al-Duḥā*, and many other verses that are closely related to with a culture of poetry and efforts to instill a belief in one God.

⁶¹“Dan perangilah mereka itu, sehingga tidak ada fitnah lagi dan (sehingga) ketaatan itu hanya semata-mata untuk Allah. Jika mereka berhenti (dari memusuhi kamu), maka tidak ada permusuhan (lagi), kecuali terhadap orang-orang yang zalim.” Kementerian Agama, *Al-Qur'an dan Terjemahnya*, p. 30.

The application of efforts to protect religion from crisis in the context of the verses about the non-dead group in the Qur'an is to carry out a truce. Meanwhile, in the Makkiyah verses, there is not a single command to carry out violent actions. The Qur'an in the Mecca phase even gave orders to the Prophet Muhammad to preach in a wise way, even to argue or argue even in good ways. Among other things, this verse can be read in QS. Al-Nahl/16: 125 and QS. Al-Furqān/25:63, both of which by Noldeke chronology descend to the Meccan phase.

From this it is understood that the application of protecting religion in Medina is not *gāyah* (goal), but *wasilah* which can be changed according to the demands of the times. From this presentation, we find the deepest reality of war, namely peace itself. So that efforts to defend religion should be carried out by maintaining peace and humanity. This is actually also supported by the historical fact that the Prophet did not wage war at all except in a situation where he had to defend himself and his religion as recorded in the QS. Al-Hājj/22: 39-40.

Second, death as a blessing. It seems that directly, it is quite difficult to find a relationship between death which is interpreted as life and the title above. Thus, the ontological status regarding *maqāṣidī* interpretation is reiterated in this discussion to distinguish between *maqāṣidī* interpretation as a method and philosophical. In the discussion of religious protection, what is raised is the interpretation of *maqāṣidī* as a method that refers to the theories of *maqāṣid sharia*, especially those that have been formulated by Al-Juwainī, Al-Gazālī, and Al-Syātībī. Here, the philosophical tendency in the interpretation is much more dominant when compared to the previous one. So that the elaboration of interpretation theories seems to be the key to reading the domains mentioned in the sub-heading above.

The ambiguity of the relationship between the two is due to the specifics of the verses discussed in this study (even though there is actually a hint in *Āli 'Imrān*: 196 with the phrase *'ind robbihim yurzaqūn*) presented by God in a dynamic context. Therefore, the reading does not stop at the focus of the verse, but the whole verse that is related to the context being discussed. On QS. *Āli 'Imrān*/3: 169 for example, the interpretation effort does not stop at that one verse, but the discussion begins when the Qur'an tells about the start of the Uhud War in verse 121.⁶²

On QS. Al-Baqarah/2: 154 and *Āli 'Imrān*/3: 169 information regarding the lives of martyrs is narrated in the Qur'an in a similar situation, namely war. In that situation death becomes a condition which by every act of war is a logical consequence of the fight. However, this problem did not reach the level of the perpetrator, but instead faced the people he left behind, including the explicitness of the verses of *Āli 'Imrān* which mention hypocrites. If the interlocutors are hypocrites, then the context of the discussion of the verse is in response to their arrogance about life. Meanwhile, for those who are left with their faith in Islam, the information from the Qur'an is good news as the two verses above continue. From here later found the big theme contained in the series interrelated verses of the Qur'an.

⁶²“Dan (ingatlah), ketika kamu berangkat pada pagi hari dari (rumah) keluargamu akan menempatkan para mukmin pada beberapa tempat untuk berperang. Dan Allah Maha Mendengar lagi Maha Mengetahui” Kementerian Agama, *Al-Qur'an dan Terjemahnya*, p. 65.

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۖ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ
أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۗ يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ
الْمُؤْمِنِينَ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا
أَجْرٌ عَظِيمٌ

The translation:

“Rejoicing in Allah’s bounties and being delighted for those yet to join them. There will be no fear for them, nor will they grieve. They are joyful for receiving Allah’s grace and bounty, and that Allah does not deny the reward of the believers. ‘As for’ those who responded to the call of Allah and His Messenger after their injury, those of them who did good and were mindful ‘of Allah’ will have a great reward. (QS. Ali Imran/3: 170-172).”⁶³

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

The translation:

“They are the ones who will receive Allah’s blessings and mercy. And it is they who are ‘rightly’ guided. (QS. Al-Baqarah/2: 157).”⁶⁴

In the context of death, the word can no longer be interpreted as dead lexically or in medical science, because it is quite difficult to interpret death as life while both are in a binary position. Especially if it turns out that the hypocrites also experience life after their death. Therefore, the word life used in these verses does not fully represent pleasure. Therefore, this life is accompanied by blessings and graces from Allah. As confirmed by the following verse and hadith;

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكِنٍ
طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٍ مِنَ اللَّهِ أَكْبَرَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

The translation:

“Allah has promised the believers, both men and women, Gardens under which rivers flow, to stay there forever, and splendid homes in the Gardens of Eternity, and—above all—the pleasure of Allah. That is ‘truly’ the ultimate triumph. (QS. Al-Taubah/9: 72).”⁶⁵

الْعَبْدُ الْمُؤْمِنُ يَسْتَرِيحُ مِنْ نَصَبِ الدُّنْيَا وَأَذَاهَا إِلَى رَحْمَةِ اللَّهِ وَالْعَبْدُ الْفَاجِرُ يَسْتَرِيحُ
مِنْهُ الْعِبَادُ وَالْبِلَادُ وَالشَّجَرُ وَالِدَّوَابُّ

⁶³Kementerian Agama, *Al-Qur’an dan Terjemahnya*, p. 72.

⁶⁴Kementerian Agama, *Al-Qur’an dan Terjemahnya*, p. 24.

⁶⁵Kementerian Agama, *Al-Qur’an dan Terjemahnya*, p. 198.

The translation:

“A slave who is mumin is the one who is the one who is relieved from exhaustion and suffering of this world to the mercy of Allah, and a wrong-acting slave is the one from whom people, towns, trees and animals are relieved.”⁶⁶

There is even a kind of element that God wants for some of those who struggle in His way to meet death. And from that death, God gave him the call of martyrdom and so many pleasures in the world. However, it seems important to point out that although the age limit is God's prerogative, humans have the right to choose their own way of dying. Thus the name hypocrisy is raised in situations of war because they choose their own way of dying outside of a truce. While God's appreciation for humans who fought with the Prophet was given pleasure as mentioned in QS. Āli 'Imrān/3: 140 and QS. Al-Nisā'/4:69.

VI. CONCLUSION

The explicitness of the verses about the non-dead group in the Qur'an leads the mufassir to interpret them as what the text is. There is absolutely no disagreement between the mufassir about the interpretation of the martyr living with God and being in another world. While some others relate the verse about prohibition calling syuhada/ martyrs as dead people with the message of being patient in facing calamities. Because death is one of the calamities that must be experienced by humans. Some others also try to use a Sufistic approach by suggesting the form and journey of the spirit. But as mentioned above, there is no difference at all about these verses except in the specifics of the conditions and places where they were revealed.

In fact, by using *maqāṣidī's tafsir* interpretation, both as a constituent of maqāṣid sharia and as a philosophy, two core meanings are found. Both are about self-protection and enjoyment as a result of death. This self-protection is drawn from the *maqāṣid sharia* theory which was initiated by al-Juwaini and continued by Al-Ghazali. The reason behind the withdrawal stems from the historical situation, namely the historical truce when the verses were revealed, that the verses came down to the historical truce where the prophet Muhammad and his companions fought the infidel army of the Qurays. To just dive deeper, the motivation of the ceasefire was carried out by the Prophet not only to save himself from the repression of the infidels, but also to perpetuate the existence of a religion legally called Islam. Even if they died, God comforted them with a much more worthy life.

The second is death as pleasure. In this case death is defined as life, while in order to distinguish the generally accepted life, which of course touches the disbelievers and hypocrites, then the continuation of that life is accompanied by pleasure, mercy, and blessings given by God specifically to the martyrs as stated in the relation of the verses.

⁶⁶Muḥammad ibn Ismā'īl Abū 'Abdullāh al-Bukhārī, *Ṣaḥīh al-Bukhārī*, Juz 8 (t.tp: Dār Ṭawq wa al-Najāh, 1442 H), h. 107. Lihat juga; Muslim Ibn al-Ḥajjāj Abū al-Ḥasan al-Qusyairī al-Naisābūrī, *Al-Musnad al-Ṣaḥīh al-Mukṭaṣar bi Naql al-'Adl ilā Rasūlillāh Ṣallallāh 'Alaih wa Sallam*, Juz 2 (Beirut: Dār Iḥyā' al-Turās al-'Arabī, t.th), h. 656.

REFERENCES

- Abdad, M. Zaidi. "Ijtihad Umar Ibn Khattab: Telaah Sosio-Historis atas Pemikiran Hukum Islam. *Istinbanth: Jurnal Hukum Islam*. vol. 13, no. 1 (2014).
- Amrullah, Abdulmalik Abdulkarim. *Tafsir Al-Azhar*. Singapura: Pustaka Nasional PTE LTD. t.th.
- Auda, Jasser. *Maqasid Shariah as Philosophy of Islamic Law*. London: IIIT. 2007.
- Al-Baihaqī, Aḥmad ibn al-Ḥusain ibn 'Alī ibn Mūsā Abū Bakr. *Al-Sunan al-Kubrā*. Beirut: Dār al-Kutub al-'Ilmiyyah. 1424 H.
- Al-Bukhārī, Muḥammad ibn Ismā'īl Abū 'Abdullāh. *Ṣaḥīḥ al-Bukhārī*. t.tp: Dār Ṭawq wa al-Najāh. 1442 H.
- Bushiri, Muhammad. "Tafsir al-Qur'an dengan Pendekatan Maqāshid al-Qur'an Perspektif Thaha Jabir al-'Alwani" *Tafsere*. vol. 7. no. 1. 2019.
- Al-Damaskī, Abū al-Fidā' Ismā'īl ibn Umar ibn Kaṣīr al-Qarasyī. *Tafsīr al-Qur'ān al-'Azīm*, Juz II. Cet. 2; t.tp: Dār al-Ṭaubah li al-Nasyr wa al-Tauzī'. 1420 H.
- El-Atrash dan Qaid, The Maqāsidi Approach in Tafsir: Problems in Definition and Characteristics", *Jurnal Qur'anica*. vol. 5. no. 2. Malaysia: Universitas Malaya. 2013.
- el-Atrash, Ridwan Jamal dan Abdo Khalid, Al-Jazūr al-Tārikhiyyah li al-Tafsīr al-Maqāsidi li al-Qur'ān al-Karīm. *Majallah al-Islām fī Asiyāh*. no. 1 (2011).
- Gill, Moeshe. *Jews in Islamic Countries in the Middle Ages*. Leiden: Boston. 2004.
- Gill, Sam D. "Non Literate Traditions and Holy Books" dalam Frederick M. Denny & Rodney L. Taylor. eds. *The Holy Book in Comparative Perspective*. Columbia. University of South Carolina Press. 1993.
- Hamam, Zaenal dan A. Halil Thahir. "Menakar Sejarah Tafsir Maqāshidi". *Qaf*. vol. 2. no. 1. Januari 2018.
- Harb, Ali. *Al-Naṣ wa al-Haqīqah: Al-Naqd al-Naṣ*. Beirut: Markas al-'Arabī. 1995.
- Ibnu Hisyam, Muhammad Abdul Malik. *Al-Sīrah al-Nabawiyyah li Ibn Hisyām*. terj. Fadhli Bahri. *Sīrah Nabawiyah ibn Hisyam*. Jakarta: PT Darul Falah. 2018.
- Ibnu 'Āsyūr, Muḥammad al-Ṭāhir. *Maqāsid al-Syarī'ah al-Islamiyyah* (Qatar: Wizārah al-Auqāf wa al-Syu'ūn al-Islamiyyah. 2004.
- Al-Ifriqī, Muḥammad ibn Mukarram ibn 'Alī ibn Aḥmad ibn Manẓur ibn al-Anṣārī. *Lisān al-'Arāb*. Cet. III; Beirut: Dār al-Ṣadr. 1414 H.
- Al-Jābirī, Muḥammad 'Ābid. *Madkhal ilā al-Qur'ān al-Karīm: al-Juz al-Awwal fī al-Ta'rif bi al-Qur'ān*. Cet. I; Beirut: Markaz Dirāsah al-Waḥdah al-'Arabiyyah. 2006.
- AlJauziyah, Ibnu Qayyim. *Al-Rūh* terj. Kathur Suhardi. *Roh*. Cet. II; Jakarta: Pustaka al-Kausar. 2012 M.
- Al-Kailanī, Abdurrahman Ibrāhīm Zaid. *Qawā'id al-Maqāsid 'inda al-Syaṭibī*. Damaskus: Dār al-Fikr. 2000.

- Kementerian Agama. *Al-Qur'an dan Terjemahnya*. Bekasi: Cipta Baru Segara. 2012.
- Khoiriyyah. *Metodologi Studi Islam: Suatu Konsep tentang Seluk Beluk Pemahaman Ajaran Islam, Studi Islam dan Isu-isu Kontemporer dalam Studi Islam*. Sleman: Teras, 2013.
- Kuntowijoyo. *Penjelasan Sejarah (Historical Explanation)*. Yogyakarta: Tiara Wacana. 2008.
- Miskahuddin. "Kematian dalam Perspektif Psikologi Qur'ani". *Al-Mu'ashirah*. vol. 16. no. 1. Januari 2019.
- Al-Mubarakfuri, Syaikh Shafiyurrahman. *Al-Rahīq al-Makhtūm*. terj. Hanif Yahya, *Perjalanan Hidup Rasul yang Agung Muhammad: Dari Kelahiran Hingga Detik-detik Terakhir*. Cet. XVIII; Jakarta: Darul Haq. 2015.
- Murtiningsih. "Hakikat Kematian Menurut Tinjauan Tasawuf". *Intizar*. Vol. 19. no. 2. 2013.
- Mustaqim, Abdul. "Argumentasi Keniscayaan Tafsir Maqashidi sebagai Basis Moderasi Islam". Pidato Pengukuhan Guru Besar. Yogyakarta: UIN Sunan Kalijaga. 16 Desember 2019.
- Mustofa, Agus. *Menyelami Samudera Jiwa dan Ruh*. Bandung: Padma Press. 2006.
- Al-Naisābūrī, Muslim Ibn al-Ḥajjāj Abū al-Ḥasan al-Qusyairī. *Al-Musnad al-Ṣaḥīḥ al-Mukṭaṣar bi Naql al-'Adl ilā Rasūlillāh Ṣallallāh 'Alaiḥ wa Sallam*. Beirut: Dār Iḥyā' al-Turās al-'Arabī. t.th.
- Al-Qardawi, Yusuf. *Dirāsah fī Fiqh al-Maqāsidī*. Cairo: al-Maktabah al-Wahbiyyah. 1996).
- Qol'ahji, Muh. Rawwas. *Sirah Nabawiyah: Sisi Politis Perjuangan Rasulullah*. Bogor: Al-Azhar Press. 2014.
- Al-Rāzī, Aḥmad ibn Fāris ibn Zakariyyah al-Qazwīnī. *Mu'jam Maqayīs al-Lughah*. Beirut: Dār al-Fikr. 1399 H.
- Rahman, Fazlur. *Tema-Tema Pokok al-Qur'an*. Bandung: Pustaka. 1996.
- Robin. *Sosiologi Hukum: Telaah Sosio-Historis Pemikiran Imam Syafi'I*. Malang: UIN Malang Press. 2008.
- Sardaraz, Khan dan Roslan bin Ali. "Conceptualisation of Death Resurrection in the Holy Qur'an: A Cognitive-Semantic Approach". *Journal of Nusantara Studies*. Vol. 1. no. 12. Desember 2016.
- Setiadi, Ozi. "Kematian dalam Perspektif al-Qur'an". *Jurnal al-Ashriyyah*. Vol. 4. no. 1. Oktober 2017.
- Shihab, M. Quraish. *Kaidah Tafsir: Syarat, Ketentuan, dan Aturan yang Patut Anda Ketahui dalam Memahami Ayat-Ayat al-Qur'an*. Tangerang: Lentera Hati. 2010.
- _____, M. Quraish. *Tafsir Al-Misbāh Pesan Kesan dan Keceriasan al-Qur'an*. Cet. I; Jakarta: lentera Hati. 2002.
- Al-Sijistānī, Abū Dāwud ibn Sulaimān ibn al-Asy'aṣ ibn Ishāk ibn Basyīr. *Sunan Abī Dāwud*. Beirut: Maktabah al-'Aṣriyyah. t.th.

Implementation of Tafsir Maqāsidi
(A Study of Prohibition Verses about Syuhada as A Dead People)

- Al-Syātībī, Abū Ishāq. *Al-Muwāfaqāt fī ‘Uṣūl al-Syarī’ah*. Beirut Dār al-Kutub ‘Ilmiyyah. 2005.
- Al-Syaibānī, Abū ‘Abdullāh Aḥmad ibn Muḥammad ibn Ḥanbal. *Musnad al-Imām Aḥmad ibn Hanbal*. Juz 4. Beirut: Muassash al-Risālah. 1421 H.
- Syamsuddin, Sahiron. ed. *Metodologi Penelitian Living Qur’an dan Hadis*. Sleman: Teras, 2007.
- Syarifuddin, Amir. *Pembaharuan Pemikiran dalam Islam*. Padang: Angkasa Raya. 1993.
- Al-Tirmizī, Muḥammad ibn ‘Isā ibn Saurah ibn Mūsā ibn al-Ḍahhāk. *Al-Jāmi’ al-Kabīr: Sunan al-Tirmizī*. Beirut: Dār al-Garb al-Islamī. 1998.
- Umayyah. “Tafsir Maqashidi: Metode Alternatif dalam Penafsiran al-Qur’an” *Diya al-Afkar*. vol. 4, no. 1. Juni 2016.
- Wahyudi, Yudian. *Ushul Fiqh versus Hermeneutika*. Cet. V; Wonosari: Pesantren Nawesea Press. 2007.
- Wartoyo. “Konsep Naskh dalam Teori Hukum Mahmud Muhammad Thaha”. *Mahkamah: Jurnal Kajian Hukum Islam*. vol. 1. no. 2. 2016.
- Zaid, Muṣṭafā. *Maṣālah fī al-Tasyri’ al-Islāmī wa Najamuddīn al-Ṭūfī*. Cairo: Dār al-Fikr al-‘Arabī. 1964.
- Al-Zarqānī, Muḥammad ‘Abdul ‘Azīm. *Manāhil al-‘Irfān fī ‘Ulūm al-Qur’ān*. Beirut: Dār al-Fikr. 1998.
- Al-Zuhailī, Wahbah bin Muṣṭafā. *al-Tafsīr al-Munīr fī al-‘Aqīdah wa as-Syarī’ah wa al-Manhaj*. Cet. III; Damaskus: Dār al-Kufr al-Ma‘āsir. 1418 H.