



**CONTEXTUALIZATION'S VALUE OF THE VERSES OF LIMBS  
TESTIMONY  
(Maqâshid Qur'ân Study)**

**THESIS**

Submitted as Partial Fulfillment Requirements for Getting the Bachelor Degree of  
Religious Studies (S.Ag) in Qur'an and Exegesis Sciences Department



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We hope this student can be participating officially in the examination session as fast as possible.

Thank you for your attention.

*Wassalamu'alaikum Warahmatullah Wabarakatuh*

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**MOTTO**

When the earth feels narrowed due to the crush of life’s problem, and the soul feels depressed by the burden of life that you have to carry, call out “*Allah*”

**(Dr. Aidh al-Qarni)**

No matter how far the world takes you, remember Allah is always waiting for you to back while saying “*Come back to Me, I’ll fix everything. No matter how many times you repeat the same, I will forgive you.*”

**(Anonym)**

Life can be heavy, especially if you try to carry it all at once. Part of growing up and moving into new chapter of your life is about catch and release. It’s knowing what things to keep and what things to release. You can’t carry all things.

**(Taylor Swift)**

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## FOREWORD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Alhamdulillah, praise and thanks be to the presence of Allah SWT for His mercy and grace, which are always bestowed upon us all. Then, *sholawat* and greetings to the Prophet Muhammad SAW, who has transmitted the treatise and *Syari'ah* of Islam to all mankind. By the grace of Allah SWT, the writer is finally able to complete the thesis entitled " **Contextualization's Value of the Verses of Limbs Testimony (Maqâshid Qur'an Study).**"

This research is a requirement for obtaining a Bachelor of Religion from the Faculty of Ushuluddin, State Islamic University of Sultan Syarif Kasim Riau. Thanks to the trust and support of some people, both moral and material, the author was able to face and overcome the difficulties and obstacles, so that the research could be completed. On this occasion, the author would like to express his gratitude to some parties, for the help, guidance and encouragement, so that the author can finish, namely to:

1. Rector of Sultan Syarif Kasim State Islamic University, Riau. Prof. Dr. Khairunnas Rajab, M. Ag and his staff who have given me the opportunity to study at this university.
2. Dean of the Faculty of Ushuluddin Dr. H. Jamaluddin, M. Us, Vice Dean I Dr. Rina Rehayati, M. Ag., Vice Dean II Dr. Afrizal Nur, MIS, and Vice Dean III Dr. H. M. Ridwan Hasbi, Lc. M.Ag.
3. Head of the Qur'an Science Study Program Agus Firdaus Chandra, Lc., MA and all its staffs.
4. First and second supervisors Dr. H. Khairunnas Jamal, S.Ag., M.A and Drs. Saifullah, M.Us who has helped and directed the author to complete the thesis with great enthusiasm.





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Academic supervisor Mr. Dr. H. Masyhuri Putra, Lc., M.Ag who has helped the author in the fluency completion of the writing of this thesis.

All lecturers who have provided knowledge and lecture materials to the the author. So that the author can gain knowledge related to the material taught and also get wisdom that is a provision in life after this. after this. May Allah always bestow mercy and give the most the most beautiful reply to all my teachers.

Head of the Library of Sultan Syarif Kasim Riau State Islamic University and all of its staff who have given the opportunity to the the author to obtain and borrow various references to help the author to complete and support the discussion for the author in preparation of the script.

The hero and my first love, Handry Ismail, then my heaven Dr. Aida Ningsih, MA who always supports the author to continue her education, gives her endless love and affection, and never stopped the prayers for her. They have always provided emotional and financial support. Thank you for never refusing the author's return, whatever the circumstances.

9. My beloved sisters, Fildzah Fakhkana Ismail, Zahra Rasyah Amalia, Shabrina Salsabila, Mazaya Nailah Hulwani Ismail, and Inayah Istifadah Ismail who supported and helped the author in every sides.

10. Myself for struggling to complete this thesis as well as i can. thank you for persisting and not giving up.

11. The person i met in this city, Mucti Ridwan Saputra Pohan who has spent time, energy and thoughts, then always accompanied the author in completing this thesis. May God reward all his kindness in the world and in the hereafter.

12. My best friends, Izzatul Aliyah, Neisa Dwiana Asri, Yola Syah Fitri Panjaitan, Mutiara Kasih, Rahmayani, Dea Ajeng Siti Nurahmi, Turini, Nadia Zulfa Atikah, and Annisa Atika who has always support, accompany, pray, and are willing to process together with the author.



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Then, for the author's friends who are like family, namely IAT I friends in arms. The author hopes that all of them can become successful people for the nation and religion in the future.

All my friends who studied at the Islamic University of Sultan Syarif Kasim Riau, especially at the Faculty of Ushuluddin, Qur'an and Exegesis Sciences Department who have accompanied, encouraged, and given the best support and prayers to the author.

The author is fully aware that this thesis is far from perfect. Therefore, constructive criticism and suggestions from various parties are highly expected and hopefully this thesis will become useful knowledge, *Aamiin*.

Regards,

**Khairunnisa Nadhilah Ismail**

**NIM. 12030221248**

UIN SUSKA RIAU





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## A GUIDE TO ARABIC transliteration

The transliteration of Arabic-Indonesian letters in this text is based on the Joint Decree of the Minister of Religious Affairs and the Minister of Education and Culture of the Republic of Indonesia, dated January 22, 1988, No. 158/1987 and 0543.b/U/1987, as stated in the Arabic Transliteration Manual (*A Guide to Arabic Literature*), INIS Fellow 1992.

### Consonant

Arabic	Latin	Arabic	Latin
ا	A	ط	Th
ب	B	ظ	Zh
ت	T	ع	'
ث	Ts	غ	Gh
ج	J	ف	F
ح	H	ق	Q
خ	Kh	ك	K
د	D	ل	L
ذ	Dz	م	M
ر	R	ن	N
ز	Z	و	W
س	S	هـ	H
ش	Sy	ء	'
ص	Sh	ي	Y
ض	Dl		

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<u>Vocal</u>			<u>Long Vocal</u>			<u>Example</u>
◌َ	=	a	اَ	=	Ā	تَكَاتُرٌ = <i>takâtsur</i>
◌ِ	=	i	اِ	=	Ī	يَهَيْجُ = <i>yahîj</i>
◌ُ	=	u	اُ	=	Ū	تَعْلَمُونَ = <i>ta'lamûn</i>
			اَوَّ	=	Aw	سَوْفَ = <i>sawf</i>
			اَيَّ	=	Ay	عَيْنَ = <i>'ayn</i>

**Long Vocals and Diphthong**

Each Arabic writing in the form of *fathah* vocal Latin writing is written with “a”, *kasrah* with “i”, *dlommah* with “u” while the long readings are each written in the following way:

Vocals (a) long = Ā for example قال become qâla

Vocals (i) long = Ī for example قيل become qîla

Vocals (u) long = Ū for example دون become dûna

Especially for the reading of ya’ nisbat, it should not be replaced with “i” but still written with “iy”: in order to describe ya’ nisbat at the end. Likewise, for the sound of the diphthong, wawu, and ya’ after *fathah* is written with “aw” and “ay”. Consider the following example:

Diphthong (aw) = َوَّ for example قَوْلٌ become qawlun

Diphthong (ay) = َيَّ for example خَيْرٌ become khayrun

**Ta’ Marbûthah (ة)**

Ta’ *marbûthah* is transliteration with "t" if it is in the middle of a sentence, and if ta’ *marbûthah* is at the end of the sentence, it is transliterated by using "h".

Such as الرسالة للمدرسة to *al-risalat li al-mudarrisah*, or when in the middle of a



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sentence consisting of *mudlaf* and *mudlaf ilayh* arrangement, then transliterated by using t connected with the following sentence, for example, في رحمة الله become *fī rahmatillah*.

**Articles and Lafadz al-jalâlah**

The word “al” (ال) is written in lowercase unless it is located at the beginning of the sentence, while “al” in Jalâlah lafadz, which is in the middle of the sentence propped (*idlafah*) is then omitted. Consider the following examples:

1. Al-Imâm al-Bukhâriy say...
2. Al-Bukhâri, in the opening of the book, explained...
3. Masya ‘Allâh kâna wa mâ lam yasya’ lam yakun.



## ABSTRAK

Skripsi ini berjudul "Kontekstualisasi Nilai Ayat-ayat Kesaksian Anggota Tubuh (Studi *Maqâshid Qur'ân*).". Penelitian ini dilatarbelakangi oleh pergeseran kajian terhadap ayat-ayat eskatologi, dimana para mufasir klasik cenderung menafsirkan ayat-ayat ini hanya sebagai suatu pemikiran yang mengakarkan keyakinan pada Tuhan. Hal ini dianggap kurang relevan jika untuk membela kepentingan manusia dan hak-haknya. Oleh sebab itu, muncullah *maqâshid Qur'ân* yang berorientasi pada tujuan-tujuan diturunkannya al-Qur'an untuk merealisasikan kemaslahatan hamba. Penelitian ini bertujuan mengetahui bagaimana para mufassir menafsirkan ayat-ayat kesaksian anggota tubuh serta mengupas nilai-nilai *maqâshid* didalamnya. Bentuk penelitian ini adalah *library research* dengan pendekatan kualitatif dan menggunakan metode tafsir *maudhûi* bercorak *maqâshidi* untuk mengungkapkan kontekstualisasi nilai-nilai *maqâshid* dari kesaksian anggota tubuh dalam al-Qur'an. Hasil dari penelitian ini menunjukkan bahwa semua ayat tentang kesaksian anggota tubuh, selain menegaskan pentingnya hidup dengan ketaqwaan dan kesadaran akan kehidupan akhirat juga memberikan pandangan komprehensif mengenai moralitas, keadilan, kebenaran, transparansi, dan tanggungjawab dalam pengadilan. Semua perbuatan manusia akan dihitung dengan sangat teliti dan dibalas sesuai dengan usaha dan perbuatan yang dilakukan. Adapun kontekstualisasi nilai-nilai *maqâshid* al-Qur'an yang terkandung di dalam ayat-ayat kesaksian anggota tubuh, yakni keadilan (*al-'adâlah*), kesetaraan (*al-musâwah*), kebebasan beserta tanggungjawab (*at-taharrur ma'al mas'ûliyyah*), dan kemanusiaan (*al-insâniyyah*).

**Kata Kunci:** Kesaksian, Anggota Tubuh, *Tafsir Maqâshidi*

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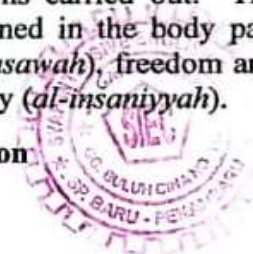


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## ABSTRACT

This undergraduate thesis was entitled “The Contextualization of Body Part Testimonial Verses Value (The Study of the *Maqashid Qur'an*)”. This research was instigated with a shift in the study of eschatological verses, classical commentators tended to interpret these verses only as thoughts that rooted belief in God. This is considered less relevant when it comes to defending human interests and rights. Therefore, *Maqashid Qur'an*, which was oriented toward the objectives of the revelation of Al-Qur'an to realize the benefit of servants, emerged. This research aimed at finding out how the commentators interpreted the body part testimonial verses and exploring *maqashid* values therein. It was library research with qualitative approach and *maqashidi-style maudhui* interpretation method to reveal the contextualization of *maqashid* values from the body part testimony in Al-Qur'an. The research findings showed that all verses regarding body parts testimony, besides emphasizing the importance of living with piety and awareness of the afterlife, provide a comprehensive view of morality, justice, truth, transparency, and responsibility in court. All human actions will be calculated very carefully and rewarded according to the efforts and actions carried out. The contextualization of the *maqashid* al-Qur'an values contained in the body part testimonial verses were justice (*al-'adalah*), equality (*al-musawah*), freedom and responsibility (*at-taharrur ma'al mas 'uliyah*), and humanity (*al-insaniyyah*).

**Keywords:** Testimony, Body Part, *Maqashidi* Interpretation



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## الملخص

موضوع هذا البحث "سياقية الآيات المتعلقة بشهادة الأعضاء الجسمية (دراسة لمقاصد القرآن)". انطلق هذا البحث من تغير الدراسات حول الآيات المتعلقة بأمور الآخرة، حيث كان المفسرون المتقدمون يميلون إلى تفسيرها من ناحية عقائدية. وهذا يعتبر غير مناسب للدفاع عن حاجات الإنسان وحقوقه. وعليه، ظهرت دراسة مقاصد القرآن التي تتمركز في مقاصد الشارع في إنزال القرآن وهي لتحقيق مصالح العباد. ويهدف هذا البحث إلى الكشف عن تفسير المفسرين حول الآيات المتعلقة بشهادة الأعضاء ومقاصد الشريعة في ذلك. ويعتبر هذا البحث دراسة مكتبية ونوعية تستخدم منهجا موضوعيا بلون المقاصد للكشف عن سياقية قيم المقاصد في شهادة الأعضاء الجسمية في القرآن. ونتائج البحث تشير إلى أن كل آية تتعلق بشهادة الأعضاء الجسمية تدل على أهمية التقوى والشعور بالحياة الآخرة بالإضافة إلى أهمية الأخلاق، والعدل، والحق، والشفافية، والمسؤولية في المحكمة. وكل أعمال الإنسان سيحاسب حسابا دقيقا وسيجزى بها جزاء وفيرا. وأما سياقية القيم لمقاصد القرآن في الآيات المتعلقة بشهادة الأعضاء الجسمية فهي تحقيق العدالة، والمساواة، والتحرر في المسؤولية، والإنسانية.

الكلمات الدلييلة: الشهادة، الأعضاء الجسمية، تفسير مقاصدي.



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## CHAPTER I INTRODUCTION

### A. Research Background

The Qur'an is the word of Allah, which functions as guidance for all of humanity. As a book of guidance, the Qur'an encompasses studies from various aspects, ranging from the stories and history of past human communities, natural occurrences, human events, natural phenomena, promises and threats, laws, up to the ultimate fate of the universe and the destiny of humanity in the hereafter.<sup>1</sup>

One of the important aspects discussed in the Qur'an is about testimony. Testimony is something that is often heard and experienced by humans in their lives in the world. However, most testimonies that occur in the world are full of evil, often manipulated, and many lies occur in them. This is why the Qur'an states that God will bring witnesses in the afterlife to establish justice for humanity. In this context, the Qur'an explicitly mentions the existence of witnesses who will testify to all human actions while living in the world, namely the limbs that always witness all the actions that humans do in the world. So the limbs that are faithful to us will also give testimony to all the work that has been done during life in the world.<sup>2</sup> This is stated in the word of Allah QS al-Qiyamah verse 14:

بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ (١٤)

*“Rather, man, against himself, will be a witness.”*<sup>3</sup>

The verse mentions that people will be witnesses against themselves because their testimony occurs at the command of Allah against them, the witnesses will speak with the full truth and Allah guarantees and closes all doors of lies, so that the

<sup>1</sup> Akmaludin Noor dan Aa Fuad Mukhlis, *Al-Qur'an Tematis (Takdir dan Hari Akhir)*, Cet. 2, (Jakarta: Yayasan SIMAQ, 2010), p. vii.

<sup>2</sup> Zamzami, “Kesaksian Perempuan dalam al-Qur'an,” *Skripsi*, Riau: UIN Sultan Syarif Kasim Riau, 2011, p. 21.

<sup>3</sup> Al-Qur'an Tafsir & by Word, *English - Sahih International*, <https://gtaf.org/apps/quran>, accessed on Monday, January 15, 2024 at 10.44 PM.



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pure truth comes out at that time without any manipulation or conspiracy.<sup>4</sup> It is the way of Allah the Almighty, to make man bear what he has done during his lifetime.<sup>5</sup>

Fakhrudin al-Razi in his tafsir explains the meaning of this verse is that the parts of the human body bear witness to his actions, so that he becomes a witness to himself with the testimony of his body parts. Al-Razi quotes this opinion from Ibn ‘Abbas, Sa’id bin Jubair, and Muqatil.<sup>6</sup> So, this verse is interpreted with three other verses that came down after it, where the verses explain in detail what members of the body will later become human witnesses. The first is QS Yasin verse 65:

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ (٦٥)

*“That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.”<sup>7</sup>*

Followed by QS Fushshilat verses 20-22:

حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصُرُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ (٢٠) وَقَالُوا لَوْلَا جِئِدْنَاهُمْ لِمَ شَهِدْتُمْ عَلَيْنَا ۗ قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ (٢١) وَمَا كُنْتُمْ تَسْتَوِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَرُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ (٢٢)

[20]“Until, when they reach it, their hearing and their eyes and their skins will testify against them of what they used to do. [21]And they will say to their skins, “Why have you testified against us?” They will say, “We were made to speak by Allāh, who has made everything speak; and He created you the first time, and to Him you are returned. [22] And you were not covering [i.e., protecting] yourselves, lest your hearing testify against you or your sight or your skins, but you assumed that Allāh does not know much of what you do.”<sup>8</sup>

And finally, Allah's word in QS an-Nur verse 24:

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ (٢٤)

<sup>4</sup> Kana Rizqina, “Penafsiran Ayat tentang Hisab dalam Surat al-Isra’ Ayat 13-14 dan al-Abiyya Ayat 47”, *Skripsi*, Aceh: al-Rainy Darussalam, 2018, p. 47-48.

<sup>5</sup> *Ibid*

<sup>6</sup> Fakhrudin al-Razi, *Mafâtiḥul Ghaib*, Vol. 30, (Kairo: Dâr al-Hadits, 1981), p. 222

<sup>7</sup> Al-Qur’an Tafsir & by Word...

<sup>8</sup> *Ibid*

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“On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do.”<sup>9</sup>

The above verses related to the testimony of the limbs are included in the eschatology discussion in the Qur'an because the verses tell about the testimony that will take place on the last day. Classical mufasirs tend to interpret verses related to eschatology issues only as a thought that roots belief in God. In other words, these verses are only believed and believed without exploring other values and intentions of the verse. This is considered less relevant when it comes to defending human interests and rights. Therefore, *maqâshid Qur'ân* emerged, which is oriented towards the purposes for which the Qur'an was revealed to realize the benefit of the servants. These objectives are the intended meanings and wisdom of the revelation of the Qur'an itself.<sup>10</sup>

The study of limb testimony through the lens of *maqâshid Qur'ân* provides an opportunity to explore the essential meaning and values of the teaching. This understanding will not only be beneficial in a spiritual and afterlife context, but can also provide a clearer view of how Muslims can implement these values in their social, economic, and political lives in accordance with the goals of Islamic law. Thus, this research is expected to make a significant contribution to the development of Islamic thought and understanding and its relevance in the context of life.

Based on the above explanation, it is necessary to conduct more in-depth research related to the testimony of body members in terms of *maqâshid Qur'ân* interpretation. Therefore, the author wants to critically discuss what values are contained in the verses of limb testimony and its contextualization in life. This is the basis for the author's research entitled “**Contextualization’s Value of Verses of Limbs Testimony (Maqâshid Qur'ân Study).**”

<sup>9</sup> *Ibid*

<sup>10</sup> Abdul Karim Hamidi, *Madkhal ilâ Maqâshid al-Qur'ân* (Riyâdh: Maktabah al-Rusyd, 2007), p. 31.

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## Term of Affirmation

In order to make this study easier to understand and avoid confusion in understanding the keywords contained in the title, the author feels the need to explain these terms as follows:

### Contextual

Contextual comes from the word context which means the situation in which an event occurs, or the situation that accompanies the appearance of a text. Contextual terminology itself has several definitions, namely: 1) various attempts to understand meaning in order to anticipate current problems that usually arise; 2) meaning that looks at the relevance of the past, present and future; where something will be seen from the point of past history, present functional meaning, and present functional meaning from the point of view of past history, present functional meaning, and prediction of relevant meaning in the future; and 3) showing the connection between the center and the periphery.<sup>11</sup>

### 2. Value

Value is the standard or measure (norm) that we use to measure everything. According to the Indonesian Dictionary, values are properties (things) that are important and useful for humanity. Or something that perfects man in accordance with his nature.<sup>12</sup>

### Testimony

The word testimony comes from the word witness, which means a person who sees an event and a person who is obeyed in an agreement.<sup>13</sup> A witness is a person who can provide information for the purpose of investigation, prosecution and trial of a criminal case.<sup>14</sup> In the KBBI, a witness is defined as: a person who sees or knows an event (incident); a person who is asked to be present at an event

<sup>11</sup> Noeng Muhadjir, *Metodologi Penelitian Kualitatif*, (Yogyakarta: Rake Sarasin, 2000), p. 263-264.

<sup>12</sup> Writing Team, *Kamus Besar Bahasa Indonesia: Pusat Bahasa Departemen Pendidikan Nasional*, (Jakarta: Gramedia Pustaka Utama, 2012), p. 963.

<sup>13</sup> Plus Partanto dan M. Dahlan Barry, *Kamus Populer*, (Surabaya: Arkola, 2001), p. 696.

<sup>14</sup> Djoko Prakoso, *Negara Hukum*, (Yogyakarta: Liberty, 1988), p. 20.



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that is considered to be aware of the event so that at any time, if needed, he can provide information that confirms that the event really happened; a person who testifies before a judge for the benefit of the defendant or defendant; information (proof of statement) given by a person who sees or knows; proof of truth; and a person who can provide information for the purpose of investigation, prosecution and trial of a criminal case that he hears, sees, or experiences himself.<sup>15</sup>

#### Limbs

Limbs are parts of the whole human or animal body that are visible from the tip of the foot to the tip of the hair.<sup>16</sup> The human limbs are divided into seven parts, namely the head which is centered on the brain and consists of the senses of sight, taste, hearing, and smell; the upper part which starts from the neck to the abdomen; the lower part which starts from the waist to the genitals; the hands; the feet; the inside; and the general part which consists of the sense of touch, this is because the skin is found throughout the body.<sup>17</sup>

#### 5. *Maqâshid* Interpretation

*Maqâshid* comes from the verb (قصد- يقصد -قصدًا- ومقصدا) which means intention or purpose. *Maqâshid* not only means the goal or point of achievement, but also includes all the processes carried out to obtain the goal.<sup>18</sup> Meanwhile, *maqâshid* interpretation is a form of interpretation carried out by exploring the meaning implied in the lafaz of the Qur'an by considering the objectives contained in it.<sup>19</sup>

<sup>15</sup> Kamus Besar Bahasa Indonesia (KBBI), <https://kbbi.web.id/saksi>, accessed on Friday, January 5, 2024, at 6.29 PM

<sup>16</sup> Kamus Besar Bahasa Indonesia (KBBI), <https://kbbi.web.id/tubuh>, accessed on Friday, January 14, 2024, at 10.25 PM

<sup>17</sup> Ari Subekti, *Organ Tubuh Manusia dan Hewan*, (Jakarta: Kementerian Pendidikan dan Kebudayaan Republik Indonesia, 2014).

<sup>18</sup> Ali al-Basyar al-Faki al-Tijani, *Maqâshid al-Qur'ân al-Karîm wa Washilatuhâ bi al-Tadabbur al-Muktamar al-'Âlimi li al-Tadabbur al-Qur'an*, Vol. 1 of 2013, p. 5.

<sup>19</sup> Radwan Jamal al-Atrash dan Nahswan Abdo Khalid Qaid, "al-Jazur al-Tarîkhiyyah li al-Fîsîr al-Maqâshidi li al-Qur'ân al-Karîm", *Majallah al-Islâm fi Asiya*, Number 1 of 2011, p. 220.

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### C. Identification of the Problems

The main issues related to this research topic are as follows:

1. Disclosure of verses in the Qur'an that explain the testimony of the limbs.
2. Understanding the concept of the verse that discusses the testimony of the limbs.
3. The form of witness and its role in the Qur'an.
4. Forms of testimony of limbs in the Qur'an.
5. Interpretation of verses that discuss limbs testimony according to mufassir.
6. The role of witnesses in upholding justice.
7. Variations and differences in the mention of witnesses in the Qur'an.
8. The influence of understanding the concept of limbs testimony in the principles of *maqâshid Qur'ân*.
9. Contextualization of the verses of limbs testimony in the contemporary era.
10. Practical implications of understanding the concept of witnesses in community life.

### D. Research Limitation

The main foundation that is the focus of the research is the contextualization of the verses of limbs testimony in *maqâshid Qur'ân*. To interpret the verses related to this study, the researchers found 6 verses that specifically mention human limbs as witnesses, namely QS al-Nur: 24; QS Yasin: 65; QS Fushshilat verses 20-22; and QS al-Qiyamah: 14. Therefore, in-depth research is needed related to the interpretation of the six verses and exploring the values of the context of these verses.

### E. Formulation of Problem

To uncover the problems that have been set out above, the following research questions were formulated:

1. How are the verses of limbs testimony interpreted by the mufassirs?
2. How is the contextualization's values of the verses of limbs testimony in the Qur'an?



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## Research Objectives and Research Significant

The objectives of this research are:

1. Knowing the interpretation of the verses about the testimony of the limbs according to the mufasssirs.
2. Contextualizing the values of the verses of limbs testimony in the Qur'an.

While the signifant of this research are:

1. Theoretically, this research is expected to contribute to the development of Qur'anic science, especially the science of tafsir to the public and academics regarding verses about the testimony of limbs in terms of *maqâshid Qur'ân*.
2. Practically, this research is expected to be used as material for consideration and attention in developing the scientific treasury regarding the testimony of limbs in terms of *maqâshid Qur'ân*, making a meaningful positive contribution to readers and can be a library reference and add information about *maqâshid* interpretation related to limbs testimony. The author also hopes that the results of this research will be useful as a scientific innovation while enriching the scientific treasury which is quite actual, strategic and marketable and taken into consideration for further studies.

## G. Systematics Writing

The systematics of writing this research refers to the Thesis Writing Guidelines (Revised Edition) of Sultan Syarif Kasim Riau State Islamic University 2019. The systematic writing of this research is as follows:

CHAPTER I: Contains an introduction that begins with the background of the problem in accordance with the title where there are reasons for the author to conduct this research. Then proceed with the affirmation of terms, problem identification, problem limitation, and problem formulation that focuses the discussion on this research. Next are the objectives and benefits of the research both theoretically and practically.



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CHAPTER II: Contains a theoretical framework in which there is a theoretical basis or argument, someone's opinion and a brief discussion of the theory. In addition to the theoretical basis, there are also relevant studies of previous studies.

CHAPTER III: Contains research methods. Describes research methods or systematic procedures so that this research is directed and gets scientific, accurate and accountable results. Here the author explains four points containing types, data sources, data collection and analysis techniques.

CHAPTER IV: Research Results is an explanation of the questions in the problem formulation. This chapter consists of two major subchapters, namely the interpretation of the verses of limbs testimony according to the mufassir and the *maqâshid* values of these verses.

CHAPTER V: It is a closing that contains conclusions from all the things that have been presented and provides logical suggestions. The author also provides suggestions that are considered important for the progress and continuation of better research.



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## CHAPTER II THEORETICAL FRAMEWORK

### A. Theoretical Basis

#### I. Testimony

##### a. Definition of Testimony

Testimony in the Qur'an is called *syahada* which is defined as information conveyed by an honest person to provide evidence of the truth by memorizing testimony in a trial assembly.<sup>20</sup> The word *testimony* comes from the word *witness* which means a person who sees an event and a person who is obeyed in an agreement.<sup>21</sup> The word *syahâda* found in Mahmud Yunus' dictionary has the meaning of being a witness (on the side of the judge).<sup>22</sup> And also means witnessing with your own eyes.<sup>23</sup>

The word witness in Arabic is called *al-syahîd*, which comes from the root word *syahâda*, which means witnessing and testimony, which is knowing with very clear knowledge,<sup>24</sup> as in the word of Allah in QS al-Baqarah verse 143:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

According to Abu Ishâq, *al-shahîd* is one of the names of Allah who is very honest in his testimony. The word *al-shahîd* follows the *wazan al-fâ'il mubâlaghah* form of *isim al-fâ'il*, if it is related to knowledge it is called *al-*

<sup>20</sup> Nur Aisyah, "Kesaksian Perempuan," *Jurnal al-Qadau*, Vol. 2 Nomor 2 of 2015, p. 177.

<sup>21</sup> Plus Partanto dan M. Dahlan Barry, *Kamus...*

<sup>22</sup> Mahmud Yunus, *Kamus Arab-Indonesia*, (Jakarta: PT Mahmud Wadzurriyah, 2007), p. 206.

<sup>23</sup> Ahmad Warson Munawwir, *Kamus al-Munawwir Arab-Indonesia*, (Surabaya: Pustaka Progressif, 1997), p. 747.

<sup>24</sup> M. Kasir Ibrahim, *Kamus Arab (Arab-Indonesia dan Indonesia-Arab)*, (Surabaya: Apollo, 1997), p.103.

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'*alîm*, if it is related to *al-umûr al-bâṭhinah* it is called *al-khabîr*, but if it is related to *al-umûr al-dzâhirah* it is called *al-syahîd*.<sup>25</sup>

*Syahîda* has several meanings, Al-Qurthubî defines it as explaining or stating.<sup>26</sup> Quraish Shihab interprets *syahîda* as witnessing, he likens a witness to one who delivers testimony, from this he thinks that testimony is a proof and evidence of something.<sup>27</sup> Mahmud Yunus interprets this word as having the meaning of being a witness (on the side of the judge).<sup>28</sup>

In terminology, a witness is a person who sees an event at the time of the incident, and knows the event himself, and a person who can provide an explanation when needed.<sup>29</sup> According to KBBI, a witness is a person who can provide information for the purpose of investigation, prosecution and trial of a criminal case that he hears, sees and experiences himself.<sup>30</sup>

The Mufasssirs provide different limitations on the definition of witness, this is in accordance with their point of view and scientific background.

- 1) In the *Qur'an dan Tafsirnya* (enhanced edition) it is stated that the word witness means a person who sees and knows the occurrence of a matter.<sup>31</sup>
- 2) A witness is a person who sees or knows about an event, or a person who is asked to be present at an event to see, witness or know about it

<sup>25</sup> Ibn al-Manzhûr, *Lisân al- 'Arab*, Vol. 4, (Saudi: Wizârah al-Shu'ûn al-Islâmiyah, tt), p. 225.

<sup>26</sup> Abi Abdullah Muhammad al-Qurthubî, *Al-Jâmi' li Ahkâm al-Qur'ân al-Karîm*, Vol. 2, (Kairo: Dâr al-Hadîts, 2009), p.415.

<sup>27</sup> M. Quraish Shihab, *Tafsir al-Misbah: Pesan, Kesan, dan Keserasian al-Qur'an*, Vol. 1, (Jakarta: Lentera Hati, 2009), p. 36.

<sup>28</sup> Mahmud Yunus, *Kamus...*, p.206.

<sup>29</sup> Dessy Nurul Nikmah, "Saksi-saksi di Hari Kiamat dalam al-Qur'an", *Skripsi*, UIN Sunan Ampel Surabaya, 2017, p. 44-45.

<sup>30</sup> Kamus Besar Bahasa Indonesia (KBBI), <https://kbbi.web.id/saksi>, accessed on Friday, January 5, 2024, at 6.29 PM.

<sup>31</sup> Departemen Agama RI, *Al-Qur'an dan Tafsir (edisi yang disempurnakan)*, (Jakarta: Pustaka Nasional KDT, tt), p.405



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so that one day when needed he can provide information that confirms that the event really happened.<sup>32</sup>

- 3) A witness is a person who has the potential to become a witness, even if he or she has not yet testified, and can also actually become a witness.<sup>33</sup>

From some of the above definitions, the author can conclude that both etymologically and terminologically a witness means a person who sees, witnesses, and knows an event in detail and is present at the scene when the event takes place and states everything he sees to the person who needs the testimony at a certain time, without covering up anything about the event that occurred.

### b. Terms Related to Testimony

- 1) *Syahida* (شهادة)

The word *syahida* originally meant attending, believing or witnessing something with the eyes of the heart. From another side, the root word *syahida* is used by the Qur'an for theological understanding, namely *syahada* means recognition that only Allah is the God who must be worshiped, this understanding is understood from QS al-A'raf verse 172.<sup>34</sup> In this case, *syahada* functions as a *furqon* or differentiator between the right and the wrong, between Muslims and disbelievers. *Syahada* is a statement of a person who is convinced of the truth of Allah in the role as Rabb, *Malik* and all His Asma and attributes, and the Messenger of Allah as the only uswah where his sirah and sunnah become a guide and guide in upholding the role of a human being as His servant.

<sup>32</sup> N. A Baiquni, dkk, *Kamus Istilah Agama Islam Lengkap*, (Surabaya: Indah IKAPI, 1996), p. 98.

<sup>33</sup> M. Quraish Shihab, *al-Misbah....*, Vol. 1, p. 608.

<sup>34</sup> M. Quraish Shihab, *Ensiklopedia al-Qur'an: Kajian Kosakata*, Vol. 2, (Jakarta: Lentera Hati, 2007), p. 933.

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2) *Ra`a* (رأى)

This word means to see. Consisting of the letters *ra*, *hamzah*, and *alif maqshûrah*, the base of this sentence, *yadullu 'ala nazhirin wa ibsharin bi 'ainin aw bashirâtin*, indicates witnessing and seeing with the eyes.<sup>35</sup> The word form *ra'aita/ra'a* also indicates the meaning of *seeing with the eyes*. This is seen in several verses of the Qur'an, for example in QS Maryam verse 26, QS al-Nisa verse 61, QS al-An'am verse 68. However, in some other surahs, this word is preceded by a *hamzah* letter so that it reads *ara'aita*. This letter functions as a question, so the majority of scholars of tafsir understand the word *ara'aita* to mean *do you know?*. Similarly, the word *tara* is repeated 31 times in the Qur'an. All of them begin with the word *alam* (ألم) which also contains a question, so the word *alam tara* means *don't you notice?*.<sup>36</sup>

3) *Nazhara* (نظر)

*Nazhara* is related to the way one sees or the method of one's vision. Al-Asykari added that *al-nazhru thalâbu al-huda* (needs guidance), 'Ali bin 'Isa also added that *al-nazhru thalâbu zuhûri al-syai`* (needs the form of something).<sup>37</sup> The basic meaning of this word is *ta'ammul al-syai` wa mu'ayanatuhu* or witnessing something while thinking about it, or it can be interpreted as seeing accompanied by the process of observing and paying attention.<sup>38</sup> One example can be seen in QS al-Thariq verses 5-6. The meaning of *falyanzhur* in the verse is that humans should pay attention to each human being should think and be

<sup>35</sup> Abu al-Husain Ahmad bin Faris bin Zakariyya, *Mu'jam Muqâyas al-Lughah*, Vol. 2, (Beirut: Dâr al-Fikr, 1979), p. 392

<sup>36</sup> M. Quraish Shihab, *al-Misbah...*, Vol. 1, p. 799

<sup>37</sup> Abu Hilal al-Hasan bin Abdullah bin Sahal al-Asykari, *al-Furûqu al-Lughawiyah*, (Beirut: Dar al-Kutub al-Ilmiyyah, 2010), p. 543.

<sup>38</sup> *Ibid*, p. 356.

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able to conclude how they were created, from what they were created, so that they can know that the cause of it all is the Qudrat of Allah swt.<sup>39</sup>

4) *Bashara* (بصر)

*Bashara* is knowing something in detail and with certainty.<sup>40</sup> As for some examples that can be found in the Qur'an, namely, QS al-Baqarah verse 96. In the book of *Rûh al-Ma'âni fî Tafssîr al-Qur'ân al-Azîm*, the sentence *wallâhu bashîrun bimâ ya'malûn*, indicates the threat and promise that Allah knows all the deeds they hide.<sup>41</sup>

The difference is that *syahada* means seeing or witnessing something with conviction or the eyes of the heart. *Ra'a* means to see with the eyes but not accompanied by deep observation. *Nazhara* relates to the way a person sees something and notices the state of that something. Where humans witness something while thinking about what they see. Whereas *bashara* means to see and know and understand the causes of the occurrence of something in detail and with certainty, *bashara* is also interpreted with knowledge, meaning seeing with the intention that he knows this. Which means that only with *basara* can one understand the wisdom, purpose, benefits, background, motivation, value and meaning of an event.

## c. Limbs Testimony

In the Qur'an there are several redactions of verses that mention the testimony of the limbs. The following verses were collected regarding the testimony of the limbs in the form of a table:

No	Name of verse	Verse	Revelation Order	Mushaf Order	Revelation Place	Redaction
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<sup>39</sup> Muhammad bin 'Ali al-Syaukani, *Fath al-Qadîr*, Vol. 5, (Beirut: Dâr Ibn Katsir, 1994), p. 55.

<sup>40</sup> *Ibid*, p. 102.

<sup>41</sup> Mahmud bin 'Abdullah al-Husni al-Alusi, *Rûh al-ma'âni fî Tafssîr al-Qur'ân al-Azîm wa al-Sûri al-Matsâni*, Vol. 1, (Beirut: Dâr ihyâi al-Turats al-'Arâbi, tt), p.424



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1.	Al-Qiyamah	14	31	75	Makiyah	بصيرة
2.	Yasin	65	41	36	Makiyah	تشهد
3.	Fushshilat	20	61	41	Makiyah	شهد
		21				شهدتم
		22				يشهد
4.	Al-Nur	24	100	24	Madaniah	تشهد

The verses are collected and classified into one theme because they have the same and related editorial discussion, namely the testimony of the limbs and are only scattered in four surahs in the Qur'an. According to Nashiruddin Baidan, to categorize similar verses, the following criteria can be obtained:

- 1) A redaction is considered similar to another redaction if it talks about the same case by using similar wording, sentences and grammar.
- 2) Two similar redactions discuss different cases.
- 3) The same redaction is repeated one or more times, but the repetition contains a certain intention that was not present in the previous redactions.<sup>42</sup>

The redactions of the verses that have been collected are as follows:

- 1) QS Al-Qiyamah: 14

بَلِ الْإِنْسَانِ عَلَىٰ نَفْسِهِ بَصِيرَةٌ (١٤)

*“Rather, man, against himself, will be a witness.”<sup>43</sup>*

- 2) QS Yasin: 65

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ (٦٥)

*“That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.”<sup>44</sup>*

<sup>42</sup> Nashruddin Baidan, *Metode Penafsiran al-Qur'an*, (Yogyakarta: Pustaka Pelajar, 2011), p. 8.

<sup>43</sup> Al-Qur'an Tafsir & by Word, *English...*

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## 3) QS Fushshilat: 20-22

حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصُرُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ (٢٠) وَقَالُوا لِمَ لُجُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا ۗ قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ (٢١) وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَرُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ (٢٢)

[20] “Until, when they reach it, their hearing and their eyes and their skins will testify against them of what they used to do. [21] And they will say to their skins, “Why have you testified against us?” They will say, “We were made to speak by Allāh, who has made everything speak; and He created you the first time, and to Him you are returned. [22] And you were not covering [i.e., protecting] yourselves, lest your hearing testify against you or your sight or your skins, but you assumed that Allāh does not know much of what you do.”<sup>45</sup>

## 4) QS An-Nur: 24

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ (٢٤)

“On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do.”<sup>46</sup>

From the redaction of the verses above, it can be seen that the testimony of the limbs in the Qur'an occurs on the last day. On the last day, humans will experience what is called accounting and when the accounting begins, all creatures will testify to things that happen such as the earth, the sky, and treasures. So the limbs that are loyal to us will also give testimony to all the work that has been done during life in the world.

Every member of the body that Allah created in humans such as hands, feet, and tongues will be able to speak and then be interrogated, so that they (the body) give testimony or statements about all the actions carried out by

<sup>44</sup> Ibid

<sup>45</sup> Ibid

<sup>46</sup> Ibid

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their master while in the world. Humans can lie, but when the limbs testify, then at that moment fear envelops humans, suffocating human hearts.<sup>47</sup>

At that time each soul will come and fight for themselves to avoid such a painful punishment. With the evidence and testimony witnessed, humans will not be able to evade or hide because the mouth has been locked and all deeds have been written in the notebook of each one.

## 2. *Maqâshid Qur'ân*

### a. Definition of *Maqâshid Qur'ân*

According to etymology, the word *qashada* in *Mufradât al-Fâdz al-Qur'ân* means, *istiqâmah* (straight path), towards something, and being between two things, for example in the middle between two extremes.<sup>48</sup> The word *al-qashdu* in terms of language is rooted in three basic *qaf, shad, dal*. The three letters are assembled into the word *qashd* which can be interpreted as *al-iltizâm* (willing), *al-tawajjuh* (towards), *al-nuhûd nahwa al-sya`a* (rising towards something).<sup>49</sup> *Maqâshid Qur'ân* is a plural form of the word *maqshad* which means, the place that is oriented or aimed at.<sup>50</sup> Thus, in summary it can be understood that *maqâshid* is the main step towards a core goal without any deviation of direction. While the Qur'an is taken from the word *qarâ`a* which means collection and set, because the Qur'an collects letters and sentences of the verses of the Qur'an.<sup>51</sup> So in etymology, the meaning of *maqâshid Qur'ân* is the orientation or purpose of the Qur'an.

<sup>47</sup> Dessy Nurul Nikmah, "Saksi-saksi...", p. 61-62.

<sup>48</sup> Al-Râhib al-Asfahânî, *Mufradât al-Fâdz al-Qurân*, (Lebanon: Maktabah al-Ilmiah, tt), p. 62.

<sup>49</sup> Ali al-Fayummî, *Misbâh al-Munîr fî Gharîb al-Syarh al-Kabîr*, (Lebanon: Maktabah al-Ilmiah, 1990), p. 192

<sup>50</sup> Muhammad Bushiri, "Tafsir al-Qur'an dengan Pendekatan *Maqâshid al-Qur'ân* Perspektif Taha Jabir al-'Alwani," *Tafsire* Vol. 7 Number 1 of 2019, p. 134

<sup>51</sup> Mannâ al-Qattân, *Mabâhîts al-Qurân*, (Kairo: Maktabah al-Wahbah, 1990), p. 14



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In terminology, there is no term agreed upon by the scholars about the meaning of *maqâshid Qur'ân*. However, there are hints of understanding *maqâshid Qur'ân* scattered in the writings of scholars. Abu Hamid al-Ghazali (505 H) in *Jawâhir al-Qurân* says, the peak of the purpose of the Qur'an is to call servants to Allah SWT (*ma'rifatullâh*). Meanwhile, according to Izzudin (660 AH) the *maqâshid Qur'ân* is:

معظم مقاصد القرآن لأمر باكتساب لمصالح وأسبابها، والزجر عن اكتساب المفساد وأسبابها<sup>52</sup>

*"The ultimate goal of the Qur'an is to call people to do everything. Goodness and the causes that lead to it. And forbids doing harm and the causes that lead to it."*

This can be known if you look at the Qur'an carefully, because every time Allah SWT commands something, there must be a benefit and goodness for the person who does it. And every time Allah Swt forbids something, there must be a benefit behind it so that it does not fall into things that are destructive.<sup>53</sup>

According to Abd Karîm al-Hâmidî, a contemporary *maqâshid* scholar that the *maqâshid Qur'ân* is:

مقاصد القرآن هي الغايات التي أنزل القرآن لأجلها تحقيقاً لمصالح العباد<sup>54</sup>

*"Maqâshid Qur'an is the purposes for which the Qur'an was revealed in order to realize the benefits of servants."*

What is meant by الغايات is the purpose and wisdom contained in the Qur'an. and what is meant by تحقيقاً لمصالح العباد is that it realizes the benefit of the servant both in this world and in the hereafter.

<sup>52</sup> Izzuddin Abd al-Salâm, *Qawâid al-Ahkâm fî Masâlih al-Anâm*, Vol. 1, (Kairo: Maktabah al-Kulliyah al-Azhâr, 1991), p. 8.

<sup>53</sup> Abd al-Karîm Hâmidî, *Madkhal...*, p. 30.

<sup>54</sup> *Ibid*, p. 31.

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Muhammad Rashid Ridha in Revelation al-Muhammadiyah said that the real *maqâshid* of the Qur'an is to improve individuals, communities, and peoples. They are directed to the right path, the establishment of brotherhood among humans, improving their minds, and purifying their hearts.<sup>55</sup>

Thus, the existence of *maqâshid Qur'ân* will help Muslims to face the challenges of the times and Qur'an will be the highest guide and spirit in solving all contemporary problems.

### b. History of the Development of the Term *Maqâsid Qur'ân* Among Mufassir

The term *maqâshid Qur'ân* has only become popular since contemporary mufassirs devoted more attention to this topic. However, the main themes of the Qur'an have long been discussed by scholars who strive to understand divine revelation. Earlier scholars referred to this discussion with other terms, for example, the collection of meanings and sciences contained by the Qur'an.<sup>56</sup>

The first classical mufassir to discuss meaning was al-Thabari (d. 923 CE) who combined *tafsîr bi al-ma'tsur* (the presentation of narrations as a source of interpretation) and *tafsîr bi ar-ra'yi* (objective understandings from reason and other sources). Al-Thabari emphasizes the importance of understanding *ma'âni*, a term that contemporary mufassirs believe is in the same scope as the meaning of *maqâshid Qur'ân*. Al-Thabari also divides the theme of the Qur'an into three major themes, namely the teaching of tauhid, information (*akhbar*) and religions.<sup>57</sup>

<sup>55</sup> Muhammad Rasyid Ridha, *Wahyu al-Muhammadiyah*, (Beirut: Maktabah Izzuddin, 1406), p. 19.

<sup>56</sup> Ibnu al-Khatib, *Maqâshid al-Qur'ân wa Ahammiyatuhâ fi Tahdîd al-Mawdhû' al-Qur'ân, Dirasah Nashiyah fi Ba'dhi Kutub al-Tafsîr wa Ulûm al-Qur'ân al-Karîm*, 2007.

<sup>57</sup> Jalaluddin al-Suyuthi, *Al-Itqân fi Ulûm al-Qur'ân*, Vol. 5, (Jakarta: Isha Books, 2013), p. 19.



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The word *maqâshid Qur'ân* was first used by al-Ghazali in *Jawâhir al-Qur'ân*. In the book it is said that the Qur'an is a vast ocean that has various types of pearls and precious gems. In order to get those pearls and gems, a mufassir must be able to dive into the Qur'an.

Al-Ghazali mentioned in *Jawâhir al-Qur'ân* that there are at least 6 main contents of the Qur'an, namely: a) recognizing Allah, b) introducing the straight path, c) explaining how the state after reaching it, d) describing the people who obey and believe, e) describing the people who disobey, f) teaching the right path to Allah. The first three are central and the next three are supplementary or complementary.<sup>58</sup>

Through his short *tafsîr Jawâhir al-Qur'ân*, al-Ghazali is considered a pioneer in the study of *maqâshid Qur'ân*. This can be seen in the part of the book that explains the issue of the main purpose of the Qur'an. The *maqâshid Qur'ân* theory is used as a tool to understand the deepest meaning of the Qur'an.<sup>59</sup>

Furthermore, al-Râzi (606 H) who introduced the first time in the field of tafsir science. He discusses in the context of the unity of the purpose or theme of the suras of the Qur'an (*Wihdah al-Maudûiyyah li as-Suwar*) as said by Quraish Shihab, that Râzi mufassir who first coined the principle of the unity of the purpose of the suras of the Qur'an in *Tafsîr Mafâtih al-Ghaib*. According to Razi, the principle of the goals of the Qur'an in general is to establish four things, namely *al-ilâhiyât* (divinity), *al-sâ'ah* (the last day), *al-nubuwwât* (prophethood), *itsbât al-qadâ wa al-qadar* (establishing destiny).<sup>60</sup>

Muhammad Abduh (1324 H) as a reformist figure and author of *Tafsîr al-Manâr* was the first to speak about it in contemporary times, although not

<sup>58</sup> Al-Ghazali, *Jawâhir al-Qur'ân*, (Beirut: Dâr Ihya al-Ulûm, 1990), p. 23-24.

<sup>59</sup> Ap. Fawaid, "Maqâshid al-Qur'ân dalam Ayat Kebebasan Beragama Menurut Thaha Jabir al-Alwani," *Jurnal Madania*, Vol. 21 Number 2 of 2017, p. 119.

<sup>60</sup> Dr. Mas'ûd, *Juhd Ulamâ fi Istimbât Maqâshid al-Qurân*, (Lebanon: Dâr al-Fikr, tt), p. 6.



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explicitly using the term *maqâshid Qur'ân*, he argued about the purpose of the Qur'an. According to Abduh, namely:

أن ما نزل القرآن لأجله التوحيد، والوعد والوعيد للأمة والفراد في الدنيا والآخرة، والعبادة، وبيان سبيل السعادة في الدنيا والآخرة، وبيان قصص من وقف عند حدود الله ومن نبذ أحكامه للاعتبار، وأن هذه هي الأمور التي احتوى عليها القرآن، والفاتحة مشتملة عليها إجمالاً<sup>61</sup>

*"Indeed, the purpose of the Qur'an is Tawheed, promises, threats for the ummah and every individual in this world and in the Hereafter, as well as explaining worship of Allah, and explaining the way to achieve happiness in this world and the Hereafter, and explaining the stories of those who depend on or obey the laws of Allah (Prophets, martyrs, righteous people) and explaining the stories of those who throw or disobey the laws of Allah, so that the reader of the Qur'an can take lessons. And all these things comprise the Qur'an and Surah al-Fatihah covers them all globally."*

Then after Muhammad Abduh, the study of *maqâshid Qur'ân* was continued by his student Rasyîd Ridâ. Rasyîd Ridâ is a contemporary scholar who discusses *maqâshid Qur'ân* extensively in *Tafsîr al-Manâr* and the book of *Revelation al-Muhammadiyah*. In general, *maqâshid Qur'ân* according to Rasyîd Ridâ, namely:

إصلاح أفراد البشر وجماعاتهم وأقوامهم وإدخالهم في طور الرشد وتحقيق أخوتهم الإنسانية ووحدهم وترقية عقولهم وتزكية أنفسهم<sup>62</sup>

*"To reform the individual, the community, and the people, and to set them on the straight and true path, and to realize brotherhood among people, and to develop the potential of the human mind and purify the human heart."*

Then Rasyîd Ridâ classified the *maqâshid Qur'ân* into ten parts, including: The first explains the three central aspects of religion (Faith in Allah SWT, the last day, righteous deeds). The second explains the prophetic treatise. The third explains Islam, a religion that is in accordance with human

<sup>61</sup> Abd al-Rahmân, "Muqârabât Ta'rikh Maqâshid al-Qur'ân al-Karîm," Number 39 of 2016, p. 205.

<sup>62</sup> Muhammad Rasyîd Ridâ, *al-Wahyu*..., p. 191.

nature, a rational religion. Fourth, it improves human society and strengthens unity. Fifth, it establishes the specialty of Islamic law. The sixth explains Islamic political law. The seventh explains financial management in Islam. The eighth improves the regulation of warfare in Islam. Ninth, giving women rights in religion and state, and tenth, freeing slaves.<sup>63</sup>

In addition, Muhammad Thahir ibn Ashur, one of today's commentators, in his tafseer *al-Tahrîr wa al-Tanwîr* argues about *maqâshid Qur'ân* in the introduction of his tafsir book *al-Tahrîr wa al-Tanwîr* by quoting surah an-Nahl verse 89, he concluded that Allah SWT sent down the Qur'an in order to improve all human affairs and as a mercy for them in order to achieve what Allah SWT wants. In other words, the main purpose for which the Qur'an was revealed is the improvement of the state of individuals, society and civilization.<sup>64</sup>

In later developments, the study of *maqâshid Qur'ân* became a serious study discourse among scholars. Even the study of *maqâshid Qur'ân* developed not only in the Arab world but also in the West. A number of books, even though they use the term main themes of the Qur'an, can be categorized as books explaining *maqâshid Qur'ân*. Among these books is *Le Grands Themes Du Coran* by Jacques Jomier, which was later translated into English by Zoe Hezov under the title *The Great Themes of the Qur'an*. The purpose of the book is to explain what the author considers to be the major themes of the Qur'an. These themes include the Qur'an, Mecca and the beginning of Islam, God as the Creator, Adam as the father of mankind, Abraham as a Muslim, the Prophet who is Ma'sum, Jesus as the son of Mary, the Muslim community, argumentation and persuasion. There is also a book written by Fazlur Rahman called *Major Themes of the Qur'an*. According to

<sup>63</sup> Ahmad Raysûni, *Maqâshid al-Maqâshid: al-Ghâyât al-'Ilmiyah wa al-'Amaliyah li Maqâshid al-Syarî'ah*, (Beirut: al-Shabkah al-'Arabiyyah li al-Abhath wa al-Nashr, 2013), p. 16-17.

<sup>64</sup> Muhammad Thahir Ibnu Asyur, *Tafsir al-Tahrîr wa al-Tanwîr*, Vol. 1, (Tunisia: ad-Dâr al-Tanisiyyah li an-Nasyr, 1984), p. 40

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him, there are eight themes in the Qur'an, namely, a) God, b) Man as an individual, c) Man as a member of society, d) the universe, e) prophethood and revelation, f) eschatology, g) Satan and evil, h) the birth of Muslim society.<sup>65</sup>

In Indonesia *maqâshid Qur'ân* also developed with the development of thematic interpretation method. Quraish Shihab as the first person to popularize this method wrote a book entitled *Wawasan al-Qur'an*. This book combines classical themes and modern themes. Likewise, the book *Al-Lubab: Makna, Tujuan, dan Pelajaran Dari Surah-surah Al-Qur'an* which is a book of interpretation with the *Ijmâli* method. In this book he tries to reveal the meaning, purpose of surahs and verses of the Qur'an.<sup>66</sup>

Scholars in both modern times and the classical era consider belief, including monotheism, prophethood, and the last day, as a main theme of the Qur'an. Theological and metaphysical themes are always present in the *maqâshid Qur'ân*. Throughout history, humans have always sought to satisfy their thirst for matters related to the divine dimension.

But in its development, *maqâshid Qur'ân* has experienced a shift in study. If the study of classical scholars is related to theological issues that are very thick in their categorization of what they call the main purpose of the Qur'an, then the study of modern scholars has departed from just theological matters to humanistic issues, including educational issues, socio-political reform, citizens' rights, the miracle of the Qur'an, and so on.

The existence of such humanitarian-related themes illustrates the spirit of reviving tradition as well as reconstructing existing sources in revelation in order to transform into a comprehensive humanitarian scientific

<sup>65</sup> Fazlur Rahman, *Tema Pokok al-Qur'an*, (Bandung: Bulan Bintang, 1996), p. vii

<sup>66</sup> Muhammad Bakir, "Konsep Maqâshid al-Qur'ân Menurut Badi` al-Zaman Said Nursi,"



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discipline. The addition implies creativity in understanding the content of the holy book in accordance with the times.

According to Hassan Hanafi, the subjectivity of the mufassir in placing the text is the main issue. This approach is in line with the creativity of modern mufassirs. He suggests that to adapt to the times, a mufassir should use the reality of life to interpret the text.<sup>67</sup> According to him, the priority of interpretation does not necessarily explain the contents of the Qur'an but instead functions as a solution provider in people's lives. This concept does not mean abandoning old traditions, but rather reviving old theories with methods that are relevant to modern times.<sup>68</sup>

### c. *Tafsîr al-Maqâsidi*

*Tafsîr al-Maqâsidi* is a new term in the development of the discourse of Qur'anic interpretation studies. Etymologically, tafsir *maqâshidi* is an arrangement of *maushûf* properties consisting of two words tafsir and *maqâshidi*. The word *maqâshidi* is a plural form of the word *maqsad* which means purpose, intention, straight path and moderation. The term *maqâshidi* is repeated four times in the Qur'an. First, *al-qasd* is found in QS al-Nahl verse 9 which means a straight path (*istiqâmah at-thâriq*). Second, *waqsid* in QS Lukman verse 19 which means being moderate (*al-tawassuth*). Third, *qasidan* in QS al-Taubah verse 42 which means an easy journey (*safaran sahlân*). Fourth, *muqtasid* in QS al-Fathir verse 32 which means a straight person. Seeing the variation of meaning above, the idea of *tafsîr maqâshidi* is a concept of tafsir approach that combines the following elements: 1) straight in terms of methods that are in line with the principles of *maqâshid al-syâri'ah*. 2) reflect moderation in paying attention to the text and context.

<sup>67</sup> Ade Jamaruddin, "Social Approach in Tafsir al-Qur'an Perspective Hasan Hanafi," *Jurnal Ushuluddin*, Vol. 23 of 2015, p. 6

<sup>68</sup> Khalilah Nur 'Azmi, "Maqâshid Qur'an: Perspektif Ulama Klasik dan Modern," *Musyarrah: Jurnal Kajian Islam dan Kontemporer*, Vol. 1 Number 1 of 2019, p. 15.

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3) moderate in placing the arguments of *naql* and *'aql*. This is so that it can capture the *maqâshid Qur'ân* both specific and universal so that it can realize the benefit and reject damage (*mafsadah*).<sup>69</sup>

According to Wasfî Âsyûr, in his book *Tafsîr al-Maqâsidî li Suwar al-Qurân al-Karîm*, *tafsîr al-maqâsidî* is:

هو لون م ألوان التفسير يبحث في الكشف عن المعاني والغايات التي يدور حولها القرآن الكريم كلياً أو جزئياً مع بيان كيفية الإفادة منها في تحقيق مصلحة العباد<sup>70</sup>

"A style among the styles of *tafsîr* that discusses uncovering the meanings and purposes that the *Qur'an* is oriented towards, whether they are universal or partial, and explaining the procedures for extracting benefits from them to realize the benefits of Allah's servants."

The basic difference between the two is that *tafsîr* only reveals or explains the meaning of the verses of the *Qur'an*, while *tafsîr al-maqâsidî* strives to produce interpretations that are able to realize the benefit of mankind, as he said, namely:

بيان كيفية الإفادة منها في تحقيق مصلحة العباد<sup>71</sup>

"Explaining how to take advantage of the results of the interpretation to realize the benefit of the servants of Allah."

*Tafsîr maqâshidî* is also defined as *tafsîr* that reveals the logical meaning and purpose of the *Qur'an* both in general and as a whole through a description of how to use it to realize human benefit. General in this sense is defined as *al-maqâshid al-'ammah* (general purpose) of the *Qur'an*. General *maqâshid* is the goals that appear in the text of the *Qur'an* and are expressed by the majority of scholars including, *Tauhîdullah* (glorifying Allah),

<sup>69</sup> Abdul Mustaqim, "Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam" (Inaugural Speech of a Professor in the Field of Ulumûl Qur'ân), Yogyakarta: UIN Sunan Kalijaga, 16 December 2019, p. 32.

<sup>70</sup> Wasfî Âsyûr Abû Zaid, "Tafsîr al-Maqâsidî li Suwar al-Qurân al-Karîm," Paper presented at a seminar organized by the Faculty of Usuluddin at al-Amir Abd al-Qadir University in Algeria, 4-5 December 2013, p. 8.

<sup>71</sup> *Ibid*, p. 9.

guidance for humans, improving human morals, purifying human souls, teaching wisdom and others.

While partial is *al-maqâshid al-juz'iyah* which is specified for themes or topics, surahs, a group of certain verses, or one verse or one memorization along with its explanation which can be related to certain issues, such as the purpose of the verses of marriage, politics, morals, muamalah, and others. It can also be related to certain surahs of the Qur'an.<sup>72</sup> The explanation of how to utilize *maqâshid* interpretation is interpreted as an affirmation that this interpretation is not just an interpretation. Rather, it seeks to outline some of the steps that rectify the Qur'anic guidance based on the contemporary era.<sup>73</sup>

*Tafsîr maqâshidi* is a form of interpretation developed from the *maqâshid syari'ah* theory in the study of ushul fiqh. Some scholars who have used *maqâshidi* tafsir studies generally only practice to understand verses related to law, but *maqâshid* theory can actually be developed to understand verses related to stories, analogies, gender relations, and theology.<sup>74</sup>

Thus *maqâshid* interpretation can be interpreted as one of the styles of interpretation that always seeks to understand the verse by considering/exploring aspects of *maqâshid syari'ah* (the goals of syari'ah) and *maqâshid Qur'ân* (the highest goals of the Quran). *Maqâshid* based Quranic interpretation means interpretation that seeks to explore the *maqâshidiyyah* dimension, which in general will lead to creating benefits for mankind.<sup>75</sup>

Another definition that can be expressed by Prof. Dr. H. Abdul Mustaqim, S. Ag., M.Ag he defines *tafsîr maqâshidi* is one of the models of

<sup>72</sup> *Ibid*, p. 11-12.

<sup>73</sup> Washfi 'Asyur Abu Zayd, *Metode Tafsîr Maqâshidi*, (Jakarta: PT Qaf Media Kreativa, 2020), p. 20-21.

<sup>74</sup> Abdul Mustaqim, "Argumentasi....," p.8

<sup>75</sup> *Ibid*, p.12

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Qur'anic interpretation that not only discusses the meaning of the text, but also explores the intent behind the text, either specifically or universally. In simple terms, *maqâshidî* interpretation is an interpretation that moves from explaining the method (*kaifiyyah al-wasfiyyah*) to explaining the purpose (*maqâsidiyah al-ghâyatiyah*) of the verse.

As for solving a research problem, of course, a theoretical framework is needed which will be used to identify and determine authoritative answers. In fact, the resulting research will also have a unique point of view of analysis. Therefore, this research uses Abdul Mustaqim's *maqâshidî* tafsîr method to answer the problem.

There are 10 methodological principles in the framework of *tafsîr maqâshidî* according to Abdul Mustaqim, including:

- 1) Understanding the *maqâshid Qur'ân* which includes the values of personal benefit (*islah al-fard*), local social benefit (*islah al-mujtama'*) and universal benefit (*islah al-'âlam*).
- 2) Understand the principle of *maqâshidusy-syari'ah*.
- 3) Develop the *maqâshid* dimension, from protective *maqâshid* to productive *maqâshid*.
- 4) Collecting thematic verses to find the *maqâshid (kulli-juz'î)*.
- 5) Considering the context of the verse, both internal and external, micro and macro, past and present.
- 6) Understand the basic theories of *ulûm al-Qur'ân* and *qawâ'id al-tafsîr* with all the complexity of the theory.
- 7) Consider the linguistic aspects and features of the Arabic language.
- 8) Distinguishing between the dimensions of *wasîlah* and *gâyah*, *usûl* and *furû'*, *tsawâbit* and *mutaghayyirât*.
- 9) Integrating-interconnecting the results of interpretation with theories of social sciences humanities and science.

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10) Always being open to criticism and not claiming to be the only truth.<sup>76</sup>

#### d. Division of *Tafsîr Maqâshidi*

According to Abdul Mustaqim, *tafsîr maqâshidi* is divided into three ontological hierarchies, namely:<sup>77</sup>

##### 1) *Tafsîr Maqâshidi* as philosophy

*Tafsîr maqâshidi* as a philosophy of interpretation. That is, *maqâshid* values here are used as a philosophical basis and spirit in the dynamic process of interpreting the Qur'an. The assumption is that *maqâshid* itself is always dynamic, it moves along with the dynamics of human civilization. In this case, the *maqâshid* that the author means are universal moral ideal values (*al-maqâshid al-'ammah*) which are the ideals of the Qur'an to realize *mashlahah* and reject *mafsadah*, such as human values (*insâniyah*), justice (*al-adâlah*), equality (*al-musâwah*), liberation (*al-taharrur*) and responsibility (*mas'ûliyyah*).

As a consequence, the Qur'an must be understood not only from its linguistic structure, but also from consideration of the *maqâshid* that lies behind its linguistic structure. In this case, the role of knowledge of Arabic is very important to know the purpose of the Qur'anic verse interpreted within the internal text itself. Because it is impossible to understand the Qur'an properly, except by knowing the original language, namely Arabic with all its complexities.

##### 2) *Tafsîr maqâshidi* as methodology

*Tafsîr maqâshidi* as a methodology requires the need for reconstruction and development of the interpretation of the Qur'an based on *maqâshid* theory. A process and procedure of interpretation that uses *maqâshid syari'ah* theories as a scalpel of analysis to understand the

<sup>76</sup> *Ibid*, p. 36-40

<sup>77</sup> *Ibid*, p. 34-39

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Qur'an. This means that *tafsîr maqâshidi* will emphasize the importance of explaining *maqâshid al-syari'ah* in order to realize the benefits for humans. This second model of *tafsîr maqâshidi* is usually focused on legal verses.

3) *Tafsîr maqâshidi* as product (as a product of interpretation).

*Tafsîr maqâshidi* as a product of interpretation means a product of interpretation that tries to focus on the discussion of the *maqâshid* of each verse of the Qur'an that is interpreted. This third level of *maqâshidi* interpretation hierarchy is applied not only to verses of law, but also verses of stories, theological verses, verses of proverbs, socio-political verses. Unfortunately, scholars in general, when applying *maqâshidi* theory more on verses of law. In fact, *maqâshid* theory can also be applied to verses other than legal verses. For example, in the verse about the story of Adam, which contains in general contains *maqâshidi* gender equality (*al-musâwah bayn al-insain*).

## B. Library Review

As mentioned in the formulation of the problem that this research examines the testimony of limbs in the *maqâshidi* interpretation of the Qur'an. To the best of the author's knowledge, there is no research that exactly discusses the topic being studied. Although the author found some writings that discuss this topic, but there are differences and things that have not been studied in previous studies, such as:

Dessy Nurul Hikmah's thesis entitled *Saksi-saksi di Hari Kiamat dalam al-Qur'an (Kajian Tematik dalam Kitab Tafsîr al-Munîr Karya Wahbah al-Zuhailî)*, Sunan Ampel Islamic University of Surabaya, 2017. In the thesis, the author states that the forms of testimony in the afterlife as mentioned in the Qur'an include Allah, the testimony of the two angels recording deeds Raqîb and 'Atîd, the testimony of the Prophets and Messengers who were sent to convey revelation to their respective people, the testimony of jinn and humans, the



testimony of the earth as a place for human habitation during his life in the world and the testimony of limbs, starting from the eyes, ears, skin, feet and hands. Second: According to Wahbah al-Zuhaili's interpretation of the verse that talks about witnesses on the Day of Judgment, that one day Allah will lock the mouths of unbelievers and hypocrites and all sinners who did not repent during their lifetime, so they cannot speak. At that time, it is their limbs that reveal all their deeds witnessed by two angels, the earth, the Prophets and Messengers for each human being.

Isnaeni's thesis entitled *Kesaksian Anggota Tubuh Manusia di Hari Kiamat (Kajian Tahlili Qs Fushshilat/41:19-20)*, Alauddin Islamic University of Makassar, 2019. In this thesis, the author states that the three types of limbs mentioned in the Qur'an surah Fushshilat verses 19-20, namely the ears, eyes and skin, which are witnesses on the day of judgment, are certainty that cannot be negotiated and denied by speech or deed. For this reason, humans who are still given the opportunity to live have the choice to determine their attitude whether to choose to remain in faith or disobedience, whose testimony in the hereafter will benefit or harm themselves.

3. Rizki Pauziah Siregar's journal entitled "Kesaksian Anggota Tubuh di Hari Kiamat Perspektif Tafsir Sains," *al-Munir: Jurnal Ilmu al-Qur'an dan Tafsir* vol. 3, number 1, 2021. In the journal, the author mentions that the testimony of limbs according to tantawi jauhari is that, the limbs will testify and it is not only in the afterlife, the body can testify against its owner. but in the laws that apply in the world, now limbs can be used as testimony, to reveal a crime such as murder or harassment. Here body parts such as hands, can help to reveal the perpetrators of these crimes. One of them is by utilizing DNA tests or fingerprints, and only Allah knows what the testimony will be like on judgment day.

4. Muhammad Izzur Rizqi's thesis entitled *Kesaksian Anggota Tubuh Manusia di Hari Akhir (Studi Komparatif Tafsîr al-Jawâhir fî Tafsîr al-Qur'ân al-Karîm*

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*Karya Tantawî Jauharî dan Tafsîr Mafâtîh al-Ghaib Karya Fakhruddîn al-Râzî*), Walisongo Islamic University of Semarang, 2023. In the thesis the author mentions that the testimony of human limbs in the afterlife is something that must happen, the event occurs when on the day of retribution and calculation. There are similarities and differences in the interpretation of the verse of this testimony, the similarities include those who will testify are the limbs because the mouth is closed by Allah, there will be traces of charity on the limbs that do an act. According to Tantawî, the form of testimony can be speech or action, while according to al-Râzî, the limbs are given understanding, voice, letters and the ability to speak. Both interpretations are quite relevant to the concept of testimony in today's society.

The scientific works above do discuss limbs testimony, but only discuss the form and method of testimony. Meanwhile, what the author wants to achieve is how the context of the verses of limbs testimony can uphold the values that are the ideals of the Qur'an in realizing the benefit of mankind.



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## CHAPTER III RESEARCH METHODS

### A. Types Research

The type of research used is literature/library research, namely collecting data that is literature or studies carried out to solve a problem that is basically based on a critical and in-depth study of relevant library materials.<sup>78</sup> This means that all research data is obtained from written materials that are themed with the themes discussed in it which are used to obtain data on the interpretation of verses about the testimony of body members of *maqâshidi* tafsir studies and *maqâshid* values, by exploring through various library information.

The approach used in this research is a qualitative research approach that aims to describe how the interpretation of the verse on limbs testimony with the *maqâshidi* interpretation approach and its *maqâshid* values.

The method of interpretation used by researchers in this study is the *maudhû'i* method which discusses the verses of the Qur'an about the testimony of the limbs. This method has a very large role in resolving this topic by basing the verses of the Qur'an and is very easy because it starts from collecting verses or chapters of the Qur'an and as far as possible sorted in accordance with the order of descent.<sup>79</sup> Then, it explains the meaning of the verses as a whole. Sequentially, this research describes the object of research that is systematic and comprehensive.

### B. Data Source

In essence, the sources of research data consist of written and non-written materials. In this context, written sources are significantly utilized as references in this research, especially to discuss the testimonial verses from the perspective of interpreters and the contextual understanding of those verses in the contemporary era.

<sup>78</sup> Nana Syaodih Sukmadinata, *Buku Pedoman Penulisan Skripsi Syari'ah, Tarbiyah, Ushuluddin, Kuantitatif Kualitatif, Kajian Pustaka*, (Ponorogo: STAIN Po, 2009), p. 41.

<sup>79</sup> Azis, Metodologi Penelitian: Corak dan Pendekatan Tafsir al-Qur'an, *Jurnal Komunikasi dan Pendidikan Islam*, Vol. 6 Number 1 Of 2017, p. 12.



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In this literature research (library research), the written sources of data consist of primary and secondary data.

#### Primary Data Sources

Primary data refers to direct sources obtained from the author's own work, namely the exegesis books that use the *maqâshid* approach as the main source to examine issues related to the values of *maqâshid* in the mentioned verses. These exegesis books include *Tafsîr Mafâtihul al-Ghaib*, *Tafsîr al-Tahrîr wa al-Tanwîr*, *Tafsîr al-Thabari*, and *Tafsir al-Mishbah*.

#### Secondary Data Sources

Secondary data refers to readings that can be used to complement primary data and can be obtained from previous research that is relevant to the testimonies of limbs from the perspective of *maqâshid*, including books, theses, scientific journals, related exegesis books, and so on.

### C. Techniques of Data Collection

Data collection technique is a systematic and standardized procedure for obtaining the necessary data. Without knowing the data collection technique, the research will not get data that meets the specified data standards. In this study, the method used is the thematic method (*maudhû'i*). According to al-Farmawi, there are seven steps that must be followed, namely:<sup>80</sup>

Selecting the topic to be studied, namely the testimony of the limbs.

Collecting all verses about the testimony of the limbs, both Makkiyah and Madaniyah verses.

Arranging chronologically the verses that have been collected, equipped with various information about the background of the descent or *asbâb al-nuzûl*.

Identifying the correlation (*munâsabah*) of the verses, both between verses in one surah, as well as between verses in different surahs.

<sup>80</sup> Su'aib H. Muhammad, *Tafsir Tematik: Konsep, Alat Bantu, dan Contoh Penerapannya*, (Malang: UIN-Maliki Press, 2013), p. 155

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Developing a systematic and complete outline, which describes the themes and subthemes of the discussion.

Supplementing the discussion and description with hadith, if deemed necessary, so that the discussion becomes more perfect and clearer.

Studying thematically and thoroughly the verses that have been collected, while analyzing verses that contain similar meanings.

The findings of this research data will be further analyzed so that certain conclusions can be obtained which are the results of the answer to the problem formulation, so that it becomes a clear explanation related to the theme under study.

#### D. Techniques of Data Analysis

Data analysis is the process of systematically searching and compiling the data obtained. Data analysis is carried out by organizing data, breaking it down into units, synthesizing, compiling into patterns, choosing which ones are important and which ones will be studied, and making conclusions that can be told to others.<sup>81</sup>

The data analysis method that the author uses in this research is the descriptive-analysis method. Descriptive-analysis is an analysis that contains explanation with words in a clear and detailed manner. The data that has been collected is then presented systematically by applying content analysis techniques, namely research that is an in-depth discussion of the content of written or printed information in the mass media or a research technique for making inferences that can be replicated (replicable) and valid data by paying attention to the context.<sup>82</sup>

Content analysis of the data obtained using the Miles and Huberman (1984) analysis model, which analyzes qualitative data interactively and continues continuously until completion, so that the data is saturated.<sup>83</sup> The measure of data saturation is characterized by no more new data or information being obtained.

<sup>81</sup> Sugiyono, *Metode Penelitian Kuantitatif, kualitatif, dan R&D*, (Bandung: Alfabeta, 2007), p. 334.

<sup>82</sup> Mahmud, *Proposal Penelitian Kajian* in <https://www.kumpulanmakalahmahmud.com/2012/06/contoh-proposal-penelitian-kajian.html?m=1>, accessed on Saturday, March 11, 2023 at 2.00 PM.

<sup>83</sup> Sugiyo, *Metode...*, p. 246.

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Activities in the data analysis model of Miles and Huberman, namely: data reduction, data display, and conclusion drawing/verification. The explanation is as follows:

Data reduction

Data reduction means summarizing and selecting key things or focusing on important things to find themes and patterns.<sup>84</sup> In this process, the researcher selects and focuses his research and collects data related to the interpretation of the verses of testimony of members of the body from the research subject, namely the books of tafsir that have been mentioned using the *maqâshid* approach, then analyzed.

Data presentation

Data presentation is an activity of displaying data that has been analyzed either in the form of words, sentences or paragraphs so that conclusions can then be drawn.<sup>85</sup> The data presented here is the interpretation of the verses of limbs testimony in *tafsîr maqâshid* and the values of the verse.

3. Conclusion or verification

After reducing and presenting the data, the final stage is drawing conclusions and verifying. Conclusion is the answer to a research that aims to find out the final results that are clear and easy to understand from the research that has been done. Meanwhile, verification is an effort to prove whether or not the conclusions made are correct, or whether the conclusions are in accordance with reality. Verification can be done by double-checking. If the findings are not significantly different, the conclusion is verified.<sup>86</sup>

<sup>84</sup> *Ibid*, p. 92.

<sup>85</sup> *Ibid*, p. 95.

<sup>86</sup> Mohammad Ali dan Muhammad Asrori, *Metodologi & Aplikasi Riset Pendidikan*, (Jakarta: Bumi Aksara, 2014), p. 289-290.





## CHAPTER V CLOSING

### A. Conclusion

Based on the presentation of the results and discussion of the contextualization of the verses of limbs testimony in the interpretation of *maqâshid Qur'ân*, it can be concluded:

Verses about the testimony of the limbs in the Qur'an emphasize the importance of living with devotion and awareness of the afterlife. Devotion directs people to feel that Allah is always present and monitors their actions anywhere and anytime. Regarding the afterlife, it motivates individuals to take this life seriously, continuously improve themselves, perform good deeds, and seek repentance. This is because the world is a place to sow and the afterlife is where the results of all deeds are received. Furthermore, this verse provides a comprehensive view of morality, justice, truth, transparency, and responsibility in court. All human actions will be carefully evaluated and rewarded based on the effort and actions taken.

- The contextualization of *maqâshid Qur'ân* values contained in the verses of limb testimony, namely justice (*al-'adâlah*), equality (*al-Musâwah*), liberation (*at-taharrur*), responsibility (*al-mas'ûliyah*), and humanity (*al-insâniyyah*). These values serve as the foundation for safeguarding truth, protecting and respecting individual rights, creating a just and equitable society, providing the basis for an inclusive Islamic legal system, maintaining balance and honesty in testimony, encouraging people to avoid extremism and follow a balanced path in life, creating a framework that balances individual freedom with responsibility to truth, justice, and Allah, and respecting human rights.

### B. Suggestion

After conducting research and studies on the role of limbs in interpreting *maqâshid Qur'ân*, the author acknowledges the limitations of this thesis and invites

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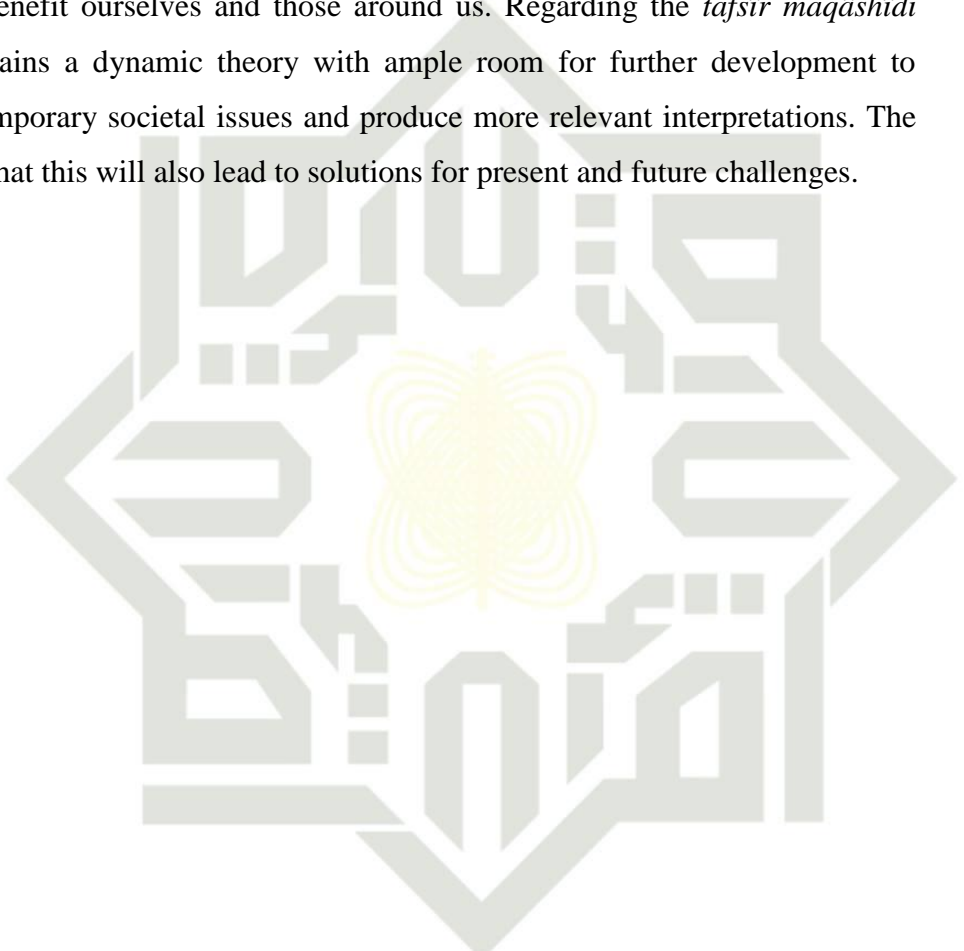
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readers to contribute to its improvement, the author realizes the many shortcomings in this thesis that can be corrected by the readers. The author encourages further comprehensive research in this area. When it comes to testimony, it is important to uphold the value of justice in all aspects of life, not only towards God but also towards oneself and others. It is crucial to instill the values of *maqâshid Qur'ân* in our lives to benefit ourselves and those around us. Regarding the *tafsîr maqâshîdi* theory, it remains a dynamic theory with ample room for further development to address contemporary societal issues and produce more relevant interpretations. The author hopes that this will also lead to solutions for present and future challenges.

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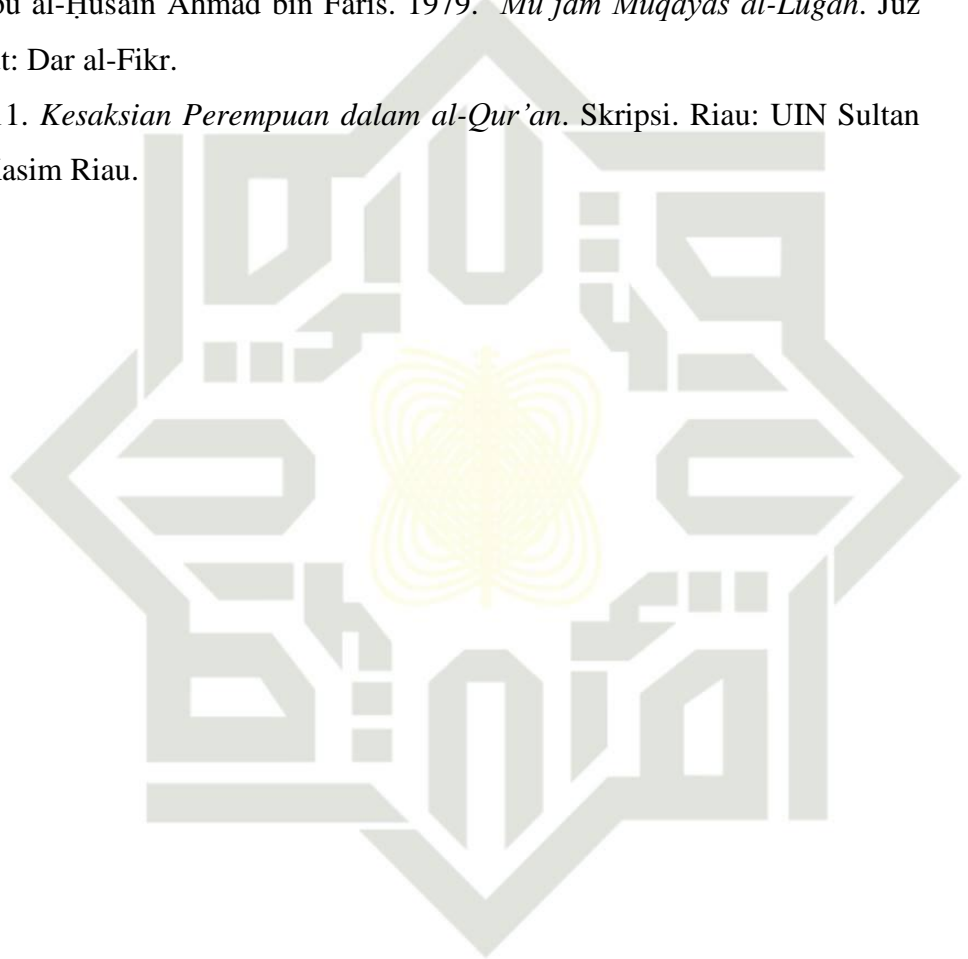
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- 2008-2014 : Islamic Elementary School 002 Padang



- 2014-2017 : Junior High School of Sabbihisma Islamic Boarding School
- 2017-2020 : Senior High School of Sabbihisma Islamic Boarding School
- 2020-2024 : State Islamic University of Sultan Syarif Kasim Riau

### ORGANIZATION EXPERIENCE

- Member of Women's Affair Division in Rohis al-Fata al-Muntazhar (2022).
- Secretary of Development's Volunteer Resources in Dompot Dhuafa Volunteer Riau (2023)

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