Maudu'iy Tafsir Methods on Al-Fatihah Verse: A Comparative study on the Works of Karim Amsansaf, Muhammad ibn 'Abd al-'Aziz al-'Awajiy, and Mahmud Shaltut

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Abstract: *This article aims to comprehensively reveal the method of Tafsir al-Maudu'iy in Al-Fatihah Verse. The article adheres to conventional academic structure and employs clear, objective, and value-neutral language. The object of this study is Karim Amsansaf's Suratu al-Fatihah: Tafsir Maudu'iy fi Daui 'Ibadati al-Du'ai, Muhammad ibn 'Abd al-'Aziz al-'Awajiy's al-Tafsir al-Maudu'iy al-Muyassar li al-Fatihah wa Qasari al-Mufassali, and the book titled Ila al Qur'an al-Karim written by Muhammad al-Ghazali and Mahamud Shaltut, attempts to examine various legacies of tafsir works that are rarely researched by the public. An examination of the three tafsir shows differences in their interpretive products, with a focus on revealing in-depth thematic aspects on the intrinsic and extrinsic side, as stated by Muhammad ibn 'Abd al-'Aziz al-'Awajiy. The text discusses the principles of thematic interpretation in Tafsir Maudu'iy, with a focus on the thematics expressed by Karim Amsansaf. The discussion is aimed at beginner readers or lay people and is presented in a simple manner. The text also mentions the use of the thematic tafsir method and its application to the interpretation of Al-Fatihah.*
Keywords: *Tafsir al-Maudhu'iy; Al-Fatihah; Tafsir Method; Thematic Method.*

Abstrak: *Artikel ini menguji metode Tafsir al-Maudu'iy pada surat al-Fatihah secara lebih komprehensif. Objek kajian dalam artikel ini yang berasal dari karya Karim Amsansaf berjudul Suratu al-Fatihah: Tafsir Maudu'iy fi Daui 'Ibadati al-Du'ai, Muhammad ibn 'Abd al-'Aziz al-'Awajiy berjudul al-Tafsir al-Maudu'iy al-Muyassar li al-Fatihah wa Qasari al-Mufassali, dan Mahamud Shaltut berjudul Ila al-Qur'an al-Karim adalah upaya menelaah berbagai peninggalan karya-karya tafsir yang jarang diteliti oleh publik. Telaah terhadap ketiga tafsir tersebut mengemukakan perbedaan produk penafsiran mereka dengan penyimpulan konsentrasi pengungkapan aspek-aspek tematis secara mendalam di sisi intrinsik dan ekstrinsik yang dikemukakan oleh Muhammad ibn 'Abd al-'Aziz al-'Awajiy, konsentrasi idealitas tafsir tematik yang diungkapkan oleh Karim Amsansaf yang tidak terlalu mendalam secara pembahasannya tetapi mencakup prinsip-prinsip tematik dalam tafsir, dan konsentrasi kesederhanaan ketematikan tafsir yang ditujukan bagi pembaca pemula atau kaum awam.*
Kata kunci: *Tafsir al-Maudu'iy; Al-Fatihah; Metode Tafsir; Tafsir Tematik.*

Introduction

The thematic interpretation (*tafsir al-Maudu'iy*), which is present as a "favourite" in modern times because it is considered to touch specifically on the needs and aspirations of society and readers, cannot be separated from the positive and negative sides in the context of preserving Islamic treasures as a nuanced capital for action, "Efforts to strengthen faith and piety". The simultaneous adoption of the principle of patriality and wholeness, based on the many dictions or redactions of the Qur'an that are the same and morphologically rooted in *tafsir Maudu'iy* interpretation, becomes the basis for focusing the discussion on certain

topics on the one hand, and a comprehensive look at the dimensions of meaning on the other, in order to reconstruct the subject of study (Kusmana, 2021). These two operational styles of *Maudu'iy* interpretation, focusing on specific themes and incorporating various social-scientific dimensions, can be understood as careful efforts that require the interpreter's linear alignment with the theme under study. The simplicity of discussing certain issues that require the intervention of various scientific disciplines in a selected and expert manner is certainly in line with the need to resolve human social problems and aspirations in the present time and space. This positive view can also be "broken" by presenting the weaknesses of *tafsir maudu'iy*, such as the inability to interpret the Qur'an as a whole, the limited understanding of verses, and the "cutting off" of verses from the Qur'an (Elhany, 2018). The action of cutting off the verses in question is based on the *maudu'iy* interpreters, which is not bound by the arrangement of the verses in the al-Quran mushaf, but is relatively more bound by the temporal order of the revelation of the verses or the chronology of events; does not focus on problems in particular verses, but pays more attention to verses related to the study problem or a particular theme; and makes efforts to solve study problems or themes (Yamani, 2015).

Maudu'iy's interpretation method underwent quite a significant development. Muhammad Baqir al-Sadr,(Al-Sadr, 1979) 'Abd al-Hayy al-Farmawi,(Al-Farmāwī, 2005) and M. Quraish Shihab(Shihab, 1994) are examples of observers of the development of this Maudu'iy interpretation. The three of them, who produced works containing the steps of Maudu'iy interpretation, not only "spawned" works in different years as a form of development of this type of interpretation appreciated by scholars, but also presented detailed steps of different interpretations as a form of their unique thinking. This fact proves that people's enthusiasm for Maudu'iy interpretations is natural, which is based not only on individual needs passing through space and time, but also on the development of human civilisation.

Table I: Steps to interpreting the Maudu'iy

No	Metode		
	'Abd al-Hayy al-Farmawi	**Quraish Shihab**	**M. Baqir Sadr**
1	Determining the study problem is crucial in academic writing.	It involves identifying the issue under discussion	Establishing the theme through a thorough analysis of reality.
2	Networking of verses related to the study problem	The arrangement of the verse sequence is based on the time it was revealed	Thorough and repeated reading of the Koran

No	Metode		
	'Abd al-Hayy al-Farmawi	**Quraish Shihab**	**M. Baqir Sadr**
3	The order of verses is arranged based on the time of revelation, accompanied by *Asbab al-Nuzul*	Vocabulary definitions should be included in study passages	Attention to pronunciation and meaning
4	Understanding the relationship between these verses within each verse	*Asbab al-Nuzul*	Search for verses related to the study problem
5	Organising the discussion using an outline or draft table of contents		Comprehending the results of each verse that has been articleed
6	Complete the explanation with *hadiths* related to the study problem.		Attention to *mushtarak* pronunciations, *munasabah* between verses, position of hadith, and consideration of *asbab al-Nuzul* for each verse
7	Mapping these verses as a whole, tracing verses that contain the same meaning, dialogue between general verses and specific ones, absolute and *muqoyyad* (bound), or those which are contradictory. Then everything is brought together in one estuary without any differences (Shihab, 1994: 114-115)		Pencarian korelasi tiap ayat dan pengklasifikasiannya Search for correlations for each verse and classification
8	Preparation of diverse conclusions as a means of answering study problems in the Quran		

The interpretation of *Al-Fatihah Verse* is a subject of maudu'iy study that has gained popularity among academics. In his work titled *Suratu al-Fatihah: Tafsir Maudu'iy fī Daui 'Ibadati al-Du'ai*, Karim Amsansaf explains that *Al-Fatihah Verse* is a prayer that receives great attention from Allah and is a path for both long and short letters (*verses*) (Amsansaf, 2017). *Tafsir Maudu'iy fī Daui 'Ibadati al-Du'ai* is a valuable resource for studying examples of *tafsir maudu'iy* (thematic interpretation). The book includes Al-Ustadh al-Dukturah Muhammad ibn 'Abd al-'Aziz al-'Awajiy's work, *al-Tafsir al-Maudu'iy al-Muyassar li al-Fatihah wa Qasari al-Mufassali*, which serves as an excellent example of *tafsir maudu'iy*. It is important to examine

the level of thematic interpretation. The author compares the works of Karim Amsansaf, Al-Ustadh al-Dukturah Muhammad ibn 'Abd al-'Aziz al-'Awajiy, and Mahamud Shaltut, focusing on certain *verses* in al-Fatihah Verse. These works can be understood as examples of *Maudu'iyy* interpretation.

The proposed concept in this article is the thematic interpretation comparison model. This model is based on the axiological dimension, which aims to not only simplify the technicality of the thematic interpretation steps of the mufassir for lay people and students, but also provide a comparative understanding of each style of thematic interpretation of the mufassir, including the advantages and disadvantages of each. This article aims to compare the technical thematic interpretation guides of Karim Amsansaf, Mahamud Shaltut, and Muhammad ibn 'Abd al-'Aziz al-'Awajiy. No changes in content have been made. The inclusion of the latter is due to the lack of article data that compares the technicalities of their respective works.

This article, which focuses on certain letters such as Al-Fatihah Verse, is one of three variants of the thematic method (*tafsir maudu'iy*). Solehudin, Yayan Mulyana and Andi Nurlela stated that the formulation of the three variants of the thematic method referred to is (1) the thematic method for Al-Quranic words related to '*Ilm al-Dilalah*, (2) the thematic method (which is carried out by finding the main theme or sub-themes and correlative aspects between verses); and correlative aspects between verses and some *verse* of certain *verses*) to certain letters, (3) the thematic method of the Koran *kullihi*, which is carried out by determining the theme or title and continuing with the collection of different verses in different verses as well (Solehudin et al., 2022). The first method emphasises the extraction of thematic lafadz only; while the second method is based on specific cases or topics only; and the third method is based on specific *verse*. An example of the first method was not found by the author. The first method, which emphasises specific vocabulary or pronunciation, received attention from Ziyad al-Daghamin, who stated that the first method cannot be categorised as a complete *tafsir maudu'iy* because the study of word or vocabulary is an element or part of *tafsir maudu"iy* (thematic interpretation). Al-Daghamin is of the opinion that the study of terminology in the Qur'an is not a comprehensive article or meaning because it covers only a few lafadz or terminology in the Qur'an; and such vocabulary discussions do not examine the topic of the Qur'anic verses thematically but only aim to present the meaning of the terminology or vocabulary of the Qur'an correctly (Al-Daghamin, 1995). Examples of the second method can be found in Haleem's (1998) work entitled Major

Themes of the Qur'an, Itsuzhu's Understanding the Koran (2002), and Rahman's God and Man in the Qor'an (1980). Examples of tafsir works that approach this third method are *Nazm al-Durar fi Tanasub al-Ayat wa al-Suwar* by al-Biqa'i and *al-Tafsir al-Kabir* by al-Razi (606 AH); while several other works approaching this third category of methods can be found in *al-Naba' al-'Azim* by Muḥammad 'Abd Allah al-Darraz, *Fi Zilali al-Quran* by Sayyid Qutb, and *Tafsir Maudu'iy* by Dr. Mustafa Muslim.

Figure I: A book Suratu al-Fatihah: *Tafsir Maudu'iy fi Daui 'Ibadati al-Du'ai* by Karim Amsansaf

History of the Works of Tafsir Mauduiy

The history of *Tafsir Maudu'iyy* (thematic interpretation) can be traced for a long time on the basis of verses and themes-cases-subjects. Themtic interpretation, which emerged from the embryo of al-Zarkashi (745-794/1344-1392) through his work entitled *al-Burhan* (1988); and Suyuti (d. 911/1505) through his work entitled *al-Itqan* (1405/1985), is a historical example of this type of interpretation whose discussion emphasises letters. The history of thematic interpretation can also be traced through the typical dominance of subject-case-theme presentation such as Ibn Qayyim al-Jauziyah (1292-1350 H) entitled *al-Bayan fi Aqsam al-Qur'an*, Abu 'Ubaid with his work *Majaz al-Qur'an*, Raghib al-Isfahani with his work *Mufradat al-Qur'an*, and Abu al-Hasan al-Wahidi al-Naisaburi (d. 468/1076) with his work *Asbab al-Nuzul*. Another example of a semi-thematic interpretation is al-Jassas (d. 370 AH) with his work entitled Aḥkam al-Qur'an.

The existence of Maudu'iy interpretations through the aforementioned classical works has succeeded in attracting public attention, especially from '*Ulum al-Qur'ān wa al-Tafsir* experts, with the presence of tafsir works that better reflect thematic or Maudu'iyy

interpretations. *Maudu'iyy* interpretation's truly thematically nuanced interpretation based on the *Verse* was first presented by the Professor of Tafsir at the Ushuluddin Faculty, al-Azhar University, Mahmud Shaltut (1960) through his work *Ila al-Qur'an al-Karim* or better known as *Tafsir al-Qur'an al-Karim* which is based on the discussion of the *Verse*; and Prof. Dr. Aḥmad Sayyid al-Kumiy (1960s), who wrote *al-Tafsir al-Maudu'iy li al-Qur'an al-Karim*, emphasised the theme-case-subject. The interpretation of this model on a more established and clearer level can be seen from the existence of major works such as Abbas Maḥmud al-'Aqqad with his works entitled *al-Insan fi al-Qur'an* and *al-Mar'ah fi al-Qur'an*; the work of Abu al-A'la al-Maududi with his work *al-Riba fi al-Qur'an*. The existence of Mufassir al-'Aqqad and al-Maududi with their works was also continued with the presence of more systematic and perfect tafsir works through the work of 'Abd al-Hayy al-Farmawi through his work entitled *al-Bidayah fi al-Tafsir al-Maudu' iy: Dirasah Manhajiyyah Maudu'iyyah* (1977).

Another view that needs to be considered regarding the interpretation of the *maudu'iyy* interpretation is the work of *Nasikh wa al-Mansukh*. This can be seen from *Naskh al-Qur'an* by Abu Bakr Muhammad Zuhri (d. 124/742), *Kitab al-Nasikh wa al-Mansukh fi al-Qur'ān al-Karīm* by Nahhas (d. 124/742) , *al-Nasikh wa al-Mansukh* by Ibn Salama (d. 410/1020), *al-Nasikh wa al-Mansukh* by Ibn al-'Ata'iqi (d. 790/1308), *Kitab al-Mujaz fi al-Nasikh wa al-Mansukh* by Ibn Khuzayma al-Farisi.

Definition of Tafsir Maudu'iy

To determine the level of public interest in Maudu'iy, it is important to understand its definition as a new trend that caters to readers' needs. The word '*tafsir*' originates from '*fassara-yufassiru*', which means exploration of the meaning of abstruse words (*kashf al-Murad 'an al-Lafz al-Mushkil*), as analysed by Ibn Manzur (Manzur, 1990). 'Abd al-'Azim al-Zarqani defines '*tafsir*' as description and explanation in his work '*al-Idah wa al-Tabyin*',(Al-Zarqani, n.d.) In brief, the term '*tafsir*' means to express, clarify, and elucidate something whose meaning is unknown or uncertain. The Quran also defines '*tafsir*' as information and explanation through QS Al-Furqan: 33. The term '*Maudu'iyy*' as '*ism al-Maf'ul*' is derived from the past tense-verb (*madiy*) in the form of '*wada'a-ya'dau*', which means to reject, deny, and/or fabricate.(Malaka, 2022) The term '*Maudu'iyy*' is derived from the word class '*ism al-Maf'ul*', which means 'that which is placed', 'that which is spoken of', 'that which is discussed', or 'that which is debated'. This understanding leads to the simpler meaning of the word '*Maudu'iyy*' as '*ism al-Maf'ul*', namely 'topic', 'title', 'discussion', and/or 'theme'. The term '*Maudu'iyy*' and all its derivations or *ishtiqaq* appear 22 times in the Quran with various

meanings, one of which denotes the meaning of praise as stated in the QS. Ali 'Imran: 96, al-Rahman: 7, and al-Ghashiyah: 13-14. The method of *Tafsīr Maudu'iyy* explains Al-Quran verses related to specific discussions, topics, titles or themes while glorifying the oneness and majesty of Allah SWT.

An Overview of Karim Amsansaf's Maudu'iy Tafsir Method

Amsansaf begins his interpretation by explaining the reasons for naming Al-Fatihah Verse because of the requirements of opening the Qur'an in writing (*Khat*) and reading (*Tilawah*); and accompanying the reading of the five daily prayers, where the name corresponds to its name which means '*opener*'. The word *al-Hamdu lillaahi* is based on the *athar* which reads كل أمر ذي بال لا يبدأ بالحمد لله فهو أقطع. The naming of *al-Fatihah* as *Umm al-Qur'an* is based on the interpretation that reads: لأن معاني كل الكتاب (التوراة والزبور) مجموعة في الق رآن ومعاني القرآن مجموعة في الفاتحة. The naming of *al-Fatihah* as *al-Salah* (الصلاة) is based on the conditions for valid prayer, which come from the *hadith* of the Prophet, which reads: لا صلاة لمن لم يقرأ بفاتحة الكتاب.

Another explanation of Amsansaf is the qualities of praising Allah (*al-Thana'u wa Sifatu al-Madhi*). Amsansaf describes the grammatical nuances of the letter *lam* as *al-lam al-waqi'ah* which aims at appropriateness (*al-Istihqaq*). The grammatical explanation continues with the mention of words *al-Hamdu lillahi* as *lafadz khabar* which means command (*al-Amr*) with the estimate or *taqdir "qulu al-hamda lillahi"*.

The third section of the Amsansaf discusses two scopes of prayer of praise: the scope of all praise (*shumul li mahamid kulliha*) and the scope of all time (*shumul li al-auqat ajma'iha*). The partial text discusses the one-sidedness of Amsansaf rationality, specifically in relation to the idea of the letters *alif* and *lam* in word *al-Hamd*. The context of *shumulu al-Mahamid* is considered to negate (*li istighraq*) all types and varieties of 'praise', while the context of *shumulu li al-auqat* is considered to include the past, present and future. The concept of 'coverage of the past' involves expressing gratitude towards previous gifts (*al-Ni'am al-Mutaqaddimah*), while the present requires us to renew blessings (*Tajaddudu al-Ni'am*). The future is discussed in Verse Ibrahim verse 7, which highlights the concept of causality, لإن شكرتم لأزيدنكُمْ. Additionally, relevant hadiths also emphasise the importance of acknowledging the past, present, and future like *hadith* الحمد لله تملأ الميزان and *hadith* ومن قال الحمد لله رب العالمين من قبل نفسه كتب له بها ثلاثون حسنة وحط عنه ثلاثون سيئة.

The term '*lillahi rabb*' is interpreted by Amsansaf as the unification of the names and attributes of Allah (*tauhidu al-Asma'i wa al-Sifati*), the unification of divinity (*tauhidu al-Uluhiyyah*), and the unification of divinity as the sustainer (*tauhidu al-Rububiyyati*). According to Amsansaf, the purpose of these unifications is to unify the worship of a single entity, thereby avoiding 'hidden polytheism' or *al-Shirku al-Khafiyyu*. This can be compared to the existence of 'something more hidden than a black ant crawling on a deaf rock in the dark night.' The comparison serves as a limit that humans must adhere to in order not to be fascinated or tempted by various 'illusory grandeur' that has the potential to belittle the existence of Allah SWT.

Amsansaf interprets '*lillāhī*' and '*Rabb*' subjectively. According to him, word '*lillāhī*' should only be used for Allah and '*rabb*' is reserved for Allah as well. These terms or words cannot be used to refer to the authority and power of creatures unless additional information is provided through '*al-Iḍafah*'. Additionally, Amsansaf allows the use of '*rabbī*' to mean 'my lord' (*sayyidī*) only with additional information. The *mufassir* (interpreter) places an ethical limit on not saying *Ya Rabbi* when calling his master ('*inda munadati sayyidihi*) because the pronunciation or words of *Ya Rabbi* is reserved only for Allah SWT. The term or word *Rabb* implies the ability to manage what *jinn* (ghosts) and humans have, as it contains the meaning of ownership (*al-Milku*) and management (*al-Tadbiru*) in a dedicated manner (*muta'an*), as in the words of *al-Muslih* and *al-Hadi*, where the definition refers to the straight path (*al-Siratu al-Mustaqimu*).

The phrase '*Rabb al-'Alamin*' can be observed in part. The attribute of *Allah Ta'ala*, phrase *Rabb al-'Alamina*, is partially visible. The word *Rabb* is read with the letter *ba* and is *mudaf* for a word *al-Alamina*, which is *mudaf ilaih* with the letter *ya*'. This is a continuation of Amsansaf's interpretation, focusing on syntactic analysis.

Amsansaf also explains that the intertwining of phrase *rabb al-'alamina* with word *al-rahman* is that Allah determines His care (*rububiyyatihi*) for the entire universe, including *jinn* (ghost and devil) and humans. This is considered appropriate because all *jinn* and humans must follow God's description of Himself with His merciful nature for believers and unbelievers. This interpretation is proved by Amsansaf by presenting *Verse al-A'raf* verse 156 which reads وَرَحْمَتِيْ وَسِعَتْ كُلَّ شَيْءٍ. Amsansaf further explains the lafadz *al-Rahmani al-Rahimi* where the word *al-Rahmani* is something "very" (*al-Mubalaghah*) compared to the word *al-Rahimi*. This semantic explanation is explained on the grounds that "the addition of *al-Mabnī*" indicates "the addition of meaning", whereas *al-Rahman*, which is the form (*wazn*) of *fa'lan*

فعلان, is a structure or *bina'* that shows capacity and scope (*li al-Si'ah wa al- Shumul*) with meaning for many things, His Majesty. The semantic nuances conveyed by Amsansaf also present an understanding that the word of *al-Rahman* shows Allah's compassion in the world, while the world is temporary (*zailah*) and His compassion includes His servants who are believers and unbelievers. The word of *al-Rahim* is a *sighah fa'il* فعيل that is eternally attached (*al-Sifah al-Daimah*), which shows Allah's love in the Hereafter in the form of an "eternal home" (*al-Dar al-Baqiyah*) where His love is devoted to His servants who only believe. The sequence of pronunciations of *al-Rahman al-Rahimi* in the linguistic rules is a phenomenon of general mainstreaming and special endings (*taqdimun li al-'ami wa ta'khiri li al-khassi*). Amsansaf confirmed this by presenting *Verse al-Ahzab* verse 43, which reads: وكان بالمؤمنينَ رَحِيْمًا, *Verse al-Taubah* verse 117 which reads إِنّه بِهِ مْ رؤُوفٌ رَّحِيْمٌ, and the *hadith* of the Prophet which reads أن الرحمن في الدنيا والرحيم في الآخرة.

An Overview of Muḥammad ibn 'Abd al-'Aziz al-'Awājiy's Thematic Interpretation Method

Al-Ustadh al-Dukturah Muhammad ibn 'Abd al-'Aziz al-'Awajiy in compiling his *tafsir* work did not necessarily use his thoughts, but rather "agreed" with previous *Maudu'iyy* exegetes. This is proven by the recognition in his work that he adopted the interpretive steps put forward by Duktur Zahir 'Iwad al-Alma'iyy (in his work *Dirasat fi al-Tafsir al-Maudu'iy*) and Duktur Mustafa Muslim (in his work *Mabasith fi al- Tafsir al-Maudu'i*); and also inspired by two works by al-Shaikh al-'Allamah 'Abd al-Rahman ibn Nasir al-Sa'adiy entitled *Taisiru al-Latifi al-Manani fi Khulasati Tafsiri al-Qur'ani* and *Fath al-Rahimi al-Maliki al-'Allami* (Al-Awajiy, n.d.).

Al-'Awajiy interpreted *Al-Fatihah Verse* in his work entitled *al-Tafsir al-Maudu'iy al-Muyassar li al-Fatihah wa Qasari al-Mufassali* in ten parts. **The first part** is an overview of the Studied *Verse* (*Muqaddimatu haula al-Verse*). This chapter is divided into five subchapters. **The first subchapter** discusses the naming of *Al-Fatihah*, which consists of five derivative subchapters, namely *Fatihatu al-Kitab*, *Umm al-Kitab*, *Umm al-Qur'an*, *al-Sab'u al-Mathaniy*, and *al-Salah*. **The second subchapter** discusses derivation, number, and compatibility relations (*Nuzuluha wa 'Adduha wa Munasibatuha*), which consists of three derivative subchapters, including: *nuzuluha*, *ayatuha wa kalimatuha wa hurufuha*, and *munasibatuha*. **The third subchapter** discusses its virtue (*faḍluha*), which consists of eight derivative subchapters, including *Imtannallah 'Ala Nabiyyihi Binuzuliha 'Alaih, Suratu Al-Fatihah A'zamu Suwar Al-*

Qur'an, suratu al-Fatihah lam yanzil mithlaha, suratu al-Fatihah afdalu suwari al-Qur'ān, suratu al-Fatihah maqsumah bainallah wa 'ibadihi, shumuliyyatu al-verse wa nafa'aha al-azim, la taqumu salatun bi ghairi hadhihi al-verse, and *al-ta'min ba'da al-fatihah sababun li maghfirati al-dhunub*. **The fourth subchapter** discusses different ways of reading (*ta'addudu mawadi'i qiraatiha*), which consists of four derivative subchapters, namely *Fi al-Shalawati, fi al-Ruqqiyyati 'ala al-Mamsus, fi al-Ruqqiyyati al-Shar'iyyati 'ala al-Marid*, and *al-Fatihah 'ilajun li ummahati al-Akhlaqi al-Dhamimah*. **The fifth subchapter** discusses the general meaning and themes of the *verse* (*al-Ma'na al-Ijmalyy wa Maudū'u al-Verse*), which consists of two derivative subchapters, namely *al-Ma'na al-ijmalyy* and *maudu'u al-Verse*.

The **second part** that Al-'Awajiy conveyed was the pedagogical laws and uses of word *Basmalah* (*al-Basmalah Ahkamun wa Fawaidu Tarbawiyyah*). This chapter consists of three subchapters. **The first subchapter** is the concept of *basmalah* and its naming (*mafhumu al-basmalah wa al-tasmiyyah*). *The second subchapter* is the uses of *basmalah* (*fawaidu al-basmalah*), which consists of six derivative subchapters, including *al-basmalah adabun ma'allahi ta'ala, al-basmalah sunnatu al-anbiya'i, al-basmalah sunnatun nabawiyyatun, al-basmalah ḥuṣnu muni'i yahfizu min shayatini al-jinn wa al-ins, al-basmalah min al-raqa al-shar'iyyah*, and *al-basmalah sunnatu al-salafi fi bidayati mualifatihim*. **The third subchapter** is the *basmalah* laws, which consist of three derivative subchapters including: *basmalah* laws in prayer, *basmalah* laws in reading the Qur'an and procedures, and *basmalah* laws in all Muslim actions.

The **third part** presented by Al-'Awajiy in *al-Tafsir al-Maudu'iy al-Muyassar li al-Fatihah wa Qasari al-Mufassali* is the praise of Allah as the core of worship (*Hamdullah huwa Lubbu al-'Ibadati*). This chapter consists of four subchapters. **The first subchapter** explains the concept of praise (*mafhumu al-hamdi*), which consists of four derivative subchapters including the definition of praise, the difference between *al-hamd* and *al-shukr*, the difference between *al-hamd* and *al-madhi*, and the *faidah qaulihi "al-hamdulillahi" badlan min "ahmadallaha"*. **The second subchapter** explains the priority and urgency of *al-hamd* (*fadlu wa ahammiyyatu al-hamdi*), which consists of four derivative subchapters, namely *iftataha bi al-hamdi khamsun min suwari al-Qur'an, al-hamdu sunnatu al-anbiya'i, min sifati ahl al-jannati annahum yahmidunallaha ta'ala*, and *shumuliyyatu al-hamdi lillahi fi surati al-fatihati*. **The third subchapter** is entitled *limadha nahmadu Allaha ta'ala*. The fourth subchapter is the position and form of *al-hamd* (*mawadi'u al-hamdi wa sighihi*), which consists of thirteen derivative subchapters, including 1) *ba'da al-faraghi min al-akli wa al-shurbi*, 2) *'inda istihdathu thaubin jadidin*, 3) *'inda al-naumi wa al-istiqaḍi minhu*, 4) *'inda rukubi al-dabbati*, 5) *'inda ru'yati mubtala*, 6) *'inda al-'atasi*, 7) *'inda ru' yati ma yuhibbu au*

yukrihu, 8) *'inda ta'arri min al-laili*, 9) *fi iftitahi al-salati*, 10) *min adhkari khitami al-salati*, 11) *ba'da al-raf'i min al-ruku' i*, 12) *'inda al-tahajjudi*, and 13) *hamdullahi al-mutlaqi*.

The fourth part explains the names and attributes of Allah in *Al-Fatihah Verse*. This section consists of four subchapters, including *ma'na lafzu al-jalalah* (Allah), *ma'na ismi al-Rabb*, *ma'na ismillahi al-rahmani*, *ma'na ismillahi al-rahimi*, and *ma'na ismillahi al-maliki*.

The fifth part explains God's providence with evidence and context (*Rububiyyatullahi ta'ala wa dilalatuha wa muqtadiyatuha*).

The sixth part explains the love of Allah ta'ala. This section consists of two sub-chapters, including: the influence of God's love on His servants (*Atharu Rahmatillahi ta'ala 'ala 'ibadihi*) and the connections of knowledge with God's love (*Muqtaḍiyāti al-'Ilmi bi Rahmatillahi Ta'ala*). **This second subchapter** is divided into three derivative subchapters, including: believing in Allah and acting on the basis of obedience to Him, seeking the love of Allah *ta'ala*, and behaving (*al-Ittisafu*) with compassion towards creatures.

The seventh part is the belief in the Day of Resurrection and its educational effects (*al-Imanu bi al-Ba'thi wa Atharuhu al-Tarbawiyy*).

The eighth part explains about worshipping and seeking help from Allah *Ta'ala* alone (*al-'Ubudiyyah wa al-Isti'anah billahi ta'ala Wahdahu*). This eighth chapter consists of four subchapters. **The first subchapter** is *al-'Ibadatullahi Wahdahu*, which consists of five derivative subchapters, including 1) *al-'Ubudiyyatullahi Ta'ala hiya al-Ghayatu min al-Khalqi*, 2) *Ma'na al-'Ibadah*, 3) *Arkanu al-'Ibadah*, 4) *Shurutu al-'Ibadah*, and 5) *Shumuliyyatu al-'Ibadah fi al-Islami*. **The second subchapter** is *al-Isti'anatullahi Wahdahu*, which consists of six derivative subchapters, including 1) *Ma'na al-Isti'anah*, 2) *Fadlu al-Isti'anah wa Ahammiyyatuha*, 3) *al-Isti'anah bi al-A'mal al-Salihah*, 4) *Hajatu al-Insani ila 'I'anatillahi Ta'ala*, 5) *Aujahu al-Isti'anah billahi Ta'ala*, and 6) *Ahwalu al-Nasi fi al-Isti'anah*. **The third sub-chapter** explains about mainstreaming (*taqdimu*) worship rather than asking for help. **The fourth subchapter** is the methodological educational positions (*waqafatun tarbawiyyatun manhajiyyatun*) between worship and asking for help, which consists of four derivative subchapters, including 1) *al-Sa'adah ta'ti min al-'Ibadah wa al-Isti'anah*, 2) *al-'Ibadah wa al-Isti'anah Wafaun bi al-'Ahdi alladhi Yaqta'uhu al-Muslimu fī kulli Raka'atin*, 3) *Ahammiyyatu al-'Amali al-Jama'iy fī al-Tariq ila Allah*, 4) *I'lanu Karamati al-Insani wa Taharrurihi min kulli ma Yazluhu*.

The ninth part discusses seeking guidance towards *al-Tariq al-Mustaqim*. This section consists of two sub-chapters. The first sub-chapter details the types and meanings of guidance, which are divided into four derivative sub-chapters: 1) *al-Hidayah al-'Ammah al-*

Mushtarakah baina al-Khalq, 2) *Hidayatu al-Bayan wa al-Dalalah wa al-Ta'rif Li Najdi al-Khair wa al-Sharr*, 3) *Hidayatu al-Taufiq wa al-Ilham*, 4) *al-Hidayah ila al-Jannah wa al-Nar idha Siyaqa Ahluhuma ilaihima*. **The second sub-chapter** discusses the conditions for achieving taufiqiyy guidance (*Surutu Tahaqquqi Hidayati al-Taufiqi*). **The third sub-chapter** discusses different types of guidance in terms of how they are shown and implemented (*Aqsamu al-Hidayah min haithu Tahaqquqiha wa Kaifiyyatu Takmiliha*). **The fourth sub-chapter** discusses *al-Hidayah al-Maqsudah fi al-Ayah*. **The fifth sub-chapter** explains the importance of seeking guidance (*Ahammiyyatu Talabi al-Hidayah*).

The tenth part provides an explanation of the guidance requested in the study of *Verse* or *al-Fatihah* (*Bayanu al-Hidayah al-Matlubah fi al-Verse*). This final section is divided into three sub-chapters: 1) *al-Hidayah ila al-Tariq al-Haqq*, 2) *Wasfu al-Sirati al-Mustaqimi*, and 3) *Lamsatun Bayaniyyatun Tarbawiyyatun fi Bayani al-Sanfaini*.

An Overview of Mahamud Shaltut's Thematic Interpretation Method

In his work entitled *Ila al-Qur'an al-Karim*, Shaltut interprets *al-Fatihah* by first introducing the name of this letter or *Verse* as *'Umm al-Kitab*. This naming is based on the fact that *al-Fatihah* is one of the five letters of the Quran. Shaltut then proceeds to explain the existence of words *al-Hamdu Lillahi*.

Shaltut argues that *Al-Fatihah Verse*'s elegance stems from its establishment of the theme of *tauhid wa al-ba'thu* and the explanation of *al-Tariqu al-Mustaqimu* of human behavior on the structure of one's life between oneself and God is also explained. The discussion on humans comprises two editorials, namely *'al-Hamdu lillahi Rabbi al-'Alamina'* and *'al-Rahmani al-Rahimi*. These editorials provide two proofs, namely the oneness of Allah (*Tauhidullah*) in terms of creation and His maintenance through love, which unfortunately affects all His servants. The third editorial or verse, which reads *'Maliki Yaumi al-Din*, proves the existence of the afterlife (*al-Nashah al-Akhirah*) and contains various responses to good deeds in the world. The next two editors or verses, consisting of *'Iyyaka Na'budu'* and *'Wa Iyyaka Nasta'inu'*, establish and emphasize the principle of worshipping Allah alone and the principle of human weakness, accompanied by the need for the help of God (*Mabdau 'Ajzi al-Insani wa Ihtiyajihi ila Ma'unati Rabbihi*). The editorials suggest that the path to Allah can only be achieved through worship and seeking help. They emphasise the importance of these actions in achieving spiritual orientation.

Shaltut stated that the editorial of *Ihdina al-Sirata al-Mustaqima* focuses on the orientation of humans towards seeking the laws that regulate their affairs from Allah SWT, who is the

One who informs (*al-Mu'allim*) or determines the shari'ah (*al-Mushri'*). The existence of *al-Mu'allim* or *al-Mushri'* is in harmony with the actions that He knows and prescribes.

Shaltut presents the theme of humans before *Allah's Shari'a* (*al-Nasu Amama Shar'illahi*) for the editorial discussion of the next verse. It was revealed that the editor of *Sirata alladhina An'amta 'alaihim* divided them into three groups based on their understanding of the *Shari'a* and the way of Allah (*Shar'ullahi wa Tariquhu*). The first group consists of those who are aware of the strictness of the straight path and become a means for others to follow. They are considered the blessed group (*al-Mun'imu 'alaihim*). The second group consists of those who stubbornly and arrogantly deny Allah's ways and laws. They are the group that Allah is angry with (*al-Maghdubi 'alaihim*). The last group comprises people who are unsure whether to believe in their faith or not. They are the people who are astray (*al-Dallun*).

Shaltut concludes that *al-Fatihah Verse* fulfils belief in principle and resurrection, the truth of human perfection from a scientific aspect, and the path of righteous deeds, leading to human perfection from a practical aspect. He also states that his interpretation summarises everything detailed in the Quran, which leads to the understanding that *al-Fatihah* is the introduction to the Quran (*Muqaddimatu al-Kitab*) as well as the mother of the Quran (*Umm al-Kitab*) (Shaltut, 1983).

Similarities between Amsansaf, Al-'Awajiy and Shaltut in their methods of thematic interpretation

The name *al-Fatihah* is explained by the similarity of views presented by Karim Amsansaf, Al-Ustadh al-Dukturah Muhammad ibn 'Abd al-'Aziz al-'Awajiy, and Mahamud Shaltut. The naming of a letter in '*Ulum al-Qur'an wa al-Tafsir*' is a nuanced matter that is inherently subjective. It is important to note that each name carries a specific rhetorical accuracy and is associated with a unique meaning of the contents of the letter (Fadilah, 2021), which contributes to the '*ijaz al-Qur'an*'. Amsansaf believes that this letter is a demand for the opening of the Koran in writing (*Khat*) and reading (*Tilawah*). It is to be accompanied by the reading of the five daily prayers where the name is in accordance with its name which means 'opener.' Al-'Awajiy holds a slightly different view, considering that this letter is *Fatihatu al-Kitab*, *Umm al-Kitab*, *Umm al-Qur'an*, *al-Sab'u al-Mathaniy*, and *al-Salah*. Shaltut argued that this letter is '*Umm al-Kitab*' because it is based on the existence of *al-Fatihah* as one of the five letters of the Koran. This letter begins with establishing the existence of the words *al-Hamdu Lillahi*. The initial discussion of this letter is part of the process of identifying the study problem in the context of *Tafsir al-Maudu'iy*. This was agreed upon by the initiators of the

technical steps, such as 'Abd al-Hayy al-Farmawi, M. Baqir Sadr, and Quraish Shihab. The discussion of the letter at the beginning of the interpretation of Amsansaf, al-'Awajiy, and Shaltut includes the step of determining the theme because the specifications of these interpreters focus on the study letter. Shaltut does not solely focus his interpretation on *Al-Fatihah Verse*, but rather discusses several specific letters in his work. Amsansaf and al-'Awajiy also provide their own interpretations of *Al-Fatihah Verse* in their respective works. This can be seen as a reflection of the importance placed on the main problem addressed in the *Verse*.

Two out of the three commentators interweave verses from the Koran and *hadith* related to the thematics of *al-Fatihah* in this exegetical method. Amsansaf collected verses related to *Al-Fatihah Verse*, especially *al-Hamdulillah?*s editorial by quoting QS. 14:7, which is quoted using the editor *li qaulihi ta'ala*. He also quoted many *hadiths* relating to certain dictions as the basis of his arguments. Al-'Awajiy collected additional verses related to *al-Fatihah* using *qala ta'ala* diction. He named this letter as *al-Sab'u al-Mathany*, based on QS. 15:87. He also used many *hadiths* to strengthen his argument.

Differences between the Thematic Interpretation Methods of Amsansaf, Al-'Awajiy and Shaltut

Shaltut is one of three commentaries that does not establish the relationship between certain verses in one letter and other verses in other letters. This is not only a failure to follow one of the principal steps of thematic interpretation, but also "undermines" the authenticity of the Koran by giving the impression that its interpretation is based solely on subjective views.

The principles of interpretation are not significant in thematic interpretation (*tafsir al-mauduiy*) method, but they are crucial for understanding the thought patterns of the interpreters. Shaltut implicitly reveals that the interpretation of *al-Fatihah* is based on disclosing all parts contained in the Quran (Shaltut, 1983). The principle raised by al-'Awajiy in reviewing the letter of *al-Fatihah* is to link certain dimensions of the letter or the *verse* in a way that produces certain themes, issues, and subjects. Amsansaf's interpretation is based on revealing the nuances of *al-Du'a'* (prayer) as worship required by the Shari'a (Amsansaf, 2017). This distinction serves as the foundation for identifying the thematic nuances in the interpretations of the three.

Chart II: Differences in Interpreters' Tafsir al-Mauduiy

Quranic Interpreters	Karim Amsansaf	Al-Ustadh al-Dukturah Muhammad ibn 'Abd al-'Aziz al-'Awajiy	Mahamud Shaltut
Principles	Disclosure of the nuances of al-*Du'a* (prayer) as worship required by sharia.	The interconnection of aspects of verse al-Fātihah with its other parts so that they are exposed as one complete theme (بطت جوانب السورة ببعضها لكي تخرج كموضوع واحد)	Disclosure of all parts contained in the Koran
Themes	Prayer Service ('*Ibadah al-Du'a*')	The four aspects to consider are faith, habits (*al-Sulukiyyah*), personality (*al-Akhlaqiyyah*), and methodology (*al-Manhajiyyah*)	Monotheism (*tauhid*) and resurrection in the grave, *al-Tariq al-Mustaqim,* faith, and prayer (*al-Du'a*)
Pembahasan Karya	**Reason for Writing Tafsir of Both (al-Ma'udhatain),** -Tafsir of Verse al-Falaq -Tafsir of Verse al-Nas **-Sunnah in Reciting the Quran** -Tafsir of **Al-Fatihah Verse** **-Tafsir Fawatih Verse al-Baqarah.**	**Part One: This section provides an overview** - Mention of Al-Fatihah Verse - Download and Number of Verses - Priority - Reading Position - General Meaning and Theme of the Letter **Part Two: Basmalah Educational Laws and Virtues** This section covers -The concept of Basmalah and its pronunciation. -Priority of Basmalah. - Basmalah - also includes information on Basmalah law. **Part Three: Praise to Allah as the Core of Worship law** - The concept of praise	Tujuan Alquran **Al-Fatihah Verse** **Verse al-Baqarah** **Verse Ali 'Imran** **Verse al-Nisa'** **Verse al-An'am** **Verse al-A'raf** **Verse Yunus** **Verse Hud** **Verse al-Kahfi** **Verse Maryam** **Verse Taha** **Verse al-Naml** **Verse al-Qasas** **Verse al-'Ankabut** **Verse Ghafir** **Verse Fussilat** **Verse al-Shura** **Verse al-Mulk** **Verse al-Qalam** **Verse al-Haqqah** **Verse al-Ma'arij** **Verse Nuh** **Verse Jinn** **Verse al-Muzammil dan al-Muddaththir** **Verse al-Qiyamah**

Quranic Interpreters	Karim Amsansaf	Al-Ustadh al-Dukturah Muhammad ibn 'Abd al-'Aziz al-'Awajiy	Mahamud Shaltut
		- The priority and urgency of praise - Why You Should Praise Allah - Position of Praise (*al-Hamd*) and Form (Si*ghihi*) **Part Four: Names and Attributes of Allah in Al-Fatihah Verse** **Part Five: The *Rububiyyah*, Its Instructions, and Its Context** **Part Six: God's Love** -The Influence of God's Love on His Servants - Context of Science in View of God's Love **Part Seven Faith in Messengers and Their Educational Impact** **Part Eight: '*Ubudiyyah* and *Isti'anah* Merely** -Worship Alone to Allah - Ask for His help exclusively -Prioritize Worship over Asking for Help -Educative and Methodological Position of Worship and Asking for Help **Part Nine: for help, emphasizing the importance of seeking Allah's guidance**	

Quranic Interpreters	Karim Amsansaf	Al-Ustadh al-Dukturah Muhammad ibn 'Abd al-'Aziz al-'Awajiy	Mahamud Shaltut
		towards the Straight Path **Tenth Part: Explanation of Guidance Requested in *Al-Fatihah Verse***	
Steps	For studying the *verse* include naming them, providing word-for-word explanations, linking certain words with *athar* and *hadith*, explaining the purpose and function of each verse and word, and exploring interconnections between words and verses within the *verse*	This text discusses the extrinsic aspects of *Al-Fatihah Verse*, including the word of Basmalah, the attributes of Allah mentioned in the *Verse*, the theme of maintenance (*rububiyyah*), the impact of Allah's mercy, faith in the Day of Resurrection and its educative impact, the theme of worship and asking Allah for help, and the theme of searching for and explaining God's guidance.	Naming of the verse, explanation per word and category of theme based on word per word, explanation per verse, and conclusion of the overall substance of *al-Fatihah Verse*
Interpretive Implications	It is important to note that normative knowledge can often be influenced by dogma and ideology	Therefore, it is crucial to approach Islamic historical, social, and anthropological knowledge with a reasoning mindset	It is also important to acknowledge that there may be limited knowledge regarding each word and verse of the Quran.

Advantages of the Thematic Interpretation Method of Amsansaf, Al-'Awajiy, dan Shaltut

Quranic Interpreter	Karim Amsansaf	Al-Ustadh al-Dukturah Muhammad ibn 'Abd al-'Aziz al-'Awajiy	Mahamud Shaltut
Advantages	Memudahkan pembaca awam dalam memahami	It avoids thematic discussions and instead focuses on	The language used is clear, concise, and objective, making it easier for

	kandungan al-Fatihah Verse The text aims to make Al-Fatihah Verse accessible to both scholars and laypeople	providing clear explanations of the sub-themes present in the Verse	ordinary readers to understand the content

Disadvantages of the Thematic Interpretation Method of Amsansaf, Al-'Awajiy and Shaltut

Qur'anic Interpreters	Karim Amsansaf	Al-Ustadh al-Dukturah Muhammad ibn 'Abd al-'Aziz al-'Awajiy	Mahamud Shaltut
Disadvantages	This text provides a limited analysis as it only focuses on the interconnection between *'ulum al-Qur'an* and *'ulum al-Hadith*	The discussion is structured thematically, followed by relevant words and verses. The language used is technical and may require some familiarity with the field of linguistics	It is recommended to avoid including verses from one verse with other verses from unrelated verses.

Conclusion

The paper successfully identifies similarities between Karim Amsansaf, Al-Ustadh al-Dukturah Muhammad ibn 'Abd al-'Aziz al-'Awajiy, and Mahamud Shaltut in their interpretation of the naming of the al-Fatihah letter and the use of different interpretive principles. The text discusses the importance of expressing both intrinsic and extrinsic thematic aspects, as stated by Al-Ustadh al-Dukturah Muhammad ibn 'Abd al-'Aziz al-'Awajiy, and emphasizes the ideality of thematic interpretation, as expressed by Karim Amsansaf. It also includes principles of thematic interpretation and aims for simplicity to cater to beginner readers or laypeople.

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