

CHAPTER IV

Analysis on The Patterns, Sources and Topics in Interpretation Of Tafsir

Al-Wa'ie

A. The Patterns

To see how far the characteristics of an interpretation, it can be seen on aspects such as related to the style of language, , the pattern of interpretation, accuracy and source of interpretation, methodological consistency, systematic, critical power, the tendency of the flow or the view which has followed and objectivity Its interpreter.¹

The method (*manhaj*) which is taken by Tafsir al-Wa'ie is *tahlili*. In the sense of interpreting the verse with certain themes with the method of interpretation is analyze so important things that are directly related to the verse, both in terms of meaning or other aspects that can enrich the insight readers of his interpretation. Such asbâbun nuzûl, munâsabah, ma'ânîl mufradât.²

Then when viewed from the method of explanation on interpreted verse. Rokhmat S. Labib cited the opinions of competent experts. He sometimes also commented on and sometimes also considered inappropriate among the opinions he mentioned. Seeing how to explain this, the authors say that Rokhmat S. Labib also uses the comparison method (*muqârin*) in his tafsir. This can be seen when he interprets the QS. An-Nisa [4]: 59:

¹Dosen Tafsir Hadis Fakultas Ushuluddin UIN Sunan Kalijaga, *Studi Kitab Tafsir*, (Yogyakarta: Teras, 2004), 29.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ

وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا (٥٩)

"... Obey to ulim amri. The mufasssir disagreed about the meaning of the term. By some mufasssir, *ulil amri* interpreted as 'ulamâ. Jabir bin Abdullah, Ibn Abbas in a narration, al-Hasan, 'Atha and Mujahid are among those who think so. They claim, *ulil amri* is expert in fiqh and scholar.

Another opinion states that *ulil amri* is *umarâ'* or *khulafâ'*. According to Ibn 'Athiyah and al-Qurthubi, this is the opinion of the majority (jumhur) of ulama. Among those who that argue is Ibn Abbas in a narration, Abu Hurairah, al-Sudi, and Ibn Zaid. Also al-Tabari, al-Qurthubi, al-Zamakhshari, al-Alusi, al-Syaukani, al-Baidhawî, and al-Ajili. Said Hawwa also states, *ulil amri* is the *khalîfah*: whose leadership emanates from the shura of the Muslims, its urgency to enforce al-Kitab and al-Sunnah. In his authorization is the method of choosing his guardians and assistants, either by deliberation or determining his own choice. And the Muslims are obliged to treat him and his *amil* in the case of the ma'ruf.

It seems that majority opinion is more acceptable. In terms of its the descent (nuzûl) this verse goes down with respect to the commander of the troops. This means that the topic of this subject discussion is the problem of leadership. Understandably, the highest leader of the Muslims is the Caliph. He is Amir Mukminin who has the authority to appoint the leaders below him, including commander and army commander."³

In interpreting the verses of the Qur'an, Rokhmat S. Labib does not have a particular tendency to use a specific pattern, for example, fiqhi pattern, lughawi

³Rokhmat S. Labib, *Tafsir al-Wa'ie...*, 178-179.

pattern, ijtima'i pattern, falsafi pattern only or others. But a pattern can be seen more dominant than an interpretation.

In general, the interpretation of Rokhmat S. Labib in the Tafsir al-Wa'ie there are 2 patterns, namely the social pattern (ijtima'i) and dynamic pattern (haraky). This is obvious because in his tafsir he focuses on related themes that relate to the real conditions of the ummah that are happening today.

First; Using the social pattern (ijtima'i) that is the interpretation of al-Qur'an texts associated with the realities of community life, social traditions and the system of civilization, so that it can be functional in solving problems.

This is clearly visible in relation to the themes he adopted in his interpretation. Tafsir al-Wa'ie is a "commentaire apologetique" (tafsîr difâ'i) on the socio political realities that occurred during the era of the current government that is the era reformasi.

Tafsir al-Wa'ie is written in a "conflict situation" with the authorities. Thus, this discourse should be explained through a conflict functional anthropological approach where a conflict is seen as a ignition of dynamics. Conflict can serve as strengthening of group identity when the conflict is strongly emerging.

The social problem of Muslims who receive attention from Tafsir al-Wa'ie are the issue of religious freedom, *mubâhalah* with unbelievers, due to turning away from the Shari'a, and prohibition of giving power to the unbelievers, etc.

- When interpreting QS. An-Nisa 141

وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا (١٤١)

Rokhmat S. Labib explains that the laws excavated by the fuqaha from the last phrase of this verse give the meaning of prohibition. That the moslem are forbidden to give way to the unbelievers to dominate them.

According him this conclusion is based on *dalât al-iqtidhâ* of the phrase. *Dalât al-iqtidhâ* 'is the necessity of the appointment resulting from the meaning of lafadz. That necessity can be demanded by reason, also by *syara'*; either due to the certainty of the true messengers or the true events reported.

In relation to this phrase, it can be grouped in *dalât al-iqtidhâ* on the case which is required of *syara'* because of the certainty of the true transmitter. As already exposed, this phrase is in the form of news (news sentence) that Allah Swt. not giving way to the unbelievers to rule the believers. Then he example when Rasulullah (P.B.U.H.) still in Makkah, the Muslims are under the authority of the unbelievers. Similarly, Muslims in Andalusia after being defeated by the unbelievers or as it happens to the Islamic ummah today. They are under the authority of the unbelievers. Because of the certainty of the transmitter of the word of Allah, the meaning of *nafiyy* that the unbelievers get *sâbil* over the believers-illustrated in lafadz *lan* which gives *li al-ta'bîd* (forever) meaning-becomes preventable. *Nafiyy* in this verse also can not be interpreted *nafiyy al-wujûd* (negating its existence), but must be interpreted *nafiyy* to the law, namely *nafiyy al-jawâz* (negated skill). In other words, forbidden gives way for the unbelievers upon the Muslims.

This legal provision, according to him, encompasses all the categorized acts in an effort to give way to the unbelievers upon the believers. The fuqaha also mention some of the deeds included in it.⁴

- When interpreting QS. Al-Baqarah [2]: 256

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ

بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ (٢٥٦)

He argues that this verse is often plowed up by liberals to justify the idea of religious freedom (*hurriyah al-'aqidah*). It is a view that argues that human being have full freedom of religion. So if there is one who today is Islam then he apostatized then it is should not be prohibited, even regarded as an option that must be respected. The claim is clearly vanity, according to him لا إكراه في الدين only in the context of converting to Islam. That the unbelievers, besides the Arab polytheists, should not be forced to embrace Islam. But if it is converted to Islam it is not allowed to renegade from it. Then Rokhmat S. Labib listed some verses that illustrate that Allah only permits and approves a religion to be embraced by human beings that is Islam (QS. Al-Maidah [5]: 3 and Ali Imran [3]: 19), then whoever embraces besides Islam then Allah will not love it and reject all their deeds.

While on the other according to him, Allah Swt. commanded everyone who embraced Islam to guard his Islam until death picked him up as well as threaten the

⁴Rokhmat S. Labib, *Tafsir al-Wa'ie*, ... 214.

apostates of his religion (islam) by removing all deeds of his deeds in the world and in the Hereafter and providing torment a very painful punishment in hell.

- When interpreting QS. Al-Maidah [5]: 50

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ (٥٠)

Rokhmat S. Labib explains that it can be concluded that what is meant by the laws of ignorance (after previously expounding the opinions of the mufassir) are all laws that do not come from Allah SWT. In other words according to Rokhmat S. Labib jahiliyyah law is a law made man, whether made individually or collectively. All such laws can be categorized as jahiliyyah law.

Then he said in reality the mention is very precise. Because the laws of human products are indeed born of ignorance. First, the law of human products always makes empirical facts as the basis of its argument. Second, human law is often based on impact analysis. Third, man-made laws are always limited by the dimensions of space and time. In addition, Rokhmat S. Labib argues that man-made laws are never completely sterile from the interests of the individual or the ruling group.

He appeals to the faithful, not to take and adopt the law of jahiliyyah. Because, he said God Almighty as given His laws that can not be equaled and matched by any law other than that. Indeed the law of God Almighty is the peak of goodness and justice.⁵

⁵Rokhmat S. Labib, *Tafsir al-Wa'ie*, ...251-253.

Until here the writer wants to say that Tafsir Al-Wa'ie has a style of non-mazhabi, in the sense of avoiding the dispute of madzhab, both fiqh and kalam.

Second; Using dynamic pattern (haraky) that is a trend that focuse on da'wah and movement (harakah), as well as on education, purification, jihad and struggle. It also focuses on calling moslems to move with the Qur'an, to fight against the non-believers and to present lesson about da'wah, jihad and confrontation.

The theory of sociology says that there is an influence of social values on all perceptions of reality, this theory also states that no act of commong to understanding can be avoided from the formative forces of the background and the paradigm community embraced by an interpreter.⁶

As understand is known that he is one of the activists of the movement of da'wah Hizbut Tahrir Indonesia. The vision and mission of the movement founded by Shaykh Taqiuddin an-Nabhani is to be countinue the Islamic life that has been lost since the fall of the Ottoman Turks on March 3, 1924 AD. Until the activity which is always carried out by this movement is to call upon the people and government to return the law to the Qur'an and as-Sunnah. So it is not surprising that his involvement in the movement of Hizbut Tahrir influenced his approach in writing works with dynamic pattern (haraky) is no exception to his works in the field of interpretation.

⁶Soerjono Soekanto and Budi Sulistyuwati, *Sosiologi Suatu Pengantar* (Jakarta: Rajawali Pers, 2015). 233.

There are several issues of dynamic pattern (haraky) in the themes of the Qur'anic verse that Rokhmat S. Labib appointed. The issues referred to here are leading to conversations related to da'wah movements such as the obligation of the establishment of the khilâfah, the unconstitutional status with God's law, the law of thagut, democracy rather than shura, moderate ideology, etc. The following is a detail of the discussion.

- When interpreting QS. Al-Syura [42]: 38

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ (٣٨)

Rokhmat S. Labib explains that this verse is often taken to legitimize democracy. Syûra commanded in this verse is equated with democracy. Whereas according to him, between them there is a fundamental contradiction.

Democracy is a view of life and a system of government that makes the people as the holder of sovereignty. This principle necessitates that all legislation should come from the people. The practical implementer is a parliament considered to be a representation of the people. Consequently, any law that has been legislated by parliament is regarded as a representation of the people. Consequently, any law that has been legislated by parliament should be applied and obeyed by the people; Regardless of whether the law is in line with sharia or not. Another consequence, freedom should be upheld in a democratic society.

Another principle in democracy is the voice of majority. Because the will of the people must be obeyed, while the number of people is very much with different desires, even against each other; Then that should be followed is supported by the majority vote of the people.

All these principles according to him clearly vanity and contrary to Islam. In Islam sovereignty belongs to syara '. This provision is based on many propositions (dalîl) which require Muslims to apply sharia in the totality of life.

If this verse is examined as a whole, according to him, syûrâ that is commanded not out of the corridor of obedience to sharia. Also does not it give any human authority the right to make law as it pleases as democracy.⁷

- When interpreting QS. Al-Maidah [5]: 44

وَمَنْ لَّمْ يَخُضْ بِمَا أُنْزِلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ (٤٤)

Rokhmat S. Labib are explains though kâfirûn in this verse, dzâlimûn in verse 45, and fâsiqûn in verse 47 is general meaning to include all those who are not punished by Allah's law. (Among those who say that is are Ibn Mas'ud, al-Nakhai, Ibn Abbas, Ibrahim, al-Hasan, al-Sudi, and Fakhr al-Din al-Razi, Ibn 'Athiyyah, al-Qinujî, al-Samarqandi and Mahmud Hijazi). The main reason though this verse goes down with respect to the Jews, but the expression is general. The word *man* is a condition that gives a general meaning, so it is not devoted to a particular group, it

⁷Rokhmat S. Labib, *Tafsir al-Wa'ie*, ... 393.

does not mean that he said, all those who do not decide the case with God's law can be directly classified as unbelievers. More careful and in-depth review is required in order not to fall into unkind takfir.

Furthermore he explained that the obligation to implement sharia is based on the *qath'iyy* theorem, both *qath'iyy al-tsubût* and *qathi'iyy al-dalâlah*. Thus, he say, denied the obligation to decide the case with Shari'a as well as deny the verses. Meanwhile, denying some verses of the Qur'an is enough to remove someone from the faith.

Then he quoted Ibn Abbas's opinion: "Whoever denies what Allah has revealed, he is indeed a unbelievers. And whoever confesses but does not punish with him, then he is tyrannical (dzâlim) and wicked (fâsiq).⁸

- When interpreting QS. Al-Baqarah [2]: 30

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ

وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (٣٠)

There are four opinions from the mufasssir he put forward in the interpretation of the word *خليفة* in the above verse. And he is more amenable to the opinions of such mufasssir as al-Baghawi, al-Alusi, al-Qinujî, al-Ajili, Ibn Juzyi, and al-Syanqithi who

⁸Rokhmat S. Labib, *Tafsir al-Wa'ie*, ... 227-228.

argue that the خليفة referred to here is to be a khalifah for God on earth in order to Uphold His laws and apply His ordinances. He also expressed his reasons for disagreeing with other commentators.

So clearly, according to him, the position as khalîfah obliges humans to decide and apply the cases of life with the laws of Allah Swt.

He further argues that Islamic law is obliged to apply (QS. Al-Maidah [5]: 49, al-Hashr [59]: 7), only among the laws of the Shari'a there are executions imposed on individuals, such as faith , worship, food, clothing, and morals. Also some muamalah laws that can be implemented by individuals without having to involve countries such as trade, ijârah, marriage, inheritance and so forth. But, according to him, there are cases that the implementation can not be done by individuals or groups, namely laws related to relationships among human beings such as economic, educational, social and political systems abroad. Also the law relating to the imposition of sanctions for violators of syara law. All these laws should not be done by the individual but must be done by the caliph or authorized by him.

Based on the above facts, according to him, the existence of the state is something that is dharuri (very important) to implement Islam. Without a country, it is impossible to enforce sharia completely. Lots of abandoned 'syara' laws. In fact, sharia must be applied totally. And the country is a khilâfah led by a caliph. Then he

attributed the hadith of Imam Ahmad's history which has been well-known to be going back to the Khilafâh based on the prophetic method.

Then he also quotes the opinion of al-Qurthubi which states, this verse becomes the basis of the obligation to appoint the imam and caliph must be heard and obeyed, to unite the sentence and apply the laws of the caliph. It is also al-Zuhaili's opinion that asserts all scholars agree on the obligation to appoint the caliphs among the people and priests.

B. Sources

The source of the interpretation referred to here is the basic reference as the place where the mufasssir dug out the materials for his interpretive building. Of this, the mufasssir, in his history, chose his reference in accordance with the mainstream of the thought of his day, in addition to his individual interests. As a result there are mufasssir who favor the basic text of Islam Al-Qur'an, Hadith or *atsar* in general, but there are also more favoring sources or other references such as *israiliyat*, classical Arabic poetry, Islamic sciences, linguistics or even inventions in the social field all of which enter into non-*atsar* territory (commonly called *ra'yu*). The circumstances indicate that the source of interpretive material is a variable in the study of interpretation which between one mufasssir and the other mufasssir are different from each other.⁹

⁹Hamim Ilyas, *Study Kitab Tafsir* (Yogyakarta: Teras, 2004), 13.

As for the works of scholars who are referred to by Rokhmat S. Labib in his book of tafsir very much cover various fields of science as seen in his work. It is difficult to know which of the more he refers to in his interpretation.

1. Adhwâ' al-Bayân karya al-Syanqithi,
 2. al Tafsîr al-Munîr karya al-Zuhaili,
 3. al Tasyhîl li 'Ulûm al-Tanzîl karya Ibnu Juzy al-Kalbi,
 4. al-Anwâr al-Tanzîl wa Asrâr al-Ta'wîl karya al-Baidhawî,
 5. al-Asâs fî al-Tafsîr karya Said Hawa,
 6. al-Durr al-Manthûr karya al-Suyuti,
 7. Al-Durr al-Mashûn karya al-Samin al-Halbi,
 8. al-Futûhât al-Ilahiyyah karya Sulaiman al-Ajili,
 9. al-Futûhât al-Islâmiyyah karya al-Ajili,
 10. al-Jâmi' li Ahkâm al-Qur'ân karya al-Qurthubi,
 11. al-Kasyâf karya al-Zamakhsyari,
 12. al-Ma'âlim al-Tanzîl karya al-Baghawi,
 13. al-Muharrar al-Wajîz fî Tafsîr al-Kitâb al-'Azîz karya Ibn 'Athiyyah,
 14. al-Nukat wa al-'Uyûn karya al-Mawardi,
 15. al-Tafsîr al-Kabîr karya al-Razi,
 16. al-Tafsîr al-Wâdhih karya Mahmud Hijazi,
 17. al-Wasîth karya al-Wahidi,
 18. Aysar al-Tafâsir karya al-Jazairi,
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19. Bahr al-‘Ulûm karya al-Samarqandi,

20. Fatḥ al-Bayân karya al-Qinuji,
21. Fatḥ al-Qadîr karya al-Syaukani,
22. Jâmi’ al-Bayân fî Ta’wil al-Qur’ân karya al-Thabari,
23. Lubâb al-Ta’wil fî Ma’ânî al-Tanzîl karya al-Khazin,
24. Madârik al-Tanzîl wa Haqâiq al-Ta’wil karya al-Nasafi,
25. Mafâtih al-Ghayb karya Fakhruddin al-Razi,
26. Maḥâsin al-Ta’wîl karya al-Qasimi,
27. Majma’ al-Bayân fî Tafsîr al-Qur’ân karya al-Thibrisi,
28. Nazhm Durar fî Tanâsub al-Ayât wa al-Suwâr karya al-Baqâ’i,
29. Rûḥ al-Ma’ânî karya al-Alusi,
30. Shafwat at-Tafâsîr karya al-Shabuni,
31. Tafsîr al-Qur’ân al-‘Azhîm karya Ibn Kathir ,
32. Tafsîr Baḥr al-Muḥîth karya Abu Hayyan al-Andulisi,
33. Tafsîr fî Zhilâl al-Qur’ân karya Sayyid Quthb,
34. Tafsîr Gharâib al-Qur’ân karya Nidzam al-Din al-Naysaburi,
35. Tartîb Mukhtâr al-Shihâh karya Abu Bakr al-Razi,
36. Taysîr al-Karîm al-Rahmân karya al-Sa’di,
37. Zâd al-Masîr fî’ilm al-Tafsîr karya al-Jawzy al Qurasy,

Regarding the source of interpretation of Tafsir Al-Wa'ie can be stated that the work is included between *tafsîr bil-ra'yi* and *bil ma'thur* at once, or in other words

between *riwâyah* and *dirâyah*, that is take the source of interpretation derived from verses of the al-Qur'an itself, the hadith of the Prophet, the opinions of the Companions and the tabi'în, and not leave his own *ra'yu*. This can be known by the discovery of several studies of several interpreted verses of the Qur'an.

Prove and explain again how he cites the opinion of the work of the earlier scholars, the writer presents several verses which can be used as examples to prove the existence of the source method, such as when Rokhmat S. Labib interpreted QS. Al-Baqarah [2]: 62,

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ

عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٦٢)

In explaining this verse Ibn Kathir tells us, "God proclaimed that any of the earlier people who do good and obedience, then he will get a good reply also. The provisions that apply until the Day of Judgment later. That any who follow al-rasul al-nabiyy al-umiyy (Rasulullah P.B.U.H.), Then he will also get eternal happiness. There is no fear of what he faces. Nor was there any concern about what he was about to face. Nor are there any worries about what they have gone through. "

After mentioning *azbâbun nuzul* this verse, the eminent mufasssir then came to the conclusion: *"Then the Jews are the ones who cling to the Torah and the Sunnah of Moses. Until he sent Isa. When Isa as. Sent, then anyone of those who still hold fast and defend the Sunnah of Moses, refuses to abandon it, and does not follow Jesus,*

including the wretched ones. While the believers of the Christians are those who hold fast to the Gospel and the Isa. If they do that, then he is a believer who is accepted by his deeds. The decree continued until the dissolution of the Prophet Muhammad. So anyone among those who do not follow the Prophet Muhammad P.B.U.H. And not leave the Sunnah Isa as. And the gospel, it includes the wretched ones. "

Ibn Kathir also asserts that will not be accepted, both thariqah and deeds of his deeds, except in accordance with the Shari'a of the Prophet Muhammad. After he was sent. As for before that, everyone who followed the Messenger of his day, then he was on the lead, the way, and salvation.¹⁰

C. Topics

No.	Themes	Verses
1.	Kewajiban Tegaknya Khilafah	Qs. Al-Baqarah [2]: 30
2.	Menguak Keimanan Yahudi, Nashrani, dan Sabiin	Qs. Al-Baqarah [2]: 62
3.	Islam Menolak Paham Moderat	Qs. Al-Baqarah [2]: 142-143
4.	Ulama Pewaris Nabi	Qs. Al-Baqarah [2]: 151
5	Puasa dan Takwa	Qs. Al-Baqarah [2]: 183
6	Bersabar Menghadapi Ujian	Qs. Al-Baqarah [2]: 214
7.	Aqidah, Hijrah dan Jihad	Qs. Al-Baqarah [2]: 218

¹⁰Rokhmar S. Labib , Tafsir Al-Wa'ie, ... 15 .

8.	Menolak Ide Kebebasan Beragama	Qs. Al-Baqarah [2]: 256
9.	Ayat Muhkamat dan Ayat Mutasyabihat	Qs. Ali Imran [3]: 31
10.	Mencintai Allah dan Rasul-Nya	Qs. Ali Imran [3]: 61
11.	Mubahalah dengan Orang Kafir	Qs. Ali Imran [3]: 81-91
12.	Hukuman Bagi Orang Murtad	Qs. Ali Imran [3]: 102
13.	Memelihara Ketaqwaan	Qs. Ali Imran [3]: 104
14.	Kewajiban Mendirikan Partai Politik Islam	Qs. Ali Imran [3]: 133
15.	Bersegera Meraih Ampunan dan Surga	Qs. Ali Imran [3]: 134
16.	Karakter Kaum Muttaqin	Qs. An-Nisa [4]: 19
17.	Berlaku Adil Terhadap Wanita	Qs. An-Nisa [4]: 34
18.	Adab Pergaulan Suami Isteri	Qs. An-Nisa [4]: 19
19.	Bertindak Amanah dan Adil	Qs. An-Nisa [4]: 58
20.	Pilar Pemerintahan Islam	Qs. An-Nisa [4]: 59
21.	Menolak hukum Thagut	Qs. An-Nisa [4]: 60
22.	Panduan Menghadapi Kaum Munafik	Qs. An-Nisa [4]: 61-63
23.	Penerapan Syariah Bukti Keimanan	Qs. An-Nisa [4]: 65
24.	Larangan Memberikan Kekuasaan Kepada Kaum Kafir	Qs. An-Nisa [4]: 41
25.	Memelihara Dan Mengokohkan Ketaatan	Qs. Al-Maidah [5]: 2
26.	Status Tidak Berhukum Dengan Hukum Allah	Qs. Al-Maidah [5]: 44
27.	Kedudukan Al-Qur'an di Hadapan Kitab-Kitab	Qs. Al-Maidah [5]: 48

	Lain	
28.	Kewajiban Menerapkan Syariah	Qs. Al-Maidah [5]: 49
29.	Menggugat Hukum Jahiliyyah	Qs. Al-Maidah [5]: 50
30.	Hizb yang Mendapat Kemenangan	Qs. Al-Maidah [5]: 55-56
31.	Ancaman Para Perusak Agama	Qs. Al-an'am [6]: 159
32.	Terikat Syariah Menuai Masalah	Qs. Al-Anfal [8]: 24
33.	Memberikan Kemunkaran Mengundang Siksaan	Qs. Al-Anfal [8]: 25
34.	Membuktikan Kebenaran Iman	Qs. At-Taubah [9]: 16
35.	Menggugat Pembuatan Hukum Selain Allah Swt	Qs. At-Taubah [9]: 31
36.	Janji Kemenangan Islam	Qs. At-Taubah [9]: 32-33
37.	Jihad Memperluas Wilayah Kekuasaan	Qs. At-Taubah [9]: 123
38.	Penjagaan Islam Terhadap Kehidupan	Qs. Al-Isra' [17]: 33
39.	Akibat Berpaling Dari Syariat	Qs. Thaha [20]: 126
40.	Menjadikan Islam Sebagai Rahmatan Lil 'Alamin	Qs. Al-Anbiya [21]: 107
41.	Hizb Yang Terlarang	Qs. Al-Mu'minun [23]: 52-54
42.	Karakter Kaum Mukmin	Qs. An-Nur [24]: 51-52
43.	Mengabaikan Al-Qur'an	Qs. Al-Furqan [25]: 30
44.	Kerusakan Dunia Penyebab dan Solusinya	Qs. Al-Rum [30]: 41
45.	Kewajiban Berjilbab	Qs. Al-Ahzab : 59

46.	Syura Bukan Demokrasi	Qs. Al-Syura [42]: 37-38
47.	Resep Meraih Kemenangan	Qs. Al-Fath [49]: 29
48.	Mendambakan Hukum Islamiyyah	Qs. Al-Hujurat [50]: 10
49.	Adab Pergaulan Dengan Sesama Muslim	Qs. Al-Hujurat [50]: 11
50.	Menyikapi Keragaman Manusia	Qs. Al-Hujurat [50]: 13
51.	Makna Kehidupan: Antara Islam dan HAM	Qs. Adz-Dzariyat [51]: 56-58
52.	Kehancuran Bangsa-Bangsa Arogan	Qs. Al-Fajr [89]: 6-13
53.	Berpacu Dengan Waktu	Qs. Al-Ashr [103]: 1-3

From the list of themes above, there are 53 themes compiled in Tafsir al-Wa'ie by Wadi Press. The themes can be categorized into two groups: political themes and common themes. The first theme groups of Siyâsi Haraky consist of 39 themes with an estimated 62%. This is the dominating group, this theme is a factor many shades of interpretation in Tafsir al-Wa'ie categorized as siyâsi haraky. Because to determine the pattern of interpretation of a work of interpretation should be done research on the themes contained there in. Interpretive pattern are categorized by the most and dominant theme groups. While the group of common themes is a theme group that has a few theme numbers that is with 14 themes with an estimated 38%.