

CHAPTER V

Closure

A. Conclusion

Tafsir al-Wa'ie by Rokhmat S. Labib is using the method of thematic, tahlili, and ijmâli. Then in the form of his approach is *bil ma'tsur* and *bil ra'yi*. This outline interpretation is colored by two patterns of interpretation: social pattern (ijtimâ'i) and dynamic pattern (siyâsi harâki).

Then, in the use of systematic interpretation, this interpretation has some of the systems used in interpreting the verses of the Qur'an. *First*, it mention the verse that he interpreted. *Secondly*, the various hadiths or reports (riwâyat) of marfu' (which are based on the Prophet, whether or not they are connected) is related to interpreted verses. *Third*, it contains various opinions of previous mufasssir. In this case, he sometimes determines the strongest opinion amongst the scholars he quotes. Then, he usually interpreted with his own opinion after he did the three steps above.

Tafsir al-Wa'ie after being examined is the interpretation that tries to give a view of islamic political views in the middle of the main view of the capitalist and opportunistic politics that develop today. This can be seen from the theme of Tafsir al-Wa'ie that raised always political. Of course this is in line with the method of preacing Hizbut Tahrir as an international political party by providing explanations in the form of solutions to the problems of Moslems in the world and Indonesia according Hizbut Tahrir.

B. Recommendation

The patterns in interpretation are that no one can deny. From this fact, the trends of tafsir should not be interpreted separately, especially the contradiction between the interpretive pattern of one and the other. On the contrary, it must be integrated in such a way that between the one interpretation pattern and the other pattern of interpretation complement each other, like a rainbow that is structured to be unified, beautiful and aesthetic.

However, there are attitudes that we must have when confronting a variety of interpretive patterns. First, being critical in looking at these commentary products; is there a hidden interest behind the interpretation? Are there any deviations and are the interpretations really supported by strong arguments? Secondly, if the argument is indeed strong, then we should respect their opinions, although we do not have to agree with them because truth can come from various text.

New teaching methods and recitation of tafseer works are urgently needed and studied continuously. Although the age of these works of interpretation reaches a century or more it does not mean that it is no longer relevant to be studied or investigated. Just look at the works of interpreters like Tafsir al-Khazin which is today still used as teaching and research material. Therefore, when a work of tafseer was born in today's century, the tafseer will mostly be up to date because the writer was born with the background of current conditions and events. It is very important to be studied because it goes along with the development of human civilization today.

This study is just a preliminary study that attempts to trace out many interesting aspects of this interpretation, such as author biographies, methods, sources, and interpretive patterns. Hopefully this research will inspire the future researchers to continue what has been started. This study also hopefully opens a new page in the interpretation of the Qur'an in contemporary times and continues to expand into the ages beyond.

Despite all the various praise and criticism given to Rokhmat S. Labib, he has created a work that is of course very useful both for academic studies and for Muslims altogether. One thing is certain, his efforts to present Tafsîr al-Wa'ie certainly have noble intentions: bringing mankind closer to the guidance of the Qur'an.