

REFORM THOUGHTS IN *TAFSIR AL-MARAGHI* BY SHAYKH AHMAD MUSTAFA AL-MARAGHI

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Abstract

The *Tafsir al-Maraghi* written by Shaykh Ahmad Mustafa al-Maraghi (1883-1952) was greatly influenced by 'Abduh approach known *al-Adab wa al-Ijtima'i* (literature and social) which was initially applied in *Tafsir al-Manar*. It is apparent that al-Maraghi's thoughts was influenced by the thoughts of his teachers Shaykh Muhammad 'Abduh and Sayyid Muhammad Rasyid Rida. This article examines the reform thoughts of Shaykh Ahmad Mustafa al-Maraghi in his great work *Tafsir al-Maraghi*. Al-Maraghi's thoughts encompasses the modern-day life practices of faith, politics, social and economics. His ideas for reform is based on the teachings of the Quran as guidance in life, and his thoughts can be applied in many aspects of human capital development.

Keywords: Ahmad Mustafa al-Maraghi, *Tafsir al-Maraghi*, reform thoughts from Egyptian reformist, human capital development.



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Introduction

The 20th century Islamic revival is known as the movement of enlightening the public with the right values of Islam by scholars through acquiring the right understanding on the teachings of the Quran and the Hadith.¹ The patterns of thoughts and knowledge (*thaqafah*) of the Egyptian scholars, including Ahmad Mustafa al-Maraghi (1883-1952) were heavily influenced by great reformists such as Sayyid Jamal al-Din al-Afghani, Shaykh Muhammad 'Abduh (1849-1905) and Sayyid Muhammad Rasyid Rida (1865-1935).² In fact, al-Maraghi studied directly from 'Abduh on Quranic interpretation by attending his lectures.³ 'Abduh introduced reformist ideas that could be linked with interpretations of Quranic verses. Rashid Rida was indirectly Ahmad Mustafa's teacher as he also referred to his writing of *Tafsir al-Manar*.

The knowledge integration had given a valuable experience for al-Maraghi. In addition to this, the age of anti-colonialism and pan-Arabism that he lived in, also influenced his thoughts in writing his *tafsir* work.⁴ *Tafsir al-Maraghi* inherited the *Tafsir al-*

¹ Anwar Moazzam, "Resurgence of Islam: Role of the State and the Peoples" in *Islam and Contemporary Muslim World* (New Delhi: Light and Life Publishers, 1981), 2.

² 'Abd al-Qadir Muhammad Salih, "Ta'liq wa Munaqasyah li Ara'i Muhammad 'Abduh, Rasyid Rida, al-Maraghi" in *Al-Tafsir wa Al-Mufasssirun fi al-'Asr al-Hadith* (Beirut: Dar al-Ma'rifah, 2003), 343-345.

³ Wajidi Sayadi, "Telaah Kritis Atas Riwayat Asbab An-Nuzul Dalam Tafsir al-Maragi (Studi Dengan Analisis Ilmu Kritik Hadis)" (tesis kedokteran, Universitas Islam Negeri Syarif Hidayatullah, Jakarta, 2006), 28.

⁴ Ahmad Dawud Muhammad Dawud, "Al-Shaykh Ahmad al-Maraghi wa Manhajuhu fi Tafsir" (diss., University of Jordan, 'Amman, 1990), 14.

Manar's approach as it also applied *al-Adab wa al-Ijtima'i* which was the approach of 'Abduh's school of thought which relates the meaning of Quranic verses with community social issues through Quranic interpretations which are not fanatical to any particular *mazhab's* viewpoint, and at the same time avoid *israiliyyat* narrations.⁵ Al-Maraghi's reformist thoughts were intergrated in the interpretations of the Quranic verses with contemporary scientific facts encompassing various issues of faith, politics, social and economics. Most of his views were quite similar with the views of 'Abduh and Rasyid Rida.

The Biography of the Author of *Tafsir al-Maraghi*

Shaykh Ahmad ibn Mustafa ibn Muhammad ibn 'Abd Mun'im is an Egyptian. He was born on 10 October 1883 in Maraghah, a town in Suhaj about 700 km south of Cairo, Egypt.⁶ In commemoration with the district name of al-Maraghah, he was known as al-Maraghi. He has eight siblings, and five of them were *ulama'* such Shaykh Muhammad Mustafa al-Maraghi (1881-1945) who was once the Shaykh al-Azhar. Ahmad Mustafa al-Maraghi (1883-1952) studied at Al-Azhar University for almost eight years. Then for the following four years, he studied at the University of Cairo where he graduated in 1909. During his years of studies, he studied under Husnayn Shaykh Muhammad al-'Adawi, Shaykh Muhammad Bakhit al-Muti'i and Shaykh Ahmad al-Rifa'i Fayumi.⁷ It was during this time, al-Maraghi acquired the experience of integrating traditional knowledge at al-Azhar University and modern sciences at Dar al-'Ulum.

After he graduated, al-Maraghi taught at several schools in Iskandariyyah, Asyut, al-Zaqaziq and Cairo. Then he was appointed as the Director, and also a lecturer at the Teacher Training Institute in Fayum. He made great contributions in the field of Quranic exegesis through his magnum opus, *Tafsir al-Maraghi*, which applied the method of *al-Adab wa al-Ijtima'i*.⁸ This method of *tafsir* is an approach of relating interpretation of Quranic verses with the sosio-cultural issues in society. It is important to highlight the

⁵ Salah 'Abd al-Fatah al-Khalidi, "Ittijahat al-Tafsir fi 'Asr al-Hadith" in *Ta'rif al-Darisina bi Manahij al-Mufassirin* (Dimasyq: Dar al-Qalam, 2012), 568.

⁶ Fahd 'Abd al-Rahman Salman al-Rumi, "Manhaj al-Madrasah al-'Aqliyyah al-Ijtima'iyyah al-Hadithah fi al-Tafsir" in *Ittijahat al-Tafsir fi al-Qarni al-Rabi' Asyar* (Mamlakah al-'Arabiyyah al-Sa'udiyyah: Muassasah al-Risalah, 1997), 2:710.

⁷ Zainal Arifin, "Iddah Menurut Pemikiran al-Maraghi," *Hukum Islam* 7 (July 2007), 522.

⁸ 'Abd al-Ghafur Mahmud Mustafa Ja'far, "Madrasah al-Ijtima'iyyah al-Hadithah" in *Al-Tafsir wa al-Mufassirun fi Thawbihi al-Jadid* (Kaherah: Dar al-Salam, 2007), 629.

biography of Ahmad Mustafa al-Maraghi (1883-1952) as he was often associated with his elder brother, Muhammad Mustafa al-Maraghi (1881-1945). This confusion was due to that these two prominent brothers carried the same title of al-Maraghi which refers to the native town of al-Maraghah Jurja district, in the state of Sa'id located in southern Egypt.

Ahmad Mustafa interpreted the whole of the Quran in the book, *Tafsir al-Maraghi*, while Muhammad Mustafa wrote *al-Durus al-Diniyyah* which consists of interpretation of some verses from chapters (*surah*) of the Quran which include chapters such as Luqman, al-Hujurat, al-Hadid, al-Furqan, al-'Asr, al-Baqarah, Ali 'Imran, al-An'am and al-Shura.⁹ Both Ahmad Mustafa and his brother Muhammad Mustafa had worked in Khurtum in Sudan. However, Ahmad Mustafa was sent by al-Azhar in 1916 as a visiting lecturer in Islamic Shariah and Arabic Language at the Faculty Ghirdun, Khurtum. Then, he returned to Cairo to serve as a lecturer at Al-Azhar and Dar al-'Ulum to March 1943.¹⁰ While Muhammad Mustafa served as a judge in Khurtum in 1906, he was appointed by the Sudanese government as the Chief (*Qadi al-Qudat*) in 1908 to 1919 and the Chief Justice of the High Court of Shari'ah in 1923 until he was called back by the Prime Minister of Egypt in May 1928 to become the Shaykh al-Azhar.¹¹

Ahmad Mustafa was directly involved in education reforms at al-Azhar University during the tenure of his brother, Shaykh Muhammad Mustafa al-Azhar. During this period he was appointed as Head of *Balaghah* Department at Dar al-'Ulum University. At the same time he also taught *balaghah* at Balaghah and Adab Department at the Faculty of Arabic Language, al-Azhar University. He introduced significant reforms in the areas of language and Shari'ah Islamiyah, a new approach of learning the Quran and the Hadith, and encouraging *ijtihad* without *taqlid*, and to stay away from falsehood and heresy. In learning *fiqh*, he also emphasized on *ijtihad* and avoidance of obsessive attitude towards a particular school of thought.¹²

Ahmad Mustafa had writings on topics of various fields which include *al-Majaz fi 'Ulum al-Qur'an wa Ara'i Buhuth Funun fi al-Balaghah, al-Mutala'ah al-'Arabiyyah li al-*

⁹ Fadl Hasan 'Abbas, "Ahmad Mustafa al-Maraghi," in *Al-Mufasssirun Madarisuhum wa Manahijuhum* (Jordan : Dar al-Nafais 2007), 1:234.

¹⁰ Bakhiyah Muhammad Ali Ibrahim, "Al-Shaykh Ahmad Mustafa al-Maraghi wa Manhajahu fi al-Tafsir," (diss., Cairo University, 1988), 45, 50.

¹¹ Dar al-Ifta' al-Misriyyah dan Encyclopedia of World Biography on Mustafa al-Maraghi.

¹² Sa'ad Mursi Ahmad dan Sa'id Ismail 'Ali, "Ahd al-Istiqlal al-Masyrut 1923-1952 Tarikh Ta'lim fi Misr," in *Tarikh al-Tarbiyyah wa al-Ta'lim* (Kaherah: Nasyr 'Alam al-Kutub, 1980), 289-292.

Madaris al-Sudaniyah, al -Diyanah Akhlaq wa al-Wajiz fi Usul Fiqh, fliers Mustalah fi al-Hadith, al-Hilal ru'yah Ithbat fi Ramadan and al-Khutab wa al-Khutaba 'fi al-Daulataini al-Umawiyyah al-'Abbasids. He passed away on 9 July 1952 at his home due to heart failure and was buried in the family cemetery in Hilwan. Thus, this brief biographical narration is intended to clear up the confusion between Ahmad Mustafa and his elder brother Muhammad Mustafa.

The Thoughts of Shaykh Ahmad Mustafa al-Maraghi in *Tafsir al-Maraghi*

Al-Maraghi's thoughts in his *tafsir* can be categorized into aspects of belief, politics, economics, social, and anthropology.

First: Faith Purification through Tawhid Uluhiyyah and Tawhid Rububiyyah

Al-Maraghi's description of *tawhid* is based on the concept of *tawhid uluhiyyah* and *tawhid rububiyyah* from the teachings of his teacher Rida. However al-Maraghi did not include elements of *tawhid asma' wa al-sifat* in his approach to categorizing the types of *tawhid*. In fact, he did not dismiss the truth of Allah's *al-asma' wa al-sifat*, and he used the same standing in *Tafsir al-Maraghi* about misappropriation forms of *al-asma' wa al-sifat* as mentioned in *Tafsir al-Manar* based on the names of Allah which reflect His characteristics as stated in the Quran and the Hadith.¹³

Al-Maraghi refined the meaning of "no worship other than Allah" based on the concept of *tawhid uluhiyyah*, which he related to the community unconscious practices of *shirik*. For example, self-devotion towards others due to the behaviour of overly-glorifying individuals or people in power whom they are convinced would give benefits and protection that created the phenomenon of "man worshipping man." Reliance on other than Allah is *shirik* from the aspect of *tawhid uluhiyyah*.¹⁴ This viewpoint is seen as very rigid as al-Maraghi considered those who rely too much on a person is akin to

¹³ Mustaffa Abdullah, *Rasyid Rida Pengaruhnya di Malaysia* (Kuala Lumpur: Penerbit Universiti Malaya, 2009), 116.

¹⁴ Ahmad Mustafa al-Maraghi, *Tafsir al-Maraghi* (Beirut : Dar al-Fikr, 2006), 4:249.

those who worship idol. He viewed self-devotion among man will unconsciously makes a person a disbeliever or not having the true faith of a Muslim.

According to al-Maraghi there are actions that relate to *shirik rububiyyah*, such as to act for other than Allah, and to practice Islamic law solely on ritual religious matters. Thus, he concluded that *tawhid uluhiyyah* dan *tawhid rububiyyah* encompass the meaning of the *kalimah shahadah* “*la ilaha illAllah*” that is to unify Allah as the One and Only God.¹⁵

Second: Taqlid Culture in Religious Affairs Retards the Development of Knowledge

Al-Maraghi rejected the act of *taqlid* in religion matters, just like his teacher Rida. According to him, *taqlid* does not refer to “following the views of individuals who they believed to be authentic like the prophets and *ittijad* scholars.” Instead, he referred this as *ittiba’*. The act of blind *taqlid* is prohibited as it is based on the *ibadah* practices of the previous people who did not know the evidence of *naqli* and *aqli*. For individuals who are qualified to make *ijtihad*, they are prohibited to make *taqlid*.¹⁶

Al-Maraghi pointed out that the individuals nearest to Allah are researchers (*ahl bath*) who know the truth since they observe religious evidences (*dalil*) with good purpose, while individual furthest from Allah are those who are furthest from the truth known as *muqallid*. According to him, the *muqallid* avoids the route of acquiring knowledge and prevents their minds from understanding others. Thus, he was in the view that blind *taqlid* among the people impedes the development of religious knowledge and close the door of *ijtihad*. Al-Maraghi associated the act of blind *taqlid* as not using the mind to function, and not making efforts to understand what is practiced. Al-Maraghi believed that every Muslim individual should try to understand his religion by studying the evidences (*dalil*) until they find the truth. This is what should be achieved as related to *iman*, the outcome of using a functional mind purification of the soul through understanding knowledge.¹⁷

¹⁵ Al-Maraghi, *Tafsir al-Maraghi*, 1:266, 146, 3:285, 303-304.

¹⁶ Al-Maraghi, *Tafsir al-Maraghi*, 1:152.

¹⁷ Al-Maraghi, *Tafsir al-Maraghi*, 1:153.

Third: The Functions of Haiah Tasyri'iyah and Haiah Tanfidhiyyah in Islamic State

Al-Maraghi urged that it is the responsibility of the government to ensure that the formation of its Islamic state is based on the Shariah. He explained the Islamic principles of state such as *ahl hal wa al-aqd*, *haiah al-tasyri'iyah* (legislature) and *haiah al-tanfidhiyyah* (executive), *wala* and *shura*, based on the interpretation of Quranic verses, which are aimed in increasing people's understanding of the Quran. The Quran is the ultimate reference given to Muslims that provide practical solutions. In other words, the teachings of the Quran are not static in nature.

He stressed that Islamic law should be implemented as a whole encompassing all aspects of life. To realize this, al-Maraghi emphasized the establishment of two main institutions, the scholars (*ulama'*) and the state leaders (*umara'*). The functions of the legislative body (*hai'ah tasyri'iyah*) are to discuss issues, make decisions and gives explanations on Shariah laws to the people. Meanwhile, the functions of the executive body (*haiah tanfidhiyyah*) are to implement in a just manner the Shariah laws by ensuring that the rights of the people are fulfilled.¹⁸

According to al-Maraghi, the implementation of Islamic law can resolve the problems pertaining to crime, which would lead to the unity of Muslims. He felt that the Shariah laws are the best solution to educate the people with good morals which in turn generate a harmonious living environment with an effective system to prevent evil practices (*saddu dhara'i'*). However, the implementation of the Shariah will depend on the conditions of the society and the readiness of the leaders to implement them.

Fourth: Opposition to Racist Muslim Consolidation

Al-Maraghi was against Muslim consolidation based on racism (*asabiyyah*). He urged that it should be based on Islamic principles. The consolidation effort should start with strengthening the *taqwa* of individual Muslims who collectively formed the Muslim community. Consolidation is further strengthened with the initiatives to practice the teachings of Quran and Sunnah of the Prophet Muhammad. Al-Maraghi stressed that strong racial feelings will lead to disunity and conflict among Muslims. This happens due

¹⁸Al-Maraghi, *Tafsir al-Maraghi*, 2:166-167, 271.

to the different levels of understanding of Islamic teachings and the practicing of traditional racial beliefs as guidance in life.¹⁹

Al-Maraghi viewed that blind *taqlid* has created cultural thinking that influences their actions in religious and other aspects of life. He added that fanaticism towards certain school of thoughts (*mazhab*) is also a main hindrance to Muslim consolidation. Therefore, he emphasized that the roots of racism should be eliminated by educating the people with Islamic values that are free from elements of innovations and superstitions. Muslims should play their roles as missionaries who advise people of the truth, and become good examples to the community.

Fifth: Attacks against Deviant Ulama'

Al-Maraghi explained that some of the unethical behaviors of deviant scholars (*ulama su*.) include using false knowledge in their arguments and justifications to support and protect their evil thinkings and actions. According to him, these scholars are not trustworthy because they tend to keep silent towards disgraceful deeds and give wrong and incorrect interpretations of Quranic verses in the presence of their leaders and make inaccurate *fatwa*. These behaviours result in confusion among the public and even lead them astray.²⁰ Thus, al-Maraghi urged that believers should be aware of the defamatory elements in the speeches of these scholars.

Al-Maraghi stressed that scholars should be at the front line, upholding truth steadfastly and prevent themselves from deviating from the true Islamic teachings, instead of going for material and worldly gains. They should be an example to the society who do not have the level of knowledge that the scholars possess. Whatever they preach, they should practice. The behaviours of deviant scholars will worsen situations when facts are distorted and truths are hidden. As a result, people will lose their belief in Islam as there is no one to guide them to the truth.²¹

¹⁹Al-Maraghi, *Tafsir al-Maraghi*, 2:10-17, 2:305-306.

²⁰ Al-Maraghi, *Tafsir al-Maraghi*, 1:355-356, 358.

²¹ Al-Maraghi, *Tafsir al-Maraghi*, 1:9, 21, 97, 2:219.

Sixth: Women Development to Strengthen Ummah

Al-Maraghi held similar views as Rashid Rida in championing the issues of women. Rashid Rida in his book *'li al-Jins al-Latif* and *al-Manar* magazine focused on women issues such as reform for women, rise against women liberation (*tahrir al-mar'ah*) in the West, and oppression and discrimination on women.²² Al-Maraghi discussed on a more comprehensive perspective which includes issues on women involvement in education, as well as family and community institutions. He stressed that the position of man should be hand in hand with the woman in acquiring knowledge to enable them to face challenges in life. The awareness of the importance of women to be educated has contributed to the increase of the number of women complying with the teachings of Islam.²³ He stressed that moral decadence in society is the result of mothers neglecting their responsibility on their children education.

With regards to the society, Al-Maraghi urged that women play their roles together with men in upholding the religion of Allah. They should come forward to conduct *daawah*, assisting social welfare activities (*al-a'malu al-diniyyah*). According to him, the task of *daawah* and social engagement will enable educated women to educate others on matters regarding religion, in particular other women.²⁴ Thus, Islamic education is the foundation of women development in society.

Al-Maraghi also focused on the importance of knowledge among family members in order to develop their intellectual and awareness to create balance in their career lives. The role of women as wives, mothers, workers and missionaries should be integrated according to the teachings of Islam, as to create the Rabbani generation, i.e. a group of people who develop the community based on the Shariah.

Seventh: Abolishment of Riba, Practising of Zakat and Stabilization of Economy

Al-Maraghi stressed that the practice of *riba* (usury) weakens the institutions of society and the role of *zakat* stabilizes the economy. The practice of *riba* caused a lot of problems in the development of society (*'umraniyyah ijtima'iyah*) as the rich becomes richer while the poor becomes poorer through oppression, such as *riba nasi'ah* which is

²² Mustaffa Abdullah, *Rasyid Rida Pengaruhnya di Malaysia* (Kuala Lumpur: Penerbit Universiti Malaya, 2009), 137-142.

²³ Al-Maraghi, *Tafsir al-Maraghi*, 1:351.

²⁴ Al-Maraghi, *Tafsir al-Maraghi*, 1:350.

an additional charge applied to the debt when a borrower postpones or delays his payment of debt; and *riba fahsyi* which is when the charge of the debt doubles when money is borrowed. He urged for the immediate abolishment of the practices of *riba*, as it accumulates wealth through oppression and opens door for the rich to squeeze the poor which ultimately leads to envy and rebellious attitudes that jeopardise the political and economic stability and security of a country.²⁵

According to al-Maraghi, the payment of tithes by the rich aims to give the rights of the poor and, thus generally benefits the community in achieving its development (*umran*) such as the construction of infrastructure facilities like schools and hospitals. *Zakat* has the role of narrowing the poverty gap through fair distribution of wealth. Giving *zakat* to the poor requires awareness and cooperation from the rich. Payment of *zakat* is a social security (*daman al-ijtima'i*) where members of the community can fulfil their basic needs. It is a sign of brotherhood and unity of the people, and also an act of gratitude to Allah for His blessings.²⁶ Therefore, to abolish the practice of usury and encourage the fair distribution of *zakat* facilitate the stabilization of the economy.

Application of al-Maraghi's Thoughts in Human Capital Development

Al-Maraghi emphasized from the spiritual perspective that the main goal of human capital development, in line with the goal of creating man, is to produce a pious and righteous man according to the teachings of Islam. Man has the role to administer the worldly matters and to develop the universe based on Shariah, and to lead his family and society to the blessed path of Allah.²⁷ Al-Maraghi stressed that the basic element in human capital development is the faith towards *tawhid uluhiyyah* dan *tawhid rububiyah* that should be practiced with the right understanding at all times in life.²⁸

Al-Maraghi also pointed out that man's attitude of enslaving themselves to others and not Allah is due to the desire to reap worldly gains, which strays them from

²⁵Al-Maraghi, *Tafsir al-Maraghi*, 1:282, 285, 288, 2:38

²⁶Al-Maraghi, *Tafsir al-Maraghi*, 1:29, 270, 3:330,4:95, 111-112, 5:89.

²⁷ Ahmad Kilani and Yahaya Jusoh, "Pendidikan Al-Qur'an ke Arah Pembangunan Insan Rabbani," in *Pembangunan Modal Insan Menurut Perspektif Al-Qur'an*, (Johor: Universiti Teknologi Malaysia, 2013), 75-79.

²⁸ 'Abd al-Karim Zaidan, "Tawhid Uluhiyyah," in *Usul al-Dakwah*, (Kuala Lumpur: Pustaka Salam, 2011), 22.

glorifying, relying and fully believing in Allah. He added that not having the trust in Allah often occurs between employee and employer, and between government and people. Some believe that their livelihood, enjoyment and benefits are derived solely from the efforts and the provision of certain parties. No reliance on Allah has made man to be boastful and become worldly slaves in their life of only pursuing money and position. Thus, this approach of *tawhid*, as emphasized by al-Maraghi, would lead man to strongly hold to truly Islamic *aqidah* without superstitious practices, blind *taqlid* and heresy in religious matters.

Al-Maraghi also expressed his reform ideas in the field of politics and economics. He emphasized that leaders and scholars of a country should focus on their efforts in instilling intellectual values and integrity in every state administration activity²⁹ including managing the state treasury and the social welfare programmes of the people either for the Muslims or non-Muslims. He also urged leaders to master religious knowledge, including Islamic jurisprudence, and to be experts in their portfolio of administration. They are given the mandate to carry out responsibilities based on the Shariah,³⁰ spreading the religion of Islam,³¹ dan explaining the Shariah through a legislature body (*haiah tasyri'iyah*).

In addition, Al-Maraghi pointed out that it is the responsibility of the government to develop the society in all aspects including providing basic education to the people so that they become good citizens, building sufficient infrastructure, curbing criminal activities according to the Islamic law, ensuring peace and well-being of the people, reducing poverty and increasing the per capita income of the people through elimination of usury, and effective enforcement of *zakat* payment to stabilize the nation economy cycle so as it will generate returns to the people and the country.³² Thus, the integration of intellectual values and integrity is important to ensure that the administrative matters is managed in a trustworthy, effective, efficient and fair manner,

²⁹ Arieff Salleh dan Yahaya Jusoh, "Integriti: Prinsip Good Governance dalam al-Qur'an," in *al-Tafsir al-Mawdu'i Politik dan Urus Tadbir*, (Kuala Lumpur: Dewan Bahasa dan Pustaka, 2014), 165.

³⁰ Ahmad 'Abd Allah Miftah, "Uslub Tatbiq Nizam al-Khilafah al-Islamiyyah fi al-'Alam al-Islami al-Mu'asir," in *Nizam al-Hukm fi al-Islam baina al-Nazariyyah wa al-Tatbiq*, (Kaherah: Dar wa al-Tawzi' wa al-Nasyr al-Islamiyyah), 535.

³¹ Yusuf al-Qaradawi, "Negara Islam Ialah Negara Hidayah," in *Fiqh al-Dawlah*, trans. Arsil Ibrahim (Kuala Lumpur: Blue-T Publication, 2009), 44.

³² Abdul Basit Abd Rahman, "Zakat," in *Keindahan Islam: Hikmah-Hikmah di Sebalik Pensyariatan*, (Kuala Lumpur: Telaga Biru Sdn Bhd, 2012), 85.

with no corruption and leakages of revenue funds. The implementation of the Shariah in such country is a symbol of unity that ensures Allah's blessings to mankind.

Al-Maraghi's social reform on the roles of scholars and women in developing human capital of the society emphasized that scholars have the role of imparting religious knowledge to the society. They should give comprehensive understanding, and not hiding facts due to self interest. They should tell the truth regardless to whom they are speaking to, whether the people or state administrators. They should support the group that uphold the truths and should not hide any evil. Male and female preachers (*da'i*) should be exemplary to the community.³³ Women make up a big part of the community and therefore, they should play the role of developing the generation of the Quran.

Thus, Islam has put women in a status of having the same rights with men in terms of education, professions compatible with their nature, and social activity involvement. However, in family matters, her husband and children are her priorities which cannot be abandoned³⁴ because children are the trust of Allah who should be educated by parents according to Islamic teachings so that they will become beneficial to the family and society. To neglect their religious education and the inability to give proper socialization process will result in the children becoming bad citizens and their future will be ruined.

Conclusion

In conclusion, the reform thoughts of Ahmad Mustafa al-Maraghi (1883-1952) as found in his writing, *Tafsir al-Maraghi*, are beneficial to the contemporary society as his interpretations of the Quranic verses relate directly to various human life activities encompassing faith, politics, economics and society. The approach of *al-Adab wa al-Ijtima'i* as following the Abduh's school of thoughts seems to be effective method in delivering reform ideas, essence and teachings of the al-Quran. These reform thoughts are contemporary in nature as they relate to contemporary issues.

³³ Kamarul Azmi dan Selmah Ahmad, "Peranan Wanita dalam Berdakwah," in *Wanita dalam Dakwah dan Pendidikan*, (Johor: Universiti Teknologi Malaysia, 2008), 139.

³⁴ Muhammad Mutawalli al-Sya'rawi, *Manhaj al-Tarbiyyah fi al-Islam* (Misr: Dar al-I'tisam), 32, 38.

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