



Al-Maraghi's Interpretation and Its Relevance to Contemporary Social Interpretation

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Abstract

This study aims to analyze Ahmad Mustafa al-Maraghi's thoughts in his book, Tafsir al-Maraghi, regarding verses on social interaction and assess their relevance to contemporary social issues. The research problem focuses on how al-Maraghi's interpretive methodology explains human interaction and the extent to which this approach is effective in addressing the challenges of a modern pluralistic society. The research method used is library research with a descriptive-analytical approach. Primary data comes directly from the text of Tafsir al-Maraghi, while secondary data is drawn from supporting literature on the adabi ijtima'i interpretation and the sociology of religion. The results show that al-Maraghi's interpretation emphasizes practical values such as religious tolerance, social justice, interfaith cooperation, and ethical communication. Its main characteristics are the use of straightforward language, contextualization of verses with social realities, and an emphasis on morality. Al-Maraghi successfully integrates linguistic and historical analysis with sociological insights, striking a balance between classical tradition and the demands of modernity. In conclusion, Tafsir al-Maraghi is highly relevant as an ethical guide for Muslims seeking to foster harmony and constructive dialogue in a multicultural environment. This model is a prototype for developing contextual Islamic scholarship without abandoning the Koran's basic principles.

Keywords: Tafsir al-Maraghi, Social Interaction, Adabi Ijtima'i, Pluralism.

Introduction

The development of Qur'anic interpretation throughout Islamic history has been rich and dynamic, from the period of the Companions to the contemporary era. Each period has characteristics that reflect the response of Muslims to the challenges of the times and the intellectual developments that have occurred (Syukkur, 2020). In the 20th century, the Islamic world underwent major transformations due to colonialism, modernization, and contact with Western civilization. These conditions gave rise to a movement to renew Islamic thought, which also had an impact on the tradition of Qur'anic interpretation (Khair et al., 2025).

The development of tafsir science has produced various styles of interpretation that are adapted to the socio-historical context and intellectual tendencies of the mufassir. One of the styles that has developed is the adabi ijtima'i (social literature) style, which emphasizes linguistic, literary, and social dimensions in understanding the verses of the Qur'an. This style emerged as a response to the need to make the Qur'an a solution to the social problems faced by Muslims (Muttaqin, 2025).

The uniqueness of al-Maraghi's interpretation lies in its ability to connect the textual meaning of verses with the social reality of society. Al-Maraghi not only explains the literal meaning of the verses but also explores their social and practical implications in everyday life.

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In interpreting verses on social interaction, al-Maraghi addresses issues such as religious tolerance, social justice, communication ethics, and the development of civil society (Muttaqin, 2025).

Social interaction in the Qur'an encompasses various dimensions, ranging from interpersonal and interfaith relationships to family and state relations. Verses governing social interaction are scattered throughout the Qur'an. al-Hujurat [49]: 10-13 on brotherhood and respect between humans, QS. al-Mumtahanah [60]: 8-9 on being fair to non-Muslims, QS. al-Maidah [5]: 2 on helping one another in goodness, and many more.

The social literary style developed by al-Maraghi has its own distinct characteristics compared to other interpreters who also use a similar style, such as Muhammad Abduh, Rasyid Ridha, or Sayyid Quthb (Alkhattb et al., 2024). Al-Maraghi emphasizes the balance between the aesthetic dimension of language and its social application, without delving too deeply into theological or political debates that could reduce the objectivity of his interpretation. His moderate and comprehensive approach has made his interpretation widely accepted by various groups, both academics and the general public (Gusmian, 2013).

Ahmad Musthafa al-Maraghi (1881-1945 AD) was one of the important figures who developed the adabi ijtima'i style in his monumental work, Tafsir al-Maraghi. This interpretation was completed in 1946 AD in 30 juz, divided into 10 volumes. Al-Maraghi compiled his tafsir in the context of Egypt, which was experiencing a rise in nationalism and a struggle for identity between Islamic tradition and Western modernity. His position as Rector of al-Azhar University had a significant influence on the development of Islamic thought in the Arab world and among Muslims in general.

In the contemporary era, Muslims face increasingly complex challenges, ranging from identity crises, social injustice, religious-based conflicts, to environmental degradation. In the Indonesian context, issues such as radicalism, intolerance, economic inequality, and gender inequality remain crucial issues that require answers based on the values of the Qur'an. Therefore, the development of social interpretations that are responsive to contemporary issues is an urgent need (Nizamuddin et al., 2026).

The bombings in Surabaya in May 2018 were one of the most glaring examples of radicalism in Indonesia. A family affiliated with ISIS carried out coordinated attacks on three churches, killing 13 people and injuring dozens more. Even more shocking was the fact that children were involved in the suicide bombings, prompting a serious reconsideration of Indonesia's radicalism monitoring system (Wicaksono, 2018).

The trial of Basuki Tjahaja Purnama (Ahok) from 2016 to 2017 was the most controversial case of intolerance. The former governor of Jakarta was charged with blasphemy for his remarks on Surah Al-Maidah 51, which sparked the 212 demonstrations, attended by hundreds of thousands of people. Many viewed the legal process through religious and racial lenses. Furthermore, intolerance has been a major issue for the congregations of GKI Yasmin in Bogor and HKBP Filadelfia in Bekasi. For more than ten years, they have been unable to worship in their official buildings. Despite having official permits, both churches continue to face pressure from intolerant groups, while local governments have been slow to enforce the law (Akbar, 2019).

The environmental crisis remains a major concern for Indonesian Muslims. The Indonesian Ulema Council (MUI) issued Fatwa No. 30/2016 following the massive forest fires

in Kalimantan and Sumatra in 2015 and 2019, which were largely caused by the expansion of illegal palm oil plantations. This fatwa demonstrates how religious institutions can use moral and religious power to address the environmental crisis. However, weak law enforcement and the powerful economic interests behind the large-scale plantation industry mean that implementation on the ground remains far from ideal (Ramli, 2018).

Research on al-Maraghi's interpretation of verses on social interaction is important for several reasons. First, Indonesia, as the country with the largest Muslim population in the world, faces challenges in building social harmony amid diversity in ethnicity, religion, and culture. Second, understanding the characteristics of adabi ijtima'i interpretation can provide an alternative perspective in understanding the Qur'an that is not only textual but also contextual. Third, al-Maraghi's interpretation, developed in the context of early 20th-century Egypt, is relevant to contemporary Indonesian social conditions, which are also experiencing modernization and pluralization.

Several previous studies have examined Tafsir al-Maraghi from various perspectives, but studies focusing on verses of social interaction, with in-depth analysis of the adabi ijtima'i style, remain limited. This study attempts to fill this gap by comprehensively analyzing how al-Maraghi interprets verses on social interaction and how the characteristics of adabi ijtima'i are reflected in his interpretation.

Based on the above background, this study formulates the following research questions: (1) What are the characteristics of adabi ijtima'i in Tafsir al-Maraghi? (2) How does al-Maraghi interpret verses related to social interaction in the Qur'an? (3) What is the relevance of al-Maraghi's interpretation of verses on social interaction to the social context of contemporary society?

Research method

This study uses a qualitative approach and content analysis to examine the monumental work of Ahmad Mustafa al-Maraghi. Operationally, the interpretive analysis framework follows Al-Maraghi's systematic pattern of grouping verses by thematic unity (*majmu'at al-ayat*).

The primary data source for this study is Tafsir al-Maraghi by Ahmad Musthafa al-Maraghi, particularly the volumes containing interpretations of verses on social themes, such as justice, human rights, pluralism, and social ethics. Secondary data includes literature on tafsir methodology, al-Maraghi's biography, previous studies on Tafsir al-Maraghi, and other relevant tafsir works for comparison. Data collection techniques involved collecting, identifying, and classifying relevant data from written sources.

The analysis process begins by dissecting linguistic aspects through vocabulary explanations (*al-mufradat*) to identify the root meaning, then explaining the global meaning (*al-ma'na al-ijmali*), and finally conducting an in-depth elaboration that connects the text's message to empirical societal problems. This approach allows researchers to see how Al-Maraghi synchronizes the static text of revelation with dynamic social reality through a bridge of rational and applicable explanation.

Textual analysis and meaningful contextualization are the two main stages in the text interpretation method used in this study. Researchers not only consider the literal meaning but also examine the legal background, through the *asbabun nuzul* (the sources of revelation). After

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that, they analyze the current social and political context. However, the criteria used to select social verses are based on the types of muamalah verses that regulate the interaction between economics and law, moral verses that address societal ills, and verses that encourage the strengthening of civilizational structures. This is done to maintain the research focus on the dimension of social transformation, which is the primary objective of Tafsir al-Maraghi.

Finally, the adabi ijtima'i analysis model is used as the primary tool to reveal the overall characteristics of Al-Maraghi's thought. Operationally, this model works by identifying the elements of adabi (literature), namely Al-Maraghi's way of simplifying the Qur'an's complex language so that its moral messages can be accessed by a wide audience without losing its literary weight. Furthermore, the ijtima'i (societal) aspect is analyzed by positioning the Qur'an. Research can use this model to map how Al-Maraghi identified social problems and translated Qur'anic values into concrete actions to improve the morals, education, and social welfare of his time.

Result and Discussion

Biography of Ahmad Musthafa al-Maraghi

Ahmad Musthafa bin Musthafa bin Muhammad bin Abdul Mun'im al-Maraghi was born in the city of Maraghah, Egypt, in 1881 AD, coinciding with 1298 AH. He studied the Qur'an and Arabic in his hometown. He grew up in a family that placed great emphasis on Islamic education. From a young age, al-Maraghi showed great intelligence and interest in Islamic sciences, especially Arabic and the Qur'an. Al-Maraghi had memorized the Qur'an by the age of 13 and mastered its recitation. In 1314 AH/1897 AD, his father encouraged him to study at Al-Azhar University, the largest center of Islamic scholarship in the Arab world, and he completed his studies with honors (Mani' Abd Halim Mahmud, 2006).

Al-Maraghi's academic career was very successful. He became a professor at al-Azhar and taught various disciplines, including interpretation, hadith, and Arabic. The peak of his career was when he was appointed Rector (Sheikh) of al-Azhar University for two terms: 1928-1929 and 1935-1945. At the time, he was only 47, making him the youngest rector in the history of al-Azhar University. In this position, he carried out various Islamic educational reforms, including modernizing the curriculum and teaching methods, as well as opening the door to dialogue between traditional Islamic thought and modern scientific developments (Gani, 2024).

In the following period, al-Maraghi's career became even more illustrious, and he served as Qadi in Sudah until 1919. He was then appointed as the head of Sharia at Dar al-'Ulum from 1920 to 1940. While leading al-Azhar, he sought to continue his teacher's efforts at reform, particularly by changing Muslims' mindset to become the best in terms of thinking and openness in educational matters. In addition, Mustafa al-Maraghi also became a lecturer in Balaghah and Islamic Cultural History at the Faculty of Adab, al-Azhar University (Mustofa et al., 2024).

Al-Maraghi was a prolific scholar who expressed his ideas through numerous writings. In addition to teaching at al-Azhar and Dar al-'ulum, al-Maraghi also taught at the Tarbiyah Mu'allimin college for several years. For this, he received an award from the King of Egypt. In 1370 AH/1951 AD, a year before his death, he was still teaching and was even entrusted with the position of rector of the Utsman Mahir Basya Madrasah in Cairo until the end of his life. Musthafa al-Maraghi died on July 9, 1952, at his residence on Zul Fikar Basya

Street No. 37, Hilwan, and was buried in the family cemetery about 25 km south of Cairo (Hamzah & Hilmi, 2021).

Among al-Maraghi's works are: '*Ulum al-Balagah, Hidayah at-Talib, Buhus wa Ara', Tarikh 'Ulum al - Balagah wa Ta'rif bi Rijaliha, Mursyid at-Tullab, al-Mujaz fi al-Adab al-'Arabi, al-Mujaz fi 'Ulum al-Usul, ad-Diyanah wa al-Akhlak, al-Hisbah fi al-Islam, al-Rifq bi al-Hayawanfi al-Islam, Syarah Salasin Hadisan, Tafsir Innama as-Sabil, Risalah fi Zaujat an-Nabi, Risalah Isbat Ru'yah al-Hilal fi Ramadan, al-Khutbah wa al-Khutaba' fi Daulah al-Umawiyah wa al-'Abbasiyyah, and al-Mutala'ah al-'Arabiyyah li al-Madaris as-Sudaniyyah*

Characteristics of Tafsir al-Maraghi

a. Background of the Writing of the Tafsir

Tafsir al-Maraghi was compiled gradually over a long period, beginning in 1919 and completed shortly before his death in 1945. This tafsir became his magnum opus, reflecting his mature thinking and long experience in the world of education and da'wah. The main purpose of compiling this tafsir was stated in the introduction, namely, to provide a guide to understanding the Qur'an that was accessible to the general public, not only to intellectual elites, while still maintaining high scientific quality (Maraghi, 1974).

Al-Maraghi wrote his tafsir for two main reasons: internal and external. The internal factor referred to is his desire to make a significant contribution to knowledge through a tafsir aligned with the times. It was this internal motivation that made him feel a sense of responsibility, as an academic scholar, to provide quick and appropriate solutions to various issues in modern society through the Qur'an.

Regarding external factors, Al-Maraghi mentioned in the introduction to his tafsir that he was concerned that previous tafsirs often used terms that were too complex, drawn from various disciplines, and, when conveyed, would cause confusion. For him, the language used in tafsir should be easy to understand and simple, so that readers can easily comprehend the meaning of the verses of the Qur'an. From this perspective, al-Maraghi felt that the community needed a tafsir that was not only useful but also easy to learn. Therefore, he compiled a tafsir that had a systematic writing method with easy-to-understand language (Maraghi, 2006).

Al-Maraghi completed his magnum opus, Tafsir Al-Maraghi. The tafsir was first published in Cairo, Egypt, in 1951. Tafsir Al-Maraghi, which was compiled based on tartib mushafi and consists of 30 volumes, is proof of Ahmad Musthafa Al-Maraghi's dedication to developing an interpretation that could meet the community's need for a simple, systematic, and timeless understanding of the Qur'an (Supriadi, 2016).

b. Sources of Interpretation

In his interpretation, Sheikh Al-Maraghi used the source of bi al-ra'yi. However, he also explained several verses from the Qur'an and hadith. He stated that the bi al-ma'tsur method alone is no longer relevant to answer contemporary questions because not all accounts provide references to contemporary issues. Therefore, verses from the Qur'an and hadith serve as the basis for ijihad, especially when addressing new issues arising from scientific developments.

c. Method

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The method used in al-Maraghi's tafsir is the tahlili method, which presents the interpretation of the Qur'an in the order of the mushaf from the beginning of Surah al-Fatiha to Surah al-Nas, then explains it in detail. The source used in al-Maraghi is bil Ra'yi, in accordance with the motivation for its writing, which is to provide interpretations in line with modern society (Anshari & Rahman, 2021).

d. Interpretation Style

The main purpose of writing the al-Maraghi tafsir is to make it easier for people to understand life's issues, especially in contemporary times. Therefore, the al-Maraghi interpretation has an adabi Ijtima'i style. The adabi ijtimai style in al-Maraghi has several characteristics, including an easy-to-understand language and an orientation towards connecting the guidance of the Qur'an with the realities of life. Al-Maraghi conveys his ideas in a language that is easy for the mind to digest, in accordance with the developments of the times. For him, everyone must be addressed according to their intellectual capacity. The presentation of al-Maraghi is also very structured and easy to follow (Purwaningrum & Muhammad, 2022).

The adabi ijtimai style of Qur'anic interpretation explains the guidance in the verses of the Qur'an that are directly related to society. This interpretation is oriented towards cultural literature that emphasizes editorial accuracy, then links this understanding with the laws of nature that apply in society (Tanjung, 2014).

According to al-Dzahabi, the adabi ijtimai style emerged in response to the need for Muslims to demonstrate the Qur'an's relevance to modern life. This style seeks to avoid two extremes: on the one hand, interpretations that are too technical and focus solely on linguistic or theological aspects without providing practical guidance; on the other hand, interpretations that are too apologetic or ideological, which can compromise the objectivity of interpretation.

e. Systematics and Methodology of Writing Al-Maraghi's Interpretation

The following are the systematics and methodology of the interpretation steps in Al-Maraghi's interpretation:

1. Presenting the Verses at the Beginning of the Discussion. Each discussion in Al-Maraghi's tafsir begins with one or two verses from the Qur'an arranged to provide a unified meaning.
2. Explanation of Words. Al-Maraghi's tafsir includes explanations of words in the language when they are considered difficult for readers to understand.
3. General Understanding of Verses. The Al-Maraghi tafsir provides explanations of Qur'anic verses in a general, global manner. Al-Maraghi presents the meanings of the verses in general to provide a global understanding of the verses above.
4. More Detailed Discussion. In his interpretation, Al-Maraghi explains the verses in detail (Fithrotin, n.d.).

f. Strengths and Weaknesses of Al-Maraghi's Interpretation

The strength of Al-Maraghi's tafsir is that it contains a glossary of difficult words. This certainly makes it easier for readers to study the tafsir, especially for lay readers. In addition, Al-Maraghi's tafsir contains a general explanation of the verses. This general

explanation makes it easier for readers to get an overview of a verse of the Qur'an. Another advantage of Al-Maraghi's interpretation is that it explains verses of the Qur'an with *asbab al-nuzul* (reasons for revelation), which are then reinforced by more in-depth explanations, either from other verses of the Qur'an or from hadiths of the Prophet Muhammad (peace be upon him). Al-Maraghi is very careful with the *Isra'iliyyat* verses in his interpretation. An interesting aspect of Al-Maraghi's interpretation is his attempt to show the connection between verses of the Qur'an and contemporary thought and knowledge. The Qur'an, which is in fact a guide for mankind until the end of time, can be proven scientifically (Saufa et al., 2025).

Meanwhile, the weakness of Al-Maraghi's interpretation lies in its disregard for scientific terminology. For example, the sciences of *sharaf*, *nahwu balaghah*, and so on, were even though the inclusion of these sciences in interpretations was common among earlier interpreters. According to Al-Maraghi himself, the inclusion of these sciences is actually an obstacle to readers studying *tafsir* books. The discussion of these sciences has its own field, and should not be mixed with the *tafsir* of the Qur'an, even though these sciences are very important and must be mastered by a *mufassir* (Syahroni & Nurrohim, 2025).

Scholars' Views on Al-Maraghi's Tafsir

The following are the views and assessments of scholars and academics on the *tafsir* written by Ahmad Mustafa al-Maraghi:

1. Muhammad Hasan Abdul Malik, a professor of exegesis at the Faculty of Sharia, Ummul Quro University, Mecca, gave his assessment of Al-Maraghi, saying that Ahmad Mustafa Al-Maraghi was someone who could learn from his predecessors and develop their ideas. His thoughts on *tafsir* align with the current situation and conditions. He is a reformer in the field of *tafsir*, in both systematics and language. This is understandable because he often quotes the opinions of his teacher, Muhammad Abduh, in Al-Manar's *tafsir*, especially those related to philosophy, society, and politics. However, he has new perspectives, not merely a summary of the Al-Manar exegesis.
2. Abdurrahman Hasan Habnaka, lecturer in interpretation and *ulum al-Qur'an* at the 'Ulya (Postgraduate) University of Ummul Quro Mecca, said, "Ahmad Musthafa Al-Maraghi is one of the modern scholars of al-Azhar who can present his opinions in accordance with the circumstances of the times. He has new ideas in the field of *tafsir* that differ from the opinions of previous scholars. Therefore, he has fulfilled the requirements to be a *mufasir*."
3. Muhammad Tanthawi, head of the *tafsir* department and lecturer in *tafsir* / 'Ulum al-Qur'an at the Postgraduate Program at the University of Madinah, gave his assessment of Ahmad Mustafa Al - Maraghi, saying: "Ahmad Mustafa Al-Maraghi is an expert who has mastered Sharia sciences and the Arabic language, and has written many works in the field of religious sciences, especially Arabic and *tafsir*. He has new, free-thinking ideas but does not deviate from Sharia law."
4. Muhammad Jum'ah, head of the Department at the Faculty of Al-Qur'an al-Karim, Islamic University of Madinah, explained: "Ahmad Mustafa Al-Maraghi, Dean of the Faculty of Darul'Ulum, is an expert in Arabic language, *balaghah*, grammar, syntax, *tafsir*, hadith, Sharia law, and other sciences necessary for interpreting the Qur'an."

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5. Abdul Mun'im M Hasanin, professor of tafsir and 'Ulum al-Qur'an at the Faculty of Ushuluddin, Al-Azhar University, said that Ahmad Mustafa Al-Maraghi was a scholar who was an expert and wrote extensively in various fields of religious knowledge, such as tafsir, nahwu, saraf, balaghah, akhlak, and others, but did not have any special expertise as he does now. However, he was an expert and mastered religious knowledge.
6. Sheikh Zaki Isma'il Al-Maraghi, Inspector of Ma'had al-Diniyah Al-Azhar, assessed that Ahmad Mustafa Al-Maraghi fulfilled the requirements of a mufassir because he had studied all the books of tafsir and the opinions of the mufasir. He is a free-thinking reformer who does not adhere to any particular school of thought. He does not refine the opinions of previous exegetes, but follows his own path. This is because exegetes speak based on their own opinions or on what they have studied. However, he was greatly influenced by Tafsir Al-Manar, as Muhammad Abduh and Rashid Rida were his teachers.
7. Ahmad Yusuf Sulaiman Syahin, Lecturer in Tafsir and Ulum al-Qur'an at the Faculty of Dar 'Ulum, Cairo University, said that Ahmad Mustafa Al-Maraghi fulfilled the requirements of a mufassir, because if he did not, he would not have dared to interpret the Qur'an. He had mastered the sciences used by exegetes, such as the science of nasikh-mansukh, the science of sebab al-nuzul, Arabic language, ushul fiqh, and others. His thoughts on reform were greatly influenced by his teachers, Muhammad Abduh and Rashid Rida. Even the political and social developments in Egypt at that time colored his thinking, especially in solving problems arising from his country's colonization.
8. Abdullah Syahatah, Head of the Qur'anic Exegesis Department at the Faculty of Dar al-Ulum, Cairo University, explained, "Ahmad Mustafa Al-Maraghi was an exegete who interpreted the Qur'an comprehensively from beginning to end. He quoted extensively from Muhammad Abduh and Rashid Rida in Tafsir Al-Manar (Supriadi, 2016).

Example of Interpretation

Interpretation of QS. al-Hujurat: 13 on Human Equality

To provide an overview of al-Maraghi's interpretation of QS. al-Hujurat verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاتُمْ ۗ إِنَّ اللَّهَ

"O mankind, indeed We have created you from a male and a female and made you into nations and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is All-Knowing and All-Aware." (QS. al-Hujurat [49]: 13).

Difficult meaning

مِنْ ذَكَرٍ وَأُنْثَى, meaning Adam and Eve. Ishaq al-Mawsil said, “Humans in this real world are the same. Their father is Adam, and their mother is Eve. If they have nobility in their origins to be proud of, it is nothing more than soil and water.”

شُعُوبًا is the plural form of the word Sya'ab, meaning "a large tribe descended from a common ancestor," as in the Rabi'ah and Muhdar tribes. Meanwhile, a kabilah is even smaller, such as the Bakar kabilah, which is part of Rabi'ah, and the Tamim kabilah, which is part of Muhdar.

Abu Ubaidah recounted that there are seven known levels of descent among the Arabs, namely Sya'ab, then Qabilah, then Imarah, then Bath, then Fakhz, then Fasilah, then Asyirah, each of which includes the previous level. This means that the kabilah are under the Sya'ab. The 'Imarah are under the kabilah. Bath-bath are under 'Imarah. Fakhz-fakhz are under Bath, and Fasilah-fasilah are under Fakhz, and 'Asyirah-asyirah are under Fasilah. For example, Khuzaimah is Sya'ab, while Kinanah is a tribe, and Quraish is 'Imarah or 'Amarah (the letter 'Ain is kasrah or fathah), and Qusyai is Bath, Abdu Manaf is Fakhz, Hasyim is Fasilah, and Al-Abbas is 'Asyirah. Sya'ab is called demi-kian (meaning "branch," ed.) because it branches out into tribes, like the branches of a tree.

General Meaning

After Allah SWT prohibited in the previous verses mocking, ridiculing, and insulting fellow human beings and calling them bad names, here Allah mentions a verse that further emphasizes this prohibition and reinforces this prevention. Allah explains that all humans originate from one father and one mother. So why do they mock each other just because they are different, so that they may know and help each other? Allah Ta'ala made them into tribes and clans to help them in their various interests. However, no one has any superiority over another except through piety and righteousness, alongside the perfection of the soul, not through worldly matters that are not eternal (Nihayah, 2021).

Abu Daud mentioned that this verse was revealed concerning Abu Hindin, who was a cupbearer of the Prophet, peace be upon him. He said that the Messenger of Allah, peace be upon him, ordered the Bani Biyadah to marry Abu Hindin to a woman from among them. So they said to the Messenger of Allah, peace be upon him, “Should we marry our daughters to former slaves?” So Allah, the Exalted and Glorious, revealed the verse:

Explanation

(يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى)

“O mankind, indeed We have created you from Adam and Eve. So why do you mock one another, some of you mocking others, when you are brothers in lineage? It is very surprising when you criticize your brothers or mock one another, or call one another by bad names.”

It was narrated from Abu Mulaikah that he said, on the occasion of the Conquest of Makkah. Bilal climbed onto the Ka'bah and called the adhan. Then, 'Attab bin Said bin Abil 'Ish said, “Praise be to Allah who took the life of my father, so he did not witness this day.” Meanwhile, Al-Haris bin Hisyam said, “Muhammad found nothing but this black crow to be

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his mu'azin.” And Suhail bin Amr said, “If Allah wills something, He can change it.” Then Jibril came to the Prophet and told him what they had said. So they were summoned, asked about what they had said, and they confessed. Then Allah revealed this verse as a warning to them against boasting about their lineage, exalting their wealth, and insulting the poor. And Allah explained that virtue lies in piety.

At-Tabari said, the Messenger of Allah (peace be upon him) delivered a sermon in Mina during the days of Tashriq, while he was on his camel. He said, "O people, know that your Lord is One and your father is one. Know that there is no superiority for an Arab over a non-Arab, nor for a non-Arab over an Arab, nor for a black person over a red person, nor for a red person over a black person, except through piety. Know that I have conveyed this to you.“ They replied, ”Yes.“ The Messenger said, ”Then let those who witnessed this day convey it to those who were absent.”

It is also narrated from Abu Malik Al-Asy'ari, who said that the Messenger of Allah, peace be upon him, said, "Verily, Allah does not look at your ranks, nor at your lineage, nor at your bodies, nor at your wealth, but He looks at your hearts. So whoever has a righteous heart, Allah will have mercy on him. You are nothing but the children of Adam. And the most beloved to Allah among you are those who are most righteous among you.

(وَجَلَّنَكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا)

“And We have made you into tribes and clans so that you may know one another, that is, know each other, not deny each other. Meanwhile, mocking, ridiculing, and gossiping cause mutual denial.”

Then Allah mentions the reason for prohibiting mutual boasting with His words:

(إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ)

“Indeed, the most noble in the sight of Allah and the highest in rank with Him, both in this world and in the Hereafter, are those who are most pious. So if you want to boast, then boast of your piety. This means that whoever wants to attain high ranks should be pious.”

Ibn Umar (may Allah be pleased with him) narrated that the Prophet (peace be upon him) once gave a sermon to a large crowd at the Conquest of Mecca, while he was on his mount. He praised and glorified Allah with praise and glorification that He deserves. Then he said, "O people, indeed Allah has removed from you the arrogance and pride of ignorance with your forefathers. For there are two kinds of people: those who are good and pious and noble in the sight of Allah, and those who are sinful, miserable, and despicable in the sight of Allah Ta'ala. Indeed, Allah 'Azza wa Jalla said, Innā khalaqnakum min zakarin wa unsa..... al-ayah.“ ” Then he said, “I say these words and I ask Allah for forgiveness for myself and for you.”

(إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ)

“Indeed, Allah is All-Knowing about you and your deeds, and All-Aware of the attitudes of your hearts. Therefore, make piety your provision for the Hereafter.”

The Relevance of al-Maraghi's Interpretation to Contemporary Social Exegesis

1. Relevance in the Context of Social Justice Issues

Al-Maraghi's ability to transform the economic terms found in the Qur'an into applicable ideas demonstrates the strength of his argument for social justice (Istiqomah et al., 2025). A thorough analysis of Surah Al-Hashr: 7 shows that the prohibition of *dulah*, also known as elitist circulation of wealth, is a moral directive that must be carried out to prevent the monopolization of resources. To show that structural poverty is the result of a failure in the distribution of wealth that violates the principle of *al-mizan* (balance), Al-Maraghi uses the *adabi ijtimai'i* approach. Al-Maraghi offers an interpretive model that bridges the empirical reality and the ideals of the text by linking the *asnaf* of *zakat* with the development of public welfare.

This proves that Al-Maraghi's methodology remains relevant as a framework for contemporary commentators in responding to global economic inequality, where the text of the Qur'an is positioned as a 'medicine' for the sociological illnesses of the Muslim community (Hermanto et al., 2025).

2. Relevance in the Context of Pluralism and Religious Tolerance

Al-Maraghi's Tafsir study shows that pluralism is a theological principle inherent in the Quran's linguistic structure, not merely a sociological fact. By analyzing QS. Al-Hujurat: 13, Al-Maraghi transforms the meaning of *ta'aruf* from merely "getting to know each other" to an "active cooperative project" between civilizations. Many different interpretations of Indonesia emerge from his emphasis on reciprocity in social interaction. His *adabi ijtimai'i* methodology successfully breaks down the boundaries of exclusivism by drawing on the universal values of the Quran (*al-musawah al-insaniyyah*). This shows that Al-Maraghi's method is still relevant for use in constructing contemporary social interpretations that are relevant to the challenges of social harmony in the modern era (Pohan et al., 2024).

3. Relevance in the Context of Gender and Equality Issues

Al-Maraghi's interpretation offers a methodology that goes beyond a strictly literalist-textual reading in the context of gender equality. According to Al-Maraghi, the linguistic structure of the Qur'an explicitly affirms the equality of spiritual authority between men and women through an analysis of Surah Al-Ahzab: 35. As he discusses verses on power relations, such as the idea of *qiwamah*, the force of this idea becomes increasingly apparent. He distinguishes between specific rules that impact socio-historical contexts and universal values, such as human equality. Al-Maraghi emphasizes that the superiority of one party over another is not biological, but functional and dependent on actual contributions.

This methodology is highly relevant in the development of contemporary social interpretation in Indonesia, where reinterpretation of texts is necessary to remove religious legitimacy for gender discrimination practices, while remaining grounded in the values of justice proclaimed by the Qur'an itself (Alfani et al., 2025).

4. Relevance in the Context of Environmental and Ecological Issues

The global environmental crisis, characterized by climate change, ecosystem destruction, and environmental degradation, requires a serious response from all parties, including religion. Islam, as a religion that is *rahmatan lil 'alamin* (a blessing for the universe), must contribute to overcoming this ecological crisis.

Al-Maraghi, who connects the guidance of the Qur'an with contemporary social issues, can be adopted to develop ecological interpretations. Although al-Maraghi does not specifically discuss environmental issues (because, at that time, these issues were not as acute as they are now), his approach can serve as a model for analyzing verses on nature, creation, and human responsibility as caliphs.

Contemporary social interpretation can use the *adabi ijtimai'i* method to analyze verses such as QS. Al-Baqarah: 30 about humans as caliphs, QS. al-A'raf: 56 about the prohibition of causing destruction on earth, and QS. al-Qashash: 77 about the balance between worldly and hereafter interests, taking into account the reality of the contemporary ecological crisis. Like al-Maraghi, who provided practical solutions, ecological interpretation must also provide concrete guidance on how Muslims can contribute to environmental preservation (Chodijah & Ratnasari, 2020).

5. Relevance in the Context of Deradicalization and Counter-Extremism

Al-Maraghi's interpretation provides an epistemological framework that, through a moderate *tafsir* approach, can delegitimize the narrative of violence in the fight against radicalism. As Al-Maraghi's textual analysis of *jihadic* verses demonstrates, Islam strictly regulates the use of force, and the principle of non-excess becomes a limit that must not be crossed. His methodology of *adabi ijtimai'i* successfully shifted the focus of *jihad* from physical combat to a social and intellectual struggle more suited to the needs of the times. By emphasizing that *sharia* protects human well-being, Al-Maraghi provides modern commentators with a theological foundation for interpreting deradicalization in ways that take diversity and peace into account. This method effectively positions Islam as a blessing for the universe that opposes all forms of extremism and intolerance, rather than as a threat to the existence of others (Wardhani et al., 2025).

Conclusion

The majority of Indonesian Muslims are laypeople who need interpretations that are easy to understand yet high-quality. Al-Maraghi's accessible presentation model can be adopted by Indonesian interpreters to reach a wider audience.

Indonesia has a wealth of local culture (local wisdom) that can be integrated into interpretation. Al-Maraghi's contextual approach can serve as an inspiration for developing interpretations that are not only responsive to contemporary issues but also appreciative of the local wisdom of the archipelago.

The application of al-Maraghi's *adabi ijtimai'i* style in interpreting social verses shows a good balance between in-depth linguistic analysis and providing practical solutions to social issues. Al-Maraghi does not stop at explaining the literal or theoretical meaning of verses, but always connects them to the realities of life and provides practical implications. His moderate and contextual approach makes his interpretations relevant across time.

The relevance of the adabi ijtimai' style for the development of contemporary social interpretation is very significant. This approach can serve as a model for developing interpretations that are responsive to contemporary issues such as social justice, pluralism, gender, ecology, and deradicalization. The methodological principles developed by al-Maraghi, such as the balance between textuality and contextuality, moderation, and practical orientation, can be adopted and further developed in accordance with the context and challenges of the times.

Despite its limitations, Tafsir al-Maraghi's contribution to the development of modern interpretation cannot be ignored. This work has inspired the emergence of various contemporary interpretations that use a similar approach, including in Indonesia.

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