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Exploring Fazlur Rahman's Interpretive Major Themes of the Qur'an

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Abstract

Even with regards to the content, the revelation given to Fazlur Rahman is an unanswerable question. This study was made of his interpretive thoughts in the book "Themes of the Qur'an." This research aims to describe the essence of Fazlur Rahman's interpretation of the al-Qan and how it applies to Major Themes of the Qur'an. This research used a qualitative approach. To start a new theory, researcher go through three steps: first, through the capacity to understand is brought on by making hypotheses; second, a growth of logical understanding results from accepted theories follows; and lastly, the theories that follow must all three empirically test the ability to reason, before expanding on their principles. To conclude the research explains that the universe serves as a means to help for humans to make their way. The concept of empirical and intellectual abilities is reflected in the translation of al-Qan, which is used to analyze the message the premises of the truths presented in the Qur'an follow a process which may be described as the "expanding their potential, so to speak," in other words, finding new meaning while reinvesting the previous concepts with the intended ones.

Keywords

interpretation, major theme, al-Qur'an

INTRODUCTION

As the Book of God, which is verbally revealed, Al-Quran contains its message and values, and is directed toward man as an aide, it employs language and metaphor to explain the Qur'an's principles (hudan li an-nas). There are difficult thoughts in Mr. Fazlur Rahman's remark. However, both statements can be understood as part of the teachings of Christ, and because of that, for the believer it will not be a problem. However, it also, if the statement is examined verbally and framed as a fact, then questions and issues arise.

The prophet Muhammad's achievement in spreading awareness and knowledge of the al-Qur'an while also instilling the divine principles he exemplified in the minds, attitudes, and actions of his companions can be accepted, if not impossible to ignore. When the al-Qur'an is interpreted in the sense of factual speech in a diverse culture, however, there is a struggle between responses to what the al-Qur'an commands in the empirical dimension with different expressions (Mumejian, 2010; Rahman, 1979:30-31; Rahman, 1980:1). The widespread expression of understanding of the al-Qur'an, the waning of the intellectual attitude to place the al-Qur'an as a source of inspiration, the tendency to

interpret verses pragmatically and to fight for a style of interpretation only for a specific purpose, are all quite clear examples for writers who vary (Lee, 2012; Wach, 1925:28; Al-Syahrastani, 1997:110).

Most of the information on this problem is contradictory, and useless because it is scientific evidence, yet it nevertheless. an important issue that needs to be taken up: the question of how "the Qur'an which is designed to be a guide for all people" does not set humans apart from the spiritual reality, requiring further study because of a gap between theory and practice or ideas, or further consideration because of the idea of having studied the Qur'an: "The Qur'an as a has an important spiritual application that can not be conceived without understanding both theory and practice" (Morrison, 2007; Rahman, 1984).

Major themes of the Qur'an have been drawn out here. Teachings and messages that align with the Coopers et al., 2014 (Syukri, 2005). Everything you need to know about the Qur'an is covered in his book. The interpretation of the Qur'an holds a metaphysical existence that is in touch with the physical realm (Dressler, 2009; Rahman, 1980).

The study of themes in Themes of the Qur'an by Fazlur is appealing because the Qur'an was presented as an integrated way of understanding of the universe and life. The second consequence of adopting the entire Qur'an is that the main ideas of Qur'an will provide the overarching concept that Rahman desires to form from the al-Qan are present. And in the third, he only wants to make connections between different concepts (Mentak, 2009; Scott, 2012).

Without a doubt, it's critical because Rahman has illustrated a holistic view of the meaning of the word of al-Quran on nature and life and it presents the possibility of evolution. Though the verses of the Qur'an were documented over time by Muhammad, they are one and the same (evolution). what does it matter if something should be done in a dog's name, so long as something is done? therefore, the study of Major Themes of the Qur'an'an Fazl Rahman's ideas about interpretive understanding must be evaluated since they are found in his exposition of hermeneutics (Elhamasy, 1979) and are therefore partially related to the theme of the al-Qur'an (Denffer, 1981).

Several previous studies have shown that the same thing is true about the Islamic studies study of the Qur'an. explained how the methodology of contemporary Fazlur Rahman's thought-based methods for interpretation are important for comprehension in Amir & Yusoff (2003). studies prior to his death. Two different variables were obtained in that study: contemporary methodology of Fazlur'Rahman' interpretation, and his posthumous insights into Fazlur Rahman's philosophy. Depending on the nature of neo-modern thought influences, the focus of this variable may or may not be in accordance with contemporaryist jurisprudence (Kayani, 2011; Welch & Cachia, 1979). as well as intellectual focus, in the work of The next phrase in which he expanded is: In the meantime, Fazlur Rahman focused on the theme of intellectuality, specifically on intellectual objectives that go hand in hand with Islamic mission. These objectives include the critical pursuit of knowledge, which he knows very well, and should never be separated from the life and history of the believers.

The researcher uses comparative analytics to sharpen the moral principles of al-Qur'an, such as works by Al-Bayan al-A'wil al-Quran'a in major subjects, Abu Ja'far Muhammad ibn Jarir at Tobar, entitled "Al-Bayan al-Ta'wil al-Qur'an" (al-Tabari, 1995, 178.179) and Muhammad Razyid Rida, entitled "Al-Kur'an Interpretations" To obtain the moral principles of al-Qur'an in major topics To accentuate the analysis (al-Sabum, tth: 147). The aim of researching relevant interpretive literature in relation to the topic is to identify concepts that are relevant to the subject matter, to explore relevant theories and make comparisons, and to analyze opinions on the topics discussed.

If the above, the author also employs concepts such analytical approaches as Positivism: think of it as an analysis of theoretical interpretation and textual development in depth or think of hermeneutism. Positivist thinks that when he talks about the expansion of herm (look deeper at the concepts and theories), which expands on the theories found in Logical Language and Object Knowledge (New advances) and Concurrences (Cronin, 2001; Palmer, 1969). There are similar books that expand the themes to specific interpretations of them instead of being narrow in scope like the one listed above, such as those written by book three.

This is an exhaustive study to convey the Major The Fazlurrahman Interpretation of the Qur'an's teachings and how these beliefs are integrated into his Major Themes of Fazlur Decomposition of the Qur'an. the main goal of Rahman's study is to come up with a systematic method or an operational procedure that will span the interpretive thought divide

Theoretical Framework

According to the analysis of Fazlur Rahman's Major Themes of the Qur'an, the issue has a valid philosophical basis. The concept needs to be explained. People tend to assume that knowing is a kind of thinking, but the search for something that can be found to solve a problem is actually an inquiry. There is, however, a creative transformation of Rahman's major themes of the Qur'an, which means to break down the situation into its major components and then reorganize them into a whole or to combine different components to make it whole. By means of this study, we can proceed towards discovering the truth, but also as an important component of critical thinking 2.including construing and elaboration on multiple verses as the goal of the al-Qur'an (Bamyeh, 2002; Rahman, 2000).

With an analysis of "Fazlur Rahman's Major Themes of the Qur'an" you go through a number of stages: The concept of "neo-modernism" Islamic thought refers to an approach that claims that relates all of the text to one central concept, "scientific temperament", or point of view, and second, it demands the use of the Rahman method, "practical balance", as its conceptual method, in regard to identify the various ways the al-sub-as which movements that connect to that concept's central theme. Additionally, this method of interpretation contains activities like interpreting the Qur'an using reason, so it is a method that includes rationalization, which we call the usage of rational thoughts. After that, the list of major topics within the Qur'an includes eight major concepts, such as those mentioned above is in detail. the book "Translating the Quran: Rahman Explains The Whole Theme of the Linguistic Tradition (the idea that Qhamsānīs and logic must be interpreted as partners) Is Described by means of Qān'n, the Qur'an Is Explained using 'Rahm" (Ismael et al., 2018; Rahman, 1967).

A number of principles apply to the identification of Rahman's ideas and processes so that the resulting formulations can be characterized as a synthesis of the ideas, a creative approach to messaging, and a functional. The central theme of all concepts is an expression derived from the meaning of each passage of the al-Qur' The meanings created from the verses are then synthesized. So, the creative principle begins with a comprehension that has the potential to expand the mind's horizons with content, which for Rahman is creative in its ability to have meanings. Based on how Rahman's methodology, it can be deduced that the logical and empirical structures all connect to each other in the messages he assembled. What they are saying in other words, is that rational understanding can be gained through arguments and empirical evidence.

METHODS

Approaches, data collection techniques, and data interpretation are among the methods used in this study. This Islamic studies thesis employs a qualitative approach in the form of scripture, which is a written text containing Rahman's thoughts on the al-key Qur'an's themes, which comprise the substance of the source of teachings. It addresses the contents of the manuscript, which focuses on Rahman's thoughts on perception and the

scientific concepts it contains, though it does not fundamentally address literary aspects. This research approach is based on the rationalism theory of gaining true knowledge by stages of abstraction, simplification, or idealization of truth, and is proved in accordance with a logical structure (Galison, 2008; Coplestan, 1946). By approaching the al-Qur'an as a grand-concept or grand-theory, a rationalistic approach (Muhadjir, 1996) is used to achieve generalizations or new rules.

The research data shall be in the form of the notes of the author or the results of the notes of others which contain relevant facts or clues, namely various statements, opinions or thoughts on the interpretation of the al-Qur'an, both of direct or indirect significance and of a concrete or implicit nature (Bogdan & Biklen, 1982: 73; Moleong, 1993: 165). because every passage from Themes of the Qur'an featured here is included for the purpose of illustrative study (Muhadjir, 1996:39).

To view documents, symbols, and the flow of history, data analysis is used to describe facts as historical reality. that specific symbols are symbolic and interpret them within their own contexts; the text can take a broad meaning (e.g. symbols related to the supernatural, in society, can also take on a wide meaning in literature) (Muhadjir, 1996:43).

RESULTS AND DISCUSSION

In the tradition of the al-Rahman, all words of the holy al-Qan are Allah's decrees, as well as its analytical ideas, and when one talks about the Qur'an, one is talking about it. However, verses are taught/also said to be described as learning/experienced by generations and learned from friends, as well as crystallized in the person of the Prophet, as in the al-Qur therefore he relies on facts of the Prophet, and (translated as follows) as (q.2) The verses will be given position and the next Qur'an in the person of the companions, and (translated as) are linked to/established from predecessors, which are spoken by/experienced, or produced by the Prophet (Gottschalk, 1985:27)

The Essence of Interpretive Thought of the al-Qur'an according to Fazlur Rahman

Rahman's interpretation of the al-Qur'an is that it is a divine answer, channeled through the Prophet's memory and mind, to the moral-social situation in the Arab world at the time of the Prophet, especially in relation to the problems of the Mecca trading community (Rahman, 1982:2). Whatever the al-Qur'an introduces to us - whether in the form of 114 surahs or 30 chapters (juz) - is not an occurrence, but rather a declaration about events or facts that span 22 years. This means that events or facts that have happened as objective history cannot be replicated or witnessed again; however, they can be conveyed or actualized as memories. The back of the disclosure forms - held by an al-Qur'an translator or commentator - is a note about it (Poespoprojo, 1987). As a result, the al-Qur'an and the roots of the Islamic faith, according to Rahman, appear in the context of history and face a socio-historical backdrop. As a result, the al-Qur'an acts as a coherent response to the crisis, which primarily encompasses moral, theological, and social statements addressing particular issues faced in concrete circumstances.

Rahman's argument is more historical in nature, and he is equally mindful of facts and meaning. Al-*{Readings}* must go hand in hand with understanding of the *{Numerous interpretations of}*- the al-Qur'an (Rahman, 1982: 6). It is the view of this scholar that according to the verses of the Qur'an, the bariyyah form is not intended to be read simply on its own, but various segments of history and the Quran's rationality are required. One thing that should not be overlooked, the interdependent relationship between the Qur'an verses in forming a coherent message that serves human needs, especially the Arabs, is that it must be responded to with guidance.

According to Rahman, a logical approach with a historical dimension can solve problems in the traditional tradition of al-Qur'an interpretation (al-Bayyumi, 1971: 92), which is unable to produce satisfactory solutions. The punishment for robbers, according to the al-Qur'an, is to cut off one's hand (Qs al-Ma'idah/5: 38). The legal experts (jurists) dominate conventional classical interpretation, arguing that the road to defining the term

"thief" is rather narrow and that they use the "liberation indictment" (benefit of doubt) generously in all situations, nicknamed "budud." Surely, this means that whoever is actually guilty is not punished at all, and no other punishment - other than the lead penalty - will compensate for it. Moral offenses are a similar case that becomes true when there is punishment - and divine law in it - that is strictly enforced. In modern times, there have been several attempts to translate the verse, with the translator arguing that the word qat 'al-yad (cut off the hand), which is interpreted metaphorically, makes it impossible for the individual who steals or places it "behind their grasp" through the fulfillment of economic needs. While this is the case, it is certain that the liberal method of cutting off the thief's hand was used in the past. So, on what basis can we return to a metaphorical interpretation from a literal one? Al-Suyuti (Al-Suyuti, 1979: 36).

The facts tell us that among the tribes of the Muhammad, empirically, it has been the case thus far. In addition, historical-rationality comes as a consequence of his book, which influences the Islamic sacred texts, including the Qur'an, to accomplish many segments of daily life, including health, security, education, and finance. In a challenging manner, one cannot point to a single work of ethics, one can identify the works of Pythagoras, Fonic, philosophies, and law (tradition) originating in Persia, or on Islam (Rahman, 1979: 257). A detailed description of Islamic ethics is needed because without it, one, Islam's law would be undemocratic. In one way, the law is imbued with a working ethical sensibility. When systemsatizing laws and ethics, the same effect can be obtained. Only through an ethical systematization of the Qur'an and the Hadith (life and teachings of the Prophet can laws) can the Qur'an and Hadith be applied to the circumstances of the time (advice) Thus, laws always change with the context of the times, but long-lasting socio-ethical goals never do (Rahman, 1979:257).

Rahman demonstrates how the true authority - the Qur'an and Sunnah - was mediated by "historical and cultural facts" that prevailed in society during the spread of Islam. Fazlur Rahman's argument that revelation often produces the inevitability of historical-rational beliefs that are marked by historical circumstances is supported by the relationship between society and the new revelation. As a consequence, the development of debates about hermeneutics (interpretation of revelation) (Peursen, 1991: 246-247) and history (social context) is inevitable. On the one hand, it was possible to demonstrate how the revelation has opened up history; on the other hand, it was also possible to use the al-Qur'an as moral guidelines to abolish local customs, beliefs, and religious practices that conflict with the Qur'an and Sunnah's norms. As a result, he indicated that, as long as the practice is valuable for religious life, it can serve as a model for the mind's and soul's creative action, uniting the Islamic community in that fact, even if the tradition is kept secret from the rest of humanity. He is someone who insists that all religious practices must be updated on a regular basis (Peursen, 1989:55).

It was shown from his perspective of intellectual tradition' that evolved in history with his attention to the Gadamer thoughts to explain Fazlur Rahman's historical-rational understanding. The relationships between traditional beliefs and historical facts is difficult to disentangle. To show the movement of tradition, and dynamic components are required. He asserted the need to focus on Islamic scientific topics such as Sharia, theology, philosophy, and Sufism. No other studies are conducted to prove continuity and discontinuity. Understanding how and how these ideas and practices arose in history makes it possible for Rahman to take a leading role in promoting theories of his own. Rahman wants to make the case that Islam is built and expanded on scientific principles. This is the main reason; he vehemently rejects those who claim that the scholars of the past were perfect.

The influence of his study of the al-Qur'an amid social realities related to the evolving flow of thinking resulted in intellectual practices that formed in Rahman's understanding of thought, so that the product of his knowledge was the same as what was required. Human language is a measure of the answer to the al-Qur'an, as a historical truth that does not avoid logical digestion when analyzing the al-Qur'an into a hermeneutic consciousness into reality (Rahman, Islam and Modernity - Transformation of an

Intellectual Tradition, 1984:2). Humans, after all, are constantly dealing with the state of all, which consists of three components: ideas, perceptions, and behavior. The logical and historical essence of the Qur'anic mind may have a connection between the thinker and experience.

The first paradigm of Rahman's interpretation of the phenomenon of thought is divine revelation through clear and precise Arabic language, which he does not allow for manipulation because that would cause change. methodological perspective, known as theologically as the message of Muhammed's mission. It is part of his historical and philosophical framework: What was "the mission of the Prophet Muhammed" in regards to the teachings of the Qur'an in relation to both his religious beliefs and human affairs: it was always held together by him, and through his doctrine of essence which is known as "al-Qur'an". Because the hadith mentions the study of the Qur'an, Rahman accepts the al-Qan." In employing philosophical hermeneutics, we will be able to extract the ultimate message and its most obvious meanings. This divine message is the plan, which was developed by God himself, even in a system, and is far more extensive than that what words can describe. The Divine Message - which leads to the al-Qur'an and the Prophet Muhammad's apostolic quest - about the historical-rational human universe is an empirical symptom: (Poespoprojo, 1987) that is historical and incorporated with time. The very existence of the Bible and the Islamic tradition are intertwined, as the Book of Acts confirms; furthermore, without the Sunnah, the Qur'an cannot be correctly understood, as the traditions confirm (Rahman, 1979: 21). Thus, hermolders like interpretations like the Al-Qanunzi and Qara'anuni are able to hold readings long enough to allow present events to either- or cardinal beliefs to dissolve, that is, Imam Ahmad's alludes' actual or authoritative views to remain sufficiently fixed for all to dialogue with the thoughts and situations of people who recognize that the Divine Presence in their day and age.

At the description given above, there is clear evidence that Raza Rahman's interest is very in how the revelations could be interpreted in an atmosphere of experience. If we're to understand transcendent concepts such as holiness, saints must be investigated by history. There are those who want to eradicate Qur'anānic "normativity" from externalities, to limit the involvement of the Prophet in the process of Revelation as much as possible, thereby removing him as a central figure from the plot. However, historically, it has been hard to deny that the practice of prophecy has had influence on the practices of the Prophets. During some instances, the Prophet was told to be surly when a blind friend dropped in unannounced, who hadn't previously notified him of their arrival (Surah Abasa / 80:1-3).

The Application of the interpretation of Fazlur Rahman's thoughts

The concrete embodiment of God's Message gives the impression that without an understanding of the Prophet's personal history and historical context, many parts of the revelation would remain unclear even on the early Islamic intellectual heritage. Rahman has attempted to provide a complex theory of revelation that links philosophical and psychological reasons with history and anthropology. This very critical task is the background of his historical-rational view, so it must remain integrative with his most important intellectual endeavors. That is why his opinion appears brief, definitive, and full of controversy, for example, the end of his view of revelation, which he calls "inner speech" (*al-kalam al-nafs*). The historical understanding is obtained when we examine the symptoms of a process of revelation al-Qur'an prophetic and social facts. Meanwhile, theoretical understanding is obtained when we recognize a symptom as regularity or an ordered series of symptoms - of course, through the rational realm. Such a brilliant idea has been carefully analyzed by Rahman. Through his observation of a series of verses from the al-Qur'an that reflect a transformative experience, namely: Glory to Allah, who has run His servants one night from al-Masjid al-Haram to al-Masjid al-Aqsa which we have given blessings around him so that we show him part of our signs (greatness). Indeed, He is All-Hearing and All-Knowing (Surah al-Isra ' / 17: 1). This means that there is nothing he said (al-Qur'an) according to the desires of his passions. These utterances were nothing but revelations which were revealed (to him), taught to him by the all-

powerful Jibril, who had an intelligent mind; and (Jibril) appeared in his original form, while he was on a high horizon. He has seen some of the signs (power) of God the greatest. (Surat al-Najm / 53: 3-18).

Rahman's experience contains an important element, namely expansion of the self. Transformative experiences that give birth to historical understanding, as well as theoretical understanding, are a necessity inherent in the Prophet Allah Muhammad. It cannot be denied that as a human being as well as a historical and cultural being who knows. Based on the symptoms of a process of revelation of al-Qur'an, Muhammad as a historical man lacks specificity. His special characteristic, as the verses of the al-Qur'an above state, that Muhammad existed by "surrendering" himself (Hisyam, 1990:182).

The prophet was aware of the history of his existence and the history of his world because his existence was essentially an-in-world. So the al-Qur'an, which was received from Allah and taught by the Prophet Muhammad to mankind, must be responded to as a historical form, besides being fundamentally eschatological. In this context, Rahman indicated: "We may first concede the fact, which is rarely realized by the opponents of orthodoxy 'that a religion cannot live on purely' spiritualized 'dogmas and that reification is necessary even if only to serve the purpose of a' vessel 'for the spirit (Rahman, 1979:14).

The concept of reification is a view of the symptoms of relationships between humans that appear as relationships between things. As an inspired concept of this theory with practical intent', it has been used as a basis for providing explanations in the framework of the empirical dimension. In other words, the al-Qur'an as a source and at the same time synonymous with religion has a rich spiritual potential with theories that certainly require a material framework through physical practices. The historical-rational idea of the al-Qur'an ensures that the teachings of God brought by the Prophet Muhammad in the al-Qur'an respond to the power of analysis, that history is a Divine activity (field of God's activity) so that the notion of historical forces must be used for moral purposes as wisely as possible (Rahman, 1979: 21).

The historical-rational idea of al-Qur'an that Rahman conveyed is more apparent when he justifies the orthodox view that religion cannot live solely on spiritualized dogmas so that reification is necessary. Meanwhile, the rational aspect inherent in the historical reading of the verses in the idea is used to take the role of understanding, explaining, and giving meaning. For the objective purpose (*tawatur*) of the closing of al-Qur'an, for Rahman is the certainty of the meaning of the Qur'an as a whole, (Rahman, 1982: 18) which is very possible in the historical process there is a fusion between the horizons of reading the verses (Gadamer, 1975: 350). That is, the historical-rational idea is the link between hermeneutics and cultural sciences. For example, the personal record of the Prophet Muhammad is an autobiography that can be seen as a historical model of the early people of the Messenger of Allah, or the Qur'an society. An autobiography is a personal interpretation of one's own life. With the autobiography of the Prophet Muhammad, Rahman tries to understand the text of al-Qur'an and study it so that it has meaning here and now (Gadamer, 1975), for example, Rahman shows the ways al-Qur'an expresses itself intense conditions (Rahman, 1980: 85).

In the revelation of Kalam Allah, there is a process of connection between metaphysical-transcendental experiences and empirical experiences (al-Suyuti, 1979; Popper, 1972: 42-65). It is in this 'process' that the Prophet Muhammad is in the phrase "the relations of life", that is, something that he wants to reveal or elevate to consciousness through his historical experience so that it becomes explicit. These life relations can be understood cognitively insofar as establishing an effective attitude and action-oriented insights. So an object of reflection can be captured theoretically only insofar as the object embodies self-meaning in value orientation and purposeful action derived from the messages of al-Qur'an.

In social life relationships, the prophet Muhammad was the "messenger of good news and warnings" (Surah al-Baqarah / 2: 119), and his mission was to deliver Allah's revelations continuously and never stopped. Because the teachings he conveyed came from God and were essential for the safety and success of mankind, of course, this teaching had to be accepted and implemented. Rationally, it must be able to convince

humans, and historically its mission is to have success in carrying out these teachings to "improve the world and eliminate corruption on the world", and establish a social order based on ethics, while "policy is called for and evil is prevented" and "Which is in power is God" (Rahman, 1980: 82). So, this is the true strength of Muhammad, as the starting point for Fazlur Rahman's historical-rational idea.

This idea can give birth to a discourse that the domain (realm) of the life of the Prophet Muhammad and the life relations of the time of the revelation of al-Qur'an, is concentricity which emphasizes the existence of a core (centrum), namely the development of teachings began to be moved. As he stated:

..... the Qur'anic body of statements is both universal and concrete enough to inculcate a definite attitude to life: it enunciates not only eternal spiritual and moral principles, but also guided Muhammad and the early Community through their struggles against the Meccan and Jewish enemies and Hypocrites and in the constructive task of the nascent society and state (Rahman, 1979: 69).

Once the universal and concrete statements of al-Qur'an have reached the perfect culmination point in the Prophet Muhammad, a new layer will emerge. Namely, the continuity refers to "the development of a teaching in the life relations of the Prophet's companions" after his life. However, outside these two layers, there is a third layer, namely convergence, which refers to the movement of the 'core' teaching experiencing development together with the second layer and the creation of new diversity in a "certain space."

CONCLUSION

The essence of the interpretation of al-Qur'an, according to Fazlur Rahman, is the process of deciphering the meaning of the message of Allah revealed in al-Qur'an, through the demonstration of the rational potential of conscious efforts of the mental-spiritual existence of a believing Muslim, by positioning himself towards the al-Qur'an. - Qur'an without any distance. At the end of this closeness of position - to obtain meaning - is the emergence of the power of understanding to convey a cohesive view of al-Qur'an on the universe and life. In demonstrating his rational potential in the world of interpretation, Rahman has the principle that the direction of al-Qur'an's mission cannot be separated from Muhammad's apostolic or prophetic career. He made this principle a basis for understanding the views of al-Qur'an regarding God, humans as individuals, human members of society, the universe, prophecy and revelation, eschatology, Satan and evil, and the Muslim community, which later qualifies as the main theme of the Qur'an. 'an -major themes of the Qur'an. The main theme analysis of al-Qur'an by Fazlur Rahman is an expression of the totality of his "activities to understand" the instructions of the revelation of al-Qur'an from himself arranged in actual situations. The process of analyzing the main theme of al-Qur'an is expressed in the praxis of human life as a whole with its various relationships. Therefore, the factors or motives that underlie the meanings of a verse or the relationship of the verses, which form the structure of the concept in al-Qur'an regarding a particular theme are allowed to speak for themselves into the nature of reality "which never stops in the direction of language transformation". The universe and the praxis of life are communication media, which from Fazlur Rahman and his world are covered together in his understanding of the language of the main themes of al-Qur'an, intrinsically that interpretation is used to make connections between different concepts. Referring to the concepts in al-Qur'an about a theme, all its meanings or meanings that have been logically synthesized into an organic unity continue to become the basic understanding to be actualized in the praxis of life: This is the essence that the Qur'an ' an as "guidance for mankind". In turn, a man with the ultimate moral and rational faith in the instructions of al-Qur'an in a certain mental-spiritual attitude (a mental-cum-spiritual attitude), then he will be able to read, hear and understand the messages it contains 'read, hear and understand'. As the teachings of al-Qur'an were later adopted by Fazlur Rahman in the procedure of concrete interpretation, the new universality refers to the elements that should be present in every factual expression of the holy message. This means that the universality of the teachings of al-

Qur'an is an essential element, although only with the necessity of ideal-moral. The factual move of this element into factual reality - as seen in the main themes of al-Qur'an - is an expression of the holy message of the implementation of religion in a certain space and time, which is nothing but a process of growth of the accidental elements by adding conditions, characteristics. , an empirical display in space and time so that finally, something (the holy message that is implemented) has a concrete form. At this stage, the universality of the message of al-Qur'an, which can only be seen in the form of abstract teachings, has turned into the implementation of real religious deeds in the sense of a singularity related to a certain space and time.

The closeness of the conceptual message to the operational implementation of al-Qur'an as a guide for humans is the result of Fazlur Rahman's interpretation which is based on an ontological shift, from an abstract universality to a concrete singularity. This ontological shift requires a set of basic concepts and principles as the method used in interpreting al-Qur'an; and rational methods as seen in the characteristics of the Major Themes of the Qur'an, which are all related to procedures to produce meaning.

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