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METHODOLOGY OF INTERPRETATION OF MUHAMMAD AMIN AL-SYINQIṬI

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Abstract

Interpretations of the modern period are very diverse in terms of methodology. One of them is a work of interpretation from Muhammad Amīn al-Syinqīṭī with his monumental work *Aḍwā' Al-Bayān fī Iḍāh al-Qur'ān bi Al-Qur'ān*. Al-Syinqīṭī is a Maliki scholar active in the field of education and teaching, preacher and a judge. The interpretation aims to find the meanings, wisdom and laws contained in the Qur'an, and invite Muslims to return to the Qur'an in living their lives. This study describes the methodology of its interpretation which includes the general systematic interpretation, the methods used in interpreting the Qur'an include the methods of *tahfīlī*, *Muqārin*, and *ijmālī*. The analysis of *tahfīlī* and *muqārin* on *āyāt al-ahkām*, while the *ijmālī* method in eschatological verses and verses of nature, other than *āyāt al-ahkām*. The form of interpretation is *bi al-ma'sūr* and *bi al-ra'yī*. The form of interpretation is inseparable from the sources it uses, namely originating in the Qur'an, hadith, *qaul saḥābah*, ulama convention, poetry, and *qirā'at sab'ah*. The interpretation of the Qur'an with the Qur'an (verse by verse) becomes dominant in its interpretation. While the interpretation style is fiqh and languages style.

Keywords: Muḥammad Amīn Al-Syinqīṭī; Methodology; Interpretation

نبذة مختصرة

تختلف التفسيرات الحديثة بشكل كبير من وجهة نظر منهجية. واحد منهم هو عمل تفسير لمحمد عامي ن Al-Syinqī ṭ ī مع عمله الضخم Ad ḍwā' al-Bayān fī Iḍāh al-Qur'ān bi al-Qur'ān. Al-Syinqīṭī عالم من المذهب المالكي ناشط في مجالات التربية والتعليم وخطيب وقاضي. ويهدف التفسير إلى معرفة المعاني والحكمة والأحكام الواردة في القرآن، ودعوة المسلمين للعودة إلى القرآن في عيش حياتهم. تصف هذه الدراسة منهجية التفسير الخاصة بها والتي تشمل المنهجيات العامة لتفسيره، والطرق التي يستخدمها في تفسير القرآن، بما في ذلك طرق التحلي، والمقاء، والإجماع. تحليل tahfīlī و muqārin. بينما طريقة li ijma في الآيات الأخرية وآيات

الطبيعة ، بخلاف ā yā t al-ahkām. وشكل التفسير هو بالألم والرائع لا يمكن فصل شكل التفسير عن المصادر التي يستخدمها ، والتي يتم الحصول عليها من القرآن ، والحديث ، وقلصحة ، واجتهاد العلماء ، وسير ، وقيرة في الصباح . إن تفسير القرآن بالقرآن هو السائد في تفسيره . وفي الوقت نفسه ، يعتمد التفسير على الفقه واللغة .

الكلمات المفتاحية: محمد عامي> n al-Syinqī t i : المنهجية؛ ترجمة

Abstrak

Penafsiran masa modern sangat beragam dari segi metodologi. Salah satunya adalah sebuah karya penafsiran dari Muhammad Amīn al-Syinqīṭī dengan karya monumentalnya *Aḍwā' al-Bayān fī Ḍāh al-Qur'ān bi al-Qur'ān*. Muhammad Amīn al-Syinqīṭī adalah seorang ulama bermazhab Maliki yang aktif pada bidang pendidikan dan pengajaran, pendakwah dan seorang hakim. Penafsirannya bertujuan untuk menemukan makna-makna, hikmah dan hukum-hukum yang terdapat dalam al-Qur'an, dan mengajak umat Islam kembali pada al-Qur'an dalam menjalani hidup. Kajian ini mendeskripsikan metodologi tafsirnya yang mencakup sistematika umum penafsirannya, metode yang digunakannya dalam menafsirkan al-Qur'an diantaranya metode *tahlīlī*, *Muqārin*, dan *ijmāli*. Analisis *tahlīlī* dan *muqārin* pada *āyāt al-ahkām*, sedangkan metode *ijmāli* pada ayat eskatologis dan ayat-ayat sifat, selain *āyāt al-ahkām*. Bentuk tafsirnya adalah *bi al-ma'sūr* dan *bi al-ra'yī*. Bentuk penafsirannya tidak lepas dari sumber yang digunakannya, yakni bersumber pada al-Qur'an, hadis, *qaul saḥābah*, ijtihad ulama, syair, dan *qirā'at sab'ah*. Penafsiran al-Qur'an dengan al-Qur'an (ayat dengan ayat) menjadi dominan dalam penafsirannya. Sedangkan corak penafsirannya adalah corak fikih dan corak bahasa.

Kata kunci: Muhammad Amīn al-Syinqīṭī; Metodologi; Tafsir

A. Introduction

The history of Al-Qur'an interpretation takes place through various stages and over a long period of time so as to reach its form which is the reference of Muslims today. The growth of Al-Qur'an interpretation has begun since the revelation was delivered by the Prophet Muhammad. At that time the interpretation was not developed as it is now, and no one dared to interpret the Al-Qur'an. Then after the death of Prophet Muhammad, the friends began to interpret it.¹ The Al-Qur'an interpretation from the Companions of the Prophet was well received by the scholars

¹Subhi al-Ṣālih, *Mabāhis fī Ulūm al-Qur'ān* (Cet. ke-XVI, Beirut: Dār al-Ilmi Li al-Malāyīn, 1985), h. 411.

of the tabie, so that groups of commentators appeared in Mecca, Medina, and Iraq. The commentators of this period are an opening for Ṭabari which is then followed by almost all commentators of the next generation.²

During the codification, which independently wrote interpretations as a specific group of knowledge. Among the scholars at that time who wrote it besides al-Ṭabarī (d. 310 H), was Ibn Mājah (d. 273 AH), Abū Bakr al-Munzīr al-Naisaburī (d. 318 AH), Ibn Abī Hātim (d. 327 AH), Abu al-Shaykh bin Hibbān (d. 369 AH), al-Hakim (d. 405 AH), Abū Bakr bin Mardawaih (d. 410).³ After that interpretation continues to develop into modern times. One well-known modern figure is Muhammad Abduh and Rasyid Riḍa, Amin al-Khuli, Bintu Syaṭī', including Muhammad Amīn al-Syinqīṭī and other figures.

The development of interpretation can not be separated from the diverse backgrounds of life, education and science of these figures. Like Muhammad Amīn al-Syinqīṭī who was the subject of this discussion, he was an active commentator in the field of education and devoted himself to the government as judge with a Maliki school background. His interpretive work is *Aḍwā' Al-Bayān fī Iqāh Al-Qur'ān bi Al-Qur'ān* consisting of 10 volumes, is his work with his student 'Aṭīyyah Muhammad Salim. This study wants to show the interpretive model of interpretive scholars from Syinqit Mauritania, specifically explaining the interpretation methodology, including explaining the systematics, methods, forms, and interpretation patterns in the book.

B. Research Methods

This research is a type of library research, which is a literature study or research intended to obtain complete information and to determine the actions taken as important steps in scientific activities.⁴ The research approach is an exegetical approach, which is studying the content of the Qur'an through translation or through studies of the Qur'an by existing scholars, then provides a critical and comparative analysis. In other words the interpretation approach, the researchers examine the work of a commentator or more, both critically and comparatively. This interpretation approach is taken to examine the perspective of the interpretation of the Qur'an from the figure of Muhammad Amīn al-Syinqīṭī.⁵

C. Muhammad Amīn Al-Syinqīṭī's Interpretation Methodology

Interpretation methodology is a scientific study that discusses the procedures and steps of interpretation.⁶ The following will be explained about aspects related to the scope of the interpretation methodology of Muhammad Amīn Al-Syinqīṭī.

²Subhi al-Ṣālih, *Mabāhis fī Ulūmi al-Qur'ān*, h. 412-413.

³Manna' Qaṭṭān, *Mabāhis fī Ulūm al-Qur'ān* (Riyadh: Ma'had al-'Āli lil Qaḍā'i, t.t.), h. 427.

⁴P. Joko Subagyo, *Metode Penelitian; teori dan Praktek* (Jakarta: Rineka cipta, 1991), h. 109.

⁵Abd. Muin Salim, dkk., *Metodologi Penelitian Tafsīr Mauḍū'ī* (Makassar: Pustaka al-Ḍikra, 2011), h. 100.

⁶Ahmad Izzan, *Metodologi Ilmu Tafsir* (Bandung: Tafakur, t.t.), h. 98

1. Biography of Muhammad Amīn Al-Syinqīṭī

Al-Syinqīṭī's thoughts are more inclined in the field of fiqh, this is due to his background as a regional judge, his exegetical in his commentary book which is more to discuss the *Ahkām* verse. In his hometown Mauritania is a Maliki's thought. However, when he moved out to Medina, he was among those who were open mind to knowing other schools of thought. For example while in Medina he met two shaykhs, one of whom was Sheikh Abdul Aziz bin Šāliḥ who gave him knowledge of the book *al-Mugnī* as the basis of the school of thought, and several books of Ibn Taymiyyah as *manhāj* of faith. from that then he found a school of Imam Ahmad bin Hambal. Including when he taught at the Prophet's Mosque, associating with lay people and specialists, so that he found people with different sects representing the four mazhab and discussed them. So he also mastered the four mazhab, and expanded the study of hadith.⁷

He also has an objective in explaining the truth.⁸ There are several attitudes that show to avoid fanaticism of the mazhab, or the tendency to avoid school subjectivity, namely including the Prophet's hadith in the issue of disagreement among the Imam of the School, then looking for *as'ar* from *qaul saḥābah* or the opinion of a tafseer scholar, describing analogies with *qiyas*, also analyzes the meaning of the word in dispute. State the opinions of the Imam Schools and conclude after presenting them, explaining the similarities and differences of opinion among these scholars. He mentions or quotes a certain opinion "*hā kaz'a qīla*", *hā kaz a yaqūlūn*. So it can be said that al-Syinqīṭī really appreciates differences even though he has a different *manhāj* from other scholars.

a. Life, Educational background and Career

His real name is Muhammad al-Amīn, with the nickname *Ābā* (with *mad* in the letter *hamzah* and *tasydid* in the letter *ya'*). He was born in 1325 H in Tanbah of Kaifa province, Syinqīṭh, a country called Mauritania.⁹ The word Syinqīṭh attached to it is the name of a part of the village of Athor province, the northwest end of Mauritania.¹⁰ His father's name was Muhammad bin Ahmad Noah bin Muhammad bin Sayyid Ahmad bin al-Mukhtar, from the grandson of al-Thalib Oubek. Namely the grandson of Kuraiz bin al-Muwafī bin Ya'qub bin Jakin al-Abar, grandfather of a

⁷Muhammad Amīn al-Syinqīṭī, *Aḍwā' al-Bayān fī Ṭdāh Al-Qur'ān bi Al-Qur'ān*, Juz 1, (Qāhirah: Dār al-Hadīs, 2006)h. 20.

⁸ Muhammad Amīn al-Syinqīṭī, *Aḍwā' al-Bayān fī Ṭdāh Al-Qur'ān bi Al-Qur'ān*, Juz 1, h. 30

⁹General description of the city of Mauritania has a social life that is divided into two, namely Arabic and non-Arabic. The national language is Arabic with the majority of the population being farmers and craftsmen from non-Arab populations, while their descendants are *al-Zanuj*. The Arab population is divided into two; claimant of knowledge and not claimant of knowledge. Claimers of knowledge are those who usually seek knowledge while trading, while non-prosecutors of knowledge are those who usually trade and attack other tribes. Jakniy Kabilah is a tribe who studied with war skills to maintain honor. Their habits allow guests to stay overnight at their home, and the people around them also give something to please guests, in other words, that their tribe is a friendly tribe and has a noble character. In this area Muhammad Amin Al-Syinqīṭī was born and enlarged.

¹⁰Muhammad Amīn al-Syinqīṭī, *Aḍwā' al-Bayān fī Ṭdāh Al-Qur'ān bi Al-Qur'ān*, Juz 1, h. 12.

large tribe known as al-Jakniy. According to the Mauritanian poet Muhammad Faal, this tribal passage returns to Humair who is very fluent in their Arabic.¹¹ Unfortunately his father died when he was a child, when he was just learning juz ‘amma.

At the age of ten years al-Syinqīthy had memorized the Qur'an guided by his uncle Abdullah bin Muhammad al-Mukhtar bin Ibrahim bin Ahmad Noah, the uncle of his mother's side. Then he learned the writing of the Ottoman Manuscripts from his uncle Sayyidi Muhammad bin Ahmad bin Muhammad al-Mukhtar, namely At the age of sixteen, besides he also learned tajwid to him with Qiraat Nafi with a history of Warasy through the path of Abu Ya'qub al-Azraq, and Qalun from the history of Abu Nusyath, and took sanad to the Prophet.¹²

Not only studying qiraat, al-Syinqīṭī also studied short books about the Malik fiqh, such as rajaz Shaykh Ibn 'Asyir, as well as studying the sciences of Al - Quran, literature, biography and history at his uncle's house, through his uncle, even from his uncle his uncle's wife and children, in other words his uncle's house was his first school.¹³

He is a well-known and competent judge in his field. He is one of the scholars who are called *Lajnah Dimā'*.¹⁴ He is also a member of the Ulama High Council, an institution under the Fatwa Institute and is the largest scientific institution. His position in the Muslim World League, as a member of the founding assembly.¹⁵ died in Mecca in 1393 H which coincided on Thursday the 17th of December. He died after performing the pilgrimage and was buried in the Ma'la cemetery. He died after preserving his studied knowledge, having educated thousands of students from high school alumni and the *Idarah 'Ammah* in Riyad and the Islamic University in Medina.¹⁶

b. His works

His works composed in his country (Mauritania), all in the form of manuscripts (handwritten), namely:¹⁷

- 1) Arabic Names in the form of *nuzum* (poetry), which he composed before his age was baligh. What he called "*Khāliṣ al-Jumān*"
- 2) Poetry regarding the branches of the Malik school, that is, the specific contents of the sale and purchase agreement and pledge, whose number of poetry reaches thousands of stanzas.

¹¹Muhammad Amīn al-Syinqīṭī, *Aḍwā' al-Bayān fī Idāh Al-Qur'ān bi Al-Qur'ān*, h. Juz 1, 11-12.

¹²Muhammad Amīn al-Syinqīṭī, *Aḍwā' al-Bayān fī Idāh Al-Qur'ān bi Al-Qur'ān*, Juz 1, h. 13.

¹³Muhammad Amīn al-Syinqīṭī, *Aḍwā' al-Bayān fī Idāh Al-Qur'ān bi Al-Qur'ān*, Juz 1, h. 14.

¹⁴Muhammad Amīn al-Syinqīṭī, *Aḍwā' al-Bayān fī Idāh Al-Qur'ān bi Al-Qur'ān*, Juz 1, h. 19.

¹⁵Muhammad al-Amīn al-Syinqīṭī, *Aḍwā' al-Bayān fī Idāh Al-Qur'ān bi Al-Qur'ān*, Juz 1, h. 25-26.

¹⁶Muhammad Amīn al-Syinqīṭī, *Aḍwāu al-Bayān fī Idāhi Al-Qur'ān bi Al-Qur'ān*, Juz 1, h. 6-7

¹⁷Muhammad Amīn al-Syinqīṭī, *Aḍwā' al-Bayān fī Idāh Al-Qur'ān bi Al-Qur'ān*, Juz 1, h. 26.

- 3) Alfiah (a thousand verses of poetry) about *manṭiq*.
- 4) *Nuzum* about *farā'id*

His books in Saudi Arabia include:¹⁸

- 1) Javanese *Man'ū jawaz al-Majāz fi al-Munazzal li al-Ta'abbud wa al-I'jāz*, this book contains about the cancellation of the application of majaz in asthma verses and their nature and sufficiency according to the nature . Then add meaning afterward in "*Adab al-Bahaṭ wa al-Munaz* direction".
- 2) *Da'fu Ihām al-Idṭirāb 'an Āyi al-Kitāb*, this book contains themes that look like contradictions in the whole Qur'an.
- 3) *Muzākarah al-Ushūl 'alā Rauḍ ah al-Nazir*, contains about his sharah about the ushul rules of the Hambali school, Maliki, and Shafi'i. This book is a textbook in the Sharia faculty and the Da'wah faculty.
- 4) *Adāb al-Bahṣ wa al-Munāz* direction, this book contains his explanation of research ethics; namely the presentation of problems, the explanation of the proposition, and so on. This book is also a dictate at the university, consisting of two volumes.
- 5) *Aḍwā' al-Bayān fi Idāh al-Qur'ān bi al-Qur'ān*, this is the work of interpretation. This book was partially printed in seven major volumes, up to the letter al-Mujādilah. Then continued by his students 'Aṭiyah Muhammad Sālim until volume 10.

In addition to some of the works of the book, there are some of the results of his lectures and lectures that have their own themes, and have been printed, namely:¹⁹

- 1) *Āyāt al-Ṣifāt*, about research into determining the attributes of Allah.
- 2) *Hikmah al-Tasyrī'*, which is about a number of Tasyri's wisdom in most of the laws
- 3) *Al-Maṭal al-'Ulyā*, contains an explanation of the standard measures in the creed, tasyri 'and morals.
- 4) *Al-Maṣālih al-Mursalah*, his explanation of the terms of use, namely excessive and indiscriminate attitudes.
- 5) *Haula Syubhah al-Raqīq*, erases the mistake of the claim that Islam enslaves free people.
- 6) *'Ala (al-yauma akmalu lakum dīnakum wa atmamtu alaikum ni'matī)*, this lecture he delivered in front of the 5th King Muhammad during a visit to Medina.

2. Systematic Interpretation of Muhammad Amīn Al-Syinqīṭī

While the systematic writing of the book, can be seen as follows:

- a. Orderly verse and orderly letter, that is from surah al-Fātihah to surah al-Nās. The verses that are interpreted are not all written in one letter of the

¹⁸Muhammad Amīn al-Syinqīṭī, *Aḍwā' al-Bayān fi Idāh Al-Qur'ān bi Al-Qur'ān*, Juz 1, h. 27-28.

¹⁹Muhammad Amīn al-Syinqīṭī, *Aḍwāu al-Bayān fi Idāhi Al-Qur'ān bi Al-Qur'ān*, Juz 1. h. 28

Qur'an, and one letter does not always start from the first verse. The verse interpreted is not always written in full from the beginning to the end of the verse.

- b. Writing the name of the letter al-Qur'an at the beginning of the discussion, which is written in the middle like the initial title. Can be exemplified when he interprets verses from surah al-Fātihah, he writes in the middle at the beginning of writing the name of the letter al-Qur'an, or when he interprets verses from surah al-Māidah, he also writes the names of surahs at the beginning, and so on in each volume of his work. Write the *bismillahirrahmānirrahīm* after writing the name of letter of the Qur'an. He did not write the title or subtitles to begin the discussion, but if someone wants to see or search for specific topics, it can be seen in the table of contents that is placed at the end of each volume, not directly the topic but only the letter and verse are included.
- c. Write the word *قوله تعالى* before mentioning the verses of the Qur'an to be explained, and write them in the middle, each verse that it interprets, in every volume of the book. After that he explained the purpose of the verse by mentioning other verses (*bayānuh al-Qur'ān bi al-Qur'ān*).
- d. Include the word *tanbīh* (note) for verses which according to him need a deeper discussion of the verse that is interpreted. What he meant was to give emphasis or conclusions and affirmations, in addition to the *tanbīh* not always in the form of his own opinion, but also he quoted from a number of opinions. An example of *tanbīh* in its interpretation is as follows:

تنبيه:

إِذَا اقْتَصَّ الْمَجْنِي عَلَيْهِ مِنَ الْجَانِي فِيمَا دُونَ النَّفْسِ فَمَاتَ مِنَ الْقِصَاصِ
فَلَا شَيْءَ عَلَيَّ الَّذِي اقْتَصَّ مِنْهُ، عِنْدَ مَالِكٍ وَ الشَّافِعِيِّ وَ أَحْمَدَ بْنِ حَنْبَلٍ وَهُوَ
قَوْلُ الْجُمْهُورِ مِنَ الصَّحَابَةِ وَ التَّابِعِينَ وَ غَيْرِهِمْ. وَ قَالَ أَبُو حَنِيفَةَ: تَجِبُ الدِّيَّةُ
فِي مَالِ الْمُقْتَصِّ، وَ قَالَ الشَّعْبِيُّ وَ عَطَاءٌ وَ طَاوُسٌ وَ عُمَرُو بْنُ دِينَارٍ وَ الْحَارِثُ
الْعُكْلِيُّ وَ ابْنُ أَبِي لَيْلَى وَ حَمَّادُ بْنُ أَبِي سُلَيْمَانَ وَ الزُّهْرِيُّ وَ الثَّوْرِيُّ: تَجِبُ الدِّيَّةُ عَلَيَّ
عَاقِلَةَ الْمُقْتَصِّ لَهُ ...²⁰

Meaning:

“Note: If a criminal victim commits *qisas* to a criminal in a matter that does not take a life, then the culprit dies because of *qisas*, then those who carry out the *qisas* right are not charged according to Malik, Syafi'i and Ahmad bin Hambal. This opinion is also the opinion of the majority of friends, *tabi'in* and others. Abu Hanifah said the *diyat* must be paid from the property of the claimant *qisas*. Meanwhile, according to al-Sya'bi,

²⁰Muhammad Amīn Al-Syinqīti, *Aḍwāu Al-Bayān fī Iqāhi Al-Qur'ān bi Al-Qur'ān*, Juz 2 (Qahirah: Dār al-Hadīs, 2006), h. 58-59.

Aṭā', Ṭāwus, Amr bin Dinar, al-Haris al-'Ukli, Ibn Abi Laila, Hammad bin Abi Sulaiman, al-Zuhri, and al-Ṣauri that diyat must be paid by the families of claimants qīṣaṣ..."

Tanbīh written by al-Syinqīṭī in this book aims to provide reinforcement and affirmation to its interpretation, provide explanation and enlightenment when he lists some opinions of scholars about something, especially its relation to problems agreed upon and disputed among scholars. As exemplified by the *tanbīh* about its interpretation of Surah al-Māidah/ 5: 32.

- e. Including the *masā'il*, he specified the term *masā'il* as a presentation of problems relating to differences of opinion among scholars regarding the law of a verse in question, this inclusion is only on *āyāt al-ahkām*. For example, when he interpreted Surah al-Haj/ 22: 78. He explained the problem of the differences in scholars about the time of the shock; did the shock occur after humans were compared from their graves, when they were raised to the apocalypse? Or the shock is like the shock of the earth before man comes out of his grave. He then explained a group of scholars said that this shock would occur at the end of the world and the beginning of the Day of Judgment. He put forward that opinion from the opinions of Alqalamah, al-Sya'bi, Ibrahim, Ubaid bin Umari, and Ibn Juraij. He said that this opinion was supported by logic, and there was no argument to strengthen it. On the contrary, the arguments contradict it, namely the group's argument which says and originates from the hadith *ma'rūf* which is narrated, but this hadith is *ḍa'īf* and may not be used as an argument. Furthermore al-Syinqīṭī also explained the interpretation of al-Ṭabari that when explaining the arguments people say that the shock occurred at the end of the world before big is the problem of debate between interpreter scholars and fiqh scholars in every verse that they interpret.²¹

3. Interpretation Methods

Al-Qur'an's method of interpretation according to Abdul Djalal is a way of interpreting the verses of the Qur'an in an orderly manner, using the sources of interpretation, the steps in the description of interpretation, and the aims and objectives of its interpretation.²² Al-Syinqīṭī followed the model of several earlier commentators and became one of the sources of his interpretation, such as Ibn Jarir al-Ṭabari²³, Zamakhsyari²⁴, and al-Qurṭubi²⁵.

²¹Muhammad Amīn Al-Syinqīṭī, *Adwā' Al-Bayān fī Ṭīqāh al-Qur'ān bi al-Qur'ān*, Juz 5 (Qahirah: Dār al-Hadīs, 2006), h. 469-470.

²²Abdul Djalal HA, *Urgensi Studi Tafsir Yang Mutakhir* (Surabaya: IAIN Sunan Ampel, 1987), h. 20.

²³Ṭabari has the full name Muhammad Ibn Jarir Ibn Yazid Ibn Khalid al-Ṭabari, besides it is called Muhammad Ibn Jarir Ibn Yazid Ibn Kasir Ibn Ghalib al-Ṭalib, al-Ṭabari was born in Tabaristan in 224 AH and lived in Baghdad until his death, Ṭabari died in 310 H / 923 AD. Srifariyati, "Manhaj Tafsir Jami' Al-Bayan Karya Ibnu Jarir Al-Ṭabari", *Madaniyah* 2, vol. 7 (2017), h. 321. M. Rusydi Khalid, *Manāhij Al-Mufasssir; Mengkaji Metode Para Mufasssir* (Jakarta: Mazhab Ciputat, 2016), h. 1.

Each exegete has a tendency to interpret the verses of the Qur'an. Like al-Ṭabari uses the method of *tahliḥ* in interpreting verses of the Koran as a whole based on the composition of the Manuscripts, and disliking *bi al-ra'yi*, presenting history, *aṣar* with his sanad, respecting *ijma'*, holding on in *qira'at*, *nahwu* and in Arabic poetry.²⁶

Then Zamakhsyari with his interpretation of *al-Kassyāf*, his interpretation analysis uses the method of *tahliḥ* in the form of *bi al-ra'yī*, quoting Rusydi Khalid's opinion that the data source he uses more ratios which are often referred to as the *tafsīr bi al-ijtihādī* or interpretation of *bi al-dirāyah*. Not that only *bi al-ra'yī*, but also use *bi al-ma'sūr*, it's just more dominant *bi al-ra'yī*.²⁷

Besides al-Qurṭubi with the method of *tahliḥ* and is an interpretation of *bi al-ma'sūr*. Namely outlining verses coherently in accordance with the Manuscript. But he also uses the *muqārin* method, because many compare the opinions of various Muslim scholars and comment or combine those opinions.²⁸ The commentators are some of the figures that al-Syinqīṭī references in interpreting verses of the Qur'an. Perhaps as its predecessor, it follows the model of interpretations which uses the interpretation of *bi al-ma'sūr*, making the Qur'an as the main source of its interpretation. Regarding this, it can be seen from the description of its interpretation in the previous discussion. He prefers to applied the *tahliḥ* method in interpreting the Qur'an, this can be seen in each *ahkām* verse which he explains in analytical detail.

While the interpretation method used by al-Syinqīṭī is the method of *tahliḥ*, *ijmālī*. For an explanation, it can be seen as follows:

a. For example in interpreting the *tahliḥ* method on QS Al-Haj / 22: 27;²⁹

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

Translation:

“And call on people to do the pilgrimage, surely they will come to you on foot, and ride every thin camel, they come from all directions far away.”

²⁴His name is Abu al-Qā sim Mahmud bin Umar al-Khawarizmi al-Zamakhsyari, Born on 27 Rajab 467 H / 1075 AD in the small village of Zamakhsyar located in the Khawarizmi region. Ali Iyāzi, *Al-Tafsīr wa Al-Mufasssīrūn Hayātuhum wa Manhajuhum*, h. 574. Compare with M. Rusydi Khalid, *Manāhij Al-Mufasssīrīn; Mengkaji Metode Para Mufasssīr*, h. 30.

²⁵His full name is al Imam Abū Abdillāh Muhammad ibn Ahmad ibn Abū Bakr ibn Farh al-Anṣ ori al-Khazrajī al-Andalusī al-Qurtubi al-Mufasssīr, Al-Qurṭ yam is the name of an area in Andalusia, namely Cordoba, where it is was born. Muhammad Husain al-Zahabi, *Al-Tafsīr wa Al-Mufasssīrīn*, Jilid 2 (Kairo: Darul Hadis, 2005), h. 401.

²⁶M. Rusydi Khalid, *Manāhij Al-Mufasssīrīn; Mengkaji Metode Para Mufasssīr*, h. 15.

²⁷M. Rusydi Khalid, *Manāhij Al-Mufasssīrīn; Mengkaji Metode Para Mufasssīr*, h. 34.

²⁸M. Rusydi Khalid, *Manāhij Mufasssīrīn; Mengkaji Metode Para Mufasssīr*, h. 56.

²⁹Muhammad Amīn al-Syinqīṭī, *Aḍwā' al-Bayān fī Ḍāh al-Qur'ān bi al-Qur'ān*, Juz 5, h. 106.

The analysis of *tahlīlī* he uses is as follows: first he analyzes in a language about *lafz aẓ* and that is *al-Ilām* (notice) he exemplifies from QS al-Taubah / 9: 3. *Lafz al-Ḥaj* according to language is headed, and often visits and commutes. To support this opinion, he said that the Arabs said *hajja banū fulān fulānan* (banu fulan came to fulan) if they went to him, often visited him and went back and forth to him. He gave an example of the words of al-Makhbal al-Sa'di which means: "Do you not know, O Umm As'ad, that doubt of grace (Allah) has plunged me into the greatest sin, while I witnessed useless men in various beginning (season) to perform the pilgrimage with the Zabriqan turban who were given Za'faran. "According to the poet's utterance" *Yahujjūna* " (performing the pilgrimage), the intention is that they often go to him, come to him, and commute to him. The word "*Sibba*" is a turban, the purpose of the poet from the existence of those who visit their turban is, they carry out the pilgrimage. They performed it with a turban.³⁰

Then the word *rijā lan* according to him is the plural of the word *rājil* which is a person who walks on both feet. *Dāmīr* is a camel and the like that is *maẓhul*, which is tired from traveling. The word *ya'tīna* (coming) is *al-ḍawāmīr* (camels), which is expressed by *ḍāmīr kulli*. Because the word *kulli* is a general word that includes many camels. The word *fajj* is the way, which is plural in *fijāj*, it is based on QS al-Anḥiyā'/ 21: 31 "*waja'alnā fī hā fijājan subulan la'allahum yahtadūn*" and the poem "*iz a al-khailu jā at min fijājin 'amīqatin*". Word '*Amīq* itself is often used for long distance down (in). The Arabs say *bi'run 'amīqun* (deep well), which is far at the bottom.³¹

He then included the opinions of some scholars regarding the verses of this verse, namely according to the majority of scholars that the bible was addressed to Prophet Ibrahim, as the storyline is clear. The opinion of al-Qurṭubi who agrees with al-Hasan's opinion says that the Bible verse is addressed to the Prophet Muhammad and the Prophet Ibrahim. The majority of scholars he intended such as Ibn Kasir who narrated the history of Ibn Abbas, Mujahid, Ikrimah, Sa'id bin Jubair and other salaf scholars, were also told by Ibn Jarir and Ibn Hatim with a long editor.³²

Lafz ya'tūka make it in *jazam* because it became the answer *amr* (command). According to the Arabic expert *lafz ya'tūka* was guaranteed by the conditions saved but indicated by *lafz amr*. Allah uses *ya'tūka* because those who are called will face those who call, even though they actually come to perform the pilgrimage. This is due to Ibrahim's call is a call to perform the pilgrimage. It means they will come to you while fulfilling your call and going to Baitullah, as you have called them to do.³³

According to him, when referring to al-Hasan's opinion which states that this verse is addressed to the Holy Prophet. then this verse is an argument that shows the obligation of Hajj. In the majority of scholars, the obligation of Hajj to the Ummah is also indicated by this verse, on the basis that the Shari'a for the people before us is Shari'a for us too. In addition there are a number of verses according to al-Syinqīṭī which show that the obligation mentioned by Ibrahim's oral also occurs in the oral of

³⁰Muhammad Amīn al-Syinqīṭī, *Aḍwā' al-Bayān fī Ṭīqāh al-Qur'ān bi al-Qur'ān*, Juz 5, h. 106

³¹Muhammad Amīn al-Syinqīṭī, *Aḍwā' al-Bayān fī Ṭīqāh al-Qur'ān bi al-Qur'ān*, Juz 5, h. 106

³²Muhammad Amīn al-Syinqīṭī, *Aḍwā' al-Bayān fī Ṭīqāh al-Qur'ān bi al-Qur'ān*, Juz 5, h. 107.

³³Muhammad Amīn al-Syinqīṭī, *Aḍwā' al-Bayān fī Ṭīqāh al-Qur'ān bi al-Qur'ān*, Juz 5, h. 107

the Prophet Muhammad. there are QS Āli Imrān/ 3: 97, QS al-Baqarah/ 2: 196, QS al-Baqarah/ 2: 158.³⁴

Then he explained at length about the opinion of some scholars about the verse "*ya'tūk rijālan wa'alā kulli dāmīrin*", which is about hajj by driving or walking. Regarding this, he explained his interpretation with a special discussion of the long jurisprudence rules on hajj. Citing the opinions of the scholars of hadith, mentioning the position of the hadith, including the opinion of the Imam of the School.³⁵ Provide notes after describing the opinions of the scholars. In terms of the interpretation of QS al-Haj/ 22: 27, his presentation on this is very long.

b. Examples of interpretation with the method *ijmālī* on the interpretation is in QS al-Māidah / 5: 51,³⁶

Allah SWT has mentioned in this verse that the Jews and Christians some of them are helpers for some others. But in another verse it is explained that the help of some of them to others is false help, not pure because it does not rely on the right basis, namely Islam. So the animosity and hatred among Christians is permanent until the Day of Judgment, as His words in QS al-Māidah/ 5: 14:

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرِي أَخَذْنَا مِيثَقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ

Translation:

"And among those who say: "Truly we are Christians", some of us have taken their covenant, but they (deliberately) forget some of what they have been warned with; then We arouse between them hostility and hatred until the Day of Judgment."

In addition he explained the same thing about Jews with QS al-Māidah/ 5: 64:

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنْفِقُ كَيْفَ يَشَاءُ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا وَاللَّذِينَ بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ

Translation:

"The Jews say: "The hand of God is shackled", in fact it was their hands which were bound and they were cursed because of what they said. (Not so), but both hands are open; He spend as He wills. And the Qur'an which was

³⁴Muhammad Amīn al-Syinqīti, *Aḍwā' al-Bayān fī Ḍāh al-Qur'ān bi al-Qur'ān*, Juz 5, h. 110

³⁵Muhammad Amīn al-Syinqīti, *Aḍwā' al-Bayān fī Ḍāh al-Qur'ān bi al-Qur'ān*, Juz 5, h. 106-113.

³⁶Muhammad Amīn al-Syinqīti, *Aḍwā' al-Bayān fī Ḍāh Al-Qur'ān bi Al-Qur'ān*, Juz 2, h. 74-75

revealed to you from your Lord will truly increase wickedness and disbelief for most of them. And We have caused hostility and hatred between them until the Day of Judgment.”

In *zāhir* that the verse is addressed to the Jews towards their fellow man, as seen from the context. In contrast to those who say that the verse is intended for Jews and Christians. According to him God explained the lack of understanding among the Jews, because they were not people who wanted to think, as contained in QS al-Hasyr/ 59: 14;

تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ

Translation:

“You think they are united, their hearts are divided. That is because they truly are a people who do not understand.”

Note: some scholars set the word of God "some of them help others," that Jews and Christians pass down one another. Others refute this by saying the purpose of the verse is special Jewish help to Jews, specifically Christians to Christians. Based on this provision, there is no proof in the verse about mutual inheritance between Jews and Christians.³⁷

These are some examples of his interpretation methods, when interpreting verses related to legal verses, the analysis is very long with the analysis of the methods of *tahfīlī* and *muqārin*. In another verse he analyzes the verse in terms of language and quotes some of his predecessor's opinions such as al-Qurṭubi and others, making notes for his conclusions on the verse he wants to mean, as well as his interpretation of the QS. Al-Māidah/ 5: 6, and other verses, he also included the opinions of the mufasir, *fuqahā* which he explained compared to what he compiled called as the *masāil*, and gave conclusions. This model can also be said as a *muqārin* method at once, this can be noted al-Syinqithy including the opinions of some scholars such as Zamakhsyari, al-Qurṭubi, al-Ṭabari, then looking for differences from giving conclusions with his arguments, so also with the hadith. This method is seen from its interpretation of *āyāt al-ahkām*. The method of *tahfīlī* is a method of analysis that seeks to explain the meaning of the verses of the Koran with various aspects, namely based on the order of verses and letters, highlighting the meaning and content of *lafẓ -lafẓ*, the verses of the verses, because nuzul, the Prophet's hadith, and the opinions of friends and other scholars.³⁸ The *ijmālī* method, as exemplified, states that the interpretation of verses other than the law tends to be short, only explaining the meaning of the word in a literal way, also interpreting with other verses related to the verse, such as the interpretation of the QS al- Maidah 5/51.

If you look at the analysis of al-Syinqithy in interpreting the verses of Al-Quran from the term illustrates that he followed in the footsteps of the earlier commentators that he quoted in his writings, which even he also included israiliyat as

³⁷Muhammad Amīn al-Syinqītī, *Aḍwā' al-Bayān fi Ṭiqāh al-Qur'ān bi al-Qur'ān*, Juz 2, h. 74-75

³⁸Badri Khaeruman, *Sejarah Perkembangan Tafsir Al-Qur'an* (Bandung: Pustaka Setia, 2004), h. 94. Mardan, *Al-Qur'an Sebuah Pengantar* (Jakarta: Mazhab Ciputat, 2015), h. 332.

a source of interpretation.³⁹ Reference figures such as al-Ṭabari, al-Qurṭubi, Zamakhsyari and others. It can be said that in interpreting the Qur'an, attention is paid to all aspects contained in the verse interpreted by several methods of interpretation; the *tahlīlī*, *ijmālī* methods. Citing Baqir al-Ṣadr that explaining the interpretation from comprehensively is a partial thing in the verses interpreted by mufasir.⁴⁰

4. Form of Interpretation

According to Arham Junaidi, the analytical interpretation method is an interpretation that describes *munāsabah* between verses and surah, *asbāb al-nuzūl*, identifies the meaning of words, and explains the meaning and purpose of syara 'contained in the verse, so that in the application of this analytical method have there is a model or in the form of interpretation of *bi al-ma'sūr* and there is a *bi al-ra'yi*. As it is known that there are two models in the interpretation of the verses of the Qur'an, namely the interpretation of *bi al-ma'sūr* and the interpretation of *bi al-ra'yi*. The interpretation model of *bi al-ma'sūr* is a model that uses the source of the Koran and authentic history, namely interpreting the Koran with the Koran (verse by verse), interpreting the Koran with the hadith, and qaul sahabah. There is another term from the interpretation of *bi al-ma'sūr* which is the interpretation of al-naqli. Where as tafsir *bi al-naqli* is the antonym of tafsir *bi al-aqli* (*bi al-ra'yi*).⁴¹

Tafsir *bi al-ra'yi* (ratio) is ijtiḥad in understanding the Qur'an within the limits of knowledge about Arabic language by fulfilling the obligations of a mufasir, both scientific and moral requirements. Mastering science, especially science nahwu, sharaf isyitiqaq, balaghah, qira'at, ushuluddin, ushul fiqh, *asbāb al-nuzūl*, nasikh mansukh, hadith, while morals are related to kibr, lust, bid'ah, love the world and likes to sin.⁴²

The interpretation that has been done by al-Syinqīthy is in the form of *bi al-ma'sūr* and *bi al-ra'yi*, but the tendency of its interpretation is *bi-al-ma'sur* interpretation. To see this can be noted from several examples of interpretation in QS al-Anbiyā' / 21: 92-93. As the conditions above can be categorized that the steps taken in finding the meaning of the verse in accordance with the standard conditions that are commonly done other commentator. The interpretation of *bi al-ra'yi* is seen when he interprets *āyaḥ al-ahkām*.

5. Interpretation style

The style of interpretation of Muhammad Amīn al-Syinqīṭī is fiqh and lughawī. Manna' Qaṭṭan mentions several fiqh-style commentaries, including *Ahkām Al-Qur'an* by al-Jaṣṣas, *Ahkām Al-Qur'an* by al-Kiya' al-Harras, *Ahkām Al-Qur'an* by Ibn' Arabi, *Jami' Li Ahkām Al-Qur'an* by al-Qurṭubi, *Al-Iklil fi Istinbat al-Tanzil* by al-Suyūṭi, *al-Tafsīr Al-Ahmadiyah fi Bayāni Ayat Al-Sharīah* by Mulla Geon, *Tafsīr*

³⁹See the interpretation of QS al-Anbiyā' / 21: 70 in the previous discussion.

⁴⁰Muhammad Baqir al-Ṣadr, *Madrasah Al-Qur'aniyah*, terj. Hidayaturakhman (Jakarta: Risalah Masa, 1992), h. 18.

⁴¹Afrizal Nur, *Khazanah dan Kewibawaan Tafsir bi Al-Ma'sur* (Cet.ke-I; Riau: Fakultas UIN SUSKA RIU, 2015), h. 44.

⁴²Yūsūf Qaraḍāwī, *Kaifa Nata'amalu Ma'a Al-Qur'ān Al-'Aẓīm*, terj. Abdul Hayy al-Kattani (Cet.1; Jakarta: Gema Insani Press, 1999), h. 297.

Āyāt Al-Ahkām by Shaykh Muhammad al-Sayis, *Tafsīr Āyāt al-Ahkām* by Manna' Qaṭṭan itself, including *Aḍwā' Al-Bayān fī Iḍāh Al-Qur'ān bi Al-Qur'ān* by al-Syinqīṭī.⁴³

Although in some other verses it is not as detailed as the legal verses. This is probably what was mentioned by Manna' Qaṭṭan in his book which mentioned the work of al-Syinqīṭī is a category of interpretation of *ahkām*, interpretation of fiqh.⁴⁴ Because every discussion about the verses of the law, he always explained it with lengthy details related to the issues that were disputed among fiqh scholars.

As citing the opinion of Manna' Qaṭṭan, the interpretation of al-Syinqīṭī appears in its interpretation of the verses of law such as the interpretation of QS Al-Māidah/ 5: 6, he discusses the verse and outlines the fiqh discussion about the tayamum verse from pages 27 to 40.⁴⁵ Discussion on surah al-Haj about hajj even up to 500 (5-525) pages, specifically in QS al-Haj/ 22: 27 about 42-299 pages. And so is the interpretation of other legal verses. different from verses other than *āyāt al-ahkām*, short and tend to only explain the Qur'an with the Qur'an, sometimes only in terms of language or qiraat, without lengthy analysis.

The other style is lughawi interpretation style, that al-Syinqīṭī also sees lughawi sides in its interpretation. Exemplified in QS. Al-Takwīr/ 81: 17. Ie several meanings of the word 'as'asa, there are two meanings namely *iqbāl al-lail* (coming of the night) and *idbār al-lail* (leaving at night). He further emphasized that the meaning of the word 'as'asa is *adbara* (departure of the night) in accordance with the QS. Al-Mudaṣṣir/ 74: 33-34: "*wa al-lail iż adbara wa al-subhi iż a asfara*". In al-Qur'an often use oaths by using the word *al-lail* (night time) and using the word *fajr* (dawn), which is contained in the QS. Al-Lail / 92: 1-2, QS. Al-Syams / 91: 3-4, QS. Al-Duhā / 93: 1-2, as well as other verses. In this case, trying to take on the meaning that is used more often according to him is more important.⁴⁶

An example is in QS. Al-Baqarah / 2: 7 *حَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَرِهِمْ غِشْوَةً* word *وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَرِهِمْ غِشْوَةً* word *وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَرِهِمْ غِشْوَةً* (letters used to start a new sentence). The word *wa 'alā sam'ihim* is a connection (*ma'tūf*) from the previous sentence ' *alā qulūbihim*, while the word *wa 'alā abshā rihim ghisyā wah* is the beginning of a new sentence (*istifnāf*) which consists of *mubtada'* (subject) and *khobar* (predicate). So the meaning that is locked dead is their hearts and hearing, while what is covered is only their vision.⁴⁷

While the explanation of the meaning of *zahir* when it is found that the arrangement of the language is not the actual meaning desired, because based on other verses in the Qur'an the actual meaning desired is another meaning different from its *zahir*. Example of QS. Al-Baqarah / 2: 229: *لَطَّلِقُ مَرَّتَانِ "talaq* (which can be referenced) twice", the meaning of *zahir* that can be captured is that all types of divorce are

⁴³Manna' Qaṭṭan, *Mabāhis fī Ulūm Al-Qur'ān*, h. 468.

⁴⁴Manna' Qaṭṭan, *Mabāhis fī ulūm Al-Qur'ān*, h. 468.

⁴⁵See the full interpretation on Muhammad Amīn Al-Syinqīṭī, *Aḍwā' Al-Bayān fī Iḍāh Al-Qur'ān bi Al-Qur'ān*, Juz 2, h. 27-41.

⁴⁶Muhammad Amīn Al-Syinqīṭī, *Aḍwā' al-Bayān fī Iḍāh al-Qur'ān bi al-Qur'ān*, Juz 1, h. 36.

⁴⁷Muhammad Amīn Al-Syinqīṭī, *Aḍwā' al-Bayān fī Iḍāh al-Qur'ān bi al-Qur'ān*, Juz 1, h. 37.

limited only twice, then he explains it in the QS. Al-Baqarah / 2: 230 namely: فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ "then if the husband is a mental daughter who is married to the other, after he is married to the second, then the female husband is the other, after he is married to the other woman, then the second is her husband, then the second is her daughter."⁴⁸

6. Sources of Interpretation

Sources of interpretation used by al-Syinqīti in the book of *Aḍwā' al-Bayān* there are several sources of interpretation, including: sources from the Qur'an itself, the Prophet's traditions, poems, opinions of the commentators of interpretation, this he quoted a lot from the books of commentaries or hadith by scholars such as al-Qurṭubī⁴⁹, Abu Ja'far ibn Jarir al-Ṭabari, al-Zamakhshari⁵⁰; to quote Zamakhshar's opinion, he only takes an interpretation of the language side. He also noticed the qiraat in its interpretation in several verses of the Qur'an.

a. Al-Qur'an

The source of its interpretation with al-Qur'an can be seen in the interpretation of al-Syinqīti in every verse of the surah that is interpreted to make al-Qur'an as its main source, the naming of the interpretation book itself provides an explanation. Exemplified in his interpretation of QS al-Maidah / 5: 51. He gave an explanation of the verse with QS al-Māidah/ 5: 80, QS al-Mumtahanah/ 60: 13, QS Āli Imrān / 3: 28. In his interpretation he concluded that *zāhir* verses are understood that if whoever leaves matters to unbelievers intentionally, voluntarily and likes them, in fact he has become infidels like them.⁵¹

b. Prophet's Hadith

The Prophet's Hadith as a source of interpretation, al-Syinqīti paid attention to the traditions that he quoted, wrote the hadith books he cited in footnotes, complete from various hadith books with the same theme. And explain the position of these traditions, especially when interpreting the verses of law, which relate to the rules of fiqh. For example when he interprets QS al-Nisā'/ 4: 101-102. In this context, he listed several traditions; Muslim Imam in his Sahih, Abu Daud, Nasa'i, and Ibn Majah have narrated from Abu 'Awamah al-Waḍḍah bin Abdullah al-Yasykari, Imam Muslim added another narrator namely Ayyub bin' A'iz, both of whom narrated from Bukair bin al-Akhnas from Mujahid from Abdullah bin Abbas that he said "Allah has

⁴⁸Muhammad Amīn Al-Syinqīti, *Aḍwā' al-Bayān fi Ṭāhī al-Qur'ān bi al-Qur'ān*, Juz 1, h. 40.

⁴⁹One example he cited al-Qurṭubī when interpreting QS al-Anbiya QS / 21: 87-88, which is about lafz *mughāḍiban*, that the meaning of lafz is "(Jonah) angry because of his God". For example *gaḍabtu laka* (I'm angry because of You), meaning I'm angry for you. A believer will usually be angry because of Allah when there is disobedience. The correct meaning of lafz *mughāḍiban* is the meaning that is in accordance with the interpretation (that Jonah) is angry with his people because of his God, because of their *kufri* and disobedience to their God.

⁵⁰He quoted the opinion of Zamakhshar 'one of which can be seen when he interpreted QS al-Anbiya/21: 92-93.

⁵¹Muhammad Amīn al-Syinqīti, *Aḍwā' al-Bayān fi Ṭāhī Al-Qur'ān bi Al-Qur'ān*, Juz 2, h. 75

obliged prayer through the tongue of your Prophet, Muhammad PBUH. (with provisions) four rak'ats in a state of not traveling, and one rak'ah in a state of fear. As the Prophet always prayed (sunnah) before and after the obligatory prayer when not traveling. The same hadith has also been narrated by Ibn Majah from Usamah bin Zaid from Tawus. This hadith has been narrated from Ibn Abbas. This Hadith does not contradict the hadith narrated by Aisha.⁵²

Al-Syinqitī also explained the opinions of the scholars regarding the hadith of Ibn Abbas and Aisha: 1) According to *al-Qaḍi* Abu Bakr ibn al-'Arabi al-Maliki in his book *al-Qabas*, the hadith is contrary to the *ijma' ulama'*, according to him "the scholars have said" based on *ijma'*, this hadith is not acceptable. 2) the hadith is a *muḍṭarib* (there is confusion in the eyes). Because Ibn Ajlan narrated from Salih ibn Kaisan from Urwah from Aisha that he said: "The Messenger of Allah. has required the prayers (as much as) two rakas'. "While al-Auza'i has narrated from Ibn Syihab of Urwah from Ayesha that he said," Allah has obliged prayers to the Messenger of Allah (as many as) two rakas'at ". In their opinion this is *iqṭ' irāb*. 3) the hadith must not be understood solely based on the meaning of the end. Because, the maghrib prayer and the dawn prayer are two prayers that do not increase the number of rak'ahs and are also not reduced. 4) This Hadith is a hadith of Aisha which is categorized as a hadith *maqtū'* (its sanad only reaches friends) and not a *marfu hadith*, (its sanad reaches the Messenger of Allah). 5) Imam Haramain said "if the hadith is indeed true of the Messenger of Allah, it will surely be reported mut mutually."⁵³

After he explained the various opinions about the hadith, al-Syinqitī gave *muqayyadah* by arguing that all the rebuttal related to the Hadith was a weak rebuttal. One example relates to the assumption that the hadith is *muḍṭarib*, according to him the hadith has no ambiguity at all. Because basically the meaning of the phrase "Allah has made it compulsory" with the phrase "The Messenger has made it compulsory" is the same. This is not because Allah is *Musyarri'* (*Zat* who has prescribed a law), while the Messenger of Allah is a *Mubayyin* (the person who explains the law). If it is said that the Messenger of Allah has obliged a thing, then the intention is that the Messenger of Allah has conveyed it from Allah. Thus that the expression is not contradictory, because it is in accordance with QS al-Nisā'/ 4: 80; *مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ* "whoever obeys the Apostle, in fact he has obeyed Allah."⁵⁴

Then the rebuttal is also about the assumption that the hadith is not a *marfu hadith*. According to him the determination of the number of rak'ahs was not something that could be based on human opinion. The hadith must be punished as a *marfu hadith*. If the assumption is accepted that Ayesha is not present at the time the prayer was required, then it was likely that Aisha had heard that from the Prophet. while living with the Prophet. If never heard of it from the Prophet. Directly, then that in fact such traditions include the traditions of *mursal ṣahabi* (the sanad is interrupted

⁵²Muhammad Amīn al-Syinnqitī, *Aḍwā' Al-Bayān fī Ṭiqāh Al-Qur'ān bi Al-Qur'ān*, Juz 1, h. 257-258.

⁵³Muhammad Amīn al-Syinnqitī, *Aḍwā' Al-Bayān fī Ṭiqāh Al-Qur'ān bi Al-Qur'ān*, Juz 1, h. 258-259.

⁵⁴Muhammad Amīn al-Syinnqitī, *Aḍwā' Al-Bayān fī Ṭiqāh Al-Qur'ān bi Al-Qur'ān*, Juz 1, h. 259.

at the level of friends), even though the traditions of *mursal ṣahabi* are punished as the traditions of *mauṣul* (continuous sanad).⁵⁵

As it is, it can be said that al-Syinqīṭī in making the hadith as a source of interpretation, becomes his reference in describing his opinion very concerned with the sanad, matan, and position of the hadith. Both the hadith is authentic, and so on, then he will explain and make notes and then give an outline of the problems contained in the Sanad and the observance of the hadith, and give his conclusions on the interpretation of the verse with the Hadith, which is reinforced by the opinions of mufassir.

c. *Qaul Sahābah*

Opinions from among the Companions of the Prophet. (*qaul saḥābah*); namely when interpreting QS Yūsuf/ 12: 26. In this verse he interpreted it by quoting the words of a best friend, Ibn Abbas who said that what the witnesses meant in that verse was a child who was still in the cradle of his mother. In other verses, such as QS al-Nahl/ 16: 67 interpret the word *sakr* by including the opinion of Ibn Abbas and Ibn Mas'ud who say that *sakr* is *khamr*.⁵⁶

d. Qiraat

Regarding the source of the qiraat, it can be seen from its interpretation of QS al-Anbiyā'/ 21: 80. In the interpretation of the verse he cites the opinion of the qari' seven groups regarding the word *lituhs inakum*, there are three namely: Firstly the majority of the qari 'seven except Ibn Amir and Ashim read the *lafẓ* with *liyuḥṣinakum*, that ḍamir fa'il in this lafaz returned to David or *al-Labūs* (armor). The word *al-Labūs* is made muḥakar because it considers the meaning, which is armor that is allowed. Both Ibn Amir and Hafsh from Ashim read *lafẓ* it *lituḥṣinakum*, namely ḍamir fa'il on *lafẓ* this returned to *al-Labūs*, that *lafẓ* this is mu'annast, or to *al-sunnah* contained in *lafẓ ṣan'ata labūsīn*. Third Syu'bah read *lafẓ* with *linaḥṣinakum*, namely ḍamir fa'il on *lafẓ* this is the place of return, namely Allah.⁵⁷

He explained that the writing of his interpretation did not come out or could not be separated from its use of qira'ah sab'ah. He never relied on his interpretation by using qira'ah syāzah. He further argues that perhaps in the commentary explanation in this book there is mention of weak qiraat, but only as a reinforcement to explain qira'ah sab'ah. He agreed with the scholars in the field of qiraat science that qira'ah Abu Ja'far and Ya'qub were not weak qiraat.⁵⁸

e. Verses

Not all interpretations include poetry, but including commentators who like to include poetry as a source of interpretation. It can be seen in several surahs, as in

⁵⁵Muhammad Amīn al-Syinqīṭī, *Aḍwā' Al-Bayān fī Ṭdāh Al-Qur'ān bi Al-Qur'ān*, Juz 1, h. 260.

⁵⁶Muhammad Amīn al-Syinqīṭī, *Aḍwā' Al-Bayān fī Ṭdāh Al-Qur'ān bi Al-Qur'ān*, Juz 3, h. 206.

⁵⁷Muhammad Amīn al-Syinqīṭī, *Aḍwā' Al-Bayān fī Ṭdāh al-Qur'ān bi al-Qur'ān*, Juz 3, h. 484.

⁵⁸Muhammad Amīn al-Syinqīṭī, *Aḍwā' Al-Bayān fī Ṭdāh Al-Qur'ān bi Al-Qur'ān*, Juz 1, h. 35

Surah Al-An'ām/ 6: 59,⁵⁹ "and in the sight of Allah are the keys of all that is unseen." In his interpretation, he included the expression Alqamah bin al-Tamimi: " whoever predicts with crows, for his salvation he will certainly be wretched ". then he continued with the poem about the Bani Lahab which is an Arab tribe famous for predicting 'iyafah:" the news of the Bani Lahab has become corrupt, their speech is based on a passing bird ". Also quoted Amud al-Nasab's speech: "For Madlaj bin Bakr is to look for traces, as Bani Lahab did iyafah".⁶⁰

There is also a mention of the poem from Muhalhal "truly unrivaled for the Crusades, if the hiding place is revealed. It is truly incomparable to the Crusades, if magic shakes from behind. It is truly unparalleled for Crusades, great turmoil comes early in the morning".⁶¹ This expression is an explanation of its interpretation of the word *ya'dilūn* in QS al-An'ām/ 6: 165. He added the verse after describing QS al-Rūm/ 30: 28 about comparison something can be interpreted as equivalent and the equation. According to him some Arabic scholars say "if the comparison is of the same type then it is 'idl and if it comes from a different type then it is 'adl. Thus the use of poetic sources as sources of interpretation."⁶²

D. Comments on Al-Syinqīṭī's Methodology

The method have applied is not just one method, but several methods, *tahliīfī* and *ijmālī*. In the *ahkām* verse he uses the *tahliīfī* method, while the other verses are *ijmālī*. Observed his interpretation of the *ahkām* verse, he said to be objective in giving views, but from his discussion of the background of his science and work, he remained the priority of his interpretation, he explained the opinions of the scholars of fiqh, but in the end he discussed more and provided reinforcement with Maliki's opinion. In addition, when discussing the *lughawi* (meaning of a *lafaz*), he included Zamakhsyari who contrast with him about *majaz* in the al-Qur'an, however, he still quoted his opinion as a language (meaning of *lafaz*) analysis, not *majaz*. This shows

⁵⁹Muhammad Amīn al-Syinqīṭī, *Aḍwā' Al-Bayān fī Ṭīḥ Al-Qur'ān bi Al-Qur'ān*, Juz 2, h. 130-133.

⁶⁰The meaning of 'iyafah is a fortune teller who uses help by throwing, knocking, through the stars and the causes commonly used in that regard. Like fortune telling with a bird that is claimed to reveal everything by seeing how it flies, where it sits, its name, its color, and its direction of flight. Actually al-Syinqīṭī's explanation in this case is his interpretation of the unseen thing no one knows except Allah SWT, and all the means aimed at expressing it other than the revelation of God is a real error. From here so that he includes the hadith about people who come to the fortune teller to find out something, the prayer will not be accepted for forty days (HR. Muslim). Then he explained the understanding of the astrologer, and the path taken by the fortune teller from several ulama opinions such as al-Qurṭubi and al-Baghawi. Included also include poems related to it. Muhammad Amīn al-Syinqīṭī, *Aḍwā' Al-Bayān fī Ṭīḥ Al-Qur'ān bi Al-Qur'ān*, Juz 2, h. 133.

⁶¹The point of the poem is that the person they killed from Kabilah Bakr bin Wa'il with his brother Kalib who was killed by Jaṣṣas bin Murrah al-Bakr is not enough and is not comparable to him in terms of glory.

⁶²Muhammad Amīn al-Syinqīṭī, *Aḍwā' Al-Bayān fī Ṭīḥ Al-Qur'ān bi Al-Qur'ān*, Juz 2, h. 132-133.

that he is trying to be objective because he still includes several opinions apart from his thoughts.

E. Conclusion

Al-Syinqīti interprets all the surahs of the al-Qur'an and according to the sequence of verses, even though he does not interpret all of the verses of each letter. His interpretation is more about the *ahkām* verse, while other verses are more on the *mujmal*. Al-Syinqīti is one of the interpreter in modern period. The interpretation of the modern era is more in the nature of modern reasoning, because it is influenced by the nuances of thought at the time itself, namely the period of Islamic renewal.⁶³ In contrast to Abduh, Rasyid Riḍa, or Amin al-Khuli, he prefers to follow previous commentators in understanding the meaning and instructions of the Qur'an. He emphasized more on the interpretation of *al-Qur'an bi al-Qur'an* and dedicated more to the concept of fiqhiyah. This is because of his background and activities as a teacher and as a *qaḍī*. However, he has a work that becomes a reference for his interpretation after the book *Aḍwā 'al-Bayān fī Idāh al-Qur'an bi al-Qur'an*. Such as his book *Man'ū jawaz al-Majāz fī al-munazzal li al-Ta'abbud wa al-I'jāz*. In the midst of the interpretive discourse that relies more on the interpretation of renewal, purpose of the interpreting is want the people to return to the al-Qur'an and sunnah, finding wisdom and law in the al-Qur'an.

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⁶³ Hadi Mutamam, "Kontribusi dan Kritik Tafsir Kontemporer", *Al-Fikr* 17, no. 1 (2013) h. 157.

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Example in footnotes:

¹Mircea Eliade (ed.), *The Encyclopedia of Religion*, vol. 8 (New York: Simon and Schuster, 1995), h. 18.

²Norman Daniel, *Islam and the West* (Oxford: One World Publications, 1991), h. 190.

³Syeikh Ja’far Subhānī, *Mafāhim Al-Qur’ān* (Beirut: Mu’assasah Al-Tarīkh Al-’Arabī, 2010), Juz 5, h. 231.

⁴Syeikh Ja'far Subhānī, *Maḥāhim Al-Qur'ān*, h. 8-9.

Example in bibliography:

Subhānī, Syeikh Ja'far. *Maḥāhim Al-Qur'ān*. Beirut: Mu'assasah Al-Tarīkh Al-'Arabī, 2010.

Eliade, Mircea (ed.). *The Encyclopedia of Religion*, vol. 8. New York: Simon and Schuster, 1995.

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Shihab, Muhammad Quraish. *Sunnah-Syiah Bergandengan Tangan: Mungkinkah? Kajian Atas Konsep Ajaran Dan Pemikiran*. Cet. III. Jakarta: Lentera Hati, 2007.

Detail informations of the footnotes:

1. Holy book

Al-Qur'ān, Al-Baqarah/2: 185.

Perjanjian Baru, Mrk. 2: 18.

2. Qur'anic translation

¹Departemen Agama RI, *al-Qur'an dan Terjemahannya* (Jakarta: Darus Sunnah, 2005), h. 55.

3. Book

¹Muḥammad 'Ajjaj al-Khaṭīb, *Uṣl al-Ḥadīth: 'Ulumuh wa Muṣṭalahuh* (Beirut: Dār al-Fikr, 1989), h. 57.

4. Translation Books

¹Toshihiko Izutsu, *Relasi Tuhan dan Manusia: Pendekatan Semantik terhadap al-Qur'an*, terj. Agus Fahri Husein dkk (Yogyakarta: Tiara Wacana, 2003), h. 14.

5. Voluminous book

¹Muḥammad al-Ṭāhīr b. 'Ashur, *al-Taḥrīr wa al-Tanwīr*, Vol. 25 (Tunisia: Dār al-Suḥūn, 2009), h. 76.

¹Muḥammad b. Ismā'īl al-Bukharī, *al-Jam' al-Ṣaḥīḥ*, Vol. 2 (Beirut: Dar al-Kutub al-'Ilmiyah, 1999), h. 77.

6. Article in book

¹Sahiron Syamsuddin, "Metode Intratekstualitas Muhammad Shahrur dalam Penafsiran al-Qur'an" dalam Abdul Mustaqim dan Sahiron Syamsuddin (eds.), *Studi al-Qur'an Kontemporer: Wacana Baru Berbagai Metodologi Tafsir* (Yogyakarta: Tiara Wacana, 2002), h. 139.

7. Article in encyclopaedia

¹M. Th. Houtsma, "Kufr" dalam A. J. Wensinck, at al. (ed.), *First Encyclopaedia of Islam*, Vol. 6 (Leiden: E.J. Brill, 1987), h. 244.

8. Article in journal

¹Muhammad Adlin Sila, "The Festivity of *Maulid Nabi* in Cikoang, South Sulawesi: Between Remembering and Exaggerating the Spirit of Prophet", *Studia Islamika* 8, no. 3 (2001): h. 9.

9. Article in mass media

¹Masdar F. Mas'udi, "Hubungan Agama dan Negara", *Kompas*, 7 Agustus 2002.

10. Article in Internet

¹Muhammad Shaḥrūr, “Reading the Religious Teks: a New Approach” dalam <http://www.shahrou.org/25> Februari 2010/diakses 5 Juni 2010.

11. Thesis or dissertation

¹Syahrudin Usman, “*Kinerja* Guru Pendidikan Agama Islam pada SMAN dan SMKN Kota Makassar”, *Disertasi* (Makassar: PPs UIN Alauddin, 2010), h. 200.

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