

The Development of Theoretical Studies of Tafsir in The Kingdom of Saudi Arabia

(Comparative Study of *Tafsir Marāh Labīd*, *Adhwā' al-Bayān*, and *Shafwah At-Tafāsīr*)

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Abstract

This study was conducted with the aim of knowing what the development of Quran interpretation in the Kingdom of Saudi Arabia is represented by Tafsir Marāh Labīd by Sheikh Nawawi, Tafsir Adhwā' al-Bayān by Sheikh al-Shinqithi, and Tafsir Shafwah at-Tafāsīr by Sheikh 'Alī ash-Shābūnī. This study uses qualitative research. This research is descriptive. This research was also conducted through library research. Based on the research conducted, it can be concluded that there has been a development in the field of interpretation in the Kingdom of Saudi Arabia both from the method of interpretation, classification of interpretation, style of interpretation and interpretation of verses.

Keywords: Tafsir Theory, *Marāh Labīd*, *Adhwā' al-Bayān*, *Shafwah at-Tafāsīr*

Abstrak

Penelitian ini bertujuan untuk mengkaji dinamika perkembangan tafsir Al-Qur'an di Kerajaan Arab Saudi melalui analisis terhadap tiga karya representatif, yaitu *Tafsir Marāh Labīd* karya Syaikh Nawawi al-Bantani, *Adhwā' al-Bayān* karya Syaikh al-Shinqithi, dan *Shafwah at-Tafāsīr* karya Syaikh 'Alī ash-Shābūnī. Studi ini menggunakan pendekatan kualitatif dengan metode deskriptif-analitis serta dilaksanakan melalui studi kepustakaan. Hasil penelitian menunjukkan bahwa terdapat perkembangan signifikan dalam tradisi tafsir di Arab Saudi, baik dari aspek metodologi penafsiran, sistematika penyajian, gaya penafsiran, hingga pendekatan terhadap makna ayat-ayat Al-Qur'an. Ketiga karya

tersebut merefleksikan keberagaman corak tafsir yang turut mewarnai konstruksi keilmuan Islam kontemporer di kawasan tersebut.

Kata Kunci: Teori Tafsir, *Marāh Labīd*, *Adhwā' al-Bayān*, *Shafwah at-Tafāsīr*, Arab Saudi

Introduction

The Quran is a holy book revealed to Muslims through the Prophet Muhammad (peace be upon him). During his time, the Quran was easy to understand because the Prophet was the center of information from the Quran itself. However, after the Prophet's time, the understanding of the Quran depended on the scholars' understanding of the Quran. The scholars' understanding of the holy verses is called tafsir. The interpretation of the Quran changes according to the times and technology in which the scholars of tafsir live. The most rapid change from time to time is in the Middle East, specifically in the Kingdom of Saudi Arabia.

The Kingdom of Saudi Arabia is a kingdom located on the Arabian Peninsula. Where nature is a desert with extreme weather conditions. The kingdom was founded in 1744 AD, and managed to unite the entire Arabian Peninsula in 1932. The life of the people of the Kingdom of Saudi Arabia was originally a nomadic, always moving from place to place. But in 1930, the Kingdom of Saudi Arabia discovered a lot of oil, about 16% of the world's oil reserves. With this oil, they enjoy abundant wealth, with about 87% of the country's income coming from oil.¹ Of course, this leap will change the perspective of any population. Therefore, the author will try to explore the development of theoretical studies of tafsir in the Kingdom of Saudi Arabia. The author takes three examples of tafsir; namely, Tafsir Marāh Labīd by Sheikh Muhammad Umar Nawawi, Tafsir Adwa' al-Bayan by Sheikh Al-Shinqiti, and Tafsir Shafwah at-Tafāsīr by Sheikh Muhammad 'Alī Ash-Shābūnī.

The method of interpretation is a set of rules and regulations that must be followed when interpreting verses of the Qur'an. The science

¹ Central Intelgent of America, *Saudi Arabia*, The World Factbook, 14 Februari 2022, <https://www.cia.gov/the-world-factbook/countries/saudi-arabia/> (accessed 23 Februari, 2022).

of the method of interpretation is called the methodology of interpretation. If the method of interpretation is the way of interpreting the Quran, then the methodology of interpretation is the science of the way of interpretation. The method of interpretation is the framework or rules used in interpreting the verses of the Quran, while the methodology of interpretation is a scientific discussion of the methods of interpreting the verses of the Quran.² There are four methods of interpreting the Qur'an: First, the Ijmālī (global) method; a method of interpreting the Qur'an that explains the verses of the Qur'an by expressing the content of the content in a way that is general, easy to understand, and pleasant to read. Second, Tahlīlī (analytical) method; a method of interpreting the Qur'ān by describing all the aspects contained in the verses of the Qur'ān and then explaining them descriptively analytically. Third, Muqarran (comparative) method; a method of interpretation that is carried out by comparing Quranic verses that have similar wording but different meaning content or by comparing verses that have different wording but the same meaning content. Fourth, Maudhū'ī (thematic) method; a method of interpretation that discusses the verses of the Qur'an with a predetermined theme.³

The classification of Quranic interpretation is divided into two categories, namely First, Tafsir bi al-Ma'tsūr; interpretation that is limited to the narration of the Prophet, the Companions, the students of tabi'in, and tabi'ut tabi'in. This interpretation has several aspects, namely: interpretation of the Qur'an with the Qur'an, interpretation of the Qur'an with the Hadith, interpretation of the Qur'an with the opinion of the Companions, and interpretation of the Qur'an with the opinion of the Tabi'in. Second, Tafsir bi ar-Ra'y, which is interpretation by ijtihad.⁴ The style of interpretation is the goal that becomes the direction of the interpretation of the mufasssirs in their tafsir and makes

² Rumba Triana. "Desain Penelitian al-Qur'an dan Tafsir". *Jurnal al-Tadabur STAI AL-Hidayah Bogor*. 4, no. 2 (2019): 202.

³ Wely Dozan and Muhammad Turmuzi, *Sejarah Metodologi Ilmu Tafsir Al-Qur'an (Teori, Aplikasi, dan Model Penafsiran)*, Yogyakarta: Bintang Pustaka Madani. (2020). 32-41.

⁴ Wely Dozan and Muhammad Turmuzi, *Sejarah Metodologi...* 45-48.

it part of their views to write what they will write.⁵ There are seven styles of interpretation, namely First, Tafsir Sūfī (Tasawwuf style), which is the interpretation done by the Sufis with their mystical expressions. Second, Fiqhī Interpretation (Legal Style), which is the interpretation of the Quran used as an argument for the truth of the mufasssir's school of fiqh. Third, Tafsir Falsafī (Philosophical Style) is the interpretation of the Quran using philosophical theories. Fourth, Tafsir 'Ilmī (Scientific Style) is the interpretation of the Quranic verses by relating them to modern science. Fifth, Adābī Interpretation, which is the interpretation of the Quran by revealing the balaghah aspect of the Quran and its miracles.⁶ Sixth Tafsir Lughawi is a tafsir that tends to the field of language. Seventh Tafsir Kalām is a commentary that has the color of Kalam thought.⁷

There are two studies that the author gets related to what the author discusses:

First, the study by Maulana in *Jurnal Ilmiah Falsafah Institut Agama Islam Sultan Muhammad Syafiuddin Sambas* tahun 2021 with the title *Perkembangan Tafsir Timur Tengah Zaman Nabi sampai Kontemporer* or The Development of the Interpretation of the Middle East from the Prophet to the Present Day. He explains the different madhhabs of tafsir, methods, and styles. Interpretive madhhabs such as tafsir bi al-Ma'tsūr or ar-Riwāyah, tafsir bi al-Ijtihādī or dirāyah, and tafsir bi al-Ishārī. It also explains the patterns that color the books of interpretation, such as linguistic, fiqh, Sufi, social (al-Adāb al-Ijtimā'ī), kalam (I'tiqādī), Falsafī, Tarbawī, Akhlāqī, and scientific ('Ilmī). The methods used by the mufasirs are also included: Tahlīlī, Ijmālī, Muqaran, and Maudū'ī. He also explains the history of the development of tafsir from time to time. Beginning with the time of the Prophet and the Companions, where tafsir was not well recorded, and where even tafsir was mixed with the Prophet's traditions, he moves on to the period of tabi'in and tabi'tabi'in, where tafsir began to develop rapidly. This period is characterized by the establishment of centers for the study of interpretation in Makkah, Medina, and Kufa. And finally

⁵ Sasa Sunarsa. Teori Tafsir... 253.

⁶ Wely Dozan and Muhammad Turmuzi, *Sejarah Metodologi*... 49-51.

⁷ Sasa Sunarsa. Teori Tafsir... 257.

in the contemporary period, where the study of the study of the Qur'an in accordance with the conditions of the interpreters. He mentioned that this is because the contemporary period contains the paradigm that the Quran is *shālih li kulli zamān wa makān*. This assumption implies that socio-religious problems in the contemporary era will still be answered by the Qur'an through continuous contextualizing interpretation.

Second, a study by Nashruddin Baidan and Erwati Aziz in their 2018 book titled. *Perkembangan Tafsir al-Qur'an di Asia Tenggara* or The Development of Qur'anic Tafsir in Southeast Asia. The book explains that the Malay community has recognized the interpretation of the Qur'an since the advent of Islam. The interpretation of the Qur'an that was first introduced was global in nature (*ijmālī*). After the establishment of various modern educational institutions, the study of tafsir became an integral part of the curriculum and there were programmed and measured efforts to produce mufasssirs. The 'Ulûm al-Qur'ân is taught along with the study of tafsir, as is the study of the sciences or theories of interpretation.

The purpose of the study is to find out what is the development of Quran interpretation in the Kingdom of Saudi Arabia represented by Tafsir Marāh Labīd, Tafsir Adhwā` al-Bayān, and Tafsir Shafwah at-Tafāsīr. The author uses a type of qualitative research in writing the paper, that is, research whose data is in the form of words, images, and not numbers. This research is descriptive, in other words, the author describes the methods used in the preparation of Tafsir Marāh Labīd, Tafsir Adhwā` al-Bayān, and Tafsir Shafwah at-Tafāsīr. This research was conducted through library research, which is a study in which all research data are in the form of written materials related to the science of the Quran and Tafsir.⁸

RESEARCH FINDINGS AND DISCUSSION

Muhammad Umar Nawawi and Tafsir Marāh Labīd

Sheikh Muhammad Nawawi bin Umar was born in the village of Tanara Banten in 1815 A.D./1230 H. He grew up in a family of

⁸ Nashruddin Baidan and Erwati Aziz, *Metodologi Khusus...* 25.

religious royal descendants. His father, KH. Umar, was a scholar and a cleric. Sheikh Nawawi first learned religion under the guidance of his father, from whom he received basic religious knowledge and Arabic language. After that, he and his brother continued their education with Haji Sahal from Banten, then with Raden Haji Yusuf from Purwakarta, and a pesantren in Cikampek Karawang. After six years of study, he returned home and practiced his knowledge in his father's pesantren. At the age of 13, he was forced to lead the pesantren because his father had passed away. 2 years later he went on the Hajj pilgrimage while deepening his knowledge in the Holy Land.⁹

During his stay in the Holy Land, Sheikh Nawawi studied with several great scholars, one of whom was Sayyid Ahmad Zaini Dahlan, Mufti of Mecca. He studied in the Holy Land for 3 years and then returned to his hometown. But his return did not last long because he felt uncomfortable living in his homeland because the Dutch colonizers began to carry out strict supervision of him. He returned to the Holy Land and lived there for the rest of his life. The high point of his career was when he was entrusted to teach at the Grand Mosque. After 10 years of teaching in the Grand Mosque, he decided to spend the rest of his life writing books. However, he continued to teach his students at his home.¹⁰ Many of his students became great scholars, including KH Cholil Bangkalan and KH Hasyim Asy'ari, the founder of Nahdlatul Ulama.¹¹ His works are no less than 100 works, one of which is the Tafsir Marāh Labīd, which the author will discuss. In 1897 AD/1314 H. Sheikh Nawawi breathed his last in Mecca.¹²

Tafsir Marāh Labīd li Kasyf Ma'na al-Qur'an al-Majīd or also known as Tafsir al-Munīr li Ma'ālim at-Tanzil is a tafsir book that is widely used in Islamic boarding schools in Indonesia. This tafsir was written during the sluggishness of scientific work in the Islamic world

⁹ Suwarjin. "Biografi Intelektual Syekh Nawawi Al-Bantani". *Jurnal Tsaqofah dan Tarikh IAIN Bengkulu*. 2, no. 2 (2017): 189-191.

¹⁰ Suwarjin. Biografi Intelektual... 191-196.

¹¹ Ansory Bahary. "Tafsir Nusantara: Studi Kritis terhadap Marāh Labīd Nawawi al Bantani". *Jurnal Ulul Albab UIN Malang*. 16, no. 2 (2015): 178.

¹² Suwarjin. Biografi Intelektual... 189.

at that time. Sheikh Nawawi finished writing his tafsir in 1886.¹³ For his brilliance in writing tafsirs and other classical books, he was honored and recognized by al-Azhar University in Egypt with the title of Sayyid al-'Ulamā al-Hijāz. This tafsir is the last work of the classical period.¹⁴ This tafsir was first printed by Abd ar-Razzāq Publishing House, Cairo in 1305 H. The name Marāh Labīd is derived from two words, Marāh and Labīd. Marāh means a place of rest, and Labīd means to gather and circle something. Thus, it can be interpreted as a comfortable resting place for people coming and going.¹⁵

This book refers to the books of tafsir that Shaykh Nawawi considers authoritative and competent, namely "al-Futūhāt al-Ilahiyyah, Mafātīh al-Ghāib, As-Sirāj al-Munīr, Tanwir al-Miqbās, and Irsyād al-'Aql as-Salīm". According to other scholars, the tafsir also refers to Jami' Al-Bayān, Tafsir al-Qur'an al-'Azhīm, ad-Durr al-Mantsūr, and al-Jami' li Ahkām al-Qur'an.¹⁶ Sheikh Nawawi's tafsir is based on the classical tradition, which still refers to the works of earlier scholars. At the same time, Muhammad 'Abduh and Rashīd Ridhā in their Tafsir al-Manār were strongly influenced by the direction of Muktaẓilah thought.¹⁷

Muhammad al-Amīn Al-Syinqīthi and Tafsir Adhwā` al-Bayān fi al-Idhah al-Qur'an bi al-Qur'an

Shaykh Muhammad al-Amīn Al-Syinqīthi was born in the city of Tanbah, Mauritania, in 1325 A.H. His father died when he was still a child. Then he was taken care of by his uncles. It was from his uncles that he received the basics of science, ethics and literature. At the age of ten, he memorized the Qur'an from his uncle. Then he learned Uthmani Rasm, Tajweed of Warsy and Abu Nashith from his uncles. From his uncles he learned Maliki Fiqh, Sasta, Nahwu, Nasab and Sirah. He learned Sharf, Ushul, Balaghah, Hadith, and Tafsir from teachers other than his uncle. His knowledge of Manthiq, Al-Bahts and debating skills

¹³ Suwarjin. Biografi Intelektual... 197.

¹⁴ Aan Parhani. "Metode Penafsiran Syekh Nawawi al-Bantani dalam Tafsir Marāh Labīd". *Jurnal Tafseer UIN Alauddin*. 1, no. 1 (2013): 3.

¹⁵ Aan Parhani. Metode Penafsiran Syekh Nawawi... 13-14.

¹⁶ Aan Parhani. Metode Penafsiran Syekh Nawawi... 14.

¹⁷ Ansory Bahary. Tafsir Nusantara... 185.

were self-taught.¹⁸

In addition to teaching, Shaykh al-Syinqīthi also acted as a mufti and qadhi. In 1367 AH, he performed the Hajj pilgrimage to the Holy Land. After completing the pilgrimage, he settled in the city of Medina and immersed himself in the sea of knowledge by engaging in scientific discussions with the Masyaikh of Medina in order to further deepen and strengthen his knowledge. His journey during this pilgrimage was recorded in a book entitled: *al-Rihlah ilā Baitillah al-Harām*. After settling in Medina, he worked as a lecturer at various universities in the Kingdom of Saudi Arabia, preached throughout Africa, and was active in the Hai'ah Kibar al-'Ulama organization. He died on the 17th of Dhul Hijjah in 1393 AH in Makkah and was buried in Ma'la Cemetery.¹⁹

The main contents of *Tafsir Adhwā' al-Bayān*, according to its author, are (First) Explanation of the Qur'ān with the Qur'ān. According to him, this is the best interpretation. For no one understands the words of Allah except Allah Himself. In this interpretation, he uses the seventh qirā'at and does not adhere to the shādzdzah qirā'at. (Second) Explaining fiqh rulings on verses with explanations in the form of hadeeths and the sayings of scholars without being fanatical about a madhhab.²⁰

'Alī Ash-Shābūnī and Tafsir Shafwah at-Tafāsīr

Shaykh Muhammad 'Alī Ash-Shābūnī was born in the city of Aleppo, Syria, in 1330 A.H. He grew up in a family that loved knowledge and scholars. His father, Sheikh Jamāl, was one of the great scholars of Aleppo in his time. Sheikh Muhammad 'Alī Ash-Shābūnī studied various religious sciences and Arabic with his father. He finished memorizing the Qur'an during his high school years. He then continued his religious studies at the Khasrawiyyah Madrasah, known as the Sharia College. There he studied with great scholars. In this madrasa, he studied various religious sciences; such as 'Uloomul Qur'an, Tafsir, Hadith, Musthalah Hadith, Fiqh, Ushul Fiqh, Faraidl, Sirah Nabawiyyah, Tarikh, Nahwu, Sharaf, Balaghah, Adab, and other

¹⁸ Muhammad al-Amīn al-Jikni al-Syinqīthi, *Adhwā' al-Bayān fi Idhāh al-Qur'ān bi al-Qur'ān*, Makkah: Dār al-'Ulūm al-Qawā'id. (1426 H). Juz 1. 9-21.

¹⁹ Muhammad al-Amīn al-Jikni al-Syinqīthi, *Adhwā' al-Bayān*... 26-39.

²⁰ Muhammad al-Amīn al-Jikni al-Syinqīthi, *Adhwā' al-Bayān*... 8.

general sciences. Because of his achievements in the madrasa, he was sent by the Syrian Ministry of Waqf to study at the Sharia College of Al-Azhar University, where he graduated in 1952. He then continued his specialized training as a Sharia judge at Al-Azhar University, graduating in 1955.²¹

After graduation, he returned to his native Syria to put all his knowledge into practice and serve his country. In 1962, he was appointed by the Syrian Ministry of Education as an assistant lecturer at the Mecca branch of Malik bin Abdul Aziz University. Then he was entrusted as a researcher at the Center for Scientific Research and Revival of Classical Islamic Heritage at Ummul Qura University. He was also appointed as an advisor to Rabithah 'Alam Islami. He spent all his time in the field of knowledge. He has many works, one of which is Tafsir Shafwah. Shaykh Muhammad 'Alī Ash-Shābūnī passed away on Friday, March 19, 2021, at the age of 91, in the city of Yelwa, Turkey.²²

Tafsir Shafwah at-Tafāsīr was first published in 1981 AD/1402 AH.²³ The book was written over a period of 5 years. The reason for writing this tafsir is that he did not find an interpretation of the Qur'ān that suited his wishes, hoping to help Muslims understand the verses of the Qur'ān. This commentary is called Shafwah at-Tafāsīr because it is a collection of core explanations from the following commentaries: al-Thabari, al-Kasysyaf, al-Qurthubi, al-Alusi, Ibn Katsir, and al-Bahr al-Muhith.²⁴

Method of interpretation

The following is the method of interpretation, classification of interpretation, and style of interpretation of the two interpretations discussed above:

²¹ Muhammad 'Adnan Kātībī, *Muhammad 'Alī Ash-Shābūnī*, Rābithah al-'Ulamā as-Sūriyyīn, 22 Maret 2021, https://islamsyria.com/site/show_cvs/1268 (accessed 22 Februari, 2022).

²² Muhammad 'Adnan Kātībī, *Muhammad 'Alī Ash-Shābūnī*...

²³ Ziauddin Bahar. *Şafwah al-Tafāsīr Karya Muhammad 'Alī al-Şābūnī (Suatu Kajian Metodologi)*. Makasar: UIN Alauddin Makasar. (2011). 49.

²⁴ Ziauddin Bahar. *Şafwah al-Tafāsīr*... 47-49.

	Marāh Labīd	Adhwā` al-Bayān	Shafwah at-Tafāsīr
Method of interpretation	This tafsir uses the Ijmālī (global) method, where Sheikh Nawawi tries to interpret as concisely as possible, but still covers many things by combining his opinions in concise language. Sometimes, however, he explains the verse in detail, as in Tahlīlī's tafsir. ²⁵	This interpretation uses the Muqaran method, where the compiler compares verses with verses, hadiths, or opinions of scholars. ²⁶	The Mufasssir explains the content of the Surah in general (Ijmālī) from beginning to end before going into details. Then he explains the virtue and the name of the Surah. After that, he explains the content of the Surah in the Tahlīlī manner by explaining the munāsabah of the Surah and verses, language review, Asbāb an-Nuzūl, classification of verses, vocabulary review, and explaining the

²⁵ Aan Parhani. Metode Penafsiran Syekh Nawawi... 15-16.

²⁶ Abdul Haris. "Distingsi Tafsir Adhwau al-Bayan fi Idhah al-Qur'an bi al-Qura'an". *Jurnal Misykat al-Anwar UMJ*. 28, no. 1 (2017). 9.

			meaning of the verse. ²⁷
Tafsir Classification	This interpretation combines tafsir bi al-Ma'tsūr and bi ar-Ra'y. He interpreted many verses with other verses or juxtaposed them with hadith or the words of the Sahab. For the context of bi Ar-Ra'y, he understands that it is an ijtihad based on scientific and shar'i tools. ²⁸	This interpretation unites bi al-Ma'tsūr and bi ar-Ra'y. When presenting the interpretation, it is always interpreted in ma'tsūr, then the interpretation of the companions, tabi'in, qaul qaul mufassirīn is revealed. ²⁹	This interpretation uses the form of bi al-Ma'tsūr and bi ar-Ra'y at the same time. This is clearly illustrated in the title of this tafsir, Shafwah at-Tafāsīr, Tafsīr li al-Qur'ān al-Karīm Jami' baina al-Ma'tsūr wa al-Ma'qūl, which is a collection of books of tafsir, interpretation of the Qur'ān that combines explanation with text and explanation with reason. ³⁰

²⁷ Rahmad Sani. "Karakteristik Penafsiran Muhammad 'Ali al-Shabuniy dalam Kitab Shafwah al-Tafasir". *Jurnal Tajdid UIN Imam Bonjol*. 21, no. 1 (2018): 34-37.

²⁸ Aan Parhani. Metode Penafsiran Syekh Nawawi... 80.

²⁹ Ahmad Sayyid Hasanain Ismā'il Al-Shīmi, *Al-Syinqīthi wa Manhajuhu fi al-Tafsīr*. (Tesis Magister, Jami'ah al-Qahirah, 2011M/1422 H). 327.

³⁰ Ziauddin Bahar. *Şafwah al-Tafāsīr*... 47-49.

Interpretation style	In this tafsir there are various aspects of study; starting from the Uloom of the Quran, Nahwu, Sharf, Balagah, Fiqh, Ushul Fiqh, Kalam, Sufism and Qiraat. ³¹	The style of this tafsir is fiqhi tafsir because the compiler of this tafsir is a person who studies fiqh and this is stated in the preamble of this tafsir.. ³²	There are different aspects of study in this tafsir: Balaghah and al-Adāb al-Ijtima'i. ³³ Al-Adāb al-Ijtima'i is a style of interpretation that is oriented towards the cultural literature of the society and also emphasizes the high aspects of the Qur'anic linguistic style. ³⁴
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Example of Interpretation

The author deliberately chooses the verses that will be presented as examples of the interpretation of the two aforementioned mufasssirs by choosing verses that deal with women. This is because the Kingdom of Saudi Arabia in 2019 still severely restricts the lives of women. Although there are various regulations that have been eased for women, such as: the ability to drive, the ability to have their own passport without a guardian for women over 21, the ability to travel abroad without a guardian for women over 21, and the ability for women to register their civil rights. However, even though this has

³¹ Aan Parhani. Metode Penafsiran Syekh Nawawi... 18-20.

³² Abdul Haris. "Distingsi Tafsir Adhwau al-Bayan... 9.

³³ Rahmad Sani. Karakteristik Penafsiran ... 38.

³⁴ Ziauddin Bahar. *Ṣafwāh al-Taḥāsīr*... 94-95.

been legislated, in reality, women in the Kingdom of Saudi Arabia are still restricted by male hegemony.³⁵

1. Surah al-Baqarah verse 222

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ (سورة البقرة: 222)

And they ask you about menstruation: say, "It is harmful, so keep away from women during menstruation. And do not approach them until they have become pure. Once they have become pure, approach them in the way Allah has directed you." Allah loves the re-pentant, and He loves those who keep clean." (QS al-Baqarah: 222)³⁶

In this verse, the Marāh Labīd interprets the word أذى with the word قذر, which means dirty.³⁷ Adwā' al-Bayān interprets it as excrement that comes from a woman's private parts.³⁸ Similarly, Shafwah at-Tafasīr interprets it with the word مستقذر, which means dirty.³⁹ All three mufasssirs interpret the word adza in relation to dirty things, although in Shafwah at-Tafasīr there is an improvement by mentioning "dirty nature". This shows that there is a change in the perspective of the scholars of Tafsir, especially with regard to menstruation. By mentioning impurity, it can be understood that menstruation is not dirt, but it is dirty because it needs to be purified from the nature of hadats. In accordance with the scientific view that menstruation is a natural event in a healthy woman, which is part of the process of the female reproductive organs to prepare for pregnancy.⁴⁰

2. Surah an-Nisa verse 34

³⁵ Human Rights Watch, *Saudi Events of 2019*, World Report 2020, 2020, <https://www.hrw.org/world-report/2020/country-chapters/saudi-arabia> (accessed 27 Februari 2022).

³⁶ Talal Itani, *Quran English Translation Clear, Pure, Easy to Read*, Beirut: Clear Quran, 12.

³⁷ Muhammad bin Umar Nawawī. *Marāh Labīd li Kasyf Ma'na al-Qur'ān al-Majīd*. Beirut: Dār al-Kutūb al-'Ilmiyyah, 2019 M/1440 H. Juz 1. 76.

³⁸ Muhammad al-Amīn al-Jikni al-Syinqīthi, *Adhwā' al-Bayān*... 172.

³⁹ Muhammad 'Alī ash-Shābūnī, *Shafwah at-Tafāsīr*. Beirut: Dār al-Qur'ān al-Karīm, 1999 M/1420 H. Juz 1. 102.

⁴⁰ Pittara. *Menstruasi*, Alo Dokter, 12 November 2021, <https://www.alodokter.com/menstruasi> (accessed pada 28 Februari 2022).

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَنِينَتٌ حَفِظْنَ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۚ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا (سورة النساء: 34)

*Men are the protectors and maintainers of women, as Allah has given some of them an advantage over others, and because they spend out of their wealth. The good women are obedient, guarding what Allah would have them guard. As for those from whom you fear disloyalty, admonish them, and abandon them in their beds, then strike them. But if they obey you, seek no way against them. Allah is Sublime, Great. (QS an-Nisa: 34)*⁴¹

In this verse, in the interpretation of the word *الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ*, Marāh Labīd interprets that men are authorized to educate women.⁴² Meanwhile, Shafwah at-Tafasīr interprets it to mean that men act as a leader to their people.⁴³ Adwā' al-Bayān does not explain the meaning of this sentence. Both Marāh Labīd and Shafwah at-Tafasīr state the reasons for the superiority of men over women in almost the same wordin.

In the interpretation of the word *وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ*, Marāh Labīd interprets it as suspecting a woman that she will be nusyuz.⁴⁴ Sedangkan Shafwah at-Tafasīr interprets it as following their nusyuz.⁴⁵ Adwā' al-Bayān interprets this sentence to mean that nusyuz sometimes happens to women, and it can also happen to men; that is, the wife disobeys the husband, or the husband separates from his wife.⁴⁶ The difference in the meaning of nusyuz between Marāh Labīd and Shafwah at-Tafasīr will have major implications in domestic life, because according to Shafwah at-Tafasīr, we should not judge women based on mere suspicion. And according to Adwā' al-Bayān, both women and men can be included in the nusyuz event.

In the word *وَاضْرِبُوهُنَّ*, interestingly, Marāh Labīd suggests a statement that it is better not to hit women, even if you have to hit, then

⁴¹ Talal Itani, *Quran English Translation...*, 29.

⁴² Muhammad bin Umar Nawawī. *Marāh Labīd...* 195.

⁴³ Muhammad 'Alī ash-Shābūnī, *Shafwah...* 207.

⁴⁴ Muhammad bin Umar Nawawī. *Marāh Labīd...* 196.

⁴⁵ Muhammad 'Alī ash-Shābūnī, *Shafwah...* 207.

⁴⁶ Muhammad al-Amīn al-Jikni al-Syinqīthi, *Adhwā' al-Bayān...* 387-388.

do not hit the body and head, you should use a folded handkerchief.⁴⁷ Whereas Shafwah at-Tafasir only gives the interpretation that the blows must not hurt women.⁴⁸ Adwā' al-Bayān does not say anything about it.

CONCLUSION

Based on the research conducted, it can be concluded that there have been developments in the field of interpretation in the Kingdom of Saudi Arabia, both from the method of interpretation, the classification of interpretation, the style of interpretation and the interpretation of verses. However, in some matters, especially the view of male superiority, the mufassirs still have the same view even though times have changed.

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⁴⁷ Muhammad bin Umar Nawawī. *Marāh Labīd*... 196.

⁴⁸ Muhammad 'Alī ash-Shābūnī, *Shafwah*... 207.

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