



Hermeneutik: Jurnal Ilmu Al Qur'an dan Tafsir

ISSN 1907-7246 E-ISSN 2502-6402

Tersedia online di <https://journal.iainkudus.ac.id/index.php/Hermeneutik/index>

DOI: <http://dx.doi.org/10.21043/hermeneutik.v18i1.18936>

Adaby Ijtimâ'i Pattern In The Interpretation Of The Risâlat Al-Qaûl Al-Bayân By Sulaiman Al-Rasuli Al-Minangkabawi

Syamsuri

Institute of PTIQ Jakarta, Indonesia

syamsurialmadury09@gmail.com

Abstract

One of the purposes of writing interpretations is to show that the Qur'an will always be a guide and an answer to various problems that occur in people's lives. Of course, the problems faced by each interpreter are different, so this is one of the causes for the emergence of various works of interpretation with different methods and patterns. *Risâlat Al-Qaûl Al-Bayân* is a work by Nusantara scholars from Minangkabau written in Minangkabau-Malay Arabic script and first published in 1929 AD by Mathba'at al-Islâmiyah. This study employs a literature review with descriptive and qualitative explanations. The results show that the interpretation of *Risalat al-Qaul al-Bayan* has an adabi ijtimâ'i pattern. As evidenced in several detentions against verses of the Koran, the pressure on social aspects of al-Rasuli When folding QS. Al-Fajr verses 17-20, QS. Al-Balad 14-16, QS. Al-Dhuha 9-10, and QS. Al-Ma'un al-Rasuli, for example, the public is encouraged to care more for the *mustad'afin* (weak people), such as the poor and orphans. Because al-Rasuli saw that people's lives at that time were beginning to be influenced by a lifepattern of hedonism and prioritizing themselves, while there were still many poor people and abandoned orphans.

Keywords: Method, Interpretation, *Risâlat al-Qaul*, Pattern, Adaby Ijtimâ'i

Abstrak

Salah satu tujuan penulisan tafsir adalah untuk menunjukkan bahwa Al-Qur'an akan selalu menjadi pedoman dan jawaban atas berbagai permasalahan yang terjadi dalam kehidupan masyarakat. Tentu permasalahan yang dihadapi oleh setiap penafsir berbeda-beda, sehingga hal ini menjadi salah satu penyebab munculnya berbagai karya penafsiran dengan metode dan pola yang berbeda. Risâlat Al-Qaûl Al-Bayân adalah karya ulama Nusantara dari Minangkabau yang ditulis dalam aksara Arab Minangkabau-Melayu dan pertama kali diterbitkan pada tahun 1929 M oleh Mathba'at al-Islâmiyah. Penelitian ini menggunakan kajian pustaka dengan penjelasan deskriptif dan kualitatif. Hasil penelitian menunjukkan bahwa penafsiran Risalat al-Qaul al-Bayan memiliki pola adabi ijtimâ'i. Sebagaimana dibuktikan dalam beberapa penahanan terhadap ayat-ayat Alquran, tekanan terhadap aspek sosial al-Rasuli Ketika melipat QS. Al-Fajr ayat 17-20, QS. Al-Balad 14-16, QS. Al-Dhuha 9-10, dan QS. Al-Ma'un al-Rasuli, misalnya, masyarakat didorong untuk lebih peduli pada mustad'afin (orang lemah), seperti orang miskin dan anak yatim. Karena al-Rasuli melihat bahwa kehidupan masyarakat saat itu mulai dipengaruhi oleh pola hidup hedonisme dan mengutamakan diri sendiri, sementara masih banyak orang miskin dan anak yatim piatu yang ditinggalkan.

Keywords: Metode, Penafsiran, Risâlat al-Qaul, Pattern, Adaby Ijtimâ'i

Introduction

The interpretation of the Qur'an has never escaped the attention of Muslim scholars. In a lot of literature, especially in books on Islamic thought, the Qur'an has always been a source of inspiration for building the spirit of Islamic glory. Al-Qur'an is believed to be the book of life (*kitâb al-hayat*), so every interpretation is attempted to be able to answer various problems that occur in the lives of Muslims. So, departing from this paradigm, the scholars always try to present works of interpretation that are relevant to the pulse of the times.

If we look at the works of interpretation that have developed so far, we can see the difference in tendency between classical interpretation and modern interpretation. In general, classical interpretation is more concerned with theological debates and language analysis. Meanwhile, the interpretation of the modern era tries to contextualize the principles in the Qur'an with the real life faced by Muslims today (Ali Akbar, 2019, p. 15). In addition, the interpretation of the modern era also offers a variety of patterns, methods, and approaches with the aim of synergizing between text and context, between reality and the ideal principles of the Qur'an.

The history of Al-Qur'an interpretation in Indonesia began in the early 17th century. The dynamics of Al-Qur'an interpretation in Indonesia differ significantly from the development of interpretation in the Arab world. This is caused by the language background, socio-political setting, and culture of the Indonesian people, which are certainly different from the Arab world (Cucu Surahman, 2014, p. 2). Thus, studying and understanding the Qur'an requires a relatively long process. It is not surprising that most of the interpretations of the works of Indonesian scholars were originally intended to be limited to translating the Qur'an into local languages. The goal is for local people to understand the meaning of the Qur'an and not just read it. In addition, along with the development of the times, many traditions in society are considered to have started to move away from the values of the Qur'an. These conditions make the Ulama feel the need to interpret the Qur'an as a guide for people's lives. so that the dynamics of the interpretation of the Koran are growing rapidly in Indonesia (Cucu Surahman, 2014, p. 3).

The emergence of various interpretations is proof that locality has an important role in coloring every work of interpretation. The presence of interpretation works in various regions, such as Egypt, Yemen, Saudi Arabia, Morocco, Tunisia, and so on, in order to explain the contents of the Qur'an to the local population. As a result, the case examples in an interpretation may differ from one another at times. In addition, the different methods and tendencies of each commentator also give rise to differences in interpretation. Likewise, the creation of works of interpretation in the archipelago in order to answer existing problems, including works of interpretation originating from Minangkabau (Aldomi Putra, Hamdani Anwar, and Muhammad Hariyadi, 2021, p. 3).

Since the 20th century, the tradition of writing interpretations has developed in Minangkabau. Among the works of Minangkabau scholars are *Risalat al-Qaûl al-Bayân* by Sulaiman al-Rasuli (1871-1945), *al-Burhan* by Abdul Karim Amrullah (1879-1945), *al-Da'wah wa al-Irsyad ila Sabil al-Rasad* by Abdul Lathif Syakur (1882-1963), *Tafsir al-Munir* by Jalaluddin Thaib (1895-1959), *Tafsir al-Qur'an al-Karim* by Mahmud Yunus (1899-1982) and *Tafsir al-Azhar* by Hamka (1908-1981). The writing of these interpretation books cannot be separated from the aspects of reality, traditions, and culture of the Minangkabau people (Aldomi Putra, Hamdani Anwar, & Muhammad Hariyadi, 2021, p. 3). Therefore, these interpretation works are very important for

further research. One of the works of interpretation by Indonesian scholars that will be the focus of the study in this paper is *Risâlat al-Qaûl al-Bayân* by Sulaiman al-Rasuli. This paper tries to reveal the *adaby ijtimâ'i* side of the interpretation. So that the formulation of the problem in this paper is, "How is the pattern of Adaby Ijtimâ'i in the interpretation of *Risâlat al-Qaûl al-Bayân* by Sulaiman al-Rasuli al-Minangkabawi?"

Theoretical Review

In the Arabic language, interpretation comes from the verb *fassara-yufassiru-tafsiran*, which means to explain or reveal the meaning. So Tafsir is an explanation or description of the intent and content of the Qur'an (Al-Zarkasi, 1957). Each interpretation work employs a distinct method and pattern (*lawn*). This is caused by the scientific background of each interpreter, the background of the interpretation, which is adjusted to the needs of the reader, and so on. According to al-Dzahabi, "pattern" (*lawn*) is a tendency, dominance, color, nuance, or idea of a commentator that dominates a work of interpretation (al-Dzahabi, 2010). One pattern of interpretation is "*adaby ijtimâ'i*." According to Iyazi, the *adaby ijtimâ'i* pattern emphasizes interpretation based on cultural aspects and social conditions in society. In this case, the interpreter tries to examine various problems that develop in the social life of society, starting from political, economic, faith, intellectual, and so on. A interpreter investigates the instructions of the Qur'an so that they become a solution (problem solving) for existing problems after successfully identifying social problems in society (Iyazi, 1994).

Method

This paper aims to examine one of the works of interpretation by Indonesian scholars, namely the interpretation of *Risalat al-Qaul al-Bayan* by Sulaiman Al-Rasuli. This research used library research with a qualitative and descriptive approach. Qualitative research processes and produces data that is descriptive in nature, whereas data analysis is inductive (Muhammad Rijal Fadli, 2021, p. 5). In this study, the type of data used is primary data, namely the interpretation of *Risalat al-Qaul al-Bayan*, and secondary data obtained from various literatures that are considered relevant.

Results And Discussion

Biography of Sulaiman al-Rasuli

Sheikh Sulaiman al-Rasuli is one of the leading scholars from Minangkabau. He was born in Surau Pakan Kamis, Nagari Canduang Kota Laweh, Agam Regency, West Sumatra, on December 10, 1871 AD (1297 H), and died in 1970 AD, so it can be seen that al-Rasuli was 100 years old. Most of his life was spent in prayer. Local people call him Sheikh Sulaiman al-Rasuli al-Minangkabawi or Inyik Canduang. The title of Shaykh or Inyik is a title given by the Minang people to scholars. Meanwhile, the word "Canduang" is the name of a village that is said to have been used as a da'wah center by Sulaiman al-Rasuli (Ali Akbar, 2019, p. 19). The clerical families in ancient times were generally large families, and some were polygamous, including Sulaiman al-Rasuli. He has 17 wives, including: Alamsiyah, Jalisam, Fatimah, Jailan, Ruqayah, Nurilah, Dalipah, Fatimah, Rakinah, Rakena, Lombok, Salehah, N.N., Rawasah, Raudhah, Hasanah, and Shafiyah (Sarwan & Aris Kurniawan, 2012, p. 2). However, the 17 wives were not all alive at the same time; some were divorced, both dead and alive.

Sulaiman al-Rasuli came from a respectable family. His father was a charismatic cleric who became a role model for the Minangkabau people (Ali Akbar, 2019, p. 19). Sulaiman al-Rasuli and his father are two of the holders of the Al-Qur'an sanad in Minangkabau, the chain of which extends all the way back to Rasulullah SAW.

Sulaiman al-Rasuli's first teacher was his own father, especially in the field of moral education. The first basic education taken by Sulaiman al-Rasuli was learning to read the Koran under the guidance of Syekh Abdurrahman al-Khalidi in 1881–1883. Then, in 1883-1889, he deepened his Arabic and Islamic knowledge with Syekh Abdus Shamad, who was located in Agam Regency. After that, Sulaiman al-Rasuli continued his studies to the upper secondary level. He studied *Nahwu-Sharaf*, *Balaghah*, *Fiqh*, *Usul Fiqh*, *Mantiq*, Sufism, and Tafsir from Sheikh Abdullah for about six years (Apria Putra & Chairullah Ahmad, 2011, p. 108). If you look at this description, it seems that Sulaiman al-Rasuli was very interested in mastering the science of tools, including Arabic. This is a reflection of the traditional Islamic education system, which places great emphasis on mastery of the tool sciences. The reason is that by mastering the

science of tools, it is very easy to master Islamic sciences, including the Qur'an and hadith, which incidentally use Arabic.

After studying with several Minangkabau scholars, Sulaiman al-Rasuli continued his studies in Makkah in 1903–1907. There he studied with great scholars, including Sheikh Ahmad Khatib al-Minangkabawi, Sheikh Nawawi al-Bantani, Sayyid Umar Bajanaid, Sheikh Mukhtar al-Tharid, and Sayyid Babasil Bajanaid, as well as scholars from Malaysia, namely Sheikh Usman Sarawak (Ali Akbar, 2021, p. 19). The intellectual journey he went through showed that Sulaiman al-Rasuli was a scholar who was thirsty for knowledge. Looking at these teachers, it is clear that Sulaiman al-Rasuli equipped himself with a scientific base based on the Ahlusunah waljamaah method (*'alâ manhaji ahlu al-sunnah wa al-jama'ah*).

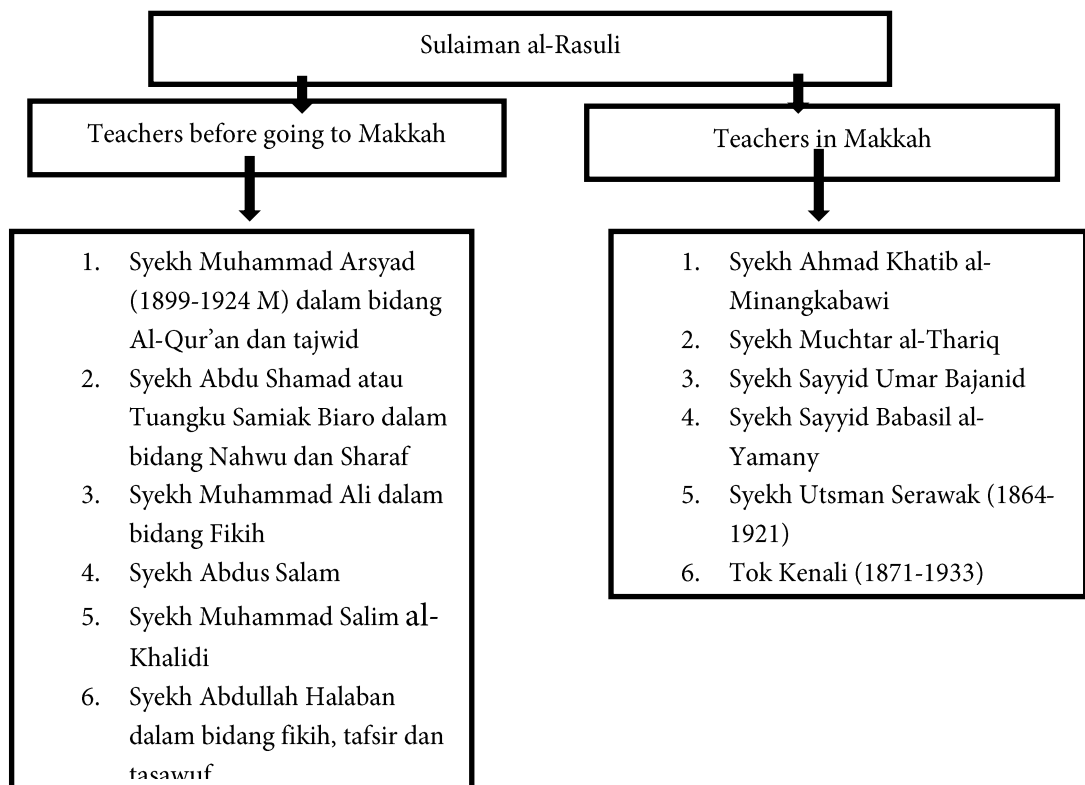
It is not surprising that he is known as a figure who has an important role in defending the teachings of *Ahlu Sunnah Waljamaah* (ASWAJA). His character is more likely to be judged as a fiqh expert. In 1917, he was appointed *Qadhi* (Judge) in charge of marriage matters and served as Head of the Syar'iyah Court of Central Sumatra Province. Al-Rasuli is also one of the founders of Madrasah Tarbiyatul Islamiyah (MTI). This madrasa still exists today; even the thoughts of Sulaiman al-Rasuli, especially in the field of Islamic teaching, remain a reference in it (Muhammad Kosim, 2015, p. 2). Sulaiman al-Rasuli then established the Tarbiyatul Islamiyyah Association (PERTI) to ensure that MTI remained well-organized. In addition, Sulaiman al-Rasuli is one of the leaders of an association of traditional scholars called *Ittihad al-Ulama* (the Ulama Association). The formation of this traditional ulema union was in response to the establishment of the PGAI (Association of Islamic Religion Teachers), namely to maintain the teachings of the salaf while not abandoning modernism (M. Sanusi Latief, 2018, p. 17). But after independence, PERTI became a political party, and on November 22, 1945, al-Rasuli was appointed as the highest adviser.

As a scholar who has a major influence on socio-political dynamics, especially among the Minangkabau community, it is proof that Sulaiman al-Rasuli was also directly involved in defending independence. Fighting clerics formed the foundations of civil society in the effort to gain independence, and Sulaiman al-Rasuli was no exception. Among his work in the socio-political field was that he served as General

Chair of the Syarikat Islam (SI) in 1981 A.D. for the Canduang-Baso area. He was also the general chairman of the Minangkabau Higher Islamic Council (MITM) during the Japanese colonial period (Mohammad Kosim, 2014, p. 4–6).

It doesn't stop there; Sulaiman al-Rasuli's fame is also due to his books, which are used as references by the people: particularly the Minangkabau people. *These books include: Guidelines for Life in Minangkabau Nature, Tsamarat al-Ihsan fi Waladat Sayyid al-Insan, al-Aqwal al-Mardliyyah fi Al-'aqaid al-Diniyah, al-Jawahir al-Kalamiyyah fi Bayani 'Aqaid al-Imaniyyah, Book of Guidelines for Fasting, Tabligh al-Amanah, Origin of the Rank of the Penghulu and Its Founder, Affinity of Customs and Syarak Used in Minangkabau Lareh Nan Duo Luhan Nan Tigo, al-Qaûl al-Bayân fi Tafsiri al-Qur'an,* and several other works (Ali Akbar, 2021, p. 20)

Teachers of Sheikh Sulaiman al-Rasuli



Writing Interpretation of Risâlat Al-Qaûl Al-Bayân

The dynamics of the interpretation of the Qur'an have existed since the revelation of the Qur'an itself and continue to exist today. The ideal interpretation is one that is able to answer actual problems, bearing in mind the function of the Qur'an itself as the book of life and guide (*hudan*) for all mankind. So that every generation appears to work at interpretation with various patterns and methods that are relevant to the context of the times, In the following, the author will present a description of the background of the writing of the interpretation of Risâlat al-Qaûl al-Bayân and its characteristics.

Risâlat al-Qaûl al-Bayân was first published in 1929 by Mathba'at al-Islamiyah. Matba'ah Islamiyah is one of the publishers in Minangkabau and was founded directly by Sulaiman al-Rasuli (Halimatus Sakdiah, 2020, p. 11). This publisher published many books by Minangkabau clerics, especially books that became references for the elderly at that time, such as *Tarbiyat al-Islamiyah fi Durus al-Fiqhiyah* (1927) by Sheikh Abdul Latif Syakur, *Majmu' Musta'mal* by Syekh Muhammad Dalil Bayang, and *Mawahib Rabbil Falaq Syarh Qashidah Binti Al-Malik* (1929) by Ismail bin Abdullah al-Minangkabawi.

The background for the writing of the interpretation on *Risalah al-Qaûl al-Bayân* was a request from the community, friends, and students to write interpretation works using the Malay-Minangkabau language. At first, Sulaiman al-Rasuli hesitated to fulfill the request because he thought that the Malay language was not sufficient to accommodate the depth of meaning and content of the verses of the Qur'an. Interpretation should use a set of *ijtihad* tools such as *ushûl fiqh*, language, *qirâat*, hadith, and so on. According to al-Rasuli in his *muqaddimah*, the purpose of writing the interpretation of *Risâlat al-Qaûl al-Bayan* is only to add solemnity to prayer and not to issue the laws contained in the Al-Qur'an (Sulaiman al-Rasuli, 1929).

From the reasons stated by Sheikh al-Rasuli, it appears that he is very careful in interpreting the Qur'an, even though he is quite known as a scholar who is pious in the science of jurisprudence. Because a interpreter has responsibility for what he writes in his interpretation, In addition, he really understands the requirements as a interpreter because those requirements are not easy for him. But, in the end, he agreed to the

request because his interpretation, which was later named *Risâlat al-Qaûl al-Bayân*, helped the community understand the contents of chapter 30 and thus added solemnity to prayer. So, this interpretation is not intended to explore the sharia laws in the Qur'an. Therefore, this book of commentaries only interprets Juz 30, or what is known as the interpretation of *Juz 'Ammah*, because what was often read in prayers, especially for the Minangkabau people at that time, were the surahs in Juz 30. *Tafsir Risâlat al-Qaulu al-Bayân* begins with the interpretation of QS. Al-Naba' and ends with QS. Al-Nas (Sulaiman al-Rasuli, 1929).

Tafsir Risâlat al-Qaûl al-Bayân can be said to be the second generation of interpretation books in Minangkabau after *Tafsir al-Burhan* by Abdul Karim Amrullah. *Tafsir al-Burhan* was published in 1927 AD, which is two years before *Risâlat al-Qaûl al-Bayân* (1929). These two interpretations certainly have different epistemologies. To see how the epistemology of the interpretation of *Risâlat al-Qaûl al-Bayân*, the author will explain in detail as follows.

Risâlat al-Qaûl al-Bayân Interpretation Methodology

The word "method" comes from the Greek word "*methodos*," which means "way." In English, it is called "method," and in Arabic, it is called "*manhaj*," which is an orderly method used to carry out a job so that it is achieved as desired easily. The word "*methodology*" comes from English; the suffix "*logy*" at the end refers to the connotation of "*knowledge*" (Fuad Hasan and Koentjaraningrat, 1977). So from this understanding, it can be said that the methodology of interpretation is the science that discusses a set of rules used in interpretation research (Aldomi Putra, 2018, p. 2).

As for its relation to the methodology of interpretation of *Risâlat al-Qaûl al-Bayan*, the author divides it into several discussions, including the systematics of writing, the *manhaj* or method used, the pattern of interpretation, and the sources of interpretation.

1. Systematic writing

In the interpretation of the *Risâlat al-Qaûl al-Bayân*, Sulaiman al-Rasuli begins with the *muqaddimah* of the book, or prologue. After giving the prologue, Sulaiman al-Rasuli explained about the interpretation of isti'azah and al-Fatihah, then continued

with the interpretation of the verses of the Qur'an contained in *Juz 'Amma* (Sulaiman al-Rasuli, 1929). The model applied in this interpretation is as follows:

- A. Explain the place where the verse came down. In general, the works of exegesis mention the revelation of verses, or what are known as *makkiyah* and *madaniyah*. *Makkiyah* is a verse that was revealed before the Prophet migrated, while *madaniyah* is a verse that was revealed after the Prophet migrated. This opinion is *qaul mu'tamad* (a strong opinion), as stated by al-Suyuthi in the book *al-Itqan fi Ulum al-Qur'an* (Jalaluddin al-Suyuthi, 2008).
- B. Mention how many verses, letters, and sentences there are in the surah being interpreted. Usually, the work of interpretation only mentions the number of verses. This is different from Sulaiman al-Rasuli, because in addition to mentioning the number of verses, he also mentions the number of sentences and letters in the surah being interpreted. The calculation of the number of verses, letters, and sentences is, of course, extremely useful for readers who want to become more acquainted with the surah in *Juz 'Amma*. For example, he mentioned that QS. Al-Nazi'at consists of 46 verses, 197 sentences, and 703 letters. QS. Al-Nas consists of 4 verses, 20 sentences, and 79 letters. (Sulaiman al-Rasuli, 1929)
- C. Provide an introduction in the form of a general description of the surah to be interpreted. For example, when you want to interpret QS. Al-Naba', the 78th letter, he says that when Rasulullah SAW called on polytheists to believe in Allah SWT and gave news about *yaum al-ba'tsi* (the day of resurrection), they wondered about what was brought by the Prophet Muhammad. After giving a general description, al-Rasuli explained the situation regarding *asbâb al-nuzûl*, or the reasons for the revelation of the verse, if indeed there were special causes (Sulaiman al-Rasuli, 1929).
- D. *Asbab al-Nuzul* (the reasons for the revelation of the verse). This is part of the most important aspect of understanding the verses of the Qur'an. By knowing the *asbâb al-nuzûl*, one will understand the wisdom behind the revelation of the verse, or what is known as "*hikmat al-tasyri*" (Sulaimanal-Rasuli, 1929). The Suras mentioned *asbâb al-Nuzûl* include: *al-Nâs*, *al-Falaq*, *al-Ikhlâs*, *al-Lahab*,

al-Kâfirûn, al-Mâ'ûn, al-Humazah, al-Takâtsur, al-'Alaq, al-Dhuhâ, al-Burûj, and 'Abasa.

- E. Translating verse by verse into Indonesian using the Arabic-Malay script. According to al-Dzahabi, there are two models of Al-Qur'an translation. *First*, a literal translation (*al-tarjamât al-harfiah*), which involves transferring words from one language to another while retaining their original meaning in accordance with the *uslub* (sentence arrangement). According to al-Dzahabi, this first type of translation is not categorized as an interpretation, "*al-tarjamât al-harfiyatu laisat tafsîran li al-Qur'an*" (al-Dzahabi, 2010). *Second*, the translation of *tafsîriyah* or the translation of meaning, that is, translating the Qur'an into another language without being bound by *uslûb*, order, or its original meaning, but conveying the intended meaning, is known as *al-ma'nâ al-murad* in al-Dzahabi's terms. Al-Dzahabi stipulates several conditions in interpreting the interpretation, including: *first*, the translation must be based on the provisions of the interpretation, namely relying on the provisions of Arabic grammatical science and the principles stipulated in Islamic law. *Second*, there is no tendency towards a particular ideology, which creates a contradiction with the Qur'an itself. *Third*, the translator, or interpreter, must be knowledgeable in Arabic. *Fourth*, technically, a interpreter has to write down the verses of the Qur'an first, followed by an interpretive translation so that the reader can distinguish it from a literal translation (al-Dzahabi, 2010).

In his interpretation, Sulaiman al-Rasuli uses both. On the one hand, it uses a literal translation, but on the other hand, it uses a *tafsîriyah* translation. The pattern of translation used by al-Rasuli is still influenced by the structural patterns of Arabic and the Malay-Minangkabau dialect (Sulaiman al-Rasuli, 1929). For example, when translating Surah al-Ma'un verse 2, he said, "*Ialah orang yang menolak akan anak yatim, seorang kanak-kanak yang kematian bapak*, (He is the one who refuses to be an orphan, a child whose father's death). (QS. Al-Ma'un [107]: 2)

- F. Provide footnotes regarding matters deemed important for further interpretation, such as the interpretation of Surah al-Nazi'at verses 40–41.

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَتَتَّهَى النَّفْسَ عَنِ الْهَوَىٰ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ۗ

According to al-Rasuli, “dan adapun orang yang takut akan Tuhannya dan mencegah akan nafsunya daripada segala yang diinginkan maka bahwasanya surga ialah tempatnya. Pendeknya, siapa durhaka masuk nereka dan siapa taat masuk surga,” (heaven is indeed the place for those who fear their Lord and prevent their lust from everything they desire. In short, those who are disobedient go to hell, and those who obey go to heaven.” Furthermore, al-Rasuli stated in a footnote, “inilah pengambilan ahli thariqah atas menahan nafsunya dengan sedikit makan dan minum dan lelap dan lain-lain daripada segala kelezatan duina, wallahu a'lam,” (This is how the tariqah expert restrains his lust with little eating and drinking, deep sleep, and other things from all the delights of the world, wallahu a'lam" (Sulaiman al-Rasuli, 1929).

2. Method of Interpretation (*al-Manhaj*)

With regard to the method of interpretation, al-Farmawi, in his book *al-Bidâyat fî Tafsîr al-Maudhû'i*, mentions four classifications of interpretation methods, including: *tahlîlî*, *ijmâli*, *muqâran*, and *maudhû'i* (Abdul Hayy al-Farmawi, 1997). According to M. Quraish Shihab in the book “*Memburnikan Al-Qur'an*”, tafsir tahlili is an interpretation that aims to reveal the meaning and content of the Qur'an from various aspects (M. Quraish Shihab, 2004). The *ijmâli* method is the global interpretation of the verses of the Qur'an. The interpreter examines verse by verse according to the order of the Ottoman manuscript (*tartib mushafi*). The goal is that readers can understand the contents of the Qur'an easily and practically (Abdul Hayy al-Farmawi, 1997). The *maudhû'i* method is also called thematic interpretation, namely interpretation based on the themes in the Qur'an. Meanwhile, the *muqâran* method is a comparative method that involves collecting verses of the Qur'an and then studying them from various perspectives among interpretation scholars (Abdul Hayy al-Farmawi, 1997).

Based on this classification, Risâlat al-Qaûl al-Bayân is a book of exegesis that uses the *ijmâli method* because the interpretation in the book is global. This ijmalî model has been practiced by al-Suyuthi and al-Mahalli in Jalalain's Tafsir, and this kind of interpretation is also called *mufradat al-Qur'an* (Qur'anic vocabulary).

The characteristics of the *ijmâli* method include: *first*, the presentation and systematics used are based on the order of the surahs in the Mushaf, so that correlations are often found between one verse and another. *Second*, the interpretation that uses the *ijmâli* method is as if the Qur'an itself is speaking, because the pronunciation used is similar to that of the Al-Qur'an (al-murâdîf). *Third*, an explanation of the meaning of the verse in outline only. In this case, sometimes the author only adds a few connecting words or sentences. Fourth, when mentioning *asbâb al-nuzûl* (the reasons for the revelation of the verse), it tends to be concise and only chooses the history that is considered more valid (Nashruddin Baidan, 1998).

An example of interpretation in the book *Risâlat al-Qaûl al-Bayân* that shows the use of the *ijmâli* method is the interpretation of QS. Al-Fatihah (Sulaiman al-Rasuli, 1929).

مَلِكِ يَوْمِ الدِّينِ

In the interpretation of this verse, al-Rasuli said, "Artinya lagi memiliki atau mempunyai hari berbalas (hari kiamat) karena dibalas padanya setelah amalan baik dan jahat," (It means to have the Day of Resurrection, because you will be rewarded for good and evil deeds).

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

"Artinya akan engkau menyembah kami tidak akan lain engkau dan akan engkau minta tolong kami tidak akan lain engkau dan karena makna beribadah ialah jauhin diri sampai kepada kesudah-sudahan hina serta membesarkan akan orang yang disembah yang sampai kepada kesudah-sudahan membesarkan," (It means that we worship you alone, that we seek your assistance only from you." The meaning of worship is to stay away from all despicable acts and glorify Allah SWT, the only substance worthy of worship).

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

"Artinya tunjuki oleh engkau akan jalan yang betul agama al-salam," (give us the straight, namely the religion of Islam).

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

“Artinya jalan segala mereka yang telah memberi nikmat engkau atas mereka itu daripada segala Nabi-nabi dan orang yang mukmin yang shalih-shalih mereka itu.” (Specifically, the way you have guided them (the prophets, apostles, and righteous people).

From these examples, it can be ascertained that the method used by Sulaiman al-Rasuli in his interpretation is the *ijmâli* method (global interpretation) and can even be called a *tafsîriyah* translation. But among the advantages of interpretation with the *ijmâli* method are: *first*, it is freer from the interpretation of *isra'iliyat*. *Second*, global interpretation can also stem from speculative thoughts that are far from the essence of the Qur'an. *Third*, it is more practical and easy to understand. *Fourth*, *ijmâli* interpretation is more familiar with the language of the Qur'an (Muhammad Amin Suma, 2001). The *ijmâli* method of interpretation is in high demand among the laity, even among Islamic boarding schools, as evidenced by the book *Tafsir Jalalalin*. However, the drawback of this *ijmâli* method is that it closes the space for adequate analysis regarding the meaning and content of the verses of the Qur'an. In addition, *ijmâli* interpretation does not allow dialogue between the Qur'an and actual problems or social problems.

3. Sources of Interpretation

The source of interpretation can be interpreted as a guide or reference in understanding the verses of the Qur'an (Muhammad Zaini, 2012, p. 2). Broadly speaking, sources of interpretation can be divided into two kinds. *First*, the interpretation of *bi al-ma'tsûr*, which is the source of interpretation in the form of the Qur'an, hadiths, and good traditions from friends until the end of the *tabi'in* period, which is around the middle of the 2nd century, *Second*, *bi al-ra'yi*, namely, the interpretation of the Qur'an using thought or reasoning. *Tafsir bi al-ra'yi* is what gives rise to various patterns and approaches in interpretation. The term *ra'yu* also has meaning relevant to the word *ijtihad*, namely the use of common sense through correct principles and strict requirements in understanding the Qur'an. The basis used in *al-Ra'yu* is knowledge of Arabic, culture, and awareness of growing knowledge. The use of *ra'yu* (reason) in the interpretation of the Qur'an has in fact been carried out by some of the Companions, even though this has received correction (*tashîh*) or recognition (*taqrîr*) from the Prophet Muhammad. As mentioned in a history, at the time of the *Zât*

al-Salâsil war in winter, 'Amr bin 'Ash interpreted the verse "...*Walâ Taqtulû Anfusakum...*" (and don't kill yourself) by saying "showering *junub* in very cold weather is the same as killing oneself" (Badruddin al-Zarkasi, 1957). This interpretation departs from the case that happened to Amr bin Ash himself. At that time he was in a *junub* state, and he had to lead the morning prayers at the mosque while the weather was very cold, so he was worried that if he took a *junub* bath he would freeze to death. He finally decided to *tayammum*. This occurrence he reported to Rasulullah SAW. The Prophet also confirmed his *ijtihad* (Badruddin al-Zarkasi, 1957).

Scholars have different opinions regarding *ra'yu* as a source of interpretation (Nashruddin Baidan, 2003). *First*, there are scholars who categorize the *bi al-ra'yi* interpretation as a commendable interpretation (*mahmûdah*), namely, an interpretation that is based on *ijtihad* and does not deviate from the basic values of the Qur'an. *Second*, the reprehensible interpretation (*mazmûmah*), namely, the interpretation that ignores the requirements or rules of grammar and the basic principles of Islamic law. So such an interpretation of "*bi al-ra'yi*" cannot be accepted.

Regarding the sources of interpretation in *Risâlat al-Qaûl al-Bayan*, Sulaiman al-Rasuli did not explicitly mention the sources of interpretation used in the book *Risâlat al-Qaûl al-Bayân*. But that does not mean that this interpretation has no source of reference (*al-mashâdir*) at all. The source of this interpretation can be found when al-Rasuli interprets the verses of the Qur'an. Of course, the source of reference is the Qur'an and hadith. This can be seen when mentioning the reasons for the revelation of verses; Sulaiman al-Rasuli often refers to the hadith of the prophet. like when interpreting QS. Al-Kâfirûn, page 118, and QS. Al-Ikhlâs. For example, in the interpretation of the letter al-Ikhlâs, he says, "*tatkala berkata orang musyrik pada Nabi SAW, bangsakan oleh engkau pada kami akan Tuhan engkau, maka menurunkan Allah akan katanya yakni surat al-Ikhlâs,*" (When the polytheists said to the Prophet SAW, "We raised you to your God," then Allah sent down the words, namely the surah al-Ikhlâs). (Sulaiman al-Rasuli, 1929). This verse is also in order to refute the words of the Jews that Uzair is the son of Allah and the words of the Christians that Isa bin Maryam is the son of Allah SWT.

The second source of interpretation is reason. In this interpretation, the use of *ra'yu*, or reason, is limited to translating the Qur'an, as the author previously mentioned as a *tafsîriyah* translation. The role of reason in the interpretation of *Risâlat al-Qaûl al-Bayân* can also be seen from a global perspective.

Third, Sulaiman al-Rasuli uses nature as a source of interpretation. In Minangkabau terms, "*alam takambang jadi guru.*" That is, reality or empirical experience can be used as a teacher or source of knowledge. This is what is seen in the book *Risâlat al-Qaûl al-Bayân*. For example, when Sheikh al-Rasuli interpreted QS. Al-Ma'un, he ordered and watched how the Minangkabau people treated orphans. Minangkabau people with a high sense of social concern must be maintained forever so that they can become examples and proof that they practice religious teachings (Sulaiman Al-Rasuli, 1929).

Fourth, besides making the Al-Qur'an and Hadith his main sources, Sulaiman al-Rasuli also refers to the interpretations of classical scholars such as *Tafsîr Jalâlain*. This statement can be seen from the way Sulaiman al-Rasuli interprets the Qur'an. The author sees that there are similarities between the two. *Tafsîr Jalâlain* and *Risâlat al-Qaûl al-Bayan* both use the *ijmali* method, which tends to explain *mufradât* (vocabulary). This suitability is proof that Sulaiman al-Rasuli used *Tafsîr Jalâlain* as a source or reference in his book of commentaries.

4. Adaby Ijtimâ'i Pattern in the Interpretation of *Risâlat al-Qaûl al-Bayân*

Pattern in the English Dictionary has various meanings, including "pattern means certain characteristics (types, shapes) and also means color." Whereas in the interpretation literature, the word "*pattern*" is used as a translation of the word "*al-laun.*" This term is used by al-Dzahabi in the book "*al-Tafsîr wa al-Mufasssîrûn*" (al-Dzahabi, 2010). While the pattern (*lawn* or *ittijah*) itself is based on al-Dzahabi's analysis in his book *al-Tafsîr wa al-Mufasssîrûn*, including philosophical, *Sûfi*, *fiqhy*, *lughawî 'ilmî*, *Adaby ijtimâ'i*, *Madzhabî*, and *ilhâdi* patterns.

Pattern (*lawn*) is the tendency of the interpreter or the specification of the interpreter in his interpretation. This could be motivated by the environment, education, beliefs, and expertise of each interpreter (Ummi Kalsum Hasibuan et al.,

2020, p. 18). Therefore, someone who is an expert in history can be sure that his interpretation tends toward historical aspects. Meanwhile, commentators who are experts in the field of fiqh will highlight aspects of fiqh in their interpretation. The pattern in the interpretation is also said to be a form of expression for an interpreter when studying the verses of the Qur'an.

The pattern of interpretation can be determined by the things that dominate it, but that does not mean that an interpreter only has one skill because understanding the Qur'an requires a set of knowledge and academic methodology (Umami Kalsum Hasibuan, et al., 2020, p. 19). The *adaby ijtima'i* pattern is one of many interpretation patterns that have received a lot of positive feedback from interpreters. This is because *adaby Ijtima'i* is considered safer from the storm of controversy and is considered more able to answer various problems that occur in people's lives. This *adaby ijtima'i* pattern is categorized as modern interpretation. Its emergence is considered to be able to bridge contextual problems in society.

Iyazi said that *adaby ijtima'i* is basically a collaboration of two patterns in interpretation, namely *adaby* and *ijtima'i*. *Adaby* emphasizes the study of the composition of verses and vocabulary with the help of a set of literature and language studies, such as *nahwu sharaf* (morphology and syntax), *balaghah* (rhetoric), and so on. The device is used to unravel the meaning and its scope (Muhammad Ali Iyazi, 1994). Meanwhile, *ijtima'i* emphasizes his studies on cultural and social aspects, such as economic, political, religious, and intellectual conditions in society. After discovering the problems that occur in society, an interpreter tries to find guidance or direction from the Qur'an to provide answers to these problems (Muhammad Ali Iyazi, 1994). However, the two are combined into an *adaby ijtima'i* pattern in the dynamics of the study of the interpretation methodology. So the first *adaby ijtima'i* focuses on the study of meaning from the point of view of language and literature and then links it to social conditions in society.

According to Rosihon Anwar (Rosihon Anwar, 2010), the difference between the *adaby ijtima'i* pattern and other patterns is that the *adaby ijtima'i* pattern of interpretation departs from the problems that are developing and then links or seeks solutions in the Qur'an. Meanwhile, in addition to the *adaby ijtima'i* pattern, when

interpretation departs from the text to the context of "*min al-nash ila al-waqi*," the interpretation product is aimed at issues that are currently developing.

Based on this description, the writer concludes that the interpretation of *Risâlat al-Qaûl al-Bayân* is more appropriately categorized as an interpretation with an *adaby ijtimâ'i* pattern for several reasons:

First, from the perspective of writing the interpretation of *Risâlat al-Qaûl al-Bayân* itself, which departs from the problems that people face in their daily lives. Many of the common people do not understand the meaning and content of the verses of the Qur'an. On this basis, al-Rasuli wrote an interpretation in Malay so that the values of the Qur'an were grounded in the social life of society.

Second, in the context of society at that time, not many people understood Arabic, and al-Rasuli hoped that this interpretation would be a solution for them. So the presence of the interpretation of Juz 30, which was later named *Risâlat al-Qaûl al-Bayân*, was intended to add a sense of solemnity because the community or students mostly read the suras in Juz 30 when praying.

Third, from several examples of interpretation in the *Risâlat al-Qaûl al-Bayân*, it appears that Sulaiman al-Rasuli emphasizes the social aspect (*ijtimâ'i*). This is relevant to al-Rasuli's background as a traditional leader in Minangkabau; in fact, one of his books, which is still used as a reference for the Minangkabau people today, is entitled "*Pedoman Hidup Alam Minangkabau*" and a book about "*Adat Basandi Syara', Syara' Basandi Kitabullah*." Thus, the interpretation of *Risâlat al-Qaûl al-Bayân* is allegedly influenced by this work. When Sulaiman al-Rasuli interpreted Surah al-Fajr verses 17-19, he said, "*kemuliaan pada taat dan kehinaan pada maksiat, tidak mulia dengan kaya hanya dengan taat dan tidak hina dengan miskin, hanya dengan durhaka kepada Allah dan bermula kafir maka tidak juga ingat mereka pada demikian*," (honor is obedience, and disgrace is immorality; it is not noble to be rich only to obey, and it is not despicable to be poor only to be disobedient to Allah and begin to disbelieve, then we should not remember them in this way). (Sulaiman al-Rasuli, 1929).

Al-Rasuli, in his interpretation, wants to emphasize that a person's glory is not determined by the amount of wealth one has and that poverty is not a humiliation.

Wealth and poverty originate from the same source. That is, both are tests from Allah. This is in order to remind people who have begun to be affected by a lifepattern that boasts and competes for abundant wealth, while they forget about orphans and the poor.

كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ وَلَا تَحْضُونَ عَلَىٰ طَعَامِ الْمَسْكِينِ^٧

“Tetapi tidak memuliakan mereka akan anak Yatim dan tidak berbuat baik mereka kepadanya serta menyakiti dan tidak memberikan mereka akan haknya daripada peninggalan pusaka peninggalan bapaknya dan tidak mengasuh mereka akan diri mereka dan lalai mereka atas memberi makan orang miskin,” (But they do not honor orphans, do not do good to them, do harm, do not give them their rights from their father's inheritance, do not take good care of them, and neglect them in feeding the poor).

This humiliation, according to al-Rasuli, results from acts of immorality toward Allah SWT, such as not glorifying, loving, caring for orphans, and caring for the poor people around them. So, there is a correlation between the verses in Surah al-Fajr and Surah al-Ma'un. Therefore, al-Rasuli invited the public to be more concerned and pay attention to the *mustad'afin*, such as the poor and orphans. Then proceed with the interpretation of verse 19 in this surah.

وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا^٨ وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا^٩

“Dan makan mereka akan pusaka, makan yang sangat dengan menambil dan mencampurkan bagian perempuan dengan kanak-kanak dan kasih mereka akan harta akan sempurna kasih yang baik maka tidak mempergunakan mereka kepada beberapa jalan kebaikan maka menghardik qaul Allah SWT akan demikian, berkata Allah SWT “kalla” oh jangan begitu,” (But they eat up the property of orphans, mixing the share of the girls with the boys, And they love wealth with immense love). (Sulaiman Al-Rasuli, 1929).

From this description, it appears that Sulaiman al-Rasuli emphasized to the community the importance of giving orphans their rights and not consuming their wealth in an unjust way. In addition, al-Rasuli invited the public to care for the poor and make sure they didn't starve, while he boasted of abundant wealth. This is one form of obedience to God. If someone wants to live a noble life, then they should obey God's commands, but for those who violate God's commands, it will bring humiliation into

their lives. Sulaiman al-Rasuli always emphasizes that a sense of social concern is maintained in the context of social life. This is reflected in several excerpts of his interpretation, for example when interpreting QS. Al-Balad verses 14–16 on page 76, QS. Al-Lail 5–10 on pages 81–82, QS. Al-Dhuha 9–10 on page 86, QS. Al-Maun on page 115, and so on.

5. Locality of Interpretation of *Risâlat al-Qaûl al-Bayân*

The word "local" means place. "Local" is closely related to the customs, dialect, clothing, background, and way of thinking of a particular region that are different from other places (Aldomi Putra et al., 2021, p. 18). If drawn in the context of interpretation, the locality of the interpretation can be seen from the background of the interpreter, the thoughts that develop in the area of an interpreter, customs, and various elements related to the conditions of the place where the interpretation is formulated.

The application of locality elements in the interpretation of *Risâlat al-Qaûl al-Bayân* includes: *First*, write interpretations using Arabic-Jawi in Malay. The aim is that the local community, especially the common people, can understand the meaning and content of the verses of the Qur'an. *Second*, the use of Minang in *Risâlat al-Qaûl* For example, when al-Rasuli interpreted QS. Al-Nazi'at verse 27, he found the word "nan," which means "which."

"Artinya adakah bermula kamu yang lebih sangat kejadian atau langitkah yang membikin akan dia oleh Allah. Ini caranya atas kafir Makkah meingkari akan terbangkit, maka dicerca oleh Allah dengan katanya manakah nan lebih sangat kejadian kamu kah atau kejadian langit? Tentu kejadian langit kemudian menyatakan Allah akan kejadian langit (pada ayat berikutnya)," (It means that are you more difficult to create, or the heaven? He constructed it. This is the Qur'an's response to the rejection of Meccan disbelievers against the Day of Resurrection. Then Allah reviled him by asserting, "Which is of Meccan disbelievers against the Day of Resurrection. Then Allah reviled him by asserting, "Which is greater, your creation or the sky?" certainly greater than the creation of the heavens). (Sulaiman al-Rasuli, 1929).

Third, from the examples described in the previous discussion, such as Sheikh al-Rasuli's attention to the poor, the *dhu'afa*, and orphans, we see evidence that the interpretation of *Risâlat al-Qaûl al-Bayân* departs from the social conditions of the

Minangkabau people, as well as proof that this interpretation is full of nuances of locality.

Conclusion

The interpretation of *Risâlat al-Qaûl al-Bayân* is specifically intended for ordinary people and students of Madrasah Tarbiyatul Islamiyah (MTI). Therefore, the method chosen by Sulaiman al-Rasuli is the *ijmali* method (global explanation of verses), because ordinary people do not need a lengthy explanation regarding the meaning and content of the verses of the Qur'an, and the most important thing for them is practice. The practice of the Al-Qur'an in question is not just reading it in prayer or merely to get a reward; the Al-Qur'an must be practiced in the reality of life. Moving on from the examples of interpretation described previously, the author considers that the birth of this interpretation is in an effort to cultivate the values of the Qur'an in the midst of people's lives. This is the role of the locality of interpretation, in which the products of interpretation can be in direct contact with the conditions that develop in society. Therefore, his presence is expected to be able to become a source of inspiration and guidance for them in dealing with the various problems they face. Therefore, this interpretation is very appropriate to be categorized as an interpretation in the Adaby Ijtima'i pattern.

Reference

- Abdullah, Taufik. (1988). *Schools and Politics: The Kaum Muda Movement in West Sumatera (1927-1933)*, Penerjemah A Guntur. Padang: Fakultas Satra, Universitas Andalas
- Akbar, Ali. (2019). Revealing the Methods and Interpretation Features of Al-Qaulul Bayan Fi Tafsir Al-Qur'an by Syekh Sulaiman al-Rasuli. *Jurnal Ushuluddin* Vol. 27 No.1
- Anwar, Rosihon. (2009). *Pengantar Ulum Al-Qur'an*. Bandung: CV Pustaka Setia
- Baidan, Nashruddin. (1998). *Metodologi Penafsiran al-Qur'an*. Yogyakarta: Pustaka Pelajar

- Baidan, Nashruddin. (2003). *Perkembangan Tafsir Al-Qur'an di Indonesia*, Cet. I, Solo: PT. Tiga Serangkai Pustaka Mandiri
- Al-Dzahabi, Muhammad Husein. (2010). *al-Tafsir wa al-Mufasssirun*, Kuwait: Dar al-Nawadir
- Fadli, Muhammad Rijal. (2021). Memahami Desain Metode Penelitian Kualitatif. *Humanika, Kajian Ilmiah Mata Kuliah Umum*, Vol. 21. No. 1. (2021). pp. 33-54
- Al-Farmawi, Abdu al-Hayy. (1997). *Al-Bidayat fi Tafsiri al-Maudhu'i*. Mesir: al-Hadarat al-'Arabiyah
- Hasan, Fuad dan Koentjaraningrat. (1977). Beberapa Asas Metodologi Ilmiah”, di dalam *Metode-Metode Penelitian Masyarakat*, red. Koentjaraningrat, Jakarta: Gramedia
- Hasibuan, Ummi Kultsum, dkk. (2020). Tipologi Kajian Tafsir: Metode, Pendekatan dan Corak dalam Mitra Penafsiran Al-Qur'an. *Ishlah: Jurnal Ilmu Ushuluddin, Adab dan Dakwah* Vol. 2 No. 2
- Iyazi, Muhammad Ali. (1994). *Al-Mufasssirun Hayatuhu wa Manhajuhu*, Teheran: Wizarah al-Tsaqafah wa al-Irsyad al-Islami
- Kosim, Mohammad. (2014). Gagasan Syekh Sulaiman al-Rasuli tentang Pendidikan Islam dan Penerapannya pada Madrasah Tarbiyah Islamiyah di Sumatera Barat, dalam *Jurnal at-Tarbiyah*, Vol 5 No. 2
- Kosim, Muhammad. (2015). Syekh Sulaiman al-Rasuli Tokoh Pendidikan Islam Bercorak Kultural, dalam *Turats: Jurnal Penelitian & Pengabdian* Vol. 3, No. 1
- Latief, M. Sanusi. (1988). *Gerakan Kaum Tua di Minangkabau*, Disertasi IAIN Syarif Hidayatullah Jakarta
- Putra, Aldomi, dkk. (2021). Lokalitas Tafsir Al-Qur'an Minangkabau (Studi Tafsir Minangkabau Abad ke-20). *Al-Quds: Jurnal Studi Alquran dan Hadis*, vol. 5, no 1
- Putra, Aldomi. (2018). Metodologi Tafsir. *Jurnal Ulunnuha*, Vol.7 No.1
- Putra, Apria Putra dan Chairullah Ahmad. (2011). *Bibliografi Karya Ulama Minangkabau Awal Abad XX: Dinamika Intelektual Kaum Tua dan Kaum Muda*. Padang: Indonesia Heritage Centre.

- Al-Rasuli, Sulaiman (1929). *Risâlah Al-Qaûl Al-Bayân Fî Tafsîr Al-Qur'ân*, Bukittinggi: Mathba'ah al-Islâmiyah Fort De Kock
- Rusli, Baharuddin. (1978). *Ayah Kita: Riwayat Hidup Syekh Sulaiman al-Rasuli*. Candung.
- Sakdiah, Halimatus. (2020). Mathba'ah Islamiah di Minangkabau: Sejarah Sebuah Penerbit Islam Melintasi Tiga Zaman (1924-1972), *Journal of Islamic Studies*, Vol. 4, No. 2
- Sarwan dan Aris Kurniawan. (2012). Profil Sheikh Sulaiman al-Rasuli (1871 M-1970 M) Sebagai Pendakwah, *Jurnal Al-Munir*, Vol 3 No. 5
- Surahman, Cucu. (2014). Pergeseran Pemikiran Tafsir Indoonesia: Sebuah Kajian Bibliografis, *Jurnal Afkaruna*, 10.18196/AIIJIS
- Suma, Muhammad Amin. (2001). *Studi Ilmu-ilmu al-Qur'an*. Jakarta: Pustaka Firdaus.
- Shihab, M. Quraish. (2004). *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, Bandung: Mizan
- Al-Suyuthi, Jalaluddin. (2008). *Al-Itqan fi Ulum al-Qur'an*, Beirut: Muassasat al-Risâlat Nasyirun
- Tim Penyusun. (1988). *Kamus Besar Bahasa Indonesia*, Jakarta: Balai Pustaka
- Zaini, Muhammad. (2012). Sumber-sumber Penafsiran Al-Qur'an. *Jurnal Substantia*, Vol 14 No. 1
- Al-Zarkasi, Badruddin. (1957). *Al-Burhan fi Ulum Al-Qur'an*, Kairo: Isa al-Babi al-Halabi wa Shirqah