

Article Manuscript Check

by T. Wildan

Submission date: 27-Feb-2022 12:51PM (UTC+0700)

Submission ID: 1771746456

File name: Jurnal_Ok_Ingggris.docx (82.18K)

Word count: 6206

Character count: 34663

JALALUDDIN AL-MAHALLI AND JALALUDDIN AL-SUYUTI METHOD OF INTERPRETATION OF THE *MUTASYABIHAT* VERSE IN TAFSIR JALALAIN

T. Wildan

Institut Agama Islam Negeri (IAIN) Langsa
wildan@iainlangsa.ac.id

Ismail Fahmi Arrauf Nasution

ismailfahmiarrafnasution@iainlangsa.ac.id

Abstrak

This study aims to determine the method of interpretation of Jalaluddin Al-Mahalli and Jalaluddin Al-Suyuti of the *mutasyabihat* verse in Tafsir Jalalain interpretation because interpreting the *mutasyabihat* verse it is necessary to have a transparent methodology. This study will answer three questions: how are the methods used by Jalaluddin al-Mahalli and Jalaluddin al-Suyuti in interpreting *mutasyabihat* verses? What impact does interpreting *mutasyabihat* verses have on understanding in tafsir Jalalain interpretation? What are the similarities and differences in the methodology used? This research is included in the non-empirical analysis that uses the type of research method library research, and research studies are presented in a comparative analytical descriptive. The findings in this study are; the methodology used by Jalaluddin al-Mahalli and Jalaluddin al-Suyuti in interpreting the *mutasyabihat* verses, namely: a) *tawaquf*, b) *interruption* and c) *expansion* and there is an impact of the method of interpreting *mutasyabihat* verses on understanding in tafsir Jalalain interpretation, among others: 1). They are making the results of interpretation as an increase in faith. 2). Adding knowledge in the field of Arabic language and interpretation. 3). Facilitate understanding of the interpretation of *mutasyabihat* verses. The equations in the use of the method are: a) *tawaquf*, b) *interruption*, and c) *expansion*. And interpretation is used using *ta'wil* or *bayan*. The difference lies in the interpretation, such as 1) Jalaluddin Al-Mahalli uses the *interruption* method more than the *expansion* method, while Jalaluddin Al-Suyuti uses the *expansion* method more than the *interruption* method.

Keywords: *mutasyabihat verse, interpretation, method*

Penelitian ini bertujuan untuk mengetahui metode penafsiran Jalaluddin Al-Mahalli dan Jalaluddin Al-Suyuti terhadap ayat *mutasyabihat* dalam Tafsir Jalalain, karena dalam menafsirkan ayat *mutasyabihat* perlu adanya Metodologi yang jelas. Dalam penelitian ini akan menjawab tiga persoalan, bagaimana metodologi yang digunakan oleh Jalaluddin al-Mahalli dan Jalaluddin al-Suyuti dalam menafsirkan ayat-ayat *mutasyabihat*, Bagaimana dampak metode penafsiran ayat-ayat *mutasyabihat* terhadap pemahaman dalam tafsir Jalalain, Apa persamaan dan perbedaan metodologi yang digunakan. Penelitian ini termasuk ke dalam penelitian non-empirik yang menggunakan jenis penelitian metode *library research* (penelitian kepustakaan) serta kajian penelitian disajikan secara deskriptif analitis komperatif. Temuan dalam penelitian ini adalah; metodologi yang digunakan oleh Jalaluddin al-Mahalli dan Jalaluddin al-Suyuti dalam menafsirkan ayat-ayat *mutasyabihat*, yaitu: a) *tawaquf*, b) interupsi dan c) ekspansi dan ada dampak metode penafsiran ayat-ayat *mutasyabihat* terhadap pemahaman dalam tafsir Jalalain, antara lain: 1). Menjadikan hasil penafsiran sebagai penambah keimanan. 2). Menambah keilmuan dalam bidang bahasa Arab dan tafsir. 3). Memudahkan pemahaman terhadap penafsiran ayat-ayat *mutasyabihat*. Persamaannya dalam penggunaan metode, yaitu: a) *tawaquf*, b) *interupsi* dan c) *ekspansi*. Serta penafsiran digunakan dengan cara *ta'wil* atau *bayan*. perbedaannya terletak dalam penafsirannya saja, seperti: 1) Al-Mahalli lebih banyak menggunakan metode interupsi dari pada ekspansi sedangkan Al-Suyuti lebih dominan menggunakan metode ekspansi dari pada interupsi.

Kata Kunci: ayat *mutasyabihat*, tafsir, metode

Introduction

The Qur'an was revealed to this earth to be a guide and guide for humans. With this position, understanding the verses of the Qur'an is a demand for Muslims. However, not all Muslims can understand the Qur'an directly from its texts, even Arabs themselves. Because the language used in it is Arabic which is of high quality, understanding it requires special skills. At the time of the Prophet Muhammad saw., when the Muslims encountered a problem that could not be understood in the verses of the Qur'an, they asked the Prophet about it, then the Prophet explained it.

However, there are differences of opinion among Muslims regarding the interpretation, where not all of them agree on the permissibility of interpreting the *mutasyabihat* verses or, in other words prohibiting them. However, the controversy that arose due to these differences of opinion led to an understanding of the lessons learned in human life. Because, as it is known, God did not create everything in vain. Therefore, seeking wisdom to reveal the educational values of the existence of muhkam and mutasyabih verses in the Qur'an becomes an important matter.

The difference in the method and direction of interpretation in interpreting the *mutasyabihat* verse is because the interpretation is an explanation of the Qur'an, and the Qur'an is sometimes general, difficult to understand, has various possibilities. Therefore, further explanation is needed so that the Qur'an can be digested. By all circles and used as a reference and guide in life. Therefore, understanding the verses of the Qur'an is a requirement for Muslims. Consequently, it takes a scientific tool to understand the Qur'an, which is called the science of Tafsir. And in the discussion of the science of Tafsir, there is a discussion of the interpretation of the muhkamat verses and *mutasyabihat* verses.

The purpose of the muhkamat verses, as in the word of God above, is clear and precise verses that can be understood easily. Whereas what is meant by *mutasyabihat* verses are verses that contain several meanings. It cannot be determined which definition is intended except after being investigated in-depth or verses whose purpose only Allah knows, such as verses relating to the unseen. For example, poems about the Day of Judgment, heaven, hell, and others.

Tafsir Jalalain is a famous book of interpretation of the Qur'an, which was initially compiled by Jalaluddin al-Mahali in 1459 A.D., and then continued by his student Jalaluddin Al-Sayuti in 1505 A.D. This commentary is generally considered a classical Sunni commentary book which is widely used as a reference because it is deemed to be easy to understand.

Tafsir Jalalain is one of the many books of interpretation written by previous scholars, still popular today. This book of understanding is classified as a book of commentaries whose discussion leads to an analysis of the sentence structure, the origin of the words, and the aspect of reading. Or in other words, it is a book of commentaries that emphasizes the discussion of *nahwu*, *saraf*, and *qira'ah* knowledge. This is because the Qur'an was revealed in Arabic so that to understand it with the correct understanding, people are required to first understand the factors above as their primary capital. Therefore, the Book of Tafsir Jalalain is very suitable for beginners who want to explore the interpretation of the Qur'an.

Jalaluddin al-Mahalli started writing the interpretation from the beginning of surah *al-Kahf* to the end of surah *al-Nas*; after that, he interpreted surah *al-Fatihah* to

completion. Unfortunately, Jalaluddin Al-Mahalli then died before he could continue. Jalaluddin al-Suyuti then continued and started from surah *al-Baqarah* to surah *al-Kahf*. Then he put the interpretation of surah *al-Fatihah* at the end of the sequence of interpretations of the previous Jalaluddin Al-Mahalli. However, there are still differences of opinion regarding the level of work of each of these interpreters. This makes it attractive to examine the methods used by the two scholars.

The factor that prompted the writing of the Tafsir Jalalain, which was written by two classical scholars, namely Jalaluddin Al-Mahalli, was motivated to write this book of commentary because of the decline in the use of Arabic according to the rules, due to interaction or assimilation with other nations who do not speak Arabic. Such as the Persians, Turks, Indians, and other countries embraced Islam. Since then, Arabs have not had the original *dzauf*. Those who still speak Arabic fluently and correctly are considered a minority, whose majority of the language is not according to the correct rules. However, the Alquran is written in Arabic. He started writing his commentary starting from surah al-Kahf to surah al-Na>s, then he interpreted the letter al-Fa>tih}ah, unfortunately, he was called to Rahmatullah when the writing of his commentary book had only reached half of the Qur'an, even though his commentary book is still required continuation for its integrity.

Then Jalaluddin al-Suyuti. Many groups urged him to continue writing the interpretation of Imam Jalaluddin al-Mahalli. Accordingly, he wrote a continuation of his predecessor's interpretation in 870 H, whose concept could be completed in 40 days, namely from the beginning of Ramadan that year until the 10th of Shawwal. However, he could only be fully completed in the following year, namely 871 H.

The expertise, intelligence, thoroughness, and prudence of Jalaluddin Al-Mahalli and Jalaluddin al-Suyuti in writing their Tafsir Jalalain commentary described above, attracted the author's attention to investigate further the interpretation of Jalalain's Tafsir which the author focuses on analysis and verses. The *mutasyabihat* verse is a way to use it among commentators. It is also interesting to examine differences and examine how the methodology of these two scholars in assessing *mutasyabihat* verses, considering that both are generations. And considering that this book of interpretation of jalalain is also a mandatory curriculum in the field of interpretation at Islamic boarding schools in Indonesia, it becomes very interesting and important to examine.

Jalaluddin Al-Mahalli and Jalaluddin Al-Suyuti have their effect in dealing with the *mutasyabihat* verse. It is interesting to study because they write their interpretations in one book, namely, the Jalalain book. There will be differences and similarities in the *mutasyabihat* verse.

What to be answered from this research are; how is the methodology used by Jalaluddin al-Mahalli and Jalaluddin al-Suyuti in the *mutasyabihat* verses? What is the impact of the *mutasyabihat* method on understanding in Jalalain's interpretation?, What are the similarities and differences in the methodology used?

Methodology

This research is included in the study that uses a qualitative approach that uses the type of research with library research methods, and the method used is comparative analytical descriptive. The primary data source of this research is the interpretation of jalalain by Jalaluddin al-Mahalli and Jalaluddin al-Suyuti. Data collection methods, data collection techniques with documentation, collect data from primary sources supported by secondary sources. This document is obtained from direct, digital, or authoritative sites.

In analyzing the data that has been collected, the next step is to manage the data so that research can be carried out rationally, systematically, and directed. The methods used by the author are descriptive-analytic by way of description, which aims to describe the views or interpretations of Jalaluddin al-Mahalli and Jalaluddin al-Suyuti about the *mutasyabihat* verses in the Qur'an. In this case, the character's perspective is described as it is to understand his way of thinking as a whole and continuously.

The data collected are *mutasyabihat* verses which consist of pronunciation and sentences. It means that the accent is the beginning of a letter or a cut letter (*harf al-muqatha'ah*). At the same time, the sentence is a pronunciation arrangement consisting of 2 or more pronunciations in verse. Thus, the two things are collected according to the interpretation limits of Jalaluddin al-Mahalli and Jalaluddin al-Suyuti.

This study also uses the method of content analysis (content analysis). In this analysis, the author uses an interpretation approach. Researchers explore the interpretation of Jalaluddin al-Mahalli and Jalaluddin al-Suyuti of the *mutasyabihat* verses by using a comparative or comparison method. This is taken to find out whether there are differences and similarities in the interpretation methods of Jalaluddin al-Mahalli and Jalaluddin al-Suyuti in interpreting the verse *mutasyabihat*.

Results And Discussion

Short Biography Jalaluddin Al-Mahalli

The full name of Muhammad bin Ahmad bin Muhammad bin Ibrahim al-Mahalli. He was born in 791 AH / 1389 AD Cairo, Egypt. He is better known as al-Mahalli, which is attributed to the birth village. The location is west of Cairo, not far from the Nile. The teacher that is: 1) Badri al-Di>n Mah}mud bin Syams al-Di>n Aqs}ara>'i> al-Us}ul (w. 825 H), 2) Burha>n al-Di>n Ibra>hi>m bin Ah}mad bin 'I<sa bin Sulaima>n bin Sali>m al-Mas}iri> al-Baiju>ri> (w. 825 H), 3) Qa>di> al-Qad}a>h Syams al-Di>n Muh}ammad bin Ahmad bin 'Us}ma>n bin Nu'aim bin Muh}ammad bin H{asan bin Gana>m al-Bisa>t}i (w. 842 H), 4) 'Ula> al-Di>n Muh}ammad bin Muh}ammad bin Muh}ammad al-Bukha>ri> (w. 841 H), 5) Syarif al-Di>n Muh}ammad bin Muh}ammad bin 'Abd al-Lat}i>f bin Ah}mad bin Mah}mud or better known by the name Ibnu al-Ku>waik (w. 821 H).¹

Since childhood, signs of intelligence have been seen in Al-Mahalli, and he studied various sciences, including Tafsir, Usul Fiqh, Theology, Nahwu, and logic. Unfortunately, Al-Mahalli's biography is not documented in detail. This is because he lived in a period of decline in the Islamic world, and he did not have many students, so his activities were not recorded clearly. Even so, al-Mah}alli was known as a person with a noble personality and lived a very mediocre life. Not to say poor. To fulfill his daily needs, he worked as a trader. However, this condition did not reduce his determination to continue studying.

Al-Shakhawi, a scholar 'who lived during the time, said in Mu'jam Al-Mufasssir in that Al-Mah}alli was a very clever and clear-thinking priest whose intelligence was above the average person. It's no exaggeration if his memory is like a diamond. Al-Mah}alli died in 864 H, coinciding with the year 1455 AD. He died in Egypt and was buried there.

Al-Mahalli wrote several books of high quality, clear thoughts, solid book content, and easy-to-understand language. Some of them: Syrah jami' al-Jawami' (ushul

¹ Abdullah Musthofa Al-Maraghi, *Pakar-Pakar Fiqih Sepanjang Sejarah*, (Yogyakarta: LKPSM, 2001), h.31.

fiqh), ¹ Syarah al-Minhaj (fiqh), Syarah al-Burda al-Madih, Manasik al-Hajj, Kitab fi al-Jihad, and the interpretation of the Qur'an al-Karim, whose writing was from the beginning of Surah al-Kahf to the end of the Qur'an, continued Jalal al-din Al-Suyuti who first wrote the commentary from the beginning of Surah al-Fatihah to Surah al-Isra. His other work is Sharh al-Waraqat fi Al-Usul. Syarh al-Qawaid, syarh Tashil, Hasyiyah 'ala Jawahir al-Asnawi, and Tafsir Al-Qur'an al-Adzim. His student, Jalal al-din Al-Suyuti, will perfect this last book.

Short Biography Jalal al-Din al-Suyuti

¹ Jalal al-din Al-Suyuti or full name Abdurrahman bin Abu Bakr bin Muhammad bin Sabaq al-Din Abu Bakr bin 'Usman ibn Muhammad bin Khidhir bin Ayyub bin Muhammad bin Sheikh Hamam al-Din al-Khudairi al-Suyuti al-Shafi'i, born in Cairo, after maghrib, Sunday night, early Rajab 849 H. At the age of 5 years, he was an orphan, and then he had memorized the Qur'an until the letter al-Tahrim. He was then brought up with great care from al-Kamal bin Hummam to memorize the Qur'an perfectly. Besides that, he also learned several books, including Umdah al-Hakam, Al-Minhaj by An-Nawawi, Alfiyah Ibn Malik, and Minhaj al-Baidawi. His teachers included: Shams al-Din Muhammad bin Musa al-Hanafi, the leader of the Al-Syaikhuniyah school, Fakhr al-Din 'Usman al-Muqsi Ibn Yusuf, Ibn al-Qalani and other great scholars.

Abdurrahman, whose title is Jalal al-din and fondly called Abu Fadil, is the name given by his teacher, al-Izzu al-Kanani al-Hanbali. However, as time went on, Jalal al-din al-Suyuti was better known as al-Suyuti. A phrase attributed to his father, who was born in Suyuti. The name of a prosperous country, located in the highlands and is a strategic commercial location.

Since childhood, al-Suyuti showed high enthusiasm and extraordinary intelligence in studying. At least al-Suyuti's confession in Asbab wurud al-Hadith can be evidence. He said, "I memorized the Quran before I was eight years old. Al-Suyuti studied in several countries such as Sham, Hijaz, Yemen, India, and Morocco. Not once did Al-Suyuti waste time learning. Apart from studying diligently, he is diligent in praying. Shahdan, when performing the pilgrimage and drinking zam-zam water, he prayed that his knowledge in the field of fiqh was at the level of al-Baqillani and in the area of hadith even Ibn Hajar al-Asqalani.

Al-Suyuti became busy with scientific activities when she was trusted to teach Arabic in 864 H in Egypt. In the year 872 AH, he began to dictate the hadith. A year earlier, 871 H, he believed in issuing fatwas based on the Shafi'i school of thought.

He claimed to have memorized two hundred thousand hadiths. He said: "If I had found more than that, I would have memorized it, but I don't think there is anymore." A large number of al-Suyuti's works that have been printed include: *Al-Itqan fi Ulum al-Qur'an*, *Itmam al-Dirayah li Tamrah al-Nuqayah*, *Al Asybah wa Al-Nazair (Nahwu)*, *Al-Asybah wa al-Nazair (qawa'id fiqh)*, *Alfiyah (hadith studies)*, *Al-Iqtirah fi Ilm Usul al Nahwi*, *Bughyah al-Wi'ah fi Tabaqat al-Nuhat* (biographies of Nahwu figures), *Tarikh al-Khulafa* (history of caliphs), *tabyin al Shahifah fi Manaqib Abi Hanifah* (biography of Abu Hanifa), *tadrib al-Rawi fi Syarh Taqrib al-Nawawi* (Hadith studies), *Tazyin al-Mamalik bi Manaqib al-Imam Malik*, *Tafsir Jalalain, dll*.

Al-Suyuti died the night of Friday 19 Jumadil ula 911 H at the age of 61 years, at the home of Raudah al-Miqbas, following a seven-day illness due to swelling in his left arm. His body was buried in Hussy Qausun outside Bab al-Qarafah, Egypt.

Classification of *Mutasyabihat* Verses

The meaning of a word can not be separated from the explanation in the language (etymology) and terms (terminology). *Mutasyabih*, according to etymology, is *ma khafiya bi nafs al-lafzi* (expression with a vague meaning of birth), or similar, unclear, ambiguous. Verses that contain definitions or substances that are not clear or vague, caused by adjacent intentions or by the possibility of several substances, are popular terms in the science of interpretation, as opposed to the term *muh}kamat* (firm, clear). *Mutasyabihat* means *tasyabuh*, which is when one of two things is similar to the other. And *syubhah* is a condition where one of the two things cannot be distinguished from the other because of the similarities, both concretely and abstractly. As the following verse snippet



Translation:

"for they are given things in similitude; and they have therein companions pure (and holy); and they abide therein (for ever).

Some of the fruits of paradise are similar to others because of the similarity in color, not in taste and essence. It is also said that *mutasyabih* is *mutamasil* (resembling) in speech and beauty.

According to legal terms, *mutasya>bih* pronunciation is a pronunciation that is vague in meaning, and no way can be used to achieve its purpose. The ambiguity of this *mutasya>bih* pronunciation is because the *sigat* itself does not give the intended meaning, nor does the *qarinah* explain the sense, while the *syar'i* just let the vagueness without any explanation. In this case, the human mind (the power of reason) cannot do anything except submit and delegate it to Allah while acknowledging human weaknesses and inadequacies.

Allah explains the classification of *mutasyabihat* verses in the Qur'an with two explanations, namely: 1) all Quranic verses are *mutasyabih* and 2) some verses of the Qur'an are *mutasyabih*. In the first explanation, the meaning of all the verses of the Qur'an *mutasyabih* is the meaning of general *tasyabuh* in the context of the verses of the Qur'an with each other in perfection, beauty, and a noble purpose. There is no difference between one verse and another. At the same time, the second explanation, the meaning of some of the *mutasyabih* verses of the Qur'an, is that the definition contained in some of the verses of the Qur'an is vague and unclear with the actual meaning outwardly and the need for an understanding of the editorial verse as a whole or no explanation at all. There are two forms of *mutasyabih*: *first, mutasyabihat harf munqatha'ah*, namely pieces of hijaiyah letters found in the opening of several letters in the Qur'an. The works in hijaiyah letters do not mean anything when viewed from a pronunciation perspective. Allah and Prophet Muhammad SAW. Himself never explained it, so every reader would only say: "Only Allah is All-Knowing," or "Only Allah Knows the meaning." *Second, mutasyabihat lafzi*, namely verses that can equate Allah with His creatures according to their pronunciation, so it is impossible to understand the verse according to the true meaning of the language because Allah is the Most Holy Essence of such understanding.

The location of the *mutasyabihat* verse in the Qur'an is in several places, namely: *first, mutasyabihat* in terms of pronunciation. As in Surah al-Ra'd verse 2 and Surah Luqman verse 28 in the following words:

dan

The location of the *mutasyabihat* of the two paragraphs above is because the two editorials are almost the same. The difference lies in the sentences "*li ajli*" and "*ila ajli*."

Second, *mutasyabihat* in terms of meaning, namely verses related to the nature of Allah or the Day of Resurrection. In terms of pronunciation, it can be clearly understood, but it cannot be explained how the actual situation is. As in the pronunciation of "*istawa*" in Surah Al-Baqarah verse 29, the pronunciation can be known, but the real meaning is unknown. If it is interpreted with the purpose of birth, it will be contrary to the actual condition of Allah because the nature of *istawa* (sitting) is the nature of creatures, not the spirit of Allah.

Third, *mutasyabihat* in terms of pronunciation and meaning. As contained in the letter Taubah verse 37, namely:

People who do not know the customs of ignorance cannot interpret this verse because it is rarely used in Arabic and the pronunciation of *al-Nasiu*. The meaning is unknown without knowing the facts.²

There are two categories in classifying the *mutasyabihat* verses in the Qur'an. Among them; the first category of *mutasyabihat* verses in the Qur'an is *mutasyabihat harf munqatha'ah*, namely pieces of *hijaiyah* letters contained in the opening of several letters, including; (1) letters containing *mutasyabihat* verses in the *hijaiyah* letter pieces category are 29 letters consisting of 26 makkiyah and three madaniyyah letters. (2) 28 letters have 1 verse *mutasyabihat* in the *hijaiyah* letter pieces category, and one letter has two verses (Al-Syura), so the total is 30 verses. (3) Of the 30 verses, 29 are located in the first verse, and one is in the 2nd verse (عسق in Surah Al-Syura:2). (4) The number of initial combinations that appear most often is حم (7 surah), and they are located sequentially. (5) The highest number of letters in the initial combination is (5 surah), while the least is one letter contained in the initials ص, ق, and ن. (6) The first letter based on the number of the manuscript is the letter Al-Baqarah with the initials الم, and the last is the 68th surah (Al-Qalam) with the initials ن. (7) Combinations with three surah are the most frequent, namely 14 times in the combination الم (6 times), الر (5 times), طسم (2 times) and عسق (1 time). (8) The most frequent letters are م (mim) 17 times, and the least are ق (qaf) and ن (nun) 1 time. (9) The letter that appears in various combination categories is س (sin). (10) Of all these forms, only four combinations are used as the names of letters in the Qur'an, namely: طه, يس, ص, and ق. (11) Of these 30 verses, there are 20 that becomes a verse, and ten join other pronunciations in verse.

The second category of *mutasyabihat* verses in the Qur'an is *mutasyabihat lafzi*, namely verses which, according to their pronunciation, equate Allah with His creatures. The pronunciation of العرش is located in 28 position in the Qur'an, كرسي is located in 1 position in the Qur'an, يد is located in 4 position in the Qur'an, استوى is located in 9 position in the Qur'an, and وجه is located in 8 position in the Qur'an.

Jalaluddin Al-Mahalli Method of Interpretation Varse *Mutasya>biha>t Harf Munqatha'ah*

² Jala>l al-Di>n al-S{uyut}i, *al-Itqan fi> Ulu>m Al-Qur'an*, (Mesir: Da>r al-Sa>lam, 2008), h. 539.

Jalaluddin al-Mahalli started writing the commentary from the beginning of surah *al-Kahf* to the end of surah *al-Nas*. After that, he supervised surah *al-Fatihah* until it was finished. This means that as many as 98 surah were interpreted by Jalaluddin Al-Mahalli and then died before he could complete his interpretation. Jalaluddin al-Suyuti then continued with 16 surah starting from the letter al-Baqarah until the end of the letter al-Isra³.

The review of data analysis of the *mutasyabihat* verses in Tafsir Jalalain interpretation is by referring to the existing data on the theoretical basis, namely the *munqata'ah* or *harf munqata'ah* verses (cut letters at the beginning of the letter) and the verses according to Finally, Allah equates Allah with His creatures (such as al-'arsy, *kursiy*, *yadd*, *istawa*, and *wajh*).

Jalaluddin Al-Mahalli, in interpreting the *harf munqata'ah* verse or pieces of letters found at the beginning of the letter, which is part of the *mutasyabihat*.³ verse. Is:

Harf munqata'ah, *الم* in surah al-Ankabut:1⁴, Al-Rum:1⁵ *كهيعص*, Maryam:1⁶, طه, in surah Taha:1⁷, طسم, in surah Asy Syu'ara':1⁸ and in surah Al-Qasas:1⁹, طس, in surah al-Naml:1¹⁰, Jalaluddin Al-Mahalli interprets with meaning *الله أعلم بما يُراد به* which means Allah knows better with the meaning; thus, the verse.

While in *harf munqatha'ah* *الم* in surah Luqman:1¹¹ and Al-Sajadah:1¹², يس, in surah Yasin:1¹³, ص, in surah Sad:1¹⁴, حم, in surah Al-Gafir:1¹⁵, Fusilat:1¹⁶, Al-Syura:1¹⁷, Al-Zukhruf:1¹⁸, Al-Dukhan:1¹⁹, Al-Jasiyah:1²⁰, Al-Ahqaf:1²¹, عسق, in surah Al-Syura:2²², ق, in surah Qaf:1²³, Jalaluddin al-Mahalli interprets it meaning *الله أعلم بما يُراد به* which means Allah knows best what he means with the verse and in verse ن, in surah

³ Muhammad Husain al-Thaba'thaba'i, *Al-Mizan fi Tafsir Alquran*, Juz. 18, (t.t: Maktabah Islama'iliyah, t.th), h. 7-8.

⁴ Jalaluddin Al-Mahalli and Jalaluddin Al-Suyuti, *Tafsir Jalalain* (Bairut: Daar Ibn Katsir, 1994), p.397.

⁵ Al-Mahalli and Al-Suyuti, p.404.

⁶ Al-Mahalli and Al-Suyuti, p.305.

⁷ Al-Mahalli and Al-Suyuti, p.316.

⁸ Al-Mahalli and Al-Suyuti, p.367.

⁹ Al-Mahalli and Al-Suyuti, p.385.

¹⁰ Al-Mahalli and Al-Suyuti, p.377.

¹¹ Al-Mahalli and Al-Suyuti, p.411.

¹² Al-Mahalli and Al-Suyuti, p.415.

¹³ Al-Mahalli and Al-Suyuti, p.440.

¹⁴ Al-Mahalli and Al-Suyuti, p.452.

¹⁵ Al-Mahalli and Al-Suyuti, p.467.

¹⁶ Al-Mahalli and Al-Suyuti, p.477.

¹⁷ Al-Mahalli and Al-Suyuti, p.483.

¹⁸ Al-Mahalli and Al-Suyuti, p.489.

¹⁹ Al-Mahalli and Al-Suyuti, p.496.

²⁰ Al-Mahalli and Al-Suyuti, p.499.

²¹ Al-Mahalli and Al-Suyuti, p.502.

²² Al-Mahalli and Al-Suyuti, p.483.

²³ Al-Mahalli and Al-Suyuti, p.518.

al-Qalam²⁴, Jalaluddin Al-Mahalli interprets it meaning **أَحَدُ حُرُوفِ الْهِجَاةِ اللَّهُ أَعْلَمُ بِمُرَادِهِ بِذَلِكَ**

This means one of the letters hijaiyah, Allah knows better what the verse means.

Based on the description above, it can be concluded that the method of interpretation used by Jalaluddin Al-Mahalli in interpreting the *mutasyabihat* verses which consist of pieces of *hijaiyah* letters (harf munqata'ah), first, the model of interpretation using *tawaqquf* (believing and believing that the composed of the pieces of hijaiyah letters is the word of Allah and only Allah knows the intent and meaning it contains). Second, the interpretation uses two different sentence structures in pronouns for the designation of the verse, namely: 1) **اللَّهُ أَعْلَمُ بِمُرَادِهِ بِذَلِكَ**, use pronouns with *isim isyarah* **ذَلِكَ** (that's the verse) and 2) **اللَّهُ أَعْلَمُ بِمُرَادِهِ بِهِ** use pronouns with *isim dhamir* **هِيَ** (its a verse). There is no information about the difference in sentence structure related to the reasons for the difference either in the interpretation or in the introduction from the muhaqqiq (rewriters and the actual reinforcement of the writing on the source of the interpretation) even in other studies from classical to contemporary. Third, quote one verse to completion and then interpret it. This method is applied to harf munqata'ah, which becomes a verse, including: **عَسَىٰ وَاللَّهُ أَعْلَمُ بِمَا تَحْكُمُونَ** and **طه، طسم، يس، حم**. Fourth, use the *interruption* system (word-by-word explanation). This method is applied to *harf munqata'ah*, which is part of a verse, including: **ن طس، ص، ق** dan **ن طس، ص، ق**.

Jalaluddin Al-Suyuti Method of Interpretation Varse *Mutasya>biha>t Harf Munqatha'ah*

Jalaluddin Al-Suyuti interprets the *mutasyabihat* verses, which consist of pieces of hijaiyah letters (harf munqata'ah) as follows: *harf munqatha'ah* **الم**, in surah Al-Baqarah:1²⁵, Ali 'Imra>n:1²⁶, **المص**, Al-A'raf:1²⁷, **الر**, Yu>nus:1²⁸, Hu>d:1²⁹, Yu>suf:1³⁰, Ibra>hi>m:1³¹, Al-H{ijr:1³², **المر**, Al-Ra'd:1³³, Jalaluddin al-Suyuti interprets everything with meaning **اللَّهُ أَعْلَمُ بِمُرَادِهِ بِذَلِكَ** which means Allah knows better with the meaning; thus, the verse.

Based on the description above, it can be concluded that the method of interpretation used by Al-Suyuti in interpreting the *mutasyabihat* verses consisting of hijaiyah letters (harf munqata'ah) are: *first*, the model of interpretation is using *tawaqquf* (believe and believe that the verses consisting of hijaiyah letters are the Word of Allah, and only Allah knows the intent and meaning they contain). *Second*, the interpretation only uses one sentence structure: **اللَّهُ أَعْلَمُ بِمُرَادِهِ بِذَلِكَ**. This sentence is also not explained in the

²⁴ Al-Mahalli and Al-Suyuti, p.564.

²⁵ Al-Mahalli and Al-Suyuti, p.2.

²⁶ Al-Mahalli and Al-Suyuti, p.50.

²⁷ Al-Mahalli and Al-Suyuti, p.151.

²⁸ Al-Mahalli and Al-Suyuti, p.208.

²⁹ Al-Mahalli and Al-Suyuti, p.221.

³⁰ Al-Mahalli and Al-Suyuti, p.235.

³¹ Al-Mahalli and Al-Suyuti, p.255.

³² Al-Mahalli and Al-Suyuti, p.262.

³³ Al-Mahalli and Al-Suyuti, p.249.

interpretation, the muhaqqiq, and research from classical to contemporary. Third, quoting one verse to completion, then interpreted for harf munqata'ah, becomes a verse. Fourth, use an *interruption* system (word-by-word explanation) for *harf munqata'ah*, part of a verse.

Jalaluddin Al-Mahalli Method of Interpretation *Mutasyabihat Lafzi*

Jalaluddin Al-Mahalli interprets *mutasya>biha>t Lafzi* verses as follows; in word العرش, in surah al-Isra:42³⁴, interpreted by ذى العرشى أى الله, in surah Taha:5³⁵, al-Furqan:59³⁶, al-Sajadah:4³⁷ interpreted by سرير الملوك, in surah al-Anbiya:22³⁸, al-Mu'minun:86³⁹, al-Zukhruf:82⁴⁰, al-Hadid:4⁴¹ interpreted by الكرسي dan al-Mu'minun:116⁴² interpreted by getting additional words السرير هو السرير الحسن, in surah al-Naml:23,26,38,42,43⁴³ interpreted by سرير, in surah Ghafir:15⁴⁴ interpreted by ذو العرش خالفه, in surah al-Takwir:20⁴⁵, interpreted by عند ذى العرشى الله تعالى, in surah al-Buruj:15⁴⁶ interpreted by ذو العرش خالفه و مالهك.

In word يد, in surah al-Fath:10⁴⁷, al-Hadid:29⁴⁸, interpreted by أَلَيْسَ بَاتِعُوا بِمَا الْيَحْيَى, أى هو, استوى, in surah Taha:5⁴⁹, al-Sajadah:4⁵⁰, al-Hadid:4⁵¹, interpreted by استواء يلقى به, in surah al-Fusilat:11⁵², interpreted by قصد, in surah al-Furqan:59⁵³, do not interpret words استوى

Word وجه, in surah al-Rum:38⁵⁴, interpreted by ثوابه, in surah al-Rum:39⁵⁵ interpreted by ثوابهم, in surah al-Rahman:27⁵⁶ interpreted by دأته, in surah al-Insan:39⁵⁷ interpreted by طلب ثواب الله, in surah al-Lail:20⁵⁸, interpreted by طلب ثوابه

Based on the description of Jalaluddin al-Mahalli's interpretation above, it can be concluded several things, namely: *first*, the word العرش is interpreted as: 1) سرير (bed)

³⁴ Al-Mahalli and Al-Suyuti, p.286.

³⁵ Al-Mahalli and Al-Suyuti, p.312.

³⁶ Al-Mahalli and Al-Suyuti, p.365.

³⁷ Al-Mahalli and Al-Suyuti, p.415.

³⁸ Al-Mahalli and Al-Suyuti, p.323.

³⁹ Al-Mahalli and Al-Suyuti, p.347.

⁴⁰ Al-Mahalli and Al-Suyuti, p.495.

⁴¹ Al-Mahalli and Al-Suyuti, p.540.

⁴² Al-Mahalli and Al-Suyuti, p.349.

⁴³ Al-Mahalli and Al-Suyuti, p.379.

⁴⁴ Al-Mahalli and Al-Suyuti, p.468.

⁴⁵ Al-Mahalli and Al-Suyuti, p.586.

⁴⁶ Al-Mahalli and Al-Suyuti, p.590.

⁴⁷ Al-Mahalli and Al-Suyuti, p.512.

⁴⁸ Al-Mahalli and Al-Suyuti, p.541.

⁴⁹ Al-Mahalli and Al-Suyuti, p.312.

⁵⁰ Al-Mahalli and Al-Suyuti, p.415.

⁵¹ Al-Mahalli and Al-Suyuti, p.540.

⁵² Al-Mahalli and Al-Suyuti, p.477.

⁵³ Al-Mahalli and Al-Suyuti, p.365.

⁵⁴ Al-Mahalli and Al-Suyuti, p.408.

⁵⁵ Al-Mahalli and Al-Suyuti, p.408.

⁵⁶ Al-Mahalli and Al-Suyuti, p.534.

⁵⁷ Al-Mahalli and Al-Suyuti, p.578.

⁵⁸ Al-Mahalli and Al-Suyuti, p.597.

dan 2) الْكُرْسِيُّ (throne/chair/bench/seat). When interpreted in the presence of a word indicating possession (ذِي or دُو), then the interpretation becomes خَالِقُهُ اللهُ (who created it). In surah Al-Naml: 26, 38, 41, 42 dan Al-Zumar: 4, the word العرش is not interpreted *interruption* but interprets a sentence fragment of a verse that contains the word العرش by not loading the word explanation العرش. *Second*, the word يد they are interpreted as a loyalty agreement (*bai'ah*) made by the Muslims with the Prophet. This agreement also means a deal with Allah because the Messenger of Allah is His messenger. In surah Al-H{adi>d: 29, the word يد is not interpreted *interruption* but interprets a sentence fragment of a verse that contains the word يد dan interpret other words in the sentence, (وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ), *third*, the word استوى is interpreted as: 1) قَصْدٌ (Almighty put *al-'arsy*) and 2) قَصْدٌ (meaning/intention/purposely). *Fourth*, the word وجه is interpreted as: 1) ذَاتٌ (substance/self/essence) and 2) طَلَبٌ ثَوَابٍ (demanding reward or pleasure/willingness).

In addition to interpretation, conclusions regarding the method of interpretation carried out by Jalaluddin Al-Mahalli include the *interruption* method (explanation per word in 1 paragraph), which is applied to the interpretation of words العرش, استوى dan وجه. *Second*, *expansion* method (extend the interpretation in word order in 1 verse), this method is applied to the word يد.

Jalaluddin Al-Suyuti Method of Interpretation *Mutasyabihat Lafzi*

Jalaluddin Al-Suyuti interprets *mutasyabihat lafzi* verses with the *interruption* method (a word-by-word explanation in 1 verse) and *expansion* method (extends the interpretation in word order in 1 verse). This is evident in all of his interpretations of *mutasyabihat lafzi* verses.

Word العرش, in surah al-A'raf:54⁵⁹, interpreted by سَرِيرُ الْمَلِكِ, in surah Taubah:129⁶⁰, interpreted by الْكُرْسِيُّ, in surah Yusuf:100⁶¹, interpreted by الْكَرْسِيُّ, in surah Yunus:3⁶², hud:7⁶³, Jalaluddin Al-Suyuti did not interpret. Word كُرْسِي, in surah al-Baqarah:255⁶⁴, interpreted by قِيلَ أَخَاطَ عِلْمُهُ بِحِمَا وَ قِيلَ الْكُرْسِيُّ نَفْسُهُ مُسْتَعْمَلٌ عَلَيْهِمَا لِعَظَمَتِهِ، لِجَدِّثٍ : مَا السَّمَاوَاتِ. Word يد, in surah Ali Imran:73⁶⁵, interpreted by فَمَنْ أَئِنَّ مَثْبُوتَةٌ عَنْ إِذَارِ الرِّزْقِ عَلَيْنَا عَنِ الْبَخْلِ, in surah al-Maidah:64⁶⁶, interpreted by لَكُمْ أَنَّهُ لَا يُؤْتِي أَحَدًا مِثْلَ مَا أُوتِيتُمْ, Word استوى, in surah al-Baqarah:29⁶⁷, interpreted by قَصْدٌ, in surah al-A'raf:54⁶⁸, yunus:3⁶⁹ and al-ra'd:2⁷⁰ interpreted by اسْتَوَاءٌ يَلْتَقِي بِهِ, Word وجه, in surah Al-

⁵⁹ Al-Mahalli and Al-Suyuti, p.154.

⁶⁰ Al-Mahalli and Al-Suyuti, p.207.

⁶¹ Al-Mahalli and Al-Suyuti, p.234.

⁶² Al-Mahalli and Al-Suyuti, p.208.

⁶³ Al-Mahalli and Al-Suyuti, p.222.

⁶⁴ Al-Mahalli and Al-Suyuti, p.42.

⁶⁵ Al-Mahalli and Al-Suyuti, p.59.

⁶⁶ Al-Mahalli and Al-Suyuti, p.118.

⁶⁷ Al-Mahalli and Al-Suyuti, p.5.

⁶⁸ Al-Mahalli and Al-Suyuti, p.157.

⁶⁹ Al-Mahalli and Al-Suyuti, p.208.

⁷⁰ Al-Mahalli and Al-Suyuti, p.249.

Baqarah:115⁷¹, interpreted by رَبُّهَا الَّذِي رُفِعَ الْعَرْشُ فِيهَا, in surah al-Baqarah:272⁷², interpreted by ثَوَابَهُ لَا غَيْرُهُ لَا غَيْرُهُ مِنْ أَعْرَاضِ الدُّنْيَا, in surah al-Ra'd:22⁷³, interpreted by ثَوَابَهُ لَا غَيْرُهُ مِنْ أَعْرَاضِ الدُّنْيَا

Based on the description of Jalaluddin al-Suyuti's interpretation above, it can be concluded several things, namely: *first*, the word العرش is interpreted as 1) سَرِيرٌ (bed) and 2) الْكَرْسِيُّ (throne/chair/bench/seat). In Surah Yunus:3, Hu:d:7 and Al-Ra'd:2, the word العرش is not interpreted interruptively but *interruption* the sentence fragment of the verse that contains the word العرش by not including an explanation of the word العرش. *Second*, the word كَرْسِي is interpreted as 1) His knowledge, 2) His power. As for the "chair," covers the heavens and the earth because of His greatness, based on a Hadith: "there are not the seven heavens on the "chair," except like seven dirhams that are thrown into a large army. *Third*, the word يَد is interpreted as 1) God's gift in the form of gifts and 2) "God's hand," meaning to spread/give sustenance. *Fourth*, the word اسْتَوَى is interpreted as 1) اِسْتَوَاءٌ يَلِيْقُ بِهِ (power/towards/directing Allah to put with al-'arsh) and 2) قَصْدٌ (towards/with intent/with intent/intentionally). *Fifth*, the word وَجْه is interpreted as 1) a direction pleasing to Him and 2) expecting rewards from Allah instead of expecting material possessions and worldly things.

The Impact of the Method of Interpreting the Mutasyabihat Verse on the Understanding of Jalalain's Interpretation

The method of interpretation or a systematic explanation impacts the understanding of an interpretation both in terms of good and evil. Likewise, what happened to tafsir Jalalain interpretation when his method of interpretation of the *mutasyabihat* verses impacted the understanding of those who studied them.

The impact of the method of interpreting the *mutasyabihat* verses on understanding in Jalalain's interpretation in a nutshell includes:

1. An understanding of the verses of *mutasyabihat harf munqatha'ah* are:
 - a. Tawaquf (believing and trusting only Allah) for beginners / muftadi who learn about the interpretation of the Qur'an.
 - b. Considering the lack of information on the interpretation and assuming this (tawaquf) is an existing position. In contrast, in terms of interpretation, it should cover a lot of the narratives of the Companions and tabi'in. This is the understanding of people who have studied other interpretations.
2. The understanding of *mutasyabihat lafzi* verses are:
 - a. Increase faith in Allah because the *mutasyabihat* verses have a clear interpretation so that they can distinguish Allah from His creatures through His words (the Qur'an).
 - b. Adding knowledge about Arabic and interpretation because the interpretation uses the interrupt method/system.
 - c. Adding insight in the explanation in applying it to da'wah techniques and materials by taking the arguments of the Qur'an by using the expansion method/system.
 - d. Easy understanding for people who are just learning because it is short and dense compared to interpretations in other interpretations.

⁷¹ Al-Mahalli and Al-Suyuti, p.18.

⁷² Al-Mahalli and Al-Suyuti, p.46.

⁷³ Al-Mahalli and Al-Suyuti, p.252.

Similarities and Differences in the Method of Interpreting the Verses of *Mutasyabihat* in Jalaluddin's Interpretation between Jalaluddin Al-Mahalli and Jalaluddin Al-Suyuti

Similarities and differences must be had in one interpretation with other interpretations because the commentators have parallels in the genealogy of their teachers that came to the Prophet Muhammad. Distinctions are sometimes only limited to identical generalities or specificities possessed in a matter. This discussion will reveal the similarities and differences in interpreting the verses of *mutasyabihat* between Jalaluddin Al-Mahalli and Jalaluddin Al-Suyuti in the interpretation of Tafsir Jalalain.

They are writing data on similarities and differences in interpreting *mutasyabihat* verses between Al-Mahalli and Al-Suyuti in Jalalain's interpretation by looking at the data described previously and examining the similarities and differences. The context used is the scope of the conclusions of the two and the method in interpreting the *mutasyabihat* verses in Tafsir Jalalain interpretation.

The similarities in interpreting the *mutasyabihat* verses between Jalaluddin Al-Mahalli and Jalaluddin Al-Suyuti in the interpretation of Jalalain: (1) using the interrupt and expansion interpretation method. (2) Explain the verses of *mutasyabihat harf munqata'ah* from pieces of hijaiyah letters using the tawaqquf method and explain that only Allah knows better. (3) explanation of the verses of *mutasyabihat lafzi* with the same explanation, namely ta'wil (turning to another meaning) or bayan (explaining the meaning of the verse according to the cause of descent or origin of the language).

The differences in the method of interpreting the *mutasyabihat* verses between Al-Mahalli and Al-Suyuti in the Jalalain interpretation include (1) Jalaluddin Al-Mahalli's interpretation of the *mutasyabihat* verses *harf munqata'ah* which consists of pieces of hijaiyah letters using two forms of the sentence as its interpretation, namely: (اللهُ لَمْ اِدِهِ and اللهُ لَمْ اِدِهِ لَكَ). Meanwhile, Jalaluddin Al-Suyuti only uses one sentence form (2) (اللهُ لَمْ اِدِهِ لَكَ). Jalaluddin Al-Mahalli's interpretation of the *mutasyabihat lafzi* verses mainly uses the method of interruption rather than expansion. Meanwhile, Jalaluddin Al-Suyuti uses the expansion method more dominantly than interruption method.

Conclusion

The methodology used by Jalaluddin al-Mahalli and Jalaluddin al-Suyuti in interpreting the *mutasyabihat* verses, namely: a) *Tawaqquf*, is not to comment on the pronunciation. b) *Interruption* is a word-by-word explanation in 1 paragraph. And c) *Expansion* extends the interpretation in word order in 1 verse. The impact of the method of interpreting *mutasyabihat* verses on understanding in Jalalain's interpretation, among others: Making the results of interpretation as an increase in faith, increasing knowledge in the field of Arabic and interpretation, facilitating understanding of the interpretation of *mutasyabihat* verses.

The similarities and differences in the method of interpreting *mutasyabihat* verses between Jalaluddin Al-Mahalli and Jalaluddin Al-Suyuti in Tafsir Jalalain interpretation, among others: the similarities lie in the use of methods, namely: a) *tawaqquf*, b) *interruptions*, and c) *expansion*. Interpretation is used using *ta'wil* (turning to another meaning) or bayan (explaining the importance of the verse according to the cause of descent or origin of the language). Meanwhile, the difference lies in the interpretation, such as 1) Al-Mahalli uses the *interruption* method more than the *expansion* method. In

contrast, Jalaluddin Al-Suyuti uses the *expansion* method more than the *interruption* method.

Article Manuscript Check

ORIGINALITY REPORT

4%

SIMILARITY INDEX

2%

INTERNET SOURCES

2%

PUBLICATIONS

0%

STUDENT PAPERS

PRIMARY SOURCES

1

repo.iain-tulungagung.ac.id

Internet Source

2%

2

Alastair Hamilton. "Arabs and Arabists", Brill, 2022

Publication

2%

Exclude quotes On

Exclude bibliography On

Exclude matches < 2%