**METHODOLOGY OF INTERPRETATION OF MUHAMMAD AMIN AL-SYINQITHY**

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**Abstract**

Interpretations of the modern period are very diverse in terms of methodology. One of them is a work of interpretation from Muhammad Amin al-Syinqithy with his monumental work *Ad}wa> 'Al-Baya>n fi> I<d}a>h al-Qur'a>n bi Al-Qur'a>n*. Muhammad Amin al-Syinqithy is a Maliki scholar active in the field of education and teaching, preacher and a judge. The interpretation aims to find the meanings, wisdom and laws contained in the Qur'an, and invite Muslims to return to the Qur'an in living their lives. This study describes the methodology of its interpretation which includes the general systematic interpretation, the methods used in interpreting the Qur'an include the methods of *tahli> li>, Muqa>rin, and ijma>li>*. The analysis of *tahli>li>* and *muqa>rin* on *a>ya>t al-ahka>m*, while the *ijma>li>* method in eschatological verses and verses of nature, other than *a>ya>t al-ahka>m*. The form of interpretation is *bi al-ma’s\u>r and bi al-ra’yi>*. The form of interpretation is inseparable from the sources it uses, namely originating in the Qur'an, hadith, *qaul saha>bah*, ulama convention, poetry, and *qira> 'at sab'ah*. The interpretation of the Qur'an with the Qur'an (verse by verse) becomes dominant in its interpretation. While the interpretation style is fiqh and lughawi style.

**Keywords**: Muh}ammad Ami>n Al-Syinqi>t}i>, Methodology, Interpretation.

**Abstrak**

Penafsiran masa modern sangat beragam dari segi metodologi. Salah satunya adalah sebuah karya penafsiran dari Muhammad Amin Al-Syinqithy dengan karya monumentalnya *Ad}wa>’ Al-Baya>n fi> I<d}a>h Al-Qur’a>n bi Al-Qur’a>n*. Muhammad Amin al-Syinqithy adalah seorang ulama bermazhab Maliki yang aktif pada bidang pendidikan dan pengajaran, pendakwah dan seorang hakim. Penafsirannya bertujuan untuk menemukan makna-makna, hikmah dan hukum-hukum yang terdapat dalam al-Qur’an, dan mengajak umat Islam kembali pada al-Qur’an dalam menjalani hidup. Kajian ini mendeskripsikan metodologi tafsirnya yang mencakup sistematika umum penafsirannya, metode yang digunakannya dalam menafsirkan al-Qur’an diantaranya metode *tahli>li>, Muqa>rin,* dan *ijma>li*. Analisis *tahli>li>* dan *muqa>rin* pada *a>ya>t al-ahka>m,* sedangkan metode *ijma>li* pada ayat eskatologis dan ayat-ayat sifat, selain *a>ya>t al-ahka>m.* Bentuk tafsirnya adalah *bi al-ma’s|u>r* dan *bi al-ra’yi*>. Bentuk penafsirannya tidak lepas dari sumber yang digunakannya, yakni bersumber pada al-Qur’an, hadis, *qaul saha>bah*, ijtihad ulama, syair, dan *qira>’at* *sab’ah*. Penafsiran al-Qur’an dengan al-Qur’an (ayat dengan ayat) menjadi dominan dalam penafsirannya. Sedangkan corak penafsirannya adalah corak fikih dan corak lughawi.

Kata Kunci: Muhammad Amin al-Syinqithy, Metodologi, Tafsir.

**A. Introduction**

The history of Al-Qur’an interpretation takes place through various stages and over a long period of time so as to reach its form which is the reference of Muslims today. The growth of Al- Qur’an interpretation has begun since the revelation was delivered by the Prophet Muhammad. At that time the interpretation was not developed as it is now, and no one dared to interpret the Al-Qur'an. Then after the death of Prophet Muhammad, the friends began to interpret it. [[1]](#footnote-1) The Al- Qur’an interpretation from the Companions of the Prophet was well received by the scholars of the tabie, so that groups of commentators appeared in Mecca, Medina, and Iraq. The commentators of this period are an opening for T}abari which is then followed by almost all commentators of the next generation. [[2]](#footnote-2)

During the codification, which independently wrote interpretations as a specific group of knowledge. Among the scholars at that time who wrote it besides al-T{abari (d. 310 H), was Ibn Majah (d. 273 AH), Abu Bakr al-Munzir al-Naisaburi (d. 318 AH), Ibn Abi Hatim (d. 327 AH), Abu al-Shaykh bin Hibban (d. 369 AH), Al-Hakim (d. 405 AH), Abu Bakr bin Mardawaih (d. 410). [[3]](#footnote-3) After that interpretation continues to develop into modern times. One well-known modern figure is Muhammad Abduh and Rasyid Ridha, Amin al-Khuli, Bintu Syat}i’, including Muhammad Amin al-Syinqithy and other figures.

The development of interpretation can not be separated from the diverse backgrounds of life, education and science of these figures. Like Muhammad Amin al-Syinqithy who was the subject of this discussion, he was an active commentator in the field of education and devoted himself to the government as *qa>d}i* with a Maliki school background. His interpretive work is *Ad}wa> 'Al-Baya>n fi> I<d}a>h Al-Qur'a> n bi Al-Qur'a>n* consisting of 10 volumes, is his work with his student ‘At}iyyah Muhammad Salim. This study wants to show the interpretive model of interpretive scholars from Syinqit Mauritania, specifically explaining the interpretation methodology, including explaining the systematics, methods, forms, and interpretation patterns in the book.

**B. Research Methods**

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

**C. Muhammad Amin Al-Syinqithy's Interpretation Methodology**

Interpretation methodology is a scientific study that discusses the procedures and steps of interpretation. [[6]](#footnote-6) The following will be explained about aspects related to the scope of the interpretation methodology of Muhammad Amin Al-Syinqithy.

**1. Biography of Muhammad Amin Al-Syinqithy**

**a. Education and Career**

His real name is Muhammad al-Amin, with the nickname *A<ba*> (with *mad* in the letter *hamzah* and *tasydid* in the letter *ya’*). He was born in 1325 H in Tanbah of Kaifa province, Syinqith, a country called Mauritania. [[7]](#footnote-7) The word Syinqith attached to it is the name of a part of the village of Athor province, the northwest end of Mauritania. [[8]](#footnote-8) His father's name was Muhammad bin Ahmad Noah bin Muhammad bin Sayyid Ahmad bin al-Mukhtar, from the grandson of al-Thalib Oubek. Namely the grandson of Kuraiz bin al-Muwafi bin Ya'qub bin Jakin al-Abar, grandfather of a large tribe known as al-Jakniy. According to the Mauritanian poet Muhammad Faal, this tribal passage returns to Humair who is very fluent in their Arabic.[[9]](#footnote-9) Unfortunately his father died when he was a child, when he was just learning juz ‘amma.

At the age of ten years al-Syinqithy had memorized the Qur'an guided by his uncle Abdullah bin Muhammad al-Mukhtar bin Ibrahim bin Ahmad Noah, the uncle of his mother's side. Then he learned the writing of the Ottoman Manuscripts from his uncle Sayyidi Muhammad bin Ahmad bin Muhammad al-Mukhtar, namely At the age of sixteen, besides he also learned tajwid to him with Qiraat Nafi with a history of Warasy through the path of Abu Ya'qub al-Azraq, and Qalun from the history of Abu Nusyaith, and took sanad to the Prophet. [[10]](#footnote-10)

Not only studying qiraat, al-Syinqithy also studied short books about the Malik fiqh, such as rajaz Shaykh Ibn 'Asyir, as well as studying the sciences of Al - Quran, literature, biography and history at his uncle's house, through his uncle, even from his uncle his uncle's wife and children, in other words his uncle's house was his first school. [[11]](#footnote-11)

Al-Syinqithy is a well-known and competent judge in his field. He is one of the scholars who are called *Lajnah Dima> '*. [[12]](#footnote-12) He is also a member of the Ulama High Council, an institution under the Fatwa Institute and is the largest scientific institution. His position in the Muslim World League, as a member of the founding assembly. [[13]](#footnote-13) Al-Syinqithy died in Mecca in 1393 H which coincided on Thursday the 17th of December. He died after performing the pilgrimage and was buried in the Ma'la cemetery. He died after preserving his studied knowledge, having educated thousands of students from high school alumni and the Idarah arah Ammah in Riyad and the Islamic University in Medina. [[14]](#footnote-14)

**b. His works**

His works composed in his country (Mauritania), all in the form of manuscripts (handwritten), namely: [[15]](#footnote-15)

1. Arabic Names in the form of *nuz}um* (poetry), which he composed before his age was baligh. What he called "*Kha>lis} al-Juma>n*"
2. Poetry regarding the branches of the Malik school, that is, the specific contents of the sale and purchase agreement and pledge, whose number of poetry reaches thousands of stanzas.
3. Alfiah (a thousand verses of poetry) about *mant}iq*.
4. *Nuz}um* about *fara>id*}

His books in Saudi Arabia include:[[16]](#footnote-16)

1. Javanese *Man'u> jawaz al-Maja>z fi al-Munazzal li al-Ta'abbud wa al-I'ja>z*, this book contains about the cancellation of the application of majaz in asthma verses and their nature and sufficiency according to the nature . Then add meaning afterward in "*Adab al-Bahat} wa al-Munaz}* direction".
2. *Daf'u I<ha>m al-Id}t}ira>b ‘an A<yi al-Kita>b*, this book contains themes that look like contradictions in the whole Qur'an.
3. *Muz\a>karah al-Ushu>l ‘ala> Raud} ah al-Naz}ir*, contains about his sharah about the ushul rules of the Hambali school, Maliki, and Shafi'i. This book is a textbook in the Sharia faculty and the Da'wah faculty.
4. *A<da>b al-Bahs} wa al-Muna>z}* direction, this book contains his explanation of research ethics; namely the presentation of problems, the explanation of the proposition, and so on. This book is also a dictate at the university, consisting of two volumes.
5. *Ad}wa>’ al-Baya>n fi I<d}a>h al-Qur’a>n bi al-Qur’a>n*, this is the work of interpretation. This book was partially printed in seven major volumes, up to the letter al-Muja>dilah. Then continued by his students ‘Athiyah Muhammad Salim until volume 10.

In addition to some of the works of the book, there are some of the results of his lectures and lectures that have their own themes, and have been printed, namely:[[17]](#footnote-17)

1) *A<ya>t al-S{ifa>t*, about research into determining the attributes of Allah.

2) *Hikmah al-Tasyri>’*, which is about a number of Tasyri's wisdom in most of the laws

3) *Al-Mat}al al-‘Ulya>,* contains an explanation of the standard measures in the creed, tasyri ’and morals.

4) *Al-Mas}a>lih al-Mursalah*, his explanation of the terms of use, namely excessive and indiscriminate attitudes.

5) *Haula Syubhah al-Raqi>q,* erases the mistake of the claim that Islam enslaves free people.

6) *‘Ala (al-yauma akmaltu lakum di>nakum wa atmamtu alaikum ni'mati>)*, this lecture he delivered in front of the 5th King Muhammad during a visit to Medina.

**2. Systematic Interpretation of Muhammad Amin Al-Syinqithy**

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

1. Orderly verse and orderly letter, that is from surah al-Fa>tihah to surah al-Na>s. The verses that are interpreted are not all written in one letter of the Qur'an, and one letter does not always start from the first verse. The verse interpreted is not always written in full from the beginning to the end of the verse.
2. Writing the name of the letter al-Qur'an at the beginning of the discussion, which is written in the middle like the initial title. Can be exemplified when he interprets verses from surah al-Fa>tihah, he writes in the middle at the beginning of writing the name of the letter al-Qur'an, or when he interprets verses from surah al-Ma>idah, he also writes the names of surahs at the beginning, and so on in each volume of his work. Write the *bismillahirrahma>nirrahi>m* after writing the name of letter of the Qur'an. He did not write the title or subtitles to begin the discussion, but if someone wants to see or search for specific topics, it can be seen in the table of contents that is placed at the end of each volume, not directly the topic but only the letter and verse are included.
3. Write the word قوله تعالي before mentioning the verses of the Qur'an to be explained, and write them in the middle, each verse that it interprets, in every volume of the book. After that he explained the purpose of the verse by mentioning other verses (*baya>nuh al-Qur’a>n bi al-Qur’a>n*).
4. Include the word *tanbi>h* (note) for verses which according to him need a deeper discussion of the verse that is interpreted. What he meant was to give emphasis or conclusions and affirmations, in addition to the *tanbi>h* not always in the form of his own opinion, but also he quoted from a number of opinions. An example of *tanbi>h* in its interpretation is as follows:

تنبيه:

اِذَا اقْتَصَّ المَجْنِي عَلَيْهِ مِنَ الجَانِي فِيْمَا دُوْنَ النَّفْسِ فَمَاتَ مِنَ القِصَاصِ فَلاَ شَئً عَلَي اللَّذِي اقْتَصَّ مِنْهُ, عِنْدَ مَالِك وَ الشَّافِعِي وَ اَحْمَد بن حَنْبَل وَهُوَ قَوْلُ الجُمْهُورِ مِنَ الصَّحَابَةِ وَ التَّابِعِيْنَ وَ غَيْرُهُمْ.وَ قَالَ اَبُو حَنِيْفَة: تَجِبُ الدِّيَةَ فِي مَالِ المُقْتَص, وَ قَالَ الشَّعْبِي وَ عَطَاء وَ طَاوُس وَ عُمَرُو بْنُ دِيْنَاروَالحَارِث العَكْلِي وَابن اَبِي لَيْلي وَ حَمَّاد بن اَبِي سُلَيْمَان وَ الزُّهْر وَالثَّوْرِي : تَجِبُ الدِّيَة عَلَي عَاقِلَة المُقْتَصِّ لَهُ ...[[18]](#footnote-18)

Meaning:

Note:

If a criminal victim commits *qis}as* to a criminal in a matter that does not take a life, then the culprit dies because of *qis}as*, then those who carry out the *qis}as* right are not charged according to Malik, Syafi'i and Ahmad bin Hambal. This opinion is also the opinion of the majority of friends, tabi'in and others. Abu Hanifah said the diyat must be paid from the property of the claimant *qis}as*. Meanwhile, according to al-Sya'bi, At}a>’, T{a>wus, Amr bin Dinar, al-Haris | al-‘Ukli, Ibn Abi Laila, Hammad bin Abi Sulaiman, al-Zuhri, and al-S|auri that diyat must be paid by the families of claimants *qis}as*} ....

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

1. Including the *masa>il*, he specified the term *masa>il* as a presentation of problems relating to differences of opinion among scholars regarding the law of a verse in question, this inclusion is only on *a>ya>t al-ahka>m*. For example, when he interpreted Surah al-Haj/ 22: 78. He explained the problem of the differences in scholars about the time of the shock; did the shock occur after humans were compared from their graves, when they were raised to the apocalypse? Or the shock is like the shock of the earth before man comes out of his grave. He then explained a group of scholars said that this shock would occur at the end of the world and the beginning of the Day of Judgment. He put forward that opinion from the opinions of Alqalamah, al-Sya'bi, Ibrahim, Ubaid bin Umari, and Ibn Juraij. He said that this opinion was supported by logic, and there was no argument to strengthen it. On the contrary, the arguments contradict it, namely the group's argument which says and originates from the hadith *ma'ru>f* which is narrated, but this hadith is *d}a'i>f* and may not be used as an argument. Furthermore al-Syinqithy also explained the interpretation of al-T{abari that when explaining the arguments people say that the shock occurred at the end of the world before big is the problem of debate between interpreter scholars and fiqh scholars in every verse that they interpret.[[19]](#footnote-19)

**3. Interpretation Methods**

Al-Qur'an's method of interpretation according to Abdul Djalal is a way of interpreting the verses of the Qur'an in an orderly manner, using the sources of interpretation, the steps in the description of interpretation, and the aims and objectives of its interpretation. [[20]](#footnote-20) Al-Syinqithy followed the model of several earlier commentators and became one of the sources of his interpretation, such as Ibn Jarir al-T{abari[[21]](#footnote-21), Zamakhsyari[[22]](#footnote-22), and al-Qurt}ubi[[23]](#footnote-23).

Each exegete has a tendency to interpret the verses of the Qur'an. Like al-T{abari uses the method of *tahli>li>* in interpreting verses of the Koran as a whole based on the composition of the Manuscripts, and disliking bi al-ra'yi, presenting history, as\ar with his sanad, respecting ijma', holding on in qiraat, nahwu and in Arabic poetry. [[24]](#footnote-24)

Then Zamakhsyari with his interpretation of *al-Kassya>f*, his interpretation analysis uses the method of *tahli>li>* in the form of *bi al-ra'yi*, quoting Rusydi Khalid's opinion that the data source he uses uses more ratios which are often referred to as the *tafsi> r bi al-ijtiha>di* or interpretation of *bi al-dira>yah.* Not that only *bi al-ra’yi*, but also use *bi al-ma’s\u>r*, it's just more dominant *bi al-ra’yi*. [[25]](#footnote-25)

Besides al-Qurt}ubi with the method of *tahli>li>* and is an interpretation of *bi al-ma’s\u>r*. Namely outlining verses coherently in accordance with the Manuscript. But he also uses the *muqa>rin* method, because many compare the opinions of various Muslim scholars and comment or combine those opinions. [[26]](#footnote-26) The commentators are some of the figures that al-Syinqithy references in interpreting verses of the Qur'an. Perhaps as its predecessor, it follows the model of interpretations which uses the interpretation of *bi al-ma’s\u>r*, making the Qur'an as the main source of its interpretation. Regarding this, it can be seen from the description of its interpretation in the previous discussion.

While the interpretation method used by al-Syinqithy is the method of *tahli>li>, ijma>li>*. For an explanation, it can be seen as follows:

a. For example in interpreting the *tahli>li>* method on QS Al-Haj / 22: 27; [[27]](#footnote-27)

Translation:

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

The analysis of *tahli>li>* he uses is as follows: first he analyzes in a language about *lafz} az\* and that is *al-I'la>m* (notice) he exemplifies from QS al-Taubah / 9: 3. *Lafz}* *al-Haj* according to language is headed, and often visits and commutes. to support this opinion, he said that the Arabs said *hajja banu> fula>n fula>nan* (banu fulan came to fulan) if they went to him, often visited him and went back and forth to him. He gave an example of the words of al-Makhbal al-Sa'di which means: "Do you not know, O Umm As'ad, that doubt of grace (Allah) has plunged me into the greatest sin, while I witnessed useless men in various beginning (season) to perform the pilgrimage with the Zabriqan turban who were given Za'faran. "According to the poet's utterance" *Yahujju>na* " (performing the pilgrimage), the intention is that they often go to him, come to him, and commute to him. The word "*Sibba*" is a turban, the purpose of the poet from the existence of those who visit their turban is, they carry out the pilgrimage. They performed it with a turban. [[28]](#footnote-28)

Then the word *rija>* *lan* according to him is the plural of the word *ra>jil* which is a person who walks on both feet. *D{a>mir* is a camel and the like that is *maz\hul*, which is tired from traveling. The word *ya'ti>na* (coming) is *al-d}awa>mir* (camels), which is expressed by *d}a>mir* *kulli*. Because the word *kulli* is a general word that includes many camels. The word fajj is the way, which is plural in *fija>j*, it is based on QS al-Anbiya>'/ 21: 31 "*waja'alna> fi> ha> fija>jan subulan la'allahum yahtadu>n*" and the poem "*iz | a al-khailu ja> at min fija>jin 'ami>qatin* ". Word *‘Ami>q* itself is often used for long distance down (in). The Arabs say *bi'run‘ami>qun* (deep well), which is far at the bottom. [[29]](#footnote-29)

He then included the opinions of some scholars regarding the verses of this verse, namely according to the majority of scholars that the bible was addressed to Prophet Ibrahim, as the storyline is clear. The opinion of al-Qurt}ubi who agrees with al-Hasan's opinion says that the Bible verse is addressed to the Prophet Muhammad and the Prophet Ibrahim. The majority of scholars he intended such as Ibn Kasir who narrated the history of Ibn Abbas, Mujahid, Ikrimah, Sa'id bin Jubair and other salaf scholars, were also told by Ibn Jarir and Ibn Hatim with a long editor. [[30]](#footnote-30)

*Lafz} ya'tu>ka* make it in *jazam* because it became the answer amr (command). According to the Arabic expert lafz} *ya'tu>ka* was guaranteed by the conditions saved but indicated by *lafz} amr*. Allah uses *ya’tu>ka* because those who are called will face those who call, even though they actually come to perform the pilgrimage. This is due to Ibrahim's call is a call to perform the pilgrimage. It means they will come to you while fulfilling your call and going to Baitullah, as you have called them to do. [[31]](#footnote-31)

According to him, when referring to al-Hasan's opinion which states that this verse is addressed to the Holy Prophet. then this verse is an argument that shows the obligation of Hajj. In the majority of scholars, the obligation of Hajj to the Ummah is also indicated by this verse, on the basis that the Shari'a for the people before us is Shari'a for us too. In addition there are a number of verses according to al-Syinqithy which show that the obligation mentioned by Ibrahim's oral also occurs in the oral of the Prophet Muhammad. there are QS A<li Imra>n/ 3: 97, QS al-Baqarah/ 2: 196, QS al-Baqarah/ 2: 158. [[32]](#footnote-32)

Then he explained at length about the opinion of some scholars about the verse "*ya'tu>k rija>lan wa'ala> kulli d}a>mirin*", which is about hajj by driving or walking. Regarding this, he explained his interpretation with a special discussion of the long jurisprudence rules on hajj. Citing the opinions of the scholars of hadith, mentioning the position of the hadith, including the opinion of the Imam of the School. [[33]](#footnote-33) Provide notes after describing the opinions of the scholars. In terms of the interpretation of QS al-Haj/ 22: 27, his presentation on this is very long.

b. Examples of interpretation with the method *ijma>li>* on the interpretation is in QS al-Ma>idah / 5: 51, [[34]](#footnote-34)

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

Translation:

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

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

Translation:

The Jews say: "The hand of God is shackled", in fact it was their hands which were bound and they were cursed because of what they said. (Not so), but both hands are open; He spend as He wills. And the Qur'an which was revealed to you from your Lord will truly increase wickedness and disbelief for most of them. And We have caused hostility and hatred between them until the Day of Judgment.

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

Translation:

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

Note: some scholars set the word of God "some of them help others," that Jews and Christians pass down one another. Others refute this by saying the purpose of the verse is special Jewish help to Jews, specifically Christians to Christians. Based on this provision, there is no proof in the verse about mutual inheritance between Jews and Christians. [[35]](#footnote-35)

These are some examples of al-Syinqithy's interpretation methods, when interpreting verses related to legal verses, the analysis is very long with the analysis of the methods of *tahli>li>* and *muqa>rin*. In another verse he analyzes the verse in terms of language and quotes some of his predecessor's opinions such as al-Qurt}ubi and others, making notes for his conclusions on the verse he wants to mean, as well as his interpretation of the QS. Al-Ma>idah/ 5: 6, and other verses, he also included the opinions of the mufasir, *fuqaha>* which he explained compared to what he compiled called as the *masa>il*, and gave conclusions. This model can also be said as a *muqa>rin* method at once, this can be noted al-Syinqithy including the opinions of some scholars such as Zamakhsyari, al-Qurt}ubi, al-T{abari, then looking for differences from giving conclusions with his arguments, so also with the hadith. This method is seen from its interpretation of *a>ya>t al-ahka>m*. The method of *tahli>li>* is a method of analysis that seeks to explain the meaning of the verses of the Koran with various aspects, namely based on the order of verses and letters, highlighting the meaning and content of *lafz} -lafz}*, the verses of the verses, because nuzul, the Prophet's hadith, and the opinions of friends and other scholars. [[36]](#footnote-36) The *ijma>li>* method, as exemplified, states that the interpretation of verses other than the law tends to be short, only explaining the meaning of the word in a literal way, also interpreting with other verses related to the verse, such as the interpretation of the QS al- Maidah 5/51.

If you look at the analysis of al-Syinqithy in interpreting the verses of Al-Quran from the term illustrates that he followed in the footsteps of the earlier commentators that he quoted in his writings, which even he also included israiliyat as a source of interpretation.[[37]](#footnote-37) Reference figures such as al-T{abari, al-Qurt}ubi, Zamakhsyari and others. It can be said that in interpreting the Qur'an, attention is paid to all aspects contained in the verse interpreted by several methods of interpretation; the *tahli>li>, ijma>li>* methods. Citing Baqir al-S{adr that explaining the interpretation from comprehensively is a partial thing in the verses interpreted by mufasir. [[38]](#footnote-38)

**4. Form of Interpretation**

According to Arham Junaidi, the analytical interpretation method is an interpretation that describes *muna>sabah* between verses and surah, *asba>b al-nuzu>l*, identifies the meaning of words, and explains the meaning and purpose of syara 'contained in the verse, so that in the application of this analytical method have there is a model or in the form of interpretation of *bi al-ma's\u>r* and there is a *bi al-ra'yi*. As it is known that there are two models in the interpretation of the verses of the Qur'an, namely the interpretation of *bi al-ma’s\u>r* and the interpretation of *bi al-ra’yi*. The interpretation model of *bi al-ma's\u>r* is a model that uses the source of the Koran and authentic history, namely interpreting the Koran with the Koran (verse by verse), interpreting the Koran with the hadith, and qaul sahabah. There is another term from the interpretation of *bi al-ma’s\u>r* which is the interpretation of al-naqli. Where as tafsir *bi al-naqli* is the antonym of tafsir *bi al-aqli* (*bi al-ra'yi*). [[39]](#footnote-39)

Tafsir *bi al-ra’yi* (ratio) is ijtihad in understanding the Qur'an within the limits of knowledge about Arabic language by fulfilling the obligations of a mufasir, both scientific and moral requirements. Mastering science, especially science nahwu, sharaf isytiqaq, balaghah, qira'at, ushuluddin, ushul fiqh, *asba>b al-nuzu>l*, nasikh mansukh, hadith, while morals are related to kibr, lust, bid'ah, love the world and likes to sin. [[40]](#footnote-40)

The interpretation that has been done by al-Syinqithy is in the form of *bi al-ma’s\u>r* and *bi al-ra'yi*, but the tendency of its interpretation is *bi-al-ma’s\ur* interpretation. To see this can be noted from several examples of interpretation in QS al-Anbiya>’/ 21: 92-93. As the conditions above can be categorized that the steps taken in finding the meaning of the verse in accordance with the standard conditions that are commonly done other commentator. The interpretation of *bi al-ra'yi* is seen when he interprets *a>yat> al-ahka>m*.

**5. Interpretation style**

The style of interpretation of Muhammad Amin al-Syinqithy is fiqh and lughawi. Manna' Qat} t} an mentions several fiqh-style commentaries, including *Ahka>m Al-Qur'a>n* by al-Jas}s}as, *Ahka>m Al-Qur'an* by al-Kiya' al-Harras, *Ahka>m Al-Qur'a>n* by Ibn' Arabi, *Jami' Li Ahka>m Al-Qur'an* by al-Qurt}ubi, *Al-Iklil fi> Istinba>t al-Tanzi >l* by al-Suyu>t}i, *al-Tafsi>r Al-Ahmadiyah fi Baya>ni Ayat Al-Shari>ah* by Mulla Geon, *Tafsir A<ya>t Al-Ahka>m* by Shaykh Muhammad al-Sayis, *Tafsi> r A<ya>t al-Ahka>m* by Manna' Qat}tan itself, including *Ad}wa>' Al-Baya>n fi> I<d}a>h Al-Qur'a>n bi Al-Qur'a>n* by al-Syinqithy. [[41]](#footnote-41)

Although in some other verses it is not as detailed as the legal verses. This is probably what was mentioned by Manna' Qat}t}an in his book which mentioned the work of al-Syinqithy is a category of interpretation of *ahka>m*, interpretation of fiqh. [[42]](#footnote-42) Because every discussion about the verses of the law, he always explained it with lengthy details related to the issues that were disputed among fiqh scholars.

As citing the opinion of Manna' Qat}t}an, the interpretation of al-Syinqithy appears in its interpretation of the verses of law such as the interpretation of QS Al-Ma>idah/ 5: 6, he discusses the verse and outlines the fiqh discussion about the tayamum verse from pages 27 to 40. [[43]](#footnote-43) Discussion on surah al-Haj about hajj even up to 500 (5-525) pages, specifically in QS al-Haj/ 22: 27 about 42-299 pages. And so is the interpretation of other legal verses. different from verses other than *a>ya>t al-ahka> m*, short and tend to only explain the Qur'an with the Qur'an, sometimes only in terms of language or qiraat, without lengthy analysis.

The other style is lughawi interpretation style, that al-Syinqithy also sees lughawi sides in its interpretation. Exemplified in QS. Al-Takwi>r/ 81: 17. Ie several meanings of the word *'as'asa*, there are two meanings namely *iqba>l al-lail* (coming of the night) and *idba>r al-lail* (leaving at night). He further emphasized that the meaning of the word 'as'asa is *adbara* (departure of the night) in accordance with the QS. Al-Mudas}s}ir/ 74: 33-34: "*wa al-lail iz\ adbara wa al-subhi iz | a asfara*". In al-Qur'an often use oaths by using the word *al-lail* (night time) and using the word *fajr* (dawn), which is contained in the QS. Al-Lail / 92: 1-2, QS. Al-Syams / 91: 3-4, QS. Al-D}uha> / 93: 1-2, as well as other verses. In this case, trying to take on the meaning that is used more often according to him is more important. [[44]](#footnote-44)

An example is in QS. Al-Baqarah / 2: 7 خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمۡ وَعَلَىٰ سَمۡعِهِمۡۖ وَعَلَىٰٓ أَبۡصَٰرِهِمۡ غِشَٰوَةٞ word وَعَلَىٰ سَمۡعِهِمۡۖ وَعَلَىٰٓ أَبۡصَٰرِهِمۡ غِشَٰوَةٞ word وَعَلَىٰ سَمۡعِهِمۡۖ وَعَلَىٰٓ أَبۡصَٰرِهِمۡ غِشَٰوَةٞ the word وَعَلَىٰ سَمۡعِهِمۡۖ وَعَلَىٰٓ أَبۡصَٰرِهِمۡ غِشَٰوَةٞ word وَعَلَىٰ سَمۡعِهِمۡۖ وَعَلَىٰٓ أَبۡصَٰرِهِمۡ غِشَٰوَة (letters used to start a new sentence). The word *wa 'ala> sam'ihim* is a connection (*ma't}u>f*) from the previous sentence' *ala> qulu> bihim*, while the word *wa 'ala> absha> rihim ghisya> wah* is the beginning of a new sentence (*istifna>f*) which consists of *mubtada'* (subject) and *khabar* (predicate). So the meaning that is locked dead is their hearts and hearing, while what is covered is only their vision. [[45]](#footnote-45)

While the explanation of the meaning of *z}ahir* when it is found that the arrangement of the language is not the actual meaning desired, because based on other verses in the Qur'an the actual meaning desired is another meaning different from its *z}ahir*. Example of QS. Al-Baqarah / 2: 229: َّلطَّلَٰقُ مَرَّتَانِ "*talaq* (which can be referenced) twice", the meaning of *z}ahir* that can be captured is that all types of divorce are limited only twice, then he explains it in the QS. Al-Baqarah / 2: 230 namely: فَإِن طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنۢ بَعۡدُ حَتَّىٰ تَنكِحَ زَوۡجًا غَيۡرَهُ "then if the husband is a mental daughter who is married to the other, after he is married to the second, then the female husband is the other, after he is married to the other woman, then the second is her husband, then the second is her daughter. [[46]](#footnote-46)

**6. Sources of Interpretation**

Sources of interpretation used by al-Syinqithy in the book of *Ad}wa>' al-Baya>n* there are several sources of interpretation, including: sources from the Qur'an itself, the Prophet's traditions, poems, poems, opinions of the commentators of interpretation , this he quoted a lot from the books of commentaries or hadith by scholars such as al-Qurt}ubi[[47]](#footnote-47), Abu Ja'far ibn Jarir al-T{abari, al-Zamakhsyari[[48]](#footnote-48); to quote Zamakhsyar's opinion, he only takes an interpretation of the language side. He also noticed the qiraat in its interpretation in several verses of the Qur'an.

a. Al-Qur'an

The source of its interpretation with al-Qur'an can be seen in the interpretation of al-Syinqithy in every verse of the surah that is interpreted to make al-Qur'an as its main source, the naming of the interpretation book itself provides an explanation. Exemplified in his interpretation of QS al-Maidah / 5: 51. He gave an explanation of the verse with QS al-Ma>idah/ 5: 80, QS al-Mumtahanah/ 60: 13, QS A<li Imra>n / 3: 28. In his interpretation he concluded that *z}a>hir* verses are understood that if whoever leaves matters to unbelievers intentionally, voluntarily and likes them, in fact he has become infidels like them. [[49]](#footnote-49)

b. Prophet's Hadith

The Prophet's Hadith as a source of interpretation, al-Syinqithy paid attention to the traditions that he quoted, wrote the hadith books he cited in footnotes, complete from various hadith books with the same theme. And explain the position of these traditions, especially when interpreting the verses of law, which relate to the rules of fiqh. For example when he interprets QS al-Nisa>'/ 4: 101-102. In this context, he listed several traditions; Muslim Imam in his Sahih, Abu Daud, Nasa'i, and Ibn Majah have narrated from Abu 'Awamah al-Wad}d}ah bin Abdullah al-Yasykari, Imam Muslim added another narrator namely Ayyub bin' A'iz}, both of whom narrated from Bukair bin al-Akhnas from Mujahid from Abdullah bin Abbas that he said "Allah has obliged prayer through the tongue of your Prophet, Muhammad PBUH. (with provisions) four rak'ats in a state of not traveling, and one rak'ah in a state of fear. As the Prophet always prayed (sunnah) before and after the obligatory prayer when not traveling. The same hadith has also been narrated by Ibn Majah from Usamah bin Zaid from T {awus. This hadith has been narrated from Ibn Abbas. This Hadith does not contradict the hadith narrated by Aisha. [[50]](#footnote-50)

Al-Syinqithy also explained the opinions of the scholars regarding the hadith of Ibn Abbas and Aisha: 1) According to *al-Qad}i* Abu Bakr ibn al-'Arabi al-Maliki in his book al-Qabas, the hadith is contrary to the ijma 'ulama , according to him "the scholars have said" based on ijma ', this hadith is not acceptable. 2) the hadith is a *mud}ta}rib* (there is confusion in the eyes). Because Ibn Ajlan narrated from Salih ibn Kaisan from Urwah from Aisha that he said: "The Messenger of Allah. has required the prayers (as much as) two rakas'. "While al-Auza'i has narrated from Ibn Syihab of Urwah from Ayesha that he said," Allah has obliged prayers to the Messenger of Allah (as many as) two rakas'at ". In their opinion this is *id} t} ira>b*. 3) the hadith must not be understood solely based on the meaning of the end. Because, the maghrib prayer and the dawn prayer are two prayers that do not increase the number of rak'ahs and are also not reduced. 4) This Hadith is a hadith of Aisha which is categorized as a hadith *maqtu>’* (its sanad only reaches friends) and not a *marfu hadith*, (its sanad reaches the Messenger of Allah). 5) Imam Haramain said "if the hadith is indeed true of the Messenger of Allah, it will surely be reported mut mutually." [[51]](#footnote-51)

After he explained the various opinions about the hadith, al-Syinqithy gave muqayyadah by arguing that all the rebuttal related to the Hadith was a weak rebuttal. One example relates to the assumption that the hadith is *mud}t}arib*, according to him the hadith has no ambiguity at all. Because basically the meaning of the phrase "Allah has made it compulsory" with the phrase "The Messenger has made it compulsory" is the same. This is not because Allah is *Musyarri'* (*Z{at* who has prescribed a law), while the Messenger of Allah is a *Mubayyin* (the person who explains the law). If it is said that the Messenger of Allah has obliged a thing, then the intention is that the Messenger of Allah has conveyed it from Allah. Thus that the expression is not contradictory, because it is in accordance with QS al-Nisa>'/ 4: 80; مَّن يُطِعِ ٱلرَّسُولَ فَقَدۡ أَطَاعَ ٱللَّهَ "whoever obeys the Apostle, in fact he has obeyed Allah. [[52]](#footnote-52)

Then the rebuttal is also about the assumption that the hadith is not a marfu hadith. According to him the determination of the number of rak'ahs was not something that could be based on human opinion. The hadith must be punished as a marfu hadith. If the assumption is accepted that Ayesha is not present at the time the prayer was required, then it was likely that Aisha had heard that from the Prophet. while living with the Prophet. If never heard of it from the Prophet. Directly, then that in fact such traditions include the traditions of mursal s}ahabi (the sanad is interrupted at the level of friends), even though the traditions of mursal s}ahabi are punished as the traditions of *maus}ul* (continuous sanad). [[53]](#footnote-53)

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

c. Qaul Sahabah

Opinions from among the Companions of the Prophet. (qaul sahabah); namely when interpreting QS Yu>suf/ 12: 26. In this verse he interpreted it by quoting the words of a best friend, Ibn Abbas who said that what the witnesses meant in that verse was a child who was still in the cradle of his mother. In other verses, such as QS al-Nahl/ 16: 67 interpret the word sakr by including the opinion of Ibn Abbas and Ibn Mas'ud who say that *sakr* is *khamr*. [[54]](#footnote-54)

d. Qiraat

Regarding the source of the qiraat, it can be seen from its interpretation of QS al-Anbiya>'/ 21: 80. In the interpretation of the verse he cites the opinion of the qari' seven groups regarding the word lituhs inakum, there are three namely: Firstly the majority of the qari 'seven except Ibn Amir and Ashim read the *lafz}* with *liyuhs}inakum*, that d}amir fa'il in this lafaz returned to David or *al-Labu>s* (armor). The word *al-Labu>s* is made muz\akar because it considers the meaning, which is armor that is allowed. Both Ibn Amir and Hafsh from Ashim read *lafz}* it *lituhs}inakum*, namely d}ami>r fa>'il on *lafz}* this returned to *al-Labu>s*, that *lafz}* this is mu'annast, or to *al-sunnah* contained in *lafz}* *s}an’ata labu>si>n*. Third Syu'bah read *lafz}* with *linahs}inakum*, namely d}amir fa'il on *lafz}* this is the place of return, namely Allah. [[55]](#footnote-55)

Al-Syinqithy explained that the writing of his interpretation did not come out or could not be separated from its use of qira’ah sab’ah. He never relied on his interpretation by using qira’ah syaz\ah. He further argues that perhaps in the commentary explanation in this book there is mention of weak qiraat, but only as a reinforcement to explain qira’ah sab’ah. Al-Syinqithy agreed with the scholars in the field of qiraat science that qiraʻah Abu Ja'far and Ya'qub were not weak qiraat. [[56]](#footnote-56)

e. Verses

Not all interpretations include poetry, but including commentators who like to include poetry as a source of interpretation. It can be seen in several surahs, as in Surah Al-An'a>m/ 6: 59, [[57]](#footnote-57) "and in the sight of Allah are the keys of all that is unseen." In his interpretation, he included the expression Alqamah bin al-Tamimi: " whoever predicts with crows, for his salvation he will certainly be wretched ". then he continued with the poem about the Bani Lahab which is an Arab tribe famous for predicting ‘iyafah:" the news of the Bani Lahab has become corrupt, their speech is based on a passing bird ". Also quoted Amud al-Nasab’s speech: "For Madlaj bin Bakr is to look for traces, as Bani Lahab did iyafah".*[[58]](#footnote-58)*

There is also a mention of the poem from Muhalhal "truly unrivaled for the Crusades, if the hiding place is revealed. It is truly incomparable to the Crusades, if magic shakes from behind. It is truly unparalleled for Crusades, great turmoil comes early in the morning".[[59]](#footnote-59) This expression is an explanation of its interpretation of the word *ya'dilu>n* in QS al-An'a>m/ 6: 165. He added the verse after describing QS al-Ru>m/ 30: 28 about comparison something can be interpreted as equivalent and the equation. According to him some Arabic scholars say "if the comparison is of the same type then it is‘ idl and if it comes from a different type then it is ‘adl. Thus the use of poetic sources as sources of interpretation. [[60]](#footnote-60)

**D. Conclusion**

As the explanation concludes, the interpretation methodology of Muhammad Amin al-Syinqithy, among others:

1. Muhammad Amin al-Syinqithy was born in Mauritania, village of Syinqit} in 1325H (1905 AD), and died on Thursday morning on the 17th of Dhul Hijjah/ December 1393 H (1973 AD) in the city of Makkah al-Mukarramah after it was finished Hajj. He is a Maliki school. He is a respected educator, preacher and *qad}i* and has many praises and several awards in both fields.
2. Systematic interpretation of Muhammad Amin al-Syinqithy; First, write down the verse that will be interpreted by beginning the writing with the word *qauluhu ta'ala>*, secondly explaining the meaning of the verse with other verses, hadith, vocabulary, poetry, *asba>b al-Nuzu>l* if any. Third write *tanbi>h* (notes) to provide reinforcement on the opinions of scholars towards the argument taken as a source of interpretation, and fourth include *masa>il* to identify problems arising from the debate of interpreter scholars and fiqh in determining the rules of *a>ya> t al-ahka>m*.
3. The interpretation method of Muhammad Amin al-Syinqithy is the method of *tahli>li>, and ijma>li*. The interpretation is in the form of the interpretation of *bi al-ma’s\ur* and *bi al-ra’yi,* but tend to be bi *al-ma’s\u>r*. The sources of interpretation are al-Qur'an, hadith of the prophet, qaul sahabah, ijtihad ulama, and poetry, and qira’a sab’ah. The interpretation which originates from the Qur'an is the main source, according to him the explanation of the meaning of a verse is found in other verses. While the interpretation style is fiqh and lughawi style.

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2. Subhi al-S{a>lih, *Maba>his fi Ulu>mi al-Qur’a>n,* h. 412-413. [↑](#footnote-ref-2)
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5. Abd. Muin Salim, dkk., *Metodologi Penelitian Tafsi>r Maud}u>’i>* (Makassar: Pustaka al-Z|ikra, 2011), h. 100. [↑](#footnote-ref-5)
6. Ahmad Izzan, *Metodologi Ilmu Tafsir* (Bandung: Tafakur, t.t.), h. 98 [↑](#footnote-ref-6)
7. General description of the city of Mauritania has a social life that is divided into two, namely Arabic and non-Arabic. The national language is Arabic with the majority of the population being farmers and craftsmen from non-Arab populations, while their descendants are *al-Zanuj*. The Arab population is divided into two; claimant of knowledge and not claimant of knowledge. Claimers of knowledge are those who usually seek knowledge while trading, while non-prosecutors of knowledge are those who usually trade and attack other tribes. Jakniy Kabilah is a tribe who studied with war skills to maintain honor. Their habits allow guests to stay overnight at their home, and the people around them also give something to please guests, in other words, that their tribe is a friendly tribe and has a noble character. In this area Muhammad Amin Al-Syinqiti was born and enlarged. [↑](#footnote-ref-7)
8. Muhammad Ami>n al-Syinqit}i, *Ad}wa> al-Baya>n fi> I<<da>h Al-Qur’a>n bi Al-Qur’a>n* Juz 1(Qa>hirah: Da>r al-Hadis|, 2006), h. 12. [↑](#footnote-ref-8)
9. Muhammad Ami>n al-Syinqit}i, *Ad}wa> al-Baya>n fi> I<<da>h Al-Qur’a>n bi Al-Qur’a>n*, h. Juz 1, 11-12. [↑](#footnote-ref-9)
10. Muhammad Ami>n al-Syinqit}i>, *Ad}wa>’ al-Baya>n fi> I<da>h Al-Qur’a>n bi Al-Qur’a>n,* Juz 1, h. 13. [↑](#footnote-ref-10)
11. Muhammad Ami>n al-Syinqit}i>, *Ad}wa>’ al-Baya>n fi> I<da>h Al-Qur’a>n bi Al-Qur’a>n*, Juz 1, h. 14. [↑](#footnote-ref-11)
12. Muhammad Ami>n al-Syinqit}i>, *Ad}wa>’ al-Baya>n fi> I<da>h Al-Qur’a>n bi Al-Qur’a>n*, Juz 1, h. 19. [↑](#footnote-ref-12)
13. Muhammad al-Ami>n al-Syinqit}i, *Ad}wa>’ al-Baya>n fi> I<da>h Al-Qur’a>n bi Al-Qur’a>n*, Juz 1, h. 25-26. [↑](#footnote-ref-13)
14. Muhammad Ami>n al-Syinqit}i>, *Ad}wa>u al-Baya>n fi> I<da>hi Al-Qur’a>n bi Al-Qur’a>n*, Juz 1, h. 6-7 [↑](#footnote-ref-14)
15. Muhammad Amin al-Syinqit}i, *Ad}wa>’ al-Baya>n fi> I<da>h Al-Qur’a>n bi Al-Qur’a>n*, Juz 1, h. 26. [↑](#footnote-ref-15)
16. Muhammad Amin al-Syinqit}i, *Ad}wa>’ al-Baya>n fi> I<da>h Al-Qur’a>n bi Al-Qur’a>n*, Juz 1, h. 27-28. [↑](#footnote-ref-16)
17. Muhammad Ami>n al-Syinqit}i>, *Ad}wa>u al-Baya>n fi> I<da>hi Al-Qur’a>n bi Al-Qur’a>n,* Juz 1. h. 28 [↑](#footnote-ref-17)
18. Muhammad Amin Al-Syinqit}i, *Ad}wa>u Al-Baya>n fi> I<d}a>hi Al-Qur’a>n bi Al-Qur’a>n*, Juz 2 (Qahirah: Da>r al-Hadi>s|, 2006), h. 58-59. [↑](#footnote-ref-18)
19. Muhammad Amin Al-Syinqit}i, *Adwa>’ Al-Baya>n fi> I<d}a>h al-Qur’a>n bi al-Qur’a>n*, terj. Bari, dkk., Juz 5 (Jakarta: Pustaka Azzam, 2007), h. 7-8 [↑](#footnote-ref-19)
20. Abdul Djalal HA, *Urgensi Studi Tafsir Yang Mutakhir* (Surabaya: IAIN Sunan Ampel, 1987), h. 20. [↑](#footnote-ref-20)
21. T{abari has the full name Muhammad Ibn Jarir Ibn Yazid Ibn Khalid al-T {abari, besides it is called Muhammad Ibn Jarir Ibn Yazid Ibn Kasir Ibn Ghalib al-T{alib, al-T{abari was born in Tabaristan in 224 AH and lived in Baghdad until his death, T{abari died in 310 H / 923 AD. Srifariyati, “Manhaj Tafsir Jami’ Al-Bayan Karya Ibnu Jarir Al-T{abari”, Madaniyah 2, vol. 7 (2017), h. 321. M. Rusydi Khalid, *Mana>hij Al-Mufassirin; Mengkaji Metode Para Mufassir* (Jakarta: Mazhab Ciputat, 2016), h. 1. [↑](#footnote-ref-21)
22. His name is Abu al-Qa> sim Mahmud bin Umar al-Khawarizmi al-Zamakhsyari, Born on 27 Rajab 467 H / 1075 AD in the small village of Zamakhsyar located in the Khawarizmi region. <A<li Iya>zi, *Al-Tafsi>r wa Al-Mufassiru>n Haya>tuhum wa Manhajuhum*, h. 574. Compare with M. Rusydi Khalid, *Mana>hij Al-Mufassirin; Mengkaji Metode Para Mufassir,* h. 30. [↑](#footnote-ref-22)
23. His full name is al Imam Abu Abdillah Muhammad ibn Ahmad ibn Abu Bakr ibn Farh al-Ans} ori al-Khazraji al-Andalusi al-Qurtubi al-Mufassir, Al-Qurt} yam is the name of an area in Andalusia, namely Cordoba, where it is was born. Muhammad Husain al-Zahabi, *Al-Tafsi>r wa Al-Mufassiri>n*, Jilid 2 (Kairo: Darul Hadis, 2005), h. 401. [↑](#footnote-ref-23)
24. M. Rusydi Khalid, *Mana>hij Al-Mufassirin; Mengkaji Metode Para Mufassir*, h. 15. [↑](#footnote-ref-24)
25. M. Rusydi Khalid, *Mana>hij Al-Mufassirin; Mengkaji Metode Para Mufassir*, h. 34. [↑](#footnote-ref-25)
26. M. Rusydi Khalid, *Mana>hij Mufassiri>n; Mengkaji Metode Para Mufassir*, h. 56. [↑](#footnote-ref-26)
27. Muhammad Ami>n al-Syinqit}i, *Ad}wa>’ al-Baya>n fi I<d}a>h al-Qur’a>n bi al-Qur’a>n*, Juz 5 (Qa>hirah: Da>r al-Hadi>s|, 2006), h. 106. [↑](#footnote-ref-27)
28. Muhammad Ami>n al-Syinqit}i, *Ad}wa>’ al-Baya>n fi I<d}a>h al-Qur’a>n bi al-Qur’a>n*, Juz 5, h. 106 [↑](#footnote-ref-28)
29. Muhammad Ami>n al-Syinqit}i, *Ad}wa>’ al-Baya>n fi I<d}a>h al-Qur’a>n bi al-Qur’a>n*, Juz 5, h. 106 [↑](#footnote-ref-29)
30. Muhammad Ami>n al-Syinqit}i, *Ad}wa>’ al-Baya>n fi I<d}a>h al-Qur’a>n bi al-Qur’a>n*, Juz 5,h. 107. [↑](#footnote-ref-30)
31. Muhammad Ami>n al-Syinqit}i, *Ad}wa>’ al-Baya>n fi I<d}a>h al-Qur’a>n bi al-Qur’a>n*, Juz 5, h. 107 [↑](#footnote-ref-31)
32. Muhammad Ami>n al-Syinqit}i, *Ad}wa>’ al-Baya>n fi I<d}a>h al-Qur’a>n bi al-Qur’a>n*, Juz 5, h. 110 [↑](#footnote-ref-32)
33. Muhammad Ami>n al-Syinqit}i, *Ad}wa>’ al-Baya>n fi I<d}a>h al-Qur’a>n bi al-Qur’a>n*, Juz 5, h. 106-113. [↑](#footnote-ref-33)
34. Muhammad Ami>n al-Syinqit}i, *Ad}wa>’ al- Baya>n fi> I<d}a>h Al-Qur’a>n bi Al-Qur’a>n*, Juz 2, h. 74-75 [↑](#footnote-ref-34)
35. Muhammad Ami>n al-Syinqit}i, *Ad}wa>’ al-Baya>n fi I<d}a>h al-Qur’a>n bi al-Qur’a>n*, Juz 2, h. 74-75 [↑](#footnote-ref-35)
36. Badri Khaeruman, *Sejarah Perkembangan Tafsir Al-Qur’an* (Bandung: Pustaka Setia, 2004), h. 94. Mardan, *Al-Qur’an Sebuah Pengantar* (Jakarta: Mazhab Ciputat, 2015), h. 332. [↑](#footnote-ref-36)
37. See the interpretation of QS al-Anbiya> '/ 21: 70 in the previous discussion. [↑](#footnote-ref-37)
38. Muhammad Baqir al-S{adr, *Madrasah Al-Qur’aniyah*, terj. Hidayaturakhman (Jakarta: Risalah Masa, 1992), h. 18. [↑](#footnote-ref-38)
39. Afrizal Nur, *Khazanah dan Kewibawaan Tafsir bi Al-Ma’s|ur* (Cet.ke-I; Riau: Fakultas UIN SUSKA RIU, 2015), h. 44. [↑](#footnote-ref-39)
40. Yu>su>f Qarad}a>wi>, *Kaifa Nata’amalu Ma’a Al-Qur’a> Al-‘Az}i>m*, terj. Abdul Hayy al-Kattani (Cet.1; Jakarta: Gema Insani Press, 1999), h. 297. [↑](#footnote-ref-40)
41. Manna’ Qat}t}an, *Maba>his fi> Ulu>m Al-Qur’a>n*, h. 468. [↑](#footnote-ref-41)
42. Manna’ Qat}t}an, *Maba>his fi> ulu>m Al-Qur’a>n*, h. 468. [↑](#footnote-ref-42)
43. See the full interpretation on Muhammad Amin Al-Syinqit}, *Ad}wa>’ Al-Baya>n fi> I<d}a>h Al-Qur’a>n bi Al-Qur’a>n*, Juz 2, h. 27-41. [↑](#footnote-ref-43)
44. Muhammad Amin Al-Syinqit{i>, *Ad}wa>’ al-Baya>n fi> I<d}a>h al-Qur’a>n bi al-Qur’a>n*, Juz 1, h. 36. [↑](#footnote-ref-44)
45. Muhammad Amin Al-Syinqit{i, *Ad}wa>’ al-Baya>n fi> I<d}a>h al-Qur’a>n bi al-Qur’a>n*, Juz 1, h. 37. [↑](#footnote-ref-45)
46. Muhammad Amin Al-Syinqit{i, *Ad}wa>’ al-Baya>n fi> I<d}a>hi al-Qur’a>n bi al-Qur’a>n*, Juz 1, h. 40. [↑](#footnote-ref-46)
47. One example he cited al-Qurt}ubi > when interpreting QS al-Anbiya QS> / 21: 87-88, which is about lafz} *mugha>d}iban*, that the meaning of lafz} is "(Jonah) angry because of his God". For example *gad*}*abtu* *laka* (I'm angry because of You), meaning I'm angry for you. A believer will usually be angry because of Allah when there is disobedience. The correct meaning of lafz} *mugha>d}iban* is the meaning that is in accordance with the interpretation (that Jonah) is angry with his people because of his God, because of their *kufr* and disobedience to their God. [↑](#footnote-ref-47)
48. He quoted the opinion of Zamakhsyar 'one of which can be seen when he interpreted QS al-Anbiya>/21: 92-93. [↑](#footnote-ref-48)
49. Muhammad Amin al-Syinqit}i, *Ad}wa>’al-Baya>n fi> I<d}a>h Al-Qur’a>n bi Al-Qur’a>n*, Juz 2, h. 75 [↑](#footnote-ref-49)
50. Muhammad Amin al-Syinnqit}i, *Ad}wa>’ Al-Baya>n fi> I<d}a>h Al-Qur’a>n bi Al-Qur’a>n,* Juz 1, h. 257-258. [↑](#footnote-ref-50)
51. Muhammad Amin al-Syinnqit}i, *Ad}wa>’ Al-Baya>n fi> I<d}a>h Al-Qur’a>n bi Al-Qur’a>n,* Juz 1, h. 258-259. [↑](#footnote-ref-51)
52. Muhammad Amin al-Syinnqit}i, *Ad}wa>’ Al-Baya>n fi> I<d}a>h Al-Qur’a>n bi Al-Qur’a>n,* Juz 1, h. 259. [↑](#footnote-ref-52)
53. Muhammad Amin al-Syinnqit}i, *Ad}wa>’ Al-Baya>n fi> I<d}a>h Al-Qur’a>n bi Al-Qur’a>n,* Juz 1, h. 260. [↑](#footnote-ref-53)
54. Muhammad Ami>n al-Syinqit}i, *Ad}wa>’ Al-Baya>n fi> I<d}a>h Al-Qur’a>n bi Al-Qur’a>n*, Juz 3, h. 206. [↑](#footnote-ref-54)
55. Muhammad Amin al-Syinqit}i, *Ad}wa>’ Al-Baya>n fi I<d}a>h al-Qur’a>n bi al-Qur’a>n*, Juz 3, h. 484. [↑](#footnote-ref-55)
56. Muhammad Amin al-Syinqit}i, *Ad}wa>’ Al-Baya>n fi> I<da>h Al-Qur’a>n bi Al-Qur’a>n,* Juz 1, h. 35 [↑](#footnote-ref-56)
57. Muhammad Ami>n al-Syinqit}i, *Ad}wa>’ Al-Baya>n fi> I<d}a>h Al-Qur’a>n bi Al-Qur’a>n*, Juz 2, h. 130-133. [↑](#footnote-ref-57)
58. The meaning of ‘iyafah is a fortune teller who uses help by throwing, knocking, through the stars and the causes commonly used in that regard. Like fortune telling with a bird that is claimed to reveal everything by seeing how it flies, where it sits, its name, its color, and its direction of flight. Actually al-Syinqit's explanation in this case is his interpretation of the unseen thing no one knows except Allah SWT, and all the means aimed at expressing it other than the revelation of God is a real error. From here so that he includes the hadith about people who come to the fortune teller to find out something, the prayer will not be accepted for forty days (HR. Muslim). Then he explained the understanding of the astrologer, and the path taken by the fortune teller from several ulama opinions such as al-Qurt}ubi and al-Baghawi. Included also include poems related to it. Muhammad Ami>n al-Syinqit}i, *Ad}wa>’ Al-Baya>n fi> I<d}a>h Al-Qur’a>n bi Al-Qur’a>n*, Juz 2, h. 133. [↑](#footnote-ref-58)
59. The point of the poem is that the person they killed from Kabilah Bakr bin Wa'il with his brother Kalib who was killed by Jas}s}as bin Murrah al-Bakr is not enough and is not comparable to him in terms of glory. [↑](#footnote-ref-59)
60. Muhammad Amin al-Syinqit}i, *Ad}wa>’ Al-Baya>n fi> I<d}a>h Al-Qur’a>n bi Al-Qur’a>n*, Juz 2, h. 132-133. [↑](#footnote-ref-60)