

Fiqh Patterns in the Interpretation of *al-Alūsī*: an Analysis of Interpretation of *Rūh al-Ma'ānī*

Abdul Waris

Lecturer at As'adiyah Institute of Islamic Studies of Sengkang

Email: warishahmad79@gmail.com

Abstract

The existence of an interpretation can be the key to all the problems that arise among the people from time to time. The tendency of a *mufassir* (interpreter) in studying and interpreting the Qur'an is able to produce works that are in accordance with his tendencies. In contrast to *al-Alūsī*, his tendencies in various fields actually make him a different interpreter than others in his interpretation. This article aims to examine the various patterns of interpretation carried out by *al-Alūsī* in his interpretations of legal verses. This research is a qualitative literature research. The research data was obtained by conducting a literature review of the interpretation of *Rūh al-Ma'ānī* as primary data and other sources as secondary data. The findings of this study indicate that as a person with Sufistic perspective and is seen as having an *isyārī* pattern, *al-Alūsī* is not at all affected by his pattern in performing legal *istinbat*. If you dissect the verses of sharia law, then *al-Alūsī* still prioritizes his *fiqh* pattern. Whatever *al-Alūsī* studies, it appears that his analytical abilities and tendencies are very deep and strong, so that his interpretation takes several types of interpretation.

Eksistensi sebuah penafsiran mampu menjadi kunci bagi semua permasalahan yang muncul di tengah-tengah umat dari waktu ke waktu. Kecenderungan seorang mufassir dalam mengkaji dan menafsirkan al-Qur'an mampu melahirkan karya yang sesuai dengan kecenderungannya. Berbeda dengan *al-Alūsī*, kecenderungannya dalam berbagai bidang justru menjadikannya sebagai mufassir yang lain daripada yang lainnya dalam penafsirannya. Adapun artikel ini bertujuan untuk mengkaji ragam corak penafsiran yang dilakukan oleh *al-Alūsī* dalam tafsir-tafsirnya terhadap ayat-ayat hukum. Penelitian ini merupakan penelitian kepustakaan yang bersifat kualitatif. Data penelitian diperoleh dengan melakukan telaah pustaka terhadap tafsir *Rūh al-Ma'ānī* sebagai data primer dan sumber lainnya sebagai data sekunder. Temuan penelitian ini menunjukkan bahwa sebagai seorang yang berwawasan sufistik dan dipandang bercorak *isyārī*, *al-Alūsī* sama sekali

tidak terpengaruh coraknya itu dalam melakukan istinbat hukum. Jika membedah ayat hukum syariah, maka al-Alūsī tetap mengutamakan corak fikihnya. Apapun yang al-Alūsī kaji, maka tampaklah kemampuan dan kecenderungan analisisnya sangat mendalam dan kuat, sehingga tafsirnya menggandeng beberapa corak penafsiran.

Key words: *Fiqh; pattern; interpretation; ruh; al-Alūsī.*

Introduction

The Qur'an is Allah's guidance which when studied will help us find values that can be used as guidelines for solving various life problems. If it is lived and practiced, it will make our thoughts, feelings, and intentions lead to the reality of faith which is needed for the stability and tranquility of personal and community life.¹The Qur'an is a vast ocean containing the rules of worship and muamalah, so that it can be the answer to every problem that arises in the midst of the people. It is because of the richness of its content that the Qur'an becomes the first source of Islamic law whose nature will always be relevant to all kinds of space and time. However, to get a good understanding of the content of the Qur'an, interpretation is needed.

In terms of etymology (language), the word interpretation is taken from the word "*fassara - yufassiru - tafsīrān*" which means information or description.² Meanwhile, according to the terminology (terms), as defined by Abu Hayyan quoted by Manna' al-Qaṭān, it is the science that discusses how to pronounce the verses of the Qur'an, about the instructions, the laws both when standing alone and when structured and the meanings that are possible for him are arranged and the things that complement them.³ The *mufassir's* effort to explain the meaning of the text or verse of the Qur'an that is easily understood by the reader or audience based on the ability and quality of the *mufassir's* understanding of the internal or external side of the text (verse) he reads so that it is relevant to the reality that is being or will be faced and does not violate of the main purposes and objectives of the Qur'an.⁴

In the Qur'an, the word *tafseer* can be found in: QS al-Furqan/25: 33:

¹M. Quraish Shihab, *Wawasan Al-Qur'an* (Thirteenth Print; Bandung: Mizan, 1996), p. 13-14.

²Rosihan Anwar, *Ulum al-Qur'an* (Bandung: Pustaka Setia, 2013), p. 209.

³Manna' al-Qaṭān, *Mabāhīṣfi 'Ulūm al-Qur'ān* (Seventh print; Maktabah Wahbah, Kairo, t.th.), p. 318.

⁴Andi Rosa, *Tafsir Kontemporer* (Second print; Banten: Depdikbud BantenPress, 2015), p. 2.

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا

The translation:

And they do not come to you with an example (i.e., argument) except that We bring you the truth and the best explanation.⁵

The interpretation of the Qur'an has never been separated from the history of Islamic civilization. The various works of interpretation were born from the conditions of different *mufasssirs*, giving rise to different patterns of interpretation from time to time. The tendency and background of expertise in a particular field of knowledge possessed by a *mufasssir* greatly influences the pattern of his interpretation. In addition, the social and cultural background of a *mufasssir* also contributes to the pattern of his interpretation.

Regarding these differences in pattern, Quraish Shihab emphasized that there is no reading like the Qur'an that is studied, not only the editorial composition and vocabulary selection, but also its explicit content, implied and even to the impression it creates. Everythings was poured in million books, generation to generation. Then what is poured from the source that never runs dry, varies according to their different abilities and inclinations, but all contain the truth.⁶

The pattern of interpretation is a color, direction, or tendency of certain thoughts or ideas that dominate a work of interpretation. And the key to the pattern lies in whether or not a thought or idea is dominant. The book of interpretation contains at least three patterns and none of them are dominant because the portion is the same and is called a general pattern. But if there is one dominant pattern, it is called a special pattern, while if two patterns are dominant, it is called a special pattern.⁷

So far, the known types of interpretation include the following:⁸

a. Language Literary Pattern

The language literary pattern arose as a result of the large number of non-Arabs who embraced Islam, as well as due to the weaknesses of the Arabs

⁵Al-Mehri, A. B. (Ed.). *The Qur'ān: With Sūrah Introductions and Appendices: Saheeh International Translation* (Maktabah Booksellers and Publishers, 2010), p. 709.

⁶M. Quraish Shihab, *Wawasan Al-Qur'an*, p. 3.

⁷Nashruddin Baidan, *Metodolog Penafsiran Al Qur'an* (Yogyakarta: Pustaka Belajar, 2012), p. 151.

⁸Yunahar Ilyas, *Kuliah Ulumul Qur'an* (Third print; Yogyakarta: ITQAN Publishing, 2014), p. 284-285.

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themselves in the field of literature, so that they felt the need to explain to them the features and depth of the meaning of the content of the Qur'an;

b. Fiqh or Law Pattern

The fiqh or law patterns, due to the development of fiqh science, and the formation of schools of fiqh, each group trying to prove the truth of its opinion based on their interpretations of the legal verses;

c. Theology and or Philosophy Pattern

The theology and or philosophy pattern, due to the translation of philosophical books that affect some parties, as well as due to the entry of adherents of other religions into Islam who consciously or unconsciously still believe in certain things from their old beliefs. All of them give rise to an opinion of agree or disagree which is reflected in their interpretation;

d. Sufism Pattern

The Sufism pattern, as a result of the emergence of *Sufi* movements as a reaction to the tendencies of various parties towards the material, or as compensation for perceived weaknesses;

e. Scientific Interpretation Pattern

The scientific interpretation pattern, as a result of the progress of science and the efforts of *mufassirs* to understand the verses of the Qur'an in line with the development of science;

f. Social Culture Literature Pattern

The social culture literature pattern, namely a pattern of interpretation that explains the instructions of the verses of the Qur'an that are directly related to their diseases or problems based on the instructions of the verses, by presenting these instructions in a language that is easy to understand but beautiful to hear.

In the history of the interpretation of the Qur'an, *Tafsir Rūḥ al-Ma'ānī* *Tafsīr al-Qur'ān al-Aẓīm wa al-Sab' al-Mašānī* is one of the works of interpretation that cannot be separated from the study of the pattern of its interpretation. *Tafsir Rūḥ al-Ma'ānī* was written by al-Alūsī who is known to have a very high intellectual intelligence and very broad insight and master Arabic grammar well. In his interpretation, al-Alūsī quotes a lot of the opinions of previous scholars and is accompanied by sharp criticism, not favoring one school of thought, but is more inclined to choose a strong opinion so that this book of interpretation looks more comprehensive. Al-Alūsī is known as a *mufassir* who has a tendency in the field of Sufism, so that *Rūḥ al-Ma'ānī* is one of the interpretations that is often studied by focusing on the pattern of interpretation.

Methodology

This research is library research⁹ by focusing the study on the differences in *qiraah* of the Qur'an and its influence on the *istinbat* of family law contained in the interpretation of *Rūḥ al-Ma'ānī*. The source of data in this study focuses on the books of interpretation, the main reference is the interpretation of *Rūḥ al-Ma'ānīfī Tafsīr al-Qur'ān al-Aẓīmwa al-Sab' al-Mašānī* which is the famous work of Sihaāb al-Dīn Al-Alūsī (1217 H / 1802 AD - 1270 H / 1854 AD), confirmed by Muḥammad Ahmad al-Amad and Umar 'Abd al-Salām al-Silāmī. The data collection method in this study is thematic, because this study focuses on a particular theme, namely verses related to family law.

Discussion

The Biography of Al-Alūsī

Al-Alūsī's full name is Abū al-ŠanāSiḥāb al-DīnMaḥmūd ibn 'Abd Allah ibn Maḥmūd ibn Darwīsī ibn syūr, his lineage continues to al-Ḥusain ibn 'Alī from his father's lineage.¹⁰ Abdullah Rabī' Junaid mentioned that his lineage reached Imam al-Hasan from his mother's line.¹¹ He is a *mufassir* who was born on Friday 14 Sha'ban 1217 H/1802 AD in one of the villages near the Furāt River, between Sham and Baghdad.¹²

Al-Alūsī who started memorizing the Qur'an at the age of five and was guided by Sheikh al-Malā Husain al-Jabūri. In addition, he also studied and read the texts inherited from previous scholars under the guidance of his father. Before reaching the age of ten, he had studied several branches of science, *fiqhsyafi'iyah* and *hanafiyah*, *mantiq*, and *hadith*.¹³

In 1267 H, al-Alūsī traveled to Constantinople to show the interpretation of *Rūḥ al-Ma'ānī* to Sultan 'Abd al-MajīdKhān. He returned to Iraq in 1269 H. On his way to Iraq, al-Alūsī began to get sick and did not get better. He died on 25

⁹Library research is research in which all data comes from written materials in the form of books, manuscripts, documents, photos, etc., where these materials must relate to the Qur'an and its interpretation. See NasruddinBaidan and Erwati Aziz, *Metodologi Khusus Penelitian Tafsir* (First print; Yogyakarta: Pustaka Pelajar, 2016), p. 28.

¹⁰Al-Khaṭīb al-Bagdādī, *Tārikh Madīnah al-Salām Bagdād*, Third Ed., (Beirut: Dār al-Kitāb al-'Arabī), p. 54. and al-Zarkalī, *al-'Alām*, Fourth Ed., (Eighth print; Beirut Dār al-'Ilm li al-Malāyīn, 1989 M), p. 271.

¹¹Abdullah Rabī' Junaid, "Manhaj al-Alūsīfī Tafsīrih Rūḥ al-Ma'ānīfī Tafsīr al-Qur'ān al-Aẓīmwa al-Sab' al-Mašānī". *Tesis*, (Gaza: The Islamic University, 2011 M/1432 H), p. 5.

¹²Syihāb al-Dīn al-Alūsī, *Rūḥ al-Ma'ānīfī Tafsīr al-Qur'ān al-Aẓīmwa al-Sab' al-Mašānī*, tahqiq: Muḥammad Ahmad al-Amadand Umar 'Abd al-Salām al-Silāmī, Juz I (First Print; Beirut; DārIḥyā al-Turās al-'Arabī, 1999 M/1420 H), p. 7.

¹³Muhsin Abdul Hamid, *Al-Alūsī Mufassirun* (Bagdad: Matba'ah al-Ma'arif, 1968), h.42.

Zulqa'dah 1270 H and was buried with his extended family in the Shaykh Ma'ruf al-Karkhi cemetery, one of the famous Sufi figures in the city of Kurkh.¹⁴

Interpretation Pattern of Al-Alūsī

Al-Alūsī is one of the *mufassirs* who is quite unique in his interpretation due to the various patterns of interpretation for some people, so that some scholars give different views. By Komaruddin Hidayat, *Ruh al-Ma'ani's* interpretation is categorized as *bil-ra'yi*. In his view, al-Alūsī's interpretation had high reasoning power and great adaptation to the various sciences that developed in the Islamic world at that time, when it came to the interpretation of *zahir* texts and (scientific-hidden) signs in the Qur'an itself. According to him, this is similar to what the Mu'tazilah did. That is capturing understanding not only textually, but by continuing to explore the substance of the rational and universal message of the Qur'an to the deepest granary of verses.¹⁵

Basically, al-Alūsī does not highlight certain features, especially the *isyārī*. When al-Alūsī studied the legal verses, he concentrated fully on revealing his fiqh pattern.¹⁶ In fact, in carrying out legal *istinbat*, al-Alūsī was very concerned about the *qiraah* problem which contained several legal verses. In his study of *istinbat*, al-Alūsī combines and/or compares several schools of thought. Therefore, al-Alūsī is also known as *mufassir* who uses the *muqaran* interpretation method.¹⁷

The following is an example of the fiqh pattern displayed by al-Alūsī in the interpretation of *Rūh al-Ma'ānī*:

¹⁴Muhammad Husain al-Zahabi, *al-Tafsir wa al-Mufassirin*, p. 251

¹⁵Komaruddin Hidayat, *Memahami Bahasa Agama: Sebuah Kajian Hermeneutika* (Yogyakarta: Pustaka Pelajar, 1996), p. 191.

¹⁶The pattern of fiqh interpretation is the interpretation of the Qur'an which focuses on the discussion and review of the legal aspects of the Qur'an. This pattern of interpretation appears simultaneously with the interpretation of *bi al-matsur* which is both quoted from the Prophet (pbuh), the Companions immediately sought legal decisions from the Qur'an and tried to draw conclusions from sharia law based on *ijtihad*. This is also a result of the development of jurisprudence and the formation of schools of jurisprudence, where each group tries to prove the truth of its opinion based on interpretations of legal verses. See Mohammad Nor Ichwan, *Tafsir 'Ilmy, Memahami Al-Qur'an Melalui Pendekatan Sains Modern* (First print; Yogyakarta: Menara Kudus Joga, 2004), p. 254-267.

¹⁷The *muqaran* method is to put forward the interpretation of the verses of the Qur'an that discuss a problem by comparing between verses with verses or between verses with hadith, both in terms of content and editorial or between the opinions of the scholars of interpretation by highlighting certain differences from object being compared. See Hamdani, *Pengantar Studi Al-Qur'an*, (Semarang: CV. Karya Abadi Jaya, 2015), p. 137. The advantage of the *muqaran* method is that it provides relatively wider insight, because it opens the door to always being tolerant of other people's sometimes contradictory opinions. In addition, it is also useful for those who want to know various opinions about a verse.

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1. QS. al-Baqarah/2: 226

لِّلَّذِينَ يُؤْلُونَ مِن نِّسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ ۖ فَإِن فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

The translation:

For those who swear not to have sexual relations with their wives¹ is a waiting time of four months, but if they return (to normal relations) - then indeed, Allah is Forgiving and Merciful.¹⁸

The verse tells of the law of *ila'*.¹⁹ Scholars have different opinions regarding the law of *ila'*. There are two opinions, namely; divorce after the end of the four-month period in absolute terms, and the second leaves it up to the husband whether to reconcile or divorce his wife, with the consequence of having to pay *kafarat*, or divorce by *raj'i* divorce (*şugra*).

Imam al-Alūsī determines that the divorce will fall after the end of the four-month period of *Ila'* without having to wait for confirmation from the husband. His *Istinbat* was influenced by the reading of Ibn Mas'ūd by adding *lafeen* فيهن , thus becoming *فإن فاءوا فيهن*.²⁰

2. QS al-Nūr/24: 33

وَلَيْسَتَعَفِيفِ الَّذِينَ لَا تَحِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَالَّذِينَ يَبْتِغُونَ
الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۗ وَءَاتُوهُمْ مِّن مَّالِ
اللَّهِ الَّذِي ءَاتَاكُمْ ۖ وَلَا تَكْرَهُوا فِتْيَتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا عَرَضَ
الْحَيَوةِ الدُّنْيَا ۖ وَمَنْ يُكْرِهِنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ ۖ

¹⁸Al-Mehri, A. B. (Ed.). The Qur'ān: With Sūrah Introductions and Appendices: Saheeh International Translation (Maktabah Booksellers and Publishers, 2010), p. 226.

¹⁹*Ila'* is the husband's oath that he will not interfere with his wife within four months or not mention the time. *Ila'* is an Arab tradition of ignorance with the intention of hurting his wife by not having intercourse and letting his wife suffer for a long time without any certainty whether divorced or not. When Islam came, the *Ila'* tradition was abolished by limiting the time to a maximum of four months. Thus, if the period of four months has passed, the husband must choose to reconcile or divorce. If he chooses divorce, then he must pay the oath of expiation. However, if the chosen one is divorced, then the *şugra* (*raj'i*) divorce falls.

²⁰Syihāb al-Dīn al-Alūsī, *Rūḥ al-Ma'ānīfī Tafsīr al-Qur'ān al-'Azīmwa al-Sab'i al-Mašānī*, Juz II, p. 713-714.

The translation:

But let them who find not (the means for) marriage abstain (from sexual relations) until Allah enriches them from His bounty. And those who seek a contract (for eventual emancipation) from among whom your right hands possess¹ - then make a contract with them if you know there is within them goodness and give them from the wealth of Allah which He has given you. And do not compel your slave girls to prostitution, if they desire chastity, to seek (thereby) the temporary interests of worldly life. And if someone should compel them, then indeed, Allah is (to them), after their compulsion, Forgiving and Merciful.

Based on the *qiraah* variant shown by al-Alūsī in this verse, one of them is the insertion of (لهن) before and after *lafaz* (غفور رحيم), as well as additional words that show the oath (لهن و الله لهن), implies the affirmation and specialization of the meaning of the verse. As stated by al-Alūsī as follows:²¹

"و كان الحسن إذا قرأ الآية يقول: لهن و الله لهن، و في تخصيص ذلك بهن و تعيين مداره علي ما سمعت مع سبق ذكر المكروهين\ أيضا في الشرطية دلالة علي كونهم محرومين من المغفرة و الرحمة بالكلية، كأنه قيل: لا لهم أو لا له... "

The meaning:

Al-Ḥasan when reading this verse, he reads (لهن و الله لهن), forgiveness only for them and by Allah only for them, the specialization is for female slaves... also, in *syariyah* (و من يكرههن) shows that they are prevented from getting Allah's forgiveness and mercy in total, as if it was said to them: there is no forgiveness for them or for him.

Regarding the *qiraah* reading, Al-Alūsī presents Abū ayyān's opinion in the interpretation of *al-Baḥr al-Muḥīṭ*, as follows:²²

"الصحيح أن التقدير غفور رحيم لهم ليكون في جواب الشرط ضمير يعود علي اسم الشرط المخبر عنه بجملة الجواب و يكون ذلك مشروطا بالتوبة... "

The meaning:

²¹Syihāb al-Dīn al-Alūsī, *Rūḥ al-Ma'ānīfī Tafsīr al-Qur'ān al-'Aẓīmwa al-Sab'i al-Mašānī*, Juz XVIII, p. 479.

²²Syihāb al-Dīn al-Alūsī, *Rūḥ al-Ma'ānīfī Tafsīr al-Qur'ān al-'Aẓīmwa al-Sab'i al-Mašānī*, Juz XVIII, p. 480.

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The valid one *istaqdirnya*: (غفور رحيم لهم), using the *gaibmuzakkarproun* (لهم), *syatīyah* answer is a pronoun that returns to *ismSyarḥ* yang diberitakan. It can happen and get forgiveness on condition that he/she repents.

Al-Alūsī then asserted:

"و تعليق المغفرة لهم مع كونهن مكرهات لا إثم لهن بناء علي أن المكره غير مكلف و لا إثم بدون تكليف... "

The meaning:

Ta'līq or the link between forgiveness (المغفرة) and (لهن) in a state they are forced, shows that there is no sin for him on the basis that the person being forced does not have the burden of *taklif* (غير مكلف) and there is no sin without *taklif*.

Al-Alūsī's *sistinbat* emphasizes that it is not sinful for women to be forced to commit lewd acts. Al-Alus's way of strengthening his *istinbat* is based on the *qiraah* narrated by ibn Mas'ūd, ibn 'Abbās and al-Hasan, namely by inserting (لهن) before the *lafaz* (غفور رحيم). Although the *qiraah* is not included in the type of *qiraah* seven and ten (القراءات العشر المتواترة), but he managed to show one of the meanings of the difference in *qiraah* which was understood by scholars, namely the insertion of readings (الزيادة) which is the realm of differences in the meaning of the *hadith*: (أنزل القرآن علي سبعة أحرف).

The master or owner of a female slave who will bear the sin of her actions for forcing sexual activity on a woman who wants to maintain her chastity.

The description of the *qiraah* can be understood from other examples quoted in the same reference:²³

"ما جاء عن ابن مسعود و ابن عباس رضي الله تعالى عنهما هو أحد وجوه الإختلاف في القراءة و هي سبع مهنا: بالزيادة و النقصان مثل قوله تعالى: (تسع و تسعون نعجة) و قراءة ابن مسعود بزيادة أنثي، و قوله: (و أما الغلام فكان أبواه مؤمنين)، و قراءة ابن عباس (و أما الغلام فكان كافرا و كان أبواه مؤمنين) ..."

²³Syihāb al-Dīn al-Alūsī, *Rūḥ al-Ma'ānīfī Tafsīr al-Qur'ān al-'Azīmwa al-Sab'i al-Mašānī*, Juz XVIII, p. 479.

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Al-Alūsī strengthens his *istinbat* by using the addition of *lafaz* (لهن) and الله (و الله) (*qiraah* popularized by ibn Mas'ūd, ibn 'Abbās, Mujāhid, and al-Ḥasan, is *qiraahsyāzzah* or *mustadraj*, not classified as popular *qiraah*, such as *qiraahseven* and ten (*mutawatir*). However, al-Alūsī did not underestimate it as an enrichment as well as helping the understanding of the sacred text.

However, in a number of studies it is said that the most prominent feature of this interpretation of *Rūh al-Ma'ānī* is *isyārī*.²⁴ Al-Ḥabībī is of the view that basically this pattern is only found in a small number of verses which he interprets and does not aim at *isyārī*.²⁵

The following are some applications of *isyārī* interpretation patterns contained in the *Rūh al-Ma'ānī* interpretation;

1. QS Luqman/31: 20.

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ
ظَهْرَةً وَبَاطِنَةً ۗ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ
مُنِيرٍ .

The translation:

Do you not see that Allah has made subject to you whatever is in the heavens and whatever is in the earth and amply bestowed upon you His favors, (both) apparent and unapparent? But of the people is he who disputes about Allah without knowledge or guidance or an enlightening Book (from Him).²⁶

To interpret the verse above, al-Alūsī explains the existence of *qiraah* in the verse. *Qiraah* meant by al-Alūsī is *qiraah* with the singular form (نعمة) and there is *qiraah* in the plural (نعم) is interpreted as a visible blessing, namely a

²⁴The *isyārī* interpretation is the interpretation of the Qur'an that ignores its outer meaning. This interpretation refers to an interpretation other than the external and visible meaning of the text. See Thameem Ushama, *Metodologi Tafsir Al-Qur'an*, (First print; Jakarta: Riora Cipta, 2000), p. 24. According to Khalid 'Abd al-Rahman al-Akh, *tafsir isyārī* is a style of interpreting the verses of the Qur'an with the mainstream of interpreting the verses for meanings that are not transparently visible because of the hidden cues behind the verse. Their basic assumption by using this interpretation is that the Qur'an includes both the outer and the inner. The outer meaning is the text of the verse, while the inner meaning is the meaning of the sign behind the meaning of the text. See Khalid 'Abd al-Rahman al-Akh, *Uṣūl al-Tafsīr wa Qawā'iduhū* (Beirut: Dar al-Nafa'is, 1986), p. 205.

²⁵Muḥammad Ḥusain al-Ḥabībī, *al-Tafsīr wal Mufasssīrūn*, Juz I, p. 257.

²⁶Al-Mehri, A. B. (Ed.). *The Qur'ān: With Sūrah Introductions and Appendices: Saheeh International Translation* (Maktabah Booksellers and Publishers, 2010), p. 816.

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blessing that follows the appearance of knowledge. Whereas *النعم الظاهرة* interpreted as a blessing who seeks the essence of knowledge. He also cites an opinion that *النعمة الظاهرة* is a soul that never slips, while *الباطنة* is a heart that never forgets.²⁷

However, al-Alūsī quoted al-Junaid's opinion when interpreting the word *باطنة*. Al-Junaid interprets *al-ni'am al-zāhirah* as good temperament, while *al-ni'am al-bāṭinah* is knowing Allah (*makrifah*).

2. QS Lukman/31: 4

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ .

The translation:

Who establish prayer and give zakāh, and they, of the Hereafter, are certain (in faith).²⁸

From the verse above, al-Alūsī seems to highlight his *isyārī* pattern by interpreting the phrase *الذين يقيمون الصلاة* with the meaning of presenting the heart in totality and turning away from other transient matters, that is the prayer of the special person *khawāṣṣ*. The special person's prayer (*khawāṣṣ*) puts aside all bad risks, worldly desires, and has no objection to seeking paradise, while the ordinary person's prayer (*'āmmah*) is as most people do.

Meanwhile, the phrase *يؤتون الزكاة* means to sacrifice or bequeath existing objects (*al-wujūd*) to be presented to the ruler; God who deserves to be worshiped to achieve the goal of devotion to Allah, that is zakat for special people (*al-akhaṣṣ*), while zakat for special people (*al-khāṣṣ*) they sacrifice all their wealth to purify their hearts from the stumbling blocks of worldly love. As for the zakat of ordinary people (*'āmmah*) they issue wealth according to the levels determined by the sharia with the aim of purifying themselves from the uncleanness of stinginess.

3. QS Luqmān/31:12

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ۚ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ .

The translation:

And We had certainly given Luqmān wisdom (and said), "Be grateful to Allah." And whoever is grateful is grateful for (the benefit of) himself. And

²⁷Syihāb al-Dīn al-Alūsī, *Rūḥ al-Ma'ānifī Tafsīr al-Qur'ān al-Aẓīmwa al-Sab' al-Maṣānī*, Juz XXI, p. 125.

²⁸Al-Mehri, A. B. (Ed.). *The Qur'ān: With Sūrah Introductions and Appendices: Saheeh International Translation* (Maktabah Booksellers and Publishers, 2010), p. 812.

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whoever denies (His favor) - then indeed, Allah is Free of need and Praiseworthy.²⁹

The verse *وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ* was commented by some scholars that finding the word of God was through *al-ilhām* (gift of Allah). They say *al-hikmah* is a gift to Allah's guardians, just as revelation (*al-wahy*) is a gift to Allah's prophets, then everything is not due to human efforts (*al-kasb*), as in a narration “من أخلص لله تعالى “أربعين صباحا تفجرت ينابيع الحكمة من قلبه” That is, whoever is sincere to Allah for 40 days, he will get a light of wisdom in his heart. In contrast to philosophers, they say *al-hikmah* is the result of a reflection given to those who think either believe or do not believe. From this point of view, there are differences of opinion between philosophers and Sufists regarding speech or singing (*lahw al-ḥadīṣ*).

The story of Lukman in this surah gives a hint about the Oneness of Allah, the position of everyone, following the path of special people and turning away from vain actions, patience in facing various trials, low self-esteem, beautifying struggles with others, simple in walking, and soften the sound. The verse “إن أنكر “الأصوات لصوت الحمير” (QS Luqmān/31:19) means the sound of a donkey. Sufism had spoken the language of *makrifah* before the command to soften the voice was allowed.

In his interpretation, al-Alūsī also emphasizes the linguistic approach he uses. It is because of this approach that al-Alūsī is also called the *mufassir* with a *lughawi* pattern. It is possible that the approach he uses is influenced by the references and quotes he takes from the works of previous scholars, namely: Fakhṛ al-Dīn al-Rāzi, Jārullāhi al-Zamakhsyarī, Abū Ḥayyān, Abī al-Su'ūd, Al-Baiḍāwī, and others known as *mufassirs* who also use language and logic approaches. However, al-Alūsī does not deny the existence of historical sources (*al-Ma'sūr*).³⁰ One example of the analysis is as follows:

QS al-Baqarah/2: 33

قَالَ يَتَّعَدُّمُ أَنْبِيَهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ
غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ .

²⁹Al-Mehri, A. B. (Ed.). The Qur'ān: With Sūrah Introductions and Appendices: Saheeh International Translation (Maktabah Booksellers and Publishers, 2010), p. 814

³⁰*al-Ma'sūris* is a hadith or history inherited by contemporary scholars from classical scholars. According to 'Alīūsainī al-Jurjānī, the origin of the word is from *الأثر*, which means the result of something, signs, and parts. 'Alī Ḥusainī al-Jurjānī, *al-Ta'rīfāt*, (Fourth print; Beirut: Dār al-Kutub al-'Ilmiyah, 2013), p. 13.

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There are two words that are operational keys that have implications for family law, namely *lafaz* عَقَدْتُ أَيْمَانَكُمْ and مَوَالِي.

The *lafaz* عَقَدْتُ أَيْمَانَكُمْ: people who have been invited to make an agreement or oath of allegiance, both in the form of mutual assistance as well as in the case of inheritance. There are other opinions; 'aqadataimānukum are wives³¹, then they must get a share of the property left behind, which is one-sixth of the accumulated wealth and existing heirs.

The *lafaz* مَوَالِي: the plural form of the word مَوْلِي which means 'uṣbahorwaraṣah means heir. They are people who have the power to get tirkah or inheritance from both parents and relatives. The majority of legal experts annul the law مَوَالِي because there is information that this verse has been authorized or the law has been erased by the next snippet, namely: وَالَّذِينَ عَقَدْتُ أَيْمَانَكُمْ.

The *tafsir Rūḥ al-Ma'ānī* is an interpretation that invites admiration, because his intellectual intelligence and broad insight, as well as his mastery in Arabic grammar that is owned by al-Alūsī are able to make him a very comprehensive *mufassir* in interpretation. Thus, anyone who reads the work of interpretation will provide an opinion based on the tendency he is studying.

Conclusion

Al-Alūsī is one of the famous ulama figures in the 19th century. Known as a *mufassir* who mastered the science of religion (*manqūl*) and logic (*ma'qūl*), painstaking in the field of creed (*al-uṣūl*) and sharia (*al-furū'*), as well as in the field of hadith (*muḥdiṣ*) and unrivaled interpretation. His intellectual intelligence can be seen in his phenomenal work, *Tafsir Rūḥ al-Ma'ānī fī Tafsīr al-Qur'ān al-Aẓīm wa al-Sab' al-Maṣānī* which was written in 1252 H - 1267 H. The method of interpretation he uses is *tahlili* and *muqaran* (comparison). Meanwhile, based on the source of its interpretation, *Rūḥ al-Ma'ānī* is classified as *al-ra'yi al-maḥmūdah* interpretation.

Al-Alūsī in his interpretation is able to combine the fiqh and *isyārī* patterns well. When talking about *fiqh* issues, al-Alūsī does not show his *isyārī* pattern at all and is not influenced in doing *istinbat* on legal verses. Therefore, its *fiqh* pattern remains strong because of its ability to prioritize its *fiqh* elements in its interpretation of legal verses. The *isyārī* pattern which is shown in the interpretation of *Rūḥ al-Ma'ānī* is only in relatively small numbers, although many scholars classify it as a Sufistic *mufassir*. The linguistic approach he uses can also be the basis for the reviewers to classify it as a *lugawi* interpretation.

³¹Wahbah al-Zuhailī, *al-Tafsīr al-Munīr fī al-'Aqīdah wa al-Syarī'ah wa al-Manhaj*, Juz V (Cet. II; Beirut-Lubnān: Dār al-Fikr al-Mu'āṣarah, 1998 M/1418 H), p. 46-47.

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