

ULAMA METHODS IN UNDERSTANDING VERSES MUTASYABIH

(Study of the *Tafwid* and *Ta'wil* Methods Verses About the
Attributes of Allah)

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Abstract

In the realm of Islam, there is a recognized group that has a respectable place in the Muslim community. This group is the salaf group. Often every debate about the understanding of Islam is returned and a reference is sought which leads to that group. Knowing the application of the method of tafwid, taslim and ta'wil tafsili of salaf scholars in understanding the mutasyabihat verses about the nature of Allah SWT The understanding of the salaf ulama on the *mutasyabihat* verses in the future has an urgent relationship in the formation of the understanding of the firqah-firqah mentioned above. The great contradiction between the *Musyabbihah* and *Ahlussunnah*,. This research is in the form of *literary research*, meaning that this research will be directly based on written data in the form of books, especially classical works, as well as related books. From the development of the study of the Qur'an from the salaf period to the present day, it can be concluded that the study of the Qur'an has experienced rapid and dynamic developments and has passed through various eras, places and generations of thought. Although the description of the historical development of the Qur'an above is very limited and specialized in the scope of the early generation of intellectuals and that is not enough for all existing developments, this is sufficient to prove that the study of the Qur'an is never "dead" and obsolete. in the times.

Keyword: Methods, Salaf, Mutasyabihat, Tafwid, Takwil

Abstrak

Dalam ranah Islam, ada kelompok yang diakui memiliki tempat terhormat di komunitas Muslim. Kelompok ini adalah kelompok salaf. Seringkali setiap debat tentang pemahaman Islam dikembalikan dan dicari referensi

yang mengarah ke kelompok itu. Mengetahui penerapan metode *tafwid*, *taslim* dan *ta'wil tafsili* ulama salaf dalam memahami ayat-ayat *mutasyabihat* tentang hakikat Allah SWT Pemahaman ulama salaf pada ayat-ayat *mutasyabihat* di masa depan memiliki keterkaitan yang mendesak dalam pembentukan pengertian *firqah-firqah* tersebut di atas. Kontradiksi besar antara *Musyabbihah* dan Ahlussunnah. Penelitian ini berbentuk penelitian sastra, artinya penelitian ini akan langsung didasarkan pada data tertulis berupa buku-buku, khususnya karya klasik, serta buku-buku terkait. Dari perkembangan kajian Alquran dari masa salaf hingga saat ini, dapat disimpulkan bahwa kajian Alquran telah mengalami perkembangan yang pesat dan dinamis serta telah melewati berbagai era, tempat dan generasi pemikiran. Walaupun uraian sejarah perkembangan Alquran di atas sangat terbatas dan terspesialisasi dalam ruang lingkup para intelektual generasi awal dan itu belum cukup untuk semua perkembangan yang ada, hal ini cukup untuk membuktikan bahwa kajian Alquran, tidak pernah "mati" dan usang di waktu.

Kata Kunci: *Metode, Salaf, Mutasyabihat, Tawfid, Takwil*

A. Introduction

The journey of Islam as a treatise brought by Muhammad SAW has lasted more than fourteen centuries. The Al-Qur'an as the main reference in the realm of Islam is always studied by all levels of society to give birth to an understanding of the true Islam. From these studies it gives birth to various forms of understanding which are not insignificant, causing conflicts as seen in the history of travel. Muslims for more than fourteen centuries. Generally, Muslims acknowledge differences of opinion. They even believe that Muslims will be divided into seventy-three groups. As stated in the hadith of the Prophet SAW that Muslims are divided into seventy-three groups.¹

In the realm of Islam there is a recognized group that has a respectable place in the Muslim community. This group is the salaf group. Often every debate about the understanding of Islam is returned and a reference is found that leads to that group. So it is not uncommon for groups that appear in Islam to admit that they are the group according to the salaf scholars, from which one of them emerges *firqah-firqah* in Islam.

¹Abd al-Qahir ibn Tahir ibn Muhammad al-Baghdadi al-Isfirayini al-Tamimi, *al-Farq Baina al-Firaq* (Beirut: Dar al-Ma'arif, tt). 318

One of the emergence of *firqah-firqah* in Islam is closely related to the understanding of *mutasyabihat* verses. Globally, *mutasyabihat* verses are verses related to the attributes of Allah SWT. Broadly speaking, there are at least three groups that have quite sharp different understandings. Two groups, extreme right and extreme left; Mu'tazilah and Musyabbihah, and a moderate group in the middle of the two; namely Ahlussunnah Wal Jama'ah.

From the understanding of these nature verses, the Mu'tazilah gave birth to the concept of "nafi al-amal" (negation of the attributes of Allah).² Later, because of this concept, the Musyabbihah claimed Mu'tazilah as "al-Mu'attilah" (Those who deny the attributes of Allah). While the Musyabbihah, determine the existence of these characteristics, but they equate these attributes of Allah with human nature.³ As for the group that is considered moderate, Ahlussunnah, taking the middle path, this group believes in the existence of attributes for Allah SWT without equating them with human characteristics..⁴

The understanding of the salaf ulama on the *mutasyabihat* verses in the future has an urgent relationship in the formation of the understanding of the *firqah-firqah* mentioned above. The great contradiction between the Musyabbihah and Ahlussunnah, for example, is one of the root causes is the difference in understanding of *aqwal al-salaf* (salaf ulama's statement) in *mutasyabihat* verses about the nature of Allah SWT. The Musyabbihah with their basic doctrine; "Taking the meaning of zahir verses of *mutasyabihat*", according to them is the practice of the salaf ulama's statement. "امروها كما" (understand the *mutasyabihat* verses about the attributes of Allah without expressing how).⁵ Meanwhile, at the same time, Ahlussunnah said that the Musyabbihah did not understand the statements of the salaf scholars. "امروها كما جاء ت بلا كيف". According to Ahlussunnah, that is what

² Abi al-Fath Muhammad 'Abd al-Karim ibn Abi Bakr Ahmad Al-Syahrastani, *al-Milal wa al-Nihal* (Beirut: Dar al-Fikr, 2002), . 34

³ *Ibid.*,. 86.

⁴ *Ibid.*,. 75. This is when the development represented by the Asy'ariyah people confirms the existence of Allah's attributes, and is different from the Musyabbihah (Anthropomorphism). -The attributes of God are only worthy of Him, and not like the attributes of His creatures: such as His hearing is not like their hearing and His sight is not like theirsight. With the determination of this characteristic, it is pointed out that in the *mutasyabihat* verses that contain Allah's character in it (the text of the Al-Qur'an). 'Abdullah al-Harari, *Sarih al-Bayan Fi al-Rad 'Ala Man Khalafa al-Qur'an* (Beirut: Dar al-Masyari, 1997), 37-77.

⁵ Salih Fauzan, *al-Risalah al'Ammah li al-Ifta: Tanbihah fi Alfaz 'ala Man Ta'awwala al-Sifat* (Riyad: Dar al-Watan, tt), 19

the salaf ulama meant in their statements " امرؤها كما جاءت بلا كيف " is the denial of tasybih (the likeness of Allah to His creatures), on the grounds that there is the expression "if kaif (without description how),⁶ and therefore it does not understand by taking the meaning of *zahir mutasyabihat* verses.

In the next development, when the conflict between the two camps became more intense, it was formed while the understanding that the salaf scholars in understanding *mutasyabihat* verses about the nature of Allah SWT did not use the *ta'wil* method. This understanding has recently been increasingly voiced by the Musyabbihah to attack Ahlussunnah. The Musyabbihah are of the opinion that *mutasyabihat* verses should not be *ta'wil*, because *ta'wil* verses of nature means the same as denying the essence of the verse itself, besides that they believe that salaf ulama never use the *ta'wil* method. From here then emerged the doctrine of "al-Mua'wwil Mu'attil" (a person who *ta'wil* means denying the attributes of Allah). They came up with the *tafwid* or *taslim* method as the antithesis of the *ta'wil* method. The method of *tafwid* or *taslim* according to the Musyabbihah is not a form of *ta'wil*, but is a submission of the literal meaning of the verse. According to them, both methods are used by salaf scholars in understanding the nature verses.

On the other hand, Ahlussunnah views that the *ta'wil* method is one of the methods for understanding *mutasyabihat* verses, so that the *ta'wil* method cannot be separated from the tafsir books. Even in general, all the books that discuss 'Ulumal-Qur'an cannot break away from discussing the *ta'wil* method, such as *al-Itqan Fi' Ulum al-Qur'an* by al-Suyuthi,⁷ *al-Burhan Fi 'Ulum al-Qur'an* al-Zarkasyi,⁸ or other works in 'Ulum al-Qur'an certainly contain the *ta'wil* method.

While on the other hand, the Mu'tazilah also applied *ta'wil* in understanding the nature verses, as expressed by Wasil, but with that statement they concluded that the negation of God's attributes as stated in the literal meaning did not mean they rejects nature verses such as al-Rahman, al-Rahim, al-Basar, al-Sama 'and others, but their interpretation is different from other schools of theology.⁹

⁶al-Baihaqi, *al-Asma wa al-Sifat* (Beirut: Dar al-Kutub al-Ilmiyah, 1984), 407.

⁷Jalal al-Din al-Suyuti, *al-Itqan fi 'Ulum al-Qur'an*, Jilid II (Beirut: Dar al-Fikr, 1951), 318.

⁸Badr al-Din Muhammad ibn 'Abdullahal-Zarkasyi, *al-Burhan fi 'Ulum al-Qur'an* (Beirut: Dar al-Fikr, 1988), 79-99.

⁹Harun Nasution, *Islam Rasional* (Bandung: Mizan, 1995), 131.

From the above statements, the researcher feels called to carry out a scientific study and re-examine the methods of thinking of the salaf ulama in understanding *mutasyabihat* verses, especially the verses of the nature of Allah SWT. There are several things that make this research important to do.

First, in conducting a study of *mutasyabihat* verses about the nature of Allah SWT, salaf scholars prioritize *tafwid* and *taslim* methods. With these two methods the salaf ulama have indirectly distorted the meaning (doing *ta'wil*), this is the consistency of the salaf ulama. In purifying Allah SWT from the nature of His creatures, and the literal meaning of these verses of nature is impossible for Allah SWT. So, in understanding the nature verses, the safest methods are *tafwid* and *taslim*. The question that arises then is, is the method of recitation and *taslim* of the salaf scholars the same as what Musyabbihah understands? This, of course, is interesting to be explored further.

Second, the salaf ulama in understanding *mutasyabihat* verses about nature in addition to applying the *tafwid* and *taslim* methods, also apply the *ta'wil tafsili* method, which in its application specifies and determines the meaning of *majazi* (metaphorical), so that it does not change the essence of the meaning. This, in shifting the meaning (*ta'wil*) is a must for salaf ulama. However, the assumption of various *mutakalimin* circles arises that the salaf ulama do not practice *ta'wil*, they only apply the *tafwid* and *taslim* methods in understanding *mutasyabihat* verses.

Thus, departing from the above assumptions, this research focuses primarily on the methods of *tafwid*, *taslim* and *ta'wil tafsili* applied by salaf scholars in understanding *mutasyabihat* verses about the nature of Allah SWT.

B. Research Objectives and Uses

a. The aim of this study :

1. Knowing the method of salaf scholars in understanding *mutasyabihat* verses about the nature of Allah SWT.
2. Knowing the application of the method of *tafwid*, *taslim* and *ta'wil tafsili* salaf ulama in understanding the *mutasyabihat* verses about the nature of Allah SWT.

b. The uses of the results of this study are:

1. This research was conducted in order to provide an overview of the understanding of the salaf ulama about *mutasyabihat* verses regarding the often debated nature.
2. This research is expected to arouse readers' interest in re-examining the treasures of Islamic thought in the past and can provide an overview of the position of the salaf ulama in the realm of interpretation.

C. Discussion

1. Etymological and Terminological Definition of Salaf

Etymologically, salaf comes from *lafaz salafayashufu salfan*, for example *salafu alsai* (something that has passed) in other words *Mada* means what has passed, like someone's *salafa fulan* has passed or *taqaddama*.¹⁰

The same thing is also in Kamusal-Munawwir, the word "salaf" means *kullu ma taqaddama min aba'ik* (something formerly of ancestors, ancestors) which means the first person, this *lafaz* has the opposite word "khalaf", while *al-salif* is the *isim fa'il* of salaf which means past or previous or also *al-mutaqadimu*, which precedes, is also another meaning of *al-zikru* which has been mentioned/said before.¹¹ So, when everything is attributed to the word "salaf", it contains a past meaning.

From the above definition, the term *salafiyah* also appears which is derived from the Arabic root salaf, "preceding". The Qur'an uses the word salaf to refer to the past (Surah Al-Maidah [5]: 95, QS. Al-Anfal. [8]: 38). In the Arabic lexicon, salaf is the pious ancestor (*al-salaf al-saleh*), and a salafi is one who takes the Al-Qur'an and the Sunnah as the only sources for religious regulations..¹² The term salafiyah is often interchanged with *islah* (reform) and *tajdid* (reform), which are fundamental concepts for the Islamic view. However, for some people, this term connotes reaction and

¹⁰ Majd al-Din Muhammad ibn Ya'qub al-Fairuz Abadi, *al-Qamus al-Muhit* (Beirut: Muasasah al-Risalah Dar al-Dayyan, 1987), 9.

¹¹ Ahmad Warson Munawwir, *al-Munawwir: Kamus Arab-Indonesia* (Yogyakarta: PP al-Munawwir, 1984), 696.

¹² Emad Eldin Shahin, "Salafiyah", *Ensiklopedi Oxford: Dunia Islam Modern*, terj. Eva YN dkk, jilid V (Bandung: Mizan, 2001), hlm. 104.

chaos, a result of the salafiyah's strict adherence to the Al-Qur'an and Sunnah. and glorification of the past.¹³

2. Understanding Salaf in Terminology

Whereas salaf in terminology, the majority of scholars argue that salaf scholars are those who lived in the first three centuries of the Hijri year. The first century is called the Sahabat period, the second century is called the Tabi'in period, and the third is called Tabi 'al-Tabi'in. This is based on the hadith narrated by the Prophet Muhammad,¹⁴ "The best time (*qarn*) is my period, then the period after, then the period after". The stronger opinion, one (*qarn*) means 100 years.¹⁵ Based on the above hadith, what is meant by salaf, namely scholars who lived in the first three hundred years of Hijriyah, they are experts of fiqh, experts of hadith, experts of ushul science, and Mufasssirun.¹⁶

Muhammad ibn Ibrahim ibn Sa'dullah ibn Jama'ah in his book *Idah al-Dalil* is in line with the above opinion. He said that the salaf were those of the ulama who were competent and inherited the truth about the religious sciences, knowledge and creed from the Prophet. They are a community of scholars who were elected in the first three centuries of Hijriyah or until the time of the official Hadith schedule.¹⁷ This period, according to Hasbi Ash-Shidieqi in the history of hadith is called "Asr al-

¹³The term salafiyah is also a reform movement with religious, cultural, social and political dimensions founded by Jamal al-Din al-Afghani and Muhammad 'Abduh in the early twentieth century. This movement aims to renew Muslim life and has a formative impact on many Muslim thinkers and movements throughout the Muslim World. *Ibid.*

¹⁴Abi al-Hasan Muslim ibn Hajaj al-Qusyairi al-Naisaburi, *Sahih Muslim*, jilid II (Beirut: Dar al-Fikr, 1993), hlm. 520. lihat *bab fadl al-sahabat*, untuk melihat redaksi lain, Hadis dari A'isyah "اي الناس خير قال القرن الذي انا فيه ثم" *Rasulullah was asked by someone, who is the best human being (qarn)? the present century (the time of the Prophet), then the second century, then the third century*". Although this difference is not so debatable, experts explain that the three *qarns* are 300 years after the Prophet's hijrah, and what *al-qarn* means is one century, or also a generation. In other editors of the Prophet Muhammad uttered the lafaz "ثم الذي يلو نعم" up to four times, the famous interpretation of the three *qarns* is 300 years of hijriyah. Some scholars argue with this hadith 220 years after the Prophet was sent to become a Prophet, but the opinion that well-known is the first opinion, so that the scholar who lived in the 300th century later he died in the fourth century, he remains in the category of salaf scholars. Badr al-Din ibn Jama'ah, *Idah al-Dalil fi Qat'i Hujaj Ahl al-Ta'til* (Mesir: Dar al-Salam, 1990), 40.

¹⁵ This opinion is also countered by Abual-Qasim ibn al-Syakir and others, look Abdullah al-Harari al-Habasyi, *Izhar al-Aqidah al-Sunniah Bisarah al-Aqidah al-Tahawiyah*, cet III (Beirut: Dar al-Masyari, 1997), 23.

¹⁶*Ibid.*

¹⁷Badr al-Din ibn Jama'ah, *Idah.....op. cit.*, 40.

Wahyi wa al-Takwin" (the period of revelation and the formation of an Islamic society). It was at this time that the Prophet's words (*aqwal*), deeds (*afal*), and stipulations (*taqrir*) were born, which functioned to explain the Al-Qur'an in order to uphold and shape Islamic law.¹⁸

Meanwhile, Emad Eldin Shahin argues that the so-called salaf generation is still controversial; however, the majority of scholars agree that salaf comprises the first three generations of Muslims. It spans three centuries and includes the companions of the Prophet. Friends who ended Malik ibn Anas (d. 91 H / 710 AD or 93/712); their followers, Tabi'in (180/796); and the next generation, Tabi 'al-Tabi'in (241/855). Ahmad ibn Hanbal (164-241 / 780-855) is considered to be the last of the salaf generation. These three generations were held in high regard by later Muslims, for their friendship and closeness to the time of the Prophet, as well as for their understanding and pure Islamic practice, and for their contribution to Islam..¹⁹

The chronological definition of salaf is not sufficient to fully explain this term. Salaf is not limited to certain groups or eras. Muslims recognized prominent post-period ulama and independent figures as the salaf generation, including Abu Hamid al-Ghazali (d. 1111), Ibn Taimiyah (d. 1328), Ibn Qayyim al-Jauziyah (d. 1350), Muhammad ibn 'Abd al-Wahhab (d. 1792) and others. Moreover, the views of members of the Muslim generation have changed over time in response to the challenges faced by the Islamic community as their dedication to reform and revival continues.²⁰

But in this research, the author limits the discussion of salaf to the first three centuries of Hijriyah generation scholars with the time of Ahmad ibn Hanbal, al-Qurtubi and others as the last generation, so in the next article the writer will focus on the first three centuries of Hijriyah.

3. Periodization of Salaf

a. Friend Period

This period is the period of the first hundred years of Hijriyah, this period can be said to be the primordial period, because the Companions received directly the doctrines of the Prophet, as well as the period of formation of

¹⁸ T. M. Hasbi Ash-Shiddieqi, *Sejarah Perkembangan Hadis* (Jakarta: Bulan Bintang, 1973), 16.

¹⁹ Emad Eldin Shahin, "Salafiyah", *Ensiklopedi.....op. cit.*, 104.

²⁰*Ibid.*

the Sharia. The Prophet Muhammad was a central figure who had sole authority in religious matters, the Companions received all the teachings directly from the Prophet "talaqi system", which had a very noble religious concept and was chosen as the best people.²¹

At the time of the Prophet, it seemed that none of the companions had dared to interpret the Al-Qur'an, because he was still in their midst. Since Al-Qur'an was revealed to the Prophet Muhammad, it has been interpreting in a simple way, namely understanding and explaining the Al-Qur'an to the companions. He is the first interpreter (the first person to describe the Al-Qur'an and explain it to his people).²² At this time the Prophet also forbade his companions to write anything other than the Al-Qur'an for fear of being mixed with other writings.²³

The Prophet explained and interpreted the Al-Qur'an in the form of sunnah *fi'liyah* and also in the form of sunnah *taqriyah*.²⁴ One of the advantages of interpreting at the time of the Prophet, was always assisted by revelation, so that if there was an error with the Prophet's *ijtihad* related to the issue of *shari'at*, another revelation would come down to give a warning and correction.

However, this does not mean that the entire meaning of the Al-Qur'an in detail has been explained by the Prophet, because many verses of the Al-Qur'an have not been explained by the Prophet before he returned to Allah SWT. And it is indirectly the duty of the next generation to provide an explanation of what they understand about the Al-Qur'an. Among the friends, the person who first spoke about interpretation was Maulana Amir al-Mu'minin 'Ali ibn Abi Talib (18 SH-40 H). According to al-Syarbasyi, he was a competent friend in the field of regional knowledge, so that the Prophet called him "Madinatu al-ilm". He understood that the Al-Qur'an was revealed with seven letters, and each letter has an express and implied meaning. Then 'Abdullah ibn' Abbas (3 SH-68 H) took the second position in the field of interpretation after 'Ali ibn Abi Talib by presenting nearly half of the traditions that relied on the Prophet. The third position is 'Abdullah ibn Mas'ud, he has a high position among the *mufassirin*, so that he ranks second in the number of narrating the Prophet's traditions.

²¹Abu Isa Muhammad Ibn Isa al-Tirmiz'i, *Sunan al-Tirmiz'i*, jilid V (Beirut: Dar al-Fikr, tt), 356.

²²Subhi al-Salih, *Mabahis fi 'Ulum al-Qur'an* (Beirut: Dar al-Ilm Lilmalayin, 1977), 120.

²³*Ibid.*

²⁴Endang Soetari, *Ilmu Hadis: Kajian Riwayah dan Dirayah*, cet III (Bandung: Amal Bakti Press, 2000), 5.

The next position, Ubai bin Ka'ab, one of the four companions of the Prophet who collected verses from the Al-Qur'an during the time of the Prophet SAW.

There are ten experts among the well-known commentators, four Khulafa al-Rashidun, namely Abu Bakr al-Siddiq,²⁵ Usman bin Affan, and 'Ali ibn Abi Talib. Apart from them there are also famous names: 'Abdullah bin Masud, Ibn' Abbas, Ubay bin Ka'ab, Zaid bin Sabit, Abu Musa Asy'ari and 'Abdullah bin Zubair. Among the four Khulafa al-Rashidun, the one most mentioned by historians is 'Ali bin Abi Talib. The history of the three other caliphs regarding the matter of interpretation is very rare, maybe because they died first.²⁶

The main source of the interpretation of a friend is the Al-Qur'an itself, the Al-Qur'an is like a chain in which one is intertwined and explains. So in the circle of friends appears adage that the Al-Qur'an *yufassiru ba'duhu ba'dan*. This method is one of the methods in the interpretation of *al-ma'sur*. The method used in this method is to bring a *mutasyabih* verse to the *muhkamat*, a *mujmal* (global) verse to something *mubayyan* (detailed), a *mutlaq* to a *muqayyad*, an am to a unique one to get an explanation.

This interpretation is quite competent, especially when they interpret *mutasyabihat* verses by bringing them to the *muhkamat*. Among the prominent *mufassir* of the companions, was 'Abdullah ibn' Abbas²⁷ or who is popular with Ibn 'Abbas, he is known as one of the best friends in the field of al-Qur'an exegesis. It is not an exaggeration if then he was given the title *tarjuman* al-Qur'an or interpreter of the Al-Qur'an.²⁸

²⁵His full name is 'Abdullah ibn Abi Khuhafahal-Tamimi ibn Amar ibn Ka'ab ibn Sa'ad ibn Taim ibn Murah ibn Ka'ab. His mother was Umm al-Khair, Salma bint Sakhr ibn Amar ibn Ka'ab ibn Sa'ad ibn Taim ibn Murah ibn Ka'ab. From this lineage Abu Bakr al-Siddiq both from his mother's side and from his father's side, had family ties to the Prophet Muhammad SAW who met his lineage with their grandmother Murah ibn Ka'ab. He was born in Makkah two and a half years after the Elephant year or 51 before Hijrah, in his childhood he was named Abd al-Ka'ab. *Ibid.*, 170.

²⁶Jalal al-Din al-Suyuti al-Syafi'i, *al-Itqan fi 'Ulum al-Qur'an*, jilid II (Beirut: Dar al-Fikr, 1951), 318.

²⁷ His full name is 'Abdullah ibn 'Abbas ibn 'Abdul Mutalib ibn Hasyim ibn " Abd al-Manaf al-Quraisy al-Hasyimi. He is a cousin of the Prophet who was born three years before Christ, in the village of Syab'ali Makkah. Her mother Umm al-Fadil Lubabah al-Kubra bint al-Haris ibn Haliliyah, sister of Maimunah, wife of the Prophet. He died at Taif in 68 AH see Izzuddin ibn al-Atsi, *Usd al-Ghabahfi al-Ma'rifatal-Sahabah*, jilid III (tkp: Dar al-Sa'b, tt), hlm. 290-293.

²⁸ In addition to *tarjumanal-Qur'an*, Ibn 'Abbas also has the title Bahr al-Ulum (sea of knowledge), Habr al-Ummah (ulama of the ummah), so that among other friends commenting on him like Ubaidillah ibn Utbah "I have never met someone whose

Apart from his depth in the science of exegesis, he is also known as the founder of the foundations of the science of exegesis.

Another advantage of 'Abdullah ibnu' Abbas, namely his expertise in knowing the various meanings of words in the Al-Qur'an, which Ibn 'Abbas has successfully traced its usage to pre-Islamic poetry.²⁹ Ibn 'Abbas also mastered other sciences, such as linguistics, fiqh, *syair*, the history of the Arabs and the science of Hadith. In the circle of the friends themselves, when there are differences of opinion between them in understanding Al-Qur'an, they always seek and ask him questions.

So, Ibn 'Abbas's ability in interpreting the Al-Qur'an is not in doubt. His ability to interpret the Al-Qur'an is believed to be a blessing for the prayer offered by the Prophet for him: "May Ibn 'Abbas become a religious expert, be good at *ta'wil* al-Qur'an and become a pious servant".³⁰, so that the interpretation of Ibn 'Abbas became a fairly representative interpretation and became a reference for the friends at that time, as well as the scholars of the next interpretation.

However, many people exaggerate the narrators about Ibn 'Abbas, while on the other hand there are those who belittle and belittle his utterances, so that Imam Shafi'i himself said: "The correct interpretation of Ibn 'Abbas is only equivalent to one hundred traditions."³¹

Apart from the ten people mentioned above, there are other names among the companions of the Prophet who took part in the interpretation of the Al-Qur'an, they were Abu Hurairah, Anas ibn Malik, 'Abdullah bin Umar, Jabir bin' Abdullah and Ummul. -Mu'minin A'isyah. But the interpretations narrated from them are relatively few compared to the ten commentators above.³²

According to al-Zahabi, the narrations about Ibn 'Abbas's own interpretation have been compiled by Abu Tahir ibn Ya'qub al-Fairuz Abadi. He has succeeded in compiling or compiling and systematics of the

knowledge more than Ibn 'Abbas who mastered the science of fiqh, the science of interpretation, Arabic, poetry, arithmetic, and the science of Faraid.". Ahmad al-Syurbasyi, *Sejarah Perkembangan Tafsir*, Terj. Zulfan Rahman (Jakarta: Kalam Mulia, 1999), 87.

²⁹Jalal al-Din al-Suyuti, *al-Itqan..... op. cit.*, 319.

³⁰Badruddin Muhammad ibn 'Abdullahal-Zarkasyi, *al-Burhan fi 'Ulum al-Qur'an*, jilid II (Mesir: al-Halabi, 1957), 161.

³¹Jalal al-Din al-Suyuti, *al-Itqan.....op. cit.*, 322.

³²*Ibid.*, 322.

interpretation attributed to Ibn Abbas with the title "Tanwir al-Miqbas min Tafsir Ibn 'Abbas" with the method of narrative interpretation..³³

b. *Tabi'in period*

After the companions, interpretations continued in the following generations, namely the Tabi'in generation, who in fact were the disciples of the Prophet's companions, many of whom became experts in commentators. Most of them are concentrated in the cities, where the friends are located. Like Said ibn Jubair,³⁴

In Medina there was Muhammad ibn Ka'ab and Zaid ibn Aslam who studied from the friend Ubay ibn Ka'ab. Meanwhile in Iraq there was al-Hasan al-Basri and Amir al-Salabi who studied from the friend 'Abdullah ibn Mas'ud. The combination of the interpretation of the Qur'an with the traditions of the Prophet, the words of the companions and the Tabi'in were later known or grouped as interpretations of bi al-Ma's.³⁵

Regarding those above, Ibn Taymiyyah said: "The people who know the most about interpretation are the people of Mecca, because they are friends of Ibn 'Abbas, such as: Mujahid,' Ata bin Abi Rayyah, Ikrimah Maula Ibn 'Abbas, Said ibn Jubair, Tawus and others. Likewise those in Kufa (Iraq), namely the friends of 'Abdullah ibn Mas'ud. While in Medina, such as Zaid ibn Aslam who passed on their knowledge to their own children,' Abdurrahman ibn Zaid and to his student, namely Malik ibn Anas"³⁶.

As for the Tabi'in generation, according to Ahmad al-Syirbasyi, several expert commentators emerged, then they narrated the traditions of the Prophet SAW in the interpretation of the Al-Qur'an. Among them were: Al-Dahak ibn Muzalim (d. 120 H), Atiyah ibn Sa'ad al-Aufi (d. 111 H), Ismail ibn Abd al-Rahman al-Sadi (d. 146 H), Asbat ibn Nasar, Muhammad ibn Said al-Kalabi (d. 146 AH), Muhammad ibn Marwan al-

³³ According to the scholars, there are nine most famous pathways attributed to Ibn 'Abbas in this interpretation, the most of which is through the Muhammad ibn Marwan al-Sadi al-Sagir dari Muhammad ibn Sa'ab al-Kalbi, from Abu Salih dari ibn 'Abbas. Al-Suyuti, *al-Itqan*,.....*op. cit.*, jilid II. 189.

³⁴ Full Name Sa'id ibn Jubair ibn Hisyam al-Asadial-Walibimaulahum. Abu Muhammad and according to an opinion of Abu 'Abdullah al-Kufi, he was a great Tabi'in without equal, came from Habsyah, from Mawali Bani Walibah ibn al-Haris from Bani Asad.

³⁵ Komaruddin Hidayat, *Memahami Bahasa Agama: Sebuah Kajian Hermeneutika* (Jakarta: Paramadina, 1996), 191.

³⁶ Jalal al-Din al-Suyuti, *al-Itqan*.....*op. cit.*, 323.

Sidi al-Saghir, Muqatil ibn Sulaiman al-Azdi al-Kurasani (d. 150 H), 'Abu Khalid' Abd al-Malik ibn 'Abd al-Aziz ibn Juraizi, and others.³⁷

During the Tabi'in period, codification of the commentary book and its classification was carried out regularly according to the compilation period. The first book of interpretation is the writing of Sa'id ibn Jubair (d. 64 H), after that Abu Muhammad ibn Ismail ibn 'Abd al-Rahman al-Kufi, known as al-Sidi (d. 127 H). Then the interpretation of Muhammad ibn Sa'id al-Kalbi (d. 146) with his interpretation "al-Kabir", and many other works of tafsir that were born during the time of Tabi'in..³⁸

John Wansbrough, a reviewer of classical exegesis, argues that in fact various written exegesis works began to appear at least since the 2nd century AH, although it is difficult to detect the type of interpretation that developed at that time, and it is difficult to determine which commentary is considered older. In that case Wansbrough classified the various pre-Tabari tafsir books into five types, namely: *haggadic* (narrative) *halakhic* (legal), *masoretic* (textual), rhetoric, and allegorical (symbolic). In this classification Wansbrough uses the stylistic (interpretation style) and functional (usability, function) criteria of the interpretation which are then collaborated between the two.³⁹ Although the historical sequence of the Wansbrough classification is still widely debated, this categorization shows a strong, functional, unifying and very useful scientific form.⁴⁰

Wansbrough's research only covers various tafsir books before the emergence of al-Tabari's works compiled in the 1st and 2nd centuries of hijriyah, which include various works such as Tafsir by Muqatil ibn Sulaiman (d. 767 AD), Fada'il al-Qur'an by Abu Ubaid (d. 838 AD), Tafsir by 'Abd al-Razzaq Musytabihat al-Qur'an by al-Kisa'i (d. 804), Tafsir by Mujahid al-Jabbar, Tafsir by Sufyan al-Sauri, Ma'ani al-Qur'an by al-Farra' (d. 822 AD), and Tafsir Khams Mi'ah al-Ayah by Muqatil ibn Sulaiman and others. Of the various tafsir books, the book that belongs to the haggadic (narrative) interpretation is the interpretation of the Al-Qur'an by Muqatil ibn Sulaiman, in which the interpretation seeks to provide a description of *qissah* (narrative, story) which specifically emphasizes aspects of wisdom and ethics contained in these stories. As material, the stories in interpretation

³⁷Ahmadal-Syurbasyi, *Sejarah....op. cit.*, 103.

³⁸*Ibid.*, hlm. 112-113.

³⁹ John Wansbrough, *Qur'anic Studies: Sources and Methods Scriptural Interpretation* (Oxford: Oxford University Press, 1977), 119.

⁴⁰ Andrew Rippin, "The Present Status of Tafsir Studies", *The Muslim World*, Vol. 72 th. 1982, 229.

are taken from folk tales of the Near East such as the Byzantine, Persian, Parisian people, and especially stories in the Christian Jewish circles. And the book that is included in the type of *halakhic* (legal) interpretation is the interpretation of *Khams al-Ayah*, another work of Muqatil ibn Sulaiman where this interpretation contains various topics such as faith, worship, affection, fasting, *hajj*, accounts payable and others.⁴¹ This type of interpretation began to be somewhat complicated and technical because a method was developed to determine the chronology of Islamic revelation and analysis of its legal laws. This type of Tafseer pioneered the birth of al-Tafsir al-Ahkam which was later developed by al-Jassas (d. 981 AD) with his work *Ahkam al-Qur'an*, later al-Qurtubi (d. 1272 AD) with his work *al-Jami Li Ahkam. Al-Qur'an*.⁴²

Then from the Masoretic (textual) type of interpretation includes the book *Ma'ani al-Qur'an* by al-Farra', *Fadail al-Qur'an* by Abu Ubaid, *Musytabihat al-Qur'an* by al-Kisa'i, and the book *al-Other Seven al-Nazair* works by Muqatil ibn Sulaiman. The activity in this type of interpretation focuses on various explanations of various aspects of the lexicon in various readings of various verses of the Al-Qur'an. In the modern era this type of interpretation was later developed by 'Ali al-Sabuni in his *Safwat al-Tafasir*.⁴³ Meanwhile, the rhetoric (rhetorical) interpretation can be seen in the *majaz al-Qur'an tafsir* book by Abu Ubaidah (d. 824 AD) and *ta'wil al-Muskil al-Qur'an* by ibn Qutaibah (d. 889 AD) where attention centered on the literary value of the Qur'an which is placed outside the bounds of Arabic prose and poetry. And the allegorical (metaphorical, symbolic) type is seen in the work of the Sufistic commentary by Sahl al-Tusturi (d. 896 AD), where this type of interpretation reveals the symbolic meaning of the Al-Qur'an which elevates the meaning of the *zahir* and the mind of a verse of the Qur'an an.⁴⁴

With the emergence of the commentators at the time of *Tabi'in*, there was no need to worry about the mixing of the Al-Qur'an and Hadith, so as not to cause confusion about the Al-Qur'an and Hadith. This is because the Al-Qur'an as the first *tasyri'* has been recorded, the hadith, which functions as an interpretation of the Al-Qur'an, must automatically be recorded as well. So that at this time besides they were concentrated on

⁴¹*Ibid.*,. 238.

⁴² Izzah Faizah, "Qur'an dan Tafsir dalam Sejarah Sejak Klasik Hingga Modern dan Kontemporer", *Jurnal Teks*, No. 1, Maret 2002, 170.

⁴³*Ibid.*, . 175.

⁴⁴*Ibid.*.

the Al-Qur'an and tafsir, some of their *Muhaddisun* have been active in maintaining, writing and collecting Hadith. Then it was increased by the presence of hadith scheduling held for the purpose of maintaining the Shari'ah.

c. *Tabi 'al-Tabi'in period*

The Tabi 'al-Tabi'in period (the third generation of Muslims) continued the knowledge they received from the Tabi'in. They collected all the opinions and interpretations of Al-Qur'an put forward by previous scholars (the time of the companions and Tabi'in) as did Sufyan ibn Uyainah, Waki ibn al-Jarrah, Syu'bah ibn al-Hajjaj, Yazid ibn Harun, 'Abd al-Hamid and others.⁴⁵

The commentaries that they wrote generally contained the opinions of what the companions of the Prophet and the Tabi'in had said. In addition, there are those who interpret the entire contents of the Al-Qur'an, also those who interpret only part of it (one juz). All opinions and interpretations that are poured into the tafsir books, are the pioneers for Ibn Jarir at-Tabari in the interpretation of the Al-Qur'an.⁴⁶

Al-Tabari, in his commentary book mentions several aspects of narrative interpretation, he also presents the hadith *sanads* and arranges them in harmony and order and he also reveals the provisions of the disputed passages about his sanad. Whereas the method used in interpreting the Al-Qur'an: first, it provides the basis of the Al-Qur'an on the narration of a passage from the Prophet by using Arabic to understand the meaning of a sentence that has no valid explanation of the interpretation from *Asar* (hadith). Arabic poetry, israiliyat story⁴⁷ also used as

⁴⁵al-Zarkasyi, *al-Itqan....op. cit.*, II. .159.

⁴⁶Subhi Salih, *Mabahis.....op. cit.*, 290. *Tafsir bi al-Ma'sur* this name " *Jami al-Bayan fi Tafsir al-Qur'an*" which presents the interpretations of the companions of the Prophet and the Tabi'in are always accompanied by isnaads (the sources of their narrations) and are compared to obtain the most powerful and accurate interpretation. Apart from that, there are also conclusions about the law, and forms of *i'rab* (the position of words in a series of sentences) are explained which add clarity of meaning. However, because he relies on the knowledge of other people in terms of isnaad, then sometimes he accidentally forgets some of it and puts forward other parts that are not true without giving any information.. *Ibid.*, hlm 291. terminology *Tafsir bi al-Ma'sur* often distinguished from *Tafsir bi al-Ra'yi*, but this classification tends to be ambiguous because al-Tabari also uses his own reasoning which sometimes contradicts the initial interpretation..Izzah Faizah.....*op. cit.*, 170-171.

⁴⁷Israiliyat is a history that comes from Jews and Christians as well as apart from the two which are included in the interpretation and hadith. There are also scholars of interpretation and hadith which give the meaning of Israiliyat as a story originating from the enemies of Islam, be it Jews, Christians and others. Muhammad Chirzin, *al-Qur'an dan Ulumul Qur'an* (Yogyakarta: Dana Bhakti Prima Yasa, 1998), 78.

a guide to measure the accuracy of understanding of a lafaz in the Al-Qur'an and Hadith. But he is bound by basic principles that must not conflict with *mausuq* and authentic hadiths. Second, he did not use the *majazi* (metaphorical) meaning method and prioritized understanding the meanings in terms of the meaning of words (*lafaz*).⁴⁸

Post-Tabari, the interpretation of the Al-Qur'an has developed quite rapidly, which is marked by the emergence of various interpretive books such as Ta'wilat Ahl al-Sunnah by Abu Mansur al-Maturidi (d. 944 AD), Bahr al-Ulum by Abu Lais al-Samarqandi (d. 983 AD), and al-Kasyf al-Bayan an Tafsir al-Qur'an by Sa'labi (d. 1035 AD), where they were the 4th and 5th century Hijri commentators who shows that "Traditional interpretation" has been formed. At this time also began to form a special sub-study in Al-Qur'an relating to 'Ulum al-Qur'an, especially those related to the causes of revelation or Asbab al-Nuzul with his work al-Wahidi (d.1075 AD) and perfected by al-Suyuti (d. 1505 AD) in his work Lubab al-Nuqul fi Asbab al-Nuzul.

When the commentary book at the time of Tabi 'al-Tabi'in was codified, various interpretations of Al-Qur'an appeared with various problems, this has attracted the attention of many interpretive reviewers to examine the various styles of interpretation, resulting in the classification of schools of thought (sects) interpretation in the early generations (salaf). Abdul Mustaqim detailed the reasons for the emergence of the tafsir schools, which are generally divided into two factors: first, internal factors (*al-awamil al-dakhili*), internal factors triggered by several reasons: (i) The objective condition of the al-Qur'an which allows it to be read in a variety of ways, because the Al-Qur'an has various versions of the reading known as *sab'atu ahraf*. (ii) The objective condition of the words (*kalimah*) which allows them to be interpreted in various ways. Like the *mutasyabihat* verses which are translated from various aspects so that they have many meanings. (iii) There is ambiguity of meaning in Al-Qur'an, which is due to the existence of *musytarak* words, such as the word *al-Quru* (which can mean holy, and can also be menstruation). While external factors (*al-awamil al-khariyyah*) are factors that are outside the text of the Al-Qur'an, namely the interpreter's subjective conditions, such as socio-cultural conditions,

⁴⁸Ahmad al-Syurbasyi, *Sejarah....op. cit.*, 100-102.

politics, prejudice-prejudice (pre-assumptions) which surround the commentator (reader).⁴⁹

D. Contribution of Salaf Ulama in Al-Qur'an Studies

Because this research concentrates on the understanding of salaf ulama on *mutasyabihat* verses, the researcher first discusses the understanding of salaf scholars towards the verses of the Al-Qur'an globally as their contribution to interpretation. This general discussion of understanding is closely related to the next discussion and also as an introduction to the discussion of *mutasyabihat* verses about the nature of Allah which is the focus of this research. Also compiled in order to find out the role of salaf scholars in providing a foundation and laying the foundations of the knowledge of the Al-Qur'an apart from the knowledge of interpretation, science *asbab al-nuzul*, knowledge of the verses that came down in Mecca and those that came down in Medina, the science of *mansuh nasikh*, the science of *al-Qur'an gharib* (questions that require reflection and exploration of meaning) and the science of *muhkam* and *mutasyabih*.

Historically, even though the Arabic language used was understandable, there were also parts of the Al-Qur'an that were difficult to understand. Like there are *mutasyabihat* verses and verses whose meaning is still vague (*al-ghumud*) which is caused by the *mujmalan* of Al-Qur'an, such as lafaz *musytarak* (lafaz which has multiple meanings), *gharib al-lafzi* (lafaz which is still foreign), *al-hadf* (construction of lafaz), *ikhtilaf marji al-damir* (there is a difference in the place where the return ends), and so on. This is what triggers studies among salaf scholars, and it is not surprising that a number of Western observers, such as Welch and Watt, see the Al-Qur'an as a book that is not easy to understand and appreciate. So that according to them, this book in terms of language, style and arrangement has caused special problems for them⁵⁰

Besides containing the understanding of *muhkamat* and *mutasyabihat*, the Al-Qur'an also gives birth to a very wide variety of concepts in the study of the Al-Qur'an. Salaf scholars gave birth to many studies of the Al-Qur'an, such as the friend Usman ibn 'Affan who first ordered the reproduction of the manuscript of the Al-Qur'an to lay the

⁴⁹ Abdul Mustaqim, *Madzahibut Tafsir: Peta Metodologi Penafsiran al-Qur'an Periode Klasik hingga Kontemporer* (Yogyakarta: Nun Pustaka, 2003), 10-15.

⁵⁰ Nor Ichwan, *Memahami Bahasa al-Qur'an: Refleksi atas Persoalan Linguistik* (Semarang: Pustaka Pelajar, 2002), x.

foundation for what became known as the science of *rasm* al-Quran or also the science of *rasm* al-Usmāni. Then 'Ali ibn Talib ordered Abu al-Aswad al-Dualī (died 69 AH) to put down the pre-literary rules of Arabic in order to maintain its authenticity. With this command 'Ali ibn Talib is a friend who laid the foundation of the knowledge of the Qur'anic *ḥ*rab.

In subsequent developments, in the 3rd century AH: 'Ali al-Madani, the teacher of Imam al-Bukhari wrote a book about *asbab al-nuzul*. Abu Ubaid al-Qasim ibn Salam wrote about the *nasikh mansukhqira'at* and *fadail* al-Qur'an. Muhammad ibn Ayyub al-Darwis (d. 294 H) wrote the contents of the verses that came down in Mecca and in Medina, also Muhammad ibn Khalaf ibn Murzaban (d. 309 H) wrote the book *al-Hawi fi Ulum al-Qur'an*.

Meanwhile, at a glance, in the 4th century AH: Abu Bakr ibn Qasim al-Anbari (d. 328 H) wrote the book *Aja'ib ulum al-Qur'an*. In his book he talks about the virtues and privileges of the Al-Qur'an, about the decline of the Al-Qur'an in seven letters, the author of the Mushaf, the number of letters, verses and words. Then Abu Hasan al-Asy'ari wrote the book *al-Mukhtazan fi 'Ulum al-Qur'an* (which is stored in the Al-Qur'an). Abu Bakr al-Sajistani wrote about the peculiarities of the Qur'an. Abu Muhammad 'Ali al-Kurkhi (d.360 H) wrote the book *Naqat al-Qur'an al-Dalah ala al-Bayan fi Anwa al-'Ulum wa al-Ahkam al-Munabi'ah al-Ikhtilaf al-Anam* (The points of the Al-Qur'an Show Clarity on Various Sciences and Laws That Tell Differences of Human Minds). Then Muhammad Ibn 'Ali al-Afdawi (d. 388 H) wrote a book consisting of 20 volumes entitled *al-Istigna Fi Ulum al-Qur'an* (The need for the Qur'an).⁵¹

During this period, various interpretations emerged from various circles such as the Shi'ites, Sunnis and Mutazilites. From the Shi'i circles appeared various interpretive books such as *Tafsir al-Qur'an* by 'Ali Ibn Ibrahim al-Qummi (d. 939 AD), *al-Tibyan Fi Tafsir al-Qur'an* by Muhammad ibn Hasan al-Tusi (d. 1067 AD), and a book of commentaries that can be aligned with the work of al-Tabari because of the large amount of information shown, namely *Majma 'al-Bayan Li'ulum al-Qur'an* by Abu' Ali al-Tabarsi (d. 1153 AD)⁵² All of the above commentaries come from the Twelve Syi'ah (*asna 'asyriyah*), while among the Isma'iliyah Shiites, there are commentaries such as *Mizan al-Tasnim* by Ismail Ibn Hibat Allah (d. 1768

⁵¹Subhi al-Salih, *Mabahis.....op. cit.*, . 120.

⁵²Izzah Faizah, *al-Qur'an dan Tafsir...."op. cit.*, . 171.

AD). These various commentary books from Shi'i circles use an allegorical approach that is in line with the Sufistic interpretation.

From the Sunnis there emerged various commentary books such as *Mafatih al-Ghaib* or also called *al-Tafsir al-Kabir* by Fakhr al-Din al-Razi (d. 1209 AD) which was full of theological and philosophical discussions, and *Anwar al-Tanzil wa Asrar Al-Ta'wil* by Nasr al-Din al-Baidawi (d. 1291 AD) which is the best theological interpretation and exegesis work from the previous era among Sunnis. Meanwhile, from among the Mu'tazili, the tafsir book *al-Kasyaf al-Haqaiq Gawamid al-Tanzil* appeared from Abu al-Qasim al-Zamakhsari (d. 1143 AD) which was the peak of the rationalistic interpretation of Mu'tazilah theology. In his book, al-Zamakhsari tries to interpret the Al-Qur'an by interpreting grammar, lexicography, logical judgment and the Arabic philological approach.⁵³

At the same time, various cyclopedic tafsirensic books as pioneered by al-Tabari emerged, such as *Tafsir al-Qur'an al-Azim* by ibn Kasir (d. 1373 AD), *Fath al-Qadir* by al-Syaukani (d. 1839 AD). *Ruh al-Ma'ani* by al-Alusi (d. 1854 AD), and *Tafsir Jalalain* by Jalal al-Din al-Mahali (d. 1459 AD) and *Jalal al-Din al-Suyuti* (d. 1505 AD).⁵⁴

In this period there also appeared Sufi interpretations related to interpretation among Shi'ites but different, such as the *Haqa'iq al-Tafsir* by Abu 'Ubaid al-Rahman al-Sulaimi (d. 1012 AD). And Ibn 'Arabi's commentary which was originally written by 'Abd al-Razzaq al-Kasyani (d. 1330 AD) but was later mistakenly attributed to his teacher Ibn 'Arabi. In this case there are still many other scholars that the author did not mention from the 5th century onwards who gave birth to various sciences as an introduction to understanding the Al-Qur'an.

Looking at the various works of salaf scholars who are so dominant in the study of the Al-Qur'an, it shows that their understanding of the Al-Qur'an does not focus on just one study, but on the entire scope of meaning contained in the Qur'an which is very broad. and has the possibility of multiple interpretations. This is a historical necessity, because Muslims in general always want to make the Al-Qur'an a "dialogue partner" in living and developing their civilization. The dialectical process between a limited text and an infinite context is actually the trigger and trigger for the development of interpretation, as in the history of interpretation and understanding of the Al-Qur'an during the salaf period.

⁵³ Ihsan Ali-Fauzi, "Kaum Muslimin dan Tafsir al-Qur'an Survei Bibliografis atas Karya-Karya dalam Bahasa Arab", *Ulumul Qur'an*, Vol II, Th. 1990, 19.

⁵⁴*Ibid.*, 17.

According to Komaruddin Hidayat, the text of the Al-Qur'an with its presence in the midst of Muslims in particular gives birth to a center of Islamic discourse that never stops, even the waves of movement are getting bigger, namely a centripetal and centrifugal motion. The centrifugal movement referred to is due to the fact that the texts of Al-Qur'an have a very strong impetus for Muslims to interpret and develop the meaning of their verses which subsequently lead to intellectual wandering due to the encouragement of the Qur'an. Meanwhile, the intention of the centripetal movement is that the entire Islamic discourse that has been going on for a dozen centuries has given birth to many interpretations and comments on various secular life issues.⁵⁵

From the development of the study of the Al-Qur'an from the salaf period to the present day, it can be concluded that the study of Al-Qur'an has experienced rapid and dynamic developments and has passed through various eras, places and generations of thought. Although the description of the historical development of the Al-Qur'an above is very limited and is specialized in the scope of early generation intellectuals and that is not enough for all existing developments, according to researchers this is sufficient to prove that the study of the Al-Qur'an has never "died" and obsolete in the times. From the various developments in the study of the Al-Qur'an across history, it does not mean that it is free from various interesting and challenging problems to be researched and studied further.

E. Conclusion and Recommendation

The study of *mutasyabihat* verses about the nature of Allah SWT, salaf scholars prioritize *tafwid* and *taslim* methods. With these two methods the salaf scholars have indirectly distorted the meaning (doing *ta'wil*), this is the consistency of salaf scholars in purifying Allah SWT from the nature of His creatures, and the literal meaning of the verses of that nature is impossible for Allah SWT. So, in understanding the nature verses, the safest methods are *tafwid* and *taslim*.

Salaf scholars in understanding *mutasyabihat* verses about nature in addition to applying the *tafwid* and *taslim* methods, also apply the *ta'wil tafsili* method, which in its application specifies and determines the meaning of *majazi* (metaphorical), so as not to change the essence of the meaning. This, in shifting the meaning (*ta'wil*) is a must for salaf ulama. However, the assumption of various *mutakalimin* circles arises that the salaf

⁵⁵ Komaruddin Hidayat, *Memahami....op. cit.*, 15.

ulama do not practice *ta'wil*, they only apply the *tafwid* and *taslim* methods in understanding *mutasyabihat* verses.

This research is a *manhaj* in understanding the Al-Qur'an. Al-Qur'an is also a guideline for Muslims in solving problems that occur in the order of their lives, both at the time Al-Qur'an was revealed and now. In order for the meaning and purpose contained in the Al-Qur'an to be conveyed, even though it cannot be completely perfected, it is necessary to have the *ulumul* Al-Qur'an process as a tool. It is quite reasonable, because Al-Qur'an is a revelation from God which was conveyed to humans. Essentially, Al-Qur'an comes from God, so that the meaning of "original" is known only to God. However, even so, humans can explore these meanings with their potential and from existing clues and signs or symbols.

In order for the discovery of the *manhaj ulumul* Qur'an to be more in-depth, there must be more serious research to produce an even easier way to use the Al-Qur'an for those who cannot understand and help in a society that has not been touched by the knowledge of al-Qur'an.[]

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