

Epistemology of Al- Bayḍāwī (Analysis of The Method And Style From Anwār Al-Tanzīl wa Asrār Al- Ta'wīl 's Book)

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Abstract

This article describes the influence, background and tendencies of the al-Bayḍāwī school of thought on the method and style of interpretation in the book of tafsir Tafsīr al-Bayḍāwī. Four aspects targeted from this research are: 1) source of interpretation, 2) how to explain, 3) read of interpretation, 4) objectives and orderly verses. The iqtirānī method is the source aspect of interpretation, and the bayānī method from the perspective of explanation method, and the itnābī method from the perspective of interpretation reading, and the tahlīlī method from the aspect of target and orderly verses. There are three very dominant styles : 1) linguistics 2) theology in the style of al-'Ash'arī 3) jurisprudence in the style of the Shāfi'ī Madzhab.

Keyword : *Tafsīr al-Bayḍāwī, Method, Style.*

INTRODUCTION

Tafsir al-Bayḍāwī is one of the tafsir books that was successful in its time. Its presence was accepted by the majority of ulama as a praised work of interpretation. In terms of its fame, it can even be compared to the works of interpretation that were also present in the Middle Ages.

Not a few scholars and students use it as a reference or as an object of research. Among the *ahl al- sunnah wa al-jamā'ah* (Aswaja) especially in Indonesia ¹, of course Tafsir al-Bayḍāwī has a special place. Considering the affiliation of schools of jurisprudence and theology makes it a special work of interpretation. The geneology of al-Bayḍāwī's school of jurisprudence and theology is in harmony with the thinking of the Aswaja circle. He is known *shāfi'ī oriented* and *ashā'irah oriented*. This can be seen

¹In the Qanun Asasi Jam'iyyat Nahdlat al-'Ulama' compiled by Hadrat al-Shaykh KH. Hasjim Asj'ari emphasized that the NU jamiyyah in terms of theology follows the line of thought of AbūḤasan al-'Ash'arī and AbūMansūr al-Māturidī. In the field of law, it follows the way of thinking of the four schools of jurisprudence (Hanafi, Maliki, Shāfi'ī, and Ḥanbali). In the field of Sufism, it is emphasized to follow the way of thinking of al-Ghāzālī and Shaikh al-Junayd al-Baghdādī. It is all framed in terms of *Ahl al-Sunnah wa al-Jamā'ah*. This term was later known by the acronym ASWAJA. See: Said Agiel Siradj, *Ahlussunnah wal Jama'ah in the Trajectory of History*, (Yogyakarta: LKPSM, 1997),.

in his written works, for example; *Al-Ghāyat al-Quṣwā fi Dirāyat al-Fatwā* and *Ṭawālī' al-Anwār fi Uṣul al-Dīn*.²

In particular, in his interpretive works, the aroma of Aswaja is very pronounced. Al-Bayḍāwī's tendencies in every process of interpreting the verses of the Qur'an can be seen easily in the direction of the discussion. In the legal verses it almost certainly leads to the Shāfi'ī school of thought. In verses that speak of theology he will refer to al-Ash'ārī's opinion. This kind of tendency categorizes a Tafsir al-Bayḍāwī into a special style. It is something that cannot be denied that the background of the interpretive writer can determine his direction and tendencies.

Apart from knowing the style of a work of interpretation, knowing the method of interpretation is also important in studying commentary books. Because that way, the steps a mufassir takes to arrive at a thought can be known. Likewise in the study of the book Tafsir al-Bayḍāwī. To find out how al-Bayḍāwī obtained an interpretation of a verse can only be known by analyzing the interpretation method.

There are at least four aspects that will be reviewed in analyzing the Tafsir al-Bayḍāwī method. The first aspect concerns the source of interpretation. Then there is the method of explanation, the breadth of interpretation, and finally the aspect of the target and orderliness of the verse. From four aspects of method review and interpretive tendencies, works of interpretation named by their authors *Anwār al-Tanzīl wa Asrār al-Tanzīl* will try to analyze it.

BIOGRAPHY AL-BAYḌĀWĪ

Author of tafsir *Anwār a l-Tanzīl w a Asrār a l-Ta'wīl* is Imam a l-Baid a wī . His real name is Abdullah bin Abi a l-Qāsim ' Umar Bin Muhammad bin Abi a l-Hasan ' Ali a l-Baiḍāwī. He is also popular with *Laqab* (nickname) *Nāṣir al-Dīn* and *a l-Qāḍ i* and with the name *k chew* (nickname) Abu a l-Khair. ³Al-Baiḍāwī was born in a small town in the southern region of the Islamic Republic of Iran today, to be precise, in the city of a l-Baiḍā ' which is part of the Shirāz province. The date or year of his birth has

² Each of them is al-Baiḍāwī's work in the fields of Fiqh and kalam sciences which are in harmony with the Shafi'i school of thought and al-Ash'ārī's opinions.

³Ibid. 8 .

not been recorded by historians. However, it can be assumed that he lived in the 7th century AH, so it cannot be assumed that he was born around the beginning of the 7th century or the last few years of the 6th century.⁴

Al-Bayḍāwī was born and grew up in a family environment that has a strong and solid Islamic scientific tradition; his father was a cleric. Since childhood, he studied science from his father and the scholars at that time. Then he and his father transmigrated to the city of Shirāz which at that time was full of scholars. He ⁵did not waste the opportunity to be in this city . With enthusiasm, he studied a lot of Islamic knowledge in the city of Shirāz . In Among the scholars who became his teachers were:

1. His own father.
2. Shaikh Muhammad al-Kahtā'ī al-Ḥafīẓī, this figure is al-Bayḍāwī's teacher and role model in matters of worship and zuḥūd.
3. Naṣīr al-Dīn al-Ḥafīẓī; He was very knowledgeable in philosophy, among his monumental essays was the *Syarah* on the book *al-Ishārāt wa al-Tanbīhāt* . This figure died in the city of Baghda in 672 AH.
4. Umar Bin Muhammad Bin Abdullah bin Muhammad Al-Suhrawardi; popular Sufi figure in Sunni circles who wrote the book *'Awarif al-Ma'arif*.⁶

With his seriousness in studying science, little al-Bayḍāwī grew and transformed into a prominent scholar , proficient in various Islamic sciences that existed and developed in the world. his time, especially in the sciences of kalam, mantiq, uṣul fiqh, fiqh, language and tafsir. Thanks to his mastery in various disciplines, al-Bayḍāwī served as *qāḍī al-quḍāt* in the city of Shirāz.⁷

When he took office *qāḍī* , the political atmosphere and conditions at that time were not conducive. The rulers of Shiraz at that time had no commitment to justice. The authorities' intervention in the judiciary is very strong. Concerns about abuse of position as *qāḍī* always come up all the time. This condition prompted al-Bayḍāwī to leave his *qāḍī position* and leave the city of Shirāz and emigrate to the city of Tibrīz. In the city of Tibrīz this became the final terminal episode of his life. Here he wrote and taught

⁴Ibid. 9 .

⁵Ibid. 10-11 .

⁶Ibid. 16-20 .

⁷Ibid . 12 .

until his death.⁸ Scholars differ in their opinions about the year of his death . Al-Asnawī and al-Subkī - as stated by al-Dhahabi - said, al-Bayḍāwī died in 691 H. Another opinion was expressed by Ibnu Kasir and others, that al-Bayḍāwī died 685 H.⁹

Al-Bayḍāwī's productivity in producing written works covers almost all diverse fields of science; Mantiq, Kalam Science, Fiqh, Ushul Fiqh, Language, Taṣawwuf, History and Tafsir. Among the works of Imam a l- Baiḍawi are the following:

1. *Minhāj a l- Wuṣūl i lā 'Ilm i l-Uṣū l*: this book is one of the *Mu'tamad* books in Ushul Fiqh.
2. Book *A l-Ghāyat a l- Quṣwa' f i Dirāyat a l-Fatwa'* ; al-Baiḍawi's work in field of Fiqh Shafi' i. Summary of the book *a l-Wasīṭ* written by *Hujjat a l-Islām* Imam a l-Ghazālī.
3. The book *Ṭawā li' a l- Anwār f i Uṣul a l-Dī n* , is the work of a l-Baiḍawi in the science of kalam.
4. *Al-Tahdhīb w a a l-Akhlāq* ; a book in the science of Taṣawwuf .
5. *Lub a l-Albāb f i Ilm a l- I' rāb* ; a book summarized from the book *a l-Kāfiyah f i a l- Nahw* written by Ibn a l-Hājib.
6. He also wrote a history book in Persian whose name was *Niz ā m a l-Tawārīkh* .
7. *Sharh Maṭāli ' a l-Anwār f i a l-Mantiq w a a l-Hikmah* . Matan is *Sharh's object* was written by Taj a l-Din a l-Armawī .
8. Book of *Tuhfat a l-Abrār* ; This book is *Sharh* on the book *Maṣā bīh Al-Sunnah* , the work of Imam a l-Baghā wī .
9. Book of *Anwār a l-Tanzīl w a Asrār a l-Ta'wīl* , work The last one mentioned is famous under the name al-Baiḍāwī itself, which is familiar with the name *Tafsīr al-Baiḍāwī* .¹⁰

ABOUT THE BOOK OF TAFSIR ANWĀR AL-TANZIL WA ASRĀR AL-TANZIL

1. History of writing books

⁸Shihā b al-Khufājī, *Ināyat al-Qā ḍi wa Kifāyat al-Rāḍi*, vol. 1, (Beirut: Dār Ṣādir, t.th), 4.

⁹Muḥ ammad Husain a l-Dhahabi, *al-Tafsīr wa al-Mufasssīrūn*, Volume I, (Cairo: Maktabah Wahibah , 1988), 211.

¹⁰Sec, Abbas Sulaiman, *Ṭawāli' al-Anwār min Maṭāli' al-Abzār* (Cairo: al-Maktabah al-Azhariyyah li al-Turāth, 1991) 12- 14.

Before starting to compile this book, al-Baidhâwi knew very well what he had to prepare. In his *muqaddimah*, al-Bayḍāwī explains the preparation of this book of interpretation. He prepared himself with the knowledge that was really needed by a *mufasssīr*. Apart from that, he made efforts to ask Allah for guidance through *istikhârah*. It was only after he had made up his mind that he finally compiled this book and named his interpretive work the book *Anwār al-Tanzīl wa Asrār al-Ta'wīl*. This can all be seen in the introduction to *the interpretation* as follows:

فإن أعظم العلوم مقدارا وأرفعها شرفا و منارا علم التفسير الذي هو رئيس العلوم الدينية ورأسها ومبنى قواعد الشرع وأساسها لا يليق لتعاطيه و التصدي للتكلم فيه إلا من برع في العلوم الدينية كلها وأصولها وفروعها وفاق في الصناعات العربية والفنون الأدبية بأنواعها ولطالما أحدث نفسي بأن أصنف في هذا الفن كتابا يحتوي على صفة ما بلغني من عظماء الصحابة وعلماء التابعين ومن دونهم من السلف الصالحين وينطوي على نكت بارعة ولطائف رائعة استنبطتها أنا ومن قبلي من أفاضل المتأخرين وأمائل المحققين ويعرب عن وجوه القراءات المشهورة المعزوة God الأئمة الثمانية المشهورين والشواذ المروية عن القراء المعتمدين إلا أن قصور بضاعتي يشطنني عن الإقدام ويمنعني عن الانتصاب في هذا المقام حتى سنج لي بعد الاستخارة ما صمم به عزمي على الشروع فيما أردته والإتيان بما قصدته ناويا أن أسميه بعد أن أتممه بأنوار التنزيل وأسرار التأويل .

In fact, the noblest and highest science is the science of *interpretation* which is the parent and center of all religious knowledge, the place and foundation of the rules of *Sharia'*. It is not appropriate to discuss it unless they are experts in all fields of religion, both *ushul* and *furu'*, are also qualified in Arabic language works and literature, as well as other sciences. It has always been in my heart to compile and work in this field, in the form of a book that includes something pure that I got from the knowledge of my companions, *tabi'in*, and the scholars who followed, namely the *salaf al-sālih*, selected scholars. before me and has advantages and who proposes the ways of *qira'at* which are relied on by the eight imams and ¹¹sad *qira'at* which is narrated from the narrator who is taken into account. However, my limitations, which slowed my steps, also prevented me from carrying out this. Until it occurred to me after

¹¹Al-Qirā'ât al-Syâdz is *the Qirā'ât which is assigned to the qurra'* priests from among *the tabi'in* and *tabi' tabi'in* who do not fulfill the requirements of *Qirā'ât Sha h f h*. According to Mana' Khalil al-Qaththan *al-qirā'ât syâdz* is: ما لم يصح سنده (*Qirā'ât* whose *sanad* is not *authentic*). Among those included in *al-qirā'ât syâdz* are *the Qirā'ât* which are relied on by the four *imams of the qurra'*, namely:

- Hasan ibn Yasār al-Baṣrī (d. 110), namely *the Qurra' imam* from Basrah.
- Ibn Muhaishin, namely Muhammad ibn 'Abd al-rahman al-Sahm al-Makkī (d. 123), was the *imam of the qurra'* for the people of Mecca
- Yahya ibn Mubārak al-Yazidī al-Nahwī (d. 202 AH) was a *Qurra' imam* from Baghdad.
- Abu al-Faraj Muhammad bin Ahmad al-Shanbudzi (d. 388 AH).

See Mana' al-Qaththân, *Mabâhith fi 'Ulûm al-Qur'ân*, (cairo: Maktabah Wahbah, 2000), 175.

istikhârah and there was a determination to start what I wanted, and start what I intended. After I perfect it, I intend to name it *al-Anwâr al-Tanzîl wa Asrâr al-Ta'wîl* ".¹²

Regarding where and when this tafsir was written, Ibn 'Ashûr said al-Bayḍāwī started to write the tafsir when it has settled in Tibriz . He moved to Tibriz in 650 Hijriyah. So it is possible that he started writing tafsir books in the mid-seventh century Hijriah.¹³

This work by al-Bayḍāwī is quite popular and is of interest to experts and intellectuals who study it and provide marginal notes (*hamis hī /has h iah*) on it . It attracted so much interest from experts and intellectuals that as many as 83 *Sharh* and *Hashiyah* books were born from *Tafsîr al-Bayḍāwī* . And, books that are famous for providing marginal notes on *Tafsîr al-Bayḍāwī* include *Hashiyah* Sheikh Zādah, *Hashiyah* Syihâb al-Khaffajī, *Hashiyah* al-Qunawī, al-Suyuṭī and others etc.¹⁴

Apart from inspiring the birth of *hasyiyah* from Islamic experts and scholars, this book also attracted publishers to print it. *This Tafsîr al-Bayḍāwī* was printed several times, including:

- a. Beirut: Dār al-Kutub al-'Ilmiyah, first printed 1408 AH/ 1988 AD, with a thickness of 28 cm in two volumes. 28, 8, 5, 4 vols.
- b. Beirut: Muassat al-A'lamī li al-Maṭbū', first printing 1410 AH, 24 cm thick in four volumes.
- c. Bombai: printed in 1271 H (possibly the first printing of Bombai).
- d. Egypt (Būlaq): printed in 1283, printed by Sheikh al-Khufaji's *hashiyah* , 8 volumes.
- e. Beirut: Dār Ihyā' al-Turāth al-'Arabī, first printed 1418 AH, muhaqqiq Muhammad 'Abd al-Rahmān al-Mar'ashālī, printed in 5 volumes.¹⁵

2. Scholar comments

Some assessments of *Tafsîr al-Bayḍāwī* concluded that the author was dependent on previous commentaries. There are some people who consider this tafsir as *mukhtaṣar*

¹²Abū Sa'īd 'Abdullāh bin 'Umar bin Muhammad al-Syairazī al-Bayḍāwī, *Anwār al-Tanzîl wa Asrār al-Ta'wîl*, Juz. I, (Beirut: Dar Ihyā' al-Turāth al-'Arabī, 1418 AH), 23.

¹³ Muhammed Fad il Ibn 'Asyūr, *al-Tafsîr wa Rijâluhu*, (Egypt: Majma' Buhūth al-Islamī, 1970), 92 .

¹⁴Muhammad 'Ali Ayazī, *al-Mufasssîrūn Hayatuhum wa Manhajuhum* , (Tehran: Muassasat al-Ṭaba'ah wa al-Nashr, 1373 AH), 159-160.

¹⁵Ibid., 158.

of al-Zamakhsari's tafsir *al-Kashshaf*. This is because in the case of *i'rāb*, *ma'ānī* and *bayān* refer to it.¹⁶ Apart from that, he also referred to the interpretation of *Mafātih al-Ghaib* by Fakhruddin al-Razi, in wisdom and kalam. Then from al-Raghib al-Isfahanī¹⁷ in terms of the origins and meaning of words.¹⁸ This comment is not excessive, even though it is said to be *mukhtasar*, because in his muqaddimah, he has mentioned that there will be references to the thoughts of previous tafsir scholars, in addition to the sources of *bi al-ma'thūr*.

Al-Dhahabī -in *al-Tafsīr wa al-Mufasssīrūn* - praise the book *Tafsīr al-Bayḍawī*, that this book received a gift from Allah SWT, this is proven by the acceptance of this book by a number of ulama. Meanwhile, the author of *Kashf al-Dhunūn* - as stated by al-Dhahabī - considers that this book is a great book and rich in explanation (وتفسيره هذا كتاب عظيم الشأن غني عن البيان ...).¹⁹

stories which were an important part of the previous books, in *Tafsīr al-Bayḍawī* are minimized. Even when quoting these stories, al-Baiḍawī mentions them using the terms *ruwiya* (narrated) or *qīla* (said). According to al-Dhahabi, the use of these two terms shows that al-Baiḍawī hints at the weakness of the quality of the Israeliyat stories which cannot be accepted by reason and logic.²⁰ An example is when he interpreted Surah al-Naml verse 22;

Not long after that, Hud-Hud came and said: I have found something that you don't know. I came from the land of Saba' with convincing news.²¹

¹⁶See footnote number 25.

¹⁷For example, namely the meaning of *al-fasād* in Surah al-Baqarah verse 11. What al-Baiḍawī explained is the same as what al-Isfahanī said in explaining the meaning of *al-fasād*. Al-Baiḍawī in his commentary wrote like this:

والفساد : خروج الشيء عن الاعتدال . والصالح ضده وكلاهما يعمان كل ضار ونافع .

Compare with al-Isfahanī (d. 502 H) who also wrote the same thing:

الفساد : خروج الشيء عن الاعتدال، والصالح على الضد منه، والافساد : إخراجة عن الاعتدال، والفساد عام في الكفر والضلال وكل ما هو ضار، والصالح عام في الإيمان والرشد وكل نافع، فقله : { لَا تُفْسِدُوا فِي الْأَرْضِ } عام في كل ذلك،

See: 'Abdullāh bin 'Umar bin Muhammad al-Syairazī al-Bayḍawī, *Anwār al-Tanzīl wa Asrār al-Ta'wīl*, Juz 1, (Beirut: Dar Ihyā' al-Turāth al-'Arabī, 1418 AH), 46. See also: Abu al-Qāsim al-Husain bin Muhammad, *Tafsīr al-Raghib al-Isfahanī*, Juz 1, (Tt: Jāmi'ah Ṭantā, 1999), 100.

¹⁸Muhammad Husein al-Dhahabi, *al-Tafsīr wa al-Mufasssīrūn*, Juz 1, (Cairo: Maktabah Wahbah, 2000), 211.

¹⁹Ibid.

²⁰Ibid., 213-215.

²¹Department of Religion of the Republic of Indonesia, *Al-Qur'an and its Translations*, 27: 22.

In this case, after briefly interpreting the verse and presenting various readings from the lafadh *makatha*, *saba'* as well as reciting tajwid in several words, al-Baidāwī stated:

It is narrated that Prophet Sulaiman, after completing the *Bait al-Maqdis building*, then prepared to perform the Hajj. After quoting an israiliyat story about the journey of the Prophet Solomon from Mecca to Sana'a without mentioning the quality of the history and also not denying it, al-Bayḍāwī said:

Perhaps among the wonders of God's power that are reserved for His servants there are things that are greater than them, which cause those who know His power to glorify Him, and conversely, those who deny it will reject it.²²

Even though *Tafsīra l-Baidāwī* found a place in among the ulama, their critical attitude towards him was not blunt. The biggest criticism of this interpretation lies in its abundance hadith *mawḍu'* and the hadith *ḍaīf* mentioned therein; especially in discussing the priority of the letters in the Koran.²³ Example of *mawḍu'* hadith in it is a hadith about the superiority of Surah al-Hujūrāt as follows:

From the Prophet PBUH. Whoever reads Surah al-Hujūrāt will get a reward like the reward of someone who obeys Allah and Allah will collect with him.²⁴

3. Systematic interpretation

Before starting to interpret each verse in a letter, al-Bayḍāwī begins by classifying the letter, whether it is *makkī* or *madanī*,²⁵ as well as an explanation of the number of verses. This can be seen in the following example:

²²Ibid.

²³See: al-Dhahabi, *al-Tafsīr ...*, Juz 1, 215.

²⁴Al-Bayḍāwī, *Anwār al-Tanzīl ...*, Juz. V, 138. Based on tracking the author of this hadith, no source of sanad was found that connected it to the Prophet SAW.

²⁵In providing limitations regarding the definition of *makkī* and *madanī* there are three perspectives regarding this, namely:

- Place of descent (if a verse was revealed in Mecca and its surroundings - even if it was before the hijrah - it is called *makkī*, and vice versa).
- The object of discussion or *khitaḥ* (if the *khitaḥ* is Meccan as in the words *yā ayyuha al-nās* then the verse is concluded as a *makkī verse*, even though the verse was revealed in the city of Medina or after the Hijrah, and vice versa).
- The period of revelation (if the verse came down before the Prophet's migration - even in Medina - then the verse is considered a *makkī verse*, and vice versa).

See Amir Faishol Fath, *The Essence of al-Makkiyyah and al-Madaniyyah and their Contemporary Validity*, (Al-Insan, Journal of Islamic studies) Vol. 1, No. 1, January, 2005), 63-77. See more. Rosihon Anwar, *Samudra al-Qur'an*, (Bandung: CV. Pustaka Setia, 2001), 114

makkī and *madanī* verses, the letters of the Koran are also classified into these two types. This classification is based on the composition of the types of verses contained in it:

Surah al-Fatihah is *makkiyyah*, the number of verses is 7.²⁶

Likewise when he started the letter al-Baqarah, namely:

Surah al-Baqarah is *madaniyyah*, the number of verses is 287 verses.²⁷

After that, al-Bayḍāwī explained the meaning of the verses one by one using linguistic analysis, citing the hadiths of the Prophet, the history of the Companions, *tābiʿīn*, and *qira'ah*. Interpret verses of the Koran by connecting them with other verses. This method is carried out by connecting words in the verse being interpreted with other verses in the same surah, or looking for the meaning of the content of the verse being interpreted by looking at other verses and surahs from the Koran. This usage seems to be carried out very often by al-Bayḍāwī.

At the end of each letter, al-Bayḍāwī includes hadiths that explain the virtues or rewards for those who read the letter.²⁸ This can be seen in the following example, each hadith is displayed at the end of the interpretation of the letters al-Fātihah, al-Rahmān, and al-Waqi'ah :

However, in the use of these hadiths - including the hadiths which are not shown at the end of the letter - al-Bayḍāwī cuts down the sanads²⁹ and does not explain the degree of the hadith, whether *sahih*, *hasan*, *ḍa'if*, or *wanṭu'*. It would be appropriate if al-Bayḍāwī from this side received criticism because this is the weak point of *Tafsīr al-Bayḍāwī*, because it is suspected that there are many *ḍa'if* and *mauḍū'* hadiths contained in it.

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- a. Surah category *makkī*, if the entire contents of the verse is *makkī*.
 - b. *Madani* letter category, if the entire contents of the verse are *madani*.
 - c. The surah category is *makkī* plus, if most of the verses are *makkī* and a small part are *madani* verses.
 - d. *Madani* letter category plus, if most of the verses are *madani* and a small part are *makkī* verses.

See: Moh. Ali Aziz, *Getting to Know the Qur'an Completely*, (Surabaya: Imtiyaz, 2012), 100.

²⁶Al-Bayḍāwī, *Anwār al-Tanzīl ...*, Juz. I, 25.

²⁷Ibid., 33.

²⁸It seems that al-Bayḍāwī followed in Zamakhshari's footsteps in his interpretation of *al-Kashshāf*. Namely, writing hadiths at the end of the letter, which relate to the benefits and virtues of practicing them. In fact, the history shown is the same as what Zamakhshari conveyed. However, al-Bayḍāwī did not adopt all the narrations at the end of each letter from *al-Kashshāf* which he adopted into his interpretation. He only chose one or two narrations from *al-Kashshāf*.

²⁹In hadith science, such treatment is called *mu'allaq*, namely cutting one or more sanads in a row, starting from the bottom one to the top, leaving one or more of the top sanads. In general, such hadith is punished as *ḍa'if* and *ghairu ma'mūl bih* (does not need to be practiced), unless the sanad is presented and can be accounted for. See: Mahmud Ṭahhan, *Taisīr Muṣṭalāh al-Hadīth*, (Iskandariyah: Markaz al-Hudā li al-Dirāsah, 1419 AH), 55.

METHODS AND INTERPRETATION STYLES *AL-BAYDĀWĪ*

Several important things to pay attention to in recognizing a work of interpretation, namely, method (*manhaj*) and tendency/school (*naz'ah / ittijāh*). In terms of the method of a book of interpretation, it can be seen from several aspects which include the source of the interpretation, the method of explanation , the breadth of the interpretation , and the objectives and order of the verses . Meanwhile, the tendency of a book of tafsir can be seen from the direction of the interpreter's tendency in interpreting the verses of the Qur'an.³⁰ Below the author will present the method and style of *Tafsīr al-Bayḍāwī*.

1. Interpretation method

a. Sources of Interpretation

The sources of interpretation used by al-Bayḍāwī in his book *Anwār a l-Tanzīl wa a Asrār a l-Ta'wīl*, includes : First , interpreting Al-Qur'an verses with other Al-Qur'an verses on various occasions and with different systematics; 1) sometimes he interprets verses using a linguistic approach , then accompanied by mentioning the verse as the basis, 2) sometimes he only interprets it with other verses 3) and when interpreting verses that contain Fiqh law, al-Bayḍāwī mentions his interpretation goes first and mentions his fiqh views, then he mentions verses that support the fiqh stance he has taken.³¹ An example is when he interpreted verse 166 of surah al-A'rāf :

فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ (١٦٦)

So when they were arrogant about what they were forbidden to do, We said to them: "Be you humble monkey."³²

In interpreting this verse , al-Bayḍāwī begins with explain the meaning of the sentence " عتوا ". The meaning is takabbur by breaking the prohibition. He then clarified this explanation by mentioning the words of Allah [Al-Dhāriyat: 44]: فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ . still

³⁰Ridwan Nasir, *Understanding the Perspectives and Methods of Muqarin Interpretation*, (Surabaya: Postgraduate IAIN Supel, n.d.), 14-19.

³¹Abbas Sulaiman, *Ṭawālī' al-Anwār min Maṭāli' al-Abzār*, (Cairo: al-Maktabah al-Azhariyyah li al-Turāth, 1991), 32.

³²Department of Religion of the Republic of Indonesia, *Al-Qur'an and its Translations* , 07: 166.

in the context of this verse, al-Baiḍāwī in interpreting the sentence "فُلْنَا لَهُمْ كُونُوا" analogizes it with verse 40 of surah al-Nahl:

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ (٤٠)

Indeed, when We say something, when We will, We only say to it: "kun (be)", then it will be.³³

In the view of a l-Ba y ḍā wī , what is meant by the *kun command* in surah a l-'A'rāf is *amr takwīni*, not a verbal command (*amr qauli*) as in surah a l-Nahl. ³⁴What is meant by *amr takwīni* is the realization of the creation of something by the nature of *Allah's qudra t* or in terms of kalam science it is called *ta' alluq a l-qudra t a l-tanjīzi bi al-mumkin* .

Second , interpreting a l-Qur'a n with the *Nabawiyyah Sunnah* . It is not uncommon for al- Bayḍā wī in his tafsir to mention hadiths of the Prophet. Among the verses a l-Qur'a n which are interpreted with hadis is verse 238 of surah a l-Baqarah:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾

Maintain all (your) prayers, and (maintain) wusthaa prayers, Stand for Allah (in your prayers) with humility.³⁵

Al-Bayḍāwī said that what is meant by *al- s. ala t a l-wustā* is the afternoon prayer. He based this on a hadith that he deliberately *converted to* , ³⁶as he wrote in the editorial :

Third , interpret the Qur'an with explanations from friends and *Tabi'in* . For example, in his interpretation of the word of Allah in surah a l-Rūm verses 17-18:

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ (١٧) وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ

(١٨)

³³Ibid, 16: 40.

³⁴Al-Bayḍāwī, *Anwār al-Tanzīl* ..., Juz. 3, 227.

³⁵Department of Religion of the Republic of Indonesia, *Al-Qur'an and its Translations* , 02: 238.

³⁶In various places and occasions al- Baiḍawī presented a hadith by removing the chain of sanad, until only the Prophet (*mu'allaq*) remained. In the discipline of hadith, discarding a series of sanads like this falls into the category of *mardud hadith* when the series of sanads cannot be known. See: Mahmud Tahhan, *Taisīr Muṣṭalah al-Hadīth* , (Iskandariyah: Markaz al-Hudā li al-Dirāsāt, 1415 AH), 55.

So glorify Allah at the time and to Him be all praise in the heavens and the earth and when you are in the evening and when you are in the time of Zuhr, you are in the evening and when you are at dawn.³⁷

In interpreting this verse, al-Bayḍāwī mentioned the interpretation of Ibn Abbas who said, that the meaning of tasbih in the evening is the Maghrib and 'Isha' prayers, the tasbih in the morning is the morning prayer, the time of tasbih in the afternoon is the Asr prayer and The noon prayer is midday prayer.³⁸

Fourth , interpret the Qur'an with linguistics; both in terms of the meaning of vocabulary, analysis of literary beauty, language structure and others, ³⁹for example in the first and second verses of Surah al-Baqarah:

واعلم أن الآية تحتل أوجهاً من الإعراب : أن يكون الم مبتداً على أنه اسم للقرآن . أو السورة . أو مقدر بالمؤلف منها، وذلك خبره وإن كان أخص من المؤلف مطلقاً، والأصل أن الأخص لا يحمل على الأعم لأن المراد به المؤلف الكامل في تأليفه البالغ أقصى درجات الفصاحة ومراتب البلاغة والكتاب صفة ذلك . وأن يكون الم خبر مبتداً محذوف وذلك خبراً ثانياً . أو بدلاً والكتاب صفة ذلك . مبني لتضمنه معنى من منصوب المحل على أنه اسم لا الناقية للجنس العاملة عمل إن، لأنها نقيضتها ولازمة للأسماء لزومها . وفي قراءة أبي الشعثاء مرفوع بلا التي بمعنى ليس وفيه خبره ولم يقدم كما قدم في قوله تعالى : لا فيها غَوْلٌ لأنه لم يقصد تخصيص نفي الريب به من بين سائر الكتب كما قصد ثمة، أو صفته وللمتقين خبره . وهدى نصب على الحال، أو الخبر محذوف كما في لا ضَيْرٌ، فلذلك وقف على لا رَيْبٌ، على أن فيه خبر هدى قدم عليه لتكثيره والتقدير : لا ريب فيه، فيه هدى، وأن يكون ذلك مبتداً والكتاب خبره على معنى : أنه الكتاب الكامل الذي يستأهل أن يسمى كتاباً، أو صفته وما بعده خبره والجملة خبر الم .⁴⁰

Fifth , interpret the verse with *ra'yu* , such as the interpretation of the *mutashābihāt* verses . For example, al-Bayḍāwī interprets *wajh* as Substance ⁴¹in the word of Allah verse 27 of surah al-Rahmān:

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ (٢٧)

And the Essence of your Lord who has greatness and glory remains eternal.⁴²

³⁷Department of Religion of the Republic of Indonesia, *Al-Qur'an and its Translations* , 30: 17-18.

³⁸Al-Bayḍāwī, *Anwār al-Tanzīl* ..., Juz. 4, 203.

³⁹In this case al-Bayḍāwī refers a lot to Zamakhsharī's *Tafsīr al-Kashshāf* . This can be proven by comparing the interpretation of the two books, especially from the linguistic aspect. For example, regarding *i ra' b* at the beginning of Surah al-Baqarah. The author sees that what is explained by al-Bayḍāwī indeed refers to Zamakhsharī's explanation in *Tafsīr al-Kashshāf* . In *al-Kashshāf* -it is also explained as written by al-Bayḍāwī as follows:

وأن يكون الكتاب صفة ومعناه هو ذلك الكتاب الموعود وان يكون (الم) خبر مبتداً محذوف أي هذه الم ويكون ذلك خبراً ثانياً أو بدلاً على ان الكتاب صفة وان يكون هذه الم جملة وذلك الكتاب جملة اخرى

Look. Abū al-Qāsim Mahmud ibn 'Umar al-Zamakhsharī, *al-Kashshāf 'an Haqa'iq Ghawāmiḍ al-Tanzīl wa 'Uyūn al-Aqāwīl fi Wujūh al-Ta'wīl*, (Riyāḍ: Maktabah al-'Ābikān, 1998), 142-143.

⁴⁰Al-Bayḍāwī, *Anwār al-Tanzīl* ..., Juz. I, 36-37.

⁴¹Ibid., Juz 5, 172.

⁴²Department of Religion of the Republic of Indonesia, *Al-Qur'an and its Translations* , 55: 27.

From the explanation and review above, from the aspect of interpretive sources, the compositions presented by al-Bayḍāwī are quite diverse. Don't just depend on *ma'thūr sources*⁴³ just . But it is balanced with the source of *ra'yu* . The diversity of sources of interpretation is mainly due to al-Bayḍāwī's abilities in various fields of knowledge, such as Mantiq, Kalam, Fiqh, Ushul Fiqh, Language, Taṣawwuf, History and Tafsir, so that if not said *ra'yu sources* dominate compared to *ma'thūr* source , then the two sources are quite balanced.

In the development of the science of interpretation, recently the source of interpretation as presented by al-Bayḍāwī is known as the *iqṭirani* or *izdiwāj method* or in Rashīd Riḍā terms called *al-jāmi' bayna ṣahīh al -ma'thūr wa ṣarīh al-ma'qūl* .⁴⁴

b. How to explain

There are two types of methods for explaining interpretation. First, the *bayānī method* , interpretation by providing descriptive information without comparing history/opinions and without evaluating (*tarjīh*) between sources. The second method is *muqarin* (comparison), comparing verses with verses that speak on the same issue, verses with hadiths, mufassir opinions with other mufassir, highlighting aspects of difference. ⁴⁵From this perspective, the interpretation of al-Bayḍāwī falls into the category of *Baynī method* , for example when discussing *basmalah* from Surah al-Fatihah:

First of all, al-Bayḍāwī mentioned the names of scholars who agreed with al-Shāfi'i, who was his school of thought, that *basmalah* was part of Surah al-Fatihah. After that, he mentioned the names of scholars who disagreed. In the final part, he presents narrations which become arguments for the opinion of al-Shafi'i and those who agree with him as well as narrations which become arguments for scholars who disagree with him, without considering which one is superior. However, the Shafi'iyyah tendency is

⁴³Regarding the reference to the source *bi al-ma'thūr* , as quoted by Yusuf Rahman from Winand Fell in his work *Indices ad Beidhawi Commentarium in Coranum*, the name of Ibn Abbas is the one most quoted by al-Baidhawi. Meanwhile, Ibn Mas'ud was quoted 14 times, Ubay bin Ka'ab 4 times, Abdullah bin Zubair 4 times, Abu Musa al-Ash'ari 2 times and Zaid bin Thabit 1 time. From among the tabi'in, al-Baidhawi quoted Mujahid 5 times, al-Dahhak 3 times, Qatadah 3 times, Ikrimah 3 times, and Abu al-'Aliyah 1 time . See: Muhammad Yusuf (et al), *Study of the Book of Tafsir; Giving Voice to Silent Texts* , (Yogyakarta: Teras, 2004),11 6.

⁴⁴Muhammad Rashid Riḍā , *Tafsīr al-Manār*, Juz 1, (Cairo: Dār al-Manār, 1947 AD), 01 .

⁴⁵Ibid.

implicitly felt. For example, by mentioning it first and having a larger portion of the argument.

c. Goals and order of interpreted verses

There are three choices of methods for an interpreter to present his interpretations of the verses of the Koran . First, the *taḥlilī method* (analytic), interpreting the verses of the Koran sequentially and orderly as in the mushaf . Second, the *nuzulī method* interprets the verses of the Qur'an sequentially and orderly in accordance with the order in which the verses of the Qur'an were revealed. Third, using the *mawḍū'ī* (thematic) method.⁴⁶ *Tafsīr al-Bayḍāwī* from this side, interprets the Qur'an sequentially from the beginning of surah al-Fātihah to the end of surah al-Nās. This fact categorizes the method used by al-Bayḍāwī to orderly interpret the verses, namely the *taḥlilī method* .

d. Breadth of explanation

books that have been written by scholars vary in terms of the breadth of their interpretation. There are those who discuss interpretations at length. Something like this is called a method (*itṭipheṭ*). There is a simple explanation. This explanation, which is not long and rambling, is called a method (*ijmalī*).⁴⁷ *Tafsīr al-Bayḍāwī*, even though in terms of the form of the book it is not as large as *Mafātīh al-Ghaib* , this tafsir from the breadth of its explanation still falls into the category interpretation using *the itnābi method* . It can be seen that *Tafsīr al-Bayḍāwī* was printed in a maximum of 28 volumes and a minimum of 4 volumes, but with a thickness of 24 cm.

2. Style/tendency (*Ittijāh / naz'ah*)

Each mufassir has a different touch in interpreting the verses of the Koran. Different touches will have an impact on the interpretation products . So that readers of tafsir books will feel the aroma of the interpreter's tendencies in his tafsir work . These tendencies are influenced by several factors, including ideological factors, scientific specialization and tendencies of schools of jurisprudence , and other things .

⁴⁶Nasir, *Understanding Perspective...* , 14-19.

⁴⁷Ibid.

Tafsīr al-Bayḍāwī is one of the interpretations that cannot be separated from the influence of these factors. Among several aspects that become patterns/tendencies (*ittijāh*) from *Tafsīr al-Bayḍāwī*, namely aspects of language, technology and fiqh.

a. Linguistic tendencies

According to Muhammad al-Fāḍil Ibn 'Ashūr⁴⁸ main reference *Tafsīr al-Bayḍāwī* is *Interpretation al-Kashshāf* Zamakhshārī's and al-Rāzī's *Mafātīh al-Ghaib*. From *Tafsīr al-Kashshāf* al-Bayḍāwī took an analysis of the beauty of the Qur'an. From *Tafsīr al-Rāzī* he took up philosophical discussions, kalam and ushul Fiqh discussions.⁴⁹ In the study of interpretation, *al-Kashshāf* is known to have a very dominant tendency towards the beauty of language. From this fact, the tendency towards *balāghī Tafsīr al-Bayḍāwī* can be understood.

If you delve further and deeper into *the Tafsīr al-Bayḍāwī*, the touches with the aroma of language in various verses will be very noticeable. For example, al-Bayḍāwī's interpretation of the fourth verse of Surah Maryam, precisely in the sentence *واشتعل الرأس شيبا*, he wrote:

b. Theological tendencies __

It has been previously known that the theological aspect of an interpreter is very influential in interpreting the Koran, especially the verses that talk about creeds. Al-Bayḍāwī is an adherent of the Sunni theological school of the Ash'ariyah group and is one of its figures, even though he is not equated with the big names of Imam al-Haramain al-Juwaini, Abu Hamid al-Ghazālī, Fakhrudin al-Rāzī and Shaifuddin al-Amīdī. In al-Bayḍāwī's written language, it is stated that he had a book on the science of kalam entitled *Tawālī' al-Anwār*.

To find out how the theological aspects influence and give their own color to the interpretation, here are several issues and verses from the Koran which have become heated debates between the *Sunni camp* and other camps.

The possibility of seeing Allah is an issue disputed by the Muktazilah and Sunni groups. The Muktazilah camp believes that it is impossible for humans to see Allah.

⁴⁸He was the son of Shaikh Muhammad al-Ṭāhir Bin 'Ashūr. He is the author of *Tafsīr al-Tahrīr wa al-Tanwīr*.

⁴⁹Muhammad al-Fāḍil Bin 'Ashūr, *Al-Tafsīr wa Rijālūh*, (Cairo: Al-Azhar Al-Sharīf, Tt), 128

Meanwhile, the Sunni group states emphatically that seeing God is not impossible. Among the verses on which the Muktazilah's opinion relies is the word of Allah, surah al- An' ā m verse 103:

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ (١٠٣)

He cannot be reached by eye sight, whereas He can see everything that is visible; and He is the Most Subtle, the All-Knowing.⁵⁰

When interpreting this verse, al- Bayḍāwī said that this verse was an argument for the Mu'tazilah group for the claim that Allah cannot be seen . However, according to him, this argument is weak because the meaning of *idra' k* in this verse is not just seeing . The meaning of *lā nafī* in the verse is not a denial of seeing all times and from all people. There are other possibilities , in some conditions and for certain people to see . ⁵¹That is, in matters of *ru'yat* (see) Allah al- Bayḍāwī is in line with the Ahlussunnah community .

anthropomorphic verses , al - Bayḍāwī is more inclined to follow the approach of Khalaf *ulama* . ⁵²Mentakwil the sentences (*y ad, w ajh, ' a in, i stiwa'* and other sentences) which explicitly show the likeness of Allah to creatures . For example, when interpreting the sentence *wajh* with Essence⁵³ in the word of Allah verse 27 of surah al- Rahmān:

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ (٢٧)

And the Essence of your Lord who has greatness and glory remains eternal.⁵⁴

In other cases, the sentence *yad*, the first verse of surah al-Mulk ,

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ

He also does not interpret the sentence *yad* with its true meaning, but brings it to a *majāz meaning* . Al-Bayḍāwī interpreted it as absolute power to do anything to all creatures.⁵⁵

⁵⁰Department of Religion of the Republic of Indonesia, *Al-Qur'an and its Translations* , 04: 103.

⁵¹Al-Bayḍāwī, *Anwār al-Tanzīl ...*, Juz. II, 106.

⁵²Khalaf scholars are those who lived after the 3rd century Hijriyah and methodologically, the approach taken to anthropomorphic verses uses the takwil method. In contrast to Salaf scholars (ulama who lived before the 4th century Hijriyah) tend to maintain the literal meaning of the text of anthropomorphic verses. See: Andi Aderus, *Characteristics of Salafi Thought amidst Currents of Islamic Thought* , (T: Ministry of Religion of the Republic of Indonesia, 2011), 51-64.

⁵³Al-Bayḍāwī, *Anwār al-Tanzīl ...*, Juz. V, 172.

⁵⁴Department of Religion of the Republic of Indonesia, *Al-Qur'an and its Translations* , 55: 27.

⁵⁵Al-Bayḍāwī, *Anwār al-Tanzīl ...*, Juz. V, 228.

These points seem sufficient to prove and confirm that this *Tafsīr al-Bayḍāwī* has a Sunni theological tendency. In interpreting anthropomorphism verses, al-Bayḍāwī uses the interpretation method used by Khalaf scholars, namely the takwil method.

c. Tendencies in Fiqh

Thematically, the verses of the Qur'an are classified into several themes, including legal verses which are the main source for exploring Islamic law - the law of Islamic jurisprudence. In the realm of jurisprudence, differences in jurisprudence have been commonplace since the friend era until now. In the course of its history, differences in fiqh opinion then narrowed down to four schools of thought large and existing until now, namely the school of thought: Hanafī, Malikī, Shafī'ī, and Hanbali. Since the emergence of the four schools of thought, it has been difficult or almost impossible to find scholars who came out of these four schools of thought. Likewise with al-Bayḍāwī, he did not leave the corridor of the school of jurisprudence. He adhered to the Shafī'ī fiqh and composed *al-Ghāyat al-Quṣwā fi Dirāyat al-Fatwā*; which incidentally is still within the corridor of Shafī'ī Fiqh.

ahkām verses, below we will present several issues that are the differences between the schools of thought.

In the Shafī'ī school of thought, *basmalah* is part of the verse of Surah al-Fatihah. So it is considered part of the Koran. Because it is considered part of Surah Al-Fatihah, reading it during prayer is mandatory. While other schools of thought do not say so, they say the opposite. In this matter, al-Bayḍāwī's attitude shows his siding with the Shafī'ī school of thought. This can be seen when he interpreted the first letter of the Koran. He firmly stated at the beginning that *basmalah* is part of al-Fatihah. Although after stating that he also mentioned the names of scholars who did not agree with him. He did this without making any judgments between the several opinions. He has since emphasized that his choice was Shafī'ī's opinion.⁵⁶

The issue of qāṣr prayer is also a matter of ikhtilaf among schools of jurisprudence. The Shafī'ī school of thought says that the qāṣr prayer during its legal journey is *mubāh* and not obligatory. Meanwhile, Abu Hanifah sentenced it to be

⁵⁶Ibid., Juz. I, 25.

obligatory. This problem, although not at length, is explained by al-Bayḍāwī in interpreting verse 101 of Surah al-Maidah. In his tafsir he states it like this: *wa nafyu al-haraj yadullu 'ala jawāzih dūna wujūbih*.⁵⁷

the ahkām verses towards the Shāfi'ī school of thought. This is proven by the opinions he uses in *the ahkām* verses which are the opinions of the Shafi'i school of thought. So it seems that it is clear that *Tafsīr al-Bayḍāwī* has tendencies of the Shāfi'ī school of thought. There is no need to deny it or debate it.

CONCLUSION

Scientific background, experience and school affiliation greatly influence the results and direction of an interpretation. Al-Bayḍāwī with his interpretive work *Anwār al-Tanzīl wa Asrār al-Ta'wīl*, cannot be separated from the influence of this background.

Factors of scientific specialization, ideology, and religious tendencies of the al-Bayḍāwī school of jurisprudence provide a touch and style that is different from other works of interpretation. Linguistic abilities, the al-'Ash'ārī school of theology and the Shāfi'ī school of jurisprudence dominate in every discussion. This then gives a distinctive and different style to al-Bayḍāwī's tafsir works.

The factors that influence the style of interpretation also have implications for the choice of interpretation method for al-Bayḍāwī. Four reviews of research methods for tafsir books, to see the methods of al-Bayḍāwī's tafsir works, namely: 1) source of interpretation 2) method of explanation 3) breadth of interpretation 4) target and order of verses. Each of them can be identified as follows: *Iqtirānī* method is the source aspect of interpretation, *the bayānī* method from the perspective of explanation method, *the itnābī method* from the perspective of breadth of interpretation, and the *tahfīli method* from the aspect of target and orderly verses.

⁵⁷Ibid., Juz. II, 93.

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