

## CHAPTER III

### BIOGRAPHY OF AL-QURTHUBÎ AND WAHBAH AL-ZUHAILÎ

#### A. Biography al-Qurthubî

##### 1. Biography of al-Qurthubî

The full name of al-Qurthubî is Abû Abdullah Muhammad Ibn Ahmad Ibn Abû Bakr Ibn Farh al-Anshârî al-Khazrajî al-Andalusî al-Mâlikî al-Qurthubî.<sup>1</sup> The name "al-Qurthubî" took from his birthplace was one of the largest cities in Andalusia (Spain) called Cordoba (*Qurthubah*). In the past, Cordoba was the capital city of Spain before Islam. After Spain was taken over and controlled by the Islamic government (*Umayyah* Dynasty), the center of government moved to Damascus, while the city of Cordoba became the center of the *Umayyah* Government in Europe.<sup>2</sup>

Al-Suyuthi mentioned in his book *Thabaqât al-Mufasssirîn*, there are six *mufasssirs* use the name al-Qurthubî, they are: Baqî Ibn Makhlad Ibn Yazîd Abû ‘Abdurrahmân al-Andalusî al-Qurthubî (d. 276 H/889 AD), ‘Abdurrahmân Ibn Marwân Ibn ‘Abdurrahmân al-Anshârî al-Qurthubî (d. 413 H/1022 AD), ‘Abd al-Jalîl ibn Mûsâ ibn‘ Abd al-Jalîl Abû Muhammad al-Anshâri al-Andalusî al-Qurthubî (d. 608 H/1211 AD), 'Ubaidullâh ibn Muhammad ibn Mâlik Abu Marwân al-Qurthubî (d. 400 H/1009 AD),

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<sup>1</sup> Abu Abdullah Muhammad Ibn Ahmad al-Anshar al-Qurthubi, *Al-Jâmi' li Ahkâm al-Qur'an Volume 1* (Beirut: Dar al-Fikr, 1993), 11.

<sup>2</sup> Ahmad Bazith, *Studi Metodologi Tafsir* (Solok: Insan Cendekia Mandiri, Nd), 162.

Muhammad ibn ‘Umar ibn Yûsuf al-Qurthubî (d. 631 H/1233 A.D.) and last al- Qurthubî discussed in this study.<sup>3</sup>

## 2. Education and Works of al-Qurthubî

Al-Qurthubî was known as a great scholar mastered much knowledge, wisdom, and great knowledge. During his stay in his hometown, al-Qurthubî studied Arabic poetry, *fiqh*, *nahwu*, *qirâ'at*, *balaghah*, *'ulûm al-qur'ân* and various sciences. He learned a lot from some scholars were famous for their charisma and a great influence on the Islamic intellectuals in Andalusia at that time. Some of his teachers were Ibn Abî Hujjah (d. 643 H/1245 AD), Rabi' ibn' Abdurrahmân (d. 633 H/1236 AD), Yahya ibn' Abdurrahmân (d. 638 H/1241 AD), Abu al-Hasan' Alî ibn Qutral (d. 651 H/1251 AD).<sup>4</sup>

Besides studying religious knowledge in his homeland, he also traveled to Egypt. He studied with scholars in several major cities there, such as Alexandria, *al-Fayyûm*, *Manshûrah*, Cairo and *Minyah Abi Khushaib*. His teachers during his stay in Egypt were Ibn al-Jumaizî (d. 649 H/ 1251 AD), Ahmad ibn' Umar Abu al-'Abbâs al-Anshârî (d. 656 H/ 1258 AD), Abu Ali al-Hasan ibn Muhammad al-Bakri (d. 656H/1258 AD), Abu Muhammad' Abd al-Mu'thi al-Lakhmî (d. 638 H/1241 AD), and Abu Muhammad ibn Rawaj (d. 648 H/1250 AD).<sup>5</sup>

The intellectual career of al-Qurtubî over the years has produced many works in various knowledge. Some of his works are:

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<sup>3</sup> Muhammad Arja Imroni, *Konstruksi Metodologi Tafsir al-Qurthubi* (Semarang: Walisongo Press, 2010), 61-62.

<sup>4</sup> Muhammad Arja Imroni, *Konstruksi Metodologi Tafsir al-Qurthubi*, 74-78.

<sup>5</sup> Muhammad Arja Imroni, *Konstruksi Metodologi Tafsir al-Qurthubi*, 84-89.

- a. *Al-Jâmi' li Ahkâm al-Qur'an*
- b. *Al-Tadzkirah fî Ahwâli al-Mauti wa umûr al-akhîrat*
- c. *Al-Tudzkâr fî afdhâli al-adzkâr*
- d. *Al-Asnâ fî Syarhi Asmâ` Allah al-Husnâ*
- e. *Syarhu Tuqsy*
- f. *Al-I'lâm bi mâ fî Dîni Nashâri min al-fasâdi wa al-awhâm wa Idzhâri Mahâsini Dîni al-Islâm*
- g. *Qam'u al-Harshi bi Zuhdi wa al-Qanâ'ah*
- h. *Risâlatu fî al-Qabîl Hadits*
- i. *Kitâb al-'Aqdiyyah*
- j. *Al-Taqrîb li kitâb at-Tamhîd*
- k. *Al-'Aqdiyyah*
- l. *Minhâj al-'Ibâd wa Manâhij al-Sâlikîn wa al-Zâhid*
- m. *Al-Mishbâh fî al-Jam'i baina al-Af'al wa al-Shîhah (fî 'Ilmi Lughah)*
- n. *Al-Muqbis fî Syarhi Muwaththa` Mâlik bin Anas*
- o. *Urjûzah fî Asmâ` al-Nabi SAW*

And many other of his works.

### 3. *Tafsîr al-Jâmi' li Ahkâm al-Qur'an*

The original title of this book is *Al-Jâmi' li Ahkâm al-Qur'an wa al-Mubayyin li mâ Tadhammanu min al-Sunnati wa Ahkâm al-Furqân*.<sup>6</sup> If we translate it means "The Collection of the Laws in the Qur'an and the Explanation For the *Sunnah* and the Law of *al-Furqan* it Contains." Based on

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<sup>6</sup> Abu Abdullah Muhammad Ibn Ahmad al-Anshar al-Qurthubi, *Al-Jâmi' li Ahkâm al-Qur'an Volume 1*, 15.

the title, we can see that al-Qurthubî wrote this book with the intention and purpose of collecting and explaining all the verses of the Qur'an related to the law. Several versions printed around our society use the original title as mentioned above and some of them use the short title, *Al-Jâmi' li Ahkâm al-Qur'an*.<sup>7</sup>

a. Organization of Writing

There are 3 types of writing organization in *tafsîr* widely known. First, the manuscripts systematics (*mushâfî*). This type, according to the arrangement of the *sûrah* in the *mushâf* starts from *Sûrah al-Fâtihah* and ends with *Sûrah al-Nâs*. Second, the systematic *nuzûlî* is the writing type of interpretation based on the chronological arrangement of the revelation the verses in the Qur'an. Then, the systematic *maudhû'î*, writing type of interpretation based on a certain theme or topic by collecting verses related to the theme discussed.<sup>8</sup>

Based on the explanation above, the book *al-Jâmi' li Ahkâm al-Qur'an* by al-Qurthubî included in the category of systematic manuscripts (*mushâfî*) because al-Qurthubî started his interpretation from *Sûrah al-Fâtihah* until *Sûrah al-Nâs* according to the arrangement of the *sûrah* in the Qur'an. In each verse interpretation, al-Qurthubî divided the discussion into several points or problem formulations consisting of various aspects, including Arabic language and literature and the meaning of vocabulary. He

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<sup>7</sup> Ahmad Bazith, *Studi Metodologi Tafsir*, 167.

<sup>8</sup> Akhmad Bazith, *Studi Metodologi Tafsir*, 168.

also proposed various interpretations from several other scholars of interpretation and contained the laws.

b. Method and Pattern of Interpretation

There are several methods or steps used by commentators in understanding and interpreting the verses of the Qur'an. The definition of the method is a way or a step to achieve the intended purpose, or it can also be interpreted as a very important tool to achieve the goals that have been set. So, the method of interpretation is a way that has been arranged and designed so well to reach a correct understanding of the verses in the Qur'an. The explanation gives an illustration in every method of interpretation, there must be a set of rules and regulations that must be applied.<sup>9</sup>

Generally, there are four methods known in Qur'anic interpreting used by commentators, they are *ijmalî* (global), *tahlîlî* (analytical), *muqâran* (comparative), and *maudhû'i* (thematic) methods. The Prophet and his companions generally used the *ijmâlî* method in interpreting the verses of the Qur'an because it did not explain the interpretation in such detail or was only general. Therefore, the *ijmâlî* method is the first method that appeared and was used in the world of Qur'anic interpretation.<sup>10</sup>

Then the next method is *tahlîlî* or analytical method by taking the source of the interpretation of *tafsîr bi al-ma'tsûr*. In the subsequent developments, this type of interpretation continues to develop so it takes the source of *bi al-ra'yi* interpretation. The characteristic of this method is its

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<sup>9</sup> Ahmad Izzan, *Metodologi Ilmu Tafsir* (Bandung: Tafakur, ny), 97-98.

<sup>10</sup> Ahmad Izzan, *Metodologi Ilmu Tafsir*, 98.

breadth and integrity in understanding the Qur'an. Through this method, we will be taken to understand the Qur'an from the beginning of the first chapter to the end completely and thoroughly. Another type of method is the comparison or *muqâran*. This method is used to analyze the verses of the Qur'an have different words but the same interpretation, or the words are similar but the interpretation is different. While the last method is *maudhû'i* (thematic). This method used to examine one particular theme by collecting verses related to the theme discussed and then analyzing the similarity of meaning and purpose of the verses.<sup>11</sup>

In the book *al-Jâmi' li Ahkâm al-Qur'an* written by al-Qurthubî using the *tahlilî* or analytical method, because if we look at the explanations that he described from each verse in the book, it tends to be clear and detailed. Besides that, the writing system of this commentary uses the *tartîb mushafî* system (in the previous explanation), and he makes it easier for each explanation in this book.

### c. Sources of Interpretation

Sources of interpretation are references used by commentators in understanding and interpreting the verses in the Qur'an. In the book *al-Jâmi' li Ahkâm al-Qur'an* by al-Qurthubî, he uses two main sources, *bi al-ma'tsûr* and *bi al-ra'yi*.<sup>12</sup> First, *Tafsir bi al-ma'tsur* is an interpretation that is sourced from authentic narrations have been explained in the terms of the *mufasssîr*. It is interpreting the Qur'an by the Qur'an, the Qur'an by *hadits*, the Qur'an by

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<sup>11</sup> Ahmad Izzan, *Metodologi Ilmu Tafsir*, 103-114.

<sup>12</sup> Akhmad Bazith, *Studi Metodologi Tafsir*, 172.

the narrations of the companions and *tâbi'în*.<sup>13</sup> Meanwhile, *bi al-ra'yi* interpretation is an explanation based on *ijtihâd* and *mufassir*'s thought with the help of several supporting sciences. *Mufassir* who uses this *bi al-ra'yi* interpretation must know the methods used by Arabian in speaking and know Arabic vocabulary and other language rules.<sup>14</sup>

In this book, al-Qurthubî also took many references from other books by some scholars before him. Among them are: Ibn 'Athiyah, his full name is Qadli Abû Muhammad 'Abd al-Haq bin 'Athiyah with his book *al-Muharrar al-Wâjiz fî Tafsîr*. Al-Qurthubî has referred to *Tafsîr bi al-ma'tsûr*, *qirâ'ah*, language, *nahwu*, *balaghah*, *fiqh* and several other discussions from the book by Ibn 'Athiyah. There are also Abû Ja'far an-Nahhas the author of the book *I'râb al-Qur'an*, al-Thobary the author of the book *Jâmi' al-Bayân fî Tafsîr al-Qur'an*, Abu Bakr bin 'Arabi the author of *Ahkâm al-Qur'an*.<sup>15</sup>

#### 4. Characteristic of the book *Tafsîr al-Jâmi' li Ahkâm al-Qur'a*

- 1) The discussion is extensived and always included the *hadits* of the Prophet Muhammad and the opinions of the scholars, so this book is widely used as a guide for Muslims.
- 2) This book is not ignoring the Arabic language aspects, especially Arabic poetry and literature, this is one of the characteristics of this classical interpretation.

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<sup>13</sup> Manshori Sirojuddin Iqbal and A. Fudlali, *Pengantar Ilmu Tafsir* (Bandung: Angkasa Bandung, 2005), 114.

<sup>14</sup> Rosihun Anwar, *Ulumul Qur'an* (Bandung: Pustaka Setia, 2007), 220.

<sup>15</sup> Jumiatus Ridawati, "Metode Tafsir al-Qurthubi Mengenai Ayat Jual Beli dan Riba Dalam Kitab *al-Jâmi' Fi Ahkâm al-Qur'an*", *Jurnal el-Huda*, Vol 11, No 1, 2020, 45.

- 3) There is the discovery of several *Isra'ilyyat* stories in the commentary. However, these stories are not true or contradict to the opinion of the most other scholars.<sup>16</sup>

## B. Biography Wahbah al-Zuhailî

### 1. Biography of Wahbah al-Zuhailî

Wahbah al-Zuhaili was known as a scholar was skilled in various disciplines of religion, one of them is the law. Wahbah al-Zuhailî is widely known as a *faqîh* (scholar of jurisprudence) in this contemporary era produced many great works and became a reference for muslims around the world.<sup>17</sup> His full name is Wahbah bin Mushthafâ al-Zuhailî, born on March 6, 1932 AD/1351 H in *Dar 'Athiyah* in *Faiha*, Damascus Province, Syria. His parent full name is Mushthafâ al-Zuhailî and Fâthimah *binti* Mushthafâ Sa'adah.<sup>18</sup>

His parent is known as a person has a good personality. His father, Mushthafâ al-Zuhailî memorized the Qur'an, adhered to the *sunnah* of the Prophet and diligently practiced them. Diligent in worship such as fasting and congregational prayers in the mosque. He educated his children based on piety and morality. Mushthafâ al-Zuhailî died on 13 *Jumâdî al-Awwal* 1390

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<sup>16</sup> Abû Abdîllah Muhammad Ibn Ahmad al-Anshârî al-Qurthubî, *al-Jâmi' li Ahkâm al-Qur'an* Jilid 1, Translate. Fathurrahman (Jakarta: Pustaka Azzam, 2007), xx-xxi.

<sup>17</sup> Abu Samsudin, "Wawasan al-Qur'an Tentang Ulu al-bab", *Thesis*, (Surabaya: UIN Sunan Ampel, 2016), 1.

<sup>18</sup> Saiful Amin Ghofur, *Profil Para Mufasssir al-Qur'an* (Yogyakarta: Pustaka Insan Madani, 2008), 174.



H, while his wife died on 11 *Jumadî al-Âkhir* 1404 H. Wahbah al-Zuhailî had four brothers, they are Taufiq, Maḥmûd, Dr. Muhammad and Ahmad.<sup>19</sup>

On his intellectual career, he is widely known as one of the experts in various knowledges, especially jurisprudence (*Fiqh*) and *tafsîr*. He is one of the most prominent figures in the 20th century AD. The integrity and breadth of his knowledge is in the same line with other great scholars such as Sa'îd Hawwâ, Sayyid Quthb, Thâhir Ibn 'Âsyûr, and others. He died on August 8, 2015 at the age 83 years old.<sup>20</sup>

## 2. Education and Works of Wahbah al-Zuhailî

Although his parents were a farmer, Wahbah al-Zuhailî received religious guidance from his parents who were followers of the Hanafi sect. His formal education started from the Elementary School to the High School in his hometown. He further obtained his bachelor's degree after completing his studies at the Faculty of Sharia, University of Damascus in 1952 AD and then in the Department of Islamic Education at Al-Azhar University in 1956 AD. He obtained a doctorate in sharia from Al-Azhar University, Cairo in 1963 AD.<sup>21</sup>

During his many years of studying at several universities, Wahbah al-Zuhailî has studied religion from several well-known scholars. In *Fiqh*, he studied to 'Abd al-Razzâq al-Hamasî (d. 1969 AD), Muhammad Hâsyim al-Khâtib Asy-Syâfi'î (d. 1958 AD). In *Hadits*, he studied with Maḥmûd Yâsîn

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<sup>19</sup> Zulkifli Mohamad al-Bakri, *Syeikh Wahbah al-Zuhaili yang ku kenali*, 4-7.

<sup>20</sup> Baihaki, "Studi Kitab Tafsir al-Munir Karya Wahbah al-Zuhailî dan Contoh Penafsirannya Tentang Pernikahan Beda Agama", 129-130.

<sup>21</sup> Baihaki, "Studi Kitab Tafsir al-Munir Karya Wahbah al-Zuhailî dan Contoh Penafsirannya Tentang Pernikahan Beda Agama", 128-129.

(d. 1948 AD), while in *Tafsir*, he studied to Hassan Jankah and Shâdiq Jankah al-Maidânî, then last he studied Arabic to Muhammad Shâlih Farfur (d. 1986 M). All of them were teachers had taught Wahbah al-Zuhailî while he was studying in Damascus.

While studying in Egypt, some scholars who had been his teachers were Maḥmud Syaltut (d. 1963 AD), 'Abd al-Rahmân Taj, and 'Isâ Manûn, they were the teachers who had taught Wahbah al-Zuhailî jurisprudence (especially comparative jurisprudence). In Ushul Fiqh, he studied to Mushthafâ 'Abdul Mâlik and 'Abdul Ghani, as well as many other teachers in various knowledge.<sup>22</sup>

Wahbah al-Zuhailî teaching career began as a teaching staff at the Faculty of Sharia University of Damascus in 1963, then he became a lecturer assistant in 1969, until finally he was appointed professor in 1975. He is often invited to be a guest lecturer in several universities such as Benghazi University Libya, Khurtum University, Ummu Darman University, and the University of Africa.<sup>23</sup>

As an Islamic scholar, there are so many books of Wahbah Al-Zuhailî are still be a reference for *muslim* around the world. Most of the works he wrote were in *tafsîr* and *fiqh*. Here are some works from Wahbah az-Zuhailî:

*a. Al-Fiqh al-Islâmî wa Adhillatuhu*

*b. Ushûl al-Fiqh al-Islâmî*

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<sup>22</sup> Baihaki, “Studi Kitab *Tafsir al-Munîr* Karya Wahbah al-Zuhailî dan Contoh Penafsirannya Tentang Pernikahan Beda Agama”, 130.

<sup>23</sup> Khabib Abdul Aziz, “Implikasi Nilai-nilai Ibadah Puasa Terhadap Pendidikan Karakter (Studi Tentang Puasa Dalam Kitab *al-Fiqh al-Islaim wa Adhillatuhu* Karya Prof. Dr. Wahbah al-Zuhailî)”, *Thesis*, (Semarang: UIN Walisongo, 2015), 71.

- c. *Al-Wâsith fi Ushûl al-Fiqh*
- d. *Al-Fiqh al-Islâmî fî Uslûb al-Jadîd*
- e. *Fiqh al-Mawâris fî al-Syarî'at al-Islâmiyyah*
- f. *Al-Qur'an al-Karîm; Bunyatuhû al-Tasyî'iyah au Khashâ'ishuhu al-  
Hasariyah*
- g. *Al-Asas wa al-Mashâdir al-Ijtihâd al-Musytarikah Bayna al-Sunnah  
wa al-Syi'ah*
- h. *Al-Tafsîr al-Munîr fî al-'Aqîdah wa al-Syarî'ah wa al-Manhaj*
- i. *Al-Tafsîr al-Wâjiz*
- j. *Al-Tafsîr al-Wâsith*
- k. *Al-Thaqâfah wa al-Fikr*
- l. *Manhaj al-Da'wah fî al-Sîrah al-Nabawiyah*
- m. *Al-Qayyîm al-Insâniyah fî al-Qur'an al-Karîm*
- n. *Al-Islâm wa Ushûl al-Hadharah al-Insâniyah*
- o. *Al-Insân fî al-Qur'an*

And many more other his works in various of Islamic science.<sup>24</sup>

### 3. *Al-Tafsîr al-Munîr*

The book *al-Tafsîr al-Munîr* is one of the greatest works written by Wahbah al-Zuhailî. He wrote this book after completing the previous two books, *Ushûl Fiqh al-Islâmi* consists of 2 volumes and *al-Fiqh al-Islâmi wa 'Adhillatuhu* consists of 8 volumes. In the introduction of the book, Wahbah al-Zuhailî mentioned that the purpose of writing this book generally is to

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<sup>24</sup> Abu Samsudin, "Wawasan al-Qur'an tentang Ulu al-bab studi komparasi tentang pemikiran Wahbah al-Zuhaili dengan Muhammad Quraish Shihab tafsir al-Misbah", 3-5.

advise *muslim* to adhere the Qur'an scientifically. More specifically, 'Ali 'Iyâzi mentioned that the purpose of writing this book is to combine the values contained in classical and contemporary interpretation. Because, according to Wahbah al-Zuhailî, there are some groups of people who degrade the classical interpretation by saying that it is irrelevant and unable to provide solutions to various problems of our life today. On the other hand, contemporary commentators are considered to have made many deviations in their interpretations under the pretext of reforming. Therefore, the step taken by Wahbah al-Zuhailî is displayed the classical *tafsîr* with the contemporary style in language and method relevant to the development of modern science without any deviation of interpretation.<sup>25</sup>

a. Writing Systematics

Based on the explanation about various types of systematic writing in *tafsîr* have been described before, the book *Tafsîr al-Munîr* by Wahbah al-Zuhailî is included in the system of *mushafî* based on the arrangement of the Qur'an (from *sûrah al-Fâthihah* to *sûrah al-Nâs*).

In this book, Wahbah al-Zuhailî groups the verses based on the topic of discussion and gives it a title in accordance with the theme discussed. In each theme or topic, it contains various descriptions, they are:

- 1) *Qirâ'ah*
- 2) Contents of the *sûrah* (it found in the theme of the initial discussion of the *sûrah*)

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<sup>25</sup> Moch. Yunus, "Kajian Tafsir Munir Karya Wahbah Zuhaylî", *Inzah Online Journal*, 62.

- 3) Names of *sûrah* (it found in the theme of the initial discussion of the *sûrah* )
- 4) Priority of the *sûrah* (it found in the theme of the initial discussion of the *sûrah*)
- 5) *Asbâb al-Nuzûl*
- 6) *Munâsabah*
- 7) *Al-I'râb*
- 8) *Balaghah*
- 9) *Mufradat al-Lughawiyah*
- 10) Interpretation and explanation
- 11) *Fiqh* of life and laws.<sup>26</sup>

#### b. Pattern and Method of Interpretation

This book included in the literature pattern (*'adabî*) and social society (*ijtimâ'i*) category. Besides it, the existence of a explanation detailed on the laws of *syari'at* in this book also indicates that the book included in *fiqhi* pattern. While the method he uses in interpreting the verses of the Qur'an is the *maudhû'i* or thematic method. This can be seen from the steps he took in interpreting by dividing the verses in the Qur'an into units of discussion with the titles or specific topics. But on the other hand, this book also tends to use the analisis method or *tahlilî*.

#### c. Sources of Interpretation

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<sup>26</sup> Wahbah al-Zuhailî, *al-Tafsîr al-Munîr, Aqidah, Syari'ah, Manhaj*, Translate. Abdul Hayyie al-Kattani (Depok : Gema Insani, 2013),

In this book, Wahbah al-Zuhailî uses the main sources of *tafsîr bi al-ma'tsûr* and *tafsîr bi al-ra'yi*. While the references he used among them are *al-Tafsîr al-Kabîr* by Fakhruddin al-Râzi, *Tafsîr al-Bahr al-Muhîth* by Abû Hayyân al-Andalusi, *Ruh al-Ma'âni* by al-Alusi. Wahbah al-Zuhailî used these books as a reference on issues related to faith, morality and an explanation of the Greatness of God in the universe. Wheil the explanation of history and stories in the Qur'an, he referred to *Tafsîr al-Khâzin* and *al-Baghawi*.

In this book, Wahbah al-Zuhailî also took references from *al-Jâmi' li Ahkâm al-Qur'an* by al-Qurthubî and *Ahkâm al-Qur'an* by al-Jashâsh and *al-Tafsîr al-'Adzîm* by Ibn Katsîr. These books were used by him as a reference to explain some things about sharia law. Then, in language and *qirâ'at*, he refers to *al-Kassyâf* by al-Zamakhsyarî and *Tafsîr al-Nasafî*. In the science and theories of natural sciences, Wahbah al-Zuhailî refers to *al-Jawâhir* by Tantawi Jauhari and many other books.<sup>27</sup>

#### d. Characteristics of *al-Tafsîr al-Munîr*

As a contemporary book of *tafsîr*, *al-tafsîr al-Munîr* certainly uses a method of discussion that is sequential, thorough and presents it with a clear and detailed style of language and editorial. This interpretation is also in accordance with the situation and conditions today.<sup>28</sup> In particular, Wahbah al-Zuhailî explained in the introduction to his book that this book is an

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<sup>27</sup> Baihaki, "Studi Kitab Tafsîr al-Munîr Karya Wahbah al-Zuhailî dan Contoh Penafsirannya Tentang Pernikahan Beda Agama", 138-139.

<sup>28</sup> Moch. Yunus, "Kajian Tafsir Munir Karya Wahbah Zuhayli", *Inzah Online Journal*, 63.

examines various important issues widely. In the beginning there are some explanations he considers the most important about the Qur'an, such as the book of *tafsîr* generally. Wahbah al-Zuhailî belongs to the category of commentators who value unity in understanding the meaning of verses or their content that are spread across various *sûrahs* in the Qur'an.

*Al-Tafsîr al-Munîr* is recognized as one of the monumental works in *tafsîr* at contemporary times. This cannot be separated from the breadth of knowledge of Wahbah al-Zuhailî. In the various themes and topics of discussion found in his book, Wahbah al-Zuhailî does have a tendency towards a sect or trend that he adheres to, but this does not mean that he is only fanatical with one opinion from the sect that he adheres to, he also includes some the opinion of other scholars.

As a contemporary tafsir book, *al-Tafsîr al-Munîr* certainly uses a thorough and thorough discussion method and presents it with a clear and detailed style of language and redaction. His interpretation is also in accordance with the situation and conditions that Muslims are facing today.<sup>29</sup> In the beginning of the *sûrah*, he explains the special features first, the general content of the *sûrah* including the themes that are presented in the *sûrah*. Then, in each group of verses, the main theme is determined and then the interpretation explained in detail with several stages, starting from linguistics, discussion of interpretation and then concluding guidelines. This

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<sup>29</sup> Moch. Yunus, "Kajian Tafsir Munir Karya Wahbah Zuhayli", *Inzah Online Journal*, 63.

interpretation generally avoids the use of *Israiliyat* stories and narrations that are *shâdz* (rare).<sup>30</sup>

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<sup>30</sup> Taufiqur Rohman, “Konsep Sedekah Dalam al-Qur’an Surat al-Baqarah Ayat 271 Menurut Tafsir Al-Munir Karya Wahbah al-Zuhaili”, *Thesis*, STAIN Kudus, 2016, 45.