

# AL-QUR'ÂN YUFASSIRU BA'DHUHU BA'DHA ACCORDING TO BINTU SYÂTHI'

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## **Abstract**

*Of the various forms of interpretation methods that exist and the application of these methods in a book of interpretation. The author sees that the rules of al-Qur'ân Yufassiru Ba'dhuhu Ba'dha, although already known by mufassir circles, are not systematic in their application. The application made between one mufassir and other mufassir does not have the same benchmark. That is, the principles of al-Qur'ân Yufassiru Ba'dhuhu Ba'dha are recognized in theory, but in practice they are still global. As an example of the application of the rules of al-Qur'ân Yufassiru Ba'dhuhu Ba'dha in the books of bi al-mâsur interpretations. Among them, the book al-Dur al-Mâsur and Jami' al-Bayân. These three commentary books, although they agree that al-Qur'ân Yufassiru Ba'dhuhu Ba'dha. However, in applying the principles of the Koran, Yufasîrru Bâ'dhuhu Bâ'dha has different portions. What is the form of the provisions and criteria for which verses will be interpreted with other verses or to what extent there is no limit to the application of this rule in the related book. So how the proper application of this rule is still not systematic. This is the form of application of the rules of the Koran Yufasîrru Bâ'dhuhu Bâ'dha in the classical period.*

**Keywords:** *Al-Qur'ân Yufassiru Ba'dhuhu Ba'dha, Bintu Syâthi'*

## **A. Introduction**

The contents of the verses and letters in the Qur'ân are detailed and some are still global. Therefore, to help understand the aims and objectives of the Qur'ân, especially for verses and letters that provide global information, interpretation is needed. The interpretation of the Koran is different from the Koran itself. Al-Qur'ân is qath'i al-wurûd and always suitable<sup>1</sup>

With all times and places, while the interpretation of the Koran is amrun ijtihadi (which is the result of the interpretation of the mufassirs of his time). Verses and letters in the Qur'ân will never increase or decrease even if only one letter, while interpretations can continue to develop according to changes in time, method and perspective of the interpreter. However, in the interpretation of the Koran there are basic values in the Koran that cannot be changed. Therefore, in the interpretation of the Qur'an, it is necessary to apply the governing principles.

The growth of interpretation has developed over the ages because the mufassir from time to time have continued to explore the understanding contained in the Qur'ân. Each mufassir can differ from

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<sup>1</sup> As an example of the interpretation of Surah al-Fatihah verse 5. In interpreting this verse al-Tabari actually explains more about pentaqilan. See Abu Ja'far Muhammad Ibn Jarir al-Tabari, *Tafsîr Jami' al-Bayân An Ta'wil al-Qur'ân*(Qahirah: Maktabah Ibn Taimiyyah, T.th), Cet. 2, p. 160). Meanwhile, al-Sayuthi's interpretation, although he included the use of bi al-matsur's interpretation, was more of an explanation of the Qur'ân with the sunnah of the Prophet. See Jalal al-Din 'Abd al-Rahman Ibn Abi Bakr al-Sayuthi, *al-Dur al-Mânsur Fî al- Tafsîr al-Mâsur*, (Beirut: Dar al-Kutub al-Ilmiyyah, 2000), Vol. I,h. 4-5 See also the interpretation of Ibn Katsir, Abu Fida' Ismail Ibn Katsir, *Tafsîr al-Qur'ân al-'Azîm*, (Qahirah: Muasasah al-Mukhtar, 2002) Cet. 3, Volume I, h. 29-31. Hereinafter referred to as Ibn Katsir: *Tafsîr al-Qur'ân al-'Azîm*

one another in interpreting a verse because it is influenced by various things such as scientific fields, schools of thought and the interpreter's social environment. This is usually what dominates the interpretation of a scholar in his book. A linguist in interpreting the Qur'an will show the color of language in his work, a linguist will show the color of his words, a jurist will show the color of his law, a tasawuf expert will show the color of his tasawuf, and so on. Apart from that, the environmental situation of the interpreter; the quality and expertise of interpreters; and also the intention or purpose of the mufassir in writing the book of his interpretation also influences.

It is only natural that the interpretation of the Koran develops rapidly. This is because, according to Abdullah Darraz, as quoted by Muhammad Quraish Shihab, the Qur'an is like a diamond in which every corner emits a different light than what is emitted from other angles. Therefore, it is not impossible if a mufassir allows other mufassir to look at him and he will see more than what he saw before. This is the factor in the birth of various interpretations of the Koran.

The development of interpretation from time to time is accompanied by the emergence of various methods of interpretation. Tafsir bi al-mâtsur and interpretation bi al-râ'yimethod of interpretation of the Koran based on different sources of interpretation. Tafsir ijmalî, tahlilî, maudhu'î and muqaran, methods of interpreting the Koran based on the form of its interpretation. With these various methods of exegesis, the mufassir continues to try to explore and examine the contents of the Qur'ân to get the best interpretation. Therefore, whatever

the method, each method is very important in the interpretation of the Qur'ân including the rules of the Qur'ân Yufassiru Ba'dhuhu Ba'dha.

Rules of the Koran Yufassiru Ba'dhuhu Ba'dha is a form of interpretation of the Koran with the Koran. This interpretation is the strongest form of interpretation, as long as its use does not differ from what was conveyed by the Prophet or the *ijma'* of friends. The interpretation of the Qur'ân and the Qur'ân consists of several forms, namely related to *mujmal* and *mubayan*, absolute and *muqayyad*, am and typical, regarding understanding and *mantuq* verses, interpretation of *lafadz* with *lafadz* and interpretation of meaning with meaning. Therefore, the interpretation of the Koran with the Koran is also related to several branches of knowledge, such as *munasabah* verses, *makki* and *madani*, and *muhkam wa mutasyabih*.

The rules of the Koran Yufassiru Ba'dhuhu Ba'dha are basically not a new rule. This rule has been known among classical commentators who use the *bi al-matsur* interpretation method. Because, *mufassir* who uses the *bi al-mâtsur* interpretation is more focused on using the interpretation of the Koran with the Koran, then the Koran with the *sunnah* and the words of friends and *tabiin*. Although ideally the Qur'ân is interpreted with the Qur'ân, the rules of the Qur'ân Yufassiru Ba'dhuhu Ba'dha also cannot be forced to be used in all verses of the Qur'ân, because not all verses can be interpreted with other verses of the Koran. This can be seen when the Prophet was still alive. When the Companions did not understand the meaning of a verse, they asked the Prophet directly. When answering friends' questions, there are times when the Apostle uses other verses of the Koran to explain the meaning

of the verse, but there are times when the explanation is in the form of his sunnah.

Once the importance of this rule in the interpretation of the Koran, the author is interested in studying this rule more deeply. Khalid ibn Usman al-Sabtu in his book *Qawaid al-Tafsîr* explains that when using this rule in interpreting the Qur'ân, it must be used consistently. That is, this rule is not used in half measures together with other rules/tariqah, so that there are no differences in application which could result in an incorrect interpretation.

## **B. A Glimpse of Bintu Syâthi's Biography and His Work**

### **1. Life History of Bintu Syâthi'**

Bintu Syâthi' is the pen name of an Islamic female intellectual whose real name is Aisyah Abd al-Rahman Bintu Syâthi'. He was born on November 6, 1913M in Damietta / Dimyath (a coastal village in the province of Southeastern Egypt towards the West of the Nile approximately 15 Km from the Mediterranean) in a family that was religious, devout and tended to be conservative in carrying out religious teachings.<sup>2</sup> His father, Abd al-Rahman, was a very pious and devout Sufi who taught at the Damietta technical school. Bintu Syâthi's father was not a native of Damietta, he was a migrant from Shubra Bakhun, a village in the Manufiyyah area of Egypt. Abd al-Rahman had studied at al-Azhar University in Egypt and after graduating he was appointed to teach elementary

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<sup>2</sup> Muhammad Amin, *Op. Cit.*, h. 5-13

school in Damietta and married the great-grandson of an al-Azhar sheik, namely Sheikh Damhuji al-Kabir.

Bintu Syâthi's childhood was not like that of most girls, she did not have time to play because her father always brought her to teach and work. Because he often listens to Al-Qur'ân studies, it makes it easier for him to understand the verses in the Qur'ân, especially short verses. When he was five years old he was sent by his father learn to write and read the Koran, and at the turn of the next season learn Arabic grammar and Islamic beliefs, then perfect the memorization of the Koran.

Since childhood Bintu Syâthi' has shown a strong interest in science. Although he was opposed by his father to go to school, thanks to the help of his grandfather he was finally able to go to school and finish elementary school. Then he also went on to high school, even graduated as the best student. Likewise, when he continued his education at the al-Mansyura teacher school, he also managed to graduate as the best student and was immediately appointed as a teacher there.

In 1934 Bintu Syâthi' completed his education at the University of Fuad I Cairo by obtaining a Baccalaurat degree in Arabic language and literature. Then in 1941 he finished his master's degree and in 1950 he also earned a Ph.D in the same field. He died at the age of 85 and was buried in Egypt.

## **2. Bintu Syâthi' Career Journey**

As a writer, Bintu Syâthi' started his interaction with this world since high school. Start by subscribing to local newspapers

and reading local magazines. His grandfather, who was a lecturer at al-Azhar University, taught him to write articles and his first writings in the form of poetry were published in *Majallât al-Nâhdât al-Nisa'iyâh* in 1933. Since then he began to actively fill out various columns in the magazine, until finally he was trusted as editor. He became increasingly known for his writings and in 1936 he was awarded the best article with the title "Tarqiyât al-Rif Ijtima'iyâh".

Apart from being a writer, Bintu Syâthi' is also a teacher. She began her professional career as a teacher at an all-girls religious elementary school in al-Mansyura. Then in 1932 he was transferred to teach at a women's college by the ministry of education.<sup>3</sup>

In 1939 he became an assistant lecturer at Cairo University and in 1942 he became Head of the Language Department at the Egyptian Ministry of Education and Culture. He is also a professor at several universities, such as 'Ain al-Syams University in Egypt, Umm University in Sudan and Morocco's Qarawiyyin University.

Bintu Syâthi' has also participated in a number of international congresses or meetings, including the Agricultural Conference in Egypt, the Asian-African conference in the Soviet Union, the Arab culture conference in Baghdad, the orientalist congress in Munich, West Germany, the Arab Writers' congress in Cairo, the women's conference in Ghana. , seminars on contemporary Arabic literature and others. So it can be seen that

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<sup>3</sup>*ibid*, h. 13-16

Bintu Syâthi' has devoted himself to science throughout his life, so it is only natural that he is a figure to be reckoned with.

Besides having a brilliant career, Bintu Syâthi' also expresses his ideas and thoughts in written form. Among the works that have been produced by Bintu Syâthi', are:

- a. Tafsîr al-Bayâni li al-Qur'ân al-Karîm
- b. Maqalî al-Insan Sharpened Quraniyyah
- c. Al-Ijaz al-Bayan li al-Qur'ân wa Masa'il Ibn Azra
- d. Al-Qur'ân wa Qadhaya al-Insan
- e. Banat al-Nab
- f. Bathalat al-Karbala and others. <sup>4</sup>

### **3. The Book of Tafsir al-Bayâni li al-Qur'ân al-Karîm**

Bintu Syâthi' has produced quite a lot of works both in the form of articles in newspapers and magazines as well as in book form. The works he wrote contain various themes, both in terms of language, literature, social issues and religion. This is only natural because he has been involved in various fields. The Tafsîr al-Bayâni li al-Qur'ân al-Karîm is one of his works in the field of exegesis.

The Tafsîr al-Bayâni li al-Qur'ân al-Karîm consists of two volumes which include the interpretation of fourteen short surahs in the Qur'ân. The first volume contains the interpretation of seven letters, namely letters al-Dhuhâ, al-Insyirâh, al-Zalzalah, al-Nazi'ât, al-Âdiyât, al-Balad and al-Takatsur. Then in the second volume it

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<sup>4</sup> Issa J. Boullata, *Modern Tafsîr al-Qur'ân: A Study of the Bintu Syathi' Method*, (Jurnal al-Hikmah: Bandung, 1991) Edition 3, h. 2



also discusses the interpretation of seven letters, namely letters al-Alaq, al-Qalam, al-Ashr, al-Lâil, al-Fajr, al-Humazâh and al-Ma'un. The number of pages of *Tafsîr al-Bayâni li al-Qur'ân al-Karîm* volume one is 222 including the title page, preamble, table of contents and others, while the second volume contains 196 pages. The first volume of *Tafsîr al-Bayâni li al-Qur'ân al-Karîm* was first published by the publisher Dâr al-Ma'arif in 1962 and reprinted in 1966, 1968, 1973 and 1977. Meanwhile the second volume of this book began published in 1967, this shows that the work produced by Bintu Syâthi' has received enough public attention.

In terms of method, the book *Tafsîr al-Bayâni li al-Qur'ân al-Karîm* refers directly to the method developed by the famous Muslim scholar who is also her husband Amin Khulli who offers a method of interpreting literary genres. He fully applies this method and he clearly mentions this in the preamble to his commentary. Bintu Syâthi' also cites the opinions of several other well-known commentators, such as al-Thabarî, Râghib al-Ashfahanî, al-Razî, al-Zamakhsyarî, al-Suyuthî, Muhammad Abduh and others.<sup>5</sup> He cites a variety of opinions from several commentators with the aim of presenting errors and explanations that are too far-fetched in interpreting the Qur'an. This was based on the understanding he gained from the method he developed.

Every discussion of a letter in the book *Tafsîr al-Bayâni li al-Qur'ân al-Karîm* always begins with an explanation of the makkiyah

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<sup>5</sup> Bintu Syâthi', *Op.cit*, h. 16

madaniyyah of the letter, the position of the letter in al-Qur'ân and describes the asbab al-nuzul of the letter.<sup>6</sup> After that, he conveys his interpretation by displaying verses that are related in meaning to the letter he is discussing. The Tafsîr al-Bayâni li al-Qur'ân al-Karîm also continues to reflect the language color of Bintu Syâthi' which comes from an Arabic language and literary background.

### C. Understanding Tafsir al-Qur'ân

The word interpretation comes from Arabic, namely *تفسير - يفسر* - *يفسر* which means to explain,<sup>7</sup> decipher, explain the meaning of difficult words.<sup>8</sup> Etymologically, there are several opinions of interpretation scholars regarding the meaning of interpretation, namely:

According to Râghib al-Ashfahanî the word interpretation means *إظهار المعنى المعقول* that is showing clearly and clearly the meaning that is in the mind. Sometimes this word is also used to reveal the meaning of foreign words and sometimes it is also referred to as turning the meaning (*ta'wil*).<sup>9</sup>

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<sup>6</sup>*Ibid*

<sup>7</sup> Ahmad Warson al-Munawir, *Kamus al-Munawir Arab –Indonesia*, (Surabaya:Pustaka Progressif, 2002) Cet. 25, h. 1134. Selanjutnya disebut al-Munawir: *Kamus al-Munawir*

<sup>7</sup> Abu Fadhl Jamâl al-Din Muhammad ibn Mukarram ibn Manzur

<sup>8</sup> Abu Fadhl Jamal al-Din Muhammad ibn Mukarram Ibn Manzur al-Afriqi al- Mishrî, *Lisan al-Arab*, (Beirut:tt,t.th), h. 3412-3413. Selanjutnya disebut Ibn Manzur: *Lisan al-Arab*

التفسير كشف المراد عن اللفظ المشكل

<sup>9</sup> Abû Qasîm al-Husain Ibn Muhammad al-Râghib al-Ashfahanî, *Al-Mufradât li al-Fâdz al-Qur'ân al-Karim*, (Beirut: Dâr al-Ma'rifâh, t.th), h. 381. Hereinafter referred to as al-Ashfahanî: *Al-Mufradât*.

According to Muhammad Husain al-Dzâhabî, the word interpretation means التبيين والايضاح means clear and detailed, taken from the word الإبانة والكشف<sup>10</sup> Meanwhile, according to Khalid ibn Usman al-Sâbt, the word interpretation means

إخراج الشئ من مقام الخلفاء إلى مقام التجلي

*"Bringing something out from a hidden place to a bright place"*<sup>11</sup>

Of the several opinions, according to the author, the most appropriate etymological meaning of interpretation is the meaning given by al-Dzâhabî. Because al-Dzâhabî's opinion is simpler so it is easy to understand, but still clear.

The meaning of interpretation according to terminology is defined differently by several experts, including:

According to al-Dzâhabî, the interpretation is:

علم يبحث عن مراد الله تعالى بقدر الطقة البشرية

*"Knowledge that discusses what is meant by God as far as human ability"*

According to Khalid ibn Usman al-Sâbt, the interpretation is:

علم يتم به فهم القرآن و بيان معانيه الكشف عنا حكامه وإزالة الإشكال  
و الغموض عن آياته

*"Science that discusses the condition of the Qur'an in terms of its interpretation based on the intentions desired by Allah to the extent of human ability"*

<sup>10</sup>al-Dzâhabî: *Tafsîr wa al-Mufasssirun*, h.15

<sup>11</sup> Al-Sabtu: *Qawaid al- Tafsir*, h. 25

According to Jalâl al-Dîn al-Suyuthî and al-Zarkasyî, the meaning of interpretation in terminology is

التفسير علم يفهم به كتاب الله المنزل نبيه محمد صلى الله عليه وسلم  
و بيان معانيه واستخراج احكامه وحكمه

*"Knowledge that discusses the Book of Allah which was revealed to the Prophet Muhammad in terms of explaining its meaning, as well as issuing laws and wisdom"<sup>12</sup>*

According to the author, the most appropriate interpretation is given by Jalâl al-Dîn al-Suyuthî and al-Zarkasyî. Then this opinion is combined with the opinion of al-Khâlidî. Because, according to the author, these two opinions complement one another, who see interpretation as a form of explaining meaning, issuing laws and wisdom contained in the Qur'ân.

Regarding the several definitions that have been put forward regarding the notion of interpretation, Rusydi AM argues that such interpretation is contextualized as a science and as a methodical concept. So that when discussed it tends to cause confusion which then has implications for the discourse. An example of this confusion is when, on the one hand, the mufasir's formulation discusses the process of deriving and classifying al-Qur'ân texts, while on the other hand, this formulation discusses the activities of studying al-Qur'ân texts which produce legal and other products. There should be a separation of the aspects included in the formulation of the definition where it is

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<sup>12</sup>Jalâl al-Dîn al-Suyuthî, *Itqânfi Ulûm al-Qur'ân*, (Beirut: Dâr al-Fikr, 1979), p. 174. See also Badr al-Dîn Muhammad ibn Abdullah al-Zarkasyî, *al-Burhan fîUlûm al-Qur'ân*, (Beirut: Dâr al-Fikr, 1988), Juz 2, p. 163-164. Hereinafter referred to as al-Zarkasyî: al-Burhan,

positioned as knowledge and when it is positioned as a tool for exploring the Qur'an. <sup>13</sup>

Based on several opinions regarding the notion of interpretation, according to the author in general, interpretation is an attempt to explain the meaning of the verses of the Koran, so that what is meant by the Qur'an can be understood and internalized. Allah in these verses and can be attributed to the law and wisdom contained therein. However, interpreting efforts does not mean ascertaining what God wills. But only the search for meaning as far as human ability to understand the word of God with all the limitations it has. In addition, it can be understood that the current interpretation is seen as two things, namely interpretation as a process and an attempt to interpret the Qur'ân. Then interpretation as a product of interpretation.

#### **D. Understanding the Rules of "*al-Qur'ân Yufasîrru Bâ'dhuhu Bâ'dha*"**

Based on the research that the author is trying to do by looking at several books that discuss the rules of interpretation or existing books of interpretation. The author understands that the term al-Qur'ân Yufassiru Ba'dhuhu Ba'dha does not have a standard or systematic meaning like the notion of interpretation, method of interpretation or takwil. The rules of the Koran Yufassiru Ba'dhuhu Ba'dha are only understood globally without having clear criteria and boundaries. Shalâh Abd al-Fattâh al-Khalidi in his book "Ta'rîf al-Dârisin bi

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<sup>13</sup> Ruysdi AM: *Ulâm al-Qur'ân*, h. 123-124.

Manâhij al-Mufassirîn” slightly alludes to the issue of al-Qur’ânYufassiruBa’dhuhuBa’dha, but this explanation is only a glimpse when discussing the form of interpretation of al- Qur’ân with al-Qur’ân.<sup>14</sup>

The Rule of the Qur’ânYufassiru Ba’dhuhu Ba’dha is understood as a rule of interpretation which illustrates that when the Qur’ân talks about a verse or letter, the Qur'an explains itself by itself. This means that when interpreting the verses or letters contained in the Koran, the Koran will explain the meaning of the verses or letters as well as the verses or letters of the Koran. For example, when interpreting the word ضَال, the mufassir interprets the word ضَال by looking at other verses or letters that also contain that word.

According to the author, it is based on a background of facts related to the Qur'anic rules of Yufassiru Ba'dhuhu Ba'dha. This was the initial cause of Bintu Syâthi's comments mentions that the rules of al-Qur’ânYufassiruBa’dhuhuBa’dha have not been used optimally by salaf scholars. Because this rule does not have clear criteria or measurements to test the maximum of its application by mufassir. If there are differences in the application or understanding of these rules or methods, that is of course natural. A mufassir can be too broad or too narrow in using it. So that the maximum application is different.

Therefore, by looking at the content of meaning and the use of the rules of the Qur’ânYufassiru Ba’dhuhu Ba’dha, the main core of the rules

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<sup>14</sup> al-Khalidi, Op.Cit, h. 148

of the Qur'ân Yufassiru Ba'dhuhu Ba'dha is a form of interpretation of the Qur'ân with al-Qur'ân.

### **E. Bintu Syâthi' concept of the rules of al-Qur'ân Yufassiru Ba'dhuhu Ba'dha"**

#### **1. The Source of the Idea of Bintu Syâthi' Interpretation Method**

Bintu Syâthi' believes that: First, the Qur'ân explains itself by itself (al-Qur'ân Yufassiru Ba'dhuhu Ba'dha). Second, the Qur'an must be studied and understood in its entirety as a unit with distinctive expression characteristics and figurative language. Third, acceptance of the chronological order of the Koran can provide historical information regarding the contents of the Koran without losing its eternal value.<sup>15</sup> Based on the three dictums or rationale above, Bintu Syâthi' proposes his method of interpretation, a method for understanding the Qur'ân objectively.

In the preamble to her commentary, Bintu Syâthi' clearly explained that the source of the idea for her method of interpretation was the method developed by her teacher and husband Amin Khulli (1895-1966) contained in the book *Manahij Tajdid fi al-Nahwuwa al-Balaghahwa al-Tafsir wa al-Adab*. This method generally develops thematic methods, also concentrating patterns of interpretation on linguistic and philological explorations at the same time tracking the chronology of the revelation of the themes discussed and supported by related histories. This is intended to be

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<sup>15</sup> Bintu Syâthi', *Op.Cit*, h. 10

able to understand the context of the verse being discussed. The following is the conclusion of the method used by Bintu Syâthi' in his interpretation, namely:

والمنهج قد شرحه أستاذنا ((أمين الخولى)) فى كتابه الجليل ((مناهج  
تحدد)) ولا بأس أن أخص ضوابطه هنا:

ا. الأصل فى المنهج, تناول الموضوعى لما يراد فهمه من كتاب الإسلام  
. و يبدأ يجمع كل ما فى الكتاب المحكم من سور وآيات فى الموضوع  
المدرس

ب. فى فهم ما حول النص: ترتيب الآيات فيه على حسب نزولها  
لمعرفة ظروف الزمان و المكان, كما يستأنس بالمرويات قى أسباب  
النزول من حيث هي قرائن لا بست نزول الآية, دون أن يفوتنا ما  
تكون العبرة فيه بعموم اللفظ لايخص السبب الذى نزلت الآية

ج. فى فهم دلالات الألفاظ: نقدر أن العربية هي لغة القرآن, فنلتمس  
الدلالة للغوية الأصلية التى تعطين حس العربية للمدة فى مختلف  
استعمالاتها الحسية و المجازية. و نخلص للمح الدلالة القرآنية باستقرأء  
كل ما فى القرآن من صيغ اللفظ, وتدبر سياقها العام فى القرآن

د. فى فهم أسرار التعبير: نحتكم إلى سياق النص فى الكتاب المحكم  
ملتزمين ما يحتمله نصاً و روحاً. و نعرض عليه أقوال المفسرين فنقبل  
منها ما يقبله النص, و نتحاشى ما أفحج على كتب التفسير من  
مدسوس الإسرائيليات و شوائب الاهواء المذهبية, و يدع التأويل



"The method is as explained by Amin Khulii in his book ((Manahij al-Tajdid)), the following is the conclusion:

- a) The basis of the method is to treat what you want to understand from the Koran objectively and it starts with collecting all the letters and verses on the topic you want to learn.
- b) In order to understand certain ideas contained in the Qur'ân according to their context, the verses around the ideas must be arranged according to the chronological order of their revelation, so that information about the revelation and the place can be known. Traditional narrations regarding revelation events are seen as something that needs to be considered only in so far as and in the sense that those events are contextual explanations relating to the revelation of a verse. Because, those events are not the purpose or the reason why the revelation happened. The importance of revelation lies in the generality of the words it uses, not the specificity of the events in which it is revealed.
- c) To understand dilalahlafadz, because Arabic is the language used in the Qur'ân, so to understand the meaning of the words contained in the Holy Scriptures one must look for the original linguistic meaning that has a sense of familiarity with the word in various material uses and figurative. Thus the meaning of the Koran is investigated by collecting all forms of these words in the Koran, and studying the specific context of these words in certain verses and letters as well as the general context in the Koran as a whole.

In order to understand difficult statements, the text in the composition of the Qur'ân is studied to find out its meaning, both in the outward form and in the spirit of the text, one must pay attention. Thus, what has been said by the commentators is tested in relation to the texts being studied and only those that agree with the texts are accepted. All interpretations that are sectarian and Israiliyyat that are confusing which are usually forced into are removed.”<sup>16</sup>

## **2. The concept of the rule of al-Qur'ânYufassiruBa'dhuhu Ba'dha' according to Bintu Syâthi'**

Based on the source of the idea of the method believed and developed by Bintu Syâthi', it will be seen how the concept of the rule of "al-Qur'ânYufassiruBa'dhuhuBa'dha" is in his view. Therefore, the following author tries to summarize the main ideas of the method he uses, especially those related to the principles of "al-Qur'ânYufassiruBa'dhuhuBa'dha". So that it can be seen clearly what the concept of this rule is like.

The most important thing to remember is that Bintu Syâthi' believes that the Qur'ân explains itself by itself (al-Qur'ânYufassiruBa'dhuhuBa'dha). On this basis, when he interprets the Koran, he tries to treat what he wants to understand from the Koran objectively. The method he uses to achieve this objectivity is to collect all the letters and verses on a topic he wants to understand from the Qur'ân. After he has collected all the verses or letters relating to a particular topic to be discussed, Bintu Syâthi' arranges

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<sup>16</sup> Issa J. B, Op.Cit, h. 7-8

the verses or letters based on the chronological order of his revelations. This means that he compiled the verses and letters based on when and where the verses or letters were revealed. Although he also considers the narrations related to the revelation of the verse (asbab al-Nuzul). However, this is not the main thing.

Furthermore, when understanding the meaning of the words in the Qur'ân, Bintu Syâthi' collects all the derivations of these words which are scattered in various verses and letters. Thus he will be able to know the specific context of the word in certain verses and letters, as well as the general context in the Qur'an as a whole. Simply put, Bintu Syâthi' can find out the different meanings of a word, due to differences in context or the purpose of pronouncing the word.

Bintu Syâthi' in understanding difficult statements, the text in the composition of the Qur'ân is studied to find out its meaning, both in the outward form or the spirit of the text must be considered. What has been said by the mufasir, he tests its relation to the texts studied and only those that are in line with the manuscripts are accepted. Then Bintu Syâthi' rejects all sectarian and Israiliyyat interpretations that confuse.

## **F. Conclusion**

Based on several points related to Bintu Syâthi's method and beliefs regarding "al-Qur'ân Yufassiru Ba'dhuhu Ba'dha" as he has stated, then he put it into the method he developed. The author tries to conclude that the concept of the rule "Al-Qur'ân Yufassiru Ba'dhuhu Ba'dha"

according to Bintu Syâthi' is the concept of interpretation of the Qur'ân by maintaining the objectivity of the meaning of the Qur'ân based on the interrelationship of meanings between one verses with other verses of the Koran on a particular theme. Then between the various derivations of a word that is spread in various verses and letters in the Koran. Because by seeing and understanding the meaning of verses and letters that are interrelated in a theme, the most objective interpretation is obtained and in accordance with what is desired by the Qur'ân.

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