

**THE MEANING OF *NAFS* IN SURAH AR-RUM VERSE 21
(COMPARISON STUDY BETWEEN CLASSICAL AND MODERN
INTERPRETERS)**



FINAL PROJECT

Submitted to Ushuluddin and Humaniora Faculty in Partial Fulfillment of the
Requirements for the Degree of S-1 of Islamic Theology on Al-Qur'an and
Exegesis Department

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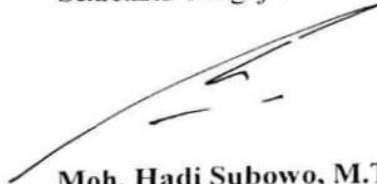
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MOTTO

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ (العنكبوت/ ٢٩ : ٥٧)

(Every soul shall have a taste of death: In the end to Us shall ye be brought back.)¹

QS. Al-‘Ankabut/29: 57

¹ Yusuf Ali, *The Meaning of the Noble Qur’an*, (pdf ver, 2.0, 2006), p. 273

DEDICATION

This thesis is dedicated to:

My dear parents; Sanmungin and Sudiyah

Love and respectful are always for you. Thank you for your precious efforts, prays and contributions in making my education better.



My beloved brother and sister, Adam Damiri, Ahmad, Taufik Hidayat, Kasidin, Muhimatul Ngazizah, and Ikhsan, thanks for love and support me in anyway.



My classmates, my beloved friends FUPK 12 who coloring and supporting my days. And give many sweet moments.



All of my friends who accept me just the way I am.

TRANSLITERATION

Guidelines for transliteration Arabic-Latin letters in the writing of this guided by the “Transliteration Arab-Latin guidelines” issued by the Joint Decree of Minister of Religious Affairs and the Minister of Education and Culture of RI, number: 158/ 1987 and number 0543b/ U/ 1987. Dated January 22, 1988, as follows:

Arab Alphabet	Name	Latin Alphabet	Name
ا	Alif	Not Symbolized	Not Symbolized
ب	Ba	B	Be
ت	Ta	T	Te
ث	Sa	ś	Es (with the above point)
ج	Jim	J	Je
ح	Ha	Ḥ	Ha (with the under point)
خ	Kha	Kh	Ka and Ha
د	Dal	D	De
ذ	Zal	Ẓ	Zet (with the above point)
ر	Ra	R	Er
ز	Zai	Z	Zet
س	Sin	S	Es

ش	Syin	Sy	Es and ye
ص	Sad	Ş	Es (with the under point)
ض	Dad	D	Te (with the under point)
ط	Tha	Ṭ	Te (with the under point)
ظ	Dza	Ẓ	Zet (with the under point)
ع	“ain	...”	Inverted commas above
غ	Gain	G	Ge
ف	Fa	F	Ef
ق	Qaf	Q	Qiu
ك	Kaf	K	Ka
ل	Lam	L	El
م	Mim	M	Em
ن	Nun	N	En
و	Wau	W	We
ه	Ha	H	Ha
ء	Hamzah	...’	Apostrophe

ي	Ya	Y	Ye
---	----	---	----

Long	ا ي و	Ã Ï Û
Doubled	ي و	Iyy (final from) Uww (final from)
Diphthongs	اَو اَي	Au or aw Ai or ay
Short	اَ اِ اُ	A I U

ACKNOWLEDMENT

Bismillahirrahmanirrahim

All praises to Allah who has given us mercies and blessings, with His Glory and Mercy, I can finish my thesis. Also, peace and salutation always be given to our prophet Muhammad saw, who was being my guidance for look for his *syafa'at*.

Thesis under the title *The Meaning of Nafs in Surah Ar-Rum Verse 21 (Comparison Study Between Classical and Modern Interpreters)*, was arranged to fulfill one of requirement to get Degree (S.1) of Islamic Theology on Qur'anic Exegesis Department Ushuluddin and Humanities Faculty and Walisongo Islamic State University.

In this arrangement, I got many guides and suggest from many people so this thesis could finish. For that, I would like to say thanks for:

1. Dr. H. Imam Taufiq, M. Ag., as the Rector of Walisongo State Islamic University Semarang
2. Dr. H. Hasyim Muhammad, M. Ag., as the Dean of Ushuluddin and Humanities Faculty who has provided all the supporting facilities for the completion of this thesis.
3. Dr. Mundhir, M. Ag., and M. Shihabuddin M. Ag., as the Chairperson and the Secretary of Qur'anic Science and Exegesis Department who have approved and supported in writing this thesis.
4. Muhtarom, M. Ag. dan Dr. H. Sukendar, M. Ag., M. Hum, as the first and second advisor who were willing to take the time, energy and thought to provide guidance and direction until I finish my thesis.
5. All lecturer of Walisongo State Islamic University Semarang, who have been patient and sincere in providing knowledge to the author, and all employees of the Ushuluddin Faculty and Humanities, thank you for the great service.

6. The Family of the Special Program of Ushuluddin and Humanities Faculty who always gives a warmness, direction and advice for us. Especially for Pekarolas Family they are Devika Fatihatul Aeni, Asa Dinanda, Zahrotul Mila, Nurul Uzdhma Tastia, Ahmad Murtaza Mz, M. Sabit Zulfikar, Ahmad Rifki Ayami, Ilham Muhammad Ibriza, Muddatul Millah, Ali As'ad, Dwi Rusma Mulyani, Siti Nurjannah, Nor Luthfi Fais, M. Riyan Hidayat, Afifatul Khurro', Maulana Gibran, and Dian Putri Hapsari who always coloring and supporting my day.
7. The Family of Ma'had Ulil Albab, especially for Dr. H. Abdul Muhayya, M. A., who always guide and direct my step and action. Furthermore, for my beloved friend Nailu Rohmatika, Adila Imanika, Dewi Fatichil, Jaminun and more who always supporting and cheering up my day in Ma'had Ulil Albab.
8. Last but not least, for all my friend from elementary school until university and all of my beloved teacher, who always give me beautiful day and being my friend just the way I am.

In the end of this thesis was completed. However, the authors realize that the writing of this thesis is far from perfect. Therefore, the authors request constructive criticism and suggestions as a correction for the writing of scientific papers in the future.

ABSTRACT

The word *Nafs* has many meanings in the Qur'an. Interpretations could change from time to time. This was due to the different of historical circumstances and sides of the interpreters. This led to differences in methodologies and approaches to interpretation. This study would discuss the interpretation of the *nafs* in surah ar-Rum verse 21, which has a different meaning from the classical and modern interpreters. In this study, there were two problem formulations, first, what is the meaning of the word *nafs* in surah Ar-Rum verse 21 between classical and modern interpreters? Second, what are the similarities and differences between classical and modern interpreters?

The benefit of this research is to add intellectual discourse in the field of interpretation of the Qur'an. This study uses a qualitative research type that is to describe the opinions and content of thoughts with descriptions and paragraphs with the library method, namely using document media as the main reference. Then this research is used library research where the sources used come from written documents in the form of journals, previous theses, magazines and papers as well as other written sources. This study uses comparison as an analytical method by identifying the differences and similarities between the interpretations between classical and modern interpreters in interpreting the word *nafs* in surah ar-Rum verse 21. The several books of interpretation that will be taken in this study are Tafsir ath-Thabari, Tafsir al-Qurtubi, and Tafsir Ibn Abbas as classical commentators, then Tafsir al-Sya'rowi, Tafsir al-Maraghi, and Tafsir al-Misbah for modern interpreters.

The result of this research is that classical interpreters interpret the word *nafs* with Adam's rib, while modern interpreters interpret it with the same type. Then some similarities are the same in using the *bi al-riwayah* method, interpreting the words *mawaddah* and *warrahmah*, and interpreting the whole verse. And some differences are different in interpreting the word *nafs*, understanding the hadith of the creation of women, and using a different approach, *bi al-riwayah* for classical interpreters and *adabi ijtima'I* for modern interpreters.

Keyword: *Nafs, ar-Rum 21, comparative, classical and modern interpretation*

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CHAPTER I

INTRODUCTION

A. Background

Al-Qur'an is a Book of Muslim which was revealed using Arabic. As the God said in Surah az-Zukhruf verse 2-3,

وَالْكِتَابِ الْمُبِينِ . إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ (الزخرف/ ٤٣ : ٢-٣)

Meaning:

“By the Book that makes things clear. We have made it (al-Qur'an) in Arabic, that ye may be able to understand (and learn wisdom)”.¹

Even one word has many meanings in Arabic. It is called by Polysemy, a form of language that has many meanings. In Arabic, it is called by *Lafadz Musytarok*, a word that contained several different meanings or contained multiple meanings.² One of the examples is word *Nafs*. In the line with the division of *nafs* above, *nafs* has a lot of meanings in al-Qur'an. The word *Nafs* in al-Qur'an has around 360 verses in total and have several meanings as follow³,

1. *Nafs* which is interpreted as a human species (the totality of his personal self/human), this meaning was found in surah al-An'am/6: 98. This meaning of *nafs* was most commonly expressed in al-Qur'an.
2. *Nafs* which is interpreted as *kalb* (heart). It was found in surah al-Isra/17: 25.
3. *Nafs* which is interpreted as soul (spirit), for example in surah al-Imran/3: 145
4. *Nafs* which is interpreted as the Glorious Essence of God, for example in surah al-An'am/6: 12.

¹ Yusuf Ali, *The Meaning of the Noble Qur'an*, (pdf ver, 2.0, 2006), p. 345.

² Moh. Matsana, *Kajian Semantik Arab*, (Jakarta: Prenadamedia Group, 2016), h. 34.

³ Hasyim Muhammad, *Psikologi Qur'ani*, (Semarang: Karya Abadi Jaya, 2015), p. 1-2.

5. *Nafs* which is interpreted as a tendency (lust), was found in surah Yusuf/12: 53.
6. *Nafs* as the side in human that create behavior, found in chapter ar-Ra'd/13: 11 and surah al-Anfal/8: 53.

One of *nafs* that will be discussed is *nafs* in chapter ar-Rum verse 21,

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ.

Meaning:

“And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquility with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect”.⁴

In Tafsir *Jalalain* Book, it is mentioned that the meaning of *nafs* in this verse is interpreted as *Dhil'u* Adam (Adam's Rib). It means that Siti Hawa was created from Adam's Rib.⁵ This interpretation was caused by the existent of Prophet's Hadith which explain about the creation of Siti Hawa from Adam's Rib.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اسْتَوْصُوا بِالنِّسَاءِ، فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلْعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلْعِ أَعْلَاهُ، فَإِنْ ذَهَبَتْ تُقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكَتَهُ لَمْ يَزَلْ أَعْوَجَ، فَاسْتَوْصُوا بِالنِّسَاءِ»

Narrated Abu Huraira:

⁴ Yusuf Ali, *Op.cit*, h. 276

⁵ Jalaluddin Al-Mahalli dan Jalaluddin As-Suyuthi, *Tafsir Jalalain*, Maktabah Asy-Syamilah, p. 533.

“Allah’s Apostle said, ‘Treat woman nicely, for a woman is created from a rib, and the most curved portion of the rib is its upper portion, so if you should try to straighten it, it will break, but if you leave it as it is, it will remain crooked. So, treat woman nicely’”.⁶

The classical scholars were interpreted the verse according to the hadith above, so that the opinion was formed that Hawa, the wife of Prophet Adam, was created by God from his rib. Even an interpreter scholar who has *Syi’ah* thought, at-Tabarsi (in 6th H), was explained in his book that most of the scholar had agreed to interpreted *nafs* word with Adam.⁷ While there were some interpreters who interpreted it with the same type or totality human. As the book of commentary of asy-Sya’rowi, which was interpreted the word *nafs* with ‘of the same type’. For an example between human and cow come from different type, human and human come from the same type.⁸

It should be underlined that the influence of culture and community developments in understanding religious text is difficult to remove. So that it was possible to read a text with different understanding between the past generations or communities with other generations or communities.⁹ In this case, to understand the verses of Qur’an was really necessary, not only understood the text textually, but also the conditions that associated with the revelation of the verses were also necessary. Where the involvement of these conditions became a reference point in understanding the verses of the Qur’an by using contextual approach. It also needed to get attentions that to understand the verses of Qur’an, it had to be drawn into interpreter’s context, where he lived and stayed with his own historical, social, and cultural

⁶ Abu Abdillah Al-Bukhari al-Ju’fi, *Shahih Bukhari jilid 4*, Maktabah Asy-Syamilah, p. 133.

⁷ Ahmad Muhadjir, *Makna Nafs Wahidah dalam Al-Qur’an (Studi Analisis Komparatif Penafsiran Rasyid Ridha dan Ibn Kathir)*, (UIN Sunan Ampel Surabaya, 2017), h. 6.

⁸ M. Matuli Asy-Sya’rowi, *Tafsir Asy-Sya’rowi*, (Maktabah asy-Syamilah), h. 11356.

⁹ M. Quraisy Syihab, *Menjawab 1001 Soal Keislaman yang Patut Anda Ketahui*, (Tangerang: Lentera Hati, 2012) p. 912-913.

experiences.¹ So that there were possibilities for the changes of meanings in interpretation.

These changes made the different interpretation between classical and modern interpretation. It was happened because of the difference of the method or the approach interpretation. Where the classical interpreters tended to the understand orientation textually when interpret the verses of Qur'an without consider about the contextual meaning of the verses of Qur'an. Meanwhile, the modern interpreter had reconstructed new methodology as the analysis tool in interpretation. Basically, the development process of classical interpretation in *tabi'in* era, never be separated from Prophet's hadith and *shahabat's* history that usually called as *al-ma'tsur* method. Further, they interpreted al-Qur'an with *ijtihad* as the form of the second interpretation method called *al-ra'yi* method. These both methods were used by classical interpreter to interpret al-Qur'an.¹

Then for the modern interpreters, they did not only study al-Qur'an textually but also the contextual meaning of it. The interpretation started with read the revealed history of al-Qur'an or *asbab an-nuzul al-Qur'an*. The verses of al-Qur'an were needed to see from the its revealed factor and how it was related with the current condition. The modern interpreters considered that al-Qur'an would speak according to the place and time, or usually called as '*shahih li kulli zaman wa makan*', so that the understanding of al-Qur'an was not only focused on the text of al-Qur'an.¹ One of the approaches of al-Qur'an which suitable with the state above was *Adabi al-Ijtima'I*. *Adabi al-Ijtima'I* approach explained the indication of the verses of Qur'an that related immediately to society, and the effort to reduce or cure their illness or problems with the guide of the verses of Qur'an. This

¹ M. Solahuddin, *Pendekatan Teksual dan Kontekstual dalam Penafsiran al-Qur'an*, (Al-Bayan: Jurnal Studi Al-Qur'an an Tafsir, Vol. 01, No. 02, 2018), p. 118-119

¹ Wely Dozan, *Analisis Pergeseran Shifting Paradigm Penafsiran*, (At-Tibyan, Vol. 5, No. 1, Juni 2020), p. 43-44

¹ *Ibid*, p. 45

approach tried to reveal the meaning and the expression in al-Qur'an precisely. Then connected and correlated it with the social and culture condition in society.¹

3

In fact, the differences in interpreting the verses of Qur'an both classical or modern interpreters were true. Cultural and social differences, differences in method, approach, and style in classical and modern interpretations were what affect the differences in their interpretations. For this reason, researcher would try to discuss about 'The Meaning of *Nafs* in Surah ar-Rum verse 21 (Comparison Study between Classical and Modern Interpretations)', which in surah ar-Rum verse 21 itself there are differences meaning in word *nafs* between classical and modern interpretations. So how do the classical and modern interpreters interpret the word *nafs* in surah ar-Rum verse 21 above, and what are the differences in their interpretations would be discussed in this study.

B. Research Question

Based on the background above, will be there are several problems that need to be discussed as follow:

1. What is the meaning of *Nafs* interpretation in Surah ar-Rum verse 21 between classical and modern interpreter?
2. What are the similarities and differences of *Nafs* interpretation in Surah ar-Rum verses 21 between classical and modern interpretation?

C. Purpose and Significant of Research

The purposes of research are:

1. To know the meaning of *Nafs* in Surah ar-Rum verse 21 between classical and modern interpreter.

¹ Abdurrahman Rusli Tanjung, *Analisis terhadap Corak Tafsir Adabi al-Ijtima'I*, (Jurnal Analytica Islamica, Vol. No.1, 2014), p. 163-164

2. To know the differences and similarities between classical and modern interpretation of *Nafs* in Surah ar-Rum verse 21.

And the significant of research are:

1. Theoretically, adding the intellectual discourse in Qur'anic interpretation field, giving a contribution of interpretative thought, to simplify the understanding of the meaning of the verse.
2. Practically, giving a form of understanding that is expected to simplify the Islamic society to express the messages that delivered by the Qur'an.

D. Prior Research

Previous research of the *nafs* had been abundant. The author tried to collect some researches that accordance with related themes, including, *An-Nafs dalam Al-Qur'an (Studi Pemikiran M. Quraish Syihab)*, 2018, by Alpaqih Andopa, Curup State Islamic Institute (IAIN). This thesis explained the meaning of the *nafs* in the Qur'an in a review of M. Quraish Syihab interpretation. But only take a few verses, namely surah Yusuf verse 53, Al-Qiyamah verse 2, and Al-Fajr verses 27-28. Thus, the interpretation of the *nafs* in verse ar-Rum verse 21, is not discussed in depth, only as an introduction to the definition of *nafs*. Then *Analisis Homonimi Kata Nafs dalam Al-Qur'an Terjemahan Hamka*, 2011, by Ahmad Fauzi, State Islamic University (UIN) Syarif Hidayatullah Jakarta. This thesis discusses about the homonyms of the word *nafs* in the Qur'anic translation of Hamka. This study only mentioned a few meanings of the *nafs* in terms of *isim* and letters. And explain the relation between one *nafs* and the others according to the class of their respective words. So that there is not the slightest explanation of the *nafs* in surah ar-Rum verse 21.

And *Makna Nafs Wahidah dalam Al-Qur'an (Analisis Komparatif Penafsiran Rashid Rida dan Ibnu Kathir)*, 2017, by Ahmad Muhajir, Sunan Ampel State Islamic University (UIN) Surabaya. This thesis discusses the

meaning of the *nafs wahidah* in surah an-Nisa verse 1 in a comparative review between the interpretations of Rashid Rida and Ibn Kathir. In some of the studies above, it can be concluded that there is no deep discussion about the meaning of the *nafs* in surah ar-Rum verse 21. So, in this occasion, the researcher will raise the title “*The Meaning of Nafs in Surah ar –Rum verse 21(Comparison Study between Classical and Modern Interpreters)*”, which focuses on surah ar-Rum verse 21 only.

E. Research Method

1. Research Type

The type of research used qualitative research by library research. Denzin and Lincoln said that “Qualitative research is multi method in focus, involving an interpretive, naturalistic approach to its subject matter. This means that qualitative researcher’s study in their natural setting, attempting to make sense of or interpret phenomena in terms of the meanings people bring to them. Qualitative research involves the studied use and collection of a variety of empirical materials-case study, personal experience, introspective, life story, interview, observational, historical, interaction, and visual text-that describe routine and problematic moment and meaning in individual live”.¹

4

Research with a qualitative approach is more emphasizes the analysis on the deductive and inductive inference process and the analysis of the dynamics of the relationship between the observed phenomena, by using scientific logic.¹ And library research was research where a written document was being the main references. Collecting data through document and analyze it to resolve the problem.

2. Type of Data

The data of research is divided into two, the primary and secondary data. In this case, the primary data used the Qur’an surah ar-Rum verse

¹ Emzir, *Metodologi Penelitian Kualitatif Analisis Data*, (Jakarta: Rajawali Press, 2012), p. 1.

¹ Saifuddin Azwar, *Metode Penelitian*, (Yogyakarta: pustaka pelajar, 1999), p. 5.

21 which are the main source for Muslims and some exegesis books from classic into modern. They were *Tafsir ath-Thabari*, *Tafsir al-Qurtubi*, and *Tafsir Ibn Abbas* for classical interpreters, and *Tafsir asy-Sya'rowi*, *Tafsir al-Maraghi*, and *Tafsir al-Misbah* for modern interpreters. While the secondary data used Islamic books, research journals, paper, magazine and related articles.

3. Method of Collecting Data

In this study, the author used documentation, as the method of collecting data. Documentation method is a method by analyzing documents both the text and context of the document. In this method, the researcher tested the data that had been collected from several data sources.¹ The document could be divided into two forms. First, personal data, such as diary, autobiography, personal letters, and etc. Second, formal data, such as thesis, paper, journal, magazine, and etc.¹

4. Data Analysis Method

After the related data was collected, the next step is analyzing the data. The techniques were used to analyze the data were Descriptive-Analysis. Descriptive analysis aims to provide a description of the research subject based on data from variables obtained from the group of subjects studied.¹ Beside analysis method,⁸ this thesis also used comparison method as one of Qur'an and science research methods.

The following are some steps in conducting comparative research methods:

- a. Deciding what theme to research.
- b. Identify the aspects to be compared.
- c. Looking for interrelationships and influencing factors between concepts.

¹ Asfi Manzilati, *Metodologi Penelitian Kualitatif: Paradigma, Metode dan Aplikasi*, (Malang: UB Media, 2017), p. 69.

¹ Haris Herdiansyah, *Metodologi Penelitian Kualitatif untuk Ilmu-Ilmu Sosial*, (Jakarta: Salemba Humanika, 2012), p. 143.

¹ Saifuddin Azwar, *Op.cit*, p. 126.

- d. Shows the peculiarities of each thought of the character, madhhab, or area being studied.
- e. Conduct in-depth and critical analysis with data argumentation dissertation.
- f. Make conclusions to answer the research problem.¹

F. Writing Systematic

The discussion in a study must be arranged systematically. For this reason, this discussion consisted of five chapters, that are:

The first chapter, included preliminary, covered the background of the problem, the formulation of the problem, the purpose and benefits of the research, literature review, research methodology, and writing systematic.

The second chapter, included general view of *nafs* and the development of classical and modern interpretation, covered the definition, the classification, and the characteristic of the bad and good condition of *nafs*, then the development of classical and modern interpretation.

The third chapter, included the interpretation of *nafs* according to classical and modern interpretation, *munasabat*, and the verses that have the same meaning with ar-Rum verse 21.

The fourth chapter, included the analysis meaning of *nafs* according to classical and modern interpretation and the similarities and differences of *nafs* interpretation between classical and modern interpretation.

The fifth chapter, included the closing, covered the research conclusion and suggestion.

¹ *Ibid*, p. 137

CHAPTER II

NAFS AND THE DEVELOPMENT OF CLASSICAL AND MODERN INTERPRETATION

A. NAFS

1. Definition of *Nafs*

Etymologically, *nafs* (from Arabic) has various meanings, such as spirit or soul, eyes, blood (because a person's soul will disappear when they run out of blood), body, human being, and essence. While terminologically, in the teachings of Sufism what was meant by the *nafs* was something that shows the disease of human characteristics, morals and despicable actions. Abd al-Mun'im al-Hifni in *Mu'jam Mustalahat al-Sufiyah* wrote that what is meant by the *nafs* was something that becomes the place or goal of the heart when it is in a bad situation (angry, disappointed, etc.). He also stated that the *nafs* was essentially a spirit (*ruh*), but they are different. If the spirit is something that exists in humans with positive things, while the *nafs* is a spirit that was in negative atmosphere, such as anger, disappointment, restlessness, and so on.¹

According to Al-Ghazali, in his book *Ihya Ulumuddin*, the *nafs* has two meanings. First, it meant something that has the function of gathering strength, anger, and lust in humans. It is usually conveyed by Sufism experts. Actually, what they meant by the word *nafs* was the principle that collected the despicable qualities of humans. Second, *nafs* was defined as the soft, which is the existence of human itself. However, *al-nafs* is characterized by various characteristics, according to the conditions and situations in which it was located.²

The word *nafs* has several meanings, firstly, the *nafs* is a physical person or self (psycho-physical) not two separate dimensions, second,

¹ Tim UIN Syarif Hidayatullah, *Ensiklopedi Tasawuf*, (Bandung: Angkasa, 2008), h. 931-932

² Al-Ghazali, *Ihya Ulumuddin terj.*, (Jakarta: Republika Penerbit, 2017), h. 6-7

is consciousness, humanity or ‘I internally’. It means, various kinds of experiences of anxiety, calm, pain, which are only experienced by oneself, and cannot necessarily be expressed physically. Other people can only imagine what ‘I am internally’ is feeling. The third meaning of *nafs*, it can be interpreted by species (same type), which was stated in the surah ar-Rum verse 21. Fourth, it is defined as the will, the volition, and the passions. In other words, the *nafs* is the driving force that evokes activity in living beings and triggers behavior and directs it to certain goals or other goals.³

2. Division of *Nafs*

Al-Ghazali divided *nafs* into three steps⁴, they were:

- a. *An-Nafs al-Ammarah*, it is a soul that always command into evil. It was mentioned in Qur’an chapter Yusuf/12 verse 53.

وَمَا أُبْرِئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَّحِيمٌ

حِيمٌ (يوسف/١٢ : ٥٣)

Meaning:

“Nor do I absolve my own self (of blame): the (human) soul is certainly prone to evil, (1712-A) unless my Lord do bestow His Mercy: but surely my Lord is Oft-forgiving, Most Merciful”.⁵

According to az-Zamakhsyari, the word *nafs* here means gender, namely that the male and female can cause lust that leads to evil.⁶ The *nafs al-ammarah* was also known as the animal *nafs*. Al-Ghazali called it as *nafs bahimiyyah* and *nafs sabu’iyyah* (cattle and wild animals). The characteristic of cattle and wild animals was attached in humans from the soul to the body. Its form was found in its

³ Totok Jumanoro dkk, *Kamus Ilmu Tasawuf*, (Jakarta: Amzah, 2012), p. 159

⁴ Al-Ghazali, *Op.cit*, p. 8

⁵ Yusuf Ali, *The Meaning of the Noble Qur’an*, (pdf ver, 2.0, 2006), p. 150

⁶ Lajnah Pentashihan Mushaf Al-Qur’an, *Fenomena Kejiwaan Manusia dalam Perspektif Al-Qur’an dan Sains*, (Jakarta: Kementerian Agama RI, 2016), p. 16

daily form by prioritizing the behavior of *hubb ad-dunya wa karahat al-maut* (love of the world and fear of death).⁷

- b. *An-Nafs al-Lawwamah*, a soul that regret their selves. It was mentioned in Qur'an surah al-Qiyamah/75 verse 1-2.

لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ . وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ (القيامة/٧٥ : ٢-١)

Meaning:

“I do call to witness the Resurrection Day; And I do call to witness the self-reproaching spirit: (Eschew Evil)”.⁸

According to az-Zamakhsyari, human souls will regret themselves on the Day of Resurrection because of their lack of piety to Allah in the world. Meanwhile, Quraish Shihab explained that on the Day of Judgment he did not use all the opportunities of his life in this world to do good. According to him, this *nafs* is at the level between the *nafs al-Ammarah* and the *nafs al-Muthmainnah*.⁹

The word *lawwamah* is a form of *mubalaghah* (hyperbolic) from the word *lawum* which means to criticize the owner. This kind of reproach from the soul towards its owner will lead to regret which afterwards will invite the owner to introspect from negligence and do good deeds.¹

- c. *An-Nafs al-Muthmainnah*, it is a calm soul. It is the highest *nafs* among others. This kind of *nafs* was mentioned in al-Qur'an surah al-Fajr/89 verse 27-28.

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ . ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً (الفجر/٨٩ : ٢٨-٢٧)

Meaning:

“(To the righteous soul will be said:) ‘O (thou) soul, in (complete) rest and satisfaction! Come back

⁷ Ramadhan Lubis, *Konsep Jiwa dalam Al-Qur'an*, (Vol. X No. 2, Juli – Desember 2020), p. 57

⁸ Yusuf Ali, *Op.cit*, p. 427

⁹ Lajnah Pentashihan Mushaf Al-Qur'an, *Loc.Cit*.

¹ Ramadhan Lubis, *Loc.cit*.

thou to thy Lord, well pleased (thyself), and well-pleasing unto Him!"¹

Quraish Shihab explained that the word *irji'* (return) in this verse was referred to the time when the soul would leave the body, when someone dies or even resurrected from the grave.¹ While az-Zamakhsyari² explained that it could mean when a person meets death, or when he was raised from the grave, or when he will enter heaven.¹

The division of the *nafs* above can also be referred to as the level of the *nafs*, which starts from the *nafs al-ammarah*, which always invites evil and evil. Then followed by the *nafs al-lawwamah*, namely the soul that regrets its own actions after committing a crime, and tried to return to the goodness, so that the *nafs muthmainnah* would be created, as the last level, which always remembers Allah with a calm soul without doing evil.

Meanwhile, al-Hifni divided *nafs* into five parts¹. First, *al-nafs al-hayawaniyyah* (animalistic *nafs*), namely the spirit associated with the body as a place to settle. In this stage, the spirit is not different from the spirit in animals, it is as the cause of life. Second, *al-nafs al-ammarah*, namely the *nafs* that always commands into evil. This spirit is named like that because of its state of always obeying its desires that come from emotions to obtain pleasure and deliciousness with various methods could take, even though it is not according to the right rules. So, this *nafs* is often negligent in following orders and staying away from God's prohibitions. Third, *al-nafs al-mulhimah*, namely the *nafs* that always calls for goodness because of the inspiration from God. At this stage, the spirit will aware of the inspiration from God addressed to him and will encourage him to do good. Therefore, if someone does

¹ Yusuf Ali, *Op.cit*, p. 450

¹ Quraishy Syihab, *Tafsir al-Misbah? Pesan, Kesan, dan Keserasian al-Qur'an*, Jakarta: Lentera Hati, p. 256-257

¹ Lajnah Pentashihan Mushaf Al-Qur'an, *Loc.cit*.

¹ Tim UIN Syarif Hidayatullah, *Op.cit*, p. 932

good, then it actually comes from the inspiration of God, and if someone does bad, then it comes from the natural state of the *nafs*. Fourth, *al-nafs al-lawwamah*, it is *nafs* that always self-deprecating. At this stage, the spirit is aware that it must obey and submit to the conscience that always commands the truth. But there is still a residual bad character in him that comes from the *nafs* in the earlier stages. This will always make him self-deprecating which is considered to still have many shortcomings. Fifth, *al-nafs al-muthmainnah* (quiet *nafs*). At this stage, the spirit is considered to have become a calm *nafs* because it has felt serenity with God.¹ 5

Meanwhile, from the positive side (kindness), Abd al-Mun'im al-Hifni divides it into four kinds. Firstly, *al-nafs al-natiqah*, namely the rational *nafs*, that is, where this spirit already knows things that are in accordance with the circumstances and their causes. At this level, the *nafs* has been able to analyze everything it faces logically. Secondly, *al-nafs al-salihah* (*salihah nafs*), namely the *nafs* that is always associated with perfection, because this *nafs* can avoid many shortcomings, always pays attention and strives for success, and it always awake in goodness. The third is *al-nafs al-hukmiyah*, namely the *nafs* that has achieved various kinds of knowledge, that is, it has deepened its knowledge of divinity, monotheism with various arguments, and has gained depth in spiritual knowledge. Fourth is *al-nafs al-nabawiyah* (prophetic *nafs*), it is *nafs* that always refers to happiness by giving real examples, always giving instructions to goodness in the easiest way to understand, and always speaking according to the society faced.¹ 6

3. Characteristic of *Nafs*

¹ *Ibid*, p. 933

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¹ Tim UIN Syarif Hidayatullah, *Loĕ.cit.*

According to Mahmud ibn Ali Al-Kasyani, in the book *Misbah Al-Hayat*, quoted by Totok Jumantoro, describes the characteristics of the *nafs* as follows¹ :

- a. Slavery to lust (eve). *Nafs* that always willing to spit out his various desires and will, following all his emotions and desires in associating partners with Allah.
- b. Hypocrisy (*nifaaq*), i.e., in many ways the *nafs* was incompatible with the mind. In his presence, the *nafs* will always praise him, speak kindly, and show an attitude of sincerity. However, when behind him, the *nafs* will speak otherwise.
- c. The third characteristic of the *nafs* was boasting or showing off (*riya'*). It was a condition that encourages people to do good with the aim of being praised, such as giving charity or worshiping to be praised, boasting wealth, power, and others.
- d. Another characteristic of the *nafs* is claiming divinity (*uluhiyyah*) and being stubborn against Allah. The *nafs* here always wants people to praise him, obey his orders, do what he wants, fear and expect mercy.
- e. Another characteristic of the *nafs* was stinginess and greed. Namely the nature of jealousy and envy at the success of others. And this *Nafs* is always filled with desires, which are often unable to limit themselves, never feel satisfied and have enough of what they already had.¹

4. The Meaning of *Nafs* in al-Qur'an

Nafs in the Qur'an has several meanings scattered in various suras and verses. The following are some of the meanings of the *nafs* contained in several letters in the Qur'an:

- a. Lust/Self, in surah Yusuf verse 53

¹ Totok Jumantoro, *Op.cit*, p. 161 ⁷

¹ Totok Jumantoro, *Op.cit*, p. 161 ⁸

وَمَا أُبْرِئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ

رَحِيمٌ (٥٣)

Meaning:

“Nor do I absolve *my own self* (of blame): the (human) *soul* is certainly prone to evil, unless my Lord do bestow His Mercy: but surely my Lord is Oft-forgiving, Most Merciful”.¹

The word *nafs* in this verse is defined by self (my own self) which refers to the Prophet Yusuf in the first *nafs*, while it was interpreted as *nafs* (soul) in the second word.²

b. God, in surah al-An'am verse 12

قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ

لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا

يُؤْمِنُونَ (١٢)

Meaning:

“Say: ‘To whom belonged all that is in the heavens and on earth?’ Say: ‘To Allah. He hath inscribed for *Himself* (the rule of) Mercy. That He will gather you together for the Day of Judgment, there is no doubt whatever. It is they who have lost their own souls, that will not believe”.¹

In this verse, the word *Nafs* was defined by God (Himself). As the verse above, the word *nafs* was characterized by the word *rahmah* which is one of the names of Allah.²

c. Heart, in surah al-Isra verse 25

¹ Yusuf Ali, *Op.cit*, p. 150 ⁹
² M, Mutawali Asy-Sya'rowi, *Tafsir Asy-Sya'rowi*, (Mesir: Akhbar al-Yaum, 1991), *Maktabah Syamilah*.
² Yusuf Ali, *Op.cit*, p. 79 ¹
² M. Mutawali Asy-Sya'rowi, *Op.cit*,

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنَّ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غُفُورًا

(٢٥)

Meaning:

“Your Lord knoweth best what is in your *hearts*: If ye do deeds of righteousness, verily He is Most Forgiving to those who turn to Him again and again (in true penitence)”.²

In this verse, the word *Nafs* above is interpreted with the heart. Namely that Allah already knows what is in the human heart. Because if he believes, then he will believe from their hearts and their tongues. But if they disobey, then they will deny it from their hearts and their tongues.²

d. Spirit/life, in surah al-Imran verse 145

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا

نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ (١٤٥)

Meaning:

“Nor can a *soul* die except by Allah leave, the term being fixed as by writing. If any do desire a reward in this life, we shall give it to him; and if any do desire a reward in the Hereafter, we shall give it to him. And swiftly shall We reward those that (serve us with gratitude)”.²

The word *nafs* above means spirit or life. Namely that God gave humans life so that they might live. Because if their lives are taken away, then there will be no more life in the world.²

² Yusuf Ali, *Op.cit*, p. 183

³

² M. Mutawali Asy-Sya'rowi, *Op.cit*,

² Yusuf Ali, *Op.cit*, p. 46

⁵

² Muhammad bin Mushtafa al-Mar'aghi, *Tafsir al-Maraghi*, Maktabah Syamilah

- e. Soul, in surah asy-Syams verse 7

وَنَفْسٍ وَمَا سَوَّاهَا (٧)

Meaning:

“By the *Soul*, and the proportion and order given to it”.²

In the verse above, the word *nafs* is defined by the soul, as the perfection of Allah's creation (humans) after the formation of the body and the blowing of the soul.²

- f. Human being, in surah al-Maidah verse 32

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَهُمْ رَسُولُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعَدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ (٣٢)

Meaning:

“On that account: We ordained for the Children of Israel that if any one slew *a person* - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people. Then although there came to them Our messengers with clear signs, yet, even after that, many of them continued to commit excesses in the land”.²

The word *nafs* in this verse is defined by the totality of man (person). that is, as a human being as a whole.

- g. The inner side of humans that gives birth to behavior, in surah ar-Ra'd verse 11

² Yusuf Ali, *Op.cit*, p. 449 7

² M. Mushtafa al-Maraghi, *Op.cit*, p. 165

² Yusuf Ali, *Op.cit*, p. 70 9

لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُعَيِّرُ
مَا بِقَوْمٍ حَتَّى يُعَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا
لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ (١١)

Meaning:

“For each (such person) there are (angels) in succession, before and behind him: They guard him by command of Allah. Verily never will Allah change the condition of a people until they change what is within *themselves*. But when (once) Allah willeth a people’s punishment, there can be no turning it back, nor will they find, besides Him, any to protect”.³

The word *nafs* here is defined as the inner side of humans that gives birth to behavior. Namely that Allah will not change a people until they change it themselves.

B. Development of Classical and Modern Interpretation

1. Classical Interpretation Development

The interpretation of the Qur’an was first carried out by the Messenger of Allah, he explained the meaning of the verses of the Qur’an in a clear and unambiguous manner. However, not all verses of the Qur’an were explained. Only verses that still difficult to be understanding by the companions. For example, verses that are global and difficult to understand, which still need details or clarity and also verses that only intelligent people can understand. While the verses that can be understood through the linguistic aspect and the verses that contain things that are easy to reason were not explained by the Prophet. Likewise, the verses that explain the unseen things, which no one knows except Allah, such as the occurrence of the Day of Judgment and the

³ *Ibid*, p. 157

nature of the spirit, were not explained and interpreted by the Messenger of Allah.³ 1

After the Prophet's death, the leadership of Islam was replaced by *Khulafa' al-Rashidin* (the caliphs who received guidance), namely Abu Bakr al-Siddiq, Umar bin Khattab, Uthman bin 'Affan, and Ali bin Abi Talib. According to Ibn 'Athiyah, Ali bin Abi Talib was a prominent interpreter who recognized by all the companions of the Prophet and the most widely used source of history. This was because the three previous caliphs died earlier. Unlike Ali bin Abi Talib, he lived after the three caliphs. In an atmosphere of increasingly widespread development of Islam, many people flocked to Islam, they need lessons and understanding of the secrets contained in the verses of the Qur'an. Here, Ali's role as caliph and companion of the prophet was very much needed in order to spread the Qur'an as well as explained the secret behind the verses of the Qur'an.³ 2

Then, after Ali there was Abdullah bin Abbas as the second interpreter. Abdullah bin Abbas was one of the many companions with the Prophet since childhood. His closeness to the Prophet made him receive a lot of knowledge and interpretation of the verses of the Qur'an. He also got a special position among the seniors considering the level of knowledge he possessed. So that he got several titles such as *Tarjuman al-Qur'an* (interpreter of the Qur'an), *Habrul Ummat* (teacher of the people) and *Raisul Mufasssirin* (leader of interpreters).³ He also became the founder of the Abbasid dynasty after the fall of the Umayyad dynasty. During the reign of the Abbasid State, this was a representation of the triumph of classical Islam, where at this time, science experienced rapid development through three scientific

³ Muhammad Ali Mustofa Kamal, *Pembacaan Epistemologi Ilmu Tafsir Klasik*, (Jurnal Maghza, Vol. 1, No. 1, 2016), p. 69

³ Andi Miswar, *Perkembangan Tafsir al-Qur'an pada Masa Sahabat*, (Jurnal Rihlah, Vol. 5, No. 2, 2016), p. 148

³ Syarif Idris, *Sejarah Perkembangan Ilmu Tafsir*, (Jurnal Pemikiran Keislaman dan Kemanusiaan, Vol. 3, No. 2, 2019), p. 182

developments, namely scientific discussion, large-scale translation of books into Arabic and the establishment of a library. The development of this knowledge includes various branches of science, including the science of interpretation.³ Besides Ibn Abbas,⁴ other interpreters during the time of the companions included Abdullah Ibn Mas'ud, Ubay bin Ka'ab, Zayd bin Thabit, Abu Musa al-Asy'ari and Abdullah Ibn Zubair and many more. At the time of the Companions, the source of interpretation they used was the Prophet's explanation and their *ijtihad* for verses that the Prophet did not explain. However, of course their *ijtihad* was not solely their personal opinion but was assisted by understanding and analysis of language, *munasabah* verses, understanding of customs and traditions. The customs of the Arabs where Arabic was their daily language, the individual understanding of the Companions contextually through their knowledge of *asbabun nuzul*, knowledge of the linguistics of the interior Arabs and ancient Arabic poetry, as well as an understanding of the life of the Jews and Christians which mentioned many times in the Qur'an.³

5

Then during the *Tabi'in* period, the development of Islam and the need for an understanding of the Qur'an was very rapid. This was becoming a concern for the *tabi'in* to make the Qur'an easy to understand. At this time the interpretations were growing rapidly, because like it or not, information from ex-Jews and Christians had to be accommodated to add insight in understanding the Qur'an. At this time there were several commentary school/Madrasas in each area such as the commentary school in Medina or the school of Ubay bin Ka'ab, Mecca or the school of Abdullah bin Abbas, and the Kuffah school of the Companions of Abdullah bin Mas'ud.³ First, the Madrasa of Tafsir

³ Fahrur Rozi dan Niswatur Rokhmah, *Tafsir Klasik: Analisis terhadap Kitab Tafsir Era Klasik*, (Jurnal KACA, Vol. 9, No. 2, 2019), p. 150-151

³ Syukron Affani, *Tafsir al-Qur'an dalam Sejarah Perkembangannya*, (Jakarta: Prenadamedia Group, 2019), p. 100

³ Mundhir, *Studi Kitab Tafsir Klasik: Analisis Historis-Metodologis*, (Semarang: Karya Abadi Jaya, 2015), p. 8

in Mecca. This city was relatively spared from political noise because this city was respected as a haram (holy) land and does not become the capital of a Muslim government. There are several commentators who studied with Ubay bin Ka'ab, including Sa'id bin Jubayr, he was known for his good character and the *tabi'in* figure who narrated the interpretation of Ibn Abbas the most. But he died because he was killed by al-Hajjaj (commander of the Umayyad dynasty) in 95 H. Then there was Mujahid bin Jabr who was born in 21 H, although he at least interpreted the history of Ibn Abbas, he was known as the most expert *tabi'in* in the field Interpretation and the most reliable narration so that figures such as Imam Shafi'I and al-Bukhari make it part of the main reference. And he died in the year 104 H in Mecca in a state of prostration. The third is Ikrimah, he was a slave. Because of this, there were several parties who had doubts about his profile, and were even accused of lying a lot in the name of Ibn Abbas. However, according to adz-Dzahabi his credibility can be trusted because Hadith Imams such as Ahmad bin Hanbal, al-Bukhari, an-Nasa'I, Abu Dawud, Ishaq bin Rahawayh, Yahya bin Ma'in, and Muslims view him as trustworthy. Furthermore, Thawus bin Kaysan, he was a slave from Buhayr bin Risan, some called him a slave who died in 106 H from someone named Hamdan. But he became one of the foremost *tabi'in* in terms of quality, because he had studied to almost fifty of Prophet's friends. Next there was Atha' bin Abi Rabbah, he was also a former slave among the Quraysh of Mecca who was born in 27 H and died in 114 H. Although physically described as a black person, snub nosed, hobble and his eyesight were impaired until finally blind, but the quality of his narration was the most important along with two other *tabi'in* namely Mujahid bin Jabr and Thawus bin Kaysan. He was very careful in his opinion on the verses of the Qur'an even though he was counted a little in narrating the interpretation of Ibn Abbas. However, that did not hinder his position as one of the leading commentators and students of

Ibn Abbas.³ Second, the Madrasa of Tafsir in Medina. The city of Medina is relatively quiet from the political noises, especially after the Caliph Ali moved the center of Islamic power to Kuffah. Here, the traditions passed down by the Prophet were strongly guarded and maintained. As for several figures who studied with Ubay bin Ka'ab, there were, Abu 'Aliyah who converted to Islam 2 years after the Prophet died. He is one of the great *tabi'in* figures who are experts in the field of interpretation. The compilers of *al-kutub al-sittah* also agree with its positive credibility. Abu 'Aliyah received a large number of interpreters from Ubay bin Ka'ab. He died in 90 H. Next is Muhammad bin Ka'ab al Qurdhi. He was a trusted someone, fair, warra', and has narrated many hadiths as recorded in *al-Kutub as-Sittah*. However, he died at the age of 78 years in 118 H because the roof of the mosque suddenly collapsed while he was in the mosque with the congregation of his recitation. Then there is Zayd bin Aslam, he is a former slave of Umar bin Khattab who was an expert in jurisprudence and interpretation and belongs to the ranks of the great *tabi'in* (*kibar al-tabi'in*). Imam Ahmad, Abu Zar'ah, Abu Hatim, and an-Nasa'I stated the status of Zayd bin Aslam's *tsiqah*. He died in 136 H.³

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Third, the Madrasa of Tafsir in Kuffah. Abdullah Ibn Mas'ud was appointed a professor at Kuffah. He introduced the *istidlal* method through rational efforts to the Kuffah scholars. Some of his students were 'Alqamah bin Qays (62 H/680 AD), he was known as a copy paste of Ibn Mas'ud. Ibn Mas'ud himself once praised 'Alqamah about something that he did not understand but could be understood by 'Alqamah. So that the scholars gave a positive assessment of the credibility of 'Alqamah. Furthermore, there was Masruq bin 'Abd Rahman, who died in 63 H in a prostrate position. The credibility of his interpretation was recognized by several scholars such as Yahya bin

³ Syukron Affani, *Op.cit*, p. 117-120

³ *Ibid*, p. 121-123

Ma'in, Ibn Sa'd, and Ibn Hibban. Then there was al-Azward bin Yazid (74 H), he was a senior *tabi'in* who studied with Ibn Ma'ud. The scholars gave a positive assessment of him. The narrators of *al-Kutub as-Sittah* also took a history from him. In addition, there were Murrah al-Hamdani (76 H), and Amir al-Sya'bi (109 H), the scholars gave him the value of being able to be trusted, knowledgeable, and mastered *fiqh* and literature. Next there is al-Hasan al-Basri (110 H), Ibn Sa'd gives many predicates to Hasan. According to him, he was a unifier (*jami*), intellectual (*alim*), noble (*rafi*), religious expert (*abid nasik*), and rhetorical (fluent). And finally, there was Qatadah bin Di'amah (117 H), he was a *tabi'in* of the younger generation who has a strong memory and extensive knowledge of Arabic language, poetry, history, and genealogy. Scholars such as Ibn Sa'd and Ibn Hibban considered Qatadah as scholars who were qualified in the fields of hadith, al-Qur'an and Fiqh with strong memory. Reference sources for interpretation during the *tabi'in* period include the Qur'an itself, the hadith of the Prophet, the opinions of the companions, the views of the scribes, and the *ijtihad* of the *tabi'in* themselves.³ 9

The classical period ended with the start of bookkeeping of commentaries which was divided into three periods, they were the first, second and third periods. In the first period, their discussion was still mixed with hadith and had not become a separate scientific discipline. Among the scholars of this period were Yazid bin Harun as-Sulami (d. 117 H), Syu'bah bin Hajjaj (d. 160 H), Waki' bin Jarrah (d. 197 H), Sufyan bin 'Uyainah (d. w. 198 H), and many more. But their works can no longer be found. Then in the second period, the texts began to be separated between the hadith and the Qur'an, and began to be arranged systematically. *Jami al-Bayan fi Tafsir al-Qur'an* book or better known as Tafsir at-Tabari by Ibn Jarir ath-Tabari was included

³ *Ibid*, p. 124-130

in the bookkeeping of this second period commentary. In this period, the book of interpretation was written based on the narrations of the Prophet, Companions, Tabi'in and Tabi'at Tabi'in with some *tarjih*, legal *istinbat* and *I'rob* if needed. And in the third period, the development of commentary writing developed rapidly. Until there are two styles of writing interpretation, namely the *aqli* style and the *maudhu'i* style. The *aqli* style was a style of interpretation where the writing of the interpretation was written based on certain scientific disciplines. For example, the interpretation of *al-Bahr al-Muhith* by Abu Hayyan which focuses on the study of Arabic grammar (*Nahwu*). While the *maudhu'i* style was a book of interpretation written based on the themes contained in the Qur'an. Such as the interpretation of *at-Tibyan fi Aqsam al-Qur'an* by Ibn al-Qayyim which specifically discusses the oaths contained in the Qur'an.⁴ 0

Regarding the classical interpretation method, it was broadly divided into two namely *bi al-Ma'tsur* and *bi al-Ra'yi*. However, along with the development of interpretation, Abd al-Hayyi al-Farmawi argued in general that the method of interpretation was divided into four, they were *Tahlili*, *Ijmali*, *Muqaran*, and *Maudhu'i* method. *Tahlili* method or analysis was a way of interpreting the Qur'an in accordance with the order of verses in the Qur'an covering all aspects such as discussion of vocabulary, *munasabah* verses, *asbab an-nuzul*, by presenting the traditions of the prophet and the opinions of the scholars in accordance with interpreted verses. Then *Ijmali* method was a method of interpreting the Qur'an in a short and global way without long and convoluted explanations, but with language that was easy to understand and easy to read. Furthermore, *Muqaran* method was a method of interpreting the Qur'an by comparing several opinions related to the interpreted verse. Or it can also be interpreted as, 1) A

⁴ Mundhir, *Op.cit*, p. 11-13

method that compares the text of the Qur'an which has similar editorials in two cases or more or different editors in the same case, 2) Comparing the verses of the Qur'an with the hadiths which are completely different. born without conflict, 3) Comparing the opinions of commentators in interpreting the Qur'an. The last, *Maudhu'i* method was divided into two, they were the interpretation of the chapter and the thematic interpretation of the verse. chapter interpretation was interpreting one chapter in its entirety by explaining its contents and explaining the relevance of the theme to the previous chapter. Meanwhile, the thematic interpretation of the verse is taking a certain theme which then collects all the verses related to the specified theme which will then be discussed in depth.⁴ The following are some figures of classical commentary and their books that will be used in this discussion.

a. Ath-Tabari

Ath-Tabari's full name was Abu Ja'far Muhammad Ibn Jarir ibn Yazid Ibn Ghalib al-Tabari. Ath-Tabari was born in Amul in 224 H, and died in Baghdad in 310 H. Ath-Tabari lived in a family environment that gave enough attention to educational issues, especially in the religious field. His lifetime was a time when Islamic scholarship was experiencing success and progress in the field of thought. It was these social conditions that psychologically play a role in forming Ath-Tabari's personality and growing his love of science.⁴ He created many great books, such as *Jami' al-Bayan fi Tafsir Qur'an*, *al-Adab al-Hamidah wa Akhlaq an-Nafisah*, *Tarikh ar-Rijal*, *Ikhtilaf al-Fuqaha*, *Tahdzib al-Atsar*, *al-Jami' fi al-Qira'at*, and *Basith fi al-Fiqh*. But,

⁴ *Ibid*, p. 27-28

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⁴ Fahrur Rozi, *Op.cit*, p. 160

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among his books, that would be discussed here was *Jami' al-Bayan fi Tafsir al-Qur'an*.⁴ 3

Jami al-Bayan fi Tafsir al-Qur'an book or better known as *Tafsir ath-Tabari* was a complete interpretation of 30 juz. This commentary was written because Ath-Tabari was very concerned about the quality of Muslim understanding of the Qur'an. They can only read the Qur'an without being able to grasp and understand its true meaning. For this reason, Ath-Tabari was motivated to show the various advantages of the Qur'an. He reveals the various meanings of the Qur'an and the composition of its language such as *nahwu*, *balaghah*, and so on. Even if viewed from the title, this book was a collection of information (*Jami' al-Bayan*) which quite broad covering various scientific disciplines such as *Qira'at*, *Fiqh*, and *Aqidah*. The source of the interpretation of the ath-Tabari's interpretation used al-Qur'an, prophet's hadith and narrations in previous commentary books. In addition, it also contains a scientific theory that was built on the basis of comparison and filtering between opinions. Where the interpretation does not only contain an explanation of the narrations and *atsar*, but has been mixed with analytical studies that are not out of the way of truth. This was all done by studying *'illah*, causes and *qarinah* (the indication side of the proposition).⁴ 4

Tafsir At-Tabari used the *tahlili* method which was arranged according to the order of the *Uthmani* manuscripts. This type of interpretation was often referred to as the tradition of *bi al-ma'thur* or *bi al-riwayah* interpretation. In

⁴ Syarif Idris, *Op.cit*, p. 184 3

⁴ Amaruddin, *Mengungkap Tafsir Jami' al-Bayan fi Tafsir al-Qur'an Karya ath-Tabari*, (Jurnal Syahadah, Vol. 2, No. 2, 2014), p. 11

his interpretation At-Tabari not only explained his opinion, but also quoted many statements from Ibn Abbas and the early interpreters. The specialty of At-Tabari's interpretation is that in each case, his statement is always accompanied by a series of *isnads* explaining that the information reached him. Accumulatively, At-Tabari uses more *athar/riwayah*, compared to his own opinion (*ra'yu*), however, this classification does not deny the proportion of At-Tabari's use in the use of reason (*ra'yu*).⁴ 5

In interpreting the Qur'an, commentators usually take the following steps⁴ : 6

- 1) Explain the connection (*munasabah*) both between one verse to another verse and between one surah and another.
- 2) Explain about the reasons for the revelation of the verse (*asbab an-nuzul al-ayat*)
- 3) Analyzing *mufradat* (vocabulary) and pronunciation from the point of view of the Arabic language.
- 4) Describe the content of the verse in general and its meaning.
- 5) Explain the *fashahah*, *bayan*, and *I'jaz* elements, if deemed necessary. In particular, if the interpreted verses were containing the beauty of *balaghah*.
- 6) Explaining the law that can be drawn from the verse under discussion, especially if the interpreted verses were law verses, which related to legal issues.

⁴ Fahrur Rozi, *Op.cit*, p. 160

⁴ Amaruddin, *Op.cit*, p. 13

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7) Explain the meaning and purpose of *syara'* contained in the relevant verse. As a backup, ath-
Thabari took advantage of other verses, the hadith
of the Prophet, the opinion of the companions and
tabi'in, in addition to *ijtihad* itself.

b. Al-Qurtubi

Al-Qurtubi has the full name Abu Abdillah Muhammad bin Ahmad bin Abi Bakr bin Farh al-Ansari al-Khazraji al-Andalusi al-Qurtubi. He was born in Cordoba (Spain) in 486H/1093M and died in Shawwal in 567H/1172M. Al-Qurtubi lived during the time of al-Muwahidin (514-668H), a dynasty centered in North Africa. Cordoba at that time experienced a period of scientific progress. Besides having many books and written works, the founder and ruler of the Daulah al-Muwahidin gave encouragement to his people to gain the widest possible knowledge. Muwahidin gave encouragement to the scholars to continue to work and enliven the knowledge exchange. All of that have a big influence on the formation of scientific character in Imam Al-Qurtubi.⁴ 7

He was a scholar who was known to have very broad insight, especially in the fields of jurisprudence and interpretation. In addition, he was also known as a *zuhud* scholar who always prioritizes the goals of the hereafter and leaves worldly pleasures. His time was spent in worship and composing many books, so that many works were born from his ink doodles. Among his works that have been passed down to Muslims were: 1) *Al-Asna fi Sharh Asma' Allah al-Husna wa Sifatih*, 2) *Al-Tidzkar fi Afdal al-Adhkar*, 3) *At-*

⁴ Ahmad Zainal Abidin dan Eko Zulfikar, *Epistemologi Tafsir al-Jami' Li Ahkam al-Qur'an Karya al-Qurtubi*, (Jurnal Kalam, Vol. 2, No. 2, 2017), p. 496

Tadhkirah fi Ahwal al-Mawta wa Umur al-Akhirah, 4) *Qam'alHarsh bi al-Zuhd wa al-Qana'ah wa Radd Dzalik al-Su'al bi al-Kutub wa Al-Syafa'ah*, 5) *Al-Jami' li Ahkam al-Qur'an*.⁴ However, what would be discussed this time was his book of interpretation entitled *al-Jami lil Ahkam al-Qur'an*. In his commentary, he used the *tahlili* method as a method in explaining the verses of the Qur'an. The steps taken by the Qur'an in interpreting the Qur'an could be explained in the following details: (1) providing an overview in terms of language; (2) mentioning other related verses and traditions by calling them arguments; (3) rejecting opinions that are deemed not in accordance with their understanding; (4) quoting the opinion of scholars as a tool to explain problems related to the subject matter; (5) discuss the opinions of scholars with their respective arguments, after that make comparisons and favor and take the opinion that considered the most correct.⁴ 9

Tafsir al-Qurtubi is a type of historical interpretation/*bi al-ma'tsur*, which makes the Qur'an and hadith as his main reference. In addition, there were also several opinions from the companions to the *tabi'in*, and several senior commentaries. Al-Qurtubi also included several *Israilliyat* narrations in his commentary. Although most of his interpretations used history, al-Qurtubi also gives some his personal opinions in his interpretation. For this reason, this interpretation can also be referred as *bi al-Iqtirani* interpretation or a combination of *bi al ma'tsur* and *bi ar-Ra'yi* interpretations. The pattern in this interpretation was

⁴ M. Jufriyadi Sholeh, *Tafsir al-Qur'tubi: Metodologi, Kelebihan, dan Kekurangannya*, (Jurnal Reflektika, Vol. 13, No. 1, 2018), p. 51

⁴ Ahmad Zainal Abidin dan Eko Zulfikar, *Op.cit*, p. 498-499

fiqhi or law pattern. This was because in his interpretation he explained a lot about issues of *fiqh* and law.⁵

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c. Ibn Abbas

This interpretation is the work of Fairuzabadi that attributed to Ibn Abbas. Fairuzabadi's full name was Abu Tahir Muhammad bin Ya'qub bin Muhammad bin Ibrahim Majd al-Din al-Syairazi. He was born in 729H/1329M in Kazrun. As mentioned earlier, that Ibn Abbas is an interpreter who has been with the Prophet since childhood, so he was trusted by the companions to be known as *Tarjuman al-Qur'an*, or interpreter of the Qur'an. Then the narrations on the commentary of Ibn Abbas were collected and compiled by al-Fairuzabadi. This commentary was printed several times in Egypt and was given the name *Tanwirul Miqbas min Tafsir Ibn Abbas*, with one large volume.⁵

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The systematic compilation and writing of this commentary were the same as the Ottoman manuscripts, which consists of 114 surahs starting from chapter *al-Fatihah* to *an-Nas*. Al-Fairuzabadi interpreted the verses of the Qur'an using the *ijmali* method, it was interpreting with brief and global descriptions, without elaborating at length. He explained only the meaning without mentioning other things than the intended meaning. He also interpreted verse by verse, chapter by chapter according to the order in the manuscripts with an easy description framework in language and in a way that is easily understood by all people.⁵ Ibn Abbas in interpreting the verses of the Qur'an also has five steps as follows:

⁵ M. Jufriyadi Sholeh, *Op.cit*, p. 55²56

⁵ Nur Hayati, *Studi Tafsir Tanwirul Miqbas min Tafsir Ibn Abbas*, (UIN Sunan Ampel, 1996), p. 46-47

⁵ Andi Miswar, *Op.cit*, p. 200 ²

- 1) Choose an interpretation that able to reveal the height of the expression of the meaning of the Qur'an.
- 2) Choose *Qira'at mutawatirah*.
- 3) Choose an interpretation with a beautiful arrangement.
- 4) With regard to *asbabun nuzul* verse, when he could not complete the diversity of his history, then he compiled scientific rules to maintain the validity of his interpretation.
- 5) In the case of the verses of the story, he surrenders the essence of his understanding to Allah without conducting scientific research.⁵

3

In terms of the style of interpretation, it has been illustrated in the name of the interpretation, namely *Tanwīr al-Miqbās min tafsir Ibn Abbas*, that this interpretation was taken from the interpretation of Ibn Abbas and Ibn Abbas was a friend of the Prophet Muhammad. Thus, it was quite reasonable if this interpretation was categorized as a *bi al-Ma'tsūr* interpretation. Al-fairuzabadi started his commentary on each surah with *basmalah*, then he said that this commentary came from Ibn Abbas. The style and method of this interpretation have similarities and differences with *Tafsir al-Dūr al-Mantsūr fi tafsir al-ma'tsūr* by Jalaluddin al-Sayuti which also used the same style, while the method used by Jalaluddin in addition to use the *muqāran* method also *ijmali*.⁵

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2. Modern interpretation development

⁵ Nur Hayati, *Op.cit*, p. 62

⁵ *Ibid*, p. 59

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The modern period began in the 14th century H or the end of 19 AD until now, namely since the start of the Islamic modernization movement in Egypt by Jamaluddin al-Afghani (1254 H / 1838 AD), Muhammad Abduh (1266 H / 1845 AD), until now.⁵ In the modern era, interpreters try to compromise classical interpretations and repackage them for today's needs. Abd al-Majid 'abd Salam al-Muhtasib, underlined the orientation of modern interpretation into three kinds, they are *salafi interpretation*, it is interpretations that actualize medieval interpretations, *affirmative reasoning interpretations*, it is rational interpretations that combine Islam with Western civilization, and last *scientific interpretations*, it was the interpretation that connects the Qur'an with technological inventions and leaps. As for JJ. G. Jansen through research on the modern development of the interpretation of the Qur'an in Egypt, he divided the orientation of the interpretation into three forms, they were, Tafsir 'Ilmi, Tafsir Adabi-lughawi, and Tafsir Ijtima'I.⁶

According to Ghazi Mubarak, one of the most important trends in modern interpretation was the effort to prove the compatibility between the Qur'an or Islamic teachings in general with modern civilization and technology. Almost all modern commentary literature contains this tendency, although with various patterns and attitudes, or even the opposite. This can be described in several patterns, First, getting rid of materials that are not very related to interpretation or actually have the potential to cause damage to it. These materials were usually irrational things such as most of the *israiliyah* stories, narrations that cannot be accounted for such as *dha'if* (weak) and *maudhu'* (false) traditions. Second, there was scientific interpretation. By taking the basis that the Qur'an included all aspects of knowledge, which in

⁵ Ahmad Soleh Sakni, *Model Pendekatan Tafsir dalam Kajian Islam*, (Jurnal Ilmu Al-Qur'an, Vol. 14, No. 2, 2013), p. 65

⁶ Syukron Affani, *Op.cit*, p. 185-188

essence this has been stated by several previous scholars, such as Imam al-Ghazali, al-Razi, Abu al-Fadl al-Mursi, Abu Bakr Ibn Arabi, and Imam as-Suyuthi. Therefore, every scientific finding must have an explanation in the Qur'an. Muslim scholars and scientists put forward various opinions about whether or not it was permissible to carry out scientific interpretation. Some of them such as Shaykh Tantawi Jawhari, Abd Rahman al-Kawakibi, and Muhammad Rasyad Khalifah both allowed scientific interpretation and practiced it in their works. Meanwhile, some other scholars such as Muhammad Abduh, Muhammad Rasyid Rida, Muhammad Husain al-Zahabi, and Amin al-Khuli rejected it for various reasons. For example, Amin al-Khuli who rejected scientific interpretation for several reasons. First, because the lexicography of the Qur'an does not refer to the meaning that can result in a shift in the field of modern science. Second, the Qur'an which was originally revealed to the Prophet to be conveyed to the companions and the Arab environment so that it will not contain anything that was far from their understanding. Third, theologically, the Qur'an carries an ethical and religious message rather than cosmological theories. Fourth, textually, the Qur'an was standardized both in quantity and language, so it was impossible to contain the changing views of 19th and 20th century scientists. In addition, there are also moderate parties, namely they allow scientific interpretation by certain conditions. This last group was represented by scholars such as Tahir bin Assyria, al-Gamrawi, Mustafa al-Rafi'I and several other names.⁵ 7

Third, a thicker social orientation. Because the modern era was often seen as a period of decline for Muslims and the progress of Western nations, many interpreters have devoted their attention to social, political, and cultural reform efforts. What interesting was that attention to reform efforts were often expressed in two opposing

⁵ Ahmad Bazith, *Studi Metodologi Tafsir*, (Solo: Insan Cendekia Mandiri, 2021), p. 28

attitudes. On the one hand, some Muslim thinkers show their admiration for the West, while on the other hand, many Muslim thinkers criticize the West and call for reform within the framework of Islamic teachings themselves. One of the proponents of this last group was Sayyid Qutub with his work, *fi Zilal al-Qur'an*. Fourth, a more rational approach and orientation. When modern interpreters were faced with advances in science and technology, they feel that many of the supra-rational explanations in the classical interpretations do not make sense. For example, Shaykh Muhammad Abduh and Shaykh Muhammad Rashid Rida, to name a few of them, stated that if the outward pronunciation of a *syari'at* text contradicts common sense principles, the former must be *takwil* or interpreted, so it would not contradict with the last. This rational attitude was clearly seen when they interpret certain verses related to miracles, supernatural beings, natural phenomena, and so on. As he was also seen in their very strong rejection of the practice of *taqlid* in all fields of knowledge, including interpretation. At an extreme level, rationalism in the interpretation also gives birth to a liberal attitude when dealing with the texts of the Qur'an. Some contemporary Muslim thinkers even reject the outward meaning of certain verses for the sake of rational benefit which they see as more in line with the spirit of modernity. Fifth, the search for new interpretation methods that are more in line with modernity, such as the *maudhu'i*, *bayani*, and *tazawwuq adabi* interpretation methods. Although it was often stated that some of these methods are not entirely new, their emergence in modern times was driven by new backgrounds and motives that make them different from the old. Some contemporary Muslim thinkers even propose the used of new methods derived from the treasures of modern Western scholarship, such as hermeneutics, semiotics, and stylistics. In general, the contribution of commentary in the modern era was to make the Qur'an as a book of guidance, which gives guidance to Muslim. According to Fahd al-Rumi in his book *Manhaj al-Madrasah al-*

'*Aqliyah al-Hadisah* that the modern rational flow method in interpretation can be seen from several factors, they were the thematic unity in the chapter al-Qur'an, thematic unity in the al-Qur'an, Al-Qur'an as a source of *tasyri'* law, universality (*syumuliyah*) of the Qur'an, not studying the subject of *mubham* in the Qur'an, modern scientific interpretation, rational methods in interpretation, being careful of the *israiliyah* story, minimizing interpretation *bi al-ma'tsur*, denied the question of *taqlid* and social reform.⁵ 8

In addition, the orientation of interpretation in the modern era was also colored by the *adabi al-ijtima'i* style. According to al-Farmawi, interpretation with this style wants the interpretation to be able to move people to the guidance of the Qur'an or to realize the function of the Qur'an as guidance for humans (*ijtima'I* aspect) through exploration of ideas that must be explored and reconstructing expressions. the exact words of the Qur'an. So, it is hoped that the interpretation of the Qur'an can be applied as a guide for the community.⁵ In terms of language,⁹ *adabi* is the *masdar* of the verb *aduba* (*madhi*), which means polite, manners, and literature. Or it could be translated as cultural literature. While *ijtima'i* was usually defined as community or community association. So that it can be said that the *adabi al-ijtima'I* interpretation was an interpretation that oriented towards community cultural literature or socio-cultural interpretation. The first interpreter who underlies the birth of this interpretation was Muhammad Abduh. In addition, there are Quraish Shihab and al-Maraghi as will be discussed in this chapter.⁶ Then Quraish Shihab mentioned three characteristics of the *adabi al-ijtima'I* interpretation style, it was in terms of editorial accuracy, then arranges the contents of these verses in an editorial with the main aim of explaining the purposes of the Qur'an, as well as linking

⁵ *Ibid*, p. 29-30

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⁵ *Ibid*, p. 199

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⁶ Abdurrahman Rusli Tanjung, *Analisis terhadap Tafsir Corak Adabi al-Ijtima'I*, (*Analytica Islamica*: Vol. 3 No.1, 2014), p. 163

the interpretation of the verses of the Qur'an with the *sunnatullah* prevailing in society.⁶ Besides that, there was¹a feminist interpretation that contains elements of gender and equality between men and women. The commentators in modern times in interpreting the verses of the Qur'an also start from the renewal of Islam, so that most of them always associate the verses of the Qur'an and its teachings with the social conditions of today's society, with exposed them that the teachings of Islam do not conflict with science and progress. Because Islam was a universal religion, suitable for all nations at all times in all places, and in harmony with all kinds of cultures. So, the sources of their interpretation come from a mixture of *riwayah* and also *dirayah*.⁶

Here are some books of commentary in modern times taken in this discussion:

a. Asy-Sya'rowi

Muhammad Mutawalli Asy-Sya'rowi was born on Sunday 17 Rabi' al-Tsani 1329 H/16 April 1911 AD in Daqadus Village, Mait Ghamr District, Daqahliyah Province. At the age of 11 years, he has already completed his memorization of the Qur'an with Sheikh 'Abdul Majid Pasha, one of the famous writers in his area. He also completed his education at al-Azhar University in the fields of Arabic Language and Literature and Education, and began teaching at various Ma'had and Universities. The treasures of knowledge of commentary he got from when he studied Arabic Language and Literature at al-Azhar University. Because besides studying Arabic literature, he also studied other sciences such as *Tafseer*, *hadith*, *fiqh* and so on. Asy-Sya'rawi's motivation in interpreting the Qur'an was that he

⁶ Syafril, *Tafsir Adabi Ijtima'I Telâh atas Pemikiran Tafsir Muhammad Abduh*, (Jurnal Syahadah: Vol. 7 No. 1, 2019), p. 7

⁶ Orientasi Perkembangan Ilmu Tafsir/Indonesia. Departemen Agama (Jakarta: Bimbaga Islam Depag, 1989), p. 37

wants to explain God's laws more clearly, explains that the Qur'an was always relevant according to the development of the times, and wants to explain the miracles contained in al-Qur'an.⁶

3

The methodology used by ash-Sya'rowi in his interpretation was the *tahlili* method with a study approach using *bil ar-Ra'yi*. Some of the things that Sya'rawi used in his interpretation are revealing the etymology of the meaning of words according to the rules of language, using the language construction of the Qur'an that easily understood by the public, studying identical sentences in the *lafazh* of the Qur'an, and constructing the verses of the Qur'an. with another verse. The pattern was *adabi* and *I'jazi*.⁶

4

b. Al-Maraghi

Al-Maraghi's full name was Ahmad Mustafa bin Mustafa bin Muhammad bin Abd al-Mun'im al-Maraghi. The name al-Maraghi was the ratio of his hometown in Maraghah, a city on the west bank of the Nile about 70 km south of Cairo. He was born in 1300 H/1883 AD and lived in Hilwan, 25 km further south of Cairo, until he died in 1371 H/1952 AD at the age of 69 years. Al-Maraghi came from a family that was very strong in education and religion. So that he had memorized the Qur'an before he was 13 years old. In 1897 he studied at two universities simultaneously, namely al-Azhar University and *Darul 'Ulum* University, and completed his education in the same year in 1909 AD after graduating, he began to devote himself to several madrasas until he was appointed as a lecturer in Arabic at the *Darul*

⁶ Malkan, *Tafsir asy-Sya'rawi: Tinjauan Biografis dan Metodologis*, (Jurnal al-Qalam, Vol. 29, No. 2, 2012), p. 193-196

⁶ Hikmatiar Pasya, *Studi Metodologi Tafsir Asy-Sya'rawi*, (Jurnal Studia Quranika, Vol. 1, No. 2, 2017), p. 50

'*Ulum* University and lecturer in Balaghah and Culture at the Faculty of Arabic at al-Azhar University.⁶

5

In his busy teaching time, he still set aside time to write. One of his works was *Tafsir al-Maraghi*, which was written for approximately 10 years, namely between 1940-1950, and was first printed in 1951 in Egypt. The background of writing this commentary was when al-Maraghi received several questions about what interpretation books are easy to understand, useful for readers and can be studied briefly. In addition, al-Maraghi also wants to contribute the knowledge he has gained in the field of interpretation. So, he began to feel called to write a book of interpretations. *Tafsir al-Maraghi* was written systematically and in easy-to-understand language and was not heavy with technical terms. Systematically, this interpretation was arranged according to the order of the Ottoman manuscripts, starting with chapter *al-Fatihah* and ending with chapter *an-Nas*. From the aspect of explanation, he compared the verse with other verses on the same theme, the verse with the hadith (content and *matan*), between the opinions of one commentator and another by highlighting the differences. In terms of the breadth of explanation, this interpretation included *tahlili* interpretation, namely by interpreting the verses of the Qur'an in detail, with long descriptions, so that it is quite clear and clear.⁶

6

The systematics or special methods (*uslub*) of Al-Maraghi's interpretation were as follows:

⁶ Fithrotin, *Metodologi dan Karakteristik Penafsiran Ahmad Mustafa al-Maraghi dalam Kitab Tafsir al-Maraghi: Kajian atas Q.S. al-Hujurat ayat 9*, (Jurnal al-Furqan, Vol. 1, No. 2, 2018), p. 108-109

⁶ Imas Royanti, *Penggunaan Hadis dalam Tafsir al-Maraghi*, (Jurnal Ilmu Hadis, Vol. 2, No. 2, 2018), p. 140

- a. Brings up a group of verses at the beginning of the discussion
- b. Explaining vocabulary (*Syarh al-Mufradat*).
- c. Explaining the meaning of verses globally (*al-Makna a-ljmalī li al-Ayat*).
- d. Explain the events that occurred when the verses were revealed (*asbab al-nuzul*).
- e. Avoiding the use of scientific terms, such as the specific terms of *nahwu*, *sharaf*, *balaghah*, *ushul fiqh*, and others.
- f. Avoiding the use of *Israilliyyah* narrations.⁶

Meanwhile, in terms of the style of interpretation, al-Maraghi's interpretation uses the *al-Adabi al-Ijtima'i* style, which was an interpretation based on *lughawi* understanding and refers to the development of existing civilizations, without neglecting other aspects such as aspects of law, Sufism, science, and philosophy, as the style initiated by Muhammad Abduh.⁶ 8

c. Quraish Shihab

Muhammad Quraish Shihab was an Indonesian Muslim scholar and scholar in the field of Qur'anic interpretation who was born on February 16, 1944 in Rappang, South Sulawesi. He was the son of an entrepreneur and a professor in the field of interpretation in South Sulawesi, namely Prof. K.H. Abdurrahman Shihab. At the age of 7 years, Quraish Shihab was used to following his father's teaching, until his love for science arises, especially in the field of interpretation of the Qur'an. Quraish Shihab started his education in Ujung Pandang elementary school,

⁶ *Ibid*, p. 140

⁶ Fithrotin, *Op.cit*, p. 117

⁷

⁸

and continued his middle school at *Darul Hadits al-Fiqhiyyah* boarding school in Malang, East Java. In 1958, he continued his education in Egypt and accepted in grade 2 Islamic Junior School in al-Azhar, and finished his bachelor and magister degree in al-Azhar University with his thesis by title “*al-I’jaz at-Tashri’I al-Qur’an al-Karim*”. Before took his doctor, he was choosing to went back to his village until 1980 and back to Egypt to continue his doctor. In two years, he success got his doctor degree with his dissertation by title “*Nazm ad-Durar li al-Biqā’I Tahqiq wa ad-Dirasah*” (Suatu kajian terhadap kitab Nazm ad-Durar karya al-Biqā’I) with predicate Summa Cum Laude with appreciation *Mumtaz Ma’a Martabat al-Syaraf al-Ulya*.⁶ 9

Quraish Shihab had many works, one of them was *Tafsir al-Misbah: Pesan, Kesan dan Keserasian al-Qur’an*. This interpretation was first written in Cairo, Egypt on Friday, 4 Rabi’ul Awal 1420 H/June 18 1999 AD and was completed on Friday 8 Rajab 1423 H/5 September 2003. The systematics of writing this commentary was in accordance with the order of the Ottoman manuscripts that starting from chapter *al-Fatihah* and ending with chapter *an-Nas*. The *Tahlili* method was the method used by Quraish Shihab in interpreting the Qur’an. He explained the verses of the Qur’an in terms of editorial accuracy and then compiled the editorial content by highlighting the instructions of the Qur’an for human life and connecting the meaning of the verses of the Qur’an with natural laws that occur in society.

There are several methods of compiling this interpretation, namely:

⁶ Ali Geno Berutu, *Tafsir al-Misbah* Muhammad Quraish Shihab, p. 4

- a. Analyzing each word of the Qur'an in terms of its language, its origin, its changes, the diversity of meanings and semantic forms with other words.
- b. Quoting the opinion of the scholars of the previous interpretation.
- c. Emphasize and explain the *munasabah* aspect of the verses in the Qur'an.
- d. Explain the meaning of the content of the verse in sequence and separate the interpretation of the verse from the meaning of the translation.⁷

The pattern of al-Misbah's interpretation tends to be cultural and social literature or better known as *al-Adabi al-Ijtima'i*, which was a style of interpretation that seeks to understand the verses of the Qur'an by expressing the expressions of the Qur'an carefully, then explain it in beautiful language and connect it with social reality with the existing cultural system.⁷

⁷ Mohammad Nor Ichwan, *Metode dan Corak Tafsir al-Misbah Karya Prof. M. Quraish Shihab*, p. 11-15

⁷ Atik Wartini, *Corak Penafsiran M. Quraish Shihab dalam Tafsir al-Misbah*, (Jurnal Studi Islamika, Vol. 11, No. 1, 2014), p. 121-125

CHAPTER III

INTERPRETATION OF *NAFS* IN SURAH AR-RUM VERSE 21

BETWEEN CLASSICAL AND MODERN INTERPRETER

A. Interpretation of *Nafs* in Surah ar-Rum Verse 21 between Classical and Modern Interpretation

1. Classical interpretation of *Nafs* in surah ar-Rum verse 21

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ

نَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ (الروم/ ٣٠: ٢١)

Meaning:

“And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquility with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect”.¹

The classical interpreters that will be mentioned here were Ath-Tabari in his book *Jami'ul Bayan fi Ta'wil al-Qur'an*, *Tanwiiwul Miqbas min Tafsir Ibn Abbas* by Ibn Abbas and Al-Qurtubi with his book *Jami' li Ahkam al-Qur'an*. First, ath-Tabari in his book *Jami'ul Bayan fi Ta'wil al-Qur'an*, states that Allah mentioned some of the signs of His greatness were that Allah created for your father (Adam) from himself a wife to live in, then from that, Allah created Eve (Hawa) from one of Adam's ribs. As narrated from Qatadah, that وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا is that woman was created from a rib from Adam's rib.

Afterward, regarding the verse (وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً), it meant that by establishing kinship and marriage, Allah has made love between you and your pair that you could establish a relationship. In verse (إِنَّ فِي)

¹ Yusuf Ali, *The Meaning of the Noble Qur'an*, (pdf ver, 2.0, 2006), p. 276

(ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ), it meant that in Allah's actions, there were lessons and advices for people who want to think about the signs of Allah's greatness and signs of His greatness. With that they know that Allah will surely carry out His will and nothing can hinder His will.²

In this case, Allah shows that there were other evidences and proofs that explain His power to create a partner for the prophet Adam and himself (the human type) so that he feels at ease and peace with him. As in the hadith, which was told to us Bishr, he said had been told us Yazid, he said had been told Said, from Qatadah about the interpretation of verse *وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا*, Allah created a woman for you from the rib of the prophet Adam, then regarding the next verse, it was said that because it gave birth to a marriage relationship, Allah made love that can make men love their wives, and affection that could make men love their wives. From all that there was an *ibrah* and advice for people who want to think about the arguments and proofs that show His power. Then they will know that Allah cannot be defeated by anyone, and nothing can stop him when He does what He wills.³

Besides ath-Tabari, other classical interpreter was Al-Qurtubi, in his book *Jami' li Ahkam al-Qur'an*, he explained about the meaning of (*خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا*) where Allah has created for you women whom you find peace in. Then the word *min anfusikum* in the verse above has the meaning of *nuthfi ar-rijal*, namely that Eve was created from Adam's rib as taking a history from Abu Qatadah. Al-Qatadah narrated that *وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا* was a partner (woman)

² Abu Ja'far ath-Tabari, *Jami'ul Bayan fi Ta'wil al-Qur'an*, Maktabah asy-Syamilah.

³ Muh, Sigit Ar-Rasyid, *Konsep Keluarga Sakinah, Mawadah, warahmah (Studi Perbandingan Tafsir Ibn Katsir dan Tafsir ath-Tabari)*, (IAIN Kudus, 2019), p. 67

who was created from one of the ribs of Adam's rib. They strengthen their opinion by relying on an authentic hadith which explicitly reads *فَإِنَّ الْمَرْأَتَ خُلِقَتْ مِنْ ضِلْعٍ* (Indeed women were created from a rib), mentioned above. Then for the verse *(وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً)*, al-Qurtubi took several opinions from Ibn Abbas, Mujahid and as-Suddi. According to Ibn Abbas and Mujahid, *mawaddah* was love for each other, and *rahmah* was given in the form of their descendants later. Meanwhile, according to as-Suddi *al-mawaddah* was a love and *ar-rahmah* was an affection.⁴

Furthermore, there was an interpretation of Ibn Abbas, in his book *Tanwirul Miqbas min Tafsir Ibn Abbas*, he was interpreted *(وَمِنْ آيَاتِهِ)* were signs of oneness and power, *(أَنَّ خَلْقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا)* namely that the couple was created from the Adam *(لِتَسْكُنُوا إِلَيْهَا)* so that the husband feels calm with his wife, *(وَجَعَلَ بَيْنَكُمْ)* Allah has made between them *(مَوَدَّةً)* the wife's love and affection for her husband *(وَرَحْمَةً)* as well as the husband's love for his wife *(إِنَّ فِي ذَلِكَ)* later than that *(لآيَاتٍ)* are signs and *ibrah* *(لِقَوْمٍ يَتَفَكَّرُونَ)* for God's creatures who think. From the interpretation of Ibn Abbas above, he interpreted the word *Nafs* with Adam.⁵

4 Syaikh Imam Al-Qurtubi, *al-Jami' li Ahkam al-Qur'an (terj)*, (Jakarta: Pustaka Azzam, 2009), p. 40.

5 Abdullah Ibn Abbas, *Tanwirul Miqbas min Tafsir Ibn Abbas*, (Beirut: Dar al-Kutub Ilmiah), p. 340

Most of the classical interpreters interpreted the word *Nafs* in surah ar-Rum verse 21 above with Adam's rib, by using the hadith of the Prophet regarding the creation of women,

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اسْتَوْصُوا
بِالنِّسَاءِ، فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلْعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلْعِ أَعْلَاهُ، فَإِنْ ذَهَبَتْ
تُقِيمُهُ كَسْرَتَهُ، وَإِنْ تَرَكَتَهُ لَمْ يَزَلْ أَعْوَجَ، فَاسْتَوْصُوا بِالنِّسَاءِ

Narrated Abu Huraira:

“Allah's Apostle said, ‘Treat woman nicely, for a woman is created from a rib, and the most curved portion of the rib is its upper portion, so if you should try to straighten it, it will break, but if you leave it as it is, it will remain crooked. So, treat woman nicely.’”⁶

The hadith narrated on the path of Abu Hurairah in Bukhari and Muslim Book, stated that women were created (مِنْ ضِلْعٍ) namely from the rib (Adam). In the book *Fathul Baari*, Ibn Hajar al-Asqalany explained that the word (اسْتَوْصُوا), the meaning is to make mutual wills about them. Ath-Thaibi said “The letter ‘sin’ means pleading and serves for emphasis. That is, demand a will from yourself regarding their rights. Or claim a will from someone other than you about them. For example, when visiting a sick person, it is preferable for the visitor to motivate the sick person to make a will, and the will about women is emphasized because of their weakness and their need for the person who takes care of their affairs”. According to some scholars, the meaning was accepting my will about them (women) and do it, be gentle with them and be kind in your dealings with them.⁷

⁶ Abu Abdillah Al-Bukhari al-Ju'fi, *Shahih Bukhari jilid 4*, Maktabah Asy-Syamilah, p. 133.

⁷ Ibn Hajar al-Asqalany, *Fathul Baari Syarah Shahih Bukhari (terj)*, (Jakarta: Pustaka Azzam, 2018), p. 253

Then the word (مُخْلِقتٌ مِنْ ضِلْعٍ), according to him this is a sign that Eve (Hawa) was created from Adam's left rib. However, some say that Eve was created from a short rib. Adding a narration from Ibn Ishaq who added in his hadith, (اليسرى من قبل أن يدخل الجنة وجعل مكانه لحم), *The left rib before entering heaven, then the place is replaced with meat.* The meaning of 'created' is 'put out' as a date was removed from its seed. Afterward, in sentence (وإن أعوج شيء في الضلع أعلاه) *And verily, the most crooked thing is the top.* It was said to be a sign that the thing that most crooked in a woman was her tongue. The use of the word أعوج with reference to the pattern of *af'al* to show a disgrace was an odd use. The premise that women were created from a crooked rib made it useful for men to understand that women cannot be straight. Or a sign that women cannot be straightened like a rib that cannot be straightened. Then in sentence (فإن ذهبت تقيمه كسرته) *If you want to straighten it, you will break it.* It implies that this is a parable for divorce. It means that if you insist not to straightened it, then the result was you will be leaving it or occurring a divorce. This opinion was supported by the narration of the history of Al-A'raj from Abu Hurairah which was quoted by Imam Muslim, (وإن ذهبت كسرتها, وكسرتها طلاقها), *If you want to straighten it you break it and to break it is to divorce it.* In the explanation of Ibn Hajar al-Asqalany above, it gives the benefit that women were created from Adam's rib, with the word *dhil'* interpreted as a man's rib.⁸

Besides being found in the books of al-Bukhari and Muslim, the hadith is also found in other books such as the *Musnad Ahmad bin Hanbal*, *Sunan ad-Darimy*, *Sunan at-Tirmidhi* and *Sunan ad-Darimy*

⁸ *Ibid*, p. 254-255

through the history of Abu Dhar and several other hadith books. In some of the book above, the validity of the authenticity through the history of Abu Hurairah does not need to be doubted. Meanwhile, in the narration of Abu Dhar in *Sunan ad-Darimy*, Husain Salim Asaad said that this hadith was authentic where Abd al-Warits heard it directly from Sa'id bin Iyas al-Jariry and all his *rijal* were *tsiqat*. In terms of content, there were redaction differences where in the books of al-Bukhari and Muslim it was stated *خلقت من ضلع* which means it was created from a rib, while in the books of Ahmad bin Hanbal, at-Tirmidzy, and Sunan ad-Darimy both from the narrations of Abu Hurairah and Abu Dhar, using *المرأة كالضلع* that was meant like a rib. However, the differences between the redaction were not a problem. According to Ibn Hajar the word created from the rib has been mentioned earlier by Bukhari in the chapter of the beginning of creation which is issued from the path of Ibn Ishaq that woman was created from Adam's left shortest rib when he was slept. So, the creation of women from the rib is not essentially contradictory to the redaction like a rib, because it was a resemblance of the character of women which crooked like a rib to the origin of creation from the rib. In addition, linguistically the use of the word *من* and *ك* also have the same meaning, where *من* which meant from, sometimes, or like that same with *ك*.⁹

2. Modern interpretation of *Nafs* in surah ar-Rum verse 21

The modern interpreter this time there was Mutawalli Asy-Sya'rowi in his book, he explained that the verse/sign means something that causes the mind to be in amazement and awe that leads to belief in

⁹ Ryandi dan Agusman Damanik, *Hadis Penciptaan Perempuan dari Tulang Rusuk (Analisis Kritis Terhadap Pandangan Feminis)*, Universitas Negeri Sumatera Utara, p. 5-6

the favour of God's power. Among the things that are amazing is that God made of us our life partners. In the verse (أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ (أَزْوَاجًا), he created for you wives of your own kind. He explained that the marriage that God wanted was a marriage between the same type of humans, namely between a man and a woman, which only differed from their gender, not a marriage with different type/kind, for example between a cow and a human. The gender difference was a difference towards perfection, because they will complement each other. Because women were created as gentle creatures, while men as strong and tough creatures. Women would be pleased with the strength and virility of men, while men will be pleased with the softness of women's nature. Thus, there was an attitude of complementarity until made a perfection.¹ 0

Asy-Sya'rowi described the difference that complements it with the existence of day and night. (*By the night when it covers (the light of the day), and the day when it is bright, and the creation of men and women, indeed, your efforts are different*) surah al-Lail (92) verse 1-4. Day and night both they were different, and have their own duties. The night was a time for rest and quiet, while the day was for work and toil. By complementing each other, the perfection was created. So, there was no need to ask for the rights of women to be the same as men. Al-Qur'an has emphasized all the main duties and functions of each. (*Indeed, your efforts are different*) QS. al-Lail: 1-4. It would be strange if after that there were men who said that women should take the place of men or women must act like men.¹ 1

¹ Muhammad Mutawali asy-Sya'rowi, *Tafsir asy-Sya'rowi: Khawatir asy-Sya'rowi haula al-Qur'an al-Karim*, Maktabah asy-syamilah.

¹ Muhammad Matuli asy-Sya'rowi,¹*Ibid.*

In the verse (مِنْ أَنْفُسِكُمْ), according to some scholars it means that Hawa was created from Adam's rib. Woman was a part of man; she is a part of it. However, *anfusikum* here was intended for men and women, because the couple is not two but one. For this reason, the correct meaning of *anfusikum* was from *dzukur azwaj*/the male side because the female ovum cannot determine the sex of the baby, whether it is male or female. While male sperm could determine it. This is what modern science has established. In the verse (لَتَسْكُنُوا إِلَيْهَا) according to Mutawalli ash-Sya'rowi this is the main reason for marriage. This means that the tranquillity of husband and wife were depended on each other, the tranquillity of the husband becomes the tranquillity of the wife as well. While the calm is there after the movement or behaviour. Meanwhile, in daily life, men have bigger jobs and more tiring than women. And in the evening, he finds peace by going home and finding peace with someone who can calm him down after a long day at work. And there was no other but the wife to make her husband calm and rest and get the tenderness and affection from his wife. This calmness was become an encouragement for a husband to carry out his activities tomorrow.¹

2

But such calm was not enough. Therefore, Mutawalli asy-Sya'rowi in interpreted the verse (وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً), *mawaddah* was a sense of love that complements each other between husband and wife in living their daily lives. This was an encouragement in finding sustenance for the family. As for a wife, her job was to take care of the housework and educate the children. While the last one is *rahmah*, this is the last part of *sakinah* and *mawaddah*, because according to Mutawalli ash-Sya'rowi humans in general could develop and change,

¹ Muhammad Mutawali asy-Sya'rowi, *Ibid*.

and most of the changes are towards behaviour. The strong will become weak, the rich will become poor, and beautiful women will not be as beautiful as when they were young and so on. Therefore, al-Qur'an draw us to this section, namely *rahmah*, when tranquillity has occurred, affection has been established, then *rahmah* becomes a complement to both. The husband becomes loving to his wife when the wife would carry out her obligations to her husband. And the wife was loving to her husband when the husband was sick or in economic difficulty. Furthermore, in the verse (إِنَّ فِي ذَلِكَ لآيَاتٍ لِّعُقُومٍ يَتَفَكَّرُونَ) that we should reflect on these issues, namely about how Allah created a partner of our own kind, and how this household was built on the basis of love and affection, then an attitude arises. grace so that the household will last forever in old age.¹ 3

Then some interpreters such as al-Maraghi in his book, he explained that this verse is evidences that shows the existence of a day of resurrection and the resurrection of all creatures. That is by preserving your species through the process of giving birth, in which if a father dies, his son will take his place. So that the chain of life for the human species and other species is preserved through the process of marriage, birth until the time is determined. Regarding the meaning of *Nafs* in the surah ar-Rum verse 21, al-Maraghi has the same opinion as the two interpreters above. Namely that Allah has created partners of the same kind as men, and created between them affection so that their household may survive and be perfect. He explained the verse above with other verse in the Qur'an, it was surah al-A'raf verse 189 which means:

“It is He Who created you from a single person, and made his mate of like nature, in order that he might dwell with her (in love). When they are united, she bears a light burden and carries it about (unnoticed). When she grows heavy, they both pray to

¹ *Ibid.*

Allah their Lord, (saying): “If Thou givest us a goodly child, we vow we shall (ever) be grateful.”¹

Then the verse (إِنَّ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ), he explained that what preceded them, who created you from clay, and created your spouses from yourself, and the maintenance of affection is a lesson for those who meditate. Most of these actions are based on considerations and interests because they are created in vain or without purpose but need to be created and thought about so as to achieve right thinking.¹

Then according to Quraish Shihab, he interpreted that the verse above explained the signs of Allah’s power that creates a life partner, both husband and wife from your own kind so that you feel calm and at ease with him, and Allah has made love between them. The word (أزواج) in this verse has the meaning of wives, because the feminine form of the word إليها refers to أزواج with a plural position. Then the word (أنفسكم) is the plural form of the word نفس which among other things means the type or self or the totality of something. The statement that human partners were created from their types was made the scholars state that Allah does not allow humans to marry other than their own type, and that this type is the partner. Thus, marriage, among other types, or the release of sexual desire through other creatures, even those who are not partners, is not at all justified by God. On the other hand, the use of the word *anfus* and the statement of Allah in surah an-Nisa verse 1 that Allah created from the *nafsin wahidah* their partners mean that husband and wife should unite so that they become one self, that is, unite in feelings and thoughts, in mind and heart, hope, in his movements and steps, even in his inhaling and exhaling. That's why

¹ Yusuf Ali, *The Meaning of The Noble Qur'an*, (pdf ver, 2.0, 2006), p. 107

¹ Ahmad Mustafa al-Maraghi, *Tafsir al-Maraghi*, (Semarang: Karya Toha Putra, 1993), p. 37

marriage is named *zawaj* which means pairing in addition to being named marriage which means spiritual and physical union.¹

Furthermore, the word *لِتَسْكُنُوا* was taken from the word *سكن*, which mean silent, calm after being shaken and busy. From here, the house is named *sakan* because it was a place to find peace after previously the occupants were busy outside the house. Then the word *إليها* which composed the word *litaskunu* contains the meaning of tending to or towards him, so that the fragment of the verse above means that Allah makes each husband and wife feel calm next to their partner and tends to him. Then Allah made between them *mawaddah* and *rahmah*, they were the willingness to do anything for the good of their partners and there was love between them. The existence of *mawaddah* and *rahmah* is a very real gift of God. Then the verse above ends with *يَتَفَكَّرُونَ*. Here the object can be clearly seen and felt, but to understand the sign of Allah's greatness was needed a thought and reflection. The word (فكر) in al-Qur'an was used to reflect on things that are empirical or reachable by the five senses. Therefore, there was a prohibition on thinking about God's substance and suggestions for thinking about His blessings.¹

7

Responding to the hadith about the creation of women from the rib, Quraish Shihab does not deny the existence of the hadith, but according to him, the hadith was widely understood wrongly that women were created from Adam's rib. By quoting the opinion of Muhammad Rashid Rida, he explained that the error occurred due to the inclusion of the story of the Adam and Eve and the Old Testament with the redaction that led to that understanding. According to him, the

¹ Muhammad Quraish Shihab, *Tafsīr al-Misbah: Pesan, Kesan, dan Keserasian al-Qur'an*, (Jakarta: Lentera Hati, 2005), p. 34

¹ Muhammad Quraish Shihab, *Ibid?*

crooked rib in the above hadith must be understood in the sense of *majazi*¹ (figuratively), namely⁸ that the hadith warns men to treat women wisely. Because there are some traits, characters, and their tendencies that are not the same as men. Which, if unconsciously, will be able to bring men to be tough on women. They will not be able to change the nature and innate character of women, because if they force it, the result will be fatal, as fatal as straightening a crooked rib.¹

B. *Munasabat* Verse

In the previous verses, Allah commanded the Muslims to purify Him from all the ugliness and flaws that are not worthy of His majesty and perfection. Allah also mentioned that all creatures, both in the heavens and on the earth, all praise Him, and explain His ability to bring the dead to life. In the following verses, the proofs of Allah's power and greatness are explained. Starting with the surah ar-Rum verse 20, which describes the creation of humans from soil and then reproduce, followed by verse 21 about the creation of women (wives) of the same type as men. Then in verse 22 about the creation of the heavens and the earth, the difference in skin colour and human language. After that, it is continued with verse 23 about the need to sleep at night and strive during the day. And in verses 24-25 Allah shows His power by showing lightning, rain, and giving life to the dead earth with the rain, and the establishment of the heavens and the earth with His power. All these signs of Allah's power led us to believe that Allah is able to resurrect dead humans.²

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C. Verses that Have the Same Meaning with Surah ar-Rum Verse 21

In addition to being contained in surah ar-Rum verse 21, there are several verses of the Qur'an which have the same interpretation of the word *nafs* as surah ar-Rum verse 21, including:

¹ Majaz was a meaning that different from the essence meaning because there were some indicators that divert it from that meaning. For example, someone says "I heard a lion make a speech", then the word lion is no longer understood in the sense of an animal, but means an enthusiastic speaker in his speech. See on Quraish Shihab, *Kaidah Tafsir*, (Tangerang: Lentera Hati, 2019), p. 99.

¹ Quraish Shihab, *Membumikan al-Qur'an*, (Bandung: Mizan Media Utama, 2007), p. 422

² *Al-Qur'an dan Tafsirnya*, (Jakarta: Widya Cahaya, 2011), p. 478

1. Surah An-Nisa/4 verse 1

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَ
بَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ
عَلَيْكُمْ رَقِيبًا. (النساء/٤: ١)

Meaning:

“O mankind! Reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women; reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (that bore you): for Allah ever watches over you.”²

According to Quraish Shihab, if the word *nafs wahidah* above was interpreted with Adam, it indirectly makes the word *zawj* which literally means ‘partner’ that refer to Hawa, Adam’s wife. By quoting the opinion of Thabathaba’I, he explained that the verse above emphasizes the creation of women (Adam’s wife) of the same type as Adam, not even in the slightest leading to the creation of a rib.²

2. Surah asy-Syura/42 verse 11

فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ (الشورى/٤٢: ١١)

Meaning:

“(He is) the Creator of the heavens and the earth: He has made you for you pairs from among yourselves, and pairs among cattle: by this means does He multiply you:

² Yusuf Ali, *Op.cit*, p. 51 ¹

² Quraish Shihab, *Op.cit*, p. 331 ²

there is nothing whatever like unto Him, and He is the One that hears and sees (all things).”² 3

According to Quraish Shihab, the verse above still continued the description of the previous verses about the attributes of Allah. The verse above stated that Allah was the creator of the creatures that live on earth. He has made for you (humans) from your own kind pairs as men (husbands) and women (wives) and also made of livestock pairs for each of them, both male and female. With His arrangement, Allah continuously reproduces humans by the pairing process. Such as the condition of Allah’s creatures who are in pairs, but Allah does not have anything similar to Him, either in essence, nature, or dead, nor does it have a partner let alone offspring like His creatures.²

3. Surah An-Nahl/16 verse 72

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَ كُمْ مِنَ الطَّيِّبَاتِ أَفْيَالًا بَاطِلٍ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ (النحل/١٦ : ٧٢)

Meaning:

“And Allah has made for you mates (and companions) of your own nature, and made for you, out of them, sons and daughters and grandchildren, and provided for you sustenance of the best: will they believe in vain things, and be ungrateful for Allah’s favours?”²

5

In the verse above, the word *nafs* was interpreted with ‘the same kind’. It was that Allah has created a partner (wife) from your own kind (humans) with whom you will live in peace, and Allah has also created from your wives a pious (children and grandchildren). And also gives you *halalan thayyiban* sustenance,

² Yusuf Ali, *Op.cit*, p. 341 3
² Quraish Shihab, *Op.cit*, p. 468 4
² Yusuf Ali, *Op.cit*, p. 176 5

so why do many people still believe in falsehood and deny Allah's favour and not be grateful for it.² 6

The three verses above have the same interpretation. Namely that the word *nafs* in the verse above was interpreted with the same type.

² Quraish Shihab, *Op.cit*, p. 290 6

CHAPTER IV

ANALYSIS THE MEANING OF *NAFS* IN SURAH AR-RUM VERSE 21 BETWEEN CLASSICAL AND MODERN INTERPRETATION

A. Analysis the meaning of *Nafs* in Surah ar-Rum verse 21 between Classical and Modern Interpreter

Regarding the meaning of *nafs* in surah ar-Rum verse 21, classical and modern interpreters have different meanings. According to the classical interpreters they interpreted it with Adam or Adam's rib. One of them was ath-Tabari who interpreted the word *nafs* in surah ar-Rum verse 21 with Adam's rib. This is based on a narration from Qatadah which reads '*that has been created for you from your Nafs a partner is created from one of Adam's ribs*'.¹ Likewise with the interpretations of al-Qurtubi² and Ibn Abbas³. They both also interpreted the word *nafs* in surah ar-Rum verse 21 with Adam/Adam's rib. It means that Eve was created by God from one of Adam's ribs. In addition to the narration from Qatadah, the classical interpreters also took one of the Prophet's hadiths as their base of their interpretations. This hadith narrated by al-Bukhari through the path of Abi Hurairah describes the creation of woman (Eve) was created from Adam's rib. In the hadith there is the word *fainnal mar'ata khuliqat min dhil'in*, which means 'truthfully women were created from the rib'.

On the other hand, modern interpreters such as asy-Sya'rowi, al-Maraghi, and Quraish Shihab interpret the word *Nafs* in surah ar-Rum verse 21 with the same type. According to asy-Sya'rowi, what was meant by this same type is as a human being. Because the marriage that God wanted was a marriage between the same kind as human, not between human and animal or others. The only difference was between men and women. However,

¹ Abu Ja'far Muhammad bin Jarir Ath-Thabari, *Jami' al-Bayan fi Ta'wil al-Qur'an (terj)*, (Jakarta: Pustaka Azzam, 2009), p. 625.

² Syaikh Imam Al-Qurtubi, *al-Jami' li Ahkam al-Qur'an (terj)*, (Jakarta: Pustaka Azzam, 2009), p. 39.

³ Abdullah Ibn Abbas, *Tanwirul Miqbas min Tafsir Ibn Abbas*, (Beirut: Dar al-Kutub Ilmiah), p. 340

according to asy-Sya'rowi this difference is a unifying difference, because they will complete each other.⁴ Likewise, with al-Maraghi, he considered that with these differences their household would be able to survive and become perfect.⁵ Whereas in Tafsir al-Misbah, Quraish Shihab interpreted the word *nafs* with the same type created a prohibition for marriages carried out with other types or other than humans. That the same type is a partner for humans, namely humans with humans. Besides, the word *nafs* also implies that the husband and wife should be united so that they become one *nafs/self*, that is united in their feelings and thoughts, in their thoughts and hopes, in their movements and steps, even in inhaling and exhaling their breath.⁶ Then regarding the hadith of the creation of women, Quraish Shihab explained that the meaning of a crooked rib in this hadith must be understood in a *majazi* or metaphor. Namely that the hadith warned men to treat women wisely. Because there are some traits, characters, and their tendencies that are not the same as men. Which, if unconsciously, would be able to bring men to be tough on women. They would not be able to change the nature and character of women, because if they forced it, the result will be fatal, as fatal as straightening a crooked rib.

B. Similarities and Differences of *Nafs* Interpretation between Classical and Modern Interpretation

Through the discussion in chapter three above, several similarities and differences have been found in the interpretation of the word *Nafs* in surah ar-Rum verse 21. These differences and similarities will be explained in the following.

1. The similarities of *Nafs* interpretation between classical and modern interpretation

⁴ Muhammad Mutawali asy-Sya'rowi, *Tafsir asy-Sya'rowi: Khawatir asy-Sya'rowi haula al-Qur'an al-Karim*, Maktabah asy-syamilah.

⁵ Ahmad Mustafa al-Maraghi, *Tafsir al-Maraghi*, (Semarang: Karya Toha Putra, 1993), p. 68

⁶ Muhammad Quraish Shihab, *Tafsir al-Misbah: Pesan, Kesan, dan Keserasian al-Qur'an*, (Jakarta: Lentera Hati, 2005), p. 36

Even though time had been passed, it doesn't mean that everything had to be different. Likewise with the interpretation of the word *Nafs* in the surah ar-rum verse 21. Between the classical and the modern interpreter, they have several similarities in interpreting surah ar-Rum verse 21. First, both classical and modern interpreters, they also used the history of previous interpreters and scholars. As in the classical interpreters who use the narration from Qatadah in interpreting the word *nafs* in surah ar-Rum verse 21. Then for modern interpreters, although the majority of them use the *bi al-ra'yi* method, they still include some narrations from al-Qur'an, Hadith and the opinion of previous interpreters. For an instance asy-Sya'rowi, when he was interpreting the word *nafs*, he mentions the surah at-Taubah verse 128 by explaining that the meaning of the *nafs* in the surah ar-Rum verse 21 was has the same meaning as the word *anfusikum* in the surah at-Taubah verse 128. Where in the surah at-Taubah, the whole meaning of verse 128 was a messenger/apostle had come from own nation. So, the word *anfusikum* was interpret your own nation.

Furthermore, although they had differences in the interpretation of the word *nafs*, other words in the verse were interpreted almost the same between classical and modern interpreters. For an example in the words *mawaddah* and *warrahmah*, which were interpreted by classical and modern interpretations with affection between husband and wife. As in the interpretation of al-Miqbas min Tafsir Ibn Abbas, the word *mawaddah* was interpreted as a wife's love for her husband. While *warrahmah* was a husband's love for his wife. Then Mutawalli asy-Sya'rowi in his book explains that the meaning of *mawaddah* was a love between husband and wife, while *warrahmah* was a sense of love that exists after affection.

Afterward, in the meaning of the whole verse in surah ar-Rum verse 21. Even though it had different interpretations in the word *nafs*, the overall meaning of the verse remains the same meaning in both classical and modern interpretations. Namely, there was a marriage that created a *sakinah*, *mawaddah*, and *warrahmah* family, a family that full of love and complement each other. Those are some similarities that can be found in the interpretation of surah Ar-Rum verse 21 between classical and modern interpretations.

2. The differences of *Nafs* interpretation between classical and modern interpretation

Apart from the above similarities, there were also some differences in interpretation between classical and modern interpreters. Here are some of those differences.

a. The meaning of *Nafs*

As previously discussed, there were differences interpretation in the word *nafs* according to classical and modern interpretations. In the classical interpreters, they interpreted the word *Nafs* with the meaning of Adam's rib. Like ath-Tabari in his book *Jami'ul Bayan fi Ta'wil al-Qur'an*, Ibn Abbas, and al-Qurtubi who interpreted the word *Nafs* in the surah ar-Rum: 21 with Adam's rib. On the other hand, modern interpreters such as ash-Sya'rowi, al-Maraghi and Quraish Shihab in his book, *Tafsir al-Misbah*, they were interpreted the word *Nafs* with the same type/nation.

b. The approach of interpretation

As noted earlier, most of the classical commentators use the riwayat approach or interpret using the narrations and opinions of previous scholars. So, in interpreting the word *Nafs* in surah Ar-Rum verse

21, their interpretations were based on the history of Qatadah which states that the partner or woman in the verse has been created from Adam's rib. In addition, they also rely on the authentic hadith narrated by al-Bukhari on the path of the history of Abu Hurairah. In the hadith there is a *matan* that mentions *fainnal mar'ata khuliqat min dhil'I*, it was meant that women were created from a rib, which is further explained that the rib is likened to a woman who has an innate nature and is difficult to straighten like a rib. Meanwhile, modern interpreters interpret the word *Nafs* in surah ar-Rum verse 21 by using various approaches such as science and *adabi ijtima'i*. Such as asy-Sya'rowi who explains that the meaning of the *nafs* in this verse was the same type which is intended for men and women. Then in more detail he explained that the pair here is one, not two, so the correct meaning for *anfusikum* here is from the male side because in modern science it is explained that what can determine sex is the egg that carries the X (female) and Y (male) chromosomes. While the ovum only has an X chromosome (female). Although it is not stated clearly that asy-Sya'rowi's book was using a scientific approach, in this verse he mentions a little about modern science. Then al-Maraghi and Quraish Shihab used the *adabi ijtima'I* approach in their interpretation.

- c. Understanding the prophet's hadith about the creation of woman

In addition to the differences above, in responding to the hadith narrated by al-Bukhari regarding the creation of women from the ribs, there are also differences. As is known, that the classical interpreters

understand the hadith textually, according to the text of the hadith. Namely that women were created from *dhil'in* which means rib. Like the interpreters above, ath-Tabari, al-Qurtubi, and Ibn Abbas understood the word *dhil'in* with Adam's rib, as it literally means. On the other hand, modern interpreters have their own understanding of the meaning of the hadith. In understanding the hadith of the creation of women, Quraish Shihab does not denied about the existent of the hadith, but he argued that the word crooked rib must be understood in the sense of *majazi* (figuratively). Namely that women have some traits or characters that are not the same as men (crooked), so men must act wisely to straighten them so they don't break.

Classical and modern interpretations are still used as sources and references in the field of interpretation. Classical interpretation was used if you want to understand the Qur'an globally, because most of the classical commentary books are written in Ottoman systematics and are interpreted in a concise and easy-to-understand style. While the modern interpretation is used if you want to know the discussions related to the problems of the modern era. Where there is a renewal interpretation in their interpretation both in terms of method and interpretation approach. So that we can learn that the Qur'an is in accordance with the place and time and that interpretation will always develop according to the needs and developments of the times.

CHAPTER V

CLOSING

A. Conclusion

Based on some of the data above, it could be concluded in the following sentences:

1. The meaning of *nafs* in surah ar-Rum verse 21

Nafs	Classical Interpreters	Ath-Thabari	Adam's Rib
		Al-Qurtubi	Adam's Rib
		Ibn Abbas	Adam's Rib
	Modern Interpreters	Asy-Sya'rowi	Same type
		Al-Maraghi	Same type
		Quraish Shihab	Same type/nation

2. The similarities and differences of *nafs* interpretation

The similarities	The differences
Used history from the Qur'an, Hadith and opinions from the previous interpreters and scholars; history from Qatadah and prophet's hadith about the creation of women for classical interpreters and surah at-Taubah verse 128 for modern interpreters (asy-Sya'rowi)	The interpretation of the word <i>nafs</i> ; adam's rib for classical interpreters and same type for modern interpreters
<i>Mawaddah</i> and <i>Warrahmah</i> interpretation; the affection between husband and wife	Interpretation approach; history approach for classical interpreters and scientific and <i>adabi al-ijtima'I</i> for modern interpreters

<p>The overall meaning of the verse; a marriage that form a <i>sakinah, mawaddah, and warrahmah</i> family to complement each other.</p>	<p>The understanding of the creation of women hadith; textual approach for classical interpreters and <i>Majazi</i> or metaphor for modern interpreters.</p>
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B. Suggestion

With the completion of writing this thesis, it would have some suggestions from writing with regard to the problem discussed, it was:

1. This scientific work should be used as a reference in the discussion of the issue of women's existence and can be made references to related problems.
2. Readers to examine in depth about contextual interpretation and its methods in the interpretation of the verses of the Qur'an and the Hadith of the Prophet in a different aspect of its relevance with social conditions now, because maybe from here many things that haven't been deep and appointed as scientific studies, thus can be used as a reference for these problems.

This research must be followed up and deepened, so that in contribute to thinking can be completely. Therefore, it is expected that there is further research by parties who are committed in the field of interpretations and the Qur'an to be obtained more profound theoretical concepts.

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