

INTERPRETATION OF QIBLA VERSES IN *TAFSIR ASY-SYA'RAWI*



THESIS

Submitted to Faculty of Ushuluddin and Humanities in
Partial Fulfillment of the requirements for the Degree
of S-1 of Islamic Theology
On Al-Qur'an Science and Interpretation Department

By:

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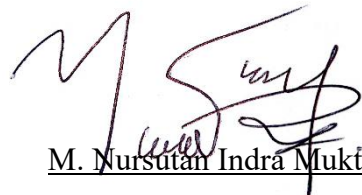
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This thesis is the pure work of the author, there are no works of other people published to get a degree in Higher Education. This thesis contains knowledge obtained from publications whose references are explained in the description and bibliography used as references in writing the thesis.

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INTERPRETATION OF QIBLA VERSES IN *TAFSIR ASY-SYA'RAWI*



THESIS

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Theology

On Al-Qur'an Science and Interpretation Departement

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MOTTO

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

O Lord, bestow upon us mercy from Your side and make easy for us guidance in all our affairs.¹

(Q.S. Al-Kahfi [18]: 10)

¹ Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Qur'an Dan Terjemahannya*, ed. Edisi Penyempurnaan (Jakarta: Kemenag RI, 2019), p. 411.

DEDICATION

This whole work is dedicated to:

My beloved parents

Abah Ahmad Nasukha and Umi Qoniatun, the source of my strength from the prayers he prayed. I will never be able to fully repay your services. Thank you for lovingly educating this naughty child to this point of success. Of course, I always expect your prayers, blessings, and blessings forever.

*All my teachers who have taught science and knowledge, morals, above all.
Without you I do not understand the science of life.*

And all the people I have ever known

TRANSLITERATION

The transliteration guideline follows the decision of the minister of religion and the Minister of Education and Culture of the Republic Indonesia Number. 158 of 1987, Number. 0543b/U/1987

Arab Alphabet	Name	Latin Alphabet	Description
ا	Alif	Not Symbolized	Not Symbolized
ب	Ba	B	Be
ت	Ta	T	Te
ث	Sa	ṡ	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 dan Ye
ص	Sad	ṣ	Es (with the under point)
ض	Dad	ḍ	De (with the under point)
ط	Ta	ṭ	Te (with the under point)
ظ	Za	ẓ	Zet(with the under point)
ع	‘ain	‘	Intervel commas above
غ	Ghain	G	Ge

ف	Fa	F	Ef
ق	Qaf	Q	Ki
ك	Kaf	K	Ka
ل	Lam	L	El
م	Mim	M	Em
ن	Nun	N	En
و	Wau	W	We
هـ	Ha	H	Ha
ء	Hamzah	'	Apostrophe
ي	Ya	Y	Ye

Long	ا ي و	ā ī ū
Double	ي و	Iyy (final from) Uww (final from)
Diphthongs	أُ إِئْ	Au or aw Ai or ay
Short	َ ِ ُ	a i u

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13. And finally, for myself, thank you for being this strong through the field of life, hopefully what is aspired to be realized soon.

The author realizes that this thesis writing is far from perfect. However, the author still hopes that there are benefits that can be taken from this work.

Semarang, May 12, 2025
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ABSTRACT

Qibla is a religious concept that is close to the daily lives of Muslims. At least once a day and night, Muslims specifically worship facing its direction, namely during prayer. The command of Qibla is recorded in the verses of the Qur'an and a great event took place in it. Asy-Syai'rawi interprets the Qibla verse in depth by revealing the spiritual meaning behind the command. The existence of the Qibla command is used by Allah as a means of testing the faith of His servants, as well as providing a separate identity for Muslims from previous nations. This study aims to examine the interpretation of Qibla verses from Asy-Sya'rawi's point of view. A contemporary mufassir whose name is well known because he has a distinctive thought and delivery in the world of tafsir. His tafsir work is quite phenomenal among Muslims by combining several rational and spiritual dimensions. This research focuses on how Asy-Sya'rawi understands more deeply the meaning of the Qibla verse contained in QS. Al-Baqarah [2]: 142-145 and 148-150, then formulated three problems, namely, how the concept of Qibla based on the interpretation of Al-Sya'rawi, the implications of the meaning of Qibla in the perspective of Asy-Sya'rawi's interpretation, and Asy-Sya'rawi's background in interpreting the verse of Qibla. This research uses descriptive-analytical method in examining the object of research in the form of Asy-Sya'rawi's thoughts in his tafsir. The selection of Tafsir Al-Sya'rawi as a primary source is not without accompanying reasons, starting from the figure of Al-Sya'rawi who has rational thinking in his tafsir or bi al-Ra'yi. While in his interpretation of the Qibla verse, the nuances of rational interpretation are not so pronounced but tend to be Sufistic. This research concludes three findings, 1) The concept qibla has two dimensions: *first*, the outward meaning of facing the entire body toward the Ka'bah during a series of prayers; *second*, the inner meaning of the qibla as a manifestation of tawhid and obedience to Allah. 2) The implementations on his interpretation of the verse regarding the qibla are the qibla as a critique of the behavior of the *Ahl Al-Kitab*, a test of faith and obedience to Allah, a means of character formation for Muslim communities, an entity of tawhid, and a form of patience in prayer. 3) The background of his thoughts on the verse regarding the qiblah includes Sufi personality, *Tafsir Asy-Sya'rawi* methodology, social and religious conditions, and theological factors.

Key words: Asy-Sya'rawi's interpretation, Qibla

CHAPTER I

INTRODUCTION

A. Background of The Problem

Prayer is an obligatory act of worship for everyone who professes the religion of Islam.¹ The obligation to pray five times a day and night.² Despite this, there is some leniency in the manner in which it is carried out for certain reasons. The position of prayer in Islamic law occupies a special position, as evidenced by the command that was conveyed directly by Allah to the Prophet Muhammad PBUH without the intermediary of the angel Gabriel.³

One of the virtues of prayer is that it is the first act of a person to be judged in the Hereafter. If one's prayer is successful, he will be among the lucky ones. On the other hand, those who do not pray well will be among the losers. Therefore, it is important for every Muslim to know the conditions and pillars that affect the validity of prayer. In the science of fiqh, the indicator of a valid prayer is a prayer that fulfills the stipulated conditions. These are the obligatory conditions, the valid conditions, and the pillars of prayer. These three conditions are the benchmarks for a prayer to be categorized as a perfect prayer.

With regard to the validity of prayer, facing the Qibla is one of the conditions of prayer. This means that facing the Qiblah is something that the person must do.⁴ This provision is based on the words of Allah Swt. in Q.S Al-Baqarah [2]: 144

فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

¹ Ahmad Fauzan, Korelasi Shalat Dan Zakat Dalam Al-Qur'an (Studi Analisis Tafsir Maudu'i). Tesis. UIN Sunan Kalijaga, 2018, p. 1.

² El-Sutha, *Shalat Samudra Hikmah* (Jakarta: Wahyu Qolbu, 2016), p. 39.

³ Miswari, Miswari, and Dzul Fahmi. "Historitas dan rasionalitas Isra'Mi'raj." in *At-Taftkir* 12.2 (2019), p. 152-167.

⁴ Dhiauddin Tanjung, "Urgensi Kalibrasi Arah Kiblat Dalam Penyempurnaan Ibadah Salat," in *Al-Manahij: Jurnal Kajian Hukum Islam* 11, No. 1 (2017), p. 113-32, <https://doi.org/10.24090/mnh.v11i1.1273>.

Meaning: *"Then, turn your faces in the direction of the Sacred Mosque; wherever you may be, turn your faces in that direction."*⁵

Qibla can mean a direction in which a person faces.⁶ Slamet Hambali, an expert in astrology, defines the Qibla direction as the closest direction to the Kaaba for Muslims when performing prayers.⁷ The Qibla becomes the focal point of Muslims in performing a series of prayer pillars from *takbirah al-ihram* to salam.

In addition to prayer, apparently some other worship is also recommended to face the Qibla, for example when slaughtering animals, praying, and reading the Qur'an. The Qibla is truly the spiritual center point of Muslims.⁸ All eyes are fixed on the point where the Qibla is located. Allah Swt. has established the Kaaba as the Qibla of Muslims so it is obligatory for all His servants to point to it without the slightest doubt. It should be understood that the Qibla does not mean that Allah is in the Ka'bah or Masjidilaksa, but only as a direction of alignment in worship. It does not make the Kaaba the object of worship in prayer, but the one who is worshipped is Allah Swt.

During the Meccan period of Islam, prayers were not performed facing the Kaaba, as there was no wahyu to that effect. The Prophet Muhammad and the Muslims faced the Kaaba for about sixteen or seventeen months.⁹ Then came the wahyu of moving the Qibla to the Kaaba according to the request in the prayer of the Prophet Muhammad PBUH. Precisely in the second year of Hijri, the Prophet received a wahyu about the direction of prayer changing towards the Kaaba. This move resulted in the emergence of a new identity of

⁵ Departemen Agama RI, *Al-Qur'an dan Terjemahnya* (Jakarta: Yayasan Penerjemah Al-Qur'an), 2019, p. 29.

⁶ Ahmad Luthfi Choirullah and Muhammad Shibghatullah, "Qibla Direction and Congregational Prayer At the Mosque When Muslims Are Minority," dalam *Al-Risalah* 13, No. 2 (2022), p. 44–66, <https://doi.org/10.34005/alrisalah.v13i2.1916>.

⁷ Ahmad Izzudin, *Buku Saku Hisab dan Rukyat* (Tangerang: CV. Sejahtera Kita, 2013), p. 13.

⁸ Aldy Muhamad Afsun Fakhri, *Kisah Pemindahan Arah Kiblat Dalam Al-Qur'an* (Perspektif Buya Hamka Dan M. Quraish Shihab), Skripsi UIN Salatiga, 2023), p. 29.

⁹ Abu Husain Muslim bin Al-Hajaj, *Shahih Muslim* (Beirut: Dar al-Kutub al-Ilmiyah, 1971), p. 374.

Muslims who were originally the same as the Jews in the context of direction when worshiping. A transformation that strengthens the image and identity of Muslims.¹⁰

When the Muslims turned their Qiblah to Baitulmaqdis, they were mocked and abused by the Jews. They felt that Muslims were plagiarising the Jewish teachings by orientating to Baitulmaqdis. The hypocrites also spread chaos like the Jews did. From this, the Prophet Muhammad asked Allah to be allowed to change the Qibla from Baitulmaqdis to the Kaaba and was eventually granted by Allah.

Qibla is referred to as a link between humans and Allah SWT. When the verse describing the shifting of the Qibla was revealed, some Muslims doubted the command and their faith fluctuated. This is where a person's faith is tested whether they truly believe and are fully committed to Islam or there are doubts about the truth of the Prophet Muhammad's message.¹¹

The Qibla of Muslims is towards the Kaaba. When Muslims physically look at the Kaaba, what they see is a simple cube-shaped building. But, it is different if you look at it with inner vision. The Kaaba during the time of Prophet Ibrahim a.s. became a symbol of resistance to idolatry or polytheism. Qibla as the centre of worship towards Allah Swt. through the concept of strict tauhid. Islam uses the Qibla as a medium to abolish the system of polytheism to the system of monotheism only to Allah Swt. alone humans worship.¹²

Based on what has been explained about the command to face the Qibla, which is the axis of worship in the frame of monotheism to Allah Swt, its presence creates a barrier that establishes Islam compared to other religions. The Qibla of Muslims is different from the Qibla of other religions, thus creating a new identity. Starting from the understanding that the Qibla is merely

¹⁰ Bustanul Iman RN, "Peranan Arah Kiblat Terhadap Ibadah Shalat," in *Jurnal Syari'ah Dan Hukum Diktum*, Vol. 15, No. 2 (2017), p. 247–260.

¹¹ Muhammad Mutawalli al-Sya'rawi, *Tafsir Al-Sya'rawi*, Jil. 1 (Kairo: Akhbar al-Yaum Idarah al-Kutub wa al-Maktabah, 1991), p. 628.

¹² Husein Jafar Al-Hadar, *Apalagi Islam Itu Kalau Bukan Cinta* (Tangerang Selatan: Yayasan Islam Cinta Indonesia, 2019), p. 85-86.

a direction for praying, the commandment of the Qibla is actually a commandment of faith and obedience to Allah Swt.

There are four verses of the Qur'an that explicitly mention the word Qibla meaning the direction of the axis for Muslims to pray (Kaaba), namely QS. Al-Baqarah verses 142, 143, 144 and 145. As for QS Yunus verse 87, the word kiblah there does not indicate the meaning of the Kaaba as the theme to be discussed in the four verses in Surah Al-Baqarah.¹³ Supporting verses such as QS. Al-Baqarah [2]: 148-150 are also included in this study. By further studying the verses related to Qibla, the true meaning of Qibla will be found.

Efforts to understand the meaning of the Qur'an are not as easy as imagined as just reading the translation, but it is necessary to refer to the Qur'anic interpretation literature from scholars of interpretation. Efforts to interpret the Qur'anic verses have been made since the time the Prophet Muhammad PBUH preached Islam to the people of Mecca. After his death, the effort to open the veil of the meaning of the Qur'anic verse continues to be pursued by the next generation until now considering the problems of law in the lives of Muslims are increasingly complex.

Classical mufassirs such as At-Tabari and Al-Qurthubi did not skip discussing the verses concerning the Qibla. Both highlighted the historical and legal fiqh aspects of this verse. At-Tabari, for example, elaborates at length on the asbab an-nuzul and the Jewish response to the Muslims' change of Qibla.¹⁴ While Al-Qurthubi in his tafsir gives special attention to the verse of Qibla with the discussion of its fiqh law.¹⁵

Along with the times, Muslims not only need historical explanations and sharia laws. However, Muslims need a more contextual understanding of the verse that touches the spiritual side of the reflection of the meaning of

¹³ A. Kadir, *Fiqh Qiblat Cara Sederhana Menentukan Arah Salat Sesuai Syariat* (Yogyakarta: Pustaka Pesantren, 2012), p. 51.

¹⁴ Abu Ja'far Muhammad bin Jarir Ath-Thabari, *Tafsir Ath-Thabari*, trans. Ahsan Askan, Vol. 2 (Jakarta: Pustaka Azzam), p. 590-664.

¹⁵ Syamsuddin Al-Qurthubi, *Tafsir Al Qurthubi*, trans. Ahmad Hotib Fathurrahman, vol. 2 (Jakarta: Pustaka Azzam, 2007), p. 346-398.

Qibla. Therefore, in the context of spiritual interpretation of the Qibla verse, the author raises *Tafsir Asy-Sya'rawi* which is unique in terms of its methodology.

Of course, in contemporary times as now the effort to interpret the verse of the Qur'an still continues considering, the emergence of new conditions due to differences in time and place from the context of classical interpretation. The birth of new scientific disciplines that are more comprehensive is one of the factors that impact on the presence of various styles of interpretation such as *fiqhi* style, *adabi al-ijtima'i* style, and *isyari* style. One of the phenomenal contemporary tafsir works that will be used in this study is the book of *Tafsir Asy-Sya'rawi*. A work of interpretation attributed to the great Egyptian scholar of the 20th century, Muhammad Mutawalli Ash-Sya'rawi (1911-1998 AD).¹⁶

The book of *Khawatir Asy-Sya'rawi Haula Al-Qur'an Al-Karim* or *Tafsir Asy-Sya'rawi* is a contemporary work of interpretation from Shaykh Muhammad Mutawalli Al-Sya'rawi. A scholar who is not pleased to say his work is a work of interpretation of the Qur'an. This is a form of Asy-Sya'rawi's humility, so he prefers to call his work as *Khawatir Asy-Sya'rawi* or reflections on the Qur'an.¹⁷ *Tafsir Asy-Sya'rawi* is quite famous in the Islamic world, because it accommodates explanations in language that is easy to understand. In addition, Asy-Sya'rawi's extraordinary work in the world of da'wah has earned him the nickname of the imam of the da'i. He is a contemporary Sufistic figure who has rational thinking, eloquent in describing the explanation of the Qur'an responding to changing times through his fairly complete work of tafsir containing 30 juz.¹⁸

Asy-Sya'rawi explains about the direction of the Qibla that in the sight of Allah there is no superiority or glory of some directions over others or one

¹⁶ Hermansyah, "Analisis Metodologi Tafsir Syekh Mutawalli Asy Sya'Rawi," in *El-Hikmah: Jurnal Ilmu Dakwah Dan Komunikasi*, Vol. 15, No. 6 (2021), p. 42–54.

¹⁷ Debibik Nabilatul Fauziah, "Metodologi Tafsir Asy- Sya ' Râwî," dalam *Al-Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir*, n.d., h. 231–252, <https://doi.org/10.30868/at.v6i02.1633>.

¹⁸ Malkan, "Tafsir Al-Sya'rawi: Tinjauan Biografis Dan Dan Metodologis," in *Alqalam*, Vol. 29, No. 2 (2012), p. 191–214.

place over another on earth. Because of that, even people who face the Kaaba will have different directions depending on the location of their country from the Kaaba. Allah made the change of Qibla a test of the faith of the servant. Allah wants to make man a witness against himself on the Day of Judgment. Qibla means more than just the direction of alignment in prayer, it is a form of human servitude to Allah's command. The command to turn to the Qibla is purely a command and obedience to Allah, not for any particular reason.¹⁹

The above interpretation is an example of a snippet of his interpretation of the Qibla verse. Some scholars view Asy-Sya'rawi as having rational, moderate thinking in addition to sometimes appearing Sufistic side in the book of tafsir. So, it is not an exaggeration if this tafsir is called tafsir which is closely related to rationality, because *Tafsir Asy-Sya'rawi* is included in *tafsir bi al-ra'yi*.²⁰ However, after the author further explores the interpretation of the Qibla verse, it does not show rational thinking that.²¹ Therefore, the author is interested in studying further in this research.

Based on the background that has been explained, the author formulates the research title in the form of "INTERPRETATION OF QIBLA VERSES IN *TAFSIR ASY-SYA'RAWI*".

B. Research Question

Based on the explanation of the background of the problem above, the authors follow up by making several formulations that will be used in this study, including:

1. How is the concept of Qibla according to Asy-Sya'rawi?
2. What are the implications of the concept of Qibla according to Asy-Sya'rawi?
3. What is the background of Al-Sya'rawi's interpretation of the Qibla verse as stated in the book of *Tafsir Asy-Sya'rawi*?

¹⁹ Muhammad Mutawalli al-Sya'rawi, *Tafsir Al-Sya'rawi*, I (Kairo: Akhbar al-Yaum Idarah al-Kutub wa al-Maktabah, 1991), p. 630.

²⁰ Muhammad Aly Iyazy, *Al-Mufassiruun Hayatuhum Wan Manhajuhum* (Teheran: Mu'assasah Al-Thana'ah wa Al-Nasyr, t.th), p. 846.

²¹ Muhammad Mutawalli al-Sya'rawi, *Tafsir Al-Sya'rawi*, p. 623-643.

C. Research Objectives

Based on the formulation of the problem above, the objectives of this study can be outlined, which will mainly include several things including:

1. To know and understand the concept of Qibla according to Asy-Sya'rawi.
2. To know and understand the implications of the concept of Qibla according to Asy-Sya'rawi.
3. To know the background of the interpretation of Asy-Sya'rawi's Qibla verse.

D. Research Benefits

This research has several benefits that are categorised in two ways, namely theoretical benefits and practical benefits.

1. Theoretical Benefits

The results of this study are expected to be a contribution to the treasures of Islamic scholarship. It is related to the study of tafsir, especially the verses about Qibla as well as the study of the book of *Tafsir Asy-Sya'rawi*. The results of this study can also be used as a reference in further research as well as a complement to previous studies.

2. Practical Benefits

The results of this study are expected to increase understanding of the meaning of the Qibla verse in the Qur'an which the results can be applied in everyday life. Readers can use the results of this study as insight, and useful knowledge as a comprehensive form of learning by combining theory with events in the field.

E. Literature Review

In an effort to obtain scientific research results that avoid repetition and plagiarism of research, a literature review of related research is needed. There are relatively many papers that have been produced and published in response to the Qibla theme, although the discussion is still general. Starting from the problems that have been described in the background of the problem and the formulation of the problem, throughout the author's search for "Interpretation of Qibla Verses in *Tafsir Asy-Sya'rawi*" the author found several works that intersect with the themes raised in this paper.

Broadly speaking, the trends previous studies on Qibla can be classified in to three trends. *First*, research that focuses on the issue of determining the Qibla direction. For example, in the thesis by Hilman Nur Fatah Hilah entitled “Respons Masyarakat Terhadap Perubahan Arah Kiblat Masjid dan Mushola di Desa Tamansari Kecamatan Mranggen Demak”.²² It discusses the different responses of the Tamansari Village community regarding the re-measurement of the direction of the Mosque and Mushala. In line with this research, Dwi Putra Jaya in the Mizani journal article: Wacana Hukum, Ekonomi, dan Keagamaan which is entitled “Dinamika Penentuan Arah Kiblat.” This research also examines the theme of Qibla from the perspective of the discipline of astronomy or falak.

Second, research that has a focal point of Qibla research from the perspective of fiqh science, such as in a thesis by Muhammad Nashiruddin Malik from IAIN Ponorogo entitled “Deviasi Arah Kiblat dan Implikasinya Terhadap Keabsahan Shalat”²³. Journal article by Sayful Mujab in the Journal of Legal Thought and Islamic Law in 2014 entitled “Kiblat dalam Perspektif Madzhab-Madzhab Fiqih”.²⁴ An article by Bustanul Iman published in the Shari'ah and Hukum journal Diktum in 2017 with the title “Peranan Arah Kiblat Terhadap Ibadah Shalat”.²⁵ Journal article by Ayu Isamiyah Khaeruddin in the Hisabuna Journal in 2022 entitled “Telaah Determinasi Arah Kibat di Atas Pesawat Perspektif Fikih”.²⁶

²² Hilman Nur Fatah Hilah, *Respon Masyarakat Terhadap Perubahan Arah Kiblat Masjid Dan Mushola Di Desa Tamansari Kecamatan Mranggen Demak*, Skripsi. UIN Walisongo, 2019.

²³ Muhammad Nashiruddin Malik, *Deviasi Arah Kiblat Dan Implikasinya Terhadap Keabsahan Shalat (Studi Kasus Di Masjid Subulul Huda Dan Ar-Rahman Di Desa Carangrejo Kecamatan Sampung Kabupaten Ponorogo)*, Skripsi. IAIN Ponorogo, 2018).

²⁴ Sayful Mujab, “Kiblat Dalam Perspektif Mazhab Mazhab Fiqh,” in *Jurnal Pemikiran Hukum dan Hukum Islam*, Vol. 5, No. 2 (2014), p. 317–43, <http://journal.iainkudus.ac.id/index.php/Yudisia/article/view/709>.

²⁵ RN, “Peranan Arah Kiblat Terhadap Ibadah Shalat,” in *Jurnal Syari'ah dan Hukum Diktum*, Vol.15, No. 2 (2017), p. 247-260.

²⁶ Ayu Islamiyah Khaeruddin, Nurul Wakia, and Zulfahmi, “Telaah Determinasi Arah Kiblat Di Atas Pesawat Perspektif Fikih,” in *Hisabuna*, Vol. 3, No. 1 (2022), p. 78–89, <https://doi.org/10.24252/hisabuna.v3i1.25047>.

The second group of research is different from the research that the author will raise. The above research focuses on the study of the scientific perspective of fiqh. While the research conducted by the author is focused on the study of interpretation, namely the interpretation of Qibla verses in the book of *Tafsir Asy-Sya'rawi*. From this, it can be clearly seen the difference between the above research and the research raised by the author.

Third, previous research that analyses the scientific field of tafsir, such as an article by Lady Eka Rahmawati published in the *Sanaamul Qur'an Journal* in 2022 entitled “Asbabun Nuzul Surat Al-Baqarah ayat 142 dan 144 (Kajian Analisis Historis tentang Perpindahan Kiblat)”²⁷. An article by Aisyatur Rahmah Wiwana, Sholihah, and Aziz Izroq published in the journal *Gudang Multidisciplinary Journal of Science* with the title “Peristiwa Perpindahan Arah Kiblat Dalam Perspektif Al-Qur'an Surah Al- Baqarah Ayat 142-145 Perspektif *Tafsir Al-Misbah*”²⁸. Both of these studies discuss the verses of Qibla movement while the author is explaining the meaning of the Qibla verses in *Tafsir Asy-Sya'rawi*.

Furthermore, the search for literature studies in *Asy-Sya'rawi's* coverage literature that the author found included: Thesis by Riesti Yuni Mentari from UIN Syarif Hidayatullah Jakarta in 2011 with the title “Penafsiran Al-Sya'rawi Terhadap Al-Qur'an Tentang Wanita Karir”²⁹ in this study discusses the complete role and concept of the permissibility of women appearing in the public sphere using *Tafsir Asy-Sya'rawi*.

Thesis by Solihin from PTIQ Institute Jakarta in 2019 with the title “Moderasi Islam Perspektif Al-Sya'rawi (Analisis Tematik atas Tafsir al-

²⁷ Lady Eka Rahmawati, “Asbab Al-Nuzul Surat Al-Baqarah Ayat 142 Dan 144 (Kajian Analisis Historis Tentang Perpindahan Kiblat),” dalam *Jurnal Sanaamul Quran*, Vol. 3, No. 1 (2022), p. 39–54, <https://doi.org/10.62096/tsaqofah.v3i1.28>.

²⁸ Aisyatur Rahmah Wiwana, Sholihah, and Aziz Izroq, “Peristiwa Perpindahan Arah Kiblat Dalam Perspektif Al Quran Surah Al-Baqarah Ayat 142-145 Perspektif Tafsir Al-Misbah,” in *Gudang Jurnal Multidisiplin Ilmu*, Vol. 2, No. 6 (2024), p. 423–28, <https://gudangjurnal.com/index.php/gjmi/article/view/569>.

²⁹ Riesti Yuni Mentari, *Penafsiran Al-Sya'rawi Terhadap Al-Qur'an Tentang Wanita Karir*, Skripsi. UIN Syarif Hidayatullah, 2011.

Sya'rawi).”³⁰ Actually, this research has continuity with the research that the author will do. However, there is a difference between the two studies, which lies in the focus of the object of study used, namely moderation and Qibla.

Roikhatul Jannatul Bariroh's thesis from UIN Walisongo Semarang in 2021 with the title “Khusyu' Menurut Mutawalli Sya'rawi dalam Kitab Tafsir Sya'rawi dan al-Alusi dalam Kitab Tafsir Ruh Al Ma'ani (Studi Komparasi)”³¹ The above research uses a comparative method between Tafsir Al-Sya'rawi and Tafsir Al-Alusi in viewing the meaning of Khusyu in the Qur'an. So, it is different from the research study that the author will do this time.

From the literature study that has been presented, it appears that there is a connection with the theme that the author will take in this research. However, more specifically, there is no previous research that has discussed the theme of the author, namely the interpretation of Qibla verses in the book of *Tafsir Asy-Sya'rawi*.

E. Research Methods

1. Type of Research

This research is a type of qualitative research. Qualitative research is research that does not use numerical calculations. So that it describes more of a discussion. The data used is in the form of search results from scientific works used to support the research process.

2. Data Collection Techniques

This research uses a literature data collection method (library research). The method is that the author collects primary and secondary data from sources such as books, books, journals, and related literature that can help the research process.

³⁰ Solihin, *Moderasi Islam Dalam Perspektif Al-Sya'rawi (Analisis Tematik Atas Tafsir Al-Sya'rawi)*, Skripsi. Institut PTIQ, 2019.

³¹ Roikhatul Jannatul Bariroh, *Khusyu' Menurut Mutawalli Sa'rawi Dalam Kitab Tafsir Sya'rawi Dan Alusi Dalam Kitab Tafsir Ruh Al-Ma'ani (Studi Komparasi)*, Skripsi UIN Walsongo, 2021.

3. Data Source

In accordance with the type of library research, the data sources used by researchers focus on works or writings related to the subject matter as a source of study as follows:

This research is divided into two kinds of sources, namely primary sources and secondary sources. The primary source is the rationale of Shaykh Mutawalli Asy-Sya'rawi taken from his tafsir work entitled *Tafsir Asy-Syarawi*. Second, the secondary data used in this study are books and other books of interpretation, and coupled with research literature that has a relationship to discuss themes relevant to the above research in the form of books, journals, and other written works.

4. Data Analysis Technique

While the analysis technique used is the descriptive-analysis technique. That is, the author tries to describe and express the actual data obtained then the data is processed and compiled and analysed to get a picture related to the theme of Qibla in the book of *Tafsir Asy-Sya'rawi*.

This research uses a thematic approach or *tafsir maudhu'i*. *Tafsir maudhu'i* is to collect all or part of the verses of the Qur'an that have the purpose and theme regarding the discussion of Qibla. Furthermore, it is arranged based on the chronological descent of the verse. Then describe it by tracing the required aspects. So as to produce theories that can be presented as a whole according to the theme of the verse.³² A philosophical approach is also employed in analyzing Asy-Sya'rawi's background in interpreting the verse on the Qibla. Through this approach, the exploration of his intellectual foundation can be carried out in a more fundamental and objective manner by considering the social, cultural, and intellectual context of his time.

³² Abdul Hayy al-Farmawi, *Al Bidayah fi al Tafsir al Maudhu'i Dirasah Manhajiyyah Maudhu'iyah*, Trans. Roshihon Anwar, (Bandung: Pustaka Setia, 2002), p. 42-44.

The following are some of the research steps carried out by the author:

- a. Identify the Qur'anic verses that contain Qibla, namely QS. Al-Baqarah [2]: 142-145 and 148-150.
- b. Describe the opinions of the scholars of tafsir regarding the verses of Qibla.
- c. Interpreting the verses of Qibla in the book of *Tafsir Asy-Sya'rawi*
- d. Describing the background of Mutawalli Al-Sya'rawi in interpreting the verse of Qibla in the book of *Tafsir Asy-Sya'rawi* by using a philosophical approach

H. Writing Systematic

In writing this research, a systematic discussion pattern is needed to facilitate the author in completing the thesis and make it easier for readers to understand. The author makes a systematic writing as follows:

Chapter I is Introduction, in this chapter contains the background of the problem, problem formulation, objectives and benefits of research, literature review, research methods, and writing systematics. The main content in chapter I is an overview of the entire research.

Chapter II is Qibla In Islam. This chapter contains an overview of the Qibla. The sub-chapters in this chapter discuss the meaning of Qibla, Baitulmaqdis and Kaaba, the history of the Qibla shift, the position of the Qibla in Islam, and the verses about the Qibla.

Chapter III is the Book of *Tafsir Asy-Syarawi*. This chapter will discuss the biography of Mutawalli Al-Sya'rawi which consists of his life history, education history, works, teachers, students and things related to him. Furthermore, it discusses the work of *Tafsir Asy-Sya'rawi* starting from the background of writing, systematics, and style of interpretation. Finally, the interpretation of the Qibla verse according to *Tafsir Asy-Sya'rawi* will be presented.

Chapter IV is Qibla According to Asy-Sya'rawi. This chapter contains the definition of Qibla according to Asy-Sya'rawi, the implications of the

meaning of Qibla according to Asy-Sya'rawi, and the background of Asy-Sya'rawi's Qibla concept.

Chapter V is the closing which includes conclusions and suggestions. In this section the author concludes the results of the research discussion. The purpose of the suggestion is for research improvement and development into other studies.

CHAPTER II

QIBLA IN ISLAM

A. Definition of Qibla

Qibla is a fundamental element in the teachings of Islam, especially when praying. Before discussing further about Qibla, it is necessary to know the meaning of Qibla first. Because, a basic understanding of the meaning of Qibla is the first step in applying it in everyday life. Meanwhile, the Qibla is important because it is part of the religious broadcast that is not made up. Meaning that the Qibla exists based on legal instructions in the holy book.¹

Etymologically, the word qibla comes from the Arabic language *qiblah* which is the root of the word *qabala-yaqbulu-qiblatan*, which means the direction, it can also come from the verb *istaqbala-yastaqbilu*. According to *Al-Munawwir Dictionary*, qibla means facing.² Arabs used to use the word qibla to refer to a non-human material object that is tall, prominent, and can be the center of attention.³ While the *Kamus Besar Bahasa Indonesia (KBBI)* defines qibla as the direction towards the Ka'bah in the city of Mecca.⁴ In terminology, Qibla means when a Muslim faces his body in a certain direction or destination in order to pray. The discussion of Qibla itself means talking about the direction towards the Ka'bah, an effort to determine the right direction in performing a series of prayers.⁵

¹Jawwad Ali, *Sejarah Salat Asal Usul Bilangan Dan Kedudukan Salat Dalam Islam* (Jakarta: Lentera Hati, 2010), p. 85.

² Ahmad Warson Munawir, *Al Munawir Kamus Arab-Indonesia* (Surabaya: Pustaka Progressif, 1997), p. 1087-1088.

³ Muh Ma'rufin Sudibyo, *Sang Nabi Pun Berputar (Arah Kiblat Dan Tata Cara Pengukurannya)*, ed. Said Kamil, I. (Solo: Tinta Medina, 2011), p. 87.

⁴ Dendy Sugono, *Kamus Besar Bahasa Indonesia*, IV. (Jakarta: Gramedia Pustaka Media, 2008), p. 695.

⁵ Muhammad Awaluddin and Ahmad Saifulhaq Almuhtadi, *Arah Kiblat: Dialektika Fiqh Sains Dan Tradisi* (Mataram: Sanabil, 2020), p. 28-29.

Some experts in the field of falak science give opinions on the definition of Qibla. Starting from the first view, namely Slamet Hambali, according to him, the Qibla direction is the closest direction to the Kaaba through a *great circle* Earth's sphere by placing the Kaaba as its axis.⁶ Muhyiddin Khazin, in his book *Ilmu Falak dalam Teori dan Praktek*, argues that what is meant by Qibla is the direction or closest distance along the great circle that passes through the city of Mecca..⁷ In fact, Ahmad Izzuddin explicitly states that the Qibla is the Kaaba in Mecca and the way to get there is by using the method of calculation and measurement.⁸ Supporting the previous opinion, Harun Nasution defines Qibla as the direction to face at prayer time.⁹

From several expert opinions related to the definition of Qibla, the author concludes that the Qibla is the closest direction from a person to the Kaaba to pray. The Qibla direction is determined by measuring and calculating the coordinates on the earth, and the result can be different in every part of the world where the Qibla direction is determined. So it is possible for people living in the western part of the earth and east of Mecca to pray facing different directions as long as they are still heading towards the Kaaba in Mecca.

Related to the above, it indicates the importance of every Muslim knowing in which direction the Qibla is located. Because facing the Qibla is part of the validity of prayer. In addition, of course, there are some sunnah acts of worship that are recommended to face the Qibla. For example, when praying, and reciting the Qur'an, as well as many other sunnah acts of

⁶ Slamet Hambali, *Ilmu Falak Arah Kiblat Setiap Saat* (Yogyakarta: Pustaka Ilmu, 2003), p. 14.

⁷ Muhyiddin Khazin, *Ilmu Falak Dalam Teori Dan Praktik* (Yogyakarta: Buana Pustaka, 2004), p. 43.

⁸ Ahmad Izzuddin, *Ilmu Falak Praktik Metode Hisab-Rukyat Praktis Dan Solusi Permasalahannya* (Semarang: Pustaka Rizki Putra, 2012), p.17.

⁹ Harun Nasution, *Ensiklopedi Hukum Islam* (Jakarta: Djambatan, 1992), p. 563.

worship. Even the sleeping position is recommended to face the Qibla direction.¹⁰

B. The Two Qibla of Muslims

The discussion of Qibla is inseparable from the discussion of the two holy buildings of Muslims located in Mecca and Palestine. The holy buildings are recorded in QS. Al-Isra [17]: 1, namely Masjidilqsa and Masjidilharam which had been a stopover during the *Isra'* and *Mi'raj* journeys. The Masjidilqsa complex is in Palestine while the Masjidilharam is in the city of Mecca, where the Kaaba is located. Further explanation of the two holy buildings will be described below.

1. Masjidilqsa

Masjidilqsa or Baitulmaqdis is a holy complex of the heavenly religions also called al-Haram ash-Syarif. Geographically, it is located at the top of the Muriah hill which is the central area of the Old City of Jerusalem. This holy building can accommodate as many as four hundred thousand worshipers and is sovereign as the second oldest place of worship after the Grand Mosque. Now in the Masjidilqsa complex, there are two mosques, namely the Umar Mosque with a silver-plated dome and the Stone Mosque or the gold-domed Qubbah ash-Syakhrah Mosque.¹¹

In the Muriah hill area, there is a sacred stone of Ya'kub or the first place where Prophet Ya'kub a.s received revelation, Prophet Dawud a.s. and Prophet Sulaiman a.s. performed Qurban, and Prophet Muhammad PBUH continued his mi'raj to *Sidrah al-Muntaha*. This mosque was first built by Prophet Ya'qub AS and expanded when Prophet Solomon AS reigned.¹²

¹⁰ Aldy Muhamad Afsun Fakhri, *Kisah Pemindahan Arah Kiblat Dalam Al-Qur'an (Perspektif Buya Hamka Dan M. Quraish Shihab)*, Skripsi. UIN Salatiga, 2023. p. 29.

¹¹ Muh Ma'rufin Sudibyo, *Sang Nabi Pun Berputar (Arah Kiblat Dan Tata Cara Pengukurannya)*, ed. Said Kamil, I. (Solo: Tinta Medina, 2011), p. 45.

¹² Muh Ma'rufin Sudibyo, p. 46.

The dispute over the ownership of the holy land of Masjidilaksa has been going on for centuries. The three religions of Islam, Judaism and Christianity are fighting over the rights to the holy land. The dispute over the ownership of the holy complex of Masjidilaksa has not yet ended between the Jews on behalf of Israel, and Islam. In the past, along with the overthrow of power, there were many transfers of power over the Masjidilaksa. Until the eruption of a war that was allegedly due to theological factors, namely the crusade between Muslims and Christians.¹³

Masjidilaksa was the first Qibla for Muslims before they were ordered to turn to the Kaaba.¹⁴ It is said that the Prophet Muhammad once prayed in congregation with the Prophets at this Mosque. This place was also the location of his departure to continue his journey to *Sidrah al-Muntaha* in the event of *isra'* and *mi'raj*. This is stated in (QS. Al-Isrā' [17]: 1) Allah Swt. said:

سُبْحَنَ الَّذِي أَسْرَىٰ بِعَبْدِهِ ۖ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي
بَرَكْنَا حَوْلَهُ ۚ لِنُرِيَهُ ۚ مِن آيَاتِنَا إِنَّهُ ۖ هُوَ السَّمِيعُ الْبَصِيرُ

Meaning: "Glory be to Allah, Who has traveled His servant (Prophet Muhammad) by night from the Sacred Mosque to the Sacred Mosque, which We have blessed its surroundings so that We may show him some of Our signs. Indeed, He is the All-Hearing, the All-Seeing.

2. Kaaba

The Kaaba is a cube-shaped sacred building located in the city of Mecca.¹⁵ Allegedly because of its cube shape, it was later named *muka'ab*.¹⁶ The existence of the Kaaba is the direction of the center of

¹³ Amir Sahidin, "Pembebasan Baitul Maqdis Oleh Shalahuddin Al-Ayyubi 570-583: Studi Analisis Historis," dalam *Agastya: Jurnal Sejarah Dan Pembelajarannya*, Vol. 12, No. 2 (2022), p. 117–138, <https://doi.org/10.25273/ajsp.v12i2.9599>.

¹⁴ Syamsuddin Al-Qurthubi, *Tafsir Al Qurthubi*, trans. Ahmad Hotib Fathurrahman, vol. 2 (Jakarta: Pustaka Azzam, 2007), p. 351-352.

¹⁵ Arwin Juli Rahmadi Butar, *Pengantar Ilmu Falak, Teori, Praktik Dan Fikih* (Depok: PT Raja Grafindo Persada, 2018), p. 47.

¹⁶ Nafisatun Nuri, *Konsep Kiblat Dalam Al-Qur'an* (Studi Komparasi Tafsir Fiqhi Dan Isyari). Skripsi. UIN Walisongo, 2022, p. 24.

worship for Muslims around the world. It is also the focal point of the Masjidilharam, the oldest and largest mosque in the world that can accommodate large numbers of worshipers. Prayers performed here are more highly rewarded by Allah than anywhere else on earth.¹⁷

Like a building, the shape of the Kaaba has undergone several renovations from its original form. Climatic conditions also contributed to the Kaaba being changed from its original form, the Kaaba of the Prophet Abraham's time. The great flood that had hit Mecca in the time of Noah resulted in the collapse of the walls of the Kaaba. In the pre-prophetic period, the Quraysh had also restored the Kaaba. Then when Mecca was ruled by Abdullah bin Zubair, he renovated the Kaaba to its original form as in the time of Prophet Ibrahim.¹⁸ Today the Kaaba is an asymmetrical building with four sides of varying lengths. The west wall is 12.04 M long, the east wall 12.68 M long, the south wall 10.18 M long, the north wall 9.97 M long.¹⁹

The Kaaba is often called Baitullah, which means the house of Allah. Some prophets also had their own temples, such as Noah who had several temples.²⁰ In addition, its other name is also *Bait al-Atiq* (old house). The first house of worship for humans on earth before which Prophet Ibrahim and Prophet Ismail later renovated.²¹ Similarly, the Masjid al-Haram was the first mosque. This is recorded in the word of Allah QS Āli ‘Imrān [3]:96

¹⁷ Muh Ma'rufin Sudibyo, *Sang Nabi Pun Berputar (Arah Kiblat Dan Tata Cara Pengukurannya)*, p. 50.

¹⁸ Ali Husni Al-Kharbuthli, *Sejarah Ka'bah Kisah Suci yang Tak Lapuk Dimakan Zaman*, Terj. Fuad Ibn Rusyd (Jakarta Selatan: Turos Khazanah Pustaka Islam, 2013), p. 277.

¹⁹ Muh Ma'rufin Sudibyo, *Sang Nabi Pun Berputar (Arah Kiblat Dan Tata Cara Pengukurannya)*, p. 15.

²⁰ Subur Wijaya and Husnul Maab, "Kiblat Perspektif Mufassirin (Kajian Analitis Penafsiran Ayat-Ayat Kiblat Dalam Tafsir Al-Thabari, Ibnu Katsir Dan Tafsir Al-Misbah)," in *Hikami: Ilmu Al-Qur'an dan Tafsir*, Vol. 2, No. 1 (2021), p. 69.

²¹ Dwi Putra Jaya, "Dinamika Penentuan Arah Kiblat," in *Mizani: Wacana Hukum, Eonomi, dan Keagamaan*, Vol. 4, No. 1 (2017), p. 68. See also Abu Husain Muslim bin Al-Hajaj, *Shahih Muslim* (Beirut: Dar al-Kutub al-Ilmiyah, 1971), p. 370.

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

*Meaning: "Verily, the first house (of worship) built for mankind was (the Temple) in Bakkah (Mecca) which is blessed and a guide for all the worlds."*²²

In *Sirah Ibnu Hisyam*, two columns of the Kaaba were found inscribed in Suryani. The Quraysh people did not understand the meaning of the writing, until a Jew came and read it out which means *"I am Allah the owner of this Bakkah (Mecca). I created Bakkah at the time I created the heavens and the earth, and at the same time I created the sun and the moon. I protected it with seven periods of kings. Its people are given water and milk."*²³

Meanwhile, in the book *Akhbar Mecca* quoted by Muh. Ma'rufin Sudibyo, the Kaaba already existed two thousand years before the descent of Prophet Adam a.s. to earth. The Kaaba was built by angels, then lifted to the sky during a flash flood in the era of Prophet Nuh a.s. The story is recorded in the Qur'an of the elevation of the Kaaba building by Prophet Ibrahim and Prophet Ismail a.s. The final process was to install a stone which was later called hajar aswad in the southeast corner of the Kaaba. To distinguish it from other buildings, Prophet Ismail a.s made a covering cloth called kiswah.²⁴

According to Yaqut Al-Hamawi, Prophet Adam a.s. served as the first foundation of the Kaaba. Then after his death, the Kaaba building was lifted to the sky by Allah Swt. This place is revered by the people of the previous prophets. At the time of Prophet Ibrahim a.s, Allah ordered him to rebuild the Kaaba in the same location, which means that

²² Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Qur'an Dan Terjemahannya*, ed. Edisi Penyempurnaan (Jakarta: Kemenag RI, 2019), p. 82-83.

²³ Ibnu Hisyam, *Sejarah Ka'bah, Kisah Rumah Suci Yang Tak Lupuk Dimakan Zaman*, trans. Fuad Ibnu Ruys (Jagakarsa: Tuross Hasanah Pustaka Islam, 2004), p. 227.

²⁴ Muh Ma'rufin Sudibyo, *Sang Nabi Pun Berputar (Arah Kiblat Dan Tata Cara Pengukurannya)*, ed. Said Kamil, I. (Solo: Tinta Medina, 2011), p. 3-4.

he continued the building of Prophet Adam a.s.²⁵ Ismail received the Hajar Aswad from Archangel Gabriel at Jabal Qubais and placed it on the southeast side of the Kaaba.²⁶

So, it is clear that Prophet Ibrahim and Ishmael were the ones who revised the building of the Kaaba, not the ones who built it for the first time, as Allah said QS. Al-Baqarah [2]: 127

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

Meaning: "(Remember) when Abraham raised the foundations of the House of Allah with Ishmael (while praying), "O Our Lord, accept our deeds. Indeed, You are the All-Hearing, the All-Knowing." (QS. Al-Baqarah [2]:127)²⁷

After the death of Prophet Ismail a.s., the management and maintenance of the Kaaba was continued by the Jurhum tribe, which later passed on to the Khuza'ah tribe. During the leadership of the Khuza'ah tribe, the practice of idolatry was introduced and gradually spread throughout Mecca. This phenomenon marked the deviation of the teachings of the monotheism of Prophet Ibrahim a.s. which increasingly faded from the lives of the people of Mecca. Even so, the existence of the Kaaba is still maintained as a building that is respected for its sacredness.

Until the Prophet Muhammad was appointed Prophet and Messenger, the influence of the Khuza'ah tribe was still maintained. Around the Kaaba were statues of Jahiliyyah worship. This indicates the moral depravity of pre-Islamic Meccan society. Even though their predecessor, Prophet Ibrahim, taught monotheism, not to worship other than Allah Swt.

²⁵ Sayful Mujab, "Kiblat Dalam Perspektif Mazhab Mazhab Fiqh," in *Yudisia: Jurnal Pemikiran Hukum Dan Hukum Islam*, Vol. 5, No. 2 (2014), p. 320 <http://journal.iainkudus.ac.id/index.php/Yudisia/article/view/709>.

²⁶ Susiknan Azhari, *Ilmu Falak Teori Dan Praktek* (Yogyakarta: Lazuardi, 2011), p. 49-62.

²⁷ Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Qur'an dan Terjemahannya*, p. 25.

The existence of the Kaaba spread throughout the Arabian Peninsula. So respectful was the people of the Arabian Peninsula to the Kaaba, that it aroused the jealousy of Abrahah, the leader of Najran at that time. Intent on extinguishing the light of the Kaaba, Abrahah prepared an army of elephants to destroy it. But before the action was launched, the bird army first destroyed them with flint so that they were destroyed like leaves eaten by worms. As Allah tells the story in His word:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ

Meaning: "Have you not seen how your Lord has dealt with the armies of the elephants? Has He not made their deceit futile? He sent against them birds in droves. Who stoned them with stones of burnt clay. So, He made them like leaves that are eaten." (QS. Al-Fil [105]: 1-5)²⁸

It was only after the events of *Fathu Mecca* that the Masjidilharam area was sterilized from the idols of the pagan Quraysh.²⁹ The call to prayer began to reverberate, the teaching of monotheism was re-established to worship only Allah Swt. Islamic law began to grow in all corners of Mecca.

C. History of Qibla Shifting

Shari'ah rules governing Qibla apply at the same time as the Shari'ah command to pray.³⁰ Initially, the Muslim Qibla was not to the Kaaba, but to Baitulmaqdis in Jerusalem, Palestine. The first Qibla of Muslims was the same as the Qibla of the Jews. Baitulmaqdis became the Qibla of Muslims from the period of Mecca until the Prophet Muhammad migrated to Medina.

Previously during the Meccan period the Prophet Muhammad and his people prayed to Baitulmaqdis. The distance between Mecca and

²⁸ Lajnah Pentashihan Mushaf Al-Qur'an, p. 909.

²⁹ Dwi Putra Jaya, "Dinamika Penentuan Arah Kiblat," in *Mizani: Wacana Hukum, Ekonomi Dan Keagamaan*, Vol. 4, No. 1 (2017), p. 68, <https://doi.org/10.29300/mzn.v4i1.1011>.

³⁰ Sunarto, *Takhsis Ayat-Ayat Kiblat Dan Relevansinya Dalam Penentuan Arah Salat Di Indonesia*, Disertasi. Institut PTIQ Jakarta, 2022, p. 131.

Baitulmaqdis is about 1,230 km. When viewed from the coordinates of Mecca which is 21° 25' LU 39° 50' East while Baitulmaqdis 31° 47' LU 35° 14' East requires Mecca Muslims to face north-northwest. However, despite this, the Prophet tried to always pray on the south side of the Kaaba or facing south. This means that there was one condition where he faced both the Kaaba and Baitulmaqdis.³¹

In the Medina period, the Prophet Muhammad (peace and blessings be upon him) was oriented towards Baitulmaqdis for 16 or 17 months according to a hadith narrated by Sufyan.

عَنْ سُفْيَانَ حَدَّثَنِي أَبُو إِسْحَاقَ قَالَ : سَمِعْتُ الْبَرَاءَ يَقُولُ : صَلَّيْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا أَوْ سَبْعَةَ عَشَرَ شَهْرًا ثُمَّ صُرِفْنَا نَحْوَ الْكَعْبَةِ (رَوَاهُ مُسْلِمٌ)³²

*Sufyan narrated to me Abu Ishaq, who said, I heard Bara' say, "I prayed with the Messenger of Allah facing Baitulmaqdis for sixteen or seventeen months and then changed to the Ka'bah. (HR. Muslim)*³³

In the early days of Islam, Muslims looked up to Masjidilaksa just like the Jews. They were very proud of the holy site that was believed to have been founded during the time of Prophet Solomon a.s. However, as long as Muslims were oriented towards Baitulmaqdis, most of them turned a blind eye to the truth of the teachings brought by the last messenger. In fact, the news that the last Prophet will rotate the Qibla from Baitulmaqdis to the Kaaba is listed in their book. Instead of accepting the truth, they mocked the Prophet Muhammad and his people who were considered to imitate the Qibla of the Jews. They said "Muhammad is against our religion but look, he follows our Qibla" This added to the sadness of the Prophet, even so it was still lived while asking for guidance from Allah Swt.³⁴

³¹ Muh Ma'rufin Sudibyo, *Sang Nabi Pun Berputar (Arah Kiblat Dan Tata Cara Pengukurannya)*, p. 53.

³² Al-Hajaj, *Shahih Muslim*, p. 374.

³³ Sunarto, *Takhsis Ayat-Ayat Kiblat Dan Relevansinya Dalam Penentuan Arah Salat Di Indonesia*, Disertasi. Institut PTIQ Jakarta, 2022, p. 133.

³⁴ Sunarto, *Takhsis Ayat-Ayat Kiblat Dan Relevansinya Dalam Penentuan Arah Salat Di Indonesia*, p. 174.

The resistance of the disbelieving Quraysh against the Prophet Muhammad and his followers became more and more intense. Deliberate pressure was exerted on the weak Muslims without protection from any tribe. Especially Muslims outside the family of Banu Abdi Manaf in Mecca who experienced endless torture. The goal was none other than to turn away from the teachings of Islam and return to worshipping the worship of ancestors.

The space for Islamic propagation was increasingly limited if it remained in Mecca, so the Prophet ordered his people to emigrate to Yastrib³⁵ on the orders of Allah Swt. The Prophet Muhammad along with his closest friend Abu Bakr followed the last of the group who had arrived at Yastrib. Although he had migrated, there was no order to change the Qibla that the Prophet was waiting for from Allah. Then upon arrival at Yastrib the Prophet renamed the city Medina al-Munawwarah. While there he could no longer gather the Ka'bah and Baitulmaqdis as in Mecca, so the Prophet took the Qiblah to Baitulmaqdis alone for about 16 months before the revelation of the command to face the Masjidilharam.³⁶

Back to the discussion after the hijrah to Medina. The preaching of Islam continued to run massively in the new land. But the Prophet's longing for Mecca was no longer unstoppable. He remembered the days spent in his homeland. At that time, the Prophet had been the one who mediated the internal tense situation of the Quraysh during the installation of Hajar Aswad. More than that, the Prophet was still among the descendants of Prophet Ismail a.s. who opened the city of Mecca.³⁷ The Prophet (peace be

³⁵ Yastrib is the name of the city to which the Prophet Muhammad migrated. After the Prophet arrived there then changed its name to Medina al-Munawwarah. This city is designated as the capital of the center of the development of Islamic preaching and the forerunner of Islamic light spread throughout the world.

³⁶ Lailatus Sa'adah, *Studi Analisis Metode Hisab Arah Kiblat Dalam Kitab Tashil Al-Amsilah Fi Ma'rifah Awwal Asy-Syuhur Wa Al-Auqat Wa Al-Qiblah*. Skripsi. UIN Walisongo, 2021, p.19.

³⁷ Muh Ma'rufin Sudibyo, *Sang Nabi Pun Berputar (Arah Kiblat Dan Tata Cara Pengukurannya)*, p. 57.

upon him) asked for the verse to be revealed to turn the Qiblah to Mecca (Ka'bah).

The guidance that the Prophet was waiting for finally arrived in the month of Sha'ban in the year 2 H. Once at the Bani Salamah Mosque,³⁸ The Prophet Muhammad (peace be upon him) performed the Zuhr prayer in congregation during the second rak'ah,³⁹ Another opinion says that when he prayed the Asr prayer.⁴⁰ Allah swt. revealed His word that the Prophet had been waiting for a long time, namely QS Al-Baqarah [2]: 144,

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا يَعْمَلُونَ

*Meaning: " Indeed We saw your face (Prophet Muhammad) often looking up to the sky. So, We will surely turn you to the Qiblah that you like. Then, turn your face towards the Masjidilharam. Wherever you may be, turn your faces in that direction. Verily, those who have been given the Book know that this is the truth from their Lord. Allah is not unmindful of what they do." (QS. Al-Baqarah [2]:144).*⁴¹

The above verse explains that the Prophet often looked up praying to Allah asking that the Qibla be moved to a direction other than Baitulmaqdis. Because the Jews always reproached and mocked the Prophet and Muslims when they had the same Qibla. This burdened the Prophet Muhammad's heart so that with a strong desire for Allah to change the Qibla to the Kaaba that the Prophet longed for.⁴²

³⁸ Then it is known as the Qiblatain Mosque. This mosque is famous as the Qiblatain Mosque with two Qiblahs. A historical site that witnesses the Qibla switch from the Tillqsa Mosque to the Kaaba. Previously known as the Bani Salamah Mosque because it was built on the land of the former house of Bani Salamah.

³⁹ Muh Ma'rufin Sudibyo, *Sang Nabi Pun Berputar (Arah Kiblat Dan Tata Cara Pengukurannya)*, p. 57.

⁴⁰ Ibnu Katsir, *Tafsir Ibnu Katsir*, trans. M. Abdul Ghoffar, Abdurrahman Mu'ti, and Abu Ihsan Al-Atsari, Vol. 1 (Bogor: Pustaka Imam Asy-Syafi'i, 2004), p. 287.

⁴¹ Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Qur'an dan Terjemahannya*, p. 29.

⁴² Ali Husni Al-Kharbuthli, *Sejarah Ka'bah Kisah Rumah Suci Yang Tak Lapuk Dimakan Zaman*, Terj. Fuad Ibn Rusyd, Vol. III (Jakarta Selatan: Tuross Hasanah Pustaka Islam, 2013), p. 268.

Then one of those praying with the Prophet went out and passed by a group of people who were praying in the Masjid in a state of bowing. Then the man exclaimed: "By Allah, I have prayed with the Prophet facing Mecca." The people immediately turned to face the House of Allah without hesitation.⁴³

The command to move is further reinforced by the words of Allah SWT. QS. Al-Baqarah [2]: 149-150.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ

Meaning: "From wherever you (Prophet Muhammad) go out, turn your face towards the Masjid al-Haram. Surely that is a right (definite, undoubted) decree from your Lord. Allah is not unmindful of what you do." (QS. Al-Baqarah [2]: 149).

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ إِلَّا الْيَهُودَ الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمْنَعِيكُمْ عَلَيْهِمْ وَلَا تَعْلَمُوهُمْ هَتَدُونَ

Meaning: "From wherever you (Prophet Muhammad) go out, turn your face towards the Sacred Mosque. Wherever you are, then turn your faces towards it so that there will be no excuse for the people (against you), except for the wrongdoers among them. So do not fear them, but fear Me that I may complete My favor upon you and that you may be guided." QS. Al-Baqarah [2]: 150.

With the revelation of these two verses, the transfer of the Qibla to the Ka'bah of the Masjidilharam was officially established. The command to move the Qibla was emphasized three times. This means that from that moment on the Prophet was ordered to shift to face the Ka'bah. The verse also emphasizes that shifting the Qibla is not only mentally but physically implemented.⁴⁴

⁴³ This story is narrated in Sahih Bukhari from Al-Barra'. See also Ibnu Katsir, *Tafsir Ibnu Katsir*, Terj. M. Abdul Ghoftar, Abdurrahman Mu'ti, and Abu Ihsan Al-Atsari, Vol. 1 (Bogor: Pustaka Imam Asy-Syafi'i, 2004), p. 287.

⁴⁴ Muh Ma'rufin Sudibyo, *Sang Nabi Pun Berputar (Arah Kiblat Dan Tata Cara Pengukurannya)*, p. 59.

Allah says in QS. Al-Baqarah [2]: 143,

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

Meaning: "And likewise we have made you (Muslims) a middle nation that you may bear witness to the deeds of men and that the Messenger (Prophet Muhammad) may bear witness to your deeds."⁴⁵

Ibn Kathir interpreted the verse to mean that Allah swt. said "Sesungguhnya Kami mengubah kiblat kalian ke kiblat Ibrahim dan Kami pilih kiblat itu untuk kalian agar Kami dapat menjadikan kalian sebagai umat pilihan, agar pada hari kiamat kelak kalian menjadi saksi atas umat-umat yang lain, karena semua umat mengakui keutamaan kalian."⁴⁶ Furthermore, Ibn Kathir explains that wasath means the best choice. As people say the Quraysh tribe is a tribe that has a preferred lineage as well as a place to live. So that the Prophet was said to be *wasathan fi qaumihi*, which means the best and most noble of his lineage.⁴⁷

حَدَّثَنَا عَفَّانُ حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي نَحْوَ بَيْتِ الْمَقْدِسِ فَنَزَلَتْ "قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ" فَمَرَّ رَجُلٌ مِنْ بَنِي سَلَمَةَ وَهُمْ رُكُوعٌ فِي صَلَاةِ الْفَجْرِ وَقَدْ صَلُّوا رُكْعَةً. فَنَادَى: أَلَا إِنَّ الْقِبْلَةَ قَدْ حَوَّلْتُ. قَالَ فَمَالُوا كَمَا هُمْ نَحْوَ الْقِبْلَةِ. (رَوَاهُ مُسْلِمٌ)

"Affan narrated to us, Hammad narrated to us from Tsabit narrated from Anas, that the Messenger of Allah (peace and blessings be upon him) was praying facing Baitulmaqdis when the verse "We saw your face often looking up to the sky. So, We will surely turn you to the Qiblah that you like. Then, turn your face towards the Masjid al-Haram". Then a man from Banu Salamah passed by and came across a group of people who were praying at dawn in a state of bowing, then called out to them, "know that the Qiblah has changed". Then they turned towards the Qiblah." (HR. Muslim).⁴⁸

⁴⁵ Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Qur'an Dan Terjemahannya*, p. 29.

⁴⁶ Ibnu Katsir, *Tafsir Ibnu Katsir*, trans. M. Abdul Ghoffar, Abdurrahman Mu'ti, and Abu Ihsan Al-Atsari, Vol. 1 (Bogor: Pustaka Imam Asy-Syafi'i, 2004), p. 290.

⁴⁷ Ibnu Katsir, *Tafsir Ibnu Katsir*, p. 290.

⁴⁸ Al-Hajaj, *Shahih Muslim*, p. 375.

The news of the Qibla move immediately spread to all corners of Medina. The Ansar at that time were praying the 'Asr prayer at the Bani Harithah Mosque. When a companion conveyed the news of the Qibla movement, the congregation immediately adjusted themselves to exchange places between male and female worshipers. It's different at the Quba Mosque,⁴⁹ The news of the Qibla shift only reached them when the Fajr prayer was being offered, so they unhesitatingly turned to face the Ka'bah as the Prophet had done at the Bani Salamah Mosque.

The movement of the Qibla caused turmoil both internally and externally for Muslims. From the internal side, namely those hypocrites who are still weak in faith to recognize the truth of Islam. While the external side is the Jews, Kafir Quraysh who feel unhappy that the Prophet Muhammad turned away from Baitulmaqdis. The Jews who rejected the transfer of the Qibla to the Kaaba actually knew that Allah Swt. would move the Qibla. This event has actually been recorded in their books.⁵⁰

Ibn Abbas said that the event of the Qibla switch was the first *nasakh mansukh* in Islam. Although some scholars deny the opinion of Ibn Abbas. According to him, facing Baitulmaqdis was purely the desire of the Prophet and the order to face the Kaaba was purely at the command of Allah in the Qur'an. Al-Sha'rawi in this case agrees with Ibn Abbas.⁵¹

D. Sufi Mufassirs' Views on Qibla

The verses that discuss the Qibla generally contain an outward command to face the Qibla. This time, the Sufi Mufassirs' views on the verses of Qibla will be presented. Sufi Mufassirs view the verse of Qibla as having a meaning that is not just the external meaning of literal understanding, but there is a meaning that is not previously thought of by the understanding of ordinary people or the inner meaning. In this section, the author will present an explanation of the meaning of the Qibla verses

⁴⁹ The mosque that Prophet Muhammad first built when he arrived in Medina.

⁵⁰ Muhammad Mutawalli al-Sya'rawi, *Tafsir Al-Sya'rawi*, p. 633-634.

⁵¹ Muhammad Mutawalli al-Sya'rawi, *Tafsir Al-Sya'rawi*, vol. 1 (Kairo: Akhbar al-Yaum Idarah al-Kutub wa al-Maktabah, 1991), h. 623.

according to the views of Sufi Mufasssirs, namely Buya Hamka and Imam Al-Qusairy.

1. Buya Hamka in *Tafsir Al-Azhar*

Buya Hamka began his interpretation of QS. Al-Baqarah [2]: 142-143 with tafsir qur'an bi qur'an, namely quoting Q.S. Al-Baqarah [2]: 115, which says that wherever the face of Allah is facing, it will also be accepted by the face of Allah. Because in essence, wherever we face during prayer, what we face is still the face of Allah, as long as we do it with khushu'.⁵² Therefore, according to Buya Hamka, the substantial value of prayer facing the Qibla is the kekhusyuk'an running a series of prayer movements.

In his Tafsir, he explicitly said that the Qibla is the direction of unification of Muslims to prevent internal divisions.⁵³ Qibla is manifested as a form of Muslim unity. This shows that Islam is very concerned about the importance of unity and integrity within the Muslim community so that the direction of facing during prayer alone is arranged to be one.

Muslims are commanded to unite their direction of travel to the Milaqa Mosque or the Ka'bah, not because Allah resides there, but because it is just an ordinary place.⁵⁴ More explicitly, Buya Hamka emphasized that the purpose of the Qibla is the purpose of the heart. The effort to ask for straight guidance from God from a cheating heart, dishonest with the steps he has taken during his life with cheating. The meaning of the change of Qibla is interpreted as a change for the soul.⁵⁵ Therefore, the prayers that Muslims perform from all the pillars of

⁵² Abdulmalik Abdulkarim Amrullah Hamka, *Tafsir Al-Azhar*, I (Singapura: Pustaka Nasional PTE LTD Singapura, 1990), p. 328.

⁵³ Abdulmalik Abdulkarim Amrullah Hamka, *Tafsir Al-Azhar*, I (Singapura: Pustaka Nasional PTE LTD Singapura, 1990), p. 329.

⁵⁴ Abdulmalik Abdulkarim Amrullah Hamka, *Tafsir Al-Azhar*, I (Singapura: Pustaka Nasional PTE LTD Singapura, 1990), p. 330.

⁵⁵ Abdulmalik Abdulkarim Amrullah Hamka, *Tafsir Al-Azhar*, I (Singapura: Pustaka Nasional PTE LTD Singapura, 1990), p. 331.

bowing and prostration should be accompanied by a solemn heart.⁵⁶ Therefore, the point of moving the Qibla according to Buya Hamka is to get the pleasure of Allah and to present the heart directly to Allah.⁵⁷

2. Al-Qusairy in *Tafsir Al-Qusyairy Lathaif Al-Isyarat*

Al-Qusairy began the interpretation of the Qibla verse, QS. Al-Baqarah [2]: 142 by describing the disbelievers who questioned the reason for moving the Qibla. Then in the verse وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا, the verse according to him is a Qibla command which is a test for them to distinguish the right and wrong people. Whoever looks with the eyes of the essence of truth will only see the truth, and vice versa.⁵⁸

He considered the event of moving the Qiblah as an effort to distinguish between people who cheat and honest people. This is because the Qibla is not related to the stone of the Kaaba or the illat, but rather the aim of the heart that leads to Allah. When interpreting the verse فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ he views that the command to face the Temple is not interpreted as merely facing physically, but needs to be accompanied by the direction of the heart.

ولكن لا تعلقوا قلوبكم بالأحجار والآثار، وافرد قلبك لي، ولكن القبلة مقصود
نفسك، والحق مشهود قلبك، وحيثما كمان اليها المؤمنون فولوا وجوهكم شطره،
ولكن اخلصوا قلوبهم لي وافردوا شهودكم⁵⁹

"And do not attach your hearts to stones and relics, and dedicate your hearts to me, but the Qiblah is the goal of the soul, and Allah is the witness of your hearts; and wherever the believers face, then turn your faces towards the Qiblah, and devote your hearts to it, and devote your testimonies to me.

⁵⁶ Abdulmalik Abdulkarim Amrullah Hamka, *Tafsir Al-Azhar*, I (Singapura: Pustaka Nasional PTE LTD Singapura, 1990), p. 332.

⁵⁷ Abdulmalik Abdulkarim Amrullah Hamka, *Tafsir Al-Azhar*, I (Singapura: Pustaka Nasional PTE LTD Singapura, 1990), p. 341.

⁵⁸ Abdul Kareem ben Hawazin al-Qusayri, *Tafsir Al-Qusayri Lathaif Al-Isyarat*, vol. 1 (Lebanon: Dar al-Kutub al-Ilmiyah, 2007), p. 74.

⁵⁹ Abdul Kareem ben Hawazin al-Qusayri, *Tafsir Al-Qusayri Lathaif Al-Isyarat*, vol. 1 (Lebanon: Dar al-Kutub al-Ilmiyah, 2007), p. 75.

كما تستقبلون أينما كنتم القبلة، فربتم منها ام بعدتم، فكذلك اقبلوا علينا بقلوبكم
 كيفما كنتم، خطيتم منا او مييتم⁶⁰

“As you accept the Qibla wherever you are, whether near or far, so
 you should accept us with your hearts wherever you are, whether
 alive or dead.”

⁶⁰ Abdul Kareem ben Hawazin al-Qusayri, *Tafsir Al-Qusayri Lathaif Al-Isyarat*, vol. 1
 (Lebanon: Dar al-Kutub al-Ilmiyah, 2007), p. 76.

CHAPTER III

TAFSIR ASY-SYA'RAWI

A. Biography of The Mufasir

1. Brief Biography of Asy-Sya'rawi

His full name is Muhammad bin Mutawalli Ash-Sya'rawi, better known as Ash-Sya'rawi. He was famously given the title Shaykh Imam Da'iyat al-Islam or the retainer of the da'i. This title was given to him because he is a scholar, preacher, popular thinker in the field of tafsir, and has a phenomenal work of tafsir.¹ He is a great contemporary scholar who often fills the da'wah to the community in the form of Qur'anic interpretation studies. His preaching is favored by foreign communities such as Southeast Asia, namely Indonesia and Malaysia.

Asy-Sya'rawi was born in Daqadus, Mid Ghamir, Daqahliyyah Province. It was on April 15, 1911 AD/17 *Rabi' al-Tsani* 1329 AH.² He passed away at the age of 87 on June 17, 1998 AD/22 Safar 1419 AH and was buried in Daqadus.³ The Daqahliyyah region is known for its strong religious traditions. Religious celebrations are often held lively there. It is not uncommon to invite religious leaders and leaders of tariqahs to the event. So, it is not surprising that Daqahliyyah became the province that produced many of Egypt's great scholars.⁴ Egypt has long been famous for producing many Islamic modernist thinkers such as Muhammad Abduh, Rashid Ridha, Tanthawi al-Jauhary, Jamal al-Din al-Afgani and other

¹Muhammad Yasin Jazar, *Muhammad Mutawalli Asy-Sya'rawi: 'Alim 'Ashruhu fi'Uyun 'Ashrihi* (Kairo: Maktabah al-Turâts al-Islâmiy, 1409). p. 15.

² Syekh al-Sya'rawi, *Min Faydh al-Rahman*. Jil I, (Kairo: Akhbar al-Yaum, 1997), p. 3.

³ Muhammad Mutawalli al-Sya'rawi, *Tafsir wa Khawathir al-Imam*, Jil. I, (Mesir: Dar al-Islam, 2010), p. 8.

⁴ Husain Jauhar, *Ma'a Dâ'iyah Al-Islâm Syekh Muhammad Mutawalli Al- Sya'rawi Imam Al- 'Asr* (Kairo: Maktabah Nahdah, t.th), p. 21.

scholars. Thus, it was not difficult for Ash-Sya'rawi to find a place to study religion.

Asy-Sya'rawi was born in a simple family to a father named Mutawalli Asy-Sya'rawi. His lineage goes back to Imam Husein bin Ali bin Abi Talib, the grandson of the Prophet Muhammad.⁵ His father was a farmer who rented land to cultivate. Although he was busy farming, it did not dampen his love for knowledge and being close to the scholars. He had high hopes that his son could become a knowledgeable person in the future. Starting from his desire, Ash-Shafi'rawi was enrolled in an educational institution from an early age to learn the holy Qur'an. His father gave the title "*al-amin*" to Ash-Sya'rawi because of his good character and this title spread in the local community.⁶

His father had a big role in all of Ash-Sya'rawi's achievements. Ash-Shafi'rawi's success was due to his father's strict and wise upbringing. Little Ash-Shafi'rawi was taken by his father to a teacher to memorize the Qur'an, while leaving a message to the teacher to beat his son if he had difficulty in memorizing. When Asy-Sya'rawi grew up, he was asked to continue his education at Al-Azhar University. Initially he refused and preferred to become a farmer like his father. Gradually, thanks to his father's persuasion, Asy-Sya'rawi accepted his father's wish. Asy-Syarawi's reluctance to continue his education turned out to be because it was hard to leave his hometown.⁷

Asy-Sya'rawi really became a filial and obedient child with his parents. For example, he started married life at a young age. While studying elementary education, Asy-Sya'rawi married a woman of his father's

⁵ Sa'id Abu Al'Ainain, *Al-Sya'rawi Min Sulalat Ahli Al-Bait* (Al-Qahirah: Akhbar al-Yaum, 1955), h. 6.

⁶ Jauhar, *Ma'a Dâ'iyah Al-Islâm Syekh Muhammad Mutawalli Al- Sya'rawi Imam Al-`Asr*, h. 14.

⁷ Muammar Bakri, *Renungan Tasawuf Muhammad Mutawalli Al-Sya'rawi*, ed. Habib (Yogyakarta: IDEA Press Yogyakarta, 2013), h. 48-49.

choice.⁸ From that marriage, he had three sons and two daughters. They are Saami, Abdul Rahim, Ahmad, Fatimah, and Shalihah.⁹

2. Asy-Sya'rawi Education Background

Asy-Sya'rawi' received his first education at a young age. It began when he was sent by his father to memorize the Qur'an to 'Abd al-Majid Pasha, a local scholar.¹⁰ Little Asy-Syarawi grew up to be a bright child. His ability was proven at the age of eleven years, he had managed to memorize the Qur'an.¹¹ Therefore, it is not surprising that when he grew up, he became a great scholar.

After studying with 'Abd Majid Pasha, he continued his studies at Al-Azhar Primary School in Zaqaziq from 1926 to 1932. He continued his studies at the Sanawiyah school in Zaqaziq and graduated in 1936. In addition to his academic pursuits, he enjoyed learning poetry and Arabic literature. Al-Sya'rawi is known to be good at playing rhetoric language composing verses. The beauty of the poetry he composed is full of meaning and wisdom.¹² As a result of his skills, he was elected president of the student union and president of the Zaqaziq regional literary union.¹³

Al-Sya'rawi's intellectual development has been influenced by great scholars such as Ahmad al-Ta'wil in jurisprudence, Mustafa al-Bayahi in poetry, Yusuf Najty and Ibrahim al-Hamrusiy in Arabic, and Shaykh Mahmud Arafah, Al-Maraghi, Hasan Jad, and Hasan al-Bana.¹⁴

He entered college in 1937 at Al-Azhar University majoring in Arabic. He graduated with a Bachelor's degree in 1941. His love for

⁸ Muammar Bakri, *Renungan Tasawuf Muhammad Mutawalli Al-Sya'rawi*, p. 50.

⁹ Muhammad Mutawalli al-Sya'rawi, *Tafsir Wa Khawatir Al-Imam*, I. (Kairo: Dar al-Islam, 2010), p. 8.

¹⁰ Rihlat Muhammad Mustafa, *Fi Al-A'maq Al-Sya'rawi* (Al-Qahirah: Dar al-Safwat, 1991), p. 6.

¹¹ Syaikh Mutawalli Sya'rawi, *Beginilah Sholat Nabi: Jangan Asal Sholat*, I. (Bandung: Mizania, 2016), p. 7.

¹² Ahmad Umar Hasyim, *Al-Imam Al-Sya'rawi Mufasssirun Wa Da'iyah* (Kairo: Akhbar al-Yaum, 1998), p. 24.

¹³ Bakri, *Renungan Tasawuf Muhammad Mutawalli Al-Sya'rawi*, p. 53.

¹⁴ Syamsuddin Belo, *Pemikiran Tafsir Syaikh Muhammad Mutawalli Al-Sya'rawi* (Sebuah Tinjauan Metodologis), Tesis. IAIN Alauddin, 2002.

knowledge led Asy-Sya'rawi to take *Dirasah Ulya* courses at his previous university. There he learned about the history of education, educational methods, and much more so that he managed to hold a doctorate in education in 1943.¹⁵ At Al-Azhar he studied with a number of great teachers such as, Syeikh Ahmad Yusuf Najati, Syekh Ahmad Imarah, Syeikh Ibrahim Hamrusy, Syeokh Mustafa Al-Maraghi.¹⁶

When he studied at Al-Azhar University, the political turmoil in Egypt was not like Al-Azhar during the Egyptian revolution in 1919. Since the influence of Muhammad Ali Pasha and Muhammad Abduh, Al-Azhar has a new face by incorporating modern sciences. Likewise, a new curriculum was implemented by gradually establishing various faculties such as the Faculty of Sharia wa al-Qanun, Faculty of Arabic Language, Faculty of Ushuluddin, Faculty of Da'wah, Faculty of *Dirasat Islamiyah*, and so on.

3. Careers in Education and Government

Asy-Sya'rawi has a very long and extraordinary career path. He is a hard worker and professional in pursuing work. His career began as a teacher in three different places: Ma'had Al-Azhar Thanta, Ma'had Alexandria, and Ma'had Zaqaziq. In 1951, he was appointed as a lecturer in tafsir and hadith as well as the head of the graduate program at the Faculty of Shari'ah at Malik Abdul Aziz University in Mecca.

Upon his return from Mecca, in 1961 he was appointed as the Head of the Ministry of Trusts of Gharbiyyah Province.¹⁷ In addition, one year later, in 1962, he was entrusted as a researcher in Arabic sciences at Al-Azhar University and in 1964 he became Head of the Al-Azhar University Library. In 1965 he served as general director of Al-Azhar affairs. His

¹⁵ Istabsyaroh, Hak-Hak Perempuan Dalam Relasi Jender. Disertasi .UIN Syarif Hidayatullah, 2004, p. 36. See also Syekh Mutawalli al-Sya'rawi, *Tirulah Shalat Nabi: Jangan Asal Shalat*, Trans. A. Hanafi dari *Shifah Shalat al-Nabiy*, Cet II. (Bandung: Mizan. 2007). p. 7.

¹⁶ Anisa Panggabean, Penafsiran Muhammad Mutawalli Sya'rawi Tentang Homoseksual (Kajian Tafsir Tematik), Skripsi. UIN Sumatera Utara, 2019, p. 17.

¹⁷ Syaikh Mutawalli Sya'rawi, *Beginilah Sholat Nabi: Jangan Asal Sholat* (Bandung: Mizania, 2016), p. 7.

dedication to Al-Azhar University eventually led to Asy-Sya'rawi's appointment as Rector of Al-Azhar University, Algeria, in 1966. He was also the Director of Postgraduate Studies at Abdul Aziz University in Mecca from 1970 to 1972.¹⁸

His career continued in the world of government, in 1976 Asy-Sya'rawi was appointed Minister of Religious Affairs by Egyptian Prime Minister Mamduh Salim. In 1977 he was again assigned by Prime Minister Mamduh Salim in the new cabinet as Minister of Waqf and Minister of State for Al-Azhar Affairs. But, Asy-Sya'rawi tendered his resignation from the ministry on October 15, 1978 and wanted to focus more on preaching.¹⁹

In addition to teaching in several educational institutions, he is also active in religious activities such as sermons and lectures. Studies about the interpretation of the Qur'an are also often presented and broadcast live in the *Nur 'ala Nur* program through national television broadcasts in Egypt. Since then, his name has been widely recognized by the public as a preacher of tafsir.²⁰

4. Asy-Sya'rawi Life of Tasawuf

Asy-Sya'rawi was born in the midst of his parents who worked as farmers by renting land to work on. Despite being a farmer, his love for knowledge was extraordinary. Asy-Sya'rawi, who is his son, is very concerned about education with the hope that one day he will become a knowledgeable figure. Long story short, when Ash-Sya'rawi studied at the Zaqaziq ma'ahad, he became close to the scholars and auliya there. Incidentally, Zaqaziq is the base of the development of one of the tariqahs and there is a large family of the hasyimiyyah tariqah, so that the nuances of Asy-Sya'rawi's Sufism are increasingly radiated from the traits and

¹⁸ Malkan, "Tafsir Al-Sya'rawi: Tinjauan Biografis Dan Dan Metodologis."

¹⁹ Muhammad Sa'id Mursi, *Tokoh-Tokoh Besar Islam Sepanjang Sejarah*, Terj. Khoirul Amru Harahap and Ahmad Faozan, I. (Jakarta: Pustaka Al-Kautsar, 2007), p. 350.

²⁰ Ahmad Farraj, "Sekapur Sirih" in Syekh Muhammad Mutawalli Al-Sya'rawi, *Menyingkap Misteri Isra dan Mi'raj*, Terj. Oleh As'ad Yasin dari al-*Isra' wa al-Mi'raj* (Surabaya: Karya Utama, t.th), p. 9.

tranquility that exist in him. Based on this, according to Muamar Bakri, Asy-Sya'rawi's Sufistic thoughts were obtained from the Sufi figures of Zaqaziq.²¹

Ahmad Umar Hasyim said in his work *Al-Imam al-Sya'rawi Mufassiran wa Daiyan*, that upon his return from Mecca, which at that time he chose to live next to the *Mosque of Al-Imam Abi Abdillah Al-Husain bin Ali, Ash-Shawawi* moved to the village of Sayyidah Nafisah ra. and built a mosque named after Sayyidah Nafisah. The mosque is often used as a meeting place for salaf scholars, recitation, and other religious activities. It appears that Asy-Sya'rawi has contributed materially and especially spiritually to the community around the *Sayyidah Nafisah Mosque*.²²

When Asy-Sya'rawi delivered his lecture, Ahmad Umar Hasyim together with the Board of *Majlis al-A'la* led by Ahmad Abdul Hadi Al-Qubsi, who oversaw the various tariqahs, witnessed Asy-Sya'rawi's spiritual immersion. There they managed to record some of Asy-Sya'rawi's opinions on Sufism, then published it in the magazine *Tasawuf Islami*. Ahmad Umar Hashim himself gave the title *Al-Imam Al-Arif billah Fayd Al-Rahman* to Asy-Sya'rawi because his Sufi ideas were so brilliant, with a firm and straightforward presentation in accordance with the text of the Qur'an and the Hadith of the Prophet.²³

Tasawwuf according to Asy-Sya'rawi is not isolating oneself from the public and leaving the pleasures of the world. However, the true tasawwuf is to live together in the midst of the crowd and participate in socializing in the level of life. As in the poem he quotes:

ليس زهدا تصوف من تقى ** فر من غمرة الحياة بدين

انما يعرف التصوف في السوق ** بمال ومطمع وفتون

²¹ Bakri, *Renungan Tasawuf Muhammad Mutawalli Al-Sya'rawi*, p. 59

²² Ahmad Umar Hasyim, *Al-Imam Al-Sya'rawi Mufasssirun Wa Da'iyah*, p. 17

²³ Ahmad Umar Hasyim, *Al-Imam Al-Sya'rawi Mufasssirun Wa Da'iyah*, p. 17

*“It is not called zuhud, the Sufism of the pious person who flees from the life of the world and saves his religion, but the true Sufism that is known to live in the midst of the rich, the atmosphere of the greedy society and various kinds of fitnah.”*²⁴

This is what makes Asy-Sya'rawi, despite having Sufi thoughts, not allergic to participating in preaching in politics and government. Because that is the field to uphold the honor and glory of the sentence of Allah. Like Al-Imam Abu Hasan Asy-Shadzili, a Sufi figure who was also famous for his abundant wealth from his trade.

Asy-Sya'rawi narrowed down the definition of Sufism, according to him Sufism means the behavior and characteristics of the salaf in the form of living simply and avoiding the pleasures of the world. The straightening of the underlined meaning is not to leave the life of the world. Such is the personality of Asy-Sya'rawi, a contemporary mufasir scholar, in addition to being full of Sufism ideas.

5. Works By Asy-Sya'rawi

Asy-Sya'rawi is a prolific Muslim preacher, researcher, and thinker. His most famous work in the field of tafsir is entitled “*Khawatir Haul Al-Qur'an Asy-Sya'rawi*” atau *Tafsir Asy-Sya'rawi*. Later this tafsir was printed under the name “*Tafsir wa Khawatir al-Imam*” which contains a collection of his lectures on the interpretation of Qur'anic verses. This tafsir work is a collaboration of his student Muhammad As-Sinrawi and Abd al-Waris ad-Dasuqi in compiling a collection of lectures and speeches from his teacher.²⁵ As for some other works, both those that he wrote himself and were recorded by his personal secretary, among others are:

- a. *Al-Mukhtar min Tafsir al-Qur'an al-Karim*
- b. *Mu'jizat al-Qur'an al-Karim: Mu'jizat wa Manhaj*
- c. *Al-Isra wa al-Mi'raj*

²⁴ Muhammad Mutawalli Al-Sya'rawi, *Al-Fatawa Kullu Ma Yahimmu al-Muslim fi Hayatihi wa Yaumihi wa Gadih*, I (Cairo: Makatabah al-Qur'an t.th, h. 30

²⁵Muhammad Khatibul Umam, *Konsep Keluarga Sainah Perspektif Mutawalli Al-Sa'rawi*, Skripsi. UIN Maulana Malik Ibrahim Malang, 2020, p. 42.

- d. *Al-Qishas wa al-Qur'ani fi Surat al-Kahf*
- e. *Al-Marah fi al-Qur'an al-Karim*
- f. *Al-Ghayb*
- g. *Mu'jizat ar-Rasul*
- h. *Al-Halal wa al-Haram*
- i. *Al-Haj al-Mabrur*
- j. *As-Sihr wa al-Hasd.*²⁶
- k. *Ayat al-Kursi*
- l. *Min Faydh al-Rahman Jilid 1-4*
- m. *Al-Hayat wa al-Maut*
- n. *Al-Fadhilah wa al-Radzilah*
- o. *Al-Fatawa Kullu ma Yuhimmu al-Muslim fi Hayatihi*
- p. *Al-Qadha' wa al-Qadr*
- q. *Yaum al-Kiyamah*
- r. *Al-Du'a al-Mustajab*
- s. *Al-Khayr wa al-Syar*
- t. *Al-Syay'an wa al-Insan*
- u. *Al-Mu'jizat al-Kubra.*²⁷

All of his works are inseparable from the interpretation of the meaning of the Quran which explores in depth the secrets in it. And some of his works are thickly patterned with Sufism which reflects a pious personality and close to Sufistic life.²⁸

6. Scholars' Views on Asy-Sya'rawi

The scholars' views on Ash-Shafi'rawi are a reflection of how this Islamic reformer is. As a figure known to many people, his name also received deep attention from the scholars. Some of them admire his preaching style, his thinking, and even his personality. Here the author

²⁶ Malkan, "Tafsir Al-Sya'rawi: Tinjauan Biografis Dan Dan Metodologis" p. 196

²⁷ Bakri, *Renungan Tasawuf Muhammad Mutawalli Al-Sya'rawi*, p. 57-58.

²⁸ Bakri, *Renungan Tasawuf Muhammad Mutawalli Al-Sya'rawi*, h. 58

quotes some of the scholars' views on Al-Sya'rawi, including his thoughts and personality.

Yusuf Al-Qaradhawi gave a view of the Egyptian charismatic figure Asy-Sya'rawi. According to him, he is a reliable interpreter whose interpretation is not limited by time and space. The side of his life is close to the Sufi customs that he holds firmly.²⁹

According to 'Abd al-Fattah al-Fawi, a lecturer at *Dar al-Ulum University*, "Asy-Sya'rawi is not a textualist, frozen before the text, not inclined to reason, nor is he a Sufi who is immersed in mysticism, but he is a person who respects the text, abhors reason, and radiates openness and charisma."³⁰ Meanwhile, according to Ali Qur'ani, Asy-Sya'rawi has thoughts that influence the Egyptian people a lot, compared to Sayyid Quthb, a scholar who was martyred on the gallows.³¹

Al-Sya'rawi's close friend Ibrahim Dasuki believes that his friend is the leader of the da'i. What is special is his skill in preaching with various media both oral and written. His works show the level of intelligence in preaching. His intelligence is seen when he elaborates the meaning of the Qur'an by processing words in symbolization that is not just speech but also sinks into the heart.³²

Thus Asy-Sya'rawi is known to devote himself to the interests of religion, nation, and state. A figure who is diligent in seeking Allah Swt. according to his close friends. Abbas Zaki, a leader of the Syubban al-Muslimin organization, according to him Asy-Sya'rawi is a thinker and reformer of Islamic pride who invites strengthening the faith of Muslims.³³

²⁹ Muhammad Aly Iyazy, *Al-Mufasssirun Hayatuhum Wan Manhajuhum* (Teheran: Mu'assasah Al-Thana'ah wa Al-Nasyr, t.th), p. 96.

³⁰ Ahmad al-Marsi Husein Jauhar, *Muhammad Mutawalli Al-Sya'rawi: Imam Al-'Asr* (Al-Qāhirah: Handat Misr, 1990), p. 53.

³¹ Ali Qurani, *Rahasia Ketangguhan Hizbullah Prinsip, Dasar, Dan Strategi Perjuangan* (Jakarta: Ramala Books, 2007), p. 157-158.

³² Jauhar, *Muhammad Mutawalli Al-Sya'rawi: Imam Al-'Asr*, p. 140.

³³ Jauhar, *Muhammad Mutawalli Al-Sya'rawi: Imam Al-'Asr*, p. 52.

B. The Book of Tafsir Asy-Sya'rawi

1. Profile of Tafsir Asy-Sya'rawi

Tafsir Asy-Sya'rawi is a work of interpretation from Muhammad Mutawalli Asy-Sya'rawi which was originally a documentary of his lectures. Asy-Sya'rawi was allowed to be on a television program called *Nur 'Ala Nur*. The first theme he presented was about the issue of *Isra'*. His amazing method of preaching and in-depth explanation of the theme made him respected by the public. The study in *Nur 'Ala Nur* became the main source for the writing of *Tafsir Asy-Sya'rawi*.

The original title of *Tafsir Asy-Sya'rawi* is *Khawatir Asy-Sya'rawi Haul al-Qur'an al-Karim*, where the use of the title is attributed to the name.³⁴ This tafsir study was first published in *Al-Liwa' al-Islami* magazine from 1986 to 1989. Then it was published as a book of tafsir by *Akhbar al-Yaum Idaroh al-Kutub* publisher in 1991 with 29 volumes.³⁵

Actually, this book was not written directly by Asy-Sya'rawi but his students took notes. They were Muhammad al-Sinrawi and 'Abd al-Waris al-Dasuki. As for those who do *takhrij* Hadith in the book of *Tafsir Asy-Sya'rawi* is Ahmad Umar Hasyim.³⁶ Then they took notes of Asy-Sya'rawi's lectures and speeches when he was preaching and explaining the meaning of the verses of Allah's words.³⁷

Khawatir Asy-Sya'rawi Haul Al-Qur'an Al-Karim which means the result of Asy-Sya'rawi's reflection on the meaning contained in the verses of the Qur'an. With great humility, he was reluctant to call this work a book of

³⁴ Roikhatul Jannatul Bariroh, *Khusyu' Menurut Mutawalli Sa'rawi Dalam Kitab Tafsir Sya'rawi Dan Alusi Dalam Kitab Tafsir Ruh Al-Ma'ani (Studi Komparasi)*, Skripsi. UIN Walisongo, 2021, p. 25.

³⁵ Dalhari, "Karya Tafsir Modern Di Timur Tengah Abad 19 Dan 20 M," in *Mutawatir*, Vol. 3, No. 1 (2013), p. 76.

³⁶ Istabsyaroh, *Hak-hak Perempuan Relasi Jender menurut al-Sya'rawi*. Cet. I. (Jakarta Selatan: Teaju. 2004), p. 49.

³⁷ Riesti Yuni Mentari, *Penafsiran Al-Sya'rawi Terhadap Al-Qur'an Tentang Wanita Karir*. p. 36.

tafsir, but he was *khawatir* or contemplative.³⁸ Because according to him, only the Prophet Muhammad had the right to interpret the holy words of God. In this case the author quotes in *Muqaddimah Tafsir Asy-Sya'rawi* as follows:

خواطرى حول القرآن الكريم لا تعنى تفسيراً للقرآن. وإنما هى هبات صفائية. تخطر على قلب مؤمن فى آية او بضع آيات. ولو أن القرآن من الممكن ان يفسر. لكان رسول الله أولى الناس بتفسيره. لأنه عليه نزل وبه انفعول وله بآلغ وبه علم وعمل. وله ظهرت معجزاته. ولكن رسول الله اكتفى بأن يبين للناس على قدر حاجتهم من العبادة, التى تبين لهم أحكام التكليف فى القرآن الكريم وهى افعل ولا تفعل³⁹

In his *Muqadimah*, he states that his work is not an interpretation of the Qur'an but a spark of reflection on the Qur'an that is obtained in the heart of a believer when reading the Qur'an. If the Qur'an can be interpreted then only the Propeth Muhammad has the right to do so because revelation came down to him. The Prophet explained many things related to worship because that was what the people needed in his time. As for the secrets of the universe, the Prophet Muhammad did not convey because the intellectual conditions of that time did not allow it to be conveyed. If it is conveyed, there is a fear of causing religious problems that will make people turn away from the path of Allah. In fact, the Qur'an was not revealed to explain the secrets of nature, but to give a clear understanding of the law of taklif. Then as time progressed these secrets began to be revealed through our understanding of the Qur'ān.⁴⁰

The existence of a statement related to the title of *Khawatir Asy-Sya'rawi* shows that what is conveyed in his work is based on what he experienced in his musings.⁴¹ Ahmad Husnul Hakim views the above statement as a form of clarification from Al-Shawawi to the reader not to

³⁸ Ahmad Husnul Hakim, *Ensiklopedi Kitab-Kitab Tafsir*, I. (Depok: Lingkar Studi Al-Qur'an, 2013), p. 219-220.

³⁹ Muhammad Mutawalli al-Sya'rawi, *Tafsir Wa Khawatir Al-Imam*, p. 4.

⁴⁰ Muhammad Mutawalli al-Sya'rawi.

⁴¹ Malkan, "Tafsir Al-Sya'rawi: Tinjauan Biografis Dan Dan Metodologis.", p. 195.

assume that his interpretation is definitely correct. Where a relative Asy-Sya'rawi's musings will be right and wrong.⁴²

Asy-Sya'rawi is always alone to contemplate and think before he discusses a theme. Before starting to reflect, he does not forget to refer to the opinions of scholars such as Al-Alusi, Zamakhshari, Sayyid Quthb, Farkhr Razi and others.⁴³ Then he comes out of his contemplation with knowledge from Allah. Contemplation done in solitude will provide more optimal results. This is as stated in QS. Saba [34]: 46,

قُلْ إِنَّمَا أَعْطُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مِثْلَ خِزْفَةٍ ثُمَّ تَتَفَكَّرُونَ

*Meaning: "Say (Prophet Muhammad), I want to advise you with one thing only, (namely) that you rise up for the sake of Allah, both two and two, or individually, and then you think (about Prophet Muhammad)."*⁴⁴

During the process of explaining the content and meaning of the Qur'anic verses, Asy-Sya'rawi was not confronted with tafsir references in volumes but only armed with the Qur'anic mushaf. This shows his mastery of the fields of knowledge to interpret the Qur'anic verses. As well as being a reinforcement of the dominance of *tafsir bi al-ra'yi* in his tafsir. The description presented starts from explaining the content of the verse, then dissecting the vocabulary of the verse then the *munasabah* of the previous verse.

His interpretations often link Qur'anic verses with scientific reality. According to him, scientific theories that contradict Qur'anic science must be incorrect. Because it is forever impossible to contradict the Qur'an.⁴⁵ When interpreting a verse or group of verses he uses a sharp analysis of the lafaz that is considered important with the guidance of linguistic rules such as nahwu, *sharaf*, balagh. When interpreting verses of creed and faith, Al-

⁴² Ahmad Husnul Hakim, *Ensiklopedi Kitab-Kitab Tafsir*.

⁴³ Riesti Yuni Mentari, *Penafsiran Al-Sya'rawi Terhadap Al-Qur'an Tentang Wanita Karir*.

⁴⁴ Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Qur'an Dan Terjemahannya*, p. 624.

⁴⁵ Ahmad Husnul Hakim, *Ensiklopedi Kitab-Kitab Tafsir*.

Sya'rawi refers to his predecessor Mufassirs such as Muhammad Abduh, Rashid Ridha, and Sayyid Quthb.⁴⁶ The sequence of interpretation begins by explaining the *munasabah* with the previous verse and describing the various *qira'at* and the meaning of the differences in each *qira'at*.⁴⁷

The specialty of this tafsir work is that it has depth in an effort to thoroughly explore the meaning of the Qur'anic verse, even though it uses straightforward language. The discussion often explores solutions to the problems of the people due to changing times. Readers or listeners are amazed by the explanations that are sometimes not thought of before. His personality is close to the Sufistic world so it is not wrong if many are found in his *tafsir isyari* style.

While according to Malkan, there are three backgrounds of the existence of *Tafsir Asy-Sya'rawi*; *first*, as an effort to explain the law in the Qur'an more clearly. *Second*, to show that the Qur'an will always be relevant to the changing times. *Third*, to show the scientific miracles of the Qur'an.⁴⁸

2. Source of Interpretation

According to Manna al-Qathan, the source of interpretation of the Qur'an is divided into two, namely *tafsir bi al-ma'tsur* and *bi al-ra'yi*.⁴⁹ As for *tafsir bi al-ma'tsur* is a type of interpretation that refers to the source of narration of the Qur'an, Hadith, and the history of companions, as well as *tabi'in*.⁵⁰ While *tafsir bi al-ra'yi* is interpreted as interpretation that relies on the ability of the Mufassir's mind to make *ijtihad* so it is often called *tafsir ijthadi*.⁵¹

Tafsir Asy-Sya'rawi is a work of tafsir written by Asy-Sya'rawi's student and then attributed to him. This interpretation is included in the type

⁴⁶ Muhammad Aly Iyazy, *Al-Mufasssirun Hayatuhum Wan Manhajuhum*, p. 270.

⁴⁷ Istabsyaroh, "Hak-Hak Perempuan Dalam Relasi Gender", p. 49.

⁴⁸ Malkan, "Tafsir Asy-Sya'Rawi: Tinjauan Biografis Dan Metodologis," in *Alqalam*, Vol. 29, No. 2 (2012), p. 196.

⁴⁹ Manna Al-Qathan, *Mabahis Fi Ulum Al-Qur'an*, trans. Aunur Rafiq El-Mazni, II. (Jakarta Timur: Pustaka Al-Kautsar, 2015), p. 434.

⁵⁰ Manna Al-Qathan, *Mabahis Fi Ulum Al-Qur'an*, p. 435.

⁵¹ Manna Al-Qathan, *Mabahis Fi Ulum Al-Qur'an*, p. 440.

of oral interpretation which comes from a collection of Asy-Sya'rawi's lectures and advice which were later compiled by his students. In general, the source of this tafsir book tends to be classified as *tafsir bi al-ra'yi*, meaning that Asy-Sya'rawi uses more of the role of reason in understanding the verse of the Qur'an.⁵²

Tafsir bi al-ra'yi does not mean not including *bi al-ma'tsur* sources at all.⁵³ This source of interpretation in *Tafsir Asy-Syarawi* is dominated by Asy-Sya'rawi's *ijtihad* rather than based on historical sources of interpretation.⁵⁴ *Ijtihad* is an original idea that comes from thinking about a verse.⁵⁵ He interpreted the verses of the Qur'an with his intellect and *ijtihad* through his expertise in language, *sha'ir*, and contemporary science. However, Qur'anic verses, Hadith, *atsar* of the companions, *tabi'in*, and *salaf* scholars are also mentioned in some explanations of verses as support related to the verse being interpreted, although more *tafsir bi al-ra'yi*.⁵⁶ Agreeing with that, Aliy Iyazyi also views Asy-Sya'rawi's interpretation as dominant in the interpretation of *ijtihad* or *tafsir bi al-ra'yi*.⁵⁷ So that this interpretation tends to fall into the category of *tafsir bi al-ra'yi*.⁵⁸

3. Tafsir Method

Method comes from the Greek word *methodos* which means path or way. In Arabic, the word method is known as *mānhaj* or *thariqat*.⁵⁹ In this subchapter, what is meant by method is the method of interpreting the Qur'an. In general, methods of interpreting the Qur'an are classified into

⁵² Muhammad Aly Iyazy, *Al-Mufasssirun Hayatuhum Wan Manhajuhum*, p. 846.

⁵³ Debibik Nabilatul Fauziah, "Metodologi Tafsir Asy- Sya ' Râwî," in *Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir*, t.th, p. 231–252.

⁵⁴ Hilman Hujaji, *Paradigma Moderasi Muhammad Mutawalli Al-Sya'rawi*, Tesis. Institut PTIQ Jakarta, 2023, p. 100.

⁵⁵ Hikmatiar Pasya, "Studi Metodologi Tafsir Asy- Sya'rawi," in *Studi Quranika*, Vol. 1, No. 2 (2017), p. 60.

⁵⁶ Malkan, "Tafsir Asy-Sya'Rawi: Tinjauan Biografis Dan Metodologis.", p. 197.

⁵⁷ Muhammad Aly Iyazy, *Al-Mufasssirun Hayatuhum Wan Manhajuhum*, p. 846.

⁵⁸ Faizah Ali Syibromalisi dan Jauhar Azizy, *Membahas Kitab Tafsir Klasik-Modern I*, (Lembaga Penelitian UIN Syarif Hidayatullah: Jakarta, 2011), p. 154-155.

⁵⁹ Fuad Hasan and Koentjaraningrat, *Beberapa Azas Metodologi Ilmiah Di Dalam Metode-Metode Penelitian Masyarakat* (Jakarta: Gramedia, 1997), p. 6.

several types. According to Al-Farmawi, there are various methods of interpreting the Qur'an, namely *ijmali*, *tahlili*, *muqaran*, *maudhu'i*.⁶⁰ The method of interpretation used in the book of *Tafsir Asy-Sya'rawi* is actually rather difficult to classify into one of the above types, because its initial form was oral interpretation resulting from the collection of Asy-Sya'rawi's lectures, rather than deliberately made a book by him. Even when viewed from the general explanation, it leads to using a combined method between *tahlili* and *mawdhu'i*.⁶¹

The *tahlili* method according to Al-Farmawi is a model of mufassir interpretation that provides a complete explanation of vocabulary, sentence content, *munasabah*, *asbab an-nuzul*, and others related to the verse.⁶² This method is considered a unique method because it is able to combine *bi al-ma'tsur* and *bi al-ra'yi* sources at once. In addition, various approaches can be combined together such as *sufistik* style, *falsafi* style, *lughawi* style, *fiqhi* style, and *adabi al-ijtima'i* style.⁶³

Furthermore, regarding the *maudhu'i* method which literally means putting something in its place. This method, according to Mustafa Muslim, is carried out by collecting verses of the Qur'an from one or more letters that have the same meaning and purpose of discussing a topic then arranged in the order of *asbab an-nuzul*, explaining its meaning, mufassir provides information based on analysis of all aspects that can be inferred from it based on interpretation guidelines.⁶⁴

In order to reveal the meaning of the verses of the Qur'an, Asy-Sya'rawi often opens his interpretation by explaining the coherence of the verse being interpreted with the previous verse or the *munasabah* of the

⁶⁰ Abd al-Hay al-Farmawi, *Al-Bidayah Fi Al-Tafsir Al-Mawdu'i* (Kairo: al-Hadarah al-'Arabiyah, 1997), p. 23.

⁶¹ Muhammad Rizqi, "Tafsir 'Ilmi Dalam Kitab Tafsir Al-Sya'râwi," in *Jurnal Al-Furqan*, Vol. 3, No. 2 (2016), p. 70–81.

⁶² Abd al-Hay al-Farmawi, *Al-Bidayah Fi Al-Tafsir Al-Mawdu'i*, p. 24.

⁶³ Sa'id Aqil Husin Al-Munawar, *Al-Qur'an Membangun Tradisi Kesalehan Hakiki* (Jakarta: Ciputat Press., 2002), p. 69.

⁶⁴ Mustafa Muslim, *Mabahith Fi Al-Tafsir Al-Mawdhu'i* (Beirut: Dar al-Kalam, 1979), p. 15.

verse which follows the pattern of the order of the descent of the letter.⁶⁵ The content of the interpretation includes aspects of vocabulary, *munasabah* verses, *asbab an-nuzul* then discussing Qur'anic verses with certain themes. This method is considered unique because it can contain *bi al-ma'tsur* and *bi al-ra'yi* sources.

Asy-Sya'rawi specifically explained the manhaj or method he used, among others:

- a. Use of mantiq in understanding the verse
- b. Seeking standard explanations and rules
- c. Social *ishlah*
- d. Rejecting orientalist quotes
- e. Explaining the characters
- f. Explanation in *lahjah al-Mishriyah*⁶⁶
- g. Illustrating descriptions with examples
- h. Breadth of theme
- i. Rhetoric and language style of argument
- j. Summary at the end of the juz

Ahmad Khusnul Hakim appreciates the method of interpretation applied by Asy-Sya'rawi, which according to him is based on two main manhajs that complement each other in the coherence of the meaning of the Qur'anic verses. *First*, Asy-Sya'rawi makes the teachings of Islam the main foundation, because he believes that Islam is a strategic tool to fix moral problems. *Secondly*, he elaborates on the Qur'anic verses comprehensively so as to create a discourse that is able to match the arguments of the orientalist.⁶⁷

⁶⁵ Istabsyaroh, "Hak-Hak Perempuan Dalam Relasi Gender", p. 49.

⁶⁶ Asy-Sya'rawi in explaining the interpretation of the Qur'anic verses in a language that is easily understood by the Egyptian people, namely the Egyptian dialect.

⁶⁷ Ahmad Husnul Hakim, *Ensiklopedi Kitab-Kitab Tafsir*, p. 220.

Usman Abd al-Rahim also gave an opinion on the method used by Al-Sya'rawi in interpreting the verse of the Qur'an, according to him the method of *Tafsir Asy-Sya'rawi* can be described as follows:⁶⁸

- a. Keen contemplation in interpretation.
- b. *Tafsir maudhu'i*, trying to discuss verses with the study of a theme.
- c. *Tafsir sauti* or oral interpretation.
- d. In-depth language analysis.
- e. Attempting to reveal the secret of the greatness of the Qur'an.
- f. Having the purpose of interpretation which is moral improvement and education.
- g. Revealing legal verses by looking at *asbab an-nuzul*.
- h. Combination of in-depth and simple interpretation.
- i. Sufistic nuances.
- j. Use of language and rhetoric.
- k. Showcasing the scholarship in the Qur'an.

4. Interpretation Style

Asy-Sya'rawi's tafsir is colored by various styles of Qur'anic interpretation. As for some of these styles, namely *lughawi* style, *adab al-ijtima'i*, and *isyari*.⁶⁹ The first style found in Tafsir Al-Sya'rawi is the *lughawi* style, and can be seen from the following indicators; *First*, it uses the Arabic language approach of both *nahwu* and *sharaf*. *Secondly*, if there is an important word, it will be explained to the origin of the word and its meaning. *Third*, there are many quotations from classical and modern *sha'ir* to strengthen the meaning of Arabic words or sentences and their use among the Arab community.⁷⁰

⁶⁸ Riesti Yuni Mentari, *Penafsiran Al-Sya'rawi Terhadap Al-Qur'an Tentang Wanita Karir*. p. 41-42.

⁶⁹ Hermansyah, "Analisis Metodologi Tafsir Syekh Mutawalli Asy Sya'rawi."

⁷⁰ Bagus Eriyanto, *Fasâd Al-Arđi Dalam Tafsir Al-Sya'rawi*, Skripsi. UIN Syarif Hidayatullah, 2019, p. 5. <http://repository.uinjkt.ac.id/dspace/handle/123456789/45394>. Bagus Eriyanto, "Fasâd Al-Arđi Dalam Tafsir Al-Sya'rawi," *Skripsi*, 2019, h. 5, <http://repository.uinjkt.ac.id/dspace/handle/123456789/45394>.

Asy-Sya'rawi's next style of interpretation is *adabi al-ijima'i*, which responds to problems in people's lives and how to solve them. The *adabi al-Ijtima'i* style can be seen from the following indicators; First, there are examples of actual and current interpretations as an effort to bring the meaning that is considered far to be close so that it is easier to understand. Second, explaining the verse with an understanding of reality with the aim that the verse of the Qur'an can really be realized in life. *Third*, the use of the question, and answer method to explain the meaning of a verse. This method is very dominant because its origin is oral interpretation not writing. *Fourth*, the use of symbolic theory is often used to interpret. The symbolic meaning can come from words and sentences in interpreting.⁷¹

Meanwhile, according to Hermansyah, in Asy-Sya'rawi's interpretation there are many findings that indicate the style of *isyari* interpretation. Of course, *isyari* is accepted by the scholars of exegesis and not rejected *isyari*. Because he is close to the personality of Sufism which is often carried in the delivery of his tafsir.⁷²

5. Systematization of Tafsir Writing

To understand Asy-Sya'rawi's thinking in depth, it is also necessary to examine the systematic writing of his interpretation. Asy-Sya'rawi begins the interpretation with *munasabah* verses and letters, so it is not wrong if the method of interpretation is said to use a thematic approach. In the *munasabah* section, he explains the meaning of the naming of the letter, as well as any wisdom contained in the letter.⁷³ Then before entering the interpretation of the verse, start by writing the *basmalah* and the verse to be interpreted. So, the order of interpretation is:

1. Munasabah of verses or letters
2. The content of the surah and its wisdom

⁷¹ Riesti Yuni Mentari, "Penafsiran Al-Sya'rawi Terhadap Al-Qur'an Tentang Wanita Karir.", p. 40

⁷² Hermansyah, "Analisis Metodologi Tafsir Syekh Mutawalli Asy Sya'Rawi."

⁷³ Hermansyah, p. 46.

3. Basmalah and its verse
4. Interpretation

As for the characteristics of *Tafsir Asy-Sya'rawi*, that in explaining a verse by exploring other identical verses. Strengthened by additional arguments quoted from Hadith and sha'ir that have a relationship with the verse being interpreted. In relation to science, he also interpreted it with science as an effort to emphasize the miraculous aspect of the Qur'an. However, what is seen more is the interpretation by expressing his own rational opinion to more easily capture the meaning of the verse. In relation to science, he also interpreted it with science as an effort to emphasize the miraculous aspect of the Qur'an. However, what is seen more is the interpretation by expressing his own rational opinion to more easily capture the meaning of the verse.⁷⁴

C. Interpretation of Qibla Verses

Qibla is the closest direction that leads to the Kaaba in order to establish prayer and other worship services. In the Qur'an, the discussion of Qibla can be traced through the keywords of the term *qiblah*, *wajh*, and *syatr*. According to Mu'jam mufahras, the term *qiblah* in the Qur'an is mentioned four times, namely QS. Al-Baqarah verses 142, 143, 144, and 145 with specific meaning directed to the Ka'bah. Meanwhile, it is also found in QS. Yunus verse 67, but the term *kiblah* here has a different meaning from the first four verses, which means the place of prayer.⁷⁵

Likewise, the term *wajh* is used in selecting verses about Qibla. The term *wajh* is mentioned a lot in the Qur'an. Based on Mu'jam Mufahras, the term *wajh* in the Qur'an has several derivations including وجه in five places,

⁷⁴ Malkan, "Tafsir Asy-Sya'Rawi: Tinjauan Biografis Dan Metodologis", p. 200.

⁷⁵ Muhammad Fuad 'Abd al-Baqi, "Al-Mu'jam Al Mufahras Li Alfadz Al-Qur'an," *Al-Mu'jam Al Mufahras Li Alfaz Al-Qur'an* (Dar al-Kutub al-Misriyyah, 1945), p. 530, see also Wijaya and Maab, "Kiblat Perspektif Mufassirin (Kajian Analitis Penafsiran Ayat-Ayat Kiblat Dalam Tafsir Al-Thabari, Ibnu Katsir Dan Tafsir Al-Misbah)" p. 78.

وجهك in seven places, وجهه in twelve places, وجهها in two places, وجهى in two places, وجوه in twelve places, وجوها in one place, وجوهكم in eight places, وجوهم in seventeen places, وجهة in one place, وجهها in two places.⁷⁶ The selected verses that meaningfully discuss the Qibla are found in the terms وجهه, وجوهكم, وجهك found in QS. Al-Baqarah [2]: 144, 148, 149, and 150. Meanwhile, similar to the term wajh, the selection of Qibla verses is taken from the data that the term *syatr* is mentioned in the Qur'an in five places with the derivation of شطر and شطره which are collected in QS. Al-Baqarah [2]: 144, 149, and 150.⁷⁷

Asy-Sya'rawi's interpretation of the Qibla verse tends to have sufistic nuances. This is different from *Tafsir Asy-Sya'rawi* which as a whole is considered by scholars as a rational interpretation.⁷⁸ The emphasis of his interpretation in the discussion of Qibla is not on the issue of direction or geographical location but there is a divine lesson about faith and obedience. For a comprehensive discussion, the author will further describe the thoughts of Mutawalli Al-Sya'rawi in the following *Tafsir Asy-Sya'rawi*.

1. QS. Al-Baqarah [2]: 142

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّهُمْ عَنِ قِبَلَتِهِمْ الَّتِي كَانُوا عَلَيْهَا قُلِ اللَّهُ الْمَشْرِقُ
وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

*Meaning: "The ignorant among mankind will say, 'What has turned them away from the Qiblah to which they used to turn? Say (Muhammad), 'To Allah belongs the east and the west; He guides whom He wills to the straight path.' (QS. Al-Baqarah [2]: 142)"*⁷⁹

⁷⁶ Muhammad Fuad 'Abd al-Baqi, "Al-Mu'jam Al Mufahras Li Alfadz Al-Qur'an," *Al-Mu'jam Al Mufahras Li Alfaz Al-Qur'an* (Dar al-Kutub al-Misriyyah, 1945), p. 744.

⁷⁷ Muhammad Fuad 'Abd al-Baqi, "Al-Mu'jam Al Mufahras Li Alfadz Al-Qur'an," *Al-Mu'jam Al Mufahras Li Alfaz Al-Qur'an*, p. 382.

⁷⁸ Malkan, "Tafsir Asy-Sya'Rawi: Tinjauan Biografis Dan Metodologis."

⁷⁹ Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Qur'an Dan Terjemahannya*, ed. Edisi Penyempurnaan (Jakarta: Kemenag RI, 2019), p. 28.

Verse 142 is about the *Sufaha*'s doubts about the correctness of the qibla shift. Asy-Sya'rawi agrees that the first nasakh verse is related to the issue of Qibla. Al-Shafi'rawi further explains the word "*sufaha*" which means the ignorant. This word refers to the Jews, the Kafirs of Quraysh, and the Hypocrites who are considered stupid in both word and deed. They questioned why Muslims turned their faces away from the original Qibla (Masjidilqsa). The aim is to undermine the religion of Islam from the faith of its adherents. Yet this verse was revealed before they said so. So as to become more convinced of the truth of the contents of the Qur'an.⁸⁰

The Jews said, "Muslims deny our religion, but they follow our qibla." These words targeted the Prophet Muhammad (PBUH) and Muslims when Qibla to Masjidilqsa. Meanwhile, the Kafir Quraysh claim that the Kaaba is their ancestral home instead of Baitullah. In fact, Allah wanted to make Islam the main religion of the previous religions.⁸¹

When Allah says سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّيْتُمْ عَن قِبَلَتِهِمُ الَّتِي كَانُوا

عَلَيْهَا, Asy-Sya'rawi understands it to mean that Allah wants to teach the answer to the truth that His commands are not related to the cause. This means that the movement of the Qibla that the *Sufaha* thought had a certain cause, while Allah replied that it was all a divine command. The reason for carrying out Allah's command is because Allah commanded it.⁸²

Asy-Sya'rawi gave an example of the prohibition of consuming pork being forbidden not because of the substances contained in pork, but because of Allah's command. If you avoid eating pork because of the chemicals that are harmful to the body, and not for the reason of avoiding His prohibition, you will not be rewarded in His sight.

⁸⁰ Muhammad Mutawalli al-Sya'rawi, *Tafsir Al-Sya'rawi*, p. 623.

⁸¹ Muhammad Mutawalli al-Sya'rawi, *Tafsir Al-Sya'rawi*, p. 624.

⁸² Muhammad Mutawalli al-Sya'rawi, p. 624.

Asy-Sya'rawi then rejected the Sufaha's opinion with the words of Allah ﷻ “قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ” “To Allah belongs what is in the east and the west.” Because in fact everything created by Allah Swt is the same according to Him. Although in the view of humans there are some places that have their own specialty in the form of glory than other places. But that is not because a place is able to radiate its specialty, but rather Allah who gives that specialty to it.⁸³

The command to believe in Allah is not related to the cause, because the real cause of carrying out Allah's commands is because Allah commands. So, if the command to turn to Baitulmaqdis is because of Allah's command and the following switch to the Kaaba is also because of Allah's command. Rather than obeying Allah's command by weighing something that is tied to that command.⁸⁴

2. QS. Al-Baqarah [2]: 143

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ

Meaning: "Likewise, we have made you (Muslims) a middle nation so that you may bear witness to the people and so that the Messenger (Prophet Muhammad) may bear witness to you. We have not fixed the Qiblah (aitulmaqdis) to which you used to turn except that we may know (in reality) who follows the Messenger and who turns back. Verily, it is very hard, except for those to whom Allah has guided. And Allah will not waste your faith. Indeed, Allah is most merciful to mankind."⁸⁵

Asy-Sya'rawi explained that Allah swt. gave Muslims the favor of being a *wasathan* ummah. If the direction of the Qibla is a test of the faith of Muslims then Allah endowed them as a *wasathan* ummah as part of that

⁸³ Muhammad Mutawalli al-Sya'rawi, p. 625.

⁸⁴ Muhammad Mutawalli al-Sya'rawi, p. 628.

⁸⁵ Lajnah Pentashihan Mushaf Al-Qur'an, p. 28-29.

favor. Middle means not being in many directions. While specifically, Asy-Sya'rawi mentions wasathan in the elements of faith and creed.⁸⁶

Al-Sya'rawi interprets the verse وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ

مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ, This is the command to move the Qibla

from Baitulmaqdis to the Ka'bah. Allah does not favor one direction over another, so the direction to the Ka'bah depends on which side of the Ka'bah the area is located.⁸⁷ The movement of the Qibla is a test of the faith of anyone who follows the Messenger or turns away from him.

3. QS. Al-Baqarah [2]: 144

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَفِلٍ عَمَّا يَعْمَلُونَ

*Meaning: "Indeed, We saw your face (Prophet Muhammad) often looking up to the sky. So, We will certainly turn you to the Qiblah that you like. Then, turn your face towards the Masjidilharam. Wherever you may be, turn your faces in that direction. Verily, those who were given the Book know that this is the truth from their Lord. Allah is not unmindful of what they do."*⁸⁸

Asy-Sya'rawi interpreted this verse that Allah Swt. gave a picture of the Prophet who longed to look at the Kaaba. He often turned his face to the sky and prayed that the verse commanding the movement of the Qibla would be revealed.⁸⁹ Then Allah swt. says فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ, This means facing the whole body towards the side of the Masjid al-Haram, or having the Masjidilharam in front of you. This verse was revealed when the Prophet and the Muslims were praying at the Masjid of Bani Salamah,

⁸⁶ Muhammad Mutawalli al-Sya'rawi, *Tafsir Al-Sya'rawi*, p. 626.

⁸⁷ Muhammad Mutawalli al-Sya'rawi, p. 628.

⁸⁸ Lajnah Pentashihan Mushaf Al-Qur'an, p. 29.

⁸⁹ Muhammad Mutawalli al-Sya'rawi, *Tafsir Al-Sya'rawi*, p. 630.

which does not mean that this command is for that Masjid only but applies to the whole.⁹⁰

The people of the book expressed disbelief in what Prophet Muhammad conveyed, even though they knew he was the last Prophet who was blessed with two Qiblahs. The news they got from the Torah and the Gospel was not believed as it should be, precisely to sow doubts about the Prophet Muhammad. Therefore, what they did was nothing but a form of arrogance⁹¹

4. QS. Al-Baqarah [2]: 145

وَلَيْنِ أَتَيْتِ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ

Meaning: ". Indeed, if you (Prophet Muhammad) bring verses (information) to those who are given the Book, they will not follow your qiblah. Nor will you follow their Qiblah. Some of them will not follow the Qiblah of others. Indeed, if you follow their wishes after knowledge has reached you, you will be among the wrongdoers."⁹²

Asy-Sya'rawi in this verse emphasizes that following the Qibla to the Kaaba is a manifestation of belief in religion. Not following the Qibla means not believing in Islam. Allah swore an oath that showed seriousness when the Prophet Muhammad brought the verse to the people of the book, they still would not follow the Qibla to the Kaaba. Because if what they are looking for is proof, they have proof in their holy books that vindicate Prophet Muhammad, but still their ignorant, stubborn attitude remains.⁹³

Allah tells us that the Jews and Christians are on one side and the Muslims are on the other. These different sides could not find common

⁹⁰ Muhammad Mutawalli al-Sya'rawi, p. 631.

⁹¹ Muhammad Mutawalli al-Sya'rawi, p. 632.

⁹² Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Qur'an Dan Terjemahannya*, p. 29.

⁹³ Muhammad Mutawalli al-Sya'rawi, *Tafsir Al-Sya'rawi*, p. 633.

ground so Allah said وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ, disputes that will never end until the Day of Judgment.⁹⁴

5. QS. Al-Baqarah [2]: 148

وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّيهِهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَئِنَّمَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

*It means: "For every nation there is a Qibla to which it faces. So, compete with each other in good deeds. Wherever you are, Allah will gather you together. Verily, Allah is All-Powerful over all things."*⁹⁵

Asy-Sya'rawi explains this verse that Allah gives choices to humans. The choice is in the form of believing or not believing, helping the truth or falsehood, doing good or bad, all of which are tests that God wants to give to humans in the world. Allah frees humans to choose the direction they want.

ففى الحياة الدنيا كل واحد يختار الوجهة التي يتجه اليها, هذا يختار الكفر وهذا يختار الايمان , هذا يختار الطاعة وهذا يختار المعصية, فمادام للانسان اختيار فكل واحد له وجهة مختلفة عن الآخر. والذي يهديه الله يتجه الى الخيرات يتسابق اليها⁹⁶

In this worldly life, everyone chooses the direction he goes, this one chooses disbelief and this one chooses faith, this one chooses obedience and this one chooses disobedience, so as long as man has a choice, everyone has a different destination from the other. The one who is guided by Allah will turn to good deeds and race towards them.

Meanwhile, what a believer is looking for is to multiply the good before death picks him up. Allah's Word, أَئِنَّمَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا, This means that nothing in this world is hidden from His knowledge.⁹⁷

⁹⁴ Muhammad Mutawalli al-Sya'rawi, *Tafsir Al-Sya'rawi*, p. 634.

⁹⁵ Lajnah Pentashihan Mushaf Al-Qur'an, p. 30.

⁹⁶ Muhammad Mutawalli al-Sya'rawi, *Tafsir Al-Sya'rawi*, p. 638.

⁹⁷ Muhammad Mutawalli al-Sya'rawi, *Tafsir Al-Sya'rawi*, p. 639.

6. QS. Al-Baqarah [2]: 149

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ وَمَا اللَّهُ
بِغَافِلٍ عَمَّا تَعْمَلُونَ

Meaning: "From wherever you (Prophet Muhammad) go out, turn your face towards the Sacred Mosque. Surely that is a righteous (definite, undoubted) decree from your Lord. Allah is not unmindful of what you do." ⁹⁸

Asy-Sya'rawi argues that the command to move the Qibla is emphasized three times. Indeed, shifting the Qiblah is something to be proud of for the believer, because it can strengthen faith from the arising doubts by the People of the Book. With the revelation of three verses implies, first, to face the Ka'bah, namely those who are inside the Masjidilharam, secondly facing the Masjidilharam for those outside the mosque, third, for people who are in all directions.

This verse is also used to reject the arguments of hypocrites, Jews and Christians who try to doubt Islam. Asy-Sya'rawi said when addressing the issue of Qibla change, the effort that believers make to Majdilaqsa is the same effort that is made to Baitulharam. Because facing to the right or left does not cause any difficulty in prayer. The evidence used by the Jews, Christians and hypocrites does not make sense if it is to doubt the Qibla change, because facing the Masjid al-Haram is obeying the command of Allah. The thing that makes you move the Qiblah is the truth of Allah swt.⁹⁹

7. QS. Al-Baqarah [2]: 150

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا
وُجُوهَكُمْ شَطْرَهُ. لَقَدْ يَكُونُ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ
وَأَحْشَوْنِي وَلَا تَمْنَىٰ عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ

Meaning: "From wherever you (Prophet Muhammad) go out, then turn your face towards the Masjid al-Haram. Wherever you are, then turn your face towards it so that there will be no reason for people (to oppose you), except for the wrongdoers among them. So do not

⁹⁸ Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Qur'an Dan Terjemahannya*, p. 30.

⁹⁹ Muhammad Mutawalli al-Sya'rawi, *Tafsir Al-Sya'rawi*, p. 640.

fear them, but fear Me that I may complete My favor upon you and that you may be guided.”¹⁰⁰

Allah swt. confirmed for the third time to the Prophet to face the Sacred Mosque. This ruling applies to all people whether they are in Madinah or elsewhere. The Muslims' change of Qibla from facing Baitulmaqdis to facing the Grand Mosque is not because of the sanctity of Baitulmaqdis or the sanctity of the Grand Mosque.¹⁰¹ Allah calls the Jews, Christians and hypocrites wrongdoers who deny the truth, transfer the right to the wrong, and the wrong to the right.

¹⁰⁰ Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Qur'an Dan Terjemahannya*, p. 30.

¹⁰¹ Muhammad Mutawalli al-Sya'rawi, *Tafsir Al-Sya'rawi*, p. 642.

CHAPTER IV

ANALYSIS ON QIBLA VERSES IN TAFSIR ASY-SYA'RAWI

A. The Concept Qibla According to Asy-Sya'rawi

The Qibla of Muslims is the Kaaba building or Masjidilharam. While the Kaaba is in the center of the Masjidilharam complex, so facing the Qibla can also mean the direction to the Masjidilharam. Allah says *فَوَلِّ وَجْهَكَ شَطْرَ*

الْمَسْجِدِ الْحَرَامِ, Asy- Sya'rawi elaborated that the meaning of facing here is to

face all the limbs towards the Masjid al-Haram. Word *شَطْرَ* means side, and

can also mean half. It means facing the side of the Masjidilharam or half of the Masjidilharam.¹ There are three verses that specifically explain the meaning of facing, first, to face the Ka'bah, which is for people who are inside the Masjidilharam. Second, to face the Masjidilharam for those outside the Masjidilharam. Third, for people who are outside of both facing the Masjidilharam.²

إذا اتجهت الى بيت المقدس او اتجهت الى الكعبة او اتجهت اي الى مكان هذا الكون
فالله موجود فيه, فبيت المقدس ليس له خصوصية بذاتها والكعبة ليس لها خصوصية
بذاتها. ولكن امر الله تبارك وتعالى هو الذي يعطيها هذه الخصوصية.³

As for Asy-Sya'rawi, he views Qibla as not just the direction or facing the Kaaba in a series of prayers. Asy-Sya'rawi emphasized that the Ka'bah was determined to be the Qibla not because of its privileges, but because Allah gave the order. In another place Ash-Shawawi explains *ان أوامر الله الأيمانية لا*

ترتبط بالعلة, *انما علة التنفيذ فيما يأمرنا الله ان الله هو الامر*.⁴

¹ Muhammad Mutawalli al-Sya'rawi, *Tafsir Al-Sya'rawi*, vol. 1 (Kairo: Akhbar al-Yaum Idarah al-Kutub wa al-Maktabah, 1991), h. 631.

² Muhammad Mutawalli al-Sya'rawi, h. 640.

³ Muhammad Mutawalli al-Sya'rawi, p. 625.

⁴ Muhammad Mutawalli al-Sya'rawi, p. 624.

require a cause, so a servant does what Allah commands because Allah commands.

Thus, Qibla, which means facing, is not only implemented in prayer physically, but has a spiritual dimension. The importance of the Qibla is to present the heart during prayer as a form of obedience and obedience to Allah. The direction of the heart and the direction of obedience are the important points of the Qibla. Asy-Sya'rawi does not deny the legal definition of Qibla in fiqh. In fact, he has a principle that it is not permissible for someone to pray who is not facing the Kaaba or Masjidilharam. Qibla is more than just a textual understanding in the sense of prayer law, namely the direction of facing the Kaaba or Masjidilharam during prayer by presenting the heart and obeying Allah SWT. Thus, he did not deny the legal definition of Qibla in fiqh.

From the description above, it can be concluded that Qibla, according to Asy-Sya'rawi, there are two dimensions to the concept of kibrat, *First* is the apparent meaning of facing the Ka'bah with all parts of the body during a series of prayers, *Second* is the inner meaning of kibrat, which is a manifestation of tawhid and obedience to Allah.

B. Implication of Qibla Meaning in Asy-Sya'rawi's Qibla Interpretation

Asy-Sya'rawi interpreted the Qibla verse, QS. Al-Baqarah [2]: 142-145, 148, 149, and 150 that discuss the substance of the existence of the Qibla for Muslims. Al-Sya'rawi views the Qibla as more than just a direction in prayer and the shifting of the Qibla is not merely the shifting of the center of the direction of prayer. The following are the implications of Asy-Sya'rawi's interpretation of the Qibla verse.

1. Critique of The Behavior of The *Ahl Al-Kitab*

Asy-Sya'rawi describes the stubbornness and arrogance of the *Ahl Al-Kitab* regarding the truth of the message of the Prophet Muhammad. They denied following the Qibla to the Kaaba because according to them the change of Qibla showed the inconsistency of Islamic teachings. In fact,

they knew from the Taurat and the Gospel that the last Prophet would be blessed with two Qiblahs. But once again they did not accept the truth.⁵

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَن قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا

This verse was revealed before the official order to move the Qibla from Masjidilaksa to Kaaba. This means that Muslims were still facing the Cilaqsa Mosque at that time. This verse uses the word سَيَقُولُ as if to give news that later the Qibla moved from the Qibla of that time and there would be a response from the ignorant people who turned away from the Muslim Qibla by disputing the cause of the Qibla movement. And sure enough after the verse of the command to change the Qibla was officially revealed, the *Ahl Al-Kitab* behaved as the Qur'an reported.

From this, we can take the important point that being oriented is not just knowing the truth but following the truth. In fact, what they did was to deny the Qur'an and not to seek the truth of what they were asking.⁶

2. Test of Faith and Obedience to Allah

Islam is a religion that emphasizes its adherents to surrender to all orders that come from Allah and His Messenger. As the definition of Islam in QS Ali Imran [3]: 19 which is defined as the submission of creatures to God as taught by the Messengers.⁷ The primary sources of Allah's commands are the Qur'an and Hadith, which have the authority of absolute truth without any doubt.

Commands from Allah Swt. must contain goodness for His servants. It is impossible for Allah to mistreat His servants because it contradicts the nature of Allah's compassion. It is an obligation for believers to obey all of Allah's commands and stay away from all of His

⁵ Lajnah Pentashihan Mushaf Al-Qur'an, p. 633-634.

⁶ Muhammad Mutawalli al-Sya'rawi, *Tafsir Al-Sya'rawi*, p. 624.

⁷ M. Qurays Shihab, *Tafsir Al-Misbah (Pesan Kesan, Dan Keserasian Al-Qur'an)*, Vol. 2 (Jakarta: Lentera Hati, 2002), p. 41.

prohibitions. This principle of piety is actually always attached to the daily life of believers.

Similarly, it is also contained in the commandment of the Qiblah and changing the Qiblah. Al-Sha'rawi said that it is a must for every Muslim to face the Ka'bah which was previously faced with Baitulmaqdis.⁸ Allah Swt. through His Messenger leads mankind to the path of salvation by obeying Him. Al-Sya'rawi emphasized in the interpretation of QS. Al-Baqarah [2]: 145, it is not because of privileges or other things that cause Allah to order the Qibla to the Kaaba. But purely Allah's command that must be obeyed by all His servants. On the other hand, for the believer, the Qiblah is not because the Ka'bah has certain virtues and privileges attached to it so that he deigns to migrate but merely obeys the command of Allah with sincerity of heart. Similarly, the Qiblah to Baitulmaqdis is not because there are privileges and virtues attached to it that cause us to face it.⁹

Allah confirms in His word,

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

Meaning: *"To Allah belongs the east and the west; wherever you face, there is the face of Allah. Indeed, Allah is All-Wide, All-Knowing."* (QS. Al-Baqarah [2]: 115).¹⁰

Shifting the Qiblah from Baitulmaqdis to the Ka'bah does not mean that Allah resides in Bayt al-Maqdis, and moving the Qiblah to the Ka'bah means that Allah resides in the Ka'bah. Indeed, Allah swt. does not favor one direction over another so that Muslims have to point to it. Nor does it mean that Allah moved from Baitulmaqdis to the Ka'bah, which necessitates praying towards it. This is an erroneous understanding.¹¹ Because Allah Swt. Most Holy from the nature of the creature that is

⁸ Muhammad Mutawalli al-Sya'rawi, *Tafsir Al-Sya'rawi*, p. 641.

⁹ Muhammad Mutawalli al-Sya'rawi, p. 642.

¹⁰ Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Qur'an Dan Terjemahannya*, p. 22.

¹¹ Muhammad Mutawalli al-Sya'rawi, *Tafsir Al-Sya'rawi*, p. 543.

housed. Here Asy-Sya'rawi invites Muslims to hold on to the correct belief. Asy-Sya'rawi emphasized again, the displacement of the Qibla is not due to a certain cause but really a test of faith in the heart.¹²

The change of Qibla really tested the faith of Muslims at that time. Especially for people who had just converted to Islam and whose faith was not yet firm. In addition, there were real obstacles in the form of insults and curses that were increasingly directed at Muslims. Groups that were unhappy with the existence of Islam were aggressively looking for loopholes to undermine the reputation of Islam. However, in addition to the test of faith, the change of Qibla is also a form of strengthening faith in the hearts of believers.¹³

Asy-Sya'rawi in this case correlates the change of Qibla with the urgency of obedience to Allah Swt. without questioning too much. He who goes out of his way to question Allah's command indicates the weakness of faith in his heart. This is because the essence of worship is in terms of direction, not obedience to the one who commands. Therefore, according to him, Qibla means a symbol of submission and obedience of the heart and body to Allah. The direction of facing the Qibla is only a medium while the goal is only Allah.

This part, according to the author, is the uniqueness of the interpretation of Asy-Sya'rawi, who is known as a rational figure. He is reluctant to mention the specificities of the place that Allah chose to be the kiblat of Muslims. In order to be prudent the command to obey Allah without the need for a cause.

3. Qibla as a Means of Muslim Character Building

QS. Al-Baqarah [2]: 143 contains the concept of moderation in the Qur'an which is basically in the verse on the theme of Qibla. Asy-Sya'rawi interprets this verse as part of the foundation for the formation of the character of Muslims taken from the event of moving the Qibla direction.

¹² Muhammad Mutawalli al-Sya'rawi, p. 624.

¹³ Muhammad Mutawalli al-Sya'rawi, p. 640.

That is to become ummatan wasathan which is a continuation of the discussion of the movement of the Qibla to the Kaaba. In addition, the meaning of the middle or moderate here is balanced between material and spiritual aspects, the world and the hereafter.¹⁴ As in the verse fragment,

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

Asy-Sya'rawi then elaborated, what is meant by the middle character is not prioritizing the material aspect and putting aside the spiritual aspect. Or vice versa, it is only about the spiritual so that it leaves material affairs. But taking a balanced portion between the two, both material and spiritual, is a wise man.¹⁵ Such a character is what is expected of a believer.

Allah swt. does not favor one direction over another. Facing the Ka'bah also differs depending on where one is located from the Ka'bah. Regarding the Qibla direction, Asy-Sya'rawi invites people to be moderate from those who do not follow the Qibla command and those who exaggerate a direction.¹⁶

Qibla direction is seen as the orientation of Muslim civilization that is clear about its vision and mission. Furthermore, the concept of ummatan wasathan is a flashback to prophetic history that marks the independence of Muslims who are different from their predecessors. By obeying the command to shift the Qibla to the Kaaba, it teaches the character of a people who are strong and strong in their stance even though there are external parties who do not like it.¹⁷

The command to turn towards the Ka'bah emphasizes the sincerity of carrying out His commands. It indirectly separates the servant who submits his whole heart and body to Allah and those who only follow the personality of others. So, the reflection that can be captured from this is

¹⁴ Muhammad Mutawalli al-Sya'rawi, *Tafsir Al-Sya'rawi*, p. 626.

¹⁵ Muhammad Mutawalli al-Sya'rawi, *Tafsir Al-Sya'rawi*, p. 627.

¹⁶ Muhammad Mutawalli al-Sya'rawi, p. 629.

¹⁷ Muhammad Mutawalli al-Sya'rawi, p. 629.

the principle of orienting to be one between the mind and the heart. This becomes the basis of a servant's life with character.

Furthermore, in Al-Baqarah verse 148, وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا, Asy-Sya'rawi interpreted the word "wijhah" as a choice. That Allah Swt. makes humans as voters between wanting to believe or not believe, disobey or obey, faith or kufr. This choice only applies when in the world so that humans are welcome to make their choices. Because the truth is that humans will always compete for goodness before death picks them up.¹⁸ Therefore, the Muslim character should always choose the good choice by weighing the benefits and harms.

4. The Qiba as Manifestation of Tawhid

The existence of one Qibla manifests the principle of monotheism that there is only one God who deserves to be worshipped, namely Allah Swt. The Qibla abolishes the concept of God that considers the existence of more than one God. Similarly, Islam is free from the understanding of atheists who do not believe in the existence of God.¹⁹

The Islamic creed stands firmly on the understanding of worshipping only the One who has the right to be worshipped. He is the Lord of the universe who created the universe and its contents, Allah Swt. The one direction of the Qibla, the Kaaba, denies the tradition of the ancestors of the jahiliyyah who worshiped various forms of idols around the Kaaba.²⁰

The *Fathu Mecca* event proved the destruction of 360 idols as a form of strong rejection of teachings that have deviated from the teachings of Abrahamic monotheism. While Prophet Ibrahim, the opening of the land of Mecca, called for worship only to Allah Swt. Then Al-Sya'rawi explained, Allah Swt. did not make the Kaaba as the first Qibla but

¹⁸ Muhammad Mutawalli al-Sya'rawi, p. 638.

¹⁹ Muhammad Mutawalli al-Sya'rawi, p. 626.

²⁰ Muhammad Mutawalli al-Sya'rawi, p. 624.

Baitulmaqdis. Because the disbelievers Quraysh glorified the Kaaba with despicable practices, and called the Kaaba as the Arabian Temple and then placed idols in the Kaaba as a form of glorifying the Kaaba.²¹

When Ash-Shafi'rawi interpreted قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ in verse 142, he said,

اذا اتجهت الى بيت المقدس او اتجهت الى الكعبة او اتجهت اي الى مكان هذا الكون فالله موجود فيه, فبيت المقدس ليس له خصوصية بذاتها والكعبة ليس لها خصوصية بذاتها. ولكن امر الله تبارك وتعالى هو الذي يعطيها هذه الخصوصية.²²

When facing Baitulmaqdis it is not because of the glory of Baitulmaqdis. When facing the Ka'bah it is not because of its glory, and when facing other places it is not because of their glory. Rather, it is the command of Allah that is the basis for facing it, and it is Allah who has given the place its specialty.

The Qibla direction symbolizes the social unity and tawhid of Muslims globally. The application of one Qibla direction presents a collective awareness that wherever Muslims are, they are always under the same *ukhuwah tawhid*. This means that the concept of tawhid is not only an individual issue but also the power of social solidarity. The physical direction to the same destination reflects the same spiritual direction to Allah. So, Asy-Sya'rawi always emphasizes that it is not the direction of the Qibla that is worshiped but the cause of Allah who commands.

5. Patience in Prayer

In QS. Al-Baqarah [2]: 144, قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ, tells about the Prophet Muhammad who prayed by turning his face to the sky

²¹ Muhammad Mutawalli al-Sya'rawi, p. 624.

²² Muhammad Mutawalli al-Sya'rawi, p. 625.

asking that the Qibla be moved.²³ This shows that even prayer requires a process. And process requires patience. It should be a concern that Allah swt. commands Muslims to be patient for any test that befalls them. The Prophet Muhammad PBUH in addition to acting as a messenger of revelation to the people is also a model of how revelation should be applied in everyday life.

God knows the longing and love of the Prophet Muhammad for the Kaaba which is a building left over from the Prophet Abraham. Before moving to Medina, he faced the Kaaba and Baitulmaqdis at once. This habit could not be continued when praying in Medina. According to Al-Sha'rawi, the Ka'bah became the Qibla and then became the House of Allah because of Allah's choice, while other mosques became the House of Allah by the choice of creatures. Even so, the command to shift the Qibla to the Ka'bah is based on the will of Allah.²⁴

C. Background of Asy-Sya'rawi's Thought on Qibla Verses

The thinking of a figure is inseparable from the background factors that accompany the thought. Based on the interpretation of the Qibla verse in the previous section, Asy-Sya'rawi sees the command to Qibla in the Qur'an as a form of submission of a servant to His Lord without regard to the causal relationship of the Qibla facing the Kaaba.

In this discussion, the author wants to analyze what factors Asy-Sya'rawi poured his thoughts on the interpretation of the Qibla verse. These factors can be in the form of methodological, sociological, historical, or other backgrounds. As mentioned in the chapter of Asy-Sya'rawi's biography ranging from family life, educational history, to his socio-political activities at that time or even other reasons.²⁵ Of course from there then gave birth to a character that shaped his intellectual power to respond to a Qibla problem.

²³ Muhammad Mutawalli al-Sya'rawi, p. 630.

²⁴ Muhammad Mutawalli al-Sya'rawi, p. 631.

²⁵ Muhammad Khatibul Umam, *Konsep Keluarga Sakinah Perspektif Mutawalli Al-Sa'rawi*, Skripsi. UIN Maulana Malik Ibrahim Malang, 2020, p. 41.

Asy-Sya'rawi's thoughts in interpreting the Qibla verse can be categorized into traditional thinking. Here the author describes some of the background factors of Asy-Sya'rawi's thinking regarding his interpretation of the Qibla verse.

1. Sufistic Personality

Asy-Sya'rawi's Sufistic thinking was influenced by his proximity to Sufi figures. When he studied in Zaqaziq, there was a large family of the *al-khaliliyah tariqah*.²⁶ His love for scholars and *auliya'* grew while in Zaqaziq. In addition to the ulama and *auliya'*, what is equally important is his love for the Prophet Muhammad and his descendants. This love increased when after returning from Mecca, Asy-Sya'rawi chose to live next to the Imam Abdullah Husain bin Ali Mosque, the grandson of the Prophet Muhammad.²⁷

His love for the Sufi world, he also proved by building the Sayyidah Nafisah Mosque which is used not only for prayer, but also recitation, and meetings of salaf scholars, jurists, and *ahl al-thariq*.²⁸ In the view of Sufism, the purpose of life is to get closer to Allah Swt. To find God's existence, Sufis do not need to travel far and wide to find God's existence. Because they believe God is close and can be easily found within oneself.²⁹ As the Sufi hadith qudsi puts it, "Whoever knows himself will know his Lord."³⁰

Sufis joined in the effort to interpret the verses of the Qur'an. The understanding they bring is not far from the issues of love, heart and

²⁶ Muhiddin Muhammad Bakri, *Renungan Tasawuf Muhammad Mutawalli Al-Sya'rawi*, p. 59.

²⁷ Muhiddin Muhammad Bakri, *Renungan Tasawuf Muhammad Mutawalli Al-Sya'rawi*, p. 60.

²⁸ Muhiddin Muhammad Bakri, *Renungan Tasawuf Muhammad Mutawalli Al-Sya'rawi*, p. 60.

²⁹ Sri Endang Rahayu, "Islam Sempurna Dalam Konsep Syariat, Tarekat Dan Hakikat," in *Jurnal Emanasi, Jurnal Ilmu Keislaman Dan Sosial* 3, No. 1 (2020), p. 1–8.

³⁰ Al-Hajaj, *Shahih Muslim*, p. 2061.

soul.³¹ Like Asy-Sya'rawi, a skillful interpreter in revealing the secrets of the Qur'an, so Muhiddin Muhammad Bakri gave the title of the figure of *nadzari* interpretation.³² Asy-Sya'rawi often uses intuition in seeing the meaning of a verse. As the title of his tafsir is *Khawatir Asy-Sya'rawi* or his reflections on the Qur'an. He relies on feelings in order to reflect his thoughts to communicate to find the meaning of the content of the verse.

A Sufi is a person who always draws closer to Allah Swt. A true Sufi always invites the participation of others to follow his path. Thus, people who embrace Sufism are not people who run away from the life of the world. Like the life of the community in the middle of a crowded market which does not deny the existence of interaction.³³

As a Sufi Asy-Sya'rawi places a separate portion in terms of the relationship of closeness to Allah Swt. This relationship is in the form of a heart relationship that has been embedded with love for Him. So, in his interpretation of the Qibla verse, the important point is that the Qibla command can be seen as a form of relationship between the servant and the Creator. Therefore, a lover will definitely make every effort to obey the will of his beloved, let go of his own will, and only choose what is chosen for him.³⁴ Similar to this qibla, if Allah has willed to tell His servant to obey the qibla then immediately as a servant will fulfill it without asking much about the cause and effect of the command.

As a Sufi, Al-Shafi'rawi tends to be reluctant to mention rational reasons in interpreting the Qibla. He focuses more on mentioning the spiritual approach rather than revealing the historical aspects or elements contained in the two Qibla places. By using this approach, Asy-Sya'rawi

³¹ Muhiddin Muhammad Bakri, *Renungan Tasawuf Muhammad Mutawalli Al-Sya'rawi*, p. 97.

³² Muhiddin Muhammad Bakri, *Renungan Tasawuf Muhammad Mutawalli Al-Sya'rawi*, p. 102.

³³ Muhammad Mutawalli Al Syarawi, *Al-Fatawa Kullu Ma Yahimmu al-Muslim fi Hayatihi wa Yaumihi wa Gadihi* (Kairo: Maktabah Al-Qur'an, t.th), p. 30.

³⁴ Asep Ahmad Arsyul Munir, "Mencari Kebebasan Dalam Tasawuf: Telaah Kritis Konsep Mahabbah," dalam *Hikamia*, Vol. 4, No. 2 (2024), p. 28–41.

wants to invite Muslims to understand the importance of the totality of obedience to Allah Swt. Asy-Sya'rawi's Sufi personality gives an understanding that tafsir is not just a product of the mind but a product of the heart. The reason is, Asy-Sya'rawi's interpretation always evokes the value of the closeness of the relationship to Allah by always increasing obedience.³⁵

2. Methodological Interpretation

Asy-Sya'rawi in interpreting the verse of Qibla does not use a rational approach as in most of the interpretations in the book of *Tafsir Asy-Sya'rawi*. The Sufistic approach is more obvious when describing the meaning of the Qibla verse. With a Sufistic approach, he tries to explore the depth of the spiritual context rather than just digesting linguistically. His daily life that is close to the habits of Sufis has a significant influence on his perspective in reading the Qibla verse. Thus, as Yusuf Al-Qaradhawi stated, that his interpretation is not limited by time and space, it is also influenced by his Sufi life.³⁶

Usman Abd al-Rahim mentioned one of the methods used by Asy-Sya'rawi in his tafsir, namely Sufistic nuances of interpretation.³⁷ Although it does not cover the entire tafsir, Sufistic interpretation is found in part of *Tafsir Asy-Sya'rawi*. Among them can be found in the interpretation of the Qibla verse.

Furthermore, Ahmad Khusnul Hakim believes that *Tafsir Asy-Sya'rawi* has two focus methods in interpreting verses of the Qur'an. First, making Islam as a surefire strategy to solve the morality crisis of mankind. As in the interpretation of the Qibla verse where he wants to instill loyalty and obedience to Allah Swt. in Muslims to whatever He commands. Secondly, a comprehensive interpretation to counter arguments against the

³⁵ Muhammad Mutawalli al-Sya'rawi, *Tafsir Al-Sya'rawi*, vol. 1, p. 623-634.

³⁶ Muhammad Aly Iyazy, *Al-Mufasssiruun Hayatuhum Wan Manhajuhum* (Teheran: Mu'assasah Al-Thana'ah wa Al-Nasyr, t.th), p. 96.

³⁷ Riesti Yuni Mentari, *Penafsiran Al-Sya'rawi Terhadap Al-Qur'an Tentang Wanita Karir*, p. 41-42.

Qur'an. As in his *Tafsir Asy-Sya'rawi* responded to the opinion about the inconsistency of the Qibla that moved by saying that this was because Allah wanted to make Islam a religion that perfected the teachings of the previous Prophet. The above view adds to the agreement that methodological factors influence Asy-Sya'rawi's interpretation of the Qibla verse.

3. Social, and Religious Conditions

When the Western world experienced civilizational and intellectual progress, the opposite happened, namely the Islamic world experienced a decline. This situation also took place in Egypt, a country that was once the center of ancient civilization. The spirit of Islam began to fade in the daily lives of Egyptians. This situation was exacerbated by the practice of French and British colonialism which brought the influence of the western world. The defeat of Egypt brought about a realization of their backwardness to rise up from the pressure of the western nations.³⁸

The figure of the ulama who lived in the 20th century witnessed the social conditions of Egyptian society which experienced changes from various Islamic identities. As a figure who always pays attention to the condition of the people, Asy-Sya'rawi knows very well how the Islamic identity of Muslims is fading. The turmoil is increasingly impacted when the currents of secularization, globalization, modernization are present in human civilization. Egypt is trapped in the current conditions of Arab nationalism and secularization. Changes have affected the social and cultural and even spiritual dimensions of Muslims. The aspects of faith, creed, and manners have become less of a concern in the modern world.³⁹

Muslims began to make spiritual reconstruction efforts in exploring Islam that had been criticized. Therefore, Asy-Sya'rawi

³⁸ St. Aisya Abbas and Akramun Nisa, "Peradaban Islam Dan Ideologi Politik Pada Masa Dinasti Mamluk Di Mesir," in *Ash-Shahabah*, Vol. 9, No. 1 (2023), p. 37–49.

³⁹ Muhammad Rizqi Ramadhan et al., "Naquib Al-Attas's Thoughts on The Identity Crisis of Muslim Era: Solutions through The Islamization of Knowledge," in *Al-Insaniyyah: Journal for Humanity Studies*, Vol. 1, No. 1 (2024), p. 1–17.

appeared to address the situation of global change, Asy-Sya'rawi interpreted the Qibla verse to bring the importance of collective identity presented through verses about the Qibla. That the change of Qibla to the ka'bah is not interpreted in a superficial way, let alone seen as merely having occupied a part of history. It would be more appropriate for the Qibla to be positioned as a strategy to invite Muslims to become a true and firm people. Muslims who have a true identity of Islamic values. A concept that integrates material and spiritual aspects in harmony without turning their backs on one another.

4. Theology

Tauhid is the main foundation and core teaching in the da'wah delivered by the Prophet and Messenger of Allah. Tawhid itself is an Islamic belief system which includes belief in Allah by understanding His names and attributes, belief in angels, spirits, demons, devils and other supernatural beings, belief in the Prophet and His book, and other eschatological matters. According to Aqil Siraj, the essence of monotheism is the understanding that Allah Swt. is different from creatures and the only creator of the universe. Believing that Allah is the only God who deserves to be worshipped is an obligation for every human being. Thus, an understanding of monotheism becomes a serious issue emphasized in order to guard against forms of polytheism.⁴⁰

Asy-Sya'rawi in interpreting the Qibla verse always accentualizes the importance of tawhid in Muslims. With the cultivation of tawhid, it is expected to be able to arouse the awareness that everything must rely on Allah. Therefore, Qibla is related to tawhid and obeying His commands. In his delivery, Asy-Sya'rawi is also able to invite readers or listeners to realize the existential relationship between humans and the Almighty. He wants to form the spiritualist personality of Muslims with the belief in

⁴⁰ Muhammad Rizqi Ramadhan et al., "Naquib Al-Attas's Thoughts on The Identity Crisis of Muslim Era: Solutions through The Islamization of Knowledge, p. 6.

tawhid, especially not considering the Kaaba which is worshiped by the Almighty.⁴¹

The ability to draw the meaning of tawhid as when interpreting the verse of Qibla. The cloud man must consider the Qibla as nothing more than a direction for prayer, but Asy-Sya'rawi brings it that in the issue of Qibla contains Allah's wisdom in the form of strengthening tawhid. This interpretation further touches and stirs the spiritual awareness of the people.

⁴¹ Muhammad Mutawalli al-Sya'rawi, *Tafsir Al-Sya'rawi*, p. 638.

CHAPTER V

CLOSING

A. Conclusion

Based on a series of explanations that the author did in the previous chapter regarding the interpretation of Qibla verses according to Asy-Sya'rawi, then the conclusions will be put forward from the answers to the formulation of the problems raised in this study, namely as follows:

1. According to Asy-Sya'rawi, there are two dimensions to the concept of qibla, *first*, the outward meaning of facing the entire body toward the Ka'bah during a series of prayers; *second*, the inner meaning of the qibla as a manifestation of tawhid and obedience to Allah.
2. The implementations on his interpretation of the verse regarding the qibla are: the qibla as a critique of the behavior of the *Ahl Al-Kitab*, a test of faith and obedience to Allah, a means of character building for Muslim communities, an entity of tawhid, and a form of patience in prayer.
3. The background of Asy-Sya'rawi's interpretation of the Qibla verse as in the book of *Tafsir Asy-Sya'rawi* is influenced by the variables of Sufistic personality, *Tafsir Asy-Sya'rawi* methodology, social and religious conditions, and theological factors.

B. Suggestion

From the series of research that the author has done to present the research results in the previous chapter, there are several suggestions for the next researchers:

1. The author suggests to the next writer to develop the study of *Tafsir Asy-Sya'rawi* related to sharia verses, such as prayer verses so that it can be seen how the methodological pattern used by Asy-Sya'rawi as a whole.

2. For future researchers, it is also recommended to conduct a comparative model study between *Tafsir Asy-Sya'rawi* with classical tafsir, so that it can produce more critical findings.

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This curriculum vitae is made truth and hopefully appropriately used

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