JALÂL AL-DÎN AL-MAHALLÎ AND JALÂL AL-DÎN AL-SUYUTÎS' INTERPRETATION METHOD OF THE *MUTASYÂBIHÂT* VERSE IN *TAFSÎR JALÂLAYN*

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Abstract: This study aims to determine the research method of al-Mahallî and al-Suyutî on the *mutasyâbihât* verse in *Tafsîr Jalâlayn* interpretation, the impact of the *mutasyâbihât* verse measurement method on understanding *Tafsîr Jalâlayn* interpretation, and the similarities and differences in the methods used. This research is included in non-empirical research that uses the type of library research and research studies presented in a comparative analytical descriptive manner. Research findings; the methods used by al-Mahallî and al-Suyutî in dealing with *mutasyâbihât* verses, *tawaquf*, interruption, and expansion and impact of the *mutasyâbihât* verse method in *Tafsîr Jalâlayn* make results as an increase in faith, knowledge in Arabic and interpretation, and facilitate understanding of the control of *mutasyâbihât* verses. The similarities are the use of methods and interpretations; *ta'wîl* or *bayân*. The difference; al-Mahallî is more dominant in the interruption method than the expansion, and al-Suyutî is more dominant in using the expansion method than the interruption.

Abstrak: Penelitian ini bertujuan mengetahui metode penafsiran al-Mahallî dan al-Suyutî terhadap ayat *mutasyâbihât* dalam *Tafsîr Jalâlayn*, dampak metode penafsiran ayat *mutasyâbihât* pada pemahaman *Tafsîr Jalâlayn*, dan persamaan dan perbedaan metodologi yang digunakan. Penelitian ini termasuk ke dalam penelitian non-empirik yang mengunakan jenis penelitian *library research* serta kajian penelitian disajikan secara deskriptif analitis komperatif. Temuan penelitian; metodologi yang digunakan oleh al-Mahallî dan al-Suyutî dalam menafsirkan ayat-ayat *mutasyâbihât*, *tawaquf*, interupsi dan ekspansi dan dampak metode penafsiran ayat *mutasyâbihât* terhadap pemahaman dalam *Tafsîr Jalâlayn*; menjadikan hasil penafsiran sebagai penambah keimanan, keilmuan dalam bidang bahasa Arab dan tafsîr, dan memudahkan pemahaman terhadap penafsiran ayat *mutasyâbihât*. Persamannya dalam penggunaan metode dan penafsiran dengan cara *ta'wîl* atau *bayân*. Perbedaannya, al-Mahallî lebih banyak menggunakan metode interupsi dari pada ekspansi, sedangkan al-Suyutî lebih dominan menggunakan metode ekspansi dari pada interupsi.

Keywords: *mutasyâbihât* verse, interpretation, method, *Jalâlayn*

Introduction

The Qur'an was revealed to this earth to be a guide and guide for humans.[1] With this position, understanding the verses of the Qur'an is a demand for Muslims.[2] However, not all Muslims can understand the Qur'an directly from its texts,[3] even Arabs themselves. Because the language used in it is Arabic which is of high quality, The Qur'an uses many words with no definite or vague meaning,[4] understanding it requires special skills.[5] At the time of the Prophet Muhammad SAW., when the Muslims encountered a problem that could not be understood in the verses of the Qur'an, they asked the Prophet about it, then the Prophet explained it.[6]

However, there are differences of opinion among Muslims regarding the interpretation, In certain cases, the method of "*ta'wîl*" is highly needed to clarify the meaning of *Ayat al-Sîfat* so easily understood by human intellect and at the same time to purify Allah the almighty from signs of weaknesses and resemblance.[7] Where not all of them agree on the permissibility of interpreting the *mutasyâbihât* verses or, in other words prohibiting them.[8] However, the controversy that arose due to these differences of opinion led to an understanding of the lessons learned in human life. Because, as it is known, God did not create everything in vain.[9] Therefore, seeking wisdom to reveal the educational values of the existence of *muhkamah* and *mutasyâbihât* verses in the Qur'an becomes an important matter.[10]

The difference in the method and direction of interpretation in interpreting the

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[1] Budiyono Saputro et al., "Learning Effectiveness of Department-Based Integrated Science Interpretation," in *Journal of Physics: Conference Series*, vol. 1233, (2019): 139.

[2] Ris'An Rusli, Aflatun Muchtar, and Afriyanto, "Islamic Moderation in Higher Education," *Opcion* 35, no. 89 (2019): 54.

[3] Sardar Muhammad, "Fire Symbolism in the Holy Qur'än Analysis of Contrary Connotation," *Hamdard Islamicus*, (2021), 341.

[4] Kadar M. Yusuf, "Pengaruh Bahasa Terhadap Perbedaan Pendapat Para Imam Mujtahid dalam Menafsirkan Ayat-Ayat Hukum," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 36, no. 1 (2016): 59.

[5] Wati Susiawati, "Implementasi Teori Chomsky Dalam Bahasa Alquran," *Arabiyat: Journal of Arabic Education and Arabic Studies* 5, no. 2 (2018): 78.

[6] Janan Izadi, "Women's Nature in the Qur'an: Hermeneutical Considerations on Traditional and Modern Exegeses," *Open Theology* 6, no. 1 (2020): 54.

[7] Norasimah Haji Omar and Mazlan Ibrahim, "Evaluation of Muslim Scholars on the Method of Interpretations of Verses on Divine Attributes by Contemporary Salafi School," *International Journal of Islamic Thought* 16 (2019): 99.

[8] Ahmad Mujahid, "Kontradiksi Anti Takwil Abdul Aziz Bin Abdullh Bin Biz: Tafsir Terhadap Antropomorphisme," *Jurnal Ilmiah Ilmu Ushuluddin* 14, no. 1 (2016): 19.

[9] N. Tabassum, "Rhetorical Devices in the Holy Qur'ân: Grammatical Shift and Communicated Subject Matters in Surah Al-Baqarah," *Hamdard Islamicus* 44, no. 2 (2021): 111.

[10] Risman Bustamam and Devy Aisyah, "Model Penafsiran Kisah oleh Muhammad Abduh dalam Al-Manar: Studi Kisah Adam pada Surah Al-Baqarah," *Mashdar: Jurnal Studi Al-Qur'an dan Hadis* 2, no. 2 (2020): 69.

mutasyâbihât verse is because the interpretation is an explanation of the Qur'an, and the Qur'an is sometimes general, difficult to understand, has various possibilities.[11] Therefore, further explanation is needed so that the Qur'an can be digested. By all circles and used as a reference and guide in life.[12] Therefore, understanding the verses of the Qur'an is a requirement for Muslims. Consequently, it takes a scientific tool to understand the Qur'an, which is called the *Tafsîr*.[13] And because the verses of the Qur'an have two versions: in the form of *muhkamah* (verses that contain clear meanings) and *mutasyâbihât* (verses that contain vague meaning).[14]

The purpose of the *muhkamah* verses, as in the word of Allah above, is clear and precise verses that can be understood easily. Whereas what is meant by *mutasyâbihât* verses are verses that contain several meanings.[15] It cannot be determined which definition is intended except after being investigated in-depth or verses whose purpose only Allah knows, such as verses relating to the unseen. For example, poems about the Day of Judgment, heaven, hell, and others.[16]

Tafsîr Jalâlayn is a famous book of interpretation of the Qur'an, which was initially compiled by Jalâl al-Dîn al-Mahallî in 1459 A.D., and then continued by his student Jalâl al-Dîn al-Suyutî. in 1505 A.D.[17] This commentary is generally considered a classical Sunni commentary book which is widely used as a reference because it is deemed to be easy to understand.[18]

The *Tafsîr Jalâlayn* has acceptance as a textbook to serve the study of the Qur'an in some modern Islamic schools[19], and the *Tafsîr Jalâlayn* is a well-known work on Qur'anic

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[11] Y Sai, "Teaching Qur'an in Irish Muslim Schools–Curriculum, Approaches, Perspectives and Implications," *British Journal of Religious Education* 40, no. 2 (2018): 150.

[12] Miftah Khilmi Hidayatulloh, "Konsep dan Metode Tafsir Tematik (Studi Komparasi Antara Al-Kumi dan Mushthofa Muslim)," *Al-Bayan: Jurnal Studi Ilmu Al- Qur'an dan Tafsir* 3, no. 2 (2019): 293.

[13] Abdul Razak and Azizul Azra, "Misappropriation of Translation and Interpretation of Verses Related to the Divine Attributes in the Quran," *Journal of Social Transformation and Regional Development* 2, no. 3 (2020): 231.

[14] Abdurrohman Kasdi, "Reconstruction of Fiqh Nusantara: Developing the Ijtihad Methodology in Formulating Fiqh from Indonesian Perspective," *Qudus International Journal of Islamic Studies* 7, no. 2 (2019): 256.

[15] Diah Rusmala Dewi and Ghamal Sholeh Hutomo, "Hikmah Dan Nilai-Nilai Pendidikan Adanya Ayat-Ayat Muhkamat dan Mutasyabihat dalam Al-Qur'an," *ISLAMIKA* 2, no. 1 (2020): 113.

[16] Sulkifli, "Eksistensi Ayat-Ayat MutasyabihaT dalam Cakrawala Mufassirin," *Jurnal Pappasang* 1, no. 1 (2019): 91.

[17] Jalaluddin Al-Mahalli and Jalaluddin Al-Suyuti, *Tafsir Jalalain* (Bairut: Daar Ibn Katsir, 1994), 3.

[18] Syarwani Aini and Adrika Fithrotul, "Corak Penafsiran Jalaluddin Al-Suyuti: Studi Atas Kitab Tafsir Jalalain," *Empirisma* 24, no. 1 (2015): 178.

[19] Ervan Nurtawab, "The Decline of Traditional Learning Methods in Changing Indonesia: Trends of Bandongan-Kitâb Readings in Pesantrens," *Studia Islamika*, (2019): 513.

exegesis in the Muslim world.[20] This book of understanding is classified as a book of commentaries whose discussion leads to an analysis of the sentence structure, the origin of the words, and the aspect of reading.[21] Or in other words, it is a book of commentaries that emphasizes the discussion of *nahwu*, *saraf*, and *qirâ'ah* knowledge. This is because the Qur'an was revealed in Arabic so that to understand it with the correct understanding, people are required to first understand the factors above as their primary capital. Therefore, the Book of *Tafsîr Jalâlayn* is very suitable for beginners who want to explore the interpretation of the Qur'an.[22]

Jalâl al-Dîn al-Mahallî started writing the interpretation from the beginning of *sûrah al-Kahf* to the end of *sûrah al-Nâs*; after that, he interpreted *sûrah al-Fâtihah* to completion. Unfortunately, Jalâl al-Dîn al-Mahallî then died before he could continue. Jalâl al-Dîn al-Suyutî then continued and started from *sûrah al-Baqarah* to *sûrah al-Kahf*. Then he put the interpretation of *sûrah al-Fâtihah* at the end of the sequence of interpretations of the previous Jalâl al-Dîn al-Mahallî. However, there are still differences of opinion regarding the level of work of each of these interpreters. This makes it attractive to examine the methods used by the two scholars.[23]

The factor that prompted the writing of the *Tafsîr Jalâlayn*, which was written by two classical scholars, namely Jalâl al-Dîn al-Mahallî, was motivated to write this book of commentary because of the decline in the use of Arabic according to the rules, due to interaction or assimilation with other nations who do not speak Arabic. Such as the Persians, Turks, Indians, and other countries embraced Islam. Since then, Arabs have not had the original *zauq*.[24] Those who still speak Arabic fluently and correctly are considered a minority, whose majority of the language is not according to the correct rules. However, the Al-Qur'an is written in Arabic.[25] He started writing his commentary starting from *sûrah* al-Kahf to *sûrah al-Nâs*, then he interpreted the letter *al-Fâtihah*, unfortunately, he was called to Rahmatullah when the writing of his commentary book had only reached half of the Qur'an, even though his commentary book is still required continuation for its integrity.[26]

Then Jalâl al-Dîn al-Suyutî. Many groups urged him to continue writing the interpretation of Jalâl al-Dîn al-Mahallî. Accordingly, he wrote a continuation of his predecessor's interpretation in 870 H, whose concept could be completed in 40 days, namely from the beginning of

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[20] Ervan Nurtawab, "Qur'anic Readings and Malay Translations in 18th-Century Banten Qur'ans A.51 and W.277," *Indonesia and the Malay World* 48, no. 141 (2020).

[21] Faizin Faizin, "Kisah Al-Qur'an dalam Tinjauan Sains (Studi Atas Serial Tafsir Ilmi Kementerian Agama RI)," *Al-Quds: Jurnal Studi Alquran dan Hadis Jurnal Studi Alquran dan Hadis* 4, no. 1 (2020): 78.

[22] Chilyatus Saadah, "Kajian Interteks dalam Manuskrip Tafsir Jalalayn Karangasem Sedan Rembang," *Al-Itqan: Jurnal Studi Al-Qur'an* 5, no. 1 (February 11, 2019): 70.

[23] Althaf Husein Muzakky, Muhammad Qoes Atieq, and Jamaluddin S, "Menjadi Mukmin Sejati Prespektif Al-Qur'an: Telaah Tafsir Jalalain," *Mashdar: Jurnal Studi Al-Qur'an dan Hadis* 2, no. 1 (2020): 49.

Ramadan that year until the 10th of *Syawwâl*. However, he could only be fully completed in the following year, namely 871 H.[27]

The expertise, intelligence, thoroughness, and prudence of Jalâl al-Dîn al-Mahallî and Jalâl al-Dîn al-Suyutî in writing their *Tafsîr Jalâlayn* commentary described above, attracted the author's attention to investigate further the interpretation of *Tafsîr Jalâlayn* which the author focuses on analysis and verses.[28] The *mutasyâbihât* verse is a way to use it among commentators. It is also interesting to examine differences and examine how the methodology of these two scholars in assessing *mutasyâbihât* verses, considering that both are generations. And considering that this book of *Tafsîr Jalâlayn* is also a mandatory curriculum in the field of interpretation at Islamic boarding schools in Indonesia, it becomes very interesting and important to examine.[29]

Jalâl al-Dîn al-Mahallî and Jalâl al-Dîn al-Suyutî have their effect in dealing with the *mutasyâbihât* verse. according to Jalâl al-Dîn al-Mahallî and Jalâl al-Dîn al-Suyutî in interpreting the Qur'an, which takes into account the Qur'anic coherence (*munâsabah*), rhetoric (*balaghah*), linguistic structure, and the context of revelation (*asbâb al-nuzûl*).[30] It is interesting to study because they write their interpretations in one book, namely, the *Tafsîr Jalâlayn*. There will be differences and similarities in the *mutasyâbihât* verse. What to be answered from this research are; how is the methodology used by Jalâl al-Dîn al-Mahallî and Jalâl al-Dîn al-Suyutî in the *mutasyâbihât* verses? What is the impact of the *mutasyâbihât* method on understanding in *Tafsîr Jalâlayn*?, What are the similarities and differences in the methodology used?

Methodology

This research is included in the study that uses a qualitative approach that uses the

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[24] Miski Miski, "Nalar Ideologis Penggunaan Hadis dalam Tafsîr Al-Jalâlayn," *Mutawatir* 7, no. 2 (December 1, 2017): 285.

[25] Azmil Hashim and Ab Halim Tamuri, "The Relationships between Etiquettes of Tahfiz (Memorization Al-Quran) and Tahfiz Achievement," *Australian Journal of Basic and Applied Sciences*, no. January (2014): 214.

[26] Jalaluddin As-Suyuthi and Jalaluddin Muhammad Ibnu Ahmad Al-Mahally, "Tafsir Al-Jalalain," *Tafsir Jalalain (Terjemah)*, (2015), 37.

[27] Kurdi Fadlal, "Studi Tafsir Jalalain di Pesantren dan Ideologisasi Aswaja," *Nun: Jurnal Studi Alquran dan Tafsir di Nusantara* 2, no. 2 (2016): 283.

[28] Eko Suryadin, "Modernisasi Tafsir Al-Qur'an," *Al-I'jâz: Jurnal Studi Al-Qur'an, Falsafah dan Keislaman* 2, no. 2 (December 1, 2020): 29.

[29] Umi Musyarofah, "Mengomentari Tafsir Jalalayn," *Al-Itqan: Jurnal Studi Al-Qur'an* 6, no. 1 (2020): 71.

[30] Abdul Mustaqim, "The Epistemology of Javanese Qur'anic Exegesis: A Study of Salih Darat's Fayd Al-Rahman," *Al-Jami'ah* 55, no. 2 (2017).

[31] Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT. Remaja Rosda Karya, 2009), 45.

type of research with library research methods, and the method used is comparative analytical descriptive.[31] The primary data source of this research is the *Tafsîr Jalâlayn* by Jalâl al-Dîn al-Mahallî and Jalâl al-Dîn al-Suyutî. Data collection methods, data collection techniques with documentation, collect data from primary sources supported by secondary sources. This document is obtained from direct, digital, or authoritative sites.[32]

In analyzing the data that has been collected, the next step is to manage the data so that research can be carried out rationally, systematically, and directed. The methods used by the author are descriptive-analytic by way of description, which aims to describe the views or interpretations of Jalâl al-Dîn al-Mahallî and Jalâl al-Dîn al-Suyutî about the *mutasyâbihât* verses in the Qur'an. In this case, the character's perspective is described as it is to understand his way of thinking as a whole and continuously.

The data collected are *mutasyâbihât* verses which consist of pronunciation and sentences. It means that the accent is the beginning of a letter or a cut letter (*harf al-munqata'ah*). At the same time, the sentence is a pronunciation arrangement consisting of 2 or more pronunciations in verse. Thus, the two things are collected according to the interpretation limits of Jalâl al-Dîn al-Mahallî and Jalâl al-Dîn al-Suyutî.

This study also uses the method of content analysis. In this analysis, the author uses an interpretation approach. Researchers explore the interpretation of Jalâl al-Dîn al-Mahallî and Jalâl al-Dîn al-Suyutî of the *mutasyâbihât* verses by using a comparative or comparison method. This is taken to find out whether there are differences and similarities in the interpretation methods of Jalâl al-Dîn al-Mahallî and Jalâl al-Dîn al-Suyutî in interpreting the verse *mutasyâbihât*.

Results and Discussion

Short Biography Jalâl al-Dîn al-Mahallî

The full name of Muhammad ibn Ahmad ibn Muhammad ibn Ibrâhîm al-Mahallî. He was born in 791 AH / 1389 A.D. Cairo, Egypt. He is better known as al- Mahallî, which is attributed to the birth village. The location is west of Cairo, not far from the Nile. The teacher that is: (1) Badri al-Dîn Mahmud ibn Syams al-Dîn Aqsarâ'î al-Ushûl (w. 825 H), (2) Burhân al-Dîn Ibrâhîm ibn Ahmad ibn 'Isa ibn Sulaimân ibn Salîm al-Masirî al-Baijûrî (w. 825 H), (3) Qâdî al-Qadâh Syams al-Dîn Muhammad bin Ahmad bin 'Usmân bin Nu'aim ibn Muhammad ibn Hasan ibn Ganâm al-Bisâti (w. 842 H), (4) 'Ulâ al-Dîn Muhammad ibn Muhammad ibn Muhammad al-Bukhârî (w. 841 H), (5) Syarîf al-Dîn Muhammad ibn

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[32] Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik* (Jakarta: Rineka Cipta, 2010), 89.

Muhammad ibn 'Abd al-Latîf bin Ahmad bin Mahmud or better known by the name Ibnu al-Kuwaik (w. 821 H).[33]

Since childhood, signs of intelligence have been seen in Jalâl al-Dîn al-Mahallî, and he studied various sciences, including Tafsîr, *Ushûl Fiqh*, Theology, *Nahwu*, and logic. Unfortunately, Jalâl al-Dîn al-Mahallî biography is not documented in detail. This is because he lived in a period of decline in the Islamic world, and he did not have many students, so his activities were not recorded clearly. Even so, Jalâl al-Dîn al-Mahallî was known as a person with a noble personality and lived a very mediocre life. Not to say poor. To fulfill his daily needs, he worked as a trader. However, this condition did not reduce his determination to continue studying.[34]

Al-Shakhawî, a scholar who lived during the time, said in *Mu'jam al-Mufassirîn* that Jalâl al-Dîn al-Mahallî was a very clever and clear-thinking priest whose intelligence was above the average person. It's no exaggeration if his memory is like a diamond. Jalâl al-Dîn al-Mahallî died in 864 H, coinciding with the year 1455 A.D. He died in Egypt and was buried there.

Jalâl al-Dîn al-Mahallî wrote several books of high quality, clear thoughts, solid book content, and easy-to-understand language. Some of them: *Syarh Jami' al-Jawâmi'* (*ushûl fiqh*), *Syarh al-Minhâj* (*fiqh*), *Syarh al-Burda al-Madih, Manâsik al-Hajj, Kitab fi al-Jihâd*, and the interpretation of the Qur'an *al-Karîm*, whose writing was from the beginning of *sûrah al-Kahf* to the end of the Qur'an, continued Jalâl al-Dîn al-Suyutî who first wrote the commentary from the beginning of *sûrah al-Fâtihah* to *sûrah al-Isrâ'*. His other work is *Syarh al-Warâqat fi al-Ushûl*. *Syarh al-Qawâid, Syarh Tashîl, Hâsyîyyah 'ala Jawâhir al-Asnawi*, and *Tafsîr al-Qur'an al-Adzîm*. His student, Jalâl al-Dîn al-Suyutî, will perfect this last book.[35]

Short Biography Jalâl al-Dîn al-Suyutî

Jalâl al-Dîn al-Suyutî or full name 'Abd ar-Rahman ibn Abû Bakr ibn Muhammad ibn Sabiq al-Dîn Abu Bakr ibn 'Usmân ibn Muhammad ibn Khidhir ibn Ayyub ibn Muhammad ibn Shyikh Hamam al-Dîn al-Khûdairi al-Suyutî al-Syâfi'i, born in Cairo, after *maghrib*,

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[33] Saiful Amir Ghafur, *Profil Para Mufassir Al-Qur'an* (Yogyakarta: Pustaka Insan Madani, 2018), 110.

[34] Abdullah Musthofa Al-Maraghi, *Pakar-Pakar Fiqih Sepanjang Sejarah* (Yogyakarta: LKPSM, 2011), 31.

[35] Mohd Sholeh Sheh Yusuff, Yusuf Haji-Othman, and Mohamad Hazli Ismail, "A Critical Analysis of the Influence of Tafsir Al-Nasafi in Tafsir Nur Al-Ihsan Based on Genetic Approach," *International Journal of Academic Research in Business and Social Sciences* 11, no. 6 (June 24, 2021): 162.

Sunday night, early *Rajab* 849 H.[36] At the age of 5 years, he was an orphan, and then he had memorized the Qur'an until the letter *al-Tahrim*. He was then brought up with great care from al-Kamal ibn Hummam to memorize the Qur'an perfectly.[37] Besides that, he also learned several books, including *Umdah al-Hakam*, *al-Minhâj* by an-Nawâwî, *Alfiyah ibn Mâlik*, and *Minhâj al-Baidâwî*. His teachers included: Shams al-Dîn Muhammad ibn Musa al-Hanafî, the leader of the *al-Syaikhunîyah* school, Fakhr al-Dîn 'Usmân al-Muqsî Ibn Yûsûf, Ibn al-Qalanî and other great scholars.[38]

'Abd ar-Rahman, whose title is Jalâl al-Dîn and fondly called Abû Fâdil, is the name given by his teacher, al-'Izzu al-Kananî al-Hanbalî. However, as time went on, Jalâl al-Dîn al-Suyutî was better known as al-Suyutî.[39] A phrase attributed to his father, who was born in Suyûti. The name of a prosperous country, located in the highlands and is a strategic commercial location.[40]

Since childhood, Jalâl al-Dîn al-Suyutî showed high enthusiasm and extraordinary intelligence in studying. At least Jalâl al-Dîn al-Suyutî confession in *Asbâb wurûd al-Hadîs* can be evidence. He said, "I memorized the Qur'an before I was eight years old. Jalâl al-Dîn al-Suyutî studied in several countries such as Sham, Hijâz, Yemen, India, and Morocco.[41] Not once did Jalâl al-Dîn al-Suyutî waste time learning. Apart from studying diligently, he is diligent in praying. Shahdan, when performing the pilgrimage and drinking *zam-zam* (holy water), he prayed that his knowledge in the field of *fiqh* was at the level of al-Bâqillanî and in the area of hadith even Ibn Hajar al-Asqâlanî.[42]

Jalâl al-Dîn al-Suyutî became busy with scientific activities when she was trusted to teach Arabic in 864 H in Egypt. In the year 872 AH,[43] he began to dictate the hadith. A year earlier, 871 H, he believed in issuing fatwas based on the Syafi'î school of thought.[44]

He claimed to have memorized two hundred thousand hadiths. He said: "If I had

[36] Ahmad Ibn Muhammad Al-Sawi, *Hasiyah Al-Allamah Al-Sawi Ala Tafsir Al-Jalalain*, Juz. I (Beirut: Daar al-Fikr, 1965), 76.

[37] Al-Zahabi, Muhammad Husain, *Al-Tafsir Wa Al-Mufassirun*, Juz. I (Bairut: Daar al-Fikr, 1976), 543.

[38] Suleiman Ali Mourad, "Al-Suyuti," in *The Islamic World* (Routledge, 2015), 705.

[39] Andrew Rippin, "The Perfect Guide to the Sciences of the Qur'an (Al-Itqan Fi 'Ulum Al-Qur'an), by Imam Jalal-Al-Din 'Abd Al-Ra%man Al-Suyuti," *Journal of the American Oriental Society* 133, no. 2 (2013): 395.

[40] Al-Zahabi, Muhammad Husain, Al-Tafsir Wa Al-Mufassirun, 279.

[41] R. Stephen Humphreys, "Jalal Al-Din Al-Suyuti. E. M. Sartain," *Journal of Near Eastern Studies* 38, no. 1 (January 1979): 74.

[42] Anton M Heinen, "Al-Suyuti," in *Encyclopaedia of the History of Science, Technology, and Medicine in Non-Western Cultures*, ed. Helaine Selin (Dordrecht: Springer Netherlands, 2016), 276.

[43] M Lagarde, "The Perfect Guide to the Sciences of the Qu'ran: Al-Itqan Fi'ulum Al-Qur'an by Jalal Ad-Din as-Suyuti," *Texts and Studies on the Qur'an* 13 (2018): 134.

[44] Al-Sawi, Hasiyah Al-Allamah Al-Sawi Ala Tafsir Al-Jalalain, 77.

found more than that, I would have memorized it, but I don't think there is anymore."[45] A large number of Jalâl al-Dîn al-Suyutî works that have been printed include: *al-Itqân fî Ulûm al-Qur'an, itmâm al-Dirâyyah li qurrâ' al-Nuqayah, al-Asybâh wa al-Nazâir* (*nahwu*), *al-Asybâh wa al-Nazâir (qawâ'id fiqh), alfiyah* (hadith studies), *al-Iqtirah fî 'Ilm Ushûl al-Nahwî, Bugyah al-Wufâh fi Tabâqat al-Lugawîyyin wa al-Nuhât* (biographies of nahwu figures)*, târîkh al-Khulafâ'* (history of caliphs) *tabyîd al-Sahîfah fî Manâqib al-Imam Abî Hanîfah al-Nu'mân* (biography of Abu Hanifa), *tadrîb al-Râwî fî Syarh Taqrîb al-Nawâwî* (Hadith studies), *tazyîn al-Mamâlik bi Manâqib al-Imâm Mâlik, Tafsîr Jalâlayn,* et. al.[46]

Jalâl al-Dîn al-Suyutî died the night of Friday 19 *Jumâdil Ûlâ* 911 H at the age of 61 years, at the home of *Raudah al-Miqbas*,[47] following a seven-day illness due to swelling in his left arm. His body was buried in *Hussy Qausun* outside Bab *al-Qarafah*, Egypt.[48]

Mutasyâbihât and Ulama Perspective

The meaning of a word can not be separated from the explanation in the language (etymology) and terms (terminology), usage of some key terms in Qur'an.[49] *Mutasyâbih*, according to etymology, is *ma khaifîya bi nafs al-lafdi* (expression with a vague meaning of birth), or similar, unclear, ambiguous.[50] Verses that contain definitions or substances that are not clear or vague, caused by adjacent intentions or by the possibility of several substances, are popular terms in the science of interpretation, as opposed to the term *muhkamah* (firm, clear). *mutasyâbihât* means *tasyabuh*, which is when one of two things is similar to the other.[51] And *syubhah* is a condition where one of the two things cannot be distinguished from the other because of the similarities, both concretely and abstractly.[52] As the following verse snippet

وَأُتُوا بِهِ مُتَشَابِهًا ۖ وَلَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَالِدُونَ

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[45] S.R. Burge, "Imam Jalal Al-Din Al-Suyuti, The Perfect Guide to the Sciences of the Qur'an," *Journal of Qur'anic Studies* 18, no. 3 (October 2016): 146.

[46] Ghafur, *Profil Para Mufassir Al-Qur'an*, 189.

[47] Hina Azam, "The Perfect Guide to the Sciences of the Qur'an," *Digest of Middle East Studies* 22, no. 1 (2013): 188.

[48] et. al. Mumford, "Suyuti: Abu Al-Fadl Abd Al-Rahman Jalal Al-Din Al-Suyuti," in *The Biographical Encyclopedia of Astronomers* (Springer New York, 2007), 489.

[49] Maria Massi Dakake, "Qur'anic Terminology, Translation, and the Islamic Conception of Religion," *Religion* 49, no. 3 (2019): 344.

[50] Sulkifli Banor, "Penafsiran Al-Zamakhsyari Terhadap Ayat-Ayat Mutasyabihat dalam Tafsir Al-Kasysyaf," *Al-Mutsla* 2, no. 1 (June 30, 2020): 56.

[51] K.O. Keles, "The Components of Muslim Society in the Makki Suwar: Al-Isrâ' Surah as a Model," *Dirasat: Human and Social Sciences* 47, no. 3 (2020): 288.

[52] Juhanna Nasrudin, *Kaidah Ilmu Tafsir Al-Qur'an Praktis*, Cet. I (Yogyakarta: Deepublish, 2018), 190.

"for they are given things in similitude; and they have therein companions pure (and holy); and they abide therein (for ever)".[53]

Some of the fruits of paradise are similar to others because of the similarity in color, not in taste and essence. It is also said that *mutasyâbihât* is *mutamasil* (resembling) in speech and beauty.

Mutasyâbihât is the plural (*jama'*) form of *mufrad mutasyabih*, this word comes from the word *syabbaha* (*fi'il Madî*).[54] The word *mutasyâbihât* has the same meaning as the word *mumâtsalah*, which has an etymologically similar meaning, similar or the same between two things that are made a comparison and cannot be distinguished from one another.[55] Anthropomorphism in English is derived from the Greek *Anthropos* (human) and *Morphe* (form). In KBBI, the term Anthropomorphism means characterizing the character of humans in inanimate objects or animals.[56]

According to legal terms, *mutasyâbih* pronunciation is a pronunciation that is vague in meaning, and no way can be used to achieve its purpose. The ambiguity of this *mutasyâbih* pronunciation is because the *sigat* itself does not give the intended meaning, nor does the *qarînah* explain the sense, while the *syar'i* just let the vagueness without any explanation. In this case, the human mind (the power of reason) cannot do anything except submit and delegate it to Allah while acknowledging human weaknesses and inadequacies.[57]

According to Quraisy Syihâb, *mutasyâbihât* is similar, so if there is something similar to another, it is *mutasyâbih*. Still, the use of the word *mutasyâbihât* shows the similarity in two different things or the vagueness in distinguishing the characteristics and characteristics of each.[58] According to Wahbah al-Zuhailî, *mutasyâbihât* is similar in the perfection of its structure and meaning because the parts of the Qur'an are the same as each other, both similar in miracles, language structure, narration, truth, relationships and other perfections.[59] In another case, according to al-Râgîb al-Asfahâni, *syabbah* means showing there are similarities in something, such as color and taste, justice and injustice. At the same time, the word *syubhat* has the meaning of two things that are difficult to distinguish because

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[53] Departemen Agama RI, *Al Quran dan Terjemahan*, *Al-Qur'an Terjemahan*, (2020), 6.

[54] Ahmad Warson Munawar, "Kamus Arab Indonesia Al Munawir," in *Cetakan 14*, 1997.

[55] Louis Ma'luf, *Al-Munjid Fi Al-Lughah Wa Al-A'lam* (Bairut: Daar al-Ma'arif, 1998).

[56] Kemendikbud, *Kamus Besar Bahasa Indonesia* (Jakarta: Gramedia Pustaka Utama, 2007), 189.

[57] Badrudin, *'Ulumul Qur'an: Prinsip-Prinsip dalam Pengkajian Ilmu Tafsir Al-Qur'an* (Semarang: Penerbit A-Empat, 2020), 83.

[58] Muhammad Quraish Shihab, *Tafsir Al-Misbah; Pesan, Kesan, dan Keserasian*, Cet. I (Tangerang: Lentera Hati, 2017), 18.

[59] Wahbah Az-Zuhaili, *Tafsir Al-Munir*, Cet. I (Jakarta: Gema Insani Press, 2016), 243.

there are strong similarities, both in terms of physical and mental. The essence.[60] And requires an explanation by pointing to another verse.[61]

Meanwhile, al-Alûsî al-Bagdâdî, in his work *Rûhul Ma'ânî* defines *mutasyâbihât* as verses that may be interpreted in several ways, cannot distinguish some from others to produce the intended meaning, and cannot be interpreted except with more in-depth research. The ambiguity of the meaning of the verses is sometimes due to the many meanings of a verse, or the explanation is too general.[62] Jalâl al-Dîn al-Suyutî said that the *mutasyâbihât* verse is the meaning of a verse that no one knows except Allah, such as eschatological cases, pieces of letters in the Qur'an (*munqata'ah*), have other meanings besides the meaning of birth and the meaning is not clear.[63]

According to al-Râgîb al-Asfahâni, *mutasyâbihât* is divided into three; *first, mutasyâbihât* in words, be it a single word (*mufrad*) or a compound word (*kalâm murakkab*). *Second, mutasyâbih*, in meaning, is like the attributes of Allah and the attributes of the Day of Judgment. These qualities cannot be visualized because they are not reflected in the soul and are not in the genus so that they can be felt. *Third, mutasyâbih* in terms of meaning and words.[64] In addition to the three categories classified by al-Râgîb al-Asfahâni above, *mutasyâbihât* verses also appear in the Qur'an in the form of a series of *hijâiyah* letters as expressed in the opening of several *sûrah* (*fawâtih al-sûwar*) such as *kâf hâ yâ 'aîn sâd*, *yâ sîn*, and so on.[65]

Classification of Mutasyâbihât Verses

Allah explains the classification of *mutasyâbihât* verses in the Qur'an with two explanations, namely: 1) all Quranic verses are *mutasyâbih* and 2) some verses of the Qur'an are *mutasyâbih*.[66] In the first explanation, the meaning of all the verses of the Qur'an *mutasyâbih* is the meaning of general *tasyabuh* in the context of the verses of the Qur'an with each other in perfection, beauty, and a noble purpose. There is no difference between one verse and another.[67] At the same time, the second explanation, the meaning

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[60] Al-Raghib Al-Ashfahani, *Al-Mufradat Fi Gharib Al-Qur'an*, Cet. I (Jakarta: Pustaka Khazanah Fawaaid, 2017), 343.

[61] Manna khalil Al-Qattan, *Mabahits Fi Ulumil Qur'an* (Makkah: al-Buhuts al-Dirasah al-Islamiyyah., 1995).

[62] Syihabuddin Sayid Mahmud Al-Alusi, *Ruhul Ma'ani*, Jil. II (Libanon: Daar al-Fikr, 2003), 99.

[63] Jalal al-Din Al-Suyuti, *Al-Itqan Fi Ulum Al-Qur'an*, Cet. I (Mesir: Daar al-Salam, 2008).

[64] Al-Ashfahani, *Al-Mufradat Fi Gharib Al-Qur'an*.

[65] Al-Suyuti, *Al-Itqan Fi Ulum Al-Qur'an*.

[66] Kuswoyo, *Pengantar Studi Ilmu-Ilmu Al-Qur'An* (Jakarta: Penerbit NEM, 2021), 79.

[67] Amir H./ Y. Salama, "A Methodology for Qur'anic Lexical Translation," *Translation Spaces* 10, no. 2 (2021): 279.

of some of the *mutasyabih* verses of the Qur'an, is that the definition contained in some of the verses of the Qur'an is vague and unclear with the actual meaning outwardly and the need for an understanding of the editorial verse as a whole or no explanation at all.[68] There are two forms of *mutasyabih*: *first*, *mutasyâbihât harf munqata'ah*, namely pieces of *hijaîyah* letters found in the opening of several letters in the Qur'an.[69] The works in *hijaîyah* letters do not mean anything when viewed from a pronunciation perspective.[70] Allah and Prophet Muhammad saw. Himself never explained it, so every reader would only say: "Only Allah is All-Knowing", or "Only Allah Knows the meaning".[71] *Second*, *mutasyâbihât lafdî*, namely verses that can equate Allah with His creatures according to their pronunciation,[72] so it is impossible to understand the verse according to the true meaning of the language because Allah is the Most Holy Essence of such understanding.[73]

The location of the *mutasyâbihât* verse in the Qur'an is in several places, namely: *first*, *mutasyâbihât* in terms of pronunciation. As in *sûrah al-Ra'd*:2[74] and *sûrah Luqman*: 29[75] in the following words:

كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى and كُلٌّ يَجْرِي إِلى أَجَل مُسَمًّى

The location of the *mutasyâbihât* of the two paragraphs above is because the two editorials are almost the same. The difference lies in the sentences "*li ajli*" and "*ila ajli*."

Second, *mutasyâbihât* in terms of meaning, namely verses related to the nature of Allah or the Day of Resurrection. In terms of pronunciation, it can be clearly understood, but it cannot be explained how the actual situation is. As in the pronunciation of *istawâ* in *sûrah al-Baqarah* verse 29, the pronunciation can be known, but the real meaning is unknown. If it is interpreted with the purpose of birth, it will be contrary to the actual condition of Allah because the nature of *istawâ* (sitting) is the nature of creatures, not

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[68] M.A.S.A. Haleem, "The Role of Context in Interpreting and Translating the Qur'an," *Journal of Qur'anic Studies* 20, no. 1 (2018): 53.

[69] Abdul Rashid Ahmad, "Tafsir Al-Nasafi dan Tafsir Al-Jalalayn: Kajian Perbandingan Daripada Aspek Huruf Al-Tahajji," *Al-Bayan Journal of Al-Quran & Al-Hadith* 3 (2005): 12.

[70] Mustafa Shah, "The Corpus of Qur'anic Readings (Qirâ'ât)," in *The Oxford Handbook of Qur'anic Studies* (Oxford University Press, 2020), 195.

[71] Kusmana, "The Qur'an, Woman, And Nationalism In Indonesia: Ulama Perempuan's Moral Movement," *Al-Jami'ah* 57, no. 1 (2019): 86.

[72] Hikmatiar Pasya and Muhammad Iqbal Rivai, "Al-Âyah Al-Mutasyâbihât Al-Lafzhiyyah Fi Sûrah Al-An'âm 'Inda Al-Kirmâny," *Studia Quranika* 2, no. 1 (July 15, 2017): 100.

[73] Hakim Mahfud, "Israiliyat dalam Kitab Hashiyah Al-Sawi Ala Tafsir Jalalayn Karya Ahmad Al-Sawi," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 19, no. 2 (October 13, 2019): 165.

[74] Al-Mahalli and Al-Suyuti, Tafsir Jalalain, 249.

[75] Al-Mahalli and Al-Suyuti, 414.

the spirit of Allah.[76] As in the late eighth and early ninth centuries, when arguments for Allah that luminous body, it seems, is still entertained by some thinkers.[77]

Third, mutasyâbihât in terms of pronunciation and meaning. As contained in the *sûrah* Taubah:37[78], namely:

$$\text{إِنَّمَا ٱلنَّسِيٓءُ زِيَادَةٌ فِى ٱلۡكُفۡرِ}$$

People who do not know the customs of ignorance cannot interpret this verse because it is rarely used in Arabic and the pronunciation of *al-Nasîu*. The meaning is unknown without knowing the facts.[79]

There are two categories in classifying the *mutasyâbihât* verses in the Qur'an. Among them; the first category of *mutasyâbihât* verses in the Qur'an is *mutasyâbihât harf munqata'ah*, namely pieces of *hijaîyah* letters contained in the opening of several *sûrah*, including; (1) *sûrah* containing *mutasyâbihât* verses in the *hijaîyah* letter pieces category are 29 letters consisting of 26 *makkiyah* and three *madaniyyah sûrah*. (2) 28 *sûrah* have 1 verse *mutasyâbihât* in the *hijaîyah* letters pieces category, and one *sûrah* has two verses (*al-Syûrâ*), so the total is 30 verses. (3) Of the 30 verses, 29 are located in the first verse, and one is in the 2nd verse (*'aîn sîn qâf* in *sûrah* Al-Syûrâ:2). (4) The number of initial combinations that appear most often is *hâ mîm* (7 *sûrah*), and they are located sequentially. (5) The highest number of *sûrah* in the initial combination is (5 *sûrah*), while the least is one *sûrah* contained in the initials *sâd*, *qâf* and *nûn*. (6) The first *sûrah* based on the number of the manuscript is the *sûrah* Al-Baqarah with the initials *alif lâm mîm*, and the last is the 68th *sûrah* (*al-Qalam*) with the initials *nûn*. (7) Combinations with three *sûrah* are the most frequent, namely 14 times in the combination *alif lâm mîm* (6 times), *alif lâm râ* (5 times), *tâ sîn mîm* (2 times) and *'aîn sîn qâf* (1 time). (8) The most frequent *sûrah* are *mîm* 17 times, and the least are *qâf* and *nûn* 1 time. (9) The *sûrah* that appears in various combination categories is *sîn*. (10) Of all these forms, only four combinations are used as the names of *sûrah* in the Qur'an, namely: *tâ hâ*, *yâ sîn*, *sâd* and *qâf*. (11) Of these 30 verses, there are 20 that becomes a verse, and ten join other pronunciations in verse.

The second category of *mutasyâbihât* verses in the Qur'an is *mutasyâbihât lafdî*, namely verses which, according to their pronunciation, equate Allah with His creatures. The pronunciation of *al-'arsy* is located in 28 position in the Qur'an, *al-kursî* is located in

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[76] Hakiki Akmal Labib, "Kajian Ayat Fawatih Al-Suwar dalam Alquran," *Jurnal Ilmiah An-Nur"*, (2021): 62.

[77] Christian Lange, "Eternal Sunshine of the Spotless Mind: Light and Luminous Being in Islamic Theology," *Critical Research on Religion* 9, no. 2 (2021): 146.

[78] Al-Mahalli and Al-Suyuti, Tafsir Jalalain, 193.

[79] Al-Suyuti, *Al-Itqan Fi Ulum Al-Qur'an*, 539.

1 position in the Qur'an, *yadd* is located in 4 position in the Qur'an, *istiwâ* is located in 9 position in the Qur'an, and *wajh* is located in 8 position in the Qur'an.

Jalâl al-Dîn al-Mahallî Method of Interpretation Varse Mutasyâbihât Harf Munqata'ah

Jalâl al-Dîn al-Mahallî started writing the commentary from the beginning of *sûrah al-Kahf* to the end of *sûrah al-Nâs*. After that, he supervised *sûrah al-Fâtihah* until it was finished. This means that as many as 98 *sûrah* were interpreted by Jalâl al-Dîn al-Mahallî and then died before he could complete his interpretation. Jalâl al-Dîn al-Suyutî then continued with 16 *sûrah* starting from the *sûrah al-Baqarah* until the end of the *sûrah al-Isrâ'*.

The review of data analysis of the *mutasyâbihât* verses in *Tafsîr Jalâlayn* interpretation is by referring to the existing data on the theoretical basis, namely the *munqata'ah* or *harf munqata'ah* verses (cut *sûrah* at the beginning of the *sûrah*) and the verses according to Finally, Allah equates Allah with His creatures (such *as al-'arsy*, *kursî*, *yadd*, *istawâ*, and *wajh*).

Jalâl al-Dîn al-Mahallî, in interpreting the *harf munqata'ah* verse or pieces of *sûrah* found at the beginning of the *sûrah*, which is part of the *mutasyâbihât*.[80] verse. Is:

Harf munqata'ah, alif lâm mîm in *sûrah al-Ankabut*:1[81], *al-Rûm*:1[82] *kâf hâ yâ 'aîn sâd*, in *sûrah Maryam*:1[83], *tâ hâ*, in *sûrah Tahâ*:1[84], *tâ sîn mîm*, in *sûrah al-Syu'arâ'*:1[85] and in *sûrah al-Qasas*:1[86], *tâ sîn*, in *sûrah al-Naml*:1[87], Jalâl al-Dîn al-Mahallî interprets with meaning اللهُ أَعْلَمُ بِمُرَادِهِ بِذَلِكَ which means Allah knows better with the meaning; thus, the verse.

While in *harf munqata'ah alif lâm mîm*, in *sûrah Luqman*:1[88] and *al-Sajadah*:1[89], *Yâ sîn*, in *sûrah Yâsîn*:1[90], *sâd*, in *sûrah Sad*:1[91], *hâ mîm*, in *sûrah al-Gâfir*:1[92], *Fusilat*:1[93], *al-*

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[80] Muhammad Husain al-Thaba'thaba'i, *Al-Mizan Fi Tafsir Alquran*, Juz, 18 (Mesir: Maktabah Islama'iliyah, n.d.), 8.

[81] Al-Mahalli and Al-Suyuti, Tafsir Jalalain, 397.

[82] Al-Mahalli and Al-Suyuti, 404.

[83] Al-Mahalli and Al-Suyuti, 305.

[84] Al-Mahalli and Al-Suyuti, 316.

[85] Al-Mahalli and Al-Suyuti, 367.

[86] Al-Mahalli and Al-Suyuti, 385.

[87] Al-Mahalli and Al-Suyuti, 377.

[88] Al-Mahalli and Al-Suyuti, 411.

[89] Al-Mahalli and Al-Suyuti, 415.

[90] Al-Mahalli and Al-Suyuti, 440.

[91] Al-Mahalli and Al-Suyuti, 452.

[92] Al-Mahalli and Al-Suyuti, 467.

[93] Al-Mahalli and Al-Suyuti, 477.

Syûrâ:1[94], *al-Zukhruf*:1[95], *al-Dukhân*:1[96], *al-Jâsiyyah*:1[97], *al-Ahqaf*:1[98], *'aîn sîn qâf*, in *sûrah al-Syûrâ*:2[99], *qâf*, in *sûrah Qâf*:1[100], Jalâl al-Dîn al-Mahallî interprets it meaning الله أعلم بمراده به which means Allah knows best what he means with the verse and in verse *nûn*, in *sûrah al-Qalam*[101], Jalâl al-Dîn al-Mahallî interprets it meaning أَحَدُ حُرُوفِ الهِجَاءِ اللهُ أَعْلَمُ بِمُرَادِهِ بِهِ This means one of the *hijaîyah* letters, Allah knows better what the verse means.

Based on the description above, it can be concluded that the method of interpretation used by Jalâl al-Dîn al-Mahallî in interpreting the *mutasyâbihât* verses which consist of pieces of *hijaîyah* letters (*harf munqata'ah*), *first*, the model of interpretation using *tawaqquf* (believing and believing that the composed of the pieces of *hijaîyah* letters is the word of Allah and only Allah knows the intent and meaning it contains). *Second*, the interpretation uses two different sentence structures in pronouns for the designation of the verse, namely: 1) الله أعلم,اللهُ أَعْلَمُ بِمُرَادِهِ بِنَزَلِكَ use pronouns with *isim isyarah "zalika"* (that's the verse) and 2) بمراده به use pronouns with *isim dhamir "ha"* (its a verse). There is no information about the difference in sentence structure related to the reasons for the difference either in the interpretation or in the introduction from the muhaqqiq (rewriters and the actual reinforcement of the writing on the source of the interpretation) even in other studies from classical to contemporary. *Third*, quote one verse to completion and then interpret it. This method is applied to *harf munqata'ah*, which becomes a verse, including: *alif lâm mîm, kâf hâ yâ 'aîn sâd, tâ hâ, tâ sîn mîm, Yâ sîn, hâ mîm* and *'aîn sîn qâf*. *Fourth*, use the *interruption* system (word-by-word explanation). This method is applied to *harf munqata'ah*, which is part of a verse, including: *tâ sîn, qâf, sâd* and *nûn*.

Jalâl al-Dîn al-Suyutî Method of Interpretation Varse Mutasyâbihât Harf Munqata'ah

Jalâl al-Dîn al-Suyutî interprets the *mutasyâbihât* verses, which consist of pieces of *hijaîyah* letters (*harf munqata'ah*) as follows: *harf munqata'ah, alif lâm mîm*, in *sûrah al-Baqarah*:1[102], *Ali 'Imrân*:1[103], *alif lâm sâd, al-'Arâf*:1[104], *alif lâm râ, Yûnus*:1[105], *Hûd*:1[106],

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[94] Al-Mahalli and Al-Suyuti, 483.
[95] Al-Mahalli and Al-Suyuti, 489.
[96] Al-Mahalli and Al-Suyuti, 496.
[97] Al-Mahalli and Al-Suyuti, 499.
[98] Al-Mahalli and Al-Suyuti, 502.
[99] Al-Mahalli and Al-Suyuti, 483.
[100] Al-Mahalli and Al-Suyuti, 518.
[101] Al-Mahalli and Al-Suyuti, 564.
[102] Al-Mahalli and Al-Suyuti, 2.
[103] Al-Mahalli and Al-Suyuti, 50.
[104] Al-Mahalli and Al-Suyuti, 151.
[105] Al-Mahalli and Al-Suyuti, 208.
[106] Al-Mahalli and Al-Suyuti, 221.

Yûsuf:1[107], *Ibrâhîm*:1[108], *al-Hijr*:1[109], *alif lâm mîm râ*, *al-Ra'd*:1[110], Jalâl al-Dîn al-Suyutî interprets everything with meaning اللهُ أَعْلَمُ بِمُرَادِهِ بِذَلِكَ which means Allah knows better with the meaning; thus, the verse.

Based on the description above, it can be concluded that the method of interpretation used by Jalâl al-Dîn al-Suyutî in interpreting the *mutasyâbihât* verses consisting of *hijaîyah* letters (*harf munqata'ah*) are: *first*, the model of interpretation is using *tawaqquf* (believe and believe that the verses consisting of *hijaîyah* letters are the Word of Allah, and only Allah knows the intent and meaning they contain). *Second*, the interpretation only uses one sentence structure: اللهُ أَعْلَمُ بِمُرَادِهِ بِذَلِكَ. This sentence is also not explained in the interpretation, the muhaqqiq, and research from classical to contemporary. *Third*, quoting one verse to completion, then interpreted for *harf munqata'ah*, becomes a verse. *Fourth*, use an *interruption* system (word-by-word explanation) for *harf munqata'ah*, part of a verse.

Jalâl al-Dîn al-Mahallî Method of Interpretation Mutasyâbihât Lafdî

Jalâl al-Dîn al-Mahallî interprets *mutasyâbihât lafdî* verses as follows; in the word *al-'arsy*, in *sûrah al-Isrâ'*:42[111], interpreted by سَرِيرُ الْمُلْكِ, in *sûrah Tâhâ*:5[112], *al-Furqan*:59[113], *al-Sajadah*:4[114] interpreted by ذِى الْعَرْش أَي الله, in *sûrah al-Anbiyâ'*:22[115], *al-Mu'minûn*:86[116], *al-Zukhruf*:82[117], *al-Hadid*:4[118] interpreted by *al-kursi* and *al- Mu'minûn*:116[119] interpreted by getting additional words اَلْكُرْسِيُّ هُوَ سَرِيرُ الْحَسَنِ, in *sûrah al-Naml*:23, 26, 38, 42, 43[120] interpreted by *sarîr*, in *sûrah Ghafir*:15[121] interpreted by ذُو الْعَرْش خَالِقُهُ, in *sûrah al-Takwîr*:20[122], interpreted by ذُو الْعَرْش خَالِقُهُ وَمَالِكُهُ, in *sûrah* al-Buruj:15[123] interpreted by عِنْدَ ذِى الْعَرْش اللهُ تَعَالَى.

words

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[107] Al-Mahalli and Al-Suyuti, 235.

[108] Al-Mahalli and Al-Suyuti, 255.

[109] Al-Mahalli and Al-Suyuti, 262.

[110] Al-Mahalli and Al-Suyuti, 249.

[111] Al-Mahalli and Al-Suyuti, 286.

[112] Al-Mahalli and Al-Suyuti, 312.

[113] Al-Mahalli and Al-Suyuti, 365.

[114] Al-Mahalli and Al-Suyuti, 415.

[115] Al-Mahalli and Al-Suyuti, 323.

[116] Al-Mahalli and Al-Suyuti, 347.

[117] Al-Mahalli and Al-Suyuti, 495.

[118] Al-Mahalli and Al-Suyuti, 540.

[119] Al-Mahalli and Al-Suyuti, 349.

[120] Al-Mahalli and Al-Suyuti, 379.

[121] Al-Mahalli and Al-Suyuti, 468.

[122] Al-Mahalli and Al-Suyuti, 586.

[123] Al-Mahalli and Al-Suyuti, 590.

In the word *yadd*, in *sûrah al-Fath*:10[124], *al-Hadid*:29[125], interpreted by ٱلَّتِي بَايَعُوۡاَبِهَا النَّبِيّ. , word *istiwâ*, in *sûrah Tâhâ*:5[126], *al-Sajadah*:4[127], *al-Hadid*:4[128], أَيْ هُوَ تَعَالَى مُطَّلِعٌ عَلَى مُبَايَعَتِهِمْ فَيُجَازِيُهُمْ عَلَيۡهَا interpreted by بِهِ اِسْتَوَاءُ يَلِيۡقُ. In *sûrah al-Fusilat*:11[129], interpreted by *qasd*, in *sûrah al-Furqân*:59[130], do not interpret words *istiwâ*.

The word *wajh*, in *sûrah al-Rûm*:38[131], interpreted by ثوابـه, in *sûrah al-Rûm*:39[132] interpreted by ثوابـهم , in *sûrah al-Rahman*:27[133] interpreted by *zâtuh*, in *sûrah al-Insân*:39[134] interpreted by طَلَبَ ثَوَابَــــهُ , in *sûrah al-Lail*:20[135], interpreted by لِطَلَبَ ثَوَابِ الله.

Based on the description of Jalâl al-Dîn al-Mahallî interpretation above, it can be concluded several things, namely: *first*, the word *al-'arsy* is interpreted as: 1) *sarîr* (bed) and 2) *al-kursî* (throne/chair/bench/seat). When interpreted in the presence of a word indicating possession (*zu* or *zî*), then the interpretation becomes "Allah" and *khâliquh* (who created it). In *sûrah al-Naml*: 26, 38, 41, 42 and *al-Zumar*: 4, the word *al-'arsy* is not interpreted *interruption* but interprets a sentence fragment of a verse that contains the word *al-'arsy* by not loading the word explanation *al-'arsy*. *Second*, the word *yadd* they are interpreted as a loyalty agreement (*bai'ah*) made by the Muslims with the Prophet. This agreement also means a deal with Allah because the Messenger of Allah is His messenger. In *sûrah al-Hadîd*: 29, the word *yadd* is not interpreted interruption but interprets a sentence fragment of a verse that contains the word *yadd* and interpret other words in the sentence, الفضل بيد الله يؤتي:يعطيه, *third*, the word *istiwâ* is interpreted as: 1) بِهِ اِسْتَوَاءُ يَلِيۡقُ (Almighty put *al-'arsy*) and 2) *qasd* (meaning/intention/purposely). *Fourth*, the word *wajh* is interpreted as: 1) *zât* (substance/self/essence) and 2) طَلَبَ ثَوَاب (demanding reward or pleasure/willingness).

In addition to interpretation, conclusions regarding the method of interpretation carried out by Jalâl al-Dîn al-Mahallî include the *interruption* method (explanation per word in 1 paragraph), which is applied to the interpretation of words *istiwâ, al-'arsy* and *wajh*. *Second*, *expansion* method (extend the interpretation in word order in 1 verse), this method is applied to the word *yadd*.

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[124] Al-Mahalli and Al-Suyuti, 512.
[125] Al-Mahalli and Al-Suyuti, 541.
[126] Al-Mahalli and Al-Suyuti, 312.
[127] Al-Mahalli and Al-Suyuti, 415.
[128] Al-Mahalli and Al-Suyuti, 540.
[129] Al-Mahalli and Al-Suyuti, 477.
[130] Al-Mahalli and Al-Suyuti, 365.
[131] Al-Mahalli and Al-Suyuti, 408.
[132] Al-Mahalli and Al-Suyuti, 408.
[133] Al-Mahalli and Al-Suyuti, 534.
[134] Al-Mahalli and Al-Suyuti, 578.
[135] Al-Mahalli and Al-Suyuti, 597.

Jalâl al-Dîn al-Suyutî Method of Interpretation *mutasyâbihât Lafdî*

Jalâl al-Dîn al-Suyutî interprets *mutasyâbihât lafdî* verses with the *interruption* method (a word-by-word explanation in 1 verse) and *expansion* method (extends the interpretation in word order in 1 verse). This is evident in all of his interpretations of *mutasyâbihât lafdî* verses.

The word *al-'arsy*, in *sûrah al-A'raf*:54[136], interpreted by سَرِيرُ الْمُلْكِ, in *sûrah Taubah*:129[137], interpreted by *al-kursî*, in *sûrah Yûsuf*:100[138], interpreted by *al-sarîr*, in *sûrah Yûnus*:3[139], *Hûd*:7[140], Jalâl al-Dîn al-Suyutî did not interpret. The word *kursî*, in *sûrah* al-Baqarah:255[141], interpreted by قِيلَ أَحَاطَ عِلْمُهُ بِهِمَا وَقِيلَ الْكُرْسِيُّ نَفْسُهُ مُسْتَعْمَلُ عَلَيْهِمَا لِعَظِمَتِهِ. لِحَدِثٍ : مَا السَّمَاوَاتِ السَّبْعُ فِي الْكُرْسِيُّ إِلَّا فَمَنْ أَيْنَ لَكُمْ. The word *yaad*, in *sûrah* Ali Imran:73[142], interpreted by كَدَرَاهُمْ سَبْعَةٌ أَلْقَيْتَ فِي تَرْسٍ مَقْبُوضَةٌ عَنْ إِدْرَارِ الرِّزْقِ عَلَيْنَا, in *sûrah al-Mâidah*:64[143], interpreted by أَنَّهُ لَا يُعْطِينَا جَلَّ وَمِثْلُ مَا أَوْتِينُتُمْ عَنِ الْبَخْلِ اللهُ تَعَالَى عَنْ ذَلِكَ, the word *istiwâ*, in *sûrah al-Baqarah*:29[144], interpreted by *qasd*, in *sûrah al-A'raf*:54[145], *Yûnus*:3[146] and *al-Ra'd*:2[147] interpreted by اِسْتَوَاءُ يَلِيئُ بِهِ, the word *wajh*, in *sûrah al-Baqarah*:115[148], interpreted by قِبْلَتُهُ الَّتِي رَضِيهَا, in *sûrah al-Baqarah*:272[149], interpreted by لَا غَيْرِهِ مِنْ أَعْرَاضِ الدُّنْيَا, in *sûrah al-Ra'd*:22[150], interpreted by ثَوَابَهُ لَا غَيْرِهِ مِنْ أَعْرَاضِ الدُّنْيَا خَبَرٌ بِمَعْنَى النَّهِيُّ

Based on the description of Jalâl al-Dîn al-Suyutî interpretation above, it can be concluded several things, namely: *first*, the word *al-'arsy* is interpreted as 1) *sarîr* (bed) and 2) *al-kursî* (throne/chair/bench/seat). In *sûrah Yûnus*:3, *Hûd*:7 and *al-Ra'd*:2, the word *al-'arsy* is not interpreted interruptively but *interruption* the sentence fragment of the verse that contains the word *al-'arsy* by not including an explanation of the word *al-'arsy*. *Second*, the word *kursî* is interpreted as 1) His knowledge, 2) His power. As for the "chair", covers the heavens and the earth because of His greatness, based on a Hadith: "there are not the seven heavens on the "chair", except like seven dirhams that are thrown into a large army. *Third*, the word *yadd* is interpreted as 1) God's gift in the form of gifts and 2) "God's hand," meaning to spread/give sustenance. *Fourth*, the word *istiwâ* is interpreted

كَدَرَاهُمْ سَبْعَةٌ

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136 Al-Mahalli and Al-Suyuti, 154.
137 Al-Mahalli and Al-Suyuti, 207.
138 Al-Mahalli and Al-Suyuti, 234.
139 Al-Mahalli and Al-Suyuti, 208.
140 Al-Mahalli and Al-Suyuti, 222.
141 Al-Mahalli and Al-Suyuti, 42.
142 Al-Mahalli and Al-Suyuti, 59.
143 Al-Mahalli and Al-Suyuti, 118.
144 Al-Mahalli and Al-Suyuti, 5.
145 Al-Mahalli and Al-Suyuti, 157.
146 Al-Mahalli and Al-Suyuti, 208.
147 Al-Mahalli and Al-Suyuti, 249.
148 Al-Mahalli and Al-Suyuti, 18.
149 Al-Mahalli and Al-Suyuti, 46.
150 Al-Mahalli and Al-Suyuti, 252.

as 1) اِسْتَوَاءُ يَلِيْقُ بِهِ (power/towards/directing Allah to put with *al-'arsy*) and 2) *qasd* (towards/ with intent/with intent/intentionally). *Fifth*, the word *wajh* is interpreted as 1) a direction pleasing to Him and 2) expecting rewards from Allah instead of expecting material possessions and worldly things.

The Impact of the Method of Interpreting the Mutasyâbihât Verse on the Understanding of Tafsîr Jalâlayn Interpretation

The method of interpretation or a systematic explanation impacts the understanding of an interpretation both in terms of good and evil. Likewise, what happened to *Tafsîr Jalâlayn* interpretation when his method of interpretation of the *mutasyâbihât* verses impacted the understanding of those who studied them.

The impact of the method of interpreting the *mutasyâbihât* verses on understanding in *Tafsîr Jalâlayn* interpretation in a nutshell includes: *First*, an understanding of the verses of *mutasyâbihât harf munqata'ah* are; (a) *Tawaquf* (believing and trusting only Allah) for beginners/*mubtadi* who learn about the interpretation of the Qur'an. (b) Considering the lack of information on the interpretation and assuming this (*tawaquf*) is an existing position. In contrast, in terms of interpretation, it should cover a lot of the narratives of the Companions and *tâbi'in*. This is the understanding of people who have studied other interpretations.

Second, the understanding of *mutasyâbihât lafdî* verses are: (a) Increase faith in Allah because the *mutasyâbihât* verses have a clear interpretation so that they can distinguish Allah from His creatures through His words (the Qur'an). (b) Adding knowledge about Arabic and interpretation because the interpretation uses the interrupt method/system. (c) Adding insight in the explanation in applying it to *da'wah* techniques and materials by taking the arguments of the Qur'an by using the expansion method/system. (d) Easy understanding for people who are just learning because it is short and dense compared to interpretations in other interpretations.

Similarities and Differences in the Method of Interpreting the Verses of Mutasyâbihât in Tafsîr Jalâlayn Interpretation between Jalâl al-Dîn al-Mahallî and Jalâl al-Dîn al-Suyutî

Similarities and differences must be had in one interpretation with other interpretations because the commentators have parallels in the genealogy of their teachers that came to the Prophet Muhammad saw. Distinctions are sometimes only limited to identical generalities or specificities possessed in a matter. This discussion will reveal the similarities and differences in interpreting the verses of *mutasyâbihât* between Jalâl al-Dîn al-Mahallî and Jalâl al-Dîn al-Suyutî in the interpretation of *Tafsîr Jalâlayn*.

They are writing data on similarities and differences in interpreting *mutasyâbihât* verses between Jalâl al-Dîn al-Mahallî and Jalâl al-Dîn al-Suyutî in *Tafsîr Jalâlayn* interpretation by looking at the data described previously and examining the similarities and differences. The context used is the scope of the conclusions of the two and the method in interpreting the *mutasyâbihât* verses in *Tafsîr Jalâlayn* interpretation.

The similarities in interpreting the *mutasyâbihât* verses between al-Dîn al-Mahallî and Jalâl al-Dîn al-Suyutî in the *Tafsîr Jalâlayn*: (1) using the interrupt and expansion interpretation method. (2) Explain the verses of *mutasyâbihât harf munqata'ah* from pieces of *hijaîyah* letters using the *tawaqquf* method and explain that only Allah knows better. (3) explanation of the verses of *mutasyâbihât lafdî* with the same explanation, namely *ta'wîl* (turning to another meaning) or *bayân* (explaining the meaning of the verse according to the cause of descent or origin of the language).

The differences in the method of interpreting the *mutasyâbihât* verses between Jalâl al-Dîn al-Mahallî and Jalâl al-Dîn al-Suyutî in the *Tafsîr Jalâlayn* interpretation include (1) Jalâl al-Dîn al-Mahallî interpretation of the *mutasyâbihât* verses *harf munqata'ah* which consists of pieces of *hijaîyah* letters using two forms of the sentence as its interpretation, namely: (اللهُ أَعْلَمُ بِمُرَادِهِ بِذَلِكَ)and اللهُ أَعْلَمُ بِمُرَادِهِ بِهِ. Meanwhile, Jalâl al-Dîn al-Suyutî only uses one sentence form (اللهُ أَعْلَمُ بِمُرَادِهِ بِذَلِكَ) . (2) Jalâl al-Dîn al-Mahallî interpretation of the *mutasyâbihât lafdî* verses mainly uses the method of *interruption* rather than *expansion*. Meanwhile, Jalâl al-Dîn al-Suyutî uses the *expansion* method more dominantly than *interruption* method.

Conclusion

The methodology used by Jalâl al-Dîn al-Mahallî and Jalâl al-Dîn al-Suyutî in interpreting the *mutasyâbihât* verses, consistently follows the *salaf* and *khalaf* scholars with *ta'wîl* of *mutasyâbihât* verses by performing: a) *Tawaquf*, is not to comment on the pronunciation. b) *Interruption* is a word-by-word explanation in 1 paragraph. And c) *Expansion* extends the interpretation in word order in 1 verse. and this is sure to maintain faith and avoid simulating God with creatures.

The similarities and differences in the method of interpreting *mutasyâbihât* verses between Jalâl al-Dîn al-Mahallî and Jalâl al-Dîn al-Suyutî in *Tafsîr Jalâlayn* interpretation, among others: the similarities lie in the use of methods, namely: a) *tawaquf*, b) *interruptions*, and c) *expansion*. Interpretation is used using *ta'wîl* (turning to another meaning) or bayan (explaining the importance of the verse according to the cause of descent or origin of the language). Meanwhile, the difference lies in the interpretation, such as 1) Jalâl al-Dîn al-Mahallî uses the *interruption* method more than the *expansion* method. In contrast, Jalâl al-Dîn al-Suyutî uses the *expansion* method more than the *interruption* method.

The implications and impacts on the development of the interpretation method of the *mutasyâbihât* verses, which Jalâl al-Dîn al-Mahallî and Jalâl al-Dîn al-Suyutî built,

are that the *Tafsîr Jalâlayn* is used as a reference source for later scholars in interpreting the *mutasyâbihât* verses because it is short and easy to understand. In addition, the existence of *Tafsîr Jalâlayn* is still used in Islamic educational institutions because the method of interpretation used by Jalâl al-Dîn al-Mahallî and Jalâl al-Dîn al-Suyutî is consistently easy to understand and concise in explaining the *mutasyâbihât* verse. Other impact of the method of interpreting *mutasyâbihât* verses on understanding in *Tafsîr Jalâlayn*, among others: Making the results of interpretation as an increase in faith, increasing knowledge in the field of Arabic and interpretation, facilitating understanding of the interpretation of *mutasyâbihât* verses.

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