LUGHAWĪ TAFSĪR OF *ḤĀSHIAH AL-ṢĀWĪ*: A CRITICAL ANALYSIS OF *TAFSĪR AL-JALĀLAIN*

Rosihon Anwar¹

¹ Sunan Gunung Djati State Islamic University, Bandung; e-mail@ rosihonanwar@uinsgd.ac.id.
   corresponding

Abstract: Various approaches are employed by exegetes to understand the Qur'an. One of those approaches is the linguistic approach. One of *tafsīr* utilises the linguistic approach is *Ḥāshiah al-Ṣāwī ʿAlā Tafsīr al-Jalālain*. This article investigates the characteristics and the unique attribution of *Ḥāshiah al-Ṣāwī* in its interpretation of the Qur'an, especially in the language rules usage through his examples in explaining the verses. This study employs a qualitative method to the data gathered from literature (library research) descriptively. The Data analysis technique used the Seidel model through several stages of the process, namely identifying the results of data collection through data clarification, license, analysis, and data categorisation. This research shows that *Ḥāshiah al-Ṣāwī ʿAlā Tafsīr al-Jalālain* is an essential and comprehensive interpretation using a linguistic approach. Al-Ṣāwī equipped his interpretation by explaining *Naḥwu* (syntax), *Ṣaraf* (morphology), and the language rules application. He even quoting *Alfiyyah Ibn Mālik*, complete with its *syi'ir* which are very rare to do by other commentators to make his *tafsīr* more comprehensive. Several characteristics in *Ḥāshiah al-Ṣāwī* used a linguistic approach to the Qur'an utilising the Arabic principle of *mubtadi* (basic), especially in the *'Irāb* (inflection) discussion. In this study, *Ḥāshiah al-Ṣāwī ʿAlā Tafsīr al-Jalālain* can be categorised as an independent *tafsīr* that differ from *tafsīr Al-Jalālain*. Al-Ṣāwī not only explaining in detail *tafsīr Jalalain* but also criticising and comparing it.

Keywords: *Tafsī*r, linguistic, *Ḥāshiah al-Ṣāwī*, interpretation, *al-Jalālain*

Abstrak: Pendekatan bahasa (*tafsīr lughawī*) merupakan salah satu dari sekian banyak pendekatan dalam memahami ayat al-Qur'an. *Ḥāshiah al-Ṣāwī 'Alā Tafsīr al-Jalālain* merupakan salah satu kitab tafsir yang menggunakan pendekatan bahasa. *Ḥāshiah al- Ṣāwī* terdapat karakteristik *tafsīr lughawī* yang berbeda dengan *tafsīr lughawī* pada umumnya, khususnya dalam penggunaan kaidah-kaidah bahasa. Penelitian ini memfokuskan pada karakteristik dan kekhasan *tafsīr lughawī* yang terdapat dalam *Ḥāshiah al-Ṣāwī 'Alā Tafsīr al-Jalālain.* Penelitian ini bersifat kualitatif kepustakaan (*library research*). Teknik analisis data menggunakan model Seiddel dengan melalui beberapa proses tahapan, di antaranya mengidentifikasi hasil penelitian di lapangan, mengklarifikasi data, mensistensikan, menganalisis, dan mengkategorisasikan data. Hasil penelitian ini menunjukkan bahwa *Ḥāshiah al-Ṣāwī 'Alā Tafsīr al-Jalālain* merupakan *tafsīr lughawī* yang komprehensif dengan pendekatan bahasa serta diperkuat dengan kaidah bahasa dari kitab *Alfiyyah Ibn Mālik* yang jarang dilakukan oleh mufasir lainnya. *Tafsīr lughawī al-Ṣāwī* sangat mendasar tapi menyeluruh dalam pembahasan mengenai *Naḥwu, Ṣaraf*, dan penerapan kaidah bahasa. *Ḥāshiah al-Ṣāwī 'Alā Tafsīr al-Jalālain* bukan hanya sebatas *Ḥāshiah*, tetapi bisa dikategorikan sebagai tafsir mandiri karena menyajikan berbagai pendekatan, seperti bahasa, fiqih dan tasawuf, yang sebelumnya tidak dilakukan oleh Jalālain. *Ḥāshiah al-Ṣāwī* juga tidak hanya menafsirkan kembali apa yang terdapat dalam *Tafsīr al-Jalālain*, tetapi juga melakukan perbandingan serta mengkritisi pemikiran Jalālain.

Kata Kunci: Tafsir, Lughawī, Ḥāshiah al-Ṣāwī, al-Jalālain

1. Introduction

Delving into the Qur'an is a norm for every Muslim. Various approaches and methods tried to get the intended meaning, one of them is understanding the Qur'an using a linguistic approach or tafsīr *lughawi*(Sakni, 2013, p. 66; Solahudin, 2016, p. 121). *Tafsīr lughawī* is the interpretation of the Qur'an by explaining *lafaẓ* (the word) from the linguistic aspect (Muhammad, n.d., p. 53)(Murni, n.d., p. 58; Syafrijal, n.d., p. 422), or the commentators' effort in interpreting the Qur'an using language and literary studies. Baiḍāwī reported that Arabic was the initial foundation *(al-Asās)* in understanding the Qur'an, as well as being a rule commonly mastered by a commentator (Baḍawī, 1960, p. 266).

Genealogy, the *lughawī's* interpretation stems from the Prophets companions' habits and Arab communities who love language and poetry. They tried to understand the Qur'an with a language approach. It is evidenced by 'Abdullah ibn 'Abbās, a Prophet's companion, who likes to understand the Qur'an from the aspect of language. When he asked about the interpretation of one verse, first explain the verse's language aspects and then show the purpose contained in it (Al-Ṣāwī al-Juwānī, n.d., p. 25). Ḥasan al-'Arīdi said that the emergence or genealogy of *lughawī's* interpretation began in the 3rd century of Hijri. He further mentioned that in the 1st and 2nd centuries, the commentators had not included language aspects into the Qur'anic interpretation (Al-'Aridhi, 1994). However, this opinion is irrelevant to the historical fact of the interpretation tradition that was born since the days of the Prophet's companions(Masyhuri, 2014, p. 225)(Hariyanto, n.d., p. 74).

The main aspects of *lughawī's* interpretation are *Naḥwu* (syntax) and *Ṣaraf* (morphology) and their *'Irāb* (inflection). Besides, some interpretation provides *balāgah* (Arabic rhetoric) aspects consisting of *ma'ani* (linguistics pragmatic) and *badi'* (literally; novelty) aspects and many of the *balāghah* rules. Further, it also explains the words that are *ghārib* (strange) and abstruse aspects of *qira'at* (recitation) of the Qur'anic verses ('Alī al-Isfahānlī, n.d., p. 246). The commentaries that emphasize the meaning of language, such as the aspects above include *Tafsīr al-Jalālain, Ḥāshiah Al-Ṣāwī'Alā Tafsīr al-Jalālain, Tafsīr al-Kashāf of Zamakshārī, Tafsīr al-Mahalī, Tafsīr Mafātiḥ al-Ghaib* the work of Fakhruddīn al-Rā'zī and many others.

Tafsīr al-Jalālain has a crucial position in the treasures of Nusantara interpretations, and its popularity exceeds the Nusantara ulemas' descriptions. Van Bruinessen said that the majority of Islamic boarding schools in Indonesia made *Tafsīr al-Jalālain* a book that must-read by the students (Bruinessen, 1999, p. 159). The selection of *Tafsīr al-Jalālain* as a compulsory curriculum for students at the boarding school (*pesantren*) is not without cause and reason. When viewed from systematic writing, *Tafsīr al-Jalālain* is written in concise, and simple language that is easily understood, even if it is calculated between the interpretation and verses of the Qur'an almost the same amount (Khalīfah, n.d., p. 447)

Not a few scholars tried to liaise with *Tafsīr al-Jalālain*. Even the systematic model of writing *Tafsīr al-Jalālain* was widely adopted by Nusantara interpretations, such as *Tarjumān al-Mustafīd* by Abd al-Ra'f al-Singkilī (1615-1693),(Brakel, 1986; Feener, 1998, p. 54; Harun, 1988; M.Feener, 2001, p. 98) which looks short, dense, and transparent. Several scholars who studied and give comment on *Tafsīr al-Jalālain* with various approaches are *Ḥāshiah al-Ṣāwī 'Al-Tafsīr al-Jalālain* by Aḥmad ibn Muḥammad Al-Ṣāwī, *Majma' al-Baḥraīn wa Maṭla 'al-Badraīn Al-Tafsr Jalālain* by Abū Abdillah Muḥammad ibn Muḥammad al-Karkhi al-Bakri, *al-Futūḥat al-Ilahiyyah Bitawaḍīḥ al-Jalālain lī Daqāiq al-Khafiyyah* by Abū Dawud Sulaiman ibn 'Umar ibn Mansyur al-Ajīli, Anwar al-Hudā *wa* Usman al-Kalantani. One of the works on *Tafsīr al-Jalālain's* using grammatical approach comprehensively is *Ḥāshiah al-Ṣāwī 'Alā Tafsīr al-Jalālain*(Suratman, 2014, p. 50; Syukur, 2015, p. 86).

Several studies discuss *Ḥāshiah al-Ṣāwī*, but unfortunately, it is still limited. Only a few reviews on *Ḥāshiah al-Ṣāwī* available, which contained in two books, namely The Book of *Mu'jam Muallifin* (Kaḥḥālah, n.d., p. 110) the work of 'Umar Riḍa Kaḥḥālah. According to this book, which contains the biography of Ṣāwī, stated the full name of Al-Ṣāwī is Ahmad ibn Muhammad al-Ṣāwī, al Misri, al-Khalwatī, al-Mālikī and he was born in 1175 H / 1761 AD. He passed away in Medina al-

Munawwarah in 1241 H /1825 AD. The domiciled in the western area of the Son al-Ḥijr village in Egypt. He said Ṣāwī was a famous priest among the Azhar scholars, and also a Sufi. His teacher in the field of education was Dardīr, known as Abū al-Barakāt. Dardir was an Imam of al-Akbar Shaykh Hefni, who was famous with another name Abī al-Anwar. In the matter of *fiqh*, Ṣāwī is an ulema adherent to the Maliki school.

The book of *Mu'jam al-Mufassirīn Min Ḥadr al-Islām Ḥattā al-'Ashr al-Ḥādir* (Muhammad, n.d., p. 443–447)('Iyyāzī, n.d., p. 443–447) by 'Alī 'Iyyāzī is also a scholar who focuses his study on Al-Ṣāwī. In his book, he wrote about the biography of Ṣāwī and then he discusses *Ḥāshiah al-Ṣāwī*. Other related researches on *tafsīr lughāwi* have been conducted by Mustaqim (2019) on Al-Farra' interpretation on his tafsir *Ma'āni al-Qur'ān* related to language rules similar to al-Ṣāwī and Mahfudz (2018) in a more general study on *tafsīr lughawī* and its application(Al-Mafhudz, 2018; Mustaqim, 2019).

Based on the above mention background, this study focuses on the characteristics and the unique attribution of the *lughawī's* interpretation contained in *Ḥāshiah al-Ṣāwī 'Alā Tafsīr al-Jalālain.* This study employs a qualitative method presented descriptively. Data collection uses the documentation method and data analysis techniques using the Seidel model through several stages of the process, including identifying the results of field research, clarifying data, data licensing, analyzing data, and categorising data (Hajar, 1999, p. 274)

2. Genealogy of Aḥmad ibn Muḥammad Al-Ṣāwī

Muḥammad Al-Ṣāwīwas a prominent scholar born and grew up during the Mamluk period. Born in Egypt in 1175 H / 1761 AD('Iyyāzī, n.d., p. 444). He was known as a commentator from the Sunnis as a Sufi, Hadith, Jurisprudence, and Qur'anic expert. His teacher includes Shaykh Ardīr and Shaykh Hefnī('Iyyāzī, n.d., p. 447). In 1187 H, then he began studying at al-Azhar in Egypt(Lumngatul & Eka, 2020, p. 102).

The network of Muḥammad al-Ṣāwīto al-Maḥali and al-Suyūṭī, starting from Sulāiman al-Jamal ibn 'Umar ibn Manṣur al-'Ajilī al-Azharī as an interpreter. The Shafi'i schools and Aḥmad ibn Muḥammad ibn Aḥmad ibn Al-'Ajilī al-Azharī is an interpreter of the schools of Shafi'i and Aḥmad ibn Muḥammad ibn Aḥmad ibn Ḥamid al-'Adawī. He is a commentator and Sufi expert and is well known as Shaykh Dardīr, from Muḥamad al-'Amrī al-Kabīr, a Fiqh expert, from Muḥammad ibn Salm ibn Ahmad al-Afnawī, is the expert in the field of *Bayani* and *Nahwi*, and from 'Alī ibn Ahmad ibn Mukrimillah al-Azharī, was an expert on *Manṭiq* and *Uṣūl*. Whereas Ahmad Ḥafnawī obtained it from Aḥmad ibn Muḥammad ibn Aḥmad ibn Ḥamid al-Adawī, Ibn 'Adawī from 'Alī Syibramalisī, who was an expert in the field of jurisprudence, from' Ali ibn Ibrahim al-Ḥalabī. He is, a historic expert, from 'Alī ibn Muhammad al-Ajhurī, an expert in the field of theology science, Muhammad al-'Alqamī, 'Alī al-Zayyādī, from Jalāluddīn al-Suyūṭī. As for al-Maḥallī, from 'Alī al-Zayyādī from Shaykh al-Ramlī from Shaykh al-Islām Zakariyya al-Anṣārī from al-Maḥallī (Al-Ṣāwī, 1971, p. 7).

He published many papers including: *Ḥāshiah al- Ṣāwī 'Alā Tafsīr al-Jalālain, Ḥāshiah 'Alā Tukhfat al-Ikhwān fī 'Ilmi al-Bayān, Ḥāshiah 'Alā Jauhar al-Tauhīd lī al-Qānī, Al-farāid al-Sunniyyah, Syarh Hamziyyatul Buṣīrī, Risālahfīal Kalāmal Basmalah, Al-Kharīdah al-Bahiyyah, Hasyiyat 'alā Syarh Dardīr 'alā Manzhumātihi, Asrār al-Rabbāniyyah al-Fuyūdat al-Rahmāniyyah,* and other works ('Iyyāzī, n.d., p. 450)(Lumngatul & Eka, 2020, p. 103).

3. Characteristics of *Ḥāshiah al- Ṣāwī 'Alā Tafsīr al-Jalālain*

Ḥāshiah al-Ṣāwī 'Alā Tafsīr al-Jalālain is one of the many commentaries that give guidance to *Tafsīr al-Jalālain*. It has exclusive characteristics and accentuates the depth of the Qur'anic language. So this interpretation invites many people to examine more deeply what the grammatical structure of Arabic wrote in the verses of the Qur'an. Detailed definitions discussed thoroughly and systematically, make it easier for readers to understand the contents stored in the Qur'an.

Ḥāshiah al-Ṣāwī is a summary and extension of *Ḥāshiah al-Futūhāt al-Illāhiyyah* the work of his father Sulaiman al-Jamal. This is also confirmed by himself in the introduction of the book. "I only summarised my teacher's *Ḥāshiah*, and I added some writing from my teacher's book (Al-Ṣāwī, 1971, p. 6).

Ḥāshiah al- Ṣāwī 'Alā Tafsīr al-Jalālain written in the year (1175 -1241H /1761-1825) for three years. This study used the book printed by Dar al-Kutub Bal-'Alamiyyah, Beirut, Lebanese of 1971. This book contains four volumes: Volume 1 from *Sūrah al-Fātiḥah* to *Sūrah al-A'rāf*, volume 2 from *Al-Anfāl* to *Sūrah al-Ḥajj*, volume 3 from *Sūrah Al-Mu'minūn* to *Sūrah Al-Dukhān* and volume 4 from *Sūrah Al-Jāsiyah* to *Sūrah Al-Nās*. Then at the beginning of the discussion, we will find the introduction that covers the biography of the author, the portrait of the author of *Tafsīr al-Jalālain*, namely Jalāluddīn al-Mahallī and Jalāluddīn al-Suyūṭīī, the objective of the book, and the works of the authors. The introduction also provides principles of *'Ulūm al-Qur'ān* (Qur'anic science) namely *Asbāb al-Nuzūl* (socio-historical context of revelation) which is explained briefly(Bakri, 2016, p. 2; Syafril, 2018, p. 26).

The *Sūrah* is arranged systematically based on the Utsmani Manuscripts. Following the *Tafsīr al-Jalālain*, this *Ḥāshiah* begins with *Sūrah Al-Fātiḥah* and ends with *Sūrah Al-Nās*. It also includes *Tafsīr al-Jalālain* at the top and the bottom is the footnotes of *Lubābu al-Nuqūl fī Asbābi al-Nuzūl Li Syuyūth*. However, not all of the verses provided with *asbāb al-Nuzūl* (socio-historical context of the revelation)(Bakri, 2016, p. 2; Siti Muslimah, Yayan Mulyana, 2017, p. 46).

4. Methodology of *Ḥāshiah al- Ṣāwī 'Alā Tafsīr al-Jalālain*

Interpretation Method

Typically in the commentary, there is a method used by the exegete in explaining verses of the Qur'an. Four methods are available in the Qur'anic interpretation namely: *Taḥlīlī, Muqārin, Ijmalī,* and *Mauḍū'i*. Each technique has unique characteristics. The most popular methods are *mawdlu'iy* and *tahlili*. A variety of approaches are used by Ṣāwī when explaining verses of the Qur'an or giving comment on *tafsīr al-Jalālain*. *Ḥāshiah al-Ṣāwī* explains from the perspective of *Fiqh, Uṣūl fiqh, Naḥwu*, and *Ṣaraf*, Sufism, and various kinds of *qira'ah*. Al-Ṣāwī is a scholar who masters in multiple disciplines. However, in this study, we explore the dominant approaches used by Al-Ṣāwī, namely the language approach. It can be seen in his explanation of *Sūrah al-Baqarah[2]:58:*

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ

And remember We said, "Enter this town, and eat of the plenty therein as ye wish; but enter the gate with humility, in posture, and in words, and We shall forgive you your faults and increase (the portion of) those who do good. (QS.*al-Baqarah[2]:58*)

Al-Ṣāwī explained the word (قُلْنَا) refer to Allah in the oral form of the Prophet Musa. While they (the Prophet Musa) were in the land of *al-Tih*, it is said that when they all leave the area of *Tih* after 40 years, after that, they are suggested to enter the land. However, according to some opinions, the word is spoken through the Prophet Yahya. Meanwhile, the term (هٰذِهِ الْقَرْيَةَ) Ṣāwī cited the opinion of Imām Sībawaih (Arabic grammar expert) who said that the term should be read as *naṣab* (accusative) because it derives *tarkib* (word construction) and its function as *ẓarāf* (adverb). Contrary to this opinion, Imām al-Akhfās (Arabic Grammarian) said that the term should function as *maf'ul* (object).

The pronunciation of (الْقَرْيَةَ) is the *na'at* (adjective) of the word (هٰذِهِ) or can function as *'aṭaf bayān* (explanatory addition).

The word (الْقَرْيَةَ) indicates the plurality of the population. Originally, the word (الْقَرْيَةَ) function as a noun of a place that refers to a group of people who reside in this place. Thus, in this context, the word (الْقَرْيَةَ) understood as *majāzi* (metaphoric) meaning. The Muslim scholars have a different opinion regarding the name of the (الْقَرْيَةَ) in this verse. According to Mujahid it refers to Baitul Muqaddas, but, Ariha who followed the opinion of Ibn 'Abbās stated that it is the name of the village which is located in al-Ghaur, a place that lies between Bait al-Maqdis and Haurān. According to historical facts, people of 'Ad live in this place until now. The people are also called the al-*Amāliqah*; as they have a leader named 'Iwaj bin' Unuq.

From the explanation above, the method used by Ṣāwī is *taḥlīlī* (interpretation procedure following the arrangement *sūrah* in the *mushaf*). Al-Ṣāwī also focuses on the linguistic explanations of verses. He explained in such a way combining different disciplines he mastered that many ulama from Nusantara favour this *kitāb*.

Patterns and Style of Ṣāwī's Interpretation

Many exegetes show their styles and patterns of interpreting the Qur'an following their intellectual background. Likewise, Ṣāwī showed that his *Ḥāshiah* (commentary) of *Tafsīr al-Jalālain* indicated that he derived his commentary based on his reasoning *(ra'yu)*. Although, in several cases, he cited the haditht and the opinion of the former ulama, his dominant characteristics of interpretation is *ra'yu* in understanding Qur'anic verses. Therefore it is categorised that *Ḥāshiah al-Ṣāwī 'Alā Tafsīr al-Jalālain* is a form of tafsīr *bil ra'yi*. The example of Ṣāwī's style (*laun*) of interpretation can be seen in the following verse:

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ

But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits there from, they say, 'Why this is what we were fed with before,' For they are given things in similitude; and they have therein companion pure (and holy); and they abide therein forever. (QS.al-Baqarah [2]: 25)

According to Ṣhāwi, the word أَنَّ in the above verse, originally written (أَيْ بِأَنَّ), and then omit the letter of *Jār*(genitive) (*bi ḥazaf ḥarfu al-Jār*). Al-Ṣāwī mentioned that it is allowed to omit the letter of *Jār* and can also be found in several words like كم استفها مية الله, ,كَيْ أَنَّ, and their places (Al-Ghalāyainī, n.d., p. 251). This principle is following Ibn Mālik in his book *Alfiyah*, available in the chapter *Fi'il Muta'adi and Fi'ill Lazim* (Al-Ṣāwī, 1971, p. 24).

نَقْلاً وَفِي أَنَّ وَأَنْ يَطَّرِدُ * مَعْ أَمْن لَبْسٍ كَعَجِبْتُ أَنْ يَدُو

Removing away the letter *Jār* (genitive) is permissible (*muṭṭarid*) if the *majrūr* (a phonetic function of the noun preceded by a preposition) is shown together with the letter أَنْ *maṣdariyah* (gerundival) and أَنَّ if it does not lead to illicit (erroneous) meanings, for example, *lafaẓ* عَجِبْتُ أَنْ يَدُوا. So when the letter *Jār* coincides with أَنْ (*maṣdariyah*) and أَنَّ, it is permissible to discard the letter *Jār*, provided that it does not create a false meaning. Just like in the above verse: (أَنَّ لَهُمْ جَنَّاتٍ تَجْرِيْ مِنْ تَحْتِهَا الْأَنْهُرُ)(Abū 'Abd Allāh Djamāl Al-Dīn Muhammad, n.d., p 56).

From the example above, it can ascertain that Ṣāwī uses the language approach (*lughah*) in understanding the verses of the Qur'an. Besides, al-Ṣāwī also provides the *I'rab* of the term and word (grammatical changes and rules) before hands in his *Ḥāshiah*. In several places even enriched his

explanation from *Alfiyah* Ibn Mālik as the master of Arabic Grammar. Thus, *lughawī* interpretation is Ṣāwī attributed to his *Ḥāshiah*.

The language approach used by Ṣāwī is very basic, clear, and easy to understand. It was written following the *Tafsīr of Jalālain* that was preferred by the majority of Muslims in the archipelago. Thus, his *Ḥāshiah* is easy to understand for both the *santri* (pesantren student) and the *kyai* (pesantren leader). His *Ḥāshiah* also concise and clear. His *Ḥāshiah* differs significantly from that of *Tafsīr Al-Kashāf*, which presents the study of the Qur'an with a very high language approach.

Sources of Tafsīr

Several sources used by Ṣāwī as references for his *Ḥāshiah*, namely as follow: *Tafsīr Anwār al-Tanzīl wa Asrār al-Ta'wīl*, by Nasiruddin Abū Sa'id, *Tafsīr Lubāb al-Ta'wīl fī Ma'āni al-Tanzīl*, the work of 'Alauddin' Ali ibn Muhammad, *Tafsīr Al-Kashāf*, the work of al -Zamakhsyarī, *Tafsīr Al-Jami 'li Ahkām al-Qur'ān*, the work of al-Qurtubī, *Tafsīr Qur'ān*, by Maim Man al-Marwazi. *Irshad al-'Aql al-Salim ilā Mazaya al-Kitāb al-Karīm*, by Abū al-Su'ud al-'Imadi, *Al-Bahr al-Muhīṭ fi Tafsīr al-Qur'ān, by Abū Hayyān, Al-Jami 'Al-Muharrar al-Sahīh al-Wajīz fī Tafsīr al-Kitāb al-'Aziz*, the work of' Abdul Rahman ibn Tamām ibn 'Atiyah al-Andalusī al-Muhāribī, *Al-Itqān fī Ulūm al-Qur'ān*, the work of' 'Abdul Rahman ibn Tamām ibn 'Atiyah al-Andalusī al-Muhāribī, and *Al-Itqān fī Ulūm al-Qur'ān*, the work of Jalāluddīn al-Suyūṭi.

Characteristic of Lughawī Interpretation of Ḥāshiah al- Ṣāwī

Usually, every *tafsīr* has two provisions, general provisions ('ām) and special requirements (khāṣ). General rules are those applied by the majority of commentators. General rules of *tahlīli* method include presenting the grammar rules of the verses, citing the relevant hadith, quoting other interpretations, explaining the *al-nuzūl* verses, and others. However, in practice, different *tafsīr* applied different styles and characteristics in presenting the explanation. Each *tafsīr* has its uniqueness based on the author's interest and background.

Ḥāshiah al-Ṣāwī has specifications in its characteristics as follow:
1. *Language rules used in the Ḥāshiah al-Ṣāwī are Arabic principles of the mubtadi (basic) level, especially in the discussion of 'Irāb (inflection)*

Basic rules in Arabic such as determine the position of *lafaẓ*, determine the origin of words (stem) from a *lafaẓ*, look for the relationship of language rules between *lafaẓ* are shown in his *Ḥāshiah*. For example in explaining the following verse:

زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

The life of this world is alluring to those who reject faith, and they scoff at those who believe. But the righteous will be above them on the Day of Ressurection; for Allah bestows His abundance without measure on whom He will. (QS.*al-Baqarah* [2]: 212)

The phrase (زُيِّنَ لِلَّذِينَ كَفَرُوا) is a *shighat fiil mādi mabnī maf'ul* (a verb that served as an object). The term (لِلَّذِينَ كَفَرُوا) has a close relationship with the word (زُيِّنَ). And *fa'il* (the subject) of the word الزينة is essentially referred to Allah, while the word الشيطان is a *majāz (metaphoric)* (Al-Ṣāwī, 1971, p. 65).

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

2. *Language rules used in Ḥāshiah al-Ṣāwī are Arabic principles of mubtadi (basic) especially in Ṣaraf (word forms and functions/morphology).*

Ṣāwī is a scholar who put high attention on the language rules and then applied them to understanding the verses of the Qur'an. After explaining in terms of *'Irāb* (inflection), then he explains the verse in *Ṣaraf* (morphology) terms. Below is an example of interpretation with *Ṣaraf* rules.

<div dir="rtl">

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

</div>

The lightning all but snatches away their sight; every time the light (helps) them, they walk therein, and when the darkness grows on them, they standstill. And if Allah willed, He could take away their faculty of hearing and seeing; for Allah hath power over all things. (QS.*al-Baqarah* [2]: 20)

The origin of *lafaẓ yakādu* (يَكَادُ) is *lafaẓ yakwadu* (يكْوَدُ), using the status of the *Fathah* in the letter *wawu* (و). *Fathah*, on the letter, moved to the previous message that silent. Then, *harakat wawu* (و) becomes changed in dignity, and the preceding message is made into the dignity of *Fathah*. After that, *wawu* (و) replaced by (ا) *alif* in *lafaẓ* (يَكْوَدُ) to (يَكَادُ). As for the origin of *madil fi* from *lafaẓ* (يَكَادُ) to *lafaẓ kawida* (كَوِدَ), *wawu* (و) changed because the previous letter was *Fathah* then *wawu* (و) replaced by *Alif* (ا). This rule is the *tasrīf* (morphology) version of al-Naqidah. The perfect *tasrīf* rules are those that have the *yāi fi'il* form (كَيِدَ) which means *al-makar* (المكر) and having means trickery." (Al-Ṣāwī, 1971, p. 20)

3. *The interpretation of Ṣāwī regarding language always strengthened by the opinions of Arabic language experts*

Ṣāwī in interpreting verses, in particular, explains the rules of Arabic, elaborating on the language rules, then his opinion is strengthened by the views of Arabic experts, such as Jamāl Al-Din Muhammad Ibn Mālik who quoted in his book *Alfiyyah Ibn Mālik*. This is rarely done by other commentators as can be seen in the example of *Sūrah Al-Baqarah* [2]: 25 stated above.

Another example is about *na'at* (an adjective) and *man'ut* (a described noun), as stated below:

<div dir="rtl">

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا قَالُوا الْآنَ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ

</div>

He said: He says: a heifer not trained to till the soil or water the fields; sound and without blemish. They said: Now hast thou brought the truth.' Then they offered her in sacrifice but not in with goodwill. (QS.*al-Baqarah* [2]: 71)

Lafaẓ الْأنَ جِئْتَ بِالْحَقِّ which means a cow and described with a specification of not scary and has never been used for any labour. The majority of the exegetes agreed upon its meaning regarding the answer to the infidel question and make them difficult to perform such rite. This verse is an example of *na'at* (an adjective) and *man'ut* (a described noun), and Ibn Mālik explain it in his book, *Alfiyyah* (Al-Ṣāwī, 1971, p. 5):

<div dir="rtl">

وَمَا مِنَ الْمَنْعُوتِ وَالنَّعْتِ عُقِلْ * يَجُوزُ حَذْفُهُ وَفِي النَّعْتِ يَقِلّ

</div>

And something from the part of *man'ut* (a described noun) if understood (*na'at* and *man'ut*), then it is permissible to discard (*man'ut* and *na'at*), although it is rarely happening (Abū 'Abd Allāh Djamāl Al-Dīn Muhammad, n.d., p. 35).

This verse explained about disposing of (*man'ut* and *na'at*), if the text is clear (*man'ut*). The disposal of the *mausuf* (a described noun) does not cause a significant defect or make unclear meaning.

In the example of the Qur'anic verse above, the discards of *na'at* (an adjective), according to Ṣāwī, البَيِّنِ is *lafaẓ* الْئَنَ جِئْتَ بِالْحَقِّ "Now hast thou brought the truth" added *lafaẓ* الْئَنَ جِئْتَ بِالْحَقِّ أي البَيِّنِ for means to explain, but in this verse *lafaẓ*, اليَيِّنِ is discarded and allowed.

4. Ṣāwī's understanding verses adapted to language rules

$$ ذَلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ $$

Because of (the deeds) which your (own) hands sent forth; for Allah is never unjust to His servants. (Q.S *Al-Anfāl* [8]: 51)

Lafaẓ (ذَلِكَ) is an *isim ishārah* (demonstrative pronoun) refer to a preacher. *Lafaẓ* (بِمَا قَدَّمَتْ أَيْدِيكُمْ) its *ṣigat* (pattern) becomes *khabar* (predicate), and the letter *ba* (ب) here has the meaning *ba sababiyah* (causality). Some scholars interpret *lafaẓ* (أَيْدِيْ) with *lafaẓ* قدرة which means "because of what your abilities and abilities have provided." Thus, the word (أَيْدِيْ) has the meaning of rejecting and returning power, as in the word of God:

$$ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ $$

Verily those who plight their fealty to thee do no less than plight their fealty to Allah; the Hand of Allah is over their hands. (QS.*al-Fatḥ*[48]: 10)

The word (وَأَنَّ اللَّهَ) functions as a *ma'ṭuf* (noun of the conjunction) of the term (بِمَا قَدَّمَتْ أَيْدِيكُمْ), so the meaning is "For whatever has been given to you the ability." The word (بِمَا قَدَّمَتْ أَيْدِيكُمْ) is a *kināyah* (indirect expression) of God's justice." Some *mufassir* agree that this *lafaẓ* is a relative *sighat* (pattern) and does not belong to the *sighat mubalagoh* (hyperbolic pattern), as stated by Ibn Mālik said in the *Naṣab* (accusative) chapter of the Book of *Alfiyah* (Al-Ṣāwī, 1971, p. 211):

$$ وَمَعَ فَاعِلٍ وَفَعَّالٍ فَعِلْ فِي نَسَبٍ أَغْنَى عَنِ الْيَا فَقُبِلْ $$

And word form (*wazan*) فَاعِلٍ (the subject) and *wazan* فَعَّالٍ and also *wazan* فَعِلْ when the ratio is to complete the *wazan* فَعِلْ in ي *nisbah* (attribution) (Abū 'Abd Allāh Djamāl Al-Dīn Muhammad, n.d., p. 35)

Like *wazan fa'il* (فَعِلْ) and *wazan fā'ilin* (فَاعِلٍ) in *wazan fa'al* (فَعَّالٍ), know that ratios are divided into two types, the first is permissible to use. It ratios and also with *wazan* which shows various kinds of such *nisbah* as *wazan* above *fa'il* (فَعِلْ) and *wazan fā'ilin* (فَاعِلٍ) and *wazan fa'ālin* (فَعَّالٍ). *Wazan fa'il* (فَعِلْ) in the word *ṭa'am* (طعم) means "one who has" and *wazan fā'ilin* (فَاعِلٍ). This *wazan* can replace *ya* (ي) the ratio when defining a *lafaẓ* at a specific sentence.

From the above interpretation, Ṣāwī explains the position of the word (*lafaẓ*) in the Qur'an, such as the position of *fiil*, *fa'il*, *dhomir*, (verb, subject, and pronoun). However, he does not explain the meaning of the word in more detail.

ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ

But ye turned back thereafter; had it not been for the Grace and Mercy of Allah to you, ye had surely been among the lost. (QS.*al-Baqarah* [2]: 64)

Lafaẓ falaulā faḍlullāhi (فَلَوْلَا فَضْلُ الله) *lau* لَوْ is an *imtina'* (a particle of non-occurrence) form that functions to express something impossible. It is impossible to get a loss if you all get grace and grace from God. Answer from لَوْ then any bias co-exists with (ل) *lam* if the sentence positively charged. However, when the sentence used by (ما) *mā*, it is usually discarded (ل) *lam* or with other letters so that the law becomes mandatory. Being unique on the number of *ismiyah* (nominal) and entering it is *mubtada'* (subject) then it is obligatory to discard *khabar* (predicate) because there is no need to answer, from *mubtada*. Ibn Mālik said, "after *laula*, it is usually mandatory to throw away the *khabar* (predicate). It can be ascertained from the two examples above, that Ṣāwī interprets the verse by first reading the rules that would be suitable for the verse.

It seems that there is a common goal between *Tafsīr al-Jalālain* and *Ḥāshiah al-Ṣāwī* especially in explaining the language of the Qur'an, that these two books of interpretation are intended for all people, from the level of *mubtadi* (beginner) to the level of *muta'ali* (advance), concerning the fundamental discussion of Arabic language rules. As a result of some of the examples of interpretation above, it can see that the characteristics of the *lughawī*description contained in *Ḥāshiah al-Ṣāwī 'Alā Tafsīr al-Jalālain* are different from the *lughawī*presentation in *tafsīr Jalālain*.

Ḥāshiah means explanation and the person who made the *Ḥāshiah* is called *muḥāsysyi*, his activities are called *taḥsyiyah*. The purpose of *Ḥāshiah* is usually to explain the book, as *Ḥāshiah al-Ṣāwī* explained in more detail what contained in the *Tafsīr al-Jalālain*. Several differences between *Ḥāshiah al-Ṣāwī 'Alā Tafsīr al-Jalālain* and *Tafsīr al-*Jalālain explained in the table below:

Table 1 characteristic *Tafsīr al-Jalālain* and *Ḥāshiah al- Ṣāwī*

No	*Tafsīr al-Jalālain*	*Ḥāshiah al-Ṣāwī*
1	Using the *ijmali* (concise, general) method	Using the *tahḷīli* (detail) method
2	Using a language approach in understanding verses	Using a language approach in understanding verses
3	Systematic interpretation by the composition of the *Utsmani* Manuscripts	Systematic interpretation by the composition of the *Utsmani* Manuscripts but Ṣāwī put the explanation of *Sūrah* al-Fātiḥah at the end of *juz* 30, in the very last order while *Tafsīr al-Jalālain* in the first order
4	In *Tafsīr al-Jalālain*, it is not explained about the *munasabah* (the correlation between verses and chapters in the Qur'an)	In the *Ḥāshiah Ṣāwī*, it is always explained the *munasabah* (correlation) between surahs as found at the beginning of *Sūrah* Yūsuf and *Sūrah* Hūd, *Sūrah* Yūnus verse 26 with *Sūrah* Abbasa verse 42, and others
5	Very few interpretations use the Hadith	The majority of the verse interpretations explained by the Hadith
6	It did not explain the purpose and content stored in verse in detail, only explains the specific meanings contained in the verse	It explained in detail the purpose and content contained in verses comprehensively.
7	*Tafsīr al-Jalālain* uses a language approach, but only mention the position of each	In the *Ḥāshiah Ṣāwī*, especially the *lughawī*'s interpretation explains the position of the verse

	function without giving detailed information of each term.	in terms of language rules that were previously determined in the *Tafsīr al-Jalālain*, and then explain in detail each term and function and his explanation is strengthened by the regulations of the linguists, like from the book of Alfiyyah Ibn Mālik
8	In *Tafsīr al-Jalālain* rarely even almost no interpretation using poetry	In *Ḥāshiah Ṣāwī* almost every verse is interpreted by quoting some verses, whether related to language rules.
9	*Tafsīr al-Jalālain* seems short and only provide the alternative meaning of limited words,	*Ḥāshiah Ṣāwī* is more detailed, explained in-depth of each verse.

5. Analysis to the *Ḥāshiah Ṣāwī*: An independent exegesis

Hāsyiah is an explanation given to a certain text chosen to be examined. It is usually written in the margins of *kitab kuning* (the yellow book). Initially, the writers do not intend to publish the work, but some of them consider it important. Thus, in the end, they record and give a title independently to their *Ḥāshiah* (Nuwaihid, n.d., p. 218). In the case of this research, some question occurred whether *Ḥāshiah al-Ṣāwī* is categorised as Quranic exegesis or only *Ḥāshiah*? To know the answer, we should observe some characteristics of *Ḥāshiah al-Ṣāwī* book.

Based on the name, *Ḥāshiah al-Ṣāwī 'Alā Tafsīr al-Jalālain* and explanation above, *Ḥāshiah al-Ṣāwī* is an explanation and interpretation of the *Tafsīr al-Jalālain*. Ṣāwī, the author, rewrite the whole thing that is stated in the *Tafsīr al-Jalālain*. Then, he explained more detail *tafsīr Jalālain's* that considered less obvious of Jalālain's explanation especially related to the language approach. Ṣāwī explained at length, clearly, and also complemented with various opinions of the scholars and various language rules. Not only giving completes understanding, Ṣāwī also commented and refuted several opinions of Jalālayn. It is shown from several examples of his interpretations.

Ṣāwī acted as if he wanted to prove that he was an exegete. According to him, it was important to record or make his *Ḥāshiah* an exegesis book printed separately from *Tafsīr al-Jalālain*. In another verse, Shāwī did the interpretation of his own, different from that of Al-Jalālain. Besides, Ṣāwī used many approaches in various disciplines that had never been carried out by Jalālain such as *fiqh* and *uṢūl*, *Naḥwu* and *Ṣaraf, qira'at* (Qur'anic recitation), and even Sufism thought in his interpretation. To prove that *Ḥāshiah al-Ṣāwī* is an independent exegesis that differs from Jalālain's exegesis, hereby an example of his interpretations:

$$ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِلْمُتَّقِينَ $$

In this verse, al-Jalālain did not give a significant interpretation, but Ṣāwī explained it in detail using several approaches. ذَٰلِكَ is *Isim Ishārah* (demonstrative pronoun) and serves as *mubtada* (subject), *lam ya* denotes something distant, and *kaf* is the letters *mukhotob* (the second person) and the word الكِتٰبُ is an *isim* (noun) of *isim ishārah* or has the position of *'aṭaf bayan* (explanatory addition). The word الكِتٰبُ means something written namely the Qur'an. The phrase لَارَيْبَ فِيْهِ means there is no doubt about it (the Qur'an) for those who know and believe it, but for those who disbelieve, it remains with doubt. هُدًى is *isim ishārah* which functions as a modifier. It is *maṣdar* (the verbal noun) and has the meaning of *isim fa'il* (the subject) means to summarize or explain in

detail. The word, لِّلْمُتَّقِينْ in fact, the Qur'an reveals the correct path from the false one taken by believers and unbelievers (Al-Ṣāwī., 1971, p. 21).

<div dir="rtl">وَآتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا</div>

And give the women (on marriage) their dower as a free gif; but if they, of their own good pleasure, remit any part of it to you, take it and enjoy it with right good cheer. (QS *Al-Nisā* [4]: 4)

The phrase *wa ātun nisā,* this verse was revealed to apply the law or the provisions shown to orphans. It is also related to women. The word *'atā* is *mad* (read it long) and its *maṣdar* is *al-īta'* which means giving. The word *al-Ityān is* interpreted as coming. Thus, in interpreting this verse, Jalālain said the allowed dowry for the woman (bride) is on the grounds of *al-baḍu'* (female genitals). Imam Malik said that the minimum dowry limit was one-fourth of a dinar or three dirhams or what was worth it. According to Imam Shafi'i, the minimum dowry for women is something that has value, even though it is only a ring of iron. Imam Hanafi also determined a minimum dowry limit for women. It is for ten dirhams. As for the maximum limit, all the four said that the maximum dowry limit is adjusted to the agreement between the two families between the woman and the man who is going to marry. It is not permissible to conduct a marriage without any dowry. There is a special Sunnah namely *nikaḥ al-tafwīḍ* (marriage with a contract without mentioning a dowry). It is not wrong because it is obligatory to give dowry *mitsil* after *dukhūl* (intimate relations) to a woman (wife)." (Al-Ṣāwī., 1971, p. 271).

Based on Ṣāwī's interpretation**,** it shows his proficiency in interpreting the Qur'an especially the verses that are affiliated with *fiqh*. As usual, he explained the grammar of the verse first, then he explained its meaning in detail. He explained word to word in the verse to get a complete understanding of the verses' meaning. The example of the verse above, he interpreted by taking some of the opinions of the scholars, especially the ulama *al-madzahibu al-arba'ah* (four schools in Islamic Jurisprudence). Then he explained the meaning of the verse based on *fiqh* scholars' opinion. The habit shows that he was a *tawadhu* (humble) scholar. Even though he is capable of this study, he still respects the previous scholars. Because a new interpretation will not be existing if it is not based on the previous interpretation (Al-Ṣāwī, 1971, p. 316).

Based on the explanation above, *Ḥāshiah al-Ṣāwī* is not just Ḥāshiah, but can be categorised as an exegesis book written independently. His motivates to re-explain *Tafsīr al-Jalālain* in his own will is derived from many factors such as hitching popularity, his admiration for *Tafsīr al- Jalālain*, and other sciences that help understand the verse. Many criteria show that *Ḥāshiah al-Ṣāwī* is not just Ḥāshiah, but an independent exegesis as follows:

1) Explaining the verses that are not explained in *Tafsīr al-Jalālain*. It has been found in many interpretations.
2) Carrying out various disciplinary approaches in understanding the Qur'an which had never been done in *Jalālain*.
3) Both books have different methodologies.

In conclusion, *Ḥāsyiah Al-Ṣāwī 'Alā Tafsīr al-Jalālain* is an exegesis book in *hāsyiah* style as previously pioneered by *al-Akbari Ḥāshiah Tafsīr al-Kashāf.*

6. The implication of Ṣāwī's Linguistics Rules Analysis to Its Interpretation

Etymologically, rules mean basic principles or standards (Shihab, 2013, p. 6–7). while in terminology, it means a provision that can be applied to certain parts (Shihab, 2013, p. 6–7). Thus, linguistics rules in interpretation are a major provision to get a basic understanding and explore meanings of the Qur'an such as *Naḥwu, Ṣaraf* and *balaghāh*. Specifically, Quraish Shihab stated that all

the three (*Naḥwu, Ṣaraf* and *balaghāh*) are an absolute requirement for exegetes to draw and dig the meanings stored in the Qur'an (Shihab, 2013, p. 6–7).

Al-Dzahabī said that if someone talks about the Qur'an and interpretation without qualified knowledge of Arabic rules, he or she will tend to deviate when interpreting The Qur'an, either in the outer meaning or the essential meaning of the Qur'an (*dzohir* atau *bathin*)(Al-Zahabī, n.d., p. 321–323). Thus, the importance of linguistics rules in exploring the meanings of the Qur'an is a must to convey the meanings of Alqur'an to readers properly and correctly.

The principle above is practiced by some scholars of exegesis. One of them is Ṣāwī. He wrote an exegesis book entitled *Ḥāshiah al-Ṣāwī 'ala Tafsīr al-Jalālain.* There is no doubt how his expertise in Arabic because using language approaches such as *Naḥwu, Ṣaraf,* and other studies become an identity of his *Ḥāshiah* (Al-Suyuthi, n.d., p. 37) Moreover, the linguistics rules in *Ḥāshiah al-Ṣāwī* implicate to reinforce the interpretation of the Qur'an. As stated by Al-Dzahabī that the linguistics rules are the main basis for understanding the verses of the Qur'an.

The fact above proved that Ṣāwī explained the verse based on linguistics rules. Then, he strengthened his opinion by quoting the opinion of linguist scholars such as Ibn Mālik. This is a form of preservation of classical exegesis of classical *ulama* in interpreting the Qur'an who determined language as the main and first foothold in understanding the verses of the Qur'anic rules. In conclusion, the linguistics rules are written in *Ḥāshiah al-Ṣāwī* have implications for the explanation or interpretation of a verse.

7.   The Significance of Writing *Ḥāshiah al-Ṣāwī* to *Tafsīr al-Jalālain*

There are several interests when scholars write *Ḥāshiah* for certain books. One of them is the importance of *tahqiq* or strengthen the book. *Ḥāshiah* or *syarah* (explanation) will certainly provide clear instructions regarding the sentences written in the book. There is a similarity between Ḥāshiah and *tahqiq*. Both explain or comment on the words contained in the strengthened book.

The significance of *Ḥāshiah al-Ṣāwī* to Tafsīr al-Jalālain is not only explaining, describing, and re-interpreting al-Jalālain's exegesis, Ṣāwī also criticising and comparing some of al-Jalālain's opinions especially those related to linguistics rules that have an impact on the meaning of a verse.

Jalālain's brief explanation on linguistics rules, then re-explained it by Ṣāwī in more detail. It is one proof of the significance of *Hasyiyah Ṣāwī* writing to *Tafsīr al-Jalālain*. Moreover, he also criticised it especially understanding language in explaining a verse. As stated in the following verse:

رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ الْخُرُوجُ

As sustenance of (Allah's) Servants – and We give (new) life therewith to land that dead; Thus will be the Resurrection. (QS. *Qaf* [50]: 11)

In *Tafsīr al-Jalālain*, *al-khurūj* means to come out or rise from the grave. But, why can they deny that verse? The meaning *Istifhām* (interrogative) which is contained in this verse is *li al-taqrir's* function to determine. It means "In fact, they are all aware of the reality and finally they understand what is being revealed." However, it was criticised by Ṣāwī who disagreed if it was called "*al-istifhām li al-taqrīr.*" According to him, it is more accurate to categorised to "*li al-inkār wa al-taubīkh.*" Jalālain's editorial understood it incorrectly and it will impact on the wrong meaning. If they see, they know (will be a resurrection from the grave). Surely, they will all believe but in fact, not all of them believe (Al-Ṣāwī, 1971, p. 214).

This explanation shows that Ṣāwī criticized Jalālain regarding the use of linguistics rules that affect the meaning of the verses of the Qur'an. It is one of the significances of *Hasyiyah Ṣāwī* to make a commentary on Jalālain exegesis (Al-Ṣāwī, 1971, p. 287).

8. Conclusion

Based on the explanation above, this study concludes several aspects of *Ḥāshiah al- Ṣāwī ʿAlā Tafsīr al-Jalālain*. Ṣāwī uses the method of interpretation using the technique of *tahlili*, with the language approach (*lughah*). It is the form of interpretation *bi al-Raʾyu*. Ṣāwī is very concerned about the general provisions in the *Tafsīr al-Jalālain* especially in understanding al-Qur'an verses with a language approach. Ṣāwī explains verses with basic but comprehensive language rules, which encompass ʿwords, *ṣigat* words, *Naḥwu* laws, *Ṣaraf* rules, and others, which are unique when describing the ethical practices of *Ṣaraf* or *Naḥwu*. Ṣāwī cites the most phenomenal language book, the book of *Alfiyyah Ibn Mālik*. There is an implied meaning of why Ṣāwī quoted the book directly when describing a verse. At least the basic standard of language rules in interpreting Ṣāwī exemplifies the Qur'an in its *Ḥāshiah*.

The significance of *Ḥāshiah al-Ṣāwī to Tafsīr al-Jalālain* is not only explaining, describing, and re-interpreting al-Jalālain's exegesis, Ṣāwī also criticising and comparing some of al-Jalālain's opinions especially those related to linguistics rules that have an impact on the meaning of a verse. Thus, we can conclude that this *Ḥāshiah* can be categorised as an independent exegesis, or a *tafsīr*.

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