

## Unveiling the Method of Interpretation by Abdurrahman bin Nasir as-Sa'di in the Book '*Taisir al-Karim al-Rahman fi Tafsir Kalam al-Mannan*'

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**Abstract.** This study aims to describe the methodology of interpretation utilized by Abdurrahman bin Nasir as-Sa'di in his book "*Taisir al-Karim al-Rahman fi Tafsir Kalam al-Mannan*." It seeks to identify the sources, methods, form, style, and interpretation techniques employed within the book. The research approach employed is library research, utilizing an exegetical approach. The primary data source for this study is the book "*Taisir al-Karim al-Rahman fi Tafsir Kalam al-Mannan*," with additional supporting data derived from books on ulum al-Qur'an and other interpretations. The data analysis method employed in this study is content analysis. The findings of this study reveal that Abdurrahman bin Nasir as-Sa'di's methodology of interpretation in the Qur'an incorporates various ijmal methods. The forms of interpretation used are bi al-ma'sur (based on transmitted reports) and bi al-ra'yi (based on personal judgment) with a direct approach, while the style of interpretation is Adabi Ijtima'i (literary and collective). The sources of interpretation include the Qur'an, Hadith, statements of the companions, consensus of scholars, ulum al-Qur'an, and Arabic language. The interpretation encompasses textual, linguistic, systemic, logical, sociohistorical, teleological, and Sunni perspectives..

**Keywords:** Abdurrahman bin Nasir as-Sa'di; methodology of interpretation; *Taisir al-Karim al-Rahman fi Tafsir Kalam al-Mannan*.

### Introduction

The Quran, as the holy book revealed by Allah, serves as a guide for people to understand and practice its teachings. However, comprehending the Quran accurately is not an easy task, and efforts to understand its contents are known as interpretations. The act of interpreting the Quran is challenging, considering that the divine verses, whether spoken or written, can only be fully grasped by the original recipients. Nevertheless, interpretation efforts persist due to their significance and historical evidence from the Prophet himself, who played a crucial role in elucidating the divine message.<sup>1</sup>

The Quran is the primary and foundational source of Islamic teachings. It serves as guidance (hudan) and a criterion (furqa'n) to distinguish between right and wrong. Muslims' desire to understand the Quran's instructions and miracles has led to the emergence of numerous Islamic disciplines and research methods, from the development of Arabic language principles to the establishment of Usul al-Fiqh (principles of Islamic jurisprudence) and contemporary Quranic exegesis<sup>2</sup>. Initially, the interpretation of Quranic verses relied on the accounts and teachings of the companions of the Prophet, known as tafsir bil ma'tsur (interpretation based on transmitted reports). Over time, another approach to interpretation emerged, known as tafsir bil ra'yi (interpretation based on personal reasoning), which utilized reasoning and understanding to

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<sup>1</sup> Abd. Muin Salim, *Metodologi Ilmu Tafsir*, ed. Ainur Rofiq Adnan, 1st ed. (Yogyakarta: Teras, 2010), 40.

<sup>2</sup> Mardani, *Al-Qur'an Sebuah Pengantar* (Jakarta: Pustaka Mapan, 2010).

contemplate the intended meaning and purpose behind the explicit meanings. This method drew upon various fields of knowledge, such as Arabic language, Prophetic history, and other related disciplines.

As a result of these interpretive methods, variations in the perspectives of commentators arose based on their inclinations. Some commentators focused extensively on matters of creed (aqidah), leading to comprehensive discussions of verses related to belief. Others emphasized jurisprudence (fiqh), narratives in the Quran, morality, Sufism, and broader topics encompassing the universe. Additionally, commentators varied in their approach to presenting their interpretations, with some providing extensive and detailed explanations, while others opted for concise and summarized discussions. The length and style of their interpretations depended on the authors' objectives.

Among the vast collection of Quranic commentaries, there are certain interpretations that have garnered recognition and acclaim from scholars. One such work is the interpretation authored by Abdurrahman bin Nasir as-Sa'di, a renowned scholar in the fields of interpretation, hadith, and fiqh. His most significant contribution to Quranic interpretation is the book titled "Taisir al-Karim al-Rahman fi Tafsir Kalam al-Mannan."

This interpretation stands out due to its scholarly richness and non-sectarian nature. It reflects the author's adherence to the methodology of the Salaf (pious predecessors), amidst the backdrop of ideological debates between the Ash'ariyah and Salafiyah schools of thought and the influence of the Wahhabi movement. This aspect makes it particularly intriguing to study a Salafi scholar who interprets the Quran without emphasizing sectarian biases. Therefore, a comprehensive examination of Abdurrahman bin Nasir as-Sa'di's background, objectives in compiling his book, methodology of interpretation, strengths, limitations, and recognition by scholars becomes crucial.

While there have been previous studies on the commentary book "Taisir al-Karim al-Rahman fi Tafsir Kalam al-Mannan" by Abdurrahman bin Nasir as-Sa'di, including articles, dissertations, and journals, none of them specifically focus on the methodology of interpretation employed by the author. Hence, this research aims to investigate the methodology used in "Taisir al-Karim al-Rahman fi Tafsir Kalam al-Mannan" by Abdurrahman bin Nasir as-Sa'di, particularly regarding the book's background, systematics of writing and interpretation, sources, methods, forms, styles, interpretation techniques, strengths, limitations, and scholarly opinions. These studies, among others, were written by Aceng Zakaria<sup>3</sup>, Wagiman Manik<sup>4</sup>, M. Toriqul Huda<sup>5</sup>,

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<sup>3</sup>Aceng Zakaria, 'Tekstualisme Dalam Tafsir Teologi (Perspektif al-Sa'di tentang Sifat Allah dalam Al-Qur'an)', *Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir* 2, no. 02 (2015), <https://doi.org/10.30868/at.v2i02.100>.

<sup>4</sup>Wagiman Manik, 'Pemikiran Pendidikan Asy-Syaikh As-Sa'di Dalam Tafsir Taysir Al-Karim Ar-Rahman Fi Tafsir Kalam Al-Mannan' (Masters Thesis, Universitas Islam Negeri Sumatera Utara, 2020), <http://repository.uinsu.ac.id/8714/>.

<sup>5</sup>M. Thoriqul Huda and Luthfiah Luthfiah, 'Toleransi Menurut Syekh 'Abdurrahman Bin Nashir Al-Sa'di Dalam Kitab Tafsir Taisir Al-Karim Al-Rahman Fi Tafsir Al-Kalam Al-Mannan', *Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir* 4, no. 01 (2019): 23–44, <https://doi.org/10.30868/at.v4i01.390>.

Rahendra Maya<sup>6</sup>, Fathullah<sup>7</sup>, Muhammad Isa Anshory<sup>8</sup>, Muhammad Arifin<sup>9</sup>, Normiyanti and Miftahuddin<sup>10</sup>.

This study adopts a descriptive qualitative research approach, specifically library research, utilizing an interpretive science approach. The data collection process involves studying and analyzing relevant library materials to understand the methodology of interpretation employed in "Taisir al-Karim al-Rahman fi Tafsir Kalam al-Mannan" by Abdurrahman bin Nasir as-Sa'di. The research incorporates a multidisciplinary approach to encompass various scientific disciplines such as interpretation, hadith studies, jurisprudence, history, sociology, anthropology, and others, given the diverse fields utilized in Quranic interpretation.

To achieve the research objectives, the data collection process entails examining the author's biography, socio-historical context, thoughts on theology, fiqh, interpretation, education, tolerance, school of thought, and views on interpretation. Additionally, the methodology of interpretation is analyzed, encompassing the background of the book's compilation and naming, systematics of writing and interpretation, sources, methods, forms, patterns, interpretation techniques, strengths, limitations, and scholarly opinions.

Previous studies have addressed different aspects of Abdurrahman bin Nasir as-Sa'di's work, as reflected in the articles, dissertations, and journals mentioned. However, this research aims to fill the gap by specifically exploring the methodology employed by Abdurrahman bin Nasir as-Sa'di in his interpretation, providing a comprehensive analysis of the book "Taisir al-Karim al-Rahman fi Tafsir Kalam al-Mannan" and scholars' perspectives on it.

## Discussion

### *A Brief History of Tafsir in Saudi Arabia*

Following the Ottoman Empire's control over Saudi Arabia, the region witnessed several upheavals by small emirates in different areas. Eventually, the emirate of the Su'ud dynasty emerged as the most influential political force. The Su'ud family originated in the 18th century AD as tribal chiefs in the Hejaz region, with their power centered in the city of Dariyah (near present-day Riyadh). The Su'ud family's success in reclaiming territories from the Ottoman Turks was due to the support of the active Wahhabi religious movement in Nejd since 1744 AD. This religious movement played a significant role in shaping Saudi Arabian nationalism, particularly in

<sup>6</sup> Rahendra Maya, 'Penafsiran Al-Sa'di Tentang Konsep Al-Taskhîr', *Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir* 2, no. 03 (2017), <https://doi.org/10.30868/at.v2i03.192>; Rahendra Maya, 'Al-Ahwâl Al-Shakhshiyah Perspektif Al-Sa'di (Studi Terhadap Kitab Manhaj Al-Sâlikîn Wa Taudhîh Al-Fiqh Fî Al-Dîn)', *Al-Mashlahah Jurnal Hukum Islam dan Pranata Sosial* 5, no. 09 (2017), <https://doi.org/10.30868/am.v5i09.191>; Rahendra Maya, 'Pemikiran Al-Sa'di Tentang Kriteria Pegawai Profesional (Studi Terhadap Q.S. Al-Qashash [28]: 26, Hadits-Hadits Terkait, Dan Kajian Lainnya)', *Ad-Deenar: Jurnal Ekonomi dan Bisnis Islam* 2, no. 01 (2018): 1–24, <https://doi.org/10.30868/ad.v2i01.236>.

<sup>7</sup> Fatihullah, 'Al-Qawâ'id Al-Hisân Li Tafsîr Al-Qur'an Karya Al-Sa'dî (Studi Historiografi Tafsir)' (Masters Thesis, UIN Sunan Kalijaga, 2018), <https://digilib.uin-suka.ac.id/id/eprint/34026/>.

<sup>8</sup> Muhammad Isa Anshory, 'Kajian Tafsir Al-Qur'an: Telaah Atas Kitab Taisirul Lathifil Mannani Fi Khulashati Tafsiril Qur'an Karya Abdurrahman Bin Nashir as-Sa'di', *Al-Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir* 5, no. 02 (2020): 365–88, <https://doi.org/10.30868/at.v5i02.978>.

<sup>9</sup> Muhammad Arifin, 'Pemikiran Pendidikan As Sa'di (W 1956 M) Tentang Keikhlasan Pendidik', *Faktor: Jurnal Ilmiah Kependidikan* 7, no. 2 (2020): 135–40, <https://doi.org/10.30998/fjik.v7i2.6508>.

<sup>10</sup> Nofmiyati and Miftahuddin, 'Kaedah Tafsir Abdur Rahman Al-Sa'di Dalam Kitab Al-Qawaid Al-Hisan Li Al-Tafsir Al-Qur'an', *Madania: Jurnal Ilmu-Ilmu Keislaman* 10, no. 1 (2020): 29–38, <https://doi.org/10.24014/jiik.v10i1.10817>.

constructing ideology, morality, and the legitimacy of a religious leadership free from deviant practices such as superstitions and bid'ah.<sup>11</sup>

The Saudi government began to take shape in 1750 AD when Muhammad bin Sa'ud collaborated with Muhammad bin 'Abdul Wahhab to purify Islam. This purification movement was further pursued by Abdul 'Aziz bin Sa'ud. In 1932, Abdul 'Aziz bin 'Abdul Rahman al-Sa'ud officially proclaimed the establishment of the state of Saudi Arabia.<sup>12</sup> Over time, the religious purification movement pioneered by Ibn Abdul Wahhab gained prominence among the wider community, particularly from the mid-18th to 19th century<sup>13</sup>. The legal system adopted in Saudi Arabia is based on Islamic Shari'a law, following the Salaf manhaj (methodology) that adheres to the pure practice of Islamic teachings from the Quran and Hadith without strictly aligning with a particular school of thought. Although the Hanbali school of thought is generally followed, only certain aspects are applied in practice<sup>14</sup>.

The birth of Quranic interpretation can be traced back to Saudi Arabia, specifically the cities of Mecca and Medina. Historically, Mecca and Medina have been significant centers for Quranic interpretation due to their association with the Prophet Muhammad, who was born in Mecca. Prophet Muhammad served as the primary interpreter, explaining the meaning of the Quran during his lifetime. The Prophet held the highest authority in interpreting the Quran, and the companions refrained from interpreting the Quran without consulting the Prophet directly in cases of ambiguity or uncertainty.

After the Prophet's passing, the companions began to engage in interpretation. They possessed a deep understanding of Arabic, the language of the Quran, and had firsthand experiences of the revelations during the time of Prophet Muhammad. The companions could grasp the meaning of the Quran based on their linguistic skills, and whenever a question arose, they would refer back to the Prophet's explanations as recorded in the form of Hadith or Sunnah<sup>15</sup>.

It is undeniable that numerous interpretations throughout the world have originated from the blessed cities of Mecca and Medina. These cities served as the starting point for the memorization, writing, and studies of the Quran, as well as the development of related sciences. The activity of interpreting the Quran and its meanings has persisted since the early days of Islam, with studies conducted in Darul Arqam evolving into specialized commentary schools during the era of the Tabi'in (followers of the companions of the Prophet)<sup>16</sup>. These efforts have resulted in countless commentary books produced in various regions, continuing to inspire Quranic interpretation enthusiasts to this day, with each commentator employing different methods and styles that characterize their work.

The history of Quranic interpretation can be categorized into different periods according to az-Zahabi, including the classical, middle, modern, and contemporary periods. In Saudi Arabia, there was significant development during the classical period, followed by a decline in the Middle Ages. However, progress in the field of interpretation reemerged in the modern and contemporary periods with the emergence of commentators such as Ali al-Shabuniy, as-Syinqity, Abdurrahman bin Nahir as-Sa'di, al-Utsaimin, and others.

<sup>11</sup>Ajid Thohir, *Studi Kawasan Dunia Islam: Perspektif Etno-Linguistik Dan Geo-Politik* (Jakarta: RajaGrafindo Persada, 2019).

<sup>12</sup>Riri Fitria, 'Pemetaan Karya Tafsir Di Arab Saudi', *Mutawatir : Jurnal Keilmuan Tafsir Hadith* 1, no. 2 (2011): 142–54, <https://doi.org/10.15642/mutawatir.2011.1.2.123-141>.

<sup>13</sup>Abdullah al-Shalih al-Utsaimin, *Tarikh Al-Mamlakah al-'Arabiyah as-Su'Udiyah* (Beirut: Dar Al-Fikr al-'Arabi, 2011), 20.

<sup>14</sup>John L. Esposito, ed., *Ensiklopedi Oxford Dunia Islam Modern*, trans. Eva Y.N (Bandung: Mizan, 2001).

<sup>15</sup>Abdul Mustaqim, *Dinamika Sejarah Tafsir Al-Qur'an* (Yogyakarta: Adap Press, 2014).

<sup>16</sup>Abdul Mustaqim and Saifuddin Zuhri Qudsy, *Pergeseran Epistemologi Tafsir* (Yogyakarta: Pustaka Pelajar, 2008).

Saudi Arabia is divided into 13 provinces: Bahah, Hudud, al-Syamaliyah, Jawf, Medina, Qasim, Riyadh, Syarqiyah, Saudi Arabia (Eastern Province), 'Asir, Ha'il, Jizan, Mecca, Najran, and Tabuk<sup>17</sup>. It is in the Qasim region of Saudi Arabia that a renowned commentator, Abdurrahman bin Nasir as-Sa'di, was born. His commentary, "Taisir al-Karim al-Rahman fi Tafsir Kalam al-Mannan," has garnered praise from numerous scholars.

The life journey of an individual greatly influences their perspectives and thoughts, including those of a commentator. Therefore, it is essential to present the biography of Abdurrahman bin Nasir as-Sa'di, from his birth to his passing, as the experiences and background of an author can significantly impact the interpretive patterns they produce.

### ***A Brief Biography of Abdurrahman bin Nasir as-Sa'di***

Abdurrahman bin Nasir bin Abdullah as-Sa'di, known as Shaykh al-'Allamah al-Faqih<sup>18</sup>, was born in the village of Unaizah, Qasim District, Kingdom of Saudi Arabia, on 12th Muharram 1307 H, corresponding to September 7, 1889 AD<sup>19</sup>. He belonged to the Bani Amr lineage, one of the prominent tribes of the Bani Tamim tribe. His father, Nashir bin Abdullah as-Sa'di, was a Quran memorizer, a lover of knowledge, and a renowned scholar known for his kindness<sup>20</sup>. His mother, Fatima bint Abdullah ibn Abdurrahman ibn Usman, hailed from the Wahbah tribe.<sup>21</sup>

At the age of four, Abdurrahman bin Nasir as-Sa'di experienced the loss of his mother, and at the age of seven, his father passed away in 1314 Hijri. Consequently, he grew up in an orphaned state but was raised with great affection by his stepmother. As he matured, his eldest brother, Hamd, took care of him, taking him to scholarly gatherings and ensuring his well-being<sup>22</sup>.

He acquired knowledge from several teachers, including Muhammad Abdul Karim al-Syibli, Ibrahim bin al-Hamd bin Jasir, Abdullah bin Ayidh, Muhammad Amin al-Syinqiti, and Saleh bin Usman al-Qadhi. Even at a young age, his fellow students recognized his exceptional qualities and sought knowledge from him, making him both a student and a teacher simultaneously<sup>23</sup>.

Abdurrahman bin Nasir as-Sa'di had memorized the Quran before reaching the age of 12. He displayed remarkable intellectual prowess from a young age, attracting numerous young individuals who sought his guidance and took lessons from him. At the age of 23, he commenced teaching while continuing his own studies. Alongside his teaching responsibilities, he fulfilled other duties such as leading prayers at Jami' al-Kabir Mosque, issuing fatwas, writing legal documents, managing waqf (endowments), wills, contracts, and conducting marriages. He also served as a trusted advisor, offering guidance and consultation without expecting anything in return. His significant contribution was the establishment of Maktabah Wathaniyah in Unaizah in 1359 H, which became an invaluable and easily accessible scholarly resource for students of knowledge.

In 1371 H, Abdurrahman bin Nasir as-Sa'di faced health issues, including high blood pressure and atherosclerosis (narrowing of blood vessels). In 1372 H, he traveled to Lebanon for a two-month treatment, sponsored by the Saudi Arabian government. However, on Wednesday night, the 22nd of Jumadil Late in 1376 H, the health condition he experienced in 1371 H resurfaced, and a doctor diagnosed bleeding in the brain.

<sup>17</sup>Fitria, 'Pemetaan Karya Tafsir Di Arab Saudi'.

<sup>18</sup>Sayid Ahmad bin Zaini Dahlan, *Menolak Mazhab Wahabi: Sejarah Dan Bantahan Kritis Atas Kekeliruan Mazhab Wahabi*, ed. Khoirul Imam, trans. Agus Khudlori (Jakarta: Turos, 2019).

<sup>19</sup>Ibnu Bassam, *Ulama An-Najd Khilaf Samaniyati Qurun* (Riyadh: Dar al-'Asimah, 1998), 218..

<sup>20</sup>Arif Fathul Ulum, *Barisan Ulama Pembela Sunnah An-Nabawiyah* (Bogor: Media Tarbiyah, 2012).

<sup>21</sup>Syaikh Abdurrahman bin Nashir As-sa'di, *Tafsir Al-Qur'an* (Jakarta: Darul Haq, 2016).

<sup>22</sup>Maya, 'Pemikiran Al-Sa'di Tentang Kriteria Pegawai Profesional'.

<sup>23</sup>Ulum, *Barisan Ulama Pembela Sunnah An-Nabawiyah*.

Abdurrahman bin Nasir as-Sa'di passed away on the night of Thursday, the 23rd of Jumadil Akhir in 1376 H, corresponding to January 24, 1957 AD, at the age of 69. His funeral prayer was held the next day after the noon prayer, and he was laid to rest in the Ash Syahwaniyah cemetery in Unaizah. Throughout his life, he remained devoted to Allah, whether through his pursuit of knowledge, teaching, issuing fatwas, or writing books. His demise left behind three sons—Abdullah, Muhammad, and Ahmad—and two daughters. Many scholars and writers expressed their condolences and shared fond memories of him, leaving a profound impact on those who knew him.

### ***Background of Book Compilation***

The naming of the commentary book, *Taisir al-Karim al-Rahman fi Tafsir Kalam al-Mannan*, was motivated by the author's own interpretation and his intention to make the Quran's meaning more accessible to readers. Abdurrahman as-Sa'di expressed his purpose in the *muqaddimah* (introduction) of his commentary. He acknowledged the existence of various interpretations by scholars, ranging from lengthy ones that deviated from the intended meaning to simplistic ones that only focused on linguistic analysis. However, he aimed to provide an interpretation that emphasized the meaning directly related to the verse, without getting entangled in pronunciation and grammar issues. Abdurrahman as-Sa'di saw his commentary as a reminder for the general audience, a tool for scholars, and a guide for explorers. He was motivated by a fear of losing this valuable knowledge.<sup>24</sup>

The term "taisir" derives from the Arabic word "yasara," meaning "easy" or "to make easy." Abdurrahman as-Sa'di chose this name for his interpretation to align with his goal of simplifying the understanding of the Quran for people at that time<sup>25</sup>. The title of the commentary ends with the phrase "al-Manna>n," which is taken from the name of Allah, meaning "the one with many gifts" or "generous." Abdurrahman as-Sa'di intended to reflect the Quran's teachings in the interpretation, emphasizing the abundant blessings and bounty bestowed by Allah.

Additionally, Muhyidin suggests that the naming of the book could be connected to verses in the Quran, specifically Surah al-Qamar (54:32) and Surah al-Furqan (25:33), where Allah mentions making the Quran easy for lessons and providing the best explanation<sup>26</sup>. These verses further support Abdurrahman as-Sa'di's aim of presenting a clear and concise interpretation that encompasses the intended meaning of the Quranic verses.<sup>27</sup>

Another factor behind the writing of this commentary was Abdurrahman as-Sa'di's observation that some interpretations were excessively detailed, straying from the intended meaning of the verses<sup>28</sup>. On the other hand, some interpretations were overly brief and failed to capture the essence of the intended message. Abdurrahman as-Sa'di sought to strike a balance by providing concise and easy-to-understand explanations while ensuring clarity in defining the vocabulary. The naming of the book reflects his intention to offer a comprehensive yet accessible interpretation.

One objective of writing this commentary was to disseminate knowledge and engage in da'wah (invitation to Islam) for the sake of truth. Abdurrahman as-Sa'di aimed to address the conflicting thoughts on kalam (theology) that arose between the schools of Ahlussunnah wal Jama'ah, specifically the Ash'ariyah and Salafiyah, regarding the nature of God and predestination. Additionally, the tensions between Wahhabis and the government further complicated the

<sup>24</sup>Syaikh Abdurrahman bin Nashir As-Sa'di, *Taisir Al-Karim al-Rahman Fi Tafsir Kalam al-Mannan* (Beirut: Dar Ibn Hazm, 2003).

<sup>25</sup>Ahmad Warson Munawir, *Kamus Al-Munawwir* (Yogyakarta: Pustaka Progressif, 1984).

<sup>26</sup>Munawir, *Kamus Al-Munawwir*, 1984, 1459.

<sup>27</sup>Muhyiddin Ma'ruf, 'Tafsir Sifat-Sifat Allah Dalam Kitab Tafsir as-Sa'di' (Undergraduate Thesis, UIN Antasari, 2017), 87, <https://idr.uin-antasari.ac.id/7279/>.

<sup>28</sup>Fitria, 'Pemetaan Karya Tafsir Di Arab Saudi', 125–26.

interpretations of the Quran, leading to confusion among the common people. Abdurrahman as-Sa'di's commentary aimed to provide a balanced perspective and serve as a reliable source for those seeking clarity amidst these conflicting interpretations.

### ***Methodology of Interpretation***

#### **1. Writing Systematics**

The systematics of writing refer to the method or sequence used in completing research, studies, or written works to ensure a well-organized and orderly output. Similarly, a tafsir work requires a systematic approach in its writing. Abdurrahman bin Nasir as-Sa'di also employed a systematic approach in his tafsir. The methods used by as-Sa'di in compiling his tafsir book are organized as follows:

- a. Naming the Surah. Abdurrahman bin Nasir as-Sa'di began his interpretation by mentioning the name of the surah and categorizing it as Makkiyah (revealed in Makkah) or Madaniyah (revealed in Madinah). Differentiating between Makkiyah and Madaniyah verses is crucial for understanding the meaning and content of a verse, as each has its own distinct characteristics<sup>29</sup>.
- b. Muqatta'at. When interpreting verses that begin with the Muqatta'at letters (abbreviated letters at the beginning of certain chapters), as-Sa'di does not provide interpretations but rather offers explanations about these letters, as seen in his interpretation of Surah al-Baqarah verse 1<sup>30</sup> and Surah Taha verse 1<sup>31</sup>.
- c. Starting with Vocabulary. Sometimes, as-Sa'di initiates his interpretation by discussing the vocabulary used in the verse. This can be observed in his interpretation of Surah al-Baqarah verse 18<sup>32</sup>.
- d. Grouping Words. As-Sa'di occasionally interprets verses by grouping words together, as demonstrated in his interpretation of Surah al-A'raf verse 124<sup>33</sup>.
- e. Interpretation of Single or Multiple Verses. When interpreting verses, as-Sa'di typically addresses one or more verses at a time<sup>34</sup>.
- f. Including Fasl, Faidah, and Hikmah. In some cases, as-Sa'di includes additional sections such as Fasl (chapter), Faidah (benefit), and Hikmah (wisdom) to further explain or reinforce his interpretation of a particular verse. These sections are used when discussing narratives, legal rulings, benefits, wisdoms, events, and other relevant aspects.
- g. Including Authentic Hadith and Hadith Qudsi. As-Sa'di occasionally includes authentic Hadith<sup>35</sup> and Hadith Qudsi (divine sayings of the Prophet Muhammad) in his interpretation, as seen in his commentary on Surah al-Nisa' verse 77<sup>36</sup>.

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<sup>29</sup>Mardan, *Al-Qur'an Sebuah Pengantar*, 131.

<sup>30</sup>As-Sa'di, *Taisir Al-Karim al-Rahman Fi Tafsir Kalam al-Mannan*, 26.

<sup>31</sup>As-Sa'di, 474.

<sup>32</sup>As-Sa'di, 30.

<sup>33</sup>As-Sa'di, 277–78.

<sup>34</sup>As-Sa'di, 569.

<sup>35</sup>Al-Imam Abi Abdillah Muhammad Ibnu Isma'il Ibnu Ibrahim bin al-Mughirah bin Bardizbah al-Bukhariy al-Ja'fiy, *Shabih Al-Bukhariy* (Beirut: Dar Al-kutub Al-Ilmiyah, 1992).

<sup>36</sup>Narrated by Bukhari no. 3244 and Muslim, no. 2824 from Abu Hurairah.

- h. Including Asbab al-Nuzul. As-Sa'di sometimes utilizes Asbab al-Nuzul (the circumstances surrounding the revelation of a verse) in his interpretation, as shown in his interpretation of Surah al-Mujadilah verse 1<sup>37</sup>.
- i. Explaining Nasikh and Mansukh and Weighing Opinions. As-Sa'di clarifies the concept of Nasikh (abrogating) and Mansukh (abrogated) and weighs different opinions on the matter. He elaborates on this topic, as seen in his commentary on Surah al-Baqarah verse 240, which discusses the abrogation of a previous verse (234)<sup>38</sup>.
- j. Explaining Word Similarities. In interpreting verses, as-Sa'di sometimes combines the meanings with other related verses, as seen in his interpretation of Surah al-Baqarah verse 29<sup>39</sup>.
- k. Utilizing Word Meanings. At times, as-Sa'di employs different meanings of words, including their physical and metaphorical senses, to provide a comprehensive understanding of a verse. This can be seen in his interpretation of Surah al-Baqarah verse 114<sup>40</sup>.
- l. Applying Principles of Islamic Jurisprudence (Usul al-Fiqh). As-Sa'di occasionally incorporates principles of Usul al-Fiqh (principles of Islamic jurisprudence), particularly when discussing legal matters.<sup>41</sup> This is evident in his interpretation of Surah al-Baqarah verse 173<sup>42</sup>.
- m. Utilizing Sciences of the Quran (Ulum al-Quran). As-Sa'di also employs the sciences of the Quran, such as distinguishing explicit (mafhum) and implicit (mantuq) meanings, in his interpretation. This can be seen in his commentary on Surah al-A'raf verse 40<sup>43</sup>.
- n. Reference to Israiliyat. As-Sa'di does not rely on Israiliyat (historical accounts from Jewish or Christian sources) as a source of legislation. However, he occasionally mentions Israiliyat when a verse being interpreted contains a story or narrative derived from such sources, as seen in his interpretation of Surah al-A'raf verse 79<sup>44</sup>.

## 2. Interpretation's systematic

The history of the development of tafsir methodology, specifically in terms of its systematic approach, can be categorized into three main categories. First is the tartib al-mushafi<sup>45</sup> system, which involves organizing the tafsir book based on the order of verses and chapters in the standard mushaf, starting with Surah al-Fatihah and ending with Surah al-Nas. This system always aligns with the sequence of verses and chapters in the Usmani (Qur'anic) mushaf<sup>46</sup>. Second is the tartib nuzuli or zamani system<sup>47</sup>, which arranges the tafsir based on the chronological order of revelation of the surahs in the Qur'an. The third category is the maudhu'i system<sup>48</sup>, which organizes the tafsir based on interesting themes found within the verses, surahs, or juz.

Abdurrahman bin Nasir as-Sa'di adopted his own systematic approach in writing his tafsir, which falls under the first category of tartib al-mushafi. This means that he structured his tafsir

<sup>37</sup>As-Sa'di, *Tafsir Al-Karim al-Rahman Fi Tafsir Kalam al-Mannan*, 807.

<sup>38</sup>As-Sa'di, 88.

<sup>39</sup>As-Sa'di, 584.

<sup>40</sup>As-Sa'di, 48.

<sup>41</sup>As-Sa'di, 67.

<sup>42</sup>As-Sa'di, 66.

<sup>43</sup>As-Sa'di, 29.

<sup>44</sup>As-Sa'di, 272.

<sup>45</sup>Amin al-Khullī, *Manahij Al-Tajdid Fi al-Nahwi Wal Balaghah Wa al-Tafsir Wal Adab* (Kairo: Dar al-Ma'rifah, 1961), 300.

<sup>46</sup>Abdul Mustaqim, *Aliran-Aliran Tafsir: Mazahib al-Tafsir Dari Periode Klasik Hingga Kontemporer* (Yogyakarta: Kreasi Wacana, 2005), 63–64.

<sup>47</sup>Mustaqim, 306.

<sup>48</sup>M. Baqir al-Sadr, 'Pendekatan Tematik Terhadap Tafsir Al-Qur'an', *Ulum Al-Qur'an: Jurnal Ilmu Dan Kebudayaan* 1, no. 4 (1990): 28–38.



book based on the order of verses and chapters in the Qur'an, beginning with Surah al-Fatihah and ending with Surah al-Nas. Mufassirs (interpreters) who employ this method usually group the verses first, and within these verse groups, they interpret one or more verses. Abdurrahman bin Nasir as-Sa'di's methodology is referred to as the *tartib mushafi* system because he interprets the verses based on the sequence of surahs in the Qur'an he is *tafsir-ing*. He starts by grouping the words and categorizing them as Makkiyah or Madaniyah surahs. Then, he proceeds to interpret them by discussing the vocabulary or phrases within the verses, drawing on his profound knowledge of the subject matter. Finally, he concludes each discussion by expressing, "The *tafsir* of Surah... is completed," mentioning the name of the surah, followed by praising Allah, the Lord of all creation.

### 3. Method of interpretation

The term "method" originates from the Greek word "methodos,"<sup>49</sup> which consists of two words: "metha," meaning "through" or "by," and "hodos," meaning "way" or "path." Therefore, method can be defined as the way or path taken to achieve a goal. Based on this understanding, the method of interpretation refers to a set of rules or principles used to interpret the Qur'an in order to achieve the intended objectives. In the process of interpreting the Qur'an, it is rare for a mufassir (interpreter) to use only one method of interpretation; most of them utilize multiple methods in their interpretation. The selection of a method is influenced by the goals, abilities, and interests of the interpreter.

The method of *tafsir* referred to here is a framework and working procedure used in the process of interpreting the Qur'an. This working framework theoretically encompasses two important aspects: first, the textual aspect with its semiotic and semantic problems, and second, the contextual aspect within the text that represents the diverse social and cultural spaces in which the text emerges<sup>50</sup>. If we trace the development of Qur'anic interpretation from the past to the present, we will find that, broadly speaking, Qur'anic interpretation is conducted in four methods, as viewed by al-Farmawiy: *ijmaliy* (global), *tahliliy* (analytical), *muqaran* (comparative), and *mawdhu'iy* (thematic)<sup>51</sup>. The *ijmali* method involves interpreting the verses of the Qur'an in a global manner, the *tahlili* method involves analyzing the verses of the Qur'an, the *muqaran* method involves interpreting the Qur'an through comparison, and the *mawdhu'i* method involves interpreting the Qur'an thematically.

The method employed by Abdurrahman as-Sa'di in interpreting the Qur'an is the *ijmali* method. According to al-Rumi, as quoted by Wagiman Malik in his dissertation, the *ijmali* method is an interpretation method wherein a mufassir interprets the verses of the Qur'an based on the order in the *mushaf*. The mufassir explains the meanings of the Qur'anic statements in a sequential manner, encompassing all the intended purposes contained within them. The mufassir uses their own style of language to explain the above aspects, making it easier for readers and listeners to understand their intended meanings. It is called *ijmali* because the mufassir interprets the verses in a global manner without delving into other related aspects.<sup>52</sup>

a. Sometimes includes the *asbab al-nuzul* (occasions of revelation) of the verse. This can be observed when he interprets Surah At-Tawbah verse 107<sup>53</sup>

<sup>49</sup>Loren Bagus, *Kamus Filsafat* (Jakarta: Gramedia Pustaka Utama, 2000), 635.

<sup>50</sup>Islah Gusman, *Khazanah Tafsir Indonesia (Dari Hermeneutika Hingga Ideologi)* (Jakarta: Teraju, 2003), 196.

<sup>51</sup>Nasharuddin Baidan, *Rekonstruksi Ilmu Tafsir* (Yogyakarta: Dana Bhakti Prima Yasa, 2000), 66–77.

<sup>52</sup>Manik, 'Pemikiran Pendidikan Asy-Syaikh As-Sa'di Dalam Tafsir Taysir Al-Karim Ar-Rahman Fi Tafsir Kalam Al-Mannan', 42.

<sup>53</sup>As-Sa'di, *Taisir Al-Karim al-Rahman Fi Tafsir Kalam al-Mannan*, 331.

- b. Sometimes includes the munasabah (contextual relevance) of the verse. This can be seen when he interprets Surah At-Talaq verse 6<sup>54</sup>
- c. Sometimes includes comments or opinions of scholars. This can be seen when he interprets Surah Maryam verse 71<sup>55</sup>

#### 4. Approach Method

Understanding the content of the Qur'an is not as easy as one might imagine, as the Qur'an is in Arabic and carries profound values within it. Additionally, the structure and style of the Qur'anic language have a highly literary nature that differs from general Arabic. Therefore, an approach method is necessary to comprehend it.

The interpretation approach in the study of tafsir can be categorized into several branches, as proposed by M. al-Fatih Suryadilaga in his book "Methodology of Tafsir Science" and Abdul Muin Salim et al. in their book "Methodology of Research on Tafsir Maudhu'i." As discussed in the previous chapter on interpretation approaches, Abdurrahman bin Nasir as-Sa'di adopts a direct approach in interpreting the Qur'an. This approach involves directly examining the content of the Qur'an, focusing on the verses themselves as the object of his research. In other words, he interprets the Qur'anic verses on matters of faith, fiqh (jurisprudence), sirah (Prophetic biography), advice, morals, and other subjects based on his efforts to understand the Qur'an using the Qur'an itself, the hadith (Prophetic traditions), the history of the companions, and the opinions of the tabi'in (successor generation).

By employing this direct approach, Abdurrahman bin Nasir as-Sa'di seeks to delve into the depths of the Qur'an, drawing upon its own teachings and the guidance provided by the Prophet Muhammad and his companions. This approach enables him to extract the intended meanings and apply them to various aspects of life and knowledge.

It should be noted that while Abdurrahman bin Nasir as-Sa'di primarily adopts the direct approach, he also incorporates other interpretive tools and sources, such as hadith, the history of the companions, and the opinions of the tabi'in, to further enhance his understanding and interpretation of the Qur'an. This comprehensive approach allows for a more comprehensive and holistic interpretation of the Qur'anic message.

#### 5. Interpretation Pattern

The term "pattern" in Arabic is referred to as "laun," which conveys the meaning of color. In the context of interpretation, it signifies specific thought patterns employed in interpreting the Qur'an. These patterns contribute a distinct nuance or nature that imparts its own color to the interpretation.

The interpretation pattern manifested by an individual is significantly influenced by their capabilities. The broader and deeper their knowledge, the more refined their interpretation tends to be. Therefore, to identify a person's style of interpretation, it is crucial to understand their background and the purpose behind their interpretation. Based on these factors, we can discern the interpretation pattern utilized by Abdurrahman As-Sa'di.

Abdurrahman As-Sa'di's interpretation exhibits an adabi ijtimai'i (literary and collective) style. He tailored his interpretation to suit the circumstances of the people during his time, particularly those who required a direct explanation of the general meaning of the Qur'an. His approach focused on presenting a comprehensive understanding of the Qur'anic message, without emphasizing differences of opinion, as exemplified in his interpretation of Surah An-Naml, verse 78.

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<sup>54</sup>As-Sa'di, 835.

<sup>55</sup>As-Sa'di, 836.

By adopting an adabi ijtima'i interpretation pattern, Abdurrahman As-Sa'di aimed to provide accessible and practical guidance to individuals seeking a deeper understanding of the Qur'an. This approach enabled him to convey the universal message of the Qur'an to a wider audience, emphasizing its relevance to their lives and promoting unity among Muslims.<sup>56</sup>

## 6. Interpretation Form

The term "interpretation form" is utilized to differentiate it from the method of interpretation, which encompasses four approaches: ijmalī (comprehensive), tahlīlī (analytical), muqarān (comparative), and maudhu'i (thematic). On the other hand, interpretation form refers to the various styles of interpretation employed, such as language, theology, jurisprudence, philosophy, Sufism, sciences, and literary collective approach (adab ijtima'i).

Upon studying Abdurrahman bin Nasir as-Sa'di's book "Taisir al-Karim al-Rahman fi Tafsir Kalam al-Mannan," it can be deduced that his interpretation adopts both the ma'tsur (text-based) and ra'yi (opinion-based) forms. This can be observed when he interprets verses by drawing upon the Qur'an, hadith, opinions of the companions, and consensus of scholars. Additionally, at times, he incorporates aqli or logical reasoning in his interpretations.

By employing the ma'tsur and ra'yi forms of interpretation, Abdurrahman bin Nasir as-Sa'di combined textual evidence and scholarly opinions to derive a comprehensive understanding of the Qur'an. This approach allowed him to draw from multiple sources and perspectives, enriching his interpretations with a holistic view of the text and its meanings.

## 7. Interpretation Techniques

As mentioned in the previous chapter, interpretation techniques refer to the perspectives employed in interpreting the Qur'an. Abdurrahman bin Nasir as-Sa'di utilized various interpretation techniques, including textual, linguistic, systemic, logical, socio-historical, teleological, and Sunni interpretation techniques.

- a. Textual interpretation technique involves interpreting the Qur'an using the Qur'an itself, as well as the Prophetic hadith. This can be observed in his interpretation of Surah al-A'raf verse 196
- b. Linguistic interpretation technique focuses on analyzing the language of the Qur'an, specifically Arabic. Abdurrahman bin Nasir as-Sa'di employed this technique in his interpretation, as seen in his explanation of Surah S{ad verse 82<sup>57</sup>
- c. Systemic interpretation technique explores the relationships and connections between sentences, verses, and surahs. It analyzes the coherence and interdependence within the Qur'an. This technique is evident in his interpretation of Surah al-Baqarah verse 165<sup>58</sup>
- d. Logical interpretation technique involves applying logical principles to understand Qur'anic verses. Abdurrahman bin Nasir as-Sa'di also employed this technique, as seen in his interpretation of Surah al-An'a>>m verse 13<sup>59</sup>
- e. Socio-historical interpretation technique recognizes the historical and social context in which the Qur'an was revealed. Understanding the time, place, and reasons behind the revelation of verses is crucial. Abdurrahman bin Nasir as-Sa'di employed this technique, as observed in his interpretation of Surah al-Taubah verse 78<sup>60</sup>
- f. Teleological interpretation technique is employed when interpreting verses related to fiqh (Islamic jurisprudence). It involves considering the purpose and objectives of Islamic law.

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<sup>56</sup>As-Sa'di, 580.

<sup>57</sup>As-Sa'di, 684.

<sup>58</sup>As-Sa'di, 138–39.

<sup>59</sup>As-Sa'di, 230.

<sup>60</sup>As-Sa'di, 322.

Abdurrahman bin Nasir as-Sa'di utilized this technique, as seen in his interpretation of Surah al-Nisa' verse 25<sup>61</sup>

- g. Sunni interpretation technique is based on the Sunnah (teachings and practices) of Prophet Muhammad. The Prophet holds authority as an interpreter of the Qur'an, and his life serves as an elaboration and embodiment of its teachings. Abdurrahman bin Nasir as-Sa'di also incorporated the Sunnah in his interpretation, as seen in his explanation of Surah al-Ma'idah verse 38<sup>62</sup>

## 8. Source of interpretation

Interpretation of the Qur'an draws from various sources, which can be classified into two types: al-naql (textual) sources and al-'aql (rational) sources. Al-naql sources include relevant Qur'anic verses, Prophetic traditions (hadith), the sayings of the companions, and references from other holy books or israiliyat. Al-'aql sources refer to the opinions and ijihad (independent reasoning) of the interpreters themselves.

Abdurrahman bin Nasir as-Sa'di utilized a combination of ma'tsur<sup>63</sup> (narrative-based) and al-ra'yi<sup>64</sup> (opinion-based) sources in his interpretation<sup>65</sup>. In his explanations, the Qur'anic verses served as the primary source. Additionally, he incorporated hadiths, the opinions of companions, consensus (ijma'), analogy (qiyas), opinions of scholars, and logical reasoning (aqli) as supplementary sources. Notably, he adhered to the methodology of the Salaf (righteous predecessors) and emphasized conformity to the intended meaning of Allah's words. The following are examples of how he employed these sources:

- a. Verse-by-verse interpretation. Abdurrahman bin Nasir as-Sa'di interpreted Qur'anic verses by referencing other verses, which is considered the highest level of interpretation. An example is his interpretation of Surah al-Baqarah verse 24, where he interprets it by referencing Surah al-Isra' verse 88<sup>66</sup>.
- b. Interpretation with hadith. He relied on authentic hadiths to provide insights into the meaning of Qur'anic verses. For instance, when interpreting Surah an-Nur verse 61, he used two relevant hadiths to enhance the understanding of a specific phrase in the verse<sup>67</sup>.
- c. Interpretation with the words of the companions. Abdurrahman bin Nasir as-Sa'di valued the interpretations of the companions, such as Ibn Mas'ud and Ibn 'Abbas, who had close associations with the Prophet Muhammad and gained extensive knowledge from him. He occasionally referenced their statements when interpreting Qur'anic verses, as seen in his interpretation of Surah al-Anfal verse 16<sup>68</sup>.
- d. Interpretation with the opinions of scholars and consensus. He also incorporated the opinions of scholars, including commentators<sup>69</sup>, jurists<sup>70</sup>, and the scholars of the Salaf<sup>71</sup>, when interpreting the Qur'an

<sup>61</sup>As-Sa'di, 155–56.

<sup>62</sup>As-Sa'di, 209.

<sup>63</sup>Ahmad Syadali and Ahmad Rofi'i, *Ulumul Qur'an II* (Bandung: Pustaka Setia, 2000), 53–54.

<sup>64</sup>Syadali and Rofi'i, 59.

<sup>65</sup>Syadali and Rofi'i, 65.

<sup>66</sup>As-Sa'di, *Taisir Al-Karim al-Rahman Fi Tafsir Kalam al-Mannan*, 440.

<sup>67</sup>Narrated by Ahmad, 2/179; Abu Dawud, no 3530; Ibnu Majah, no 2291.

<sup>68</sup>As-Sa'di, *Taisir Al-Karim al-Rahman Fi Tafsir Kalam al-Mannan*, 294.

<sup>69</sup>As-Sa'di, 428.

<sup>70</sup>As-Sa'di, 429.

<sup>71</sup>As-Sa'di, 150–51.

- e. Use of figures of speech. Abdurrahman bin Nasir as-Sa'di employed figurative language to elucidate his interpretations. This can be observed in his explanation of verse 12 of Surah al-A'raf<sup>72</sup>
- f. Interpretation with Arabic rules. He interpreted the Qur'an by adhering to the rules of Arabic grammar and rhetoric. His interpretations aligned with the principles discussed in rule books. An example is his interpretation of Surah al-Kahf verse 6, where he employs Arabic rules<sup>73</sup>
- g. Interpretation with the principles of *usul al-fiqh* (principles of Islamic jurisprudence). Abdurrahman bin Nasir as-Sa'di sometimes relied on the principles of *usul al-fiqh* when interpreting verses, as demonstrated in his interpretation of Surah al-Baqarah verse 173<sup>74</sup>.
- h. Interpretation with rational arguments. He employed rational reasoning (*ra'yi*) when interpreting verses. An example is his interpretation of Surah al-Jathiyah verse 13, where he utilizes logical arguments to support his interpretation<sup>75</sup>.

## 9. Characteristics of Interpretation

The characteristics of Abdurrahman bin Nasir as-Sa'di's interpretation can be identified based on the distinctive features and approaches he employed. These characteristics include:

- a. Comprehensive interpretation of the entire verse. Abdurrahman bin Nasir as-Sa'di ensures that he provides a comprehensive explanation of the entire verse when interpreting. He does not limit his interpretation to specific phrases or parts of a verse. This can be observed in his interpretation of Surah An-Nisa' verse 27, where he explains the entire sentence<sup>76</sup>
- b. Emphasis on verses related to faith (*aqidah*). Abdurrahman bin Nasir as-Sa'di places emphasis on verses that pertain to matters of faith. He delves into the attributes of Allah mentioned in the Qur'an and provides in-depth explanations. An example of this emphasis can be seen in his interpretation of Surah Al-Baqarah verse 255<sup>77</sup>, where he explores the concept of Allah's attributes and references other verses related to faith to further clarify the interpretation<sup>78</sup>.
- c. Use of concise and clear language. Abdurrahman bin Nasir as-Sa'di employs concise and clear language in his interpretations. He strives to present explanations that are easily understandable, ensuring that readers do not need to seek additional sources to comprehend his commentary. An illustration of this characteristic can be seen in his interpretation of Surah Al-Kahf verse 3<sup>79</sup>.
- d. Avoidance of highlighting differences of opinion. When interpreting verses that contain differences of opinion among scholars, Abdurrahman bin Nasir as-Sa'di acknowledges these differences without emphasizing or favoring a particular viewpoint. He presents the varying opinions objectively, allowing readers to be aware of the diverse perspectives. An example of this approach can be found in his interpretation of Surah Al-Isra' verse 5<sup>80</sup>.

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<sup>72</sup>As-Sa'di, 261.

<sup>73</sup>As-Sa'di, 443.

<sup>74</sup>As-Sa'di, 66.

<sup>75</sup>As-Sa'di, 742.

<sup>76</sup>As-Sa'di, 156.

<sup>77</sup>As-Sa'di, 351–53.

<sup>78</sup>As-Sa'di, 355.

<sup>79</sup>As-Sa'di, 443.

<sup>80</sup>As-Sa'di, 428.

These characteristics reflect Abdurrahman bin Nasir as-Sa'di's intention to provide comprehensive and accessible interpretations, focusing on essential aspects of faith and utilizing concise language while remaining unbiased towards differing scholarly opinions.

## 10. Originality of Interpretation

Abdurrahman bin Nasir as-Sa'di's interpretation was undoubtedly influenced by notable figures he respected, such as Ibn Taymiyyah and Ibn Qayyim al-Jawziyya. This influence might manifest in the form of thoughts, principles, methodologies, or thinking paradigms, albeit with slight differences. Many factors contributed to shaping and influencing his interpretation, including his own unique perspectives, experiences, and the diverse contexts he observed.

To determine the originality of Abdurrahman bin Nasir as-Sa'di's interpretation, we need to consider his background, as discussed in the previous chapter. He was recognized as a devout scholar proficient in various disciplines, including Arabic, hadith, fiqh, and *usul al-fiqh*. He adhered to the teachings of the Hanbali school of thought, although he also drew inspiration from the ideas of Ibn Taymiyyah and Ibn Qayyim. His primary intention in writing his commentary was to address the needs of the society at that time, seeking to provide an easily understandable interpretation that focused on essential aspects, without delving into contentious issues that could lead to ideological divisions among Muslims.

Given the historical context and the diverse influences he encountered throughout his life, Abdurrahman bin Nasir as-Sa'di aimed to develop an interpretation method that did not overly emphasize a particular religious ideology. His interpretation was meant to be comprehensive, although it inevitably incorporated ideas and perspectives from the figures he admired. This indicates that his interpretation is not entirely original, as he often included other opinions or comments, albeit in a different presentation, while maintaining the same underlying meaning.

## 11. Consistency of Interpretation

Abdurrahman bin Nasir as-Sa'di approached the interpretation of verses based on the conditions and needs of the people at that time. He aimed to provide an interpretation that would cater to the specific requirements of the community and make the Qur'an easily accessible to everyone, regardless of their level of knowledge or intellectual background. Therefore, his interpretations were tailored to address the diverse needs of the audience, both learned individuals and laypeople.

Upon examining his interpretation as a whole, it is evident that Abdurrahman bin Nasir as-Sa'di displayed some inconsistencies. His interpretations did not always strictly adhere to the systematic approach, often deviating from the *ijmali* steps outlined in the methodology of interpretation. Some of his interpretations only focused on explaining vocabulary or presenting the opinions of scholars, while others lacked a comprehensive analysis of the verse.

These inconsistencies can be attributed to the author's primary objective in writing his commentary, which was to fulfill the immediate needs of the community. His emphasis on providing interpretations that were easily understandable and accessible led him to prioritize clarity and practicality over strict adherence to a particular interpretative methodology. Consequently, he did not place significant emphasis on maintaining consistency throughout his interpretation.

### *Strengths and Limitations of Interpretation*

#### 1. Advantages of Interpretation

Abdurrahman bin Nasir as-Sa'di's interpretation of the Qur'an possesses several notable strengths:

- a. Use of simple and accessible language style. Abdurrahman bin Nasir as-Sa'di employs a straightforward and easily understandable language in his commentary. This aligns with the

primary objective of his work, ensuring that readers from all backgrounds, both laypeople and scholars, can comprehend the interpretation. An example of his use of a simple language style can be seen in his interpretation of Surah al-Hijr verse 94<sup>81</sup>.

- b. Concise and to-the-point sentences. In his interpretation, Abdurrahman bin Nasir as-Sa'di utilizes concise sentences that effectively convey the intended meaning. He avoids unnecessary verbosity, allowing for clear and efficient communication. This can be observed in his interpretation of Surah al-Baqarah verse 100.
- c. Profound exploration of verses related to creed and Allah's attributes. Abdurrahman bin Nasir as-Sa'di delves deeply into the interpretation of verses concerning matters of creed and the attributes of Allah. He provides comprehensive explanations and insights, allowing readers to gain a thorough understanding of these significant topics. An illustration of this depth can be seen in his interpretation of Surah al-A'raf verse 180.
- d. Avoidance of controversies. In his interpretation, Abdurrahman bin Nasir as-Sa'di avoids highlighting disagreements among scholars. Instead, he presents his interpretation based on his understanding, sidestepping divisive debates. When differences of opinion arise, he acknowledges them without placing undue emphasis on them. This approach can be observed in his interpretation of Surah al-An'am verse 145<sup>82</sup>.
- e. Consistency with the methodology of Ahlus Sunnah wal Jama'ah. Abdurrahman bin Nasir as-Sa'di's interpretation is in line with the methodology of Ahlus Sunnah wal Jama'ah. He adheres to the principles and beliefs of this mainstream Islamic school of thought in his interpretation. This alignment can be seen particularly when he interprets verses related to the attributes of Allah, as exemplified in his interpretation of Surah al-An'am verse 158<sup>83</sup>.
- f. Detailed and conclusive explanations. When drawing conclusions in his interpretation, Abdurrahman bin Nasir as-Sa'di provides detailed explanations that allow readers to fully grasp the intended message of the verse. His comprehensive approach ensures that readers can comprehend the interpretations without the need to consult additional sources. An example of his detailed conclusion can be found in his interpretation of Surah Maryam verse 78<sup>84</sup>.
- g. Potential for serving as an educational guide. Abdurrahman bin Nasir as-Sa'di's interpretation can be utilized as an educational guide for developing noble character traits. His insights and explanations, as evident in his interpretation of Surah al-A'raf verse 199, offer valuable guidance for personal growth and moral development<sup>85</sup>.

While these strengths highlight the commendable aspects of Abdurrahman bin Nasir as-Sa'di's interpretation, it is important to acknowledge that interpretations may also have limitations

## 2. Limitations of Interpretation

While Abdurrahman bin Nasir as-Sa'di's interpretation of the Qur'an has strengths, it also exhibits certain limitations:

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<sup>81</sup>As-Sa'di, 127.

<sup>82</sup>As-Sa'di, 255.

<sup>83</sup>As-Sa'di, 568–69.

<sup>84</sup>As-Sa'di, 255.

<sup>85</sup>As-Sa'di, 290.

- a. Lack of clear references to sources. Unlike many commentators who frequently reference previous scholars and commentaries, Abdurrahman bin Nasir as-Sa'di, as a contemporary interpreter, often does not explicitly mention the sources he relied upon for his interpretations. In some cases, he provides no references at all, leaving readers unaware of the specific sources behind his interpretations. This can be observed in his interpretations of Surah al-Baqarah verse 210<sup>86</sup> and Surah Yunus verse 62<sup>87</sup>.
- b. Insufficient precision in interpretation. Accurate interpretation is crucial, particularly when dealing with the Qur'an, the sacred scripture of Muslims. While Abdurrahman bin Nasir as-Sa'di aimed to interpret all the verses of the Qur'an, there are instances where he did not provide an interpretation, such as in Surah al-Nahl verse 64. Researchers have not found a clear explanation for why certain verses were left uninterpreted. It is speculated that Abdurrahman bin Nasir as-Sa'di may have unintentionally overlooked these verses. Furthermore, the interpretation of Surah an-Nahl verse 64 is absent from the two manuscripts considered as references for the book of interpretation.

It is important to acknowledge these limitations while evaluating Abdurrahman bin Nasir as-Sa'di's interpretation, as they may impact the comprehensiveness and accuracy of his overall work.

## Conclusion

Abdurrahman bin Nasir as-Sa'di wrote the book of commentaries *Taisir al-Karim al-Rahman fi Tafsir Kalam al-Mannan* with the aim of facilitating people's understanding of the Qur'an and encouraging its practical application. His interpretation methodology was ijmalī, and he took a direct approach in his approach method. He followed an adabi > ijtimai > i interpretation pattern and employed various Quranic interpretation techniques. His interpretation drew from both ma'tsur (historical sources) and al-ra'yi (ijtihad).

The book had several strengths, including its use of a simple and easily understandable language, its in-depth exploration of verses related to beliefs and attributes of Allah, its avoidance of emphasizing disagreements, its adherence to the manhaj of Ahlussunnah wal Jama'ah, its detailed conclusions, and its potential as an educational guide for noble character. However, there were limitations, such as the lack of clear references to sources in the interpretation and occasional lack of carefulness in interpreting verses, leading to certain verses being left uninterpreted, such as surah an-Nahl verse 64.

It is important to consider both the strengths and limitations when evaluating Abdurrahman bin Nasir as-Sa'di's interpretation, as they contribute to the comprehensiveness and accuracy of his work.

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<sup>86</sup>As-Sa'di, 78–79.

<sup>87</sup>As-Sa'di, 345.



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