

## Contemporary Interpretation with Classical Insight: Gender View of *Al-Shanqiti's Tafsir Adwa' Al-Bayan*

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**Abstrak:** Mufassir klasik dan kontemporer memiliki perbedaan wawasan dalam penafsiran al-Quran khususnya pada isu gender. Sebagai mufassir kontemporer, penafsiran Al-Shanqiti memiliki keunikan yang melibatkan periodisasi dan setting social yang kompleks. Artikel ini bertujuan mengkaji penafsiran al-Quran al-Shanqiti dalam tafsirnya *adwa' al-Bayan*. Penafsiran al-Shanqity dikaji dengan jenis penelitian literature melalui data-data penafsiran al-Shanqiti khususnya terkait isu gender yang dikomparasikan secara singkat dengan penafsiran gender kontemporer lainnya. Artikel ini menggunakan metode deskriptif-analisis konten dengan data primer penelitian, yaitu: Tafsir *Adwa' al Bayan*. Artikel menemukan bahwa sebagai seorang sarjana kontemporer al-Shanqity mengarahkan penafsirannya kepada wawasan klasik karena orientasi yang menyesuaikan setting social di mana ia tinggal. Hasil ini menyimpulkan sebuah kesimpulan yang lebih umum bahwa apabila orientasi sosial penafsir mengacu pada konteks klasik maka penafsiran yang dihasilkan juga bernuansa klasik meskipun ia hidup di era kontemporer. Sehingga dapat dipahami bahwa penafsiran merupakan representasi dari orientasi dan setting sosial penafsir. Artikel ini memberikan penjelasan bagi peneliti selanjutnya mengenai perbedaan penafsiran al-Quran sehingga menjadi landasan untuk mengidentifikasi produk tafsir lintas zaman dengan karakter, orientasi dan setting socialnya masing-masing.

**Kata Kunci:** *Pandangan Gender, al-Shanqiti, adwa al-Bayan, Tafsir Klasik, Tafsir Kontemporer*

**Abstract:** Classical and contemporary interpreters have different insights into the interpretation of the Quran, especially on gender issues. As a contemporary interpreter, Al-Shanqiti's interpretation is unique in involving periodizations and complex social settings. This article aims to examine the interpretation of the Qur'an al-Shanqiti in its Tafseer *adwa' al-Bayan*. Al-Shanqity's interpretation is studied with the type of literature research through al-Shanqiti's interpretation data, especially related to gender issues which are briefly compared with other contemporary gender interpretations. This article uses a descriptive-content analysis method with primary research data, namely: Tafsir *Adwa' al Bayan*. The article finds that, as a contemporary scholar, al-Shanqity directed his interpretation to classical insights because of its orientation that adapted to the social setting in which he lived. These results conclude a more general conclusion that if the social orientation of the interpreter refers to the classical context, then the resulting interpretation also has classical nuances even though he lives in the contemporary era. So it can be understood that interpretation is a representation of the orientation and social setting of the interpreter. This article explains further research about the different interpretations of the Qur'an so that it becomes a basis for identifying cross-epoch interpretation products with their respective characters, orientations, and social settings.

**Keywords:** *Gender View, al-Shanqiti, adwa al-Bayan, Classical Tafsir, Contemporary Tafsir*

### Introduction

Muslims believe that the Qur'an serves to answer the problems of life faced by humans, both individually and collectively. This issue is always developing and becoming more complex according to the times. For this reason, Qur'anic scholars continue to provide perspectives on understanding the Qur'an to be the answer to the problems faced.<sup>1</sup>

<sup>1</sup> D.I. Ansusa Putra, Quranic positioning system (QPS): thematic interpretation of the function of the Quran as a human guide based on a social system approach (Malang: Literasi Nusantara Abadi, 2022), 28

Gender issues are one of the issues that are always discussed by scholars from the classical to contemporary periods. This issue is intensively studied as a gateway to knowing the conception of Islam related to the role and position of women. The literature on Quranic exegesis shows the importance of gender studies for Quranic figures and scholars. Even gender has become its pattern in the interpretation of the Qur'an that distinguishes it from other interpretations. In other words, this issue can color and have a significant impact on the discourse of Qur'anic interpretation.

Gender issues are of concern to both classical and contemporary interpreters. In the classical period for example, great names such as al-Thabari in "*Jami' al-Bayan an Ta'wili al-Qur'an*" extensively tried to interpret the female/feminine verse, using the help of narrations from other verses as well as the Prophet's al-Hadith. The method used by al-Thabari is the traditional classical method. This makes Al-Tabari interpret the female verses partially and atomistically and does not relate to existing conditions and situations.

The emergence of the women's emancipation movement in the 1900s prompted a reinterpretation of the meaning of verses related to gender issues. Muhammad Abduh was a modernist mufasir who emerged with a gender spirit seeing the message of the Quran as the highest ideal that Muslims should achieve. This is evident from his point of view when interpreting Quranic verses related to polygamy. In Surah An-Nisa verse 3. Abduh commented Emphasizing the message of the Qur'an more than in a literal sense, was one of the first interpreters to try to understand women's verses in a modern way The interpretation of the above verse means that the rights of all women will remain protected, protected and upheld both inside and outside the home following the capacity of the wife and her status as a worker.

Mahmud Syaltut blends classical and modern understandings in interpreting scriptures related to women's issues. Shaltut interprets verses related to husband and wife relationships as a form of good cooperation to achieve harmony and prosperity. He encouraged the creation of good cooperation and mutual understanding from both parties. So that both of them are willing to carry out functions according to their respective abilities.

Modernist Fazlur Rahman also contributed to gender issues. Rahman understood *Qowamah al-Rijal* in Sura Annisa:3 – which states that men are superior to women – according to Rahman, this verse is functional rather than absolute. In other words, when women can support themselves financially and provide for their households, then male dominance over women is reduced and women no longer feel superior to their wives. Therefore, for Rahman, the meaning of the Qur'anic verse about men being female leaders, if interpreted with the "double motion" method, is very different from the literal meaning, due to differences in context and legislative bodies.

The characteristics of classical and contemporary gender interpretations above are grouped based on the period of emergence of interpretations that represent the discourse of the time. However, there is an interpretation of al-Shanqity's Qur'an that appeared in the modern period but explains gender issues that are almost the same as the interpretation of the classical period. This study tries to answer the general question of why the interpretation of al-Shanqity that emerged in the modern/contemporary period has nuances of classical gender issues. How the interpretation of the Qur'an is shaped in the face of social-social issues. This article is written analytically descriptive of the results of al-Shanqity's interpretation in his tafseer *Adwa al-Bayan*.

## Gender Discourse: Between Classical and Contemporary

Classical gender interpretation is guided by the combination of two patent classical methods and approaches, namely the analytical method and the textualist approach. First, the analytical method<sup>2</sup> is the most widely used method of writing exegesis by classical interpreters. This interpretation is the earliest known method of interpretation in Qur'anic tafsir. However, analytic interpretation as identified by some contemporary scholars has fatal flaws, especially when dealing with contemporary issues and contexts. Quays Shihab says that the completion of this analytical model will result in a partial and atomistic interpretation.<sup>3</sup> Second, the textual approach is a distinctive feature that is often addressed in classical works of exegesis. Tekstoslass knows that the klank is hilly when *tafsir bil ma'thur*<sup>4</sup> is used (although not all classical interpretations are patterned *after tafsir bil ma'thur*, because, the interpretation of *tafsir bil ma'thur* inspires some misapplication in the context of Islamic society. Al-Thabari for example interprets surah al-Baqarah verse:3. Related to the rules of male-female (family) relations. This means that this verse gives men the law that they are more powerful than women in domestic affairs, including educating their wives to obey them. A wife's submission to her husband because of marriage. Such a model of interpretation was extended using the same approach by *mufassirs* such as Zamakhshari (d. 11) and also Ar-Razi (d. 11: 9).

Such an interpretation inspires a misunderstanding of gender relations in Muslim societies by understanding the Qur'an in terms of patrilineal, textual patriarchy.<sup>5</sup> Islamic feminist groups reveal that the occurrence of gender bias in Islam is caused by the scholars' conuitious interpretation of the Qur'an This interpretation is constantly understood and carried out so that it becomes an inseparable habit of Islamic society. So that people think and act per the culture.<sup>6</sup> The scope of classical exegesis represented by At-Thabati is still limited to the realm of the family, placing the authority of men in domestic affairs above women. This tafsir emphasizes the message of the Qur'an over the literal meaning contained in the verse.

While the *mufassir* of the modern and contemporary periods is more progressive in understanding gender verses. Like polygamy, Abduh understood the benefits of polygamy in the early days of Islam. This time is different, causing a lot of losses and competition between wife and child. Mahmud Syaltut presents contemporary tafsir combining classical tafsir and modern tafsir, positioning marriage as a form of cooperation to achieve harmony in family life The authority given is not absolute, but more organic. Fazlul Rahman, an advocate of neo-modern interpretation, believes that dominance can be achieved by many factors, including socioeconomic factors, and this can be achieved by anyone, including women. There are other aspects such as reason and non-physical aspects and aspects that women excel. Ismail Razi al-Faruqi represented the modernists

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<sup>2</sup> The analytical method is the interpretation of the Qur'an starting from the beginning to the end of Surat al-Quran (30 Juz) sequentially some other Qur'anic scholars named it by the tartibi method.

<sup>3</sup> Quais Shihab, *Grounding the Quran* (Bandung: Mizan, 1997), 112 The textual approach optimizes the meaning of lafaz and the text as it is This means that textual interpretation makes the text central in expressing the meaning of the word Quran Textual interpretation is known several forms of interpretation (1) tafsir al Quran bi al-Quran, (2) tafsir al-Quran bi al-Hadith, or also known as tafsir Mathie Libat Manna' al-Qaththan, Arabahirst Ulum al-Qur'an (1.1.1) Manshura al Ashr al-Hadith, 1,211

<sup>4</sup> Patrilineal culture is a custom of the community that governs al Autonan from the father's side This word is often equated with patriarchate or pattiacki, although it basically means something different. Patrilineal comes from two Latin words, namely paternal meaning, linea meaning to follow the paternal lineage drawni Sadiyya Shaikh, Exegetical Violence Nushuz in Qurante Gender Idealogy understanding of the Qur'an See Muhammad Syahru Al Kitab waal Forgan (Karo Sina Publisher, cet. 1, 1992), 104

<sup>5</sup> D.I. Ansusa Putra, Sandi Maspika, Umdatul Magfirah, *Women, Islamic Boarding Schools, and Communications: Interpersonal Approach of Islamic Boarding School Leadership*, Journal Innovatio: Journal of Religious Innovation Studies, Vol. 21 (1), 2021, 75-84, DOI: <https://doi.org/10.30631/innovatio.v21i1.127>

<sup>6</sup> (Journal for Islamic Studies, 17, 1997) big www.istersinlstm.org my files downloads/snudly a pdf Accessed: 02.07/14 21 42 Mohammad Shahren is a scholar at Qur'an in who recommends kon 49.71 URL hodist in the understanding of the Qur'an The concept of bestial is also applied in figh is a continuation and

and stressed the need to pay attention to the motives, spirit, or purpose behind the literal sound of the Qur'anic verses, using the best hierarchical method of distinguishing the levels of Arles. The text of the Qur'an identifies periods of decline and their relationship with the present, and also identifies the current socioeconomic situation. It can be concluded that equality between men and women is the highest value from the Islamic point of view.

The thought of the *mufassir* commented on the verses about women from the perspective of gender equality. *Mufassir* gives plausible explanations for some verses that discriminate against women: equality in creation; equality in the rights of the prophet; marriage equality (guardianship, divorce, polygamy, interfaith marriage, leadership in the family); equality in inheritance; equality in public roles. The essence of rationality in all Qur'anic teachings on gender equality lies in the concept of equality. If equality means all must be equal, then of course some verses of exegesis have a discriminatory attitude towards women. However, when interpreting equality proportionally, differences in status, rights, and obligations between men and women cannot be judged as discrimination against women. This is because some of these differences are inherent, while others are technical and functional.

Mahmud Syaltut, For example, Marriage understands this as a form of cooperation between husband and wife to realize a harmonious family life. What the Qur'an gives to his wife (as emphasized in QS. 3) is none other than the leadership of the family. It is the husband who guides the journey of the household so that they can live in harmony and happiness. And his views on natural precautions apply to everyone on the planet. God's words that echo. In QS "because Allah exalts some of them (humans) to others". :3 This does not mean that the superiority of men over women is absolute, but organic, just as a man's right hand is stronger than his left.

So Rahman's view that men are superior to women is socioeconomic, and in the context of Arab society at that time, the main function of men was as the breadwinner of the family, the economic responsibility of men. For other fields such as intellect, intellect, and other non-physical things, women are superior and may be more than men. Especially nowadays, physical factors are considered inferior to intellectual factors. For people who rely on their brain intelligence to work, the rewards are higher than those who rely solely on physical strength. Corporate architects and designers are paid much more than bricklayers and physical porters.

Muhammad Shahrur also commented on the misconceptions of scholars in interpreting QS Al-Turin 14 and QS. Al-Baqarah 223. This interpretation traps society in a fatal error. Positioning women as men's property. This error is motivated by their ignorance of the concept of reading in contemporary Qur'anic interpretations. Shabrür concludes that Islam puts women in a balanced position. Consider, for example, QS al-Baqarah 182 (*Huna libasun lakum wa antum libasun lahunmay*) Islam also equates men and women in the legal system, temps perceive the differences that exist, both differences go up (like QS. Al-Najm 45 and QS. Al-Dzariyat: 49), as well as differences in the ability of reason (such as QS. Al Hujurat: 13 and QS. Al-Isra': 70) Shahrur tries to provide an alternative methodology of contemporary interpretation by applying the *semok* approach in his interpretation.

This textual interpretation resulted in Islamic law facing a lot of onslaught in the modern century, accusing it of oppressing women and making them members of a boxy class society. Such justification of the textual meaning of the Qur'anic verse "*al-rijal qawwimin ali al-is*" is because the percentage of reason in women is only 1%, while the other 99% is dominated by emotions as Alini says in his.<sup>7</sup> In this regard, Imam al-Razi says that the intellect of women is only half that of men."

For Islamic feminists, interpretation with textual tendencies is considered to have influenced the mainstream paradigm a lot in exploring the content of the Qur'an. This tendency is not without problems, as a result of this tendency has caused a lot of gender-biased and discriminatory impacts. The main victims are of course women. Conditions in which women have

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<sup>7</sup> Lihat al-Alusi, *Ruh al-Ma'ani fi tafsir al-Qur'an al-Adhim wa Sab Masini* (Lebanon Dir Ihya'it Turats Al-Araby, Vol. V 1981), 5 1981).168 Lihat Fakhruddin al-Razi, *Mafatih al-Ghayb* (Beirut: Dir al-Fikr al-Mariyyah

no sovereignty and freedom over themselves.<sup>8</sup> Feminists continue that through this interpretation of gender and textual bias, women are perceived as marginal and subordinate parties in a given (given) manner. Though clearly, the Qur'an has a vision of *rahmatan lil'alam*, as a religion that has the principle of compassion for the universe, let alone women.

In response to the failure of classical interpretation, modern thinkers look for alternative interpretations that are far removed from the impression of gender bias. They also offer a solution that is claimed to produce a holistic interpretation and accommodate values that are sensitive to gender discourse. The method is a contextual method based on the context and history of the decline of the verse. Muhammad al-Thalbi<sup>9</sup> is one of the feminist scholars who uses the contextual method of the Qur'an. One of al-Thalbi's foundations in the construction of modern Islamic security is by a historical reading of the Qur'an<sup>10</sup> al-Thalbi argues that the Qur'an is relative and constructed by context. Related to verse 4:34, al-Thalbi argues that the verse came down against the social and political background that prevailed at that time. Al-Thalibi's methodology is related to Fatima Mernissi's methodology which focuses on context studies as a source that presents ratio legis. The social, political, and anthropological dimensions have a very vital essence in the understanding of Qur'anic verses.

In line with this, Fatima Mernissi in her book *The Veil and Male Elite* the feminist interpretation of Women's Rights in Islam criticizes the methodology of textual interpretation. On the issue of leadership, for example, textual interpretation assumes that men have been bestowed with the ability of reason, strength, and intelligence that exceeds women has indirectly placed women as secondary beings and limited their involvement in the public sphere. This is contrary to the basic teachings of Islam.<sup>11</sup> History shows that women are actively involved in social, economic, and political fields. Queen Bilqis the wife of Prophet Sulayman was the great leader of the Sabaeen kingdom during Prophet Sulayman's time (QS al-Naml: 23-44). Aisha the wife of the Prophet was a warlord in the war against Ali ibn Abi Talib in the war Jamal Siti Khadija was a wealthy widow who ran her business independently. This fact shows that sex is not an obstacle for God's servants to dabble and engage in the public sphere." Fatima continued, that gender-biased textual-based interpretations are also encountered when interpreting the word *daraba* by beating as a sanction on wives who are considered *nushuz* as acts of violence. The act also contradicts verses in the Qur'an and Hadith that condemn beatings. Moreover, beating is not the right solution to solve the problem between husband and wife.

The interpretation of gender bias as above has indirectly cornered women. The stigma of women has limited their involvement in public spaces. Negatively to the above argument, Fatima called for efforts to re-interpret gender verses by changing the interpretation methodology as an appropriate step to reduce patriarchal culture stemming from a biased interpretation of textual religious texts. In line with that, Asma Barlas said the main key to presenting an egalitarian face of

<sup>8</sup> Lihat Asma Barlas, *Gender, Patriarchy, and the Quran* (Austin: University of Texas Press, 2002), 56

<sup>9</sup> Muhammad al-Thalbi (b. 1921) was a Tunisian historian. His work *um al-Wasat* al-Thalbi argues that Muslim tradition is responsible for the perioritas of women in Muslim societies. In his study, al-Thalhi offers a historical reading of gender discourse. For more see, Rachel M. Scott *Contextual Approach to Women's Rights in the Qur'an Readings of 434* (Virginia Virginia Polytechnic Institute and State University Blacksburg, 2009), 69 URL, <http://www.revt.edu/pubs/Scott/MuslimWorld.pdf> Accessed: 03/07/14 14:12

<sup>10</sup> Lihat Rachel M. Scott, *A Contextual Approach to Women's Rights in the Qur'an: Readings of 4:34*, 69 Fatima Mernissi. *The Veil and male elite the feminist interpretation of women right of Islam* (Massachusetts: Perseus Books, 1991). 185 Hibbah Rauf Izzat, *Wanita dan Politik. Pandangan Islam* (Bandung: PT Remaja Rosdakarya, 1997), 159

<sup>11</sup> Classical tafsi scholars interpret *Nushuz*: i.e. abandoning the conjugal obligation of *Nushuz* on the part of the wife as leaving the house without her husband's permission See, Abu Ja far Muhammad b. Jarir al-Tabari. *Jami' al-Bayan 'an ta'wil ay al-Qur'an* 30 vols. (Beirut: Dar al Fikr, 1948) 58-9

Islam is to reread the Qur'an. In reading the Qur'an, one will be presented with various<sup>12</sup> possible readings; those who read the Qur'an with a textualist lens, then the meaning resulting from this model of reading is certainly very pragmatic and rigid. Barlas never rejected the fact that in Islamic society that uses the above way of reading. However, according to him, what is important to say is that the way of reading above sometimes closes the way of reading others, namely the egalitarian way of reading the Qur'an.

According to Barlas, the entire text is essentially polysemic, open to all sorts of readings. Then to be continuously recontextualized in diverse cultures. In addition to aspects of epistemology and methodology, what also needs to be seen is the role of interpretive societies and the state in shaping religious knowledge and authority that allows them to apply patriarchal readings of the Qur'an.

The above reading method was proposed by Barlas to strengthen and prove his thesis about the characteristics of egalitarianism and antipatriarchalism in the Qur'an. Therefore, Barlas states that the patriarchal and misogynistic reading is not essentially based on the Qur'an, but is based on Islamic interpreters and commentators through its textual methodology. He asserts that the Qur'anic reading using the above model has failed to produce a creative synthesis of Qur'anic principles because it does not recognize thematic relationships in the Qur'an from a holistic perspective.<sup>13</sup> All of the feminist comments above comment on the pattern of gender bias in the social life of Muslim societies indirectly highlight the performance of classical interpretation methodologies that tend to be textual in gender discourse. So textual understanding became something that Muslim societies have believed for centuries to be established. The feminists above offer a contextual approach to the interpretation of gender verses.

It can be concluded that feminists' response to textual-based interpretations of the Qur'an is based on several main ideas: first, textual interpretation is the methodology of patriarchal interpreters in interpreting and describing the forms of gender relations in the Qur'an. Such an interpretation is found in classical exegesis, such as tafsir al-Razi and tafsir Alûsi. Second, it is necessary to reread the interpretation of gender in the Qur'an based on context analysis. Third, Amina Wadud specifically suggests a thematic method of reading gender verses to obtain a holistic reading. The thematic method offered by Wadud is also an attempt to contextualize the understanding of gender in the Quran.

Not a few scholars also defend the interpretation of the classical model, one of which is Muhammad al-Ghazali criticizing the contextual methodological arguments in the interpretation of the Qur'an made by Islamic feminists above. That interpretation requires interaction between the text and its reader on many different levels: intellectual, spiritual, linguistic, and moral. However, the highest level of this interaction is not between the reader and the text but rather within the text itself as part of the revelation that comes from God. The interpretation of the Qur'an is *reader sentries* making the Qur'an a slave to the reader. Therefore, textual interpretation based on the analysis of the language of the Qur'an is an interpretation that is closer to objectivity. Commenting on the Qur'an by looking too much at the socio-cultural context of the reader will lead the interpreter to fall into a *purposive concept*<sup>14</sup> of interpretation where the subjectivity of the interpreter will be more visible than the objectivity of the text. This is also acknowledged by Amina Wadud

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<sup>12</sup> Asma Barlas, *Believing Women in Islam: Unreading Patriarchal Interpretation of the Quran*, (Austin: University of Texas Press, 2002), 25

<sup>13</sup> Asma Barlas, *Believing Women in Islam: Unreading Patriarchal Interpretation of the Quran*, (Austin: University of Texas Press, 2002), 25

<sup>14</sup> The concept of purposive or also called Maqasidic Approach in the tafsir of the Quran. This means that the interpreter before interpreting the Qur'an already has certain purposes. This, of course, leads the interpreter to an attitude of subjectivity. See Nashwan Abdo K. Qoid and Radwan J. el-Atrash, *The Maqasidic Approach in Tafsir: Problems in Definition and Characteristics in Majalanyah alamiyah II Buhuth al-Quran* (Malaysian: Markaz Buhuth al-Quran, 2013), 130.

herself, but Wadud ultimately ends this discussion of objectivity on the argument that there is no very objective interpretation.<sup>15</sup>

In addition, from contemporary scholars, Muhammad al-Ghazali (1917-1996 A.D.) wrote:

"The early society in which the Qur'an came down first among them was a human community whose circumstances were nothing but a picture that always afflicted humanity throughout the ages until the end. Therefore, the law for every episode of mankind will always repeat itself. The law was not only specific to the image of ignorant society at that time but also to every similar case until the Day of Judgment. That is the meaning of 'eternity', the permanence of the laws of the Qur'an. The specific events behind the descent of the verse are key to unlocking a very rich treasury of information. The contents of the information warehouse will be revealed along with the existence of that particular cause. It can be due to a man's question, a woman's condition, or a problem that demands a 'down' solution to the problem they face. That particular cause brings so much good. Therefore, I see no reason for the descent of the verse unless it is the 'minimum' cause of the richness of meanings that the verse brings.<sup>16</sup>

Then al-Ghazali continued that not all verses of the Qur'an have Asbab al-Nuzul even most verses do not have them. This fact indirectly challenges the absoluteness of Asbab al-Nuzul is a major milestone for contextualists. For al-Ghazali, the correct solution was to give the text as much space as possible to speak. In this case, one of them is the interpretation of linguistic texts of the Qur'an. In the development of modern exegesis, linguistic-based interpretation has been demonstrated by some Qur'anic scholars. For scholars of Qur'anic linguistics, the interpretation of the linguistic text of the Qur'an can unmask the meaning of the deepest semantic structure of the Qur'an. In addition to Bint al Shati and Muhammad Shahrur, there is Toshihiko Izutsu and Michel Allard applied linguistic methods to the understanding of the Qur'an.<sup>17</sup>

Toshihiko Izutsu led the semantic analysis of key terminology in the Qur'an or the *Qur'anic Weltanschauung*. In his analysis, Izutsu measured the semantic and conceptual fields of Qur'anic words by comparing them with the meaning of those words in pre-Islamic times.<sup>18</sup> The Qur'anic word for Izutsu is like a symbol that is explored as a concept whose development of meaning relations is related to other concepts in the Qur'anic text system. Unfortunately, however, the textual analysis of the Izutsu model does not address gender discourse in the Qur'an. Izutsu in his work only analyzes the semantic meaning of the relationship between God and man and the semantic meaning of religious ethics in the Qur'an. In line with this, Allard also focused his analysis on synchronic analysis to find syntactic meanings in Qur'anic cosmology. For both, the wealth of semantic meanings in the Qur'an will develop through intertextual interpretation.

## Al-Shanqiti, Social Context and Interpretation

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<sup>15</sup> According to Amina Wadud, so far there is no truly objective method of interpretation. Because any understanding or interpretation of a text, including the holy book of the Qur'an is strongly influenced by the perspective of the mufassir, cultural background, which is behind it (prior texts / pre texts) See Amina Wadud, *Quran and Women: Rereading the Sacred Text from a Women's Perspective*, 78

<sup>16</sup> Lihat Muhammad al-Ghazali, *Kaifa Nata'amal ma'a al-Qur'an* (Thanta: Dar al-Wafa', 1993), 78-79

<sup>17</sup> Lihat Richard C. Martin, *Understanding the Quran in Text and Context* (The University of Chicago Press Stable, History of Religions, Vol. 21, No. 4 (May, 1982), 372

<sup>18</sup> Izutsu's analysis of the pre-Islamic use of the meaning of Qur'anic words does not mean that Izutsu analyzed the context of words. However, this analysis is called synchronic analysis in linguistic terminology, see See Richard C. Martin, *Understanding the Quran in Text and Context* (The University of Chicago Press Stable, History of Religions, Vol. 21, No. 4 (May, 1982), 372

His full name is Muhammad al-Amin bin Muhammad al-Mukhtar bin Abdul Qadir al-Jakni ash-Syinqithi -may Allah have mercy on him- If it continues to be demanded, then his tribe *nasab* will reach the Himyar area in Yemen. He is one of the scholars of exegesis of this century and the teacher of many scholars of Ahl al-Sunnah today, the teacher of one of the Muftis of the Kingdom of Saudi Arabia Shaykh Abdul Aziz bin Abdullah bin Baz, Shaykh Muhammad bin Salih Al Uthaymin, Shaykh Salih bin Fauzan Al Fauzan, and many other scholars who benefit from his knowledge.<sup>19</sup> Al-Syanqiti<sup>20</sup> was a scholar who was not fanatical about any particular madhhab. This is evidenced by his opinion of truth in the interpretation of the Quran. For him, a truth can be accepted even if it comes from a weak man." As long as it contains the truth and is per the main values in the Quran.

However, in explaining opinions in several madhhabs, he often prioritized the opinions of Imam Malik. This shows that he is indeed more inclined to the Maliki madhhab, the madhhab he had adopted when he had not moved to Saudi Arabia. However, he was not fanatical (*ta'ashshub*) in the Maliki madhhab. The clearest example of this is when he explains the differences between scholars on the meaning of the Qur'an and the issue of *kebulu*. Muhammad al-Amin ash-Syinqithi's scientific activities began when he was in his country and was a member of Lajnah ad-Dima' in Syinqith, an institution that gives the final decision on whether or not to execute the death penalty or *qishash*. When he traveled overland for Hajj, he stopped in various regions to give lectures and lectures. There are about 16 regions ranging from Mauritania to Sudan that stop by to provide teaching

### Classical Patterns in Adwa al-Bayan

Although *adwa al-Bayan* is a work of exegesis produced in the contemporary period, the polarization used is a classical pattern that ultimately brings this interpretation only as a replay interpretation and does not provide innovative thinking related to contemporary issues. The book of Tafsir Adwaul Bayan, a book of tafsir written by Shaykh Muhammad Amin Asy Syanqithi In the preamble it is stated that Syanqiti is committed to explaining the meaning of the Quran, revealing its greatness, eliminating the difficulties of its language, explaining its laws, calling for charity with the Quran and abandoning everything contrary to its values to help solve the problems that exist in the body of Muslims at this time.<sup>21</sup>

This book of tafsir underlies the interpretation of the Qur'an with the Qur'an itself or the interpretation of the Qur'an with narrations. Its author tries to explain the meaning contained in the Qur'anic verses through other verses or the hadith of the Prophet. This interpretation does not use reasoning except in verses that must be explained through ratios and reasoning. The purpose of writing this tafsir is to explain the meaning of the verse of the Qur'an with the verse of the Qur'an (Qur'an bil Qur'an). This is per the agreement of the scholars who say that the most noble and main interpretation is to interpret the verses of Kitabullah using (other verses) Kitabullah. The reality of Muslims today became the motivation for Syanqiti to interpret the Quran, she said in the preamble to her tafsir.

"*Amma ba'du*, when we learned that the majority of people who claim to be Muslims today turn away from us, throwing them behind their backs, expecting no promises of Allah and not fearing His threats, we know that this is a factor that can encourage a person whom Allah has given him knowledge of His book, to direct his high spirits to serve His book, explain

<sup>19</sup> See al-Allama Ibn 'Usaimeen, Al-Durr al-Thamin Fi Tarjamah Fiqhi al-Ummah, 51-52

<sup>20</sup> Muhammad Amin al-Shanqiti was a mufasir originally from Shanqit (an area in Mauritania). In 1367 AH he performed Hajj and then settled in Medina to teach. Then moved to Riyadh then to Islamiyah University in Medina (1381 AH) and died in 1389 AH.

<sup>21</sup> Muhammad Al-Shanqiti, Adhwaul bayan al-Qur'an, Dar knowledge al-Fawaid (Baerut: 2001, Jil. I), 17



its meanings. Reveal its beauties, explain its difficulties, explain its laws, and invite people to put them into practice and renounce everything that contradicts the book.<sup>22</sup>

Syanqiti's method of writing the Qur'an is the *tablili* (analytic) method; this method attempts to explain the content of the verses of the Qur'an from all its aspects. With this method, the *mufasir* explains the Qur'an in breadth and detail. Everything related to the Qur'an can be included in the tafsir. The keyword for using this method does not lie in the number or absence of interpretation, but in the interpretation that is fixed and detailed. The scope that has allowed the interpretation with this method contains various ideas and compares them with other Qur'anic verses.

The choice of the method of analysis of Syanqiri's interpretation in his tafsir is the tafsir of the Quran with the Quran by Syanqiti due to a belief that no one knows the meaning of Kalamullah better except Allah Azza wa Jalla himself. In this book, the author is committed to explaining the Qur'an except by using *qiroah sab'ah* (7 ways to read the Qur'an). While the pattern of his interpretation in the interpretation of *Adhwaul Bayan* is the pattern (language). However, Syanqiti also explained the laws contained in all the verses described in this book based on the shahih postulates of the Nabwiyyah Sunnah and the opinions of the scholars, then selected the strongest opinion. Tafsir Adwa al-Bayan is equipped with additional explanations such as a discussion of some linguistic problems (Lughah) and things it needs such as *sharaf* (discussion of changing a word) and *Traab* (discussion of the position of words in a sentence), mention of Arabic poetry as reinforcement and analysis of problems needed in interpreting a verse such as the problem of *ushuliyah* (the main one) and Kalam (creed) based on sanad-sanad Hadith.

This shows that al-Shinqiti attempted to interpret the Qur'an with the Qur'an.<sup>23</sup> This is a method also carried out by the Companions and scholars known as tafsir al-Qur'an bi al-Qur'an. This is because sometimes a verse comes down in one place *mujmal*, or *mutlaq*, or *am*, and finds explanations in *mubayyan*, *muqayyad*, and *mukhabshash* in another.<sup>24</sup>

### Category Tafsir al-Qur'an Bil-Quran

There are several categories of Tafsir Al-Qur'an with the Qur'an used in Tafsir Adwa al-Bayan. The following are some examples of categories, namely:

- 1) Provide Details for what has left the efficacious)
- 2) Kualifikasi Absolute (*Taqyid al-Mutlaq*)
- 3) General specifications (*takhsis al-'Amm*)
- 4) Explain the implications of one father with another
- 5) Explain one word at a time and another
- 6) Explaining meaning with other meanings
- 7) Explain the linguistic form in one Verse in another way

Examples of additional categories mentioned by al-Hangiti are mentioned in the introduction to his book. An investigation of the book devoted to Tafsir al-Qur'an bil-Qur'an will also reveal further categories. Examples for this category:

- 1) What details are brief or ambiguous (*Tafsil al-mujmah*): A *mujmal* word or expression is one that does not give it a proper meaning and therefore requires further clarification. An example of this is in the verse: The farm has been lawful for you except that which will be read to you [Al-Ma'idah: 1]. Words... except what will be read to you is a summary in this context and needs clarification. Allah, the Most Holy is He, has explained this in the verse:

<sup>22</sup> Lihat Muhammad Amin al-Shanqiti, *Adhwal Bayan fi Idhhi al-Qur'an b al-Qur'an*, 10

<sup>23</sup> Lihat Muhammad Amin al-Shanqiti, *Adhwal Bayan fi Idhhi al-Qur'an b al-Qur'an*, 10

<sup>24</sup> Manna' AL-Kathan, *Fai Uloom AL-Kuran in Mababita*, (AL-Hadith of Al-Ashar in Mansuru, T.T),335

It is forbidden for you (to eat): carrion, blood, pork, what has been slain for other than Allah, or where the Name of Allah has not been mentioned at slaughter, and what has been killed by strangling, or by hard blows, or falling on horns, or by scratching horns - and what has been (partially) eaten by wild animals unless you can slaughter them (before his death) and that which was sacrificed (killed) at the stone altar. [Al-Ma'idah: 3].<sup>25</sup>

- 2) Absolute Qualification (*Taqyid al-Mutlaq*) A word Mutlaq does not qualify and that which can apply to any one of the sets, without being specified. It has various categories as mentioned in the work of Ushul al-Fiqh One example of Taqyid al-Mutlaq is the verse: Verily the unbelievers after they have believed, then their disbelief increases - their conversion will not be accepted... [Al-Imran: 90]. Some scholars say, "This means that they postpone repentance until the moment of death, then at that time it is not accepted." This explanation is supported by the verse: And there is no repentance for those who are aware of their sins until the moment one of them dies, and only then does he say: "Indeed now I repent, or for those who die as infidels, [An-Nisa 18] So that which is absolute in the first 32 verses has qualified in this verse.<sup>26</sup>
- 3) 3) General Specification (*takhsis al-'Amm*) 'Amm is a word that applies to many things, and that can be said to include everything for that which is applicable. Many expressions give it a general meaning as stated in the work of Ushul al-Fiqh, and many scholars have stated that whatever is stated in the Qur'an is w in meaning until some evidence is given to determine it. One example of *takhsis al-'Amm* is the verse divorced women must observe waiting periods during three (menstruation) cycles (Al-Baqarah: 228) this judgment applies typically to all divorced women. However, special exceptions have been given to pregnant women in the following verse: "And for pregnant women, their waiting period until they give birth [At-Talaq: 41." Thus, the common one in the first verse has been specified in the second verse.<sup>27</sup>
- 4) The explanation of the implications (mathum) of one Verse with another Verse mathum al-Ayat is a deducible meaning, although it has not yet been stated An example of the Tafsir of the mathum of the verse is found in the verse: Surely they would be veiled that day from seeing their Lord [Al-Mutaffifin: 15]. Salaf, as has been reported from them, it is concluded from this verse that believers will see Allah in the Hereafter. For example, al-Shafi'i stated. "This is proof that the friends of Allah will see their Lord on the Day of Judgment This conclusion is then supported by the verse: their faces on that day will be radiant with the sight of their Lord [Al-Qiyamah: 22-23] among other verses that prove Allah can be seen in the afterlife.<sup>28</sup>
- 5) Explanation of one word to another
  - a. Ordinary Explanation or Foreign Word (Gharib al-Qur'an): This occurs when a word of sparse clear meaning is used in one context, and then a more familiar term is used elsewhere. An example of this is in the verse: "And We sent rain on them the stone of Sijil [Al-Hijr 78], while in another verse, He said: "We sent them stones of clay" (Al-Dhariyat: 33) Both verses concern the people of Luth, peace be upon him, so it is clear that Sijil is clay.<sup>29</sup>
  - b. Explain what the word means in a particular context An example of this is found in the verse: Don't those who disbelieve see that heaven and earth are solid, so we divide them? [Al-Anbiya 30] It has been explained by the verse: And by the heavens that return (with rain) and by the earth that divides (with the growth of plants) (At-

<sup>25</sup> Lihat Muhammad Amin al-Shanqiti, *Adhwal Bayan fi Idhbi al-Qur'an b al-Qur'an*, 34

<sup>26</sup> Lihat Muhammad Amin al-Shanqiti, *Adhwal Bayan fi Idhbi al-Qur'an b al-Qur'an*, 244

<sup>27</sup> Lihat Muhammad Amin al-Shanqiti, *Adhwal Bayan fi Idhbi al-Qur'an b al-Qur'an*, 11

<sup>28</sup> Lihat Muhammad Amin al-Shanqiti, *Adhwal Bayan fi Idhbi al-Qur'an b al-Qur'an*, 23

<sup>29</sup> Lihat Muhammad Amin al-Shanqiti, *Adhwal Bayan fi Idhbi al-Qur'an b al-Qur'an*, 276

Tariq: 11 12), and such verses let a man think of food; We poured out abundant water, so we parted the earth in the crevice [Abasa: 24-26].

- 6) Explaining meaning with other meanings An example of this is the verse 'That day those who disbelieve and disobey the Apostle will want to make a level with the earth [An-Nisa': 42] It has been explained in the light of this verse: And the unbelievers will say: "If only I were dust! [An-Naba': 40].
- 7) Explain linguistic forms in one Father in another way Another Father. An example of this is in the Enter verse the gate prostrates and says, "Hattah" (Al-Baqarah: 58), which means: our entrance is hittah (i.e. so that our sins are forgiven). It is similar to the verse: And when the people of them say: "Why do you counsel the people Allah will destroy or punish with severe punishment", they say: "A reason before your Lord [Al-A'raf: 164], which means: we have urged them that our counsel may be an excuse before your Lord.

In both verses, the same sentence structure has been used. Another example can be found in the verse: The owner of this Day of Vengeance is "to you we worship and to you, we ask for help [Al-Fatihah: 4-5],<sup>30</sup> and the verse: Until when you have boarded a ship and they sail with them with a fair wind [Jonah: 22]. Both of these verses contain *iltifat*, or shift personally. The shift from third person to second person in "You We Worship" is like the shift from second person to third person they sail with them.

### Gender Orientation and Results of al-Shanqiti's tafsir

Al-Shanqiti claims that Adwa al-Bayan's specialty lies in his method of textual interpretation<sup>31</sup>, that is, textual interpretation based on the analysis of the language of the Qur'an. According to Quraysh Sihab such a tafsir has the following characteristics:

1. Emphasize the importance of language in understanding the Qur'an
2. Explain the accuracy of the editorial of the verse when delivering its messages
3. Binding the *mufasir* in the frame of the text of the verses, to limit it to falling into excessive subjectivity.<sup>32</sup>

This Quran-based way of interpreting the Quran falls into the category of textual interpretation methods.<sup>33</sup> Because it only relies on text information to understand the Quran. Here are some interpretations of gender by al Shanqiti that are oriented to the general lafaz of the text:

First, Explaining the Qur'an with the Qur'an: adwa al-Bayan is the most famous contemporary work on the method of Tafsir al-Qur'an bi al Quran. Even al-Shanqiti wrote a lengthy introduction detailing the various categories of clarifying the Qur'an with the Qur'an (*Bayan al-Qur'an bil al-Qur'an*). This method of interpretation was considered the most effective by al-Shanqiti. Classical commentators compulsively use this method such as Tafsir al-Tabari, Ibn Kathir also uses this method extensively in his Tafsir. Those who have written works based on the method of interpretation between al-Amir Muhammad b. Ismail al San'ani. His work is entitled: Mafatih al-Ridwan fi Tafsir al-Dhikir bil-Athar wa alQur'an.

Al-Shanqiti's gender orientation is seen when interpreting Qur'anic concepts concerning the relationship between women and men. In Surat al-Nisa' al-Shanqiti relates the independence of men to the duty of the husband as the giver of 40 subsistence and the person responsible for

<sup>30</sup> Lihat Muhammad Amin al-Shanqiti, *Adhwal Bayan fi Idhbi al-Qur'an b al-Qur'an*, 70

<sup>31</sup> There are 6 methods for textual interpretation, 4 of which are usually mentioned (1) explanation of the Quran with the Quran itself (2) Explanation of the Quran with the Sunnah, (3) Explanation of the Quran with statements of the companions of RA, (4) explanation of the Quran with statements from Tabi'in (5) Explanation of the Quran with language (6) Explanation of the Quran based on opinion and deliberation (al-Ra'I wa al-Ijtihad)

<sup>32</sup> Quraish Shihab, *Grounding the Quran*, Heart Lantern Library, 1999, 56

<sup>33</sup> Muhammad Husein al-Dzahabi, *al-Tafsir wa al-Mufassirun*, Kai: Dar al-Kutub al-Hadisah, 1961, 43

economic matters.<sup>34</sup> This opinion is the same as other classical interpretations such as al-Tabari, al-Qurtubi, and allusion<sup>35</sup> For example, in this case, it was when ash-Shinqithi discussed the bond between Muslims and non-Muslims. He affirmed the meaning of polytheism and ahl al-Kitab in suras al-Baqarah: 22 by presenting suras al-Ma'idah:5, al-Bayyinah: I and 6, al-Baqarah: 105, and at-Tawbah: 30-31.

Ash-Shinqithi also quoted a lot of hadith to strengthen the explanation of a verse, interpret it, or make it a postulate in determining a law. Most of the postulates presented by ash-Shinqithi in the interpretation of legal verses are hadiths. While interpreting al-Baqarah: 229, he speaks of triple talaq with one *lafadz* and puts forward the opinions of scholars stating its validity and absence. and debates among scholars on the matter. At length, he discusses this issue by mentioning many hadiths that corroborate both opinions, then adds between them by mentioning the weaknesses and strengths of each opinion.

Occasionally Shanqiti also mentions the opinions of other mufasir in the interpretation of a word of the Quran. For example, when Shanqiti interprets the verse *wallaili idza 'as 'as*, the word *'as 'as* can be interpreted in two senses: the beginning of the night or the end of the night. Shanqiti mentions that the meaning of this verse is the end of the night according to information from other verses. then Shanqiti mentions that his opinion is also the same as that of the classical *mufasir*, namely Ibn Kathir. In addition, ash-Shinqithi also often quotes ima' and the agreement of scholars on a legal issue to strengthen his explanation after quoting Qur'anic verses or hadith. For example, when he replied to the problem of *dzihar kafarah*.

Regarding the *aqli* or rational method used, ash-Syngithi on its basics relies on several sources, including *ushul fiqh* and *fiqhyyah* rules, language, and pure reasoning. However, these sources are used to strengthen the *naqli* method, clarify the meaning that exists or is used when there is no clear nash in the matter discussed. Syanqiti's method of interpretation in discussing the difficulty of interpreting the Qur'an such as *isytirak* (similarity of meaning with different lafaz). Like the word quru which means double namely holy and menstruation, in its Tafseer, Syanqiti chose the meaning of holy in interpreting the word quru in Surat al-Nisa'. Shanqiti bases his argument on another verse in the Qur'an, namely *fathaliquhunna li iddatihinna* (divorce them during their holy period) The above description confirms the existence of classical polarization in the tafsir adwa *al Bayan*. All matters related to gender issues such as Muslim and non-Muslim marriage, and women's fiqh, and explained with classical understanding without looking at the context of modernity. The similarity of the pattern of interpretation of classical tafsir and *adwa al-Bayan's tafsir*.

## Conclusion

Indicates that al-Shanqiti's interpretation is indeed oriented towards classical understanding. In addition, the reality of Salafi ideology espoused by al-Shanqiti adds to the belief that what al-Shanqiti did was to summarize athar as much as possible and not to provide solutions to the problems of contemporary Islamic society. Regarding gender discourse, al-Shanqiti chooses to be equal and even cites classical gender concepts that place women in a position below men with his various arguments. Be it physical argumentation. economics, and even theological argumentation, have all been mentioned by classical interpreters. As for al-Syanqiti's claim that interpretation with textual tendencies is closer to the objectivity of the interpreter and far from the purposive attitude in interpretation. It can be argued that normatively the Qur'an is believed to have *mutlaq* truth but the truth of the product of interpretation is relative and tentative. Because the results of interpretation are always the same as the orientation of the interpreter, whether related to

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<sup>34</sup> Lihat Muhammad Amin al-Shanqiti, *Adhwol Bayan fi Idhbi al-Qur'an b al-Qur'an*, 363

<sup>35</sup> Compare with al-Alusi, *Ruh al-Ma'ani fi Tafsir al-Quran al-'Azim wa Sab' Masani* (Lebanon, Dar Ihya al-Turas al-Araby), 1981, 127

ideological orientation, social orientation, or personal orientation. There is certainly no truly objective interpretation as claimed by al-Shanqiti in his *mukaddimah*.

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