



Farḍu in the Book of Ṣafwah al-Tafāsīr by Muhammad ‘Ali al-Ṣābūnī

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Abstract

This study presents the formulation of the problem, namely: First, What is the Nature of Farḍu in the Book of Ṣafwah al-Tafāsīr by Muhammad ‘Ali al-Ṣābūnī? Second, What is the Existence of farḍu in the Book of Ṣafwah al-Tafāsīr by Muhammad ‘Ali al-Ṣābūnī? This type of research is qualitative by using descriptive analysis method. The author specifically uses a tafsir approach that is directly related to the Book of Tafsir Ṣafwah al-Tafāsīr by Muhammad ‘Ali al-Ṣābūnī. Data were obtained through *library research*. The results of this study indicate that: *first*, the nature of farḍu in the Book of Ṣafwah al-Tafāsīr by Muhammad ‘Ali al-Ṣābūnī first of all the word فرض means “to establish”, “to determine”, “to oblige” or “to require something firmly”, and its derivations are found in QS al-Baqarah/2:197, al-Qaṣaṣ/28:85, al-Aḥzāb/33:38, al-Tahrīm/66:2, al-Nūr/24:1, al-Baqarah/2:236-237, al-Nisā’/4:11, al-Nisā’/4:24, al-Taubah/9:60, al-Nisā’/4:7, al-Nisa/4:118, and al-Baqarah/2:68. *Second*, the existence of farḍu in the Book of Ṣafwah al-Tafāsīr by Muhammad ‘Ali al-Ṣābūnī is first seen from the diversity of meanings, the context of other farḍu in terms of worship obligations and obligations in Muamalah or Social. The implication of this research can be narrated that the substance of *Farḍu* is the balance of religious obligations and their application in daily life.

Keywords: *Farḍu*, Ṣafwah al-Tafāsīr, Muhammad ‘Ali al-Ṣābūnī.

Introduction

The purpose of the Qur’an is to guide human beings in organizing life in order to obtain happiness in this world and the hereafter. The Qur’an contains good lessons to be used as a guide in the association between one group of humans, between families and each other, between students and teachers, between humans and their God.¹ In addition,

¹Eka Safliana, “The Qur'an as a Guide for Human Life,” *Journal: Jihafas*, no. 2, (2020): 70.

the Qur'an has three main objectives, namely as a guide to faith and belief, as a guide to pure morals, and as a guide to sharia and law.² The Qur'an as the source of Islamic law is the main basis for taking legal istinbāt. Everything that is the subject matter must be based on this source of law because it is guaranteed to be authentic and also protected from human intervention. So that purification can strengthen the position of the Qur'an as the main source of law. Therefore, as the main source, it is appropriate if the Qur'an is dynamic, true, and absolute. Dynamic in the sense that the Qur'an can be applied anywhere, anytime, and to anyone. The truth of the Qur'an can be proven by reality or facts that occur. Finally, the Qur'an is undoubtedly true and will not be challenged.³ In the history of the development of Islamic law, there are three related terms namely shari'ah, law and fiqh. These three terms are sometimes used to indicate one meaning, namely "Islamic law", although there are differences between the three.⁴ Etymologically, the word sharia is derived from the word شرع which means something that is opened widely to it.

From this, the word shari'ah was formed, which means a source of drinking water.⁵

One of the Islamic sciences that is closely related to life is fiqh, or Islamic law. This is due to the fact that legal cases have a direct and pertinent relationship with society. The science of fiqh has many connections with human life that must be studied because this science is a benchmark for fulfilling worship obligations, such as prayer, fasting, and hajj. It is not only a matter of worship, but also fiqh of muamalah, criminal offenses, conflicts, and government. The great purpose of the science of fiqh, which seems to be related to the purpose of Islam, is to regulate human life to maintain order and law.⁶

The study of usul fiqh recognizes the terms wajib and farḍu. Some argue that wajib and farḍu are synonymous, but others argue that wajib and farḍu have different meanings. The Hanafis are of the opinion that wajib and farḍu have different meanings. According to them, if the demand on the mukallaf to perform an action is based on the Qur'an and mutawatir traditions, then the demand is called farḍu. On the other hand, if the demand to perform an action is based on ḡannī proofs, such as aḥādīth, it is called wajib. It seems that the distinction between the terms farḍu and wajib according to the Hanafis is based on the quality of the source and the demand to perform an action.⁷

²M. Quraish Shihab, *Grounding the Qur'an; The Function and Message of Revelation in Public Life* (Bandung: Mizan, 2007), p. 57

³Septi Aji Fitra Jaya, "The Qur'an and Hadith as Sources of Islamic Law," *Indo-Islamic Journal* 9, no. 2, (2020): 204.

⁴Fathul Arifin Toatubun, "The Meaning of Shari'ah, Law, and Fiqh," *Empirisma* 15, no. 1 (2006): 2

⁵Ahmad Ibn Faris ibn' Zakariyyā al-Qazwaini al-Rāzī, *Mu'jam Maqāyīs al-Lugāt*, Juz III (Dar al-Fikr, 1979), p. 262

⁶Nurul Sabillah, "Fiqh," *Indonesian Journal of Educational Research* 1, no. 1, (2023): 171.

⁷Muhammad Muinudinillah Basri, Imron rasyadi, *Ushul Fiqh Sharia Economic Law* (Surakarta: Muhammadiyah University Press, 2020), pp. 33-34



In Islamic teachings, farḍu has a very important position because it is the basis of religious obligations that must be fulfilled by every individual and society. An understanding of farḍu serves as a foundation for practicing Islamic law, whether in terms of worship, muamalah, or social responsibility. It is also often the main reference in determining the level of one's obligations before Allah, and society. Therefore, studying and understanding farḍu in depth will provide a more structured insight into how these obligations are understood, applied, and taught in various situations.

The book *Şafwah al-Tafāsīr* by Muhammad 'Alī al-Şābūnī was chosen as the focus of the research because it has a number of advantages that make it highly relevant for this study. First, Muhammad 'Alī al-Şafwah al-Tafāsīr's *Şābūnī* is a tafsir that presents summaries and explanations of classical tafsir such as the works of al-Ṭabarī, Ibn Kasīr, and al-Qurṭubī. With this method, al-Şābūnī provides a comprehensive and structured picture of the understanding of the Qur'an from various perspectives of previous mufasir. Second, Muhammad 'Alī al-Şafwah al-Tafāsīr's has a specialty in simplifying complex interpretations, clear, more easily understood by various groups, making it suitable for use in the context of academic and practical studies. al-Şābūnī's approach that focuses on clarity and contemporary relevance makes it very useful for understanding farḍu in relation to the needs of Muslims today.⁸ Third, Muhammad 'Alī al-Şābūnī is a modern scholar who has a rich outlook towards the challenges of the times, so his tafsir reflects a balance between the traditional Islamic heritage and contemporary realities. By studying farḍu in this book, we not only see how religious obligations are explained in the Qur'an, but also how they are relevant in modern life.

In this study, the main aspects that the research focuses on are related to farḍu in *Şafwah al-Tafāsīr*. First, what is the nature of farḍu in the book, namely the basic understanding of the definition, characteristics, and scope of farḍu as explained by al-Şābūnī. Second, what is the existence of farḍu in *Şafwah al-Tafāsīr*.

Through this research, it is hoped that a deeper understanding of farḍu in the Qur'an as interpreted by Muhammad 'Alī al-Şābūnī will be realized. In addition, this study aims to make an academic contribution by analyzing the relationship between classical interpretations and their relevance to the needs of today's Muslims. Thus, this research not only enriches the treasures of tafsir science, but also offers practical guidance in understanding religious obligations comprehensively in accordance with Islamic teachings.

Methodology

This research uses a qualitative approach with a library research method as the main strategy of data collection. The focus of the research lies on the study of the word Farḍu in the Book of *Şafwah al-Tafāsīr* by Muhammad 'Alī al-Şābūnī, so that the approaches of interpretation and linguistics are applied to provide in-depth understanding in terms of the context of interpretation and language analysis. The method used is descriptive analysis, which is a research technique that collects data objectively in accordance with the

⁸Rahmad Sani, "Characteristics of Muhammad 'Alī al-Şābūnī's Interpretation in the Book of *Şafwah al-Tafāsīr*," *Tajdid: Journal of Islamic Sciences and Ushuluddin* 21, no. 1 (2019): 32-43.

existing reality, then the data is arranged, processed, and analyzed systematically to produce a comprehensive picture of the issues raised.

In conducting the research, data was collected from two types of sources, namely primary data and secondary data. Primary data is taken directly from authentic sources, namely the Qur'an, especially verses containing the word فرض and all its derivative forms, as well as the Book of Ṣafwah al-Tafāsīr by Muhammad Ālī al-Ṣābūnī which is the main focus of the study. In addition, there are secondary data sources to enrich the perspective of analysis and support the validity of the findings. Secondary data include reference works such as Mu'jam or Dictionary of the Qur'an, such as al-Mu'jam al-Mufahras li Alfāz al-Qur'ān al-Karīm by Muḥammad Fuād 'Abd. al-Bāqī, as well as several Qur'anic encyclopedia books and references contained in the al-Maktabah al-Syāmilah program (المكتبة الشاملة), in addition to Islamic books, scientific papers in the form of journals, theses, dissertations, and related articles, along with sources of information from the Internet and other written documents such as the results of previous studies, are also used as references in this research. This comprehensive approach is expected to produce an in-depth and comprehensive analysis of the use and meaning of the word farḍu in the Islamic context.

Discussion

1. Biography of Muhammad 'Ali al-Ṣābūnī

The real name of the author of Ṣafwah al-Tafāsīr is Muhammad 'Ali bin Jamāl al-Ṣābūnī Al-Hallābī or commonly referred to as Shaykh Muhammad 'Ali al-Ṣābūnī. He is one of the contemporary scholars of tafsir who was born in Aleppo, Syria, in 1347 H/1928 AD. where he came from a family of learned scholars who loved knowledge.⁹ His father named Shaykh Muhammad Jamāl al-Ṣābūnī is one of the senior scholars in Aleppo.¹⁰ His mazhab was Sunni and his aqeedah was Ash'ari. Shaykh Muhammad 'Ali al-Ṣābūnī was a scholar and exegete who was renowned for his breadth and depth of knowledge and piety.¹¹

Muhammad 'Ali al-Ṣābūnī is a well-known contemporary mufasir in the field of Qur'anic interpretation. He is also a professor of Sharia and Dirasah Islamiyah at King 'Abdul Aziz University in Makkah al-Mukarramah.¹²

⁹Beko Hendro Fuad Salim, Abuzar Alghyafari, "Rhetorical Analysis in Tafsir Ṣafwah al-Tafāsīr on Surah al- Bayyinah" 5, no. 2 (2024): 513-28.

¹⁰Ridho Riyadi Riyadi, "The Interpretation of 'Ali al-Ṣābūnī on the Verses of Zina," *Al-Mubarak Journal: Journal of Qur'anic and Tafsir Studies* 5, no. 2 (2020): 36-60, <https://doi.org/10.47435/al-mubarak.v5i2.475>. *Al-Mubarak Journal: Journal of Qur'anic and Tafsir Studies* 5, No.2 (2020): 36-60

¹¹Riyadi, "Ali Al-Ṣābūnī's Interpretation of the Verses of Zina." *Al-Mubarak Journal: Journal of Qur'anic and Tafsir Studies* 5, no.2 (2020): 36-60

¹²Fuad Salim, Abuzar Alghyafari, "Rhetorical Analysis in Tafsir Ṣafwah al-Tafāsīr on Surah al-Bayyinah." *Indonesian Journal of Humanities and Social Sciences* 5, no. 2 (2024): 513-528.



Some sources state that his father was the first person to guide him both in basic and formal education. Especially regarding Arabic grammar, inheritance and religious knowledge. Muhammad Ali al-Şābūnī since childhood has shown his talent and intellect in absorbing various religious sciences. This is evidenced by his having memorized the Qur'an by heart at a very young age.¹³

After completing his primary education, Muhammad Ali al-Şābūnī continued his formal education at the al-Tijariyya madrasa, one of the schools owned by the government. then he continued his education at the Khasrawiyya Sharia special school in Aleppo. While studying at Khasrawiyya, he also studied not only Islamic sciences, but also general subjects. He successfully completed his education and graduated in 1949.¹⁴ With a scholarship from the Syrian Waqf Department, he continued his education at Al-Azhar University in Egypt, graduating from the Faculty of Sharia in 1952. Two years later in 1954 at the same university, he obtained a master's degree in *Quḍā al-syariyyah* or shari'ah justice.

After completing his studies in Egypt, Muhammad Ali al-Şābūnī returned to his hometown and taught high school in Aleppo for eight years, from 1955 to 1962. He then moved to Saudi Arabia after receiving an offer to teach at two universities in the city of Mecca, namely the Faculty of Shari'ah at Ummu al-Quro' University and King Abdul Aziz University. For approximately 28 years al-Şābūnī spent time teaching at the two universities. Besides being busy in the field of education, he was also active in the world Muslim league organization and became an advisor to the research council for scientific studies on the Qur'an and sunnah.¹⁵

Some of Muhammad 'Ali al-Şābūnī's teachers, especially prominent scholars in Syria, include Shaykh Muhammad Najib Sirajuddin, Shaykh Muhammad Raghīb At-Tabakh, Shaykh Muhammad Najib Khayatah, Shaykh Ahmal Al-Shama, Shaykh Muhammad Said Al-Idlibi.¹⁶

Muhammad Ali al-Şābūnī's works include *Ikhtishār Tafsīr Ibn Kaṣīr*, *Rawā` al-Bayān Fī Tafsīr Āyāt al-Aḥkām*, *al-Tibyān Fī 'Ulūm Al-Qur'ān*, *Al-Nubuwwah wa al-Anbiyā'*, *Qabasun min Nūr Al-Qur'ān*, *Mausū'ah al-Fiqh al-Shar'i al-Muyassar*, *al-Tafsīr al-Wāḍiḥ al-Muyassar*, *I'jāz al-Bayān fī Suwar' Al-Qur'ān*, *Mauqifu al-Syariah al-Gharrā min al-Nikāhi al-Mut'ah*, *Aqīdah Ahlu al-Sunnah fī Mizāni al-Syar'i*, *Tafsīr Ṭabarī*, *Fathu al-Rahmān bi Kasyfi mā Yatalabbasu fī Al-Qur'ān*, *Syubuhāt wa Abāti al-Haula 'Adad Zaujāh al-Rasūl*.

¹³Riyadi, "Ali Ash-Shabuni's Interpretation of the Verses of Zina." *Al-Mubarak Journal: Journal of Qur'anic and Tafsir Studies* 5, no. 2 (t.th): 36-60.

¹⁴Fuad Salim, Abuzar Alghyfar, "Rhetorical Analysis in Tafsir Şafwah al-Tafāsīr on Surah al-Bayyinah."

¹⁵Fuad Salim, Abuzar Alghyfar. *Indonesian Journal of Humanities and Social Sciences* 5. 2 (2024): 513-528

¹⁶ Muhammad Addien Nastiar, "Elements of Balaghah in Surah Al-Qari' Ah (A Study of Shafwah Al-Tafasir)," *Journal of Religious Sciences* 24, 1 (2023): 1-19.

2. *Kitab Ṣafwah al-Tafāsīr*

Muhammad 'Ali al-Ṣābūnī named his book *Kitab Ṣafwah al-Tafāsīr* because it collects the core explanations of the major books of tafsir in a detailed, concise, structured, and transparent manner so that Muslims can benefit from it, which explains the straightest path and the right way.¹⁷

The book of *Ṣafwah al-Tafāsīr* is driven by the author's aspiration to continue the tradition of previous scholars, which is to document their knowledge in a simple and concise form so that it can attract the attention of a wider audience.¹⁸

The method of interpretation used in *Ṣafwah al-Tafāsīr* is the tahlili method. Etymologically (al-lughah), the word Tahlili comes from the Arabic root تحليل -تحليل -تحليل, *ḥallala-yuḥallilu-tahlilān*, which means analyzing or elaborating. In English, this term can be translated as *to analyze* or *detailing*. This is the definition in terms of language. M. Quraish Shihab defines the Tahlili Interpretation Method as a method of interpretation that aims to explain the contents of the verses of the Qur'an from various points of view, while still paying attention to the order of the verses as written in the mushaf.¹⁹

The book of *Ṣafwah al-Tafāsīr* uses the main approach in its interpretation, namely *bi al-ma'tsur* because it uses sources such as verses of the Qur'an, traditions of the Nabi Muhammad saw, as well as the words of the companions and *tabi'in*.²⁰

The style of interpretation in the Book of *Ṣafwah al-Tafāsīr* is *adāb al-ijtimā'i*. The *adāb al-ijtimā'i* style is a style of interpretation that focuses on social cultural literature.²¹ This style emphasizes the explanation of the verses of the Qur'an by paying attention to the accuracy of lexical and redactional aspects. This interpretation also arranges the content of the verse in a beautiful editorial, emphasizes the main purpose of the revelation of the verse, and relates it to the natural laws that apply in people's lives. In his interpretation, al-Ṣābūnī relates the explanation of each verse to the order of society. He often draws lessons from the verses discussed and relates them to the context of today's society, as well as world development. This approach is also capable of providing enlightenment and intellectual stimulation.²²

¹⁷M. Syarif Adi Pramana Interpretation of QS al- Baqarah and QS Ali Imran, *Journal of Religious Moderation "Al-Wasatiyyah The Chosen Ummah by Muhammad Ali al-Sābūnī"* 3, no. 1 (2024): 24-48.

¹⁸Slamet Ariyanto and Imam Makruf, "Management of Teachers' Spiritual Competence in the Perspective of Qur'an: A Study of Surah Taha Verses 9-47 in the Perspective of Muhammad Ali al-Ṣābūnī," *Fokus: Journal of Islamic Studies of Society* 8 (2023): 152-162

¹⁹Muhammad Hasan Ali and Muhamad Iqbal Mustofa, "Tafsir in Terms of Method: Tafsir Tahlili Method," *Journal of Faith and Spirituality* 3, no. 4 (2024): 667-74.

²⁰Ziauddin Bahar, *Ṣafwah al-Tafāsīr by Muhammad Ali al-Sābūnī (A Methodological Study)*, Thesis (Makassar: 2017), p. 93.

²¹Abdurrahman Rusli Tanjung, "Analysis of the Style of Tafsir Al-Adaby Al- Ijtima'i," *Analytica Islamica* 3, no. 1 (2014): 162-77.

²²Bahar, *Safwa Al-Tafasir by Muhammad Ali Al-Sabuni (A Methodological Study)*, Thesis. p. 95



The stages used by Muhammad 'Ali al-Ṣābūnī in interpreting the Qur'an through the Book of Ṣafwah al-Tafāsīr involve systematic and methodical steps to produce a scientific, clear, and easy-to-understand interpretation. The stages are Muhammad 'Ali al-Ṣābūnī begins with a brief explanation of the surah and explains its main objectives, munasabah verses, language explanations, asbab al-nuzūl, interpreting and analyzing verses, then concluding lessons and guidance that can be taken from these verses.

3. Definition of Farḍu

Etymologically, the word farḍu (فرض) is composed of the words ف - ر - ض فرض which means to show a change or effect on something due to a scratch or otherwise. So the word *farḍu* means a scratch or hole in something. For example, فَرَضْتُ الْحَشَبَةَ (I put a scratch on the wood). وَالْحَزُّ فِي سِيَةِ الْقَوْسِ فَرَضٌ. and the scratch on the arrow where the string is is called *farḍu*.²³ According to Ragīb al-Aṣḥānī, the meaning of the word farḍu (فرض) is to cut something hard and affect it, such as فرض الحديد (cutting iron), فرض الزَّئِد (breaking the forearm) or فرض القوس (breaking the bow). المفروض or المفروض means something used to cut iron. The word فرض can be interpreted with the same meaning as the word الإيجاب which is obligatory or must. However, usually الإيجاب is said to indicate something that has already happened and is fixed. Whereas الفرض is usually said to mean giving a decision on something.²⁴

The word فرض usually means an obligation. The rules and regulations made by God must be followed in all actions. A person will be praised if he follows these rules. On the contrary, he will be censured if he ignores them.

4. The Word Farḍu and Its Derivations in the Qur'an

The term *farḍu* is mentioned 13 times in the Qur'an. In general, there are five forms of expression, namely:²⁵ the word farḍu in the form of fi'il māḍi has various meanings according to the context of the verse. The word فَرَضَ means to establish, as in QS al-Baqarah/2:197. The same word also means obliging, as in al-Qaṣāṣ/28:85, and permitting,

²³Ahmad Ibn Fāris Ibn' Zakariyyā al-Qazwaini al-Rāzī, *Mu'jam Maqāyīs al-Luḡat* (Dār al-Fikr, Juz 4, 1979), p. 488.

²⁴Abu al-Qasim al-Husain Ibn Muhammad al-Ma'ruf bi al-Ragib Al-Asfahani, *Al-Mufradat Fi Garib Al-Qur'an* (Beirut: Dar al-Qalam, 1412), p. 530.

²⁵ Muhammad Fu'ad Abdul Baqi, *Al-Mu'jam Al-Mufahras Li Alfaz Al-Qur'an Al-Karim* (Indonesia: Maktabah Dahlan, n.d.), pp. 653-654

as in al-Aḥzāb/33:38. Moreover, in QS al-Taḥrīm/66:2, this word means to prescribe. Another form of this word, فَرَضْنَهَا means to obligate, as in QS al-Nūr/24:1. As for فَرَضْتُمْ, it has the meaning of determining, as mentioned in QS al-Baqarah/2:237. Meanwhile, فَرَضْنَا means obligation, as found in QS al-Aḥzāb/33:50.

In fi'il muḍāri' تَفَرَّضُوا means to determine, as found in QS al-Baqarah/2:236. Meanwhile, in maṣḍar form, the word فَرِيضَةً has several different meanings according to the context. In QS al-Baqarah/2:236 and QS al-Baqarah/2:237, this word means dowry. In QS al-Nisā'/4:11, the word فَرِيضَةً is used with the meaning of decree, while in QS al-Nisā'/4:24 and QS al-Taubah/9:60, this word means obligation.

The word مَفْرُوضًا in the form of isim maf'ul means determined, as found in QS al-Nisā'/4:7 and QS al-Nisā'/4:118. Meanwhile, in the form of isim fā'il, the word فَارِضٌ means old, as mentioned in QS al-Baqarah/2:68.

The explanation of terms that are similar to فرض is first كتب. The word كتب is a past tense verb/fi'il māḍī, while its fi'il muḍāri form (a verb indicating present or future) is يكتب/yaktubu, and its maṣḍar is كتابة / كتاب. The word كتب and other words derived from it are mentioned 319 times in the Qur'an. The forms كتاب and كتب are mentioned 261 times in the Qur'an.²⁶

According to al-Aṣḥāhāni, the word is derived from al-Katbu (الكتب), which means "to connect tanned leather by sewing it into a water container". The more popular meaning of the word is 'to join letters together by writing'. So the set of letters with other letters is called the word *al-laḥẓ* (اللفظ).

The word الكتاب is a maṣḍar form, meaning "that which is written" الكتاب was originally the name of a *sheet/ṣaḥīfah* and the writing on it as in QS al-An'ām/6: 7 which reads,

وَلَوْ نَزَّلْنَاهُ عَلَىٰ كِتَابٍ فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالُوا الَّذِيْنَ كَفَرُوْا ۚ اِنْ هٰذَا اِلَّا سِحْرٌ

مُبِيْنٌ

²⁶ M. Quraish Shihab, *Encyclopedia of the Qur'an : A Study of Vocabulary* (Jakarta: Lentera Hati, 2007). pp.433-434



Translation:

Had We sent down to you (Prophet Muhammad) a book (written) on paper so that they could touch it with their hands, the disbelievers would have said, "This is nothing but apparent magic."²⁷

The word *قضى* means to separate (resolve) a matter by word or deed. Ibn Manẓūr explained that according to the scholars of the Hijaz, *القاضي* means the one who decides on various issues that become his determination. Al-Azhari said that *القضاء* according to the language is used in accordance with the form of the context of the sentence to which it refers to the meaning of deciding something by completing it. Any action that has been ruled upon, completed, ended, closed, carried out, obligated, notified, executed, or that has passed means that he has ruled upon it. A number of laws both vertical and horizontal as a whole by including between His commands and prohibitions. For example, the command to worship Allah, and the prohibition of associating partners with Him, doing good to parents, doing good to yatim children and the prohibition of eating their wealth.²⁸

5. The Nature of Farḍu in *Ṣafwah al-Tafāsīr* by Muhammad ‘Ali al-Ṣābūnī

This section will focus on the nature of farḍu in the view of Muhammad ‘Ali al-Ṣābūnī through his work entitled *Ṣafwah al-Tafāsīr*. This study aims to explore how al-Ṣābūnī explains and provides an understanding of farḍu.

a. QS al-Baqarah/2:197

Allah Subhanahu wa Ta’ala says in the sūrah:

دَحِجْ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ
وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ

Translation:

(The season of) the Hajj (takes place in) the months that have been understood. Whoever performs the Hajj during those months, do not make rafaith, commit sin, and quarrel during the Hajj. All the good that you do (surely) Allah knows it. Be armed, for indeed the best provision is piety. Fear Me, O people of sound mind.²⁹

²⁷ <https://quran.kemenag.go.id/quran/per-ayat/surah/6?from=7&to=7>

²⁸ Jabbar, *Encyclopedia of Qur'anic Meanings*. p.612

²⁹ <https://quran.kemenag.go.id/quran/per-ayat/surah/2?from=197&to=197>

In this verse, al-Ṣābūnī clarifies that whoever has made up his mind to perform Hajj by entering ihram and making Talbiyyah, “Then he should not make rafats, commit immorality, and argue during the period of performing Hajj,” then they should not approach and have fun with their wives. This is a prohibition from Allah, so it is obligatory for him to give up his desires, to give up immorality, and to quarrel and argue unkindly with his fellow pilgrims.³⁰

In this verse, Allah uses the word *فَرَضَ* which means to establish.

b. QS al-Qaṣās/28:85

Allah, the Almighty, says:

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى مَعَادِ قُلُوبِ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَى وَمَنْ هُوَ فِي ضَلَالٍ مُبِينٍ

Translation:

Surely (Allah) who obliges you (Prophet Muhammad to convey and hold fast to) the Qur’ān will indeed return you to the place of return. Say (Prophet Muhammad), “My Lord knows best who is guided and who is in manifest error.”³¹

In this verse, Muhammad ‘Ali al-Ṣābūnī interprets the word *فَرَضَ* to describe the obligation given by Allah to the Prophet Muhammad to receive, practice, and convey the Qur’ānic revelation to mankind. This shows that the Qur’ānic revelation is an order that must be obeyed without any doubts or exceptions.³² In this verse, Allah uses the word *فَرَضَ* which means to obligate.

c. QS al-Aḥzāb/33:38

Allah Subhanahu wa Ta’ala says:

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا

Translation:

The Prophet had no objection to what Allah had decreed for him. (Allah has

³⁰Muhammad Ali al-Ṣābūnī, *Ṣafwah al-Tafāsīr*, Volume I (Qāhirah: Dār al-Ṣābūnī), 1998). p. 115.

³¹<https://quran.kemenag.go.id/quran/per-ayat/surah/28?from=85&to=85>

³²M.Quraish Shihab, *Tafsir Al-Mishbah, Pesan, Kesan, dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002). Vol. X, p. 418.



ordained such) as a sunnah of Allah in the previous (prophets). The decree of God is a decree that must apply.³³

In the interpretation of Muhammad 'Ali al-Ṣābūnī, فَرَضَ a special permission to the Prophet. This depicts an absolute decree from God that the Prophet Muhammad must follow without any doubt or rejection.³⁴ In this verse, Allah uses the word فَرَضَ which means permitting.

d. **QS al-Tahrīm/66:2**

Allah Subhanahu wa Ta'ala says:

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ

Translation:

Indeed, Allah has prescribed for you exemption from your oaths. Allah is your protector and He is All-Knowing and All-Wise.³⁵

Muhammad 'Ali al-Ṣābūnī's interpretation in the context of QS al-Tahrīm the word فرض means the establishment of a definite Sharī'ah law in the form of an oath exemption order. فرض الله لكم here means that Allah has prescribed and established a law that is a solution to break the oath. This refers to the expiation (ransom of an oath).³⁶

In this verse, Allah uses the word فَرَضَ which means to prescribe.

e. **QS al-Nūr/24:1**

Allah swt.:

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ

Translation:

(This is) the Sūrah which We have sent down, and We have made it obligatory, and We have revealed in it clear verses that you may learn.³⁷

³³ <https://quran.kemenag.go.id/quran/per-ayat/surah/33?from=38&to=38>

³⁴ Al-Sabuni, *Safwah Al-Tafasir.*, Volume 2, p.485

³⁵ <https://Qur'an.Kemenag.Go.Id/>.

³⁶ Al-Sabuni, *Ṣafwah al-Tafāsīr* Volume 3, pp. 384.

³⁷ <https://quran.kemenag.go.id/quran/per-ayat/surah/24?from=1&to=1>

The word *فرضناها* emphasizes that the laws in surah al-Nūr are obligatory for Muslims to implement, especially those related to social norms, ethics, and family laws.³⁸ In this verse, Allah uses the word *فَرَضْنَاهَا* which means to obligate.

f. **QS al-Baqarah/2:236-237**

Allah swt:

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ قَدَرُهُ وَعَلَى الْمُقْتَرِ قَدَرُهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ

Translation:

There is no sin on you (not to pay the dowry) if you divorce your wives whom you have not touched or determined the dowry. Give them mut'ah,) for the rich according to their means and for the poor according to their means, as a gift in an appropriate manner and a provision for those who do good.³⁹

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَوَيْضُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُوَ أَوْ يَعْفُوا الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ بِمَا تَعْلَمُونَ بَصِيرٌ

Translation:

If you divorce them before you have touched them and you have fixed the mahr, then pay half of what you have fixed, unless they or the marriage authority (husband or guardian) release them). Your release is closer to piety. Do not forget the good between you. Verily, Allah is All-Seeing of what you do.⁴⁰

The word *فَرَضْتُمْ* in the interpretation of Muhammad 'Ali al-Ṣābūnī is the determination of the dowry which is a valid obligation in the marriage contract.⁴¹ In this verse, Allah uses the word *فَرَضْتُمْ* which means determining the dowry.

³⁸ Al-Ṣābūnī, *Ṣafwah al-Tafāsīr* Volume 2. p.298.

³⁹ <https://quran.kemenag.go.id/quran/per-ayat/surah/2?from=236&to=236>

⁴⁰ <https://quran.kemenag.go.id/quran/per-ayat/surah/2?from=237&to=237>

⁴¹ Al-Sabuni, *Safwah Al-Tafasir*, Volume I. p.136.



g. QS al-Ahzāb/33:50

Allah swt:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَخْلَلْنَا لَكَ أَزْوَاجَكَ الَّتِي آتَيْتَ أُحْوَزَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا آفَاءَ اللَّهِ عَلَيْكَ
وَبَنَاتِ عَمِّكَ وَبَنَاتِ خَالَكَ وَبَنَاتِ خَلَّتِكَ الَّتِي هَاجَرْنَ مَعَكَ وَأَمْرَأَةً مُؤْمِنَةً إِنْ وَهَبْتَ نَفْسَهَا
لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ
وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Translation:

O Prophet (Muhammad) indeed We have made lawful for you your wives whom you have given in marriage and the slaves you own from what you have gained in battle which Allah bestows upon you and (likewise) the daughters of your father's brothers, the daughters of your father's sisters, the daughters of your mother's brothers, the daughters of your mother's sisters who migrated with you, and the believing women who surrendered themselves to the Prophet if he wished to marry them as a specialty for you, not for other believers. Indeed, We have known what We have enjoined upon them concerning their wives and the slaves they own so that it will not be a hardship for you. Allah is forgiving and merciful.⁴²

According to Muhammad 'Ali al-Ṣābūnī, the phrase *ما فرضنا عليهم* refers to the general obligations that Allah has set for Muslims regarding marriage.⁴³ In this verse, Allah uses the word *فَرَضْنَا* which means to obligate.

h. QS al-Nisā'/4:11

Allah swt:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثُ مَا تَرَكَ
وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ
لَهُ وَلَدٌ وَوَرِثَهُ أَبَوُهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ
أَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفَعًا فَرِيضَةٌ مِّنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

Translation:

Allah has prescribed for you (the division of inheritance for) your children, (i.e.) the share of a son is equal to the share of two daughters.¹⁴⁶ If the children are all daughters and there are more than two of them, their share is two-thirds of the

⁴² <https://quran.kemenag.go.id/quran/per-ayat/surah/33?from=50&to=50>

⁴³ Al-Sabuni, *Safwah Al-Tafasir*. Volume II, p.488

property left behind. If she (the daughter) is only one, she gets half (of the property left). For the parents, a share of one-sixth each of the property left behind, if he (the deceased) has children. If he (the deceased) has no children and he is inherited by his parents (only), his mother gets a third. If he (the deceased) has several brothers, his mother gets a sixth. (The inheritance is divided) after (fulfilling) the will he made or (and paying off) his debts. (As for your parents and your children, you do not know which of them will benefit you more; this is the decree of Allah. Verily, Allah is the All-Knowing, the All-Wise.⁴⁴

The word “فَرِيضَةً” in QS al-Nisā’/4:11 indicates that the distribution of inheritance is an obligation determined by Allah swt.⁴⁵ In this verse, Allah uses the word فَرِيضَةً which means decree.

i. QS al-Nisā’/4:24

Allah swt:

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ وَأَحَلَّ لَكُمْ مِمَّا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

Translation:

(It is also forbidden for you to marry) married women, except for female slaves (prisoners of war) whom you own¹⁵²) as Allah has decreed for you. It is also forbidden for you to marry married women, except for female slaves (prisoners of war) whom you own¹⁵²) as Allah has decreed over you. For the pleasure you have derived from them, give them their dowry as an obligation. There is no sin on you in regard to what you mutually agree upon after determining the obligation. Verily, Allah is the All-Knowing, the All-Wise.⁴⁶

The word “فَرِيضَةً” emphasizes that the dowry is a shar’i obligation that must be fulfilled by the husband as a form of responsibility and respect for the wife’s rights.⁴⁷ In this verse, Allah uses the word فَرِيضَةً which means the determination of the obligation.

⁴⁴ <https://Qur'an.Kemenag.Go.Id/>.

⁴⁵ Al-Sabuni, *Safwah Al-Tafasir*. Volume I, p. 241.

⁴⁶ <https://Qur'an.Kemenag.Go.Id/>.

⁴⁷ Al-Sabuni, *Safwah Al-Tafasir*. Volume I, p. 247.



j. **QS al-Taubah/9:60**

Allah swt:

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ
اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

Translation:

Indeed, the zakat is only for the poor, the amil zakat, those who are softened (converts), for (freeing) the slaves, for (freeing) the debtors, for the way of Allah and for those who are on a journey (who need help), as an obligation from Allah. Allah is All-Knowing, All-Wise.⁴⁸

In the context of QS al-Taubah (9:60) , this word is used to emphasize that the distribution of zakat to the eight groups mentioned is a shar'i decree that must be fulfilled.⁴⁹ In this verse, Allah uses the word *فَرِيضَةً* which means obligation.

k. **QS al-Nisā'/4:7**

Allah swt:

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ
أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا

Translation:

For men there is a right of inheritance from their parents and relatives, and for women there is a right of inheritance from their parents and relatives, whether little or much, according to their prescribed portions.⁵⁰

نَصِيبًا مَّفْرُوضًا which means the share determined by God by His just law and His clear Book. This sentence shows that everyone has a share of inheritance that has been determined by God and cannot be changed, following His just laws and the provisions in the Holy Book.⁵¹ In this verse, Allah uses the word *مَّفْرُوضًا* which means a predetermined share.

⁴⁸ <https://Qur'an.Kemenag.Go.Id/>.

⁴⁹ Al-Sabuni, *Safwah Al-Tafasir*. Volume I, p.505

⁵⁰ <https://Qur'an.Kemenag.Go.Id/>.

⁵¹ Al-Sabuni, *Safwah Al-Tafasir*. Volume I, p.238

1. QS al-Nisā' /4:118

Allah swt:

لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا

Translation:

Allah cursed him. He (Satan) said, "I will indeed take a certain share from Your servants."⁵²

The word مَّفْرُوضًا is derived from the root فرض, which implies the determination or giving of a certain portion. . In this verse, the term refers to the part of man that is the target of Satan's temptation.⁵³ In this verse, Allah uses the word مَّفْرُوضًا which means a predetermined portion.

m. QS al-Baqarah/2:68

Allah Subhanahu wa Ta'ala says:

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ

Translation:

They said, "Supplicate to your Lord for us that He may explain to us about it (the cow)." He (Moses) replied, "He (Allah) says that the cow is neither old nor young, (but) midway between. So, do what you are told."⁵⁴

In this verse, Allah uses the word فَارِضٌ which means old.

6. The Existence of Farḍu in the Book of Ṣafwah al-Tafāsīr by Muhammad 'Alī al-Ṣābūnī

a. Diversity of meaning

1) Meaning of obligation

The word فرض coupled with the word صدقة means 'obligation', as in QS al-Taubah/9: 60. The word فرض is coupled with the word على, for example in QS al-Ahzāb/33: 50.

⁵² <https://Qur'an.Kemenag.Go.Id/>.

⁵³ Al-Sabuni, *Safwah Al-Tafasir*. Volume I, p. 281

⁵⁴ <https://Qur'an.Kemenag.Go.Id/>.



2) **Meaning decree**

When the word فرض is combined with the word في, Ali al-Ṣābūnī gives it the meaning of decree. The word فرض when combined with the word ل shows that it belongs to the word فرض which means the decree set by humans in QS al-Baqarah/2:236 and 237 and the decree set by Allah as in QS al-Aḥzāb/33:38, QS al-Tahrīm/66:2.

b. **Usage and Context**

1) **Farḍu as an Obligation in Worship**

In QS al-Baqarah/2:197, Farḍu is used to indicate the stipulation of intention in the performance of Hajj. This verse stipulates certain prohibitions for those who have made the intention to perform Hajj, such as not to commit rafats (profanity), wickedness, or quarreling.

2) **Farḍu as Obligation in Muamalah or Social**

In QS al-Baqarah/2: 236-237, the word farḍu refers to the obligation to give dowry to the wife in marriage. This verse deals with the situation of divorce before conjugal relations take place and the obligation to pay half of the stipulated dowry. In QS al-Nisā'/4: 11 This verse discusses the law of inheritance by using the word farḍu to indicate the provisions for the division of property stipulated by Allah. In QS al-Taubah/9: 60, this verse mentions the distribution of zakat as farīḍah min Allāh (an obligation from Allah). Zakat is given to eight groups (fakir, miskin, amil, mualaf, riqāb, gārimīn, sabīlillah, and ibnu sabil) as a form of social responsibility in Islam.

Conclusion

The essence of al-farḍ in the book Ṣafwah al-Tafāsīr by Muḥammad 'Ali al-Ṣābūnī, with its various derivations, means to establish, oblige, permit, prescribe, require, and decree. The existence of al-farḍ in the book Ṣafwah al-Tafāsīr by Muḥammad 'Ali al-Ṣābūnī is first seen from the diversity of meanings, meaning obligation, where the word فرض is combined with the word صدقة, meaning 'obligation,' and meaning determination. The word فرض when combined with the word "in," Ali al-Ṣābūnī provides the meaning of "decree/establishment." Muḥammad 'Ali al-Ṣābūnī in his book Ṣafwah al-Tafāsīr provides a comprehensive explanation regarding its usage and context. First, in terms of the obligation of worship, such as in QS al-Baqarah/2: 197 regarding the spiritual obligations that must be adhered to by pilgrims. Second, obligations in Muamalah, such as in QS al-Baqarah/2: 236-237 regarding the obligation to provide a dowry to one's wife in marriage. The provisions for the distribution of wealth established by Allah in QS al-Nisā'/4: 11. Third, the context of social obligations in QS al-Taubah/9: 60. The urgency of al-farḍ in

the book Ṣafwah al-Tafāsīr by Muhammad 'Ali al-Ṣābūnī regarding the dynamics in Islam explained by Muhammad 'Ali al-Ṣābūnī in Ṣafwah al-Tafāsīr has a profound urgency in explaining the obligations of Muslims, both individually and collectively. For example, the performance of the Hajj pilgrimage reflects a full commitment to the rules and prohibitions established by Allah. The distribution of zakat to eight groups, as explained in QS al-Taubah/9:60, is not merely a religious rule, but a tangible manifestation.

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