

## The Contextuality of *Tafsir Ma'ālim al-Tanzīl* by al-Baghawī (Revisiting Tradition and Embracing Modern Values)

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### Abstrak

Penelitian ini dilakukan berangkat dari dua fakta: (1) tesis Mufasir periode modern yang cenderung menstigma tafsir klasik sebagai tafsir yang syarat subjektivitas mazhab dan keilmuan, yang kemudian dari kritik ini lahir konsep al-Qur'an sebagai *hudan*; (2) ditemukan bahwa konsep al-Qur'an sebagai *hudan* telah disinggung oleh Mufasir klasik, sebagaimana yang dituliskan oleh al-Baghawī dalam mukadimah tafsirnya. Oleh sebab itu, penelitian ini hendak menawarkan anti-tesis atas "stigma negatif" terhadap tafsir klasik yang dinilai tidak kontekstual dengan menempatkan kitab tafsir *Ma'ālim al-Tanzīl* karya al-Baghawī sebagai objek materi. Menggunakan pendekatan filosofis, teori karakteristik tafsir Fahd al-Rūmī, dan metode kritik-analitis, penelitian ini menghasilkan bahwa tafsir *Ma'ālim al-Tanzīl* memiliki karakteristik dengan digunakannya metode tafsir *bi al-Ma'thūr* yang berpegang teguh pada tradisi penafsiran *salāf*, yaitu tafsir *al-Qur'ān bi al-Qur'ān*, *bi al-Hadīth*, *bi Qawl al-Ṣaḥābī*, dan *bi Qawl al-Tābi'in*. Selain berbasis riwayat, tafsir ini juga mengambil penafsiran dari qiraah al-Qur'an dan analisis *al-'ulūm al-'Arabiyyah*. Meski berpegang pada tradisi, letak kontekstualitas tafsir *Ma'ālim al-Tanzīl* bukan berada pada tafsir yang secara langsung menjawab problem kontemporer, tetapi terletak pada tersingkapnya nilai-nilai moral-universal yang masih relevan dengan konteks kekinian.

**Kata Kunci:** Kontekstualitas; Tafsir Klasik; *Ma'ālim al-Tanzīl*; al-Baghawī

### Abstract

This research is conducted based on two facts: (1) the bias of modern-period commentators who tend to stigmatize classical exegesis as being subjective to schools of thought and scholarship, leading to the emergence of the concept of the

Quran as guidance; (2) it is found that the concept of the Quran as guidance has been mentioned by classical commentators, as articulated by al-Baghawī in the introduction to his exegesis. Therefore, this research aims to offer a counter-narrative to the “negative stigma” against classical exegesis, perceived as non-contextual, by focusing on al-Baghawī’s *Ma’ālim al-Tanzīl* as the subject matter. Employing a philosophical approach, the characteristic theory of Fahd al-Rūmī’s exegesis, and a critical-analytical method, this research concludes that *Ma’ālim al-Tanzīl* exhibits characteristics through the use of the *ma’thūr* exegesis method, firmly rooted in the tradition of early interpretation, namely interpreting the Quran with the Quran, with Hadith, with the sayings of the Companions (*Ṣaḥābī*), and with the sayings of the Successors (*Tābi’īn*). In addition to being based on narration, this exegesis also draws interpretations from the various recitations of the Quran and analyses of Arabic sciences. Although adhering to tradition, the contextual relevance of *Ma’ālim al-Tanzīl* exegesis does not lie in directly addressing contemporary issues but rather in the revelation of morally universal values that remain pertinent to the current context.

**Keywords:** Contextuality; Classical Exegesis; *Ma’ālim al-Tanzīl*; al-Baghawī

## INTRODUCTION

The trend in studying the Qur'an today tends to pay less attention to classical commentaries.<sup>1</sup> This of course cannot be separated from the discourse developed by modern Mufasir-contemporary which "stigmatizes" the interpretive products of the classical period, especially the Middle Ages, as interpretive products that require the subjectivity of schools and scholarship.<sup>2</sup> For example, when looking at the preamble to the interpretation of *al-Manar*, it will be found that Muḥammad 'Abduh and Muḥammad Rasyīd Riḍa wrote a sharp criticism, in which they stated that previous Mufasir emphasized scientific subjectivity in the field of linguistics, so that what appeared in their interpretations often focused on linguistic analysis using *al-'ulūm al-'Arabiyah*.<sup>3</sup> Criticism In its development, this gave birth to the concept of the Qur'an as guidance (*hudan*). The implication of this concept states that the main

<sup>1</sup> Mu'amar Zayn Qadafy, "Jurnal Nun dan Matinya Kajian Tafsir Klasik (A Preliminary Survey)," *Studi Tafsir* (blog), 2 Juli 2021, <https://studitafsir.com/2021/07/02/jurnal-nun-dan-matinya-kajian-tafsir-klasik-a-preliminary-survey/>.

<sup>2</sup> Abdul Mustaqim, *Epistemologi Tafsir Kontemporer*, 1 ed. (Yogyakarta: LKiS, 2010) 51; Abdul Kholiq, Fitroh Ni'matul Kafiyah, dan Ibrahim Abdul Jabbar, "Corak Tafsir Periode Pertengahan," *Jurnal Al-Ashriyyah* 9, no. 1 (30 Mei 2023): 33–44, <https://doi.org/10.53038/alashriyyah.v9i1.162>; Mawardi Mawardi, "Subjektivitas dalam Penafsiran al-Quran (Fenomena Tafsir Bercorak Sektarian)," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an dan Tafsir* 3, no. 1 (9 Agustus 2018): 125–138, <https://doi.org/10.32505/at-tibyan.v3i1.483>.

<sup>3</sup> Muḥammad 'Abduh dan Muḥammad Rathīd Riḍā, *Tafsīr al-Qur'ān al-Ḥakīm*, 2 ed., Vol. 1 (Kairo: Dār al-Manār, 1947): 7; Muhammad Naufal Hakim, "Moderatisme Pada Tafsir al-Qur'an (Studi atas al-Tafsir al-Munir karya Wahbah al-Zuhaili)" (Tesis, UIN Sunan Ampel Surabaya, 2023): 6, <http://digilib.uinsa.ac.id/66239/>; Muhammad Naufal Hakim, *Moderatisme Tafsir al-Qur'an (Konsultasi Pendekatan Tradisional dan Modern Wahbah al-Zuhaili dalam al-Tafsir al-Munir)*, 1 ed. (Purwokerto: Pena Persada, 2023): 9.

goal of interpreting the Qur'an is not againto prioritize scientific debate and fanaticism and schools of thought, but interpreting the Qur'an must focus on revealing the universal moral values contained in the verses of the Qur'an, so that the function of the Qur'an as *hudan* can be realized.<sup>4</sup>

The concept developed by 'Abduh and Riḍā which places the Qur'an as a guide and then produces interpretations that are closely related to social and social patterns (*al-ijtima'i*). This pattern was then followed by many Mufasir after him, resulting in a model of interpreting *al-ijtima'i* has become the zeitgeist of interpretation of the Qur'an in the modern-contemporary period. Even at a more critical level, the view that places the Qur'an as *hudan* has also inspired many modern-contemporary tafsir thinkers who no longer focus on producing tafsir books, but focus on buildingmethodinterpretation in order to create a more objective interpretation.<sup>5</sup> These things can be considered to be the main factors that those interested in the study of the Qur'an and tafsir tend to put aside the study of classical tafsir, because they are considered to be tafsir products that have "many flaws" and are therefore deemed to be non-contextual and unable to answer contemporary problems. This view certainly cannot be justified, because without the contribution of thought provided by the classical commentators, the interpretation of the Qur'an would not be as massive as it is today.

If we refer to the concept of the Qur'an as *hudan*, we will find that in fact the essence of this concept has been touched upon by several classical commentators. Because the concept of the Qur'an as *hudan* is basically an old concept which was later matured in the modern-contemporary period.<sup>6</sup> An indication that classical scholars have discussed this concept can be seen in the preamble to the book of tafsir *Ma'ālim al-Tanzīl*, implied al-Baghawī gives many accentuations about the function and purpose of the Qur'an being revealed, namely as a guide for mankind. In the preambleal-Baghawī writes that the Qur'an is a holy book that was revealed to the

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<sup>4</sup>Moh Alwy Amru Ghozali, "Moralitas Qur'ani Perspektif Fazlur Rahman," dalam *Proceeding of Conference on Strengthening Islamic Studies in The Digital Era*, vol. 1, 2021, 117-30, <https://prosiding.iainponorogo.ac.id/index.php/ficosis/article/view/78>; Agus Salim Hasanudin dan Eni Zulaiha, "Hakikat Tafsir Menurut Para Mufassir," *Jurnal Iman dan Spiritualitas* 2, no. 2 (7 Juni 2022): 203-10, <https://doi.org/10.15575/jis.v2i2.18318>; Dahrun Sadjadi Ma, "Kaidah dan Kritik Penafsiran al-Qur'an," *Tahdzib al-Akhlaq: Jurnal Pendidikan Islam* 3, no. 2 (4 Agustus 2020): 62-80, <https://doi.org/10.34005/tahdzib.v3i2.910>.

<sup>5</sup>Lenni Lestari, "Refleksi Abdullah Saeed Tentang Pendekatan Kontekstual Terhadap Ayat-ayat Ethico-Legal dalam al-Qur'an," *Jurnal at-Tibyan: Jurnal Ilmu Alqur'an dan Tafsir* 2, no. 1 (15 Oktober 2017): 15-29, <https://doi.org/10.32505/at-tibyan.v2i1.247>; Ghozali, "Moralitas Qur'ani Perspektif Fazlur Rahman": 117-130.

<sup>6</sup>Mustaqim, *Epistemologi Tafsir Kontemporer*: 60; Eka Safliana, "al-Qur'an Sebagai Pedoman Hidup Manusia," *Jurnal Islam Hamzah Fansuri* 3, no. 2 (1 Desember 2020): 70-85, <https://jurnal.kopertais5aceh.or.id/index.php/JIHAF/article/view/194>; Agus Salim Syukran Agus Salim Syukran, "Fungsi al-Qur'an Bagi Manusia," *Al-I'jaz: Jurnal Studi Al-Qur'an, Falsafah dan Keislaman* 1, no. 2 (14 Desember 2019): 90-108, <https://doi.org/10.53563/ai.v1i2.21>.

prophet Muhammad with various miracles, it is stated that the Qur'an can weaken people who oppose it just by reading it. The Qur'an contains commands and prohibitions, shows things that can please and frighten, writes advice and stories from which ibrah can be learned, contains monotheism and proof of divinity, all of which aims to enable humanity to come out. from the path of ignorance and darkness.<sup>7</sup>

The narrative put forward by al-Baghawī in the preamble to his book of tafsir certainly shows that he also believes that the Qur'an is a book of guidance, and this is of course the same as the view of modern-contemporary Mufasir. So starting from the fact, then two fundamental hypotheses emerge: (1.) when al-Baghawī places the Qur'an as a guide, then on its interpretation he will try to reveal the universal moral values contained in the verses of the Qur'an rather than prioritizing the subjectivity of science and schools of thought; (2.) If the universal moral values of the Qur'an can be revealed, then the view that classical interpretation is interpretation that requires subjectivity is certainly incorrect, as is the view that considers classical interpretation to be uncontextual and irrelevant today. For this reason, this research wants to test the contextuality of classical interpretation with the book of interpretation *Ma'ālim al-Tanzīl* al-Baghawī's work as a material object.

As for research that targets directly the book of interpretation *Ma'ālim al-Tanzīl* al-Baghawī's work not found much, as far as the literature is reviewed there are only three studies, namely research from Mohammad and M. Lytto Syahrums Arminsa,<sup>8</sup> who studies the books of interpretation *Ma'ālim al-Tanzīl* in general in terms of methodology, advantages and disadvantages, then there is research by Abdul Basid, et al.,<sup>9</sup> who examines the interpretation of verses about the prayer of the prophet Abraham in the book of tafsir *Ma'ālim al-Tanzīl* and testing its relevance to the Arab Islamic and Pre-Islamic economy, finally Ermawati's research<sup>10</sup> who researched talak in the book interpretation *Ma'ālim al-Tanzīl*. Based on these three studies, there is no such thing offend let alone test contextuality interpretation *Ma'ālim al-Tanzīl* in contemporary times.

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<sup>7</sup>Abi Muḥammad b. al-Ḥusain b. Mas'ūd al-Baghawī, *Ma'ālim al-Tanzīl*, Vol. 1 (Riyāḍ: Dār Tayyibah, 1989): 33.

<sup>8</sup>Mohammad Rohmanan dan M. Lytto Syahrums Arminsa, "Tafsir al-Baghawī (Metodologi, Kelebihan dan Kekurangan)," *al-Dzikra: Jurnal Studi Ilmu al-Qur'an dan al-Hadits* 14, no. 1 (30 Juni 2020): 135–60, <https://doi.org/10.24042/al-dzikra.v14i1.4480>.

<sup>9</sup>Abdul Basid dkk., "Kontribusi Doa Nabi Ibrahim Terhadap Perkembangan Perekonomian Arab Pra Islam-Pasca Islam (Studi Pemikiran Tafsir Ma'ālim al-Tanzil Karya al-Baghawī)," *al-Yasini: Jurnal Keislaman, Sosial, hukum dan Pendidikan* 7, no. 1 (30 Mei 2022): 85–85, <https://doi.org/10.55102/alyasini.v7i1.4620>.

<sup>10</sup>Ermawati Ermawati, "Study Naskah Tentang Thalaq Dalam Kitab Tafsir Ma'ālim al-Tanzīl Karya al-Baghawī," *TAJDID: Jurnal Ilmu Ushuluddin* 16, no. 1 (26 Juni 2017): 71–86, <https://doi.org/10.30631/tjd.v16i1.54>.

## RESEARCH METHODS

In order to prove the hypothesis written above, this research uses a philosophical approach, the characteristic theory of Fahd al-Rūmī's interpretation,<sup>11</sup> as well as the critical-analytical method by proposing two Questions: (1) What are the characteristics of a book of interpretation *Ma'ālim al-Tanzīl* al-Baghawī's workī?; (2) what is the form of interpretive contextuality *Ma'ālim al-Tanzīl* al-Baghawī's workī?. In order to test the contextuality of the interpretation *Ma'ālim al-Tanzīl*, this research uses several verses with sak theme *sakīnah* in Islamic families will then be analyzed critically and see how relevant they are in the contemporary era.

## RESULTS AND DISCUSSION

### Biography and Context of al-Baghawī's Thought

Author of a book of interpretation entitled *Ma'ālim al-Tanzīl* this is named Abu Muḥammad Ḥusain b. Sirūd b. Yourḥ Ammad Ma'rūf al-Farra' al-Baghawī, which is better known as call al-Baghawī. Born in the month of Jumadil Ula, 433 H, al-Baghawī expert in various fields of Islamic science, especially the science of the Qur'an, tafsir and hadith. Al-Baghawī has a nickname *Muḥyi al-Sunnah*, because they are among the scholars who are massive in bringing it to life sunnah at the time. Character al-Baghawī as a scholar also received a good assessment, he was one of those people who feared Allah by consistently avoiding acts of disobedience, asceticism, and always taking lessons from every destiny that Allah had outlined for him. Al-Baghawī is also a scholar who has extraordinary commitment to knowledge, this is proven by always maintaining purity when studying. Name al-Baghawī himself is named after the city of his birth, namely the city of Baghshur, or usually called the city of "Bagh".

This city is a small city located between the cities of Moro, al-Rudz, and Hazzah from the city of Khurasan. Al-Baghawī's consistency in bringing the Sunnah to life can be seen from his way of studying, where he studied a lot from the books of *salāf* scholars, he was also a follower of the Shafi'i school of thought and an active writer of books, among his great works is *Ma'ālim al-Tanzīl*, which it contains interpretations of the 30 chapters of the Qur'an which are widely approached using a hadith science approach through explanations that are easy to understand.<sup>12</sup>

As is the custom of the ulama, knowledge al-Baghawī based on two foundations. First foundation al-Baghawī took his knowledge from the ulama, among his teachers who were famous is al-Imām al-Ḥusain b. Muḥammad al-

<sup>11</sup>Fahd al-Rūmī, *ma'amhūth fi Uṣūl al-Tafsīr wa Manahijuh* (Riyāḍ: Maktabah al-Tawbah, t.th): 55.

<sup>12</sup>al-Baghawī, *Ma'ālim al-Tanzīl*; Muḥammad Ḥusain al-Dhahabī, *al-Tafsīr wa al-Mufasssīrūn*, 1 ed. (Kairo: Maktabah Wahbah, 1976); Rohmanan dan Arminsa, "Tafsir Al-Baghawī.": 139.

Marwadhi al-Qaḍī, he was a scholar in Khurasan, leader of the Shafi'i school of thought at his time, he died in 462 H. Apart from that there was al-Imām al-Fāqih al-Faḍīl Abū al-Ḥasan Ali b. Yūsūf al-Juwaini who is famous with the title Shaikh al-Hijaz who died in 463 H. Another teacher was *al-Muḥaddith* al-Faḍīl Abū Bakr Ya'qub b. Aḥmad al-Shairafi al-Naisabūrī who died in 466 H.

As for the second foundation of science al-Baghawī that is, obtained through the knowledge of his teachers, al-Baghawī also took his knowledge from the books and researched the knowledge left behind by previous generations of Muslim scholar *salāf* who has died. Then, as has been said before, that al-Baghawī grew up with the Shafii school of thought, because he lived among the followers of the Shafi'i school of thought, and studied with the ulama who followed him. Al-Baghawī has a valuable legacy in the Shafi'i school, he has authored the book *al-Taḥdhīb*, in this book he is not fanatical about his school of thought, nor does he attack other schools of thought, his aim is because he only wants to arrive at what is closer to the text of the Qur'an, and more in line with the basics of religion. He was a preacher who encouraged us to adhere to classical books and the Sunnah.<sup>13</sup>

Al-Baghawī's knowledge in the field of hadith was obtained from a large number of *hafiz*, narrating from them authentic hadiths, sunan hadiths (according to the fiqh chapter), *al-ajzā' hadiths* (which discuss some of the laws) by taking the same path. the best, *thiqah*, and perfect. This assessment of al-Baghawī's greatness in the field of religious knowledge can be seen from the opinions of several scholars, such as al-Hafiz al-Dhahabī who said: "al-Baghawī was an imam who had a lot of knowledge, a role model, an expert on hadith, Shaikh al-Islām, life of the sunnah, and many of his compositions"; Ibn Nuqṭah said: "al-Baghawī was an imam, hafiz, *thiqah*, and pious"; al-Subki said: "Imam al-Baghawī is known as a defender of the sunnah, a defender of religion, but unfortunately, he did not go to Baghdad, if he did go to Baghdad his biography would undoubtedly become wider.

He had a high position in religion, tafsir and hadith, his circle was wide in the transfer of knowledge and research"; Shaikh Taqiuddin al-Subki said: "Very little do we see al-Baghawī choosing something unless if he researched it he would find one that was stronger than the others, besides that he could also express it concisely, this shows that he was given extraordinary *intelligence*, and he is careful in such matters." As for several other works of al-Baghawī, such as in the field of hadith, there are *Sharh al-Sunnah al-Maṣābih*, *al-Arba'īn Hadīthan* and *al-Jam'u baina al-Sahīḥain*; in the field of jurisprudence there are *al-Taḥdhīb fi al-Madhhāb*, *al-Anwa fi*

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<sup>13</sup>al-Baghawī, *Ma'ālim al-Tanzīl*; al-Dhahabī, *al-Tafsīr wa al-Mufasssīrūn*; A. Husnul Hakim, *Ensiklopedia Kitab-kitab Tafsir (Kumpulan Kitab-kitab Tafsir dari Masa Kalsik sampai Masa Kontemporer)*, 2 ed. (Depok: Ligkar Studi al-Qur'an, 2019); Rohmanan dan Arminsa, "Tafsir Al-Baghawī.": 139-140.

*Shama'il al-Nabi al-Mukhtar*, and *Majmū'ah min al-Fatāwā*.<sup>14</sup> Al-Baghawī died in 516 AH in the month of Shawwal.

### **The Concept of the Qur'an as a Guide in the Preamble to Tafsir *Ma'ālim al-Tanzīl* by al-Baghawī**

In the preamble to his book of tafsir, al-Baghawī begins by giving praise to Allah. After praising Allah, he then praised the Messenger of Allah while writing that the prophet Muhammad was sent by Allah to give guidance (*hudan*) to mankind through the right religion, namely Islam.<sup>15</sup> At this point, al-Baghawī has written explicitly that Islam as a teaching contains guidance for mankind, this guidance was then embodied in the existence of the prophet Muhammad and the Qur'an. This can be proven in further explanation, that al-Baghawī wrote a long narrative about the Qur'an, the science of the Qur'an, and the science of exegesis. He began by praising the content contained in the Qur'an, according to which this holy book is a gift from God, this holy book is like a light that illuminates darkness, which saves from ignorance, and which determines victory for its followers and determines losses for people who turned their backs on him.<sup>16</sup>

The verses of the Qur'an have miracles for its listeners and readers, weakening all creatures who try to compete with them even if it is just one letter. This holy book contains commands and prohibitions, pleasant and happy things, it also contains advice and stories of previous people to remember and serve as lessons for humanity. This holy book also shows evidence of Allah's monotheism to think about.<sup>17</sup> After writing down the content contained in the Qur'an, al-Baghawī then wrote that the instructions for virtue in the Qur'an can only be achieved through the knowledge of the Qur'an and tafsir, such as *asbāb al-nuzūl*, *nasikh wa mansūkh*, *ām* and *khāṣ*, and other branches of knowledge of the Qur'an, and others. After mentioning the importance of the science of exegesis, al-Baghawī then stated that the positions of *salāf* ulama and *khalāf* were the same in terms of their contribution to understanding the Qur'an. Because each scholar has a different level of understanding and knowledge.<sup>18</sup>

### **Characteristics of the Book of Tafsir *Ma'ālim al-Tanzīl* by al-Baghawī**

#### **1. Background to the Writing of the Book of Tafsir *Ma'ālim al-Tanzīl***

The book of tafsir *Ma'ālim al-Tanzīl* was written by al-Baghawī due to two factors. The first factor is external, where he compiled this book of interpretation

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<sup>14</sup>al-Baghawī, *Ma'ālim al-Tanzīl*, Vol 1:15-22 ; al-Dhahabī, *al-Tafsīr wa al-Mufasssīrūn*, Vol. 1: 204; Hakim, *Ensiklopedia Kitab-kitab Tafsir*: 70-76; Mahmud, *Metodologi Tafsir*: 290-292.

<sup>15</sup>al-Baghawī, *Ma'ālim al-Tanzīl*, Vol. 1: 33.

<sup>16</sup>al-Baghawī: 33.

<sup>17</sup>al-Baghawī: 33.

<sup>18</sup>al-Baghawī: 33.

due to encouragement from his friends and students. It is stated in the preamble to his tafsir that at one time al-Baghawī was visited by several of his friends who asked him specifically to write a book of tafsir. It was with the encouragement of these friends that he was then pleased and encouraged to compile a book of tafsir which was named *Ma'ālim al-Tanzīl*. The second factor is an internal factor, where one of his motivations for wanting to carry out encouragement from his friends to write a book of tafsir is to put into practice the knowledge he has, so that it can be useful for future generations. The complete editorial is as follows:

"Some of my friends who were sincere and enthusiastic about seeking knowledge asked me for a book about the guidance (*ma'ālim*) of the Qur'an and its interpretation. So I fulfilled their request by hoping for Allah's *faḍal* and His convenience. I did this because I obeyed the will of the Messenger of Allah in the hadith narrated by Abu Saīd al-Khudrī that the Messenger of Allah said: "Indeed, people will come to you from all corners wanting to seek knowledge. So when they come to you, treat them well." And I also do this with the intention of following in the footsteps of previous scholars in recording knowledge so that it can be passed down to future generations. I am not adding to the results of the hard work they have put in. However, in every era there must be a renewal of the old and the seekers of knowledge are limited in their sincerity and opportunities in order to awaken the careless people and provide motivation or encouragement to the silent people. With the help of Allah and His good wisdom, I compiled the book they requested, a medieval book, not very long; boring and not so short; limited. I hope this book is useful for everyone who studies it."<sup>19</sup>

The external factors mentioned by al-Baghawī above are certainly different from the external factors of most modern-contemporary commentators who write their tafsir books because they see the reality of modern society which has abandoned many Qur'anic values.<sup>20</sup> However, there are several similarities and important points that can be learned from the background to the writing of the book *Ma'ālim al-Tanzīl*, including that al-Baghawī chose to use moderate language, in the sense of not being long-winded, so that it is easy for readers to understand. So this is certainly the same as the orientation of modern Mufasir such as Aḥmad Muṣṭafā al-Marāghī in his *tafsir al-Marāghī*<sup>21</sup> and Wahbah al-Zuhailī in his *tafsir al-Munīr*<sup>22</sup> who both wrote about the importance of using a language style that is easy to

<sup>19</sup>al-Baghawī: 34; Rohmanan dan Arminsa, "Tafsir Al-Baghawi.": 144.

<sup>20</sup>Muhammad Naufal Hakim, "Ta'wīl Tafsir Periode Modern (Telaah Tafsir al-Marāghī Karya Ahmad Muṣṭafā),"  
*Al-Fath* 15, no. 2 (31 Januari 2022): 89-118, <https://doi.org/10.32678/alfath.v15i2.5275>.

<sup>21</sup>Aḥmad Muṣṭafā al-Marāghī, *Tafsir al-Marāghī*, 1 ed., Vol. 1 (Kairo: Muṣṭafā al-Bābī al-Ḥalabī, 1946): 4; Hakim, "Ta'wīl Tafsir Periode Modern": 89-188.

<sup>22</sup>Wahbah al-Zuhailī, *al-Tafsir al-Munīr fī al-'Aqīdah wa al-Sharī'ah wa al-Manhaj*, 2 ed., Vol. 1 (Dār al-Fikr: Bairūt, 2009); Hakim, "Moderatisme Pada Tafsir al-Qur'an": 238-239; Hakim, *Moderatisme Tafsir al-Qur'an*: 154-157.



understand in the tafsir of the Qur'an. Apart from that, from his statement above, it can also be understood that al-Baghawī consistently shows his moderate views regarding the duality of thought of *Salāf* and *khalāf* ulama. al-Baghawī was one of the Mufasir who strongly adhered to the opinions of *Salāf* ulama, but did not reject the views of *Khalāf* ulama regarding the interpretation of the Qur'an.

## 2. General Overview and Assessment of the Book of Tafsir *Ma'ālim al-Tanzīl*

When you look at the preamble to the book of tafsir *Ma'ālim al-Tanzīl*, you will find that this book is more popularly known as *Tafsīr al-Baghawī*, which is attributed to the name of its author. The book of tafsir *Ma'ālim al-Tanzīl* which is being distributed today comes with written methods of interpretation, biographies, and comments from scholars regarding the interpretation and exegesis.<sup>23</sup> This needs to be emphasized, because from several sources it is stated that there are those who say that this tafsir book was originally printed at the same time as *Tafsīr Ibn Kathīr*, apart from that there are also those who say that this tafsir book was originally only a hashiyah written in the margins of the book *Tafsīr al-Khazin*. It was only with the passage of time and the massive printing of classical books that this *Tafsīr al-Baghawī* commentary book was then printed independently so that it was no longer part of other commentary books. This book of tafsir was printed in four volumes, where each volume contains around 700 to 900 pages, and indeed the number of pages depends on each printing press.<sup>24</sup>

In this research, the book of tafsir *Ma'ālim al-Tanzīl* is often called a classical tafsir, but the specific period in question is the medieval period, namely during the Abbasid dynasty. This conclusion was obtained by looking at the year of birth until the year of Mufasir's death, namely around 433 H to 516 H.<sup>25</sup> This was done because the tafsir book cannot be found in detail since when this book was written. So the time of writing can only be estimated. But what is certain is that this interpretation was born in the midst of a government that had high sympathy for the development of Islamic and general science. For this reason, during the Abasiyah dynasty it was called the golden age of Islamic knowledge, during this period there was a massive movement to translate and print books, so that during this period many scholars were born in various fields, one of which was al-Baghawī.<sup>26</sup>

<sup>23</sup>al-Baghawī, *Ma'ālim al-Tanzīl*; Rohmanan dan Arminsa, "Tafsir Al-Baghawī": 142-143.

<sup>24</sup>al-Baghawī: 34-38; M. Rusydi Khalid, "Metodologi Kitab Ma'ālim al-Tanzil Karya al-Bagawiy," *Jurnal Adabiyah* 17, no. 2 (30 Desember 2017): 109-23, <https://doi.org/10.24252/JAd.v17i1i2a2>; Rohmanan dan Arminsa, "Tafsir Al-Baghawī": 135-160; Hakim, *Ensiklopedia Kitab-kitab Tafsir*: 70-76; Mahmud, *Metodologi Tafsir*: 290-292.

<sup>25</sup>al-Baghawī, *Ma'ālim al-Tanzīl*, Vol. 1: 15-22.

<sup>26</sup>Rohmanan dan Arminsa, "Tafsir Al-Baghawī": 135-160; Abdul Mustaqim, *Dinamika Sejarah Tafsir al-Qur'an (Studi Aliran-aliran Tafsir dari Periode Klasik, Pertengahan hingga Modern Kontemporer)* (Yogyakarta: Idea Prees, 2016): 29.

The presence of *Tafsir Ma'ālim al-Tanzīl* apparently received a lot of praise from several scholars, including: Ibnu Taymiyah who said that "*Tafsīr al-Baghawī* is a summary of *Tafsīr al-Tha'labī*. But the interpretation also avoids *maudū'* hadiths and heretical opinions."<sup>27</sup> Meanwhile, al-Khazin in the book *Lubāb al-Ta'wīl* also comments: "The Book of *Ma'ālim al-Tanzīl* is a great essay in the science of interpretation, which collects correct opinions, free from obfuscation, distortion and falsification, given decorated in the form of prophetic hadiths, added with shar'i laws, embroidered with strange stories and amazing news from the ancients, strung together with the best signs, expressed in the clearest expressions, outlined in beauty with eloquent words."<sup>28</sup>

### 3. Form and Methodology of the Book of *Tafsir Ma'ālim al-Tanzīl*

When discussing the form of interpretation, it will be found that this term cannot be found in the scientific books of the Qur'an several centuries ago.<sup>29</sup> This can be seen, for example, in classic books such as *al-Burhān fī Ulūm al-Qur'ān* by al-Zarkashī, *al-Itqān fī Ulūm al-Qur'ān* by al-Suyūṭī and other classical books where this term will not be found. The same thing will also be found in books on the sciences of the Qur'an in the modern period, such as al-Zarqānī which has a book entitled *Manāhil al-'Irfān fī 'Ulum al-Qur'ān* which also does not contain terms that refer to "form of interpretation", but despite that al-Zarqānī has succeeded in writing down several categories of interpretation, which for him can be divided into three categories, namely *ma'thūr*, *ra'yi* and *isyarī*.<sup>30</sup>

So, based on these three categories, Nashrudin Baidan in his book entitled *Metodologi Penafsiran al-Qur'an* clarified that the interpretations of *bi al-ma'thūr* and *bi al-ra'yi* can be grouped into forms or types of interpretation determined by the Mufasir from the time of the prophet until today.<sup>31</sup> Because, indeed, when talking about the form, method and style of interpretation of the Qur'an, one scholar and another scholar often differs. Therefore, to assess the form and methodology of the book *Ma'ālim al-Tanzīl*, this research uses the theory of characteristics of interpretation according to Fahd al-Rūmī in the book *Buḥūth fī Uṣūl al-Tafsīr wa*

<sup>27</sup>Ibn Taimiyyah, *Muqaddimah Fī Uṣūl al-Tafsīr*, 2 ed. (Damaskus: t.t., 1972): 76; Rohmanan dan Arminsa, "Tafsir Al-Baghawī": 135-160.

<sup>28</sup>Affaf Abd al-Ghafur, "al-Baghawī wa Manhajuhu fī al-Tafsīr" (Arab Saudi, al-Mālik 'Abd al-'Azīz University, 1980): 60; Rohmanan dan Arminsa, "Tafsir Al-Baghawī": 135-160.

<sup>29</sup>Nashruddin Baidan, *Wacana Baru Ilmu Tafsir*, 2 ed. (Yogyakarta: Pustaka Pelajar, 2011): 368; Zaki Mirshad, "Larangan Mendapatkan Harta Secara Batil (Perbandingan Penafsiran al-Baghawī dan Ibn Asyur Terhadap Surat an-Nisa Ayat 29)" (Skripsi, Surabaya, UIN Sunan Ampel, 2012): 41, <http://digilib.uinsa.ac.id/10190/>.

<sup>30</sup>Muḥammad 'Abd al-'Ādhīm al-Zaqānī, *al-Manāhil al-'Irfān fī Ulūm al-Qur'ān*, 1 ed. (Kairo: 'Īsā al-Bābī al-Ḥalabī, t.th.); Mirshad, "Larangan Mendapatkan Harta Secara Batil": 41.

<sup>31</sup>Baidan, *Wacana Baru Ilmu Tafsir*; Mirshad, "Larangan Mendapatkan Harta Secara Batil": 41.

*Manāhijuh*, in this book al-Rūmī divides the characteristics of interpretation into three typologies, namely *asālib al-tafsīr*, *ṭariq al-tafsīr*, and *manāhij al-tafsīr*. When assessing the form and methodology in this subsection, we will also see the consistency of al-Baghawī's methodology as written in the preamble to his book of tafsir with its application.

**a. *Asālib al-Tafsīr***

Fahd al-Rūmī divides *asālib al-tafsīr* into four forms, namely *tafsir tahlilī* (analytical), *tafsir mawḍū'ī* (thematic), *tafsir ijmalī* (global), and *tafsir muqaran* (comparative).<sup>32</sup> Presumably, when you look at al-Rūmī's explanation, you will find that this typology refers to the technical interpretation of the Qur'an. Then, when used to evaluate the book *Ma'ālim al-Tanzīl* by al-Baghawī, this tafsir book uses the technical interpretation of *tafsir tahlilī*. al-Rūmī wrote that *tafsir tahlilī* is a model of interpretation that explains the verses of the Qur'an according to the tartib mushaf, by trying to explore the meanings of the verses through vocabulary, aspects of the balagah, mention of the *asbab al-nuzul*, legal aspects, and other aspects. If you refer to this explanation, in the preamble to the interpretation of *Ma'ālim al-Tanzīl* you will find that al-Baghawī explicitly states the importance of exploring the beauty of the language of the Qur'an, including interpreting using the sciences of the Qur'an and tafsir. The complete editorial of the preamble is as follows:

"And you cannot reach these goals (of the Qur'an) except with the knowledge of its interpretation, by knowing its *asbab al-nuzul*, its laws, adhering firmly to the *nasikh* and *mansūkh*, *ām* and *khāṣ*, then the Qur'an is the *kalām* which *mu'jiz* and deep seas have no end to the secrets of their knowledge, no depth to the nature of their meaning."<sup>33</sup>

For example, it can be seen when al-Baghawī interpreted Qs. al-'Alaq [96]: 1-2. After writing the editorial of the verse, he then wrote the *asbab al-nuzul* of verses 1-5 of this letter, where he wrote the complete editorial of the hadith with its sanad, this hadith was narrated by 'Aishah. This hadith briefly tells us that the background to the revelation of the first letter of the Qur'an was that when the prophet Muhammad was in seclusion in the Cave of Hira for several nights, he brought supplies to do this. Then he returned to Khadijah and was equipped again as before. Until finally, one day the angel Gabriel visited the prophet Muhammad to give a revelation. The Prophet Muhammad was told to pronounce the word *Iqra'* which means read, this sentence was repeated three times by Jibril, until the Prophet Muhammad could imitate it, and finally Jibril was able to convey verses 1-5 of Surah al-'Alaq.<sup>34</sup>

<sup>32</sup>al-Rūmī, *Buḥūth fī Uṣūl al-Tafsīr*: 55-69.

<sup>33</sup>al-Baghawī, *Ma'ālim al-Tanzīl*, Vol. 1: 33.

<sup>34</sup>al-Baghawī, *Ma'ālim al-Tanzīl*, Vol. 8: 477-478.

However, apart from being able to be assessed using the technical interpretation of tafsir *tahlilī*, the book *Ma'ālim al-Tanzīl* can also be assessed using the technical interpretation of tafsir *ijmali*. If you look at al-Rūmī's explanation, *ijmali* tafsir refers to a pattern of interpretation by revealing a global and concise explanation of the meaning of the Qur'an. The aim is to make people who read the tafsir book easily understand the meaning of the verse.<sup>35</sup> In the preamble to the book *Ma'ālim al-Tanzīl* it will be found that in fact one of al-Baghawī's orientations in writing tafsir was to present tafsir that was neither too long nor too short.<sup>36</sup> For this reason, in his interpretation, al-Baghawī will sometimes explain a verse at length and sometimes will explain it briefly. For example, al-Baghawī's interpretation of *ijmali* can be seen when he explains the meaning of the sentence *huwa al-ladhī khalaqa lakum min nafsin wāḥidah* in Qs. al-A'raf [7]: 189 only with the phrase *yu'na Adam*, which means the prophet Adam.<sup>37</sup>

#### b. *Ṭariq al-Tafsīr*

Fahd al-Rūmī divides *ṭariq al-tafsīr* into two paths, namely tafsir *bi al-ma'thūr* and *bi al-ra'yi*. When referring to the preamble to the book *Ma'ālim al-Tanzīl* by al-Baghawī, it is clear that he was one of the Mufasir who took the path of tafsir *bi al-ma'thūr* to interpret the verses of the Qur'an. The tafsir *bi al-ma'thūr* referred to by al-Rūmī is an interpretation that comes from the Qur'an, hadīth, and *Qawl al-Ṣaḥabī*.<sup>38</sup> Al-Rūmī in this case did not include Tabiīn's opinion as part of his tafsir *bi al-ma'thūr* because his position was still debated, this is different from Ibn Taimiyyah who included Tabi'īn as part of his tafsir *bi al-ma'thūr*.<sup>39</sup> Coming out of this debate, it is clear that al-Baghawī was one of the Mufasir who agreed with Tabi'īn's opinion, this was explicitly written in the preamble of the book *Ma'ālim al-Tanzīl*.

"I have quoted from the tafsir of Abdullah b. Abbās, the scholars of the Ummah and the Tabiīn after him and the imams of the Salāf such as Mujāhid, Ikrimah, Aṭā' b. Abi Ribah, al-Ḥasan al-basri, Qatadah, Abī al-Aliyah, Muḥammad b. Ka'ab, al-Qurdī, Zayd b. Aslam, al-Kalabī, and al-Ḍaḥak, Muqātil b Ḥayān, Muqātil b. al-Sulaymān, and al-Sudā, from their teachers Rahimahullah."<sup>40</sup>

Based on the quotation in the preamble to the book *Ma'ālim al-Tanzīl*, it can be understood that this book is included in the tafsir that follows the path of history. The history mentioned in the interpretation of the Qur'an is an opinion that is not

<sup>35</sup>al-Rūmī, *Buḥūth fī Uṣūl al-Tafsīr*: 59-60.

<sup>36</sup>al-Baghawī, *Ma'ālim al-Tanzīl*, Vol. 1: 33-38.

<sup>37</sup>al-Baghawī, *Ma'ālim al-Tanzīl*, Vol. 3: 311.

<sup>38</sup>al-Rūmī, *Buḥūth fī Uṣūl al-Tafsīr*, 70-85.

<sup>39</sup>Taimiyyah, *Muqaddimah Fī Uṣūl al-Tafsīr*: 93.

<sup>40</sup>al-Baghawī, *Ma'ālim al-Tanzīl*, Vol 1: 34.

only relied on by the Prophet's friends, but also by the Tabi'in generation, Tabi'in followers, and the *Salaf* generation in general. Also included in the preamble to this book, al-Baghawī wrote a statement that he was among the Mufasir who agreed with the Imam's mushaf and was among the Mufasir who paid special attention to the *qiraah sab'ah*, because the credibility of these seven *qiraah* of the Qur'an has been recognized.<sup>41</sup> Regarding the latter, al-Baghawī often expressed the differences in the *qiraat* of the Qur'an and the implications of their meaning, for example when interpreting Qs. al-Hijr [15]: 41, there is an editorial *qāla hādha širāḍ 'alayya mustaqīm*. Al-Baghawī when interpreting this verse explained that Qatadah, Ibn Sirin and Ya'qub read the word '*alayya*' with '*aliyyun*', namely in-*kasrah* the letter *lām* and the letter *yā'* in-*ḍammah*. The word '*aliyyun*' comes from the word *al-'uluwwi* which means *rafi'un*, becoming *qāla hādha širāḍ 'alayya mustaqīm* with the interpretation *rafi'un an yunālu mustaqīmun an yumāla* (high to reach and straight not to deviate).<sup>42</sup>

### c. *Manāhij al-Tafsīr*

Lastly is the *manāhij al-tafsīr*, al-Rūmī divides the *manāhij* in the tafsir of the Qur'an into seven parts, namely tafsir *bi al-mathūr*, tafsir *fiqhī*, tafsir *ilmī*, tafsir *'aqlī*, tafsir *ijtima'ī*, tafsir *bayanī*, and tafsir *adabī*. When referring to the seven approaches in this tafsir,<sup>43</sup> it can be judged that the book *Ma'ālim al-Tanzīl* includes tafsir that uses the approaches of *bi al-mathūr* (history), *fiqhī* (fiqh), and *adabī* or *lughawī* (language). This can be seen from several explanations in the preamble, for example what has been mentioned, that al-Baghawī is one of the Mufasir who is very fixated on history when interpreting the verses of the Qur'an, especially the opinions of the *Salaf* generation. Then it is also mentioned in the biography that apart from being known as a Mufasir, al-Baghawī was also known as an expert in the field of Shafi'i jurisprudence. The *adabī* or *lughawī* approach lies in the frequent linguistic reviews written by al-Baghawī and its orientation to provide explanations that are easy to understand.

For example, the elaboration between the *bi al-mathūr*, *fiqhī*, and *lughawī* approaches can be seen when al-Baghawī interpreted Qs. al-Nisā' [4]: 29. In this verse there is the sentence *yā ayyuhā al-ladhina ā'manu lā ta'kulū amwālakum bainakum bi al-bāthil*, al-Baghawī interpreted that this verse prohibits obtaining wealth through haram means, which is then explained, among the ways, are usury, ghasab, stealing, gambling, betrayal and so on, because these prohibited acts can be categorized as contracts that have deviated from the Shari'a. After explaining the essence of the sentence, al-Baghawī then explained the continuation of the verse by

<sup>41</sup>al-Baghawī, 35-38.

<sup>42</sup>al-Baghawī, *Ma'ālim al-Tanzīl*, Vol. 4: 382; Abdur Rokhim Hasan, *Qira'at al-Qur'an & Tafsirnya*, 1 ed. (Jakarta: Yayasan Alumni Perguruan Tinggi Ilmu Alquran, 2020), 93.

<sup>43</sup>al-Rūmī, *Buḥūth fi Uṣūl al-Tafsīr*: 86-113.

carrying out a linguistic analysis, in which he stated that the sentence *illā an takūna tijāratan* according to the Kufa ulama is read as harakat nasab in *khobar kana*, so that reading it becomes *tijāratan*, so that the interpretation becomes except to obtain the property by commerce, and other scholars read it *rafa'* so that the interpretation is that except when commerce occurs, the sentence '*an tarādīm minkum* is interpreted as the kindness of the soul to each of you.<sup>44</sup>

Furthermore, al-Baghawī explained further that the property may be owned by one of the sellers of the business and then owned by the buyer after the sale and purchase transaction occurs, this is usually done, and unless the person carrying out the sale and purchase exercises the right of *khiyār* (choose) before they split up. Then al-Baghawī quoted a hadith from the prophet Muhammad which means "Two people who buy and sell, each of them has the right to *khiyar* to their ownership, if they have not separated, namely buying and selling by *khiyar*".<sup>45</sup> After that, al-Baghawī explained the interpretation of the next sentence, namely *wa lā taqtulū anfusakum*, by quoting a narration from Abu Ubaidah which states that the meaning of this sentence is do not fall into this, namely killing yourself, as Allah says in Qs. al-Baqarah [2]: 195 which reads *walā taqtulū biaydikum ila al-tahlukati*.<sup>46</sup> So from this example of interpretation, al-Baghawī has applied the interpretation of the Qur'an with the Qur'an, hadith, and language.

#### 4. Advantages and Disadvantages of the Book of Tafsir *Ma'ālim al-Tanzīl*

After showing the consistency of the methodology written by al-Baghawī in the preamble to the book *Ma'ālim al-Tanzīl* with its application to its interpreters, it can be assessed that this book of tafsir has several advantages and disadvantages. Several advantages were found, such as: this interpretation is considered to be an interpretation in which the discussion is presented using explanations that are light and easy to understand; almost every explanation that exists is always accompanied by a surrounding history; selective in interpreting history; relatively rare in using scientific terms, both in the fields of Islamic jurisprudence, literature and theology; has breadth in explanations in certain matters, such as jurisprudence; consistent in applying the knowledge of the Qur'an such as mentioning *munasabah*; and quotes the opinions of previous scholars.<sup>47</sup> Some of the shortcomings that can be concluded are as follows: not being able to provide in-depth understanding, except on certain themes such as jurisprudence; rarely carry out *tarjih* from existing histories; frequently quoting *israi'liyat* narrations, even narrations that contradict the degree

<sup>44</sup>al-Baghawī, *Ma'ālim al-Tanzīl*; Mirshad, "Larangan Mendapatkan Harta Secara Batil": 65.

<sup>45</sup>Mirshad, "Larangan Mendapatkan Harta Secara Batil": 66.

<sup>46</sup>al-Baghawī, 199-200.

<sup>47</sup>Khalid, "Metodologi Kitab Ma'ālim al-Tanzil Karya al-Bagawiy": 109-123; Rohmanan dan Arminsa, "Tafsir Al-Baghawī": 135-160.

of prophethood and the *ma'sūm* nature of the prophets; in some places it tends to be fanatical towards the Shafi'i school of jurisprudence.<sup>48</sup>

### Contextuality of Tafsir *Ma'ālim al-Tanzīl* by al-Baghawī

As mentioned in the introduction, before carrying out an analysis of the contextual form of the interpretation of al-Baghawī's *Ma'ālim al-Tanzīl*, this research will first show examples of interpretations related to the theme of the Islamic family.<sup>49</sup> The sample verses that will be presented in this research are two verses, namely Qs. al-Baqarah [2]: 35 and Qs. al-Rūm [30]: 21:

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ  
الظَّالِمِينَ

"And We said, "O Adam! Abide you and your wife in Paradise, and eat of the delicious (various foods) there as you like. (But) do not approach this tree, or you will be among the wrongdoers!"

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ  
لِقَوْمٍ يَتَفَكَّرُونَ

"And among His signs (of His greatness) is that He created mates for you from your own kind, so that you would be inclined and feel at ease with them, and He created between you feelings of love and affection. Indeed, in that is truly There are signs (of Allah's greatness) for a people who think."

When interpreting Qs. al-Baqarah [2]: 35, al-Baghawī is more inclined to interpret it using a linguistic approach and then explain it according to the text of the verse. Al-Baghawī wrote that the word *sakīnah* in this verse refers to the word *uskun* which is a form of *fi'il amar* (word of command), which means stay. This word comes from the word *sakana-yaskunu*, which means to abide, reside, be calm and peaceful. The word *sakīnah* has the same root as *sakanun*, which means place. So from here *sakīnah* in the Qur'an can also be interpreted as a place for family members to anchor which can then make the heart comfortable and peaceful. After explaining the term *sakīnah* in language, al-Baghawī then explained a fragment of the verse which reads *uskun anta wa zaujuka*, which according to him refers to a condition of Prophet Adam's soul, who at that time felt uneasy because he did not have a life partner, and when Prophet Adam was given a life partner, namely Eve, his heart

<sup>48</sup>Rohmanan dan Arminsa, "Tafsir Al-Baghawī": 135-160.

<sup>49</sup>Nur Arba'iyyah, "Keluarga Sakinah Menurut al-Qur'an (Telaah Penafsiran Imam al-Baghawī [W. 516 H] dalam Kitab Ma'ālim at-Tanzīl fi Tafsir al-Quran)" (Tesis, Riau, UIN Sultan Syarif Kasim, 2022), <https://repository.uin-suska.ac.id/62979/>.

then became peaceful. So in this explanation it can be understood that what makes the heart peaceful is the presence of a partner factor in family ties.<sup>50</sup>

As for al-Baghawī when interpreting Qs. al-Rūm [30]: 21 writes that this verse explains that one of the greatness of Allah is creating humans in pairs. The phrase *min anfusikum* is interpreted by al-Baghawī as Allah created from you a partner for you, it is said that Allah created from your kind (children and grandchildren of the prophet Adam or humans) a partner for you. Apart from that, it is also interpreted as God creating Eve from the rib of the prophet Adam. Then, in this verse, al-Baghawī also explains that God's purpose in creating humans in pairs was so that humans could find peace and develop a sense of love and affection. When interpreting this verse, al-Baghawī wrote that Allah fosters love, affection and affection between husband and wife so that they complement each other. Because there is nothing that a husband and wife like most except creating peace that is based on a feeling of love, compassion and affection.<sup>51</sup>

After presenting al-Baghawī's tafsir with regard to the verses that speak of the Islamic family, it can be understood that both when interpreting Qs. al-Baqarah [2]: 35 and Qs. al-Rūm [30]: 21, al-Baghawī has revealed several universal-moral values contained in these verses. In both verses that speak specifically about the prophets Adam and Eve, as well as verses that generally talk about marriage, al-Baghawī states that the essence of pairing or having a family in Islam is to foster a sense of love and affection between humans. Because this characteristic is a characteristic possessed by Allah. When this interpretation is brought into today's context, the universal moral values found in the verse can be brought into use as a way of life for building a strong Islamic family. Apart from that, al-Baghawī's view about the importance of family ties and the orientation of fostering feelings of love and affection is also in line with the basic principles in the contemporary discourse on mutual relations in the Islamic religion.<sup>52</sup>

Al-Baghawī's interpretation regarding the purpose of marriage is in accordance with the functions of the family according to the 1992 BKKBN, some of which include religious functions, affection functions, educational functions and protection functions.<sup>53</sup> Love and affection in the Islamic family concept is the final goal obtained from a long process. To achieve a bond of love and affection, of course

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<sup>50</sup>al-Baghawī, *Ma'ālim al-Tanzīl*, Vol. 1: 82-83.

<sup>51</sup>al-Baghawī, *Ma'ālim al-Tanzīl*, Vol. 6: 266.

<sup>52</sup> Agus Hermanto, "Menjaga Nilai-Nilai Kesalingan Dalam Menjalankan Hak Dan Kewajiban Suami Istri Perspektif Fikih Mubadalah," *Al-Mawarid Jurnal Syariah Dan Hukum (JSYH)* 4, no. 1 (13 September 2022): 43-56, <https://doi.org/10.20885/mawarid.vol4.iss1.art3>.

<sup>53</sup>Isnu Harjo Prayitno, Edi Sofwan, dan Ibrohim Ibrohim, "Konsep Ketahanan Keluarga yang Ideal Untuk Menciptakan Keluarga yang Tangguh dan Sejahtera di Kota Tangerang Selatan," *Garda-Jurnal Pengabdian Kepada Masyarakat* 1, no. 2 (29 Agustus 2021): 70-85.



there will be a process of always complementing each other's shortcomings between husband and wife. Apart from that, the nature of love and affection is the basis for the implementation of education.<sup>54</sup> Likewise, the concept of protection, in the Islamic family concept, a husband is the leader of his family.<sup>55</sup>

So, based on the agreement found, it can be judged that al-Baghawī's interpretation of Qs. al-Baqarah [2]: 35 and Qs. al-Rūm [30]: 21 which has the theme of the Islamic family, does not reach the contextual level in the sense of directly answering contemporary problems. However, in his interpretation, al-Baghawī has revealed universal moral values in the verse so that from this it can also be judged that the contextuality of *Ma'ālim al-Tanzīl*'s interpretation lies in the relevance of these moral values which can be used as a *world-view* to answer various contemporary problems. Regarding scientific subjectivity, in the book *Ma'ālim al-Tanzīl* it still exists, but it should be noted, scientific subjectivity in the discussion of the interpretation of the Qur'an is a certain thing, not only applies to interpretations of the classical period, but will also be found in many interpretation of the modern-contemporary period.

## CLOSING

This research concludes that the "negative stigma" raised by commentators and commentators in the modern-contemporary period is neither completely true nor completely wrong. Because after studying the book *Ma'ālim al-Tanzīl* by al-Baghawī, which is a medieval book of tafsir, it was found that in this book of tafsir, al-Baghawī has confirmed the importance of the discourse of the Qur'an as guidance (*hudan*). The implication of the affirmation of this concept is that in his interpretation al-Baghawī focuses on revealing the universal moral values found in the verses of the Qur'an. In its development, this can counter the view that tends to stigmatize that classical interpretation is interpretation that is not contextual and irrelevant in the contemporary era. Because classical tafsir such as *Ma'ālim al-Tanzīl*, remains relevant and contextual in the contemporary era, it's just that the contextuality of this exegesis does not lie in its direct success in answering contemporary issues, but lies in its success in revealing the universal moral value of the Qur'an an that can be used as a *world-view* in living everyday life. Regarding scientific subjectivity, in the book *Ma'ālim al-Tanzīl* it still exists, but it should be noted, scientific subjectivity in the discussion of the interpretation of the Qur'an is a certain thing, not only applies

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<sup>54</sup>Azam Syukur Rahmatullah, "Konsep Pendidikan Kasih Sayang dan Kontribusinya Terhadap Bangunan Psikologi Pendidikan Islam," *Literasi: Jurnal Ilmu Pendidikan* 5, no. 1 (11 Januari 2017): 29–52, [https://doi.org/10.21927/literasi.2014.5\(1\).29-52](https://doi.org/10.21927/literasi.2014.5(1).29-52).

<sup>55</sup>Nurliana Nurliana, "Pergantian Peran Pemimpin dalam Rumah Tangga di Era Milineal Perspektif Hukum Islam," *Jurnal al-Mutharahah* 16, no. 1 (2019): 123–51.

to interpretations of the classical period, but will also be found in many in the interpretation of the modern-contemporary period.

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