

# ALI JUM'AH APPROACH ON QUR'ANIC MAQĀSIDĪ EXEGESIS; A STUDY OF *AL-NIBRĀS FĪ TAFSĪR AL-QUR'ĀN*

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**Abstract:** This study aims to discuss Maqāsidī exegesis in the tafsir of *al-Nibrās fī Tafsīr al-Qur'an al-Karīm* by Alī Jum'ah. As a figure on fiqh studies, Alī Jum'ah's exegesis was born from a very strong *maqāsid* nuance, mainly related to contemporary legal issues. This article discusses how the epistemology of the maqāsidī exegesis used by Alī Jum'ah in interpreting the Qur'an and how the nuances of the *maqāsid* play a role in responding to contemporary problems. By using thematic writing techniques on legal verses and using descriptive analysis methods, this research results in the conclusion that the epistemology of *maqāsidī* which is applied in the book *al-Nibrās fī Tafsīr al-Qur'an al-Karīm* prioritizes fiqh analysis and fiqh principles rather than discussion of tafsīr as in general. Through the maqāsidī's approaches which are based on these principles, Alī Jum'ah tends to study *uṣūl al-Fiqh* and *maqāsid* rather than the interpretation itself. This research also confirms that a person's scientific background also gives colors and patterns in interpreting the Qur'an.

**Keyword:** Epistemology; Maqāsid; al-Nibrās.

## Introduction

Tafsir, as we know, is the understanding text of the Qur'an. Although its existence was passed down in the sixth-century, al-Qur'an remains relevant to its use until now. Al-Qur'an contains the basic of Islamic teachings and the text of al-Qur'an will never change even though the times and places continue to change. Therefore, the exegesis of al Qur'an must continue to move dynamically. Our job is to make the correlation between al-Qur'an

and the situation today. According to M. Quraish Shihab, al-Qur'an must be interpreted according to its character, the nation's cultural personality, and its development, so that al-Qur'an could be helpful in the contemporary world.

Referred to the opening of al *Nibrās fi tafsīr al-Qur'an* by Ali Jum'ah, an Egyptian mufti, al-Qur'an is a book that emits miracles. Scholars and scientists helped to study and understand al-Qur'an. So, it gives rise to a variety of methods through approaches chosen by the *mufasssīr*. Then it can confine interpretation aspects, such as philosophy, science, education, character, theology, and mysticism aspect. Of course as a mufti, Ali Jum'ah was considered a scholar of *uṣūl al-Fiqh*. *Uṣūl al-Fiqh* is the method of enforcing the laws relating to *qiyās al-Shar'i* which needed logical argumentation and philosophy. By it, *uṣūl al-Fiqh* always open-growing. Muhammad Arkoun said that *uṣūl al-Fiqh* and other religious sciences have to open themselves to a discovery in the social sciences and society.<sup>1</sup> According to Ibnu Saraqah's view about "*wajhan kathīran*", it means that all sides in al-Qur'an contain lessons and truths. There is nothing bad on al-Qur'an side, although there are considerable differences of opinion between scientific minds of the al Qur'an miracle.<sup>2</sup>

The differences in the product of the interpretation of the al-Qur'an caused by a broad understanding of al-Qur'an as a science, and also another factor of that is many people study al-Qur'an from various sciences then it causes a new interpretation of al-Qur'an studies and products to appear. This new interpretation product causes many problems such as *mufasssīr's* disposition, the conditions of social-culture that it faces, politic, science and information of revolution, and time and context where the interpretation appears. Naturally, as mentioned in the first paragraph before, then interpretations work that has colored the Islamic treasure will bring up many differences in terms of features, approaches, methods, and applications, which is bound to happen

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<sup>1</sup> Mohammed Arkoun and Robert D Lee, *Rethinking Islam: Common Questions, Uncommon Answers* (New York: Routledge, 2019).

<sup>2</sup> Noor Zaman et al., "Islam and Nationalism: A Contemporary View," *Interdisciplinary Journal of Contemporary Research in Business* 4, no. 5 (2012).

in its own time. But one thing that should not be forgotten is interpretation development is influenced not only by the development of the times and conditions but also by the changes and development of epistemology (*taghayyur wa taṭawwur al-Tafsīr bi taghayyur wa taṭawwur nuḡum al-ma'rifī*).<sup>3</sup>

Something that must be learned is the truth of the interpretation method applied by *mufasssīr* in explaining and responding to the phenomenon for problematic societies is one of the attempts to keep al-Qur'an interpretation from fallacy. That is because of development of al-Qur'an interpretation method is due to distinct tendencies, scientific motivations, and each time and environment of *mufasssīrs*. Therefore interpretation epistemology study is important to prioritize how a method and the basis of interpretation is used. Furthermore, the study that profoundly influences an interpretation in *al-Nibrān* is how someone understands the theories of sciences such as *uṣūl*, philosophy, *maqāṣid*, and *fiqh*.

It's obvious, that tafsir has a long story, going through various stages and intervals so then it reaches its form like we look today. Al Qur'an interpretation continues into a time when science flourished until there are many *mufasssīr* who interpreted al Qur'an according to their desires. Each *mufasssīr* directs his interpretation according to their expertise in their mastered branch of science then it brings terms of interpretation out.<sup>4</sup> Furthermore, the presence of social-history situation differences where *mufasssīr* lives, the existence of education factor for each *mufasssīr* also interfere to colored in the various term. Even the situation of politics that occurred when the *mufasssīr* did his interpretation work also gave a very strong color to his interpretation product.

The paradigm of al-Qur'an interpretation epistemology will be interpretation epistemology that has methodological integration so that Harun Nasution wishes that an *ijtihād* door be opened

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<sup>3</sup> Navid Kermani, "From Revelation to Interpretation: Nasr Hamid Abu Zayd and the Literary Study of the Qur'an," *Modern Muslim Intellectuals and the Qur'an*, 2004, 169–92.

<sup>4</sup> Ahmad Fawaid and Thoriqotul Faizah, "A Sociolinguistic Analysis of Sword Verses," *Al Quds Jurnal Studi Al-Qur'an Dan Hadis* 5 (2021): 119–40, [https://doi.org/10.29240/10.29240/10.29240/alquds.v5i1.2315](https://doi.org/10.29240/alquds.v5i1.2315).

through Islamic understanding in various aspects can be applied through this epistemology. Harun Nasution also ever offered the importance of collective *ijtihād* for the future renewal of Islam. So the collective *ijtihād* and integration of methodologies in Islamic studies and this matter, methodologies could complement each other for the development of science, renewal, and Islamic civilization to the future. Even when it comes to *ijtihād* and *al-Tajdid* in the methodological aspect, it seems that this is important. It means, in his work, Harun Nasution states that epistemology is the science that describes what knowledge is and how to get it.<sup>5</sup>

This research will discuss about the epistemology of *al-Nibrās* exegesis by Ali Jum'ah, from the aspects of the method, the tendency of interpretation, and at the end this article will present some examples of interpretation. As far as the researcher knows, there are not many articles that discuss the interpretation of *al-nibrās*—although it is possible that has been written by several researchers. Thus, this research is relevant and important to be published. This research will also reveal the extent to which a person's tendency affects the product of interpretation.

### **Epistemological Discourse of Quranic Exegesis**

Al-Qur'an is a glorious book. It can answer every problem of societies which according to Allah's arrangements inside, the text that will never change and can be held until the end of days. Abdullah Darras, described that every verse of al-Qur'an is diamond. Every angle emitted a different light from what was in the other corner.<sup>6</sup> It is an interpretation of al-Qur'an that means it as a back on Islam humanity. We are required as successors of Bani Adam to continue to study and learn al-Qur'an in the best possible way that can be able to bring order among mankind. The more contemporary people want to study al-Qur'an, the more problems

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<sup>5</sup> Anshori Anshori, "Penafsiran Ayat-Ayat Ibadah (Studi Pemikiran Tafsir Harun Nasution)," *Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantara* 6, no. 2 (2020): 211–39.

<sup>6</sup> Ahmad Fawaid and Nafi'ah Mardlatillah, "Bias Ideologis Tafsir Hizb Al-Tahrir," *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 5, no. 2 (2020): 184–209, <https://doi.org/10.24090/maghza.v5i2.4243>.

there are for them because the problems that take place will always grow with age.<sup>7</sup>

On the other hand, al-Qur'an didn't pass down directly, but it went through a long process. It needed 23 years which was divided into two periods, that is Makkah and Madinah periods.<sup>8</sup> That also will impact to verses of al-Qur'an, then produce the theory of Mecca and Medina verses. One of the sciences that needed to understand the verses of al-Qur'an then produce work is interpretation (*Ilm al-Tafsir al-Qur'an*). It can systematically exhume al-Qur'an. There is two-step that used to explore the content of al-Qur'an, are tafsir and takwil. Tafsir is mufassir's effort to think and find meanings and messages in the text of al-Qur'an verses and explain that is not be understood yet from those verses suitable for human abilities. While takwil seeks to choose and defer meaning from the one seen to the other with the argument requiring it.<sup>9</sup>

The main purpose of any attempt to interpret al-Qur'an, from then until now, was describing Allah's will and its operationalization in *aqidah* science and laws of religion that conceived, and the ethical value and civility brought by al-Qur'an for the improvement and purges of the human soul.<sup>10</sup> *Aqidah* is one of the most important sciences in Islam as the beginning of its expanding human intellect. It means *aqidah* is a science that will later influence a paradigm or mindset of humans. And that also affected interpretation work.<sup>11</sup>

Tafsir comes from a verb (*fi'il*) *fassara yufassiru tafsiiran* that means to interpret. In the sense of language (etymology, *luqabah*) tafsir has some meaning, there is information (*al-idāb*) and

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<sup>7</sup> Abdul Mustaqim, "The Epistemology of Javanese Qur'anic Exegesis: A Study of Sālih Darat's Fayd Al-Rahmān," *Al-Jami'ab* 55, no. 2 (2017): 357–90, <https://doi.org/10.14421/ajis.2017.552.357-390>.

<sup>8</sup> Mannā' Khalīl Al-Qattān, *Mabāhith Fi 'Ulum Al-Qur'An* (Kairo: Maktabah Wahbah, 2000), 65.

<sup>9</sup> Ahmad Zainal Abidin and Eko Zulfikar, "Epistemologi Tafsir Al-Jami'li Ahkam Al-Qur'an Karya Al-Qurthubi," *Dalam Jurnal Kalam* 11, no. 2 (2017).

<sup>10</sup> Islah Gusmian, "Epistemologi Tafsir Al-Qur'an Kontemporer," *Al-A'raf: Jurnal Pemikiran Islam Dan Filsafat* 12, no. 2 (2015): 21–32.

<sup>11</sup> Ahmad Fawaid, "Filologi Naskah Tafsir Bi Al-Imlā' Surat Al-Baqarah Karya Kyai Zaini Mun'im," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 20, no. 2 (2019): 143, <https://doi.org/10.14421/qh.2019.2002-02>.

explaining (*al-bayān*), describing and declaring, *al-bayān wa al-kashfū* (explaining and exposing), *al-ibānah wa kashf al-mughṭī* (explaining and exposing something that's covered).<sup>12</sup> The word tafsir in a form like this appears only once in al-Qur'an, that is Q.S al-Furqān (25): 33. It means "*kashf al-mughṭā*" (to unlock what is shut) inside the oral Arabian, based on Nasr Baidan.<sup>13</sup>

According to al-Zarkashī, tafsīr in the grammatical term is to show and reveal. Unveil the meanings in al-Qur'an that still need to be interpreted as the human problem grows more and time will also be a lot of critical thinkers.<sup>14</sup> According to Imam al-Suyuthi, three aspects would give rise to the glory of the attempt to interpret, *first*, if it's viewed from the subject at hand, the topic was about kalam of God. This kalam of god would cheapen the lessons like multipurpose mining goods, he would also be like justice—breaking judge, and his wonders would never cease. *Second*, when it's viewed from an aspect of the objective, the object can bring lasting happiness. And *third*, if it's fashioned from the aspect of its importance, then the perfection of both earthly and ukhrawi both sooner and later would require the knowledge of shari'at and the corresponding religious knowledge of god's book. That is of enormous importance for the progress and development of Muslims. Therefore it was a great concern for the scholars to dig up and understand the meanings contained in this holy book.<sup>15</sup>

Terms of epistemology come from the Greek term: *episteme* (knowledge) and *logos* (words, mind and science). The Greek verb of episteme comes from an episodic verb that has meaning sit, place, or put down. The literal meaning of *episteme* means knowledge as an intellectual effort to elevate something to its proper position. In addition to *episteme*, the word that means knowledge is also applied to genesis'. In a history the term of epistemology has also been called genocology. As a philosophical study that makes a critical and analytic study of the fundamentals of theoretical

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<sup>12</sup> Al-Qattān, *Mabābith Fi 'Ulūm Al-Qur'Ān*, 91.

<sup>13</sup> Nashruddin Baidan and Erwati Aziz, *Metodologi Khusus Penelitian Tafsir* (Yogyakarta: Pustaka Pelajar, 2016), 21.

<sup>14</sup> Badr al-Dīn Al-Zarkashī, *Al-Burhān Fi 'Ulūm Al-Qur'Ān* (Kairo: Dār al-Turāth, t.th.), 179.

<sup>15</sup> Jalāl al-Dīn Al-Suyūṭī, *Al-Itqān Fi 'Ulūm Al-Qur'Ān* (Beirūt: Dār al-Fikr, t.th.), II., 211.

knowledge, epistemology is sometimes also called a theory of knowledge (theory of knowledge/ *erkentnis theory*).<sup>16</sup> Etymologically, it means the theory of knowledge. Epistemology is a branch of philosophy that debate or delve into the origin, order, methods, and truth of knowledge.<sup>17</sup>

The first term of epistemology was popularized by j. f. ferrier (1854 c.e.) who distinguished two branches of epistemology philosophy and ontology. Epistemology is defined as the method or method of seeking knowledge while ontology represents the very nature of knowledge itself. A more specific picture, the epistemology traces the origin, structure, method and validity of knowledge (the branch of philosophy investigative which the origin, structure, and knowledge), which becomes the points of the study in epistemology.<sup>18</sup> So in a sense, it is one of the three-pillars studied in the philosophy of science beyond ontology and axiology. In the ontology, the issues discussed are of the nature of what is discussed, and in axiology, the matter comes down to what the studied sciences are used for. Whereas in the epistemology is about how to study science and body of knowledge.

That is true that initially epistemology was only renowned in the field of philosophy, but the more mufassir scholars exist, who were also required by the age of world, made them always to look for meaning in al-Qur'an, so contemporary mufassir used the term "interpretive" to account for the interpretive products produced by islamic thinkers. The role that the mufassir live very strongly in the search for verses in al Qur'an, as well as the differences of *episteme* and the view of mufassir have a strong bearing on the meaning of al-Qur'an.<sup>19</sup> The arrival of contemporary mufassir such as Ali Jum'ah, plays a major part in life now as one of our first impressions of God.<sup>20</sup>

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<sup>16</sup> Anwar Mujahidin, "Epistemologi Islam: Kedudukan Wahyu Sebagai Sumber Ilmu," *Ulumuna* 17, no. 1 (2013): 41–64.

<sup>17</sup> Abdul Mustaqim, *Epistemologi Tafsir Kontemporer* (Yogyakarta: LKiS, 2012). 31

<sup>18</sup> *Ibid.* 32

<sup>19</sup> Himmatul Aliyah, "Epistemologi Tafsir Syu'bah Asa," *Dalam Jurnal Hermeneutik* 9, no. 2 (2015).

<sup>20</sup> Ahmad Fawaid, "Survei Bibliografi Kajian Tafsir Dan Fikih Di Pondok Pesantren: Kajian Atas Materi Radikalisme Dalam Literatur Pesantren Dan Respon Kiai Terhadapnya," in *Proceedings of Annual Conference for Muslim Scholars*

Abdul Mustaqim said that the epistemology is the development of the interpretive epistemology of Al-Qur'an which is mapped into three forms, the interpretation of the formative era with the classical sense (beginning from the time of the prophet for about the second-century of hijriyah) as the sole holder of the true interpretation authority; Second, the affirmative interpretation of the era with an ideological reason that arose in the middle ages, which is more critical of madzhab-madzhab, which was pioneered by Ahmad Khan, Muhammad Abduh, and his companions; And third, the interpretation of the reformative era with developed critical reason in contemporary modern.<sup>21</sup> This era began with Islamic thinkers such as Sayyid Akhmad Khan, Nasr Hamid, Abu Zaid, Muhammad Arkoun, Farid Easack, Muhammad Syahrur, Fazlur Rahman, and many others.

Harun Nasution suggested that epistemology is the science that deals with knowledge and how to acquire it. On the other hand, A. Susanto defined epistemology as a conversion branch that studies its origins or sources, structures, methods, and schematics (validity) of knowledge. And on the other hand, Jalaluddin in his book of science philosophy suggested that epistemology is the knowledge that attempts to answer questions that refer to the process.<sup>22</sup>

### **Ali Jum'ah And *Tafsir Al-Nibrās* Historical Intellectual of Ali Jum'ah**

The full name of Ali Jum'ah is Abu Ubādah Nūr al-Dīn Ali bin Jum'ah bin Muhammad bin Abdul Wahhab bin Sālīm bin Abdullah bin Sulaimān, Al-Azhari al-Shafi'i. He was born in the town of Bani Suef on Monday, last April 1371 h /3 March 1952 c.e. And he was born from a woman named Fathiyah Hanim binti Ali bin 'id, a woman known for good behavior, kept running water and fasting

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(Surabaya: UIN Sunan Ampel Surabaya, 2018), 161–72, <http://proceedings.kopertais4.or.id/index.php/ancoms/article/view/118>.

<sup>21</sup> Mustaqim, *Epistemologi Tafsir Kontemporer*. 33

<sup>22</sup> Sherly Dwi Agustin, “WACANA MISOGINIS DALAM DISKURSUS TAFSIR AKADEMIS (KAJIAN EPISTEMOLOGIS ATAS JURNAL TAHUN 2010-2019),” *MUŞHAF: Jurnal Tafsir Berwawasan Keindonesiaan* 1, no. 1 (2020): 25–52.

since the age of baligh. His father was Sheikh Jum ‘ah bin Muhammad, a graduate of Cairo university law school.<sup>23</sup>

The learning and piety, and the high character that surrounds his life, because the teachings and upbringing of a parent are always on his guard. His father had a library that was rich in books, and from his childhood, Syaikh Ali Jum’ah had used to read it, and even today many of his father’s books are well preserved in his library. Since the age of five years, he has been on intellectual trips. He obtained a diploma from elementary school \ in 1963 and obtained the diploma of junior high school in 1966 in the town of bani Suef. There he studied until he memorized al-Qur’an to some teachers, such as Muhammad SImail al Hamdaniy (al-Azhar), Sheikh Ahmad Abdul Azizi az-Zayat, Shaykh al-Janaayaniy, Shaykh al-Janaayaniy, Shaykh al-Mutawaliy, and many of his other teachers until 30 juz in 1969.<sup>24</sup>

After graduating his Junior High School (*Madrasah Ibtidā’iyah*) in 1966, he moved to the city of Cairo with his older sister who joined the school of architecture at Cairo University. Sheikh Ali Jum’ah youth completed his *Madrasah āliyyah* education in 1969. Then entered ‘Ainu Syams University and earned a bachelor’s degree in commerce in May 1973. After getting a college degree, he studied at al-Azhar, where he met his teachers and *mashāyikh*. He memorized various basic books of science to them, such as the *Tuhfatul Atfāl* in tajwid science, the *Alfiyah* ibn Malik in *nabwu* science, the al-Rahabiyah in legacy, the *al-Ghayah wa al-Taquniyah* in fictitious science, the *al-Mandhal-Bayqūniyah* in *Mustalab Hādīth*, and some of the other basic sciences that led to his stepping stones in the higher reaches.<sup>25</sup>

He received a bachelor’s degree from the faculty of Dirasat Islamiyah wa al- ‘Arabiyah at al-Azhar University in Cairo in 1979. Then he continued his studies at the postgraduate school of al-

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<sup>23</sup> Mark Sedgwick, “The Modernity of Neo-Traditionalist Islam,” in *Muslim Subjectivities in Global Modernity: Islamic Traditions and the Construction of Modern Muslim Identities*, ed. Kristine sinclair Jung, Dietrich (Leiden: Brill, 2020), 125.

<sup>24</sup> Ibid. 126.

<sup>25</sup> Fredrik Brusi, “In Search of a Lost Paradigm: A Case Study Approach to Retracing Traditionalist Influence in the Fatwas of Ali Goma, Grand Mufti of Egypt,” 2012.

Azhar University in Cairo at the school of Syari'ah wa al-Qanun with specs of the proposed until he received a master's degree in 1985 with a cum laude rating. He obtained a doctorate in the same field from the same university in 1988, with a summa cum laude rating. In addition, he always attended science at the al-Azhar Mosque, studying the various branches of learning from the sermons there.

Before he was granted Grand Mufti of the Arab Republic of Egypt, was a reference to Manahij Fiqhiyyah at al-Azhar University. In the mid-1990 Syeikh Ali Jum'ah reestablished the old tradition of teaching religion at the al-Azhar Mosque, which was a religion lesson at the al-Azhar Mosque, which was open to the public, so people who wanted to dig deeper into religion can join this lesson. This public lecture was located in a room near the mosque of al-Azhar.

In 2003 the Syeikh Ali was presented as the grand mufti of Egypt. Since he became the grand mufti of the Arab Republic of Egypt, he has made Dar al-Ifta a modern institution with the council of fatwa and checks & balances systems. Syeikh Ali Jum'ah also added a technological aspect to the institution by reporting a sophisticated website and a call center where people are getting easier to request a fatwa without having to go to the institution. Syeikh Ali Jum'ah was a productive writer on Islamic issues and wrote a weekly column in the Egyptian newspaper al-Ahram where he addressed contemporary issues.

Syeikh Ali Jum'ah is a very productive and prolific writer, and has often been published in al-Islamic Media, and actively fills the council of ta'lim, usually his aim is simple on legal matters and actual matters in society. Like his opinion on the LGBT problem. He also wrote a good book. His work deals mostly with Islamic law and history. But his most monumental work is *Tafsir al-Nibrās fi Tafsir al-Qur'an*, he has many references to such scholars<sup>26</sup>, among a Syeikh Ali Jum'ah works is: *al-Muṣṭalāḥ al-Uṣūlī wa al-Taṭbīq 'alā Ta'rīf al-Qiyās, al-ḥukm al-Shar'i 'inda al-Uṣūliyyīn, Athar Dhibāb al-Maḥal fi al-ḥukm, al-Madkhal li-Dirāsah al-Madhabīyah al-Fiqhiyyah, 'Alāqah Uṣūl al-Fiqh bi al-Falāsifah, al-Nashkh 'inda al-Uṣūliyyīn, al-Ijma'*

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<sup>26</sup> Sumber :Suara Al Azhar dan berbagai sumber, Website Syaikh Ali Jum'ah <http://alimamalallama.com>

*inda al-Uṣūliyyīn, 'Aliyāt al-Ijtihād, al-Imām al-Bukhārī, al-Imām al-Shāfi'i wa Madrasatubū al-Fiqhiyyah, al-Anwāmī wa al-Nawābī, al-Qiyās 'ind al-Uṣūliyyīn, Qaul al-Ṣaḥābī, al-Makāyil wa al-Mawāzīn, al-tāriq ilā al-Turāth al-Islāmī, Sharḥ Ta'rif al-Qiyās, al-Bayān limā Yughshalu al-Adhān, Sayyidinā Muḥammad Raṣūlillāh lil-Alāmīn, Qaḍiyyah Tajdīd Uṣūl al-Fiqh, al-Waḥy-al-Qur'an al-Karīm, al-Mar'ah fī al-Haḍārah al-Islāmiyyah, Qaḍiyyah Tajdīd Uṣūl al-Fiqh, al-Mar'ah baina Inṣāf al-Islām wa Shubuhāt al-akbr.*

### **An Overview of *Tafsīr al-Nibrās Fī Tafsīr Al-Qur'an***

In the muqaddimah of *al-Nibrās fī Tafsīr al-Qur'an*, he explained that al-Qur'an is a guide that must serve as a guide until the end of time, al-Qur'an always unleashes a miracle, unlimited mu'jizat. So many scholars started studying several sciences in earnest, such as history, fiqh, *uṣūl fiqh*, tauhid, and many more. According to the scholars who say that many of the ways we understand the meaning of this holy book, one example is Ibn Saraqah, different in describing the miracles of al-Qur'an, *wajban kathīran* in his opinion means to have many forms of miracles, although many forms of miracles but al-Qur'an still contains two forms, that is wisdom and truth, no flaw, no doubt in the Qur'an, even less as a guide to Islam.<sup>27</sup>

He hoped this work could be the source of some contemporary problems, which could answer society civilization today because by keeping al-Qur'an, we could not only protect the dhohir thing but our hearts would be protected by it, reading the Qur'an as best it could be carried out day and night. It's just as important to read al-Qur'an closely.<sup>28</sup>

*Tafsīr al-Nibrās fī Tafsīr al-Qur'an* is including the contemporary book which consisted of 405 pages, begins with the explaining of miracles of al-Qur'an, *I'jāz* that has been learned from the understanding of the classical scholars until now, the next chapter explains the steps before translating into the production of tafsir products, then the final chapter of his interpretation, starting from the first-serve al-Fatihah to the seven one.

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<sup>27</sup> Ali Jum'ah, *Al-Nibrās Fī Tafsīr Al-Qur'an Al-Karīm* (Kairo: T.tp, 2009), 89.

<sup>28</sup> Ibid. 89

The steps before interpreting al-Qur'an, he felt that he should understand the science of al-Qur'an which is open to the public and should keep the thought patterns reflected on the prophet, but without removing *istinbāt* (not rejecting the prophet), having a view that would conform to human civilization, believing in al-Qur'an that it was able to give birth to many sciences, The final step is believing that the Qur'an not only probed about the law but was also able to examine modern scientists.<sup>29</sup>

Therefore, in his opinion, a *mufassir* should understand Arabic and first method is *tafsīr al-Qur'an bi al-Qur'an*, detailed the interpretation of sunnah, refer to the opinions of the *ṭabī'in*, understand the *naḥwu* and *ṣarf*, understand the *qawāid al-fiqhiyyah*, and understand the *ma'ānī* science. The character of Ali Jum'ah exegesis is always based on the *maqāsid shari'ah*, means the science that teaches value to achieve a vision and mission. So he was able to interpret one of the prophet Yusuf stories, who had dreamed of seeing the eleven stars, the sun, and the moon; kneeling to him. Syekh Ali Jum'ah interpreted the story by creating a basic economic concept. It means that whoever at present is capable of the science of economics, will be able to dominate the world.<sup>30</sup>

### **The Epistemology of Maqāsidī Exegesis Ali Jum'ah**

The activity of interpreting a verse has been in existence since the prophet saw. Because in the addiction of the duty of Rasulullah SAW, as hand over god's track first, he becomes the center in understanding the Quran too, where there is a need for an interpretation hadiths that is very important to see the rapid expansion of the age with increased knowledge, and Syekh Ali Jum'ah as contemporary mufassir involves his interpretation of the hadith, it will also influence to the interpretation that we know there are two forms: *bi al-ma'thūr* and *ra'y*,<sup>31</sup> Looking at his many published works like *al-Tarīq Ilā al-Turāth al-Islamī*, a book that explains the three sections, the first are tools to understanding traditional science, the second explains the reasoning of a fatwa, and

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<sup>29</sup> Ibid. 90

<sup>30</sup> Ibid.

<sup>31</sup> Baidan and Aziz, *Metodologi Khusus Penelitian Tafsir*. 102

the third explains the relation of the Qur'an and sunnah.<sup>32</sup> Reliance on sunnah will certainly affect the interpretation, of course studying the Qur'an and the sunnah requires sufficient Arabic understanding, while to understand perfectly needs requires an understanding of the *uslub* (Arabic style) sciences.

We can see the term *tafsir fiqhiyyah* in his interpretation of prayer. He interprets it based on *mazhab Shāfi'ī*. Describing the background of Syeikh Ali Jum'ah's life, he ever published a work entitled "*al-Imām al-Shāfi'ī wa Madrasatubū al-Fiqhiyyah*" Besides, he did a lot of research on his father legacy books, the master of *fiqhi*. So Syaikh Ali Jum'ah's interpretation sources are from the holy book of Islam, in the framework of thinking, Syeikh Ali Jum'ah views the Qur'an as a *hujjah*, and also uses sunnah as a supporter of the Qur'an. In this case, He was a scholar who prioritized the opinions of the predecessors, so in the interpretation world that is called *bi al-ma'thūr*.<sup>33</sup> Then to see the authenticity and validity, he sees the evidence of *qaṭ'i* and *ẓannī*, where there are issues that can't be answered by *Nash*, he uses the *qiyas*. This is one form of his *ijtihād* as *mufassir*, in the matter of this method he follows the opinion of Imam Fakhruddin ar Razi,<sup>34</sup> and al-Baydhawi<sup>35</sup>. Another step whom Syeikh Ali Jum'ah use is various discipline sciences such as *fiqhi*, *tauhid*, etc which, of course, has not ruled out an approach from the linguistic.

The need for various methods of interpretation and contemporary approaches to produce the validity of contextual interpretations of mankind's problem is a reality that becomes a need. Here an illuminating interpretive study from an epistemology perspective will provide a new concept in the study of interpretation. We can see the methods of interpretation of one of the contemporary figures Fazlur Rahman, who said that "the message that the Quran wants to convey to mankind is not the meaning indicated by the literal expression itself, but the moral ideal

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<sup>32</sup> Ali Jum'ah, *Al-Tariq Ilā Al-Turāth Al-Islāmi* (Mesir: Dar al-Misr, 2004). 211.

<sup>33</sup> 'Abd al-Wahhab Khallaf, *Ilmu Usūl Al-Fiqh* (Kairo: Maktabah al-Da'wah al-Islāmiyah, n.d.), 153.

<sup>34</sup> Khālid' Abd al-Rahmān Al-Akk, *Usūl Al-Tafsīr Wa Qawā'idubu* (Beirūt: Dār al-Nafāis, 1986). 172.

<sup>35</sup> *Ibid*.

behind the literal expression. Therefore, the verses of the Quran must be understood from the side of his moral message and *maqāsid al-Sharī'ah*.<sup>36</sup>

To see hidden meaning in the Qur'an, Syekh Ali-Jum'ah uses the *ijmālī* (global) method. He lists the names of contemporary scholars as his references. The contemporary *mufasssīr* agrees that the *ijmālī* method refers to a method that describes the Quran briefly but includes a popular language, easy to understand and easy to read,<sup>37</sup> and the system of writing follows the texts in the *mushāf utbmānī*. It matches his continuous interpretation of scripture.

Understanding the origin of interpretations, which would eventually reveal the interpretation of Syekh Ali Jum'ah, much of the interpretation of ancient scholars, such as al-Qurtubi, and as-Suyuthi, and az-Zamakhshari. And Syekh Ali Jum'ah uses a cognitive thinking model and learns a lot of early *mufasssīr* experiences. And for him the thing that was required is learning the art of *maqāsid Sharī'ah*, which *mufasssīr* needed to keep, there are five things: to keep religion, to protect ourselves, to protect the *nasab*, to protect the mind, and to guard property.<sup>38</sup>

Tafsir epistemology is how to know the messages found in the Qur'an and the hadiths so it can be applied in any works. Moreover, after understanding the epistemology concepts and theories offered by Ali Jum'ah based on *fiqh*, suggesting that this study research, especially as a student, is expected to be more critical, prudent and prudent in view of an interpretation, especially for *mufasssīr* who has more thought of *Maqāsid al-Sharī'ah*.

Looking in this matter, Ali Jum'ah is superior to the use of contemporary language, beside *uṣūl fiqh*-based he also uses scientific language, an interpretation that is usually used (an interpretation in *mushāf*) makes his interpretation easy to learn and that language is concise and simple. It is different with ancient *mufasssīr* works such as tafsir *fī zilāl al-Qur'ān* of Sayyid Qutub which uses of tasawuf languages.

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<sup>36</sup> Eni Zulaiha, "Tafsir Kontemporer: Metodologi, Paradigma Dan Standar Validitasnya," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 2, no. 1 (2017): 81–94.

<sup>37</sup> M Quraish Shihab, *Kaidab Tafsir* (Tangerang: Lentera Hati Group, 2013).

<sup>38</sup> Jum'ah, *Al-Tariq Ilā Al-Turāth Al-Islāmī*, 23.

As described above, *al-Nibrās fi Tafsīr al-Qur’ān al-Karīm* is a broad interpretation. That is:

1. The presentation pattern is simple, but profound and informative. For example in the first verse of *surah al-Fatibah*:  
وقد ذكرنا من قبل في مداخل هذا التفسير : أن أسماء الحسنى في القرآن أكثر من مائة وخمسين أسما وفي السنة مائة وأربعة وستون اسما, وعند ما تحذف المكرر تجدها صارت مائتين وعشرين اسما, بعضها صفات كمال, وبعضها صفات جمال, وبعضها صفات جلال فالاسم الكريم (الله) من صفات الكمال, وهذا الاسم الجليل (الله) لاجود لملته في أي لغة, على وجه الأرض, ويدل بكلمة عليه سبحانه وتعالى, لأنه مكون من ألف ولام وهاء فإذا حذفت الألف تصبح (الله), وإذا حذفت اللام تصبح (له), وإذا حذفت اللام الأخرى يتبقى الضمير (هو), فلا إله إلا هو, فهو إذا سم كريم يدل بكلمة عليه سبحانه, ويشير إلى مثلا في الإنجليزية (god): أن الله مقصود الكل, فهل هذا النمط موجود في أي لغة؟ فكلمة على شيء؟ أبدا, لا تدل على شيء, فليس (d) فهل تدل (o) أو ال (g) عندما نحذف ال على وجه الأرض لغة تدل على كلمة (الله) بهذا بهذا الشكل, بالرغم من وجود ثلاثة آلاف, وستائة لغة على الأرض, شائع منها نحو ثمان وعشرين لغة, لذلك أنزل الله القرآن بالعربية ف(بسم الله) كلمة جامعة عجيبة غريبة

There is 5 explanation, that is:

- a. He analyzes a number of Asmaul Husna in the Qur'an and Hadist. Then the total is combined and divided again into three parts. Kamaal, Jamaal, and Jalaal character.
- b. Mukawwan is arranged or consist or formed from letters connection. It explains letters, such as analyzing letters of alif, lam, and ha' in lafadz of God.
- c. Namth is describing style or sentence form and content. For example, he interprets the word of God and compares it with God's word in English.
- d. Syai' means widespread or known or published. It means that in using Arabic, he uses simple language to understand by people
- e. Kalimah Jami'ah Gharibah is a sentence arrangement style that is comprehensive, including utterly mysterious transcendence which is God. But, it is only arranged by capitulation sentences. All of it is about linguistics, such as

one of his theoretical arrangements which using *ushul fiqh* (language philosophy).

2. His quotes could be a Shari'ah law because Ali Jum'ah is so careful of *dbo'if* (weak) hadist. Example when he interpreted the surah of al-Baqarah verse 3:

فالنبي صلى الله عليه وسلم وهو يقول: "بني الإسلام على خمس" فجعل الصلاة بعد الشهادتين مباشرة، ويقول صلى الله عليه وسلم: العهد الذي بيننا وبينهم الصلاة، فمن تركها فقد كفر وانتهى إلى قوله [فقد كفر]، تجد أنه لم يقل: [فهو كافر]، إذ المقصود أنه أتى يشعبه من شعب الكفر، فإن من ترك العمل كله لا يخرج عن الإسلام، لكنه يكون ناقصًا، أو فاسقًا، أو عاصبًا. رواه البخاري في صحيحه: [١/٤٦] فتح، كتاب الإيمان، باب: الإيمان وقول النبي صلى الله عليه وسلم: بني الإسلام على خمس، ومسلم في صحيحه: [١/٤٥] كتاب الإيمان، باب: بيان أركان الإسلام ودعائه العظام، وابن حبان في صحيحه: [١/٣٧٤] وابن خزيمة في صحيحه: [١/١٥٩]، والترمذي في "سننه" كتاب الإيمان عن رسول الله صلى الله عليه وسلم، باب: ماجاء بني الإسلام على خمس، كلهم من ابن عمر رضي الله عنه.

#### *The Meaning :*

*As for the prophet saw declared: Islam was built upon five pillars, namely prayer lies after two shabada sentences, and the Prophet saw said: the covenant between God and them is prayer, whoever passes through prayer then becomes a heathen. Asserting in the words of the prophet (peace and blessings be upon him). That (and so infidel) finds sacrilege (as in the meaning of the infidel), meaning the infidel, so if a man abandons the whole charity he is not out of Islam but is in the little charity, fasikh or asyiyān.*

The above citation also shows the presents which have already been proven to its forces, because the hadist were reviewed by Imam Bukhārī, who is one of the narrators who was recommended and recognized to its truth.

3. In his interpretation, Syeikh Ali Jum'ah does not eliminate the connections of the text, between the verses, and the surah. وقد حصل هنا ترابط بين أول الآية وبين آخرها، لأن هذا نظم ونسق رباني، فقد قال سبحانه في أولها: (يؤمنون بالغيب)، ثم قال في آخرها: (وممارزتهم)، وكأنه يريد الإخبار

عن الغيب مذکور؟ فتکلم سبحانه أولاً عن نفسه صراحة، وتکلم في الوسط عن نفسه ضمناً، ثم رجع آخرًا للكلام عن نفسه صراحة، فكان التراكيب القرآنية على أعلى صور الاتساق، وكأنك ترى النص ينتقل من الصراحة إلى الضمنية ثم يرجع إلى الصراحة، وكأن الحق سبحانه يخاطب كل الناس، إما بالنص اللفظي، أو بالتسوق الكامن في نسيج القرآن، ويخاطب من يجب الجملة ومن لايجبه، ويخاطب من يجب الإيمان ومن لايجبه، ويخاطب من كان عقله رياضياً هندسياً منظماً ومن كان عقله فوضوياً مشتتاً، لأن الجميع خلقه وعباده، وهو سبحانه أنزل القرآن هداية للعالمين، والهداية سارية في القرآن لفظاً ومعنى، ونسجاً، ونسقاً، ونمطاً، فالقرآن هداية كله.

It patently veers from the example of the interpretation of the verse. The meaning: here has been produced in connections between the beginning of the verse and the end of the surah, because of this system and the format of the corresponding the Qur'an verse, the word of god: circular *yu'minūna bi al-ghayb* (the beginning verse) *wa mimma razaqnahum yunfiqun* (the end of the verse). He said that the Qur'an verse and the other one are still in rhyme. With all the advantages that the interpretation of *Tafsir al-Nibras fi Tafsir al-Qur'an al-Karim*, this interpretation also has a variety of weaknesses, among them; In the interpretation of Ali Jum'ah is more dominant in its interpretation of tafsir science, it means more dominant in the interpretation framework than in the interpretation itself. On the table of contents, at the beginning of the page (*muqaddimah*), he explains miracles then goes on to *madkhal ila tafsir al-Qur'an* where it must know the first step in studying and understanding the interpretive sciences. Next, in the *muqaddimah* of *al-Nibras*, he also explains several important steps to study the Qur'an.

It differs from classical mufassir to contemporary with the considerable role, especially in the 20th century, where the mufassir began his interpretation by explaining the names of each surah, then observing its contents and setting the goal of the great theme. Inside each surah that would be interpreted an introduction that discussed the urgency of the surah in question. However, it does not discuss *asbab al-nuzul* to the surah that certainly applies to *asbab al-nuzul* in the interpretation. The

scholars' placing knowledge of *asbāb al-nuzūl* as one of the scientific requirements for anyone who wishes to interpret the Qur'an, so the scholars explain some of *asbāb al-nuzūl* in the first interpretation process. Most of the history of *asbāb al-nuzūl* consists of stories, both short and long.

The stories illustrate to the interpreter the condition of the people where the Qur'an comes down to teach, guide, and show them the right way. A *mufasssīr* might misinterpret a verse because he was considering only the time in which he lived, and ignore the context and condition of the people when the Qur'an was taken down.<sup>39</sup> Second, the histories of the *asbāb al-nuzūl* explain to *mufasssīr* the place and time of the decrease of the Qur'an verse to a deeper understanding of the meaning of the text. Third, the stories in *asbāb al-nuzūl* also explain to the interpreters of psychiatric conditions, thoughts, and conditions of society then it can be able to know in what condition a scripture is handed down.

## Conclusion

From a long explanation of *Tafsīr al-Nibrās*, Ali Jum'ah positioned the al-Qur'an as the main source of interpretation (*al-qur'an yufasssiru ba'duhum ba'da*) with the *munāsabah* verse technique. Meanwhile, he uses the hadīth as supporting data. In his interpretation process, Ali Jum'ah classified *qath'i* and *ẓanniy* verses, and cases that were *ẓanniy* could be interpreted using the *qiyās* method. From the methodological aspect, *Tafsīr al-Nibrās* uses the *Tahlīlī* method, which is to interpret verses in detail and cover various aspects, especially about fiqh.

Furthermore, from the epistemological aspect, the *Tafsīr al-Nibrās* is included in the formative *cum* reformative typology, which is an interpretation that maintains the classical exegetical model such as the use of *riwāyah* and the opinions of *mufasssīr*, but in certain cases the *tafsīr al-Nibrās* presents a color of contextual interpretation in responding to progress of the times with using critical logic. In this aspect, the *tafsīr al-Nibrās* can be considered as a *tafsīr* that puts

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<sup>39</sup> Muchlis M Hanafi, *Asbabun-Nuzul: Kronologi Dan Sebab Turun Wahyu Al-Qur'an* (Lajnah Pentashihan Mushaf Al-Qur'an, 2017), 3.

forward the values of *maqāsid al-Qur'ān* which always adjusts to the challenges of the modern world.

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