



CHAPTER IV

THE INTERPRETATION BOTH IBNU JARIR AT-T{ABARI AND ABU LAITH AS-SAMARQANDI

A. At-Tabari interpretation about *surah* Al-Ma'un: 1

Surah al-Ma'un revealed to prophet Muhammad PBUH in the Mecca period. This *surah* contents of seven verses which the first verse will be discussed. This *surah* also begin with *hamzah istifham* which also belongs to the sixth *surah* which begin with *istifham*.¹ those are *surah* Ad-Dahr, Al-Fi>l, Al-Gha>thiyah, an-Naba', and Al-Inshirah. The word رأيت has mentioned in Quran for sixth times, this word means to Muhammad as the opponent of speaker (God). In other verse also mentioned that God want to show Muhammad with amazed.² Therefore this case uses *istifham* that the meaning is to amaze deeply.

at-Tabari interpreted;

Don't you look O Muhammad, who denies God's regard and His torture? so doesn't obey to His command and prohibition.

Beside that at-Tabari also quoted from other narration. Narrated from Muhammad bin Sa'ad from his father from his uncle. He says; "Father has said to me from his father from Ibn Abbas in His decree (Al-

¹Jalaluddin Abdurrahman bin Abu Bakar as-Suyuthi, *al-Itqan fi Ulum al-Qur'an* (Beirut; Dar Al Kutub, 2004), p. 468.

²Ibnu Jarir at-T{obari, *Qur'an 43:25, Tafsir at-Thobari*, V.19, p. 274,

Ma'un: 1): "He was who denying God's laws". Haris told me, he said;
"Hasan told me, he says: Waraqa' told me from Ibn Juraij: يكذب بالدين
means computation (hisab). Mentioned in Abdullah's read رأيت الذي
يكذب الدين, in this read ب becomes a connection (*shilah*).

The word رأى which means *see* and it complete do you look? The
right one is do you see (to know)? the word *ra' a* meant *al ma'rifah al-*
muta'addiyah as see with a knowing. It different to use *naz'ara*, because it
only see with the sight sense then *ra' a*, see by the heart meant really pay
attention of something.

For the word يكذب mentioned for fifth times, it means denied. It
told Muhammad someone who denies. It also can be seen in another verse
that has same meaning such as *Surah An-Naml* (83:27)³ and *surah Al-*
Qalam (67:44)⁴ etc. This word becomes a main point of this *surah*.
Because it take notice a lot to observe entire contain of this *surah* as God's
revelation.

While الدين mentioned for about thirty eight times beside it other
forms. This words interpreted with "religion", Fakhru ar-Razi said the
meaning of religion which it touched is "actually the truly religion was
Islam by the side of Allah" (*inna ad-di>na 'inda Allah al-Isla>mu*). The

³*Ibid...*, V. 19, p.500.

⁴*Ibid...*, V. 23, p. 561.



word الدين also interpreted by revenge for who will get reward and get the sins. Therefore this meaning was attend for promise and replying.⁵

These words has many interpretation based on the structure sentence and also it social situation which the interpretator at that time meant.

B. Abu Laith interpretation about *surah* Al-Maun: 1

First, he explained some kinds of *qira'ah* that could be read in this verse. From al-Kisa'i, he read أريت (*arayta*) without *alif*. While Nafi' read with *alif* without *hamzah* and the other read with *alif* and *hamzah*. It showed him clearly, that Abu Laith observed the kinds of this *qira'ah* much proven by his interpretation.

Tafseer Bahrul Ulum also containt of *qiraah* inside. Therefore, this *surah* have some kinds of *qiraah*. The scholars of *qiraat* (*al-qurra'*) have two cases the first verse of *surah* al-Ma'un.

1. The first case is to do not stop (*washol*) in any words of the verse, there are five aspect;

The first, it narrated by Ibn Kasir through his two students (al-Bazzi and Qunbul), Abu Amr through as-Duri, Ashim through his two students (Syu'bah and Hafsh), Ibn Amir through his two students (Hisyam and Ibn Dzakwan), Hamza through two students (Khalaf and

⁵Muhammad Rashid Rid}a, *Tafsir Al-Fa>tihah* (Bandung; Mizan, 2007), p.

Khallad), and also from tenth *qurra* ' Ya'qub through his two students (Ruwais and Rooh) and Khalaf.⁶

In this kind, to read both hamzah of word أُرأيت clearly (*tahqiq*, also called by *hamzah muhaqqoqoh*) without *idghom* (import) in *ba*' of the word يَكْذِبُ بِالذِّينِ.⁷

Second, it took from Nafi' through his two students Qalun and Warsy and also from the tenth *qurra* ' Abu Ja'far through his two students Ibn Wardan and Ibn Jammaz.⁸

This kind the second *hamzah* from أُرأيت to read weakly (*tashil*, also called by *hamzah musahhalah*). The character ب in يَكْذِبُ بِالذِّينِ read clearly (*izhar*) without import (*idghom*).⁹

Third, it took from Warsy student of Imam Nafi'. It is another kind of him that he narrated from his teacher.¹⁰

This kind changes the first *hamzah* to read clearly and the second *hamzah* to become *Alif* (ا) so character *Ra*' (ر) read length for 6

⁶ Abdul Fattah al Qadli, *Al Budur az Zahirah fi al Qiraat al Asyr al Mutawatirah* (Beirut; Dar al Beiruti, 2007), p. 646 and 651; Jamaluddin Mohammed, *Mushaf al Qiraat al Asyr al Mutawatirah min Thariq as Syathibiyah wa ad Durrah* (Thantha; Dar as Shahaba, 2010), p. 597 and 602.

⁷ Abu Laith, *Bahrul ulum*, v. 3 p. 600; Ibnu 'Asyur, *at Tahrir wa at-Tanwir*, v. 30, p. 565. *Al Budur az Zahirah*, p. 646 and 651; Jamaluddin, *Mushaf al Qiraat al Asyr*, p. 597 and 602.

⁸ Abdul Fattah, *Al Budur az Zahirah*, p. 646 and 651; Jamaluddin, *Mushaf al Qiraat al Asyr*, p. 597 and 602.

⁹ *Bahrul ulum*, v. 3 p. 600. Ibnu 'Asyur, *at Tahrir wa at-Tanwir*, v. 30, p. 565; *Al Budur az Zahirah*, p. 646 and 651; Jamaluddin, *Mushaf al Qiraat al Asyr*, p. 597 and 602.

¹⁰ Abdul Fattah, *Al Budur az Zahirah*, p. 646 and 651; Jamaluddin, *Mushaf al Qiraat al Asyr*, p. 597 and 602.

harakahs or 3 *alifs*. Whereas ب read clearly (*izhar*) without import (*idgham*).¹¹

Fourth, it took from imam Kisa'i through his two students ad-Duri and Abul Harith.¹²

this kind diverge than before because it removes the second *hamzah* in أرأيت which is after *Ra'* (ر) therefor read directly to *Ya'* (ي). menjadi (أرأيت).¹³

Fifth, it took from Imam Abu 'Amr narrated by as-Susi.¹⁴

To read both *hamzah* in أرأيت read clearly (*tahqiq*, also called by *hamzah muhaqqaqah*), but character ب in the word يَكْنَبُ import into ب in the word بالدين therefor the first ب must be stopped (*sukun*).¹⁵

2. The second case, stopped in the word أرأيت (*waqaf*) then begin from word الذي until the end of the verse.
 - a. To read both *hamzah* of أرأيت clearly. This kind is narrated by Ibn Katsir through his two students, Abu Amr through his two students, Ashim through his students, Ibn Amir through his two students and the tenth *qurra'* Ya'qub through his two students and Khalaf.¹⁶

¹¹ Ibnu 'Asyur, *at Tahrir wa at-Tanwir*, v. 30, p. 565; *Al Budur az Zahirah*, p. 646 and 651. Jamaluddin, *Mushaf al Qiraat al Asyr*, p. 597 and 602.

¹² Abdul Fattah, *Al Budur az Zahirah*, p. 646 and 651; Jamaluddin, *Mushaf al Qiraat al Asyr*, p. 597 and 602.

¹³ Abu Laith, *Bahrul ulum*, v. 3 p. 600; Ibnu 'Asyur, *at Tahrir wa at-Tanwir*, v. 30, p. 565; *Al Budur az Zahirah*, p. 646 and 651; Jamaluddin, *Mushaf al Qiraat al Asyr*, p. 597 and 602.

¹⁴ Jamaluddin, *Mushaf al Qiraat al Asyr al Mutawatirah*, p. 602.

¹⁵ *Ibid.*

¹⁶ *Al Budur az Zahirah*, p. 646 and 651; Jamaluddin, *Mushaf al Qiraat al Asyr al Mutawatirah*, p. 597 and 602.



- b. To read the first *hamzah* of أُرَيْتَ clearly and the second weakly. It was Nafi' read through his two students, and Hamza through his two students (Khallaf and Khallad) also the tenth *qurra'* Abu Ja'far read through his two students.¹⁷
- c. To read the first hamzah of أُرَيْتَ clearly and remove the second. It was al Kisa'i read through his two students as before.¹⁸

Besides, in the word يَكْذِبُ بِالذِّينِ , there are two kinds;

First, import the first *ba'* into the second. It was Abu Amr read through as-Susi, as before.¹⁹

Second, without import (idgham) *ba'*. Therefore *dhammah* in the first *ba'* did not change. It all ten *qurra'* read but as-Susi.²⁰

This differences *qira'ah* was an Arabic language dialect. Therefore some popular and some does not.

C. The Differences and the Similarity of Both Interpretation *surah Al*

Ma'un :1

1. The differences interpretation both at-Thabari and Abu Laith

- a) In this interpretation, at-Thabari did not touch does Al-Ma'un belong to *Makkiyah* or *Madaniyah*, he does not like Abu Laith and other do. At-Thabari never touch this *surah*, is it belong to

¹⁷ *Ibid.*

¹⁸ *Ibid.*

¹⁹ Jamaluddin, *Mushaf al Qiraat al Asyr al Mutawatirah*, p. 602.

²⁰ *Ibid.*

Makkiyah or *Madaniyah*, does not like Abu Laith²¹ who puts this *surah* into *makkiyah* and other like az-Zamakhshari who sees the first of three verses of this *surah* is *makkiyah* and the remain is *madaniyah*,²² and other like al-Alusi who interprets detailly three opinions about it, which according to majority of intellectual muslims this *surah* is *Makkiyah*.²³

- b) At-T{abari did not mention the historical of revealed (*asbab an-nuzul*) of *surah* al-Ma'un. While Abu Laith mentioned it and also Ibu 'Asyur told that this verse revealed for the case Abu Sufyan bin Harb who butchers camel every weak then comes an orphan who knocked on the door for asking meat.²⁴
- c) At-T{abari also does not mention the meaning of *ad-din* entirely, just like the meaning of "Islam / religion". Al-Alusi gave it mean revenge (الجزاء),²⁵ while Al Baydhowi in *Anwar at-Tanzil* gave it mean revenge and Islam.²⁶ Beside that quoted from the most opinion al-Alusi also gave it means al-Qur'an.²⁷ Beside that Abu Laith mentioned just one meaning of "*al din*", that was *al qiyamah* (the judgement day) and left other

²¹As-Samarqandi Abu Laith, *Bahrul ulum* (Beirut; Dar al-Fikr), v. 3 p. 600.

²²Az Zamakhshari Ja>rullah, al Kasshaf an Ghawamidl at Tanzil (Beirut; Dar al Kitab al Arabi, 1407), v. 4, p. 803.

²³Al Alusi Shihabuddin, *Ruhul Ma'a>ni fi Tafsi>r al Qur'a>n al Adhi>m wa as Sab' al Mathani* (Beirut; Dar al Kutub al Ilmiyah, 1415H), v. 15, p. 474.

²⁴Abu Laith, *Bahrul ulum*, v. 3 p. 600. Ibnu 'Asyur Muhammad at Thahir, *at Tahrir wa at-Tanwir* (Tunis; ad Dar at Tunisiyah, 1984), v. 30, p. 565.

²⁵Al Alusi, *Ruhul Ma'ani*, v. 15, p. 474.

²⁶Al Baydhowi Nashiruddin, *Anwar at-Tanzil wa Asrar at Ta'wil* (Beirut; Da Ihya at Turath al Arabi, 1418H), v. 5, p. 341.

²⁷Al Alusi, *Ruhul Ma'ani*, v. 15, p. 474.

meaning example the familiar one “*al-hisab*”, then “Islam or religion”, “al-Qur’an”, “*hukm Allah* (God’s law)”, it does not when he interpret “*al din*” in *surah* al-Fatihah.²⁸

Abu Laith unites *hukm Allah* (God’s law) with *hisab* to one meaning, whereas God’s law more extensive than deed calculation (*hisab*). Beside that al-Alusi in *Ruh al Ma’ani* interpreted the meaning of "God’s law" near with the meaning "religion".²⁹

The meaning of “judgement day” which Abu Laith explained did not described what base he interpreted by narrated (*riwayah*) or *dalalah lughowiyah*, as far as researcher found, did not find an intellectual muslim who explains that meaning in this *surah*. But the meaning "*unbeliever*" (who deny the religion) narrated from Hasan Basri contained in *Tafsir Ibn Abi Hatim*³⁰ also such as as-Suyuthi described in *ad-Dur al-Mantsur*.³¹

- d) At-T{abari always completed his narration with *sanad*. Besides, no *sanad* found in comments that Abu Laith narrated from *sahabah* or *tabi'in* to who said that.
- e) At-T{abari does not criticize linguistic side. But abu Laith and Ibn Asyur does even little.

²⁸*Ibid.*, v. 1, p. 42.

²⁹*Ibid.*

³⁰ Ibn Abi Hatim Abu Muhammad ar Razi, *Tafsir al Qur'an al Adhim* (Sudan; Maktabah al-'Ishriyah), v. 10, p. 3468.

³¹ As-Suyuthi Jalaluddin, *ad-Dur al-mantsur* (Beirut; Dar al-Fikr), v. 8, p. 641.



- f) At-T{abari does not interpret as usual the word *أرأيت*, perhaps he has explained for many times before. Beside when Abi Laith found some differences in the meaning of *lafadz*, sometimes he mentioned it eventhough one only. Example in *أرأيت* he mentioned it in two meaning only, but in *al din* he mentioned one meaning only. Whereas *al-din* was compatible to describe it differences meaning overhere. Karena perubahan kata dan susunannya dapat mempengaruhi makna "ad-din". Besides, *أرأيت* with its two meaning has often explained before. And also the meaning of *ara'aita* did not influence a lot for the changes of the word and it structure.
- g) At-T{abari does not touch about giving name for *surah* and it differences. While Al-Alusi in his interpretation mentioned some names such as *surah aroayta*, *al-takdzib*, and *al-diin*.³² Abu Laith did not touch about the name of *surah* also and it differences (*khilaf*). Nothing explanation about *al-din*, *al-takdzib*, *al yatim* and *aroayta*. Its not like al-Alusi who mentioned it.³³
- h) Different than other Abu Laith interprets this verse which concerning to *ka>fi>r* (unbeliever) who denying His command. Whereas Abu Laith's background Hanafi's flow. He also explained the purpose of this *su>rah* is a threat for

³² Al Alusi, *Ruhul Ma'ani*, v. 15, p. 474.

³³ Al Alusi, *Ruhul Ma'ani*, v. 15, p. 474.



unbelievers.³⁴ In his interpretation, Abu Laith described that someone who does not believe to God certainty was unbeliever but in this case, he deny what holy Quran said. It different to be compared with the someone who does not care to God appeal as told in surah *al ka>firu>n*, claimed to Quraisy.³⁵

2. The similarity of Both Interpretation

- a) At-T{abari and Abu Laith are classical interpreter who live in third century of Hijri. Besides their entire life spent to create many works for Islamic knowledge.
- b) At-T{abari and Abu Laith are great author of *tafsi>r bi al ma'thur*. In writing their great *tafsi>r*, they have same method. They interpreted verse by verse as sequence as the quranic verse. It was started by surah al-Fatihah and finished by surah an-Nas. Then they emphasized discussion of socialization problems and linguistic problem. They discourse quranic exegesis within mentioned the sociological and cultural at that time.
- c) Both of them interpreted al-Quran according to expert interpreters' opinion or reasoning of themselves. But they did not forget to quote the narrations of Prophet Muhammad PBUH and his companions. They also quoted some opinions of intellectual muslims who expert in quranic interpretation.

³⁴ Abu Laith, *Bahrul ulum*, v. 3 p. 600.

³⁵ *Ibid*.. V. 3, p. 629.

- d) Both of them in similarity to interpret the meaning of *أرأيت الذي يكذب الدين* is a warning for who deny the judgement day which is His command to never deny the orphan, pauper, and other who need help.

Beside that this verse also related with the verses after. If we would like to learn deeply about this surah that have many morality messages can be taken. As a religious human not only doing the order and avoid the prohibition. It explained in the verses after the first of this surah. It related each other. The second verse means if we deny what religion order (unbeliever). Then the answer is they who deny the religion “therefor they (people) who ...”. It related by character *fa'* (ف). This character used in causes (*lisababiyah*). Therefor the second verse was answer of the first seen in it meanings. Beside that the character *fa'* (ف) can use in conjunction to connect the sentence before.

In the third verse, it described the highest stingy in the wealth.³⁶ Because one of unbeliever characteristic is does not care people around him. The fourth and the fifth verse described how suffer someone if he heas done praying but careless of it. Many opinions according this word (*fī s}ala>tihim sa>hu>n*) from Ibnu Abbas said “he was an unbeliever”, from Saad bin Abi Waqash “he was someone who put his praying lately” and Qathrab said “he was someone who does not remind Allah”. In the sixth verse told that how unbeliever who pretend to be a muslim show his praying as ritual but nothing inside. First, At-Thabari from the story of Al-Husain, from Abu Mu'adz, from Ubaid, from Ad-Dhahak who interpret this as unbeliever. The second, from Abu Shalih from Mu'awiyah from Ali from Ibn Abbas, they said unbeliever was doing praying in human presence but left when nobody seen. Third, from Yunus from Wahab from

³⁶ ‘Ala’ Ad Din Ali bin Muhammad bin Ibrahim al Baghdadi al Kha>zin, *tafsir al Khozin* (Beirut:Dar Kutub al Ilmiyah), v. IV, p. 478.



Ibn Zaid, they said they doing praying not for praying itself but want to be proud of (riya').³⁷

The opinion told that this *surah* was *Makkiyah* and the 107th revelation that prophet got. It revealed after *surah al-Takathur* and before *surah al-Kafirun* and contained of six verses.³⁸

³⁷ Abu Ja'far bin Jarir at-T{abari, *Jami' al Bayan fi tafsir Al-Qur'an* (Beirut Dar al-Fikr: 1978), V. 28, p. 203.

³⁸ Quraish Syihab, 2009, *Tafsir al-Misbah*, (Jakarta; Lenter Hati), vol. 15, p. 642.