THE EXISTENCE OF THE *ADĀBI WA IJTIMĀ'I* CHARACTER IN THE INTERPRETATION OF AL-MUNĪR BY WAHBAH AL-ZUḤAILĪ AND RAWAIḤ AL-BAYĀN BY 'ALĪ AL-ṢĀBŪNĪ

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Abstract

This paper reviews the existence of the *adābi wa ijtimā'i* pattern in the interpretations of al-Munīr and Rawāiḥ al-Bayān by using primary and secondary data which are processed analytically to obtain the right data according to the theme discussed. The results of the analysis of these themes show that the interpretation of the verses of the Qur'an in the commentaries of Al-Munīr and Rawāiḥ al-Bayān are always accompanied by *adābi wa ijtimā'i* patterns, especially at the end of the interpretation of the verses. The *adābi wa ijtimā'i* style occupies an important position in the interpretation of verses, so that this pattern is always included in the interpretation of verses. So that in the two books of commentary, this style seems to be the conclusion of the interpretation of the verses being interpreted. In addition, the existence of this pattern in the commentary of Al-Munīr and Rawāiḥ al-Bayān plays a role in unlocking the secret of the law's syariat in a verse that is oriented towards wisdom and its benefits, especially in social interaction.

Keywords: *Adābi wa ijtimā'i*, Tafsir Al-Munīr, Tafsir Rawāiḥ al-Bayān

Introduction

The development of Islamic thought and the complexity of the problems that arise, especially in the middle era has sprung up a variety of styles of interpretation. Efforts in interpreting the Qur'an with the thought of reason then experienced development by

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moving more broadly and more deeply influenced by the subjectivity of the mufasir in interpreting a verse. [1]

The specialty of the Qur'an which has become a complete and perfect guide to life. However, due to its universal and profound nature, the Qur'an requires in-depth interpretation so that its meaning can be widely and accurately understood by the people. Therefore, interpreters need to be careful in understanding the Qur'an which can provide a comprehensive view of how important it is to follow the instructions of the Qur'an in everyday life. This is where the role of the Mufassir becomes very important. [2] One of the emerging styles of tafsir is the *adābi wa ijtimā'i* style.

The mufasir who first introduced the *adabi wa ijtimā'i* interpretation style in an effort to reveal the contents and content of the Qur'an in accordance with the needs of the times to provide a response to problems developing in society were Muḥammad Abduh and his student, Muḥ ammad Rasyīd Riḍa through their tafsir work, namely Tafsīr al-Manār. Furthermore, this was followed by several other Muslim pilgrims in a number of Islamic countries. [3]

Adābi wa ijtimā'i is a sentence that comes from two syllables, namely *adabi and ijtima'i*. Linguistically, adabi means literature which is part of the study of Arabic grammar, such as nahwu, sharaf, luqhah, and balaghah. Thus, adabi is related to the beauty of the language used by an interpreter. Meanwhile, the meaning of *ijtimā'i* is social. These two words then became the essence of 'urfiyyah among mufasir and have their own meaning which refers to a characteristic in the interpretation of the Qur'an. [4]

The meaning of the term *adābi wa ijtimā'i* in the study of tafsir, as explained by al-Farmawī is an interpretation of the Qur'an seen from the beauty of its editorial, then compiling the explanation in a beautiful editorial by highlighting aspects of the guidance of the Qur'an 'an for social life and connecting the meaning of these verses with laws in society and development in the world without using scientific language that is difficult to understand. [5]

According to Muḥammad H{usain al-Zahābī, *adābi wa ijtimā'i* contains the meaning of an interpretation of the Qur'an by starting first by showing existing reality, in accordance with the laws that apply in society. accuracy of stylistic expressions of language used in a verse. After that, continue by arranging the intended meanings in a beautiful way. Then the meaning is explored in more depth so that the application of the

[1]M. Habib Husnial Pardi, "Turast fi Tafsir Al-Qur'an: Makna, Sejarah Perkembangan dan Manhaj Para Ulama", *Alif Lam: Journal of Islamic Studies and Humanities*, Vol. 3, No. 1, 2022, h. 65.

[2]Yusril Emra, dkk. "Karakteristik al-Mufliḥūn dalam Al-Qur'an (Kajian Tafsir Taḥlīlī QS Al-Baqarah/2: 5)" *Al-Mubarak: Jurnal Kajian Al-Qur'an dan Tafsir* 9, no. 1 (2024): 35-48. https://journal.uiad.ac.id/index.php/al-mubarak/article/view/2457/1215.

[3]Fauzan Adim dan Subhi Nur Isnaini, "Tafsir Adabi Ijtimai di Kawasan Al-Gharb Al-Islami:Studi Komparasi Tafsir Ibn Badis dan Mohammed Al-Makki Al-Nashiri", *Qaf: Jurnal Studi Al-Qur'an an Tafsir*, Vol. 5, No.2, 2021, h. 208.

[4]Syafril dan Amaruddin Asra, "Tafsir Adabi Ijtimai: Telaah Atas Pemikiran Muhammad Abduh", *Jurnal Syahadah*, Vol. 7, No. 1, h. 7

[5]Abd al-Hay al-Farmawī, *Al-Bidāyah fī Al-Tafsīr Al-Maudhu'i* (Kairo: Al-Had}arah al-'Arābiyah, 1977), h. .23.

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meaning of these verses can be realized. [6]

The existence of this type of interpretation will increasingly become evidence that the verses of the Qur'an are a guide for humanity in all situations and conditions to provide solutions to problems that are occurring in the midst of social life. So, solutions to all problems that occur in life can be found in the verses of the Quran. [7]

From this explanation it can be concluded that the *adābi wa ijtimā'i* style is a style of interpretation that focuses on the beauty of the style of the language structure of the Qur'an and takes the meaning of the verse based on the structure of the language style and applies this meaning to social life. everyday life to be a solution to social problems.

Biography of the Author and Characteristics of the Book of Tafsir Al-Munīr serta Rawiḥ Al-Bayn Biografi Wahbah Al-Zuḥailī

Wahbah Al-Zuḥailī was born in 1932 AD, in the Dair 'Atiyah area, Damascus, Syria. His full name is Wahbah bin Musṭaf al-Zuḥailī. His father was a simple farmer, but was famous for his devotion to farming. Meanwhile, his mother's name was FṬimah binti Musṭaf Sa'dah. [8]

Wahbah al-Zuḥailī began to know the basics of the Islamic religion at first under the guidance of his father. His formal education began with studying at primary and secondary schools in his homeland, Damascus. After that, he continued his education at the Sharia Faculty of Damascus University and successfully completed it in 1953 AD by getting first place. [9]

Wahbah al-Zuḥaili received a bachelor's degree from the Faculty of Sharia at Al-Azhar University in 1956 AD. At this university, he also received first place. He also managed to get a diploma in education from the Arabic Language Faculty at Al-Azhar University. Then he devoted himself as a lecturer at the Sharia Faculty at Damascus University in 1963 AD. [10]

After that, at this university, he was appointed assistant dean of the faculty. Apart from that, he also held the position of dean and head of the Islamic Fiqh department at the university. In the relatively short time span of his appointment, he occupied several of these positions. Subsequently, he was confirmed as a professor in the discipline of Islamic law at a university in Syria. [11]

Wahbah al-Zuḥaili is active in writing written works, both in the form of books and articles, with more than 133 books and more than 500 of his writings in the form of

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[6]Muḥammad Ḥusain al-Zahābī, *Al-Tafsīr wa Al-Mufassirūn* (Kairo:Dār Al-Ḥadīs\, 2005), Juz. 2, h. 483.

[7]Nur Fauziah, "Teologi Kemiskinan dalam al-Qur' Perspektif Tafsir Maqasidi", *Alif Lam: Journal of Islamic Studies and Humanities* 3, no. 2 (2023): h. 25.

[8]Raoff bin Rasyed, dkk, "Hukum Pencurian pada QS. Al-Maidah Ayat 38(Studi Terhadap Pemikiran Wahbah Al-Zuhaili dan Muhammad Syahrur", *Al-Misykah: Jurnal Kajian Ilmu Al-Qur'an dan Tafsir,* Vol. 2, No2, 2021, h. 55.

[9]Zaiyad Zubaidi, "Implementasi Wasiat Berupa Honorarium Menurut Pandanagn Wahbah Zuhali", *Media Syariah: Wahana Kajian Hukum Islam dan Pranata Sosial*, h. 197.

[10]Zaiyad Zubaidi, "Implementasi Wasiat Berupa Honorarium Menurut Pandanagn Wahbah Zuhali", *Media Syariah: Wahana Kajian Hukum Islam dan Pranata Sosial*, h. 197.

[11]Zaiyad Zubaidi, "Implementasi Wasiat Berupa Honorarium Menurut Pandanagn Wahbah Zuhali", *Media Syariah: Wahana Kajian Hukum Islam dan Pranata Sosial*, h. 197.

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articles. His works in the field of interpretation are the books Tafsīr Al-Wajīz, Tafsīr al-Wasīṭ, and Tafsir al-Munīr. Meanwhile, some of his works outside the field of interpretation include UṢul Fiqh al-Islmī which consists of 2 volumes and al-Fiqh al-Islmī wa Adillatuh which consists of 8 volumes. [12]

His other works include Al-Fiqh al-Islm fī Uslūb al- Jadīd, Fiqh al-Mawris fī al-Syar'iyyt al-Islmiyyah, Al-Qur'an al-Karīm (*Bunytuhu al-Tasyri'iyyt au Khaṣiṣuhu al-Hasriyah*), and *Al-Ass wa al-Maṣ dir al-Ijtihd al-Musytarikah Baina al-Sunnah wa al-Syi'ah.* Apart from that, there are still many of his works which contain the discipline of Islamic jurisprudence. [13]

A Glance at the Book of Tafsir Al-Munīr

Tafsir al-Munir with the full name al-Tafsīr al-Munīr (*Fī al-'Aqīdah wa Al-Syarī'ah wa Al-Manhaj*) is the work of Wahbah al-Zuḥailī who tried comparing classical interpretations and contemporary interpretations in studying the verses of al- Koran. Tafsir al-Munīr is one of Wahbah al-Zuḥailī's works in the field of interpretation which is heavily influenced by his understanding in the field of fiqh or in its interpretation is always associated with fiqh al-ḥayh or fiqh al-ahkām. [14]

Wahbah al-Zuḥailī before writing the book on the interpretation of al-Munīr, he first studied and wrote a lot of books related to jurisprudence and jurisprudence suggestions.[15] Therefore, his scientific background, which he had studied a lot before, greatly influenced the direction of his interpretation of the verses of the Koran, so that his interpretive work, namely the book of tafsir al-Munīr, had a more fiqh style.

Tafsir al-Munīr has a unique systematic and is different from classical tafsir. The tafsir consists of 16 volumes, each volume consisting of two juz' which can include several surahs. The first volume consists of juz 1 and 2 which includes surahs al-Fatihah and al-Baqarah. Meanwhile, volume 15 consists of juz 29 and 30 which includes several letters in both juz. In general, when interpreting a surah in this commentary, an explanation begins as an introduction to the interpretation of the letter. This introduction may include a description of the identification and naming of letters. Apart from that, it also explains the reasons for naming letters and their priority.[16]

In the interpretation of Al-Munīr, one of the steps is to group the verses based on certain themes and topics. Grouping is carried out based on the meaning content of the verses. For example, in interpreting Surah al-Baqarah, grouping verses 1 to 5 into one topic, namely regarding the nature of believers and the response to those who are devout.

[12]Muhammad Khusnul Muna dan M. Yusuf Agung Subekti, "Tujuan Pendidikan Islam dalam Al-Qur'an", *Jurnal Piwulang*, Vol. 2, No. 2, 2020, h. 171

[13]Mirsan dan Andi Abdul Hamzah, *Problematika Wudu (Studi Naskah Tafsir Al-Munir Karya Wahbah Al-ZuhaIli Terhadap QS Al-Maidah/5:6, Pappasang: Jurnal Studi Al-Qur'an Hadis dan Pemikiran Islam*, Vol. 4, No. 1, 2022, h. 98.

[14]Wildan Hidayat, "Moderasi Penafsiran Al-Qur'an (Metodologi Tafsir Al-Munir Karya Wahbah Al-Zuhaili", *Jurnal Cross Border*, Vol. 6, No. 1, 2023, h. 286

[15]Wildan Hidayat, "Moderasi Penafsiran Al-Qur'an (Metodologi Tafsir Al-Munir Karya Wahbah Al-Zuhaili", *Jurnal Cross Border*, h. 287.

[16]Ahmad Ismanullah, dkk, "Konsep Al-Muwalah dan Karaktersitk Corak Tafsir Al-Munir", *Basha'ir: Jurnal Studi Al-Qur'an dan Tafsir*, Vol. 1, no. 2, 2021, h. 156

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Meanwhile, verses 6 and 7 are grouped into one group of interpretations on the topic of the nature of the disbelievers.[17]

This grouping of verses based on meaning relationships is found in almost all letters and verses of the Al-Qur'an. After that, interpretation is carried out using several steps which include explanation of qira'ah, i'rab, lugah, asbab al-nuzūl, explanation munsabah verse, a more in-depth explanation of the interpretation, and the meaning of the verse which is connected to the laws of everyday life. [18]

These interpretive steps make al-Munīr's interpretation more complete and can explore a very deep and broad meaning in the interpretation of a verse, especially in verses that have jurisprudential legal content in them. Apart from that, the relationship between jurisprudence and jurisprudence which is connected in everyday life, provides further understanding of the philosophical content of the application of law in the verses of the Qur'an for the benefit of human life.

Biography of 'Alī Al-Ṣabūnī

'Alī al-Ṣabūnī has the full name Muḥammad 'Alī bin Jamīl al-Ṣabūnī. He was born on January 1, 1930 in the city of Aleppo, Syria. There are also several sources which state that his birth year was 1928. He was one of the most famous commentators and scholars due to the depth of his knowledge and the character of his character. 'Alī al-Ṣabūnī had grown up in an educated family. His father was one of the influential scholars in the city of Aleppo. 'Alī al-Ṣabūnī's educational journey began with elementary and formal school education regarding Arabic language, jurisprudence and other religious knowledge which he obtained directly from his own father. Starting from an early age, he has demonstrated his ability, talent and intelligence in understanding and learning various Islamic religious knowledge. At his relatively young age, he had memorized thirty juz of the Koran.[19]

Apart from seeking knowledge, especially Islamic knowledge from his father, 'Alī al-Ṣabūnī also studied with a number of scholars in the city of Aleppo. The scholars in the city of Aleppo who were his teachers include Muḥammad Najib Sirj al-Dīn, Ahmad al-Ṣamm, Muḥammad Ragīb al-Tabbakh and Muḥammad Najib KhayaṬah. In his steps to increase the depth of knowledge he has, he often participates in various studies by various scholars in several mosques spread across Syria.[20]

'Alī al-Ṣabūnī has written several books during his life which are very important and very useful in order to expand and develop knowledge about Islamic insight and to add to the treasures of Islamic thought which are not only devoted to the field of

[17]Islamiyah, "Mufassar dan Mujmal padaTafsir Al-Munir", *Al-Tiqhah: Jurnal Ilmu Keislaman*, Vol. 3, No. 2, 2022, h. 120.

[18]Khoirul Anas, "Menggali Prinsip-Prinsip Pluralisme Agama dalam Sorotan Al-Qur'an: Analisis Hermeneutis Pemikiran Wahbah Al-Zuhaili dalam Tafsir Al-Munir", *Maghza, Jurnal Ilmu Al-Qur'an dan Tafsir,* Vol. 6, No.1, 2021, h.117.

[19]Suhaimi, "Pemikiran Kebahasaan Syekh Ali Al-Shabuni dalam Kitab Shafwat Al-Tafasir: Analisis Terhadap Penafsiran SurahAl-Fatihah", *Jurnal Ilmiah Mua'shirah:Media Kajian Al-Qur'an dan Al-Hadist Multiperspektif*,Vol. 17, No. 2, 2020, h. 157.

[20]Helmun Jamil, "Corak Linguistik As-Shabuni dalam Kitab Shafwat Al-Tafasir: Studi Aspek Balaghah pada Penafsirah Surah Ad-Dhuha", *Ad-Dhuha: Jurnal Pendidikan Bahasa Arab dan Budaya Islam*, Vol. 3, No. 3, 2022, h. 32.

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knowledge regarding Qur'an interpretation. But also in other fields. This has caused his works to decorate various libraries in the Islamic world. The dissemination of his works is not only limited to the area where he lives, but also to various countries. To date, his works number approximately forty works.[21]

Some of his works include the book Rawiḥ al-Bayn fī Tafsīr Ayt Al-Aḥkm, Ikhtisar Tafsīr Ibn KaṢīr, Ṭibyn fī 'Ulūm Al-Qur'n, Al-Nubuwwah wa al-Anbiy', MukhtaṢr fī Tafsīr al-Ṭabrī, Qabas min Nūr Al-Qur' n, and Ṣafwah Al-Tafsir. With regard to his abilities in the field of Islamic religious knowledge, many scholars praised and admired his abilities and the depth of his knowledge, especially in the disciplines of Islamic jurisprudence and Arabic. Like Muḥammad al-Gazlī, Rasyīd bin Rjih and M. Quraish Shihab who acknowledged the depth of his knowledge.[22]

Based on the presentation, it can be seen that 'Alī al-Ṣabūnī is one of the scholars who has a wide variety of scientific disciplines and is a scholar who has made a very significant contribution to the scientific progress of the Islamic religion. So that Muslims can gain knowledge about the Islamic religion from various points of view which can trigger the development and breadth of their thinking regarding Islamic religious knowledge.

A Glance at the Book of Tafsir Rawiḥ Al-Bayn

The book of tafsir Rawiḥ al-Bayn with the full name Rawiḥ al-Bayn (*Tafsīr Ayat Al-Aḥkm min Al-Qur'an*) is this book of tafsir which is based on fiqh and is a book with a neutral style of jurisprudence, that is, it does not side with one particular school of jurisprudence which consists of four schools of thought. This book is a book of interpretations which is specialized in discussing verses of the Koran containing legal issues in them and using various references to books of interpretation, both classical interpretations and modern interpretations which have the strongest validity.[23]

This book of interpretation is presented using a very straightforward language style. The method of presentation in the book is very detailed and includes various arguments used by jurisprudence experts in full. Apart from that, in this book there is an explanation regarding the wisdom of enacting a law. The interpretation of the legal verses in this book, of course, is not adjusted to the order of discussion found in Islamic jurisprudence books in general. However, the discussion is discussed in accordance with the order of the verses in the Koran, namely in accordance with the order of the 'Usmnī mushaf. [24]

The discussion of a verse containing law in this interpretation is always connected

[21]Helmun Jamil, "Corak Linguistik As-Shabuni dalam Kitab Shafwat Al-Tafasir: Studi Aspek Balaghah pada Penafsirah Surah Ad-Dhuha", *Ad-Dhuha: Jurnal Pendidikan Bahasa Arab dan Budaya Islam*, h. 32.

[22]Ridha Riyadi, "Zina Menurut Ali Ash-Shabuni dalam Tafsir Shafwatu Tafasir", *Studia Qur'anika:Jurnal Studi Qur'an,* Vol. 5, N.2, 2021, h. 197.

[23]Muhammad Taufiki, "Metode Tafsir Muhammad 'Ali Al-Shabuni dalam Rawaih Al-Bayan fi Tafsir Ayat Ahkam", *Jurnal STIU Darul Hikmah*, Vol. 2, No. 4, 2020, h. 151.

[24]A. Dimyati dan Nur Khairiyah, "Analysis of Pluralism Ideas of Muhammad 'Ali Ash-Shabuni in the Tafsir of Rawa'i al-Bayan", *Santri: Journal of Pesantren and Fiqh Sosial*, Vol.1, No. 2, 2020, h. 124.

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to other verses which also have the same theme as the verse being discussed, so that the discussion feels more complete. The sequence of methods for discussing verses in the book begins with vocabulary, global interpretation of verses, the reason for the revelation of verses, munsabah verses, qiraah, i'rab, sharia law or fiqh verses, and the wisdom of enshrining the law in a verse. [25]

The Role of *Adābi wa ijtimā'i* Style in Tafsir Al-Munīr and Rawiḥ Al-Bayn

The role of the *Adābi wa ijtimā'i* Tafsir style in Tafsir Al-Munīr

Tafsir al-Munīr is a book of interpretation that has a dominant style of fiqh, but in this book there is a role of *adābi wa ijtimā'i* style which cannot be separated in the interpretation of the verses of the Qur'an contained in the tafsir. The *adābi wa ijtimā'i* style contained in this interpretation has a very important role in uncovering the secret of verses that are connected to the social problems that occur. Therefore, in the interpretation of Al-Munīr at the end of the author of this book, namely Wahbah Al-Zuḥailī always includes a style of adabi ijtima'i, so that the verse can be applied directly to overcome various kinds of problems of the people that occur. According to the author, this is like opening a new discourse, especially regarding legal verses that have not been interpreted by many other commentators with an *adābi wa ijtimā'i* style.

As evidence of the role of the *adābi wa ijtimā'i* style in the interpretation of al-Munīr, one of them can be seen from the interpretation of QS al-Baqarah/2:168 which reads:

يَٰٓأَيُّهَا ٱلنَّاسُ كُلُوا۟ مِمَّا فِى ٱلْأَرْضِ حَلَٰلًا طَيِّبًا وَلَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ

Translation:

> O people! Eat of the lawful and good food found on earth, and do not follow the steps of Satan. Indeed, Satan is a real enemy for you. [26]

This verse contains the meaning that Allah swt. calls on all humans to always eat food that is halal, does not contain subhat, and does not contain other people's rights that have been usurped in that food in a way that is not permitted by the Islamic religion. Likewise, it is forbidden to eat food or property taken by leaders from their followers in an improper way. This verse also prohibits humans from participating in the steps of Satan, who has been his enemy since the time of Prophet Adam (AS). and Satan never directs people to do good.[27]

This verse seems to contain legal meaning, namely containing orders to eat good and halal food and prohibitions against avoiding food that is not good and contains prohibitions in the rules of Islamic religious law. So that someone who violates these rules will have the consequence of incurring sin, because it includes following Satan's steps

[25]Laila Badriah, "Kajian Terhadap Tafsir Rawih Al-Bayan: Tafsir Ayat Al-Ahkam Min Al-Qur'an Muhammad Ali Ash-Shabuni", *Syaikhuhan: JurnalPendidikan dan Pranata Islam*, Vol. 8, No. 1, 201, h. 137.

[26]Kementerian Agama RI, *Al-Qur'an dan Terjemahnya* (Jakarta: Kementerian Agama RI, 2019), h. 33.

[27]Wahbah Al-Z}uḥailī, *Al-Tafsīr Al-Munīr: Fī Al-'Aqīdah wa Al-Syarī'ah wa Al-Manhaj* (Damaskus: Dār Al-Fikr, 2003), Juz 1, h. 436-437.

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according to Islamic law

However, Wahbah al-Zuḥailī connects the legal essence in this verse with social phenomena that occur with the *adābi wa ijtimā'i* style. This can be seen at the end of the interpretation, found in the section on life jurisprudence or laws. So the verse feels related to social reality, even though the verse contains more meaning about jurisprudence law. [28]

The interpretation with the *adābi wa ijtimā'i* style in this verse can be seen with the explanation that in everyday life, a Muslim must always try to fight against desires and things that are destructive and lead to evil. Apart from that, you must always be wary of people who have the potential to become enemies in social interactions, especially people who have clearly declared hostility towards the person concerned.

This interpretation with the *adābi wa ijtimā'i* style is applied to most of the verses of the Qur'an in the book of interpretation. So that for each theme in the interpretation, you can always find a chapter section at the end of the interpretation with the name of the Fiqh al-H{ayh au al-Aḥkm chapter which discusses the content of the verse which is connected with the laws of fiqh or with social life in social reality.

Therefore, it can be concluded that the *adābi wa ijtimā'i* style in al-Munir's interpretation has a quite prominent existence in the interpretation and the silver pattern has a very important position for the completeness of interpretation and understanding of verses amidst the interpretation of verses in the book of tafsir. which has the dominant style of fiqh.

The Role of the *Adābi wa ijtimā'i* Tafsir Style in the Tafsir Rawiḥ Al-Bayn

The book of tafsir Rawiḥ al-Bayn is a book of tafsir that has a style of fiqh, but in the process of interpreting the verses of the Koran in this book, it does not leave behind interpretations that are connected with social life, namely with the style of adabi wa ijtima' i. Therefore, in this tafsir book, the *adābi wa ijtimā'i* style cannot be ignored and has a position to complete the interpretation of the verse so that the understanding of the verse appears to feel more complete and complete.

As an example of the existence of the *adābi wa ijtimā'i* style in the book, one of which can be seen in the interpretation of QS al-Baqarah/2:219 which reads:

يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ ۖ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ وَمَنَٰفِعُ لِلنَّاسِ وَإِثْمُهُمَآ أَكْبَرُ مِن نَّفْعِهِمَا ۗ وَيَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ قُلِ ٱلْعَفْوَ ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْـَٔايَٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

Translation:

> They asked you (Muhammad) about alcohol and gambling. Say, "In both there is great sin and some benefit for humans but the sin is greater than the benefit." And they ask you (about) what they should do invest. Say, "Excess of what is necessary". Thus Allah explains His verses to you, so that you think.[29]

This verse talks about the law prohibiting alcohol and gambling. In this verse it is said that although these two things contain benefits, such as pleasure, inner satisfaction, and financial benefits for the perpetrator of these things, the harm that arises from these two things can cover up the benefits contained in these two things. , so the essence of this

[28]Wahbah Al-Zuḥailī, *Al-Tafsīr Al-Munīr: Fi Al-'Aqīdah wa Al-Syarī'ah wa Al-Manhaj*, h. 438.
[29]Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, h. 44.

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verse is the command to abandon these two things.[30]

In the interpretation of Rawiḥ al-Bayn, the verse is also interpreted by connecting the side of harm to wine drinkers and gamblers which has implications in social life in society with the style of *adābi wa ijtimā'i*. The interpretation with the adābi wa ijtimā'i style of this verse can be found at the end of the interpretation under the chapter name Ḥikmah al-Tasyrī'.

The interpretation of this verse with an *adābi wa ijtimā'i* style can be seen from the explanation that the bad consequences resulting from wine and gambling will have implications for damage to the body, mind and property. As a result of someone drinking wine, it will make that person look like a crazy person in their social interactions. Meanwhile, the bad consequences of gambling activities will give rise to hostility and hatred between people, especially between those who gamble.[31]

Someone who consumes wine and engages in gambling activities will often experience bad things in their daily social interactions. Therefore, the act of consuming wine and engaging in gambling activities must be avoided to avoid causing chaos and disputes that occur between people in their daily social interactions.[32]

Interpretations with the adābi wa ijtimā'i style in these tafsir books are mostly found in the Hikmah al-Tasyri' chapter which is always placed at the end of the interpretation. If you look at all parts of the book, all the verses of the Qur'an are tried to be interpreted using the adābi wa ijtimā'i style in that chapter for complete interpretation of the verses.

This shows that the role of the adabi wal ijtima'i style in the book Rawiḥ Al-Bayn when interpreting the verses of the Koran has a very important position. In other words, it can be said that the interpretation of the verses of the Qur'an is incomplete if it does not include the essence of the verse to be connected to everyday life, so that it can be understood by people easily and can be applied in their social interactions.

Conclusion

The existence of the *adābi wa ijtimā'i* interpretation style in the tafsir al-Munīr and Rawiḥ al-Bayn books which are dominated by the fiqh interpretation style, cannot be avoided anymore. In these two tafsir books, the adābi wa ijtimā'i style has a position as a complement to the interpretation of verses so as to obtain a broader and more complete understanding of a verse.

The *adābi wa ijtimā'i* style in these two interpretations is considered by the authors of these books to be very important. This can be seen from the existence of a separate chapter that uses this style, even though the verse is basically a verse that has the essence or talks about the laws of jurisprudence, this does not prevent interpretation with the *adābi wa ijtimā'i* style from being able to be applied in everyday life for the people. Islam. Interpretation with the *adābi wa ijtimā'i* style, especially when it concerns verses

[30]Muḥammad 'Alī Al-Ṣabūnī, *Rawāiḥ al-Bayān: Tafsīr Ayāt Al-Aḥkām min Al-Qur'ān* (Damaskus: Maktabah Al-Gazālī, 1980), Juz 1, h. 274.

[31]Muḥammad 'Alī Al-Ṣabūnī, *Rawāiḥ al-Bayān: Tafsīr Ayāt Al-Aḥkām min Al-Qur'ān*, Juz 1, h. 281.

[32]Muḥammad 'Alī Al-Ṣabūnī, *Rawāiḥ al-Bayān: Tafsīr Ayāt Al-Aḥkām min Al-Qur'ān,* Juz 1, h. 281.

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that talk about law, will increasingly show that this type of interpretation can reveal the secrets and benefits of establishing a law or prohibition against something in Islamic law. So, according to the author, this style of approach must be developed further, especially regarding verses that have not been interpreted by many interpreters with the *adābi wa ijtimā'i* style.

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