Disambiguation of Tafsir Khazin in Muqodimah Tafsir Lubab al-Ta'wil fi Ma'ani al-Tanzil

Ermita Zakiyah
Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia
Email: zakiyah.ermita@uin-malang.ac.id

The Article was Accepted on May 15, 2024, and revised on July 30, 20, and July 31, 2024.

Abstract

The purpose of this study is to make the disambiguation structure of tafsir khazin in Muqodimah and its application in Tafsir Lubab al-Ta'wil fi Ma'ani al-Tanzil, tafsir al-Khazin is not free from criticism because of the israiliyat history that has no source. In contrast, tafsir khazin is tafsir khazin, including classical tafsir, which summarizes the book of tafsir Ma'alim al-Tanzil by Abu Muhammad Husayn ibn Mas'ud al-Baghawi (d.510 AH), which includes bil-Ma'tsur but tafsir khazin after being studied he uses bi al-ra'y in his interpretation. The change is then examined in the disambiguation structure with library analysis. He) which includes bil-ma'tsur but tafsir khazin. After being studied, he uses bi al-ra'y in his interpretation. The change is then examined in the disambiguation structure with library research and descriptive-analytical analysis to explore and analyze the structure of disambiguation in muqoddimah and its application in his tafsir. This article concludes that there is disambiguation between muqoddimah tafsir khazin and his tafsir.

Keywords: Disambiguation, Tafsir Khazin, Muqoddimah Tafsir Khazin.

Abstrak

Tujuan dari penelitian ini adalah membuat struktur disambigusi tafsir khazin dalam muqodimah dan aplikasinya dalam Tafsir Lubab al-Ta'wil fi Ma'ani al-tanzil, tafsir al-Khazin tidak lepas dari kritikan karena adanya riwayat israiliyat yang tidak mempunyai sumber, sedangkan tafsir khazin adalah tafsir khazin termasuk tafsir klasik yang meringkas dari kitab tafsir Ma'alim al-Tanzil karya Abu Muhammad Husain ibn Mas'ud al-Baghawi (w.510 H) yang termasuk bil-ma'tsur akan tetapi tafsir khazin setelah dikaji beliau menggunakan bi al-ra'y dalam penafsirannya. perubahan itulah yang kemudian ditelah struktur disambiguasi dengan telaah library research dengan analisis deskriptif-analitik untuk mengeksplor dan menganalisis struktur disambiguasi dalam muqodimah dan aplikasinya dalam tafsirnya. kesimpulan dari artikel ini adalah terdapat disambiguasi dalam muqoddimah tafsir khazin terhadap tafsirnya.

Kata Kunci: Disambiguasi, Tafsir Khazin,Muqoddimah Tafsir Khazin
A. Introduction

Etymologically, tafsir means revealing, which in its application reveals something in the text of the Qur'an correctly and precisely, which was the beginning of Islam. The Prophet himself conveyed Tafsir in the form of an explanation of verses that were not known by the companions, which technically occurred in a meeting with the Prophet and asked directly how the verse was not understood. This was different when the Prophet died, and the primary source of tafsir was no longer found. Hence, the Companions and scholars only studied the narration and text of the Qur'anic verses and tried to give interpretation.

At the beginning of the descent of the Qur'an, the Arabs could understand the verse that came down and the purpose of the verse. At that time, the companions did not need to ask about the meaning and significance of the Qur'an and its tafsir; with their language skills, they could accept the Qur'an as a guide in life. Along with the spread of Islam throughout the world and the problems of the ummah that runs dynamically, it is necessary to have an interpretation that runs dynamically. By the science of a mufassir, tafsir becomes essential in understanding the Qur'an correctly. The Messenger of Allah became the knowledge owner in the Qur'an by Sura an-Nahl verse 44: "We sent them with information (miracles) and books. And We sent down az-Zikr (the Qur'an) to you so that you might explain to men what had been revealed to them and that they might think."

The understanding of the Qur'an must be under the rules because interpretation is authoritative, so a mufasir must understand the laws of the science of the Qur'an, and its interpretation is used as a postulate for Muslims even though every interpretation cannot be separated from the role of the mufassir in explaining a verse of the Qur'an. These rules start from nasikh mansukh, muhkam mutasyabihat, asbabun nuzul, as well as the science of lughoh and nakiroh ma'rifah, verse qoth'i dhonni and the science of mantiq. The rules of the science of the Qur'an become the capital of a mufassir to interpret the Qur'an so that it becomes an interpretation that has an explanation and becomes a guide for Muslims. Tafsir is the result of communication between mufassir and the text of the Qur'an, socio-cultural, scientific spiritual mufassir; The interpreter also does not escape from teachers who teach tafsir to mufassir, which is then in line with the understanding between teacher and student.

---

This is different from the tafsir al-Khazin which in his muqodimah said that the tafsir khazin is a summary of the tafsir Ma'alim al-Tanzil by al-Baghwai for which for him the tafsir has high credibility in the perception of al-Khazin.\(^3\) So al-Baghwai's tafsir is used as the main reference.

al-Khazin stated that the tafsir was a product of excellent works of exegesis. Tafsir al-Baghwai, with the full name Abu Muhammad al-Husayn ibn Mas'ud al-Bagawi, was considered to have good skills and knowledge and was used as a reference in the book of Tafsir.

Mani" "Abd al-Halim Mahmud to al-Bagawi conveyed in his Manahij al-Mufassirin that al-Bagawi, as a person who adhered to the Qur'an and Sunnah, was very high in the integrity of his scholarship and literary works of explanation which he compiled based on his expertise brought great benefits. Al-Khazin's selection of Ma'alim al-Tanzil was reasonable. As for the various compliments made above, it is not an absolute claim that is haram to contradict. Is flattery realistic (with objective facts), or is it just because of subjectivity (e.g., because of sects), or is it just an expression of the Arabic version of hyperbolism? These possibilities certainly require further verification\(^4\)

Unlike his muqodimah, which refers to al-Baghwai's tafsir, which has focused on the tafsir bil ma'tsur, his nytatanya in tafsir khazin summarizes without including the source of the narrator of the hadith completely and replaces the tafsir bil ma'tsur with bil ra'y and khazin into a separate tafsir that is different from the tafsir al-Baghwai to which he has referred. So, the author maps out how disambiguated Khazin's interpretation of the muqodimah is from what Khazin has explained in his tafsir.

Previous research on tafsir khazin discussed its methodology, with the title tafsir lubab al-ta'wil fi ma'an al-tanzil by al-khazin (a methodological study), discussing\(^5\) the


Disambiguation of Tafsir Khazin in Muqaddimah Tafsir ... Ermita Zakiyah

verses of musykil in tafsir khazin, questioning 6Israilliyyat and 7 ad-dakhil8 studies. Some
discuss the characteristics of Tafsir al-Khazin Lubab al-Takwil fi Ma'ani al-Tanzil, the
method of Tafsir al-Khazin, the school of Tafsir al-Khazin, and, in essence, discuss all
aspects of Tafsir al-Khazin Lubab al-Takwil fi Ma'ani al-Tanzil.9 From several previous
studies, no one has discussed how khazin conveys muqaddimah and disambiguation of Tafsir
Khazin in 10muqaddimah and its application in Tafsir Lubab al-Ta'wil fi Ma'ani al-tanzil.

B. Research Method

This research uses a qualitative model from the source of Khazin's interpretation, carried out
by looking at descriptions in the form of words and language11. This type of research is
library research12 with a descriptive-analysis-comparative method that describes how khazin
conveys his muqaddimah as outlined in his interpretation comprehensively and compares
between muqaddimah and tafsir by looking for similarities and differences. Primary data is
taken from Khazin's tafsir. In contrast, secondary data sources are taken from references to
Khazin's tafsir, namely al-Baghdadi’s tafsir—data collection from this study by collecting
autobiographical documents. Data collection from muqaddimah in the khozin interpretation
is the initial reference for how the khozin interpretation is formed, so the data analysis used
is to collect data from muqaddimah of the khozin interpretation and analyze it in depth to
determine disambiguation in the khozin interpretation.

6 Muhammed Selim Caliskan, Lubab al-Ta'wil fi Ma'ani al-Tanzil Adlı Tefsirde Musykil al-Qur'an, Master
Thesis, (Turkiye: Suleyman Demirel Universitesi-Isparta, 2020, see in Zulfiqri Zulkarna, questioning the
December 2021
7 Hana Andriana, Israilliyyat in The Story of Harut and Marut (Comparison of Tafsir Ibn Kathir and Tafsir al-
Khazin), Thesis, Faculty of Ushuluddin Institute of Qur'anic Sciences (IIQ) Jakarta, 2017, 133-134
8 Fauziah, Ad-Dakhil in Tafsir AlKhazin (Analysis of ad-Dakhil on the Verses of the Story in Surah an-Naml),
10 Word sense disambiguation (WSD) is an open problem in the field of natural language processing, a process
of identifying the meaning of polysemy words used in a sentence. Solving this problem has an impact on:
search engine relevance, anaphora solving, coherence or cohesiveness, and inference or inference. In this
research focused on coherence or cohesiveness. https://id.wikipedia.org/wiki/Disambiguasi_makna accessed
12 December 2023
11 Lexi J. Moleong, Qualitative research methodology, (Bandung : Remaja Rosdakarya, 2014), 6.
12 Literature research is research sourced from journals, books, articles, previous theses and
also other scientific works, Punaji Setyosari, Educational Research Methods, (Jakarta : Kencana Prenada
Media Group, 2010), 90.
C. Finding Research

*Tafsir Lubab al-Ta'wil fi Ma'an al-tanzil* is better known as tafsir al-Khazin by 'Ala al-din Abu Hasan 'Ali Abu Muhammad ibn Ibrahim ibn Umar ibn Khalil -al Shaikhi al-Baghdadi al-Shafi’i al-Khazin (678-741) became an interesting classical interpretation to study, this is because in that century, namely the middle of the 8th century AH controversy over ideology and thought of scholars occurred and had an impact on the mindset of scholars, supported also khazin tafsir is tafsir bi al-Ra'yi which takes its source from reason and ijtihad, interestingly again Khazin's tafsir is conveyed in his muqodimah that this tafsir is an overview of tafsir al-Baghawi and tafsir al-Tsa'labi which are both tafsir bil ma'tsur.

*al-Khazin* (attributed to Shaybah, the milkwpresser) al-Bahgdadi al-Shafi’i al-Khazin.

He was born in Baghdad in 678 AH and died in 741 AH in Halb (Aleppo). He was a person who worked in the library and had a great interest in explanation, so he read a lot of tafsir books that were in his charge. He admired several books of explanation and attempted to write his commentaries. In addition, he is known as a Sufi figure (mutasawwif) and a preacher. During his lifetime, al-Khazin studied with Ibn al-Dawalibi while still in Baghdad. And studied with al-Qasim ibn Mudoffir and Wazirah bint Umar while he was in Damascus. He was so busy with scientific activities that it is not surprising that at the end of his name was placed the title "al-Khazin"; even among the music, he was better known by the name al-Khazin than by his real name. This is because al-Khazin's scientific capacity encompassed a wide range of sciences. This fact is corroborated by Ibn Qadi Shahbah, who affirms al-Khazin as a qualified scientist in many fields, and his scientific integrity is evident in his works.

---


15 Tafsir bil Ma'tsur is also known as tafsir bil naqli, in Arabic lafadh al-Ma'tsur from the word athara-yathuru-atharan which means naqala or means movement, which in practice the interpretation of bil ma’tsur is the interpretation of verse by verse, interpretation of verse by hadith, and interpretation by qoul sahabat. Permana, A. A. (2022). Tafsir Bil Ma'tsur in the Study of Qur'anic Manuscripts. *Journal of Faith and Spirituality*, 2, 451-58.

16 was a Sufi scholar who had a very good personality and conduct. He is also proficient in the field of exegesis and hadith. In addition to his noble temperament, he is also proficient in the field of exegesis and hadith. In addition to his noble temperament, he also has a handsome face. He died in one corner of Halb.
In addition, his abandoned works can undoubtedly be used as evidence that al-Khazin was a great scholar. Among his works are *Lubab al-Ta\"wil fi Ma\'ani al-Tanzil*. Also, *Umdah al-Ahkam and Maqbul al-Manqul* is a book on hadith with ten volumes. In this last work, al-Khazin collected the hadiths contained in Musnad al-Shafi\’i, Musnad Ahmad ibn Hanbal, *Kutub al-Sittah, al-Muwatta*” and *Sunan al-Dar al-Quthni* by systematizing their order chapter by chapter. In addition to the above works, al-Khazin also compiled a collection of the Prophet's Sira, which he reviewed at length. Thus, al-Khazin's name stands out not only because of his tafsir but also because of his work in Hadith Science. In other words, al-Khazin was a great scholar who was not only proficient in exegesis. The person of al-Khazin, as explained by Abu Shahbah and al-Zahabi.

Al-Khazin begins his tafsir with five parts: namely, On the virtues of the Qur'an, reading and studying it, Threats to those who say something about the Qur'an with its Ra\'yi without Ilm, and threats to those who are endowed with memorizing the Qur'an and then forget and do not intend to repeat it, about the collection of the Qur'an and the order of its descent, and the Qur'an being revealed with seven letters, about the Qur'an revealed in seven letters and opinions on the subject, and about the meaning of tafsir and ta\'wil. Then began interpreting the Qur'an from *Ta'awwuz* to the end of *Sura al-Nas*.

Concerning the systematics of the preparation of the book of tafsir, it is necessary to note that there are three systematics of the preparation of tafsir known among exegetes, namely: *tartib mushafi* (order of verses and suras), *tartib nuzuli* (the chronological order of descent of surahs), and *tartib maudhu\’i* (order according to the theme). Al-Khazin, in his Tafseer, has taken the systematics of starting mushaf by sequencing verses and surah according to the periodization of the Ottoman mushaf.

<table>
<thead>
<tr>
<th>No</th>
<th>Muqodimah</th>
<th>Interpretation</th>
<th>Disambiguation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Writing background</td>
<td>Al-Khâzin's reasoning, as he states in his muqaddimah tafsir, wrote: and summarized the book Madârik al-Tanzîl (which is a compendium of Ma'alim al-Tanzîl) based on his &quot;love&quot; for al-Baghawî. According to him, al-Baghawî was a noble man, who revived the sunnah</td>
<td>There is a disambiguation between the muqoddimah and its tafsir</td>
</tr>
<tr>
<td>No</td>
<td>Muqodimah</td>
<td>Interpretation</td>
<td>Disambiguation</td>
</tr>
<tr>
<td>----</td>
<td>---------------------------------------------------------------------------</td>
<td>---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
<td>---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>2</td>
<td>The virtues of studying the Qur'an</td>
<td>Khazin is widely praised for his tafsir work that conveys tafsir bil ra'y from tafsir bil ma'tsur by leaving no urgency from a verse although Khazin quotes many israiliyat in his tafsir, the purpose of the muqadimah tafsir khazin is that israiliyat can still be used in tafsir and still has great priority</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Threats to those who interpret with ra'y</td>
<td>u, in quoting the qaul-qaul contained in the book of al-Baghawi, al-Khazin deliberately discarded his sanads to be concise and rely the sanad on the book. As for the excerpts based on hadith and news from the Prophet (peace be upon him), only the first rawi from the Companions is mentioned, then the mukharrij is mentioned with symbolism letters; al-Bukhari is denoted by the letter Kho” (科尔), Muslim is denoted by the letter Mim (مل), when the hadith is agreed upon by al-Bukhari and Muslim 4 denoted by the letters Qaf (ق). When quoted from the book of Sunan, such as Sunan Abu Daud, Sunan Tirmizi and others, the name of the author is mentioned without symbolism</td>
<td>There is disambiguation, but the khazin interpretation limits that what ra'y means is based on free reason. Ra'y can still be used when verse comprehension must be explained with reason, not just <em>taken for granted</em></td>
</tr>
<tr>
<td>4</td>
<td>Orderly collection of the Qur'an</td>
<td>Al-Khazin in his tafseer follows the manhaj tahlili, i.e. the manhaj that seeks to explain all aspects contained by the verses of the Qur'an and express all the</td>
<td>There is a disambiguation between the muqadimah and its tafsri, that in interpreting</td>
</tr>
</tbody>
</table>

18 Sufi Suri, Sayed Akhyar, *knows israiliyat in tafsir al-khazin Al-Ijaz: Journal of Islamic revelation*, vol VI no II jul-Dec 2020
Muqoddah in Khazin's tafsir reveals that his tafsir was arranged with *(tartib mushafī)*, interpreting the Qur'an according to its order in the mushaf. In this connection, al-Khazin has completed the interpretation of all the verses of the Qur'an, beginning with surah

---

19Sufi Suri, Sayed Akhyar, *knows israeliyat in tafsir al-khazin* Al-Ijaz: Journal of Islamic revelation, vol VI no 11 Jul-Dec 2020
al-Fatihah and ending with surah al-Nas, which takes the way of grouping verses that are somewhere still in one context of conversation.

Tafsir khazin took what was contained in the book of al-Baghawi, and al-Khazin discarded his sanads to summarize and rely the sanad on the book. As for the excerpts based on hadith and news from the Prophet (peace be upon him), only the first rawi from the Companions is mentioned, then the mukharrij is mentioned with symbolism letters; al-Bukhari is denoted by the letter Kho” (ך), Muslim is denoted by the letter Mim (ם), while the hadith agreed upon by al-Bukhari and Muslim is denoted by the letter Qaf (ף). The author's name is mentioned without symbolism when quoted from the book of Sunan, such as Sunan Abu Daud, Sunan Tirmizi, and others.

D. Conclusion

There is disambiguation of Tafsir Khazin in the Muqodimah and its application in Tafsir Lubab al-Ta'wil fi Ma'ani al-Tanzil; this is evidenced by the detailed explanation in his coherent tafseer from his muqodimah, but upon further study, that Khazin has limitations on what is conveyed in the muqodimah to his tafsir, in the muqodimah It is said that Khazin summarized from al-baghawi but he discarded the sanad contained therein, besides that the excessive delivery of Israilliyat made Khazin's interpretation considered not disambiguated.

E. Bibliography

Akhyar, Sufian Suri, Sayed know israiliyat in tafsir al-khazin Al-Ijaz: Journal of Islamic revelation, vol VI no II Jul-Dec 2020
Saadah.Ra'afah Jamilah *Manhaj tafsir al-khazin (Lubab al-Ta'wil fi Ma'ani al-Tanzil)*
By: Ra'fah Jamilah Saadah. ALDIN J Da'wah and Religious Sos. Published online 2019:1-11.
Zulkarnaini, Zulfikri questioned al-Khazin's interpretation in *tafsir lubab al-takwil fi ma'ani al tanzil*, ulunnua *journal*, vol 10 no 2 December 2021