

ELABORATION OF *TASLIYAH* VERSES: A HERMENEUTIC STUDY ON 'HĀSHIYAH AS-SĀWI 'ALĀ TAFSĪR AL-JALĀLAIN

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ABSTRACT

The concept of '*tasliyah*' in the Qur'an which means consolation or reassurance plays a significant role in Tafseer and has been extensively discussed by Islamic scholars. One of the important commentaries of the Qur'an examining this concept is 'Hāshiyah as-Sāwi 'alā Tafsīr al-Jalālain' by Ahmad al-Ṣāwī, an influential figure in Islamic education in Indonesia. This study aims to analyze the interpretation of *tasliyah* verses in the commentary and to find out how hermeneutics helps explain Ahmad al-Ṣāwī's approach. This research uses a qualitative approach which includes hermeneutics, linguistic, *Maqasid* Tafseer, and socio-historical analysis approaches, with Krippendorff content-analysis as the method to analyze the data. The results of this study show that the Tafseer on *tasliyah* verses by integrating linguistic, literary, and Sufism aspects not only were interpreted as comfort in distress but also as strengthening faith and resilience. Through hermeneutics, the interpretation explores historical, social, and psychological contexts influencing al-Saawi's reasoning, which offers a broader and deeper understanding of the *tasliyah* concept in Islamic spiritual and psychological contexts. This study highlights the importance of contexts in understanding consolation messages and spiritual reassurance addressed to the Prophet Muhammad as well as provides an insight into how social cognition plays a crucial role in interpreting religious texts.

Keywords: *Ahmad al-Ṣāwī, Hermeneutics, Maqasid Tafseer, Tasliyah*

ABSTRAK

Konsep '*tasliyah*' dalam Al-Qur'an, yang artinya penghiburan atau penenangan, memegang peranan penting dalam tafsir dan telah diulas secara mendalam oleh para ulama. Salah satu karya penting yang mengkaji konsep ini adalah 'Hāshiyah al-Ṣāwī 'alā Tafsīr al-Jalālain' karya Ahmad al-Ṣāwī, yang sangat berpengaruh dalam pendidikan agama Islam di Indonesia. Penelitian ini bertujuan menganalisis interpretasi ayat-ayat '*tasliyah*' dalam karya tersebut, dan bagaimana hermeneutika membantu menjelaskan pendekatan Ahmad al-Ṣāwī. Penelitian ini menggunakan metode kualitatif yang meliputi pendekatan hermeneutika, linguistik, tafsir maqasid, dan analisis sosio-historis, dengan penerapan analisis konten Krippendorff. Hasil penelitian menunjukkan tafsir pada ayat-ayat tentang '*tasliyah*' dengan mengintegrasikan aspek linguistik, sastra, dan sufisme, menginterpretasikannya tidak hanya sebagai penghiburan dalam kesulitan, tetapi juga sebagai penguatan iman dan ketahanan. Melalui hermeneutika, interpretasi ini mengeksplorasi konteks historis, sosial, dan psikologis yang mempengaruhi pemikiran al-Saawi, menawarkan pemahaman yang lebih luas dan mendalam tentang konsep '*tasliyah*' dalam konteks spiritual dan psikologis Islam. Maka disimpulkan bahwa pentingnya konteks dalam memahami pesan penghiburan dan dorongan spiritual yang ditujukan kepada Nabi Muhammad, serta memberikan pemahaman tentang bagaimana kognisi sosial berperan dalam interpretasi teks religius.

Kata kunci: *Ahmad al-Ṣāwī, Hermeneutika, Tafsir Maqasid, Tasliyah*

A. Introduction

The Quran contains various concepts and theories about human life that serve as scientific truths aimed at the well-being of humanity. These concepts and theories are crucial for human life in the contemporary context, amidst rapid changes in the world.¹ Therefore, the interpretation and understanding of the Quran become highly important. This also highlights the necessity for caution and deep knowledge when applying theories and concepts from other traditions to the interpretation of the Quran.² The exegesis of the Quran, which seeks to reveal the intention or purpose of God's messages contained within, is essential.³ One such concept is '*tasliyah*,' which means consolation or comfort, and it holds a significant place in the realm of Quranic interpretation.⁴ Moreover, *tasliyah* is not limited to spiritual aspects but also encompasses social and psychological dimensions. The Quran often conveys messages of consolation to humanity to alleviate the burdens and stress they experience in daily life.⁵ For instance, in the context of spreading the message and the trials faced by the Prophet Muhammad (peace be upon him), verses of "*tasliyah*" were revealed to provide comfort and soothe the heart of the Prophet amidst the pressure and opposition he encountered.⁶

Etymologically, *tasliyah* means consolation and is the infinitive form of the verb *salla*.⁷ In the book *Lisan al-‘Arab*, the word *salla* means *kashf*, which signifies alleviating distress with something pleasing.⁸ Terminologically, *tasliyah* refers to the act of easing distress and sorrow within oneself. A precise terminological definition is rarely found, so the linguistic meaning is often used to define it as the act of alleviating distress and sorrow through certain means. The concept of '*tasliyah*' has long been a subject of discussion among Quranic scholars.⁹ Commentators, such as al-Ṭabarī,¹⁰ interpreted Q.S al-An'ām: 34 as: '- وهذا تسليية من الله تعالى ذكره لنبية محمد' indicating that verses like this are referred to as verses of '*tasliyah*.' Interestingly, determining a verse as '*tasliyah*' is often considered an *amr ijtihādī*, meaning it is based on personal judgment, which varies among commentators. This

¹ Aksin Wijaya and Shofiyyullah Muzammil, 'MAQĀ TAFSIR: Uncovering and Presenting Maqāid Ilāhī-Qur'anī into Contemporary Context', *Al-Jami'ah*, 59.2 (2021), 449–78 <<https://doi.org/10.14421/ajis.2021.592.449-478>>.

² Ruslan Sangaji and others, 'Tafsir Al-Ahkam's Analysis of Demoralization in Cases of Sexual Harassment in Educational Institutions in Indonesia', *Samarah*, 7.2 (2023), 713–33 <<https://doi.org/10.22373/sjhk.v7i2.17028>>.

³ Sahiron Syamsuddin, 'Differing Responses To Western Hermeneutics: A Comparative Critical Study of M. Quraish Shihab's and Muhammad 'Imara's Thoughts', *Al-Jami'ah*, 59.2 (2021), 479–512 <<https://doi.org/10.14421/ajis.2021.592.479-512>>.

⁴ Wijaya and Muzammil.

⁵ Abad Badruzaman, 'تفسير نحو أندسة ال محاولة في تفعيل مقاصد القرآن وتأقلمها', *Journal of Indonesian Islam*, 13.02 (2019), 2 <<https://doi.org/10.15642/JIIS.2019.13.1.505-524>>.

⁶ Rahim and Mohd Khairul Naim Che Nordin, 'Interpretation of Qur'anic Tasliyah Verses: A Study of Alternative Psychotherapeutic Treatment for Neurosis', *Global Journal Al-Thaqafah*, 9.2 (2019), 93–105 <<https://doi.org/10.7187/gjat122019-9>>.

⁷ Ahmad Warson Munawwir, *Kamus Al-Munawwir Arab-Indonesia* (Surabaya: Pustaka Progresif, 2007).

⁸ Ibn Manzur and Muhammad ibn Mukarram, *Lisan Al-‘Arab*, 15th edn (Bairut: Dar Sadir, 2005).

⁹ Julio Francisco Villarreal and others, 'What Do We Understand By Islamic "Fundamentalism"? A Review Based on Our Hermeneutical Limits and the Sense of History in Terms of the Juridical-Political Legacy of Such a Creed', *Journal of Law and Sustainable Development*, 11.1 (2023), 1–16 <<https://doi.org/10.37497/sdgs.v11i1.270>>.

¹⁰ Abu Ja'far Muhammad Bin Jarir Ath-Thabari, *Tafsir Ath-Thabari*, 2nd edn (Jakarta: Pustaka Azzam, 2008).

reflects the uniqueness and diversity of Quranic exegesis, where interpretations can greatly depend on the intellectual and spiritual contexts of each commentator.¹¹

The book '*Hāshiyah al-Şāwī 'alā Tafṣīr al-Jalālain'*', authored by Ahmad bin Muḥammad al-Şāwī, serves as a primary example in this study. This book, as a supplementary commentary on '*Tafṣīr al-Jalālain'*', has become a significant reference in many Islamic boarding schools in Indonesia. Scholars and religious leaders, including KH. Nur Khalis Aziz and KH. Bahauddin Nur Salim, frequently cite this book, demonstrating its wide influence and importance. Additionally, this work is connected with older exegesis traditions, such as those represented by Nawawi al-Bantani in '*Kāshifatuh al-Sajā'*'.¹² Therefore, this research aims to address two main issues: first, how are the verses concerning '*tasliyah'*' interpreted in '*Hāshiyah al-Şāwī 'alā Tafṣīr al-Jalālain'*'? Second, how can hermeneutics explain the interpretation and determination of '*tasliyah'*' verses according to Ahmad al-Şāwī in this book? These questions are significant not only in the context of religious studies but also in understanding how sacred texts can provide emotional and spiritual support to readers in the modern era.

This study employs qualitative methods, utilizing hermeneutic, linguistic, *maqasid* interpretation, and socio-historical approaches.¹³ This allows for a thorough analysis of the texts and their social contexts, as well as how the hidden meanings and linguistic implications of the '*tasliyah'*' verses can be interpreted to generate a deeper understanding.¹⁴ The research focuses on a critical analysis of how the socio-historical situation influences Ahmad al-Şāwī's interpretations and other aspects affecting his exegesis. In content analysis, the Krippendorff method is adopted, encompassing data collection, data validation, content analysis, and interpretation. This involves an in-depth study of '*Hāshiyah al-Şāwī 'alā Tafṣīr al-Jalālain'*', as well as references from other relevant exegesis books. Thus, it provides a broader understanding of how sacred texts, such as the Quran, can continue to offer guidance and solace to humanity in various times and situations. Through elaborating on the '*tasliyah'*' verses in '*Hāshiyah al-Şāwī 'alā Tafṣīr al-Jalālain'*', it deepens the understanding of how the Quran is interpreted and applied in contemporary society.

B. Results and Discussion

This study examines "*Hashiyah al-Saawi ala Tafṣir al-Jalalain*," an exegesis work by Ahmad al-Saawi that is a summary of "*Hashiyah al-Jamal*" by Sulaiman al-Jamal. Completed between 1810 and 1813 CE, this work was first printed in 1988 CE in Beirut by Dar al-Fikr. The book comprises six volumes with a size of 24 cm and has been authenticated by 'Ali Muhammad al-Sibai.¹⁵ Al-Saawi was inspired to write it to meet the demand for teaching "*Tafṣir al-Jalalain*," offering a more concise version than "*Hashiyah al-Jamal*."

¹¹ Katharina Völker, 'Freedom in Amina Wadud's Tawḥīdic Hermeneutics and Mouhanad Khorchide's Theology of Mercy', *Islam and Christian-Muslim Relations*, 32.3 (2021), 261–78 <<https://doi.org/10.1080/09596410.2021.1914405>>.

¹² Muhammad Nawawi Al-Bantani, *Kashifah Al-Saja Syarh Safinah an Naja* (Beirut: Dar Ibnu Hazm, 2018).

¹³ Ali Akbar, 'Philosophical Hermeneutics and Contemporary Muslim Scholars' Approaches to Interpreting Scripture', *Philosophy and Social Criticism*, 47.5 (2021), 587–614 <<https://doi.org/10.1177/0191453720931912>>.

¹⁴ Ahzaniah and Nursyamsu, 'Hermeneutika Al-Qur'an Al -Syatibi: Metode Tafsir Al-Qur'an Dengan Maqashid Al- Syari'ah?', *Alif Lam : Journal of Islamic Studies and Humanities*, 2.2 (2021), 191–205.

¹⁵ Muhammad Ali Iyazi, *Al-Mufasssirun: Hayatuhum Wa Manhajuhum* (Iran, 1373).

Applying the method of *tafsir bi al-ra'y*, it focuses on the *mufasssir's ijtihaad* and compares various viewpoints in contemporary exegesis.¹⁶ Through in-depth analysis of the vocabulary and linguistic structure of the Quran, it enriches the understanding of the text by highlighting linguistic nuances and contextual factors.¹⁷ This work is categorized as *tafsir tahlili*, systematically interpreting the Quran in accordance with the sequence of the Quranic *mushaf* and reinstating the position of Surah al-Fatihah at the beginning. The book emphasizes linguistic and literary elements with Sufi nuances, involving the sciences of *Balaaghah*, *Ma'ani*, and logic, while exploring aspects of inner tranquility in its interpretation.

The verses regarding 'tasliyah' are interpreted in 'Hāshiyah al-Şāwī 'alā Tafsīr al-Jalālain'.

The term "*tasliyah*" is not explicitly used in the Quran; however, the companions of the Prophet utilized the Quran as a source of consolation when they were overwhelmed by sadness. Even though they faced immense difficulties, they found contentment and joy in the Quran. As mentioned in the Quranic verse QS. Yunus: 58.¹⁸

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ

Say, "In the bounty of Allah and in His mercy - in that let them rejoice; it is better than what they accumulate."

It is interesting to see Ahmad al-Sawi's interpretation in his exegesis book regarding consolation for Prophet Muhammad and in what situation Prophet Muhammad received consolation or comfort from Allah. Here the author presents:

1. Sorrowful because the disbelievers did not believe in Allah. QS al-Anfal: 23.¹⁹

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ

Had Allah known any good in them, He would have made them hear. And if He had made them hear, they would (still) have turned away, while they were refusing.

As someone who advocates for goodness, surely one would feel deeply saddened if their calls for goodness were not heeded. Similarly, Prophet Muhammad also felt saddened because his calls for goodness were not heeded by the disbelievers. Thus, Allah consoled Prophet Muhammad for their unwillingness to listen, as if saying, "Do not be saddened, O Muhammad; if I wished for them to listen, surely they would listen."

2. Urgent situation in warfare. QS. Ali Imran: 123.²⁰

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ

And already had Allah given you victory at (the battle of) Badr while you were few in number. Then fear Allah; perhaps you will be grateful.

Ahmad al-Sawi stated that this verse is a *tasliyah* for the Prophet and his companions regarding what happened to them in the Battle of Uhud, as if Allah is instructing them not to be saddened, because this is the path of those before you, and the lesson is at the end, and

¹⁶ Abuddin Nata, *Metodologi Studi Islam* (Jakarta: Raja Grafindo Persada, 2006).

¹⁷ Mohammad Rohmanan and M Lytto Syahrums Arminsa, 'Tafsir Al-Baghawi: Metodologi, Kelebihan Dan Kekurangan', *Al-Dzikra Jurnal Studi Ilmu Al-Qur'an Dan Al-Hadits*, 14.1 (2020), 137.

¹⁸ Kementerian Agama, *Al-Qur'an Wa Tarjamah Ma'ani Ila Al-Lughah Al-Indonesia* (Madinah: Mujamma' al-Malik Fahd li-Thiba'ah al-Mushaf al-Syarif, 2002).

¹⁹ Kementerian Agama.

²⁰ Kementerian Agama.

victory has been given to you over your enemies.²¹ So do not grieve over the occurrence of this difficulty, and its wisdom is to distinguish the hypocrites from the believers, not defeat.²²

3. Sorrowful because of betrayal. QS. Al-An'am: 33.²³

فَدَّ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ

We know that you, (O Muhammad), are saddened by what they say. And indeed, they do not call you untruthful, but it is the verses of Allah that the wrongdoers reject.

Before being appointed as a Prophet, Muhammad's title was al-Amin (the trustworthy) because he never lied in his speech.²⁴ This quality also played a significant role in shaping the trust given to him by the local inhabitants, even before he received the revelation.²⁵ The spirit of Prophet Muhammad in carrying out his mission of preaching was strengthened by the principles of honesty and trustworthiness that he had shown from the beginning.²⁶ Thus, what is meant by this verse and the following ones is to console the Prophet for what happened due to the denial of the disbelievers and others and to serve as a warning to them to return. It is as if Allah is saying: Do not be saddened by their denial of you, be patient, and do not grieve over what they plan, because they do not deny you inwardly, but they believe in your truthfulness, yet their denial is out of stubbornness and sheer following of their desires.²⁷

4. Enmity. QS. al-An'am: 112.²⁸

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطِينِ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرَّهُمْ وَمَا يُفْتَرُونَ

And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring to one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent.

According to Ahmad al-Sawi, this verse serves as *tasliyah* and good news for the Prophet regarding the enmity that arises from both humans and jinn. It means that such is the way of Allah, so rejoice and do not be saddened.²⁹ The enemies will come to you, but they will be suppressed and humiliated by Allah, and Allah will disperse their gatherings, so do not fear them.

²¹ Ahmad Al-Shawi, *Hasyiyah Al-Allamah Al-Shawi Ala Tafsir Al-Jalalain*, 2nd edn (Bairut: Dar Al Kutub Al-Alamiyah, 2015).

²² Ahmad Al-Shawi, *Hasyiyah Al-Allamah Al-Shawi Ala Tafsir Al-Jalalain*, 1st edn (Bairut: Darul Fikr, 1988).

²³ Kementrian Agama.

²⁴ Muhammad bin Ahmad bin Utsman al Dzahabi and Umar Abdussalam Tadmuri, *Tarikh Al Islam Wa Wafayatu Al Masyahir Wa Al `A`lam* (Beirut: Darul Kitab al Arabi, 2001).

²⁵ Adis Duderija, 'Contemporary Muslim Male Reformist Thought and Gender Equality Affirmative Interpretations of Islam', *Feminist Theology*, 28.2 (2020), 161-81
<<https://doi.org/10.1177/0966735019886076>>.

²⁶ Wahyu Nanda Eka Saputra and others, 'KH Ahmad Dahlan's the Values of Peace in the Novel Entitled Sang Pencerah: A Hermeneutics Study', *Pegem Egitim ve Ogretim Dergisi*, 11.2 (2021), 32-42
<<https://doi.org/10.14527/pegegog.2021.00>>.

²⁷ Al-Shawi, *Hasyiyah Al-Allamah Al-Shawi Ala Tafsir Al-Jalalain*.

²⁸ Kementrian Agama.

²⁹ Al-Shawi, *Hasyiyah Al-Allamah Al-Shawi Ala Tafsir Al-Jalalain*.

5. Sorrowful because of being ignored by the hypocrites. QS. Al-Taubah: 46.³⁰

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْفَاعِلِينَ

And if they had intended to go forth, they would have prepared for it [some] preparation. But Allah disliked their being sent, so He kept them back, and they were told, "Remain [behind] with those who remain."

Ahmad al-Sawi states that this verse is *tasliyah* for Prophet Muhammad regarding the refusal of the hypocrites to accompany him, because there is no benefit or goodness in it. Thus, Allah lets them stay behind only to reveal their true nature and wickedness, as if Allah is saying to His Prophet, this is better for you, that they indeed do not wish to depart due to a lack of readiness. Meaning, if they truly intended to depart, they would have made preparations, but in reality, they do not desire it, and Allah also detests their departure because of the evil that would accompany it.³¹

6. Sorrowful because of being hurt by both words and actions. QS. Yasin: 76.³²

فَلَا يَحْزُنكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ

So let not their speech grieve you. Indeed, We know what they conceal and what they declare.

Nevertheless, remember that Allah will reward and assist you, so just ignore what they say and try not to let it bring you down. For Prophet Muhammad, this verse brings glad tidings of victory and comfort from the dangers he faces. Even if their statements bring suffering, Allah commands Prophet Muhammad not to let their words cause sadness because their words are futile since He bestows honor upon whomever He wills. So, do not pay attention to their words. Do not be saddened, for we show you their punishment in your lifetime, or we postpone it until the Day of Resurrection; they will not escape from My punishment, so be patient and do not be distressed, for Our affair is with them. Then Ahmad al-Sawi conveys to a *shi'ir* that the signs of Allah's family are three, namely belief, submission, and patience.

7. Sorrowful because of leaving hometown. QS. al-Qasas: 2.³³

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ

These are the verses of the clear Book.

These are verses from the Quran that are clear (from Allah). The reason for the revelation of this verse is when the Prophet came out of the cave at night and was about to emigrate through an unusual route for fear of being captured, and when he returned through the main route and then descended at al-Juhfa, the Prophet knew that the road was a junction towards Mecca and missed it greatly, so this verse was revealed as *tasliyah* and gave him glad tidings that the Prophet would return to his home, namely Mecca.³⁴ So, this verse is

³⁰ Kementrian Agama.

³¹ Al-Shawi, *Hasyiyah Al-Allamah Al-Shawi Ala Tafsir Al-Jalalain*.

³² Kementrian Agama.

³³ Kementrian Agama.

³⁴ Ahmad al-Shawi Al-Maliki, *Hasyiyah Al-Allamah Al-Shawi Ala Tafsir Al-Jalalain* (Beirut: Dar al Kutub al Ilmiyah, 2009).

neither *Makkiyah* nor *Madaniyah* because it was not revealed before the migration, nor was it revealed after the completion of the migration, but it was revealed in the middle of the journey when migrating from Mecca to Medina. Meaning, do not grieve over your departure from your land, for Allah has honored you and humiliated the disbelievers of the Quraish, so your departure from Mecca is not only like Adam's exit from paradise in that he achieved great honor, whereas what happened to Satan was expulsion, causing great disgrace.³⁵

8. *Tasliyah* about death. QS. Ali Imran, 185.³⁶

وَأَلَيْنَ مُتُّمٌ أَوْ قُتِلْتُمْ لِيَلِيَّ اللَّهُ تَحْشَرُونَ

And whether you die or are killed, unto Allah you will be gathered.

Death in essence is merely a transition from one realm to another; thus, everything that dies will move from the worldly realm to the realm of *Barzakh*, likening the world to a boat heading towards the realm of *Barzakh*, while the realm of *Barzakh* acts as a means to reach *Dar al-Qarar*.³⁷ In a popular hadith, it is said, "Sufficient is death as an admonition,"³⁸ meaning that death itself serves as sufficient guidance to ensure humans constantly remember and worship Allah SWT. The above verse serves as *tasliyah* to Prophet Muhammad, signifying that every living being will experience death in their physical body. Generally, the verse encompasses martyrs, prophets, and angels.³⁹

Al-Sawi, in explaining the verse about *tasliyah*, often provides analogies or similes to offer a deeper understanding of the interpreted Quranic verses. In the science of *Bayan*, this is referred to as *tashbih*, indicating similarity in one matter with another matter in meaning, not in borrowing words. The phrase commonly used is *كأنه قال له*, as if Allah is saying to Prophet Muhammad, while in another formulation, the wording *فكأن الله يقول له* is employed, as if Allah is speaking to him in this manner.⁴⁰

The interpretation of "*tasliyah*" by Ahmad bin Muhammad al-Sawi

1. Social Cognition

According to historical records, Ahmad al-Sawi was born during the leadership of Ali Bey al-Kabir (Bey being an honorable title of the Mamluk nation). After the last remnants of Ottoman rule were expelled from Egypt in 1760 AD, Ali Bey established his own autonomous government. He initiated a development program immediately upon assuming office by strengthening the military, commencing trade with Europe, and raising income taxes. During the reign of Muhammad Bey (the son of Ali Bey al-Kabir), Ahmad al-Sawi enrolled at Al-Azhar University in Egypt in 1773 AD. Ahmad al-Sawi lived amidst the chaos of power struggles in Egypt among various factions. Starting from internal power struggles within the Mamluk and Ottoman dynasties, the situation became more complicated when the expedition led by Napoleon Bonaparte of France arrived to conquer Egypt in 1798 AD, culminating in 1801 AD. France was forced to retreat by the Ottoman forces allied with England. Nonetheless, the education system continued to evolve, as evidenced by the

³⁵ Al-Maliki.

³⁶ Kementrian Agama.

³⁷ Al-Shawi, *Hasyiyah Al-Allamah Al-Shawi Ala Tafsir Al-Jalalain*.

³⁸ Imam Malik Bin Anas Anas, *Al-Muwatta'* (Saudi Arabia: Muasasah Zayid, 2004).

³⁹ Al-Shawi, *Hasyiyah Al-Allamah Al-Shawi Ala Tafsir Al-Jalalain*.

⁴⁰ Al-Shawi, *Hasyiyah Al-Allamah Al-Shawi Ala Tafsir Al-Jalalain*.

establishment of a scientific institution named the Institute d'Egypte, which developed four areas of study: Exact Sciences, Natural Sciences, Political Economy, and Literary and Artistic fields.⁴¹

Ahmad al-Sawi was not seen involved in the political arena at that time, nor did he hold any governmental positions. He solely focused on teaching and learning at Al-Azhar University, given his status as a professor there. According to the author, Ahmad al-Sawi refrained from political involvement because he was a *mursyid* of the *Khalwatiyya Tariqah*, and one of the fundamental practices of this *tariqah* is seclusion.⁴² From this, the author argues that Ahmad al-Sawi's interpretations remained untainted and uninfluenced by state politics. Instead, what influenced his interpretative model, leaning more towards language and Sufism, was the breadth of knowledge and the *tarikah* he adhered to.

The book *Hashiyah al-Sawi ala Tafsir al-Jalalain* was written in the year 1225 H./1810 AD, when he was 50 years old, and completed in the year 1228 H./1813 AD. Therefore, Ahmad al-Sawi took 3 years to finish writing the book. During the years Ahmad al-Sawi was composing his *tafsir*, Egypt was facing the might of Napoleon Bonaparte under the command of Muhammad Ali Pasha (1765-1849 AD), who initially focused on the military but later began to pay attention to education.⁴³ Hence, the reason Ahmad al-Sawi interpreted Quranic verses related to *tasliyah* to Prophet Muhammad, totaling 94 verses,⁴⁴ was because he was a *mursyid* of the *Khalwatiyya Tariqah*, where one of the practices was seclusion to remain close to Allah. Secondly, because Ahmad al-Sawi lived amidst numerous power struggles and wars, there was a need for solace or comfort through Allah's verses, thus fortifying the heart and mind to face life's challenges.⁴⁵ Therefore, there is a contextual relevance to the interpretations he elucidated at that time.

2. Prospective Determination of *Tasliyah* by Ahmad al-Sawi

Ahmad al-Sawi was not only a *mursyid* of the *Khalwatiyya Tariqah* but also, when writing his *tafsir*, he found himself amidst power struggles between the natives and the French colonizers. Hence, it is not surprising that when Ahmad al-Sawi interpreted verses related to warfare, he perceived an element of *tasliyah* within them. He believed that warfare had been a divine practice since ancient times, implying that there must be wisdom behind it, and victory would surely be granted.⁴⁶ Ahmad al-Sawi wrote his *tafsir* at the age of 50, at which point a person's character tends toward compassion and mercy, further supported by his position as a *mursyid* of the *Khalwatiyya Tariqah*. Given these facts, it is not surprising

⁴¹ Juni Erpida Nasution, 'Analisis Kebijakan Pengembangan Kompetensi Tenaga Pendidik Dan Tenaga Kependidikan Pada Lembaga Pendidikan Di Mesir', *Jurnal Pendidikan Dan Pemikiran*, 17.2 (2022), 783–94; Imam Hanafi, 'Dinamika Kebijakan Pendidikan Di Mesir', *Jurnal Madania*, 6.2 (2016), 125.

⁴² Imam Zaki Fuad, 'Kajian Atas Kitab Hāsyiah Al-Sāwī 'Alā Tafsīr Al-Jalālayn: Apresiasi Ulama Terhadap Kitab Tafsīr Al-Jalālayn', *Ilmu Ushuluddin*, 1.5 (2013), 417–38.

⁴³ Hanafi.

⁴⁴ Aqil Mujtaba, 'Tasliyah Sebagai Penghibur Nabi Muhammad SAW Menurut Ahmad Al-Sawi' (Universitas Islam Negeri Sunan Ampel, 2022).

⁴⁵ M. Fatih, 'Strengthen the Role of Munāsabah in Interpreting the Al-Qur'an: Study of M. Quraish Shihab Perspective on Tafsir Al-Mishbah', *MUŞHAF Jurnal Tafsir Berwawasan Keindonesiaan*, 1.2 (2021), 22–49 <<https://doi.org/10.33650/mushaf.v1i2.2061>>.

⁴⁶ Al-Maliki.

that the Quranic verses he interpreted leaned towards the gentle and wisdom-filled side, such as those related to *tasliyah* or consolation, bolstered by his linguistic expertise.

3. Objectives or Purposes of *Tasliyah*

By examining the textual and contextual data collected, the author argues that, firstly, it indicates that every form of trial and tribulation is already a divine tradition, thus making individuals stronger and inevitably elevating their status. The greater the trial endured, the higher the level attained. Secondly, it eliminates fear by providing solace, thereby making individuals fearless as they have received comfort from Allah, indicating His care. Thirdly, it alleviates profound sadness. Surely, someone who receives solace, especially from Allah, will instantaneously lose the deeply painful feeling of sadness and become more resilient in facing problems. Fourthly, it enhances confidence in Allah's promises. Among the ways Allah provides solace is by issuing warnings to those who are wronged. By observing Allah's warnings, people become calm and trust in Allah's promises. For example, if Allah threatens to punish those who commit injustice, this becomes good news for the oppressed.

4. Validation of Ahmad al-Sawi's Interpretation

The author needs to examine the hadiths of Prophet Muhammad related to consolation or *tasliyah* to validate the research as a continuation of data processing in content analysis. One of the popular hadiths of Prophet Muhammad regarding consoling oneself with prayer is narrated by Imam Abu Dawud, hadith no. 4985:⁴⁷

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، حَدَّثَنَا مِسْعَرُ بْنُ كِدَامٍ، عَنْ عَمْرِو بْنِ مَرْثَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، قَالَ: قَالَ رَجُلٌ: قَالَ مِسْعَرٌ أَرَاهُ مِنْ خُرَاعَةَ: لَيْتَنِي صَلَّيْتُ فَاسْتَرَحْتُ، فَكَأَنَّهُمْ عَابُوا عَلَيْهِ ذَلِكَ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «يَا بِلَالُ أَقِمِ الصَّلَاةَ أَرْخَنَا بِهَا»

Salim ibn Abi Ja'dah said: A man said: (Mis'ar said: I think he was from the tribe of Khuza'ah): would that I had prayed, and got comfort. The people objected to him for it. Thereupon he said: I heard the Messenger of Allah SWT as saying: O Bilal, call iqamah for prayer: give us comfort by it.

This hadith explains that through prayer, one can attain tranquility of the heart. When experiencing sadness and confusion, one should turn to prayer. Prophet Muhammad performed prayers to find solace for his heart.⁴⁸ It is important to note that the term "*tasliyah*" was not used during the time of Prophet Muhammad, but the essence of *tasliyah* existed since ancient times, as mentioned earlier. Furthermore, considering that Hashiyah al-Sawi ala Tafsir al-Jalalain is based on the commentary of Tafsir al-Jalalain as the book he commented on, the author deems it important to view it as a validation for the continuation of the above paragraph. Ahmad al-Sawi's interpretation of the Qur'an is in line with Tafsir al-Jalalain.⁴⁹ When Tafsir al-Jalalain mentions that there is an element of consolation within the content of one of the

⁴⁷ Sunan Abi Dawud, Abu Dawud Sulaiman Bin Al-Ash'as, 4th edn (Beirut: al-Maktabah al-'Asriyah, 1988).

⁴⁸ Zainab Alwani, 'Transformational Teaching: Prophet Muhammad (Peace Be upon Him) as a Teacher and Murabbi', *Journal of Islamic Faith and Practice*, 2.1 (2019), 91–119 <<https://doi.org/10.18060/23276>>.

⁴⁹ Rosihon Anwar, 'Lughawi Tafsir of Hashiah Al-Sawi: A Critical Analysis of Tafsir Al-Jalalain', *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir*, 5.2 (2020), 87–100.

verses, Ahmad al-Sawi also reinforces this by elaborating further with various perspectives, including linguistic, historical, *asbab al-nuzul*, and within the contexts of *Makkiyah* and *Madaniyah*.

However, not all meanings attributed to a verse by Ahmad al-Sawi and subsequently by Tafsir al-Jalalain, necessarily imply *tasliyah*. The author believes this can occur because Tafsir al-Jalalain is a book written with the aim of providing concise explanations, so it does not often touch upon *tasliyah*. Even when it does mention *tasliyah*, it often does not elaborate on the reasons for it, as doing so would deviate from the original purpose of the book's composition. Tafsir al-Jalalain only mentions *tasliyah* in 11 verses, in contrast to Hashiyah al-Sawi ala Tafsir al-Jalalain, which references it in 104 verses. These 11 verses are exclusively for Prophet Muhammad, unlike Ahmad al-Sawi, who mentions *tasliyah* hundreds of times not only for the consolation of Prophet Muhammad but also for Prophet Moses, the people of Prophet Moses, the companions of Prophet Muhammad, and even some specific companions, believers, and the needy. In the words correlated with *tasliyah* as a comfort to Prophet Muhammad in the book of commentary Hashiyah al-Sawi ala Tafsir al-Jalalain, there are many words related to *tasliyah*, including "*la tahzan*" (do not grieve), "*isbir*" (be patient), "*la tastagrib*" (do not be surprised), "*la tahtam*" (do not worry), "*la tadiq*" (do not be disheartened), "*la tata'ajab*" (do not be astonished), and "*la takhsha*" (do not fear). The intent of all these phrases is to provide *tasliyah* or comfort to Prophet Muhammad.

C. Conclusion

In "*Hashiyah al-Saawi ala Tafsir al-Jalalain*," Ahmad al-Saawi deeply interprets verses regarding '*tasliyah*' (consolation), elucidating how Allah consoles Prophet Muhammad in various situations, such as facing disbelief, sorrow, enmity, and difficulties in warfare. Through hermeneutic approach and content analysis, al-Saawi explores these themes of consolation in various ways, including through language, historical context, and *asbab al-nuzul* (reasons for the revelation of verses). This interpretation reflects al-Saawi's understanding of the role and significance of consolation in spiritual life. Hermeneutics, in this case, allows al-Saawi to extract broader and deeper meanings from the texts, demonstrating how different verses can provide *tasliyah*, both directly and indirectly. His approach reflects the influence of his socio-political environment as well as his spiritual and *Sufistic* background, enriching his interpretation of how Allah provides consolation and support to the Prophet and his community in facing challenges and difficulties.

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