



## Manhaj Al-Mufassirin Sufyan Al-Tsauri And Muhammad Mutawalli Al-Sya'rawi

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### Abstract

This study analyzes the manhaj of interpretation of Sufyan Al-Tsauri and Al-Sya'rawi in interpreting the verses of the Qur'an. This study aims to reveal the methods and patterns of thought of both in understanding the text of the Qur'an. The results of the study show that Sufyan Al-Tsauri uses interpretation with *tafsir bil ma'tsur*, while Al-Sya'rawi *tafsir bil ra'yi* using a combination of *tahlili* and *maudhu'i* methods but is more dominant in using *maudhu'i* with a social character (*adab al-ijtima'i*), *ilmi*, language explanation and linking it to the reality of modern life in interpreting the Qur'an. Thus, both differ in using the method of interpretation in understanding the contents of the verses of the Qur'an.

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## INTRODUCTION

Quranic interpretation is a crucial discipline in Islamic studies. Through interpretation, Muslims can deeply understand the meaning of Quranic verses and the messages contained within them. With the development of Islamic science and thought, various methods and approaches to interpreting the Quran have emerged, known as the *manhaj al-mufassirin* or the methods of the interpreters. A study of the interpretive methods of Sufyan Al-Tsauri and Al-Sya'rawi in interpreting Quranic verses is important to understand how variations in interpretation methods can produce different yet complementary modes of thought. By exploring the interpretations of Sufyan Al-Tsauri and Al-Sya'rawi in interpreting Quranic verses, this study seeks to demonstrate the relevance of their approaches in addressing the needs of the Muslim community, both in theological and sharia law aspects.

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## METHOD

The research method used by the author is qualitative research (*library research*),(Farid, Rosa, Sylviani, Fauzi., Rismann, Bustamam., Edriagus, 2022) which emphasizes the search and review of various existing books, literature, or works. Qualitative research methods produce descriptive data that includes observable speech, writing, or behavior. The primary data sources used in this study are the interpretations of Sufyan al-Tsauri and the interpretations of Sya'rawi. In this study, the author uses a historical approach. After that, the author uses the content analysis method.

## RESULT AND DISCUSSION

### 1. Interpretation of Sufyan Al-Tsauri

#### a. Biography of Sufyan Al-Tsauri

His name is Abu Abdullah bin Said bin Masruq al-Tsauri al-Kufi, al-Tsauri is a name derived from one of his ancestors, namely Tsaur bin 'Abd Munah from the Madhar lineage, namely Adnani, the Bani Tsauri in Kufa are very famous for their devout worship and knowledge. He was born in Kufa in 97 AH, died during the time of the Mahdi Caliph in Basrah in the month of Sha'ban in 161 AH at the age of 64. His father Said bin Masruq al-Tsauri was an expert in Hadith, known as siqqah and narrated by the author of *kutub al-sittah*. His mother was also a pious woman who was siqqah, she guided her son to actively seek knowledge. She once said to her son: O my son, seek knowledge, I will provide you with all my ability. Al-Tsauri lived and studied in Kufa, from prominent scholars until he became an expert in the fields of Hadith, interpretation, jurisprudence, aqidah and others. (Hasyim al-Mashadani, p. 79-107)

He stayed in Kufa until he was over 50 years old. The Abbasid Caliph Abu Ja'far al-Mansur urged and forced him to become a judge. However, he objected, openly rejected the government and stayed away from evil. As a result, the caliph was angry with him, then ordered to be arrested. However, he had first fled from Kufa to Mecca. In 158 AH, the Caliph went on pilgrimage while promising and threatening and announcing his intention to go to Mecca was to kill al-Thawari. Therefore, al-Thawari prayed beside the Kaaba, so that al-Mansur would die before entering Mecca, and the Caliph died before the arrival of this pilgrimage season among the signs of al-Thawari's karamah. (Hasyim al-Mashadani, p. 79-107)

He is given the title Amir al-Mu'minin in Hadith. There are several writings about his biography, such as Sufyan al-Tsauri Amir al-Mukminin fi al-Hadis by Dr. 'Abd al-Halim Mahmud and Sufyan al-Tsauri Amir al-Mukminin fi al-Hadis by 'Abd al-Ghani al-Daqri, are in the 51st order in the Islamic scholars series. Sufyan al-Tsauri became a senior scholar throughout Islamic history and had a great influence in the fields of interpretation, Hadith and jurisprudence. As his life history is a good example for his followers. (Hasyim al-Mashadani, p. 79-107)

#### b. Method of Tafsir Sufyan Al-Tsauri

Al-Tsauri's interpretation with *bil ma'tsur* does not deviate from the general method of the companions and tabi'in, such as Ibn Abbas's interpretation in applying his rules and the method of Hasan al-Basri. Finally, the history of interpretation ends with Sufyan al-Tsauri, and it shows the majority of opinions and history of ma'tsur in the interpretation of the companions and tabi'in, his deepening and explanation. Because he is very competent in understanding the Qur'an, its meaning, interpretation, and laws. Al-Tsauri interpreted the Qur'an with the Qur'an, the Qur'an with the Hadith, the Qur'an with the opinions of the companions, the Qur'an with

the opinions of the tabi'in, the Qur'an with Arabic, verses with his own analysis. (Shalah Abdul Fatah al-Khalidi, 2020: 234-235)

Once, al-Thawri said to his student, "Ask me about worship and the Qur'an, for I am very competent in these two matters." Then he took the Mushaf and began to interpret verse after verse. He would not move on to another verse until he had interpreted it. Therefore, he wrote a complete book on tafsir. This book was narrated by Abu Huzaifah al-Nahdi Musa ibn Mas'ud al-Nahdi al-Basri, his closest student, who gave al-Thawri a place to stay while he was hiding in Basrah. (Shalah Abdul Fatah al-Khalidi, 2020: 234-235)

Abu Huzaifah al-Nahdi did not narrate all of his teacher's opinions al-Tsauri in his interpretation, but only in a few parts. The rest was narrated by his other students, so that these histories number in the thousands. The tafsir histories of Sufyan al-Tsauri can be found in several tafsir bi ma'tsur books, such as the tafsir of Ibn Jarir al-Thabari, Ibn Abi Hatim, Ibn al-Mundzir, Ibn Mardawaih, al-Suyuthi, and others.

#### c. Example Interpretation

The Qur'an with the Qur'an in the letter al-Baqarah verse 28 with the letter al-Mu'min verse 11 is related to the recognition of the number of lives and deaths.

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَالًا فَأَحْيَاهُكُمْ ثُمَّ يُمْبَيِّثُكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ

How can you disbelieve in Allah, when you were (originally) dead, then He gave you life, then He will put you to death, He will bring you back to life, and to Him you will be returned?

حُرُوجٌ مِّنْ سَيِّلٍ قَالُوا رَبَّنَا أَمْتَنَا أَثْنَيْنِ وَأَحْيَنَا God willing

*They answered, "O our Lord, You have killed us twice and have brought us to life twice (also), then we confessed our sins. So, is there a way (for us) to get out (from hell)?"*

Al-Quran with Hadith Surah Al-A'raaf verse 29

فُلُونَ أَمْرَ رَبِّيْ بِالْقِسْطِ وَأَقِيمُوا وُجُوهُكُمْ مَسْجِدٍ وَادْعُوهُ مُحْلِصِينَ لَهُ الدِّينِ هَكَمَا بَدَأْكُمْ تَعْوِدُونَ

*Say (Prophet Muhammad), "My Lord commanded me to act justly. Turn your face (to Allah) in every mosque and pray to Him in complete obedience to Him. You will return to Him as He created you in the beginning.*

Al-Tsauri interpreted the word return on the Day of Judgment with the condition of humans in the world. believers will be returned as believers and unbelievers will be returned as unbelievers. from the history of al-Amasy from Abu Sufyan from Jabir bin Abdullah and from Rasulullah he said that all servants will be resurrected according to the condition of death.

Al-Qur'an with friends' opinions such as surah al-Anbiya' verse 30

أَوْلَمْ يَرَ الْأَرْضَ كَانَتَا رَتْقًا فَفَقَطَنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَتَّىٰ أَفَلَا يُؤْمِنُونَ

*Do the disbelievers not know that the heavens and the earth were of one piece, then We separated them and made every living thing from water? Will they not then believe?*

It was narrated with the chain of transmission of Sufyan from Sa'ad bin Masruq from Ikrimah that Ibn Abbas was asked about which came first, the night or the day? Then Ibn Abbas read the above verse and said, "Is there any darkness between the two?" This indicates that the night came before the day.

Interpreting with the opinion of the Tabi'in Surah al-Fath verse 29, al-Tsauri

interpreted, narrating from Humaid al-Araj and from Mujahid about the meaning of surat al-Fath verse 29 is sacred and humble.

*Muhammad is the Messenger of Allah and those with him are harsh towards the disbelievers (who are hostile), but compassionate towards one another. You see them bowing and prostrating, seeking the bounty of Allah and His pleasure. On their faces are the marks of prostration (shining). That is their nature (which is revealed) in the Torah and the Gospel, namely like a seed that sprouts, then it grows strong, then becomes large and grows on its stem. It is a plant that pleases the one who plants it. (Their condition is likened like that) because Allah wants to anger the disbelievers. Allah has promised those who believe and do good among them forgiveness and a great reward.*

Menafsirkan Al-Qu'an dengan Bahasa Arab Surat Thaahaa verses 105-107

وَبَسْلُونَكَ عَنِ الْجِبَالِ فَلْ يَنْسُفَهَا رَبِّيْنِ سَقَاعًا صَفَصَفَّا لَا تَرَى فِيهَا عَوْجًا وَلَا أَمْتَانًا

They ask you (Prophet Muhammad) about the mountains, so say, "My Lord will destroy them (on the Day of Resurrection) as completely as possible, Then He will make (the former mountains) a (spread) flat plain. You will no longer see the lowlands and highlands there."

There are three gharib meanings in this verse, namely the word *qa'a'an shafshafa* which means the earth is flat, *'irajan* which means split and *amtaan* which means high place.

Interpret the verse by analyzing the letter Yusuf verse 100, *He (Yusuf) raised his parents to the throne. They bowed down to him (Yusuf). He (Yusuf) said, "O my father, this is the interpretation of my dream of the past. Indeed, my Lord has made it true. Indeed, my Lord was kind to me when He delivered me from the prison and when He brought you out of the village, after Satan had caused discord between me and my brothers. Indeed, my Lord is Forbearing to whom He wills. Indeed, He is the All-Knowing, the All-Wise.*

Even though the interpretation of *bil ma'tsur* is more dominant, *bil ra'yi* is also associated with its interpretation, such as in the verse above related to respect for his father, namely Yusuf lifted his parents onto the bed and then they lay down in prostration as a form of respect. (Shalah Abdul Fatah al-Khalidi, 2020: 234-235)

## 2. Sya'rawi's interpretation

### a. Biography of Muhammad Mutawalli Al-Sya'rawi

Al-Sya'rawi's full name is Muhammad bin Mutawalli al-Sya'rawi al-Husainia. Al-Sya'rawi was born on Sunday, 17 Rabi'ul Akhir 1329 H, coinciding with April 16, 1911 AD in the village of Daqadus, Mait Ghamir, ad-Dakhliyyah. Regarding his lineage (descendants), al-Sya'rawi in a book entitled *Ana Min Sulalat Ahli al-Bait*, mentions that he is a descendant of the grandson of the Prophet SAW, namely Husein ra. Al-Sya'rawi's perseverance in studying the Qur'an has been apparent since childhood, where since he was 11 years old he had memorized the Qur'an under the guidance of his teacher 'Abd al-Majid Pasha. Therefore, it is not surprising that when he grew up he became one of the figures in the field of contemporary interpretation of the 21st century. (Shalah Abdul Fatah al-Khalidi, 2020: 234-235)

His formal education began with studying at al-Azhar Zaqaziq elementary school in 1926 AD. After obtaining his al-Azhar elementary school diploma in 1932 AD, he continued his studies at Zaqaziq and obtained his al-Azhar high school diploma in 1936 AD. Then he continued his education at al-Azhar University majoring in Arabic from 1937 AD to 1941 AD. He continued his doctoral studies in 1940 AD and obtained an 'Alamiyyat (Lc now) degree in Arabic language and literature. Since attending high school (equivalent to SLTA or MA in Indonesia) al-Sya'rawi has been studying Arabic poetry and literature. This was evident when he was appointed Chairman of the Student Association and Chairman of the Literature Association in the Zaqaziq area. Then in the 1930s he attended college at the Faculty of Ushuluddin in Zaqaziq, and after graduating from his undergraduate studies, he continued his studies (at Masters level) concentrating in Arabic at Al-Azhar

University and graduated in 1943 with cum laude honors. (Ahmad Al-Marsi Hussein Juhar, 1990: 74)

After completing his studies, al-Sya'rawi spent his life in the world of education, namely as a lecturer at several universities in the Middle East, including: al-Azhar Tanta, al-Azhar Iskandariyyah, Zaqqaziq, Malik Ibn Abdul Aziz University, Makkah, al-Anjal University, Saudi Arabia, Ummul Qura University, Makkah, and others. In addition to teaching, al-Sya'rawi also filled social and religious activities, such as being a preacher, filling lectures (da'i), filling Quranic interpretation recitations that were broadcast live on television in Egypt in the Nur 'ala Nur program. Then Egypt began to know the name of al-Sya'rawi. All the people saw him and listened to his religious lectures and interpretations of the Quran for approximately 25 years. (Ahmad Al-Marsi Hussein Juhar, 1990: 74)

Al-Sya'rawi was chosen by Cabinet leader Mamduh Salim as Minister of Waqf and on 26 October 1977 AD, he was reappointed as Minister of Waqf and Minister of State closely related to al-Azhar in the cabinet formed by Mamdûh Sâlim. On October 15, 1978 AD, he was honorably appointed to the cabinet formed by Mustofa Khalil. Then he was appointed as one of the initiators of the founding of 'Al-Syu'ub Al-Islamiyah Al-'Arabiyah university, but al-Sya'rawi refused. In 1980 M al-Sya'rawi was appointed as a member of the MPR (People's Consultative Assembly), but he refused this strategic position. For these services, al-Sya'rawi received an award and badge from President Husni Mubarak in the field of scientific and cultural development in 1983 AD at the commemoration of al-Azhar's 1000th birthday. Al-Sya'rawi was appointed as a member of the Arabic language research and development by the "Mujamma' al-Khalidin" institution, an association that handles the development of the Arabic language in Cairo in 1987 AD. In 1988 AD he received the Wisam al-Jumhuriyyah, a state medal from President Husni Mubarak at the event commemorating the day of preachers and received the Ja'izah al-Daulah al-Taqdiriyyah, a state honorary award. (Mahmud Rizq Al-Amal, 2001: 35)

In 1990 AD, al-Sya'rawi received the title of "Professor" from Al-Mansurah University in the field of adab, and in 1419 AH/1998 AD, he received the honorary title of al-Syakhsiyah al-Islamiyyah al-Ula, the first Islamic profile in the Islamic world in Dubai and received a cash award from the crown prince al-Nahyan, but he handed over this award to al-Azhar and the students of al-Bu'uts al-Islamiyah (students from Islamic countries around the world). Al-Sya'rawi is known as a preacher who is polite, wise, and firm, so it is not surprising that many artists have received guidance after listening to and dialogue with him. Among them is an Egyptian female artist who is Jewish, then left the glamorous world, fulfilled the teachings of Islam well and participated in preaching to convey the teachings of Islam. At the age of 87, on Wednesday, June 17, 1998 AD, Mutawallî al-Sya'rawi died. His body was buried in Egypt. (Herry Mohammad, 2006: 277)

#### b. Interpretation Methods and Sharia Interpretation Patterns

This interpretation is called *Tafsir al-Sya'rawi*, taken from the name of its author. According to Muhammad 'Ali Iyazy the famous title of this work is *Tafsir Khawatir al-Sya'rawi Haul al-Qur'an al-Karim*. *Tafsir al-Sya'rawi* is not limited to revealing the meaning of a verse, both general meaning and detailed meaning. More than that, al-Sya'rawi tries to socialize the text of the Qur'an into the reality of the earth. Its systematics begins with the introduction, explaining the meaning of taawuz, tartib nuzul qur'an, explaining the meaning of the letter, its wisdom, peeling one verse, al-Sya'rawi often begins by explaining the correlation of the verse with the previous verse, then continues with a review of the language, root words, sharaf, and nahwu, especially, if the sentence has many i'rab. Sometimes, he explains various qira'at to explain the differences in meaning, cites other verses and hadiths related to the verse being interpreted, also cites poetry to explain the meaning of a word, explains the literary side of a verse, writes down the asbab nuzul if it is based on a valid hadith.

However, in general, this interpretation uses a combination of tahlili and thematic methods. In other words, al-Sya'rawi uses the tahlili method, namely interpreting the verses of the Qur'an by explaining all aspects contained in the interpreted verses and explaining the meanings included in them in accordance with the expertise and inclination of the interpreter, then he explains using thematic methods and approaches, namely discussing the verses of the Qur'an in an organized theme. Muhammad Mutawalli al-Sya'rawi in his interpretation with the name of the book *Tafsir al-Sya'rawi* is included in the category of *adabi ijtimai* interpretation. The style of social cultural literature or *adabi ijtimai* was started by Muhammad Abdurrahman, namely a style of interpretation that explains the instructions of the verses of the Qur'an that are directly related to the life of society, as well as efforts to provide a good understanding.

c. Contoh Penafsiran

Surat al-Nisa' verses 32 Wentang want to carry in the political work of the art of God set the rules

وَلَا شَفَّوْا مَا فَحَّلَ اللَّهُ بِهِ بَصَرُكُمْ عَلَى بَعْضٍ لِلرَّجَالِ نَصِيبٌ مِمَّا أَكْسَبُوا وَلِلِّسَاءِ نَصِيبٌ مِمَّا أَكْسَبْنَاهُ وَسُلُّوا اللَّهُ مِنْ فَضْلِهِ أَنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلَيْنَا

*Do not envy what Allah has given some of you more than others. For men is a share of what they have earned, and for women is a share of what they have earned. Ask Allah for some of His bounty. Indeed, Allah is All-Knowing of all things.*

Al-Sya'rawi argued that this verse relates to equality between men and women in pursuing careers. In Islamic teachings, Muslims are commanded to seek knowledge so as not to be easily deceived by others. The Quran and Hadith clearly instruct both men and women to seek knowledge. This is equivalent to the first sentence revealed in the Quranic revelation, " *Iqra'*," and the Quran and Hadith also praise men and women who achieve and pursue careers.

Al-Sya'rawi states in his book *Al-Mar'ah fi Al-Qur'an* that a lack of understanding of the differences that are part of God's creation often leads to prolonged conflict. This is largely due to the human assumption that men and women are opposites, rather than partners who fulfill and complement each other. Men and women are two types of servants created to complement each other. Men are tasked with earning a living, caring for their wives and children, and meeting the needs of their household. Women, on the other hand, are responsible for safeguarding their husbands' wealth, bearing children, and providing peace and affection for their husbands.

For example, women with careers in Islamic history such as Khadijah binti Khuwailid (died 3 years before hijrah, coinciding with 519 AD) was the first woman to declare her faith in the Prophet Muhammad, a millionaire woman who was willing to sacrifice her wealth to spread the Islamic religion and a loyal wife in joy and sorrow and never failed to support the Prophet Muhammad SAW for 25 years. Fatimah binti Rasulullah SAW (18 years before hijrah to 11 years after hijrah, coinciding with 605-633 AD), was a great orator, and eloquent, her name became more famous when her father died, because she entered the world of politics, to nominate 'Ali bin Abu Talib (her husband) as the first caliph; Although his struggle in this matter was not yet successful, he was a consistent politician until the end of his life still nominated 'Ali bin Abu Talib as caliph. He died 6 months after the death of the Prophet Muhammad (his father). Rufaidah was the founder of the first hospital during the time of the Prophet Muhammad (peace be upon him) to accommodate all those injured in war, and the founder of the first institution such as what was later known as the Red Cross, which was founded by Swiss Doctor Jh Dunant and recognized by the Geneva Conference in 1864.

## CONCLUSION

Manhaj of interpretation of Sufyan Al-Tsauri and Al-Sya'rawi in interpreting the verses of the Qur'an. Methods, patterns of thought of both in understanding the text of the Qur'an. The results of the study show that Sufyan Al-Tsauri uses interpretation with tafsir bil ma'tsur, while Al-Sya'rawi tafsir bil ra'y using a combination of tahlili and maudhu'i methods but more dominantly uses maudhu'i with a social pattern (adab al-ijtima'i), ilmi, language explanation and linking it to the reality of modern life in interpreting the Qur'an. Thus, both of them differ in using the method of interpretation in understanding the contents of the verses of the Qur'an.

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Al-Sya'rawi, al- Ma'rifah fi al-Qur'an

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