



Review of Tafsir *Al-Munir Fi Al-Syari'ah Wa Al-'Aqidah Wa Al-Manhaj* Creation Wahbah Azzuhaili

Nana Najatul Huda^{1*}

¹ UIN Sunan Gunung Djati Bandung; najahelhuda22@gmail.com

* Corresponding Author

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ABSTRACT

Tafsir al-Munir fi al-Syari'ah wa al-'Aqidah wa al-Manhaj is a book of interpretations written by a religious expert who graduated from 'Ain al-Syam University in Egypt with a focus on the field of law. He was born in the village of Dir 'Atiyyah, Faiha sub-district, Damascus, Syria. His purpose in writing this book was as a form of admiration and love for the Koran itself, because according to him, the Koran has a very close bond with the needs of modern life and cultural and educational demands. This interpretation has a fiqh style, namely interpreting the Qur'an more broadly in terms of Islamic law. The source of the interpretation is by combining bi ma'tsur (hiwayah) and bi al-Ra'yi (opinion and ijihad). The method of interpretation uses tahlili, namely interpreting the Qur'an according to the order of the Mushaf by collaborating with the thematic method. Therefore, it is important for us as Muslim students to know the methodology and style of a book of interpretation, as well as the reasons for mufasir scholars in writing their works, in order to know what the aims of the mufasir figures who have spent a lot of time in their lives making their writings in a knowledge of the Qur'an and interpretation. This research method is qualitative through literature review. The results and discussion of this study is that there is a fiqh pattern due to the scientific background of the interpreters in the field of fiqh, so that the direction of interpretation is more extended to shari'ah or fiqh law, methods of interpretation in tahlili and semi-thematic ways and sources of interpretation with fi al-Ma'tsur and bi al-Ra'yi. This study concludes that this interpretation was written by Wahbah Azzuhaili due to his admiration and love for the Qur'an because the Qur'an has strong ties to the necessities of life and educational demands.

ABSTRAK

Tafsir al-Munir fi al-Syari'ah wa al-'Aqidah wa al-Manhaj adalah sebuah kitab tafsir yang ditulis oleh seorang pakar agama yang lulus dari Universitas 'Ain al-Syam di Mesir dengan fokus pada bidang hukum. Ia lahir di desa Dir 'Atiyyah, kecamatan Faiha, Damaskus, Suriah. Tujuannya dalam menulis kitab ini adalah sebagai bentuk pengagungan dan cinta terhadap Al-Quran itu sendiri, karena menurutnya, Al-Quran memiliki hubungan yang sangat erat dengan kebutuhan hidup modern serta tuntutan budaya dan pendidikan. Tafsir ini memiliki gaya fikih, yaitu menafsirkan Al-Quran secara lebih luas dalam hal hukum Islam. Sumber tafsirnya adalah dengan menggabungkan bi ma'tsur (hiwayah) dan bi al-Ra'yi (pendapat dan ijihad). Metode penafsiran menggunakan tahlili, yaitu menafsirkan Al-Quran sesuai urutan Mushaf dengan berkolaborasi dengan metode tematik. Oleh karena itu, penting bagi kita sebagai mahasiswa Muslim untuk mengetahui metodologi dan gaya penafsiran dalam sebuah kitab tafsir, serta alasan para ulama mufasir dalam menulis karyanya, agar kita dapat memahami tujuan figur mufasir yang telah menghabiskan banyak waktu dalam hidup mereka untuk membuat tulisan mereka dalam ilmu Al-Quran dan tafsir. Metode penelitian ini adalah kualitatif melalui tinjauan literatur. Hasil dan pembahasan dari penelitian ini adalah bahwa terdapat pola fikih karena latar

belakang ilmiah para mufasir dalam bidang fikih, sehingga arah penafsiran lebih terkait dengan hukum syariah atau fiqh, metode penafsiran dalam tahlili dan semi-tematik, serta sumber penafsiran dengan bi al-Ma'tsur dan bi al-Ra'yi. Penelitian ini menyimpulkan bahwa tafsir ini ditulis oleh Wahbah Azzuhaili karena pengagungannya dan cintanya terhadap Al-Quran, karena Al-Quran memiliki hubungan kuat dengan kebutuhan hidup dan tuntutan pendidikan.

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1. INTRODUCTION

The Qur'an is the word of Allah SWT which is written in a mushaf and narrated to mankind in a mutawatir way and reading it is seen as worship and as an opponent for those who do not believe it. This book, which was revealed to the Prophet Muhammad SAW, as a holy book, also contains teachings and instructions for mankind. The Qur'an introduces itself with various characteristics and characteristics. One of them is that it is a book whose authenticity is guaranteed by Allah, and it is a book that is always maintained. Al-Qur'an is also a rahmatan lil'alamin and has the position of sahih likuli age wa eat (Kholid, 2007).

Tafsir is an effort to understand the book of Allah SWT, explain the meanings and take the laws and wisdom from it. Tafsir is also a science in which it is discussed about the ways of mentioning the Qur'an, its instructions, its laws, both in ifrad and in order, as well as the meanings accommodated by other tarkib than that. like knowing the script, because nuzul explains the meaning, such as the story and the matsal (Hashim, 2020). One thing that cannot be denied is that the understanding of the text of the verses of the Qur'an continues to experience development and adjustments in line with the demands of the times. In an effort to understand and interpret the contents of the verses of the Qur'an, scholars have used various methods and approaches, referring to various sources of interpretation (Hasanudin & Zulaiha, 2022).

Several previous studies have discussed various methodologies for the interpretation of *al-Munir fi al-'Aqidah wa al-Syari'ah wa al-Manhaj* by Wahbah Azzuhaili. Among them is Muhammad Hasdin Has (2014) entitled Methodology of Tafsir Al-Munir by Wahbah Azzuhaili, Journal of al-Munzir (Islamiyyah, 2020). This research is a qualitative type through literature study with methodological analysis of a book of interpretations. This research concludes that the book of interpretations of al-Munir is a product of the era modern text produced by a great scholar offers a simple writing system and an easy-to-understand sentence editorial arrangement pattern while maintaining consistency and systematic presentation of problems (Has, 2014). Moch. Yunus (2018) entitled Study of Munir's Tafsir by Wahbah Azzuhaili, Journal of Humanistika, This research is of a qualitative type through literature study with an analysis of the study of commentary books. This research concludes that Tafsir al-Munir is a contemporary interpretation, which was compiled by a fiqh expert, namely Wahbah az- Zuhaili who was born in Shiria, Damascus. In interpreting the Qur'an in his interpretation of al-Munir, he uses a style of language that is easy to digest and understand as well as relevant analyzes to answer questions that arise today (M. Yunus, 2018). Andy Hariyono (2018) entitled Analysis of the Wahbah Zuhaili Tafsir Method in Al-Munir's Book, Al-Dirayah Journal, This research is a qualitative type through literature study with an analysis of the Tafsir book method, This research concludes that Wahbah Zuhaili in his work AlMunir's interpretation can be said to be a mufassir, fiqh experts, hadith experts, aqidah experts and linguists. This is because in his interpretation Wahbah arranges a variety of verses under one theme with a clear title (Hariyono, 2018).

Based on the explanation above, this study attempted to develop a research formula, namely the formulation of the problem, questions and research objectives. The formulation of the research problem is to analyze the book of interpretations of al-Munir fi al-Syari'ah wa al-'Aidah wa al-Manhaj by Wahbah Azzuhaili. The main question of this research is how the results of the analysis of the book of tafsir al-Munir fi al-Syari'ah wa al-'Aidah wa al-Manhaj by Wahbah Azzuhaili. This study aims to discuss the background of the writing, methodology, style and biographies.

2. RESEARCH METHOD

This research is a qualitative type through literature study that collects data from library sources (Lune & Berg, 2017). The sources of literature used are primary and secondary sources. The primary source is the main source used in this study, while the secondary source is used as supporting data to complete the material in this study. Then analyze the commentary books of al-Munir fi al-Syari'ah wa al-'Aidah wa al-Manhaj by Wahbah Azzuhaili. Primary sources include the book Tafsir Wa Al-Mufasirun by Imam Husein Al-Dzahabi. Secondary sources include articles and journals.

3. RESULTS AND DISCUSSION

3.1. Biography of Wahbah Azzuhaili

His full name is Wahbah bin Mustafa bin Wahbah al-Zuhaili with the name kunyah (nickname) Abu 'Ubadah. He was born in the village of Dir 'Atiyah, Faiha sub-district, Damascus Province, Syria on March 6, 1932 to a husband and wife who were pious and pious. His father was a farmer and memorized the Koran. His religious spirit makes him have a high dream, namely to have pious and pious offspring. Under the guidance of his parents, Wahbah al-Zuhaili managed to memorize the Koran when he was still relatively young. After completing religious education school, he attended an ibtida'iyyah school in his hometown up to high school. Wahbah al-Zuhaili entered college at the Shari'ah faculty as well as at the Faculty of Arabic and Literature at the University of Damascus, which he both completed in 1952 AD. Not satisfied with what he achieved domestically, he then entered the same faculty at the University of Al -Egyptian Azhar. With a very bright predicate, Wahbah al-Zuhaili finished his studies in 1956. Apart from al-Azhar University, it turns out that Wahbah al-Zuhaili entered law school ('ulum al-huquq) at 'Ain al-Syam University, Egypt and graduated in 1957 (Sukron, 2018).

3.2. Background to the Selection of the Title of the Book of Tafsir al-Munir

Tafsir al-Munir is an encyclopedia of the Koran which covers approximately 9000 pages, 30 chapters in 16 volumes. Each volume includes two chapters of interpretation of the Qur'an except for the last few volumes by starting and ending one sura. Then in the last volume it only contains an index of the themes and terms in al-Munir's commentary, complete with information on the chapters, volumes and pages. From the naming of al-Munir's interpretation which consists of a double word pattern "al-Tafsir al-Munir" which means "bright interpretation" more or less will strengthen a very deep meaning contained in the word pattern. It seems that one of al-Zuhayli's main motives in writing this monumental work was his admiration and love for the Qur'an itself. He showed this, especially in the Muqaddimah section of his commentary-by emphasizing that the Qur'an is actually the only most perfect book that can provide inspiration in various ways. As the main reference, the Koran is never dry of information, both in the fields of science and culture, so that al-Zuhayli admits that he wrote a lot about the Koran and the number is up to one hundred. According to him, the Koran has a very close bond with the needs of modern life and the demands of culture and educat (Az-Zuhaili, 2013).

3.3. Patterns, sources and methods of Tafsir al-Munir

A study of al-Munir's interpretation shows that al-Zuhaili tries to collaborate on sources of interpretation. Judging from the aspect of the source of interpretation, it is clear that this interpretation uses an interpretation model which is a combination of interpretations of bi al-ma'tsûr (transmission) and bi al-ra'y (reasoning and ijihad). In his method of interpretation, al-Zuhayli tends to take a modern pattern, namely the tahlilî (analytic) method and applies a semi-thematic method. As meant by the tahlilî (analytical) method - a method of exegesis which intends to explain the verses of the Qur'an from all its aspects (Aiman & Siregar, 2017). Al-Munir's interpretation has a strong scientific background or fiqh style, the fiqh style is interpreting the Koran more broadly from the side of Islamic law. In his work al-Tafsir al-Munir fi al-'Aqidah wa al-Shari'ah wa al-Manhaj, Azzuhaili emphasizes that the main purpose of this work is to restore a complete understanding of Divine teachings so that they can be used as guidelines for Muslims as foundation in true belief, a guide in establishing various laws and as a guide to the straight path that is blessed by Allah SWT. In addition, al-Zuhaili's caution in explaining the interpretation of the verse is a positive point and prevents the reader from worrying about getting a subjective explanation (Shihab, 2007).

3.4. Works by Wahbah Azzuhaili

There are several works by Wahbah Azzuhaili from different scientific fields. Among them:

1. In the field of commentary on the Qur'an and Ulum al-Qur'an, apart from Tafsir al-Munir which consists of 16 volumes, his other works are Al-Qiyam al-Insaniyat fi al-Qur'an al-Karim and Al-Qiyam al-Insaniyat fi al-Qur'an al-Karim and Al -I'jaz al 'Ilmy fi al-Qur'an al-Karim.

2. In the field of al-Sunnah al-Nabawiyah and Ulumnya, he wrote Al-Sunnah al-Nabawiyah al-Syarifat, Hakikatuh wa Makanatuh 'inda al-Muslimin and Fiqh al-Sunnah al-Nabawiyah.
3. In the field of al-Fiqh and Usul Fiqh, namely: Al-Fiqh al-Islamiyyah wa Adillatuh 11 Volumes, Usul al-Fiqh al-Islamiyyah, Al-Usus wa al-Mashadir al-Ijtihadiyah al-Musyatarikat bain al-Sunnah wa al-Syi'at, Nuqath al-Ilthiqah bain al-Madzahib al-Islamiyyah, and Al-Mas'uliyah al-Jinaiyah li Maradh al-Jins wa al-Idz.
4. In the field of al-Aqidah al-Islamiyyah, namely: Al-Iman bi al-Qadha' wa al-Qadr, Usul Muqaran al-Adyan, and Al-Bid'a al-Munkar. Other works are published essays, namely: Takhrij wa Tahkik Ahadits (Tukhfah al-Fuqaha'u li al-Samarqandy), Takhrij wa Tahkik Ahadits wa Atsar (Jami' al-Ulum wa al-Hukm li Ibn Rajab al-Hambaly) ma'a al-Ta'liq alaih, al-Qur'an al-Karim, al-Bunyat al-Syar'iyah wa al-Khashaish al-Hadhariyyah, and al-Dsara'i fi al-Siyasat al-Syai'iyah wa al-Fiqh al-Islamiyyah (Has, 2014).

3.5. Strengths and weaknesses

According to the author's analysis, the advantage of al-Munir's interpretation is that he interpreted verses of the Koran and laid down complete rules such as the existence of qiraat, balaghah, fiqh, and others. And Wahbah az-Zuhaili is also not fanatical about his school, namely the Hanafi school, when it comes to fiqh. This interpretation also discusses contemporary issues as he mentioned in the preface to al-Munir's book. So that the book of al-Munir's commentaries has been translated into many languages, namely Malay, Turkish and he received praise from various regions by telephone. If you look at it too, the shortcomings of this book are in the readers themselves, if the readers are not focused, then the readers of this book will say that this book has too many topics so that it loses concentration on the verses discussed (Sulfawandi, 2021).

3.6. Manhaj al-Khas Tafsir al-Munir fi al-Syari'ah wa al-'Aqidah wa al-Manhaj

The results of research conducted by the author so far, found several methodological steps used by Wahbah Azzuhaili in interpreting the Qur'an, which in its interpretation has features that other interpretations do not have. as follows:

1. Interpret the verses of the Qur'an according to the order of the Mushaf.
2. First explain the elements related to everything contained in the verse, such as linguistic aspects, including i'rab, balaghah, meaning of vocabulary, asbab nuzul and munasabat (correlation of a verse with the previous verse).
3. In explaining aspects of his language, Wahbah Azzuhaili always mentions his reference books, such as the book al-Bayan fi Gharib l'rab al-Qur'an by Abu al-Barakat bin al-Anbari, the book of Shafwah al-Tafasir by Muhammad 'Ali al-Shabuni, the book of commentaries on al-Kasysyaf by Imam Zamakhsyari and the commentary of Jami al-Hkam al-Qur'an by al-Qurtubi.
4. When mentioning the asbab nuzul verse, Wahbah Azzuhaili made sure that the narrations displayed were the most valid narrations, without outlining the disagreements in the narrations. In this case, what is often used as a reference to explain asbab nuzul is the book of interpretations of Jami' al-Bayan by al-Tabari and the interpretation of Jami' al-Ahkam al-Qur'an by al-Qurtubi, as well as the book of Asbab al-Nuzul by al-Wahidi.
5. When explaining the correlation (munasabah) of verses, al-Zuhaili is very moderate. Sometimes this point is coupled with the reason for the revelation of verses in the same subtitle to gain a closer understanding, as in the munasabat and asbab nuzul in sura al-Baqarah verses 116-118:

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۗ سُبْحٰنَهُ ۗ بَل لَّهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۗ كُلٌّ لَّهٗ قٰنِتُوْنَ ۗ بَدِيعَ السَّمٰوٰتِ وَالْاَرْضِ ۗ وَاِذَا قَضٰى اٰمْرًا فَاِنَّهٗ يَقُوْلُ لَهٗ ۙ خُنْ فَيَكُوْنُ ۗ وَقَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ لَوْلَا يَكْتُمُنَا اللّٰهُ اَوْ تَاتِيْنَا ءَايَةً ۙ كَذٰلِكَ قَالَ الَّذِيْنَ مِنْ قَبْلِهِمْ مِّثْلَ قَوْلِهِمْ ۗ تَشٰبَهَتْ قُلُوْبُهُمْ ۗ فَاِنَّ اَنَّ ءَايٰتِ لِقَوْمٍ يُوقِنُوْنَ ۙ

Meaning: "They (unbelievers) said: "God has a son". Glory be to Allah, even what is in the heavens and on earth belongs to Allah; all submit to Him. Allah is the Creator of the heavens and the earth, and if He wills (to create) something, then (sufficiently) He only says to him: "Be!" Then so be it. And those who do not know say: "Why doesn't Allah (directly) talk to us or come signs of His power to us?" Likewise those before them had said what they said; their hearts are alike. Verily, We have explained the signs of Our power to a people who are sure."

The correlation of this verse states that the previous verse has shown the opinion of the Jews about heaven which was specially made for them. In this verse they also claim that 'Uzair is the son of Allah. This is different from the views of Christians who think that 'Isa is the son of God. In contrast to the polytheists, who claim that angels are the daughters of God. Finally, this verse came down to refute all these accusations.

6. In explaining his commentary, Wahbah Azzuhaili tends to explain the contents of each sura globally and discusses the reasons for naming a sura and its virtues (*fadilah*). For example, in discussing the surah al-

Fatihah, Wahbah Azzuhaili emphasized that it is a makkiyah sura, which has 7 (seven) verses and was revealed after sura al-Mudatstsir. The content of this sura globally relates to the meaning (content) of the Qur'an as a whole, covering the principles (teachings) of religion and its branches which include faith, worship, determination of law and belief in the day of resurrection as well as the attributes and names -the name of Allah or Asma al-Husna, purification of faith, worship and prayer, guidance in seeking guidance to the true religion and the straight path, and also to keep away from the path of those who deviate from the guidance of Allah SWT.

7. Wahbah Azzuhaili also tried hard to apply the thematic method by interpreting different verses but still having one theme, such as jihad, hudud, inheritance, law on marriage, usury and khamr. In this case, the semi-thematic method is applied by dividing groups of verses of the Qur'an (in one surah) and establishing a clear theme that represents the content of the verses.
8. In describing the interpretation of a verse, al-Zuhaili elaborates on it broadly by emphasizing matters that are often debated among scholars in a section called "al-Tafsir wa al-bayan."
9. Wahbah Azzuhaili in explaining the laws contained in the understanding of the verse or the explanation of the current content of the verse which accompanies the interpretation of the verse in the section called "fiqh al-hayah wa al-ahkam". As for the scope of its contents, this section sometimes describes the legal aspects contained in the verse in accordance with the portion of the study that is common among scholars, but if there is a lot of debate, then it will be explained specifically, such as explaining the verse regarding the provisions of the text with an adequate description and in-depth. However, the discussion may contain descriptions of other matters, which can be extracted from the understanding of the verse if the content of the verse does not have a specific legal content, but only needs to understand the verse in the current context (Sukron, 2018).

3.7. Examples of Al-Munir's Interpretation

One example of Al-Munir's interpretation which provides a lengthy explanation of matters of fiqh or shari'a law so that it can be said to be a fiqh-style interpretation. as follows:

1. explained in Qs Luqman verses 14-15 about being devoted to both parents.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصْلَهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَأَتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

Meaning: "And We commanded humans (to do good) to two of their mothers and fathers; his mother had carried him in a state of increasing weakness, and weaned him in two years. Give thanks to Me and to your two parents, only to Me is your return. Meaning: "And if both of them force you to associate with Me something that you have no knowledge of, then do not follow them both, and associate well with both of them in this world, and follow the way of those who return to Me, then only to Me will you return, then I will tell you what you have done."

Wahbah explained that God commands humans to serve both parents, especially their mother. Because it is commanded to serve both parents. As follows:

First, pregnant, the mother has been pregnant in a weak condition successively and continues to increase.

Second, giving birth, the mother has experienced endless pain during the delivery process.

Third, childbirth. Her mother is having childbirth.

Fourth, breastfeeding.

Fifth, weaning. His mother nursed him in the aftermath of up to two years.

Sixth, Caring. His mother had painstakingly nursed him day and night.

However, obeying both parents when it comes to immoral acts, such as obeying their parents to commit shirk or associating partners with Allah SWT and leaving obligations that are fardhu 'ain and so on, this is not permissible. Then Wahbah reiterated that although it is not permissible to follow invitations or orders from parents to associate partners with Allah. However, as a child, you must still respect and do good to your parents, such as providing financial assistance if both are poor, speak politely and gently and invite your parents to embrace Islam in a gentle way.

Wahbah describes the law of Shari'ah and the reasons for serving both parents, obeying the orders of parents for disobedience and syirih. As follows:

First, filial piety to both parents is obligatory. This is a form of gratitude to both parents, remuneration, respect and respect for the system of family norms rules in the commands of Allah SWT.

Second, obedience to both parents when it comes to immoral acts, such as associating partners with Allah SWT with others or leaving obligations that are fardhu 'ain and so on, is illegal. Because, there is no obedience to creatures to disobey the Creator.

Third. Doing shirk, for example obeying parents' invitation to associate partners with Allah SWT, is haraam (Az-Zuhaili, 2013).

2. it is explained in Qs Luqman verse 16 about deeds (prayer, amar ma'ruf, nahi munkar, patience).

بُنِيَ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَأَنْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۗ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ

Meaning: "O my son, establish prayer and order (people) to do good and prevent (them) from doing what is wrong and be patient with what befalls you. Verily, that is among the things that are obligatory (by Allah)."

Wahbah Azzuhaili explains that in this verse it is about Luqman's will for his son to do good deeds as an obligation of Allah's servant according to sharia law. Among the good deeds are as follows:

First, prayer. Prayer is prayer which is the pillar of religion as proof of the manifestation of faith and belief and wasilah draws closer to Allah and achieves His pleasure. It is worship to worship only Allah sincerely. fulfill it perfectly, properly and correctly according to the rules and limitations of pillars and the time of prayer. Doing prayers makes it effective in helping to stay away from heinous and evil deeds and to cleanse and purify the soul.

Second, Amar ma'ruf. Amar ma'ruf is an appeal to oneself and to others to carry out good deeds according to the way and reason such as noble character and good deeds that can educate the soul and encourage a civilized life (Taufiq, 2016).

Third, Nahi is munkar. Nahi munkar is a call to prevent yourself and prevent others from all forms of disobedience and disobedience which are forbidden according to reason and will incur the wrath of Allah and result in hellish doom (B. M. Yunus & Zulaiha, 2020).

Fourth, be patient. Be patient in facing various difficulties, worldly tribulations and distractions in carrying out God's commandments because people who carry out God's commands are usually very vulnerable to getting disturbed, therefore we are commanded to be patient and strong. Because patience functions as a foundation of firmness and consistency in carrying out obedience and a way to get the pleasure of Allah SWT (Nuraini & Zulaiha, 2022).

Wahbah Azzuhaili outlines sharia law and the reasons for doing good deeds. That doing good deeds, such as praying, amar ma'ruf, nahi munkar and being patient, all of this is obligatory. Because, Doing good deeds is the encouragement and motivation to change evil. Because doing good deeds will definitely experience various difficulties and disturbances (Az-Zuhaili, 2013).

4. CONCLUSIONS

Tafsir al-Munir fi al-Syari'ah wa al-'Aqidah wa al-Manhaj by Wahbah Azzuhaili is fiqh in character, the source of the interpretation is a combination of interpretations of bi al-ma'tsur (transmission) and bi al-ra'y (reasoning and ijtihad). The interpretation method uses the tahlili method, namely interpreting the Al-Qur'an according to the order of the Al-Qur'an Mushaf and applying the semi-thematic method. The steps or characteristics taken by Azzuhaili in his interpretation are also arranged as a way of interpreting the verses of the Qur'an according to the order of the Mushaf, first explaining the elements related to everything contained in the verse, such as linguistic aspects. includes i'rab, balaghah, meaning of vocabulary, asbab nuzul sbab, munasabat, when mentioning asaba al-nuzul verse, al-Zuhaili ensures that the narrations shown are the most valid, in his commentary, al-Zuhaili is more inclined to explain the contents of each sura globally and discuss the reasons for naming a sura and its priorities.

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