



The Methodology of Muhammad Mutawalli Al-Sha'rawi's Qur'anic Interpretation in *Khawatir Al-Sha'rawi Haul Al-Qur'an Al-Karim*

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abstract

Background: Sheik Muhammad Mutawalli Al-Sharawi was a prolific scholar admired in Egypt and the Islamic world, with an extraordinary ability to interpret the Quran through a systematic methodology that is easily understood by various audiences.

Aims: This research aims to analyze the interpretative patterns used by Sheik Al-Sharawi in Tafsir Khawatirusy Sharawi and to examine how Al-Sharawi utilizes the sources of interpretation bi al-ma'thur and bi al-ra'yi.

Methods: The research uses a qualitative approach with the library research method, and for data analysis, content analysis is employed on the Tafsir Khawatirusy Sharawi and other supporting literature.

Results: Research found that Sheik Al-Sharawi used various interpretative styles, including linguistic, scientific, jurisprudential, and philosophical styles. His sources of interpretation included bi al-mathur (the Quran, hadith, and opinions of companions) and bi al-ra'y (pure ijtihad with consideration of the socio-cultural context).

Conclusions: Al-Sha'rawi's interpretation methodology offers a holistic approach that bridges profound linguistic analysis with contextual societal realities. His tafsir works significantly contribute to the development of Islamic exegesis by making complex textual and philosophical teachings accessible and relevant to contemporary society.

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1. Introduction

Sheik Muhammad Mutawalli Al-Sharawi (1911-1998) is one of the most influential scholars in the history of modern Quranic exegesis, whose work cannot be overlooked in the context of contemporary Islamic studies (Amir & Yusoff, 2017). He was born in the village of Daqadus, Mithghamr, Daqahlia Province, Egypt on April 16, 1911, during a time when Egypt was still under British colonial rule. The socio-political conditions did not prevent his father, Sheik Abdullah al-Anshari, from ensuring that his son became a great scholar and a profound religious expert. Since the age of 11, Al-Sharawi had shown extraordinary intelligence in memorizing

poetry, Arabic proverbs, and possessed mature wisdom, prompting his father to enroll him in the Al-Azhar Primary School (Ma'had Ibtidai) in Zaqaq in 1926 (Amir & Yusoff, 2017; Meliani et al., 2025).

Al-Sharawi's intellectual journey continued with his academic success. He successfully completed his secondary education (Qism Tsanawi) and obtained the Tsanawiyah Al-Azhar diploma in 1932, then continued his studies at the Faculty of Arabic Language Al-Azhar in 1937 and graduated in 1940 AD. The depth of his knowledge was not limited to the Arabic language, but encompassed various Islamic disciplines such as exegesis, hadith, jurisprudence, and philosophy (Amir & Yusoff, 2017). In 1943, he was allowed to teach and began a career that would shape generations of students for decades to come (Meliani et al., 2025).

Al-Sharawi's excellence lies in his extraordinary ability to communicate the teachings of Islam to various walks of life in a simple but profound language. He is known for his elegant rhetoric, the ability to give beautiful parables, and the skill in creating meaningful poems, especially regarding the behavior and social values of contemporary society (Amir & Yusoff, 2017). As he once stated himself, "Recognize me as a poet," it shows his awareness of the unique combination of deep knowledge, beautiful language, and rhetorical power (Piscatori & Saikal, 2019). This is what distinguishes Al-Sharawi from other scholars of his time, his ability to simplify complex concepts without sacrificing scientific accuracy, making them understandable to the upper, middle, and lower classes (Amir & Yusoff, 2017).

Al-Sharawi's productivity in the field of scholarship and publication is also very impressive. In addition to his monumental exegesis works, Al-Sha'rawi is widely known as one of the most influential contemporary interpreters from Egypt, whose thoughts continue to be referenced in various academic studies to this day. His interpretation demonstrates the ability to blend the depth of classical scholarship with sensitivity to contemporary social and religious issues, as seen in his way of linking the meanings of the Quranic verses to the spiritual and psychological needs of modern society (Halida, 2020).

Most previous studies have focused on partial analyzes or specific aspects of the interpretation without providing a holistic picture of the overall interpretative systematics. Research usually mentions the existence of interpretative patterns implicitly, but does not conduct an explicit and structured analysis of how these patterns are interconnected and work together (Nahri et al., 2026). The problem found in the current literature is the lack of in-depth analysis of the sources of interpretation (masadir at-tafsir) that form the theoretical foundation in Tafsir Al-Sha'rawi. Previous studies generally only identified the use of macro-scale mixed methods such as the combination of al-'Ilmi al-Naqli al-Ijtima'ie (science-narration-social studies) without examining the micro interactions between these sources (Amir & Yusoff, 2017). As a result, the existing literature has not systematically mapped how Al-Sha'rawi balanced bi al-ma'thur (narrative-based) and bi al-ra'yi (ijtihad-based) interpretations, and how he combined these two sources in an innovative and contextual manner to address modern issues (Elbanna, 2024). This methodological limitation aligns with critiques in contemporary Quranic studies, where the plurality of scientific approaches is often adopted implicitly, yet the structured relationships between these approaches are rarely analyzed explicitly (Nahri et al., 2026). Therefore, an incomplete understanding of these sources of tafsir results in an inaccurate analysis of the originality and comprehensive methodology of Al-Sha'rawi's interpretation

(Pasya, 2017). Incomplete understanding of these sources results in inaccurate analysis of its interpretation methodology.

This research proposes a holistic approach through an in-depth and systematic content analysis of Tafsir Khawatirusy Sya'rawi, combining descriptive and analytical methods to identify and categorize the interpretative patterns of Al-Sya'rawi along with their implementation, conducting a structured analysis of the interpretative sources used, exploring the philosophical principles underlying his methodology, particularly the concept of non-repetition (*adam ut-tikrar*) in the Qur'an, and analyzing the relevance of his methodology for the context of contemporary Islamic education. This step is taken because previous studies are still trapped within narrow boundaries, where the study of tafsir research methodology generally only maps out interpretation techniques on a macro level and the evolution of its discourse without delving deeply into the specific uniqueness of a single figure (Nirwana AN et al., 2024). When the literature attempts to classify the thematic method (*maudhu'iy*), its analysis tends to focus on resolving the conflict of textual meaning in general, rather than structuring how the patterns of *bi al-ma'thur* and *bi al-ra'yi* collaborate to form a new theoretical synthesis (Lubis & Milhan, 2024). Exploration of linguistic aspects in the modern era is often analyzed separately from the fundamental philosophical foundations of the Quran, such as the miraculous structure of the absence of word repetition, leading to a reductionist view of the practical functions of the curriculum alone (Jauhari, 2025). As a result, the utilization of modern exegesis treasures to formulate philosophical, sociological, and pedagogical foundations in contemporary Islamic education systems has become very limited and lacks strong adaptive relevance to the challenges of modernity (Fitriani et al., 2025). All those arguments have been combined into a cohesive and academically flowing paragraph.

This research offers an innovative contribution that distinguishes itself by providing a first-time holistic approach that integrates all aspects of Al-Sharawi's methodology into a unified framework, developing a new analytical framework that combines classical theories of *masadir at-tafsir* with modern category patterns, deeply exploring the philosophy of non-repetition that has yet to receive academic attention, and analyzing the practical relevance for contemporary Islamic education with operational suggestions. As a perfect case study, Al-Sharawi demonstrates how the interpretation of the Quran evolves and adapts to the needs of the times without sacrificing religious fundamentalism, significantly contributing to the discourse on modern tafsir methodology.

Based on the above issues, this research aims to analyze the interpretative patterns used by Sheik Al-Sharawi in Tafsir Khawatirusy Sharawi and to analyze how Al-Sharawi utilizes the sources of interpretation *bi al-ma'thur* and *bi al-ra'yi*. The hope of this research is to contribute to the development of tafsir science and a deeper understanding of interpretative methodology that can be applied in the context of contemporary Islamic education.

1.1 Qur'anic Interpretation Methodology

The study of Quranic exegesis methodology has rapidly developed in the last decade. Previous research has identified various interpretative styles developed by exegetes, including linguistic, scientific, legal, philosophical, and spiritual styles (Desky, 2021). Each style has its own characteristics and methods in interpreting the Quranic text (Imadudin & Ain, 2022). Research

shows that effective interpretation requires the integration of various patterns to provide a holistic and comprehensive understanding of the Quranic text (Ambriyani et al., 2025).

Sources of interpretation (masadir at-tafsir) are an important aspect of tafsir methodology. Sources of interpretation can be divided into two main categories: first, interpretation bi al-ma'thur (based on narration) which includes interpreting the Qur'an with the Qur'an, the Prophet's hadith, the opinions of the companions, and the ijtiḥad of the tabi'in; second, interpretation bi al-ra'yi (based on ijtiḥad) which uses linguistic knowledge, scientific knowledge, and logic (Rohman, 2018). The combination of these two sources allows the interpreter to provide a balanced and contextually relevant interpretation.

1.2 The Role of Al-Sha'rawi in Islamic Scholarship

Sheik Al-Sharawi has been recognized as one of the influential scholars in the history of modern exegesis. The uniqueness of his approach lies in his ability to integrate various elements of knowledge, including divine, social, and natural sciences, while maintaining simplicity and clarity in delivery. He not only employs traditional methodology but also shows a tendency to maintain classical interpretative structures amidst the dominance of reformist-contextual approaches in other modern exegeses, as seen in his comparison with Tafsir al-Munir and al-Tahrir wa al-Tanwir (Amir & Yusoff, 2017).

2. Methods

2.1 Research design

This research uses a qualitative approach, which was chosen because it aims to explore a deep understanding of the systematic interpretation of Sheik Al-Sharawi through text content analysis (Neuendorf, 2017). The descriptive method allows researchers to detail the characteristics, patterns, and sources of interpretation used by the mufassir. With this design, researchers can provide a holistic picture of Al-Sharawi's interpretation methodology without the need for variable manipulation or statistical hypothesis testing (Creswell, 2022).

2.2 Research Approach and Data Sources

This research uses the library research method as the main data collection method. The primary data of the research is the *Tafsir Khawatir Al-Sha'rawi Hawl al-Qur'an al-Karim* in 30 volumes. The secondary data includes supporting literature such as books on the science of tafsir, interpretation methodology, the biography of Sheikh Al-Sha'rawi, and scientific articles from leading journals that discuss tafsir and interpretation methodology. These sources were selected based on their relevance to the research topic and the credibility of the authors in the field of exegesis (Creswell, 2022).

2.3 Data collection

Data collection was carried out through the following stages: First, the inventory of texts and verses of the Quran interpreted by Al-Sharawi in his tafsir work. Second, the identification and documentation of interpretation examples that demonstrate the use of various interpretative styles. Third, an in-depth analysis of how Al-Sharawi uses interpretative sources (bi al-mathur and bi al-rayi) in explaining the meaning of the verses. Fourth, a comprehensive literature

review of previous research on tafsir methodology and Al-Sharawi in particular. Fifth, data documentation in the form of systematic notes that facilitate analysis and cross-referencing.

2.4 Data analysis

Data analysis was conducted using content analysis techniques that combine inductive and deductive approaches. The inductive approach was used to identify themes and patterns emerging from the tafsir text itself, while the deductive approach was used to apply the existing theoretical framework of tafsir science (Krippendorff, 2019). The stages of analysis include: (1) coding, which is the process of coding data according to patterns and sources of interpretation; (2) categorization, which is the grouping of data based on categories that have been determined according to the research framework; (3) interpretation, which is giving meaning to patterns and relationships between categories; and (4) triangulation, which is comparing findings with related literature to ensure validity. The entire analysis process is carried out systematically and structured to ensure the accuracy and reliability of the research findings.

3. Result and Discussion

3.1 The Interpretation Style of Sheik Muhammad Mutawalli Al-Sha'rawi

3.1.1. Lughawi Pattern

- a. Using the meanings of the Arabic language, both the rules of morphology (sharaf) and syntax (nahwu), as a benchmark in explaining the meaning of a part. The use of sharaf meanings includes, among others, the interpretation of Q. S. Ali' Imran (3): 178;

وَلَا يَحْسِبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُطَلِّي لَهُمْ حَيْرًا ۖ لَّا تَنْفُسُهُمْ ۖ إِنَّمَا نُطَلِّي لَهُمْ لِيُزَادُوا إِثْمًا ۚ وَلَهُمْ عَذَابٌ مُّهِينٌ

Al-Sya'rawi interprets the meaning of "يَحْسِبَنَّ" as a present tense verb derived from the past tense verb "حسب" with the letter sin marked with a kasrah. As in the Quran, Surah Al-Ankabut (29:2);

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

The meaning of "حسب" with a fathah on the "s" and "يَحْسِب" with a kasrah on the "s" is derived from the word الحساب والعدد, which means counting. The words "حسب" and "يَحْسِب" also carry the meaning of suspicion "الظن" because they reflect something. Allah SWT emphasizes to them that their belief in the eternity and permanence of their lives being better for them is something incorrect because it is merely a conjecture and imagination, not a certainty.

- b. Explaining the linguistic meaning of a word that is considered important, by returning to the origin of the utterance and its meaning, then explaining the meaning intended by the Qur'an from that word in understanding the meaning of the word. The explanation of the linguistic meaning put forward by al-Syarâwî in this case is lexical. for example, Q.S. al-Baqarah (2):169;

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

Al-Sya'râwî provides an understanding of the word "السوء" and the word "الفحشاء" with a lexical interpretation. He states:

والسوء وهو كل ذنب لا حد فيه، مثل الغيبة أو النميمة، والفحشاء هي كل ذنب فيه حد وفيه عقوبة. والشيطان يأمركم أن تقولوا على الله ما لا تجهلون.

Meaning: "السوء" refers to every sin that has no punishment, such as backbiting or sowing discord. Meanwhile, "الفحشاء" refers to every sin that has a punishment, such as stealing or adultery. Satan will always command you to say about Allah what you do not know (Al-Sya'râwî, n.d.-b).

- c. Using poetry, both classical and modern, to reinforce the meaning or words presented. The use of poetry is intended to reinforce the meaning presented by al-Syarâwî, while also proving that this meaning is known by the Arabic language. An example of the use of poetry is the interpretation of Q.S. al-Qashash (28): 84;

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ

One of the explanations that uses poetry at the beginning is related to the meaning of the word "خير". For al-Sya'râwî, the function of that word is to reinforce the meaning that has already been presented. It is also said in Arabic poetry; زيد خير الناس – وابن خير, which means Zaid is the best of people. In the statement of the above poem, it is originally used in the form of the comparative degree, similar to the statement "هذا حسن". On the other hand, the meaning of "خير" in the above context can refer to goodness that comes from Him, and it can also mean that when someone does a good deed, Allah intends to give them something better, with the intention that goodness will be rewarded with tenfold goodness (Al-Sya'râwî, n.d.-d).

3.1.2. Ijtima'i Pattern

- a. Sharing factual and contemporary examples to bring meanings that were initially thought to be distant closer and easier for readers to understand, thus truly absorbing into their hearts and souls. Contemporary illustrative examples are indicated by the statement of al-Sya'râwî: "مثلا" or "أضرب هذا المثل" or "وضربنا مثلا لذلك". For example, when al-Sya'râwî interprets Q.S. al-Baqarah (2): 174;

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

Al-Sya'râwî refers his interpretation to Q.S. Thaha (20):17-18:

وَمَا تِلْكَ بِيَمِينِكَ يُمُوسَىٰ قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا عَلَيْهَا وَاهْتَمُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَىٰ

In providing an explanation about the question and answer contained in the above verse, al-Sya'râwî made an analogy. He said, for example, someone visits a friend's house and there is a small child holding a toy, then he asks the child about the toy they are holding. there's no need to ask, but the question is meant to evoke a sense of longing. Just like Allah's question to Prophet Moses a.s. which was meant to evoke a sense of longing. Allah swt asked Prophet Moses a.s., "وما تلك بيمينك يا موسى" (And what is that in your right hand, O Moses?). Actually, Moses could have simply answered with the phrase "هي

"عصاي" (It is my staff) without needing to continue with other phrases. If Moses had only answered with "هي عصاي," then that answer would not have been sufficient to appreciate the longing that Allah had for him. Therefore, Moses took the opportunity to answer Allah's question so that the longing for Allah would last longer. He answered:

قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَى غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَى

Moses said: "This is my staff, I lean on it and I shake down (leaves) with it for my goats, and I have other uses for it as well."

- b. Explaining a section with a description based on reality, with the mission that the values contained in the Qur'an can be lived or actualized in human life on earth, while also showing that the purpose of the Qur'an's revelation is *hudan li al-nâs and rahmatan li al-‘âlamîn*. For example, Q.S. al-‘Ankabut (29): 62;

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

Regarding this verse, al-Sya'râwî explains the essence of sustenance, stating that the meaning of "يبسط الرزق" is to expand, while the meaning of "ويقدر له" is to restrict.

- c. Using a discussion format; question-and-answer, to explain the situation that is the meaning of the verse. The form of understanding packaged in the question-and-answer statement in the al-Sya'râwî interpretation can be claimed to be very dominant. As an example, one can see the interpretation of Q.S. Fathir (35): 29-30:

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ لِيُؤْتِيَهُمُ اجْتِسَارَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ

On that occasion, al-Sya'râwî raised a question related to the meaning of the above verse and then provided a response that aligned with the purpose and content of the verse.

- d. Using symbolic philosophy from specific words or phrases found in the verse. The use of symbolic philosophy is also employed by al-Sya'râwî to explain his interpretation. The symbolic meaning derived by al-Sya'râwî from the word can also come from the phrase, as in his interpretation of Q.S. al-Baqarah (2): 35:

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

The sentence "يا آدم اسكن أنت وزوجك الجنة" means a command, and the phrase "ولا تقربا هذه" means a prohibition. According to al-Sya'râwî, in various instances, he explains different verses related to obligations, which include teachings to do and to refrain from. Do and do not do. Al-Sha'rawi explains that Allah created Adam as a caliph in this universe. Because the duty of caliphate is very heavy, Adam was first trained in a place called Jannah. The guidance given is and serves as the meaning of the commands and prohibitions. Do and do not do. Adam succeeded in doing the do and failed in doing the do not do. After that process, Allah sent them (Adam and Eve) to the world to carry out the commands and prohibitions of *افعل* and *لا تفعل*. Religion, as a principle of life, is not free from commands and prohibitions (Al-Sya'râwî, n.d.-e).

3.2 Source of Interpretation by Sheik Muhammad Mutawalli Al-Sha'rawi

In conducting the interpretation activities, al-Sya'râwî uses interpretation sources that adhere to the bi al-ra'y principle, where the main sources of interpretation he employs consist of three types:

3.2.1. Category of *bil ma'tsur*

Interpretation of the Quran with the Quran. This interpretation uses linguistic rules, but it does not mean that this interpretation relies solely on grammatical language; rather, these linguistic rules are only to facilitate understanding the explanation of the Quranic verses. For example, when explaining Q.S. al-Nisa (4): 33:

وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدِينَ وَالْأَقْرَبُونَ ۚ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتَوْهُمْ نَصِيْبَهُمْ ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ۚ

To understand the verse, al-Sya'râwî explains as follows: the word "لكل" uses tanwin. This indicates that something has been omitted, and originally it was "لكل إنسان" in the sentence. The word "إنسان" was omitted and replaced with tanwin. Therefore, the function of tanwin here is as a substitute for the omitted phrase.

a. Interpretation with the Quran

As for al-Sha'rawi interpreting the verses of the Qur'an with other verses of the Qur'an. This does not mean that the interpretation is by way of bil matsur namum bi al-ra'yi, because the verse of the Qur'an is interpreted with the result of his ijtihad which compares one verse with another. For example, يا بني إسرائيل, interpreted with the expression بني آدم, which is by mentioning the difference between the two, also explains in the verse why Allah prefers the expression يا بني آدم. In Surah al-A'raf using يا بني آدم Karen Allah wants to express the favor he gives to Adam and his descendants, while in Surah al-Baqarah with the expression يا بني إسرائيل because Allah wants to remind them of the position of Israel, namely Ya'kub a.s. who endured and endured trials and his will when he died.

b. Interpretation of the Qur'an with narration

Al-Sha'rawi does not place the position of a hadith that is used as a source of hadith that contains information about the interpretation of a verse but a hadith is used as a source to provide an understanding of the meaning of the verse, where the hadith does not have to contain an explanation of the verse but is enough to have the same content as what is meant in the verse. Examples of verses

ولا تقربوا مال اليتيم إلا بالتي هي أحسن

According to Sha'rawi, the main thing in this expression is the will to take care of orphans, whether they have property or not. He strengthens his question by referring to a hadith that reads:

عن سهل بن سعد رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم " أنا وكافل اليتيم هكذا وأشار بالسبابة والوسطى وفرج بينهما "

From Sahl ibn Sa'ad ra. It is said that the Messenger of Allah (saw) said: "I and the one who takes care of orphans in Paradise are like this (and he gestured with his index and middle fingers, and stretched them both out)".

c. Interpretation of the Quran with the qawl of companions

The use of the source qawl of companions or tabi'in in interpreting is widely used by al-Sha'rawi to explain certain understandings and terms. This is done to find the initial understanding of the previous mufasssir about the meaning of a word or sentence. Example in interpreting surah al-Taubah (9):55:

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَرْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ

Al-Sha'râwî quoted the statement of 'Ali RA. when asked about the world's experts and the hereafter.

"قيل للإمام علي رضي الله عنه: يا إمام، أريد أن أعرف نفسي أنا من أهل الدنيا أم من أهل الآخرة؟ فقال الإمام علي: الله أرحم من أن يجعل جواب هذا السؤال عندي وجعل جواب السؤال عندك أنت، إن كنت تحب من يدخل عليك وهو يريد أن يأخذك منك أكثر مما تحب من يدخل عليك وهو يريد أن يعطيك هدية تكون من أهل الآخرة".

It is said: "It was said to 'Ali RA, 'O Imam, I want to know that the answer to this question is not from me but it must be from you. If you prefer the one who comes to you and will ask for something than the one who comes to you and he will give you something, then you are a member of the Hereafter (Al-Sya'râwî, n.d.-c)"

3.2.2. Category of bi al-ra'yi

Interpretation of the Qur'an with pure ijtihad (ra'y mujarrad). Al-Sha'râwî is of the view that there is no repetition in the Qur'an. Because the Qur'an which has the position of teaching and miracle is not possible to use something that is useless (al-'abts) and repetition is one of the futilities, even though the Qur'an talks about the story.

This pure ijtihad of al-Sha'râwî is seen in his interpretation Q.S al-Baqarah (2): 35. Even though he uses ijtihad as the source of interpretation, al-Sha'râwî explains that the jannah occupied by Adam and Eve, is not a place for retribution, but another place as a place of testing. Furthermore, al-Sha'râwî explains the type of test, which according to him only includes two things, namely commands and prohibitions. The expression of the test or teaching is found in the sentence "اسكن أنت وزوجك الجنة", while the type is found in the sentences "ولا تقربا هذه الشجرة" and "وكلا منها رغدا" for the command and the sentence "ولا تقربا" for prohibition. Furthermore, al-Sha'râwî states:

"وقوله تعالى: {ولا تقربا هذه الشجرة} هو استكمال للمنهج. فهناك أمر ونهي افعل ولا تفعل: {اسكن أنت وزوجك الجنة} أمر: {وكلا منها رغدا} أمر، {ولا تقربا هذه الشجرة} نهى. وهذا أول منهج يعلم الإنسان الطاعة لله سبحانه وتعالى

Meaning: The words of Allah swt "ولا تقربا هذه الشجرة" are the perfecting of the teachings. There are commands and prohibitions (لا تفعل and افعل). The sentences "اسكن أنت وزوجك الجنة" and "وكلا منها رغدا" are commands, and "ولا تقربا هذه الشجرة" are prohibitions. This is the first teaching that teaches people to obey Allah swt and stay away from its prohibitions. Every heavenly

treatise and the teachings of Allah on earth are commandments and prohibitions. al-Sha'râwî's interpretation of verses related to the creation of Adam can be seen as the result of al-Sha'râwî's thinking when trying to understand the verse for other readers more comprehensively and realistically. According to him, the story is a miniature of human life on this earth. He discusses this thematically in a special book, in addition to in his book of tafsir. This is one of al-Sha'râwî's interpretations that originate from the results of his own ijtihad.

3.3.3. Interpretation of the Quran with impure ijtihad

The source of impure interpretation (*ra'y makhluth bi al-atsar*) is al-Sha'râwî's attempt to interpret by reconstructing verses that he considers to be related to the verses being interpreted, both those referred to from the Qur'an, al-Sunnah, and other narrations sourced from companions and *tabi'in* (Al-Sya'râwî, n.d.-a). Interpretation of the Quran with impure ijtihad (*ra'y makhluth bi al-atsar*) is a method of interpretation that combines narration-based interpretation (*bi al-ma'thur*) with personal ijtihad (*bi al-ra'yi mujarrad*) in a dynamic and integrated manner. Supena (2024) in his research emphasizes that interpretation is not just about understanding the text but also about actively reconstructing meaning in light of contemporary challenges. This method, also known as "blended interpretation" in contemporary literature, is an evolution of the classical concept of ijtihad, modified to respond to modern contexts. Al-Sharawi's interpretation, *ra'y makhluth bi al-atsar*, is not merely a mechanical combination of two sources, but rather a reconstruction of verses that takes into account the narratives from the Quran, the Sunnah, the opinions of the companions and successors, as well as the contemporary context. Abidin & Ibrahim (2018) in their comparative study identified that modern hermeneutics and *tafsir bi al-ra'yi* actually share similar epistemological principles in terms of the use of rational inquiry.

Al-Sharawi uses the *ra'y makhluth* approach with specific characteristics that distinguish him from other scholars. First, he does not consider historical narratives as an absolute and unchangeable source, but rather as a starting point for deeper understanding. When interpreting a verse, Al-Sharawi would refer to various traditional sources, but then make personal ijtihad to find the relevance of its meaning to contemporary life. In his interpretation of Surah al-Baqarah (2:35) about the creation of Adam, Al-Sharawi was not satisfied with merely accepting the traditional narrative that Jannah is the paradise where Adam and Eve resided. On the contrary, he undertook a hermeneutic reconstruction by stating that Jannah is a special place of trial, not merely a place of pleasure. This approach demonstrates how Al-Sharawi integrates knowledge of *asbab al-nuzul* (the context of the verse's revelation) with philosophical reasoning to produce a more comprehensive understanding. Qasim (2023) In his research, he asserts that ijtihad is not merely an epistemological tool for legal derivation; it is a dynamic methodology that responds to social changes while maintaining textual fidelity to primary sources. This aligns with Al-Sharawi's approach, which uses ijtihad not only as a tool to trace textual meanings but also as a bridge between classical teachings and contemporary needs.

4. Conclusion

Based on the analysis, Sheikh Al-Sha'rawi primarily employs two distinct interpretative styles in *Tafsir Khawatir Al-Sha'rawi*: the *Lughawi* (linguistic) pattern, which extensively

analyzes Arabic lexical meanings and poetry to uncover the profound depth of the Qur'an, and the *Ijtima'i* (societal) pattern, which utilizes contextual analogies and philosophical dialogues to make interpretations accessible and relevant to modern social realities. Furthermore, Al-Sha'rawi systematically balances his sources of interpretation by integrating *bi al-ma'thur*—interpreting the Qur'an with other Qur'anic verses, hadith, and the statements of the companions—alongside *bi al-ra'yi*. In his *bi al-ra'yi* approach, he applies both pure ijtihad (*ra'y mujarrad*), based on the philosophy of non-repetition (*adam ut-tikrar*), and impure ijtihad (*ra'y makhluth bi al-atsar*) that reconstructs traditional narratives to answer contemporary challenges. Ultimately, this integration proves that Al-Sha'rawi's methodology is a holistic, adaptive, and highly relevant framework for modern Islamic education and contemporary exegesis.

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