

Examining the Post-Independence Nusantara's Interpretation (A Study of Mapping of Interpretive in Indonesia from its Form, Characteristics to Periodization)

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Abstract. This paper aims to examine the writing of interpretation works in Indonesia in the post-independence period from its form and characteristics to its periodization. The results of the observations show that there are four models of writing post-independence interpretation, namely: 1. Translation, 2. The interpretation that focuses on particular verses, letters, or chapters, 3. Thematic interpretation, and 4. Complete interpretation of 30 chapters. The periodization started from the Early Period of the 20th century until the 1950s, which used the *ijmali* method a lot, followed by the period from the 1960s to the 1990s which began to appear specific discussions about legal verses then the period from the 1991 to 2000 which showed the development of *maudhui*/thematic method. And the last is the post-reform period of 2000 until now, whose works of interpretation have begun to show modern-contemporary characteristics.

Keywords: Al-Qur'an, Nusantara, Interpretation, Post-Independence.

INTRODUCTION

In history of the Islamic world, studies of the Qur'an have been carried out since the time of the Prophet Muhammad as the recipient of revelation (the first interpreter) and continue to this century. The age of interpretation of the Qur'an goes hand in hand with the age of the Qur'an itself (Zamakhshari, 1983) Scholars have produced so many works of interpretation of the Qur'an. Tafsir is something different from the Qur'an. (Van, 1997; Hasan, 2014). The truth of the Qur'an is absolute, while the truth of interpretation is relative (Rahmana, 2017). The process of interpretation will never encounter a time limit because the interpretation is the result of the interpreter's interpretation of the Qur'an, in which the interpretation cannot be separated from the context in which the interpretation was produced. The study of interpretation is continuously developing, including in Indonesia.

Indonesia is a country with the largest Muslim population in the world. This of course also has a significant correlation with the need for a correct understanding of the Qur'an as the main guide in the life of a Muslim (Baidan, 2019). In the history of the Nusantara, the Qur'an was taught and studied along with the entry of Islam in the Nusantara, and as the learning of the Qur'an was carried out in the Nusantara, works of interpretation emerged to make it easier to understand the contents of the Qur'an. The work of interpretation of the Indonesian Qur'an was born from a diverse socio-cultural space. Since the era of Abd Ar-Rauf As-Sinkili (1615-1693 AD) (Baidan, 2019) in the 17th century AD, until the era of M Quraish Shihab in the era of the early 21st century AD. And this shows that the interpretation of the Qur'an in the Nusantara was born from the hands of Muslim intellectuals with diverse social base (Gusmian, 2015).

The emergence of the study of the Qur'an and its interpretation in the Nusantara is a sign that there is a good response from the Indonesian people to the holy book, as well as the local language. And each period of interpretation in the Nusantara has different characteristics from other periods. This is due to the influence of socio-cultural conditions and the political situation at the time of the interpreter's life. The study of the interpretation of the Qur'an has never been stagnant and continues to grow. The development of the study of the work of interpretation of the Qur'an

shows the meaning of the development of science, which each period has different characteristics and impressions. The development of science can be approached with various aspects, especially the domain or area of study, so that the magnitude of the urgency in the substance of this research is to examine the mapping of post-independence interpretation works in the domain or territory of the Nusantara.

RESEARCH METHOD

RESULT AND ANALYSIS

3.1 Tafsir Nusantara Post-Independence Works (Form and Characteristics)

The development of the interpretation of the Qur'an in Indonesia is somewhat different from what happened in the Arab world, which is the place where the Qur'an was revealed and at the same time the birthplace of the interpretation of the Qur'an. These differences are mainly due to differences in cultural and linguistic characteristics. The process of understanding the Qur'an in Indonesia begins with the translation of the Qur'an into Indonesian (Arifin, 1996), followed by a broader and more detailed interpretation. So it can be pointed out that the form of commentary developed in Indonesia is translation. When explored more deeply, there are three other forms: interpretations that focus on specific letters or chapters, thematic and complete interpretations.

3.1.1 Translation

Translation of the Qur'an basically also involves an element of interpretation, namely understanding and interpreting the verses of the Qur'an even though it is in a simple form, moreover it is also accompanied by a footnote about the meaning of one verse. Translation also plays a strategic role in the understanding of Muslims in Indonesia to the Qur'an, because Arabic is not the mother tongue of the Indonesian people so that the process of understanding the majority of Muslims in Indonesia, first departs from the works of translating the Qur'an into Indonesian. It can be stated that in the early generations there was a tendency towards interpretive translations such as the interpretation of al-Furqan, other works of translating the Qur'an, including the Qur'an and its translation by the Al-Qur'an Translation Organizing Foundation, Ministry of Religion. RI in 1967. Al-Qur'an and its Translation by Editorial Publishing Bahrul Ulum led by H. Bahtiar Surin, Al-Qur'an The Noble Reading in 1977 by HB Jassin. The Qur'an and its Meaning by M. Quraish Shihab (2010).

3.1.2 Tafsir that focuses on specific verses, letters, or chapters

The form of post-independence Nusantara interpretation works is known to focus on certain verses or letters. Letters that become a general tendency to be interpreted include the letters al-Fatihah, Yasin, and the letters in the 30th chapter (Juz 'Amma). This is understandable because Surah al-Fatihah, Surah Yasin and the letters in Juz 'Amma are letters that are quite familiar to the Indonesian people.

Tafsir works that focus on the discussion of Surah al-Fatihah include Tafsir al-Qur'anul Karim Surat al-Fatihah by Muhammad Nur Idris (Jakarta: Widjaja, 1955), Secrets of the Ummul Qur'an or Tafsir Surat al-Fatihah by A. Bahry (Jakarta: Institute Indonesia, 1956), Content of al-Fatihah, by Bahroem Rangkuti (Jakarta: Pustaka Islam, 1960), Tafsir of Surat al-Fatihah by H Hasri (Cirebon: Toko Egypt, 1969), Samudra al-Fatihah by Bey Arifin (Surabaya : Arini, 1972), interpretation of the Ummul Qur'an by M Abdul Malik Hakim (Surabaya: Al-Ikhlâs, 1981), Pearls of Al-Fatihah by Labib MZ and Maftuh Ahnan (Surabaya, Bintang Pelajar, 1986), Fatihah treatise by A Hassan (Bangil: Yayasan al-Muslimun, 1987), Mahkota Guidance Divine (1988) by M Quraish Shihab, and Sufi Tafsir Surat al-Fatihah (1999) by Jalaluddin Rakhmat.

Commentary works that discuss the letter Yâsin include Tafsir al-Qur'anul Karim, Yaasin by Adnan Lubis (Medan: Islamiyah, 1951), Tafsir Surah Yasien with Description by A. Hassan (Bangil: Persis, 1951), Tafsir Surah Yasin (Jakarta: Moon Star: 1978) by Zainal Abidin Ahmad, Contents of Surah Yasin (tt., Yulia Karya, 1978) by Mahfudli Sahli, Understanding Surah Yaa Sin (Jakarta: Golden Trayon Press, 1998) by Radiks Purba.

Commentary works that focus on the discussion on juz 'amma (juz 30) include: Tafsir Djuz Amma by Adnan Yahya Lubis (Medan: Islamiyah 1954), Tafsir al-Qur'anul Karim Djuz Amma by Zuber Usman (Jakarta: Wijaya, 1955), Tafsir Juz Amma in Indonesian by Iskandar Idris (Bandung: al-Ma'arif, 1958), Al-Abroor, Tafsir Djuz 'Amma by Mustafa Baisa (Surabaya: Family Business, 1960), Tafsir Juz Amma in Indonesian by M Said (Bandung: al-Ma'arif, 1960), Juz 'Amma and Meaning by Gazali Dunia (Jakarta: Bulan Bintang, 1978) and Tafsir Juz Amma Accompanied by Asbabun Nuzul (2000) by Rafi'udin S.Ag and Drs. KH. Edham Rifa'i.

Other works that focus on specific verses and letters are Jalaluddin Rakhmat's Tafsir bil Ma'tsur Moral Message (1993), Divine Dishes Tahlil verses (1997) and Tafsir Al-Lubab (2012) by M. Quraish Shihab, and Tafsir Hijri, Study of Tafsir Al Qur'an Surah An Nisa' (Jakarta: Logos, 2000) by KH Didin Hafidhuddin.

3.1.3 Thematic Tafsir

Work of this model of interpretation seems to be growing rapidly after it was pioneered by Quraish Shihab, which was then followed by other writers and further enriched by various thematic studies from dissertations at various Islamic universities.

There are two models of thematic interpretation works that have developed in Indonesia: the plural thematic, which discusses various problem themes, and the singular thematic, which discusses one particular topic of discussion. The second model mostly comes from dissertation work.

The works of plural thematic interpretations include Grounding the Qur'an: The Function and Role of Revelation in People's Lives (1992), Lantern of the Heart of Stories and Wisdom of Life (1994), Insights of the Qur'an (1996), and Grounding the Qur'an. 2 by Quraish Shihab, Encyclopedia of the Qur'an (Jakarta: Paramadina, 1996) by M. Dawam Raharjo. In Cahaya al-Qur'an: Socio-Political Tafsir of the Qur'an (Jakarta: Gramedia, 2000) by Syu'bah Asa and Thematic Tafsir of the Qur'an on Social Relations among Religious People (Yogyakarta: Pustaka SM, 2000) by Majlis Tarjih and Islamic Thought Development of PP Muhammadiyah.

Meanwhile, works on singular thematic interpretations include the Concept of Kufr in the Qur'an: A Theological Study with a Thematic Approach by Harifuddin Cawidu, Theological The Concept of Human Actions According to the Qur'an: A Study by Jalaluddin Rahman. Humans Forming Culture in the Qur'an (1992) by Musa Asy'arie, Exploring Human Freedom: A Critical Study of the Conception of the Qur'an (1996) by Machasin, Ahl Kitab: Its Meaning and Scope (1998) by Muhammad Ghalib Mattalo, Gender Equality Arguments: Perspectives on the Qur'an (1999) by Nasaruddin Umar, Tafsir bi al-Ra'yi: Exploring the Concept of Women in the Qur'an (1999) by Nasruddin Baidan, Tafsir of Hatred: A Study of Gender Bias in Tafsir (1999) by Zaitunah Subhan, Entering the Meaning of Love (2000) by Abdurrasyid Rida, Jiwa in the Qur'an: Solutions to the Spiritual Crisis of Modern Man (2000) by Achmad Mubarak, Subhanallah: Quantum Numbers of the Qur'an (2008) by Muhamad Mas'ud, Qur'anic Insights About Dhikr and Prayer; Asma' al-Husna: In the Perspective of the Qur'an, Jinn in the Qur'an, Angels in the Qur'an and Satan in the Qur'an, by M. Quraish Shihab.

3.1.4 Complete Tafsir 30 Juz

Tafsir al-Qur'an in Indonesia, which discusses in full 30 juz according to the Uthmani manuscripts, is quite a lot. This shows that Indonesia is actually one of the icons of Islamic civilization. The works of interpretation include:

a. Tafsir Al-Furqan

This interpretation was written by A. Hassan. He was born in Singapore in 1883 and died in Bangil in 1958. His real name was Hassan b. Ahmad, but later known as Hassan Bandung, and when he moved to Bangil he was also called Hassan Bangil (Rahmana, 2017).

This commentary is compiled in 30 chapters in full and coherently, starting from Surah al-Fatihaah to Surah al-Nas. This interpretation can be categorized as bi al-ra'y interpretation with evidence of efforts to discuss verses that are categorized as mutashâbihât such as the muqata'ah letters at the beginning of the letter. The method used is the ijmâlî method. In fact, this interpretation is more like a translation, not an interpretation in a detailed sense, because the interpretation of a verse is only a footnote. This is in line with Ahmad Hassan's statement in the introduction to his interpretation that his interpretation is structured in such a way as to make it easier for people to understand the meaning of the Qur'an.

b. Tafsir al-Nur and Tafsir al-Bayan

Author of this commentary is Muhammad TengkuHasbi bin Muhammad Husein bin Muhammad Mas'ud bin 'Abd al-Rahmân Ash-Shiddieqy. Born on Friday al-Akhir 1321H/10 March 1907 AD in Lho Seumawe + 273 km east of Banda Aceh (Evarial, 2017)

The first time Hasbî Ash-Shiddieqy compiled Tafsir al-Nur which was published in 1956. But because he was not satisfied, TM Hasbi ash Shiddieqy compiled al-Bayan. In the muqaddimah of Tafsir al-Bayan, Hasbi Ash-Shiddieqy wrote: "With the help of Allah Ta'ala and His taufiq, after I finished compiling Tafsir al-Nur which translated the verse and interpreted it, my heart was also interested in compiling al-Bayan" (Hasbi, 2002).

His second work also uses Indonesian which is thought to have been produced by the author in the early 1960s. The first printing of this commentary was in 1971 through the publication of PT. Alma'arif Bandung.

The method of interpretation used by Hasbi is ijmalî with a bi al-ma'thur approach. The interpretation of the verses of the Qur'an usually begins with the word "ya'ni". In interpreting the verses of the Qur'an, Hasbi did a lot of verse by verse interpretation, namely by explaining other meaningful verses. These comparable or meaningful verses are usually stated by mentioning the letter number and verse number.

c. Tafsir Al-Azhar

This commentary was written by Haji Abdul Malik Karim Amrullah (or better known by the nickname HAMKA, which is an abbreviation of his name), born in 1908, in the village of Molek, Maninjau, West Sumatra, and died in Jakarta July 24, 1981. Tafsir This was originally a series of studies delivered at the dawn lecture by Hamka at the al-Azhar mosque located in Kebayoran Baru since 1959.

Tafsir al-Azhar is HAMKA's work which shows the breadth of his knowledge, which covers almost all disciplines and is full of information. The sources of interpretation used by Hamka include the Qur'an, the Prophet's hadith, the opinions of friends and tabi'in, narrations from mu'tabar commentaries such as al-Manar and Mafâtiḥ al-Ghayb, as well as from poems such as those of Moh. Iqbal. This interpretation is written in the form of thinking with an analytical method or tahlîlî. The visible characteristic of this interpretation of al-Azhar is its writing style which is adabî ijtima'î (social society). In each surah there is an introduction and at the end of the interpretation, Buya HAMKA always provides a summary in the form of a message of advice so that the reader can take ibrah-ibrah from various suras in the Qur'an which he interprets.

d. Tafsir Al-Misbah

Author of this commentary is M. Quraish Shihab. He was born in Rappang, South Sulawesi on February 16, 1944. Among the advantages of this interpretation are: Each Surah is grouped according to its content, it is given an explanation of the sentences contained in the verse, in several sentences/words, is given a reference for the reader if you want to know further explanation, mentions the source (which issues) the opinion, as well as in the translation/explanation of the verse, additional sentences are given as an affirmation (explanation) (Wartini, 2014)

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Tafsir al-Misbah tends to be cultural and social literature (adabî al-ijtimâ'î) (Yusuf, 1990), M. Quraish Shihab's writing method is more tahlîlî interpretation. He explains the verses of the Qur'an in terms of editorial accuracy and then arranges their contents with beautiful editorials that highlight the instructions of the Qur'an for human life and connects the understanding of the verses of the Qur'an with the natural laws that occur in human life. public. The description that he gives is very concerned with the vocabulary or expressions of the Qur'an by presenting the views of language experts, then paying attention to how these expressions are used in the Qur'an.

e. Tafsir Al-Ibriz

Tafsir al-Ibriz was written for approximately four years starting from 1957-1960 (January 18, 1960 to be precise) and published by the publisher Menara Kudus. Phenomenal work written by Kiai Bisri Mustafa, compiled according to the Uthmani musaf or commonly referred to as tartib

mushafi. In general, al-Ibriz is indeed global (ijmali) using the method al-ra'y (reasoning). However, in some places also found descriptions of interpretation which are quite lengthy. In some verses sometimes also listed the various qira'at of the priests qira'ah. Judging from the explanation system for the interpretation of the verse in al-Ibriz, it is explained descriptively (bayani) and does not make comparisons between the opinions of commentators.

3.2 Periodization of Tafsir Nusantara Post-Independence

Nusantara scholars have written many works of interpretation in various languages, both Malay-Jawinese, Indonesian and Arabic. According to Gusmian (Gusmian, 2015), the diversity of languages is a reflection of the existence of a hierarchy, both the interpretation hierarchy itself and the hierarchy of the target audience. In its growth rate, post-independence interpretations of the Nusantara have made great progress. This is evident from the works of exegesis in complex and comprehensive writing models and techniques, and even idiosyncratic in adopting Western interpretation methods such as Hermeneutics as an effort to contextualize the text of the Qur'an (Ricklefs, 2001). To see in detail the work of post-independence Indonesian interpretation, the following will describe Gusmian's explanation of the development of the Qur'anic interpretation and its period.

The period from the early 20th century to the 1960s post-independence. Tafsir works in this period were still written in simple writing models and techniques and the majority were idiosyncratic using the method Ijmali. From the material aspect of the text of the Qur'an, interpretation moves in three forms. First, the commentary literature that interprets certain letters. For example: Tafsir al-Qur'an al-Karim, Yaasin, by Adnan Yahya Lubis (Medan: Islamiyah, 1951); Tafsir of Yaasin's Letter with Description by A. Hassan (Bangil: Persis 1951); Tafsir al-Qur'an al-Karim, Surat al-Fatihah by Muhammad Nur Idris (Jakarta: Widjaja, 1955); The content of the surah al-Fatihah by Bahroem Rangkuti (Jakarta: Pustaka Islam, 1956). Second, works of interpretation that focus on certain chapters, especially chapter 30, such as: al-Burhan Tafsir Juz 'Amma (Padang: al-Munir, 1922), by H. Abdul Karim Amrullah. Third, the commentary which contains 30 chapters in its entirety, namely: Tafsir Qur'an Karim (Jakarta: Pustaka Mahmudia, 1957, cet. VII) by Mahmud Yunus; al-Furqon: Tafsir al-Qur'an (Jakarta: Tintamas, 1962) by Ahmad Hasan; Tafsir al-Qur'an al-Karim (Medan: Firma Islamiyah, 1956) by HA Halim Hasan, H. Zainal Abbas and 'Abdurrahman Haitami; Tafsir al-Qur'an by H. Zainuddin Hamidy and Fachruddin Hs; and Tafsir al-Bayan (Bandung: al-Ma'arif, 1966), by TM Hasby ash-Shiddieqy.

Post-Independence Period 1970s to 1980s. In this period the interpretation literature that appeared was not much different. It can be seen in the technical model of presentation and object of interpretation. However, there was a new development in this period, namely the emergence of works that concentrated on legal verses. Such a model can be seen from the books: Legal Verses: Tafsir and Description of the Commandments in the Qur'an (Bandung: CV. Diponegoro, 1976), written by QA Dahlan Salih and MD Dahlan; Tafsir Ahkam Verse about some human actions (Yogyakarta: Business Development, 1984), by Nasikun.

During the 1990s to 2000, the creative process in writing interpretations continued. During this period, various interpretations of Indonesian Muslim intellectuals emerged. An interesting development this year is the proliferation of thematic interpretation works. The thematic interpretation does not only refer to previous interpretations but begins to refer to foreign methods. In addition, during this period, Quraish Shihab's Tafsir al-Misbah was published and dissertations emerged using thematic interpretations among academics. Idiosyncratic in this period focused on the method maudui that developed massively.

The Post-Independence Reform Period in 2000 until now, globally, in terms of writing methods and techniques, the works of commentary in this period are not much different from the works that appeared in the 1990s, only they tend to be more modern schools/schools. -contemporary. Among the works of commentary belonging to this period is the Contemporary Tafsir al-Qur'an: Juz Amma Volume 1 (Bandung Khazanah Intelektual, 2004) by Aam Amiruddin.

Idiosyncratic or more prominent characteristics between post-independence and pre-independence can be seen clearly in this period, which is explicitly seen in its contextualization with

renewable scientific innovations such as Tafsir Salman: Scientific Tafsir on Juz 'Ammah (Bandung: Mizan Pustaka, 2014). This work was written collectively by Salman's scientific commentary team, Bandung Institute of Technology. This work of commentary can be said to be phenomenal, because it contains interpretations produced by inter-scientific experts and the focus of their studies that reveal the scientific side, as stated in the book of interpretation that using the latest natural research sources verified by a number of sources (scientists) experts from related scientific fields.

Other works of commentary during this period include Tafsir al-Ayat al-Tarbawiy (Tafsir al-Ayat al-Tarbawiy) (Jakarta: Rajawali Press, 2008). Abuddin Nata's work. Verses of the Universe: The Forgotten Sides of the Qur'an, (Bandung: PT Mizan Pustaka, 2008). Agus Purwanto's work. Al-Qur'an and Interfaith Harmony, (Bandung: Perintis Media Citabenda, 2010). Arifinsyah's work. Scientific interpretation of human creation, scientific interpretation of microscopic bodies (Jakarta: LPMQ). Another idiosyncratic from the reformation period to date is controversial because the existing works of interpretation use methods and rules of interpretation that are not fully agreed upon by scholars such as hermeneutics.

CONCLUSION

The post-Independence Nusantara commentary actually progressed quite rapidly. It's just that according to the socio-historical conditions of the Indonesian nation, some of the works of interpretation of the Nusantara use the interpretation method, not apart from the translation method in order to facilitate the understanding of Muslims in Indonesia. In terms of the progressiveness of the works that appear in each period, it shows the effort to contextualize the Qur'an to the problems faced by the Indonesian people. In terms of presentation, the existing works build a paradigm that the interpretation is not only suitable for consumption by the elite, scholars, and Ulama but also lay people with easy-to-understand language forms.

Four models of post-independence commentary writing were found, namely Translation, Tafsir, which focuses on certain verses, letters, or chapters, Thematic Tafsir, and complete interpretations of 30 Juz. The periodization started from the Early Period of the 20th century until the 1960s which used the *ijmali* method a lot, followed by the period from the 1970s to the 1980s which began to appear specific discussions about legal verses then the period from the 1990s to 2000 which showed the development of *maudui*/thematic method. And the last is the post-reform period of 2000 until now, whose works of interpretation have begun to show modern-contemporary schools.

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Yusuf M. Y., Corak Pemikiran Kalam Tafsir al-Azhar. Jakarta: Pustaka Panji Mas, (1990)

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