



**UNVEILING THE FIQH TREASURES:  
KITAB SABILAL MUHTADIN  
BY SHEIKH MUHAMMAD ARSYAD AL-BANJARI**

**<sup>1</sup>Ruslan, <sup>2</sup>Hamdan Mahmud, <sup>3</sup>Rusdiyah, <sup>4</sup>Naimah, <sup>5</sup>Mohd Hatta Hani**

<sup>1,2,3,4</sup>Universitas Islam Negeri Antasari, Banjarmasin, Indonesia

<sup>5</sup>Universiti Tun Hussein Onn Malaysia, Malaysia

e-mail: [ruslan660502@gmail.com](mailto:ruslan660502@gmail.com)<sup>1</sup>, [422muhammmad@gmail.com](mailto:422muhammmad@gmail.com)<sup>2</sup>, [rusdiyah@uin-antasari.ac.id](mailto:rusdiyah@uin-antasari.ac.id)<sup>3</sup>,  
[naimahjafarthalib@gmail.com](mailto:naimahjafarthalib@gmail.com)<sup>4</sup>, [hatta@uthm.edu.my](mailto:hatta@uthm.edu.my)<sup>5</sup>

**Abstract:**

This research deeply explores the interpretation of fiqh verses in the book '*Sabilal Muhtadin*' authored by Sheikh Muhammad Arsyad al-Banjari and its connection to the Banjar community. The book, an extensive exploration of the Syafii school of thought, intricately weaves together fiqh, hadith, and Qur'anic interpretation. Analyzing over 184 traditions across two volumes, al-Banjari not only references renowned scholars but also introduces independent perspectives on Islamic law. His method of interpreting legal verses, incorporating vocabulary analysis and Prophet Traditions, showcases a comprehensive understanding deeply rooted in scholarly tradition. Moreover, this research highlights the fusion of various interpretative styles within *Sabilal Muhtadin*, positioning it as an amalgamation of textual evidence and reasoned analysis—a unique contribution to the realm of Islamic jurisprudence. The category of tafsir is characterized by *fiqhi* and the method is divided into three; tafsir with history, tafsir with *ra'yu* (*linguistic analysis, kias and logical reasoning*), and combined tafsir (*idzdiwaji*).

**Key Words:** kias, interpretation of legal verses, al-tafsir bi al-ra'yi, al-tafsir bi al-riwayah, and al-tafsir bi al-idzdiwaji.

**Abstrak**

Penelitian ini mengupas secara mendalam interpretasi ayat-ayat fiqh dalam *Kitab Sabilal Muhtadin* karya Syekh Muhammad Arsyad al-Banjari dan Hubungannya dengan masyarakat Banjar. Buku ini, sebagai eksplorasi yang luas dalam aliran pemikiran Syafii, mengaitkan dengan cermat antara fiqh, hadis, dan interpretasi Al-Qur'an. Dengan menganalisis lebih dari 184 tradisi dalam dua volume, al-Banjari tidak hanya merujuk kepada para sarjana terkemuka tetapi juga memperkenalkan sudut pandang independen tentang hukum Islam melainkan juga sisi social banjar. Metode al-Banjari dalam menafsirkan ayat-ayat hukum, dengan menggabungkan analisis kosakata dan tradisi Nabi, menampilkan pemahaman yang komprehensif yang sangat berakar dalam tradisi keilmuan. Selain itu, penelitian ini menyoroti penggabungan berbagai gaya interpretatif dalam *Sabilal Muhtadin*, menjadikannya sebagai perpaduan bukti tekstual dan analisis beralasan—sebuah kontribusi unik dalam ranah hukum Islam.

**Kata Kunci:** kias, interpretasi ayat hukum, al-tafsir bi al-ra'yi, al-tafsir bi al-riwayah, dan al-tafsir bi al-idzdiwaji.

## INTRODUCTION

Almost every long surah has legal verses in it. For example, Surah al-Baqarah, Surah 'Ali 'Imran, and Surah al-Maidah. in the introduction -tafsir *Shafwat al-Tafṣir*- it is written: As for the rulings it contains, we can summarize them: the rulings on treaties, slaughter, game, alcohol and gambling, marrying a scriptural woman, expiation of oaths, apostasy, purity, rebels and troublemakers, hunting while in ihram, wills before death, etc.<sup>1</sup> The term elements of interpretation of legal verses attributed to the book of Sabibal Muhtadin is only to indicate a small number of them, either in the book or in general in the Quran. The fuqaha differ in opinion, some mentioning 150 verses, such as Thanthawi Jauhari and others.<sup>2</sup> There are also those who state 200 verses. Ibnul Arabi in *Ahkamul Quran* mentions 400 verses. Abdul Wahhab Khallaf's calculation is 228 verses. According to a number of fukaha including al-Ghazali, al-Razi, Ibn Jazzai al-Kalbi and Ibn Qudamah the number of ahkam verses is 500 verses. According to Ibn al-Mubarak (d.181 AH) and Abu Yusuf (112-183 AH) each mentioned 900 verses and 1,110 verses. It can be concluded that the number of legal verses in the Quran ranges from 150 to 1,110 verses or the number is only between 2.5% and 17.5% of the total 6000 verses of the Quran.<sup>3</sup>

Indonesian scholars from the 17th to the 19th century have written fiqh books. For example, Abdur Rauf Singkel wrote the book *Mir'ab al-Tullab fi Tabsil ma'rifati Ahkam al-Syar'iyah li al-Malik Wabbab* which contains various fiqh issues of the Syafii madhhab and is a guide for a kadi. Another scholar is Abdurrahman Shiddiq al-Banjari who wrote *Asrar al-Shalat fi Iddah al-Kutub wa al-Mu'tabarab* which is about the fiqh of worship. However, until now in Indonesia there is no fiqh book that contains a complete discussion of fiqh as contained in the main books (standards) in various madhhabs written by Indonesian scholars.<sup>4</sup>

The authors of the *Encyclopedia of Islamic Law* place *Sabibal Muhtadin* as the first popular book in Indonesia. The second is *Al-Mu'in fi al-Faraidh* by Angku Muda Abdul Hamid Hakim, the third is *Fikih Islam* Arya Sulaiman Rasysid, the fourth is *Complete Islamic Fikih* by H. Muhammad Rifaii, the fifth is *Lectures on Worship* by Hasbi Ash Shiddieqi, the sixth is *Lectures on Worship* by Hasbi Ash Shiddieqi. Muhammad Rifaii, the fifth *Lecture on Worship* by Hasbi Ash Shiddieqi, the sixth *Fikih Muamalah* by Hasbi Ash Shiddieqi, the seventh *Masailul Fiqhiyyah* by Mas'fuk Zuhdi, the eighth *Islam and State Administration* by Munawir Sajali, and the ninth *Menggagas Fiqh Social* by Ali Yafie. The fiqh books compiled by Indonesian scholars range in certain topics, such as prayer, fasting, zakat, fiqh jinayat,

---

<sup>1</sup>Muhammad Aly al-Shabun<sup>3</sup>, *Shafwat al-Tafṣir*, Juz I, (Beirut: Dar al-Fikr, 1996), pp. 297.

<sup>2</sup> Galuh Nashrullah Kartika Mayangsari Rofam, "Penerapan Konsep'Urf Dalam Kitab Sabibal Muhtadin (Kajian Terhadap Pemikiran Muhammad Arsyad Al-Banjari)," *Al-Iqtishadiyah: Ekonomi Syariah Dan Hukum Ekonomi Syariah* 4, no. 1 (2018): 1–19.

<sup>3</sup>Moh, Amin Suma, *Introduction to Tafsir Ahkam*, (Jakarta: Rajawali Press, 2002), pp. 31-32.

<sup>4</sup> A. Syaifullah, "MODERASI ISLAM DALAM KITAB SABILAL MUHTADIN: KEARIFAN LOKAL TANAH BANJAR," *Mudṣarab: Jurnal Kajian Islam Kontemporer* 2, no. 1 (2020): 31–44.

fiqh muamalat) in accordance with the division of fiqh science contained in the Islamic law.

In accordance with the division of fiqh science found in Islamic universities. Therefore, the source books of Islamic jurisprudence in Islamic universities in Indonesia still remain on classical and contemporary fiqh books compiled in Arabic by Middle Eastern scholars.<sup>5</sup>

On the other hand, the aforementioned verses became the material of tafsir (interpretation) and tafsir (interpretation) developed earliest from Islamic sciences (fiqh). In its early form, it was interpreting the Qur'an with the Qur'an, interpreting the Qur'an with the Prophet's traditions, interpreting the words of the Companions, the words of the Tabi'in, and the words of the Tabi' Tabi'in (the latter two are debated as sources of tafsir *bi al-ma'tsur*). This early period of interpretation (*Al-Tafsir bi al-Ma'tsur*) has several names including *al-Tafsir bi al-Riwayah*, *al-Tafsir bi al-Manqul*, and *al-Tafsir bi al-Atsar*. In the study of the science of interpretation (tafsir method) is considered the best by some mufassir or Islamic scholars because of its basic footing of the Qur'an, sunnah (hadith), the words of the companions, and tabi'in. They are **also** based on the Prophet's hadith, "*the best of people are my time (my qurn)1, then the time (qurn) of the companions, and then the time (qarn) of the tabi'in.*"<sup>6</sup>. As a scholar of Islam who intends to integrate Islamic science with general science, it is necessary to consider this hadith. The Hadith was narrated by Bukhari-Muslim and is considered *sabeeh tufidul yaqin* (giving the benefit of certainty) and therefore must be practiced....<sup>7</sup>

Indonesian scholars from the 17th to the 19th century have written fiqh books. For example, Abdur Rauf Singkel wrote the book *Mir'ah al-Tullab fi Tabsil ma'rifati Abkam al-Syar'iyah li al-Malik Wabbab* which contains various fiqh issues of the Syafii madhhab and is a guide for a kadi. Another scholar is Abdurrahman Shiddiq al-Banjari who wrote *Asrar al-Shalat fi Iddah al-Kutub wa al-Mu'tabarab* which is about the fiqh of worship. However, until now in Indonesia there is no fiqh book that contains a complete discussion of fiqh as contained in the main books (standards) in various madhhabs written by Indonesian scholars.

The authors of the *Encyclopedia of Islamic Law* place the book *Sabilal* Muhtadin by Sheikh Muham,masd Arsyad al-Banjari (born on March 17, 1710 in Lok Gabang, and died on October 3, 1812 in Dalam Pagar, South Kalimantan) in the first place of popular books in Indonesia. The second is *Al-Mu'in fi al-Faraidh* by Angku Muda Abdul Hamid Hakim, the third is *Fikih Islam* kArya Sulaiman Rasysid, the third is *Fkih Islam Lengkap* by H. Muhammad Rifaii, the fifth is Lectures on Islamic Jurisprudence by H. Sulaiman Rasysid. Muhammad

---

<sup>5</sup>Author Team, *Encyclopedia of Islamic Law*, (Jakarta: PT. Intermedia, 2001), p. 366. Abnan Pancasilwati, "Epistemologi Fiqh Sabilal Muhtadin," *Mazahib*, 2015, <http://journal.uinsi.ac.id/index.php/mazahib/article/view/333>; Rofam, "Penerapan Konsep'Urf Dalam Kitab Sabilal Muhtadin (Kajian Terhadap Pemikiran Muhammad Arsyad Al-Banjari)."

<sup>6</sup>This Hadith was narrated by Imam al-Bukhari (2652) and Muslim (2533) from 'Abdullah ibn Mas'ud (ra).

<sup>7</sup> Ana Nor Laily, "Tinjauan Hadits Dan Perspektif Ulama Terkait Membaca Do'a Ketika Berhubungan Seksual," *Interdisciplinary Explorations in Research Journal* 2, no. 1 (January 13, 2024): 66–72.

Rifaii, the fifth *Lecture on Worship* by Hasbi Ash Shiddieqi, the sixth *Fikih Muamalah* by Hasbi Ash Shiddiqie, the seventh *Masailul Fiqhiyyah* by Masjfuk Zuhdi, the eighth *Islam and State Administration* by Munawir Sajali, and the ninth *Menggagas Fiqh Social* by Ali Yafie. The fiqh books compiled by Indonesian scholars range in certain topics, such as prayer, fasting, zakat, fiqh jinayat, fiqh muamalat) in accordance with the division of fiqh science found in Islamic universities. Therefore, the source books of Islamic jurisprudence in Islamic Universities in Indonesia still remain on classical and contemporary fiqh books compiled in Arabic by Middle Eastern scholars.<sup>8</sup>

## METHOD

This research is a qualitative research in terms of its place of literature research by making the book (*Sabilal Muhtadin*) as the main source. This research is not a manuscript research because it does not first test the manuscript or test the authenticity of a manuscript. The researcher is not looking at paper stamps. As a result, whether the book's paper is a primary or secondary manuscript, and so on, is all the work of codicology (the science of paper). In this case, it has been done by Oeman Fathurrahman (Lecturer at UIN Syarif Hidayatullah Jakarta). Furthermore, the author analyzes/reads and edits the appropriate parts of the interpretation. Inventory of data (books) by Sheikh Muhammad Arsyad al-Banjari. Classifying data according to the elements or types of interpretation. The classified data is then analyzed and conclusions are made.<sup>9</sup>

The full name is *Kitab Sabilal Muhtadin Litafaqqub fi Amrid ... Diin*. In Arabic writing كتاب سبيل المهتدين للتفقه في امر الدين consists of two volumes. The thickness of the printed contents of the first book is page 1 (starting with the book of thaharah until page 536 (chapter on how to perform prayers). The second volume begins on page 537 of the chapter on Sujud Sahwi and ends on page 1144 of the book of *Halal and Haram Foods*. The original edition written in Malay Arabic starts on page 2 (cover page 1) and ends on page 251 for the first juz (table of contents) then juz II starts on page 1 (cover page) and ends on page 272 (table of contents of juz II).c. The original edition written in Malay Arabic starts on page 2 (cover page 1) and ends on page 272 (table of contents of juz II). As a result, the number of pages for the Indonesian text copied by Prof. Drs. H.M Asywadie Syukur Lc. is approximately 1143 pages. As for the text written in Arabic Malay or if borrowing the words of Sheikh Muhammad Arsyad Al Banjari in Jawi 256 + 272 = 522 pages. To avoid confusion/unclarity in the research, some terms need to be emphasized:

---

<sup>8</sup> Author Team, *Encyclopedia of Islamic Law*, (Jakarta: PT. Intermedia, 2001), p. 366.

<sup>9</sup> Noor Efendy, Ahmadi Hasan, and Masyithah Umar, "Membangun Hukum Yang Adil Dalam Bingkai Moralitas Pancasila," *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory* 1, no. 4 (December 15, 2023): 656–78; Jonaedi Efendi, and Ibrahim Johnny, *Metode Penelitian Hukum: Normatif dan Empiris* (Prenada Media, 2018); Suryanto Suryanto, "Metode Penelitian Hukum Pengantar Penelitian Normatif, Empiris Dan Gabungan," 2023, [https://www.google.com/books/edition/Metode\\_Penelitian\\_Hukum\\_Pengantar\\_Peneli/Zg2mEAAAQBAJ?hl=en&gbpv=1&dq=metode+penelitian+Soerjono+Soekanto&pg=PA88&printsec=frontcover](https://www.google.com/books/edition/Metode_Penelitian_Hukum_Pengantar_Peneli/Zg2mEAAAQBAJ?hl=en&gbpv=1&dq=metode+penelitian+Soerjono+Soekanto&pg=PA88&printsec=frontcover).

- A. Tafsir al-Mufradat in this study is interpreting Quranic words that are gharib or rare, with the opinion of the mufassir or according to standard dictionaries (Sunni and Shia).
- B. Interpreting the Quran includes interpreting the key words of the Quran. For example, when interpreting Surah Ali 'Imran: 28 the word *auliya* is explained *Kullu man amra al-akbar fa huwa waliyuhu*. This means that everyone who is given trust is his guardian. This is the definition made by many scholars such as Imam Qurthubi, Muhammad Ali al-Shabuni, Aly al-Sayis, and others.
- C. It includes interpreting the verse if it explains the global meaning of the verse/concludes it. Summarizing includes the workings of thematic interpretation and tahlili interpretation.
- D. It is interpreting a verse if it explains the detailed meaning of the Quranic verses.
- E. All the work of tafsir bi al-riwayah and tafsir bi ra'yi

This research focuses on the elements of interpretation of the verses of law in the book *Sabilal Muhtadin* complete: (اللتفقه في أمر الدين كتاب سبيل مهنددين) in the book. Of the hundreds of works by Banjar scholars, not a single one claims to be a work of tafsir. Is it because the requirements of this science are many and challenging or is the interpretation expressed in other forms. The author is inclined to the latter, Sheikh Muhammad Arshad when explaining the legal verses in the book of *Sabilal Muhtadin* quotes the opinion of the Companion Ibn Abbas (a Companion mufassir and also fakih), From this description, the problem can be formulated.

1. How many Quranic verses with nuances of Islamic law are found in the fiqh book of *Sabilal Muhtadin*?
2. What are the themes of the verses explained by Sheikh Muhammad Arsyad al-Banjari?
3. What sources of law fall under these themes?
4. How many elements/models of Sheikh Muhammad Arsyad al-Banjari's interpretation in the book of *Sabilal Muhtadin*?
3. What is the method and style of interpretation used by Sheikh Muhammad Arsyad al-Banjari in the book of *Sabilal Muhtadin*?
4. Are there sociological factors that influence Sheikh Muhammad Arsyad al-Banjari in his fiqh products?

## RESULTS AND DISCUSSIONS

The purpose of this research is to find out how much the discussion of the elements of interpretation of the law verses in the book of *Sabilal Muhtadin*. From these elements of

interpretation, there is interpretive material and then qualitative analysis is carried out, either by logical thinking, or taking the path of *qiyas*.<sup>10</sup>

Furthermore, to find out the method and style of interpretation used by him. For example, Sheikh Muhammad Arshad interpreted this verse by quoting the opinion of Ibn Abbas *ra thayyiban* interpreted with clean and the other mufassirin interpreted the word *thayyiban* interpreted with holy, then in accordance with the above meaning the verse can be interpreted *qasadkan* by you will be pure land. Therefore, it is not permissible to use unclean soil, such as graveyards that are continuously dug up to plant new bodies, such as the graves in Mecca or Egypt. This is because the soil is mixed with the rotten flesh of the deceased buried in it. He went on to explain that the soil used should not be *musta'mal soil*, i.e. that which has been used for other *tayammun*, such as soil left on a limb that falls off after being touched by it. ....<sup>11</sup> . What is the method and style of interpretation of the above commentary Furthermore, Shaykh Muhammad Arshad uses *kias*. This can be seen in his commentary:

Because what is meant by pure in the verse is that which is pure and can be used for purification, while *musta'mal soil* does not purify even if it appears to be pure. It is not valid to do *tayammun* with *musta'mal soil*, which is analogous to ablution with *musta'mal water*, but *musta'mal soil* is better than *musta'mal water* because *musta'mal soil* is weaker than *musta'mal water*.<sup>12</sup>

This means that Sheikh Muhammad Arsyad al-Banjari used the Ushul Fiqh theory called *qiyas*. Still in this chapter, in the first paragraph on page 258, the discussion of *tayammun* permission, Sheikh Muhammad Arshad al-Banjari refers to quotations or opinions of Ibn Hajar in his book *Tuhfah*, Sheikh Ramli with his book *Nihayah*, and Sheikh Khatib Sharbaini in his book *Mugni*. This means that he thinks scientifically (qualitative analysis) with logical reasoning.

In the chapter on menstruation, *istihadah*, and *nifas* chapter 1 on menstruation, he begins the discussion by explaining the meaning of *السيلان* both in terms of language and terms. After that he mentioned the word of Allah, namely the word of Allah Baqarah 222. .... *يسألونك عن المحيض* and then explains with the Prophet's hadith: *هذا أمر كتبه الله على* ; ..... *بنات آدم* ;

The age of the woman who menstruates is about 9 years old. And if a woman sees blood before the age of nine and the duration of the discharge does not exceed fifteen days and the period of purity is fifteen days `then the blood she saw was menstrual

---

<sup>10</sup> Anwar Hafidzi and Rina Septiani, "Legal Protection of Women Forced to Married In Islamic Law and Human Rights Perspective," *Madania: Jurnal Ilmu-Ilmu Keislaman* 10, no. 1 (2020): 18–28.

<sup>11</sup> Ibid. pp. 25644

<sup>12</sup> Ibid. p. 256

blood. But if the discharge and the waiting period are sixteen days or more and she has not reached the age of nine years, then the discharge is the blood of a disease.<sup>13</sup>

Judging from the method carried out by Sheikh Muhammad Arsyad al-Banjari, this is a combined suni tafsir. A combination of tafsir bi riwayat and tafsir bin al-ra'yi (also called tafsir bi al-ijtihad, al-tafsir bi al-dirayah, al-tafsir bi ma'qul, etc.). The author will try to explore later in more in-depth research. What is done by scholars

#### 1. The first model of head sweeping

In the chapter on wudu pp. 136 to 137, we find a discussion of sweeping the head.

Al-Sheikh Muhammad Arsyad al-Banjari commented on the evidence that stipulates that it is sufficient to sweep the head partially based on the word of Allah al-Maidah: *برءوسكم* and sweep your heads *وامسحوا*

The letter ba in the verse can be interpreted as part of it, so the translation is ... sweep some of your head ... So the word part (ba'du) includes the meaning of a little and a lot and the Prophet's actions indicate that it is sufficient to sweep part of the head. Because the Prophet only swept the crown when sweeping the head, so the Prophet's actions indicate that it is not obligatory to sweep the entire head as stipulated by the Maliki school and it is not obligatory to sweep a quarter of the head as stipulated in the Hanafi school because it is said that the crown is a quarter of the head.<sup>14</sup>

#### 2. Second model of foot washing

Furthermore, Sheikh Muhammad Arsyad al-Banjari displayed a snippet of verse 6 of Surah al-Maidah: *وأرجلكم إلى الكعبين* ...wash your feet up to the ankles.

If a person does not have an ankle, the location of the ankle should be estimated by looking at the location of the ankles of ordinary people. It is different if it has an ankle whose ankle is located in a place that is not the usual place, such as the ankle next to the knee, then the ankle is the ankle next to the knee, which is the ankle that must be washed....<sup>15</sup>

From page 1 to page 114 of Kitab Thaharah, Shaykh Muhammad Arshad interprets a verse by first mentioning or reasoning from one or two verses. He mentions the main content of the verse or hints at the process of nasakh in those verses: see the following excerpt

Before the five daily prayers that are obligatory, was there any prayer that was obligatory upon the Prophet and his people. The answer is that what was required of the Prophet and his people before the five daily prayers was to perform the night prayer (shalatul lail), namely the tahajud prayer as explained in the verse which reads: *ومن الليل فتهجد به نافلة*

---

<sup>13</sup>Ibid. p. 280.

<sup>14</sup> Shaykh Muammad Arsyad al-Banjari, Volume 1, *Op. Cit.*, pp. 136-137

<sup>15</sup> Ibid., Volume 1, p.137.

لك. ... Shaykh Muhammad Arshad interprets the verse by mentioning or reasoning first on one or two verses. He mentions the main content of the verse or hints at the process of nasakh in those verses: see the following quote

Before the five obligatory prayers, was there any prayer that was obligatory upon the Prophet and his people. The answer is that what was required of the Prophet and his people before the five daily prayers was to pray the night prayer (shalatul lail), namely the tahajud prayer as explained in the verse that reads: *ومن الليل فتهجد به نافلة لك*.

Shaykh Muhammad Arshad interprets the verse by mentioning or reasoning first on one verse or two verses. He mentions the main content of the verse or hints at the process of nasakh in these verses before the five daily prayers that are required whether there are prayers that are required of the Prophet and his people. The answer is that what is required of the Prophet and his people before the five daily prayers is to pray at night (shalatul lail), namely tahajud prayer as explained in the verse that reads: *ومن الليل فتهجد به نافلة لك*.

There is not a single verse of the Quran interpreted by Sheikh Muhammad Arsyad al-Banjari and he does not even quote Quranic verses. From this I assume that the Qur'an needs the hadith more than the hadith needs the Qur'an. This is the view of al-Syathibi in his book *al-Muwafaqat*.<sup>16</sup> There are 114 pages that contain fiqh reasoning (fiqh based on hadith). There are more than 70 traditions which he explains without mentioning a single verse. These traditions are generally narrated by Bukhari-Muslims. The researcher seems that Sheikh Muhammad Arshad al-Banjari memorized the traditions he quoted. This is different from al-Jurjawi in his book *Hikmah al-Tasyri' wa Falsafatubu'* there are many verses that he quotes in the chapter of thaharah (the same chapter).

This is the first model of Shaykh Muhammad Arshad al-Banjari interpreting verse 6 of Surah al-Maidah` and he placed the chapter of wudu (in the chapter of the pillars of wudu) After quoting verse 6 of Surah al-Maidah, Shaykh Muhammad Arshad said: "Two more things are established through the Prophet's hadith. The first pillar is the intention. The first pillar of ablution because the Prophet said: *إنما الأعمال بالنيات* (HR. Bukhari Muslim, Ahmad, Abu Daud, Tirmizi, Nasai, and Ibn Majah from Umar bin Khaththab).

### 3. The third model of the call to prayer

In the third model, Shaykh Muhammad Arshad interprets the verse by mentioning or reasoning first on one or two verses. He mentions the main content of the verse or hints at the process of nasakh in these verses. Before the five daily prayers that are required whether there are prayers that are required to the Prophet and his people. The answer is that what is required of the Prophet and his people before the five daily prayers is to pray the night prayer (shalatul lail), namely the tahajud prayer as explained in the verse that reads: *ومن الليل فتهجد به نافلة لك*.

The third model Shaykh Muhammad Arshad took the opinion of Aisha when interpreting the meaning of *mimman da'a ila Allah*, which means the call to prayer.

---

<sup>16</sup> Al-Syathibi, *al-Muwafaqat*, IV, (Beirut: Dar al-Fikr, ed.), pp. 5

### سن قولا ممن دعا إلي الله

'Ā'ishah said: What is meant by the verse is the one who calls to prayer. And again the Prophet said: "Listen not to the voice of one who calls to prayer, whether jinn or man, or anything else, but he will bear witness for him on the Day of Resurrection."<sup>17</sup> While verse 56 of Surah al-Maidah explains that the Jews mocked/mockers Muslims who were calling to prayer because the call to prayer made by Muslims was different from theirs.

#### 4. The fourth model on the conditions of prayer

The fourth model in the chapter on the conditions of prayer of Shaykh Muhammad Arshad al-Banjari explains the limits of the aurat of free women who have reached puberty and have not reached puberty in prayer and in the presence of men is their entire body except for the face and palms of the hands that can be seen and the back of the hand to the wrist because of the word of Allah which reads:

.... ولا يبيدين زينتهن الا ما ظهر منها

Meaning: "... and let them not show their adornment except what is apparent from it..."

What is meant in this verse is the face and palms of the hands, and the face and palms of the hands are not part of the 'awrah, which needs to be uncovered. It is haraam to look at the face and palms of the hands, and to look at anything other than the center and knees of a slave girl, not because it is an 'awrah, but because it is only permissible to look at parts of the body that are likely to cause temptation. This is what Shaykh Ibn Hajar explained in Shara Mukhtasar Bafadhal. It is understood from this that it is obligatory to cover them outside of prayer in the presence of men who are not their muhrim, in order to protect oneself from being involved in fitnah (temptation) by looking at them.

#### 5. The fifth model of zakat recipients

The survey results of the first juz ended and the author continued book 2 or juz 2 starting on page 537. After observing (reading) the author did not find elements of interpretation in this second book until page 807 and only revealed that there is a model of interpretation in chapter II (distributing zakat to mustahak) on page 808. Here Shaykh Muhammad Arshad al-Banjari after stating that there are eight kinds of people who are entitled to receive zakat.... Then quotes verse 60 of surah al-taubah and gives the following explanation:

The poor who are the recipients of zakat are those who do not have a husband, do not have a father, grandmother, children, grandchildren who are obliged to provide adequate maintenance for them and do not have proper property and halal business. The poor person is one who has no husband, no father, no grandfather, no children,

---

<sup>17</sup> *Ibid.*, Volume 1 p.

no grandchildren who are obliged to provide for him, and who does not have sufficient property and a decent halal business to provide for him.<sup>18</sup>

If a person does not work because he is busy memorizing the Qur'an or studying the sciences of fiqh, tafsir, hadith, tasawwuf and other complementary sciences, and according to his habits he is able to work, then he is still counted as poor, and he is given a share of the poor so that he can achieve what he demands, because the benefit of knowledge is not only for himself, but also for others. In addition, the study of the above-mentioned sciences is fard al-kifayah.<sup>19</sup>

He explained the meaning of poor who are recipients of zakat is those who have property or business that is lawful again worthy of their position but insufficient for their own expenses and for those who are obliged to provide for them in a time when people can live normally, for example, 10 dirhams are needed for their living expenses but there are only 7 dirhams or 8 dirhams not enough for proper expenses for food, clothing, and shelter....<sup>20</sup>

#### 6. The sixth model on fasting

The sixth model of Shaykh Muhammad Arshad begins the explanation of the book of al-shaum in terms of language and according to Shara'. He also presents the evidence that fasting is obligatory, namely Surah al-Baqarah verse 183 and several saheeh traditions narrated by Bukhari Muslim. After stating the verse 184 of Surah al-Baqarah: He said: "It can be understood from this verse that it is permissible for the sick and those who are traveling to break their fasts, whether they are fasting the obligatory fasts of Ramadan or the obligatory vows or expiations and make-ups. But if they are traveling on a journey for which it is not permissible to offer qashar prayers, such as a journey that is not far away or a journey to commit sin, then it is not permissible for them to break the fast. It is also not permissible to break the fast for the one who is on a journey that has been made up only to make it permissible to break the fast, even if the journey is long and permissible. This can be compared to a person who takes two roads, and he takes the long one because he wants to get relief.<sup>21</sup>

Then he quoted at length the opinions of Ibn Hajar in his book Tuhfah and Sheikh Khatib Sharbaini in his book al-Mugni regarding travelers, making up fasts, fasting of minors and fasting of people with an excuse. He then discusses at length the Sunnah of fasting based on dozens of traditions such as the traditions about eating Suhoor (eight traditions), breaking the fast (one tradition), not lying/speaking foul language (three traditions), and increasing worship on the night of Lailatul-Qadr (one verse and two traditions).

#### 7. The seventh model of tawaf

---

<sup>18</sup>*Ibid.*, Volume 2, pp. 808-809

<sup>19</sup> *Ibid.* p. 810

<sup>20</sup> *Ibid.*, Volume 2, pp. 811

<sup>21</sup> *Ibid.* pp. 879-882

The seventh model is about tawaaf. Tawaaf is to be done inside the mosque and outside the Ka'bah, as well as outside the shrine and Hajar Aswad, Allah swt says:

وليطوفوا بالبيت العتيق

Meaning: "... and let them circumambulate the old house". (al-hajj: 29)

What is meant by tawaaf outside the Ka'bah is that no part of the body enters it. If part of the body enters the Ka'bah, it is not tawaaf outside the Ka'bah. Shaarwan is the part of the outer wall of the Ka'bah that Ibn Jabir left behind, which is the foundation of the wall of the Ka'bah that is connected to the place of tawaaf as a support for the building. ...<sup>22</sup>

8. The eighth model on the miqat for Hajj and 'Umrah

The eighth model in the chapter on Miqaat for Hajj and 'Umrah states that among the things that are forbidden to men and others is removing the hair of the head or anything else by shaving or cutting it off or removing the nails of the hands and feet or the nails of other people in ihram by cutting them off and so on, even if part of it is from the nails. Based on the words of Allah:

ولا تحلقوا رؤوسكم (البقرة 196)

Meaning: "... and do not shave your head..."

Hair is compared to body hair and nails, because removing hair and nails is not appropriate for a person in ihram whose hair must be matted and his body dusty. But it is permissible to remove the hair that grows in the eyes and hurts them, even if the pain is not severe, and to cut the long hair on the forehead that obscures the vision of the eyes, so it is permissible to cut this kind of hair, which is compared to the one who is defending himself.<sup>23</sup>

9. Ninth model on the prohibition of intercourse while in ihram

Among the things that are forbidden to the person in ihram is intercourse. So if a person who is in ihram has intercourse with his penis or anus, even if it is with the anus or vagina of an animal with a cloth, deliberately and knowing that it is forbidden, and of his own choice, before the beginning of Hajj and the end of 'umrah, then his act of worship is invalidated, even if the person who had intercourse was a slave or a child, because Allah, may He be exalted, has forbidden intercourse while in ihram in the words of Allah;

فلا رفث ولا فسوق ولا جدال في الحج

Meaning: "...it is not permissible to have nifaas, to act unlawfully and to quarrel during the period of Hajj."

---

<sup>22</sup> Ibid., Volume 2, pp. 923

<sup>23</sup> Ibid., Volume 2, pp. 1023-1024

The prohibition in this verse refers to the prohibition that can spoil Hajj, so Umrah is compared to Hajj. Having intercourse between the two exits does not spoil his act of worship, even if he is still in ihram at that time, which is considered weak. Similarly, intercourse because one forgets or is ignorant of the ruling, or is forced to do so, does not invalidate his act of worship, which is analogous to sewing a cloth and putting on a cup, or wearing perfume because one forgets or is ignorant of the ruling, because intercourse at that time is part of *tamattu'at*, which can be affected by forgetfulness or ignorance. The one who had intercourse is obliged to make up the missed acts of worship. ....<sup>24</sup>

#### 10. Tenth model on the prohibition of hunting while in ihram

He further commented:

Among the things that are haraam for the one who is in ihram is hunting wild animals that are lawful to eat, or animals that are born from the aforementioned hunting animals or animals that are born from other animals. For example, a wild donkey calf and a domestic donkey, or a goat calf and a deer calf, or a deer calf, or a dab'un calf and a tiger, it is haraam for the one who is in ihram to hunt such animals, whether he kills them, snares them, or otherwise harms them in such a way as to startle them. <sup>25</sup> Allah said:

Meaning: "...and it is forbidden for you to catch land game while you are in ihram".

Further explained:

It can be **understood** from the above that it is not forbidden to kill an animal born of a wild animal that is not eaten with a tame animal that is eaten, such as a tiger cub with a goat. It is also not forbidden to hunt an animal that is born of two animals, one of which should not be eaten, and the other of which is a wild animal, such as the foal of a pet donkey and a tiger." ....<sup>26</sup>

#### 11. Eleventh model of the book of game and sacrifice

The eleventh model is in the book of game and slaughter. He began by explaining the vocabulary (memorization) *Shayyid* in the form of masdar which can be interpreted as hunting but what is meant by shayyid here is the maf'ul form of mashyad which means the hunted, namely hunting animals. While zabih is the plural form of zabihah which means mabzubah is slaughtered....Then he mentioned the passage of verse 3 of surah al-Maidah; *وإذا حللتم فاصطادوا* ...

Meaning: '...and when you have completed the pilgrimage, then you may hunt....''

And the words of Allah: *إلا ما ذكيتم* ... except that which you have time to slaughter" Then

---

<sup>24</sup> *Ibid.*, Volume 2 pp. 1028.

<sup>25</sup> *Ibid.*, Volume 2 pp. 1029

<sup>26</sup> *Ibid.*, volume 2, pp. 1090

he spoke at length about the pillars and conditions of slaughter based on the books of fiqh that are referred to in this book. The Prophet (may Allah's peace and blessings be upon him) mentions the traditions of the Prophet (may Allah's peace and blessings be upon him) and states that if the person slaughtering or hunting is a Muslim or a non-Muslim who is permissible for a Muslim to marry and the woman is a Jew or a Christian, then their slaughter is permissible if all the conditions are met, which are detailed in the chapter on marriage, because Allah, may He be exalted, says (interpretation of the meaning): *وطعام الذين أتوا الكتاب حل لكم* meaning: 'the food of those who were given the Book is lawful for you'.

He further explained:

Even if they are convinced that what they slaughter is not halal, such as camels for the Jews. But the kafir kitabi who are not known to be descendants of Israel or doubt their fathers or grandmothers have embraced the religion before the resurrection of Prophet Isa or Prophet Muhammad then not halal slaughter them. It is also not permissible to slaughter apostates, Magi, Saibis and Samiris, who are contrary to the true belief in God, as well as idolaters and Arab Christians. If the Majusians insist, then their slaughter is also halal...."

12. The twelfth model on what is lawful and what is unlawful

Knowing what is lawful and what is unlawful is obligatory. Because it is one of the most demanded in religion which is closely related to the promise of a very harsh punishment. In this matter Sheikh Muhammad Arsyad al-Banjari proposed the following arguments;

1. Meaning: "Whatever meat grows out of the unlawful, the fire of Hell is the better to eat it" (Ahmad, Darimi and Baihaki from Jahir).
2. The evidence that shows halal and haram is from the word of Allah which reads: Meaning: "and made lawful for them all that is good and forbidden all that is bad".<sup>27</sup>

Sheikh Muhammad Arsyad al-Banjari also explained verse 96 of Surah al-Maidah: All aquatic animals are those that do not live except in water, so it is permissible to eat them, or those that live on land but not for long, such as the well-known fish or others, whether their meat is raised or submerged, even if they resemble land animals such as dogs, pigs, and so on. It is permissible to eat them regardless of the manner of death, unless they are poisonous, such as pufferfish, or are detrimental to health, either of the body or the mind:

*أحل لكم صيد البحر و طعامه*

Meaning: "Allowed for you is the game of the sea and its delicacies for you". This is further explained by the hadith: "The sea is pure in its waters and its carcasses are lawful for you".<sup>28</sup>

---

<sup>27</sup>*Ibid.* p. 1081

<sup>28</sup> *Ibid.*, volume 2, pp. 1122.

## DATA ANALYSIS

The book of *Sabibal Muhtadin* that is used as the subject is a fiqh book by Sheikh Muhammad Arsyad al-Banjari. He was born in a village near the city of Martapura, South Kalimantan in 1707 AD during the reign of Sultan Tahlilullah. Since childhood, he has shown extraordinary characteristics, including intelligence and extraordinary manners.

The twelve models of elements of interpretation of legal verses in the book of *Sabibal Muhtadin* in the previous section in terms of language analysis can be divided into two broad categories: language analysis nuanced tafsir *bi a.-ra'yi* and language analysis patterned fiqhi. The nuanced tafsir *bi ra'yi* or call it linguistic analysis which is characteristic of tafsir *bi ra'yi* or tafsir *bi al-dirayah*.<sup>29</sup> This method is based on the language and the meaning of the words in accordance with their intentions and expressions.<sup>30</sup> Therefore, when explaining the meaning of طيبا Sheikh Muhammad Arsyad al-Banjari took the opinion of Ibn Abbas (Abdullah bin Abbas (13 AH - died 68 AH) as a mufassir among the sahabi who was famous and had authority in Mecca prayed by the Apostle علمه التأويل اللهم فقهه في الدين و علمه التأويل Starting the interpretation in terms of language as explained by Sheikh Muhammad Arsyad al-Banjari can be divided into two. The first is called the interpretation of *al-mufradat* and the second is making terms that are outside the text of the Quran. This is still justified and is referred to by Shia thematic exegetes in their modern exegetical guidelines.<sup>31</sup> However, most Sunni scholars prefer to use Quranic themes and explanations of the words still follow the process of tahlili interpretation. Although the common reference book (Sunni-Shiite) is the same, namely *al-Mufradat fi Gharib al-Qur'an* by al-Ashfahani. Other books of linguistic analysis such as *Mu'jam Maqayis al-Lughab* by Ibn Manzhur, *The Main Themes of the Quran by Fazlur Rahman*, and other books. Understanding the key words/gharib of a Quranic verse, for example the meaning of *amliya* in verse 28 of Surah Ali 'Imran, is a must because the word has become very popular in the context of thematic interpretation, ijmal interpretation or other interpretations.

The content of the verse or the sign of the process of nasakh in the verses of the Quran shows the breadth of knowledge of Sheikh Muhammad Arsyad al-Banjari. The main content of the verse in the form of narrative simple sentences is a form of tafsir method that is simple and favored by lay class readers called *Al-Tafsir al-Basith* (simple tafsir). This is the method taken by contemporary tafsir writers<sup>32</sup> such as *Tafsir al-Farid* by Dr. Farid Wajdi. *Tafsir al-Muyassar*, and *Tafsir al-Wadhib* by Dr. Mahmud al-Hijazi. The explanation or similar conclusion. This can be said to be the opposite of tahlili interpretation seen from the systematic. Tafsir Tahlili is an analytical interpretation of several aspects that are narrated systematically and in detail every word but there is no interconnection of verses so that it is not comprehensive and not integral. but still contains what history is very necessary. For example, when Dr. Farid Wajdi interprets verse 156 about reciting *istirja'* (إنا لله و إنا إليه راجعون)

---

<sup>29</sup> H. Abdul Djalal, H.A., *Urgency of Tafsir Maudlu'i in the Present*, (Jakarta: Kalam Mulia, 1990), pp. 66

<sup>30</sup> Ahmad ash-Shirbashi, *Op. cit.* p. 70.

<sup>31</sup> Bagir Shadr, *Guidelines for Modern Tafsir*, (Bandung: Mizan, 2010), p. 30

<sup>32</sup> *Contemporary Tafsir* is modern tafsir (*al-tafsir al-'Ashry*) or famous during the birth of the tafsir.

he cites three narrations; two narrations that emphasize "God will replace the calamity for those who recite it". Another narration "God will prevent the calamity from happening to him, only to others".

As for nasakh, Sheikh Muhammad Arsyad al-Banjari, as an adherent of the Shafii Mazhab, also believed that nasakh only occurs between verses of the Quran and verses of the Quran; it does not occur between the Quran and the hadith. For example, Surah Muzammil at the beginning of the verse. The ruling of the tahajud prayer was originally (for the Apostle) obligatory, then it was abrogated by the revelation of Surah al-Isra verse 78 which calls the tahajud prayer *nafilah* (recommended).

Shaykh Muhammad Arshad interprets a verse by first mentioning or reasoning from one or two verses. He mentions the main content of the verse or hints at the process of nasakh in those verses: see the following quotation

Before the five obligatory prayers was there any prayer that was obligatory upon the Prophet and his Umat. The answer is that what was required of the Prophet and his people before the five daily prayers was to pray the night prayer (salatul lail) which is the tahajud prayer as explained in the verse that reads: *ومن الليل فتهجد به نافلة لك*.

So the elements of interpretation of legal verses in the book of fikh *sabilal Muhtadin* are 12 models (examples):

| No. | Material / Bible / chapter | Source of Interpretation  |
|-----|----------------------------|---|
| 1   | Sweeping/washing the head  | Al-Maidah: 6<br>Analysis of language (ma'na <i>al-ba</i> ) in part, comparison of fiqh reasoning  |
| 2   | Foot washing               | All the contents of verse 6 of Surah al-Maidah<br>Muka <i>faqsiluu wujuba kum</i> word analysis <i>gasalap</i> personal <i>opinion</i> . <i>Biruisikum</i> language analysis of the meaning of <i>ba</i> . orderly arrangement of the hadith narrated by Muslim and al-baqarah 158<br>Al-Ibrah based on the generality of the <i>memorization</i><br>إبدأوا بما بدأ الله له<br>Note: here Shaykh Muhammad Arshad Al Banjari left the Shafi'i school of thought to follow Abu Hanifah on the proposition of order. |
| 3   | Azan                       | Verse 58 of Surah al-Maidah<br>Companion interpretation (Aisha)<br>Fushshilat: 33   |

|    |                                       |   |
|----|---------------------------------------|---|
| 4  | Conditions of prayer                  | Al-Muddatsir verse 4<br>the traditions of Bukhari, Ibn Majah, Tirmidhi, and Daruquthni<br>Scholarly opinion of Sheikh Ramli |
| 5  | Zakat recipient                       | Tafsir al-Tawbah: 60<br>Scholarly opinion   |
| 6  | Fasting                               | Al-Baqarah: 183-4<br>Fiqh reasoning, kias<br>Scholarly opinion: Ibn Hajar, Ibn Jabar  |
| 7  | Tawaf                                 | Tawaf al-Haj 29 ma'na bait al-'atiq   |
| 8  | Miqat for Hajj and Umrah              | Albaqarah: 196 Fiqh reasoning, kias   |
| 9  | Sexual intercourse during ihram       | Scholarly opinion   |
| 10 | Prohibition of hunting while in ihram | Prophetic Hadiths, language analysis<br>fiqh reasoning/understanding of scholars  |
| 11 | Game and slaughter                    | The Prophetic Hadiths have prohibited and forbidden it.   |
| 12 | Halal and haram food                  | Al-Maidah verse 7,3<br>Fiqh reasoning, opinions of Shaykh Ibn Hajar, and Shaykh al-Islam                                    |

From the table above, Sheikh Muhammad Arsyad al-Banjari only interpreted 8 verses of law. Sheikh Muhammad Arsyad al-Banjari commented more on the traditions of the Prophet than the Qur'an. It is estimated that in volume 1 more than 86 traditions are commented on by him, either as a stand-alone source of law or as an explanation of the Quran (*taqyid, tafshil, and tafsir*). The book of al-Thaharah has 17 traditions, the chapter on ablution has 15 traditions, the chapter on the causes of hadas has 8 traditions, the obligatory bath has 3 traditions, the chapter on tayamum has 3 traditions, the chapter on menstruation, istihadah and nifas has 3 traditions, the book of prayer has 1 tradition, the chapter on prayer times has 19 traditions, and the chapter on how to perform prayer has 21 traditions.

In juz 2, it is estimated that there are no less than 98 traditions, namely the chapter on prostration 1, prostration 2, the voluntary prayer 11, the congregational prayer 10, the chapter on death 2, the book of zakat 3, the book of fasting 10, the circumcision of fasting

12, the expiation of fasting 10, I'tikaf 2, the book of hajj and umrah 9, the chapter on miqat of hajj and umrah: I'tikaf 2 hadiths, the book of Hajj and 'Umrah 9, the chapter on the miqat of Hajj and 'Umrah: I'tikaf of Hajj and 'Umrah 4, the methods of Hajj and 'Umrah 4, udhiyah 5, aqiqah 4, game and slaughter 5, and lawful and unlawful food 1. (finished speed reading two volumes of the book)

The comparison of fiqh reasoning in question is a comparison with other madhhabs besides Syafii. In this case, the Maliki and Hanafi madhhabs. If Syafii sweeps part of the head, while the Maliki school sweeps the entire head. Meanwhile, the Hanafi school sweeps a quarter of the head. This means that in certain matters the book of *Sabilal Muhtadin* also shows other fiqh sources as a comparison.

Another fiqh reasoning is the result of Sheikh Muhammad Arsyad al-Banjari's analysis which is found in the *Sabilal Muhtadin manuscript*. This fiqh reasoning is the result of his ijihad on issues of Islamic law or local wisdom based on kias or logical thinking. For example, the law of eating **pakesam** (overnight) fish, wages for removing blood with *basungu*. Wages for digging *latrines*, sweeping garbage: it is makrooh to eat them for free people. It is forbidden to eat animals that can live on land and in water such as turtles, bidawang, biyuku, turtles, belangkas frogs because it is forbidden to kill them such as nasnas crocodiles are a type of animal that resembles a human form but jumps on half a leg and has one eye....It is forbidden to eat snails (kelambuai) and gondang because they can live on land for a long time, while liling and snails (sihi) if they do not live on land for a long time are halal to eat and if they live on land for a long time then they are halal to eat.<sup>33</sup>

Shaykh Muhammad Arshad also adheres to the general rule in terms of the proposition of order. The meaning of order in wudu is to perform the pillars of wudu in the order mentioned in the verse. Shaykh Muhammmad Arshad argued with the hadith narrated by Muslim, al-Nasai, from Jabir bin Abdullah: "Begin with what Allah has begun". The generality of the hadith is in line with the rule of interpretation of the Qur'an: "What is regarded is the generality of the recitation, not the particularity of the cause."<sup>34</sup> The popular opinion is that the lesson is based on the generality of the recitation, not the particularity of the cause. Qurthubi said that purifying oneself with water is not much different from taking a bath. The scholars are unanimously agreed that the ritual bath does not have to be done in an orderly manner. Therefore, washing and sweeping the parts of wudu are not required to be done in an orderly manner.<sup>35</sup> Syafii always adheres to specific evidence and Abu Hanifah to general evidence. In the author's opinion, both of them are the same, the one who relies on general evidence goes directly to the verses of the Qur'an, while the one who relies on specific evidence uses kias for problems for which there is no evidence.

References to the opinions of Sheikh Muhammad Arshad include those of the Shafi'i school of thought, Syarah Minhaj by Shaykh al-Islam, Zakariyya al-Anshari, *al-*

---

<sup>33</sup>Shaykh Muhammad Arsyad al-Banjari, Op. Cit., Volume 2, pp. 1123.

<sup>34</sup>Muhammad bin Alawy al-Maliki, *Zubdat al-Itqan fi 'Ulum al-Qur'an*, (Jeddah: Dar al-Syuruq, 1983), pp. 12.

<sup>35</sup>Al-Qurthubi, *al-Jami' li Ahkam al-Qur'an*, VI, (Beirut: Darl al-Fikr, tt), pp. 99.

*Mugni al-Muhtaj* by Sheikh Khatib Syarbaini, *al-Tuhfah* by Ibn Hajar al-Asqalani, *al-Nihayah* by Sheikh Ramli, *Ihya 'Ulumuddin* by Imam al-Ghazali, *Syarah Ubab* by Ibn Hajar al-Haitami and others. When there is no evidence from the Qur'an or hadith he uses kias such as the eighth model of making verse 196 as the main ruling and its branch rulings equating hair with body hair and nails. In the case of food, for example, eating wadi fish and pekasam (overnight) is makruh (hated) because the raw materials are bad (especially pekasam). Laws may change due to changes in situations and conditions. This is a rule of ushul fiqh. For example, if the fish is fresh, then it is cleaned and given samu, the result is nothing that looks rotten. Likewise, some other examples of slaughtering people of the Book, marrying women of the Book (interfaith marriages, etc.) need to be pointed out by scholars.

## CONCLUSIONS

From the previous description it can be concluded:

1. The *Kitab Sabilal Muhtadin fi Amri al-Din* by Sheikh Muhammad Arsyad al-Banjari is a book of fiqh of the Syafii school of thought and is written in Arabic-Malay (Arab Jawi). In certain instances he cites the opinions of Abu Hanifah and Imam Ahmad bin Hanbal for comparison.
2. Sheikh Muhammad Arsyad al-Banjari almost always mentakhrij the hadith he uses as a source and systematically mentions the name of the narrator. The large number of hadiths that he referenced makes it seem as if he was a scholar who viewed hadiths as independent sources of law. The Qur'an needs the hadith more than the hadith needs the Qur'an.
3. The second source after the Qur'an is the Hadith in volume 1 with 86 traditions and volume 2 with 98 traditions. The hadiths are almost always accompanied by takhrij by mentioning the name of the initial sanad and the final sanad with priority given to the saheeh narrator.
4. The model of interpretation of legal verses of Sheikh Muhammad Arsyad al-Banjari can be divided first by showing the interpretation of mufradat vocabulary and then followed by mentioning the verses and lengthy explanations based on the traditions of the Prophet and the opinions of the scholars of the Syafii school according to the reference books of the school of fiqh, Personal opinions become material for his analysis of one (two) verses or traditions of the Prophet. He sometimes analyzes by means of kias and logical reasoning.
5. In this first case, there is a similarity between the version and the books of fiqh. The meaning of similarity is that it looks like the same performance between Tafsir Ahkam and the books of jurisprudence. However, the science of tafsir is the oldest science among the Islamic sciences or among other Quranic Sciences and the Prophet himself was *al-mufasssir al-awwal* (the first mufasir). The first manuscript of tafsir found was *Tafsir Maqatil bin Sulaiman* Author Maqatil bin Sulaiman died (150 AH). and *Tafsir Mujahid* (died 152 AH). Furthermore, Abu Rauq wrote 1 juz and Muhammad Tsaur 3 juz, and the complete 30 Juz is Imam al-Thabari. (died 310 AH).

6. The second version goes straight to the verse material. Explanations are given in models 1,2,3,4, 5 at length, but in this report they are not written in full (marked ...). For example, the explanation of *poor* and *faqir* .
7. In terms of its source, the interpretation of the ahkam verses in *Sabilal Muhtadin* is threefold: *Al-Tafsir bi al-Riwayah*, *al-Tafsir bi al-Ra'yi*, and *Tafsir bi al-Izddiwaji* (combined).
8. The book of *Sabilal Muhtadin* can be said to be a form of fiqh plus because it combines several approaches, namely the approach of the text (dalil) and moderate rational thinking.

## REFERENCES

- Al-Banjari, Sheikh Muhammad Arshad, *Sabilal Muhtadin*, copied by: Prof. H.M. Asywadie Syukur, Lc. Surabaya: Bina Ilmu, 2005
- \_\_\_\_\_, *Kitab Tuhfatu al-Raghibin*, Martapura: Dalam Pagar 2000.
- Al-Fanisan, Su'ud bin Abdullah, *Ikhtilaf al-Mufasssirin Assbabuhu wa Atsaruhu*, Riyadh: Dar al-Dirasah wa A'lam, 1997
- 'Ubaidu, Hasan Yunus, *Dirasat wa Mababits fi Tarikh al-Tafsir wa Manabij al-Mufasssirin*, al-Qahirah: Jami'ah al-Azhar 1991.
- Ibn al-Khathib, *al-Furqan*, Lebanon: Dar al-Kutub al-Ilmiyyah, t.th.
- al-Shabun<sup>3</sup>, Muhammad Aly *Shafwat al-Tafsisir*, Juz I, Beirut: Dar al-Fikr, 1996.
- Al-Syathibi, Imam, *al-Muwafaqat*, IV, Beirut: Dar al-Fikr, ed.
- Ash-Syirbashi, Ahmad, *History of Qur'anic Interpretation*, Jakarta: Firdaus Library, 1985.
- al-Maliki, Muhammad bin Alawy, *Zubdat al-Itqan fi 'Ulum al-Qur'an*, Jeddah: Dar al-Syuruq, 1983,
- Al-Qurthubi, Imam, *al-Jami' li Ahkam al-Qur'an*, VI, Beirut: Darl al-Fikr, tth.
- Beheshti, S.M.H., *How to Understand the Qur'an*, Jakarta: YAPI, 1987
- Djalal, H.A., Abdul, *Urgency of Tafsir Maudlu'i in the Present*, Kalam Mulia, Jakarta, 1987
- Efendi, Jonaedi, and Ibrahim Johnny. *Metode Penelitian Hukum: Normatif dan Empiris*. Prenada Media, 2018.
- Efendy, Noor, Ahmadi Hasan, and Masyithah Umar. "Membangun Hukum Yang Adil Dalam Bingkai Moralitas Pancasila." *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory* 1, no. 4 (December 15, 2023): 656–78.
- Hafidzi, Anwar, and Rina Septiani. "Legal Protection of Women Forced to Married In Islamic Law and Human Rights Perspective." *Madania: Jurnal Ilmu-Ilmu Keislaman* 10, no. 1 (2020): 18–28.
- Laily, Ana Nor. "Tinjauan Hadits Dan Perspektif Ulama Terkait Membaca Do'a Ketika Berhubungan Seksual." *Interdisciplinary Explorations in Research Journal* 2, no. 1 (January 13, 2024): 66–72.
- Marbu, Nuruddin, *Ma'lumat Tabmik Hawla Asbab al-Ikhtilaf baina al-Fuqaha*, Malaysia: Dar Amman: Majelis Ihya al-Kutub al\_Turats, 1994.
- Pancasilwati, Abnan. "Epistemologi Fiqh Sabilal Muhtadin." *Mazahib*, 2015. <http://journal.uinsi.ac.id/index.php/mazahib/article/view/333>.
- Rofam, Galuh Nashrullah Kartika Mayangsari. "Penerapan Konsep'Urf Dalam Kitab Sabilal Muhtadin (Kajian Terhadap Pemikiran Muhammad Arsyad Al-Banjari)." *Al-Iqtisadiyah: Ekonomi Syariah Dan Hukum Ekonomi Syariah* 4, no. 1 (2018): 1–19.
- Suryanto, Suryanto. "Metode Penelitian Hukum Pengantar Penelitian Normatif, Empiris Dan Gabungan," 2023. [https://www.google.com/books/edition/Metode\\_Penelitian\\_Hukum\\_Pengantar\\_Peneli/Zg2mEAAAQBAJ?hl=en&gbpv=1&dq=metode+penelitian+Soerjono+S oekanto&pg=PA88&printsec=frontcover](https://www.google.com/books/edition/Metode_Penelitian_Hukum_Pengantar_Peneli/Zg2mEAAAQBAJ?hl=en&gbpv=1&dq=metode+penelitian+Soerjono+S oekanto&pg=PA88&printsec=frontcover).
- Syaifullah, A. "MODERASI ISLAM DALAM KITAB SABILAL MUHTADIN: KEARIFAN LOKAL TANAH BANJAR." *Mudşarab: Jurnal Kajian Islam Kontemporer* 2, no. 1 (2020): 31–44.