

## The Approach to Fiqh Tafsir in the Tafsir of Al-Ahkam

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### ABSTRACT

*This study examines the fiqh tafsir approach in Tafsir al-Ahkam by Abdul Halim Hasan Binjai, a prominent Indonesian scholar known for his moderate and inclusive legal thought. Using a qualitative library research design, the study analyzes primary and secondary sources related to Abdul Halim Hasan's biography, intellectual background, interpretive orientation, and examples of legal interpretation in his work. The findings show that Tafsir al-Ahkam was written to help Muslims understand legal verses of the Qur'an while bridging differences of opinion among schools of thought. Abdul Halim Hasan consistently presents various juristic views without excessive sectarianism, reflecting a balanced, contextual, and academically open approach to Islamic law. His interpretation emphasizes the importance of justice, trust, and legal reasoning grounded in the Qur'an, Hadith, and ijtihad. Therefore, Tafsir al-Ahkam represents a significant contribution to the development of fiqh-oriented Qur'anic interpretation in Indonesia. It highlights his contribution to moderation in Indonesian Islamic scholarship.*

**Keywords:** Fiqh Tafsir, Tafsir al-Ahkam, Abdul Halim Hasan, Qur'anic Interpretation, Islamic Law.

## 1. INTRODUCTION

The Qur'an is the primary source of Islamic teachings, it contains doctrines as a guide for a global life that requires interpretation efforts to understand it (Faris, 2023; Hendawi et al., 2024). On the other hand, the Qur'an as a written text contains guidance that serves as a reference so that humans avoid anything that can be detrimental. The existence of the Qur'an as a guide because it provides guidelines for life to achieve happiness in the world and at the same time in the hereafter (Al-Abdulrazak & van Nieuwerburgh, 2024; Rofi'i, 2024). These guidelines are in the form. of teachings of faith, worship,

mu'amalah, and so on. To meet these needs, the Qur'an generally contains a set of concepts and principles that have not been described and operationalized so that they are easy to apply in life (Basir et al., 2022; Rezaei et al., 2024).

It is a joy for academics if we read and understand the great work of Nusantara in the field of tafsir ahkam, a book written by an Indonesian scientist and cleric Abdul Halim Hasan (Binjai). This will certainly make it easier for people to understand the verses of law without being constrained by their ability to speak Arabic. Tafsir al-Ahkam by Abdul Halim Hasan (Binjai) is a book that has received recognition in academic circles, this book containing 633 pages was written by an Indonesian scholar who is widely known and knowledgeable in his field. The social situation which could be said to be not conducive for someone to work because of the political situation that was taking place at that time shows that Abdul Halim was a scholar who had a fairly good writing tradition (Kharis, 2022; Shihab, 2022). It is absolutely impossible for someone in an unsafe situation to be able to produce interpretive works that are important for the study of Islam. The local context faced by Abdul Halim refers to his interpretive work which is not only limited to the results of his reading as mentioned in the legal-based interpretations as mentioned, but attempts to contextualize it in the situation he faced to form an open attitude in understanding Islamic law. For this reason, an in-depth study of Abdul Halim's ahkam interpretation is seen from a broader perspective, especially positioning it as a framework for ahkam interpretation developing in Indonesia that will be able to look more deeply. For the purposes of this research, the author limits it to Abdul Halim's Tafsir Ahkam. Because in addition to the work in the field of ahkam (law) which is a work that can be said to be still minimal compared to other interpretations, it is relevant to see it in a broader framework (Choudhury, 2024; Hovden, 2023). In general, Abdul Halim's Tafsir Ahkam contains verses relating to law which makes this interpretation look specialist, making it easier for readers to understand, track and adapt to his thoughts when reading his interpretation. In addition, Abdul Halim was known during his lifetime as a scholar who was not fanatical about a particular school of thought, but he was able to accept various fiqh opinions. In his interpretation of Al-Ahkam, he always explained various opinions of the imams of the schools of thought from various schools of thought, even the opinions of the companions, tabi'in to tabi'in al-tabi'in were also quoted in his interpretation when explaining a verse. With the aim of being able to see the diversity of opinions that are developing, and not getting caught up in the fanaticism of schools of thought.

## 2. RESEARCH METHODE

This study employed a qualitative library research design to examine the role of Islamic educational psychology in improving the quality of learning (Creswell, 2021; Warsah et al., 2024). Library research was considered appropriate because the focus of the study was not to measure variables statistically or to collect field data, but to analyze concepts, arguments, and findings that have been discussed in previous scholarly works related to Islamic educational psychology and learning quality. Through this approach, the study was able to construct a conceptual understanding of how psychological principles within Islamic education contribute to more effective, meaningful, and value-oriented learning.

The data in this study were obtained from secondary sources, including books, scientific journal articles, and other relevant academic references discussing Islamic educational psychology, learner characteristics, learning strategies, motivation, and the learning environment. The selected literature was limited to sources that were relevant to the main theme of the study and had a clear relationship with the improvement of learning quality in Islamic educational settings. By focusing on credible and relevant references, the study sought to develop a comprehensive and systematic understanding of the topic.

Data collection was conducted through a documentation technique, namely identifying, selecting, reading, classifying, and recording important information from the selected literature. In this process, the researcher reviewed the main ideas, theoretical perspectives, and empirical arguments presented in each source, then grouped them into several major themes relevant to the purpose of the study. These themes included: understanding student characteristics, developing effective learning strategies, enhancing learning motivation, and creating a conducive learning atmosphere.

The data were analyzed using descriptive qualitative content analysis. The analysis began with data reduction by selecting the most relevant information from the literature, followed by data organization based on thematic categories. The next stage was interpretation, in which the researcher examined the relationship between Islamic educational psychology and the quality of learning by comparing, synthesizing, and critically interpreting the arguments found in the literature. The final stage was drawing conclusions to formulate a coherent explanation of the contribution of Islamic educational psychology to the learning process.

To strengthen the credibility of the analysis, the study compared ideas and findings from different references in order to identify recurring patterns, conceptual similarities, and complementary perspectives. Thus, the findings presented in this article are not merely a summary of previous literature, but

a thematic synthesis intended to explain the strategic role of Islamic educational psychology in supporting holistic learning quality.

### 3. RESULT AND DISCUSSION

#### **Biography of the character Abdul Hakim Hasan Abdul Halim Hasan**

Was born in Binjai on 15 May 1901. His parents were Haji Hasan, a farmer. Abdul Halim Hasan Binjai's childhood reflected a child who was hungry for Islamic knowledge. There are many things that prove that he is a person who is diligent in studying. In the following period, Abdul Halim Hasan was active in the world of Islamic scholarship. He teaches at the Islamic University of North Sumatra. Abdul Halim Hasan's personality as a teacher reflects a simple, ideal teacher. His simplicity can be felt by the people who associate with him, including students, academic figures and society in general. This simplicity is not only visible in his appearance but also in speaking and expressing his ideas whether in writing, lectures or in other activities (Cienki, 2022; Handoko & Afifi, 2022).

What is special is that this simplicity is accompanied by broad insight and knowledge in the scientific field that he studies. Everyone who interacted with him acknowledged that Abdul Halim Hasan was a man of broad and deep knowledge (Arif, 2022; Maisyaroh & Iqbal, 2023). The depth of knowledge and breadth of insight that he had later formed a famous scholar with moderate thinking (Wang et al., 2024). This figure's moderation as a lecturer is recognized by his students, as well as in a wider scope, the moderation which is one of Abdul Halim Hasan Binjai's special features will be seen in his thinking, as can be seen in his writings, including Tafsir Ahkam. One form of moderation in his thinking is his attitude of never confirming what is right in his thinking. This will indeed be seen in a character who really understands how a thought exists and is different from other thoughts. Prof. DR. H. M. Yassir Nasution, a North Sumatran education figure who also studied with Abdul Halim Hasan, stated that he would not blame the opinions or ideas that emerged from his students. This moderation has become a characteristic of this character. There is one other thing that is really special about Abdul Halim Hasan, namely his participation as an important administrator in two large community organizations that are different from each other, namely Muhammadiyah and alWashliyah. These two large mass organizations are known to be at odds with each other in many ways. However, his moderation has created a character who can act accurately in his position (Fowler et al., 2023; Saepudin et al., 2023).

### **The motivation for writing Tafsir**

The work Tafsir al-Ahkam was not published during Abdul Halim Hasan's lifetime (Mualim & Baharuddin, 2022; Sabiq & Haq, 2024). The idea to publish this book, based on Azhari Akmal Tarigan's remarks, came from Azhari Akmal Tarigan who then collaborated with Agus Khair. Both are editors of this book. The idea to publish Abdul Halim Hasan's work, which was still in script form, was welcomed by Abdul Halim Hasan's son, Amru Daulay, S.H. Apparently, the publication of this book was also welcomed by intellectual circles in North Sumatra, this was seen at the seminar launching the book Tafsir al-Ahkam. Prof. H. M. Yassir, one of the keynote speakers at the Tafsir al-Ahkam book launch seminar, stated that one of the goals that was very clear to Abdul Halim Hasan Binjai was to bridge the differences in opinion of the Islamic ummah in many ways. This aim is of course very clearly visible in the style of his interpretation in Tafsir al-Ahkam.

### **The work of the figure Abdul Hakim Hasan**

Abdul Halim was very productive and diligent in writing, and was often published in the al-Islam media published in East Sumatra at that time. Usually, these writings are short and have the character of simple reviews regarding legal issues and actual problems in society (Ahmed et al., 2022; Wacks, 2023). He is also diligent in writing books. His work mostly concerns Islamic law and history. However, his most monumental works are Tafsir Al-Qur'an al-Karim, written with two of his friends, and Tafsir al-Ahkam, which is discussed in this working paper. His other works are: A Gift of Adab and Wisdom; History of Jurisprudence; Women and Islam; Wisdom of Fasting; Lailat al-Qadr; How to Wash a Corpse; Date of Islamic Tamaddun; History of the Genesis of Syara` Written Arabic (published in Malaysia); Tarekh Abi al-Hasan al-Ash`ari; History of Islamic Literature; and Polygamy in Islam.

### **An example application of Fiqh Patterns in Tafsir al-Ahkam**

Quraish Shihab, said that the interpretation styles that are known so far, include: language literary style, philosophical style, theological style, scientific interpretation style, fiqh or legal style, Sufism style, and cultural literary style (Aiyub & Mutia, 2023). In Abdul Halim Hasan's foreword, it is stated that he stated that it is not wrong if someone then examines the legal conclusions and methodology of the school of thought, then compares them with others. He then humbly stated that he was only interpreting several legal opinions from several schools of thought according to his studies. His moderate attitude has made him a person who is respected and liked in many circles and in several different mass organizations. It seems that this moderation is what the Islamic ummah must emulate, respecting legal opinions, not blaming or even deciding which one is right. Because different methodologies will

produce different opinions, and these legal opinions or conclusions must be respected by other people who have different legal opinions (Khan et al., 2023). Abdul Halim Hasan's moderation will certainly not be separated from his broad, fundamental and deep insight and knowledge.

This attitude of moderation which is based on deep knowledge will be seen in the studies contained in the book *Tafsir al-Ahkam*. Like a moderate attitude, he has broad insight and his knowledge is very broad in discussing various scientific studies, acknowledged by many figures who have known him directly or only through his writings. (Murni, 2020) As a preacher and cleric, Abdul Halim Hasan Binjai is known to be very enthusiastic and plays a role in enlightening Islamic thought through writing and orally in North Sumatra. His great role has been studied either with in-depth studies or short studies by several intellectual figures. Most of these studies conclude that Abdul Halim Hasan was a scholar who played a very important role in enlightening the thinking of the Islamic ummah in North Sumatra. The following is an example application of Abdul Halim Hasan Binjai's interpretation related to problems that often arise in society.

### **Submit the Trust to the Experts**

Indeed, Allah commands you to convey the trust to those who are entitled to receive it, and (orders you) when you determine a law between people, so that you determine it fairly." (Q.5 An-Nisa': 58) According to Abdul Halim, this verse is the most important verse in sharia law. According to Zahir, the verse of his sermon is addressed to all Muslims who are related to the mandate. According to what was narrated from Ali, Zaid bin Asham, and Syahar bin Hasyab, this verse was addressed to the guardians of Islam. But the first opinion is clearer. Even though this verse was revealed to an incident, this does not reduce its general purpose. The reason that is considered is the general lafadz, not the specific reason, as is the rule contained in the rules of ushul fiqh. Wahidi even said, "the commentators have agreed to say something like this." Among those who hold opinions like this are Barra' bin Azib, Ibn Mas'ud, Ibnu Abbas and Ubay bin Ka'ab.

What is meant by justice in the word of Allah SWT is law based on the Koran and hadith, because laws based on reason alone are not valid. If a law is not found in the Koran and hadith, it is permissible to punish with the ijtihad of a judge. People who punish with the book of Allah are people who understand the meaning of the verses and also understand the takwil. As explained by Muadz bin Jabal when the Prophet sent him to Yemen. The Prophet asked, "With what do you punish?" "With the book of Allah," replied Muadz, "What if you don't get it?" "with the Sunnah of the Prophet" "What if you don't get it?" "I will do ijtihad with my thoughts."

#### 4. CONCLUSION

From the discussion above several conclusions can be drawn, including: Judging from the socio-historical setting, Abdul Halim Hasan was born in Binjai on 15 May 1901. The moderation that is one of Abdul Halim Hasan Binjai's special features will be seen in his thinking, as seen in Tafsir Ahkam. One of Abdul Halim Hasan. Binjai's motivations for writing this commentary was to bridge the differences in opinion of the Muslim community in many ways. This aim is of course very clearly visible in the style of his interpretation in Tafsir al-Ahkam. His work is Tafsir Al-Qur'an al-Karim, A Gift of Adab and Wisdom; History of Jurisprudence; Women and Islam; Wisdom of Fasting; Lailat al-Qadar; How to Wash a Corpse; Date of Islamic Tamaddun; History of the Genesis of Syara` Written Arabic (published in Malaysia); Tarekh Abi al-Hasan al-Ash`ari; History of Islamic Literature; and Polygamy in Islam.

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