



Ibn Atiyyah Legal Orientation in Quranic Exegesis : Case of Study Al-Muharrar al-Wajiz fi Tafsir

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Abstract

Ibn Atiyyah's background as a judge influenced his style of interpretation, especially in the aspect of legal istinbat and the use of fiqh arguments. These conditions make it important to carry out a study of the characteristics of fiqh in its interpretation. This research aims to analyze the style of jurisprudence and methods of interpreting legal verses in the commentary on Al-Muharrar al-Wajiz by Ibn Atiyyah. This research uses a qualitative approach in library research. Data were analyzed using the content analysis method on the interpretation of several legal verses in the Al-Qur'an, namely Surah Al-Baqarah 222, Surah Al-Ma'idah 6, and 38. The results of the research show that the style of jurisprudence in these interpretations is reflected through several aspects, including the grouping of taklifi law, the istinbat process of branch law which originates from the text of the verse text, the explicit presentation of legal conclusions, and the use of various sources of Islamic law as a basis for argumentation. The method used the tahlili d, by explaining the analytical interpretation of verses that combines the tafsir bi al-ma'tsur and tafsir bi al-ra'yi approaches. In the process of determining legal conclusions, Ibn Atiyyah applied the tarjih method by referring to the hadith of the Prophet, the atsar of the his companions, and the practices of the majority of fuqaha. Therefore, The novelty of this research lies in the effort to map the characteristics of fiqh in the tafsir, which shows that Ibn Atiyyah applies an argumentative of legal interpretation.

Keywords: Al-Muharrar al-Wajiz, Fiqh Orientation, Ibn Atiyyah

Abstrak

Latar belakang Ibnu Atiyyah sebagai hakim memengaruhi penafsirannya pada aspek istinbath hukum dan argumentasi fikih terhadap ayat-ayat hukum. Penelitian ini bertujuan menganalisis corak fikih serta metode penafsiran ayat-ayat hukum dalam tafsir Al-Muharrar al-Wajiz karya Ibnu Atiyyah. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan (library research). Analisis data menggunakan metode analisis isi terhadap penafsiran beberapa ayat hukum dalam Al-Qur'an, yaitu Surah Al-Baqarah ayat 222, Surah Al-Ma'idah ayat 6, dan 38. Hasil penelitian menunjukkan bahwa corak fikih dalam tafsir tersebut tercermin melalui beberapa aspek antara lain pengelompokan hukum taklifi, proses istinbat hukum cabang dari teks ayat, penyajian kesimpulan hukum, serta penggunaan berbagai sumber hukum Islam. Metode penafsiran yang digunakan adalah metode tahlili dengan bentuk tafsir bi al-ma'tsur dan tafsir bi al-ra'yi. Ibnu Atiyyah dalam proses penetapan kesimpulan hukum menerapkan metode tarjih dengan merujuk pada hadis Nabi, atsar para sahabat, serta praktik mayoritas fuqaha. Kebaruan penelitian ini terletak pada upaya pemetaan corak fikih dalam tafsir tersebut yang menunjukkan bahwa Ibnu Atiyyah menerapkan model tafsir hukum.

Kata kunci: Al-Muharrar Al-Wajiz, Corak Fikih, Ibnu Atiyyah



A. INTRODUCTION

The Qur'an, recognized as the primary source of Islamic teachings, has consistently attracted dynamic scholarly engagement within the Islamic intellectual tradition (Kusroni, 2019). Efforts to interpret its verses have produced diverse methods and styles (*al-alwān*) of exegesis, shaped by the exegete's academic background, socio-political context, and intellectual orientation (Fisa dkk., 2022; Siregar & Siregar, 2025). An exegete's academic background and specialization significantly shape the style of their exegesis (Fangesty dkk., 2024). Over time, various classifications of exegetical approaches have emerged, including linguistic (*lughawī*), scientific (*ʿilmī*), philosophical, theological, jurisprudential (*fiqhī*), Sufi, and literary-social (*adabī ijtīmāʿī*) methods (Danial, 2020; Najib dkk., 2024). This diversity demonstrates that interpretation is dynamic and adaptable to the intellectual and social needs of Muslims (Huda, 2022). The determination of an exegetical approach is often closely linked to an exegete's scholarly ability, so it is not uncommon for a work of exegesis to incorporate more than one approach at the same time (Kholiq dkk., 2023).

Among these approaches, the jurisprudential (*fiqhī*) method holds particular practical relevance. It focuses on verses containing legal injunctions directly related to Sharia regulations (Hizbullah & Fikri, 2025). This orientation has been present since the formative period of Islam and developed in tandem with fiqh as a discipline (Ritonga & Azizah, 2025). Its growth was driven by the need to comprehend and formulate legal provisions embedded in the Qur'an (Ritonga & Azizah, 2025). Through this approach, exegetes derive rulings that address human conduct by linking revelation to the legal realities of society (Maulidia & El-Izat, 2026). Through the fiqh approach, exegetes seek to derive legal rulings to address various issues related to human conduct by linking the text of revelation to the legal realities faced by society (Nugraha & Basyiruddin, 2022). These efforts are based on the principle that the primary sources for establishing Islamic law must be grounded in the Qur'an and the Sunnah of the Prophet (Yuli Edi Z dkk., 2024).

The diversity of interpretive approaches also poses its own set of challenges, particularly regarding the subjectivity of the exegete in the process of interpretation (Abdulloh & Gunara, 2024). Throughout the history of Qur'anic exegesis, theological and jurisprudential tendencies have often influenced the direction of interpretation (Maizal, 2020). An exegete affiliated with a particular school of thought may sometimes fall into

sectarian fanaticism (*ta'assub*), so that his interpretation of Qur'anic verses is directed toward reinforcing the views of his own school while rejecting the opinions of other schools. On the other hand, there are also exegetes who strive to take a more moderate and comparative approach in understanding differences in opinion (Atabik, 2017). This phenomenon shows that, in some cases, interpretation can lose its objectivity when verses of the Qur'an are used as a means of legitimizing the doctrines of a particular school of thought, rather than as an independent source of law open to various interpretive approaches (Rohmatullah & Al-Ghifari, 2023).

The work *Al-Muharrar Al-Wajiz fi Tafsir al-Kitab al-Aziz* by Abu Muhammad Abdul Haqq bin Ghalib bin Atiyyah al-Andalusi occupies a distinctive position in Islamic scholarship due to its careful selection of hadiths, linguistic precision, and legal discussions (Zaini & Taufiqurrahman, 2025). As a judge, Ibn Atiyyah undoubtedly possessed authority and experience in the field of Sharia law within society (A. Adi dkk., 2021). This background influences the construction of his exegesis, particularly when dealing with legal verses (Putri dkk., 2021). His treatment of such verses extends beyond linguistic analysis to include legal deduction, comparative opinions of scholars, and fiqh-based reasoning. Although the work is not a purely legal exegesis like *Aḥkām al-Qur'ān* by al-Jaṣṣāṣ or Ibn al-'Arabī, it nonetheless provides a wide-ranging legal perspective. (Ansory, 2023).

Several prior studies have examined Ibn 'Aṭiyyah's exegesis. First, Damanhuri Basyir's 2006 article "Al-Muḥarrar al-Wajīz fī Tafsīr al-Kitāb al-'Azīz by Ibn 'Aṭiyyah" shows that he combined *tafsīr bi al-ma'thūr* and *bi al-ra'y* with linguistic and fiqh approaches (Basyir, 2006). However, the fiqh dimension in this study remains general and does not systematically elaborate the characteristics of fiqh methodology or patterns of legal deduction. Second, Ahmad Zaini & Taufiqurrahman's 2025 article "Methods and Styles of Exegesis in al-Muḥarrar al-Wajīz by Ibn 'Aṭiyyah" highlights the comprehensive nature of the work, which integrates authentic narrations with personal analysis while maintaining theological moderation (Zaini & Taufiqurrahman, 2025). Third, Abdullah Karim's article titled "The Rationality of Ibn Atiyyah's Exegesis," published in 2013. The research findings reveal a blend of authentic narrations with rational arguments based on the rules of the Arabic language, qira'at, and logic, as well as the application of the tahlili and muqaran methods (Karim, 2013). Yet, This study does not addressed how Ibn

Atiyyah's fiqh orientation was developed through the process of legal deduction (istinbath) nor to what extent the Maliki school's tendencies influenced his exegesis. A number of previous studies have been limited to discussions of methods and general interpretive styles; no study has yet been found that specifically and systematically analyzes the fiqh style in *Al-Muharrar al-Wajiz*, particularly by identifying the characteristics of the fiqh style and patterns of legal deduction in the interpretation of verses containing legal rulings.

This study aims to analyze the fiqh characteristics in Ibn 'Atiyyah's interpretation of legal verses in *Al-Muḥarrar al-Wajīz*. The scope is limited to Surah al-Baqarah: 222 and Surah al-Mā'idah: 6 and 38, as these verses involve fiqh debates and are thus relevant for examining fiqh features. Accordingly, the central research question is: What are the fiqh characteristics in the interpretation of legal verses in *Al-Muḥarrar al-Wajīz*?

B. RESEARCH METHODOLOGY

This study employs a qualitative method in the form of library research, using a content analysis approach to examine the patterns of fiqh and the methods of interpreting legal verses in the book *Al-Muharrar Al-Wajiz* by Ibn Atiyyah. Content analysis focuses on identifying fiqh characteristics and forms of legal argumentation, as well as the relationship between textual and rational evidence in the construction of interpretation. This approach was chosen because it allows the researcher to systematically identify, classify, and analyze the structure of legal reasoning and methodological tendencies within the exegetical text.

Data collection was conducted through a documentary study of the primary source, namely the book *Al-Muharrar Al-Wajiz* by Ibn Atiyyah, edited by Abd al-Salam 'Abd al-Syafi Muḥammad and published by Dar al-Kutub al-Ilmiyyah in 2001, as well as secondary sources, including scholarly journals, books, and other relevant academic works.

The analysis in this study is aimed at revealing the characteristics of the fiqh style as formulated within the theoretical framework, which includes: (1) an explanation of legal provisions through the classification of *taklifi* laws in the domains of worship, mu'amalah, and jinayah; (2) the process of deriving branch laws from verses (3) the results of ijtihad in the form of legal conclusions (4) the use of Islamic legal sources

namely, the Qur'an, Sunnah, ijma', and reasonin constructing interpretive arguments (Afifuddin, 2020).

The data analysis technique was carried out in several stages, namely: (1) selecting relevant legal verses and their interpretations in *Al-Muharrar al-Wajiz*; (2) categorizing the data based on fiqh themes such as religious worship, social relations, and criminal law (3) analyzing the patterns of legal reasoning employed, such as the istibat pattern and forms of legal argumentation (the use of textual evidence, consensus, and rational considerations); and (4) interpreting the data to identify trends in fiqh styles and the methodological characteristics of Ibn Atiyyah's exegesis. Through these stages, this study aims to provide a description of the construction of fiqh exegesis in this work.

C. RESULT AND DISCUSSION

1. Fikih Perspectives in Tafsir Studies

The fiqh approach in exegesis is understood as an interpretive tendency that focuses on legal verses with the aim of exploring and explaining the legal principles of Sharia (Afifuddin, 2020). Fiqh-oriented exegesis does not stop at linguistic or theological interpretations but is directed toward establishing practical legal rulings relevant to human life (Demircigil, 2025; Husain & Usman, 2021). The orientation of fiqh-style interpretation is often tied to the framework of a specific fiqh school, which serves as a reference for exegetes in understanding and interpreting legal arguments (Kerwanto dkk., 2024).

The fiqh approach to interpretation has existed since the time of the Prophet and has continued to evolve over subsequent generations (Anam, 2021). The emergence of fiqh-based exegesis was influenced by internal factors namely, the presence of Qur'anic verses that explicitly contain legal provisions as well as external factors, such as the emergence of various new legal issues requiring Qur'an-based explanations (Dinda Salsabilla dkk., 2024; Zulaiha, 2023). Within this framework, the fiqh approach serves to extract sharia law from the verses of the Qur'an, explain its application, and examine differences of opinion among fiqh scholars (Hizbullah & Fikri, 2025).

A discussion of fiqh-oriented exegesis cannot be separated from a study of the ahkam verses (Mustafa Syam dkk., 2026). Legal verses are defined as verses of the Qur'an that contain provisions of Islamic law relating to human actions or those subject to legal

obligations (Kaltsum & Moqsith, 2015; Sulhadi, 2019). Legal verses in the Qur'an can generally be classified into four main themes. First, verses on worship. Second, verses related to personal status law. Third, verses on transactional law. Fourth, verses on criminal law or jinayat (Kaltsum & Moqsith, 2015).

Jurists differ in their opinions regarding the number of legal verses in the Qur'an due to differences in criteria and methodological approaches. Some scholars, such as Ibn al-Mubarak and Abu Yusuf, estimate the number to be between 900 and 1,100 verses, while Ibn al-'Arabi cites 400 verses, Thanthawi Jauhari counts approximately 150 verses, Aḥmad Amīn lists 200 verses, and 'Abd al-Wahhab Khallaf estimates around 228 verses. Scholars such as Imam al-Ghazali, ar-Razi, Ibn Qudamah, and Ibn Juzayy al-Kalbi mention 500 verses (Sulhadi, 2019). The difference of opinion regarding the number of legal verses in the Qur'an stems from the fact that scholars do not agree on the definition of legal verses due to their differing understandings and interpretations of these verses (Nasir & Suddin, 2023).

2. Ibn Atiyyah's Thinking in Tafsir Studies

The primary source for this article is the tafsir *Al-Muharrar Al-Wajiz fi Tafsir Al-Kitab Al-Aziz*. This exegesis was authored by a scholar named Al-Qadhi Abu Muhammad Abd al-Haq bin Ghalib bin Abd al-Rahman bin Ghalib bin Abdurrauf bin Tamam bin Abdullah bin Tamam bin Atiyyah bin Khalid bin Athiyah Al-Maharibi, commonly known as Ibn Atiyyah (Zakir & Kurniawan, 2020). He was born in 481 H and died in 546 H (Isnaini, 2021). Ibn Atiyyah was a Maliki scholar and judge who lived during the Almoravid dynasty in Al-Andalus (A. Adi dkk., 2021).

Ibn Atiyyah's family background known for its scholarly tradition and high standing in academic circles helped shape his intellectual character (Zaini & Taufiqurrahman, 2025). His intellectual journey developed through his studies under the great scholars of Andalusia, enabling him to master various disciplines, including linguistics, qira'at, fiqh, and several other fields of knowledge (Mubarak, 2017). Among the teachers who significantly influenced the development of his scholarship were Abu Bakr Galib bin Abd al-Rahman, Ibn Muhammad al-Gassani, Ibn Muhammad al-Shadafi, Ibn al-Badzis, Ibn 'Itab al-Qurtubi, Ibn al-'Ashi al-Asadi, and Ibn Hamadin al-Taghlibi (Isnaini, 2022).

Ibn Atiyyah's intelligence and scholarly expertise led him to hold an important position as a scholar and judge in Al-Andalus in 529 H (Albar dkk., 2020). Ibn Atiyyah's written works are few, because in addition to engaging in scholarly pursuits, he also directly participated in various battles that took place during his time. He produced two written works: the book *Al-Muharrar Al-Wajiz fi Tafsir Al-Kitab Al-Aziz* and *Al-Fahrasat* or *Al-Barnamij* (Al-Dhahabī, 2003).

Scholarly views on Ibn Atiyyah. Al-Dhahabi states in *Siyar*: "He was an imam, a great scholar, and the sheikh of the exegetes. He was an authority in fiqh, tafsir, and the Arabic language; he possessed vast knowledge, was highly intelligent, had keen insight, and was considered a repository of knowledge" (Al-Dhahabī, 2003). Ibn Farḥun included him in *al-Dibaj al-Mudhhab* as one of the leading figures of the Maliki school and also said: "He was a jurist, a scholar in the fields of exegesis, Islamic law, hadith, jurisprudence, grammar, linguistics, and literature; and a meticulous and skilled scholar in scholarly documentation" (Ibnu Atiyyah, 2001).

3. Tafsir Al-Muharrar Al-Wajiz in Tafsir Studies

Tafsir Al-Muharrar Al-Wajiz fi Tafsir Al-Kitab Al-Aziz is a classical exegetical work that was well known in its time (Al-Dhahabī, 2003). This book has been reprinted several times. The latest edition, edited by 'Abd al-Salām 'Abd al-Syafi Muḥammad, was published by Dar al-Kutub al-Ilmiyyah (Beirut) in 2001 M/1422 H in five volumes, along with an additional volume containing an index. The first volume contains the editor's introduction and the exegesis from the Isti'adzah to Surah Ali 'Imran. The second volume contains the exegesis from Sūrah al-Nisa to Surah al-Anfal. The third volume contains the exegesis of Surah al-Taubah through Surah al-Kahf. The fourth volume contains the exegesis of Surah Maryam through Surah Ghafir. The fifth volume contains the exegesis of Surah Fushshilat through Surah al-Nas. The sixth volume contains the index (Karim, 2016).

Methodologically, this book was compiled using the tahlili method with a linguistic and fiqh approach (Zaini & Taufiqurrahman, 2025). Ibn Atiyyah's sources of exegesis include bi al-matsur, drawing on narrations considered authentic while disregarding those deemed inauthentic; his exegesis also incorporates bi al-Ra'yi, though his opinions are grounded in the disciplines necessary for exegesis (Albar dkk., 2020). In his exegesis, Ibn Atiyyah not only cites opinions but also weighs and critically evaluates various

viewpoints through scholarly analysis, offering commentary in the form of support, rebuttal, or rejection of specific opinions (Umm e Kulsoom dkk., 2025).

The views of several scholars on the book *Al-Muharrar Al-Wajiz*. Ibn Taymiyyah stated: "Ibn Atiyyah's exegesis is superior to that of al-Zamakhshari and more accurate in its citation of sources and transmission of narrations" (Ibnu Taimiyah, 1980). Al-Dhahabi, in his book *al-Tafsir wa al-Mufasssirun*, explains that this exegesis holds a high standing among other exegetical works and the writings of other exegetes. This exegesis is particularly well-known among scholars of the Maghreb and al-Andalus (Al-Dhahabī, 2003). Abu Hayyan compared Ibn Atiyyah's Tafsir with that of Zamakhshari, concluding that Ibn Atiyyah's exegesis is more dominated by tafsir *bi al-ma'tsur*, more concise, and purer (Al-Qaththan, 2004).

4. Legal Verses's Interpretation in Al Muharrar Al Wajiz

a. Q.S Al-Baqarah verse 222

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

They ask you (Prophet Muhammad) about menstruation. Say, "It is an impurity." Therefore, keep away from your wives (during menstruation) and do not approach them (for sexual relations) until they are pure (their menstrual period has ended). When they are truly pure (after performing the obligatory bath), have relations with them as Allah has commanded you. Indeed, Allah loves those who repent and loves those who purify themselves.

Ibn Atiyyah's interpretation of Surah al-Baqarah: 222 begins by explaining the Asbab al-Nuzul, citing al-Ṭabarī's account that this verse was revealed in response to a question from the people of Medina, who had been influenced by the custom of the Children of Israel to completely shun menstruating women including in matters of food and housing (Ibnu Atiyyah, 2001).

Ibn Atiyyah explains this verse as a prohibition against sexual intercourse during menstruation, not as a complete avoidance of menstruating women. This interpretation is supported by the Prophet's explanation that a man may tie a cloth around the lower part of his menstruating wife's body and is then permitted to do anything with the upper part of her body. This opinion is considered the strongest view. As for the opinion that requires a man to stay away from his wife's bed during her menstrual period, it is

considered an unusual view and contradicts the Sunnah of the Prophet (Ibnu Atiyyah, 2001).

Ibn Atiyyah explains the differences in qira'at that have implications for legal interpretation. Regarding the phrase *yaṭhur'na*, some qira'at recite it without a *tasydid*, which means "the cessation of bleeding," while others recite it with a *tasydid*, which means "taking a bath." Ibn Atiyyah argues that both readings can be interpreted as taking a bath with water or as the cessation of bleeding and the removal of impurities (Ibnu Atiyyah, 2001).

Ibn Atiyyah emphasizes that the prohibition against sexual intercourse is part of the principle of *sadd adz-dzarā'i*. As for the phrase *fa idzā taṭahharna*, there is a difference in interpretation between purification through bathing and the cessation of bleeding. Mujahid and a group of scholars are of the opinion that what is meant is bathing with water, and this view is supported by the command *fa'tūhunna*, which indicates the permissibility of sexual relations in their most complete form and from the permissible direction (Ibnu Atiyyah, 2001).

b. Q.S Al-Maidah verse 6

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِّنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

O you who believe, when you rise to perform prayer, wash your faces and your hands up to the elbows, wipe over your heads, and wash your feet up to the ankles. If you are in a state of ritual impurity (junub), take a bath. If you are sick, traveling, returning from the restroom, or have touched a woman, and you cannot find water, perform tayammum with clean dust; wipe your face and hands with it. Allah does not wish to place any hardship upon you, but He wishes to purify you and complete His favor upon you so that you may be grateful.

Ibn Atiyyah relates this verse to the narration of 'Ā'ishah (may Allah be pleased with her) concerning the revelation of *tayammum* alongside *wuḍū'*. He notes that *wuḍū'* was already known and practiced among the Companions; thus, the verse serves both to affirm its legal authority and to provide relief through the legislation of *tayammum*. The

occasion of revelation occurred during the Prophet's journey in the Battle of al-Muraisi' (Bani al-Muṣṭaliq) (Ibnu Atiyyah, 2001).

He further discusses scholarly differences regarding the obligation of *wuḍū'*. The majority view holds that it is obligatory when intending to pray while in a state of impurity, whereas some interpret the wording as requiring *wuḍū'* before every prayer. Ibn 'Aṭiyyah clarifies that many Companions performed *wuḍū'* before each prayer as a recommended act of virtue, not as a strict obligation. The Prophet himself combined several prayers with a single *wuḍū'* as guidance for his followers. Alqamah ibn al-Fughwā opined that the verse specifies the obligation of *wuḍū'* only when one intends to pray while impure (Ibnu Atiyyah, 2001).

Regarding the elbows, Ibn 'Aṭiyyah records differing opinions: some exclude them as the final boundary, while others include them as part of the same category of body parts. He argues that when what follows *ilā* belongs to the same type as what precedes it, caution dictates inclusion. The stronger opinion, therefore, is that the elbows are among the parts that must be washed (Ibnu Atiyyah, 2001).

Ibn Atiyyah notes that the Sunnah for wiping the head involves taking water with both hands and then wiping the head with the remaining water clinging to the hands. Scholars differ on the method: some, following Mālik and al-Shāfi'ī, require wiping from front to back and returning, while others permit wiping any part of the head. Ibn 'Aṭiyyah considers these variations acceptable. Disagreement also exists regarding the ruling on returning the hands after the first wipe; the majority view it as Sunnah, while some deem it obligatory, based on the consensus that the initial wipe itself is mandatory (Ibnu Atiyyah, 2001).

Regarding the minimum area, opinions vary: some require wiping the entire head, while others allow partial wiping, such as two-thirds, one-third, or only the front (*nāṣiyah*). Ibn 'Aṭiyyah emphasizes that the permissibility of partial wiping generally refers to the front. Scholars also debate which body parts should be used; the majority prefer wiping with both hands, though one hand remains valid. Ibn 'Aṭiyyah argues that wiping with a single finger is invalid, as it contradicts the Sunnah and lacks seriousness, unless justified by necessity (Ibnu Atiyyah, 2001).

He further explains differences in *qirā'āt* that led to divergent rulings on washing or wiping the feet. The majority read the text with *naṣb*, indicating that the *ma'ṭūf* refers

to washed parts, thus obligating washing. This view is supported by the Prophet's practice and his statement: "Woe to those heels from the fire of Hell." Another group interprets *khafd* as referring to the feet, making wiping obligatory, while some interpret *mash* as light washing. Ibn 'Aṭiyyah concludes that the majority opinion of the Companions and Successors that washing the feet is obligatory and wiping alone insufficient is the correct view (Ibnu Atiyyah, 2001)

c. Q.S Al-Maidah verse 38

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءُ بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ

For any man or woman who steals, cut off both their hands as retribution for what they have done and as a punishment from Allah. Allah is Almighty and All-Wise.

Ibn Atiyyah's interpretation of Quranic Surah Al-Maidah, verse 38 distinguished between various forms of taking another's property: *ghasb* (seizure with the owner's knowledge or in the presence of witnesses), *khiyānah* (misappropriation through legitimate access based on trust), and *sariqah* (secret theft without the owner's knowledge). Only the last form warrants amputation, as its severity is greater and mitigating circumstances are minimal (Ibnu Atiyyah, 2001).

He emphasizes that Islamic law safeguards human rights through the Prophet's explanation that the punishment of amputation is not imposed unless certain conditions are met, such as the removal of the item from its place of safekeeping, the existence of a minimum value threshold for the stolen item, the perpetrator's knowledge that theft is forbidden, and the theft involving property that is lawfully owned. Therefore, the term *sariqah* in this verse is general in scope but specific in meaning (Ibnu Atiyyah, 2001).

On the minimum value, scholars differ: some require a quarter dinar or more, a view attributed to 'Umar, 'Uthmān, 'Alī, 'Ā'ishah, 'Umar ibn 'Abd al-'Azīz, and al-Shāfi'ī. Mālik held that amputation applies to a quarter dinar or three dirhams, adjusting for exchange rates, while Aḥmad adopted a similar threshold. Another opinion sets five dirhams, but Ibn 'Aṭiyyah rejects this as lacking definitive evidence (Ibnu Atiyyah, 2001).

Regarding the order of amputation, amputation, Imam Mālik and the majority of scholars hold that the right hand is amputated first if the offense is repeated, the left foot is amputated if repeated again, the left hand is amputated if repeated yet again, the right foot is amputated after which the offender is subject to *ta'zīr* punishment and imprisonment. Another opinion states that amputation applies only to the right hand, and

for subsequent offenses, the offender is subject to *ta'zīr*. Ibn Atiyyah considers this opinion to be a literal interpretation of the apparent meaning of the verse, which is an aberrant (*shādz*) interpretation and therefore unacceptable (Ibnu Atiyyah, 2001).

4. The Fiqh Perspective in the Tafsir Al Muharrar Al Wajiz

From a fiqh perspective, Ibn Atiyyah's exegesis of Surah al-Baqarah: 222, Surah al-Ma'idah: 6, and 38 reveals the characteristics of a fiqh approach marked by an interpretive orientation toward the establishment of sharia law. This approach is evident in his explanation of *taklifi* rulings, in which he clearly distinguishes between wajib, mandub, mubah, makruh, and haram based on an analysis of the wording, context, and supporting evidence. He derives subsidiary legal rulings from the text of the verses by applying the principles of *usul al-fiqh* as well as an analysis of *qira'at* and their legal implications. Legal conclusions are reached through *tarjih*, which is based on the strength of evidence, conformity with the Sunnah, and the practices of the Companions. The sources of Islamic law used include the Qur'an, hadith, the reports of the Companions (*atsar*), *ijma'*, and the views of the imams of the schools of jurisprudence. All of these characteristics make *al-Muharrar al-Wajiz* a work of exegesis that is not only linguistically rich but also profound in terms of fiqh.

Methodologically, Ibn 'Atiyyah employs *tarjih* by compiling scholarly opinions, comparing their foundations in hadith, linguistics, and *usūl al-fiqh*, and selecting the strongest view. This systematic application of *tarjih* characterizes his fiqh-based exegetical approach.

This pattern indicates that *tarjih* is a methodological approach to exegesis that is systematically applied in his interpretations. The following discussion outlines the application of this fiqh-based approach in the exegesis of *Al-Muḥarrar al-Wajiz*.

a. Interpretation of Surah al-Mā'idah: 38 on the Law of Hand Amputation

In his exegesis of Quranic Surah Al-Maidah: 38, Ibn Atiyyah provides a conceptual classification of the various forms of taking another person's property based on the accompanying contextual clues. Ibn Atiyyah states in his exegesis:

وأخذ ملك الغير يتنوع بحسب قرائنه، فمنه الغصب وقرينته علم المغصوب منه وقت الغصب أو علم مشاهد غيره، ومنه الخيانة وقرينتها أن الخائن قد طرق له إلى المال بتصرف ما ومنه السرقة وقرائنها أن يؤخذ مال لم يطرق إليه على

غير علم من المسروق ماله وفي خفاء من جميع الناس فيما يرى السارق، وهذا هو الذي يجب عليه القطع وحده من بين أخذة الأموال لخبث هذا المنزع وقلة العذر فيه

This interpretation indicates that Ibn Atiyyah classified *sariqah* (theft) as an act subject to the *hadd* punishment, whereas other forms of taking property, such as *ghasab* and *khinayah*, do not fall under the category that mandates hand amputation. This legal classification is not based on the general wording of the verse, but rather on an analysis of the type of act and the accompanying contextual evidence.

Ibn Atiyyah emphasizes that the application of *hadd* punishments is not absolute, but must meet certain conditions. Ibn Atiyyah states in his exegesis:

وحاط الله تعالى البشر على لسان نبيه بأن القطع لا يكون إلا بقرائن، منها الإخراج من حرز، ومنها القدر المسروق على اختلاف أهل العلم فيه، ومنها أن يعلم السارق بتحريم السرقة، وأن تكون السرقة فيما يحل ملكه، فلفظ ﴿السارق﴾ في الآية عموم معناه الخصوص،

This wording indicates that Ibn Atiyyah specified this verse based on the Prophet's explanation, which outlines a number of conditions that must be met to determine the application of the *hadd* punishment: the removal of the item from its place of safekeeping (*hirz*), the existence of a minimum value threshold for the stolen item (*nisab*), the perpetrator's knowledge that theft is prohibited; and that the theft involves property that is lawfully owned. Thus, his interpretation transforms the general meaning of the verse into detailed legal provisions, so that not every act of taking property is subject to the *hadd* punishment.

Regarding the *nisab* for stolen goods, there are differing opinions on the amount of the *nisab* for theft, such as one-quarter of a dinar according to the majority, three dirhams according to the Maliki school, ten dirhams according to Abu Hanifah, and no limit according to the Zahiriyah school. Ibn Atiyyah states in his exegesis:

فأما القدر المسروق فقالت طائفة لا قطع إلا في ربع دينار فصاعداً، قال به عمر بن الخطاب وعثمان بن عفان وعلي وعائشة وعمر بن عبد العزيز والأوزاعي والليث والشافعي وأبو ثور، وفيه حديث عن النبي صلى الله عليه وسلم أنه قال: القطع في ربع دينار فصاعداً

In his discussion of the *nisab*, Ibn Atiyyah not only mentions the various opinions of the scholars but also indicates a tendency toward *tarjih* in favor of the majority opinion,

which sets one-quarter of a dinar as the minimum threshold. This choice is based on the strength of the Prophet's hadith and the support of the Companions' practices. Here it is evident that the Tarjih method he employs relies on the strength of evidence, giving priority to authentic hadiths and the reports of the Companions over personal reasoning (*ra'yu*).

An explanation regarding the implementation of the law of amputation. Ibn Atiyyah took a critical stance toward deviant opinions. Ibn Atiyyah emphasized in his exegesis:

وروي عن عطاء بن أبي رباح: لا تقطع في السرقة إلا اليد اليمنى فقط ثم إن سرق عزز وحبس. قال القاضي أبو محمد: وهذا تمسك بظاهر الآية، والقول شاذ فيلزم على ظاهر الآية أن تقطع اليد ثم اليد.

This editorial suggests that Ibn Atiyyah views the opinion stating that amputation applies only to the right hand as a literal interpretation of the apparent meaning of the verse, which is an anomalous interpretation and is not in line with the practice of the majority of jurists.

Based on this analysis, Ibn Atiyyah's interpretation of the verse on theft in Surah al-Mā'idah: 38 reflects a fiqh approach characterized by the establishment of a *taklifi* ruling namely, the obligation to carry out the hadd punishment of amputation under certain conditions with a *takhsis* (restriction) on the general wording of the verse through hadith and the practices of the Companions. In addition, Ibn Atiyyah developed the *istinbāṭ* of branch laws by detailing the classification of criminal acts, the conditions for applying the hadd, the minimum value of the goods, and the mechanism for carrying out the punishment. Legal conclusions were reached through the tarjih method, which involves gathering opinions, evaluating the strength of evidence, rejecting weak or anomalous opinions, and favoring the opinion supported by stronger evidence.

b. Interpretation of Surah al-Mā'idah: 6 on the Obligation of Wudhu

An interpretation of Quranic Surah Al-Maidah: 6, which discusses the command to perform wudu, emphasizes that this command is not absolute for every prayer but is contingent upon the state of hadath. Ibn Atiyyah states in his exegesis:

فأعلمه الله بهذه الآية أن الوضوء إنما هو عند القيام إلى الصلاة فقط دون سائر الأعمال، قال ذلك علقمة بن الفغواء وهو من الصحابة،

This passage indicates that Ibn Atiyyah classifies wudu as an obligation only when one is about to perform prayer, not for all activities, as affirmed by the opinion of Alqamah bin al-Fughwā.

The practice of some of the Companions of the Prophet who performed wudu every time they were about to pray is understood as a recommended act (mandub) to attain a virtue, not an obligation.

قال القاضي أبو محمد: فكان كثير من الصحابة منهم ابن عمر وغيره يتوضؤون لكل صلاة انتداباً إلى فضيلة

In this passage, Ibn Atiyyah explains that performing wudu' every time one intends to pray while in a state of purity is recommended in order to attain a greater reward.

An explanation of the difference of opinion regarding the obligation to wash or wipe the feet, which arises from the difference in qira'at regarding the phrase "*arjulakum*" whether it is read with nashab or *khafd*. Ibn Atiyyah states the following in his exegesis:

قال القاضي أبو محمد رضي الله عنه: وقد جوز ذلك قوم منهم الحسن البصري وبعض فقهاء الأمصار. وجمهور الأمة من الصحابة والتابعين على أن الفرض في الرجلين الغسل وأن المسح لا يجزىء.

Regarding the issue of washing or wiping the feet, the discussion does not stop at differences in qira'at but also relates to the Prophet's practice and the ijma' of the Companions. Although, linguistically speaking, qira'at allows for multiple interpretations, Ibn Atiyyah asserts that the stronger obligation is to wash the feet, as this is supported by hadith and the practice of the majority. This demonstrates that language should not be taken as the sole basis, but rather integrated with textual evidence.

An explanation of the differences regarding the boundaries of washing the elbows, including which parts are to be washed and which are not. Ibn Atiyyah states the following in his exegesis:

قال القاضي أبو محمد: وتحرير العبارة في هذا المعنى أن يقال: إذا كان ما بعد ﴿إِلَى﴾ ليس مما قبلها فالحد أول المذكور بعدها وإذا كان ما بعدها من جملة ما قبلها فالاحتياط يعطي أن الحد المذكور بعدها ولذلك يترجح دخول المرفقين في الغسل. والروايتان محفوظتان عن مالك بن أنس رضي الله عنه

In his discussion of the limits of the elbow, Ibn Atiyyah applied the principle of ihtiyat (caution) by formulating the rule that a limitation following the word "*ila*" falls

within the scope of the law if it remains within the same category as the preceding element. Therefore, the elbow is classified as a part that must be washed during wudu.

An explanation of the legal distinction between what is obligatory and what is recommended regarding returning the hand after the first wipe. Ibn Atiyyah states in his exegesis:

قال القاضي أبو محمد: وهذا كله قول بالعموم، واختلف في رد اليدين على شعر الرأس هل هو فرض أم سنة بعد الإجماع على أن المسحة الأولى فرض بالقرآن فالجمهور على أنه سنة وقيل: هو فرض

In this passage, Ibn Atiyyah emphasizes that, according to the majority opinion, it is obligatory to return the hand after the first stroke.

An explanation of how to run a finger over the head. Ibn Atiyyah states in his exegesis:

قال القاضي أبو محمد: ويترجح أنه لا يجزىء لأنه خروج عن سنة المسح وكأنه لعب إلا أن يكون ذلك عن ضرورة مرض فينبغي أن لا يختلف في الأجزاء،

In this passage, Ibn Atiyyah explicitly rejects the view that permits wiping the head with a single finger, as he considers it to be contrary to the Sunnah unless there is a valid excuse. This assessment demonstrates his caution in determining legal rulings.

Based on this analysis, Ibn Atiyyah's interpretation of the verse on wudu reflects a fiqh oriented approach by establishing wudu as an obligation only in a state of impurity, while the practice of performing wudu before every prayer is classified as a recommendation. He also details subsidiary rulings, such as the limits of the body parts to be washed, the procedure for wiping the head, and the obligation to wash the feet, taking into account differences in qira'at and the Prophet's practice. Ibn Atiyyah also gives preference to the stronger opinions and criticizes some of the deviant opinions.

c. Interpretation of Surah al-Baqarah: 222 on the Laws of Menstruation

An interpretation of Quranic Surah Al-Baqarah: 222, which discusses the prohibition against sexual intercourse during menstruation. Ibn Atiyyah states the following in his exegesis:

﴿فاعتزلوا﴾ يريد جماعهن بما فسر من ذلك رسول الله صلى الله عليه وسلم من أن يشد الرجل إزار الحائض ثم شأنه بأعلاها، وهذا أصح ما ذهب إليه في الأمر، وبه قال ابن عباس وشريح وسعيد بن جبير ومالك وجماعة عظيمة من العلماء، وروي عن مجاهد أنه قال: (الذي يجب اعتزاله من الحائض الفرج وحده)

This interpretation indicates that engaging in sexual intercourse during menstruation is classified as haram based on the phrase *fa'tazilū* while other forms of intimacy with a menstruating wife are considered permissible. This interpretation is based on the Prophet's explanation that permits a husband to enjoy the upper part of his menstruating wife's body.

An explanation of the terms *yathurna* and *yattahharna* and their legal implications. Ibn Atiyyah states in his exegesis:

قال القاضي أبو محمد: وكل واحدة من القراءتين تحتل أن يراد بها الاغتسال بالماء وأن يراد بها انقطاع الدم وزوال أذاه، وما ذهب إليه الطبري من أن قراءة شد الطاء مضمناها الاغتسال وقراءة التخفيف مضمناها انقطاع الدم: أمر غير لازم، وكذلك ادعاؤه الإجماع، أما إنه لا خلاف في كراهية الوطء قبل الاغتسال بالماء

Ibn Atiyyah's interpretation indicates that the terms *yathurna* and *yattahharna* refer to both bathing with water and the cessation of bleeding, while still emphasizing that it is disliked for a husband and wife to have sexual relations before the wife has bathed.

The principle of *sadd adz-dzara'i* is applied in interpreting the prohibition "*la taqrabuhunna*" The prohibition against approaching menstruating women is viewed as an effort to close the gateway to forbidden acts. Ibn Atiyyah emphasizes in his exegesis:

﴿تقربوهن﴾ يريد بجماع، وهذا من سد الذرائع، وقوله تعالى: ﴿فإذا تطهرن﴾ الآية، القراءة ﴿نَطَهَّرْنَ﴾ بناء مفتوحة وهاء مشددة، والخلاف في معناه كما تقدم من التطهير بالماء أو انقطاع الدم. ومجاهد وجماعة من العلماء يقولون هنا: إنه أريد الغسل بالماء، ولا بد بقرينة الأمر بالإتيان وإن كان قرحن قبل الغسل مباحاً، لكن لا تقع صيغة الأمر من الله تعالى إلا على الوجه الأكمل

An explanation of the ruling on avoiding menstruating women. Ibn Atiyyah states in his exegesis:

﴿فَاعْتَزَلُوا﴾ يريد جماعهن بما فسر من ذلك رسول الله صلى الله عليه وسلم من أن يشد الرجل إزار الحائض ثم شأنه بأعلاها، وهذا أصح ما ذهب إليه في الأمر

This editorial notes that Ibn Atiyyah asserts that the strongest opinion is that sexual intercourse is prohibited, not that one must completely avoid one's wife. The basis for his judgment is a direct explanation from the Messenger of Allah. The use of phrases such as *hadza ashohhu ma dzahaba ilaihi* and the characterization of a certain opinion as *syadz* constitute explicit acts of judgment.

عن ابن عباس وعبيدة السلماني أنه يجب أن يعتزل الرجل فراش زوجته إذا حاضت، وهذا قول شاذ وقد وقفت ابن عباس عليه خالته ميمونة رضي الله عنهما، وقالت له: أرغبة عن سنة رسول الله صلى الله عليه وسلم؟

In this passage, Ibn Atiyyah also considers the view that one must stay away from one's wife's bed during her menstrual period to be an aberrant opinion that contradicts the Sunnah, just as Maimūnah criticized Ibn 'Abbas for holding that view.

Based on Ibn Atiyyah's interpretation of Surah al-Baqarah: 222, the prohibition regarding menstruating women is understood to be limited to sexual intercourse, while other forms of interaction are permitted based on the Prophet's explanation. The legal conclusion is reached through *tarjih* based on the Sunnah, as well as the practices and opinions of the Companions. This confirms that Ibn Atiyyah's interpretation follows the *tarjih* approach to *fiqh*, which integrates the Sunnah, *qira'at*, the practices of the Companions, and the principles of *usul al-fiqh* in determining the legal rulings regarding menstruation

D. CONCLUSION

Based on Ibn Atiyyah's interpretation of Surah al-Baqarah: 222, Surah al-Ma'idah: 6, and Surah al-Ma'idah: 38 in *Al-Muharrar al-Wajiz*, it can be concluded that the *fiqh* approach in this exegesis is systematically organized. Ibn Atiyyah not only explains the linguistic meaning of the verses but also consistently directs the exegesis toward the establishment of Sharia law. This *fiqh* approach is evident through the classification of *taklifi* laws, the derivation of subsidiary legal rulings (*furu'iyah*) from Qur'anic verses, and the establishment of legal conclusions through *tarjih* a process grounded in the strength of evidence, consistency with the Sunnah, and the practices of the Companions.

The *tarjih* method function as the primary tool for selecting the strongest opinion by comparing evidence from the Qur'an, the Sunnah, the Companions's report, and the juristic view, while simultaneously critiquing weaker opinions. His exegetical method is *taḥlīlī*, integrating *bi al-ma'thūr* and *bi al-ra'y*. Ibn 'Aṭīyyah begins with *asbāb al-nuzūl* and authentic narrations, linguistic aspects, and *qirā'āt* variations; he then presents scholarly opinions, critiques weaker arguments, and establishes legal conclusions through *tarjīḥ*. This positions *al-Muḥarrar al-Wajīz* as a classical tafsīr that is linguistically rigorous and jurisprudentially substantive. This exegesis thus represents a model of legal interpretation based on *tarjīḥ*. Future research should include comparative studies with other legal exegeses, deeper analysis of the *usūl al-fiqh* principles employed, and an assessment of the relevance of Ibn 'Aṭīyyah's legal methodology to contemporary issues in Islamic law.

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