

THE RICHNESS OF TAFSIR AL-QUR'AN: METHODS IN INTERPRETING THE VERSES OF THE QUR'AN

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Abstract. The objective of this study is to explore various Al-Qur'an interpretation related to the method of interpreting the verses of the Qur'an. This research is a literature review study which focused on secondary data analysis. The primary data sources used are the Al-Qur'an and the book of Tafsir related to the methodology of al-Qur'an interpretation by al-Farmawi and M. Quraish Shihab. While another data sources were collected from various scientific literature relevant to the objective of this research. This research includes conceptual analysis with a philosophical-normative approach. The results of this study indicate that there are four methods of interpreting the verses of the Qur'an, namely the tahlîli method, the maudhû'i method, the ijâmlî method, and the muqâran method. Furthermore, in the development of interpretation, there are new methods of interpretation in the treasury of the science of exegesis as initiated by contemporary interpreters, namely the semi-maudhîli tahlîli interpretation method, the semi-tahlîli maudhû'i interpretation method, and the semi-tahlîli ijâmlî interpretation method.

Keywords: Tafsir methods, Ijâmlî, Maudhû'i, Muqâran, Tahlîli

Abstrak. Tujuan dari penelitian ini adalah untuk mengeksplorasi berbagai penafsiran Al-Qur'an terkait dengan metode penafsiran ayat-ayat Al-Qur'an. Penelitian ini merupakan studi literature review yang difokuskan pada analisis data sekunder. Sumber data primer yang digunakan adalah Al-Qur'an dan kitab Tafsir terkait dengan metodologi penafsiran al-Qur'an oleh al-Farmawi dan M. Quraish Shihab. Sedangkan sumber data lainnya dikumpulkan dari berbagai literatur ilmiah yang relevan dengan tujuan penelitian ini. Penelitian ini termasuk analisis konseptual dengan pendekatan filosofis-normatif. Hasil penelitian ini menunjukkan bahwa terdapat empat metode penafsiran ayat-ayat Al-Qur'an, yaitu metode *tahlîli*, metode *maudhû'i*, metode *ijâmlî*, dan metode *muqâran*. Selanjutnya dalam perkembangan ilmu tafsir muncul metode baru dalam khazanah ilmu tafsir sebagaimana digagas oleh para penafsir kontemporer,

yaitu metode tafsir semi-maudhîli *tahlili*, metode tafsir semi-tahlîli *maudhû'i*, dan metode tafsir semi-tahlîli *maudhû'i*, dan metode tafsir semi-tahlîli *maudhû'i*, metode interpretasi *-tahlili ijâmlî*.

Kata Kunci: metode Tafsir, Ijâmlî, Maudhû'i, Muqâran, Tahlîli.

Introduction

Al-Qur'an is the holy book revealed by Allah SWT to the Prophet Muhammad SAW, the mediator of the Angel Jibril As. Every Muslim must believe in the holy Qur'an and the previous holy books, namely the Torah, Psalms, and the Bible. The Qur'an serves to justify the previously revealed books and explore the laws that have been established. Al-Qur'an is a way of life and guidance for every Muslim to live safely in this world and the hereafter. However, not all of the contents of the Qur'an can be understood directly. Still, it must be translated or interpreted first to make it easier for Muslims to understand and learn.¹

In addition, the Qur'an in Islam is a source of teachings and the primary source of Islamic thought and civilization. Therefore, according to M. Quraish Shihab, it is proper that the Qur'an occupies a central position in the development of Islamic sciences, being a motivator-inspirator, guiding the movement of Muslims throughout its history. If this is the case, then all the problems with the verses of the Qur'an through their interpretations have a very significant role in the progress and decline of the people. It is from these interpretations that the pattern of their interpretation and thinking reflects.²

In the early days of Islam, the interpretation by the Muslims of the new Qur'an was based on the verses of the Qur'an itself, the hadith of the Prophet, and atsar of companions, which was in development called the *bi al-ma'tsûr* method. After that, various methods of interpretation emerged, which were sometimes adapted to the times and culture when the commentators wrote the interpretations. Then, after the cultural touch and the rapid development of

¹Nur Hadi dan Amari Ma'ruf, *Mengkaji Ilmu Tafsir 1*, (Solo: PT Tiga Serangkai Pustaka Mandiri, 2014), 1.

²Muhammad Yusuf, *Studi Kitab Tafsir Kontemporer*, (Yogyakarta: Teras, 2006), 16-17.

knowledge developed by pioneers on the European continent, which gave birth to the French Revolution, the term "modern interpretation emerged."³

Thus, it is hoped that Muslim intellectuals will be moved and motivated to explore the various and dimensional verses of the Qur'an, try to interpret and analyze the meanings contained therein, and use them to inspire discoveries that benefit society. Furthermore, humankind and the development of human civilization also encouraged the emergence of new patterns in the field of interpretation, which are known today as interpretations with various styles of performance which quite a lot attract the attention of Muslim intellectuals, and the problems and methods realized will also be the subject of discussion in this paper.⁴

The word method comes from Latin, which comes from the word *methodos*. The word *methodos* itself comes from the roots *meta* and *hodos*. *Meta* means towards, through, following, or after, while *hodos* means way and direction. At the same time, the word *method* or, in English, *method* means a procedure or process to achieve what is desired. In the Big Indonesian Dictionary, the word *method* means an orderly way used to carry out a job so that it is achieved according to what is desired, a systemic way of working to facilitate the implementation of an activity to achieve the specified goals.⁵

The word interpretation means *al-Tawdīh* (explanation) and *al-Bayan* (affirmation), as well as taking a closed attitude. This is like the word interpretation mentioned in the word of Allah SWT in Surat *al-Furqan* verse 33, which means explanation. As for the word interpretation in scientific terminology, science discusses the Qur'an regarding the interpretation (guidance) desired by Allah SWT according to human ability. Imam al-Zarkasyi said that knowledge is to understand the book of Allah, which was revealed to the Prophet Muhammad SAW to explain its meanings, issues laws, and wisdom. This will require knowledge of the language, *nahwu* (grammar), *sharaf*, *ushul*

³Muhammad Yusuf, *Studi Kitab Tafsir Kontemporer...*, 17.

⁴Ahmad Izzan, *Metodologi Ilmu Tafsir*, (Bandung: Tafakur Kelompok Humaniora Anggota IKAPI Berkhidmat untuk Umat, 2017), 47.

⁵Nashruddin Baidan, *Wawasan Baru Ilmu Tafsir*, (Yogyakarta: Pustaka Pelajar, 2011), 42.

fiqh, qiraat, and others. Interpretation also involves knowledge of *asbâb al-nuzûl*, *nasikh mansûkh*. Imam Abu Hayyan also explained that interpretation is the science that discusses how to pronounce the Qur'an's recitation, its instructions, its laws, and the meanings contained in the composition of the verses of the Qur'an.⁶

Interpreting the Qur'an is an orderly and well-thought-out way to correctly understand what Allah SWT means in the verses of the Qur'an or the abstruse verses revealed by Allah SWT to the Prophet Muhammad. SAW. M. Quraish Shihab, in his book *Grounding the Qur'an*, divides interpretation by looking at its style and method into *ma'tsûr* style interpretation and interpretation using reasoning methods consisting of the *tahlîli* method and the *maudhû'i* method. Meanwhile, in al-Faramawi's perspective, the interpretation in terms of method can be classified into four methods, namely the *tahlîli* method, the *maudhû'i* method, the *ijâmlî* method, and the *muqâran* method.⁷

Departing from the prologue above, the author is interested in studying the Qur'an's interpretation method. The author will try to present this paper to explore the concept of methods of interpreting the Qur'an, namely the *tahlîli* method, the *maudhû'i* method, the *ijâmlî* method, and the *muqâran* method from the definitions, characteristics, advantages, and disadvantages, as well as examples of methods of interpreting the Qur'an. The author hopes that this research can help fellow students know the essence and existence of the contents of the Al-Qur'an interpretation method to make students aware that it is so essential to study the method of interpretation of the Al-Qur'an, as done by scholars earlier. Do not forget to criticize and suggest the author's hope for evaluation, consideration, and refinement of papers in the future.

Research Methodology

⁶Fitriyatul Hanifiyah, "Tafsir, Takwil, dan Hermeneutik," *al-Ashr Jurnal Pendidikan dan Pembelajaran Dasar*, Vol. 1, No. 1, (2016): 142-156.

⁷Abdul al-Hayy al-Farmawi, *al-Bidâyah Fî al-Tafsîr al-Maudhû'i*, (Fajjala: Dar Al-Maktabah Kairo, 1997), 74.

Based on the research focus and the subjects studied, this research is a literature review research. The data was gathered from books, notes, magazines, journals, reviews, indexes, and ERIC (Educational Resources Information Center), internet sources, as well as research reports from previous researchers. The primary data sources used are the Qur'an and the book of Tafsir related to the methodology of al-Qur'an interpretation by al-Farmawi and M. Quraish Shihab. The data was analysed a philosophical-normative approach. Then, the results of analysis were used to build themes relating to the topic of the study.

Result and Discussion

Tahlîli Tafsir Method: Explaining the Qur'an from Various Aspects

1. Discourse of Tafsir Tahlîli Method

Etymologically, the word tahlili comes from the root of the Arabic word, namely the derivation of the word hallala-yuhallilu-tahlilan, which means analysis or outlining, to analyze, detailing, or analytic. Al-Farmawi defines tahlîli interpretation as a method of explanation that intends to explain the contents of the verses of the Qur'an from all its aspects in explaining the meanings contained therein following the expertise and tendencies of the interpreters who interpret these verses. Al-Farmawi also explained that the explanation of the definition is about the importance of the word, its general explanation, the structure of the sentence, and the causes of its decline.⁸ In its work, the tahlîli interpretation method analyzes from the side of language (al-lughah), the reasons for the revelation of verses (asbâb al-nuzûl), the correlation between verses (munasabah), nasikh mansûkh, the cultural development of the generation of the Prophet and companions and tabi'in. Apart from that, there are other specialties, all of which are aimed at understanding the content of the Qur'an, meaning that the tahlîli interpretation method can be said to be a way of lifting and extracting the contents of the text of the verses of the Qur'an by

⁸Nur Hadi dan Amari Ma'ruf, *Mengkaji Ilmu Tafsir...*, 127.

analyzing it from various angles. This content is a reference for understanding and carrying out orders from Allah SWT.⁹

According to M. Quraish Shihab's perspective, a tahlîli interpretation method is a form of interpretation that seeks to explain the content of the verses of the Qur'an from various sides by paying attention to the sequence of verses of the Qur'an as stated in the mushaf. According to Muhammad Baqir al-Shadr, the tahlîli interpretation method is the tajzi'iy method, namely a method of interpretation that seeks to explain the contents of the verses of the Qur'an from various aspects by paying attention to the composition of the letters and verses of the Qur'an. Meanwhile, al-Farmawi stated that the tahlîli interpretation method is a method of interpretation that intends to comprehensively explain the content of the verses of the Qur'an from all its aspects.¹⁰

The tahlîli interpretation method is a method of interpretation that intends to explain the content of the verses of the Qur'an from all its aspects. In his understanding, the interpreter follows the order of the verses as they have been arranged in the Mushaf. The interpreter begins his description by exploring vocabulary, followed by explanations regarding the verses' global meaning, presents the verses' correlations, and explains the relationship between the importance of these verses. The interpreter examines the *asbâb al-nuzûl* and the arguments originating from the Prophet Muhammad SAW, companions, *tabi'in*, which are sometimes mixed with the opinions of the interpreters themselves and colored by their educational background and are often also combined with linguistic and other discussions that are seen as helping to understand the text of the Qur'an.¹¹ In the development of interpretation, there is a new method of understanding in this tahlîli

⁹Hujair A.H. Sanaky, "Metode Tafsir (Perkembangan Metode Tafsir Mengikuti Warna dan Corak Mufassirin)," *al-Mawarid*, Vol. 1, No. 18 (2008): 274-275.

¹⁰Hujair A.H. Sanaky, "Metode Tafsir," 275-276.

¹¹Kementerian Agama RI., *Al-Qur'an dan Tafsirnya (Muqaddimah)*, (Jakarta: PT. Sinergi Pustaka Indonesia, 2012), 64.

interpretation method initiated by contemporary commentators, namely the semi maudhû'i tahlîli interpretation method.

The existence of this method has made a massive contribution to preserving and developing Islamic intellectual treasures, especially in the field of interpretation of the Qur'an. Thanks to this method, great works of interpretation were born. Based on that fact, no one can deny the urgency of this method. In the understanding of the Qur'an, if you want to explain the words of Allah SWT from various aspects such as language, fiqh laws, theology, philosophy, science, and others, then here the tahlîli method plays a more critical role and is more reliable than other methods. From this description, it can be concluded that if you want a broad understanding of a verse of the Qur'an, it can be seen from various aspects, one of which is using the tahlîli interpretation method. This is an immediate urgency for this method compared to other methods.¹²

2. *Characteristics of the tahlîli interpretation*

The characteristics of the tahlîli interpretation method include interpreting the verses of the Qur'an, verse by verse and letter by letter, according to the order in the Ottoman Manuscripts, or starting with Surah al-Fatihah and ending with al-Nas. The interpreter outlines vocabulary and pronunciation and explains the meaning assigned to it. The intended target and the content of the verse, namely the elements of i'jaz, balaghah, and the beauty of the sentence structure, explains what is istinbâth's from the verse, namely: fiqh law, syar'i proposition, meaning in language, moral norms, creed or monotheism, commands, prohibitions, promises, threats, nature, majaz, kinayah, and al isti'arah. In addition, it also suggests a correlation between the verses and the letter's relevance before and after it. They were completed with the reasons for the revelation of the verse (asbâb al-nuzûl), the traditions of the

¹² Hujair A.H. Sanaky, "Metode Tafsir," 276-277.

Prophet Muhammad SAW, and the opinions of the companions and tabi'in regarding the verses being interpreted.¹³

Commentators who use the tahlili method generally master more than one field of knowledge. As is well known, scholars in the past did not only master one area of knowledge. They can be called multidisciplinary. The results of this tahlili interpretation method gave birth to various interpretation books. Some are written at length (al-ithnab), some are written briefly (al-ijaz), and some are in between, the middle (al-musawah). The tahlili interpretation method has unique characteristics that distinguish it from other interpretation methods, namely as follows:¹⁴

- a. Mufasir interpreted verse by verse and sura by sura sequentially, according to the Mushaf.
- b. The commentator explains the meaning contained in the verses of the Qur'an comprehensively and thoroughly, both in terms of i'rab, munasabah verses or surahs, asbâb al-nuzûl, and from other aspects.
- c. In his interpretation, a tahlili mufasir interprets the verses of the Qur'an using the approach of interpretation bi al-ma'tsûr or bi al-ra'yi.
- d. The language used in the tahlili method is more complex than in the ijmalî method.
- e. Explains things that can be concluded from the verses that are interpreted concerning fiqh law, monotheism, or others.¹⁵

3. *Strength and Weaknesses of Tafsir Tahlili*

Tafsir tahlili is a method of interpretation that commentators widely use, so it is not wrong if there are advantages, disadvantages, or limitations. The benefits of the tahlili method are as follows:

¹³Ahmad Sarwat, *Ilmu Tafsir: Sebuah Pengantar*, (Bandung: CV Pustaka Setia, 2016), 81.

¹⁴Ahmad Sarwat, *Ilmu Tafsir...*, 82.

¹⁵Ahmad Sarwat, *Ilmu Tafsir...*, 82-83.

- a. The tahlili method is the oldest in the history of the Qur'an because this method has been used since the time of the Prophet Muhammad SAW and is the method most widely used by commentators.
- b. This method has the most pattern (graduation) and orientation (ittijah) compared to the other methods.
- c. The tahlili method of discussion and its extensive scope. This can be in the form of history (ma'tsûr) and can be in the form of ratios (ra'yu), and the interpreter makes it possible to give comments at length (itnab) or briefly and briefly (ijaz).
- d. Through this method, interpreters can easily find out the interpretation of a sura or verse because the orderly arrangement of verses or surahs follows the format in the manuscript.
- e. Finding the relevance or muhasabah between a sura or verse and other surahs or verses is easy.
- f. It is possible to provide an interpretation of all verses, even though the essence of the performance of one verse is a repetition of another if the verses being interpreted are the same or nearly the same.
- g. It contains many aspects of knowledge, which include: law, history, science, and so on.¹⁶

In addition to the advantages of the tahlili interpretation method described previously, this method has drawbacks and limitations. The weaknesses of the tahlili method are as follows:

- a. Produce partial and contradictory views on the life of Muslims.
- b. This method is less able to provide answers to the problems faced by society because the discussion needs to be completed, especially contemporary issues, such as justice and humanity. At the same time, it provides a little methodology that can reduce the interpreter's subjectivity.

¹⁶Syafruddin, *Metode Tafsir Ahkam*, (Padang: Hayfa Press, 2006), 79.

- c. Interpreters use this method to try to find arguments and justify their opinions with the verses of the Qur'an.
- d. The subjectivity factor is challenging to avoid; for example, some verses are interpreted to justify their opinion.
- e. Can sweep away a mufasir in his interpretation so that he gets out of the atmosphere of the studied verse.
- f. It is impressed with repeated interpretations, especially of verses with the same theme, meaning israiliyyat thinking.¹⁷

Tafsir Maudhû'i: Explaining Qur'an Thematically

1. Discourse Method of Tafsir Maudhû'i

Maudhû'i interpretation is composed of two words, namely interpretation, and maudhû'i. The word maudhû'i comes from the word wadh'u, which means to put something in its place, both (وضع) and (توضيح) or with the meaning of conveying and strengthening in a place. Meanwhile, the importance of the terminology of the word maudhû'i is a problem or matter related to aspects of human life, be it faith, mysticism (morals), or natural phenomena explained by the verses of the Qur'an.¹⁸ The method of thematic interpretation (maudhû'i), according to the terminology of the scholars, is a method of interpreting by collecting all the verses of the Qur'an from various letters that talk about one particular issue which is considered to be a central theme that has the same purpose and theme based on causes descent.¹⁹ Then, the commentators describe and associate these verses with each other with all aspects that can be explored, and the results are measured with accurate theories so that the commentators can present the theme thoroughly and comprehensively.²⁰

¹⁷Ali Hasan Al-Arid, *Sejarah dan Metodologi Tafsir. Terj Ahmad Akrom*, (Jakarta: PT. Raja Grafindo, 1996), 79.

¹⁸Millatul Maftuhah, *Ilmu Tafsir Kelas X MA Peminat Keagamaan*, (Jakarta: Kementerian Agama RI, 2020), 145.

¹⁹Fahd al-Rumi, *Prinsip Dasar dan Metodologi Penafsiran al-Qur'an*, Penerjemah Wardani, (Banjarmasin; Antasari Press, 2019), 74.

²⁰Samsurrahman, *Pengantar Ilmu Tafsir*, (Jakarta: Amzah, 2014), 123.

M. Quraish Shihab defines the *maudhû'i* interpretation method into two terms. First, interpretation concerns one surah in the Qur'an by explaining its general objectives, which are the various themes in the surah with each other and with these themes, so that one surah with its multiple problems is an inseparable unit. Second, interpretation begins with compiling verses of the Qur'an which discuss a particular problem from various verses or surahs of the Qur'an and, as far as possible in the order in which they were revealed, then explaining the overall meaning of these verses, to draw Al-Qur'an guidance as a whole on the matter under discussion.²¹ Furthermore, M. Quraish Shihab emphasized that in the development of the *maudhû'i* method, there are two forms of presentation, namely presenting a box containing the messages of the Qur'an contained in the verses, which are summarized in only one letter and compiling the statements of al-Qur'an. -The Qur'an is contained not only in one letter.²² In the development of interpretation, there is a new method of interpretation in this *maudhû'i* interpretation method which was initiated by contemporary commentators, namely the semi-tahlili *maudhû'i* interpretation method.

2. *Characteristics of the Maudhû'i Interpretation Method*

The characteristic of the *maudhû'i* interpretation method is to highlight the theme, title, or topic of discussion, so it would not be wrong to say that this method is also called the topical method. Mufasir looks for themes or issues that exist in society or originate from the Qur'an or other sources.²³ Thoroughly studied selected themes from various aspects according to the capacities or instructions contained in the interpreted verses. The interpretation given should not be far from understanding the verses of the Qur'an so that it does not appear that the interpretation originates from a mere thought or conjecture (al-

²¹M. Quraish Shihab, *Membumikan al-Qur'an*, (Bandung: Mizan, 1992), 74.

²²M. Quraish Shihab, *Wawasan al-Qur'an, Tafsir Mau atas Perbagai Persoalan Umat*, (Bandung: Mizan, 1997), 13.

²³Moh. Tulus Yamani, "Memahami al-Qur'an dengan Metode Tafsir Maudhu'i," *J-PAI*, Vol. 1, No. 2 (2015): 282.

ra'yu al-mahdh). Therefore, in applying it, this method still uses the generally accepted rules in the science of interpretation.²⁴

This method was first introduced by Sheikh Mahmud Syaltut (1960). Based on the subject that Prof. Dr. Ahmad Sayyid al-Kumi first initiated.²⁵ Then this method was developed and refined systematically by Prof. Dr. Abdul Hay al-Farmawi in 1977 in his book *al-Bidâyah fî al-Tafsîr al-Maudhû'i: Dirâsah Manhajiyah Maudhû'iyah*. Al-Farmawi in his work which contains the steps for applying the thematic interpretation method (*maudhû'i*), including:

- a. Determine and determine the theme or topic of study.
- b. Compile verses that are symmetrical to that theme or topic.
- c. Arranging and tracing these verses according to *asbâb al-nuzûl* (orderly revelation of verses).
- d. Carefully examine all the words and sentences used in the verse, especially the vocabulary that is the subject matter in the verse.
- e. Examine and pay attention to the *munasabah* or correlation between one verse and another.
- f. Arrange and sequence the discussion with a perfect framework (outline).
- g. Examine these verses in a comprehensive, thorough, and thorough manner using objective reasoning through popular interpretation rules (*mu'tabarah*), supported by arguments and facts as well as opinions from the Qur'an, Hadith, and facts history that can be found.
- h. Interpreting and making complex conclusions about the issues under discussion.²⁶

3. *Strengths and Weaknesses Tafsir Maudhû'i*

²⁴Nashruddin Baidan, *Metodologi Penafsiran al-Qur'an*, (Jakarta: Pustaka Pelajar, 1988), 152.

²⁵Kementerian Agama RI, *Mukadimah al-Qur'an dan Tafsirnya (Edisi yang Disempurnakan)*, (Jakarta: PT Sinergi Pustaka Indonesia, 2012), 70-71.

²⁶Usman, *Ilmu tafsir*, (Yogyakarta: Teras, 2009), 312-313.

Maudhû'i interpretation is a method that is widely used by commentators in interpreting the verses of the Qur'an, so it is not wrong if there are advantages and disadvantages or limitations. The advantages of the maudhû'i interpretation method are as follows:²⁷

- a. Answering the challenges of the times. Problems in life always grow and develop. To answer all these problems, it can be seen from the point of view of the interpretation of the Qur'an; methods other than the thematic (maudhû'i) cannot be handled because this method can discuss the problem comprehensively.
- b. Practical and systematic. In its presentation, the interpretation of this method is compiled practically and systematically in discussing the problems that arise. It is practical because one needs to be led to read the interpretation in its entirety in seeking answers to a problem one encounters. It is sufficient to read thematic variations because this method includes verses related to that problem. It is said to be systematic because interpretations with this method are arranged regularly according to verses that correlate with the theme being discussed.
- c. Actual and contextual with the development and changing times. Thematic interpretation is always contextual because it departs from problems that arise in society. Even though the thematic approach involves dialogue to get answers from the Qur'an, seeking answers is not a passive action but an active system to determine the truth in one's life—verses of the Qur'an.
- d. Make understanding complete. Understanding the verses of the Qur'an can be absorbed entirely. This kind of understanding is difficult to find in the other three interpretation methods. Therefore, this thematic method can be relied upon to solve a problem better and more thoroughly, as exemplified in the discussion above.²⁸

²⁷Kementrian Agama RI, *Mukadimah al-Qur'an...*, 71-72.

²⁸Hujair A.H. Sanaky, "Metode Tafsir," 279-280.

In addition to the advantages of the *maudhû'i* interpretation method described previously, this method is also not free from a drawback or a limitation. The weaknesses of the *maudhû'i* approach are as follows:

- a. Cut off the verses of the Qur'an. The point is to take one case in one verse or more, which contains many problems. For example, instructions regarding prayer and zakat are usually disclosed together in one verse. If you discuss the study of zakat, for example, the verse about prayer must be included when quoting from the Mushaf so that it does not interfere when doing the analysis.
- b. Limit the understanding of verses. By setting the title of the interpretation, the sense of a verse becomes limited to the issues discussed, so the interpretation will be tied to that title.²⁹

4. *Example of Maudhû'i Interpretation Method*

The fruits of this *maudhû'i* interpretation method include the book *al-Insân fî al-Qur'ân* by Abbas Mahmud al-Aqqad, *al-Riba fî al-Qur'ân* by Abul A'la al-Maududi, *Tafsir al- Maudhû'i* (Thematic Qur'an Interpretation) by the Ministry of Religion of the Republic of Indonesia, and so on. As for the implementation of the verses of the Qur'an using this method, the theme studied by *al-Farmawi* is *Ri'âyat al-Yatim fî al-Qur'ân al-Karîm*. *Al-Farmawi* uses the following steps:

- a. Collecting verses related to orphans as well as grouping these verses into *makkiyyah* and *madaniyyah*. *Makkiyyah* is five verses and *madaniyyah* is seventeen verses.
- b. Starting from the collected verses, sub-discussions are determined. The discussion on caring for orphans based on *makkiyyah* verses is separated into two parts, namely:
 - 1) Self or physical maintenance of orphans as many as four verses
 - 2) The problem of orphans' assets is one verse

²⁹Kementerian Agama RI, *Mukadimah al-Qur'an...*, 71-72.

As for the discussion of orphans based on *madaniyyah* verses, it is divided into three sub-discussions, namely:

- 1) The urgency of moral development and education of orphans according to the Qur'an, there are four verses
 - 2) Maintenance of orphans' assets, there are nine verses
 - 3) The command to spend on orphans, there are four verses
- c. At the discussion stage, al-Farmawi pays attention to the time when the letter or the order of the verses was revealed if, by chance, several verses in one letter are being discussed.

The correlation (*munasabah*) between verses and verses is presented rationally, historically, and pedagogically. This can be felt, for example, when following the presentation that is quite interesting about the relationship of the three verses of Makkiyyah *أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ* (Surah al-Duha verse 6), a statement to the Prophet Muhammad SAW which is entirely inspired when connected to the background of the Prophet *تَفَهَّرَ* is an attitude that is led to respect or love orphans, whereas in the third verse *كَلَّا بَلْ لَّا تُكْرِمُونَ الْيَتِيمَ* (sura al-Fajr verse seventeen). This kind of criticism from Allah SWT is shown to people who try but do not feel it is essential to care for orphans. This third verse inspires many people's feelings to take care of orphans, so they immediately ask the Prophet Muhammad what they should do. The answer to this statement was given by Allah SWT in the *madaniyyah* letter: *وَيَسْأَلُونَكَ عَنِ الْيَتِيمِ ۖ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ* (surah al-Baqarah verse 220).³⁰

Overall, the discussion focuses on finding answers by verse to the problem of orphans. In this example, the interpreter considers only necessary explanations for specific stressing purposes. This explanation is sometimes found by finding the hadith of the Prophet Muhammad SAW, quotes, or the opinion of the commentators themselves, including the following: Explaining the word of Allah SWT in Surat an-Nisa verse 5: *وَأَرْزُقُوهُمْ فِيهَا*, al-Farmawi explains that the use of the phrase *fiha* not *minha* in this verse shows that the

³⁰Moh. Tulus Yamani, "Memahami al-Qur'an," 283-284.

maintenance of orphans should finance the lives of orphans who care for them that are not taken from the original assets, but from the orphans' actual assets entrusted to them. In the final part of his writing, the conclusion is to describe an Islamic society that is united and helps one another, like a solid building or body. A society free from envy does not neglect the life, fate, and education of children who do not have a father. This simultaneously closes the door to the destruction of society.³¹

Ijmâlî Tafsir Method: Explaining the Qur'an Globally

1. Discourse Method of Tafsir Ijmâlî

In literature, the word *ijâmî* comes from the word *ajmala*, which means to mention something with a global summary or overview. Meanwhile, the meaning of the *ijâmî* interpretation itself is a method of interpretation that interprets the Qur'an verses by presenting them globally. This form of interpretation is more straightforward, concise, and simple than other interpretation methods. The discussion of the interpretation is not in-depth and merely presents a translation of a verse with a sentence that is slightly different from the original pronunciation.³² According to al-Farmawi, *ijâmî* interpretation is the interpretation of the Qur'an based on the sequence of verses by verse with a brief, clear description, using simple language, easy to understand by the general public and academics.³³

M. Quraish Shihab believes that this interpretation does not need to mention *asbâb al-nuzûl* and *munasabah*, moreover explaining the meanings of vocabulary and the beautiful aspects of the language of the Qur'an. An interpreter is like holding out fresh fruit that has been peeled, seeds removed, and also sliced so it is ready to eat.³⁴ Slightly different from the opinion of M.

³¹Moh. Tulus Yamani, "Memahami al-Qur'an," 284.

³²Ahmat Sarwat, *Pengantar Ilmu Tafsir*, (Jakarta: Rumah Fiqih Publishing 2020), 54.

³³Millatul Maftuhah, *Ilmu Tafsir Kelas X MA Peminatan Keagamaan*, 144.

³⁴M Quraish Shihab, *Kaidah Tafsir*, (Tangerang: Penerbit Lentera Hati, 2019), 324.

Quraish Shihab, Afifuddin Dimiyath also added that sometimes the commentators also include *asbâb al-nuzûl* or stories related to the verse being interpreted but still in a frame so that the meaning can be understood immediately. Fahd al-Rumi, categorizing this *ijâmlî* interpretation is similar to *al-tarjamah al-ma'nawiyah* (meaning-based translation) because the *ijâmlî* interpretation model inserts one or two words from the verses of the Qur'an and then inserts the interpretation or meaning.³⁵

Mufasir, with this method, explains to the reader skillfully so that it is easy for them to know the relationship of the Qur'an, such as *nur* and instructions, in a straightforward manner and close to the intended meaning of the Qur'an. However, sometimes in certain verses, he interprets the Qur'an with the Qur'an and explains the *asbâb al-nuzûl* verses. These events can explain the meaning of the verses and also presents the hadith of the Prophet Muhammad SAW or the opinions of valid *salaf* scholars.³⁶ In the development of interpretation, there is a new method of interpretation in this *ijâmlî* interpretation method which was initiated by contemporary commentators, namely the *semi-tahlili ijâmlî* interpretation method.

2. *Characteristics of Tafsir Ijâmlî*

To distinguish it from the *tahlili* method, this method has characteristics such as interpreting verses by grouping groups of verses sequentially. For example, verses 1-10. Then the interpreter usually immediately focuses on the meaning of a verse and its correlation between one verse and another verse. Then to support the interpretation, several narrations are presented with few and directly explain the purpose of a group of verses.³⁷

The steps were taken by the interpreters in the interpretation of the *ijâmlî* method:

³⁵Fahd bin 'Abd Al-Rahman bin Sulayman Al-Rumi, *Buhuts fi Ushul al-Tafsir wa Manahijih*, Terj: Wardani dkk, (Kalimantan Selatan: Antasari Press, 2019), 7.

³⁶Ma'mun Mu'min, *Metodologi Ilmu Tafsir*, (Yogyakarta: Idea Press Yogyakarta, 2016), 96.

³⁷Saifuddin Herlambang, *Pengantar Ilmu Tafsir*, (Yogyakarta: Penerbit Samudra Biru, 2020), 67.

- a. Discuss verse by verse according to the order contained in the Mushaf
- b. State the global meaning intended by the verse.
- c. The meaning expressed is usually placed in a series of verses.
- d. The language and pronunciation should be similar or even the same as the pronunciation used by the Qur'an (in the form of synonyms).³⁸

3. *Strength and Weakness Tafsir Ijâmlî*

The advantage of this ijâmlî interpretation method can be seen from its easy-to-understand presentation. The discussion is not long-winded, so this interpretation method suits ordinary people who do not need in-depth discussion. However, this interpretation method is less relevant for experts or researchers who wish to explore Sharia laws in depth.³⁹ The advantages of the ijâmlî method are as follows:⁴⁰

- a. It is easy to understand and more practical because its interpretation is not convoluted, concise, and solid.
- b. Avoid the possibility of entry into israiliyat. This is because the interpretation of ijâmlî tends to be short.
- c. The interpreters use synonyms for the words mentioned in the verse and do not use their opinions.

In addition to the advantages of the ijâmlî interpretation method described previously, this method is also not free from a drawback or a limitation. The weaknesses of the ijâmlî method are as follows:

- a. Interpretation of the meaning of the verse could be improved.
- b. The explanation is minimal, so it is less relevant for academics.

Tafsir Muqâran: Explaining the Qur'an Comparatively

1. *Method Discourse Tafsir Muqâran*

³⁸Muhammad Mutawalli, "Tafsir Ijmali Sebagai Metode Tafsir Rasulullah", 8.

³⁹Ahmat Sarwat, *Pengantar Ilmu Tafsir...*, 54-55.

⁴⁰Millatul Maftuhah, *Ilmu Tafsir Kelas X MA Peminatan Keagamaan...*, 1 45.

Muqâran comes from the word مقارن - يقارن - يقارن, which means holding, uniting, or comparing. In masdar form, it implies comparison.⁴¹ According to Fahd ar-Rumi, muqâran interpretation is an interpretation that collects all the texts related to the verses of the Qur'an, which are discussed starting from the text of the Qur'an even though it is zahir contradictory, the traditions of the Prophet Muhammad SAW, the history of companions and tabi'in, to the opinions of commentators and sources from other religions such as the Bible or the Talmud. The aim is to present a complete picture but still weaken interpretations considered fundamentally weak.⁴² According to Abdul Hay al-Farmawi, muqâran interpretation is a method of interpreting the Qur'an which compares verses of the Qur'an to one another, namely verses that have similar editorials in two or more different issues or cases or which have various editorials for the same or allegedly the same problem, or comparing verses of the Qur'an with the traditions of the Prophet Muhammad that seem contradictory, as well as comparing the opinions of commentators regarding the interpretation of the Qur'an.⁴³

According to Fahd al-Rumi, this interpretation model gave birth to the discussion of abstruse Al-Qur'an. These namely verses are considered difficult to understand or contradict each other. Some argue that the interpretation, classified explicitly as muqâran interpretation, never existed. But practices that imply interpreting the Qur'an, by comparison, have indeed been found since the time of the companions of the Prophet Muhammad SAW.⁴⁴

A mufasir can explore the wisdom contained behind the variations in verse redaction, or in other words, that are more precise in draining the meaning of verses that might be missed by other methods so that people are increasingly aware that no composition of verses was made haphazardly, let alone say the opposite. On the other hand, it can also demonstrate the

⁴¹Ahmat Sarwat, *Pengantar Ilmu Tafsir...*, 65.

⁴²Saifuddin Herlambang, *Pengantar Ilmu Tafsir...*, 76.

⁴³Ma'mun Mu'min, *Metodologi Ilmu Tafsir...*, 100.

⁴⁴Saifuddin Herlambang, *Pengantar Ilmu Tafsir...*, 76.

sophistication of the Qur'an from an editorial point of view. This phenomenon encourages commentators to research and appreciate verses that are editorially similar. In this way, the contextualization of the contents of the verse will become apparent. After all, this will effectively dispel the notion that God has "run out" of vocabulary in completing the teachings of the Qur'an, or maybe some verses are considered boring because they seem to be repeated. None of the verses is wasted because each contains wisdom that needs to be dissected and examined for specifics. Therefore, it is not too exaggerated to say that approaching the Qur'an from the dimensions of this interpretation model will increase the firmness of one's faith and strengthen the creativity of meditation.

2. *Characteristic of Muqâran*

M. Quraish Shihab divides the object of study of this interpretation method into three:

- a. Verses of the Qur'an differ in an editorial from one another, even though these verses appear to speak of the same issue. One example is:⁴⁵

Variations in the layout of words in sentences, for example between Surat al-An'am: 102

ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

"Itulah Allah Tuhanmu. Tidak ada tuhan selain Dia, pencipta segala sesuatu. Maka, sembahlah Dia. Dialah pemelihara segala sesuatu".

with Surat Al-Mukmin: 62

ذَلِكُمْ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ فَاتَّقُوا اللَّهَ إِنَّهُ تَوَفِّكُونَ

To compare verses that have similar editorials, there are at least four steps that need to be considered by a mufasir:

1. Identify and collect similar editorials
2. Comparing similar editors
3. Analyze the differences contained in the two editorials
4. Comparing the opinion of the interpreters about the two editorials.⁴⁶

⁴⁵Syahrin Pasaribu, "Metode Muqaran Dalam Al-Qur'an," *Jurnal Wahana Inovasi*, Vol 9, No. 1, (2020), 44-45.

- b. Verses that differ in their information content from the hadith of the Prophet Muhammad.

In comparing the Qur'an with the hadith of the Prophet Muhammad SAW. There are at least three aspects that must be considered, namely:

1. Determine the value of the hadith that will be compared with the verses of the Qur'an. The hadith must be authentic because the hadith da'if should not be compared.
2. Comparing and analyzing the contradictions in the two editorials (al-Qur'an and hadith).
3. Comparing the opinions of the commentators in interpreting the verses and hadith.⁴⁷

- c. Scholars differ in opinion regarding the interpretation of the same verse.

That compares the interpretation of one verse or more between one commentator and another. The discussion not only revolves around the differences but also about how each interpreter argues, looks for what lies behind the differences, and tries to find each interpretation's weaknesses and strengths.⁴⁸

3. *Strength and Weaknesses of Tafsir Muqâran*

Strengths of Tafsir Muqâran:

- a. Provides relatively broader insights because a mufasir can find out the opinions of other mufasir.
- b. Be open to tolerance.
- c. Make interpreters more careful. Because with his insight, he saw the previous commentators who had various backgrounds, so the commentators who used this method were more cautious and objective in analyzing.

Weaknesses of Muqaran Interpretation:

⁴⁶Syahrin Pasaribu, "Metode Muqaran dalam al-Qur'an" 45.

⁴⁷ Syahrin Pasaribu, "Metode Muqaran dalam al-Qur'an" 46.

⁴⁸M Quraish Shihab, *Kaidah Tafsir*, 328

- a. Less relevant for ordinary people.
- b. Less relevant to solving contemporary problems because it can slow down the true meaning and be relevant to the times.
- c. Gives the impression of repetition of the opinion of the interpreters.⁴⁹

Conclusion

From the discussion that has been described above, one can come to the following conclusions: the tahlili interpretation method is a method of interpreting the Qur'an that is used by a mufasir in disclosing a verse to its words, and looking at verses from various angles and explaining the relationship between words and other words. in one verse or several verses comprehensively. The method of thematic interpretation (*maudhu'i*), according to the terminology of the scholars, is a method of interpreting by collecting all the verses of the Qur'an from various letters that speak about one particular issue which is considered to be the central theme which has the same purpose and theme based on causes descent.

The *ijâmlî* interpretation method is the interpretation of the Qur'an based on the sequence of verses by verse with a brief, clear description, using simple language, easily understood by both ordinary people and academics. In comparison, the *muqâran* interpretation method is a method of interpreting the Qur'an that compares verses of the Qur'an with one another, namely verses that have similar editorials in two or more different issues/cases or which have various editorials for the same or allegedly the same problem, or comparing the verses of the Qur'an with the traditions of the Prophet Muhammad that seem contradictory, as well as comparing the opinions of commentators regarding the interpretation of the Qur'an. In the development of understanding, there are new methods of interpretation in the treasury of interpretive science as initiated by contemporary interpreters, namely the semi-*maudhîli tahlîli*

⁴⁹Idmar Wijaya, *Tafsir Muqaran...*, 11.

interpretation method, the maudhû'i semi-tahlîli interpretation method, and the semi-tahlîli ijâmlî interpretation method.

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