

**THE INTERPRETATION METHOD OF AṬ-ṬABARĪ AND IBN KATHĪR
ON QAṢAṢ Q.S. SĀD: 21-24
(A COMPARATIVE STUDY)**

By:

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**ANTASARI STATE INSTITUTE FOR ISLAMIC STUDIES
USHULUDDIN AND HUMANITIES FACULTY
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DEPARTMENT
BANJARMASIN
2016 A.D.**

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Thesis

Submitted in partial fulfillment of the assignments
and requirements for the S.Th.I degree
in Ushuluddin and Humanities Faculty

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APPROVAL SHEET

THE INTERPRETATION METHOD OF AṬ-ṬABARĪ AND IBN KATHĪR
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VALIDATION

THE INTERPRETATION METHOD OF AṬ-ṬABARĪ AND IBN KATHĪR
ON QAṢAṢ Q.S. SĀD VERSE 21-24
(A COMPARATIVE STUDY)

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ABSTRACT

Akhmad, 1201421369, *Interpretation of Aṭ-ṭabari and Ibn Kathīr* (A Comparative method) Thesis, Science al-Qur'an and Interpretation Department, Faculty of Ushuluddin and Humanities. Supervisor: (1) Dr. Wardani, M.Ag. (2) Bashori, M.Ag.

Keyword: Interpretation, Moslem scholar, Stories in the Qur'an.

The stories in al-Qur'an can educate the psychological and moral people. Now, stories in al-Qur'an no longer be a concern of the community. Most people prefer false stories that come from human and regardless of the moral and spiritual values. Stories in the al-Qur'an as a means of moral formation and training infrastructures. Through this research, author outlined the urgency of the story in the al-Qur'an. Did the stories of the al-Qur'an consider as the best stories? Sūrah sād explain about prophet Dāwūd when he become a leader for his people. Some *mufassir* agree and disagree insert opinion *isrā'iliyyat* in the interpretation. *Isrā'iliyyat* stories in the al-Qur'an cause many *mufassir* use different method when interpret stories in the al-Qur'an. Such Aṭ-Ṭabari and Ibn Kathīr. How Aṭ-Ṭabari and Ibn Kathīr interpret sūrah Ṣād: 21-24. What are the differences and similarities when interpret sūrah Ṣād: 21-24 ?

Author use library reseach with some part as follows: To explore the differences and similarities interpretation aṭ-Ṭabari and Ibn Kathīr and conclusion. Ibn Kathīr used method *ar-riwayah* when interpreting all verses of the holy al-Qur'an, interpret verse by verse, verse by opinion *ṣaḥabat*, *at-Tābi'in* and next generation after them. Some verses he inserted opinion of *isrāiliyyat*. Some Moslem scholars say interpretation of Ibn Kathīr is the most important and perfect in that year because he used the most perfect method when interpret al-Qur'an.

Different with interpretation aṭ-Ṭabari as a encyclopedia of interpretation which become references Moslem scholars in period previous Ibn Kathīr. aṭ-Ṭabari interprets with the opinion of *ṣaḥabat*, and *at-Tābi'in*. If there are some opinions he dislike, he left them because of his assessment. He gives the argument from all opinion compare the opinion and the most closes valid. If there are two or more opinions in one verses, he reveals ll the opinion and strengthens every opinion sourced from *ṣaḥabat* and *at-Tābi'in*. Then not only limited with opinions, but strengthens some opinion, and outlines the laws contained in the verse. And from all his method, if it is not a valid text in discover, he uses her own opinion of the appropriate language sciences that he have, posited *qiraāt* and source composed with a beautiful arrangement.

MOTTO

نحن نقص عليك أحسن القصص بما أوحينا
إليك هذا القرآن وأن كنت من قبله لمن الغافلين

**“We do relate unto thee the most beautiful of stories,
in that We reveal to thee this (portion of the) Qur’an:
before this, thou too was among those who knew it not”
(Q.S. Yūsuf/ 12:02)**

Sura Yūsuf/ 12: 02

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All praise be to Allah the Al mighty for His mercy and guidance. My blessing and salutation always be upon the great prophet Muhammad (P.B.U.H.), all his families, his companions, as well as his followers until the last day.

This learning experience is a part of the long process that includes many contributions from a number of people. The writer understands, it would not be able to reach this experience without any kind of help from them in various ways. The writer expresses appreciation and gratitude to those who gave their help and motivation in finishing this thesis, they are:

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Finally the writer hopes that this thesis will be useful for the next researches. The writer believes that this thesis in far from perfection. For the improvement of this research, the writer wishes the readers to give their criticisms and suggestions.

Banjarmasin,
June, Thursday, 30st June 2016 A.D



Akhmad

TRANSLITERATION TABLE

The method of transliteration of Islamic terminology from the 'Arabic language has been carried out according to the standard transliteration table mentioned below.

1.	ا	:	A	16.	ط	:	Ṭ
2.	ب	:	B	17.	ظ	:	Z̤
3.	ت	:	T	18.	ع	:	'
4.	ث	:	Th	19.	غ	:	Gh
5.	ج	:	J	20.	ف	:	F
6.	ح	:	Ḥ	21.	ق	:	Q
7.	خ	:	Kh	22.	ك	:	K
8.	د	:	D	23.	ل	:	L
9.	ذ	:	Dz	24.	م	:	M
10.	ر	:	R	25.	ن	:	N
11.	ز	:	Z	26.	و	:	W
12.	س	:	S	27.	هـ	:	H
13.	ش	:	Sh	28.	ء	:	`
14.	ص	:	Ṣ	29.	ي	:	Y
15.	ض	:	Ḍ				

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