

CHAPTER I

INTRODUCTION

A. Background of Study

An event related to the causes and consequences can attract listeners. If the event was tucked messages and lessons of the nation's earlier news, curiosity is the most powerful factor that can impress the incident to heart. Advice to the speech delivered without variation is not able attract attention, even all of its contents will not be understood. It will be appreciated if the advice was poured in the form of stories that describe events in the reality of life it will be realization with clear objectives. People also feel happy listened, watched with longing and curiosity, and in turn he will be affected with the advice and lessons contained therein.¹

al-Qur'an stories are very special. The quality is very value and noble goal. The themes are very useful for the education and training of the soul. High value implies being able to change the morals, beautify behavior, and exudes wisdom. The style is also rich and alluring. Many stories are presented in the form of a dialogue, biographical exposure on the primacy of a character, as well as a variety of parables. There is a story that appeared in the form of terror and threats, for example, the story about the fate of previous people who disobey Allah and his messenger.

In some parts, the al-Qur'an tells the story of a group of believers who live in peace and happiness. There is also the story tells of a group of human perverse

¹Mannā al-Qaṭṭān, *Mabāḥith fī 'Ulūmul Qur'an* (Cairo: Maktabah wahbah, 2000), 435.

and savage, and how Allah reward them with apostasy and tyranny painful torment. With a style that is typical of the al-Qur'an described how their countries were destroyed, as punishment population. Stories were delivered provide guidance, instruction, and warning, for humans so that they would contemplate.

All the stories is told with the phrase clear, compelling style, accompanied by the words of the wise and beautiful, also phrases compact but solid. Allah delivered all the stories to be guidelines and instructions for humanity about morality and commendable behavior. Ethics also often called the value philosophy, which examines the moral values as a guide the actions and behavior of human beings in various aspects of life. Sources of ethical and moral can be the result of thought, customs or traditions, even religious ideology. In the context of Islamic education, then the source of ethics and values the most correct is the al-Qur'an and the ḥadīth. That was then developed by the results of the opinion of the Moslem scholar. Values that are ascribed customs or traditions and ideologies that are very vulnerable and circumstantial. This is because both of them are the products of human culture are relative, sometimes local and circumstantial. While the values of the al-Qur'an, i.e. the value ascribed to the al-Qur'an is strong, because of the teachings of the al-Qur'an and the universal absolute.²

However, amid the rumble of modern civilization, many people who no longer care about the importance of scripture stories. They ignore the al-Qur'an stories are full of wisdom and virtue. They prefer stories about the truth and falsehood of human composition, whereas many of the stories it tells the facts

²Said Agil Husin al-Munawwar, *Aktualisasi Nilai-nilai al-Qur'an dalam Sistem Pendidikan*, (Ciputat: Ciputat Press, 2005), 3.

wrong, or disrupt the boundaries between right and wrong. Although at this time the al-Qur'an was often learned in mosques very few among the Muslims who want careful attention to the stories in it, then take a lesson from him.³

Some people interpret the al-Qur'an in terms of beauty and language, very rare interpretations able to decipher the message of the story previous peoples. *I'rāb, makhrāj* and origin word or sentences is an intermediary delivering a message of the al-Qur'an, not purpose story is described in the al-Qur'an. Readers will see beauty language without being able to take lessons/message to be learned. Whereas, purpose presented history in the al-Qur'an so that readers can take lessons to be applied in their daily lives and understand reality by human idea and instinct. Al-Quran story does not only contain psychic education, but also establishment ethic.

Heritage people before we are not only views since downgraded al-Qur'an until death prophet Muḥammad but also every generation to generation until judgment day. Not only their inheritance become our tradition, but also establishment ethic. When the man turned from the message of the al-Qur'an related to history, authors really want to give understanding to the public through writing urgent communication by story in the al-Qur'an. Muslims majority consider al-Qur'an text as an intermediary psychic education, so that they read/communicate with al-Qur'an without purpose, not understand verse meaning that reads, ignoring moral education in the story of the al-Qur'an. Just read sūrah yāsin

³Muḥammad Aḥmad Jadl Mawla, Muḥammad Abūl Faḍil Ibrāhīm, 'Alī Aḥmad al-Bajāwī, al-Sayyid ash-Shahātah, *Qaṣaṣ Al-Qur'an*, (Bayrūt : Dārul khiyal, 2015), 9-10.

on certain days and didn't read any other sūrah in the other day. al-Qur'an as a social identity without interest to studied.⁴

Every generation have different ability to use Allah given potential (ability to reason and instinct) to begin a new civilization. Seriousness and hard work in reviewing, researching and practicing various sciences so practiced in life. Not all previous civilization was abandoned and taken overall, but only partially. Muslims forget the legacy of previous people's and cultures following Western Europe culture which is sometimes not Islamic even contradiction with Islamic tradition. Western Europe reviewing, researching and studying Muslim tradition that they go leading, whereas we only accept without any interest in inheriting tradition Muslim earlier. When Western Europe reserve Islam doctrin and Islamic history facts by scientific work's or social media, we just be listener without give true and valid opinion. Here's an Prof. Dr. Djunied experience can be ilustrative to understanding history and opinion creation. When he lectures at the graduate program IAIN syarif hidayatullah Jakarta in fourth quarter 1986, he was with friends classmates take study Indoensia Islamic history from the 19th Century with lecturer Karel Steenbrink from Netherland. We learned about a Betawi figure named Said Uthman. This historical figure he refers to Netherland archives.

In some source found many event which describes Said Uthman as figures liar, sychophant, and various negative behaviour. Because of the historical sources which use accurate, and student receive only. In our mind, Said Uthman imaged as a figure of the fool. So, when we are visiting each friends are married and have

⁴Muḥammad al-Ghazālī, *Kayfa Nata'āmmal ma'al Qur'an*, (Egypt: al-Nahdah al-Miṣriyyah li aṭ-Ṭiba'ah wa an-nashr ,2005), 332-334.

a son our opinion appear. When his son show up his naughty, we are title Said Uthman. Opinion can be formed from which historical data used and who is using. But is it true ? If we open the history of Islam, such opinion was a big mistake. This figure not only send religion message, but write some article and book's for his job.

How if linked by Dutch archives ? This is very easy to answer that, Dutch were never happy with Moslem scholar. For colonoal people's, Moslem scholar as posion society. Normally if Moslem scholar lying to colonial. In this context an analysis needs to be enriched with psychological variables. If correlated with Said Ushman above, this is the meaning of a person's character assassination for a broader goal. With other historical data, it can also change opinion. That history, as part of the social sciences, can be correct and can also incorrect. This act has been done by many orientalism, especially the history of the Arabs before Islam and the political history of Islam related to al-Qur'an.⁵

Differences understanding al-Quran text in every generation causes interpretation grown until now. Every inherit generation sciences previous generation. They try to understanding Al-Qur'an by anylisis or opinion from Şahabat with a valid sources and believed. From many interpretation author choose Ibn Kathīr and Ibn Jarir aṭ-Ṭabari. Rashid ridha say:

Interpretation Ibn Kathīr is a famous intpretation and gave great attention through Interpretator in the first generation of Muslim people, such Şahabat, Tabi'in, and generation after them, explain meaning verses and law, not explain about the end of a word change because there are verbs in the language, or estimate. and some lingustic science in general described another interpretative. In there explained

⁵Daniel Djuned, *Antropologi Al-Qur'an* (Jakarta: Erlangga, 2011), 24-25.

opinion from prophet Muḥammad to Ṣaḥābat and Tabī'in.⁶ Did not explain other sciences unimportant to understanding al-Qur'an generally or law and advice specifically.⁷

Other quality this interpretation his critical attitude to opinion Isrāīliyat.

Therefore author chose interpretation Ibn Kathīr an object research. Another reason author chose interpretation Ibn Jarir aṭ-Ṭabari because this interpretation important source for all interpretative bil-ma'thur, Ibn Kathīr take a lot from him. This interpretation explain law in every verse by specifically, delete and quoting the verse, opinion Isrāīliyat, all contradiction verses, some reason it scaled back the verse of the al-Qur'an and pronunciation of the sentence from the al-Qur'an. Therefore people know this Interpretation an analysis Interpretation. There is scientific theory by comparative and classification between many opinion.⁸

Ibn Kathīr agree with other interpretative about delete and quoting the verses and he also follow aṭ-Ṭabari opinion. Differences delete and quoting the verse by some Ṣaḥābat with opinion and delete and quoting the verse reason. Ibn Jarir aṭ-Ṭabari and Ibn Kathīr use same method to explain law in some verses, by opinion and Moslem scholar law. Ibn Jarir aṭ-Ṭabari just add linguistic science and his response with conflict them. In sūrah Ṣād verse 17-20 Ibn Jarir aṭ-Ṭabari more explain about interpretation and explanation, opinion Isrāīliyat, linguistic, differences opinion and his response. Ibn Kathīr just Interpretats verse with opinion.

⁶Teungku Muhammad Hasbi ash-Shiddieqy, *Ilmu ilmu Al-Qur'an* (Semarang:Pustaka rizki putra, 2014), 215.

⁷Mannā al-Qaṭṭān, *Mabāḥit fī 'Ulūmul al-Qur'an*, 479.

⁸aṭ-Ṭabari, *Tafsīr aṭ-Ṭabari min Kitāb Jāmiul Bayān 'An Tawīl Ay Al-Qur'ān*, (Cairo-Egypt: Muassasah Ar-risālah, 2014), 43.

B. Problem Statement

Based on the description above, the author will draw a formulation of the subject matter that the discussion in this paper more focused and systematic. The issue is as follows:

1. What distinguishes Aṭ-Ṭabari with Ibn Kathīr differences and similar method in the sūrah Ṣād: 21-24 ?

C. Objectives and Significance of Research

In a research course has the objective underlying this paper, is as follows:

1. To know method aṭ-Ṭabari and Ibn Kathīr when they are interpret verses in the al-Qur'an.

D. Definition

1. Qaṣaṣ

In the language Qaṣaṣ have multiple meanings, including (1) continuity news, (2) al-Qur'an reporting about state of previous people and the events that have occurred. al-Qur'an contains a lot of information about past events, population history, and the state of the country and relics or traces every people's. He tells their situation with an interesting and fascinating.⁹

2. Interpretation

Derive from Arabic language a basic word form verb not associated with the offender and a specific time. In generally many Moslem scholar defining interpretation is explains a lot of things are still vague contained in verses of the al-Qur'an so that it can easily be understood, law establishes contained therein to

⁹Mannā al-Qaṭṭān, *Mabāḥit fī 'Ulūmul Qur'an*, 387.

be implemented in the life. Aḥmad al-Syirbashi say there are 2 definition about interpretation according to Moslem scholar, (1) explanation of something that is not clear in the al-Qur'an, (2) one science literature meaning that promotes beauty in formulating sentences.¹⁰

E. Research Methods

1. Kind of research

This research was conducted in the form of (Library Research). With some stages as follows :

- a. To Discribe the Biography of aṭ-Ṭabari and Ibn Kathīr.
- b. To know method aṭ-Ṭabari and Ibn Kathīr when they are interpret verses in the al-Qur'an
- c. Concluded.

2. Sources of Data

Sources usen in this research were grouped in two, namely:

- a. Primary sources (principal): aṭ-Ṭabari, *Tafsīr aṭ-Ṭabari Min Kitāb Jāmi'ul Bayān 'An Tawīl Ay al-Qur'an*, (Cairo: Hajar, 2001) dan Abī Al-Fidā Ismā'īl Ibn 'Umar bin Kathīr Al-Qurashī Ad-Dimashqī, *Tafsīr al-Qur'anil 'Aẓīm* , (Bayrūt: Dār Ibn Ḥazm, 200 M).
- b. Secondary sources (complementary) dara source were taken from writing, research, information and other relevant sources as which suitable with research: seperti Mannā Al-Qaṭṭān, *Mabāḥith fī 'Ulūmul Qur'an*, (Cairo: Maktabah wahbah, 2000).

¹⁰M.Alfiah Suryadilaga, dkk, *Metodologi Ilmu Tafsir* (Yogyakarta:Teras, 2010), 27.

3. Analysis of data

To analyze the data, authors use descriptive analysis, because according to the authors descriptive more appropriate methods of analysis used in this study, because it is only limited to compilation data, but it also includes a classification of data. From the data in the analysis would get a complete picture.

To find the relevant data, the authors started from the research Library and discussion. The data are described one by one and then analyzed to answer questions. There are some steps that are used in the preparation of this thesis. Collecting data, data interpretation, and writing. Collecting data is the start of research activities to gather the relevant information sources as research needs.

F. Review of Related Literature

1. Abū Hurairah Wa Murawwayātih fī Tafsīr aṭ-Ṭabari Wa Ibn Ḥātim by Muḥammad Yāsīn. Explain opinion Abū Hurairah in interpretation aṭ-Ṭabari.
2. Min Aṭ-Ṭabari Ila Sayyid Quṭub Dirāsāt Fi Manāhiju Tafsīr Wa Mudhāhibuhu by Ibrāhīm ‘Iwaḍ. Explain method interpretation from interpretation aṭ-Ṭabari until Sayyid Quṭub.
3. Istidrākāt Ibn Kathīr fī Tafsir sūrah Al Baqarah ‘Ala Ibn Jarir aṭ-Ṭabari by Ṣāliḥ Nāṣir Sulaiman Nāṣir. Explain about ḥadīth did not find in ṣaḥīḥ Al-bukhārī and Imām Muslim but find in interpretation Ibn Kathīr in sūrah al-Baqarah and interpretation aṭ-Ṭabari.

G. Theoretical Framework

In the development of interpretation al-Qur'an, there are some Moslem scholars who equate the term "*manhaj*" and "*ṭarīqah*".¹¹ Some say that *manhaj* (approach) is an approach, and *ṭarīqah* as methods.¹² Al-Rumi analogize *manhaj* (approach) as one's journey toward a city, a commentator was able to determine the path to be taken, whether by land, sea, or air. While the method (*ṭarīqah*) is taken as a real trip, whether freeway toll roads, or maybe another trip because they have to stop at some places.

But writer use the notion of distinguishing between "*manhaj*" (approach) and "*ṭarīqah*", *manhaj* (approach) understood as an overall method which includes:

1. *Asālib al-Tafsīr* (interpretation method)
2. *Ṭuruq al-Tafsīr* (the flow of the interpretation)
3. *Al-Ittijâh al-Tafsīr* (pattern interpretation)

While is *Ṭarīqah* conducted in a way to achieve a goal to get to the desired step a commentator. Which already includes the part of the method.

1. *Asālib al-Tafsīr* (interpretation method)
 - a. *Tahlīlī* (*analysis*)

In literally method *tahlīlī* (*analysis*) means regardless and decomposes. Analysis Interpretations is a method of interpretation of the verses of the al-Qur'an through descriptions the meaning contained in the verses al-Qur'an with follow the order of arrangement or sequence of chapters in al-Qur'an that followed a little

¹¹Muḥammad Ḥusain az-Zahabī, *Al-Tafsīr wal Mufasssīrūn*, Vol.1, (Cairo:Maktabah wahbah, 2004), 195.

¹²Ṣalah 'Abd al-Fattāḥ al-Khālīdī, *Ta'rīf al-Dārisīn bi Manāhij al-Mufasssīrīn*, (Beirūt: Dār al-Qalam, 1429), 17-19. Fahd bin 'Abd ar-Rahmān bin Sulaimān ar-Rūmī, *Buḥūth Fī Uṣūl at-Tafsīr wa Manāhijuhu*, (Cairo: Maktabah wahbah, 1419), 55-56.

analysis about the content the verse. Interpretation methods *tahlīlī* also called *tajzī'i* method which includes the oldest methods of interpretation.¹³

This method includes the general vocabulary meaning, relationships verses, because scaled the verses of the al-Qur'an global meaning of the verse, the law can be concluded, and often quote the opinions of scholars doctrine. And some are adding about pronouncation of the verses from the al-Qur'an description, end of word change because there are verbs in the language, or estimate and privileges wording.¹⁴

According to Muhammad Quraish Shihab biggest drawback of this method is the lack of methodological guidelines that must good by commentators, while interesting meanings and messages of the al-Qur'an verse, because all what is in the mind of the commentators stated in his comments. Muhammad Quraish Shihab likens a *tahlīlī* commentary this as serving dish in the form of "buffet". Guests are welcome to choose and pick up a menu that pleases.¹⁵

b. *Ijmālī* (global)

There are similarities between intepretation *ijmālī* and *tahlīlī*, because equally discuss the verses of the al-Qur'an in sequence, in the order to delete and others the verses of the al-Qur'an. Dr 'Abd al-Hayy al-Farmāwī define the

¹³Fahd bin 'Abd ar-Rahmān bin Sulaimān ar-Rūmī, *Buḥūth Fī Uṣūl al-Tafsīr wa Manāhijuhu*, 57-58. See also Fahd bin 'Abdirrahman bin Sulaimān ar-Rūmī, *Ittijāh al-Tafsīr fī al-Qarni Rābi' 'Ashar al-Hijri*, (MA Thesis unpublished, Faculty of graduate Studies and Research, Institute of Islamic Studies Muhammad bin Su'ūd al-Islāmiyyah, Mecca, 1405), 22-23.

¹⁴'Abd al-Hayy al-Farmāwī, *Al-Bidāyah Fī Tafsīr al-Mawḍū'iyah: Dirāsah Manhajiyah Mawḍū'iyah*, (Egypt: Al-Hadharah al-'Arabiyah, 1977 A.D), 24. Muhammad Quraish Shihab, *Kaidah Tafsir: Syarat, Ketentuan, dan Aturan yang Patut Anda Ketahui dalam Memahami Ayat-ayat al-Qur'an*, (Tang`erang: Lentera Hati, 2013), 378. Abd Muin Salim, *Metodologi Ilmu Tafsir*, (Yogyakarta: Teras, 2010), 4.

¹⁵Fahd bin 'Abd ar-Rahmān bin Sulaimān ar-Rūmī, *Buḥūth Fī Uṣūl al-Tafsīr wa Manāhijuhu*, 59-60. Muhammad Quraish Shihab, *Kaidah Tafsir*, (Ciputat: Lentera Hati, 2013), 379.

"Explanation of verses to express meanings brief".¹⁶ Interpreter with this method gives an explanation to the expression easier and clearer. Also included because the verses of the al-Qur'an in the lower of ḥadīth of the Prophet or tradition Ṣaḥābat. There is a possibility of not revealing clues in al-Qur'an at all, because the instructions are found in several verses of the al-Qur'an, even in some chapters.¹⁷

c. *Muqāran* (comparative)

Word *Muqāran* are *ism f'āil* of *qarana* word, which according to the language means that the comparison between the two cases. Thus said *Muqāran* by language means explaining al-Qur'an with comparing between the two cases. From the definition, there are three things that can be compared with muqārin are as follows:

1. Comparative verse by verse, in this case subdivided to two categories: a. Comparative verse with other verses that discuss the same case, but using a different word editorial, b. Comparing verse with other verses that discuss different cases but uses similar wording.
2. Comparing with ḥadīth by verses with the same problem but that look different or even contradictory. The quality of the ḥadīth is used as a quality comparison *ṣaḥīh*.
3. Comparing the interpretation by interpretation.

¹⁶ Abd al-Ḥayy al-Farmāwī, *Al-Bidāyah Fī Tafsīr al-Mawḍū'īyyah*, 43.

¹⁷ Abd al-Ḥayy al-Farmāwī, *Al-Bidāyah Fī Tafsīr al-Mawḍū'īyyah*, 43-44. See also Fahd bin 'Abd ar-Rahmān bin Sulaimān ar-Rūmī, *Buhūth Fī Uṣūl al-Tafsīr wa Manāhijuhu*, 59. Muhammad Quraish Shihab, *Kaidah Tafsir*, 381.

In all the advantages and limitations of comparative interpretation is Islamic intellectual treasures that can be used to expand the horizons of the al-Qur'an.¹⁸

d. *Mawḍū'ī* (thematic)

Mawḍū'ī derived from the word *Mawḍū'ī* which means the title or theme. Plus "ya nisbah" and then it changed into something that is anchored in the particular theme. The criteria of *mawḍū'ī* method is to collect verses al-Qur'an become the one target, and put on a special theme, verse composed by orderly descent, and give explanations, comments and take the essence with regard because the decline in verse, the correlation with verses of the previous verse.¹⁹

Thematic interpretation method has emerged the seeds since the presence of the Prophet Muhammad, P.B.U.H, he often interprets the verse with other verses such as when explaining the meaning injustice in the al-Qur'an sūrah Al-'An'ām/6: 82.

The Prophet explained that injustice it is worship besides Allah by reading the word of Allah in the Q, s. Luqmān/ 31: 13.

أَلَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

The prophet explained that dhulm is is shirk by reading the word of Allah in the surah Luqmān 31:3:

¹⁸Fahd bin 'Abd ar-Rahmān bin Sulaimān ar-Rūmī, *Buḥūth Fī Uṣūl al-Tafsīr wa Manāhijuhu*, 60-62. Muhammad Quraish Shihab, *Kaidah Tafsir*, 382. 'Abd al-Ḥayy al-Farmāwī, *Al-Bidāyah Fī Tafsīr al-Mawḍū'īyyah*, 45-46.

¹⁹'Abd al-Ḥayy al-Farmāwī, *Al-Bidāyah Fī Tafsīr al-Mawḍū'īyyah*, 52 and 62. See also Fahd bin 'Abd ar-Rahmān bin Sulaimān ar-Rūmī, *Buḥūth Fī Uṣūl at-Tafsīr wa Manāhijuhu*, 62-65. Muhammad Quraish Shihab, *Kaidah Tafsir*, 385. See also 'Abdul Mustaqim, *Epistemologi Tafsir Kontemporer*, (Yogyakarta: Lkis, 2010), 68.

وإذ قال لقمن لابنه وهو يعظه يبني لا تشرك بالله إن الشرك لظلم عظيم

Muhammad Quraish Shihab said this method like " box rice" which is directly served to guests, in contrast to analysis presented in the form of "buffet", because analysis method attempts to explain all aspects of the verse is interpreted in accordance with the wishes interpreter. Starting from the vocabulary, because scaled the verses of the al-Qur'an, and lessons in the verse. thematic method does not interpret all aspects of scientific knowledge that is in the verse, but interpret the specified or in want exegetes.²⁰ Thematic interpretation method divides into three kinds:

- 1) Interpretation *al- Mawḍū' of Surah Waḥidah*, making the theme of the al-Qur'an as a common underlying theme, then divided to sub-themes were extracted from the sets verse, which addresses a specific part of the theme.
- 2) Interpretation *sūrah al- Mawḍū'ī li Qur'āniyyah*, that the theme is an interpreter conclusion of the al-Qur'an concepts.

Interpretations of *sūrah al- Mawḍū'ī li Qur'āniyyah* nothing in common with commentary *Mawḍū'ī min Khilāl Qur'ān al-Karīm*, but different in determining the theme. If commentary *Mawḍū'ī min Khilāl Qur'ān al-Karīm* based expression used by al-Qur'an own. But for interpretation of *sūrah al- Mawḍū'ī li Qur'āniyyah* theme is the conclusion of the interpreter itself, after studying the concepts of al-Qur'an.²¹

²⁰Muhammad Quraish Shihab, *Kaidah Tafsir*, 390-392.

²¹Fahd bin 'Abdurrahmān bin Sulaimān ar-Rūmī, *Buhūth Fī Uṣūl al-Tafsīr wa Manāhijuhu*, 66-68. See also Muḥammad Ḥusain az-Zahabī, *Ilmu at-Tafsīr*, 69.

Among the books thematic interpretation method is *Al-Insān fī Qur'an* and *Al-Mar'ah fī Qur'an* worked by Maḥmud 'Abbas al-'Aqqād, *Al-Ribā fī Qur'ān* worked by Abu' 'Alā al-Mawdudī, *Al-'Aqīdah min Qur'an* worked by Abu Zahra, *Al-Waṣāyā* worked by Maḥmud al-'Ashr work Shalṭūt. in Indonesia, we also encountered such *Wawasan al-Qur'an* by Muḥammad Quraish Shihab, *Ensiklopedia Qur'an* worked by Dawam Raharjo.²²

e. *Ṭuruq al-Tafsīr* (the flow of the interpretation)

Interpreter Moslem scholar was divided al-Qur'an in the approach of interpretation of three ways that have been popular among them are the:

a. *al-Ma'thūr*

Interpretation *al-ma'thūr* also called *Al-Atharī* or *al-manqūl*, or *ar-riwāyah* is explain or details that come from al-Qur'an, a history that was quoted from the prophet Muhammad P.B.U.H, the companions and the *tabi'in* that explains what Allah wants of texts contained in the al-Qur'an.²³ From this definition it is not included with *ijtihādī* interpretation or inference.²⁴

Relating to the interpretation al-Qur'an with, al-Qur'an and the sunnah of the prophet, which can be categorized *bi al-ma'thūr*, there should be clear that the explanation of the Prophet Muhammad P.B.U.H come itself, as *Dzulm* said in Surat al-'An 'am/6: 80, which is interpreted by *al-shirk* at Q., s. Luqman /31: 13.²⁵

²²Abd al-Hayy al-Farmāwī, *Al-Bidāyah Fī Tafsīr al-Mawḍū'iyah*, 25. 'Abdul Mustaqim, *Epistemologi Tafsir Kontemporer*, 69.

²³Muḥammad Husain az-Zahabī, *Ilmu al-Tafsīr*, 62-63. See also Muḥammad Husain az-Zahabī, *Tafsīr al-Mufasssīrūn*, Vol.1, 112.

²⁴Muḥammad Husain az-Zahabī, *Ilmu al-Tafsīr*, 63. Muḥammad Quraish Shihab, *Kaidah Tafsir*, 349.

²⁵Abī 'Abdillāh Muḥammad bin Ismā'īl Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Vol. 2, (Bayrūt, Lebanon: Dār al-Fikr, 1414), 371, Kitāb: al-Anbiyā, Number of Ḥadīth 3360.

b. *Al-Ra'y*

Al-Ra'y also called *Nazharī*, and *al-Ma'qūl* that according to Muḥammad Ḥusain al-Dzahabī is the interpretation by using his opinion after a conversation commentators recognize the Arabs and their conversation orientation performance use a word, recognizing also the pronunciation Arabic word and dimensions of meaning. For that they use as an argument Jahiliyyah poem, pay attention to the background of the decline verse (*asbābul-nuzūl*), recognize delete and quoting the verse of verses al-Qur'an and also recognize other devices.²⁶

Al-Qur'an scaled to all human so that humans think, reflect, remember and take a lesson from past experience and so on. Of course, thinking can not be separate from every time and place, the development of science and the tendency of exegetes. In accordance with the Q.,s. Muḥammad /47: 24.

أفلا يتدبرون القرآن أم على قلوبهم أقفالها

Exegetes interpret differences caused their different abilities. Moslem scholars classify the interpretation *bi ar-Ra'yī* into two parts. namely, *al-Tafsīr bi Ra'yī al-Mahmūd* the interpretation based reasoning in accordance with the speech of the Arabs, they are in the habit of talking about something, also in accordance with the al-Qur'an accordance with the criteria of a commentator. And *al-Tafsīr bi Ra'yī al-Madzmūm*, that interpretation is based on reasoning which is commendable and despicable, that interpretation is not in accordance

²⁶Muḥammad Ḥusain az-Zahabī, *Tafsīr wa al-Mufasssīrūn*, Vol.1, 183.

with the provisions that have been determined and solely rely on reasoning, without any basis that can be used as a handle.²⁷

Examples of interpretation that uses the approach with *ar-Ra'yi* is Al-Zamakhsharī with *al-Kashshāf*. And Fakhrūddin with his commentary *Mafātiḥ al-Ghayib* and al-Baḥr al-Muḥiṭ Ibn Ḥayyan.²⁸

c. *Al-Ishārī* (cue)

Interpretation *al-Ishārī* are meanings taken from verses of the al-Qur'an that not be obtained from sound pronunciation al-Qur'an impression caused by pronunciations in the minds of interpretation that has brightness hearts or minds without canceling pronunciation meaning. During this interpretation *Ishārī* many born by the followers of Sufism which has probity and sincerity.²⁹

As Q.,s. Al-Tawbah/9: 60:

إِنَّمَا الصَّدَقَةُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمَلِينَ عَلَيْهَا وَالْمُؤَلَّفَةُ قُلُوبِهِمْ وَفِي الرِّقَابِ وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ وَبِ
السَّبِيلِ فَرِيضَةٌ مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

The above verse is talking about anyone who is entitled to a charity. But while the Sufi addition to understand this, also understood as a signal that anyone who wants to obtain an abundance of Allah gifts to his heart then let him be a devotee of Allah, which is an absolute necessity to Allah alone.

²⁷Badr ad-Dīn Muḥammad bin 'Abdillāh al-Zarkāshī, *Al-Burhan fī 'Ulūm al-Qur'ān*, Vol.2, p. 187. Muḥammad 'Abdul 'Azhīm al-Zarqānī, *Manāhil al-'Irfān fī 'Ulūm al-Qur'ān*, Vol. 2, 49. See also Muḥammad Husain az-Zahabī, *'Ilmu al-Tafsīr*, 65-68. Muḥammad Quraish Shihab, *Kaidah Tafsir*, 368. See also Muḥammad Husain az-Zahabī, *Tafsīr wa al-Mufasssīrūn*, 189.

²⁸Fahd bin 'Abd ar-Rahmān bin Sulaimān ar-Rūmī, *Buhūth Fī Uṣūl al-Tafsīr wa Manāhijuhu*, 154.

²⁹Muḥammad Husain az-Zahabī, *'Ilmu al-Tafsīr*, 70-71. See also Muḥammad Quraish Shihab, *Kaidah Tafsir*, 369.

Interpretation *Isyārī* can be justified as long as the meaning straight, does not conflict with religious nature, nor with word verse, and does not claim that it is the only meaning of the verse is interpreted. And there is a correlation between the meanings drawn to verse.³⁰

3. *Ittijāh al-Tafsīr* (pattern interpretation)

Exegetes interpret al-Qur'an verse using a personal inclination.³¹ In the middle ages of science progress so no wonder if some exegetes interpret the al-Qur'an uses personal opinion without eliminating the interpretation of norms.³²

The interpretation of the jurisprudence, philosophy, scientific, mystic could not be separate from the development trend of science and exegetes interpret the verses of the al-Qur'an. some internal factors that cause some differences because of interpretation as follows: social problems have always changed and proof that the al-Quran is always useful in any time. some external factors that cause some differences because of interpretation as follows: first, the difference in the life of sosio-historis exegetes. Secondly, the political situation that occurs when exegetes do the interpretation. Third, the expertise owned any exegetes. Among the motifs interpretation is:

a. *Fiqhī's* (jurisprudence) interpretation

Jurisprudence interpretation is the interpretation of the al-Qur'an, which is the interpretation which leads to jurisprudence science. As the book *Aḥkām*

³⁰Muhammad Quraish Shihab, *Kaidah Tafsir*, 370.

³¹Fahd bin 'Abd ar-Rahmān bin Sulaimān ar-Rūmī, *Buhūth Fī Uṣūl al-Tafsīr wa Manāhijuhu*, 70.

³²Aḥmad Izzan, *Metodologi Ilmu Tafsir*, 199.

*Qur'anli al-Jasas, Ahkām Qur'an li Ibn 'Arabī, Ahkām Qur'an li Abī 'Abd Allāh al-Qurtubī.*³³

b. *‘Ilmī’s* (science) interpretation

The science interpretation is the interpretation that puts various scientific terminology in al-Qur’an. As *Tafsīr ‘ilmī li-Imām al-Ghazālī, Tafsīr ‘ilmī li Imām al-Suyūfī.*³⁴

c. *Sufi’s* interpretation

Is interpretations of al-Qur’an verses in contrast to the outer meaning, and adapted to the specific instructions received by the leaders of Sufism. As *Tafsīr Qur’an al- ‘Azhīm li al-Tustārī, Haqāiq al-Tafsīr li Sulamī.*³⁵

d. *Falsafī’s* (philosophy) interpretation

Interpretation of the al-Qur’an that based on logical or philosophical thinking liberal and radical. Muḥammad Ḥusain al-Dzahabī said many aspects of philosophy mixed with interpretations of al-Qur’an. As Interpretation of *Ikhwān al-Ṣafā Tarbawī.*³⁶

e. *Tarbawī* (education) interpretation

Tarbawī interpretations more oriented to the verses of education, tarbawī’s interpretation less, as *Namadzij Tarbawiyah min Qur’an al-Karīm* (Aḥmad Zaki Tafahah), *Manhaj Qur’an fi al-Tarbiyah* (Muḥammad Sadīd).

f. *Akhlaqī* (ethic) interpretation

³³ Abd al-Ḥayy al-Farmāwī, *Al-Bidāyah Fī Tafsīr al-Mawḍū’iyyah*, 32. Muḥammad Ḥusain az-Zahabī, *Tafsīr al-Mufasssirūn*, Vol.2, 150-151.

³⁴ Muḥammad Ḥusain az-Zahabī, *Tafsīr al-Mufasssirūn*, Vol.2, 180-181. Muḥammad Ḥusain az-Zahabī, *‘Ilmu al-Tafsīr*, 73.

³⁵ Muḥammad Ḥusain az-Zahabī, *Tafsīr al-Mufasssirūn*, Vol.2, 81-82. Muḥammad Ḥusain az-Zahabī, *‘Ilmu al-Tafsīr*, 72.

³⁶ Muḥammad Ḥusain az-Zahabī, *Tafsīr al-Mufasssirūn*, Vol.2, 139-140.

Akhlaqī commentary is more oriented interpretation of passages about morality and the morality of science approach, this interpretation is quite rare, but can be found in the commentary *taḥlīlī*. As the interpretation of al-Nasafī.³⁷

g. *Al-Adab al-Ijtima'ī* interpretation

Al-Farmāwī said this interpretation describes the way of life, the meaning of the verse and the law applicable in the community and in the development of the country. The prominent figure of this color of interpretations is Muḥammad 'Abduh dan and continued by Rasyīd Ridhā, then Fazlur Rahman, Muhammad Arkoun. The interpretation has used the color *Al-Adab al-Ijtima'ī* is *tafsīr al-Manār, tafsīr al-Maraghī, tafsīr Al-Qur'ān al-Karīm*.³⁸

H. Structure of Contents

This thesis at the start with background issues, where it is the cornerstone of thought. Research method, purpose and usability as well as the outlines of the contents of the thesis. The conclusion in the first chapter it is methodological in nature. In the second chapter, explain about the meaning *Qaṣaṣ*, example in some verse and functions. In the third chapter outlines aṭ-Ṭabari biographies, life, education, exegetical work. Ibn Kathīr biographies, life, education, exegetical work. In the four chapter, explain about *Qaṣaṣ*, in interpretation Abū ja'far muḥammad ibn jarir ibn yazid ibn ghalib aṭ-Ṭabari and Ibn Kathīr. In the fifth chapter, explain about similarities and differences interpretation aṭ-Ṭabari and Ibn Kathīr. In the sixth chapter about conclusions and suggestion.

³⁷ Aḥmad Izzan, *Metodologi Ilmu Tafsir*, 203-204.

³⁸ Abd al-Ḥayy al-Farmāwī, *Al-Bidāyah Fī Tafsīr al-Mawḍū'iyah*, 41-42.