

## CHAPTER IV

### SIMILARITIES AND DIFFERENCES

#### A. Method of interpretation Ibn Kathīr

This form of interpretation in use Ibn Kathīr is *al-mathūr* or *bi ar-riwayat* is the oldest form of interpretation in the corpus of Islamic intellectuals. The interpretation of this until now still used and can be found in the book of interpretation. Prophet Muḥammad was not only in charge gives revelation, but at the same time, explain the meaning contained in the verses of the al-Qur'an.<sup>1</sup> Slurry mixer between the opinion of the ṣaḥābat, the tabi'in and the generation after that, the prophet as a source on the guarantee, this was the reason why method *bi al-mathūr* as the best method in the interpretation of the al-Qur'an.

Not all Moslem scholar agreed with limits of interpretation *bi al-mathūr*, some of them give limits until ṣaḥābat, not until the tabi'in, such as Az-Zarqani. The refusal of Al-Zarqani pegging tabi'in and generation after that into interpretation *bi al-mathūr* because most of them are affected by news or false story of the Jewish people. If there is the opinion tabi'in and the generation after them in interpretation *bi al-mathūr* with the truth coming from them. In contrast to Az-Zahabi that justify the limitation of interpretation *bi al-mathūr* until a generation later. Interpretation *bi al-mathūr* use ḥadīth, verse, dan the word ṣaḥābat as the initial stages of the uptake argument or opinion of exegetes. Unlike the interpretation ar-Ray that uses an opinion or argument exegetes before using

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<sup>1</sup>Nashruddin Baidan, *Wawasan Baru Ilmu Tafsir* (Yogyakarta: Pustaka Pelajar, 2005), 370.

the ḥadīth, verse, and word ṣaḥābat and generations thereafter.<sup>2</sup> Ibn Kathīr interprets verse with verse. It is based on the word of Allah:

وما أنزلنا عليك الكتاب إلا لتبين لهم الذي اختلفوا فيه وهدى ورحمة لقوم يؤمنون (النحل: ٦٤).

"And we didn't lose the book to thee except for in explain to their different opinions and as a guidance and mercy to those who believe".<sup>3</sup>

He also interprets the verse with the ḥadīth. It is based on the ḥadīth of the prophet:

أن رسول الله صلى الله عليه وسلم لما أراد أن يبعث معاذ إلى اليمن قال: كيف تقضي إذا عرض لك قضاء؟ قال: أقضي بكتاب الله تعالى. قال: فإن لم تجد في كتاب الله؟ قال: في سنة رسول الله صلى الله عليه وسلم. قال: فإن لم تجد في سنة رسول الله صلى الله عليه وسلم ولا في كتاب الله؟ قال: أجتهد رأيي ولا آلو. قال: فضرب رسول الله صلى الله عليه وسلم صدره وقال: الحمد لله الذي وفق رسول الله لما يرضي رسول الله.<sup>4</sup>

The prophet asked Muad'z while in Yemen: with what you set the law? He said, with al-Qur'an. If any? With arab tradition. If you can't find in the holy al-Qur'an and arab tradition? With my opinion. Then Messenger of patting his chest and saying, Allah answer and his apostles.

Abdullah ibn mas'ūd say :

والذى لا إله غيره ما نزلت ابة من كتاب الله إلا وأنا أعلم بكتاب الله مني تناله المطايا الأتيته

<sup>2</sup>Nashruddin Baidan, *Wawasan Baru Ilmu Tafsir* , 372-373.

<sup>3</sup>Tim penerbit Al-Qur'an Qomari, *al-Qur'an Terjemah Paralel Indonesia Inggris* (Jakarta: Qamari, 2010), 541.

<sup>4</sup>Abdurrahman bin Ḥasan bin Muḥammad bin 'Abdil Wahhab bin Sulaiman At-Tamīmī, *fathul majīd sharḥ kitāb at-tauḥīd* (Cairo-Egypt: Maṭbah as-sanatīl mahmadiyyah, 1377 H/1957 M), Vol.1, 387. Muḥammad Jamāluddīn bin Muḥammad bin Sa'īd bin Qāsim Al-Ḥīlaq Al-Qāsimī, *Maḥāsīnu at-ta'wīl* (Bayrūt: Darul kitab al-'ilmiyyah, 1418 H), Vol.1, 106. Abū Dawud Sulaimān bin Ash'ath bin Ishāq bin Bashīr bin Shidad bin 'Amru Al-Azdi As-Sijastānī, *Sunan Abī Dawud* (Bayrūt: Dar ar-risalah al-'alamiyyah, 1430 H/2009 M), Vol.5, 444. Muḥammad bin 'Ali bin Adam bin Mūsa, *Mashāriqul anwar al-wahjah wa maṭāli'ul asrar al-bihajah fi sharḥu sunan Ibn Mājah* (Riyād-Kingdom of Saudi Arabia: Dar al-maghni, 1427H/2006 M), Vol.2, 189.

"For the sake of Allah, there is no Allah other than him, not down the verse from the book of Allah unless I know better and I will come anywhere".

While prophet uncle, Abdullah bin ‘abbās who has the ability to interpret the al-Qur'an as the prayer of the prophet:

أللهم فقهه في الدين وعلمه التأويل<sup>5</sup>

“O Lord make him people who understand the rules and Islamic jurisprudence, and give him the science of interpretation“.

It was narrated from Abdullah bin Mas’ūd says:

نعم الترجمان القرآن ابن عباس

“As good as the good person who translated the al-Qur'an is Ibn ‘Abbās”.

Ibn Kathīr when interpreting verse often take opinion ahlul kitāb which allowed this following ḥadīth:

بلغوني ولو اية وحدثوا عن بني اسرائيل ولا حرج. ومن كذب علي متعمدا فليتبوأ مقعده من النار  
(رواه البخاري).

“Tell to me though one paragraph and tell them about banī israīl. Whoever lied with my name then hell be place back.”

Ibn Kathīr citing the story of israīliyyat to reinforce opinions, not the foundation of the doctrine. He divides the story israīliyyat to 3 parts. First, note

<sup>5</sup>Ubaidillah bin Sa’īd bin Ḥātim As-Sajzi Al-Wail Al-Bikri, Abū Naṣir, *Risālah assajzi ila ahli zabdīd fi ar-rad ‘ala min ankar al-ḥurf wa aṣ-ṣaut* (Madinah al-munawwarah: ‘Imādat al-baḥthul ‘ilmi bil-jāmi’ah al-islami, 1423 H/2002 M), Vol.1, 185. Abū Ḥusain Yaḥya bin Abi al-Khair bin Sālim Al-‘Umrani Al-Yamani As-Shāfi’i, *Al-intiṣār fi ar-rad ‘ala al-mu’tazilatil qudriyyatil ashrrar* (Riyāḍ: Awdāussalaf, 1419 H/1999 M), Vol.2, 376. Ṣāliḥ bin Ḥusain al-Ja’fari Abū Baqā al-Hāshimi, *Takhjīl min ḥarfittawratil wal injil* (Riyāḍ: Maktabatul ‘abikān, 1998 M/1419 H), Vol.2, 790. Abū ‘Abdillah Muḥammad bin Aḥmad bin Abī Bakar bin Faraḥ Al-Anṣārī Al-Khazrajī Shamsuddīn, *Al-i’lāmu bimā fi dininnaṣāra minal fasād wal-awhām waizhāri muḥāsiniḥ islām* (Cairo: Dar atturath al-‘arabi, 1998 M/1419 H), Vol.1, 368. Abū abdillah, Muḥammad bin Ibrāhīm bin Sa’dillah bin Jamā’atil kunāni al-ḥamwi Ash-Shāfi’i, Badruddīn, *Idāḥuddalīl fi qaṭ’i hijjaji ahlitta’īli* (Egypt: Dar as-salam liṭṭiba’ah wannashri, 1990 M/1410 H), Vol.1, 69. Ṣadraddīn Muḥammad bin ‘Alaaddīn ‘Ali ibn Muḥammad bin ‘Abīl’azza Al-Ḥanafī, Al-azra’i aṣ-ṣāliḥī, *Sharahal ‘aqidah aṭṭahāwiyah* (Egypt: Wizarah ashshuunil islamiyyah, 1418 H), Vol.1, 184. Muḥammad bin ṣāliḥ bin muḥammad al-Uthaimīn, *Taqribittadmuriyyah* (Kingdom of Saudi Arabia: Dar ibn jawzi, 1419 H), Vol.1, 75. ‘Umar bin Sulaimān bin ‘Abdullah Al-Ashquri al-‘utaybi, *At-ta’wil-khuṭuratuhu wa athāruhu* (Al-urdūn: Dar annafaisu linnashri wattawzī’, 1412 H/1992 M), Vol.1, 16.

valid with honesty the narrators. Second, known to lie because it is contrary to the basic principles of the religion. Third, truth and lies is not known. are not deniers and believers. like the story Aṣḥābul Kahfī, who name, the color of the dog, and how many of them, the story of the rod of Mūsa, from the tree what is the name of the bird in turn by prophet Ibrāhīm etc. But according to the Ibn Kathīr to interpret their differences in that regard are allowed as the word of Allah:

سيقولون ثلاثة رابعهم كلبهم ويقولون خمسة سادسهم كلبهم رجما بالغيب و يقولون سبعة و ثامنهم كلبهم قل ربي أعلم بعدتكم ما يعلمهم إلا قليل فلا تمارفهم إلا مرء ظاهر ولا تستفت فيهم منهم أحد (الكهف: ٢٢)

(Some) say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth, doubtfully guessing at the unknown; (yet others) say they were seven, the dog being the eighth. Say thou: My Lord knoweth best their number; it is but few that know their (real case). Enter not, therefore, into controversies concerning them, except on a matter that is clear, nor consult any of them about (the affair of) the sleepers.<sup>6</sup>

When he did not get the interpretation of verse by verse, verse and ḥadīth with the word ṣahabat he quoted the words of the Tabi'īn. Such as Mujahīd bin jabr, Sa'īd bin jubayir, Ikrīmah, 'aṭa bin abī rabah, Ḥasan Al-baṣrī mashrūq bin Al-asda etc and from at-tābi'ittābi'īn. Ibn Kathīr have the opinion that interprets the al-Qur'an only using common sense is ḥarām. Based on the words Ibn 'Abbās from prophet:

من قال في القرآن برأية أو بما لم يعلم فليتبوأ مقفده من النار

“Whoever interprets the al-Qur'an with the things that he did not know then places to return is hell”.

Abū Bakar say:

<sup>6</sup>Tim penerbit Al-Qur'an Qomari, *Al-Qur'an Terjemah Paralel Indonesia Inggris*, 588-589.

اي ارض تقلني و اي سماء تظلني إذ قلت في كتاب الله ما لم تعلم

“On Earth where I can rest and which will give me shade if I say in the book of Allah which does I don't know”.<sup>7</sup>

From the above exposure can take the conclusion that the Moslem scholar is very careful and concerned interpret the things that aren't in the know. When we observe the development the wealth of productive, then it is quite difficult for us at the beginning to believe that we actually stand before one of the phases of history, which at the beginning of its growth in the rise of Islam not found at all the existence of the courage to do it even in the early days of Islam, Islamic leaders who are very cautious of putting warning signs to steer clear of it for the sake of religious benefit. Likewise, the second century of the hijrah, we can still find evidence showing in the struggles of interpretation that is full of dubts and the high awareness to do it down drastically with feelings of fear and it was narrated from Qasim bin muḥammad bin abū bakar bin ṣalim bin ‘abdullah bin ‘umar that they are both banned the harsh interpretation of the al-Qur'an.

Among the fuqaha' (follower), there is a popular story hanbali about an event that happened in the time of 'Umar that reflect displeasure caliph on speculation a thought to give an interpretation of the verses mutashabihat in the al-Qur'an. A man named Ibn Shabigh came to Madinah and then inquire about to pen-verse (Mutashabih) in the al-Qur'an. Then the caliph-famous for its pearl-owner sent messengers to him to hit him with the dates until the skin turns flaking. The next caliph leaving and allowing it to recover and repeat again fourth time penalty, then Ibn Shabīgh said to him with a full application: “If you want to kill

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<sup>7</sup>Nashruddin Baidan, *Wawasan Baru Ilmu Tafsir*, 374.

me, then slay a good way or restore I to my home in Basrah". Then the caliph allowed him to return to his country, and any caliph wrote to Abū Mūsa Al-ash'arī in order not a muslim shall be accompanied the men. Islamic leaders at the time, specifically during the dynasty Umayyah, doing hard not because of their desire.

Ibn Wail, brother of Ibn Salamah, who lived during the era of Ziyad's father and son of Hajjaj, when asked about something that pertains to the al-Qur'an said: "What Allah has sent down the truth for those who desired by him." I.e. He doesn't wants to concern himself with the talk of concern for meanings is behind al-Qur'an. We also heard from the same generation that a cautious, Sa'id bin Jubair (d. 95 H/754 M) who died at the end of the sword of al-Hajjaj, told a man who asked him to interpret a portion of verse of the al-Qur'an: "If you want me, biting it would be better for you than you ask it".<sup>8</sup>

Isrāiliyyat opinion excerpts in some interpretation of *al-mathūr* can not eliminate. The expansion of Islamic countries began a period of 'Abū Bakar to Kingdom of uthmani increased the number of Muslim population from all over the world. After the prophet Muḥammad's death, the Muslims suffered a slight strain in the retrieval of resources and the determination of law as well as religious issues. Ṣaḥabat plays a major role in the establishment and decision-making after the prophet's death, because they are the group closest to the Prophet, and know the ins and outs of content of the al-Qur'an has since scaled back. Not all Muslims understand and be familiar with the content and the content of the al-Qur'an. There are some Muslims and Jews who mix stir among the news or the words not

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<sup>8</sup>Ignaz Goldziher, *Madzāhib al-Taḥsīn al-Islāmi* (Beirut Libanon, Dar-Iqra', 2010), 77-79.

of a prophet with a portion of the word Jew when interpreting the verse with the purpose of knowing the contents or the content of the al-Qur'an.<sup>9</sup> Things like this are sometimes an issue for exegetes, scholars or Muslims.

The method in use Ibn Kathīr thematic with the application as follows:

- a. define the issues that will be discussed
- b. The track and compile problem discussed with Indonesia convened a al-Qur'an verses that in talking about.
- c. Compose bursts verse relating to the verses according to the time the descent, particularly if it relates to the story, there reflected the events from beginning to end.
- d. Understand the correlation of verse in each sūrah.
- e. Drawing up the discussion within the framework of that perfect, systematic, and intact.
- f. Clarify the verse with the ḥadīth to final generation when needed.
- g. After the overall contents of the imaged al-Qur'an exegetes distinguishing between the general and the particular, and the conflicting content of content so it looks in the verse that is discussed.<sup>10</sup>

Characteristics of interpretation in the interpretation of Ibn Kathīr is jurisprudence, there are some verse which he paraphrased with theology that he used in the verses pertaining to the law. Such as in surah Al-Baqarah verse 233.

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<sup>9</sup>Gamal al-Banna, *Evolusi Tafsir* (Jakarta Timur: Qitshi Press, 2005), 25-29.

<sup>10</sup>M.Quraish Shihab, *Kaidah tafsir* (Tangerang: Lentera Hati, 2013), 389.

## B. Method of interpretation aṭ-Ṭabari

There are some significant differences between interpretation aṭ-Ṭabari and Ibn Kathīr. Aṭ-ṭabari method using opinions and aspects of linguistics, with such beauty and miracles of the language of the al-Qur'an can be seen. People who understand by the order of the sentences and words in Arabic judge interpretation aṭ-ṭabari has more value than the interpretation by human use opinion that interpret al-Qur'an in general. There are four aspects of the miracles of the al-Quran that is sometimes seen in the method of interpretation of the verse. Linguistics, the things unseen<sup>11</sup> and the scientific cues.<sup>12</sup>

Language is a symbol or emblem of the most widely used, as language can represent many facts, events, and something abstract around humans.<sup>13</sup> Al-Qur'an has a distinctive style and cannot be imitated by the Arabs people with a wonderful and different order with phraseology in Arabic.<sup>14</sup> The Arabs in history, renowned for their language ability is very high. The higher their ability to understand and master the Arabic language, the possibility of submitting to the language of the al-Qur'an.<sup>15</sup> From here we can say the uniqueness and specialness of the al-Qur'an in that language a great miracle and first shown to the Arab community of fifteen centuries ago. the miracle that is not found in the scientific cues and not in the proclamation also, because outside of their ability.<sup>16</sup>

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<sup>11</sup>Moh.Arsyad Ba'asyien, "Beberapa segi kemukjizatan al-Qur'an," *Jurnal Hunafa*, Vol.5, No.1, April 2008, 118.

<sup>12</sup>Sulaiman Ibrahim, "Menelusuri bukti keotentikan al-Qur'an", 40.

<sup>13</sup>Sibawaih dan Agus Dedi Putrawan, "al-Qur'an dan prinsip komunikasi," *Komunike*. Vol.7, No.1, Juni 2015, 3-4.

<sup>14</sup>Moh.Arsyad Ba'asyien, "Beberapa segi kemukjizatan al-Qur'an", 120.

<sup>15</sup>Yusuf Baihaqi, "Aspek Bahasa sebagai Pembeda antara kemukjizatan al-Qur'an dan Bukti-Bukti Kebenarannya", *Lingua*, Vol. 5, No.1, Juni 2010, 28.

<sup>16</sup>Quraish Shihab, *Mukjizat al-Qur'an* (Jakarta: PT Mizan Pustaka, 2013), 117.

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The beauty of the language of the Qur'an can touch the hearts and minds of readers and listeners. Not everyone can use sign language and the ability of think in order to be understanding. Scholars United Kingdom, Marmaduke Pickthall in *The meanings of the Glorious Qur'an* writes: "the al-Qur'an there is no comparison and he can make a man cry and rejoice". Each verses contains sounds and rhythms. Like *sūrah nazi'at* verses 1-14.

والنزعة غرقا. والنشيط نشطا. والسبحت سبحا. فالسبقات سبقا. فالمدبرت امرا.

In the next verses, there are different language style, such example:

يوم ترجف الراجفة. تتبعها الرادفة. قلوب يومئذ واجفة. ابصارها خاشعة. يقولون ءانا لمردودن في الحفرة. ءاذكنا عطاء مانخرة. قالوا تلك اذا كره خاسرة. فانما هي زجرة واحدة. فاذا هم بالساهرة.<sup>18</sup>

Said Agil al-Munawar and Masykur judges stated, that the al-Qur'an has a distinctive style of language that cannot be replicated by the Arab poet *uslūb*

<sup>17</sup>Moh.Arsyad Ba'asyien, "Beberapa segi kemukjizatan al-Qur'an", 120.

<sup>18</sup>Quraish Shihab, *Mukjizat al-Qur'an*, 122-124.

settings though, as beautiful<sup>19</sup>. Uslūb is the beauty of the language style of the al-Qur'an<sup>20</sup>. Unlike one of the compositions known in Arabic, they see the al-Qur'an uses their language but not the same as poetry or prose. They are not able to make such summary.<sup>21</sup>

After that continued with changes in tone and style to a paragraph at the end of a short and dense, this is not as easy as putting together a sentence that short, but full of meaning, he is like diamonds that emit light from each side. If you look from one side of the emitted beam is different with rays radiating from the other side. In fact, if you let other people see, what he saw may be different than what you see. We took one short paragraph, sūrah al-Baqarah verse: 212

والله يرزق من يشاء بغير حساب

This verse may refer to:

- a. Allah provides sustenance to whom wrote without anyone entitled to ask why he expand and refine their sustenance.
- b. Allah provides sustenance to whom he pleases without taking into account the grant of it.
- c. Allah provides sustenance to someone unwittingly.
- d. Allah provides sustenance for someone without a count in detail and in accordance with what he wants.

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<sup>19</sup>Sulaiman Ibrahim, "Menelusuri bukti keotentikan al-Qur'an," 41.

<sup>20</sup>Yuyun Rohmatul Uyuni, "Uslub al-Qur'an", *Al-ittijah*. Vol. 01, No.02, Juli-Desember 2009, 116.

<sup>21</sup>Sulaiman Ibrahim, "I'jaz al-Qur'an :Menelusuri Bukti Keotentikan al-Qur'an," *farabi*. Vol. 12, No.1, Juni 2015, 41.

- e. Allah provides sustenance to somebody with the amount of the provision is very much so that human can't count them.

Understanding :

- a. Underscoring how widely the richness of Allah.
- b. That is to say Allah give gift doubled.

All meanings can cover it with some verse. In fact, there still may be another meaning which can be excavated from this verse. All natural occurrence is the secret of Allah who can be in the know by most humans, with live and understand every verse in the al-Qur'an most of them can know what isn't in the know man before them. The style of the language of the al-Qur'an is free from all bondage and all the rules of Arabic poems. Muṣṭafa Ṣadiq al-Rifa' shi'a said: All the rhythm of poetry in the al-Qur'an in tune, can be seen from the order of sentences designed, a good voice, with each other in harmony with various tones with: soft and quiet, loud and soft, heavy and light, pressure and Deuteronomy.<sup>22</sup>

Some of opinion isrāiliyyat in interpretation at-Ṭabari cause most people judging this interpretation cite several things you don't need and tarnish the authenticity of the al-Qur'an, Some people difficult to understand the context of the verse or story isrāiliyyat because the narrow understanding.<sup>23</sup> Tarnish the quality of ḥadīth narrators. Some of them should not be trusted because the opinion of isrāiliyyat who should not have been loaded. According to Muḥammad syaltut like this should be deleted because it is blocking Muslims find instructions in the al-Qur'an. Abu Zahrah added that isrāiliyyat should be thrown out because

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<sup>22</sup>Masbukin, "Kemukjizatan al-Qur'an," *Jurnal Pemikiran Islam*, Vol.37, No.2, Juli-Desember 2012, 173-174.

<sup>23</sup>Sobhan, "Kisah israiliyat dalam tafsir", *Al Muqaranah*, Vol.V, No.1, 2014, 76.

the isra'iliyat are deemed not useful especially in understanding the meaning of the al-Qur'an. Abdul Aziz Jawisy, argued the isra'iliyat are essentially misleading the Muslim understanding.<sup>24</sup>

With opinion isrāiliyat as the space and the opportunity the orientalist undermine confidence of Muslims with false stories by hooking a few verses and sūrah and and tarnish the clean prophets personalities from all earthly desires and redundant. For example for example the story that Nūh drank wine until drunk and naked, the story of prophet Luṭ committed adultery with his two daughters, the story that the prophet Dāwūd fornication with his wife Aurya, the story that the prophet Sulaimān worship the image of the statue and built the temple of worship to please his lady wife.<sup>25</sup>

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Ibn Taimiyah (1263-1328), Ibn Ḥajar al asqalanī and Ibn Kathīr divide opinion Isrāiliyyat into 3 parts: (a) Isrāiliyyat in the part of Islam or in line with Islam needs to be justified and may be reported.<sup>26</sup> (b)isrāiliyyat that are inconsistent with Islam must be rejected and should not be reported, except for stating his wrongdoing. (c) the Isrāiliyyat does not belong on the first and second

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<sup>24</sup>Hasiah, "Mengupas Israiliat dalam tafsir al-Qur'an", *fitrah*, Vol.XIV, No.1, Januari-Juni 2014, 95-96.

<sup>25</sup>Sobhan, "Kisah israiliyat dalam tafsir", 76.

<sup>26</sup>Afrizal Nur, "Dekonstruksi Isra'iliyyat dalam tafsir al-misbah," *An-nida*, Vol.39, No.1, Januari-Juni 2014, 42.

parts need not be justified and blamed. al-Biqa'i allow the isra'iliyat story loaded in interpretation al-Qur'an during is not incompatible with the al-Qur'an and ḥadīth.<sup>27</sup>

Although aṭ-Ṭabari mixing stir between the opinion of the isrāīliyat with the ṣaḥabat, the word ḥadīth and successors, the authenticity of the al-Qur'an remains awake. The first paragraph down surah Iqra'. Command search and dig into a variety of science has been around since the al-Qur'an scaled back. Do not close the possibility there are some Muslim scholars who associate the interpretations of the verses of the al-Qur'an with knowledge outside the Islamic sources. The early development of the opinion Isrāīliyat that deals with the science and life of ḥadīth Jews together with the Muslims in Medina.

The science of ḥadīth began to grow after the prophet Muḥammad death. At the beginning of the Apostolic and prophetic of some responsibility. The role of the prophet Muḥammad is not limited as the prophets and apostles, but also heads of State and of the law. The authenticity of the al-Qur'an and the ḥadīth stay awake until the prophet's death. After the Prophet's death, the authenticity of ḥadīth started mixed with a greeting rather than a prophet. by that time the tradition of writing has not been so popular among the companions. After the prophet's death, they begin to perform a variety of ways so that the authenticity of the al-Qur'an and the ḥadīth stay awake.

Aṭ-Ṭabari using methods analysis when interpreting verse, in addition to interpreting the verse with verse, a verse with the word ṣaḥabat and the ḥadīth

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<sup>27</sup>Hasiah, "Mengupas Israiliat dalam tafsir al-Qur'an", *fitrah*, Vol.XIV, No.1, Januari-Juni 2014, 95-96. Ahmad Syadali, Ahmad Rofi'i, *Ulumul Qur'an I*, (Bandung: CV. Pustaka Setia, 1997), 270.

generations afterwards he also associates with the various Sciences of the al-Qur'an. The sciences of the al-Qur'an as in described in *Al-Itqān fī 'Ulūmul Qur'an* not the least, there are 80 discussion. Aṭ-Ṭabari associate most with the science of interpretation, though not all, but a lot more than Ibn Kathīr. This is the reason why interpretation at-Ṭabari thicker and as encyclopedia interpretation at that time. It is not enough with the interpretation of the verse with verse and others. In addition to using jurisprudence shāfi'i, he also used a hanbali jurisprudence. Opinion isrāiliyyat exists in the second interpretation, but how they respond to it differently. Characteristics of interpretation in the interpretation of at-Ṭabari are jurisprudence, although many contain ḥadīth as first stages when interpreting the verse.

Aṭ-Ṭabaris methods in the interpretation by collecting all of the verses of the al-Qur'an. start with the name of sūrah and mentions the opinion in it though, and mention the opinions of the sūrah if there were though many. Not mention sūrah Makkiyah or Madaniyyah, but after that start with the interpretation of the verse and not leaving the interpretation with the opinion sourced from the messenger, ṣaḥabat and at-tābi'īn. Explain it if there are some opinion he dislike he left it because of his assessment and give the argument from the all opinion with compare the opinion and take the most powerful opinion or collect it. Therefore the method in use in the interpretation of such a method is not in use the person reliable ḥadīth by not explaining their opinions. Adh-dhabābī say, "If he wants to interpret the verse with verse he says, "the opinion in this verse like this and like this", then he interprets the verse and reinforce what he said with the

opinion ṣaḥabat or at-tābiīn from the interpretation al-ma'thūr from that verse. If there are two or more opinions in one verse, he reveals all the opinion and strengthen every opinion sourced from ṣaḥabat or at-tābiīn. Then not only limited with opinions, but amplifies some opinions, and outlines the laws contained in the verse”.

And from all his method, If it is not a valid text in discover, she uses her own opinion of the appropriate language sciences that he have, posited qirāat, strengthen some qirāat, and he collect the opinion, qirāat, and source composed with a beautiful arrangement. then the people firmly support the just use of the ability of thinking by ignoring science that are sourced from ṣaḥabat or at-tābiīn because they are a valid source. Like the word of Allah:

ثم يأتي من بعد ذلك عام فيه يغاث الناس وفيه يعصرون

Aṭ-Ṭabari mention it in the interpretation of his opinion salaf Moslem scholar, explain the qirāat, just required of the verse, with some of his opinions and he started with the source of the science to the linguists and and criticized the opinion that only use the rational. He say:

“And most people who do not have insight with the opinion salaf from the interpretation of experts. they interpret the verse with his opinion sourced from the sect of the words of the Arabs. Interpret the word of Allah, “وفيه يعصرون” until

“وفيه ينجون”,they thought that sentence comes from the word عصر and that

interpretation is wrong because it is contrary to the opinion ṣaḥabat and at-tābi'īn.

Aṭ-Ṭabari elaborate on the meaning of the verse in language, mention basic

retrieval language and its use as well as the relationship with the verse before or afterwards. As for the attitude he with opinion *isrā'iliyyat* and *ḥadīth mawḍū* without explain that *ḥadīth mawḍū*. Abū Shahibah say, “with a breadth of knowledge that he had the opinion of interpretation Ibn Jarīr inseparable from the opinion munkar, ḍa'if and story of the *isrā'iliyyat*. It looks as he tells the story of the prophet's, prophet married with Zaynab binti Jaḥash, where he mentioned expert opinion story that *mubṭilūn* though he mentions the opinion which is valid”. At that time the interpretation of aṭ-Ṭabari is the interpretation that is most perfect. Include *ḥadīth*, *qirāat*, linguistic, jurisprudence and literature with the perfect method.<sup>28</sup>

Shape the interpretation of aṭ-Ṭabari *aṭ-mathūr* or *ar-riwayah*. He uses his own opinion after interpreting the verse in the same way as Ibn Kathīr. Although at first glance it looks like the interpretation of bi *ar-Ray*, the *ḥadīth*, the word *ṣaḥabat* and a generation later as top priority to interpret the verse. In interpreting the al-Qur'an aṭ-Ṭabari systematic method using scientific methods that have an element that is clear and perfect. Combines between opinion ,*dirāyah* and *aṣlah*. Method *dirāyah* he gained from his study of history, biography of the prophet, language and poetry.

He used the method of *dirāyah* after comparing the opinions of Fuqahā after learning their doctrines one by one. The science of *ḥadīth* that he learned as source, storyteller and the position of the *ḥadīth*. He is also an expert on the science of *jadāl*. That is the science that became the means to seek their evidence

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<sup>28</sup>Muḥammad ‘Alī ayāzi, *Al-Mufasssirūn Ḥayātuhum wa Manahijuhum* (Cairo: Muassasah Aṭ-ṭibā’ah wannashir wizaratunnāqah wal irshād al-Islāmi, 1313 H) 402-404.

and arguments to strengthen the side *dirāyah*. This science is very influential in organizing thoughts, knowing the weak point and substantiating in presenting the issue, disclose the doctrine and provide the arguments. Aṭ-Ṭabari before doing something he prepare cooked up several years to plunge into the "field game". You are trying to refer to the word that he is in the interpretation, " I whispered in the heart when it is still small and *istikharah* to Allah for 3 years prior to fabricate the interpretation and begged his help. Then Allah gave his help to me". If the desire to compose the book has strong, then the soul committed to him, so I immediately started under the auspices of Allah without feeling hesitating. It is seen at the beginning of writing his book. Systematic used at-Ṭabari almost all the same in every book that comes to us. some important steps that will convey the author as follows:

- a. Sometimes at-Ṭabari start with set and restrict the themes that will be discussed. started from the verse and the interpretation or explanation of *ḥadīth*, then summing up the various opinions as to the conviction, jurisprudence, *qirāat* and things are contradictory.
- b. If it has determined the theme, he collects material related scientific and strive to the maximum so that the collected materials are complete and perfect.
- c. studying and researching all the quiz if he have accumulated. divided into several sections, if with regard to etymology, understanding a verse and *ḥadīth* accompanied the evidence and matters relating to the jurisprudence. Some people thought he would often repeat opinion, but he didn't mean it.

There lies the difference of meaning, removal, addition of the words or the introduction and termination. He delivered a opinion as he heard, when in doubt the evidence mentioned and he does not hesitate to discharge the entire mention source or difference in length although the text just a bit.

- d. In addition to using the deductive method at-Ṭabari, also comparing the sanad with the doctrine and told of opposition in a weakness or argumentation. He describes using the most powerful doctrine repeatedly in the book, the outer sheet right from this opinion, which of the two opinions, which is true of some of these opinions, in this case it seems to me, in our opinion, it's similar. words like these much repeated in the book he so as a major feature in any writing. Another example of the phrase he: This opinion is not far from the truth because it is narrated by a group of Moslem scholar salaf from prophet Muḥammad. And said, "this opinion was expressed by the Moslem scholar on the history of the kings and the news people earlier, the word is approaching the truth or the word blamed Moslem scholar". He used the same phrase in the book *tahzībūt-tahzīb* with the mentioned ḥadīth with source that flaw. Explains the problems of jurisprudence with Moslem scholar opinion one by one of them. Retire with interpreting words awkward in the ḥadīth without omitting the phrase he is: "and opinion is right in that we think", "he is the correct opinion", "the rest is wrong.", "this position is clearly contrary to the al-Qur'an", "contrary to the ḥadīth of the prophet", "this act is not I know the side of righteousness". Thing's that strengthens and weakens the ḥadīth he

mentioned, sometimes the ḥadīth that he pass over or close to 100 or 200. She sometimes makes a question and answer it to explain the different possibilities of opinions that appear in the ḥadīth. The method he used in the book *Ikhtilāful fuqahā*. This book contains the opinions of fuqahā. The phrase he used in that book: “our opinion in this respect”, “the most correct opinion in that regard according to us”, “our opinions stated in it”, “that is true in that case according to our”, “that is true in that case according to our” and “as for our sect”. Sometimes he also said in the same opinion with Abū ḥanīfah and others like it. Sometimes she criticizes their opinion by explaining their opinion violating and they run from what they have to say. He did the same opinion with comments from opinions Abū Thaur, then come clean following the opinion of Imām Shāfi’ī and ending with making his own opinion.<sup>29</sup>

Some limitations in the interpretation, as follows :

- h. Mix up between ṣaḥīḥ and not ṣaḥīḥ, as you can learn from a variety of information that often connect to ṣaḥabat and at-tābi’īn without having a valid opinion so that the set of open opportunities possibility mixed in between right and wrong.

Attention to the al-Qur'an is a reality that has been recognized by history in keeping the book of all books of the most noble. the attention has put away the al-Qur'an from deviations and changes. The scholars are vying in utilizing field or the spacious terrain. They have been sitting for long distances up to the full

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<sup>29</sup>Aṭ-Ṭabari, *Tafsīr Aṭ-Ṭabari Min Kitāb Jāmi’ul Bayān ‘An Tawīl Ay Al-Qur’an*, (Al-Qāhirah: Hajar, 2001), 33-40.

Islamic library with a valuable legacy of our predecessors that are valid and the scholars are brilliant.<sup>30</sup> In the interpretation by ar-riwayah often discover isrāiliyyat stories the superstitious and tarnishing the Islamic creed.<sup>31</sup> In the other side with a strong perception that the opinion has been recognized by the Arab society and do not cause any harm and danger to religion. With the approach of the history that he use an independent tendency, it appears. There are two fundamental statements about the concept of a history that was leveled at at-Ṭabari. First, emphasize the essence of the prophetic mission of whence are. Second, the importance of the experience of the people and the consistency of experience throughout the ages.<sup>32</sup> The Jewish sages assume has a broad understanding of the religious horizon in general that many once contained in the al-Qur'an and in the words of the prophet. Their information is referenced in many issues like this, though it has lots of examples of warning which appeared from various corners to be careful with them. In the determination of time Friday as rumored from messenger, that a muslim praying at that time will definitely be in the receive prayer, and is told that Abū Hurairah seeking explanations about it to Ka'ab al-Ahbar and Abdullah bin Salam because both know the ins and outs of the law certainly contains a question like that. What is clear, that the main factor that triggers the remaining information such as this is generally due to assumptions on the Muslims in later times. All who come to us about this (assuming source interpretation) there are simple examples, that is what was narrated for example,

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<sup>30</sup>Muhammad bin Muhammad Abu Syuhbah, *Kitab Al-Madkhal Li Dirasat Al-Qur'an Ak-Karim*, (Cairo-Egypt; Maktabah As-Sunnah, 1992 M), 34-35.

<sup>31</sup>Nashruddin Baidan, *Metode Penafsiran Al-Qur'an*, 68.

<sup>32</sup>Dosen Tafsir Hadis Fakultas Ushuluddin UIN Sunan Kalijaga Yogyakarta, *Studi Kitab Tafsir* (Yogyakarta: Teras, 2004), 32-33.

about the occurrence of cross-breeding between Ibn ‘Abbās and ‘Amr bin al-‘aṣ in the qirāat sentences من لدنى in the verse 76 sūrah al-Kahfī, if using tashdīd in the word nun word لدنى or not. And that both the Ṣaḥābat agree to meet Ka’ab al-Aḥbar in order to resolve this dispute.<sup>33</sup> It is not always wrong/invalid. There are some opinion inexcusable Isrāīliyyat, as follows: Sa’īd bin Jubayr as the story ever told me: "a Jew from Kufah came to me and I come to Haji". She asked, "I see thou art a man of science-hosted, then advise me ‘ajal (time) which is filled by Mūsa?"<sup>34</sup>

### C. Similarities

There are many similarities and differences between the interpretation of Aṭ-Ṭabari and Ibn Kathīr. The similarities between interpretation Aṭ-Ṭabari and Ibn Kathīr are:

- a. The interpretation of aṭ-Ṭabari and Ibn Kathīr use ḥadīth to explain some verse with verse. Example: Interpretation in the sūrah Ṣād verse 21 – 22 Aṭ-Ṭabari and Ibn Kathīr use many ḥadīth, the word of ṣaḥābat, tabi’īn and tabi’ittābi’īn. Ṣaḥābat accept the interpretation from mouth prophet Muḥammad. The most prominent among them there are ten people, namely Abū Bakar, ‘Umar, Uthmān, ‘Alī, Ibn

<sup>33</sup>Ignaz Goldziher, *Madzāhib al-Tafsīr al-Islāmi*, 93-94.

<sup>34</sup>Ignaz Goldziher, *Madzāhib al-Tafsīr al-Islāmi*, 97-98.

Mas'ūd, Ibn 'Abbās, Ubay bin Ka'ab, Zayid bin Thabit, Abū Mūsa al-Ash'arī and Abdullah bin Zubayir.<sup>35</sup>

- b. Methods used Aṭ-Ṭabari and Ibn Kathīr can be said *bi al-ma'thūr* or *bi al-manqūl*. The word *al-ma'thūr* is a form of object from word to evoke.<sup>36</sup> The etymologically means mentioning or quoting. *Al-athār* also means the trail, used, sunnah, ḥadīth, influence and impression. *Al-ma'thūr*, *an-naql*, *al-manqūl*, and *riwayah* referring to the same meaning, namely to follow or redirect something that already exists from others or the past. Interpretation *al-ma'thūr* is the interpretation al-Qur'an by al-Qur'an, al-Qur'an by ḥadīth, or interpret the al-Qur'an with opinions cited by ṣaḥabat. Interpretation al-Qur'an by al-Qur'an exists in the form of interpretation on the part of the vocabulary in the verses of the al-Qur'an with another verse in the same sūrah. There is also the interpretation of the verse by verse in different sūrah, as the interpretation of certain words in the same verse.<sup>37</sup>

Interpretation *bi ar-riyawah* is the most interpretation of Moslem scholar, (in fact almost all exegetes) referred to as the interpretation of the most high quality and position. Ibn Taimiyah and Ibn Kathīr say, "If there are people who ask questions about the way the interpretation of the al-Qur'an, the most appropriate answer is interpreting the al-Qur'an by al-Qur'an. If in some verses of the al-Qur'an global, some others will be in the encounter relatively more detailed

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<sup>35</sup>Nashruddin Baidan, *Metode Penafsiran Al-Qur'an* (Yogyakarta: Pustaka Pelajar, 2002), 41-42.

<sup>36</sup>Rūḥi al-ba'albaki, *Al-Mawrūd*, (Beirut, Lebanon: Dar al-'ilm lilmalāyin, 1998), 32.

<sup>37</sup>Ahmad Izzan, *Metodologi Ilmu Tafsir* (Bandung: tafakur, 2009), 57-58.

description. When someone does not meet (his statement) in the al-Qur'an, should he hold on to the tradition, because tradition serve as explanatory of the al-Qur'an". Ibn Kathīr say, "When we don't get the interpretation of the al-Qur'an by al-Qur'an, and not with ḥadīth, should refer to ṣaḥabat remember they are people who know a lot about revelation and a little or a lot was directly involved with the process of decline of revelation. They are also people who know things are specific. They also have a perfect understanding of the ability. What's more notable people than they like Abū Bakar, 'Umar, Uthman and 'Alī, and other ṣaḥabat especially Ibn 'Abbās and Abdullah bin mas'ūd. Muḥammad bin idrīs Ash-shāfi'ī say, "any problems that the provisions of the law on the set of the Messenger (basically) that is (the results of) his understanding of the al-Qur'an. He also concluded that any thing of the tradition, it (as) a description (about what there is) in the book of Allah (al-Qur'an)".<sup>38</sup>

As already described in chapter 2, the historical data proves that the prophet could not read the write causes the namely the best interpretation of the al-Qur'an by al-Qur'an and ḥadīth with al-Qur'an. Al-Qur'an and the ḥadīth are of God and regardless of fault or human intervention. If there is contradictory between the two, will complement each other.

Another generation whose have a perfect understanding of ability to understanding about the Qur'an is At-tābi'īn, such as Mujahīd, 'Aṭa bin Abī Rabbah, Ikrimah, Sa'īd bin jubayir and student's from Ibn 'Abbās and Tābi' at-

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<sup>38</sup>Nashruddin Baidan, *Metode Penafsiran Al-Qur'an*, 67-68.

Tabi'īn such as Al-waqidi, Ishāq bin Rahawayih and Ibn Jurajī.<sup>39</sup> Thus he did not interpret the verse of her own, but she by the name of Allah (with a from the Allah).

- c. In the some verses Aṭ-ṭabari and Ibn Kathīr include opinion Isrāīliyat. opinion Isrāīliyat in the some book of interpretation cannot be denied for several reasons. If seen in the historical data, when a lot of Ahlul Kitāb goes into Islamic countries, they brought their religion in the form of news, religious stories. When they heard the story the al-Qur'an sometimes they associate with the stories in their book. In the end the ṣaḥabat hold of what they have heard from them. This is in accordance with the ḥadīth the Messenger:

عن أبي هريرة رضي الله عنه قال: كان أهل الكتاب يقرءون التوراة بالعبرانية، و يفسرونها بالعربية لأهل الإسلام، فقال رسول الله صلي الله عليه وسلم: "لا تصدقوا أهل الكتاب ولا تكذبهم، وقولوا: امنا بالله وما أنزل إلينا. (ألبقرة: ١٣٦)

“From Abī Hurairah say, people’s Ahlul Kitāb read the Torah by hebrew, and they interpret by Arabic language to Muslim people’s. Prophet Muḥammad say, “Do not justify Ahlul Kitāb and don't treat them. Let's say, “I believe to Allah and what was revealed to us”.

If we look at the early days of Islam, long before Islam came. Isrāīliyyat has already started to enter the Arab culture (at the time a person dies) because Jews have long lived side by side. The Jewish people have been migrating to the Arabian peninsula in a major way in 70 M to avoid torture committed Roman Emperor titus dynasty who wanted to colonize by burning and destroying the

<sup>39</sup>Sahilun A.Nasir, *Ilmu Tafsir Al-Qur'an* (Surabaya: Al-Ikhlās, 1987), 25-26.

Jerussalaem. They come to the Arabian peninsula by bringing their culture with religious Scripture.<sup>40</sup>

There are some important notes regarding the interpretation of the al-Qur'an with ḥadīth. Despite all the Moslem scholar admitted that the messenger of Allah the most authorized to interpret the al-Qur'an and his interpretation will be right, but it needs to be underlined that the interpretation/explanation of the Prophet's variegated form. Moslem scholar disagree on the levels of interpretation of the prophet against the al-Qur'an. Does he have explained it all, or most, or fraction? many Moslem scholar argue that the prophet has explained all the required explanation by the Ṣaḥabat of him, but not all of the verse, because there is definitely a verses which has been instructive for them, as Sayyidinā 'Umar which stated: "I was expecting the Prophet presumably explained to us the question of usury before he died".

Interpretation of Ṣaḥabat multi-faceted. If they interpret the verse relating to matters that are beyond the ability of reason, such as the day of judgement, heaven and hell in a sequence of source is acceptable, then the interpretation was assessed from the messenger. But if we had then to do the research. an awful lot of opinion to them, whereas the lie and it is also not uncommon to their different opinions. The opinion stated: "the best of ṣaḥabat, in addition to their opinion was rejected or not accepted" is not true.<sup>41</sup>

Methods of interpretation of a verse in do aṭ-Ṭabari and Ibn Kathīr i.e., taḥlīlī. Putting together a sequence of verse order of the al-Qur'an and interpret at

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<sup>40</sup>Sobhan, "Kisah Israiliyat dalam tafsir", *Al Muqaranah*, Vol. V, No.1, 2014, 59-60.

<sup>41</sup>M. Quraish Shihab, *Kaidah tafsir* (Tangerang: Lentera Hati, 2013), 354-356.

length. Just add Ṭabari at-own opinion if there are opposing ḥadīth, and expose all the ḥadīth in use when interpreting the verse, so it's not impossible if interpretation at-Ṭabari thicker and longer than interpretation of Ibn Kathīr. Flow in interpretation at-Ṭabari can tell *al-mathūr* and *ar-riwayah*.

#### D. Differences

Doctrin in use Aṭ-Ṭabari when issuing law shāfi'ī and hanbali. Aṭ-Ṭabari also quotes a lot of linguistic aspects, unlike Ibn Kathīr cite ḥadīth prophet only the word ṣaḥabat and generation after them. In the interpretation of Ibn Kathīr is there Mekkah sūrah and verse verse divisions the Madinah ones, as the following verse:

علم أن سيكون منكم مرضى وءآخرون يضربون في الأرض يبتغون من فضل الله وءآخرون يقاتلون  
في سبيل الله

“He knoweth that there may be (some) among you in ill health; others travelling though the land, seeking of Allah’s bounty; yet others fighting in Allah’s Cause”<sup>42</sup> (Q.S. Al-muzzammil: 20).

The interpretation of the verse in the interpretation of Ibn Kathīr like this:

This verse even sūrah this overall including the Mekkah sūrah (derived in Mekkah), while the war has not yet been prescribed. And it is the most real prophetic evidence, because it is included in the notice of things unseen, occurring in the future.<sup>43</sup> Aṭ-Ṭabari do not give the text on the category, but with a opinion of interpretation. There are several advantages gained readers after seeing how Ibn Kathīr interprets the verse. Ibn Kathīr using general approaches when explaining

<sup>42</sup>Tim penerbit Al-Qur’an Qomari, *Al-Qur’an Terjemah Paralel Indonesia Inggris* (Jakarta: Qamari, 2010), 575.

<sup>43</sup>Abī Al-Fida Ismā’īl bin ‘Umar bin Kathīr Al-Qurashī Ad-Dimashqī, *Tafsīr Al-Qur’an Al-Azīm*, (Bayrūt: Dār Ibn Ḥazm, 1420 H), 329.

the verse. He didn't connect with different aspects of science<sup>44</sup>. With the interpretation which does not associate with other science it easy for the reader to find what he was looking for. interpretation is seen less as there is no repetition of the narrators. repetition in the interpretation of aṭ-ṭabari make most readers feel bored and hard to find what they are looking for. The interpretation by mā'thūr methods used Ibn Kathīr is the reason why this interpretation is a best when interpreting verses and is the most authentic form of interpretation and accurate and can vouch for the truth. Because interpretation which has returned to the word of Allah the more knowing what is wanted from his words than others.<sup>45</sup> Though Ibn Kathīr used method mā'thūr he looks less consistent when interpreting the pieces sūrah Al-isrā about time pray aṣar and 'ishā. When determining the time of praying with a opinion of ṣaḥabat and at-tābi'īn but with rational.<sup>46</sup>

Aṭ-Ṭabari also alluded to the linguistic aspect in sūrah Hūd verse 41, as in sūrah as follows:

وقال اركبوا فيها بسم الله مجراها ومرسها إن ربي لغفور رحيم

“So he said: “Embark ye on the Ark, in the name of Allah, whether it move or be at rest! For my Lord is, be sure, Oft Forgiving, Most Merciful”<sup>47</sup> (Q.S. Hūd: 40).

Moslem scholar different opinions in reading the verse:

بسم الله مجراها ومرسها

“So he said: “Embrak ye on the Ark, In the name of Allah“.The majority of the Moslem scholar in Madinah, Basrah, and most Moslem scholar in Kuffah read

<sup>44</sup>H. Sja'roni, M.Ag, “Studi Tafsir Tematik”, *Jurnal Studi Islam Panca Wahana*, Edisi 12, Tahun 10, 2014, 109.

<sup>45</sup>H. Sja'roni, M.Ag, “Studi Tafsir Tematik”, *Jurnal Studi Islam Panca Wahana*, 9.

<sup>46</sup>Nurdin, “Analisis penerapan metode bi Al-ma'sūr dalam tafsir ibnu katsir terhadap penafsiran ayat-ayat hukum”, *Asy-Syari'ah*, Vo.47, No.1, Juni 2013, 86.

<sup>47</sup>Tim penerbit Al-Qur'an Qomari, *Al-Qur'an Terjemah Paralel Indonesia Inggris*, 226.

بِسْمِ اللَّهِ مَجْرَاهَا وَمَرْسَاهَا with the letter mim ḍammah on each of the two sentences.

When read like that, then that sentence is taken from the root word أُجْرِي وَأَرْسِي. In

the i'rab the sentence has two sides:

First, with rafa'. Context of that word is بِسْمِ اللَّهِ إِجْرَاؤُهَا وَأَرْسَاءُهَا. Word al marja and

al mursa become marfū' with word ba in the verse بِسْمِ اللَّهِ.

Second, become nasbah. The meaning is, by say the word of Allah when sail and

anchored. Then, verse بِسْمِ اللَّهِ "In the name of Allah" enough with the sentence

himself. Such the words of the people when starting a job, بِسْمِ اللَّهِ "In the name of

Allah". Thus, be the word al-marja and al-mursa it naṣbah, according the naṣbah

arabic nations, namely their speech who say praise be to Allah, the last night of

the month and beginning of the month belongs to thee.

The majority of Moslem scholar reading بِسْمِ اللَّهِ مَجْرَاهَا وَمَرْسَاهَا "In the name

of Allah, whether it move", with faṭḥah word mim in the sentences مَجْرَاهَا and read

with ḍammah in the word مَرْسَاهَا. They made مَجْرَاهَا as maṣdar taken from sentences

أَرْسِي يَرْسِي إِرْسَاءُ as well as مَرْسَاهَا from the root of the word جَرَى يَجْرِي مَجْرِي

then read in the I'rab has two sides as read in both, مَجْرَاهَا وَمَرْسَاهَا when read with

dhammah on both the letter, then the reading in accordance with the already mentioned.

It was narrated from Abī Raja al ṭarīdī, that he read *بِسْمِ اللَّهِ مَجْرَاهَا وَ مَرَسَاهَا*

by ḍammah both of that sentences, and making both became naʿat (properties) to Allah. When read like that, then the second sentence also have him in the side of iʿrab, Unless one of them is domiciled khafaḍ, and it becomes a commonplace readings from the point of view iʿrab because the meaning of the sentence in accordance with this reading, *بِسْمِ اللَّهِ مَجْرِي الْفَلَكِ وَمَرَسِيهَا*. So, the word Al-murjī become naʿat to the name of Allah. Sometimes it may also be a naṣab, and it is the second, because the sentence is considered good by entering alif and lam at the word al marja and al mursa, like your word *بِسْمِ اللَّهِ الْمَجْرِيهَا وَالْمَرَسِيهَا* in a second letter (alif and lam) was omitted, (show condition), because the second sentence that means nakirah. Therefore, both were stationed to Maʿrifah.

Most majority Moslem scholar in Kūfah reading *بِسْمِ اللَّهِ مَجْرَاهَا وَ مَرَسَاهَا* with fatḥah

word mim in the second sentence, since both are derived from the root word *جَرَى*

*ورسا* as if the intent and direction of understanding indicated on the state of the sail

and anchored, as well as making the second sentence it becomes nature for the word Al-Fulk.<sup>48</sup>

The interpretation of the verse in the interpretation of Ibn Kathīr like this:

وقال اركبوا فيها بسم الله مجراها ومرسها

“So he said: “Embrak ye on the Ark, in the name of Allah, whether it move or be at rest!”. That is, with Allah name (call) for its journey over the water surface with (refer to) the name of Allah to the end of his journey, namely her landing time.<sup>49</sup>

Background life at-Ṭabari and Ibn Kathīr affect how they interpret the verse. at-Ṭabari besides admire by Eastern country also by Europeans. Intellectual ability at-Ṭabari and careful attitude of taking a forbidden religion as the personality differences that he had with other exegetes, but her father belongs to the rich. As already in the tell me in chapter 3, when he entered into the land of Egypt, none of which passed through it in addition to asking the science that he had.

Before entering the young age, signs of authority he had in science of religion is already visible, until the dream meets the Prophet Muḥammad. He willingly went to wander to wherever searching though the armed with science is not enough. As a historian, he is known as the exegetes whose knows the ins and outs of medical science. At-Ṭabari also had an extraordinary spirit of

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<sup>48</sup>At-Ṭabari, *Tafsīr at-Ṭabari Min Kitāb Jāmi’ul Bayān ‘An Tawīl Ay al-Qur’an*, (Al-Qāhirah: Hajar, 2001), 34-36.

<sup>49</sup>Abī Al-Fida Ismā’īl bin ‘Umar bin Kathīr Al-Qurshī Ad-Dimashqī, *Tafsīr al-Qur’an al-azīm*, 348.

disseminating science knowledge he had, until able to write multiple sheets per day exceeds the normal limits of the Moslem scholar at that time. Sosio-history conditions while at-Ṭabari authored numerous scientific papers encourage his interest in psychic in order to contribute to scientific knowledge that he owns to the Muslims. The number of majority Muslims who are arriving from all over the world caused an increasingly expanding Muslims rule encourages the desire of most exegetes gives a broad understanding of the contents of the content of the al-Qur'an. In addition to giving an understanding of the new miracle also shows the al-Qur'an from different sides.