

COMPARATIVE STUDY OF THE TAHLILY INTERPRETATION METHOD AND THE MUQARAN INTERPRETATION METHOD

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Abstract

The purpose of this study is to analyze the comparison of the tahlily interpretation method and the muqaran interpretation method. This research uses a qualitative approach and a literature review method. Analytical methods or tahlily methods, namely, interpreting the Quran verses by explaining all aspects contained in the interpreted verses and explaining the words included in them in familiar with the expertise and tendency of interpreter who interpret the verses. While Muqaran interpretation is one of the interpretive methods that use comparison techniques in revealing or explaining Qur'anic verses, so that the main targets in this cashier are verses that seems to have similar redactions, which speak of the same case or two different cases , the second target is a verse that appears to contradict the hadith of the Prophet (peace be upon him) by birth, and the last is to compare the views of the scholars of the interpretation of the verse they interpreted .

Keywords : Comparative Study 1; Interpretation Tahlily 2; Interpretation Muqaran 3;

Abstract

Tujuan penelitian ini untuk menganalisis komparasi metode tafsir tahlily dan metode tafsir muqaran. Penelitian ini menggunakan pendekatan kualitatif dan método kajian pustaka. Metode analitis atau metode tahlily yaitu, menafsirkan ayat-ayat Alquran dengan memaparkan segala aspek yang terkandung di dalam ayat-ayat yang ditafsirkan serta menerangkan makna-makna yang tercakup didalamnya sesuai dengan keahlian dan kecenderungan mufasir yang menafsirkan ayat-ayat tersebut. Sedangkan tafsir Muqaran adalah salah satu metode tafsir yang menggunakan teknik perbandingan dalam menyingkap atau menjelaskan ayat-ayat Alquran, sehingga yang menjadi sasaran utama dalam metode ini adalah ayat-ayat yang tampak memiliki redaksi yang mirip, yang berbicara tentang kasus yang sama atau dua kasus yang berbeda, sasaran yang ke dua adalah ayat yang tampak bertentangan dengan hadis Nabi Saw. secara lahir, dan yang terakhir adalah membandingkan pandangan-pandangan para ulama tafsir tentang ayat yang mereka tafsirkan.

INTRODUCTION

The Koran is a source of Islamic teachings like an ocean whose magic and uniqueness never disappears over time. The Koran is proof of the truth of the Prophet Muhammad Saw, at a time instruction For people man When And in where also has various kinds of privileges. These privileges among other things, the unique structure of the language is enchanting, and at the same time contains meanings that can be understood by anyone who understands the language, although of course their level of understanding will vary due to various factors.

The Quran is the source of all laws, and if applied to all aspects of life, it will bring justice and happiness. All the damage occurring on earth stems from the abandonment of the Quran as a guide for human life, especially for Muslims (Hidayat & Firdaus, 2018).

In connection This, studies Al-Qur'an No Can released from method, namely method An organized and well-thought-out method to achieve a correct understanding of what Allah SWT meant in the verses of the Quran revealed to the Prophet Muhammad (peace be upon

him). This definition illustrates that the method of Quranic interpretation contains a set of rules and regulations that must be followed when interpreting Quranic verses. If someone interprets the Quran without applying the method, their interpretation will certainly be erroneous, and such interpretation was prohibited by the Prophet Muhammad (peace be upon him).

In history, scholars who are experts in interpretation have compiled various sciences so that interpretation can be... That No go out from the path. Sciences That become condition a The interpreter must interpret the Quran so that the interpretation is not rash and does not diminish the meaning of each sentence in the Quran. Scholars also use several ways or methods in interpreting the Quran. which does not deviate from the principles And characteristics from Al-Qur'an. With thus Parlina et al., (2021), Muslims cannot interpret the Koran without being accompanied by conditions that must be met by people who want to interpret the Koran.

In this manuscript, the author wishes to provide an explanation of good methods that are in accordance with the

principles and criteria for interpreting the Qur'an, especially the *tahlili* and *muqaran interpretation methods*. The purpose of this study is to understand the meaning of the Qur'an interpretation method and to understand its classification. methods interpretation Al-Qur'an, know And understand methods of interpreting the Qur'an and knowing and understanding the criteria for each method of interpretation (*Tahliliy and Muqaran*).

LITERATURE REVIEW

In the study of interpretation methodology, the *tahlili* and *muqaran* methods are two important approaches to understanding the Quran. Extensive research has been conducted on these two methods, particularly in contemporary tafsir studies. The following are some previous studies relevant to the article's title, "A Comparative Study of the Tahlili and Muqaran Methods."

First, the research by Muhammad Hasan Ali and Muhamad Iqbal Mustofa in the article Interpretation from the Methodological Perspective: Tahlili Interpretation Method discusses the history of the development of the *tahlili* interpretation method, its characteristics, and its advantages and disadvantages. This research explains that the *tahlili*

method provides a comprehensive interpretation of the verses of the Qur'an according to the order of the mushaf by paying attention to aspects of language, asbabun nuzul, and the opinions of scholars. The similarity of this research with the author's research lies in the discussion of the *tahlili* interpretation method as the main object of study. The difference is, the research only focuses on the *tahlili* method without comparing it with other methods, while the author's research conducts a comparative study between the *tahlili* and *muqaran* methods.

Second, Aida Fitriatunnisa and Danendra Ahmad Rafdi's research in the article "The Muqaran Interpretation Method Revisited" examines the *muqaran* interpretation method in terms of its definition, history of emergence, urgency, and steps for its use in interpreting the Qur'an. This research emphasizes that the *muqaran* method functions to compare interpretations of verses, hadiths, and opinions of commentators to produce a broader and more critical understanding. The similarity between this research and the author's research lies in the discussion of the *muqaran* method as one of the interpretation methods. Meanwhile, the difference is that the research focuses more on the reconstruction of the concept of the *muqaran* method, while the author's research compares the

muqaran method with the tahlili method as a whole.

Third. Faizal Amin's research in the article Tahlili Interpretation Method: How to Explain the Qur'an from Various Aspects Based on the Arrangement of its Verses explains that the tahlili interpretation method provides ample space for interpreters to explain the verses of the Qur'an systematically and in depth based on the sequence of verses. This research also describes the advantages and disadvantages of the tahlili method in the practice of interpretation. The similarity between this research and the author's research is that both discuss the characteristics of the tahlili method. The difference is, Faizal Amin's research is more descriptive of the tahlili method, while the author's research compares the effectiveness of the tahlili method with the muqaran method.

Based on several previous studies, it can be concluded that extensive research has been conducted on the tahlili and muqaran interpretation methods, but studies specifically comparing the two methods comprehensively are still relatively limited. Therefore, this research is important to provide a deeper understanding of the similarities, differences, strengths, and weaknesses

of these two interpretation methods in contemporary Qur'anic studies.

RESEARCH METHODS

This research employed a qualitative approach and a literature review method. Data collection techniques utilized primary and secondary sources. Primary sources came from the Quran and tafsir books. Secondary sources came from journals and books. Data analysis techniques included data interpretation and explanations provided by the researcher.

Hidayat & Asyafah (2018) noted that in research using the Islamic paradigm approach, in researching the Qur'an and hadith, the Bayani method is used. that is something method study For find knowledge with business maximum reading, learn, understand And study explanations from verses of the Qur'an and Hadith.

RESULTS AND DISCUSSION

1. Understanding Method Interpretation Al-Qur'an

According to the Big Indonesian Dictionary (2008: 740), method means a regular way used to carry out a job so

that it is achieved as desired; a systematic way of working to facilitate the implementation of an activity in order to achieve the specified goal.

According to scholars expert Language to interpret that Al-Qur'an is Name specifically for book holy people Islam as reading or always read by all human race especially by its adherents or followers (Kholil, 1985:1). In line with the above, Shihab said that the Qur'an is the word of Allah SWT which is also a miracle, which was revealed to the Prophet Muhammad SAW in Arabic, which reached humanity through *al-tawātur* (directly from the Prophet Muhammad SAW to the people), which was then recorded in the form of a mushaf, starting from the letter *al-fātiḥah* and closing with the letter *al-Nās* (Shihab, 2008:39).

Whereas interpretation according to Shabuny (1996: 7) is explanation about word Allah SWT by giving understanding regarding understanding word by word, sentence structure Which there is in Al-Qur'an. In connection This so studies interpretation Al-Qur'an cannot be separated from the method, namely a method that is orderly and well thought out to achieve understanding Which

Correct about What Which intended Allah Almighty in in the verses of the Koran that He revealed to the Prophet Muhammad (Baidan, 2002:55).

It can be concluded that the method of Quranic interpretation is a set of rules and regulations that must be adhered to when interpreting Quranic verses. If someone interprets the Quran without following the established guidelines in the method, it is not impossible that their interpretation will be erroneous.

2. Classification Methods Interpretation Al-Qur'an

History tells of various developments that occurred in every aspect of life, culture, science, technology, and so on, resulting in the emergence of a high and new civilization. In line with this, the interpretation of the Qur'an even experience development Which Good from time packaging. Every time or generations of interpretation development have different characteristics, especially in the methods or ways of interpreting the Quran. Interpretation experts group them into two parts as follows.

a. Classic

Syurbasyi (1999:232) in his book

explains that in the classical period, there were three methods or ways of interpreting the Koran. that is:

- 1) Method Interpretation *bi al-ma'sur* or *bi Al- Riwayah*

Interpreting the Quran based on good texts and verses from the Koran itself, with the hadith of the Prophet, the words (*`aqwal*) of the companions, as well as with the words (*`aqwal*) of the *tabi'in*.

- 2) Method Interpretation *bi al-Ra'yi* or *bi al- Dirayah*

Interpreting the verses of the Quran based on the *ijtihad* of its interpreters using logic (reason) and making reason the main approach.

- 3) Method Interpretation *bi al- Isyarah*

The interpretation of the Sufis is based on practical *taşawwuf* (practical), namely interpreting the verses of the Qur'an based on the implicit (subtle) signs that appear in the Sufis. in his *suluk*. In general, this interpretation can be reconciled with the origin of the verse and does not violate linguistic rules.

b. Contemporary

Shihab (2008) in his book explain that along walking time, The science of tafsir

continues to develop, and the number of tafsir books continues to grow in various styles. Scholars of tafsir then sorted and studied the books, discovering the methods used in writing their tafsir, including the following:

- 1) Method *Interpretation Tahlily* (analytical) that is interpretation Which try For explain The meaning of the verses of the Koran from various aspects is based on the rules of order of verses or letters from the Mushaf by highlighting the content of the *lafadz*, the relationship of the verses, the relationship of the letters, the reasons for their revelation, the hadith related to them, as well as the opinions of the commentators.
- 2) *The Ijmali (global) interpretation* method is an interpretation of the Koran based on the sequence of verses verse by verse, with a concise but clear description and in simple language so that it can be consumed by both the general public and intellectuals.
- 3) Method *Interpretation Muqaran* (comparison) that is in the form of interpretation a group verses that speak to a problem by comparing

the verses with paragraph, between paragraph with hadith, Good from aspect content and editorial or between opinion = opinion scholars interpretation with highlight sides certain differences of the objects being compared.

- 4) *The Maudu'i (thematic) interpretation* method is an interpretation that tries to find the answer to a problem in the Quran by collecting verses related to it, then analyzing them using relevant auxiliary sciences. problem Which discussed For Then give birth to draft Which intact from the Quran about this problem.

3. Methods Interpretation Al-Qur'an Contemporary

The rapid development of the science of interpretation has given rise to several ways or methods. in interpreting the Qur'an which is very extraordinary. The methods or the methods used have several different characteristics and patterns and also use different approaches. The following is a breakdown:

- a. Method *Tahlily* (Analytical)
- 1) Definition Method Interpretation

Tahlily

tahlily method emerged due to dissatisfaction with the interpretation of the Quran using *the ijmal* (global) method that had been used during the time of the Prophet Muhammad's companions. Another aspect of the birth of this *tahlily method* is the fact that in era next people Islam in a way quantity the more increase, adherents Islam did not originate solely from the Arabs, resulting in significant changes in Islamic thought. Various non-Islamic civilizations, traditions, and customs were internalized into Islamic intellectual heritage, even influencing the lives of the people. To anticipate this, Quranic scholars attempts to present interpretations of verses of the Koran which is in line with current developments and the demands of heterogeneous societal life (Izzan, 2007:49).

Tahlily comes from the Arabic *hallala-yuhallilu-tahlil*, which means "to analyze, to parse." The *tahlily interpretation method* is an interpretation method that highlights the verses of the Quran by explaining all the meanings and aspects contained therein according to the reading order found in the *Mushaf*

'Usmani Quran (Shihab, 2008:172).

Meanwhile, according to al-Farmawi, quoted from the book "Contemporary Methodology of Quranic Interpretation in Fazlur's View" Rahman" states that the analytical method or *tahlili method* is an interpretation method which aims to explain the content of the verses of the Koran from all its aspects (Saleh, 2007: 49)

This method is an interpretation that attempts to explain the meaning of the verses. Al-Qur'an from various its side based on rules order of verses or letter from mushaf with highlight content the wording, connection the verses, connection his letters, causes the descent, the hadith Which relate with him as well as opinions for mufasirin That Alone (Syurbasyi, 1999:232). Equivalent with explanation in on, Izzan (2011: 103) even say that the method *Tahlili* means to be detached or unraveled. So, the method of interpretation *Tahlili* is method interpretation verses Al-Qur'an through description (describe) meaning Which contained in verses Al-Qur'an with follow order orderly arrangement or order letters And verses Al-Qur'an Which followed by more and less analysis about content paragraph the. Or

with say other method *Tahlili* is a method that explains the meaning of a verse by paying attention to its technical aspects. And done in a way sequentially started from letter Al-Fatihah up to the letter An-nas.

According to Quraish Shihab, the Tahlili method was developed long before the *Maudhu'i method of tafsir*. This method has been known since the exegete *al-Farra* published his tafsir, or since Ibn Majah, or at the latest since the time of Ath-Tabari. This method is also called the *tajzi'i method*, which is the oldest method. Many, if not all, of the early *commentators* who wrote tafsir used this method (Shihab, 2008: 172).

In terms of approach, Shihab (2008: 174) explains that some tahlili interpretation methods use the hadiths of the Prophet Muhammad (peace be upon him) as a basis, called *tafsir bi al-ma'tsur*, and some use the basis of reasoning or opinion called *tafsir bi al-ra'yi*. However, as time goes by, the tahlili method has developed into several parts where scholars have divided the form or shape of *the tahlili interpretation method* into seven types, namely: *tafsir bi al-ma'tsur*, *tafsir bi al-ra'yi*, *at-tafsir al-shufi*, *tafsir al-fasafi*, *tafsir al-fiqhi*, *tafsir*

al-'ilmy, and tafsir al-adaby al-ijtima'y .

The following is the explanation:

a) Interpretation bi al- ma'tsur

Interpret the Koran based on good texts and verses from the Koran itself, with the hadith of the Prophet, the words ('aqwal) of the companions, as well as with the words ('aqwal) of the tabi'in.

b) Interpretation bil- ra'yi

Interpretation is carried out by setting the ratio as a starting point. In using this method, a mufasir does not have absolute freedom in using his ijtihaad regarding the interpretation of the verses of the Koran. However, they must start from their understanding of the values contained in the Koran and Sunnah of the Prophet SAW.

c) Interpretation al- fiqhi

Interpretation Which oriented or centralize attention to jurisprudence (law Islam). Usually, you will find lengthy interpretations when discussing the verses *of ahkam* .

d) Interpretation al- Sufi

Tafsir written by Sufis who interpret the verses of the Quran based on the implicit (subtle) signs seen by the Sufis in their suluk. It is divided into two parts, namely:

- *Al-Tafsir Al-Shufi Al-Nazari* (understanding inner with ta'wil).

- *Al-Tafsir Al-Isyari* or *Al-Tafsir Al-Faraidhi* (interpreting based on signs that appear when Sufis meditate).

e) Interpretation al- falsafi

Interpretations that discuss philosophical issues, both those that accept Greek philosophical thoughts that developed in the Islamic world, such as Ibn Sina and Al-Farabi, and those that reject these philosophical thoughts.

f) Interpretation al- Ilmi

Interpretation of the Quran in relation to various sciences. Verses of the Quran What is interpreted mainly are kauniyah verses (verses relating to natural events).

g) Interpretation al-abadi al- ijtima'i.

The style of interpretation that explains the verses of the Qur'an based on the accuracy of the expressions arranged in clear language, emphasizing the main purpose of the revelation of the Qur'an, then applying it to the social order, such as solving the problems of the Muslim community and the nation in general, in line with the development of society.

2) Steps Method Interpretation *Tahlily*

According to Saleh (2007: 49) the existence of the analytical method can be seen as unique, because in practice it is divided into two forms, namely *ma'tsur* and *ra'yu*. Meanwhile the presentation of his interpretative works includes various types of discipline, such as language, law, science, mysticism, philosophy, and social literature. This diversity of interpretations is very useful in providing readers with detailed information related to the situation experienced, the tendencies, and expertise of each interpreter.

In interpreting using this method, Shihab (2008: 173) stated that the Mufassirs paid full attention to all aspect Which contained in paragraph Which interpreted it with the goal of producing meaning Which Correct from every part paragraph. As for implementation This method in interpreting the Quran is as follows:

- a) Explaining the relationship (*munasabah*) both between one verse and another verse and between one surah and another.
 - b) Explain causes down paragraph (*reason al- nuzul*).
 - c) Analyzing vocabulary (*mufradat*) and pronunciation from an Arabic perspective. To strengthen his opinion, especially in explaining the language of the verse in question, the commentator sometimes also quotes poetry that developed before and during his time.
 - d) To explain content paragraph in a way general And It means.
 - e) Explain the elements of *fashahah* , *bayan* and *ijaz* , if deemed necessary. In particular, if the verses being interpreted contain the beauty of the *balagah* .
 - f) Explain law Which can withdrawn from paragraph Which discussed, specifically if the verses being interpreted are *ahkam* verses .
 - g) Explain the meaning and intent of the sharia contained in the relevant verse. As a basis, the mufassir takes advantage of other verses, the hadith of the Prophet SAW, the opinions of the companions and tabi'in, in addition to the mufasir's own ijtihad.
- ## 3) Example Method Interpretation *Tahlily*
- The interpretation pattern applied by

interpreters who use the tahlili method clearly shows that they are trying to explain the meaning contained in the verses of the Koran in a comprehensive and comprehensive manner, both in the form of *al-ma'tsur*, and *al-ra'yi* as in this interpretation, the Koran is interpreted verse by verse and letter by letter sequentially, and does not forget to explain the asbab al-nuzul of the interpreted verses. The interpretation that follows method This can take form *ma'tsur* (history) or *ra'y* (thought).

Following example interpretation method *tahlili* Which use form *Al-Tafsir bi al-Ma'tsur* and *Al-Tafsir al-ra'yi*.

a) Interpretation bi Al- Masur

Interpretation bi al-matsur is interpretation with mediate interpretation on friends prophet And for people tabi'in Which always accompanied by with isnad (historical sources) and compared to obtain the strongest and most accurate interpretation.

Relying on the tahlili method with *the tafsir bi al-matstur approach* has its advantages, but also its disadvantages. These advantages include:

- Emphasize importance Language in understand Al- Qur'an

- To explain accuracy editorial paragraph when convey the messages

- Binding the interpreter within the framework of the text of the verses, thus limiting him from falling into excessive subjectivity.

As for lack *interpretation bi al-matsur* that is:

- The interpreter falls into a long-winded linguistic and literary explanation so that the main message of the Koran becomes obscured in the gaps in the explanation.

- Often The context of the revelation of the verse (the description of *the asbab nuzul* or the chronological situation of the revelation of the legal verses as understood from the description of *Nasakh Mansukh*) can almost be said to be completely ignored, so that the verse seems to have come down not in one era or in the midst of a society without culture.

In its development, *bi bi al-matstur interpretations* have shown conflicting opinions on the narrations cited by the predecessors of the ummah. Their

opinions are very few compared to those of later generations. Even then, most of these differences lie only in wording, while the meaning remains the same, or simply in the interpretation of general words with one of the meanings they encompass:

Ibn Taymiyyah said: "Differences of opinion in interpretation among the Salaf are few in number. In general, these differences are varied, not contradictory. These differences can be classified into two types:

First, a interpreter between they disclose Meaning A words with different wording from another interpreter and each wording shows meaning Which different also but Meaning everything is The same. For example, the interpretation of the word *as-sirat al-mustaqim*. Some interpret it as the Quran , meaning following the Quran, while others interpret it as *Islam*. These two interpretations The same, because Islam is follow the Quran. Only just each The interpretation uses characteristics that are not used by other people.

Second, each interpreter interprets words of a general nature by mentioning some of the many meanings as examples and for remind listener that

say the contain various meanings. For example, the interpretation of God's words:

عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ ۖ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ ۖ يُؤْتِي بِلَاذِنِ اللَّهِ ۚ ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

God bless you

"Then We bequeathed the Book to those whom We chose among Our servants, but among them there were those who committed wrongdoing (dzalim) against themselves, there were also those who were moderate (muqtasid) and there were also those who were at the forefront (sabiq) in doing good deeds" (QS. Fatir [35]: 32).

It is said *sabiq* is person Which fulfill prayer at the beginning time, *muqtasid* is the person who prays in the middle of the time, while *the wrongdoer* is the person who ends the afternoon prayer until the sky is yellowish. Another commentator says *sabiq* is a person who does good by giving charity in addition to zakat, *muqtasid* is a person who only carries out obligatory zakat, and *Zalim* is a person who is reluctant to pay zakat.

Example other from form interpretation this, namely:

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَتَمَّ وَجْهُ اللَّهِ ۚ إِنَّ اللَّهَ وَسِيعُ عَلِيمٍ

"To Allah belong the east and the west, so wherever you turn, there is Allah. Indeed, Allah is All-Encompassing (allowing you to face Him anywhere) and All-Knowing." (QS. Al-Baqarah [2]: 115).

Which intended by Allah with firman (*قَوْلًا أَلَمَشْرِقِ وَالْمَغْرِبِ*) is Allah full authority over the ownership and management of both, as stated: "this house belongs to so-and-so", meaning he has full authority over the ownership of the house.

In case scholars, paragraph This down to Prophet Saw as dispensation from God about ability facing Where to just in prayer when currently on a journey, during war, in times of fear, or when encountering difficulties in obligatory prayers. Thus, the Prophet was informed that wherever they turned, there was Allah.

As for books interpretation Which including in row *interpretation bi al matsur* namely, *Jami Al-Bayan fi Tafsiri Al-Qur'an* by Imam Ibn Jarir al-Thabary, *Ma'alim Al-Tanzil* which famous with *Al-Tafsir bi Al-Manqul* work Priest Al-Baghawi, *Al-Durr Al-Matsur fy At-tafsir bi Al-Ma'tsur* by Jalal al-Din Al-Suyuthy, *Tanwir al-Miqyas min Tafsir Ibn Abbas*

work al-Fayruzabady, *Tafsir Al-Qur'an Al-'Adhim* work Ash Al-Fida', And *Al-Bahr* by Abu al-Layts al-Samarqandy.

b) Interpretation Bi Ar- Ra'y

Interpretation bi ar-ra'y is interpretation verses The Quran based on on ijtihad the interpreters and make reason mind as an approach mainly. According to *Adz-Dzahaby*, for scholars has set received interpretation *ar-ra'y*, that the interpreter:

- 1) Truly control Language Arab with all the ins and outs, 2) Knowing *asbabun nuzul*, *nasikh mansukh*, *qiraat sciences*, and other sciences, 3) Not interpreting things that are God's authority to know, 4) Do not interpret verses based on personal desires and interests, 5) Do not interpret verses based on clearly false schools of thought or understanding with the intention of justification. to flow the, 6) No consider that the interpretation that's it the most correct and what God wants without any definite argument.

An example of this interpretative thought is the explanation of QS. Al-Baqarah [2]: 115, which is in accordance with the meaning of the verse:

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَتَمَّ وَجْهَ اللَّهِ
إِنَّ اللَّهَ وَسِعَ عِلْمَ

"And belonging Allah is east And west, So wherever You facing that is the face of Allah. Indeed, Allah is All-Encompassing (His mercy) and All-Knowing." (QS. Al-Baqarah [2]: 115).

That is where the face of God is meant; God's power encompasses the entire universe; therefore wherever a person is, God knows his actions, because he is always facing God (Al-Quran and its translation, Ministry of Religion of the Republic of Indonesia, 2015).

Which what is meant is if you obstructed perform prayers at the Grand Mosque and Baitul Maqdis, then don't worry because surface earth has I made it a mosque place prayer for you. From That, You may prayer in place anywhere on the face of the earth, and please face any direction you can in that place, not tied to a particular mosque and not to any other, like that also No bound location where even. Matter That possible Because Allah He is the Most Generous and the Most Vast. He desires to grant His servants (and is All-Knowing) ease and convenience regarding their welfare and needs.

This background is based on the revelation of the verse regarding the prayer of a traveler in a vehicle where he faces the direction of his vehicle.

Regarding the tahlili method, which uses short and rational interpretations, or *tafsir bi ar-ra'y*, among scholars, there are differences of opinion, some forbidding it and others permitting it. The opinion that forbids it is based on the hadith of the Prophet Muhammad SAW which states: "Whoever interprets the Qur'an with his own ra'yu or thoughts has prepared his place in hell."

Meanwhile, the opinion that allows is that what is meant by one's own opinion is an interpretation that is not accompanied by evidence or proof or because people are trying to interpret the Koran. even though he does not master the rules Language Arab And main law religion, or Because encouragement air lust who wants to distorting the meaning of verses of the Koran. Effort this is in line with orders Allah as in a verse:

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا أَلِّ

"The Qur'an is a Book that we have sent down to you (Muhammad), full of blessings so that they think about His verses and so that people of

understanding can learn a lesson" (QS. Shaad [38]: 29).

According to results study, that interpretation Which most famous Which fulfil the conditions for *ar-ra'y interpretation* are Mafaatih al-Ghaib by ar-Razi, *Anwar al-Tanzil wa Asraaru al-ta'wil* by al-Baidhawi, *Lubaab al-Ta'wil fi Ma'an al-Tanzil* by Khazin.

3) Excess And Lack Method *Tahlily* Interpretation

According to pious (2007: 51) in his book state that superiority this method located on between other, coverage Language Which very wide Because own two forms interpretation (ma'tsur And ra'yi) Which capable give birth to diverse pattern discipline, and can accommodate a variety of ideas. Furthermore, according to Hassan Hanafi, the advantage of this method is its ability to provide maximum information, encompassing the social, linguistic, and historical context of the text. Classical commentaries by historians report on the text's past *setting* , while modern commentaries by reformers reveal its contemporary sociopolitical *setting* . Here, the modernists' goal is not only to

understand the text's meaning but also to transform reality.

Meanwhile, Izzan (2007: 104) said that the advantage of this method is its breadth as well as integrity in understand Al-Qur'an. It means individual invited to understand the Koran sequentially according to the list of letters starting from Al-Fatihah to An-nas, or he is invited to understand the verses and letters in the Koran sequentially intact And comprehensive. Method understand Al-Qur'an in a way *tartil* like here it is which is conducted for friend. Method This impressed bring up attitude Which very Carefully and responsibly understand the moral message of the Quran. The tafsit *tahlily method* also provides a very broad discussion of the Quran, covering various aspects, such as language, history, and law.

Interpretation using this method helps readers to understand the mentality of classical interpreters, sources of knowledge, historical situations and levels of understanding. they. Interpretation This Also help track Spirit era, artistic conditions and historical periods. This shows how revelation is conditioned by history in its understanding (Saleh, 2007: 51).

Meanwhile, its weaknesses include making the Quranic guidance partial, giving the impression that the guidance presented in the Quran is incomplete and inconsistent, giving rise to subjective interpretations due to the tendencies of interpreters of a particular school, and allowing the intrusion of Israelitish thought. Other shortcomings from method This is that comment Which too Lots exhausting For Read. Information overlaps with knowledge. Information is something already known somewhere and communicated from one source to another, while knowledge is something new, supplementing previous information and knowledge. It is not uncommon for some commentaries to provide information while the Quran provides knowledge. Furthermore, information Which delivered interpreter Far from need soul And public Nowadays, readers feel unconnected to the subject of their reading because the information provided is cold, ineffective, and outdated. Yet, readers need knowledge that is alive, useful, and relevant to the demands of their time (Saleh, 2007:51).

In line with the above, Izzan (2007: 105) also states that as a method which

is relatively the result of human work, *the tahlily exegesis method* cannot be separated from weaknesses, including, the study of *the tahlily exegesis method* is less in-depth, not detailed, and incomplete in discussing and resolving the topics discussed. Interpreting the Koran using *the tahlily exegesis method* also requires a very long time and demands a lot of perseverance and patience. tall. In side other, road method interpretation *tahlily* even "staggering" (No systematic) as criticized by Rasyid Ridha.

b. Method *Muqaran* (Comparison)

1) Definition Method Interpretation *Muqaran*

muqaran method or what is also called the comparison method and comparative method, according to Saleh (2007: 52) defines this method as a comparative interpretation method by presenting the interpretation of the verses of the Qur'an written by the *interpreters*. More clearly according to Quraish Shihab, (2008: 186) in the book History and Ulumul Qur'an, completes the definition of *the muqaran interpretation method*, namely a method of interpreting the Qur'an in the following

way:

- a) Comparing the texts (*nash*) of verses of the Koran which have similarities or similar wording in two or more cases, and/or have different wording for the same case;
- b) Compare paragraph Al-Qur'an with Hadith Prophet Saw, Which on birth seems contradictory;
- c) Compare various opinion scholars interpretation in interpret Al-Qur'an.

2) Steps And Example Method Interpretation *Muqaran*

- a) Compare paragraph Al-Qur'an with paragraph Al-Qur'an Which other

The interpreter compares verses of the Qur'an with other verses, namely verses that have similar wording in two or more different problems or cases; or verses Which own editorial different in problem or case Which (allegedly) the same.

According to Shihab Which quoted in Baidan (2002: 60) explain that In comparing verses, it is not only a matter of editorial analysis, but also accompanied by differences. case as well as content And meaning each paragraph Which compared. There is a number of aspect Which must reviewed

interpreter about things Which causes these differences such as differences in the background of the revelation of the verses, the use of different words and the arrangement of the verses, the context of the verses, the conditions and situations when the verses were revealed and also the aspects others. In addition Even though it is a comparison of verse with verse, it must also be taken into consideration regarding the opinions of interpretive scholars regarding the verse.

In this comparison, the methods used are: a) identifying and collecting verses with similar wording, b) comparing verses with similar wording that discuss the same case or two different cases in the same wording, c) analyzing the differences contained in various similar wordings, then the differences are seen from the connotation of the verses and their wording, such as differences in the use of words, their placement. in something paragraph And Also other, d) compare opinion commentators on the verses that are the object of discussion (Baidan, 2002: 64).

Following example compare paragraph Al-Qur'an Which own editorial

different but the meaning is the same

Example the word of God which means

"Say: "Come on I read it What Which forbidden by law You by Your God

Namely: do not associate anything with Him, do good to both parents, and do not kill your children Because Afraid poverty, We will give fortune to you And to them, and do not approach abominable deeds, whether visible or hidden, and do not kill soul Which forbidden Allah (kill him) but with something (cause) that is right (meaning that which is justified by the syara', such as qishash killing apostates, stoning and so on.)", that is what was ordered to you so that You understand (it)" (QS. Al-an'am [6] 151).

God **فَلَّ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ** willing **إِحْسَنًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَقَ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنٌ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَمْ وَصَلَكُمْ بِهِ لَعْنُكُمْ تَعْقِلُونَ**

"And do not kill your children for fear of poverty. We are the ones who will provide sustenance to them and also to you. Indeed, killing them is a great sin" (QS. Al-Isra' [17] 31).

Two paragraph in on use editorial Which different whereas It means the

same, namely both prohibit (forbid) killing children, only the targets are different, the first verse is more aimed at poor people or *fuqoro* , whereas paragraph second more intended to rich people. Understanding about the differences target Which targeted can understood from difference editorial on second the verse above, in paragraph First using editorial **وَإِيَّاهُمْ نَحْنُ نَرْزُقُكُمْ** (due to poverty/ hunger) Which Already happen, whereas on paragraph second using the editorial **وَإِيَّاكُمْ نَرْزُقُكُمْ** (Afraid poverty/hunger) Which means hunger

Not yet happen.

According to part interpreter say Allah Man And **وَإِيَّاهُمْ نَحْنُ نَرْزُقُكُمْ** This implies that even poor people who are experiencing hunger (economic deprivation) may not kill their children for any reason, including the hunger they are experiencing. This is because Allah is the One who guarantees the provision of sustenance for your children. Meanwhile, in the second verse, signaling his hunger That Alone Not yet happen, only just they worry will his wealth which will be further reduced by the presence of his will.

At first glance, there may seem to

be no difference in the wording of the two verses above, because in essence, they both remind us of the prohibition against killing children, as it is Allah who will determine their sustenance. However, some commentators, based on this, rules زيادة البناء Al Tol (addition form shows a difference in meaning), therefore even slightly different wording will attract attention For researched, Ahmad Mustafa Al-Maraghi put forward thus; The secret of the difference in wording in the two verses above is that the provision of children is prioritized over the provision of parents in the letter al-Isra' which means the opposite of the letter al-An'am.

b) Compare paragraph Al-Qur'an with Hadith

Interpreter compare verses Al-Qur'an with hadith Prophet Saw Which It seems contradictory and the interpreter tries to find a compromise between the two. case in point with point previously, comparison paragraph And hadith Also No not only comparing the wording, but also the content of the verses. In addition, opinion for scholars interpretation Also used in comparison paragraph with this hadith (Baidan, 2002:61).

The steps used are as follows, a) collecting verses that outwardly appear to contradict the hadith of the Prophet Muhammad SAW whether they have editorial similarities with other verses or not, b) compare and analyze conflict Which found between editorial paragraph And hadith the, c) comparing the opinions of tafsir scholars regarding these verses and hadiths (Baidan, 2002:65).

Following example Compare paragraph Al-Qur'an with matan hadith Which impressed contradictory, However actually No:

"O apostle, convey it What Which lowered to you from Your God. And If you don't do (what you were ordered to do, that means) you are not conveying His message. Allah protects you from human (interference). (Meaning: no one can kill the Prophet Muhammad saw). Indeed, Allah does not guide those who disbelieve." (QS. Al-Maidah [5]: 67).

﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾ willing
يَهْدِي الْقَوْمَ الْكَافِرِينَ

"Allah is very angry with people who

have been killed by the Prophet, & Allah is very angry with someone who makes the face of the Prophet sallallaahu 'alahi wasallam hurt" (HR. Bukhari).

Excerpt paragraph Nasa-Al Man يعصمك
And to God signal that Allah Almighty will always protect or look after safety self And soul prophet Muhammad Saw. However, in a hadith it is stated that the Prophet was once injured (suffered a wound) during war. Uhud, And here arise oddity the. In problem controversy Here, al-zarkasyi offers two kinds of alternatives. *First* , the Battle of Uhud occurred before this verse was revealed, as it was revealed in the 3rd year of the Hijri calendar, even though it is known as a Madaniyah surah, which was revealed during the final years of the Prophet's revelations. Therefore, it is understandable that Allah's guarantee for the Prophet came into effect after this verse was revealed . *Second* , according to Al-Zarkasyi, the meaning of *ishmat* here is the assurance of the Prophet Muhammad's safety from the possibility of assassination by the Prophet's enemies. No safety physical (injury, because the reality prophet No died in the battle of Uhud).

c) Compare opinion for interpreter

Interpreter compare interpretation scholars interpretation, Good scholars the Salaf and khalaf scholars, in interpreting the verses of the Koran, both those of a *manqul nature* (*al-tafsir al-ma'tsur*) and those of a *ra'yu nature* (*al-tafsir bi al-ra'yi*).

The comparison of the opinions of the commentators covers a very broad scope, not only covering similar verses but also encompassing the entire Quran. The analysis used also utilizes various aspects such as their meaning. And correlation (*reflection*) between paragraph with paragraph or letter with letter. The main objective of this point is to analyze the opinions of several commentators in interpreting a verse, then compare the differences between these interpretations. This differs from the previous point, which prioritized differences in wording between verses and hadith (Baidan, 2002:62-63).

This third comparative method uses the following methods: a) collecting a number of verses of the Koran which will be used as the object of discussion without looking at the similarities or differences in their wording, b) tracing the opinions of various scholars. interpretation in interpret paragraph the,

c) compare their opinions to obtain information about the identity and thought patterns of the interpreters.

The following is an example of comparing the interpretations of scholars or schools of interpretation with each other.

As illustration in problem This like case in point about intercession prophet Muhammad is the subject of debate, among Sunnah experts and Mu'tazilites. According to the explanation given by Thantawi Jawhari, in his book of tafsir *al-jahir fi al-tafsir Al-Qur'an Al-Karim*, all people Islam (expert sunnah And Mu'tazilah) has agreed that in the future in the hereafter will There is Which his name intercession For person Islam, No infidels. However, they differ on the purpose of intercession when it is connected to Muslims who have committed major sins.

According to the interpretation of the Sunni scholars, intercession can be given even to person Islam Which Lots his sin, because with given intercession so his sin will be closed. Different with people Mu'tazilah Which consider that person Islam, which has many sins, has no right get intercession.

In the two statements above,

Jawhari expressed his opinion after obtaining a form of *muqorinah* (comparison) between the two, according to him the relationship between the prophet Muhammad and his intercessors was like the relationship between the sun and its rays. As the sun spreads its rays to all corners of the world, the prophet Muhammad will also give his intercession to all his people, However We Can understand that ray sun No everything the same in every part of the world, it depends on the position of the place on earth, likewise with humans who will not receive the same fate, it depends h i s acts of worship.

If the interpreter wants to use the muqoron method as stipulated above, then first he must pay attention to the verses of the Qur'an that are related, then look at the opinions of several scholars of interpretation regarding the problem, then look at the similarities, differences, advantages and disadvantages of these interpretations, in this way he will compromise on the various existing interpretations, or strengthen only one interpretation, or even reject it, and provide arguments for his own opinion.

d) Excess And Lack Method

Interpretation *Muqaran*

Benefit Which can taken from method interpretation This according to Saleh (2007:53) is:

1) prove the accuracy of the Quran; 2) assure that no There are contradictory verses of the Quran ; 3) clarifying the meaning of the verses; and 4) not invalidating a hadith that is of authentic quality.

Currently in matter difference interpretation interpreter Which One with Which Which In other words, interpreters try to find, dig, discover and look for common ground between the differences. That if Possible, And tarjih Wrong One opinion after discussing the quality of each argument.

Comparison is the main characteristic of the comparative method. This is one of the principal differences between this method and other methods. This is because Because Which made into material in compare paragraph with verse or paragraph with hadith, is opinion for scholars the And even in the third aspect. Therefore, if an interpretation is carried out without comparing the various opinions put forward by commentators, then such a

pattern cannot be called *the "muqaran method."*

In this *muqaran method* , interpreters attempt to compare various interpretations from the past to the present. This demonstrates the breadth of understanding the verses of the Quran, which have a very wide scope and reach (Baidan, 2002:67).

Then the *muqaran method* also has the advantage of being able to provide relatively broad insight to readers, tolerate differences of opinion so that it can prevent fanaticism in a particular school of thought, enrich opinions and comments on various verses, and interpreters are also increasingly motivated to study various verses, hadiths and the opinions of other interpreters.

Apart from that, this method also helps us to choose which interpretation of the interpreters is appropriate, which is more correct and which is more trustworthy so that we can obtain guidance that can be used as a guide in living life in order to achieve prosperity in this world and the hereafter (Baidan, 2002:67).

Meanwhile, the weakness of the *muqaran method* itself is that it is not

suitable for beginners to study because it contains material that is too broad and sometimes extreme, is less reliable in answering social problems that develop in society, and seems to dominantly discuss the interpretations of previous scholars compared to new interpretations (Saleh, 2007:53).

CONCLUSION

Broadly speaking, there are four methods of interpreting the Quran that have been used from the past until now: the ijmalīy (global), tahlīlī (analytical), muqaran (comparative), and maudhu'ī (thematic) methods. Each of these methods has its own strengths and weaknesses. The analytical or tahlīlī method interprets Quranic verses by explaining all aspects contained in the interpreted verses and explaining the meanings contained therein according to the expertise and inclination of the interpreter who interprets the verses. The division of the tahlīlī interpretation method is divided into several parts according to the development of the times and the need for explanation of a verse in the Quran, namely tafsīr bi al-maṣṣūr, and there are those that use the basis of reasoning. or opinion Which

called interpretation bi al-ra'yī. Besides That There is interpretation al-shufī, tafsīr al-faṣafī, tafsīr al-fiqhī, interpretation of al-'ilmy, and interpretation of al-adaby al-ijtima'y. In interpreting a verse, the interpreters use predetermined rules. As for method tahlīlī with all excess And its shortcomings, which will make the interpreters have a cautious attitude in interpreting a verse so that there is no misinterpretation.

Tafsīr Muqaran is one of the methods of interpretation that uses comparative techniques in revealing or explaining the verses of the Qur'an, so that the main targets in this method are verses that appear to have similar wording, which talk about the same case or two different cases, the second target is verses that appear to contradict the hadith of the Prophet SAW. in appearance, and the last is to compare the views of the scholars of interpretation about the verses they interpret. Among the advantages and disadvantages of the muqaron method, one of them is, the advantage is that it can provide broad insight, because by revealing the opinions of the interpreters it will provide lessons and insight into a

verse with various arguments in it. And among the disadvantages is that this method cannot be used For interpret all over paragraph Al-Qur'an, Because No all paragraph The Quran has criteria for being interpreted using the muqoron method.

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Pustaka Al-Husna Baru.