The *Uslūb* of Tafsir Al-Quran

Asep Habib Idrus Alawi
STAI Shalahuddin Al Ayyubi Jakarta
E-mail: rianto.msi23@gmail.com

Abstract

This article discusses the method of interpreting the Qur'an. After tracking bibliographic sources, it was found that the differences between the commentators of the Qur'an in the use and meaning of the terms *manhaj* and *uslūb*. According to this study, the correct one, the term used for the Interpretation of *Taḥlīlī, Ijmālī, Mawḍū'ī* and *Muqāran* is *uslūb* not *manhaj*. *Uslūb Tafsīr Taḥlīlī* is a systematic system used by an interpreter in interpreting the Koran following the order of verses and letters in the *Muṣḥaf*, both in whole or in many verses or letters. Then in each verse explained everything related to the verse, for example, the meaning of the word, the sense of stylist, *asbāb al-nuzūl*, the laws contained, and the importance of the whole verse. *Uslūb Tafsīr Ijmālī* is a work of commentator who adheres to the arrangement of verses that are grouped. Then, explained the general meaning or the whole verse under what is desired by the editorial verse. *Uslūb Tafsīr Muqāran* is collecting and comparing the ulama's two interpretations or more about the verses of the Koran, studying them, and concluding which interpretations are the most powerful. *Uslūb Tafsīr Mawḍū'ī* is systematic writing of understandings used by an interpreter by not following the order of verses in the Koran, but by collecting all the verses that speak the same theme, then explain and take legal conclusions.

Keywords: uslūb, tahlīlī, ijmālī, muqāran, mawḍū'ī.

Uslūb Tafsir Al-Quran

Abstrak

Artikel ini membahas metode menafsirkan Alquran. Setelah menelusuri sumber-sumber bibliografi, ditemukan adanya perbedaan antara para penafsir Al-Qur'an dalam penggunaan dan makna istilah *manhaj* dan *uslūb*. Dalam kajian ini, yang benar, istilah yang digunakan untuk *Tafsīr Taḥlīlī, Ijmālī, Mawḍū'ī* dan *Muqāran* adalah *uslūb* bukan *manhaj*. *Uslūb Tafsīr Taḥlīlī* adalah sistem sistematis yang digunakan oleh seorang mufassir dalam menafsirkan Alquran mengikuti urutan ayat dan huruf dalam urutan, baik secara keseluruhan maupun dalam banyak ayat atau huruf. Kemudian di setiap ayat dijelaskan segala sesuatu yang berhubungan dengan ayat tersebut, misalnya arti kata, pengertian gaya bahasa, *asbāb al-nuzūl*, hukum-hukum yang terkandung, dan pentingnya keseluruhan ayat tersebut. *Uslūb Tafsir Ijmālī* adalah karya seorang komentator yang menganut pengaturan ayat-ayat yang dikelompokkan. Kemudian, dijelaskan arti umum atau keseluruhan ayat di bawah apa yang dimaksud oleh redaksi ayat tersebut. *Uslūb Tafsīr Muqāran* adalah mengumpulkan dan membandingkan dua tafsir ulama atau lebih tentang ayat-ayat Alquran, mempelajarinya, dan menyimpulkan tafsir mana yang paling kuat. *Uslūb Tafsīr Mawḍū'ī* adalah penulisan sistematis tentang pemahaman yang digunakan oleh seorang penafsir dengan tidak mengikuti urutan ayat dalam Alquran, tetapi dengan mengumpulkan semua ayat yang bertema sama, kemudian menjelaskan dan mengambil kesimpulan hukum.

Kata-kata Kunci: uslūb, tahlīlī, ijmālī, muqāran, mawḍū'ī.

INTRODUCTION

Tafsīr, if you see the lexical meaning, revolves around the meaning of *al-Kashf wa al-Bayān*. Both of these meanings can be mutually substituted in explaining one substance, one object, or something that can be sensed. If it says فسَّر الكلام semantically, that is the same as أبان معنى الكلام. As for the term Al-Quran, according to al-Sabt (al-Sabt, 1421: 25),

From this علم يبحث فيه عن أحوال القرآن العزيز من حيث دلالته على مراد الله تعالى بقدر طاقته البشرية: tafsir is definition, practically, *tafsir* has existed since the revelation was delivered by the Prophet Muhammad PBUH to his Companions (Jumah, 1999: 72).

Of course, the Companions made him a reference in interpreting the Koran. For example, when a Bedouin Arab said about the 82nd sure of sūrat al-An'ām, وأينا لم يظلم نفسه؟ then the Prophet interpreted it with the sūrah Luqmān verse 13. The Prophet interpreted the word *ẓālim* in sūrat al-An'ām verse 82 with the meaning of shirk contained in the sūrah Luqmān verse 13 (al-'Akk, 1406: 32).

After the death of the Prophet, the development of interpretations was not too significant. The status of the Companions as speakers of Arabic, as students directly from the recipient of the revelation, as people who feel the conditions in which revelation comes down, plus their knowledge of the meanings behind the verses of the Koran that they know from the Prophet, are not enough for they are to form interpretive rules (Saeed, 2006: 42–43). In fact, all of that makes them not feel the need to form interpretive rules which are actually arranged to rectify the understanding of the Koran (al-'Akk, 1406: 32).

The interpretations of the Koran they got from the Apostles were absorbed in the narration of the hadith. Therefore, we can find in the hadith books, such as Sahih Bukhari, a special chapter on interpretations. Among the companions of the Prophet who most narrated the commentaries of the Koran were Ali bin Abi Talib, Abdullah bin Masud, Abdullah Ibn Abbas, and Ubay bin Ka'ab. Ali bin Abi Talib narrated many interpretations of the Koran because indeed he had the breadth and depth of knowledge and was a source of fatwas in the time of the first three caliphs. As for the three remaining friends, namely Ibn Mas'ud, ibn Abbas and Ubay bin Ka'ab, they are the ones who can be said to turn on the interpretation schools, if possible use the term *muḥaddiths* (al-Rumi, 1416: 28). Ibn Abbas in Mecca, Ubay in Medina, and Ibn Mas'ud in Kuffah (al-Rumi, 1416: 32).

About Ibn Abbas, Imam Fairuz Abadi, author of *Qāmūs al-Muḥīṭ*, succeeded in collecting interpretations based on his narration from Ibn Abbas, the turjuman al-Quran. Although by the *muḥaqqiq* the validity of the *sanad* was questioned. Syaikh Shalih Alu Shaykh for example, on the occasion of his lecture, he said (Alu Shaikh, n.d.):

«تنوير المقباس من تفسير ابن عباس» وهذا تفسير لـ «فيروز آبادي «المشهور صاحب «القاموس»، ونقل فيه تفاسير ابن عباس المنقولة بطريق واحد، وهذا الطريق طريق موضوع مكذوب؛ لأنه من طريق السُّدِّي الصغير -وهو أحد المتهمين بالوضع والكذب- عن الكلبي -وهو أحد المتهمين بالكذب-، وإذا كان كذلك فنقول تفسير تنوير المقباس من تفسير ابن عباس هو أوهى التفاسير عن ابن عباس، ابن عباس أصح الطرق عنه في التفسير صحيفة علي بن أبي طلحة عن ابن عباس، وأوهى الطرق عنه في التفسير هذا الطريق وهو ما روي في هذا الكتاب الذي هو من طريق بشر بن مروان السُّدِّي الصغير عن الكلبي إلى آخره

In the era of tabi'in, the development of interpretations was not too different from the previous era. They were very careful in interpreting the Koran, until it was reported that Sa'id bin Musayyab was often silent when asked about the interpretation of the Koran.

However, there are those who distinguish between this era and the era of friends, namely the inclusion of the history of isrāīliyyāt (al-Rumi, 1416: 30).

When the era of bookkeeping hadith, interpretations also took place in the development which originally spread based on *talaqqī* and narration into one written history and very attentive to the *sanad*. In the early days of this writing, the interpretation was only one part of the chapters contained in the hadith book. Later in the subsequent developments the interpretation became the science that had its own identity which at the end of its development came diverse interpretations (al-Rumi, 1416: 35–36).

In the study of the sciences of the Qur'an and the method of interpretation, three terms appear in contemporary interpretive sciences, namely *al-Ittijāh*, *al-Manhaj*, *al-Uslūb* or *al-Ṭarīqah*. Actually, these terms can be found in interpretative studies at the beginning of their development. In fact, the researchers of this knowledge are not even one word in interpreting each of these terms. Therefore, for one term they interpret it with different meanings (al-Rumi, 1416: 55). Through these three terms, the commentators formulate the distinctive features of the existing commentaries and try to classify them. This paper also wants to try to explain the grouping of interpretations..

METHOD

This article is written by tracking bibliographic sources. A number of references are seen and the theoretical description is reformulated to review the related work of existing commentary scholars. From the references obtained, it was found that a number of references were complementary, some also added descriptions for other references.

RESULT AND DISCUSSION

1. Tafsīr Taḥlīlī

a. Understanding of *Tafsīr Taḥlīlī*

Language interpretation is a *tarkīb ismī* (noun phrase) which consists of two words, namely interpretations and *taḥlīl*. Understanding interpretations both in terms of language and terms has been mentioned in the previous point. As for *taḥlīlī* according to language is the derivation of the word *ḥallala*, which means deciphering or analyzing (al-Rumi, 1416: 55).

In terms of, *Tafsīr Taḥlīlī* (analytical) or also called *tajzī*'s interpretation, is a method that intends to explain and describe the contents of the verses of the Qur'an from all sides, according to the order of the verses in a letter. In this interpretation, the verse is interpreted comprehensively and comprehensively both with *ma'thūr* and *ra'y.* The elements considered are *asbāb al-nuzul*, *munasabah ayat* and also the meaning of *harfiyyah* for every word (al-Rumi, 1416: 55).

In other words, *Tafsīr Taḥlīlī* in terms is the method used by the exegete in exposing the verse to its words, and the interpreter looks at the clauses of the verses in various aspects

and explains the interrelationship of words with other words in one verse or several verses. before, because this method was only recently introduced (Rokim, 2017). In *Tafsīr Taḥlīlī*, systematics used by a *mufassir* in interpreting the Koran in accordance with the order of verses and letters in the *Muṣḥaf*, both in whole and in a number of verses or letters only. Then in each verse explained everything related to the verse, for example the meaning of the word, the meaning of stylist, *asbāb al-nuzūl*, the laws contained, and the meaning of the whole verse (al-Rumi, 1416: 55).

b. Strengths and Weaknesses of the Interpretation of Tahlili

The systematic features of this interpretation are: 1) It is the systematics of the earliest interpretations that appear. Even before the time of interpretation; 2) The dominant systematics of interpretation is chosen by the interpreters, both past and present. For example, *Tafsīr al-Ṭabārī, Tafsīr al-Khāzin, Tafsir al-Baghawī, Ibn Kathīr,* etc.; and 3) Interpreters compete in making their interpretations differ with previous interpretations, for example in terms of a concise language and extensive discussion, or some use the method of interpretation of *bi al-ma'thūr* while others use *bi al-ra'y*. Then, some others focus on the explanation of the language and *qirā'at*, while others focus on the explanation of the story and the law, or some are trying to relate it to the verses of kawniyyah and science. However, all methods used in interpreting the verse are still one type of systematics of interpretation, namely *Tafsīr Taḥlīlī* (al-Rumi, 1416, p. 58). Meanwhile, the weaknesses (Junaedi, 2016: 20) are: 1) Making the Qur'anic instructions partial; 2) Tends to be shallow and narrow-minded; 3) Giving birth to subjective interpretations; and 4) Opening the entrance to authentic interpretation because the facilitator is free to convey ideas (Hitami, 2012: 47).

c. Urgency of the Interpretation of Taḥlīlī

Although it contains deficiencies and invites the arrival of the negative side, the difference in the method of *Taḥlīlī* must be acknowledged that this method of interpretation of *Taḥlīlī* has contributed greatly to the preservation and development of Islamic intellectual treasures, especially in the interpretation of the Koran. great and monumental work. Thus, the urgency of this method must be recognized. Only, it is necessary to know where the urgency of this method lies (Anieg, 2016).

The *Taḥlīlī* method is more reliable if the goal to be achieved is a broad understanding (understanding in various aspects) of the content of the Koran. In other words, the urgency of the *Taḥlīlī* method lies in its existence which is able to provide a broader understanding (various aspects) compared to other methods of interpretation (Amin, 2017).

d. Taḥlīlī Interpretation Style

'Abd al-Hayy al-Farmawi included various interpretations into *Taḥlīlī* interpretation such as: *tafsīr bi al-ma'thūr*; *tafsīr bi al-ra'y*; *tafsīr al-fiqhī*; and *tafsīr al-adab al-ijtimā'ī* (al-Farmawy, 1996: 29).

2. Tafsīr Ijmālī

The word *"ijmālī"* means global. Thus, *ijmālī*'s interpretation is a method of interpretation that interprets the verses of the Qur'an by expressing its meaning globally (al-Farmawy, 1996: 29). 2.   *Tafsīr Ijmālī* are systematics of interpreters who adhere to a grouped arrangement of verses. Then, explained the general meaning or the whole verse according to what is desired by the editorial of the verse. The language used to explain the verse is a common language that is easy to understand.

In another sense, *Tafsīr Ijmālī* is if the interpreter interprets the verse in accordance with the grouped verses, then explains the meaning of the whole verse and the conclusions obtained. It can also be stated that *Tafsīr Ijmālī* is the transfer of meaning, namely the *mufassir* does not translate unit words, but the grammatical meaning or even the overall meaning of one group of verses. Systematics of this type of interpretation are mostly chosen by contemporary commentators. For example, the *Kalām al-Mannān* by as-Sa'di, *al-Taysīr fī Āḥadīth al-Tafsīr* by Muhammad al-Makki al-Nashiri, *Tafsīr al-Ajzā' al-Aṣrāṭ al-Ūlā* by Mahmud Syaltut, etc. (al-Farmawy, 1996: 59).

3. Tafsīr Muqāran

a. Understanding *Tafsīr Muqāran*

The word *"Muqāran"*, etymilogically, is a form of passive participle noun from the verb "qarana". In Arabic, it can mean *al-Jam'u, al-Waṣl and al-Muṣāḥabah*. The term is comparing between two cases or more with the purpose of equating or distinguishing then taking which is stronger, this applies to all science. The meaning of the interpretation of *muqāran* is to collect and compare between two interpretations of the ulama or more about the verses of the Koran, study them, and conclude which interpretation is the most powerful (al-Mushni, 1427: 154).

In other terms, *Tafsīr Muqāran* is a process when *mufassir* explains one verse by collecting other verses, hadiths or atsar and the opinions of the other interpreters of the ulama, then these arguments are compared and concluded which is the most powerful interpretation (al-Rumi, 1416: 60). Practically this interpretation has existed since the beginning of the interpretation of the Koran, even though this term was not used. But certainly, differences in understanding between the Companions of the Prophet and the people who lived after them, differences in scientific knowledge, the number of references and methods of taking history, as well as differences in folk patterns led the interpreters to compare those opinions, as did by Ṭabarī (al-Mushni, 1427: 155). Even so, until now there has not been a single interpretive book that completely interprets the Koran with *uslūb tafsīr muqāran*.

b. Urgency of *Tafsīr Muqāran*

Undoubtedly, this interpretation of *muqāran* is very important (Shihab, 2006: 138), both for interpreters and for the science of interpretation itself. Its urgency includes: 1) Realizing scientific interpretation through various Islamic sciences; 2) Form a comparable

pattern that is in accordance with scientific rules and leads to an understanding of the causes of difference; 3) The ability to explain the side of equality and differences of views among *mufassir* shows the power of reason and into science; 4) Cleansing interpretations of weak arguments; 5) Growing the power of reason; and 6) Providing contributions to science through work (al-Mushni, 1427, p. 184).

c. Various *Tafsīr Muqāran*

Tafsīr Muqāran in terms of its objects has two types / forms, namely: 1) *Al-Muqāranah al-Taḥlīlīyyah*, which compares the opinions of commentators and explains the possibilities of meanings contained in the texts of the Koran (al-Mushni, 1427, p. 160); and 2) *Al-Muqaranah fī al-Manāhij wa al-Ittijāhāt*, which compares the methods and direction of interpretation of the interpreters with in-depth studies (al-Mushni, 1427, p. 169).

Fahd bin Abdurrahman provides another division of *Tafsīr Muqāran*, namely: 1) Comparing between one text of the Koran and another text of the Koran that is meaningful or seems contradictory. This is included in the realm of *Mushkīl al-Qur'ān*. Or compare two complementary verses, for example the verses of the story; 2) Comparing one verse with the hadith of the Prophet which corresponds to or which appears contradictory; 3) Comparing the Koran with biblical or gospel texts to explain the features of the Koran or to explain the falsehood of the gospel. For example the book, *Qur'ān al-Karīm wa al-Tawrāt wa al-Injīl wa al-'Ilm*, the work of Maurice Bucaille, or the book *Muḥammad fī al-Tawrāt wa al-Injīl wa al-Qur'ān*, the work of Ibrahim Khalil, etc .; 4) Comparing the opinions of the commentators and in-depth review of those opinions accompanied by evidence from each opinion (al-Rumi, 1416: 60).

Steps and Methods for preparing *Tafsīr Muqāran*: 1) Making boundaries of the study. For example, comparing al-Jashash with Ibn Arabi in the interpretation of the Koran; 2) Making a systematic review; 3) Collect and compile material; 4) Analysis of the comparison between two opinions in depth. For example, comparing between the two propositions used by comparing sources of excerpts, degrees of hadith and criticism; and 5) Give conclusions from the comparative analysis and choose one opinion that he considers stronger (al-Mushni, 1427, p. 180-183).

Things that need to be considered in the preparation of *Tafsīr Muqāran*: 1) Must compare between two interpreters or more, the differences and similarities both in the method, the method of delivery and the style of interpretation; 2) The compiler of *Tafsīr Muqāran* must be an expert; 3) Composers must have a strong power to compare two opinions objectively; 4) Honest in reviewing, not *ta'aṣṣub*, ethics and *tawāḍu'* for differences of opinion among the consultants (al-Mushni, 1427, p. 184).

4. Tafsīr Mawḍū'ī

a. Unterstanding Tafsīr Mawḍū'ī

Tafsīr Mawḍū'ī, etymologically, is an adjective phrase or phrase that is composed of nouns and adjectives, namely *tafsīr* (noun) and *mawḍū'ī* (adjective). The word *"al-Mawḍū'ī"*, etymologically, is the noun passive participle of the word وضع / waḍa'a which means "to put it". Terminologically, *al-Mawḍū'ī* has several meanings depending on the field of study of the science that uses it. In the terms of the science of hadith, maudhu 'means utterance made to be based on the Prophet either intentionally or not. The 'ulama of *mantiq* interpreted "mawḍū'" as something which is determined to be explained or punished. As for the commentators, the interpreter defines *mawḍū'* as a problem discussed in the Koran with editors and in different places, which have similar meanings or intention (Sa'id, 1991: 20).

The definition of *Tafsīr Mawḍḥ'ī* itself is the systematic writing of interpretations used by a *mufassir* by not following the order of verses in the Koran, but by collecting all the verses which speak the same theme, then explain and take legal conclusions (al-Rumi, 1416: 61). That is, according to al-Dhahabi, we choose one aspect of the themes of the Koran then discuss it in depth. The theme is explained from various aspects to the smallest things related to the theme, which may not be accommodated in the general interpretation (read: besides *Tafsīr Mawḍḥ'ī*). Usually this interpretation is occupied by people who have special knowledge and are encouraged to study it, with the Koran as the subject of the study. For example, Ibn Qayyim, who focuses on discussing *Aqsām al-Qur'ān* in his commentary, *al-Tibyān fī Aqsāmi al-Qur'ān*, Abu Ubadah, which discusses majaz in the Koran, or also Abu Hasan al-Wahidi which focuses on discussing *Nuzūl al-Qur'ān* (al-Dhahabi, n.d., p. 69)

b. History of *Tafsīr Mawḍū'ī*

Tafsīr Mawḍū'ī has existed since the beginning of Islam, that is, the Koran came down to the Prophet Muhammad. For example, Abd al-Salam Fathullah mentions that this *Tafsīr Mawḍū'ī* has long existed in a simple form, then grew and developed over time, as did other sciences. In the end, this interpretation has one specific term and study (Sa'id, 1991: 28). His statement is certainly not without reason. He gave several examples, among others, when descending surat al-An'am verse 82 which was later interpreted with the letter Luqman verse 13 about the meaning of *ẓulm* (Sa'id, 1991, p. 29). However, some other commentators have different opinions about the history of this interpretation.

For example, Samir Abdurrahman al-Rishwani, he rejected the opinion of some commentators who said that *Tafsīr Mawḍū'ī* had existed since the beginning of Islam. can be used as a basis for *Tafsīr Mawḍū'ī*. However, this discussion of the application of writing has historically been the origin of the birth of this type of interpretation (al-Rishwani, 2009: 74). He continued, the examples mentioned by those who argued that *Tafsīr Mawḍū'ī* had since the beginning of Islam were actually not appropriate.

It was all just an example of the interpretation of the Koran bi al-Qur'an and could not be said to be a *Tafsīr Mawḍū'ī*. Because, first, the initial purpose of the interpretation of the

Koran with the Koran is to explain the meaning of the verse that is difficult to understand with other verses or explain the verses that are still *mujmal*, while that is not the intention of *Tafsīr Mawḍū'ī*. Second, actually at that time there was no reason for the birth of *Tafsīr Mawḍū'ī*. It was because of its peculiarities and motives and it did not yet exist, that is, it must be in the form of writing and may not be narrated based on oral as it was in those days. Likewise, their attention to understanding the details of the problems of the Koran has not come to a thorough consideration and holistic discussion. The proof is that general rules in Islamic disciplines only emerged in the next era (al-Rishwani, 2009: 74).

After the era of *al-tadwīn* began, then some scholars felt the need to compile a book that examined a special theme about the Koran. Qatadah bin Da'amah appeared which compiled the book Nasikh wa al-Mansukh, then Ma'mar bin Mutsanna compiled the book Majaz al-Quran, Abu Ubaid al-Qasim bin salam composing al-Nasikh wa al-Mansukh, Ali al-Madini compiling Asbab al-Nuzul, al-Sijistani compiled Gharibu al-Quran, Muhammad Ibn Qutaibah compiled Ta`wil Mushkil al-Quran and Ibn Qayyim compiled the book Amtsal al-Quran and al-Tibyan fi Aqsami al-Quran (al-Rishwani, 2009: 77; Sa'id, 1991: 30).

After that, this interpretation will develop rapidly until now. Among the causes of the development of the interpretation of maudhu'I, at least, are: 1) Contemporary scientific studies that require detailed and in-depth study; 2) The entry of oriantalis influences in Islamic studies. They compiled a book such as mu'jam mufahras which not only benefits them but also for Muslims; and 3) The sincerity of Muslim scholars / scholars in refuting Orientalist opinions about Islam and the Koran in particular (Sa'id, 1991, p. 34).

c. Urgency of Tafsīr Mawḍū'ī

This type of interpretation has a lot of urgency, including: 1) Increasingly clarifying the miracle of the Koran; 2) One study themes is presented clearly and perfectly; 3) Meet the needs of the times; and 4) Become the root of the combination of Koranic studies and science. The various themes of *Tafsīr Mawḍū'ī* above, all can be grouped into two major parts: 1) Studies related to the other side of the Koran such as *asbāb al-nuzūl*, *makiyyah* and *madaniyyah*; and 2) Studies that are directly related to the Quranic texts such as *nāsikh* and *mansūkh*, *muḥkam-mutashābbih*, etc. (al-Rishwani, 2009, p. 78).

This interpretation also has several forms: 1) Interpretation of the Koran with the Koran; 2) Interpretation of the verse al-Ahkam, e.g. *al-Jāmi' li Aḥkām al-Qur'ān* by al-Qurṭubī, *Aḥkām al-Qur'ān* by al-Jashshash, *Aḥkām al-Qur'ān* by Ibn al-'Arabī, *Naylu al-Marām* by Muhammad Shidiq Hasan, *Tafsīr Āyāt al-Aḥkām* by Muhammad Ali ash-Shabuni, etc; 3) *Al-Ashbah wa al-Naẓa'ir*. Mufassir seeks the same words in the Koran and explains the meaning of each according to the theme of the verse. then explain the use of the word with other meanings in another verse. Examples of these interpretations include, *Al-Ashbah wa al-Naẓa'ir fī al-Qur'ān al-Karīm* by Muqāṭil bin Sulaiman, etc. Most of these interpretations study the Koran in terms of language. 4) *Al-Dirāsāt al-Tafsīriyyah* (al-Rumi, 1416, p. 61).

It is the interpreter who examines specific themes and collects related verses, for example *nāsikh* and *mansūkh* by Al-Qasim bin Salam and Abu Ja'far al-Naḥḥās, *Ta`wīl Mushkīl al-Qur'ān* by Ibnu Qutaibah, *Amthāl al- Qur'ān* by al-Mawardi , etc. (al-Rumi, 1416, p. 61).

From there we can see that *Tafsīr Mawḍū'ī* has existed since the beginning of the preparation of the commentaries, even before the bookkeeping period. We cannot deny also that *Tafsīr Mawḍū'ī* is growing rapidly in the present with its variety of types. Even to make it easier for the Koranic scholars, an orientalist compiles verses of the Koran based on the theme, entitled *Tafṣīl Āyāt al-Qur'ān al-Karīm*. However, until now no one has written a complete thematic interpretation, one Qur'an (al-Rumi, 1416, p. 61).

In addition to the form, the commentary maudhu'i also has several analysis techniques, including: 1) A reviewer looks for one type of word in the Koran and collects it. After that explained the content of the meaning and use in the Koran. For example, *Kalimat al-Ḥaqq 'fī al-Qur'ān al-Karīm*, by Muhammad Abdurrahman al-Rawi, *al-Ummah fī 'Arabiyyah wa al-Qur'āniyyah* by Ahmad Hasan Farhat, etc; 2) A *mufassir* collects verses related to one theme but with the editorial of different verses. Then he presents in the form of analysis accompanied by related arguments and comments. This includes the types of interpretations which are mostly written such as *I'jāz al-Qur'ān, Nāsikh wa al-Mansūkh*, or in modern times interpretations appear relating to the verses of jihad, for example, health, science, and education, sociology; and 3) An interpreter examines a theme in the Koran and limits it to certain *sūrah*. This type is the same as the type in point two, only this study material is narrower. An example for this type of interpretation is *Taṣawwur al-Ulūhiyyah Kamā Tu'riḍuhū sūrat al-'An'ām* by Ibrahim al-Kailani, *Qaḍāyā al-Mar'at fī sūrat al-Nisā'* by Muhammad Yusuf, etc. (al-Rumi, 1416, p. 61).

CONCLUSION

Based on the description above, we can take a number of things that become conclusions, namely: Differences in the interpretation of the Koran in the use and meaning of the terms *manhaj* and *uslūb*. According to this study, the truth, the term used for the distribution of interpretations are *Taḥlīlī, Ijmālī, Mawḍū'ī* and *Muqāran* is *uslūb*.

REFERENCES

al-'Akk KA al-Rahman (1406) *Usul Al-Tafsir Wa Qawaiduh*. Bayrut: Dar al-Nafais.

al-Dhahabi MH (n.d.) *Ilmu Al-Tafsîr. Kairo: Dar Al Ma'arif. Tt*. al-Qahirah: Dar al-Ma'arif.

al-Farmawy A al-Hayy (1996) *Metode Tafsir Maudhu'i: Sebuah Pengantar, Terj. Suryan A. Jamrah*. Jakarta: Raja Grafindo Persada.

al-Mushni MI (1427) al-Tafsir al-Muqaran. *Majalah Syari'ah wa al-Qanun* 26: 144.

al-Rishwani SA (2009) *Manhaj Al-Tafsir al-Maudhu'iy Li al-Quran al-Karim, Dirasatan Naqdiyyatan*. Suriah: Dar al-Muntaqa.

al-Rumi F bin A (1416) *Buhuth Fi Usul Al-Tafsir Wa Manahijih*. Riyad: Maktabah al-Taubah.

al-Sabt K b. U (1421) *Qawaid Al-Tafsir: Jam'an Wa Dirasatan*. al-Qahirah: Dar Ibn 'Affan.

Alu Shaikh S (n.d.) Nubdhah 'an al-Kitab ('an Tanwir al-Miqbas). Available at: http://waqfeya.com/book.php?bid=7074 (accessed 17 August 2018).

Amin F (2017) Metode Tafsir Tahlili: Cara Menjelaskan al-Qur'an dari Berbagai Segi Berdasarkan Susunan Ayat-ayatnya. *KALAM* 11(1): 235–266. DOI: 10.24042/klm.v11i1.979.

Anieg M (2016) TELAAH ULANG MANHAJ TAHLILI (TAFSIR ANALISIS). *Wahana Akademika: Jurnal Studi Islam dan Sosial* 1(1): 17–28. DOI: 10.21580/wa.v1i1.798.

Hitami M (2012) *Pengantar Studi Al-Qur'an: Teori dan Pendekatan*. Yogyakarta: Lkis Pelangi Aksara.

Jumah AK (1999) *Al-Quran dalam pandangan sahabat nabi*. Jakarta: Gema Insani.

Junaedi D (2016) *Menafsir Teks, Memahami Konteks: Menelisik Akar Perbedaan Penafsiran terhadap al-Qur'an*. Yogyakarta: Deepublish.

Rokim S (2017) Mengenal Metode Tafsir Tahlili. *Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir* 2(3): 41–56.

Saeed A (2006) *Interpreting the Qur'ān: Towards a Contemporary Approach*. London-New York: Taylor & Francis.

Sa'id A al-SF (1991) *Al-Madkhal Ila al-Tafsir al-Maudhu'iy*. al-Qahirah: Dar al-Tawzi'wa al-Nashr al-Islamiyyah.

Shihab MQ (2006) *Rasionalitas Al-Qur'an: Studi Kritis atas Tafsir Al-Manar*. Jakarta: Lentera Hati.