

**The Contribution of Quranic Interpretation Methods as the
Implementation of Islamic Teachings in Life (From the Classical to the
Contemporary Era)**

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Abstract

Normatively, the Qur'an is believed to have absolute truth, but the truth of the interpretation of the Qur'an is relative and tentative. Because interpretation is the interpreter's response when understanding the text of the holy book, the situation and social problems he faces. So there is no truly objective interpretation because the interpretation of a text, including the text of the Qur'an, is greatly influenced by the history of the scientific, cultural background and the assumptions behind the interpreter. So the study of the history of the interpretation of the Qur'an has its own appeal for those who are serious about understanding the Qur'an. Therefore, it is not surprising that among Muslims, interpretive products are always emerging which are full of various interpretive methods and approaches in line with the pace of change and challenges of the times. In this article the author tries to describe the history of the interpretation of the Qur'an through a discussion of the history of the revelation of the Qur'an, the history of interpretation of the Qur'an starting from interpretation using history, reason and mental exercise.

Keywords: Al-Qur'an, History, Interpretation, Method

Abstrak

Secara normatif al-Qur'an diyakini memiliki kebenaran mutlak namun kebenaran produksi penafsiran al-Qur'an bersifat relatif dan tentatif. Sebab tafsir adalah respons mufassir ketika memahami teks kitab suci, situasi dan problem sosial yang dihadapinya. Sehingga tidak ada penafsiran yang benar-benar objektif karena penafsiran terhadap suatu teks termasuk di dalamnya teks al-Qur'an sangatlah dipengaruhi oleh sejarah latar belakang keilmuan, kultural dan anggapan-anggapan yang melatarbelakngi penafsirnya. Sehingga kajian tentang sejarah penafsiran al-Qur'an memiliki daya tarik sendiri bagi mereka yang serius ingin memahami alQur'an. Karenanya tidak lah mengherankan jika di kalangan umat Islam selalu bermunculan produk-produk tafsir yang sarat dengan berbagai metode dan pendekatan penafsiran seiring dengan derap langkah perubahan dan tantangan zaman. Pada artikel ini penulis mencoba mendeskripsikan tentang sejarah penafsiran al-Qur'an melalui pembahasan tentang sejarah turunnya al-Qur'an, sejarah penafsiran al-Qur'an mulai dari penafsiran dengan menggunakan riwayat, akal dan olah batin.

Kata Kunci: Al-Qur'an, Sejarah, Penafsiran, Metode

A. Introduction

Al-Qur'an is the source of Islamic teachings. The holy book occupies a central position, not only in the development of Islamic sciences, but is also the inspiration, guide and integrator of Muslim movements throughout the 14 century history of this Ummah's movement. The Qur'an is like a diamond, each corner of which emits light that is different from what is emitted from other corners.¹

Al-Quran is like an ocean whose water never dries up, its waves never subside, the wealth and wealth it contains never runs out, it can be navigated and immersed in various ways, and it provides extraordinary benefits and impacts on the lives of mankind. In its position as a holy book (*Scripture*) and a miracle for Muslims, the Al-Quran is a source of security, a source of motivation and inspiration, a source of values and a source of all sources of law that never dry up or get bored for those who believe in it. In it (the Al-Quran) there are historical documents that record the socio-economic, religious, ideological, political and cultural conditions of human civilization until the 7th century AD, but at the same time offer a treasure of guidance and rules of action for mankind who wish to living under nuance and who seek the meaning of their lives in it. If that is the case, then understanding the verses of the Al-Quran through interpretations, has a very big role in the progress and decline of the people, guaranteeing key terms to open the storehouse of savings buried in the Al-Quran.

The Qur'an is a book of guidance which contains universal moral teachings for mankind of all time. In its position as a book of guidance, it is believed that the Qur'an will never become old or decay over time. However, in reality, the text of the Qur'an is often understood partially and ideologically, causing it to seem like a dead text and no longer relevant to current developments. This phenomenon is what worries modern-contemporary mufassir (interpreters) and they are trying to re-interpret it so that this Muslim holy book can truly become a book of guidance that will always be relevant for every time and place and able to respond to every social-religious problem faced. by mankind. This invites the sense that the paradigm of understanding the Qur'an must be shifted and changed from the literalist-ideological paradigm that has been going on for several centuries to a critical-contextual paradigm. Without a paradigm shift in reading and understanding God's words, what emerges is only repeated reading (*qira'ah mutakarrirah*) and is not productive.

As a guide to life for all ages, and in various aspects of human life, the Quran is an open holy book (*open ended*), to be understood, interpreted and interpreted from the perspective of exegetical methods and perspectives of dimensions or themes of human life. From here, sciences emerged to study the Al-Qur'an from its various aspects (*asbab al-nuzul*, tradition and substance philology) including the science of interpretation. The exegetical sciences of the mufassir developed in various methods and styles, below we will briefly explain the history of interpretation, the methods used by mufassir in understanding the Al-Qur'an and the various styles used by mufassir in explaining the contents of the holy book Al-Quran. In order to be correct in religious belief and the moral messages contained in the Qur'an can be understood correctly and implemented appropriately, adherents must learn the basic principles in understanding the Qur'an. This article will try to describe these basic principles through systematic writing as follows: 1) Introduction; 2) The main objective of the revelation of the Qur'an; 3) The

¹ Darraz, *Al-naba' al-'Azhim*, (Mesir: Dar al-'Urubah 2010), h. 13.

history of the revelation of the Qur'an (knowing the science of asbab al-Nuzul); 4) History of Interpretation from various eras; 5) Method of Interpreting the Qur'an; and 6) Closing.

B. Literature Review

Islam came to this world to create the benefit of mankind and release their suffering. It comes as a response especially to the misery of life and the injustice that occurs in the midst of mankind. In the context of the suffering of mankind, religion presents the teachings of love as a foundation to fight the vicissitudes and sufferings of life. The teaching and dogma of love is Islam's sympathy to liberate the oppressed. Liberation for the betterment of mankind is the main mission of Islam. Islam came to defend the weak group (al-mustad'afin). Islam came to establish justice and prosperity in the new world, followed by justice and prosperity in the afterlife. Allah SWT affirms that justice is a measure of the quality of a person's piety. Mentioned in the Qur'an; "Say: My Lord commands that you do justice". "Be fair, and that is closer to piety".

Therefore, the meaning of piety in Islam does not stop at performing ritual worship. Piety will be more meaningful if accompanied by social justice. Justice will not be created without freeing the weak community. Fahmi Huwaidi quotes al-Shatibi's statement, justice and prosperity are the top goals (al-ghayah al-maqsudah) of Islamic Sharia.² Allah SWT says; "Indeed, We have sent our messengers with clear proofs and We have sent down with them the Book and the scales (of justice) so that humans can carry out justice." The Qur'an asks Muslims to become defenders of oppressed groups and weak groups. Throughout his life, the Prophet took sides with weak groups in facing strong groups. Class alignment in Islam aims to uphold justice. Class partiality can occur in all social systems, because the al-Mustad'afin group exists in all social systems.

According to the Qur'an, people who do not support the duaafa or almustad'afin groups are called people who deny religion. As proof of Islam's bias towards weak and poor groups, there is a provision of zakat that must be paid by rich people. Zakat is an obligation that must be carried out by rich people, therefore the poor can take it if rich people do not pay it and the state can force it. 12 Zakat as outlined in the Qur'an aims to distribute wealth and Allah's gifts fairly. 13 History shows that the presence of Islam is a revolution. which played a significant role in the history of human life. Islam has become a marker of change, not only at the theological level but also at the social and economic level. Its basic goals are universal brotherhood, equality and social justice.

C. Methodology

This research discusses the discourse surrounding the history of the interpretation of the Al-Qur'an, a very important field in the study of Al-Qur'an science, because interpretation (tafsir) is a means of understanding the meaning and messages contained in the holy book. Interpreting the Qur'an does not only involve understanding the text linguistically, but also involves the historical, social and cultural context at the time of the revelation. Therefore, studying the history of the interpretation of the Qur'an is very relevant to explore how various thoughts, approaches and methods of interpretation have developed over time.

² Fahmi Huwaidi, *Al-Qur'an wa Al-Sultan: Humum Islamiyah Mu'asirah* (Cairo: Dar al-Shuruq, 1998), p. 157

This research uses a type of literature research (Library Research), which means that the main data source used comes from existing literature studies. Literature research allows researchers to explore information and analysis that has been previously published by experts. In this context, researchers collect various sources, both primary sources such as the Al-Qur'an, classical commentaries, and secondary sources such as books, scientific articles, and journals that discuss the history of Al-Qur'an interpretation and the thoughts of interpreters. (interpreter).

Based on the type of research used, it can be explained that this research adopts descriptive analysis as the main method. The descriptive approach aims to provide a clear and comprehensive picture of the research object, namely the history of the interpretation of the Al-Qur'an. With descriptive analysis, the researcher tries to explain in detail how the interpretation of the Al-Qur'an has developed from time to time, including the interaction between the interpretation of the Al-Qur'an and previous books, such as the Torah and the Bible. This research seeks to describe the differences and similarities in the interpretation of the Al-Qur'anic text, as well as how this thinking is influenced by the social and political context in each historical period.

Research results are presented systematically, which means the researcher arranges the information found in a logical and structured sequence. In this way, readers will easily understand the phenomena that exist in the history of Al-Qur'an interpretation. It is hoped that this research will provide in-depth insight into how the interpretation of the Qur'an is not only influenced by the Qur'anic text itself, but also by the interaction between Islamic traditions and the traditions of previous holy books. This will enrich our understanding of the complexity and dynamics of the history of Al-Qur'an interpretation throughout the ages. Overall, this research aims to make a meaningful contribution to the study of the Qur'an, especially in understanding the development and dynamics of interpretation which continues to develop to this day.

This research is not only limited to describing the history of the interpretation of the Qur'an, but also seeks to explore how various schools of thought and methods of interpretation developed in the Islamic world. The interpretation of the Qur'an, which started from the time of the Companions until the following centuries, experienced various developments which were influenced by factors such as political, social, intellectual and cultural conditions in each period. For example, in the classical period, interpretation of the Al-Qur'an tended to be based more on oral traditions passed down from generation to generation, with exegetes focusing on word-by-word and verse-by-verse explanations. However, along with the development of the times and the increasingly complex intellectual challenges faced by Muslims, the interpretation of the Qur'an has also experienced changes in terms of approaches and methods. Among modern interpreters, for example, approaches are starting to emerge that are more contextual and relevant to the times, such as rationalism, hermeneutics, or approaches that link the interpretation of the Al-Qur'an with science and the findings of modern science. Therefore, the descriptive analysis used in this research aims to describe and analyze the various approaches that have emerged throughout the history of Al-Qur'an interpretation.

This research also discusses the relationship between the Al-Qur'an and previous books, such as the Torah and the Bible. This aspect is very important because the Qur'an itself acknowledges the existence of books that were revealed before Him, and often relates itself to the teachings contained in these books. Some commentaries on the Qur'an assume that the previous books, even though they contained God's revelation, were

subject to changes or distortion by humans. Therefore, understanding the Qur'an in this context can provide insight into how the Qur'an views itself in relation to older religious traditions.

The research results presented systematically also aim to provide a deeper understanding of the phenomena related to the interpretation of the Qur'an, both in terms of methods, perspectives and theological debates that have developed among Muslim scholars and intellectuals. . This systematization will not only help readers to understand the historical context of Al-Qur'an interpretation, but also provide an overview of how this interpretation is influenced by various external factors, such as interactions with thought from outside the Islamic tradition (for example Greek, Persian or Indian thought). and the socio-political dynamics that occur in Muslim society. Overall, this research makes a significant contribution to the study of the history of the interpretation of the Qur'an by presenting a comprehensive analysis, both in terms of theory and practice of interpretation, as well as the relationship between the Qur'an and previous books. With a systematic and descriptive approach, it is hoped that this research can help readers understand how important the role of interpretation is in maintaining the relevance of the Qur'an throughout the ages, as well as how the tradition of interpretation continues to develop to face new challenges faced by Muslims. This research, in turn, is also expected to enrich intellectual discourse about the Al-Qur'an and open space for further research on the relationship between the sacred text and the ever-changing socio-cultural context.

D. Results and Discussion

1. History of the Revelation of the Al-Qur'an (Knowing Knowledge *Asbab Al-Nuzul*)

The Qur'an consists of 114 letters, with the longest letter consisting of 286 verses, namely Al Baqarah, and the shortest consisting of 3 verses, namely *Al-Asr*, *Al-Kauthar*, And *Al-Nasr*. Some scholars state that the number of verses in the Qur'an is 6,236, while others state it is 6,666. The difference in the number of verses is due to different views on sentences *Basmalah* at the beginning of each chapter (except al-Taubah). Then about the opening words of the letter consisting of the arrangement of letters such as *Already Without*, *Alif Lam Mim*, *Ha Mim* etc. Some included it as a verse, some did not include it as a verse. To facilitate reading and memorization, scholars divide the Qur'an into 30 juz of equal length, and in 60 *hizb* (usually written in the margins of the Al-Qur'an). Each *hizb* subdivided into four with signs *al-rub*'' (quarter), *al-nisf* (half), and *al-sulus* (three-quarter) Furthermore, the Qur'an is also divided into 554 *hand'*, namely a section consisting of several verses. Every one *hand'* marked with a letter „*ain* next to the edge. The long letter contains several *hand'*. While a short letter only contains one *hand'*. *Nisf al-Qur'an* (the middle mark of the Qur'an), found in surat al-Kahfi verse 19 on pronunciation *walyatallataf* which means: "he should behave meekly". In order to understand the Qur'an properly and accurately, the history of the revelation of the Qur'an (*Knowledge of asbab al-nuzul*) as a necessity that must be known by everyone who wants to study the Qur'an.

The Qur'an was revealed in two periods. *First*; Meccan period, that is when the Prophet peace be upon him lived in Mecca (610-622 AD) until the Prophet peace be upon him migrated. The verses that were revealed at that time are called verses *Mecca*, which amounts to 4,726 verses, covering 89 letters; *Second*; is the Medina Period, which

is the time after the Prophet, peace be upon him, migrated to Medina (622-632 AD). The verses that came down in this period are called verses *Madaniyyah*, covers 1,510 verses and includes 25 letters.

By dividing the history of the revelation of the Qur'an into two periods, it makes it easier for researchers of the Qur'an to fully understand the instructions of the Qur'an and the main objectives of the Qur'an. Because the main goal is studying science *asbab al-nuzul* is how the Qur'an should be understood proportionally and correctly. For example how to understand terminology and commands *jihad* in a science perspective *asbab al-nuzul*?. And how to really know the history of the revelation of the verses of the Qur'an (*asbab al-nuzul*) verses are very helpful in understanding the verses of the Qur'an.

Etymologically, the word jihad is Arabic vocabulary that has been absorbed into Indonesian. The original word is *Juhd* or *fight*. The first is defined as exerting energy, effort, or strength. The second meaning is sincerity in work.³ Thus, in linguistic terms, jihad means mobilizing energy and ability to do something with full sincerity. Apart from that, the word jihad also means war. But to understand this war, the Qur'an also uses two other words, namely *al-qitâl* And *al-harb*. The order of jihad in the Qur'an began when the Prophet Muhammad preached in Mecca. However, the use of the word jihad does not mean war and physical resistance. Jihad is used in the meaning of substantive, ethical, moral, and spiritual struggle. Allah swt, said; "Then do not follow the disbelievers, and fight against them with a great jihad." QS. Al-Furqan [25]: 52.

Related to the verse above, the commentators have different opinions about what jihad is? According to Ibnu Abbas as., the connotation of the meaning of jihad in that verse is with "al-Quran". According to Ibn Zayd with "Islam". There are also those who think with „sword“. But al-Qurtubi strongly rejected the last opinion (jihad with the sword), because this verse was revealed in Mecca before there was an order for war.⁴ Meanwhile, the meaning of jihad according to al-Zamakhshari includes all forms of struggle (*jâmi'un likulli mujâhadah*).⁵ In another verse, Allah swt said: "And indeed your Lord (protector) is for those who migrate after suffering trials, then they strive and persevere. Really! Your God after (that incident) is truly Forgiving and Merciful."

There are some tafsir scholars – among them al-Dahhak – who doubt the existence of the jihad verses revealed in Mecca, including the two verses above. They argue that these verses came down in Medina. The reason is that jihad is synonymous with the meaning of war, whereas in the Mecca period there was never any war. Moreover, it is mentioned in the second verse (Al- Nahl [16]: 110), "Those who emigrated" (*in al-ladzina*) This is proof that the order of jihad only existed in the post-migration period to Medina. It can be concluded that the verses that talk about jihad are verses *Green* not verses *makkiyah*. But the majority of scholars think otherwise. Paragraph *jihad* up and down in Mecca. According to the majority of scholars, all of the

³ Ibn Manzur Muhammad ibn Makram, *Lisan al-Arab*, Vol. III (Baerut: Dar Al-Fikr, 1994), p. 133.

⁴ Muhammad Ibn Ahmad al-Ansari al-Qurtubi, *Al-Jâmi Li Ahkam Al-Qur'an*, Vol VII (Baerut: Dar Al-Fikr, 1995), p. 56.

⁵ Mahmud Ibn Umar al-Zamakhshari, *Tafsir Al-Kashshaf*, Vol III (Baerut: Dar Al-Kutub Al-Ilmiyah, 1995), p. 278

verses in Surah al-Furqan descended in Mecca. Ibn Abbas and Qatadah made exceptions to three verses from Surah al-Furqan revealed in Medina, namely verses 68, 69, and 70.⁶

The opinion of the majority of scholars is strengthened by the existence of other jihad verses that were revealed in Mecca. And those verses are not in the meaning of war, but in the basic meaning of jihad, which is seriousness and hardship in bringing out strength and ability. Allah swt said:

"If (your parents) 'jihad' (force) you to associate partners with Me (Allah) while you have no knowledge of it, then do not follow them, but associate them both well in the world."

The meaning of jihad from the verse above is the sincerity and seriousness of parents by using all their abilities to invite their children to associate partners with Allah. Then the child's reaction to their struggle/jihad against their parents is to be patient and refrain from following their wishes, but still treat both parents well. In another verse it is mentioned about the existence of jihad in Mecca, "And those who strive to seek (pleasure) Us, We will truly show them Our ways."

The meaning of jihad in this verse, in accordance with the social conditions of the Muslims at that time in Mecca, is to fight (jihad) in the way of God with patience, bearing the suffering due to the slander and torture of the Quraish. With their struggle, God will provide a good way out and His guidance. According to al-Zamakhshari, this verse does not have the specification of the object of struggle (jihad). His wisdom is that jihad (struggle) has a wide scope, both jihad against the impulses of reprehensible souls, demons, or religious enemies.⁷ However, after the Prophet Muhammad migrated to Yathrib (Medina), the conditions and social position of Muslims changed. In Mecca, they were few, weak, and in a marginal and oppressed position. In Medina, Muslims succeeded in gathering strength and forming a strong social structure. Muslims are no longer a small group or community, but have become a real social system.

In this condition and position, the terror and military aggression of the Quraish continued, even increasing and indiscriminate. Inevitably, the Muslims had to maintain their existence by developing military strength to face the threats and military aggression of the Quraish. And starting from here said *jihad* changing and shifting means war. Hence, said *jihad* in the sense of war, the Qur'an is used in the verses *Green*, after the Prophet stayed in Medina. Because the permission to fight in the way of God did not appear until the first year of Hijrah as contained in Surat al-Hajj/22:39-40. God swt. Saying;

"It has been permitted (to fight) for those who are being fought, because indeed they have been persecuted. and Verily God, is truly Almighty to help them.", "(That is) those who have been expelled from their hometowns without a true reason, except because they said: 'Our Lord is only God'. and if God had not rejected (the violence of) some people with some others, surely Christian monasteries, churches, Jewish synagogues and mosques, in which the name of God is often mentioned, would have been demolished. Indeed, Allah will surely help those who help His (religion). Indeed, Allah is truly Strong and Mighty."

⁶ Mahmud Ibn Umar al-Zamakhshari, *Tafsir Al-Kahshaf*, h. 3.

⁷ Mahmud Ibn Umar al-Zamakhshari, *Tafsir Al-Kahshaf*, h. 453.

So, since in Medina, Muslims were not immediately ordered to fight in a physical sense (even though they were permitted to fight). For two years they were ordered to struggle to build a social structure and establish strong cooperation with other tribes and religions living in Medina. This agreement is known as the "Medinah Charter" (*Al-Wathîqah Al-Madaniyah*). As for the order to fight physically (not just a permission to fight) it came down in the second year of the Hijriyyah as the word of Allah swt. In surat al-Baqarah [2]: 193 and 216: "And fight them, until there is no more slander and (until) obedience is only for Allah. if they stop (from antagonizing you), then there will be no enmity (again), except against the unjust."²⁵ "It is obligatory upon you to fight, even though fighting is something you hate. it may be that you hate something, even though it is very good for you, and it may be that you like something, even though it is very bad for you; God knows, while you do not know".²⁶

Allah SWT also said;

"And fight them, so that there is no slander and so that the religion is solely for God. If they stop (from disbelief), then surely Allah sees what they do." But even so, after the order came down, he said *jihad* Other meanings besides war are still given, namely trying hard, being patient in enduring life's problems and enduring suffering due to insults and torture from the Quraish. Based on the explanation above, a distinction must be made between verses *jihad* and verses of war (*planet*). Distinguishing between these two terms is very urgent, because confusion between the two is the main cause of errors among Muslims in understanding the doctrine of jihad. So it is not surprising that jihad is identified with war.⁸

The verses of the Qur'an and Hadith of the Prophet relating to war must be positioned in war situations and used only to deal with people who are fighting Islam. Meanwhile, the verses of the Qur'an and the Hadith of the Prophet relating to peaceful situations must be positioned in peaceful situations. Vice versa. Reversing this application, namely using verses from the Qur'an and Hadith of the Prophet relating to war for peaceful situations and or applying verses from the Qur'an and Hadith of the Prophet relating to peace for war situations, this is the same as distorting and disrupting Islamic teachings.

Some Hadiths that indicate the meaning of jihad is not always synonymous with war, namely the Hadith narrated by Ahmad, Nasai and authenticated by Al-Hâkim, "Fight against the polytheists with your property, soul, and tongue".⁹ In other narrations it is mentioned; "Hajj and Umrah are jihads without war." The Prophet also said; "devotion to parents is jihad." The most important human being is a believer who strives in the way of God with his soul and wealth."¹⁰ Criticizing the truth against a tyrannical leader also includes jihad." In the hadith narrated by Al-Dailami from Abu Dzar Al-Ghifari, the Prophet said; "The best jihad is fighting against lust for the sake of Allah"

Thus, the several Hadiths above show that there are variations in the forms of jihad recognized in Islam in accordance with the words of the Prophet. Jihad is not

⁸ Jamal Al-Banna, *Al-Jihad* (Kairo: Dâr Al-Fikr Al-Islâmi, 2002),h. 5.

⁹ InhAmmad bin Isma'il al-Kahlani, *Subul Al-Salaam* (Bandung : Dahlan t.t), h. 201 .

¹⁰ Ahmad Ibn Ali ibn Hajar Al-Atsqalânî, *Fath Al-Bari bi Syarh Drinkhih Al-Bukhari*, Hadith no. 2786 Vol. IV (Beirut: Dar al-Fikr 2000), p. 81.

always synonymous with war and fighting, but the meaning of jihad changes shape according to the situation and conditions. According to a popular saying of the Prophet, jihad in the form of war is the smallest jihad (*al-jihād al-Ashghar*), while the jihad against oneself is the greatest jihad (*al-Jihad al-Akbar*).

Based on the explanation above, it can be concluded what the meaning is *jihad* can change depending on the situation and conditions. The verses of the Qur'an that use the word *jihad* (jihad verses) have clear meaning and purpose. There is no narrowing of the meaning of war as understood by some people so far. Jihad can be interpreted as broadly as possible, according to the social context and capabilities faced and possessed by Muslims. Congruence between meanings *jihad* with social context does not mean a narrowing process but is a process of contextualizing Islamic teachings. This is one of the important factors in knowing knowledge *asbab al-nuzul*, knowing the conditions of the verse in which it was revealed.

2. Tafsir At The Time Of The Messenger Of Allah And His Companions

At the time the Al-Quran was revealed, the Prophet (PBUH) who functioned as a mubayyin (explainer)¹¹, explaining to his friends the meaning and content of the Al-Quran, especially regarding verses that are not understood or whose meaning is unclear.¹² This situation lasted until the death of the Messenger of God, although it must be admitted that not all of us know the explanation due to the lack of narrations about it or because it was indeed the Messenger of God. itself does not explain all the content of Al-Quran. When during the time of the Messenger of God, the companions asked questions that were not clear to him, then after his death, they had to do ijtihad, especially those who had the ability such as 'Ali bin Abi Talib, Ibnu 'Abbas, Ubay bin Ka'ab, and Ibnu Masud.

Since the death of the Prophet, the companions came forward to elaborate the verses of the Quran. If during the time of the Messenger of Allah the companions could directly ask him about the difficulties they faced, then after his death, they did their own ijtihad in interpreting the Qur'an, and still adhered to the Qur'an and the Sunnah of the Prophet¹³

In this second period, hadiths circulated so rapidly, and false and weak hadiths emerged among society. Meanwhile, social changes became more prominent, and several problems arose that had never occurred or been questioned during the time of the Prophet Muhammad, his companions and tabi'in.¹⁴

In interpreting the Qur'an the companions adhere to; **First:** The Quran itself. Where the verses of the Qur'an that are still global are explained in other verses, as well as the verses that are still absolute or general, in other verses that specialize them. **Second:** Returned to the hadith of the Prophet. This was done because he was the first interpreter of the Al-Quran, and among the contents of the Al-Qur'an there are verses whose ta'wil cannot be known except for the Prophet's explanation.

¹¹ M.Quraish Shihab, *Grounding the Koran*, (Bandung : Al-Mizan, 1992), p. 71.

¹² Fatihuddin, *A Brief History of Al-Qur'an Content and Its Importance*, (Yogyakarta: Kiswaton Publishing, 2015), h. 18

¹³ Quraish Shihab, *Grounding the Quran*, Mizan: Bandung, 1994, p. 71

¹⁴ Saiful Amin Ghofur, *Profile of Al-Qur'an Mufasssir*, (Yogyakarta: Pustaka Insan Madani, 2008), h. 12

For example, details about His commands and prohibitions as well as provisions about the laws that He has imposed. **Third:** Through understanding and ijtihad. When the companions did not get an interpretation in the Qur'an and did not get anything related to it from the Messenger of Allah, they performed ijtihad by using all their reasoning abilities. This is considering that they are native Arabs who have mastered the Arabic language, understand it well and know the aspects of *eloquent*-what is in it¹⁵

3. Tafsir At The Time Of Tabi'in

After receiving guidance and exegetical teachings from the Prophet Muhammad, the companions then felt called to take part in interpreting the Qur'an,¹⁶The Companions' interpretation of the Qur'an always refers to the essence and content of the Qur'an, leading to the explanation of the desired meaning and the laws contained in the verse and depicting a very high meaning.¹⁷ But they do not add to it before practicing the knowledge and charity contained in it.¹⁸

There are several places that tabi'in use as centers for the development of the science of interpretation. Tabi'in figures received qaul-qaul friends in three places, namely Mecca, Medina and Iraq. Ibn Taimiyyah said: "The people who understand the most about tafsir are the people of Mecca, because they are the students of Ibn Abbas r.a. such as Mujahid, 'Atho' ibn Abi Riyah, 'Ikrimah, Jubair, Thawus, and others. Likewise, in Kufah there were students of Ibn Mas'ud. Meanwhile, Medina scholars in the field of interpretation include Zaid Ibnu Aslam¹⁹

Tabi'in also pay great attention to interpreting the Qur'an.²⁰ They also received news from Jews and Christians who converted to Islam, then they included it in their interpretations. According to information written by Hamka, the interpreters at that time were very kind to the news anchor. They assume that people who have converted to Islam do not want to lie. Therefore, the commentators at that time did not correct the news they received.

4. Tafsir at the time of Tadwin

This tadwin period started from the beginning of the Abbasid period. The scholars at that time collected the hadiths they obtained from the companions and tabi'in. They compiled tafsir by mentioning a piece of verse, then mentioned narrations from the companions and tabi'in. However, the translated verses of the Qur'an have not yet been arranged according to the arrangement of the manuscripts.

In order to separate hadiths of interpretation from other hadiths, the scholars collected hadiths that are marfu' and hadiths of mauquf about interpretation. They collected hadith even by taking it from various cities. Among the scholars who collected

¹⁵ Manna Khalil Al-Qattan, *Study of Qur'anic Sciences*, translation by Drs. Mudzakkir AS, cet. 6, Inter Nusa Litera, Jakarta, 2001, p. 470.

¹⁶ Abdul Mustaqim, *Dinamika Sejarah Tafsir al-Qur'an*, h. 54

¹⁷ Ali Hasan Al-Aridl, *History and Interpretation Methodology*, (Jakarta: PT Raja Grafindo Persada, 1992), p. 11

¹⁸ Syekh Muhammad Saleh al-Utsaimin, *Introduction to Tafsir Ibn Taymiyyah*, (Cairo: Dar Ibn Hazm, 2009), h. 54

¹⁹ Muhammad Chirzin. *Al-Quran and Ulumul Quran*. Yogyakarta : PT Dana Bhakti Primayasa, 1998, h. 310

²⁰ M. Hasbi Ash-Shidieqy, *History and Introduction to the Knowledge of the Qur'an and Tafsir*, (Jakarta: Bulan Bintang, 1954), p. 207

hadith from this area are: Sufyan Ibnu Uyainah, Waki Ibnu Jarrah, Syubah Ibnu Hajjaj, Ishaq Ibnu Rahawaih.

It was only at the end of the second century that the tafsir hadiths were separated from other hadiths and the tafsirs were arranged based on the order of the mushaf. According to Ibnu Nadim's research, the person who first interpreted the verses of the Al-Qur'an according to the orderly mushaf was al-Farra'. He did this at the request of 'Umar Ibnu Bakir. He dictated his tafsir to his students at the mosque every Friday.

During the Abbasid period, along with the development of science, the science of interpretation also developed. Nahwu scholars such as Sibawaihi and al-Kisa'i translated the Qur'an. Nahwu and language experts compiled a book called Ma'ani Al-Quran.

5. INTERPRETATION METHOD

a. Ijmali Method (global)

Method *ijmali* is a method of explaining the verses of the Qur'an briefly but comprehensively, in language that is popular, easy to understand, and easy to read. The writing system follows the arrangement of the verses in the mushaf. In addition, the presentation is not too far from the language style of the Qur'an, so that the listeners and readers seem to still be hearing the Qur'an, even though what they are hearing is its interpretation.²¹

With this method, the interpreter puts forward an interpretation that is not too far from the sound of the text of the verses of the Al-Qur'an. The interpreter provides interpretation in the easiest and most uncomplicated way. This means that interpreters in interpreting the verses of the Qur'an use concise but comprehensive descriptions, using language that is popular, easy to understand and pleasant to read. Tafsir books that fall into this category include: *Kitab Tafsir Al-Qur'an al-Karim* by Muhammad Farid Wajdi, *Al-Tafsir al-Wasith* published by Majma' al-Buhits al-Islamiyyat, *Tafsir Jalalain* the works of Al-Mahally and Al-Suyuthy, and *Taj al-Tafasir* by Muhammad Uthman al-Mirghani²².

The advantages of this method, *First*, easy to understand and practical, without being complicated, the understanding of the Al-Qur'an can immediately be absorbed by the reader. This pattern of interpretation is more suitable for beginners such as those at high school level and below, or those who are just learning the interpretation of the Al-Qur'an. Likewise for those who want to gain an understanding of the verses of the Al-Qur'an in a relatively short time. *Second*, free from the interpretation of israiliyat, because its interpretation is purer and free from the thoughts of israiliyat. In this way, the understanding of the Qur'an will be able to be protected from the intervention of thoughts that are sometimes not in line with the dignity of the Qur'an as the word of God. In addition, it can also curb the speculative thoughts developed by theologians, Sufis, and others. *Third*, familiar with the language of the Al-Qur'an so that the reader does not feel that he has read a book of tafsir.

The disadvantage of this method is *First*, being the guidance of the Qur'an is partial. *Second*, there is no room to put forward an adequate analysis. In this case, the

²¹ Nashiruddin Baidan, *Al-Quran Interpretation Methodology*, Yogyakarta: Student Library, 1998, p. 13

²² Nashiruddin Baidan, *Al-Quran Interpretation Methodology*, , h. 13

commentators must realize that there is no room for them to present adequate discussions according to their respective expertise.²³ Thus, this type of interpretation model is not sufficient to guide readers in dialogue with the Qur'an with actual and problematic social issues and scientific problems.

b. Tahlili Method (analytical)

Method *analysis* is a method of explaining the Qur'an by displaying all the aspects contained in the interpreted verses, as well as explaining the meanings included in it in accordance with expertise and inclination *mufassir* who interprets these verses. The writing system follows the arrangement of the verses and letters in the Mushaf.²⁴ Interpretation with methods *analysis* It describes various aspects contained in the interpreted verses, such as the meaning of the vocabulary, the connotation of the sentence, the background of the revelation of the verse, the relationship with other verses (*reasonable*), and the opinions that have existed regarding the interpretation of those verses, whether conveyed by the Prophet, companions, *or*, as well as other interpretive experts.²⁵

The first method is method *tahlily* (analytical), where Baqir Sadr²⁶, mention it by method *tajzi'i*, namely a method of interpretation in which the interpreter tries to explain the content of the verses of the Qur'an from various aspects by paying attention to the sequence of verses and letters of the Qur'an as stated in the mushaf²⁷

In interpreting the Qur'an using this method, the mufasir explains the following things; the meaning of the vocabulary, asbabunnuzul, munasabah, the connotation of the sentences, the opinions that have been given regarding the interpretation of these verses, whether conveyed by the Prophet, companions, tabiin, or other exegetes²⁸. This procedure is done by following the order of the mushaf, verse by verse and letter by letter. The advantages of this method, *First*, has a broad scope, meaning it can be developed in various interpretation styles according to the expertise of each interpreter. *Second*, contains various ideas, where the interpreter is given ample opportunity to express his ideas and ideas in interpreting the Al-Qur'an. This means that the interpretation pattern of this method can accommodate various ideas hidden in the mind of the interpreter, even evil and extreme ideas can be accommodated.

The disadvantage of this method, *First*, making the guidance of the Qur'an partial or fragmented, so that it feels as if the Qur'an provides guidance incompletely and inconsistently, because the interpretation given to a verse is different from the interpretation given to other verses. others who are the same as him. *Second*, giving birth to subjective, where this method provides a very wide opportunity for the interpreter to express his ideas and thoughts, so that sometimes he is not aware that he has interpreted the Qur'an subjectively, and it is also not impossible among those who

²³ Nashiruddin Baidan, *Al-Quran Interpretation Methodology*, , h. 22-28

²⁴ Until M. Yusuf, *Study Alqur'an*, (Jakarta: Amzah, 2016), p. 137

²⁵ Nashiruddin Baidan, *Al-Quran Interpretation Methodology*, , h. 31

²⁶ His full name is Ayatullah Baqir Sadr. Born on 25 Dzul-Qaidah 1353 H. He was a famous cleric from Iraq, and died because he was murdered on the night of 9 April 1980, because he was considered to be a danger to the Ba'as government in Iraq.

²⁷ Muhammad Baqir Sadr, *Al-Tafsir al-Maudlu'i wa al-Tafsir al-Takziyi in Al-Quran al Karim*, Dar al-Taaruf li al-Mathbu'ah, Beirut, tt, h. 10

²⁸ Nashruddin Baidan, *Al-Quran Interpretation Methodology*, cet. II, Student Library, 2000, p. 31.

interpreting the Qur'an according to the wishes of one's desires, without paying attention to the applicable rules. *Third*, the entry of israiliyat thought²⁹.

As Baqir Sadr said, the weakness of this method is that the interpreter uses all available means only to find the literal meaning of a verse, or only produces coordinating information from the verses of the Qur'an and is unable to present the view of the Qur'an. and deals with various life issues³⁰

Interpretation Which follow method This can take shape
ma'tsur (story) or ra'y (thought).

- a. Among tafsir tahlili books that take the form of al-ma'tsur are:
 - 1) book tafsir Jami' al-Bayan'an Ta'wil Ayi al-Qur'an karangan Ibn Jarir al- Thabari [w.310H],
 - 2) Ma'alim al-Tazil written by al-Baghawi [d. 516H],
 - 3) Tafsir al-Qur'an al-'Azhim [known as Tafsir Ibn Katsir] written by Ibn Katsir [d. 774H]
 - 4) al-Durr al-Mansur fi al-tafsir bi al-Ma'tsur karangan al-Suyuthi [w.911H].
- b. Tafsir tahlili that takes the form of al-Ra'y are many, among others:
 - 1) Tafsir Lubāb al-ta'wīl fī ma'ānī al-tanzīl karya Imam al-Khāzin (w.741 H)
 - 2) Anwar al-Tanzil wa Asrar al-Ta'wil karangan al-Baydhawi [w.691H]
 - 3) al-Kasasyaf written by al-Zamakhshari [d. 538H]
 - 4) "Arais al-Bayan fi Haqaia al-Qur'an by al-Syirazi [w.606H], and others.
- c. **Muqarin Method (comparative)**

Method *muqarin* is to compare text (*nash*) verses of the Qur'an which have the same or similar redactions in two or more cases, and/or have different redactions for the same case. Another term is comparing the verses of the Qur'an with Hadith which at first appear to be contradictory, or also interpreted by comparing the various opinions of tafsir scholars in interpreting the Qur'an.³¹

From various existing literature, it can be summarized that what is meant by the comparative method is:

- a. Comparing texts (*nash*) verses of the Qur'an which have similar or similar editorials in two or more cases, and/or have different editorials for the same case;
- b. Comparing verses of the Qur'an with hadiths which in fact appear to be contradictory;
- c. Comparing various opinions of tafsir scholars in interpreting the Qur'an. From this definition, it is clear that the scope of interpreting the Qur'an using this method is very broad.³²

²⁹ Nashruddin Baidan, *Al-Quran Interpretation Methodology*, this. II, , h. 60.

³⁰ Muhammad Baqir Sadr, *Al-Tafsir al-Maudlu'i wa al-Tafsir al-Takziy in Al-Quran al Karim*, , h. 57

³¹ Muhammad Baqir Sadr, *Al-Tafsir al-Maudlu'i wa al-Tafsir al-Takziy in Al-Quran al Karim*, , h. 65

³² M. Quraish Shihab, *Tafsir with the Maudhu'i Method, in several scientific aspects of the Koran*, 1986, h. 38.

If implemented consistently, of course this method is very good, it can enrich the reader's insight. Interpreters are required to master a wide range of literature regarding the interpretation of the Qur'an, from the Salaf to contemporary literature.

Given the breadth of comparable coverage, usually *tafsir muqarin* only limited to a certain number of verses or letters. As is known, there are different intellectual sensitivities and concerns, even though they are dealing with the same Qur'an. There are those who specialize their studies on aspects of law, philosophy, Sufism, literature, science, economics, and other possible aspects, because the Qur'an is open for dialogue by every reader. The advantages of this method are *First*, provides readers with relatively broader interpretive insight compared to other methods. Where all opinions or interpretations given can be accepted during the interpretation process through correct methods and rules. *Second*, opens the door to always be tolerant of other people's opinions which are sometimes very different from our opinions and it is not impossible that some are contradictory. In this way, it can reduce excessive fanaticism towards a particular school or sect. *Third*, this method is very useful for those who want to know various opinions but a verse.

Therefore, this kind of interpretation is suitable for those who want to deepen and expand the interpretation of the Al-Qur'an. *Fourth*, commentators are encouraged to study various verses and hadiths as well as the opinions of other commentators. Thus, this pattern will make him more careful in the process of interpreting a verse, so that the interpretation he gives is relatively more guaranteed to be correct and more trustworthy.

The disadvantage of this method is *First*, this method cannot be given to beginners, such as those who are studying at the lower middle school level, because the discussion presented in it is too broad and can sometimes be extreme. *Second*, this method is less reliable for answering social problems that are growing in society. This is because this method prioritizes *comparison* from *solution to problem*. *Third*, this method seems to be more about tracing interpretations that have been given by scholars rather than putting forward new interpretations. In fact, this might not have happened if the interpreter could relate it to the conditions he was facing.³³

As for the books of interpretation that fall into this category are *Rawa'i al-Bayan Fi Tafsir Ayat al-Ahkam* karya Ali Ash-Shabuny.

d. Maudhu'i Method (thematic)

Method *Maudhu'i* is to discuss the verses of the Qur'an according to the theme or title that has been determined. All related verses were collected, then studied in depth and thoroughly from various aspects related to them, such as *asbab al-nuzul*, vocabulary, and so on. Namely discussing the verses of the Al-Qur'an according to the theme or title that has been determined.³⁴ This method of interpretation, whose initial idea came from Al-Syathiby and crystallized in the writings of Mahmud Syalthuth, in its operation has several steps. *First*, determine the theme to be discussed. *Second*, inventory the verses related to the theme. *Third*, compiled a collection of verses in accordance with the chronology of the revelation of the verse accompanied by an understanding of its *asbabunnuzul*. *Fourth*, reasonably understand the verse in their respective letters. *Fifth*, organize the discussion in a perfect outline. *Sixth*, complete the discussion with relevant hadiths and finally study the verses that have the same meaning or compromise the one

³³ Nashruddin Baidan, *Al-Quran Interpretation Methodology*, this. II, , h. 151

³⁴ Nashruddin Baidan, *Al-Quran Interpretation Methodology*, this. II, , h. 164

amm And *khash*, *absolute* And *Muqayyad*, or that by *zhahir* contradictory, so that everything meets at the same end without distinction or coercion.³⁵

Apart from the interpretation of Maudlu'iy in verse form, as stated above, there is also the interpretation of Maudlu'iy in the form of a letter, where a letter is studied with a universal (not partial) study in which its initial mission and main mission are explained, as well as the relationship between one part of the letter and the other part, so that the face of the letter resembles a perfect shape and complements each other.³⁶

Among the tafsir that fall into the maudlu'iy tafsir category, for example; *Al-Insan Fi al-Qur'an* And *Mar-at-Fi al-Qur'an*, both essays by Mahmud al-,Aqqad; *Al-Riba Fi al-Qur'an* by Al-Maududi.

The advantages of this method are *First*, answering the challenges of the times, meaning this method is aimed at solving problems. This method examines all the verses of the Qur'an that speak about the case being discussed thoroughly from its various aspects. *Second*, practical and systematic. This kind of condition is very suited to the lives of increasingly modern people with high mobility so that it seems as if they don't have time to read large tafsir books, even though to get instructions on the Al-Qur'an they have to read it. *Third*, dynamic, meaning in accordance with the demands of the times, giving rise to *image* in the minds of readers and listeners that the Qur'an always protects and guides life on this earth at all levels and social strata. *Fourth*, makes understanding complete, because the themes to be discussed are determined first, so that understanding of the verses of the Al-Qur'an can be absorbed completely. The disadvantages of this method are: *First*, cutting off verses of the Qur'an, where this method is sometimes considered impolite by textualists. *Second*, limits understanding of the verse. By determining an interpretive theme or title, the understanding of a verse is limited to the problem being discussed. However, it is not impossible that one verse can be viewed from various aspects.³⁷

The maudhu'i method is an approach to interpreting the Al-Qur'an which focuses on studying verses related to certain themes or topics that have been previously determined. In this method, verses that are relevant to the theme are collected and analyzed in depth, taking into account various related aspects, such as *asbab al-nuzul* (reasons for the revelation of verses), vocabulary, and historical and social context. Thus, the maudhu'i method allows for a more contextual interpretation, which does not only discuss verses separately, but in broader thematic relationships.

Basically, this method aims to provide a more systematic and structured understanding of certain topics in the Al-Qur'an. The maudhu'i method was first proposed by al-Syathiby and then developed further by Mahmud Syalthuth. In operation, this method consists of several steps that must be carried out carefully and carefully. The first step is to determine the theme to be discussed. This theme must be relevant to the problem that you want to solve or understand more deeply from the verses of the Al-Qur'an.

³⁵ Ahkmad Arif Junaidi, *Renewal of Al-Qur'an Tafsir Methodology, Study of Fazlur Rahman's Contextual Tafsir Thoughts*, Cet. I, Gunung Jati, Semarang, 2000, p. 26

³⁶ Abdul Hayy al-Farmawy, *Method Tafsir Content*, Trans. Rosihan Anwar., Cet. Pustaka Setia, Bandung, 2002, p. 42

³⁷ Nashruddin Baidan, *Al-Quran Interpretation Methodology*, this. II, , h. 164

The second step is to take an inventory of verses related to the specified theme. All verses containing messages or rules relevant to the theme will be collected and recorded. The third step involves compiling a collection of discovered verses according to the chronology of their revelation. Apart from that, understanding asbab al-nuzul (the reasons for the revelation of verses) is very important at this stage to provide a more precise context regarding the background to the revelation.

The fourth step is to understand the munasabah (relationship) between the verses in their respective letters. This Munasabah aims to reveal how the verses in one letter relate to each other and support each other in discussing the theme being studied. The fifth step is to organize the discussion in a clear and systematic outline, so that readers or listeners can easily follow the flow of understanding regarding the theme being discussed.

The last step is to supplement the discussion with relevant hadiths. This is important because the hadiths of the prophet often provide further explanation or additional context regarding the meaning of the verses of the Qur'an. In addition, in this level, the interpreter will study the verses that contradict *zahir* (outwardly) and try to find a compromise or explanation that unites the *amm* and *khass*, *mutlaq* and *muqayyad*, or verses that seem to contradict each other, so that the understanding produced remains coherent and does not impose only one point of view.

Apart from the interpretation of *Maudhu'i* which takes the form of studying certain verses, there is also the interpretation of *Maudhu'i* in the form of a letter. In this type of *Maudhu'i* interpretation, a letter as a whole is studied with a more universal approach. In it, the interpreter not only discusses the verses partially, but also examines the mission or main purpose of the letter, as well as the relationship between one part of the letter and another. Thus, this interpretation seeks to understand the letter as a whole, exploring the meaning and message that the Qur'an wants to convey in the context of the letter.

A famous example of *Maudhu'i* interpretation, among others, is the work of Mahmud al-Aqqad, such as *Al-Insan Fi al-Qur'an* And *Mar'at Fi al-Qur'an*, which examines themes related to humans and life in the Al-Qur'an. Other works which are also included in the *Maudhu'i* tafsir category are *Al-Riba Fi al-Qur'an* written by Sayyid Abul A'la al-Maududi, which focuses on the theme of usury in the Al-Qur'an. These works illustrate the application of the *maudhu'i* method to discuss certain themes in the Qur'an in a more structured and thematic way.

The main advantage of the *Maudhu'i* exegesis method is its ability to answer the challenges of the times. By studying the verses of the Al-Qur'an related to contemporary issues in depth and comprehensively, this method provides solutions to the problems faced by Muslims in everyday life. This makes the *maudhu'i* method very relevant for dealing with actual issues developing in society.

Another advantage of this method is its practical and systematic nature. In the fast-paced and dynamic modern life, many Muslims find it difficult to read thick and complicated tafsir books. The *maudhu'i* method provides an alternative that is more concise and direct to the subject matter, thus enabling Muslims to gain an understanding of the Al-Qur'an that is more applicable in their daily lives.

Apart from that, this method is also dynamic, which means it can be adapted to the demands of the times and the needs of Muslims. Thus, the *maudhu'i* method helps create the image that the Qur'an is always relevant and able to protect the lives of

Muslims in various layers and social strata. This shows that the Al-Qur'an is not only a historical book, but can also provide applicable and contextual guidance.

However, although the maudhu'i method has many advantages, there are also several disadvantages that need to be considered. One of the main weaknesses of this method is the possibility of breaking off verses from the Al-Qur'an. In an attempt to organize verses relevant to a particular theme, the verses are sometimes understood in isolation from their broader context. This can cause dissatisfaction among textualists who tend to see the Al-Qur'an as a text that cannot be changed or broken.

Another drawback is the limited understanding of verses. By setting a theme or interpretive title, understanding of a verse is limited to aspects related to that theme. In fact, the Qur'an has a depth of meaning that can be understood from various points of view and aspects. Therefore, it is important for interpreters to pay attention to the broader context in understanding the verses of the Qur'an, so as not to fall into the trap of a narrow or partial understanding.

Overall, although the maudhu'i method has several shortcomings, it remains an effective interpretation method for providing a more contextual and applicable understanding of the verses of the Al-Qur'an. With a systematic and structured approach, this method allows Muslims to understand the Al-Qur'an in a way that is more relevant to their lives, without ignoring the depth of meaning contained in the holy text.

E. Conclusion

Believe in all the holy books revealed by Allah, including the pillars of faith in Islam. A person cannot declare himself a believer without including his belief in the previous holy books. For Muslims, there is a provision that there are at least four holy books that must be believed, namely the Zabur revealed to Prophet Dawud As, the Torah revealed to Prophet Musa As, and the Gospel revealed to Prophet Isa As and the Qur'an revealed by Prophet Muhammad Saw. Seeing the close inseparable relationship between the previous books and the Al-Qur'an. This indicates that there is no reason to be at enmity with our brothers and sisters of different religions (People of the Book). Because even though there are different religions, the source actually comes from the Almighty, namely Allah SWT. The Qur'an was revealed to the Prophet Muhammad not in the form of a bundle of mushafs that could be read directly. The Qur'an did not suddenly appear as a text with neat and orderly curves of letters. There is a long stretch of history that led to the Qur'an reaching its current state. So differences in understanding and interpretation of the Qur'an are a necessity. One said; In understanding the text it should be done literally-literally. While others approach it in a critical-contextualist manner. They try to understand the Qur'an starting from the text as well as having to study the socio-cultural conditions in which the Qur'an was revealed. Because the Qur'an was revealed in a specific context, the role of the science of *sabab al-nuzul* is absolutely necessary. All of this makes the Qur'an as a holy book always interesting to study and examine. After describing a number of exegetical methods, it can be seen that all of these methods have advantages and disadvantages. From this it is not justified if a commentator claims that his interpretation is the most correct and absolute. Because the search for the true meaning of the meaning of a text contained in the Qur'an is a search that will never end forever. On the basis of this thought, it is believed that new methods will emerge as alternatives to combining interpretive methodologies.

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