

Manhaj Interpretations From Classic To Contemporary

Havis Aravik¹, Choiriyah², Fadilla³, Dwi Noviani⁴

^{1,2,3}Sekolah Tinggi Ekonomi dan Bisnis Syariah (STEBIS) Indo Global Mandiri

⁴Institut Agama Islam Al-Qur'an Al-Ittifaqiah

Email: havis@stebisigm.ac.id, choi@stebisigm.ac.id, dilla@stebisigm.ac.id,

dwi.noviani83@yahoo.co.id

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ABSTRAK

Tafsir al-Qur'an dari periode klasik hingga kontemporer mengalami perkembangan dalam manhaj (metode) yang digunakan untuk mengungkapkan makna wahyu. Masalah yang dibahas dalam penelitian ini adalah perbedaan manhaj tafsir dari klasik hingga kontemporer, serta pengaruh perubahan metode terhadap pemahaman terhadap al-Qur'an. Tujuan penelitian ini adalah untuk menganalisis perkembangan manhaj tafsir, baik yang bersifat tahlili (analitis) maupun dengan pendekatan al-ray (rasional), serta untuk membandingkan karya-karya tafsir yang mencerminkan masing-masing metode tersebut. Metode yang digunakan dalam penelitian ini adalah kajian pustaka dengan pendekatan deskriptif analitis, dengan menelaah beberapa karya tafsir seperti *Jami' al-Bayan fi Tafsir al-Qur'an* oleh al-Thabari, *Tafsir al-Qur'an al-Karim* oleh Ibn Katsir, *Al-Kasysyaf* oleh Az-Zamakhsyari, *Tafsir al-Manar* oleh Abduh dan Rasyid Ridha, serta tafsir kontemporer seperti *Tafsir Al-Misbah* oleh M. Quraish Shihab. Hasil penelitian menunjukkan bahwa perubahan manhaj tafsir, dari penggunaan riwayat (bi al-ma'tsur) hingga pendekatan rasional (al-ray), mencerminkan dinamika pemikiran Islam yang terus berkembang, dengan penekanan yang berbeda pada konteks sosial, intelektual, dan metodologis..

ABSTRACT

Keywords
Manhaj, Tafsir, Classic,
Contemporary

Tafsir of the Qur'an from classical to contemporary periods has developed in the manhaj (method) used to reveal the meaning of revelation. The problem discussed in this research is the difference in manhaj tafsir from classical to contemporary, as well as the influence of changes in methods on understanding of the Qur'an. The purpose of this research is to analyze the development of manhaj tafsir, both tahlili (analytical) and with al-ray (rational) approach, as well as to compare the works of tafsir that reflect each of these methods. The method used in this research is a literature review with an analytical descriptive approach, by examining several works of tafsir such as Jami' al-Bayan fi Tafsir al-Qur'an by al-Thabari, Tafsir al-Qur'an al-Karim by Ibn Katsir, Al-Kasysyaf by Az-Zamakhshari, Tafsir al-Manar by Abduh and Rashid Ridha, as well as contemporary tafsir such as Tafsir Al-Misbah by M. Quraish Shihab. The results show that the change in manhaj tafsir, from the use of history (bi al-ma'tsur) to the rational approach (al-ray), reflects the dynamics of Islamic thought that continues to develop, with different emphasis on social, intellectual, and methodological contexts..

INTRODUCTION

The discourse on the Qur'an is a study that is never finished and continues to develop along with the dynamics of the times. Since it was revealed, the Qur'an has been established as a holy book that serves as a guide for mankind (Arif, 2019), not only for the Arab community at the time of revelation, but also for all mankind until the end of time. As a book that has a universal and eternal nature (Haylamaz, 2014), the Qur'an is required to always be relevant to various social, cultural and intellectual conditions that develop from time to time. Therefore, understanding the Qur'an cannot be done statically and textually alone, but must always be contextualised so that it continues to provide applicable guidance for human life in various changing situations and challenges (Ghafur, 2005).

The dynamics of people's lives that continue to change, especially in recent decades, require a dialogical process between the Qur'anic text that is fixed and the context that continues to develop. While the Qur'anic text is fixed, the meaning contained in it must always be studied and understood within the framework of the times (Martensoon, 2016). Therefore, a methodological bridge is needed that can connect the text of revelation with social reality, so that the messages of the Qur'an can still be applied relevantly in various contexts of life (Rahman, et.al, 2024). In this case, tafsir plays an important role as a hermeneutical tool that allows Muslims to interact with the Qur'an more deeply and contextually (Zulfa, 2024).

As a discipline that has a long tradition in Islam, the science of tafsir develops along with the challenges of the times and the intellectual and spiritual needs of Muslims. According to Quraish Shihab, Muslims are required to understand the Qur'an as the people who first witnessed the revelation, namely in an active, reflective and contextual way (Akbar, 2021). Therefore, understanding and interpreting the Qur'an is not only part of the scholarly tradition in Islam, but also an obligation commanded by the Qur'an itself. However, freedom in interpreting the Qur'an does not mean without limits. As in every other scientific discipline, the science of interpretation has certain methodologies and rules that must be adhered to so that understanding of the Qur'an remains in a corridor that is in accordance with Islamic principles.

In the study of tafsir, there are various methods and approaches used by the mufasir in understanding the Qur'an. Each method of interpretation has its own characteristics that are influenced by various factors, such as the scientific background of the mufasir, the socio-political conditions of his time, and the epistemological framework he used (Lang, 2009).

In addition, in interpreting the Qur'an, mufasirs often consider historical aspects such as *Asbāb al-Nuzūl* (the causes of the revelation of verses) and the social dynamics of Arab society at the time of revelation as part of the instrument of understanding (Ismail, 2024).

Therefore, there are fundamental questions that need to be answered in the study of tafsir, namely what methodology (*manhaj*) is used by the mufasir in understanding the Qur'an, as well as what factors influence the interpretation process. This paper will examine in depth the various approaches to interpretation that have developed in Islam and the dynamics that surround them, in order to provide a more comprehensive understanding of how the Qur'an is understood and relevant in various contexts of the times.

RESEARCH METHODS

This research is a literature research using a descriptive qualitative approach (Sujarweni, 2014), which aims to describe and analyse the development of *manhaj* tafsir in depth. This approach emphasises more on understanding the

historical and intellectual context in the formation of various manhaj tafsir. Data sources used are classical and contemporary books of interpretation, both Arabic and its translation in Indonesian and books, scientific articles, journals, and dissertations that discuss manhaj tafsir from various perspectives. Once collected, it is analysed using qualitative descriptive analysis (Majid, 2017). Researchers will identify and compare classical and contemporary manhaj tafsir based on the characteristics, approaches, as well as differences and similarities found in these works of tafsir.

RESULTS AND DISCUSSION

1. Biography and Manhaj Mufassir

Jami' al-Bayan fi Tafsir al-Qur'an authored by Tafsir Muhammad bin Jarir al-Thabari, is a tafsir tahlili (analytical) book that takes the form of bil ma'tsur and is widely adopted by the Shafi'iyah (Aburrohman, 2018). The discussion is based on the narrations of the Prophet, the Companions, and the Tabi'in, and contains stories or narrations that are not saheeh, including Isra'iliyat stories and the main points of the grammar of the Qur'an are also discussed and explained in it.

The speciality is that in presenting the interpretation of the companions of the Prophet and the Tabi'in is always accompanied by isnad (sources of history) and compared to obtain the strongest and most appropriate interpretation. In addition, there are also conclusions about the law, and the forms of I'rab (the position of words in a sentence) are explained, which adds to the clarity of meaning (al-Shalih, 1993).

Tafsir al-Thabari is one of the most famous mutafsir and quoting Ignaz Goldziher's statement the Western world highly appreciates his brilliant achievements, and calls him the father of Islamic history thanks to the book *Tarikhul Umam wal Muluk* (Rosyi, et.al, 2023). In addition, Tafsir al-Tabari is also a very rich encyclopaedia of knowledge in the field of tafsir bi al-Matsur and is used as a reference by almost every scholar from classical to contemporary. Even Ibn Taymiyyah stated that among all the commentaries that exist to us today, Tafsir al-Thabari is the most authentic, because it contains the teachings of the salaf with a series of established sanads and there is no bid'ah in it and does not accept the narration of narrators such as Muqatil Ibn Bakir and al-Kalabi. Tafsir al-Thabari inspired Ibn Jarir in writing his tafsir later on (Goldziher, 2003).

Tafsir al-Thabari is inseparable from theological debates so that in it there is criticism of Qadariyah and Jabariyah. In addition, the discussion of fiqh expressed independent legal opinions, different from the four established madhhabs, especially the Hambali madhhab, putting the consensus (Ijma) of the people in tafsir at the highest level.

Tafsir al-Qur'an al-Karim is a tafsir tahlili book taking the form of the second most famous bil ma'tsur after Ibn Jarir's tafsir. This book was written by Imaduddin Abul Fida' Isma'il bin 'Amr Ibn Katsir who was born in Basyra in 700 H/1300 AD (Rokim, 2017). He studied with Ibn Taymiyah and followed him in a large number of his opinions. Ibn Katsir interpreted the Qur'an with hadiths and asar attributed to their owners, and discussed the necessary jarh and ta'dil issues, commented on some opinions over others, determined 'weak' on some narrations and stated 'saheeh' on other narrations (Baidan, 2002).

Tafsir Ibn Katsir has the speciality of being careful in presenting isnad, simple sentence structure, and showing thoughts clearly. This method was later followed by as-Sayuti who wrote a book of tafsir with the title *As-Durr Al-Mantsur Fit-Tafsir Bil-Ma'tsur* (al-Shalih, 1993).

Al-Kasysyaf'an Haqaia Ghawamid At-Tanzil wa "Uyun al-Aqawil fi Wujuh at-Ta'wil, compiled by Az-Zamakhshari (467 H/1074 AD died 538 H/1143 AD) is one of the famous books of tafsir bi al-ra'yi and its discussion uses language and literature approaches (Alfiyah, 2018). The interpretation is sometimes reviewed from the meaning of mufradat, by referring to the words of the Arabs to their poems or the definition of popular terms and sometimes also based on grammatical nahwu review. So this tafsir is included in the category of literary tafsir. The book of tafsir is one of the books of tafsir whose interpretation is based on the views of Mu'tazilah, it is used as a mouthpiece by the Mu'tazilah to voice its rational fatwas and raise the prestige as a group that masters balaghah and ta'wil.

Az-Zamakhshari did a complete interpretation of all verses of the Qur'an, starting from the first verse of surah al-Fatihah to the last verse of surah an-Nas. From this side, it can be said that the preparation of this tafsir book uses the tahlili method, which is a method of interpretation that highlights the verses of the Qur'an by describing all the meanings and aspects contained in it in accordance with the order of reading in the Ustmani Mushaf. Az-Zamakhshari actually does not implement all the criteria of tafsir with tahlili method, but because the interpretation does some of the steps, then this tafsir is considered to use the tahlili method of interpretation.

In addition, the interpretation of Al-Kasysyaf also uses the dialogue method (argumentation), where when Az-Zamakhshari wants to explain the meaning of a word, sentence or the content of a verse, he always uses the word in quita (if you ask). Then, he explains the meaning of the word or phrase with the expression qultu (I answer). This word is always used as if he is dealing and dialoguing with someone or in other words, his interpretation is an answer to the question raised. This method was used because it was motivated by the encouragement of his students and scholars who at that time needed interpretation from the point of view of language (al-Shalih, 1993). And according to Muhammad Abduh Tafsir Al-Kasysyaf is the best book for students and students, because of the accuracy of the redaction and the literary aspects of the language described (Shihab, 1994).

Tafsir ail-Qur'an al-Hakim or Tafsir al-Manar is one of the books of tafsir that is oriented towards satra - culture and society; a style of interpretation that focuses on explaining the verse of the Qur'an in terms of its editorial accuracy, then arranges the content of the verses in a beautiful editorial by highlighting the main purpose of the revelation of the Qur'anic verse - which is to bring guidance in life - then connects the understanding of the verse with the natural laws that apply in society and world development (Andi, 2016). The main figure of this style of interpretation and who is credited with laying the foundations is Shaykh Muhmmad Abduh, then continued by his student and friend Muhammad Rashid Ridho, and continued by other scholars, especially Muhmmad Mustafa al-Maraghi.

Shaykh Muhmmad Abduh or Muhmmad Ibn Abduh Ibn Hasan Khairullah was born in the village of Mahallat Nashr in al-Buhairah district, Egypt in 1849. Al-Manar consists of the first 12 juz of the Qur'an, namely Surah al-Fatihah up to verse 53 of Surah Yusuf. The interpretation from the beginning to verse 126 of Surah An-Nisa' is taken from Muhammad Abduh's tafsir thoughts, the rest is done by Rasyid Ridha by following the method used by Abduh. In his interpretation, Abduh tends to combine sahih history and rational reasoning, which is expected to be the wisdom of the laws of sunatullah, as well as the existence of the Qur'an as a guide for humans. In addition, he also refers his interpretation to the interpretation of Jalalain by Jalaluddin al-Mahalli and as-Suyuti.

Al-Manar talks a lot about literature-culture and social problems. A style of interpretation that focuses on explaining the verse of the Qur'an in terms of the accuracy of its redaction, then arranges the content of the verses in an editorial with an emphasis on the main purpose of the revelation of the Qur'an, which is to provide guidance for human life and connect the understanding of the verse with the natural laws that apply in society and the progress of human civilisation (Shihab, 1994).

As for what is typical of the style of interpretation of M Rasyid Ridha which is not found in Muhamamd Abduh, namely, First, the flexibility of the discussion of the verses interpreted with the hadiths of the Prophet PBUH. Second, the discussion of the interpretation of verses with other verses. Third, the insertion of discussions about things that are needed by the community at that time, with the aim of leading to an explanation of religious guidance, both concerning the argumentation of belief and the solution of developing problems. Fourth, the flexibility of the discussion about the meaning of mufradat (vocabulary), editorial composition, and expressing the opinions of scholars in that field (Shihab, 1994).

Tafsir al-Qur'an al-Karim authored by Ahmad Mustafa al-Maraghi belongs to the category of tafsir ilmi and is widely followed by the Shafi'iyah and al-Ashariyah circles (Anshari & Rahman, 2021). In terms of methodology, al-Maraghi developed a new method that separates between 'global description' and 'detailed description', so that the explanations of the verses in the Qur'an are divided into two categories, namely ma'na ijmalī and ma'na tahlīlī. Then in terms of sources used in addition to using verses and *atsar*, al-Maraghi also uses *ra'yu* as a source in interpreting the verses. However, it should be known and understood, the interpretation of the source of the history is relatively preserved from the weak history and difficult to accept reason or not supported by scientific evidence.

Tafsir al-Maraghi also can not be separated from the influence of tafsir that existed before, especially tafsir al-Manar. This is natural because Muhammad Abduh and M. Rashid Ridha is the teacher who gave the most guidance to al-Maraghi in the field of interpretation. The influence can be seen from the modern style of interpretation. In fact, some people argue that al-Maraghi's interpretation is a refinement of al-Manar's interpretation, because the method used is the

development of the methods used by M. Abduh and M. Rasyid Ridha (Shihab, 1994).

Tafsir Al-Misbah written by M. Quraish Shihab falls into the category of tafsir bi al-Ra'yu (Budiana & Gandara, 2021). He was born in Rappang, South Sulawesi on 16 February 1944. After completing his primary school education in Ujung Pandang, he continued his secondary education at the Darul Hadith Al-Faqihyyah Islamic Boarding School in Malang. Then continued the al-Azhar tsanawiyah school and obtained a bachelor's degree (S1) in the Ushuluddin faculty of al-Azhar university, then continued his education at the same faculty, and in 1969 obtained an MA degree for specialisation in the field of interpretation of the Qur'an. In 1980, he resumed his education at his old alma mater and in 1982 with the dissertation *Nazhm al-Durar li Al-Biq'a'iy, Tahqiq wa Dirasah* succeeded in obtaining a doctorate in the field of Qur'anic sciences with Summa Cum Laude graduation accompanied by a level I award (*mumtaz ma'a martabat al-syaraf al-'ula*).

In 1992-1998 he served as Rector of IAIN Syarif Hidayatullah. In 1998 he served as Minister of Religious Affairs of the Republic of Indonesia after which he was appointed as Indonesian Ambassador to Egypt, Jibaouti, Somalia. In 1995-1999 he was elected as a member of the National Research Council. From 1998-present appointed as a member of the Board of Pentashih al-Qur'an Ministry of Religion of the Republic of Indonesia also served as Director of the Centre for the Study of the Qur'an (PSQ) Jakarta and professor of State Islamic University Syarif Hidayatullah Jakarta.

In 2005 published Tafsir al-Misbah with *maudhu'i* method as many as 15 volumes. M. Quraish Shihab's paradigm of thinking was much influenced by al-Habib Abdul Qadir bin Ahmad Bilfaqih (died 1962 in Malang) when he studied in Malang and Sheikh Abdul Halim Mahmud (1910-1978 AD) when studying in Cairo. As he admitted in his book entitled *The Logic of Religion (The Position of Revelation & the Limits of Reason in Islam)* (Shihab, 2005).

2. Examples of Classical and Contemporary Tafsir

a. Tafsir of the Verse of Sunatullah

Q. S. al-Baqarah [2]: 30

واذ قال ربك للملئكة اني جاعل في الارض خليفة. قال اتجعل فيها من يفسد فيها ويسفك الدماء. ونحن نسيح بحمدك ونقدس لك. قال اني اعلم ما لا تعلمون.

Meaning: 'And remember when your Lord said to the angels, 'I am going to make a caliph on the earth". They said, 'Why do you want to make a Caliph on the earth who will destroy it and shed blood, while we praise you and sanctify you?'. God said: 'I know what you do not know'.

According to At-Thabari "Ibn Isaac said: I want to make on the earth a caliph means that there will be an inhabitant and builder who will build the earth and settle in it; not as a representative of the angels, caliph is a substitute or successor (At-Thabari, 1988). The Caliph is the one who will represent Allah and judge His creatures. That person is Adam and anyone else (his descendants) who follows Allah's command, who will one day judge justly His creatures Regarding bloodshed and corruption, both of which are not done by Allah's representatives. This is because the angels do not attribute the bloodshed and destruction to Allah's vicegerent himself, but they ask: 'Why do you want to place there a creature that will cause corruption?'. Allah has answered that question (At-Thabari, 1988).

Ibn Kathir interprets the word Khalifah here to refer not only to Ada, but also to her descendants. It is based on the angels' protest: 'Will you make there one who will make mischief there and shed blood?'. He further says: "By asking that, the angels did not intend to defy Allah nor did they intend to show envy to Adam's descendants. As other scholars have wrongly interpreted. Allah says of the angels, 'They did not precede Him with speech' (Qs. Al-Anbiyah: 27). This means that they do not ask Allah anything except what He allows (Ibn Katsir, 1966).

Zamakhrasy in his tafsir al-Kasaf interprets: 'Why do You intend to make there...' is the question of the angels' amazement at Allah's will to make creatures that will not be free from mistakes, because only the angels have that characteristic. Their amazement is due to the fact that Allah is about to replace the obedient people with a disobedient people, while He is the All-Wise Creator who does nothing but good and desires nothing but good (Az-Zamakhshari, t.th).

According to Tafsir al-Maraghi, the content of this verse is the same as the previous verses, namely explaining the favours of Allah, with which it can keep away from sinning and disbelief, and can motivate a person to believe in Allah. The creation of Adam in such a form in addition to the pleasure of having the knowledge and full power to regulate the universe as well as functioning as the caliph of Allah on earth, it is the greatest favour and should be thanked by his descendants by obeying Allah and not disobeying Him, including staying away from disobedience prohibited by Allah.

واذ قال ربك للملكة اني جاعل في الارض خليفة.

Meaning: "Say, O Muhammad, to your people the story of Allah's speech to the Angels. Verily, We will make Adam the Caliph and the successor of other creatures who used to inhabit the earth. They have perished because of bloodshed. Now, Adam is their successor.

Some of the mufasirs are of the opinion that what is meant by khalifah here is as a substitute for Allah in carrying out His commands to man. Hence the term that says man is the khalifah of Allah on earth.

قال اتجعل فيها من يفسد فيها ويسفك الدماء .

Meaning: 'Will God create a creature whose habit is to kill others without right as a caliph on earth?'

ونحن نسبح بحمدك ونقدس لك.

Meaning: "Does God intend to make someone of that nature a caliph? While we (the angels) are Your ma'sum (preserved from error) creatures".

قال اني اعلم ما لا تعلمون.

Meaning: "God said to the angels, verily I know the problems involved in the appointment of the caliph which you are not aware of.

The above verse can be concluded that this should be used as an indication for the angels to know that all the actions of Allah SWT, it must contain absolute wisdom and perfection, even though the angels still appear vague (al-Maraghi, 1974).

M. Quraish Shihab in al-Misbah interprets the above verse with 'Indeed I will create a khalifah on the face of the earth'. This submission could be after the

process of creating the universe and its readiness to be inhabited by the first man (Adam) comfortably. Hearing the plan, the angels asked about the meaning of the creation. They surmised that this caliph would be destructive and shed blood. This conjecture may have been based on their experience before the creation of man, where there were creatures who behaved in this way, or it could have been based on the assumption that since the caliph would not be an angel, it must be different from those who are always glorifying Allah swt. Their question could be born from Allah's naming of the creature to be created with khalifah. This word implies the settler of disputes and the enforcer of laws, so there must be those among them who dispute and shed blood. It could be the angels' guess that led to their questioning.

“Whether”, not “why”, You will make a caliph on earth who will corrupt and shed blood”. It could be that it is not Adam that they mean to corrupt and shed blood, but his descendants.

Apparently they only assumed that the world was only built with tasbih and tahmid, therefore the angels continued their question, while we purify, namely distancing Your Essence, attributes, and actions from everything that is unnatural for You, while praising You for all the blessings that You have bestowed upon us, including inspiring us to purify and praise You. Then the angels showed themselves by saying and we also purify, namely cleaning ourselves according to the ability that You have bestowed upon us, and we do that for Your sake.

Hearing their question, Allah answered briefly without confirming or blaming, because indeed there will be those among His creations who do as the angels suspect, Allah answered briefly, “Indeed I know what you do not know”.

It should be noted that the word (خليفة) khalifah originally meant one who replaces or comes after who came before. On this basis, some understand the meaning of khalifah here in the sense of replacing Allah in enforcing His will, but not because Allah is unable or makes humans in the position of God, but because Allah intends to test humans and give them respect. Others understand it in the sense of replacing other creatures in inhabiting this earth. However, this verse shows that the caliphate consists of the authority bestowed by Allah SWT, the creatures who are entrusted with the task, namely Adam and his descendants, and

the area where the task is carried out, namely this expansive earth. If so, the caliphate requires the creatures who are entrusted with this task to carry out their duties in accordance with the instructions of Allah who gave them the task and authority. Policies that are not in accordance with His will are a violation of the meaning and duties of the caliphate (Shihab, 2007).

b. Tafsir of The Verses of Hidayah

Q.S. Al-Baqarah [2]: 269

يؤتى الحكمة من يشاء. ومن يؤت الحكمة فقد أوتي خير كثيرا. وما يذكر إلا أولوا الألباب.

Meaning: "He bestows al-Hikmah on whom He wills. Whoever is blessed with al-Hikmah, then he has truly been given many gifts. And only Ulu al-Albab can take lessons.

According to al-Maraghi's interpretation::

يؤتى الحكمة من يشاء

Allah SWT, gives wisdom and useful knowledge, and gives souls to whoever Allah wills. In this way, he can differentiate between essence and appearance, in addition to knowing between temptation and inspiration. The means that can accommodate this wisdom is reason which is able to make decisions in exploring everything with various arguments, in addition to investigating its essence freely. Anyone who has been gifted with this kind of intelligence will be able to differentiate between the promises of the Most Merciful and the threats of Satan. He will hold on to God's promises, and throw away Satan's threats.

ومن يؤت الحكمة فقد أوتي خير كثيرا.

Whoever has been given guidance (help) by Allah will understand about this beneficial knowledge. He is also required by Allah to use his mind healthily and be directed to the right path. This means that he has received the goodness of the world and the hereafter. It also means that he is able to subdue the power that Allah has created for him, such as hearing, sight, thought, feeling and image for purposes that are beneficial to him. He can also prepare to carry out what he wants. Then, he is directed everything to the Almighty Creator, who is only Allah

he exists, and only to Him will he return. Thus, he will not give in to the temptations of Satan who shows him. Even his soul will remain strong in facing various obstacles. Because, he believes that everything happens according to the nature of God and His will. a person like this will feel calm, his faith remains strong in facing all events and incidents of the times.

وما يذكر الا اولو الالباب.

You will not be able to take the essence of science and be influenced by it, so that you should be able to control it and submit to its will, but only people who have common sense and a noble spirit, are able to understand the essence of reality.

With their knowledge, they are able to choose the essence of life that is beneficial for themselves, which can make them happy in this life, and at the same time they can climb the ladder of homecoming happiness. May Allah group us into their group (Al-Maraghi, 1976).

According to Tafsir Al-Misbah, wisdom is taken from the word (حكم) *hakama* which originally meant to hinder. From the same root was formed the word meaning control, which is something whose function is to lead to the good and avoid the bad. To achieve this purpose, knowledge and the ability to apply it are required.

Hence, wisdom is understood to mean knowledge of good and bad, and the ability to apply what is good and avoid what is bad. Again, the preceding verse describes two paths, the path of Allah and the path of Satan. Whoever is endowed with knowledge of both paths, is able to choose the best and implement it and is also able to avoid the bad, then he has been endowed with wisdom. Of course, whoever is endowed with al-Hikmah has really been given a lot of grace. Unfortunately, not all use all their potential to hone and nurture their souls, so that not all who are given that gift, not even all want to use their intellect to understand the lessons about this essence, only Ulul al-Albab can take lessons.

The word (أولو الألباب) Ulu al-Albab is made up of two words ulu which means owner or bearer, while albab as explained in verse 179 of this surah is the plural form of (لب)luub which is the essence of something. Beans, for example, have

a shell that covers their contents. The contents of the bean are called luub. Ulul al Albab are people who have a pure mind, which is not covered by a 'skin', which is a fog of ideas, which gives birth to confusion of thought,. The one who understands the instructions of Allah, contemplates His decrees, and implements them, is the one who has gained wisdom, while the one who rejects them must have confusion in his way of thinking, and he has not reached the level of understanding something. He has only reached the skin of the matter. Indeed, natural phenomena may be captured by the intelligent, but the phenomena and their essence are unreachable except by those who have the essence of reason (Shihab, 2007).

CONCLUSION

From the above discussion, it can be concluded that the tahlili (analytical) method by taking the form of bi al-ma'tsur (history) is Jami' al-Bayan fi Tafsir al-Qur'an authored by Tafsir Muhammad bin Jarir al-Thabari, Tafsir al-Qur'an al-Karim written by Imaduddin Abul Fida' Isma'il bin 'Amr Ibn Katsir. As for the tafsir with tahlili method, but using al-ray approach is Al-Kasysyaf'an Haqaia Ghawamid At-Tanzil wa "Uyun al-Aqawil fi Wujuh at-Ta'wil, compiled by Az-Zamakhshari, then Tafsir ail-Qur'an al-Hakim or more popularly called Tafsir al-Manar authored by Muhammad Abduh and Rasyid Ridha, Tafsir al-Qur'an al-Karim authored by Ahmad Mustafa al-Maraghi and Tafsir Al-Misbah written by M. Quraish Shihab. Quraish Shihab.

It should also be understood that the pattern of interpretation applied by the authors of tafsir is clear, that they try to explain the meaning contained in the verses of the Qur'an comprehensively and integrally, both in the form of bil al-ma'sur and al-ra'yu. In addition, can we implement these interpretations, especially those that are ar-Rayu for the progress and development of science in the Islamic world. Because after all, the progress of Islamic civilisation is largely determined by the extent to which we can ground the ideas of the Qur'an in everyday reality. Wallahu a'lam.

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