THE TAHLLLĪLī METHOD IN THE INTERPRETATION OF THE QUR'ĀN

Juhrāh M. Ari̇b
Institut Agama Islam Negeri Manado, Manado, Indonesia
aribuhrh@gmail.com

Sabil Mokodenseho*
Institut Agama Islam Muhammadiyah Kotamobagu, Kotamobagu, Indonesia
sabil.mokodenseho@gmail.com

Abstract
This study aims to analyze the method of taḥlīlī (analysis) in the interpretation of the Qur'ān. In particular, this study discusses several things, namely the taḥlīlī method in terms of etymology and terminology, the dynamics and development of the taḥlīlī method, and examples of interpretation, as well as the strengths and weaknesses of the taḥlīlī method. The focus of this research is important to analyze because interpreting the Qur'ān requires a method. This research uses a qualitative method with a literature study approach. The data is taken through the serious reading of various interpretations of literature. Books, journal articles, and other relevant research are used as research sources. This study found that the use of the taḥlīlī method in interpreting the Qur'ān began after the ijmālī method, or before the muqaran and maudhū'ī methods were commonly used. The taḥlīlī method assists the Mufassir in studying and making interpretations of the Qur'ānic texts based on the order of the Qur'ānic verses in the mushaf viewed from various angles. The taḥlīlī method is divided by scholars into several types, namely the interpretation of bi al-ma'tṣūr, bi al-ra'yī, shīfī, fiqhī, falsafī, 'ilmī, and adabī al-ijtimā'ī. All forms of this method have their own characteristics. As a method of interpretation, the taḥlīlī method has a broad scope of discussion and contains various ideas, making it superior. Nevertheless, the taḥlīlī method is not without its drawbacks such as making the Qur'ānic instructions partial, its interpretation sometimes considered subjective, and the inclusion of israiliyat thinking.

Keywords: Taḥlīlī Method, Interpretation of the Qur'ān, Strengths and Weaknesses

Introduction
Interpretation of the verses of the Qur'ān is essential because the Qur'ān is the guideline for the people (Islam) (Arib, Khairiyah, Suryadinata, & Mokodenseho, 2022). Al-Qur'ān contains important messages including the procedures for humans to act on earth in accordance with Islamic law. At the same time, it must be recognized that in navigating life, every human being has very diverse needs, even with the problems faced by them. In accordance with its function, namely instructions, the Qur'ān must be able to answer the
challenges of the times, both those that occurred in the past, present, and future (Mokodenseho, 2021b). Thus, the degree of the Qurʾān is always maintained from those who do not believe in it.

Basically, the Qurʾān contains explanations that are still common (Mokodenseho, 2021a). Arkoun (d.2010) said the verses of the Qurʾān provide unlimited possibilities of meaning. In line with Arkoun, Shihab (1992) said that verses of the Qurʾān are always open to interpretation in order to find answers and explanations for many questions as well as find answers to problems that arise later. However, despite the importance of interpretation, not everyone can interpret the Qurʾān. Many requirements must be met or possessed by Mufassir in interpreting the Qurʾān, especially in terms of knowledge and mental mastery (Ibrahim, 1984; Al-Dzahabi, 1986; Al-Alūsī, 1989; Al-Suyūṭī, 2008). The competence of the interpreter affects the quality of interpretation including the use of methods, and contributes to making the style of interpretation vary from one to another.

Historically, the use of interpretation methods in the dynamics and development of the interpretation of the Qurʾān, Mufassir generally use several methods of interpretation which are classified into four methods, namely ājmālī (global), taḥlīlī (analysis), maudhūʿī (thematic), and muqārin (comparison) (Khaeruman, 2004). Each of these methods, apart from having strengths, also has its weaknesses. Nevertheless, the use of several of these methods has been used and adapted to the objectives to be achieved (Shihab, 2013). However, the interpretation of the Qurʾān has not been completed, but it still leaves or shows that the science of interpreting the Qurʾān as a branch of Islamic science, is not yet mature.

Interpretation of the Qurʾān is still developing and open to development as Kuhn (d.1996) opined as quoted by Ilyas that the development of the interpretation of the Qurʾān took place in a dialectical and revolutionary manner in the period of pre-modern interpretation until now (Ilyas, 2003; Ilyas, 2014). The dynamics of the development of the science of interpretation are directly proportional to the problems and challenges of the times faced by Muslims. The forerunner of the existence of Qurʾān interpretation is closely related to the ījīḥād efforts made by the Prophet's companions, especially after the death of the Prophet to overcome actual problems that arose based on explanations of verses of the Qurʾān and hadith (Kamarudin & Mokodenseho, 2022). This problem occurred because the contents of the Qurʾān were not thoroughly and in detail explained at the time of the Prophet Muhammad (Shihab, 2012).
An interpretation of the Qur'an produced by Mufassir, which is then presented, especially to those in need and readers in general, certainly cannot be separated from the things that help him arrive at clarity and understanding of the text of the Qur'an (Bahren & Mokodenseho, 2023). The tools used to explain and interpret the verses of the Qur'an are methods, one of which is the tahli (analysis) method as the focus of this paper. This method emerged, one of which was caused by the dissatisfaction of some Mufassir with the imali method because it was considered not to accommodate the interpretation of the Qur'an which actually required adequate and in-depth analysis. At the same time, the current development and number of Muslims are not only from Arabs but also from non-Arabs, including the various problems they face. In this way, changes in the discourse of Islamic thought cannot be avoided where various civilizations and non-Islamic traditions also blend into the intellectual treasures of Islam and influence people's lives. Therefore, Mufassir who have qualifications in this field try to present interpretations of verses of the Qur'an that are in line with the developments, dynamics, and needs of the various people.

This article aims to analyze the use of the tahli method in the interpretation of the Qur'an. In particular, this paper focuses on discussing the tahli method from the aspect of etymology and terminology, the dynamics and development of the tahli method, and examples of interpretation, as well as the strengths and weaknesses of the tahli method.

Research Methods

This research uses a qualitative method (Nassaji, 2015) with a literature study approach (Allen, 2017; Mann, 2015). The data is taken through the serious reading of various interpretations of literature. Books, journal articles, and other relevant research are used as research sources.

Results and Discussion
The Tahli Method: A Review of Etymology and Terminology

Before going into a detailed explanation regarding the use of the tahli method in the interpretation of the Qur'an, it is better to first state an analysis of a number of definitions of method, "tafsir" and "tahli", both in etymology and terminology.
The word "method" in Arabic is translated and synonymous with the words "manhaj" (way; method) and "ṭarīqah" (way) (Munawwir, 1997). Meanwhile, the method in English etymology is called "method" which is defined as a way of doing something systematically: logically, and regularly (usually in steps) (Webster, 1980). Referring to the Indonesian etymology, the method can be interpreted as an orderly way of achieving aims and objectives. So it can be concluded that the method in relation to science is an organized and interrelated way of working, forming a totality to facilitate work in order to achieve the specified goals (Author Team, 2008). Likewise in the context of the science of interpretation or interpretation of the Qur'an, the method can be understood as a set of rules governing a Mufassir to avoid mistakes or deviations when interpreting verses of the Qur'an (Supiana & Karman, 2012).

The word "tafsīr" follows the basic pattern (تَفْسِير) taf'il, derived from the Arabic etymological تَفْسِير, which is the maṣdar form of the word فَسَر meaning al-īdāḥ, al-sharḥ and al-bayān (description; explanation) (Al-Yasū'i, 1986). In line with this understanding, the Big Indonesian Dictionary (KBBI) defines the word "tafsīr" as a description or explanation of a verse of the Qur'an (Author Team, 2008). The word "tafsīr" can also mean explaining (al-ibānaḥ), revealing (al-kashf), and showing rational meaning (izhār al-ma'na al-ma'qūl) (Al-Qaṭṭān, n.d.; Al-Ṣābūnī, 2003). Referring to the several etymological definitions put forward, "tafsīr" can be used to reveal things that are sensory and meaningful (the rational meaning of a text) (Al-'Ak, 1986), but the use of 

1The words "manhaj" and "ṭarīqah" are then explained by Wehr (1995) that the word "ṭarīqah" whose plural form is ṭarīqah can mean (method, way, way, tool, mode, and program), while the word "manhaj" which forms the plural or plural manhij means (open, plain, method, way, and program).

2The word "tafsīr" according to another opinion, comes from safru (by exchanging the position of sin with fa') as the Arabic word "asfara al-suhda adhā'a" (when the dawn has shone). Also, comes from the word interpretation, which is the name of the tool used by a doctor to analyze patient complaints (Al-Suyūṭi, 1979).

3Maṣdar is a noun formed from a verb, denotes an event, and must contain all the letters in the verb, except for reasons related to the science of tenses (morphology) (A. A. A. Ghani, 1998).

4The word (فَسَر) is also explained by Ibn Manẓūr as "revealing something that is closed, while interpretation uncovers the intended meaning of the abstruse word" (Manẓūr, n.d.)

5Al-Khālidī by referring to the book Maqāyīs al-Lughah by Ibn Faris, defines the word "tafsīr" with the meaning "explanation of something" or "revealing the meaning of the abstruse meaning" as he refers to in the book Lisan al-'Arab (Al-Khālidī, 1997). The word "tafsīr" with means "information and explanation" is found in the Koran, for example, in a verse that means: "And they do not come to you with an argument except that We bring you the truth and the best explanation" (QS. Al-Furqān [25]: 33).
interpretation with the second meaning is more widely used than the first. From several etymologists of interpretation, the expert of 'Ulūm Qur'ān formulates the definition of interpretation as (explanation; explanation; disclosure) (Al-Qaṭṭān, n.d.; Al-Ṣābūnī, 2003; Al-'Ak, 1986).

The scholars then define the word "tafsīr" in terminology. Some scholars state that interpretation is not included in the ranks of science which has certain limitations. This is based on the idea that interpretation does not have specific rules and limitations, as applies to science produced by human reason (Baidan, 2005). However, some scholars include "tafsīr" in the branch of science, because "tafsīr" contains a variety of certain topics that require the intervention of several scientific principles that are used as a basis for the science of exegesis. With these considerations, "tafsīr" is included and categorized as one of the sciences (Baidan, 2005).

According to Al-Zarkashi (2008) and Al-Ṣabbāgh (1990), "tafsīr" is the science of understanding the book of Allah (Qur'ān), which was revealed to the Prophet Muhammad, explaining its meaning, issuing its laws, and uncovering the wisdom it contains. More specifically, Abū Ḥayān (1993) defines "tafsīr" as the science of how to pronounce (sound) the recitation of the Qur'ān, something indicated from it, its laws regarding both single words and tarkīb, the meanings that imply the state of its composition and all something that can perfect it (in it: knowing nāsh, asbābun nuzūl, stories, mubbām, and everything related to it). Not much different from Abū Ḥayān (1993), Al-Suyūṭī (1979) defines "tafsīr" as the science that discusses the revelation of the verses of the Qur'ān, conditions, stories, asbābun nuzūl, makkī-madanī, muḥkam mutashābih, nāṣikhs mansūkh, ‘ām-khās, muṭlaq muqayyad, mujmal mufassar, lawful and unlawful, promises and threats, orders and prohibitions, and parables.

The interpretation of the Qur'ān is done to explain the meaning and intent of the word of Allah (verses of the Qur'ān) both in text and context (HA, 1990), and in accordance with the ability of the Mufassir (Muslim, 1989; Al-Zarqān, n.d.; Al-Dhahabī, 1976; Al-Dhahabī, 2000). That is, differences in background, knowledge, and abilities of Mufassir influence or make it unavoidable the diversity of interpretations. The diversity in interpretation can also be seen in terms of the use of interpretation methods, one of which is the taḥlīlī method as in the context of this paper.
The word "taḥlīlī" (تَحْلِيلِي) is an adjective formed from maṣdar (basic word) تَحْلِيل and ends with the letter ي, its lexical meaning is analysis. "Taḥlīlī" can also mean "open something; not deviate from it" (Husein, 1979); liberate" (Manẓūr, 2010). Referring to Mu'jam al-Ma'ani, "taḥlīlī" is the process of dividing things that are still general in nature into more detailed parts, and returning something to its elements. While in the Cambridge Academic Content Dictionary, analysis is the process of studying or examining something in an organized way to learn more about it or a particular study of something. While in the Big Indonesian Dictionary, analysis is an investigation of an event (action) to find out the actual conditions, where the breakdown of a subject or various parts to get the right definition, and a comprehensive understanding of meaning (Author Team, 1990).

Scholars provide a definition of taḥlīlī terminology, both in terms of method and interpretation. According to Al-Farmāwī (1977), the taḥlīlī method is to explain the verses of the Qur'ān by examining and uncovering all its aspects and meanings, starting from explaining the vocabulary, the meaning of sentences, the meaning of each expression, the connections (munāsabah) and its various aspects, asbābun nuzūl, traditions of the Prophet, companions, and tabi’in. As for the procedure, it is carried out following the composition of the manuscript, verse by verse, or by letter. Usually also includes a number of linguistic descriptions and other special material, all of which are intended to understand the verses of the Qur'ān. In line with that, referring to Khalifah (2006), taḥlīlī’s interpretation is a comprehensive explanation of verses of the Qur'ān in all aspects. In this context, the Mufassir explains the verses in the letter verse by verse, explains the vocabulary, directs the position of each word in the sentence structure (i'rab), explains the meaning of the sentence, explains the secrets and laws that are the purpose of the structures and explains the munāsabab verses and letters using the help of verses of the Qur'ān, asbābun nuzūl, hadith of the Prophet SAW., the words of friends and tabi’in, and other auxiliary knowledge, which supports Mufassir in understanding the text of the Qur'ān.

Shihab (2013) defines the taḥlīlī method as a method of explaining the verses of the Qur'ān from various perspectives according to the views, inclinations, and wishes of the Mufassir. The steps that must be taken by the

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6"Tahlīlī" is translated as (analysis; analyzation), while "taḥlīlī" is translated analytic (al) (Baalbaki, 1995).
Mufassir are to present coherently according to the order of the verses in the mushaf, which includes a general understanding of the vocabulary of the verse, munāsabab of the verse with the previous verse, asbābun nuzūl (if any), the global meaning of the verse, the law that can be drawn, and sometimes the opinion of the madhhab scholars is also included. In fact, there are those who add a variety of qirāat, and i'rab verses that are interpreted, as well as special wordings. As for the focus of interpretation, there is a pattern of language, law, socio-culture, falsafi (science; knowledge), and tasawwuf/ishārī.

Thus, the ṭahhili7 method is a systematic method of exegesis because the contents of the verses of the Qur'ān are explained based on the order of the verses in the mushaf and viewed from various perspectives, namely mufaradāt and munāsabah verses to see the relationship between the verses before and after them, asbābun nuzūl, meaning verses globally, a review of the laws contained and additional explanations related to qirāat, i'rab and the special wording of verses which are interpreted and enriched by the views of the priests of the schools of thought and so on.

Development of *Ṭahhili* Interpretation Method

Al-Qur'ān interpretation is generally carried out using four methods of interpretation (Baidan, 1998), namely ijmai' (global), ṭahhili (analysis), muqarin (comparison), and maudhui (thematic). However, as stated in the title and without neglecting other methods of interpretation, this paper is devoted to discussing and elaborating on the ṭahhili method in interpreting verses of the Qur'ān.

The interpretation of ṭahhili in history and its development has gone through several phases. In the initial phase, this interpretation consists only of the interpretation of ambiguous and difficult-to-understand words. Meanwhile, linguistic interpretation of words was rarely done during the Prophet Muhammad's lifetime, because there was no need from the community. This is understandable because the quality and language skills of the local community are still very strong, and their lives have not been mixed with non-Arab people ('Ajam) whose mother tongue is not Arabic (Al-Hamid, 1989). Therefore, at the

7The ṭahhili method was also called by Baqir al-Shadr (1353-1400) as the ṭajzi'īyab method, namely a form of explanation that explains based on parts/partial interpretations (Al-Shadr, n.d.)
time of the Prophet Muhammad, linguistic interpretation was not yet a necessity or did not yet exist as it did in the following period.

In the second phase, there was a massive expansion of interpretation. This is a primary need for people or people who have just converted to Islam, where they do not witness the direct revelation of the revelation so the need for language interpretation arises so that Islam spreads in the East and West (Al-'Isawi, 2013). In subsequent developments, taḥlīli interpretation emerged after the publication of various Islamic sciences. Many new sciences have sprung up, that focus on the Qur'ān. Analysis of the text of the Qur'ān was also carried out more broadly. At this time language dictionaries, as well as linguistics such as nabhun, sharaf and balāghab, were growing. In this way, an explanation of the verses of the Qur'ān appears more broadly within the framework of Arabic science. The aim is to explain words in the Qur'ān that are actually still foreign (gharīb) and are rarely known. That is why, various books were written which explained the meaning of words in the Qur'ān in particular, for example, the book Majāzul Qur'ān written by Abu 'Ubaidah Mu'ammar ibn Muthanna (d.210) (Hidayat, 2013). The book of linguistic interpretations talks about the miracles and majesty of the Qur'ān and explains the qirāāt and style of language of the Qur'ān, as well as its meaning and usūl. In a way, Abu 'Ubaidah is the starting point for the study of the balāghah al-Qur'ān from the tasybih, kināyah, taqdīm, and takhīr perspectives. However, according to Sukamta (1999), the majāz put forward and explained by Abu 'Ubaidah has not fully accommodated the entire ta'bir style of the Qur'ān.

Apart from the book Majāzul Qur'ān by Abū 'Ubaidah, there is also the book Ma'ānil Qur'ān written by Abū Zakaria Yahya bin Ziyad bin Abdullah bin Manzur bin Marwan al-Aslami ad-Dailami al-Kufi al-Fara' (144-207/209) which focuses on pronunciation in terms of i'rab and its derivations. In addition to the book Ma'ānil Qur'ān by al-Fara', the book Ma'ānil Qur'ān by al-Akhfasy (d.215) which focuses on the discussion of al-makhārijul hurūf, aswaṭ al-lughawiyah, and qirāāt, as well as an explanation regarding the pronunciation and its position in the Arabic word in terms of language, nabū, sharāf, and balāghab (Al-'Isawi, 2013). Then, the discussion related to 'ilm al-balāghab which was born from the thought of 'Amr ibn Bahr ibn Mahbub al-Kinani al-La'itsu al-Baṣri al-Jāhidh/al-

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8The term majāz in the book Majāzul Qur'ān by Abū 'Ubaidah is a term that appeared later. This term was first put forward by Abū 'Ubaidah when he was about to write the Majāzul Qur'ān in 207 H (Sukamta, 1999).
Jahizh (159-225). Of the works of al-Jaḥidh (about 250 book titles and treatises) (Dhaif, 1119), one of them is Al-Bayān wa al-Tabyīn, which discusses majāz, tashbih, tambūl, ḥaqīqah, and istiʿārah. Al-Jaḥidh develop Ḥ Ulm al-bayān by clarifying its basic framework through discussion of al-faṣāḥah10 wa al-balāghah (Dhaif, 1119). Al-Jaḥidh11 integrates logic and rhetoric (al-bayān) by harmonizing thoughts, words, style, and meaning. The method used by al-Jaḥidh to elaborate on his thoughts boils down to respect for rational reason (Mathlub & Bashir, 1999).

Studies on linguistic aspects have continued to be carried out by later researchers to produce several works such as Al-Badī’ by Abu al-‘Abbas Abdullah bin al-Mu’tazz Billah (247-296) (Ghani, n.d.), known for gathering new styles of language and making poetry as a treasury of examples; Naqd al-Shi’rī by Qudāma ibn Ja’far (541-620)12, formulated many principles regarding literary criticism.

Then there was a development in the analysis of legal determination (istinbāṭ). In this context, Mufassir began to study the texts of the Qurān from the aspect of fiqh, which was marked by the appearance of the book Abkāmūl Qurān written by Syafi’ī (d.204). The same study was also carried out by followers of the Maliki school of thought, such as Isma’il bin Ishaq al-Qadhi (d.282), the book Ḥākām al-Qur’ān al-Karīm by Al-Ṭahāwi (1995), who is a follower of the Hanafi school of thought (Al-Isawi, 2013). In this era, books appeared that discussed asbābun nuzūl as written by Ali bin al-Madini (d.234). Books on the science of qirāt also began to be written like the books authored by Abi Ubaid bin al-Qasim bin Salam (d.224), Ahmad bin Zubair al-Kufi and Ismail bin Ishaq al-Qadi (d.282). Likewise, in this era, there was already a bookkeeping of the science of nāsikh mansūkh which was authored by Qatadah

9Al-Jaḥidh visited Baghdad to study and study languages with al-Ashmu’i (122-213) and al-Akhfash (d.215), also studied kālām with al-Naddham (d.221) (Dhaif, 1119).
10Faṣāḥah according to Sirajuddin Yusuf al-Sakaki (d.626) is mastery of meaning and pronunciation in speaking. His choice of words is flawless and easily understood by his listeners (Tsabity, 1930).
11Al-Jaḥidh in the field of Ḥ Ulm al-balāghah by Arab writers is in the same position as al-Shaftī (150-204) in the field of ʿusūl al-fiqh. If al-Shaftī is considered as the formulator of ʿusūl al-fiqh with his Al-Risālah, then Al-Jaḥidh is considered as the door opener of Ḥ Ulm al-bayān with his work entitled Al-bayān wa al-Tabyīn (Al-Sharqowi, n.d.).
12During the reign of the Abbasids, Qudamah ibn Ja’far was asked for his opinion on interpreting various Quraish Arabic terms related to economics. His deep knowledge of the history of Jahiliyah’s poetry made him better known to scholars as the critic (Jaelani, 2015)
bin Da'amah al-Sadusi (d.117), ibn Syihab al-Zuhri (d.124) and Muqatil bin Sulaiman (d.105) (Al-'Isawi, 2013).

Along with the need for an interpretation that covers the entire contents of the Qur'an, then at the end of the 3rd and early 4th centuries/10 AD, interpretations emerged about the entire contents of the Qur'an and made the most advanced model of taḥlīl's interpretation is like the interpretation written by ibn Majah, and al-Tabari (Shihab, 2008).

The taḥlīl interpretation method is a method of interpreting the Qur'an used by classical Mufassir and continues to develop until now. In its development, there are books of exegesis that use this method which was written in very lengthy forms such as the works of al-Tabari, Fakhruddīn ar-Rāzī, and Rūḥ al-Ma'ānī by Al-Alūsī (1978; 1994). Meanwhile, among the works of exegesis using the taḥlīl method which are written with moderate explanations are the exegesis by Al-Naisaburi and Al-Baidhawi. An example of an exegetical work using this method with a concise yet clear and concise explanation is the book of exegesis by Jalāluddīn Al-Suyūṭī (1445-1505) (Shihab, 2008).

Thus, technically the interpreters are not uniform in using the taḥlīl method. That is, there are some Mufassir explaining it briefly and some other scholars explaining it in detail. In this context, Al-Farmāwī (2002) mentions several kinds of taḥlīl interpretations, including interpretations of bi al-ma'tsūr, bi al-ra'yī, shūfī, fiqhī, falsafī, 'ilmī, and adabī al-ijtimā'ī.

Actually, there are many taḥlīl-based commentary works written by Mufassir, but not enough space to discuss them. At least, the author presents some of them, namely the book of Jāmi' al-Bayān fī Ta'wīl al-Qur'ān by ibn Jarir al-Tabari (224-310), Ma'ālim al-Tanzīl by al-Baghwī (433/436-516), Al-Mubārrar al-Wajīz by ibn 'Athiyyah (481-542), Al-Baḥar al-Muḥīṭ by Abū Ḥayān (654-745), Al-Jāmi' li Abkām al-Qur'ān by al-Qurtubī (d.671), Tafsīr al-Qur'ān al-'Azīm by ibn Katsir (700-774), Fathul Qadīr by al-Syaukanī (d.1250), Rūḥ al-Ma'ānī by al-Alūsī (1217-1270), Majāliṣ al-Taḏzīkār by al-Jazāīrī (d.1360), Tafsīr al-Tabrīr wa al-Tanwīr by ibn 'Asyūr (1296-1393), and the book Al-Tafsīr al-Munīr by Wahbah al-Zuhaili (1351-1437).
Example of Interpretation Using the Taḥlīlī Method

1. Mention the text of Surah ad-Duha as follows:

وَالضُّحْيَةَ وَالْتَّلَيْلَ إِذَا سَجَنَكَ رَبُّكَ وَمَا قَلَّى وَلَلْهَمَّةَ خَيْرًا لَكَ مِنْ الْأَوَّلِينَ وَلَسْوَفْ يُعْطِيكَ رَبُّكَ فَتَرَضَى أَنْ تَجْهَدْكَ تَبْيِئًا فَإِذَا وَوَجَدَكَ ضَالًا فَهَدُّهُ وَوَجَدْهُ عَلَىٰ أَمْرِهِ فَأَعْطِئَيْكَ فَأَنَّا أَلْيَمُي مَا نَبْحَرَ وَمَا أَلْسَأَلَ فَلَا تَنَبْحُرَ وَأَمَا بَيْعُمَةَ رَبِّكَ قَحِذٌ

2. Mention the qira‘at, for example the pronunciation of البّـضَـحـيَـة is read:

3. Mention the asbāb al-nuzūl

4. Munasabah descends based on place and time. For example, the letter ad-Duha was revealed in the city of Mecca, while the munasabah of the time is that this letter was sent down after the revelation was suspended and interrupted. Scholars in this case differ in opinion about the length of time, a month or two months, four days or more.

5. Munasabah with surah before and after. For example, surah ad-Duha has a connection with the previous letter, namely surah al-Lail. In the previous letter, namely al-Lail, there is the verse رَّضِيَ رَبُّكَ فَتَرَضَى while in letter of ad-Duha there is the verse فَتَرَضَى رَبِّكَ بِعَطِيكَ وَلَسْوَفَ.

6. Sentence analysis, for example discussing the word ad-Duha from the aspect of language. The example reveals the derivation of the word ad-Duha.

7. Analyze the qawa‘id. Like the letter ل in the verse لَن يَذْهَبْ أَمَامُكَ مَنْ سَتَّى وَلَلْهَمَّةَ is lam taukid.

8. The aspect of the balagḥah. For example: Surah ad-Duha contains muhassinat allafzhiyyah such as the words "tafhar" and "tanhar" which in balagḥah science are called jinas. Then in the verse البَّـضَـحـيَـة there is a thibaq language style like in the two words البَّـضَـحـيَـة.

9. Interpretation of Surah ad-Duha: For example, in Surah ad-Duha, Allah has sworn an oath by the time of Duha. Then in the letter, it is also explained that Allah did not leave the Prophet Muhammad and forget about it but Allah looked after and educated the Prophet Muhammad who was once an orphan.

10. The lesson that can be drawn from the Surah ad-Duha is: Through this letter, Allah bequeathed that there are 3 groups of people who must be treated well, namely: beggars, orphans, and infidels.
The Taḥlīlī Method: Strengths and Weaknesses

The taḥlīlī (analysis) method is a method of interpretation which in its use has strengths and weaknesses as the previous interpretation method, namely the ijmālī (global) method and the two subsequent interpretation methods, muqaran (comparison) and maudhu’ī (thematic). The advantage of this method can be seen from the wide scope of the discussion because it has two forms of interpretation, namely the interpretation of bi al-ma’tsur and bi al-ra’yi. Hanafi argues that the taḥlīlī method has strengths in conveying information that is closely related to the social, linguistic and historical environment of the text being studied. In addition, the interpretation of taḥlīlī in various aspects such as linguistics, aesthetics, i’jāz, and so on, is more directed at explaining verses independently - making other verses neglected, even though they still have relevance. This is an advantage because it opens space for other interpreters to provide their thoughts in filling the void.

Thus, this method allows the birth of various ideas and new styles of discipline. Mufassir can use this method, for example, bi al-ra’yi interpretation can be developed in several interpretations according to their expertise. Experts in the field of language get many and wide opportunities to interpret the Qur’ān from linguistic aspects such as the book Al-Musamma bi Madārik al-Tanzil wa Ḥaqāiq al-Ta’wil by An-Nasafi (n.d.), and the book Al-Baḥar al-Muḥtiṣ by Ḥayān (1992). Then experts in the field of philosophy interpreted the verses of the Qur’ān, which then gave birth to philosophical discussions such as the book At-Tafsīr al-Kabīr li al-Qur’ān al-Karīm (Maṣāḥiḥ al-Ghayb) by Ar-Rāzī (1992). While the interpretation of the Qur’ān from the point of scientific theory (science) can be found in the book Al-Jawāhir fī Tafsīr al-Qur’ān al-Karīm by Jauhari (1350).

Apart from the strengths described above, Shihab (2013) has a different view that this method has drawbacks. According to him, commentary books that use the taḥlīlī method seem wordy and feel that there is a kind of shackle that binds the next generation because it is not uncommon for Mufassir to give their opinions theoretically and impress that this is the message of the Qur’ān which should be heeded at all times and places. Shihab (2013) also said that the taḥlīlī interpretation method does not pay too much attention to methodological signs that must be heeded by the Mufassir, especially when drawing the meaning and message from the verses of the Qur’ān, even when offering the dish, it seems that everything that the author wants to serve in his mind causes readers to get bored. Even at the same time, the dish is never
finished because the Mufassir usually directs his gaze to the verse he is discussing, regardless of other verses that have a meaning related to that verse. In this case, the description in the taḥlīli’s interpretation is too broad so various dishes are served, some of which may not be needed by the reader.

Conclusion

The use of the taḥlīli method in interpreting the Qurʾān began after the ījmāli method, or before the muqaran and maudhū’i methods were commonly used. Simply put, the taḥlīli method assists the Mufassir in studying and making interpretations of the Qurʾānic texts based on the order of the Qurʾānic verses in the mushaf viewed from various angles. The taḥlīli method is divided by scholars into several types, namely the interpretation of bi al-maṭsūr, bi al-raʿyi, sbūṭi, fiqṭbi, falsafī, 'ilmī, and adabi al-ījtima‘ī. All forms of this method have their own characteristics. As a method of interpretation, the taḥlīli method has a broad scope of discussion and contains various ideas, making it superior. Nevertheless, the taḥlīli method is not without its drawbacks such as making the Qurʾānic instructions partial, its interpretation sometimes considered subjective, and the inclusion of israiliyat thinking. Regardless of the strengths and weaknesses of the taḥlīli method, in the development of interpretation and practice, it can be used side by side with other interpretation methods such as ījmāli, muqaran and maudhū’i.

Bibliography


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