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The Rule of Interpretation: A Comparative Study Between M. Quraish Shihab With al-Tabari

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ABSTRACT

The rule of interpretation is one of the tools that must be mastered by the commentator to ensure it is aligned with their interpretation of the Koran and do not deviate. M. Quraish Shihab, an archipelago commentator has used several rules of interpretation of the Koran. This study aims to view the similarities or differences in interpretation of the M. Quraish Shihab compared with the other commentator, particularly with al-Tabari. Therefore, this study has presented three examples of interpretation rules used by both of them on the same verse, namely *idkhal al-kalam fi ma^{c}ani ma qablahu wa ma ba^{c}dahu awla min al-khuruj bihi ^{c}anhuma illa bi dalil yajib al-taslim lahu*, *tufhamu ma^{c}ani al-af^{c}al ^{c}ala dawi ma tataadda bihi* and *fi tafsir al-Quran bi muqtada al-lughah yura□i ma^{c}na al-aghlab wa al-ashhar wa al-afsah duna al-shadh aw qalil*. This study adopts library research with comparison analysis approach used to illustrate the rules reviewed comprehensively. The result reveals that using different rule has led them to different interpretations and when used the same rule the outcome was the same. Here, it can be concluded that the different rule on the same verse the reason why M. Quraish Shihab is different from al-Tabari.

Key words:

Introduction

The Koran is the word of Allah SWT which is revealed to the Prophet Muhammad (pbuh) using pure Arabic as His word in Surah al-Nahl verse 103 says:

We know indeed that they say, "It is a man that teaches him." The tongue of him they wickedly point to is notably foreign, while this is Arabic, pure and clear:

Allah SWT has chose Arabic as the language of communication, of course with a specific purpose, there is no appropriate language or signs except the language of Muhammad, which is Arabic. As Allah SWT says in Surah al-Kahf verse 93:

Until, when he reached (a tract) between two mountains, he found, beneath them, a people who scarcely understood a word:

According to M. Quraish Shihab although the Koran uses the vocabulary used by the Arabs during the revelation, the meaning is not necessarily same with the popular meaning amongst them. On the other hand, the recent development of the Arabic language has provided new definitions of the vocabulary used in the Koran. A commentator should emphasize on the linguistic method and the context of the verse. He should observe how the Koran uses the vocabulary known at the time before Islam, and forbidden to use new definitions that develop later. However, if the specific definitions for a vocabulary or an indication that the meaning of the Koran is not intended by the verse, one has the freedom to choose the most appropriate meaning according to his thinking (M. Quraish Shihab 2006: 81).

Rule (*qa^{c}idah*) according to the language as stated in *al-Mu^{c}jam al-Wasit* by Mustafa et.al. (n.d. 2: 748) is defined as *base or cord if it is related to a building, or means somethings that are far reaching every part of it*.

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al-Jurjani (1985 1: 219) in his book *al-Taᶜrifat* indicates that the rule is *formulation of a general nature which accounts every part of it*. al-Sabt (2001 1: 27) defines the rule as *general provisions with known conditions associated with the details*. Based on the definition of the scholars mentioned, it can be concluded that the rule of interpretation is a *Kulli* (mostly) resolution that helps commentator to understand the meaning of the Koran.

Scholars have compiled a few rules in interpreting the Koran, aimed at guiding commentators on the right track, moral values and guidance (*Maqasid*) of the Koran. Previous studies on the rules of interpretation were done by several researchers. Among them is al-Tayyar who wrote the book *Fusul fi usul al-tafsir*, al-Saᶜdi entitled *al-Qawaᶜid al-hisan Fi Tafsir al-Quran*, al-Suyuti: *al-Itqan Fi ᶜUlum al-Quran*, al-Zarqani: *Manahil al-ᶜIrfan Fi ᶜUlum al-Quran*, al-Harabi: *Qawaᶜid al-Tarjih ᶜInda al-Mufassirin*, al-Rumi: *Buhuth Fi Usul al-Tafsir wa Manahijuhu* and al-Sabt: *Qawaid al-Tafsir Jamᶜan wa Dirasah*. Each of the rule mentioned by them is explained and examples from the Koran or Hadith are given to strengthen the rule highlighted.

Farid (2007: 209-234) states that the production of interpretation rules is derived from interpretations of the texts, and when the differences of interpretation occur, then a different rule will be constructed and available. Consequently, this paper will discuss the rules of interpretation used by M. Quraish Shihab and al-Tabari. The aim is to identify similarities or differences of their rules of interpretation. The authors chose both of them due to their efforts in performing preference (*tarjih*) on the opinions of the commentators. When performing preference, one would know the rule of interpretation used. In addition, the authors compared rules of interpretation by M. Quraish Shihab which represents archipelago contemporary commentator while al-Tabari represents Arabic classical commentator to obtain detailed information from the interpretation book with different era, language and methodology.

Material and Method

This study discusses the rules of interpretation, focussing on *Tafsir Al-Mishbah* and *Jamiᶜ al-Bayan*. *Tafsir Al-Mishbah* is one of the phenomenal works of M. Quraish Shihab. In addition to the elucidation of the effects produced, message and compatibility of verses of the Koran, he tends to use a linguistic method. He states that in order to understand the content of the Koran, in-depth knowledge of the Arabic language is needed. Similarly, is the need to clarify the meaning of a particular statement in more detail. To understand the meaning of each word in a verse, one shall first review the meaning in the word and then set the most appropriate meaning after analyzing all aspects relating to the verse (M. Quraish 2006: 81). This method is used consistently in each verse which he analyzed. He was very attentive to the vocabulary meaning or the Koran's expressions with reference to language expert opinion. In addition, his critical perspective always questioned how the vocabulary is used by the Koran. Such interpretation rules according Islah Gusmian (2003: 234) is important, because the Koran is often transformed semantic meaning of the words used by the Arabs encountered, then give a different meaning of the word.

al-Tabari produces *Jamiᶜ al-Bayan*, due to its interpretation which is pegged to the narration derived from Prophet Muhammad (pbuh), his companions and followers. This book is used comparison method by stating the opinions of scholars then comparing with each other. al-Tabari often performs preference by providing a critique to the narration cited. The controversial narrations are explained by emphasizing either he agrees or disagrees with it.

He also stated objections by submitting his own alternative opinion accompanied with supporting evidence and arguments to strengthen his opinion. When debating the law verses, he is always consistent with the opinion of the jurists and then formulated his derivation (*istinbat*). To demonstrate his expertise in the field of history, the historical verses are described in detail with supporting by the stories of pre-Islamic. Apart from that, al-Tabari also used his personal opinion to determine the most appropriate meaning of a verse. The method used is by expressing the meanings of words accompanied by expression (*iᶜrab*) discussion either in terms of phonetics (Nahw), morphology (Sarf) or rhetorical (Balaghah). The resulting meaning is strengthened with the arguments from the Koran, Hadith, Athar and byte string of ancient poetry.

Both of the above commentators will be discussed in this study by adopt library research with comparison analysis approach used to illustrate the three examples of rules on the same verse reviewed comprehensively.

Results and Discussion

This study has presented three examples of interpretation rules used by M. Quraish Shihab and al-Tabari on the same verse, which is:

I Rule: *Idkhal al-kalam fi maᶜani ma qablahu wa ma baᶜdahu awla min al-khuruj bihi ᶜanhuma illa bi dalil yajib al-taslim lahu* (substituting word in the meaning its before and after the sentence is more essential than issuing of both unless there is an acceptable reasoning).

This rule means that in the event of disagreement between the commentator, in which the first commentator is interpreting based on the context of the verse, while the second commentator is interpreting but is excluded from the meaning of the text either before or after the event and cause a conflict in the context of the verse, the first commentator interpretation is the most powerful, unless there is a provision that denies the interpretation or there is a provision that validate the second commentator interpretation (al-Harabi, 1996, vol. 1, p. 125).

The rule of interpretation above can be seen, for example, through Surah al-Mu'minun verse 31, which Allah SWT said:

Then We raised after them another generation:

M. Quraish (2005, vol. 9, p. 187-188) when interpreting the verse has expressed different opinion of the scholars related to tribe and messenger who are meant by the verse. He said: "Some thought they were ᶜAd which messenger is Prophet Hud AS, as the Koran states the generation after Prophet Nuh AS is Prophet Hud AS (see surah al-Aᶜraf, Hud and al-Shuᶜra'). In addition, Allah SWT also spoke about the generation of Hud:

Do but remember how He made you heirs to Nuh's people, and endowed you abundantly with power (al-Aᶜraf 7: 69):

As for the second opinion, he said that "it is meant to Prophet Salih AS and his tribe, Thamud. Supporters of this view argued with the form of torture mentioned which is scream (*al-saihah*), in which they were the one who be destroyed by the scream. It is different from ᶜAd who is decimated by storms for seven nights and eight days (al-Haqqah 69: 6-7)". After noting both differences of opinion with their reasons, then he made preference by saying "However, the first opinion is stronger, because the word *al-saihah* can only mean harsh voice caused by the wind".

Based on the interpretation and preference by M. Quraish stated above, the authors found the fact that he has used the same rule of interpretation with al-Tabari, and even increase the impact very seriously as it really influence the meaning of the verse. However, his interpretation is more powerful when compared with al-Tabari due to several factors:

i M. Quraish is keener to the first opinion, because it is supported by other the Koranic verses such as Surah al-Aᶜraf verse 69 to prove that the messenger after Prophet Nuh AS is Prophet Hud AS. If carefully observed, the discussion on Surah al-Mu'minun, verse 25 to verse 31 is still deliberating on Prophet Nuh AS, and straight-forwardly shows that the tribe meant is ᶜAd and its messenger is Prophet Hud AS. This means that he has been using the rule of interpretation based on the context of the verse (*siyaq al-ayah*).

al-Tabari also used the rule of interpretation above, but rather understand that the Prophet and the tribe who is meant are Prophet Salih AS and Thamud. The verse that he relate with in the context of the verse is Surah al-Mu'minun verse 38 as follows:

He is only a man who invents a lie against Allah, but we are not the ones to believe in him!:

According to al-Tabari (2001 17: 45), the word *huwa* (he) in the verse is Prophet Salih AS and Thamud. The same rule of interpretation is used in interpreting Surah al-Haqqah verse 6 and 7, that serve as a proof for supporters of the second opinion above. al-Tabari (ibid. 23: 209) said: "However, the most accurate opinion is the one stating that Thamud are destroyed by the scream (*al-saihah al-taghiah*). This is because the verse is still in relation with the previous verse and Allah SWT himself has explained that the punishment which destroyed Thamud and ᶜAd is same".

Based on the above explaination, both commentators are using the rule of *siyaq al-ayah*, namely *idkhal al-kalam fi maᶜani ma qablahu wa ma baᶜdahu awla min al-khuruj bihi ᶜanhuma illa bi dalil yajib taslim lahu*. However, when interpreting surah al-Aᶜraf, verse 69 as the first opinion reasoning, al-Tabari (2001 10: 267) was mentioned Prophet Hud AS and ᶜAd, rather than Prophet Salih AS and Thamud. This proves that there is no consistency in his interpretation. Thus the authors conclude that M. Quraish Shihab's interpretation is more powerful than al-Tabari, because *illa bi dalil yajib al-taslim lahu* (unless there is other reasoning that permit it) factor.

ii M. Quraish tends to understand the Messenger and those who referred in Surah al-Mu'minun, verse 31 are Prophet Hud and ᶜAd, due to his preference on the two opinion differences (as described above) using linguistic meaning, which is "the word *al-saihah* could also means the loud noise caused by the wind storm". The authors found that the meaning of the word was indeed used in Arabic such as *sayyahathu al-rih* (Ibn Manzur, n.d.4: 2533) and *ijtamaᶜ ᶜalaihim saihatan maᶜa al-rih al-sarsari al-ᶜasif al-qawi al-baridah* (Ibn Kathir 2000 10: 123). Thus, his interpretation of the above verse with meaning refers to the meaning of the language is *mashur*, known, and not *al-shadh*. Therefore, the authors conclude that the other rule used in his interpretation is

fi tafsir al-Quran bi muqtada al-lughah yuraᶜi maᶜna al-aghlab wa al-ashhar wa al-afsah duna al-shadh aw al-qalil. In addition, his interpretation was accompanied with preference, making it easier for the reader to judge.

However, al-Tabari did not perform any preference on his interpretation of surah al-Mu'minun verse 31 as what was done by M. Quraish Shihab, making the assessment of the accuracy of the interpretation quite difficult. However, it does not mean that he did not perform any preference to support the opinion that he chose. As a proof, he has performed preference when interpreting Surah al-Haqqah verse 6 and 7 which serve as reasoning for the second opinion.

iii M. Quraish Shihab's interpretation is included in the majority interpretation commentators, while al-Tabari's is in the category of minority. The authors referred to 18 Books of Interpretation and found out that the majority of them (nine commentators) interpret Surah al-Mu'minun verse 31 as referred to prophet Hud AS and ᶜAd, seven commentators who discontinue (*tawaqquf*), while only two commentators who decode Prophet Salih AS and Thamud.

The reasoning held by the majority of the commentators are Surah al-Aᶜraf verse 69 and the story of Phophet Hud AS and his tribe in surah Hud and al-Shuᶜara', while the minority held on Surah al-Mu'minun verse 41, Hud verse 67, al-Hijr verse 73 and 83 and al-Haqqah verses 6 and 7. There are who discontinue, due to their caution on the verse, after all, both two opinions pledging their reasonings from the Koran. No wonder their number is closest to the majority opinion.

Based on the explaination above, the authors concluded that M. Quraish were using same rule of interpretation that has been compiled by scholars. Although his interpretations are different, but his interpretation of Surah al-Mu'minun verse 31are stronger compared to al-Tabari, as it is supported by the other indications (*qarinahs*).

II Rule: *Tufhamu maᶜani al-afᶜali ᶜala dawi ma tataadda bihi* (understands the meaning of the verb based on the objects followed)

M. Quraish Shihab is keener to the meaning of language than the cause of revelation (*asbab al-nuzul*) of the verse when there are clashes between the two. As a result, led him to a different interpretation with al-Tabari. For example through Surah al-Anfal verse 1 below:

They ask you (O Muhammad SAW) about the spoils of war. Say: "The spoils are for Allah and the Messenger." So fear Allah and adjust all matters of difference among you, and obey Allah and His Messenger (Muhammad SAW), if you are believers:

M. Quraish (2005 5: 359) says: "Some scholars understand that the word *yasalunaka* in the sense of they ask 'gains in excess of their rights'. This view is, even though consistent with many content of history regarding *asbab al-nuzul* of this verse, the essence of which is the difference of opinion among the companions on the spoils connection and a desire to acquire more than the others. However, this kind of understanding is inconsistent with the Arabic grammar, in which the word, *yasalu* is accompanied by an idiom *ᶜan* it means asking, whereas when there is no *ᶜan* then it means requesting. The verse above clearly using the *ᶜan* after *yasalunaka*".

Based on the interpretation above, M. Quraish Shihab used an interpretation rule associated with *fiᶜl al-mutaaddi* which understands the meaning of the verb based on the objects followed (*tufhamu maᶜani al-afᶜal ᶜala daw' ma tataadda bih*). Therefore, he understands that the word *yasalunaka* as 'to ask' because there is idiom *ᶜan* after the word. According to him, when *yasalunaka* is not followed by idioms ᶜ*an*, then it means 'to request'. The question is to what extent is the truth of his language interpretation against al-Tabari, which is supported by the the cause of revelation? Furthermore, there are assertions as stated by al-Harabi (1996 1: 241) that when there are differences of opinion among the meaning of the verse, then the main interpretation is the one which is interpreted with the cause of revelation.

al-Tabari (2001 11: 12-21) has expressed about the *asbab al-nuzul* of Surah al-Anfal, verse 1 as follows:

i Some scholars say that it was revealed during the Battle of Badr when there is a conflict between young and old companions on the spoils. As mentioned in the following narration:

From Ibn Abbas RA said: During the battle of Badr, Prophet Muhammad (pbuh) said: Whoever did so and so, then he will get such and such spoils. So the young man moved forward, while the elder looks behind. After their win, the elder said: do not ignore us, because we protect you when you move forward. If your line broke, there would have to us you shall take refuge again. Then the young men feel reluctant and said: It is provided to us by the Prophet. Thus Allah SWT revealed the verse of *yasalunaka ᶜan al-anfal qul al-anfal lillahi wa al-rasul* to verse *kama akhrajaka rabbuka* until *lakarihun*. Prophet Muhammad (pbuh) said: This verse was also an indicator for the betterment of their differences. Therefore, obey whatever decision I made, because I know more about the matter (Abu Dawud, n.d. *Sunan Abu Dawud*, *kitab al-Jihad* (9), chap. *fi al-nafal* (156), hadith no. 2737, p. 484).

ii Other scholars say this verse was revealed because some companions is asking for part of the spoils before the distribution. Because it is shared in common by all troops, Allah SWT made it entirely Phophet's. As narrated as follows:

From Sa^{c}ad ibn Malik (Abu Waqqas RA) said: "O Messenger of Allah, today Allah heals my heart from the polytheists, so give this sword to me". Prophet Muhammad (pbuh) replied: "The sword is not for you and me, then put it!. Then I put the sword. After that I went back. In my heart, I said, "Maybe the sword will later be given to people who struggle not like me". As I think that, a voice calling my name came from behind. I said, "Maybe Allah SWT has revealed His Word on the matter". He said: "You told me just now to give you this sword, it is not mine, but now it has been given to me. Therefore, now I give it to you". It was then this verse is revealed *yasalunaka ^{c}an al-anfal qul al-anfal lillahi wa al-rasul* (Ahmad, Ibn Han□a□. 2001. *Musnad al-Imam Ahmad ibn Hanbal*, chap. Musnad Abi Ishaq Sa^{c}ad ibn Abi Waqqas RA, hadith no. 1528, vol. 3, p. 117).

iii Some scholars say this verse was revealed because the companions asked the distribution of the spoils between them at Badr. Then Prophet Muhammad (pbuh) told them that they belong to Allah SWT and His Messenger and they have no right on them. As narrated as follows:

From Ibn Abbas RA said that in respect of Surah al-Anfal, Allah SWT says: revealed *yasalunaka ^{c}an al-anfal qul al-anfal lillahi wa al-rasul,* al-Anfal is spoils entirely belongs to the Messenger of Allah, and there is no others' rights on it. Any troop who found it will hand them over to Prophet Muhammad (pbuh) and those who hide them have been unfaithful. Then the companions asked him to give the spoils to them. Allah SWT says *yasalunaka ^{c}an al-anfal qul al-anfal lillahi,* I have handed them over to my Messenger, and you have no right on them. Allah SWT says *fattaqullaha wa aslihu dhata baynikum* to the verse of *in kuntum mu'minin*. Then Allah SWT revealed the verse of *wa^{c}lamu annama ghanintum min shay' fa inna lillahi khumusahu wa li al-rasul*. Then one-fifth of the spoilsis distributed to the Prophet (al-Bayhaqi, Abu Bakr Ahmad. 1924. *al-Sunan al-Kubra*, chap. *Bayan masrif al-ghanimah* (2), vol. 6, p. 293).

Those are the three narration-based opinions on *asbab al-nuzul*of Surah al-Anfal verse 1 above. The word *yasalunaka* in the first opinion means 'asking', which is the question of the companions (young and old) to the Prophet about how the distribution of spoils will be done. The narration in second opinion shows that Sa^{c}ad ibn Abi Waqqas RA personally ask for the Prophet's sword which he had obtained from his battle with the pagans. As for the third, the word *yasalunaka* also means asking, which is the demand of the Prophet's companions to be given the spoils. Thus, it can be combined with a second opinion. But the authors should emphasize some differences between both opinions that the third is the demand of the majority of companions rather than personally as stated in the second narration.

al-Tabari (2001 11: 21) chose the third opinion. If this is what it meant, then that could also be revealed due to the companions' difference of opinion, may also be due to Sa^{c}ad's request to be given the sword, and could also due to the request of distributing the spoils among the troops.

Based on the above explanation, the authors found that M. Quraish Shihab used different rule of interpretation with al-Tabari, which M. Quraish Shihab is associated to the linguistic meaning, whereas al-Tabari used *asbab al-nuzul*. Before analyzing both rules, it is the best to first observe an outlook from al-Sabt (2001 1: 73) which states in the event of a difference of opinion based on narration, we must choose an authentic narration. When the authenticity is apparent, the terminology used shall be observed too. If term used is not clear (*ghayr sarih*) like *wa nazalat hadhihi al-ayah fi kadha* (this verse was revealed associated with this matter) then it is rejected, because it is interpretation and not *asbab al-nuzul.* When the narration is authentic (*sahih*) and *sarih* then the time of event is referred. With regard to these aspects, the fact is the differences between M. Quraish with al-Tabari can be adjusted due to several factors:

i The narrations referred to both are authentic, based on verification method (*takhrij*) has been made. Details as mentioned below:

a *yasalunaka* means 'asking'

This narration is narrated by Abu Dawud (n.d.: 484) in his *Sunan* as hadith no. 2737, al-Bayhaqi (1924 6: 291) in his *Sunan al-Kubra*, hadith no. 12492. al-Hakim (1990 2: 143) narrated this hadith in his *al-Mustadrak,* hadith no. 2594. He said "This hadith is *sahih*, al-Bukhari made it a reasoning based on *sanad* from ^{c}Ikrimah. Muslim did so as well, based on *sanad* from Dawud ibn Hind and did not perform *takhrij*." al-Albani (n.d. 6: 237) in his book *Sahih wa Daif Sunan Abi Dawud* rating this narration as *sahih*.

b *yasalunaka* means 'requesting'

This hadith is narrated by Ahmad (2001 3: 117) in his *Musnad*, chap. *Musnad* Abi Ishaq Sa^{c}ad ibn Abu Waqqas RA, hadith no. 1528. The hadith is *sahih* according to Abu Dawud (n.d.: 484), hadith no. 2740, and *hasan sahih* according to al-Tirmidhi (n.d.: 689) in his *Sunan* with hadith no. 3079. It is also being narrated by al-Nasai (n.d. 6: 348) in his *Sunan*, hadith no. 11196 and al-Tayalisi (n.d.: 28) in his *Musnad* with hadith no. 208, and Muslim (n.d. 5: 146) in his *al-Jami^{c} al-Sahih*, *kitab al-jihad wa al-sayr, bab al-Anfal*. al-Albani (1985 5: 63) in his book *Irwa' al-Ghalil fi Takhrij Ahadith Manar al-Sabil* rating this hadith as *sahih*.

ii The specified narration by both commentators use a clear *asbab al-nuzul* (*lafaz al-sarih*), authenticity and not as interpretation of the narrator. Narration of first opinion (asking) is using *fa anzala Allah* (Allah revealed this verse later), while the second and third opinion (requesting) use *wa unzilat hadhihi al-ayah* (Then this verse is revealed) and *thumma anzala Allahu*^{c} *Azza wa Jalla* (then Allah revealed this verse).

iii Time of event as indicated by the three narrations is in the battle of Badr. This also proves the authenticity of the narration.

Based on the explanation above, the authors concluded that although M. Quraish and al-Tabari use a different rule of interpretation, in fact, be reconciled. However, it is important to indicate three important things to prove weakness in M. Quraish Shihab's interpretation namely:

i Does the word *yasalunaka* combined with idioms ^{c}*an* in the Koran simply means asking only? Or is there any other purpose?

al-Asfahani (1970 1: 250) states that the word *saala* has two meanings, either inquiring a matter or requesting something. When intended to be a question, then the answer is either by writing or gestures. If it is intended as a request, then the answer is either by appointment or rejection. Based on the statements of al-Asfahani and the narration that has been mentioned above, it is clear that *saala* mean requesting, due to the Prophet's rejection on Sa^{c}ad's request. Abu Hayyan (2001 4: 453) also concurred, stating that commentators who understand the word *yasalunaka* in al-Anfal verse 1 as request are acceptable.

Supporters of the third opinion as mentioned by al-Tabari (2001 11: 19) define the word as 'asking', because according to them, the idioms ^{c}*an* in the text means *min* (from), which caused the meaning of the text to be *yasalunaka min al-anfal* (they are requesting from you the spoils of war). This proves that *yasalunaka* combined with the ^{c}*an* in the Koran also means requesting. That is why Ibn Mas^{c}ud read the first verse of Surah al-Anfal with be *yasalunaka al-anfal,* because he understands the meaning as requesting. However, it must be noted that the *qiraat* is *shadh* as it is breaching *Mushaf rasm* method. So it not be used as reasoning. The word ^{c}*an* mean *min* in other verses according to supporters of this opinion and can be seen in Surah al-Shura verse 25 and al-A^{c}raf verse 16.However, ^{c}Ashur (1997 9: 248) states that the inquiries *yasalunaka* means request (*al-talab*), and when connected to ^{c}*an* then it means demand to know something (*talab ma*^{c}*rifah*) and if without ^{c}*an* it means a request to give something (*talab i*^{c}*tau al-shay'*).

Based on the explaination above, the authors could conclude that the word *yasalunaka* combined with the ^{c}*an* in the Koran (Surah al-Anfal, verse 1) does not only mean to ask, but it can also mean to request.

ii al-Tabari's *tarjih* of the verse is very comprehensive, as he states the scholars' dissent with their supporting reasoning, and detailed analysis, while M. Quraish not.

iii al-Harabi (1996 1: 241) states that when there are differences of opinion among scholars on the meaning of the verse, then the most major is the one that interpreting using *asbab al-nuzul*. Thus, the weakness of interpretation by M. Quraish Shihab is due to his tendency to linguistic meaning rather than *asbab al-nuzul*.

iv The authors found no consistency in M. Quraish Shihab's interpretation. For example, in Surah al-Baqarah verse 215 also uses the word *yasalunaka* without the idiom ^{c}*an*. According to the rule, the words should be interpreted by him as *to request*, yet he understood it as *to ask* (M. Quraish Shihab, 2010, vol. 1, p. 555).

III Rule: *Fi tafsir al-Quran bi muqtada al-lughah yura□i ma*^{c}*na al-aghlab wa al-ashhar wa al-afsah duna al-shadh aw qalil* (interpreting the Quran based on Arabic while observing the most popular, well known and most eloquent rather than the odd or rare meaning)

The rule of interpretation above means it is prohibited to interpret the Koran with the meaning which is strange and rarely used by the Arabs, leaving the most popular and well known, as the Koran was revealed in the most eloquent and the best Arabic so the odd and isolated meanings must be abandoned (al-Sabt 2001, vol. 1, p. 213)

M. Quraish Shihab had used this rule, for example, when interpreting the verse 45 of Surah Al-Imran. He stated two meanings of the words *al-Masih*, taken from the word *masaha* which means rubbing and strengthens by the narration of the New Testament (Luke VII-36). As to the second meaning is touring, because Prophet Isa AS according to him is known often moved from one place to another to invite people to the right path (M. Quraish Shihab 2010, vol. 2, p. 110).

Both of the meaning specified by him above is based on the famous language meaning used by the Arabs and not the odd (*shadh*) meaning. This was also specified and chosen by al-Tabari in his interpretation (2001, vol. 6, p. 414).

However, the authors found M. Quraish Shihab did not use the rule above when interpreting verse 27 Surah Ali-Imran, as follows:

"You make the night enter into the day, and make the day enter into the night; and You bring the living out from the dead, and bring the dead out from the living, and You give to whom You will without measure."

His interpretation of the words *wa tukhrij al-hayya min al-mayyiti wa tukhrij al-mayyita min al-hayyi* was found using a meaning which is not commonly used by the Arabs. When interpreting he cited past scholar's

view that "life and death either on real (*haqiqi*) or metaphorical (*majazi*) meaning, Allah SWT has replaced between the two. He brings forth the living from the dead and the dead from the living. From a believer whose heart was alive, born a non-believer whose heart is dead and vice versa. So many non-believers whose heart is dead gave birth to the devout son and daughter. From inanimate objects such as eggs, born a living chicken, and from a living object like chicken, born eggs (M. Quraish Shihab 2010, vol. 2, p. 68).

The citation showed that M. Quraish accepts all the meaning in the word *wa tukhrij al-hayya min al-mayyiti wa tukhrij al-mayyita min al-hayyi* either in its *majazi* or *haqiqi* meaning. However, his tendency is more focused on the real meaning, such as the following statement "Author (M. Quraish) adds that now through genetic process, a lot of plants or animals that well-known, whose lives were sourced from something that was considered dead. Thus Allah bring forth the living from the dead and vice versa". This statement clearly shows that the meaning of *tukhrij al-hayya min al-mayyit* is life resulting from the dead object through genetic methods. Thus, it is the meaning that is not popular.

Al-Tabari also tends to interpret the meaning of the word based on its real meaning. In fact it is the opinion of the majority of scholars. He stated that "Of the various interpretations related to the verse, the correct interpretation is issuing the living from the dead, as well as animals from a dead sperm (meaning that brings forth the living from the dead), then issuing the dead sperm from a living human, as well as from animals (that is the meaning of the issuing the dead from the living). Because all the living can be left behind by one of his body parts, so the thing that separated is named *mayyit* (who died). So sperm can be said as *mayyit*, because it separated itself from its body while he is out, then Allah SWT expands it to be a real person. These things happen even in animals. Similarly, the law that applies to every living creature being left by something from its body and is named deceased (the meaning is in accordance with the words of Allah in Surah al-Baqarah, verse 28). Interpretation of surah Ali ᶜImran verse 27 with the seed come out of the stalk and vice versa, eggs from chickens and vice versa, as well as believers from unbelievers and vice versa, though understandable, but it is not commonly used in Arabic outwardly. As understanding the Koran with the apparent meaning of the Arabs commonly used is more important than understanding the meaning of the vague and rarely used (al-Tabari 2001, vol. 6, p. 309).

Conclusion:

The consistency in Koranic vocabulary description to find out the authentic meaning of a verse has led M. Quraish Shihab to different interpretations compared to al-Tabari. Among the causes is rule of interpretation used by both of them on the same verse.

The different rules of interpretation reviewed are *idkhal al-kalam fi maᶜani ma qablahu wa ma baᶜdahu awla min al-khuruj bihi ᶜanhuma illa bi dalil yajib al-taslim lahu* in interpreting Surah al-Mu'minun, verse 31. Although different in interpretation, M. Quraish Shihab's interpretation is stronger as they are supported by other indications when compared to al-Tabari. The second is *tufhamu maᶜani al-afᶜali ᶜala dawi ma tataadda bihi*. M. Quraish Shihab's interpretation in Surah al-Anfal verse 1 is using this rule. The study found that his interpretation is weaker when compared with al-Tabari. The weakness is due to the fact that he is not clearly express the disagreement between the opinions of scholars along with their support reasoning and detailed analysis, yet M. Quraish Shihab preceded the language meaning rather than *asbab al-nuzul*. Unfortunately, according to scholars, the stated meaning of language do not necessarily mean as he understood it. The third rule is used by M. Quraish Shihab and al-Tabari when interpreting Surah Ali ᶜImran verse 45 is *Fi tafsir al-Quran bi muqtada al-lughah yura□i maᶜna al-aghlab wa al-ashhar wa al-afsah duna al-shadh aw qalil*. However, the authors found that M. Quraish Shihab is not consistent in using this rule, especially in Surah Ali ᶜImran verse 27. He is tend to its metaphorical, while al-Tabari to its real meaning. In addition, al-Tabari's interpretation is the majority of scholars' opinion.

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