

Comparative Interpretation of Verses About the Meaning of *Tartil* in Tafsir Al-Qurtubi, Tafsir Ibn Kathîr, and Tafsir Sayyid Qutb

Tatan Setiawan
Yayasan MMQ Bandung
abiedzardhiyaulhaq@gmail.com

Asep Ahmad Fathurrohman
UIN Sunan Gunung Djati Bandung
asepahmadfathurrohman79@gmail.com

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Abstract:

This article compares the meaning of *Tartil lafazh* and its derivation in the Qur'an from the perspective of al-Qurtubi, Ibn Kathir and Sayyid Qutb. The purpose of this study is to understand the comparison of the meaning of *Tartil lafazh* and its derivation in the interpretations of al-Qurtubi, Ibn Kathir, and Sayyid Qutb. The writing of this research article uses a literature-based analytical descriptive method. The results of this study conclude that, in the interpretation of al-Qurthubî to surah al-Muzzammil verse 4, *Tartil* is an unhurried reading, slowly and accompanied by contemplating the meaning contained in it. Al-Qurtubi forbids reading the Qur'an, which is sung. According to Ibn Kathir, *Tartil* is interpreted as an unhurried reading of the Qur'an to assist in understanding the contents of the Qur'an and decorate the task with hums and songs with beautiful voices. As for Sayyid Qutb's opinion, *Tartil* understands the meaning of what is read while keeping the reading short, not excessively singing it and humming it. Then the purpose of *Tartil* in Surah al-Furqân verse 32, according to al-Qurtubi is the regular and correct reading. Meanwhile, according to Ibn Kathir is to explain clearly, and according to Sayyid Qutb is a continuous and successive reading regularly. The background to the differences in the interpretation of the three commentators is the difference in the period of the birth of the interpretation, the different sources of interpretation, the different styles and schools of interpretation, and the differences in the specific methods of interpretation.

Keywords: legal basis; muqaran interpretation; qira'at scholars; Qur'anic studies; textual analysis

INTRODUCTION

Al-Qur'an is the primary source of Islamic law and functions as signs in carrying out a life for humans who will not lead astray and lose direction if they hold on to it; so that happiness in the world and the hereafter can be achieved (Akbar, 2020). Therefore, it has become an obligation, especially for Muslims, to continuously deepen their understanding of the contents and meanings contained in the Qur'an (Syasi & Ruhimat, 2020). However, to know and understand the contents and meanings contained therein, of course we are required

to be able to read it first by standing and based on the knowledge of tajwīd which the qira'at scholars have determined, because the virtues of these two things are intertwined with one another (Maladi, 2021).

The thing that became the legal basis for his urgency in reading the Qur'an is by sending down for the first time the revelation to the Prophet Muhammad SAW from Allah SWT in the cave of Hira, namely QS. Al-'Alaq [96]:1-5, which reads: "(Allah says): Recite in the name of your Lord (Allah) who has created, He (Allah) has made human beings from a lump of blood. Read (also), and your Lord is the Most Gracious, who (has) reached (humans) utilizing the qalam. He teaches man 'what he does not know.

As we know that humans are ordered to read by Allah SWT, and this is an effective form of command for all humans because reading can lead humans to the achievement of increasing the degree of a perfect human being; therefore it is legal if it is mentioned that the activity Reading is the main requirement in building a civilization. Based on the explanation above, it is clear that reading is the key to understanding the meaning contained in the Qur'an al-Baqarah: 121 which means: "Those to whom We (Allah) gave the Book, namely (the Qur'an) to them, they (always) read it with the true reading (recitation), they are (including) those who believe in him (Allah). And whoever disbelieves in Him (Allah), then they are the losers." In line with the Hadith of Rasulullah SAW, it is narrated from 'Aisha ra, she has said, Rasulullah SAW: "Those who are experts in the Qur'an will be with the noble and obedient recording angels. And the person who stutters in reading the Qur'an and struggles to study it, then the reward is doubled (Narrated by Bukhari, Muslim, and Abu Dawud).

Likewise, in another hadith, it is also mentioned that Rasulullah SAW conveyed the example of those who always familiarize themselves with the Qur'an; the sound of the Hadith is: Narrated from Anas from Abi Mūsā al-Ash'ariyy ra, has said Rasulullah SAW said: "The example of a believer who reads the Qur'an is like "*utrujjah*" (sweet lime), the smell is fragrant and the taste is sweet. And the example of a believer who does not read the Qur'an is like "dates", it has unscented but tastes sweet. And the example of a hypocrite who reads the Qur'an is like "*raihānah*", the smell is fragrant but tastes bitter. And the example of a hypocrite who does not read the Qur'an is like "*hanzalah*", it has unscented and tastes bitter." (Narrated by Bukhari Muslim). However, it is not as simple as we imagine in the process of reading the Qur'an; therefore, we are required to be able to do it with full conformity based on the rules that have been set to make the reading a *tartil*, this is an obligation for all students every Muslim who believes in Allah SWT. However, the reality in the field is that some Muslims still do not have the ability to practice reading the Qur'an properly.

A natural phenomenon that is developing among Muslims is that there are still errors 'in reading the Qur'an, which are caused due to bad habits in reciting verses and letters, as well as an inappropriate learning system. or other factors. These bad habits cause errors in reading the laws of tajwīd, both minor errors and serious errors such as incorrect length and short meaning, incorrect pronunciation of makhārijul and shifātul hurūf, *ayatul gharibah* and other tajwīd laws. In addition, there are times when reading conditions are in a hurry, making the reading even less *tartil*. Based on that, it is necessary to educate about the manners and ethics of 'reading the Qur'an in a *tartil* way, reading that is following the guidance of the Qur'an and the Sunnah of Rasulullah SAW (Nurhikmah, 2016).

Ironically, in development from time to time, we can find someone is fast in reading the Qur'an without being accompanied by tajwīd, thus causing ambiguity in the pronunciation of letters and incorrect pronunciation of *shakal*. The question is how is it possible, both as a prayer priest and as a congregation, to interpret the meaning if the reading conditions are like this, what is certain is that we will not get what Allah SWT wants in terms of the command to read the Qur'an in *tartil*. If understanding is not obtained, it is impossible to practice its contents. If an agreement has been lost, it will lead to misunderstandings in charity, which is still happening to Muslims today (Wahyudi, 2021).

In addition to the above phenomena, some commentators, such as al-Qurtubi, Ibn Kathir and Sayyid Qutb, have their views, so some similarities and differences are found in their interpretations. Let us look at previous articles that are closely related to research studies on the meaning of *Tartil's* lafazh. We can find several research journals, including the journal written by Aini, M. N., Fahrunnisa, M., & Lazuardi, R. A. (2018) entitled: Synonym and Antonym Analysis of the Words of Qirā'ah, Tilāwah and Tartilā in the Qur'an. This journal examines the findings of similarities and differences in the words al-Qirā-ah - Tilāwah - Tartilā contained in the al-Qur'ān. In addition to having the same words, it has been found that the 3 words have differences in meaning according to the context and circumstances (Aini, M. N., Fahrunnisa, M., & Lazuardi, 2018).

Furthermore, the next research is a dissertation written by Wahyudi, L. (2021) entitled: Learning Qiraat Sab' in improving the *tartil* of the Qur'an: Research at Al Falah Islamic Boarding School Nagreg Bandung and

Qiroatussab'ah Islamic Boarding School Kudang Garut (Doctoral dissertation, UIN Sunan Gunung Djati Bandung). The results of this study conclude that the indicators of *tartil* achievement in learning Qira'at Sab' include: clear sentences being read, reading quietly and slowly, perfection in pronouncing letters and vowels, good reading arrangements, and reading them with beauty (Wahyudi, 2021). An article written in 2019 by Husain entitled: The Concept of Recitation in the Qur'an. This article examines the meaning of the word Tilawah contained in the Qur'an along with its virtues. And also analyze and interpret the verses that mention the word Tilawah based on the mindset of several commentators who are closely related to the world of Islamic Education (Husain, 2019). An article written under the title: Practical Ways to Read the Qur'an With Tartil written by Nurhikmah, N. (2016) examines the problem of a method of reading the Qur'an in Tartil, good and right, and is equipped with a collection of prayers. A-prayer and prayer readings. It also appears that the contents of this book make it easier for readers to understand the science of recitation which has been packaged in the form of schematics and practical and applicable examples in its presentation (Nurhikmah, 2016). Hasan, S., & Wahyuni, T. (2018) wrote: Contribution of the Application of the Qiroati Method in Learning to Read the Al-Qur'an in Tartil. *Al-I'tibar: Journal of Islamic Education*, 5(1), 45-54. This journal describes and analyzes the role of applying the qiraati method in teaching and learning activities to read the Qur'an in tartil (Hasan, S., & Wahyuni, 2018). Journal written by Firda, O. L. (2019) entitled: *Ta'limu maharotil qiro'ati fillughotil arobiyyati min nazhoriyatil Qur'anil Karim* (Doctoral dissertation, UIN Mataram). This study's results state that the teaching rules in reading the Qur'an are the interaction between teachers and students, while reading activities are termed by the words qira'ah, recitations, *tartil*. However, when viewed in terms of understanding, it turns out that these three terms have different meanings (Firda, 2019).

From these several studies, no specific study has been found that compares the interpretation of the meaning of Lafazh Tartil and its derivation in the Qur'an by the commentators, namely al-Qurtubi, Ibn Kathir, and Sayyid Qutb. Previous studies only explained the meaning of Tartil in general without comparing the commentators' interpretations. Therefore, in this study, we will discuss more deeply and more comprehensively about the study of the muqâran interpretation of the meaning of Tartil lafazh and its derivation by referring directly to the book of interpretation of al-Jami' Li Ahkâm al-Qur'an written by al-Qurthubi, commentary al-Qur'an al-'Azhim which was written by Ibn Katsr and tafsir Fî Zhiâl al-Qur'ân by Sayyid Qutb.

METHOD

The method to be applied in the research process is descriptive-analytical, in which a condition is described and described objectively a data with the technique of describing or describing a data that has been collected without the intention of drawing a general conclusion (Sugiyono, 2014). The techniques and methods adopted and carried out in this descriptive-analytical method are documentation techniques, namely by collecting various data that will be used as supporting research materials. The data that has been collected is reviewed and analyzed then compiled systematically and will be analyzed work out in detail. Meanwhile, the approach taken in this research is to use a qualitative interpretive approach. Therefore, it will be stated explicitly in the research report related to the assessment of a researcher.

The data analysis technique in this study will be analyzed using the theory of Miles & Huberman, which is called the Interactive data analysis technique. This interactive data analysis technique consists of 4 components of the analysis process, namely: first, data collection, second, data reduction, third, presenting data (in a narrative) and fourth, conclusion. In addition to the narrative, the presentation of data in this study is in the form of a comparative study or a Muqâran study, namely the presentation of data by comparing data from data sources that have been collected and reduced, in this case using the theory of al-Farmawi.

RESULTS AND DISCUSSION

Definition of Meaning and Lafazh

Tartil (*lughawî*) in Arabic means slowly or unhurriedly, or can be interpreted as something that is neatly arranged. Meanwhile, (*ishthilâhî*) is the process of reading the Qur'an with a quiet condition, slowly and not in a hurry based on the right reading adapted to the pronunciation of makhraj and the characteristics of the letters as has been explained in the explanation in the text Tajweed. According to the explanation in the book *Mu'jam Mufradât Alfâzh al-Qur'an by ar-Râghib al-Ashfahâni* it is stated that the meaning of Tartil is consistent

and full of regularity towards something (*istiqamah*), as can be said of its regularity and the persistence of teeth that line up neatly. and strong on one's gums. Or pronounce sentences that come out of the mouth easily and precisely (good and right) (Al-Aṣḥānī, n.d.). The meaning of Tartil, according to *Alī bin Abī Thalīb* is "Tajweed the letters of the Qur'an and know the places where they stop". The meaning of Tartil, according to *al-Marāghī* is "should read the Qur'an slowly and surely by accompanied by explaining each of the letters connected with some of the others." (Al-Maraghi, n.d.) Meanwhile, according to *ar-Rāzī*, Tartil is not in a hurry (*at-Tarassal*) and explains the reading (letters) without exceeding the limit (Masduha, 2017).

Az-Zarkasyi in his book *al-Burhān* says, "The perfection of *tartil* is thickening the pronunciations of the Qur'an, reading the letters clearly, and not inserting letters into the next letter. this is the minimum perfection limit of the *tartil* reading. As for the perfection of reading *tartil*, it is reading the pronunciations of the Qur'an according to its position. When he reads a threatening verse, then a person rises up with a threatening tone, and when he reads a glorification verse he is surprised by glorifying it." *Imam al-Jazari* is even obliged to punish every Muslim for applying the science of recitation in reading it. He mentions in his book *Mandzumah al-Jazariyah*: "That the law is obligatory for those who read the Qur'an with recitation, because with tajweed God sent down the Qur'an, then whoever does not read it with tajweed then he sinned and thus the Qur'an came to us from Him."

The Meaning of Tartil, Derivation, and Tafsir

Tartil is mentioned 4 times along with its 2 derivations in the Qur'an, namely *Tartilā* which contains the meaning of "good or slow reading" and *Rattal/Rattil* which means command, namely "read" (Al-Asfahani, n.d.). In the Qur'an Allah SWT has said:

أَوْزِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً ٤

Or more than a half of it. And read the Qur'an slowly. (Q.S. al-Muzzammil: 4).

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمَلَةً وَحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلاً ٣٢

And those who disbelieve say, "Why was the Qur'an not revealed to him just once?"; So that We may strengthen your hearts with it and We recite it tartly (regularly and correctly). (Q.S. al-Furqan: 32).

The purpose of Allah SWT in this verse is to convey that it is Allah's will that if the recitation of the Qur'an is read during prayer or when it is not recited, then it is not appropriate to do so unless it is read correctly, slowly and without haste in reading it.

In linguistics, derivation is a word formation process that produces new lexemes (generates different words from different paradigms); The formation of the derivation is unpredictable. (Purnanto, t.Th). The concept of derivation is related to syntactic rules, not automatic, not systematic, optional/sporadic, and changing lexical identity (Gusnanda, 2019).

The word "*tafsir*" is a form of *masdar*, which comes from the word *fassara-yufassiru* which is to explain or explain. *Tafsir* also means *al-lbānah* which means explaining the meaning that is still unclear, *al-Kasyf* which is revealing the meaning that is still hidden, *al-lzh-hār* which means revealing an unclear meaning and *al-Fasr* which means revealing an unclear meaning can be digested by the mind (Ghinaurrahil et al., 2021; Masduha, 2017; Yunus, n.d.). It is this definition that the scholars of interpretation mention as *al-lḥāḥ wa At-Tabayin* which is to explain and explain. So it can be concluded that the position of interpretation is as an explanation and explanation of the state of the Qur'an from the various values of its content towards something that Allah desires, and of course following the ability of an interpreter.

In Arabic, comparison is called *Muqāran*. *Muqāran* is taken from the word *qa-ra-na* which means *al-Muwāzanah* (comparison), *al-Mukāfa'ah* (equality), *al-Jam* (gathering), *al-Washl* (continued) and *al-Mushahabah* (friendship) (Ibnu Manzoor, n.d.). So what is meant by comparative interpretation (*muqāranah at-Tafsir*) is: [a] Comparing the text [nash] of the verses of the Qur'an which have similarities or editorial similarities in two or more cases, and or have different editorials for a particular case, [b] Comparing the verses of the Qur'an with the Hadith, which outwardly seem contradictory, and [c] Comparing the various opinions of commentators in interpreting the Qur'an (Baidan, 1998).

Biography of Al-Qurtubi and Tafsir Al-Jāmi' Li Ahkām Al-Qur'an

Al-Qurthubī's real name was Abu Abdullah Muhammad bin Ahmad bin Abu Bakr bin Farh al-Ansari al-Khazraji al-Andalusi. He was a qualified scholar from among the Maliki scholars. (al-Qurtubi, 1993). Al-Qurthubī was born in Cordova (Spain) in 486 H/1093 M and died in Shawwal in 671 H/1172 M in Maniyya Ibn Hisab Andalusia (Effendy, 2011). There he studied Arabic, the Qur'an, fiqh, poetry, *nahwu*, *qira'at*, *balāghah* and other sciences. He is a person who occupies an important position among scientists, especially in the field of law contained in the Qur'an (Al-Sa'id, n.d.). Scholars also know him as a follower of the Maliki madhhab in his jurisprudence. Maliki fiqh is based on the adherents of the Maliki madhhab who refer to Malik bin Anas (d. 179 H) and they have interpreted the legal verses according to their fiqh opinion. The book of Tafsir al-Jāmi' li-Ahkām al-Qur'an was born. This book of interpretation is often referred to as the interpretation of al-Qurtubi which is the ratio of the author. A great book consisting of 20 volumes that was born in classical times in the Middle Ages.

Sources of interpretation used by Al-Qurthubī in his interpretation, among others: First, primary references, namely interpreting the Qur'an with the Qur'an, the Qur'an with the sunnah of the Prophet, the Qur'an with the words of friends and tabi'in, linguistic rules and ijihad based on arguments. Second, secondary references include: Thabari's commentary, Ibn Athiya's commentary, al-Mawardi's commentary, Abi al-Laits al-Samarqandi's commentary, al-Baghawi's commentary, Ibn 'Arabi's ahkām al-Qur'an and so on. This interpretation of the work of Al-Qurtubī has a fiqh pattern, often referred to as the interpretation of ahkam. In interpreting the verses of the Qur'an, it is more associated with legal issues. The method used in this book of interpretation of al-Qurtubi is the tahlili method, which is to explain all aspects contained in the Qur'an and express the intended meaning. Then the analytical method used is lughawi (language) analysis and bi al-Ma'tsur analysis, which is a method of analyzing the verses of the Qur'an using other verses, with Hadith or the opinions of the Companions of the Prophet.

Biography of Ibn Kathir and Tafsir of the Qur'an Al-'Azhīm

His full name is Abdul Fida 'Imaduddin Ismail bin Umar bin Kathir al-Qurasyi al-Bushrawi ad-Dimasyqi, better known as Ibn Kathir. He was born in the year 701 H in a village that was part of the city of Basra in the land of Sham. Ibn Kathir came from a respectable family whose father was a well-known scholar in his time, an orator, named Syihab ad-Din Abu Hafshah Amr Ibn Kathir Ibn Daw Ibn Zara' al-Quraishi, had studied the Hanafi School, even though he adhered to the Shafi'i School after becoming a Bashra preacher (Al-Basri, 1999). The most influential teacher of Ibn Kathir was Burhan ad-Dīn al-Fazari (660 H-729 H). He is a well-known scholar and an adherent of the Imam Shafi'i school of thought. It was to him that Ibn Kathir studied fiqh by studying the book of at-Tanbih by Ash-Shirazi, a book of furu 'Shafi'iyyah and the book of Mukhtashar Ibn Hajib in the science of Ushl Fiqh. So on this basis that is evidence that Ibn Kathir adheres to the Shafi'i school in his fiqh following his teacher. In addition, Ibn Kathir studied with Shaykh al-Hafizh Ibn Jama'ah then recited the Hadith of the book ar-Rafi' (asy-Syarh al-Kabir) a book of fiqh of the Shafi'i school of thought.

Tafsir al-Qur'an al-'Azhīm, better known as the interpretation of Ibn Katsr, was born during the classical period, which was famous among the Muslims. When viewed from the source of his interpretation, Ibn Katsr's interpretation is included in the category of bi al-Ma'tsr interpretation, also called bi ar-Riwayah or bi al-Manqūl interpretation (Al-Dzahaby, n.d.), namely interpretations that take explanations from the verses of al-Qur'an. The Qur'an itself, the Hadith of the Prophet, the atsar of the companions, or the words of the tabi'in. Each book of commentary has a different tendency in its interpretation, this is influenced by the several fields of knowledge it has and the *ahdaf* or direction and purpose of the interpretation itself. In Ibn Kathir's interpretation, the tendency that appears is in terms of ahkam/fiqh. This can be concluded, because Ibn Kathir always gave a broad explanation accompanied by the opinions of the scholars on each ahkam/fiqh verse. In addition, he also always explained legal issues that existed in various schools of thought, then discussed them comprehensively. But in addition to the fiqh style, we can also find the qira'at style in its interpretation (Ibn 'Ali Rida ibn Muhammad Shamsuddin ibn Muhammad baha al-Din, 1990). Judging from the method of interpretation, in general Ibn Kathir's interpretation uses the analytical method (tahlili), namely the method of interpreting the Qur'an which is carried out by explaining the verses of the Qur'an in various aspects, and explaining the intentions contained therein, so this activity The interpretation includes explanations of verses, letters, meanings of certain *lafazh*, sentence structure, *asbābun nuzūl*, Hadith relating to the interpreted verse. However, Ibn Kathir ignores the explanation of *lafazh-lafazh* in terms of language and balaghah (Sayid Muhsin Miri dan Muhammad Ja'far Ilmi, n.d.).

Biography of Sayyid Qutb and Tafsir Fi Zhilal Al-Qur'an

His full name is Sayyid Qutb Ibrahim Husain Shadhili. Born on October 9, 1906 M in the village of Mushah, Asyut, Egypt and died on August 29, 1966. Al-Hajj Qutb bin Ibrahim is the father of Sayyid Qutb, who is a member of the nationalist party. He comes from a family that owns a large land and is highly respected by the community and shares a lot with poor people. Then his father was called by the Almighty and soon his mother, Fatimah Husain Usman, followed the departure of her husband in 1941. This made Sayyid Qutb very sad and lonely. But on the other hand, this situation actually gave a positive influence in his writings and thoughts (Qutb, 2000). He was born into a family that really loves Islam and the Qur'an. Before he was 10 years old, he got the title of hafidz for memorizing the Qur'an quickly (Nana Najatul Huda, 2022).

Regarding the school of jurisprudence adopted by Sayyid Qutb, in this study it can be concluded that the school of jurisprudence of Sayyid Qutb is more inclined to the Imam Shafi'i school. This can be investigated from several interpretations of verses in the Qur'an that discuss the fiqh chapter, including those concerning taharah (ablution, *tayammum* and *janabah*) both in Surah an-Nisa verse 43 or in Surah al-Maidah verse 6. In its interpretation it is in harmony and line with the opinions and views carried out by Ibn Kathir in his interpretation. And we know that Ibn Kathir adheres to the Imam ash-Shafi'i school of fiqh, so this can be proof that Sayyid Qutb, in interpreting the verses about fiqh took his opinion from the Imam Shafi'i school. Sayyid Qutb's commentary is named *Fî Zhilal al-Qur'an*, an interpretation born in the modern era. This interpretation has been translated into various languages, including English, Malay, Indonesian, and others.

The source of this interpretation uses the *bil Iqtirâni* method (a combination of *bil manqul* and *bil ma'qu*), which interprets the Qur'an based on various authentic sources of *riwayah* interpretation with sources resulting from *ijtihad*. (Nasir, 2011). In the commentary book, *Fî Zhilal al-Qur'an* combines original texts (verses of the Qur'an, as-Sunnah, *athar Sahabat*). Although the use of the verses of the Qur'an is not so much when compared to Arabic sources and *ijtihad* (Nasr, n.d.). To enrich his interpretation, Sayyid Qutb always quotes other scholars' interpretations that align with his line of thought. Sayyid Qutb in interpreting the Qur'an uses beautiful and interesting expressions, the tendency of *Fî Zhilal al-Qur'an* interpretation, in general, uses the beauty of the literary art of the Qur'an, as well as its contents related to social problems, both from the aspect of economic, social, and political. *Tafsir Fî Zhilal al-Qur'an* in addition to highlighting in the field of literature also focuses on matters relating to social problems, both cultural, political and economic, or in other terms using the *adab al-Ijtima'i* style (Nasr, n.d.). In terms of the target and order of the verses, the book of interpretation of *Fî Zhilal al-Qur'an* uses the *tahlili* method, namely sorting the verses and letters in the manuscripts and then highlighting the meaning and content of *lafazh-lafazh*, the correlation between verses, *asbab an-nuzul*, Hadith- Prophetic Hadith. In other words, explaining the meaning of the verses of the Qur'an by interpreting the verses of the Qur'an in an orderly and orderly manner according to the order of the verses and letters in the Mushaf, starting from Surah al-Fatihah to an -Nâs (Baidan, 1998).

Comparative Analysis of Al-Qurtubi, Ibn Kathir and Sayyid Qutb on the meaning of Lafazh Tartil Analysis of the Surah on the Tartil Verses and Their Derivations in the Qur'an Analysis of Surah al-Muzzammil: 4

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْفُرْعَانَ تَرْتِيلًا ٤

The word (رَتَّلِ) is *Fi'il Amr* (command word) *dhamir* (أَنْتَ) which comes from *wazan* (فَعَلَ) which belongs to *Fi'il Tsalâtsi Mazîd*, namely *fi'il* composed of four or more letters, with the addition of one, two or more letters. three letters of *fi'il Tsalâtsi Mujarrad*, namely (رَتَّلَ - يُرَتِّلُ - رَتَّلَ : فَعَلَ - يَفْعَلُ - فَعَلَ).

While the word (تَرْتِيلًا) when viewed from the science of *Sharaf* then read *nashab* (*fathah*) as *masdar*. The word (تَرْتِيلًا) is not from the *fi'il*, because the word (تَرْتِيلًا) follows *wazan* (تَفْعِيلًا). The word (تَفْعِيلًا) is a *masdar* of *fi'il* (فَعَلَ), as is the word (فَعَّلَ - تَفْعِيلًا) (رَتَّلَ - تَرْتِيلًا) (فَعَّلَ - تَفْعِيلًا).

Meanwhile, if viewed from the discussion of the 12 conditions that are included in the *isim-manshub* isim in the science of *nahwu*, then the word (تَرْتِيلًا) is read as *nashab* (*fathah*) as *Haal*, namely the *isim manshub* which explains the state of *fa'il* (subject) or the state of *ma'ful bih* (object) when an action occurs (is the answer to "how" the action occurred).

a. *Asbab an-Nuzul*

Ahmad and Muslim narrated from Sa'ad bi Hisham, he said, "I said to 'Aisha r.a, "Tell me about the prayer of the Prophet Muhammad at night", 'Aisha said, "Didn't you read this surah (يَا أَيُّهَا الْمَرْمَلُ)?" I replied, "Yes." 'Aisha

said, "Indeed, Allah has required the night prayer at the beginning of this surah. Then Rasulullah SAW and his companions did it for a year until their feet swelled up. Allah Almighty kept the end of this surah in the sky for twelve months. Then Allah (SWT) sent down the lightening of prayer tonight at the end of the surah. Therefore, the night prayer becomes a sunnah prayer after being required before."

After there was an order to establish the night prayer, then Allah SWT ordered the Prophet SAW to read the Qur'an with *tartil* (slowly), so that the verse was revealed (أَوْزِدْ عَلَيْهِ وَرَيْلِ الْفُرَّاءِ أَنْ تَرْتِيلاً).

b. *Munasabah Ayat*

The relationship of this verse with the previous verse is that in the last verse, there is an order to establish night prayers, which Allah then ordered the Prophet to read the Qur'an slowly, namely reading the Qur'an by explaining the letters. This will help to understand the Qur'an and reflect on it. The word of Allah SWT (تَرْتِيلاً) is a form of affirmation of the obligation to read the Qur'an as such. The reader must read it as such to convey its meaning. *Tartil* reading means the reader explains all the letters and fulfills the rights of the letters in full. This is how the Prophet Muhammad read it.

As for the relationship of this verse with the verse that follows, Allah reminds the Qur'an's greatness and the burdens of obligations in it to emphasize the command to read the Qur'an in *tartil*. Allah revealed and revealed the Qur'an to the Prophet Muhammad in which there are heavy obligations for humans, commands, and prohibitions that are difficult for humans, which include obligations, limits, lawful and unlawful. It is a heavy word that burdens the implementation of His Shari'ah.

c. *Analysis of Surah al-Furqân: 32*

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْفُرْقَانُ جُمَلَةً وَحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلاً ۝ ٣٢

I'râb the letter lam in the word (لِنُثَبِّتَ) is in two forms: first, the letter lam is related to *fi'il muqaddar*, namely (نَزَّلْنَاهُ لِنُثَبِّتَ بِهِ فُؤَادَكَ) because of their words (لَوْلَا نُزِّلَ عَلَيْهِ الْفُرْقَانُ). Or secondly, the lam letter is the letter *qasam* (oath), the letter *nun qasam muqaddar* in the *fi'il*. The letter *nun* will appear again if lam is *fathah* (وَاللَّهُ لَنُنَزِّلَنَّ). The *nun* disappeared when *Lam* was in *Kasrah*. The letter *kaf* in the word (كَذَلِكَ) is a characteristic of *masdar* which is *mahdzuf* (wasted) which is indicated by the sentence (نَزَّلْنَاهُ).

While the word (وَرَتَّلْنَاهُ) is *Fi'il Mâdhi* (past form of the word), the letter (نَا) is *dhamir* (نَحْنُ), while the letter (هُ) indicates the object, namely the word (الْفُرْقَانُ).

The word (رَتَّلَ) comes from *wazan* (فَعَّلَ) which belongs to *Fi'il Tsulatsi Mazid*, namely *fi'il* composed of four or more letters, with the addition of one, two or three letters from *fi'il Tsulatsi Mujarrad*, namely (فَعَّلَ - يُفَعِّلُ - فَعَّلَ - يُفَعِّلُ - رَتَّلَ - يُرَتِّلُ - رَتَّلَ).

While the word (تَرْتِيلاً) when viewed from the science of *Sharaf* then read *nashab* (*fathah*) as *masdar*. The word (تَرْتِيلاً) is not from the *fi'il*, because the word (تَرْتِيلاً) follows *wazan* (تَفَعَّلَ). The word (تَفَعَّلَ) is a *masdar* of *fi'il* (فَعَّلَ), as is the word (قَتَلَ - تَقْتِيلًا) (رَتَّلَ - تَرْتِيلاً).

Meanwhile, if viewed from the discussion of the 12 conditions that are included in the *isim-manshub isim* in the science of *nahwu*, then the word (تَرْتِيلاً) is read as *nashab* (*fathah*) as *Haal*, namely the *isim manshub* which explains the state of *fa'il* (subject) or the state of *ma'ful bih* (object) when an action occurs (is the answer to "how" the action occurred).

1. *Asbab an-Nuzûl*

Issued by Ibn Abi Hatim and authenticated by al-Hakim, and issued by Dhiya in the book *al-Mukhtarah*, from Ibn 'Abbas he said, "The polytheists said, "If Muhammad SAW thought that he was a prophet, why did his God torture him by not sending the Qur'an to him all at once, but sending him down one verse and two verses (gradually)?" Then Allah (SWT) revealed this verse.

2. *Munasabah Ayat*

After Allah (SWT) explained the defiances and false words of the polytheists, as well as their outrageous attitude, such as asking the angels to be sent down and wanting to see Allah. Also they lied about the Qur'an and said that the Qur'an was only the tales of the previous people, Allah SWT also explained that the Messenger of Allah was sad and complained about their actions to Him that his people had left the Qur'an, then Allah comforted the Prophet Muhammad by confirming that the Qur'an was revealed in stages to strengthen Muhammad's heart and soul.

Comparison of the Interpretations of Al-Qurtubi, Ibn Kathir and Sayyid Qutb About the Meaning of *Lafazh Tartil* and Its Derivations in the Qur'an

Tafsir of Surah al-Muzzammil: 4

1. Tafsir Al-Qurthubî

Al-Qurtubi interprets the verse (وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا) is "And read the Qur'an slowly", that is, do not rush in reading the Qur'an, but read it carefully, slowly and accompanied by reflecting on the meaning of what is read. And according to Al-Qurtubi, reading the Qur'an which is sung is makruh. Because what is meant by adorning the Qur'an with sound is to decorate our voices with the recitation of the Qur'an, not by singing the recitation of the Qur'an.

2. Tafsir Ibn Kathir

In Ibn Kathir's commentary, the verse (وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا) is interpreted, "And read the Qur'an slowly." That is, read the Qur'an without haste. This method will help you understand the Qur'an and interpret it. And this goal is desired by Allah SWT from reading the Qur'an. If the Qur'an is read in or out of prayer, it is not worth doing except slowly, and decorate the Qur'an with the beauty of your voice, as explained in the Hadith of the Prophet SAW. In another hadith it says, "We are not among those who do not sing the Qur'an."

3. Tafsir Sayyid Qutb

In Sayyid Qutb's commentary it is stated that the meaning of the verse (وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا) "And read the Qur'an with tartil" that is, read it by paying attention to its short length and recitation, not by singing and singing songs, not exaggerating and not having fun engrossed in singing it and humming it.

Tafsir of Surah al-Furqan: 32

1. Tafsir Al-Qurtubi. Al-Qurthubi in interpreting the lafazh "Wa Rattalnâhu Tartilâ" following the *mufradât* verse (verse vocabulary), namely "And We read it in Tartil (regularly and correctly)." So what is meant by the meaning of *tartil* lafazh in this verse according to Al-Qurtubi is regular and correct reading.

2. Tafsir Ibn Kathir. Ibn Kathir's interpretation of the lafazh "Wa Rattalnâhu Tartilâ" is in accordance with what is contained in his *mufradât* verse (verse vocabulary), namely "And We read it in Tartil." Namely We explain it clearly. So what is meant by the meaning of lafazh *Tartil* in this verse according to Ibn Kathir is to explain as clearly as possible.

3. Tafsir Sayyid Qutb. Sayyid Qutb's interpretation of the lafazh "Wa Rattalnâhu Tartilâ" is "A continuous and successive reading on a regular basis in accordance with the wisdom of Allah and His knowledge regarding the needs of the heart and its readiness to accept all the messages and directions conveyed in the verse as a guide in running the life wheel *manhaj* step by step."

Similarities and Differences in the Interpretations of Al-Qurtubi, Ibn Kathir and Sayyid Qutb on the Meaning of Lafazh *Tartil* and its derivations

Aspect	Interpretation		
	Al-Qurthubi	Ibn Kathir	Sayyid Qutb
General Methods Of Interpretation	Tahlili	Tahlili	Tahlili
Interpretation Pattern	Fiqh	Fiqh	Adab al-Ijtima'i
Source of Interpretation	Bil Ma'tsur	Bil Ma'tsur	Bil Ma'tsur, Bir Ra'yi
Period of Birth of Tafsir	Classic	Classic, Medieval	Modern Contemporary
Qira'at Reading	Hafsh 'An 'Ashim	Hafsh 'An 'Ashim	Hafsh 'An 'Ashim
Madzhab Fiqh	Maliki	Syafi'i	Syafi'i
Special Methods of Interpreting the Meaning of <i>Lafazh Tartil</i> and Its Derivations in the Qur'an	Al-Qurthubi in interpreting <i>Tartil lafazh</i> and its derivation uses general definitions and verse vocabulary (<i>mufradât ayat</i>).	In interpreting the <i>Tartil lafazh</i> and its derivation, Ibn Kathir interprets it from the vocabulary of the verse (<i>mufradât ayat</i>).	It is the same with Al-Qurtubi and Ibn Kathir, that Sayyid Qutb in giving meaning to the <i>Tartil lafazh</i> and its derivation is based on the verse vocabulary (<i>mufradât ayat</i>).

	Al-Qurtubi in interpreting the <i>Tartil lafazh</i> and its derivation refers to the opinions of several scholars and companions of the Prophet SAW who are in harmony and in line with his opinion. And if there is a difference and difference of opinion on it, then al-Qurtubi <i>tarjih</i> with <i>ijtihad</i> accompanied by a valid argument.	Ibn Kathir in interpreting the <i>Tartil</i> reading refers to the Hadith of the Prophet SAW and the opinions of the companions and the <i>tabi'in</i> .	Sayyid Outb also in interpreting the reading the <i>Tartil</i> refers to the Hadith of the Prophet SAW and the opinions of his companions and <i>tabi'in</i> .
	Al-Qurtubi does not include <i>asbâb an-Nuzûl</i> in interpreting the verse about <i>Tartil</i> .	Like Al-Qurtubi, Ibn Kathir did not include <i>asbâb an-Nuzûl</i> in interpreting this verse about <i>Tartil</i> .	Like Al-Qurtubi and Ibn Kathir, Sayyid Outb did not include <i>asbâb an-Nuzûl</i> in interpreting this verse about <i>Tartil</i> .
	Al-Qurthubî in interpreting the verse uses the science of <i>Munasabah</i> verse, namely connecting a verse with the previous and following verses or connecting it with Hadith.	Ibn Kathir in interpreting the verse uses the <i>Munasabah</i> verse science, namely connecting a verse with the previous and following verses or connecting it with Hadith.	Likewise, Sayyid Outb in interpreting the verse uses the knowledge of <i>Munasabah</i> verse, namely connecting a verse with the previous and following verses or connecting it with the Hadith.
	Al-Qurtubi argues that the meaning of <i>Tartil</i> is reading the Qur'an carefully, slowly and accompanied by contemplating the meaning of the reading that is read. However, Al-Qurtubi punishes <i>makruh</i> against reading the Qur'an which is sung or rhymed. This is in accordance with the opinion of the <i>Maliki</i> school of thought. This is also a reinforcement if Al-Qurtubi has <i>Maliki</i> jurisprudence.	Ibn Kathir In addition to mentioning that the <i>tartil</i> reading of the Qur'an is a slow reading accompanied by contemplation of its meaning, he also condemns the permissibility of reading the Qur'an with song, because singing it will add to the beauty of reading the Qur'an and Of course, it will increase the solemnity in <i>tadabbur</i> the verses of the Qur'an.	Sayyid Outb emphatically stated that reading the Qur'an is the most important point of emphasis, in terms of the accuracy of its short length (<i>tajwid / tahsin</i>) not from singing the reading. So the indicator of the beauty of the <i>tartil</i> reading of the Qur'an is not only in terms of song variations, but the application of short length accompanied by an understanding of the reading of the Qur'an that is read.
The meaning of <i>Tartil</i> and its derivation in Surah al-Muzzammil: 4	Al-Qurthubi interprets the meaning of <i>tartil lafazh</i> , is reading that is not hasty, reading it must be slowly and carefully, and accompanied by contemplating the meaning contained in the reading that is read. Al-Qurtubi's opinion is that it is <i>makruh</i> to recite the sung al-Qur'an. Because what is meant by the hadith "decorate the Qur'an with sound" is to decorate our voices with the reading of the Qur'an not by singing.	Ibn Kathir interprets the meaning of <i>lafazh Tartil</i> , namely the recitation of the al-Qur'an which is unhurried, so that it can help in understanding the contents of the Qur'an and interpreting it. Then decorate or hum and sing the recitation of the Qur'an it with a beautiful and beautiful voice.	Sayyid Outb interprets the meaning of <i>lafazh Tartil</i> , namely understanding the meaning of what is read while keeping the reading from short length and <i>tajwid</i> , and not by exaggerating in singing it and humming it.

The meaning of <i>Tartil</i> and its derivation in Surah al-Furqan: 32	Al-Qurthubi in interpreting the lafadh " <i>Wa Rattalnāhu Tartilā</i> " in accordance with the <i>mufradāt</i> verse (verse vocabulary), namely "And We read it in <i>Tartil</i> (regularly and correctly)." So what is meant by the meaning of <i>tartil lafadh</i> in this verse according to Al-Qurtubi is regular and correct reading.	Ibn Kathir's interpretation of the lafadh " <i>Wa Rattalnāhu Tartilā</i> " is in accordance with what is contained in his <i>mufradāt</i> verse (verse vocabulary), namely "And We read it in <i>Tartil</i> ." Namely We explain it clearly. So what is meant by the meaning of <i>lafadh Tartil</i> in this verse according to Ibn Kathir is to explain as clearly as possible.	Sayyid Qutb's interpretation of the lafadh " <i>Wa Rattalnāhu Tartilā</i> " is "A continuous and successive reading regularly following the wisdom of Allah and His knowledge regarding the needs of the heart and its readiness to accept all the messages and directions conveyed in verse as a guide in running the life wheel <i>manhaj</i> step by step.
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Analysis of the Backgrounds for Differences in Interpretation

The following is an analysis and explanation of the reasons behind the differences in interpretation between Al-Qurtubi, Ibn Kathir and Sayyid Qutb regarding the meaning of *Tartil lafadh* and its derivation in the Qur'an. Let us look at the characteristics and characteristics possessed by the interpretations of Al-Qurtubi and Ibn Kathir. It can be said that the interpretations of Al-Qurtubi and Ibn Kathir were born in the classical period. So that these two commentators belong to the classical commentators.

Meanwhile, Sayyid Qutb's interpretation when viewed from its characteristics and characteristics, then the interpretation is included in the commentators who were born in the contemporary modern era, so Sayyid Qutb is included in the contemporary modern commentator circles. Therefore, based on the differences in the periods of the birth of these three interpretations, which have implications for differences in the characteristics and characteristics of interpretation in their respective interpretations, this is one of the reasons behind the differences in interpretation between Al-Qurtubi, Ibn Kathir and Sayyid Qutb on the meaning of *lafadh Tartil* and derivation in the Qur'an.

Difference Source of Interpretation

Based on the results of the previous analysis, that the source of interpretation of the interpretations of Al-Qurtubi, Ibn Kathir and Sayyid Qutb is *bi al-Ma'tsūr/ar-Riwāyah/an-Naqli*, but among the three they also combine the sources with *bi ar-Ra'yi/ al-Ijtihadi/al-'Aqli*. And among the three commentators, namely Sayyid Qutb, when compared to Al-Qurtubi and Ibn Kathir, it turns out that Sayyid Qutb is more dominant in his interpretation using *bi ar-Ra'yi/al-Ijtihādi/al-'Aqli* which is based on '*Ulūm al- Qur'an*'. And of course with the difference in the source of this interpretation will affect the results of the interpretation.

Therefore, on the basis of differences in sources of interpretation, this is the causative factor behind the different interpretations of Al-Qurtubi, Ibn Kathir and Sayyid Qutb on the meaning of *Tartil lafadh* and its derivation in the Qur'an.

Differences in Pattern and *Madzhab* of Tafsir

The pattern of Al-Qurtubi's interpretation is included in the category of fiqh style. The clearest and most basic thing we can find are many of his interpretations of the verses of the Qur'an which are interpreted into the realm of fiqh, especially *Maliki* fiqh in legal *istinbath*, a problem discussed in that verse.

As for the style of Ibn Kathir's interpretation, from the results of his analysis, this interpretation is included in the multi-style category, meaning that there are several types of interpretation in one interpretation. However, if observed more closely and carefully, it turns out that Ibn Kathir's interpretation when interpreting the Qur'an verses that require legal *Istinbath* tends to have a fiqh pattern as well as the interpretation of Al-Qurtubi. The difference is, if the interpretation of Al-Qurtubi is based on *Maliki madzhab* while Ibn Kathir is based on Shafi'i *madzhab*.

It is different with the style possessed by Sayyid Qutb's commentary. In addition to his interpretation based on the Shafi'i school of thought, he often examines the literary and linguistic aspects of a high level in each of his interpretations. In addition, what is most prominent in his interpretation is that Sayyid Qutb always presents his views on social aspects, especially the social conditions that occurred during his time, namely in

the contemporary modern era. So from the analysis results, Sayyid Qutb's dominant interpretation style is *adab al-Ijtima'î* (Rahman, 2014).

Therefore, on the basis of differences in style and schools of interpretation, this is the factor behind the different interpretations of Al-Qurtubi, Ibn Kathir and Sayyid Qutb on the meaning of *Tartil lafazh* and its derivation in the Qur'an.

Differences in Special Methods of Interpretation

Some of the differences from Al-Qurtubi, Ibn Kathir and Sayyid Qutb in their research are as follows:

- 1) Al-Qurtubi in examining verses was strengthened by using Arabic verses, while Ibn Kathir and Sayyid Qutb did not.
- 2) Al-Qurtubi always *tarjih* when found conflicting narrations in it, especially in legal matters, and tend to follow the followers of *Malikiyah* in fiqh, while Ibn Kathir and Sayyid Qutb did not do the Al-Qurtubi.
- 3) Al-Qurtubi ascribes an opinion to its owner and attributes Hadith to its author, while Ibn Kathir and Sayyid Qutb do not use such a special method.
- 4) Al-Qurtubi always mentions the reasons for differences of opinion in detail on a problem, while Ibn Kathir and Sayyid Qutb explain in detail the reasons for differences of opinion in it.
- 5) Al-Qurtubi tries to rely on *qira'at* to its owner and explains its level, while Ibn Kathir and Sayyid Qutb do not discuss it in this aspect.
- 6) Ibn Kathir uses modern verses to strengthen the meaning of a word or sentence he is explaining, while Al-Qurtubi and Sayyid Qutb do not, unlike what Ibn Kathir did.
- 7) Ibn Kathir in his interpretation contains a lot of information and criticism of the history of *Israilliyyat*, while Al-Qurtubi and Sayyid Qutb avoid it.
- 8) Ibn Kathir avoids interpretation by not peeling back from the side of his long-winded language, in contrast to what was done by Al-Qurtubi and Sayyid Qutb.
- 9) Sayyid Qutb in explaining and interpreting verses, always tries to end his discussion in the form of verse applications that are applied in social life and even relates them to the problems of political life that are happening at the time, namely the contemporary modern era. This is in stark contrast to Al-Qurtubi and Ibn Kathir, who are not dominant in their interpretation in the social realm, especially in political matters.
- 10) Sayyid Qutb in interpreting verses always uses deep language and literature, full of high values of enthusiasm and movement (*haraki*) in his interpretation, full of elements of strong persuasive invitations in instilling his *fikrah* (thoughts) and calls for jihad in applying the meaning of the verse in real life, especially in the conditions of oppression experienced by Muslims in this world, to reach the upholding of Allah's words on earth, with the slogan "*'Isy Kariman aw Muttun Syahidan, Live Noble or Die a Syahid*".

Therefore, based on the difference in the specific method of interpretation, this is the factor behind the differences in the interpretation of Al-Qurtubi, Ibn Kathir and Sayyid Qutb on the meaning of *Tartil lafazh* and its derivation in the Qur'an.

CONCLUSION

From the analysis of comparative interpretation (*tafsir muqâran*) of verses about *Tartil* and their derivations in the Qur'an, it can be concluded that al-Qurthubî, Ibn Katsr and Sayyid Qutb have their respective interpretations regarding the meaning of the *Tartil lafazh* and its derivation. However, apart from the similarities in interpretation, on the other hand there are points of difference. The differences in the interpretations of the three commentators are motivated by differences in several things, such as differences in the period in which the interpretation was born, differences in sources of interpretation, differences in patterns and schools of interpretation, and differences in specific methods of interpretation. In the meaning of *Lafazh Tartil* in Surah al-Muzzammil: 4, the three commentators agreed that the Qur'an should be read slowly with full appreciation to achieve the same goal, namely being able to understand the meaning of the verses read so that they can be applied in life. Ibn Kathir reinforces his interpretation that by giving a touch of humming songs and beautiful voices in reading the Qur'an will be more helpful in understanding the contents of the Qur'an, but in this case Sayyid Qutb has different views and prioritizes reading the rules *tajweed*, not on the rhythm of the song, while al-Qurtubi in his interpretation emphasizes that the

law is *makruh* if you read the Qur'an with a song. It is different in Surah al-Furqân: 32, the three of them agree to interpret the *Tartil lafazh* as reading that is revealed regularly and gradually with the most apparent clarity so that it is more readily accepted and understood by the human heart.

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