

CHAPTER III

M. QURAIISH SHIHAB AND HIS *TAFSĪR AL-LUBĀB*

A. Biography of M. Quraish Shihab

Muhammad Quraish Shihab was born in Rappang (approximately 180 km north of Makassar city-South Sulawesi) on February 16, 1944. Though Arab descent, his grandfather and great-grandfather was born in Madura. His father, Abdurrahman Shihab, is a professor of exegesis at the same a merchant.¹ His mother, Asma, grandson of Bugis king. No wonder that Muhammad Quraish Shihab and his brothers are called *Puang* (host) or Andi by the local community. They also receive special treatment in traditional ceremonies.

Since childhood, Muhammad Quraish Shihab educated with harsh discipline. Although his family was not poor, they have no helper. It is nothing for them to be independent. Not infrequently, Muhammad Quraish Shihab got a "gift" from his mother when not blow by. Although only primary school, the mother very concerned about their children's education. In the hours to learn he always kept a strict watch. In the Shihab family only boys are high school, while the girls attend school only female skills.

Muhammad Quraish Shihab has been pleased to interpretation of al-Qur'ān since young. His father Abdurrahman Shihab (1905-1986) a Professor in the field of interpretation at IAIN Alauddin Makassar, often invited Muhammad Quraish Shihab with other siblings and occasionally chatting with giving religious advices. From this apparently began to sprout the seeds of

¹ Abdurrahman Shihab is seen as one of the scholars, businessmen, and politicians who have a good reputation among the people of South Sulawesi. Contribution in the field of education as evidenced by his efforts to foster two colleges in Ujung Pandang, Universitas Muslim Indonesia (UMI), a largest private university in eastern Indonesia, and IAIN Alauddin Ujung Pandang. He is also listed as the second rector of the college: UMI 1959-1965 and IAIN 1972-1977. Read http://id.wikipedia.org/wiki/Muhammad_Quraish_Shihab

love in Muhammad Quraish Shihab to study al-Qur'ān.² Assessment to study al-Qur'ān and then he understood better *Tafsīr Al-Azhār* in Cairo University, after going through basic education (elementary until junior high school) in Ujung Pandang. In 1956, while still in the eighth grade, Muhammad Quraish Shihab went to Malang, East Java. His father put SMP Muhammadiyah, while enrolled in boarding school *Ma'had Dārul Ḥadīth Al-Faqīhiyyah* leader *Kiai Ḥabīb 'Abdul Qādir bin Faqīh*. But in junior high, he was not long, because she is more attracted towards religious education in boarding schools. At boarding Muhammad Quraish Shihab to be *Kiai* favorite students. Wherever *Kiai* giving lectures, he always invited as well. Not just part of it but also speak before *Kiai* speech.

When the Egyptian government offers scholarship programs, with Alwie Shihab, his brother Muhammad Quraish Shihab take the test, and became the youngest member among 20 Indonesian students or students who went to Cairo. In 1958, he went to Cairo, Egypt and received in class II Thānawiyah Al-Azhār. In 1967, he won the Lc (S-1) at the Faculty of Islamic Theology Department of Tafsīr and Ḥadīth Al-Azhār University, holds an MA in 1969 for specialized fields of Tafsīr Al-Quran with thesis *Al-I'jāz Al-Tashrī'iy li Al-Qur'ān Al-Karīm*.³

Muhammad Quraish Shihab almost becomes a footman. By the age of 30 years he is not married. Though his brother was married at the age of 18 years, while his sister was already married. Every time he was on duty outside the city, he once "hunt" potential mates. But unfortunately, every time they met a woman, she feels there are less suitable. Fortunately, he got a recipe from AJ Mokodompit, former Rector of Teacher Training Institute Ujung

² M. Quraish Shihab, *Membumikan al-Qur'ān: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, Mizan, Bandung, Secound Edition, 2013, p. 20.

³ Badiatul Roziqin, Badiatul Muchlisin Asti, Junaidi Abdul Munif, *101 Jejak Tokoh Islam Indonesia*, e-Nusantara, Yogyakarta, 2009, p. 270.

Pandang. Not long after he found a soul mate, a Solo daughter named Fatmawati. He married Fatmawati right in the birthday-31, February 16, 1975. They endowed five children, four girls one boy. The first child was named Najla (Ela) was born on 11 September 1976, the second son was named Najwa was born 16 September 1977, the third Naswa born in 1982, the fourth Sunday was born July 1, 1983 and the last Nahla was born in October 1986.⁴

In 1980, Muhammad Quraish Shihab returned to Cairo and continued his study at the old *almamater*, the University of Al-Azhār. In 1982, with a dissertation entitled *Naẓm Al-Durar Li Al-Biqā'iy, Taḥqīq wa Dirāsah*, he earned a doctorate in the sciences of al-Qur'ān with graduated Summa Cum Laude with an award level I (*mumtāz ma'a martabat al-sharaf al-'ulā*). He became the first in Southeast Asia which was awarded a PhD in the sciences of al-Qur'ān at Al-Azhār University.⁵

After returning to the country in 1970, after earning an MA, Muhammad Quraish Shihab believed to have served the Vice Rector for Academic and Student Affairs at IAIN Alauddin, Ujung Pandang. In addition, he was also entrusted with other positions, both within the campus such as the Coordinator of Private Universities (Eastern Indonesia Region VII), as well as outside the campus as Vice Chairman of Indonesian National Police in the Eastern area of mental construction. As long as at the end of this point of view, he also did all the research, among others, research on the theme "Harmony Application of Religious Life in Eastern Indonesia" (1975) and "South Sulawesi Endowments Problems" (1978).

Upon his return to Indonesia after achieving doctoral degrees since 1984, Muhammad Quraish Shihab assigned at the Faculty of Islamic Theology and the Graduate Faculty of IAIN Syarif Hidayatullah Jakarta. Hose 9 years later

⁴ *Ibid.*

⁵ Islah Gusmian, *Khasanah Tafsi'r Indonesia*, Teraju, Bandung, 2003, p. 18.

in 1993, he was appointed Rector of IAIN Syarif Hidayatullah Jakarta replace Ahmad Syadali.

In addition, outside of campus he is also believed to occupy various positions. Among others: a Chairman of center ‘Ulamā’ Council Indonesia (MUI) since 1984, member of the Standing Committee of al-Qur’ān correction Religious Affairs (since 1984), Member National Education Advisory Board (since 1989), and Chairman of the Development Institute. He was also heavily involved in several professional organizations, among others: Management The collection of Islamic Sciences, Consortium Board of Religious Sciences Ministry of Education and Culture, and Assistant Chairman of the Association of Indonesian Muslim Intellectuals (ICMI) when the organization was founded. On the sidelines of the various preoccupations, he was also actively involved in a variety of scientific activities at home and abroad. Various scientific meetings and seminars within and outside the country to follow.⁶

Other activities are also important to know is that he was also very active in writing. He wrote in the *Pelita* under the rubric "Pelita Hati", the author remains rubric "Tafsīr al-Amānah" in the magazine *Amānah*, as the Editorial Board of *Studia Islamika: Indonesian Journal for Islamic Studies*, ‘ulūm al-Qur’ān, *Mimbar Ulama*, *Religious Studies and Reflections* journal and *Philosophy*. All of these publications are in Jakarta. M. Quraish Shihab is the scholars who are fluent in speaking and writing fluently. He was very prolific producing scientific works, in addition to giving lectures and presentations at various scientific forums.⁷

In addition to the activities mentioned above, M.Quraish Shihab also known as a writer and speaker that are reliable. Based on solid scientific

⁶ Badiatul Roziqin, *Ibid*.

⁷ Mahfudz Masduki, *Tafsīr Al-Mishbah M. Quraish Shihab: Kajian atas Amsal Al-Qur’a>n*, Pustaka Pelajar, Yogyakarta, 2012, p. 13.

background that he traveled through formal education and supported by the ability to express opinions and ideas in simple, but straightforward, rational, and moderate tendencies of thought, he appeared as a speaker and writer who can be accepted by all levels of society. This lecture activities he did in a number of prestigious mosque in Jakarta, such as the Masjid al-Tin, Sunda Kelapa and Fathullāh, in environments such as recitation Istiqlāl government officials as well as in a number of television stations or electronic media, especially in the month of Ramadan. Some television stations, such as RCTI and Metro TV during Ramadan has a special program that nurtured him.

M. Quraish Shihab is not the only expert of al-Qur'ān in Indonesia, but the ability to translate and convey the message of al-Qur'ān in the context of contemporary and post-modern era make it more known and more superior than the other al-Qur'ān experts. In terms of interpretation, it tends to emphasize the importance of using methods of *mauḍū'iy* interpretation (thematic), the interpretation by way of collecting a number of verses of al-Qur'ān were scattered in various chapters that discuss the same problem, then explain thorough understanding of these verses and then draw conclusions as to the response of the subject matter. According to him, this method can be expressed with the opinions of al-Qur'ān on the problems of life, and can be used as evidence that the verses of al-Qur'ān in line with the development of science and technology and the progress of civilization.

M. Quraish Shihab stressed the need for contextual understanding of divine revelation and not solely fixated on textual meaning that the messages contained in them can be used in real life. It also motivates many students, especially at postgraduate level, in order to dare to interpret al-Qur'ān, but by sticking strictly to the rules of interpretation that have been deemed standard. According to him, the interpretation of al-Qur'ān would never end. From time to time, always appears a new interpretation in line with the demands of the

development of science and progress. Even so he kept reminding the need for meticulous attitude and be extra careful in interpreting al-Qur'ān so that one does not easily claim an opinion as the opinion of al-Qur'ān. In fact, according to him, is a major sin if one imposes its opinion on behalf of al-Qur'ān.

M. Quraish Shihab is an expert interpretation educators. His expertise in the field of interpretation to be dedicated in the field of education. Position as Vice Rector, Rector, Minister of Religious Affairs, Chairman of the MUI, Advisor to Minister of Education, Education Advisory Board Member, write scientific papers, and lectures very closely related to educational activities. In other words that he is a scholar who utilize their expertise to educate people. This he did through attitude and personality is also filled with attitude and exemplary character. It has the properties as a teacher or educator exemplary. Simple appearance, *tawāḍu'*, dear to everyone, honest, trustworthy, and firm in principle is a part of the attitude that should be owned by a teacher.⁸

B. Works of M. Quraish Shihab

M. Quraish Shihab are scholars and intellectuals who are fluent in speaking and writing fluently. He was very productive in producing scientific works, in addition to giving lectures and presentations in various scientific forums. Thus the ability of many scientists who do not have it. No less importance, M. Quraish Shihab very active as a writer. Some of the books that he had produced, among others:

1. *Tafsīr al-Manār; Keistimewaan dan Kelemahannya* (Ujung Pandang: IAIN Alauddin, 1984);

⁸ http://id.wikipedia.org/wiki/Muhammad_Quraish_Shibab retrieved on Thursday 28th April 2014 at 03:58 am.

2. *Menyingkap Tabir Ilahi: Asma al-Husna dalam Perspektif al-Qur'ān* (Jakarta: Lentera Hati, 1998);
3. *Untaian Permata Buat Anakku* (Bandung: Mizan 1998);
4. *Pengantin al-Qur'ān* (Jakarta: Lentera Hati, 1999);
5. *Haji Bersama Quraish Shihab* (Bandung: Mizan, 1999);
6. *Sahur Bersama Quraish Shihab* (Bandung: Mizan 1999);
7. *Panduan Puasa bersama Quraish Shihab* (Jakarta: Penerbit Republika, Nopember 2000);
8. *Panduan Shalat bersama Quraish Shihab* (Jakarta: Penerbit Republika, September 2003);
9. *Anda Bertanya, Quraish Shihab Menjawab Berbagai Masalah Keislaman* (Mizan Pustaka);
10. *Fatwa-Fatwa M. Quraish Shihab Seputar Ibadah Mahdah* (Bandung: Mizan, 1999);
11. *Fatwa-Fatwa M. Quraish Shihab Seputar Al Qur'ān dan Hadits* (Bandung: Mizan, 1999);
12. *Fatwa-Fatwa M. Quraish Shihab Seputar Ibadah dan Muamalah* (Bandung: Mizan, 1999);
13. *Fatwa-Fatwa M. Quraish Shihab Seputar Wawasan Agama* (Bandung: Mizan, 1999);
14. *Fatwa-Fatwa M. Quraish Shihab Seputar Tafsīr Al-Quran* (Bandung: Mizan, 1999);
15. *Satu Islam, Sebuah Dilema* (Bandung: Mizan, 1987);

16. *Filsafat Hukum Islam* (Jakarta: Departemen Agama, 1987);
17. *Pandangan Islam Tentang Perkawinan Usia Muda* (MUI & Unesco, 1990);
18. *Kedudukan Wanita Dalam Islam* (Departemen Agama);
19. *Membumikan al-Qur'ān: Fungsi dan Kedudukan Wahyu dalam Kehidupan Masyarakat* (Bandung: Mizan, 1994);
20. *Lentera Hati: Kisah dan Hikmah Kehidupan* (Bandung: Mizan, 1994);
21. *Studi Kritis Tafsīr al-Manar* (Bandung: Pustaka Hidayah, 1996);
22. *Wawasan al-Qur'ān: Tafsīr Mauḍū'iy atas Pelbagai Persoalan Umat* (Bandung: Mizan, 1996);
23. *Tafsīr al-Qur'ān* (Bandung: Pustaka Hidayah, 1997);
24. *Secercah Cahaya Ilahi: Hidup Bersama Al-Qur'ān* (Bandung: Mizan, 1999)
25. *Hidangan Ilahi, Tafsīr Ayat-ayat Tahfīly* (Jakarta: Lentera Hati, 1999);
26. *Jalan Menuju Keabadian* (Jakarta: Lentera Hati, 2000);
27. *Tafsīr Al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur'ān* (15 Volume, Jakarta: Lentera Hati, 2003);
28. *Menjemput Maut: Bekal Perjalanan Menuju Allah SWT.* (Jakarta: Lentera Hati, 2003)
29. *Kumpulan Tanya Jawab Bersama Quraish Shihab: Mistik, Seks, dan Ibadah* (Jakarta: Republika, 2004)
30. *Jilbab Pakaian Wanita Muslimah: dalam Pandangan Ulama dan Cendekiawan Kontemporer* (Jakarta: Lentera Hati, 2004);

31. *Dia di Mana-mana: Tangan Tuhan di balik Setiap Fenomena* (Jakarta: Lentera Hati, 2004);
32. *Perempuan* (Jakarta: Lentera Hati, 2005);
33. *Logika Agama: Kedudukan Wahyu & Batas-Batas Akal Dalam Islam* (Jakarta: Lentera Hati, 2005);
34. *Rasionalitas al-Qur'ân: Studi Kritis atas Tafsîr al-Manar* (Jakarta: Lentera Hati, 2006);
35. *Menabur Pesan Ilahi: al-Qur'ân dan Dinamika Kehidupan Masyarakat* (Jakarta: Lentera Hati, 2006);
36. *Wawasan al-Qur'ân Tentang Dzikir dan Doa* (Jakarta: Lentera Hati, 2006);
37. *Asmâ' al-Husnâ: Dalam Perspektif al-Qur'ân* (4 books in 1 box) (Jakarta: Lentera Hati);
38. *Sunnah-Syiah Bergandengan Tangan! Mungkinkah?: Kajian atas Konsep Ajaran dan Pemikiran* (Jakarta: Lentera Hati, March 2007);
39. *Al-Lubâb: Makna, Tujuan dan Pelajaran dari al-Fâtihah dan Juz 'Amma* (Jakarta: Lentera Hati, August 2008);
40. *40 Hadits Qudsi Pilihan* (Jakarta: Lentera Hati);
41. *Berbisnis dengan Allah: Tips Jitu Jadi Pebisnis Sukses Dunia Akhirat* (Jakarta: Lentera Hati);
42. *M. Quraish Shihab Menjawab: 1001 Soal Keislaman yang Patut Anda Ketahui* (Jakarta: Lentera Hati, 2008);
43. *Doa Harian bersama M. Quraish Shihab* (Jakarta: Lentera Hati, August 2009);

44. *Seri yang Halus dan Tak Terlihat: Jin dalam al-Qur'ân* (Jakarta: Lentera Hati);
45. *Seri yang Halus dan Tak Terlihat: Malaikat dalam al-Qur'ân* (Jakarta: Lentera Hati);
46. *Seri yang Halus dan Tak Terlihat: Setan dalam al-Qur'ân* (Jakarta: Lentera Hati);
47. *M. Quraish Shihab Menjawab: 101 Soal Perempuan yang Patut Anda Ketahui* (Jakarta: Lentera Hati, March 2010);
48. *Al-Qur'ân dan Maknanya: Terjemahan Makna disusun oleh M. Quraish Shihab* (Jakarta: Lentera Hati, August 2010);
49. *Membumikan al-Qur'ân Jilid 2: Memfungsikan Wahyu dalam Kehidupan* (Jakarta: Lentera Hati, February 2011);
50. *Membaca Sirah Nabi Muhammad SAW, dalam sorotan Al-Quran dan Hadits Shahih* (Jakarta: Lentera Hati, June 2011);
51. *Do'a al-Asmâ' al-Husnâ (Doa yang Disukai Allah SWT.)* (Jakarta: Lentera Hati, July 2011);
52. *Tafsîr Al-Lubâb: Makna, Tujuan, dan Pelajaran dari Surah-Surah Al-Qur'ân* (Box set consist of 4 books) (Jakarta: Lentera Hati, July 2012).⁹

C. Characteristics of Tafsîr Al-Lubâb

1. Background

As a leading commentator in Indonesia today, M. Quraish Shihab not write his works based on the tastes and desires alone but he always

⁹ http://id.wikipedia.org/wiki/Muhammad_Quraish_Shihab retrieved on Thursday 28th April 2014 at 03:58 am. Look also Mahfudz Masduki, *op.cit.*, p. 13-15.

departs from the needs of its readers. Like a company, he continues to produce the goods and commodities based on analysis and in accordance with market needs.¹⁰

M. Quraish Shihab attention to the Indonesian people in general, people who are busy and teenagers in particular, is very large. Seeing portrait of Indonesian society increasingly forgetting the values of al-Qur'ān being busy with work or lack the time to learn it, then M. Quraish Shihab intends to create a book that is concise interpretation and can be beneficial for those who are busy, especially teenagers.¹¹

The book of Tafsīr Al-Lubāb is very unique for M. Quraish Shihab himself, because he never made a book of concise interpretation before. He always uses the method of analysis and thematic in interpreting and understanding the verses of al-Qur'ān. Books Tafsīr al-Lubāb only briefly introduce the suras of al-Qur'ān, whether in relation to the essence of the content of the verses, the purpose of the presence of such chapters, or lessons, or a short message that can be drawn from the content of these verses. This book is like a serving of fresh fruit that has been peeled and sliced so ready to be eaten. But it does not satisfy.¹² For people who want to earn a lot and filling, please read the great books of commentary, either written in the Indonesian language or written in a foreign language.

This book is not similar to the Tafsīr al-Mishbah, which is basically the author designated to those who intend to know much about al-Qur'ān, and has had a background of adequate religious knowledge. This book also does not like the Insight Qur'ān which is basically as stated in its

¹⁰ Ifa Mustandhifa, *Metode dan Corak Penafsiran M. Quraish Shihab dalam Tafsīr Al-Mishbah*, Thesis, Ushuluddin Faculty, IAIN Walisongo Semarang, Semarang, p. 46.

¹¹ M. Quraish Shihab, *Al-Lubāb: Makna, Tujuan dan Pelajaran dari Surah-Surah al-Qur'ān*, Book 1, Lentera Hati, Jakarta, 2012, p. xiii.

¹² *Ibid*, p. xii.

preamble, that he presented in the study and is designed to be followed by officials, both from the government and private sectors.

When compared with the work of M. Quraish Shihab previous interpretations in the field, this book is very concise. Due to the brevity of the book author named by *al-Lubāb*. If we divide the coconut or peanut peeling and issued deepest parts, then what did it can be said with *labba*, which is a verb of *al-Lubāb*. What do we remove it from the deepest content of coconut or nuts are named *Lubāb*. This word is also the choice of the best of everything. Intelligent mind, a clear mind, a peaceful heart, also described using these words, being the people who have a sense of pure, his mind was not shrouded by the "skin," which is an idea that cannot give birth to confusion in thought, nor bound by animalistic lust solicitation or controlled by soil dust elements, and they were named *Ūlūl Albāb*.

By knowing the essence of the content of verse, can be known content of the sura. With a purpose to live sura, readers should be able to swing a step toward that goal, and by observing lessons and short messages are served, hopefully readers increasingly firm determination to carry it through to the end we all reach a level *Ūlūl Albāb*.¹³

The purpose of this book is that the reader can practice the values of al-Qur'an and implement it until we reach the degree *Ūlūl Albāb*, because only *Ūlūl Albāb* can take lessons from the verses of al-Qur'an. As the word of God:

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو
الْأَلْبَابِ^{١٤}

¹³ *Ibid*, p. xiii.

¹⁴ Al-Baqarāh: 269.

“He (God) grants wisdom (*al-Ḥikmah*) to whom He pleases, and whoever is granted wisdom, he indeed is given a great good and none but men of understanding mind (*Ūlūl Albāb*) can take a lesson (from the word of God).”

Who understand the instructions of God, contemplate His statutes, and execute it, that's who has gained wisdom, while there must reject ambiguity in the way he thinks, and he has not reached the level of understanding the inner substance of something. He had come to the skin problem. It is a natural phenomenon may be captured by the intelligent, but the phenomenon and essentially inaccessible, except by who has the quintessential and his heart of hearts have been touched and is associated with a particular substance.

Tafsīr al-Lubāb book is a short book that is not only suitable for teenagers and they are busy, but also very useful for anyone who wants to capture the integrity of the message of al-Qur'ān in a short time as well.

2. Writing Systematic

Each book of *Tafsīr* is written by the interpreter with different systematics to other books. The difference is highly dependent on the tendency, skills interests and perspectives that influenced the author, by background knowledge and experience and objectives author. What is meant by interpretation systematic of al-Qur'ān here is a compilation rules or ordinances in interpreting al-Qur'ān, such as those associated with the preparation or the technique of writing a *tafsīr* book. So systematic interpretation emphasizes the interpretive procedures in the pass or the emphasis on sequences of al-Qur'ān.¹⁵

¹⁵ Miftakhul Huda, *The Method and Style of Interpretation of Syeikh Abdul Qadir Al-Jilani in Tafsīr Al-Jailani (Study on Surah Al-Baqarah)*, Thesis, Ushuluddin Faculty IAIN Walisongo Semarang, Semarang, 2013, p. 55.

Before discussing writing systematic of *Tafsīr al-Lubāb*, the authors will describe the physical description of the book. *Tafsīr Al-Lubāb* written by M. Quraish Shihab consists of 4 volumes, covering the entire contents of al-Qur'ān there are 30 *Juz*. This book was first published by Lentera Hati, Jakarta, in 2012. Actually in 2008 Publisher Lentera Hati has published *Tafsīr Al-Lubāb*, but it just published version of *Al-Fātiḥah* and *Juz 'Ammā* only, i.e. with the title *Al-Lubāb: Makna, Tujuan dan Pelajaran dari Al-Fātiḥah dan Juz 'Ammā*, later in 2012 by Lentera Hati publish an *Al-Lubāb* book with a more complete version, which covers the whole of the suras of al-Qur'ān, including previous versions. Books *Tafsīr Al-Lubāb* is the first time there has been printed out and there is not the second printed yet. From the four volumes, each having a thickness different pages, and number of letters it contains was also different.

To be clear, the following is a description of the names of the chapters of each book and the page number:

- ❖ Book 1 contains 714 pages not including introduction that consisting of xiv pages. Book 1 consists of 11 chapters beginning, namely surah *al-Fātiḥah* until surah *Hūd*.
- ❖ Book 2 contains 720 pages with 15 suras, starting from sura *Yūsuf* until sura *al-Shu'arā'*.
- ❖ Book 3 contains 719 pages consisting of 22 chapters, starting from sura *an-Naml* until sura *al-Fath*.
- ❖ Book 4 contains 803 pages consisting of 66 chapters, from sura *al-Hujurāt* until sura *an-Nās*.¹⁶

M. Quraish Shihab in presenting the description of his tafsīr using *tartīb muṣḥafiy*. That is, in the interpretation of al-Qur'ān, he followed a

¹⁶ Look M. Quraish Shihab, *op.cit.*, from book 1 until book 4.

sequence in accordance with the order of the verses in the codex, verse by verse, letter after letter, which starts from sura *al-Fātiḥah* and ends with sura *an-Nās*.

At the beginning of each sura, before interpreting the verses of al-Qur'ān, M. Quraish Shihab first give a brief description that serves as an introduction to tap into chapters that will be interpreted or provide an introduction to the chapters that will be interpreted. This way he did when they wanted to start the interpretation in each sura.

The Introduction contains brief explanations are as follows:

- a. Description the number of verses in sura and the place downs, whether it includes sura of *Makīyyah* or *Madāniyyah*.
- b. Explanations related to naming sura, another name of the sura if any, and the reason why giving the name, also the statement of verses used to give the name of the sura if the sura name is taken from one verse in the sura.
- c. Description sequence of suras number based on the order of Manuscripts and downs, as well as giving the meaning of the sura.
- d. A brief explanation of the central theme or main purpose from the sura.¹⁷

The usefulness of the explanation given by M. Quraish Shihab on introduction of each surah is it easy for readers to understand the main theme chapters and key points contained in the chapters before the reader further investigate by reading his commentary sequence.

The next stage is carried out by M. Quraish Shihab is split or grouping verses in a letter to small groups consisting of a few verses that are considered closely related. By forming a group of that verses will

¹⁷ Read *Ibid*, Book 1, p. 3.

eventually appear and formed small themes which are formed between a small themes of the verses group seen any interrelations.¹⁸

In the verses group, M. Quraish Shihab not write a verse that will be interpreted / explained, but he only wrote verses numbers in classifying verses of al-Qur'ān. So in the book *Tafsīr Al-Lubāb* there are no of verses of al-Qur'ān, but only a number of these verses are then described the content of these verses.

After M. Quraish Shihab classifying passages into smaller themes, then he explains the essence of the content of that theme (the verses). He does not interpret word by word, and verse by verse, even he did not translate the verses, but he just took the meaning or essence of the content of the verses with concise explanations. Furthermore, M. Quraish Shihab describes lessons learned from the verses are grouped. This lesson can be said as a message of al-Qur'ān to mankind through the passage in a theme grouping.¹⁹

Then at the end of the explanation in every sura, M. Quraish Shihab include the word *wa Allāh A'lam* as the description on the cover of every sura. The word implies the meaning that only God is the most know exactly the purpose and content of the words of his, while the man who seeks to understand and interpret, including M. Quraish Shihab himself, could have made a mistake, which is to understand the verses of al-Qur'ān is not as desired by God.

From the description of the systematics *Tafsīr Al-Lubāb* above shows that systematic basically used by M. Quraish Shihab in compiling his book of tafsīr, it is not much different from the systematics of tafsīr others. So what it does is not typical and entirely new. If anything, it is to

¹⁸ For example, in interpreting of Sura *al-Baqarah*, he classifies such verses, verses 1-7, verses 8-20, verses 21-29, and so on. Look *Ibid*, p. 12.

¹⁹ For more details can be seen in *Ibid*, p. 3-8.

be noted and underlined is the emphasis on the terms of the purpose and lesson of the surah al-Quran. This is understandable because he did emphasize these aspects, as he explicitly wrote in his commentary subtitle of the book, namely “*Makna, Tujuan dan Pelajaran dari Surah-Surah al-Qur’ān*”, it means “Meaning, Purpose and Lessons from Surah al-Qur’ān”.

3. The Method of Tafsīr Al-Lubāb

Al-Qur’ān is the holy book that was not cracked by the heat, not weathered by rain, nor endless pearls of wisdom that he presented. However, many people who dive all time and reflect on their knowledge. Various also offering a way and style, there are certain themes that choose to refer to all the verses that speak about the theme and then present the results, or what is called the Thematic Method (*mauḍū’iy*). There is a verse that describes it address so that detailed and isolated all its aspects, starting with understanding vocabulary, word relationships, and verse by verse the word and the next, etc., then pour everything that reached by the author of the verse, implied or who just meet the tastes of the author, this is known as the method of Analysis (*taḥlīly*). Anything else is only present briefly the general meanings contained in the verses he discusses without elaborating, and this is known as the Global method (*ijmāly*), and of course there are and there will be other methods and patterns.²⁰

This *Tafsīr Al-Lubāb* book can be categorized included in the *Ijmāly* methods section. Because this book does not serve the understanding vocabulary paragraph, do not also use technical terms commonly found in the books of extensive commentary, and does not address certain

²⁰ *Ibid*, p. xi-xii.

themes. *Tafsīr Al-Lubāb* only briefly introduce the suras of al-Qur'ān, whether in relation to the essence of the content of the verses, the purpose of the presence of a sura, or lesson or short message contained in these sura.

In an *Ijmāly* method commentators explain the meaning of the verses of al-Qur'ān in outline. Systematic follow the order of suras of al-Qur'ān, so that their meaning can be interconnected. In presenting these meanings commentators use phrases taken from al-Qur'ān itself by adding the words or phrases connecting, so that made it easier for readers to understand.²¹

Such with the method of M. Quraish Shihab interpretation in *Tafsīr Al-Lubāb* that used *Ijmāly* method, in his interpretation M. Quraish Shihab has made provisions in interpreting the verses of al-Qur'ān with *Ijmāly* method as mentioned above. In addition to using *Ijmāly*, *Tafsīr Al-Lubāb* also describes the key themes contained in the chapters that will be discussed, and explained the main purpose of the sura and then explain or interpret the essence of the content of the verses of al-Qur'ān in general are based on the themes discussions that have been grouped into a few verses. At the end of the interpretation described the lessons that can be derived from the verses that have been explained. This is particularly relevant to the purpose of writing the book *Al-Lubāb* reserved for those who are busy and do not have a religious background knowledge sufficient, then the author of the book briefly explain the essence of the verses of al-Qur'ān like serving fresh fruit chipped and ready to eat,²² so that the reader can catch the integrity of the message of

²¹ Read Azyumardi Azra (Ed), *Sejarah dan Ulumul Qur'ān*, Pustaka Firdaus, Jakarta, 2013, p. 185.

²² Read M. Quraish Shihab, *op.cit.*, p. xii.

al-Qur'ān in a short time. Based on the goals above, then M. Quraish Shihab choose *Ijmāly* method of interpreting the verses of al-Qur'ān.

Here is an example of the interpretation made by M. Quraish Shihab in *Tafsīr Al-Lubāb*. For example, in Sūrah *Āli 'Imrān* verse 52-58. M. Quraish Shihab not includes the clause to be interpreted, but rather just write a paragraph number only. He does not interpret / explain the word by word or verse by verse, but immediately took the essence of the verse. In Sūrah *Āli 'Imrān* verse 52-58 he interprets that:

Verse 52 illustrates that the Prophet Isa realizes that his invitation was not welcomed by most people, because he was "asked" to his students the faithful, called *al-Hawāriyyūn*, the brilliant people face: "Who is going to appear to defend the values he preaches?" The students were promised faithfully loyal defenders of becoming the religion of Allah. They expressed their faith and their willingness to follow the apostle earnestly that God sent. Verse 53 record their prayers, that they would be recorded as a martyr, which belong to a group of people who witnessed that there is no god but God, and He is the One in substance, nature, and his deed, or beg in order to be a witness of the truth of religion delivered by Prophet Isa.²³

The next verse (54) informs that those who reject Jesus with treason, which is poorly concealed attempts to kill him, but Allah does the secret in order to save him. Verse 55 records the words of Allah for Isa that the Almighty would be "passed away" and lifted him to His side and clean up so that he is not touched by the crimes and vices of the unbelievers. In addition, Allah also promised to make his followers are loyal and

²³ *Ibid*, p. 111.

recognizes as a servant and messenger of Allah, that they will always be in a high position above the position of those who unbelievers.²⁴

Verse 56 and following verses (57) suggested that in the Hereafter those unbelievers will be punished, while the faith and prove the truth of his faith with good deeds will be rewarded perfect. Paragraph 58 asserts that what is described above are some of the verses and the teaching and wisdom given by Allah to the Prophet Muhammad.²⁵

After M. Quraish Shihab explain the essence of the interpretation of the verses of al-Qur'ān, in this Sūrah *Āli 'Imrān* verses 52-58, he then explains the lessons that can be taken from the interpretation of these verses. Here are the lessons or messages or conclusions of QS *Āli 'Imrān* verse 52-58:

1. Most people of *Banī Isrā'īl* do not welcome the teachings of Prophet Isa.
2. Enemies of Prophet Isa, the Jewish people, intending to kill him, but Allah saved him, because that Prophet Isa was not crucified nor killed.
3. Prophet Isa passed away by Allah and appointed to His side. This phrase can mean that Allah is perfect his age in the world and death normally, and then raised his position in the sight of Allah. It can also mean an enhanced presence in the world, and then raise to the sky and later he and his enemies, as well as his true followers would return to Allah to accept his decision.
4. The faithful students are those who are willing to emulate the good attitude of teachers and fight for the values it teaches.

²⁴ *Ibid*,

²⁵ *Ibid*,

5. Allah will never leave an obedient and strive to uphold the truth. It may be that in this life he looks miserable, but in the day after, he would obtain the best possible place.²⁶

D. The Method of *Tafsīr Al-Lubāb* in 'Ulūm al-Qur'ān Perspective

It has been explained above that in interpreting the verses of al-Qur'ān M. Quraish Shihab use *Ijmāly* method in the *Tafsīr Al-Lubāb*. However *Ijmāly* method used by M. Quraish Shihab seems somewhat different from *Ijmāly* method used by previous commentators. In his *Tafsīr Al-Lubāb* he only briefly introduce the suras of al-Qur'ān, whether in relation to the essence of the content of the verses, the purpose of the presence of a sura, or lesson or short message contained in these chapters. He also does not serve the understanding vocabulary of verse, but directly describes briefly about the essence of the content of verse. This contrasts with other commentators who use the book *ijmāly* method of interpreting the verses of al-Qur'ān. For example *Tafsīr Jalālain* that equally use *Ijmāly* method. In interpreting the verses of al-Qur'ān author of the book, namely Jalaluddin al-Mahally and Jalaluddin As-Suyuti explains briefly word by word in every verse in the order presented in order of *muṣḥaf*.²⁷

Another example on *Tafsīr Faiḍ ar-Raḥmān*, in interpreting al-Qur'ān, Muhammad Salih Ibn Umar as-Samarani utilize a various sources of verses of al-Qur'ān, the ḥadīth of the Prophet, the companions and *tābi'īn* opinion, the views of previous scholars, *ḥikāyat*, and *asbāb al-nuzūl*. The method used by Muhammad Salih Ibn Umar as-Samarani in *Tafsīr Faiḍ ar-Raḥmān* tend to

²⁶ *Ibid*, p. 112.

²⁷ Look Jalaluddin Al-Mahalli and Jalaluddin As-Suyuti, *Tafsīr al-Qur'ān al-'Adzim*, Dar al-Fikr, Beirut, 1991, p. 3.

use method of *Ijmāly*.²⁸ This is somewhat different from the interpretation of *al-Lubāb* that does not explain word for word, but directly to the entire of verse and then captured its essence.

As explained in the previous section that the *Tafsīr al-Ijmāly* is a method of describing and explaining the verses of Al-Quran globally, without elaboration and detail. This method is reached by way of interpreting the verses of the Quran based on the arrangement of the verses in *Muṣḥaf ‘Uthmāniy*.

An interpreter explained verse by verse, letter after letter with a simple explanation on a regular basis so the reader is enabled to understand it, the reader both special people, such as high knowledge of science or any other lay person. In interpreting the verses of al-Qur’ān commentators use the ḥadīth of the Prophet, *athār Salaf Ṣāliḥ*, historical events, the stories contained in al-Qur’ān and also mentions the causes of lowered paragraph if any. Fundamental purpose of this method is the interpretation of the language used by *jumhūr* to bring meaning so that the reader can understand.²⁹

Ijmāly method mechanism is done by outlining verse by verse and letter after letter in al-Qur’ān systematically. All verses are interpreted in sequence from beginning to end are concise and packed and are general. Descriptions are made in this method includes some aspects related to the description of the verses that are interpreted, those are:

- a. Interpret each interpreted vocabulary by others vocabulary that do not stray far from the interpreted vocabulary.
- b. Explains the connotation of each sentence that is interpreted to be clear.

²⁸ Misbahus Surur, *Metode dan Corak Tafsīr Faiḍ ar-Raḥmān Karya Muhammad Shaleh Ibn Umar as-Samarani*, Thesis, Ushuluddin Faculty, IAIN Walisongo Semarang, Semarang, 2011, p. 64.

²⁹ Ahmad Syukri Saleh, *Metodologi Tafsīr Al-Qur’ān Kontemporer dalam Pandangan Fazlur Rahman*, Gaung Persada Press, Jakarta, 2007, p. 48.

- c. Mention background (*asbāb al-nuzūl*) of the interpreted verse, although not all verses accompanied by *asbāb al-nuzūl*. This *Asbāb al-nuzūl* used as a complement to motivate interpreted verse downs. *Asbāb al-nuzūl* becomes very important, because the *asbāb al-nuzūl* covers some things: events, actors, and time.
- d. Provide an explanation to the opinions that have been issued with respect to the interpretation of these verses, well delivered by the Prophet, companions, and *tābi'in*.³⁰

In the '*Ulūm al-Qur'ān*, the characteristics of *Ijmāly* method is do not lie in the number of verses that are interpreted, whether whole or partial copies of the course. However, as a standard method for this is the pattern and systematic discussion. So long as commentators interpret verses only briefly without a detailed description, with no comparison and not also follow a particular theme, then the interpretation is categorized in *Ijmāly* interpretation, although only one two verses.³¹ And the characteristic of *ijmāly* method, among others. First, commentators immediately interpret every verse from beginning to end, without putting effort comparison and is not accompanied by the adoption of the title, as happened in comparative method (*muqāran*) and *mauḍū'iy* methods (thematic).

Secondly, the interpretation is very concise and general, making this method very closed to the emergence of ideas that other than enriching the commentators for interpretation. Therefore, the interpretation *ijmāly* done in detail, but concise, so read this interpretation exactly same to read al-Qur'ān.

Third, the *ijmāly* interpretations not all verse is interpreted with concise explanations, there are certain passages (very limited) are interpreted

³⁰ Nashruddin Baidan, *Metodologi Penafsiran al-Qur'ān*, Pustaka Pelajar, Yogyakarta, 1998, p. 20.

³¹ A. Jamrah, *Metode Tafsi'r Mauḍū'iy: Sebuah Pengantar*, Raja Grafindo Persada, Jakarta, 1996, p. 44-45.

rather widely, but not to lead to analytical interpretation. That is, although there are some verses that are interpreted rather long, only to the extent that no analytical explanation and not comparative. In *Ijmāly* interpretation can be used as auxiliary sciences using the ḥadīths of the Prophet, the opinion of the *Salaf*, historical events, *asbāb al-nuzūl*, and the rules of the language.³²

After learning some of the criteria of *Ijmāly* methods that offered in perspective of *'ulūm al-Qur'ān* and know the method of interpretation M. Quraish Shihab it can be seen that the method used by M. Quraish Shihab in his *Tafsīr Al-Lubāb* is very relevant to what is described in *'Ulūm al-Qur'ān*, which has been described above. It's just that in interpreting the verses of al-Qur'ān, M. Quraish Shihab not include these verses, but only the verse number, then interpreted according to the meaning of the verse in brief. *Tafsīr al-Lubāb* method also does not explain *asbāb al-nuzūl* of each verse, but M. Quraish Shihab in interpreting the verses of al-Qur'ān, he is always observe the aspect of *munāsabah* of verses, including in this *Tafsīr al-Lubāb*.

E. Methods of *Tafsīr Al-Lubāb* in Hermeneutic Perspective

In Chapter II has been described on the definition of hermeneutics is clear, that there are several versions of the meaning of hermeneutics. In essence, all of these versions are same, that hermeneutics is the process of changing something or ignorance into understanding the situation. Another definition, hermeneutic methods or how to interpret the symbols in the form of text to search for meaning and significance, this method requires the ability to interpret the past are not experienced, then to be brought into the future. It can be said that hermeneutics is a process of changing something or ignorance situation into understanding.³³

³² Mursyi Ibrahim al-Fayumi, *Dirāsāt fi Tafsīr al-Mauḍu'iy*, Dar al-Taufiqiyah, Cairo, 1980, p. 22-23.

³³ E. Sumaryono, *Hermeneutik Sebuah Metode Filsafat*, Kanisius, Yogyakarta, 1993, p. 24.

In a clearer definition, hermeneutics is defined as a set of rules or patterns to be followed by commentators in understanding religious texts.³⁴ However, in the course of its history, hermeneutics is not only used to understand the sacred text, but extends to all forms of text, both literatures, works of art and tradition of the people.

Furthermore, as a methodology of interpretation, hermeneutics is not just a single form but consists of various models and variants. There are at least three forms or models of hermeneutics as explained in previous chapter. But in this research the author do not explain more about the three kinds of hermeneutic, the writer just focus to the objective hermeneutic in understanding the methodology of interpretation.

Objective hermeneutic means an effort to interpret and to understand the meaning of the text as the author means. This objective hermeneutics developed by classical figures, especially Friedrich Schleiermacher (1768-1834), Wilhelm Dilthey (1833-1911) and Emilio Betti (1890-1968).³⁵ According to the this hermeneutic objective, the interpretation of means to understand text as understood its author, for what is called a text, according to Schleiermacher, is an expression of the author's soul, so as also mentioned in the Betti's law, what is called the meaning or interpretation of it is not based on our conclusion but lowered and instructive.³⁶

To achieve such levels, according to Schleiermacher, there are two ways that can be taken; through language that reveals new things, or language characteristics that are transferred through us. This provision is based on the concept of text. According to Schleiermacher, every text has two sides: (1) refers to the linguistic side language that allows the process of understanding

³⁴ K. Bertens, *Filsafat Barat Abad XX, Volume I*, Gramedia, Jakarta, 1981, p. 225.

³⁵ Fazlur Rahman, *Islam dan Modernitas*, trans. Ahsin Muhammad, Pustaka, Bandung, 1985, p. 9-10.

³⁶ Josef Bleicher, *Contemporary Hermeneutics: Hermeneutics as Method, Philosophy and Critique*, Routledge and Kegan Paul, London, 1980, p. 29. Look also E. Sumaryono, *Hermeneutik Sebuah Metode Filsafat*, Kanisius, Yogyakarta, 1996, p. 31.

becomes possible, (2) which refers to the psychological side of the author's thoughts are manifested in the style language used. This reflects the two sides of the author that the reader experiences and then put them together in an attempt to understand the mind of the author and his experience.³⁷ According to Abu Zaid, between the two sides, Schleiermacher more precedence than the linguistic side of psychological analysis, although the writing is often stated that the interpreter can start from any side along one side gives understanding to the other in an attempt to understand the text.³⁸

Furthermore, in order to understand the intention of the author as indicated in his writings, because of the style and character of a different language, then there is no way for the interpreter but had to get out of his own tradition to then enter into the tradition in which the text is the author of life, or at least imagine as if he was present at that time. Such that the entry in the tradition of the author, understand and appreciate the culture that surrounded him, the interpreter will have an objective meaning as the author intended.³⁹

In its application to religious texts, the interpretation of the texts of al-Qur'ān, for example, (1) we mean must have the ability to Arabic grammatical (*naḥwu-ṣaraf*) that it's adequate, (2) understand the tradition that developed in the future and place downs of verse, thus we can really understand what is meant and expected by those texts. Similarly, in the case of secondary religious texts, such as the works of al-Syafi`i (767-820 AD). In addition to understanding the character of the language and terms used, we also have to understand the place and the tradition in which the works were written. *Qaul al-qadīm* and *qaul al-Jadīd* delivered in different places and traditions. Moreover, it also must understand the psychological condition of Syafi`i itself, whether when it became part of the power, as opposition or

³⁷ Josef Bleicher, *op.cit.*, p. 14.

³⁸ Nasr Hamid Abu Zaid, *Ishkaliyyāt al-Ta`wīl wa `Aliyāt al-Qirā`ah*, al-Markaz al-Tsaqafi, Kairo, tt, p. 12-13.

³⁹ K. Bertens, *op.cit.*, p. 230.

neutral. The works of *Ibn Rusyd* (1126-1198 AD), for example, is very different when he plays as part of the authority (a judge) and when he became a philosopher. Without such approaches, the understanding is wrong, according to Schleiermacher may not inevitable.

In the book *Tafsīr al-Lubāb*, the methods used to understand the text of al-Qur'ān is *Ijmāly* method. Author does not serve the understanding vocabulary of verse, do not also use technical terms which commonly found in the books of extensive commentary, and does not discuss certain themes. However, *Tafsīr Al-Lubāb* only briefly introduce the suras of al-Qur'ān, whether in relation with the essence of the content of the verses, the purpose of the presence of a sura, or lesson or short message contained in these sura. Then at the end of the interpretation described the lessons that can be derived from the verses that have been interpreted.

If we look at the description about the hermeneutic above, it seems what has been done by M. Quraish Shihab in interpreting the Qur'an it has complied with the standards that are described by the hermeneutic. In view of hermeneutic, in application to religious texts, the interpretation of the texts of al-Qur'ān, for example, (1) we mean must have the ability to Arabic grammatical (*naḥwu-ṣaraf*) that it's adequate, (2) understand the tradition that developed in the future and place downs of verse. This has been done by M. Quraish Shihab indirectly, as seen from his educational background, he must be able to understand the Arabic grammatical and socio-cultural and *Asbāb al-Nuzūl*.