

CHAPTER IV
ANALYSIS
**IJMĀLY METHOD IN *TAFSĪR AL-LUBĀB* IN HERMENEUTICAL
PERSPECTIVE**

In the history of Islamic thought, emergence of Qur’anic text results the central of never ending Islamic discourse that is a centripetal and centrifugal motion. Centrifugal motion indicates that Qur’anic text has a powerful supporting energy to Muslims to interpret and develop the meaning of the verses. Which then, it encourages Muslim’s intellectual odyssey. The centrifugal motion moves together with the centripetal. It means, all of Islamic discourses running for years has produced various tafsīr or comments for many fields of secular life problems, and the effort to make Al-Qur’ān so much as reference as well.¹

This interpretation of text is then used by Muslim intellectuals to bring Islam to the progressiveness. In Indonesia writing traditions of interpretation has moved very long time, by technical diversity of writing, style and methods used. Most of *mufassir* in Indonesia used the method that is being developed at that time, namely *tahfīly* and *mauḍū’iy*. One of Indonesian commentator which use these methods is M. Quraish Shihab. However, as the commentator which well known among Indonesian society, M. Quraish Shihab trying to open new insight in the interpretation of the verses al-Qur’ān, is by making a work of interpretation by using *ijmāly* or global method. With *ijmāly* method used by M. Quraish Shihab, the people expected to be able to understand the content of the essence of the verses al-Qur’ān, because it presented briefly but include the purpose of *kalāmullāh*. As explained in the previous chapter. While this chapter will explain the *ijmāly* method used by M. Quraish Shihab in interpreting the al-Qur’ān viewed from the perspective of hermeneutic.

¹ See Hilman Latief, *Nashr Hamid, Kritik Teks Keagamaan*, eLSAQ press, Yogyakarta, 2003, p. 25.

A. Structure of *Ijmāly* Method in *Tafsīr al-Lubāb*

When we talk about methodology of Tafsīr al-Qur'ān, many people refer to Al-Farmawi, including most of the observer of study Tafsīr in Indonesia.² In his book *Al-Bidāyah fī Al-Tafsīr Al-Mauḍū'iy* he mapped out about *Ijmāly* method by interpreting verses of al-Qur'ān in a way expressing the meaning of verse globally. The systematic is following the order of sura al-Qur'ān, so that the meanings are related. The presentation is using a phrase that taken from al-Qur'ān itself by adding a word or sentence related, so making it easier for the reader to understand. In this method, commentator also researching, reviewing, and presents *asbāb al-nuzūl* of verse by researching the hadith that related, also researching an history and *athār* of the *Salaf al-Ṣāliḥ*.³

Ijmāly method is also known as a global method that is a form of description in the presentation of Tafsīr which is the explanation has been done is short enough and globally. This form usually is more emphasis on the essence and purpose of the verses of al-Qur'ān were studied. This global form of presentation can be identified through the interpretation analysis model used, which only shows the translation part, sometimes *asbāb al-nuzūl*, and formulation of the main points of content from texts being studied.⁴ Global presentation is not explain the steps of epistemological and analysis of the terms important that be a keyword in the context of the verse.

This global form of presentation in a certain extent is useful for Muslim readers who do not have an opportunity of leisure time to learn al-Qur'ān in

² Islah Gusmian, *Khazanah Tafsīr Indonesia dari Hermeneutika Hingga Ideologi*, Teraju, Jakarta, 2003, p. 113.

³ 'Abd Al-Hayy Al-Farmawi, *al-Bidāyah fī al-Tafsīr al-Mauḍū'iy*, Al-Hadharah Al-Arabiyyah, Cairo, 1977, p. 34-35.

⁴ Islah Gusmian, *op.cit.*, p. 148.

detail, and deep.⁵ Therefore, the shape of the global presentation is only presented conclusions and formulated the main ideas from al-Qur'ān.⁶ This form of presentation globally contained in *Tafsīr Al-Lubāb*. As explained in the previous chapter, that *Tafsīr Al-Lubāb* 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 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.⁷ 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 about definition of *Ijmāly* method or global method, that this form of presentation is focusing more on the essence intended from the verses of al-Qur'ān being studied, that can be identified by the interpretation analysis model that used just shows the part of translation and formulation of main points from content of texts being studied. That is how M. Quraish Shihab interpret the verses of al-Qur'ān in his *Tafsīr al-Lubāb*. He uses a global form of

⁵ From the aspect of grammar, *balāghah*, change the semantic meaning of the various keywords available in al-Qur'ān, as well as a variety of scientific disciplines relevant to the study of al-Qur'ān.

⁶ *Ibid.*

⁷ Read Azyumardi Azra (Ed), *Sejarah dan Ulumul Qur'ān*, Pustaka Firdaus, Jakarta, 2013, p.

presentation within the framework of systematic writing is also a coherent whole 30 chapters. He did not translate every verse, but this *Tafsīr Al-Lubāb* explains the essence of content from every chapter that review and explain the main purpose from these chapters, and explains the main theme from chapter that will studied. Before describing the main purpose, theme in the chapter and the essence of the chapter content, M. Quraish Shihab introduced first the chapters that studied globally, ranging from declining *Sūrah*, the number of verses and a little description of the naming *sūrah*.⁸

There are a few differences about systematical writing of *Tafsīr Al-Lubāb* in the first of two *Sūrah* on that book, which is in *Sūrah al-Fātiḥah* and *sūrah al-Baqārah*. In the *sūrah al-Fātiḥah* described first about the essence of content about *sūrah* and then continued about main purpose of these *sūrah*. However, in the next suras, the explanation of essence from content *sūrah* is done after explaining the theme and the main purpose from presence of the *sūrah*.

As a book inspired by the phenomenon of Indonesian society that is busied by the time because of the activity, but want to know the content essence of Qur'anic verses briefly, the *Tafsīr al-Lubāb* present in the midst of society by presenting a concise interpretation by describing only the principal important that be essence from content of the verses that will be discuss. He gives the explanation on every verse that has been grouped according to a theme of verses, with a simple and short and there is no linguistic analysis on the importance terms. The description tendency is on attempt to shows the moral message of al-Qur'ān. Even almost never spell out the keywords in the verses of al-Qur'ān and little describes the socio-historical background from verse that interpreted. One example can be seen when M. Quraish Shihab explains verse 34-35 *sūrah al-Nisā'*.

⁸ M. Quraish Shihab, *Al-Lubāb Makna, Tujuan, dan Pelajaran dari Surah-Surah Al-Qur'ān, Buku 1*, Lentera Hati, Jakarta, 2012, p. 11-12.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ
فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ
وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنِ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا
كَبِيرًا. وَإِنِ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنِ يُرِيدَا إِصْلَاحًا
يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا.

“Men are in charge of women by (right of) what Allah has given one over the other and what they spend (for maintenance) from their wealth. So righteous women are devoutly obedient, guarding in (the husband's) absence what Allah would have them guard. But those (wives) from whom you fear arrogance – (first) advise them; (then if they persist), forsake them in bed; and (finally), strike them. But if they obey you (once more), seek no means against them. Indeed, Allah is ever Exalted and Grand. And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them. Indeed, Allah is ever Knowing and Acquainted (with all things).”

In this context, M. Quraish Shihab not elaborate on all the key terms contained in these verses in detail, but he only describes the keywords that are considered important in that paragraph, it was explained briefly, in this case explained about the word *Qawwām* and *al-Ṣāliḥāt*.⁹ M. Quraish Shihab not expose verses text and its translation, but directly gives important points, which explains the main ideas, the essence and meaning of the verse, that verses 34 describes the functions and obligations from husband to wife and vice versa. This Tafsīr also do not see the socio-historical context the verse that studies. So briefly, Tafsīr *al-Lubāb* directly gives an explanation of the obligations of husband and wife in household structure, how it should behave and apply to the

⁹ Look *Ibid*, p. 181-182.

rebellious wife, and how to give a warning to his wife. In this context, M. Quraish Shihab not elaborate on all the key terms contained in these verses in detail, but he only describes the keywords that are considered important in that paragraph, it was explained briefly, in this case explained about the word *qawwām* and *al-Ṣāliḥāt*. M. Quraish Shihab not expose verses text and its translation, but directly gives important points, which explains the main ideas, the essence and meaning of the verse, that verses 34 describes the functions and obligations from husband to wife and vice versa. This Tafsīr also do not see the socio-historical context the verse that studies. So briefly, Tafsīr *al-Lubāb* directly gives an explanation of the obligations of husband and wife in household structure, how it should behave and apply to the rebellious wife, and how to give a warning to his wife.¹⁰

One thing that is interesting from the book of Tafsīr *al-Lubāb* is in interpreting the verses of al-Qur’ān, M. Quraish Shihab does not explain the text of Qur’anic verses that are generally found in other book of Tafsīr. But he just wrote the verse numbers only and then directly explain the essence from the verse. Although M. Quraish Shihab interpreted globally, but the systematics of writing is unlike anything was written by another interpretation *Ijmāly* method, named after M. Quraish Shihab explains the essence from content of Qur’anic verses, at the end of his presentation he gave an overview about the lessons that can be taken from the verses that have been explained previously. It became the uniqueness from Tafsīr *al-Lubāb* not owned by other commentaries.

That is a little explanation about the structure of *Ijmāly* method from tafsīr *al-Lubāb*, which in the presentation is same with commentaries in general that using a form of presentation globally.

¹⁰ *Ibid.*,

B. Ijmāly Method in *Tafsīr Al-Lubāb* in Hermeneutical Perspective

Al-Qur'ān commands people to learn and understand, by the instructions provided is expressed or implied.¹¹ Interpretation and human consciousness to realize the understanding of the text in the concrete life that caused a holy book became great and meaningful, as well as the instructions a guide to life contained in the form of creed doctrine, morals, law, philosophy, *siyāsah* and worship.¹² Therefore, the verse of al-Qur'ān is not sufficient if one is only able to read and recite well, but more on the ability to understand and reveal the contents as well as knowing the principles it contains. As a form of realization of an effort to understand the meaning of the text that can be applied in life has given rise to many approaches and methodologies, such as *tahllīly*, *maudū'iy*, *muqāran*, and develop according with the development of the methodology and contemporary approaches, one of which is a hermeneutic that has inspired a contemporary Muslim scholars to open a new discourse, like Arkoun, Hasan Hanafi, Farid Esack and Nasr Hamid Abu Zayd, in doing the interpretation.

In the Islamic context, hermeneutic (as a set of methods, theories, and philosophizing that focused on the problem of understanding a text) in fact has emerged in the early days when the text al-Qur'ān is felt difficult to understand and problematic, which should be explained, translated, and interpreted to be able to be understood.¹³ Hermeneutical problem becomes more complicated after the Prophet Muhammad past away because there was no longer the sole authority to explain al-Quran, and the Muslims have been acquainted with various nations, cultures, and other civilizations.

¹¹ Qs. Shaad ayat 29, and QS. Ibrahim ayat 1.

¹² Yunan Yusuf, *Karakteristik Tafsīr Al-Qur'ān di Indonesia Abad ke-20*, in the *Jurnal Ulumul Qur'ān*, no. 4, Aksara Buana, Jakarta, 1992, p. 50.

¹³ Moch. Nur Ichwan, *Meretas Kesarjanaan Kritis Al-Qur'ān: Teori Hermeneutika Nashr Hamid Abu Zayd*, Teraju, Bandung, 2003, p. 59.

On the way of history, Muslim scientists apply the hermeneutics of to understand a sacred text that they believe, there is al-Qur'ān. On the way of history as well, the development of hermeneutics of al-Qur'ān cannot be separated from the development of the Islamic sciences and social sciences and humanities. Therefore, the hermeneutics of al-Qur'ān is not just included in what is referred to traditionally as the science of al-Qur'ān and Tafsīr. It has been transformed into a multi-field and interdisciplinary.¹⁴ The interdisciplinary essence from this discipline appears very clearly in Qur'ān contemporary of hermeneutics, which the application of the social sciences and humanities cannot be ignored.

Although the hermeneutic has functioned in many figures, that spreads in a variety of scientific fields, cannot be denied that the greatest role of hermeneutics remain on the text interpretation. History proves that since the birth until the developments in contemporary era, students of the scriptures and ancient text positioned as the only reliable method.¹⁵ As a method of the interpretation, the hermeneutics is not just reviewing text, but also examine all aspects the formation that surrounds the text. Start from the makers of text, the text itself, up to on the reader.¹⁶

As an interpretation methodology, hermeneutic means an effort to interpret and to understand the meaning of the text as the author means.¹⁷ According to the hermeneutic, 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 Bettis law, what is called the meaning or interpretation of it is not based on our conclusion but

¹⁴ *Ibid*, p. 60.

¹⁵ Sibawaihi, *Hermeneutika AlQur'ān Fazlur Rahman*, Jalasutra, Bandung, 2007, p. 10.

¹⁶ *Ibid*.

¹⁷ Fazlur Rahman, *Islam dan Modernitas*, trans. Ahsin Muhammad, Pustaka, Bandung, 1985, p. 9-10.

lowered and instructive.¹⁸ 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.¹⁹

If we understand about the hermeneutic, then what has been done by M. Quraish Shihab in interpreting the verses of al-Qur'ān in his tafsīr *al-Lubāb*, at least have qualified as described in the previous chapter, namely in understanding the *kalāmullāh*, Quraish Shihab interpret what is meant by the text itself, with not based on his own conclusions as to understand what the purpose you want delivered by the author.

In the application of religious texts, as explained previously that the interpreter should be has the ability of Arabic grammatical that sufficient. As does M. Quraish Shihab in understanding the verses of al-Qur'ān, he has mastered the science of Arabic grammar, *balāghah*, *naḥwu-ṣaraf* unquestionable his ability, because his biography is thick with Arabic literature, as described in the previous chapter.

Besides having the ability of Arabic grammar, the other requirement that must be taken understands tradition in place and the period of descend in verse. As a professor of interpretation and obtained his PhD in sciences of al-Qur'ān and as the best graduate at university of al-Azhār, M. Quraish Shihab no doubt his ability to understand the tradition that developed while the descend in verse,

¹⁸ 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.

¹⁹ K. Bertens, *Filsafat Barat Abad XX*, I, Gramedia, Jakarta, 1981, p. 230.

because besides a long time he stays in the Middle East, also must have been studied everything about *'ulūm al-Qur'ān* which include *asbāb al-nuzūl*.