

CHAPTER III

RESEARCH METHOD

A. Thematic Exegesis

Al-Qur'an¹ is the Arabic² holy text which is gradually revealed to Prophet Muhammad continuously³ with the necessary during 23 years.⁴ The effort of human to learn it evolve more and more over age.

Tafsīr and *Ta'wīl* which are the Islamic scholar heritage all this time, become the main knowledge to get understanding and solution from Al Qur'an in order to answer the more complex problem of life over age. Because Al Qur'an which is *Ṣoliḥ li Kulli Zamān Wa Makān*, will always be a guide for all muslim around the world and for across generation till the unlimited age.

¹ Manna' Khalil Qattan explains, Al Qur'an is *isim masdar* of قرأ which means collect and codify, and qiro'ah means collecting the letters and word one another which in a tidy saying.

إنا علينا جمعه وقرأناه، فإذا قرأناه فاتبع قرأناه (القيامة:17-18)

The word Qur'an in this verse means *qirō'atahu* (the reading/how to read). so, *qirō'atuhu*, *qur'ān*, *qirō'atan wa qur'ānan* have the same meaning; ie *maqrū'* (what is read).

While etymologically, al-Qur'an is Allahs saying which is revealed to Prophet Muhammad and who reads it is considered worshiping.

² See QS.As Syu'aro':194-195, QS. Fusshilat:3, QS. Yusuf:2, QS. Az Zumar:28.

³ As Suyutu, *Al Itqon*, p.117

⁴ M. M. Azami, *The History of Qur'anic Text; from Revelation to Compilation*, terj. Oleh Sohirin Solihin, Dkk. Gema Insani, Depok, 2005, p.48

One of the term of *tafsīr* in Al Qur'an is contained by the following verse:

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا⁵

The exegesis means explanation (إيضاح) and information (تبيين) such the saying of Allah swt.⁶

While Manna' Qattan explains, the word *tafsīr* trails the form of "*tafīl*", which is derived from the root word *الفسر* which means explaining, revealing, exposing or informing the abstract meaning. The verb trails the form of *ضرب يضرب* and *نصر-ينصر*. So that, it becomes *فسر-يفسر* and *يفسر-فسرا*. Which means explaining. The word *التفسير* and *الفسر* mean explaining and revealing the covered.⁷

Originally, the exegesis is revealing and explaining. In the term of *syara'*, it is explaining the meaning of the verse, the situation, the story and the cause why the verse sent down with the detail indicated text.⁸

In the book *Manāhilul 'Irfān* mentioned that the exegesis is the science which discusses all about al-Qur'an in

⁵ QS. Al Furqan:33

⁶ Muhammad Husain Adz dzahabiy, *At Tafsir wal Mufasssirun*, juz 1, Maktabah Wahbah, Cairo, Tth, p. 12

⁷ Manna' Khalil Al Qattan, *Mabahits fi 'Ulumil Qur'an*, Mansyurat Al Ashr Al Hadits, Riyadh, tth., p. 323-324

⁸ Al Jurjani, *At Ta'rifat*, 1938, p.55

case of the directive of Allah's wants with all human efforts.⁹

Imam Az Zarkāṣi explains that the exegesis is the science which is used to understand Allah's book which is revealed to His prophet Muhammad SAW with the way explaining the purpose or the meanings then taking the laws and the wisdoms.¹⁰

There are many other definitions of the exegesis which have a little bit not significant difference. As the opinion of Az Zāhabiy, though the scholars' definitions have the differences in case of the text, but all those are same in case of meaning and goal.¹¹

In general, there are two methodologies of the exegesis in understanding Al Qur'an based on the source of interpretation; they are *tafsīr bil ma'sur* which is interpreting the verse Al Qur'an with Al Qur'an, the tradition of prophet, the statement of the companions and the followers (still in debatable); and *tafsīr bir ro'yi al machmūd* or *bir ro'yi al madzmūm*.¹²

⁹ Muhammad 'Abdul 'Adzim Al Zarqony, *Manahilul 'Irfan fi Ulumil Qur'an*, Beirut, Darul Fikr, Vol.1, p.106

¹⁰ Abdur Raḥman Ibn Al Kamal Jalā luddin As Suyūthiy, *Al Itqan fi Ulūmil Qur'ān*, Dar Al Choura, Beirut, p. 21

¹¹ Muhammad Husain Adz dzahabiy, *At Tafsir wal Mufasssirun*, Maktabah Wahbah, Cairo, Vol.1, p. 12

¹² See *Ushulut Tafsir wa Manahijuhu*.

While based on the model, according to Al Farmawi there are four kinds; *Ijmāli*, *Tahfili*, *Muqōron* and *Mauḍu'i*.

Ijmāli is the method of Al Qur'an interpretation with elaborating the global meaning of the interpreted verse, but hopefully the interpreter can serve the meaning in Qur'anic atmosphere. The interpreter do not need to talk about *asbābun nuzūl*, the vocabulary, *munāsabah* and the other beauty of Al Qur'an. There are several books which use this method such as *Tafsīr Ibrīz*, the work of KH. Bisyrī Musthofa, tafsir Al Qur'an Al Karim, the work of al Jalālain, Tafsir of Depag RI and many others.

Tahfili is the interpretation method of Al Qur'an with coherently explaining the content of the verse from all sides according to Al Qur'an, in accordance with the view, the preference and the will of the interpreter. This interpretation usually serves the definition of the verse's vocabulary, *munāsabah*¹³, *sabābun nuzūl*,¹⁴ the global meaning, the contained law, and several views of sects

¹³ Imam Zarkasyi explains that *Munasabatul ayat* is a science binding the parts of the beginning and the ending of a verse, binding the general statement to the specific statement or the or binding among verses which have cause and effect relation 'illat dan ma'lul, similar verse, contradictive verses etc.

¹⁴ Manna' Khalil Al Qattan explains, *Sabab Nuzūl* statements telling the cause or background of the revelation of a verse. *Sabab Nuzūl* is surrounding two things; first, if an event happens, then a verse is revealed. Second, when Prophet Muhammad is asked about something, and a verse is sent down explaining its law.

sometimes.¹⁵ It is such as *Jamī' al-bayān fī tafsīr al-qur'an* the work of Imam Ibn Jarir At Ṭabary, *Tafsīr Al Qur'an Al Karīm* the work of Mahmud Saḷḷut, and the others.

Muqōrin is the interpretation method which emphasizes to the comparison aspect of Al Qur'an exegesis. The steps are with collecting several verses Al Quran then researching and studying the interpretation of that verse from some interpreters in their works.

Maudhū'i is the method which focuses on the certain theme, then studies the view of Al Quran about that theme by collecting all related verses, analyzing and understanding verse by verse, then collecting the general verse and the particular, *muṭlaq*¹⁶ and *muqayyad*¹⁷ and the other while enriching the explanation with hadīṭ related then concluding into the whole comprehensive view.¹⁸

Al farmawi stated the seven steps to use the *maudhui* method¹⁹:

1. Deciding the problem which will be discussed thematically.

¹⁵ Quraisy Sihab, *Kaidah Tafsir*, Lentera Hati, Penerbit Lentera Hati, Tangerang, 2013, p. 378

¹⁶ *Mutlaq* is a statement which shows the essence of something without *qayid* (limit). So, it only points an unidentified individu f that essence.

¹⁷ Lafadz which shows an essence with *qayid* (limit).

¹⁸ Quraisy Sihab, *Kaidah Tafsir*,..., p.385

¹⁹ 'Abd al Hay al Farmawi, *Muqaddimah fit Tafsir al maudlu'I*, Al Hadharah, Kairo, 1977, p. 61-62

2. Collecting and identifying the verse which relates to the theme, including the verse *makkiyah* and *madāniyah*.
3. Arranging coherently the verse based on the chronology of revelation, being with the information of the background of *asbābun nuzūl*.
4. Having knowledge about the relation (*munāsabat*) of the verses in each chapter
5. Arranging the theme of discussion in the best, comprehensive and systematic pattern.
6. Completing the discussion and the explanation with hadits if necessary, so that the explanation becomes more perfect and clear.

Qurays Shihab gives two additional steps besides the steps above²⁰;

1. Completing the verse's explanation with hadis, the story of the companions and other relevant thing if necessary, so that the explanation becomes more perfect and clear.
2. After getting the whole content of the discussed verses, the next step is classifying each verse in their group with setting aside the represented, or

²⁰ M. Quraisy Sihab, *Kaidah Tafsir*, Penerbit Lentera Hati, Tangerang, 2013, p.390

compromising the verse between *am* and *khas*, *muṭlaq* and *muqayyad*, so that they will meet in one place, without any difference and imposition which then conclude the view of alquran about the discussed theme.

This method, indirectly presents the method *taḥlīli*, because the researcher should be able to explain the vocabulary of the verse, *asbābun nuzūl*, *munāsabat* and any other which is usually observed in the method *taḥlīliyy*.²¹

B. The Hermeneutic of Fazlur Rahman: Double Movement Theory

In fact, Fazlur Rahman starts to make the new methodology concept in order to remodel the Islamic science which had been prepared since he lived in Pakistan in decade around 1960. Though it had been prepared, he still need many times to finalize the model of the methodology systematically and comprehensively. 1982 in Chicago, the concept of double movement theory was offered to public through his book under title *Islam and Modernity; Transformation of an Intellectual Tradition*. Rahman said that double movement is in interpreting Al Quran starting from the situation right now to the revealed era and come

²¹ M. Quraissy Sihab, *Wawasan Al Qur'an*, PT. Mizan Pustaka Anggota IKAPI, Bandung, 2013, p. xv

back to the time right now. Before applying this method, the steps that must be applied should be understood. Firstly, the interpreter should understand the meaning of the statement with studying the situation or the historical problem which Al Qur'an statement is the answer. The main idea which contains in first movement is the implementation of inductive thinking method---thinking from the specific verses to the principles, or from specific legal rules to the general social moral. The next second step is generalizing the specific answers and stating as the statements which has moral-general social goals.²²

The thinking of Fazlur Rahman has been influenced by two entities of culture; they are Islamic traditional which he got from family's education, and modern western which he got from his study. He made the classic Islamic science as the starting point which then he create new meaning above.

The key concept of Falur Rahman's hermeneutics, departs from the classical Islamic sciences, is as follows;

1. *Asbābun Nuzūl*.

Asbābun Nuzūl was born from the womb of *Ulūmul Qur'ān*. Al Zarqoni explained that *Asbābun Nuzūl* is something that cause one or

²² Fazlur Rahman, *Islam dan Modernitas: Tentang Transformasi Intelektual*, Pustaka, Bandung, 1984, p. 5-8

some verses down, which explains the law or an event with respect to the verse when being sent down.²³

This idea was later developed by Fazlur Rahman. As quoted by Dr. Ilyas Supena, *Asbab al-nuzul* is the source or material obtained from the history of the decline revelation to shed light on the portion of the parts of al-Qur'an and provide a context for understanding the commands of God. Consequently, understanding al-Qur'an as a whole can only be obtained by knowing the background of the social setting of the Arab community and all activities of the prophet and his struggle for twenty-three years.²⁴

2. *Qiyās*

'Abdul Wahab Khalaf explained *qiyas* as follows

²³ Muhammad 'Abdul 'Adzim Al Zarqony, *Manahilul 'Irfan fi Ulumul Qur'an*, Beirut, Darul Fikr, Juz 1, p.106

²⁴ Ilyas Supena, *Desain Ilmu-Ilmu Keislaman dalam Pemikiran Hermeneutika Fazlur Rahman*, Semarang, Walisongo Press, 2008, p. 65

هو إلحاق واقعة لا نص على حكمها بواقعة ورد نص
 بحكمها، في الحكم الذي ورد به النص، لتساوي الواقعتين في
 علة هذا الحكم²⁵.

Qiyās has four pillars: (1) *al aṣlu* is an issue that we can find its legal in the text. (2), *al-far'*, namely an issue that there are no legal for the issues in the text. (3). *Al Hukmul Ashliyy* ie *syara'* legal that stated in the text. (4). *Illat* is a the basis form of objec between *al aṣl* and *al far'*.²⁶

Rahman agrees with *qiyās* but he add a new view. In traditional *qiyās*, analogy takes place between the issue which has legal provisions in al-Qur'an and Hadiṣ with the issue that do not have the legal provisions. He is expanding the scope of *qiyas* as the response of al-Qur'an in the face of the current macro situation in the past with the response of al-Qur'an to the macro situation in contemporary Islamic societies.²⁷

²⁵ 'Abdul Wahab Khalaf, *'Ilmu Ushulul Fiqhi*, Al Haromain, Indonesia, tth, p. 52

²⁶ 'Abdul Wahab Khalaf, *'Ilmu Ushulul Fiqhi*, ..., p. 60

²⁷ Ilyas Supena, *Desain Ilmu-Ilmu Keislaman*...., p. 67

He offers a systematic qiyas concept. There are two things that need serious attention in this concept. First, the historical understanding of the social situation of the Arab community and historical social situation of contemporary society. In this case, hermeneutics require assistance historical sciences and the modern social sciences. Second, for determining the *'illatul hukm* or point of essential equality, Fazlur Rahman filter with the general principles thoroughly and then arranging them systematically as the ethics of al-Qur'an. After composing ethics, the new law can be arranged by adjusting the current condition.²⁸

3. *'Illatul Hukm*

Fazlur Rahman has widened the role of qiyas which was initially as wide as the analogy of two issues; the legal issues which is clear in the text (*ashl*) with the problems, that have no legal provisions in the text (*alfar'*), became qiyas between Qur'anic response to a problems faced in the time of the prophet and Qur'anic respons to the problem in this day and age.

²⁸ Ilyas Supena, *Desain Ilmu-Ilmu Keislaman....*, p. 67

Illatul hukmi, namely the binding between the *ashl* and *far'*, according to Fazlur Rahman is the general principles which are capable to bind the social situation of the Arab community of Prophet era with contemporary Islamic societies. In a double movement theory called the moral ideal.²⁹

4. Systematic Interpretation

Among the four classification methods of interpretation; *tachlili*, *ijmali*, *muqoron*, and *maudlu'i*, one method which seems closer to the methods of interpretation of Fazlur Rahman Hermeneutics is thematic method. This is because the operational steps of interpretation are similar, ie by collecting some verses according to the theme, though the context and background of the revelation is different, to gain an understanding of al-Qur'an in intact and coherent. Consequently, the *maudhu'i* interpretation method makes the general thing become specific (*takhsīṣul 'ām*), barring something that is absolute (*taqyīdul muṭlaq*) and the explanation is put forward globally (*bayānūl mujmal*).³⁰

²⁹ Ilyas Supena, *Desain Ilmu-Ilmu Keislaman....*, p. 69

³⁰ Ilyas Supena, *Desain Ilmu-Ilmu Keislaman....*, p.71

5. 'Am and Khosh Concept

Fazlur Rahman disagree with the concept of 'am and khosh a clause which contains specific provisions (*Khas*) is more proper applied as the legal provisions rather than applied as general clauses (*'amm*) because it is concrete. Fazlur Rahman reverse this concept. The general principles of al-Qur'an is the most common and the most likely to be applied, while the specific rules will be put under general principles.³¹

That is the key concept underlying the Hermeneutics thought of Fazlur Rahman. He is a character who holds up tightly the principle: *al muḥāfaḍoh 'alal qoḍīmīṣ ṣāliḥ wal aḥzu bil jadīdil aṣlah*. "*Bil jadiḍil aṣlah*" here is the donations of western hermeneutics which were squeezed by Fazlur Rahman.

According to Rahman, the idea of a double movement is a summary of the four rules of hermeneutics proposed by Betti, namely: (1) Theorem regarding to autonomy of the hermeneutic object, meaning that various meaningful forms must be understood in terms of the development of their own logic, the expected relationships, interests, coherence, and conclusions. (2) The theorem

³¹ Ilyas Supena, *Desain Ilmu-Ilmu Keislaman...*, p. 74

regarding to the coherence of meaning, it means the total and partial in any meaningful form are interconnected. The overall meaning should be taken of the individual elements, and the individual elements must be understood by reference to the totality, which penetrate the meaning of the whole of which it is a part. (3) The theorem concerning the actuality of understanding. That is, retracing the creative process, reconstruct it in itself, retranslate thoughts unrelated to an other, a part of the past, an event that will be remembered, which becomes actuality life of someone. (4) the theorem of harmony or correspondence hermenutik of meaning. That is, commentators should strive to bring life to the actuality that most closely in harmony with the stimulation he receives from the object in a way that resonates with each other in harmony.³²

And as the conclusion, when examined from the ideas and methodological steps of the double movement can only be done with the socio-historical approach and synthetic-logic. Where historical approach is accompanied by a sociological approach, which specifically photographing social conditions prevailing at the time of al-Qur'an was revealed, this approach is widely used to interpret legal texts. While synthetic-logical approach is to discuss a theme by

³² Ilyas Supena, *Desain Ilmu-Ilmu Keislaman...*, p. 56

evaluating the verses that relate to the themes discussed. This approach is used to interpret the verses metaphysical-theological. Two alignments contained in al-Qur'an are highlighted by Rahman. Rahman tried to build synergy and dialectical relationship between the position of al-Qur'an as a divine revelation of divinity on the one hand, and as takes profane history of humanity on the other. Thus, a double movement requires commentators understand the historical context to find the moral ideal of a verse and bring it to the moral ideal in the present context.