

CHAPTER II

TAFSIR ISYARI

A. The Meaning of *Tafsir*

Etymologically, *Tafsir* is a form of *masdar fassara yufassiru* means *waddaha yuwaddihu*¹ or *abâna yubînu*² meaning explained. This word is derived from the word *fasara yafsiru* or *fasara yufsiru* means open something closed. While the meaning of *Tafsir* is *kasyfu al-murâd ‘an al-lafzi al-musykil* means opening the unclear intent of words³. The word *At-tafsir* or *al-fasr* means explained and revealed that covered. While the words *at-tafsir* means opening the mean of impossible word, difficult. The meaning of *tafsir* above, according to the word of God in QS. al-Furqan, 25:33⁴

ولا يأتونك بمثل إلا جئتك بالحق واحسن تفسيراً

“*They do not come to you with the parable, but we bring to you the truth and the best explanation*”.⁵

While terminologically, terms of *tafsir* according to Al-Zarkasyi in Al-burhan are:

“*tafsir is; explaining the meanings of al-Qur’an and issued the laws and silver linings*”.

Meanwhile, according to Imam Al-Dzahabi he briefly explained the *tafsir* with “explanation of God's word, or explain the words in the Qur'an and understanding meanings.”

¹ Majma’ al-Lughah al-‘Arabiyyah, Jumhuriyyah Misr al-‘Arabiyyah, *al-Mu’jam al-Wasit*. Mesir : al-Maktabah al-Syuruq al-Dauliyah, 2011. page.712

² Ibnu al-Mandzur, *Lisan al-‘Arb*. Kairo : Dar al-Hadis, 2003. Page.101

³ ibid

⁴ Manna Khalil al-Qattan, *Studi Ilmu-ilmu Qur’an*. Jakarta: litera antar nusa, 2001. page. 455

⁵ Al-Qur’an, *Terjemahan Indonesia*. Jakarta: Sari Agung, 1999. Page.689

While, according to Al-Sibagh, *tafsir* is “a science that useful for understanding the book of God, which explains its meaning, taking legal and lesson. It is means that *tafsir* have two meanings, those are *tafsir* as a science tool to explain the meaning of Al-Qur’an and *tafsir* as a result of understanding Al-Qur’an according to that tool.”⁶

According to Al-Kilby in Al-Tashil, he explained *at-tafsir* with:

التفسير شرح القراءن و بيان معناه والافصاح بما يقتضيه بنصه او اشارته او نحوه

“*tafsir is explains the Qur'an, construe and explain what he wanted to sentence or hint, or with such.*”

Based on the definition above, the interpretation can generally be interpreted as an explanation or information expressed by people about the meaning of this verse the Qur'an according to the ability of humans catching God's intent contained in the verse. Because we know that Qur'an is word of God, so there is no one can catch the correct interpretation on it.

As Ali bin Abi Thalib said that “without human, Qur'an can not speak as well”⁷. I do agree with that statement, although human cannot interpret one hundred percent but they can guess what the meaning is.

B. The History of *Tafsir*

Historically, the interpretation of the Koran has grown and evolved since the early days of the growth and development of Islam. This is supported by the facts of history that says that the Prophet ever did. At the time of his companions did not understand the purpose and its contents to the Prophet. In this context the Prophet plays as *mubayyin*, explanatory to all human problems. Interpretations of the Prophet has properties and certain characteristics, such as the assertion of meaning (*bayan al-Tasrif*); details of meaning (*bayan al-tafshil*); expansion and constriction of meaning;

⁶ Dr. Kadar M Yusuf M.Ag. *Studi Al-Qur'an*. 2009.Jakarta: Amanah. Page. 128

⁷ Ignaz Goldziher. *Mazhab Tafsir dari aliran klasik hingga modern*. 2006. Yogyakarta:elSaq press.

qualification meaning and give examples. In terms of motive, the Prophet interpretation of the verses of the Qur'an have a purpose, direction (*bayan irshad*), demonstration (*thatbiq*), formation (*bayan tash ugh*) or correction.

After the Prophet, the Qur'an interpretation of events did not stop even may increase. The emergence of new problems along with the dynamics of a progressive society encourages the early generations of Muslims until now devotes most attention in answering the problems of the people.⁸

1. *Tafsir* commentary period

As a product of human thought, interpretations of the Koran had walked a long course of its history. Travel history of interpretation of the Qur'an can be traced back to the era of the early development of Islam, namely the Prophet. Because the Prophet is considered as the first interpreter who paved the way for the growth and development of interpretation of the Koran until today.

That the Messenger of dual-function as an intermediary for the arrival of God's revelation to mankind as well as interpreter of revelation had brought-is a reality that can not be denied. As Allah stated in the surah an-Nahl verse 64.

When prophet received the Qur'an verses, he directly convey to the companions and interpreting what needs to be interpreted. Interpretation of the prophet's sometimes with *sunnah qouliyyah*, sometimes with *sunnah fi'liyyah* and sometimes with the *sunnah taqririyyah*.⁹

On that time, the interpretation that received from the prophet was very little.

⁸ M. Al-Fatih Suryadilaga, dkk., *Metodoogi Ilmu Tafsir*, 2005 .Yogyakarta:teras,page.218-225.

⁹ *Sunnah qouliyyah* is sunnah in form of greetings, *sunnah fi'liyyah* is sunnah in the form of actions, while *sunnah taqririyyah* is sunnah in the form of cues.

'aisyah r.a said: "*Prophets only interpret some verses, according to the instructions given by Gabriel*".¹⁰

God gives the right and authority to Allah to interpret the Qur'an. Interpretation Messenger normally starts from questions posed by the friends in understanding the verses of the Qur'an. Even the companions of the Prophet came deliberately to just know the meaning of the content found in the text of the Qur'an that they have just learned.¹¹ In addition to interpreting the Qur'an with the Qur'an Allah also interpret the Qur'an to the Sunnah.

Interpretation activities verses the Qur'an by the Prophet Muhammad continues from day to day until the prophet Muhammad died in the year 11 Hijriyah. Interpretation that goes in tune with the difficulties experienced by the companions in understanding the meaning of words in the Qur'an. Although it must be admitted that not all interpretations and explanations of the Prophet can be known. Please note that at that time, the interpretation of the Qur'an has not been stated in the form of a book like the present. It happened because of a lack of culture of writing at that time. Interpretation only occurs in the form of oral interpretation only.¹²

Since the death of the Prophet, the Companions came forth to elaborate verses of the Koran. If at the time of the Companions of the Prophet can directly ask him about the difficulties they face, then after his death, they do own *ijtihad* in interpreting the Koran,¹³ and stick to the Qur'an and Sunnah.

The companions in understanding the Qur'an and *tafsir* al-Qur'an aware of different levels of understanding and interpretation. That is because not all have the adequate tools for understanding the Qur'an.

¹⁰ these words should not be taken textually

¹¹ Ahkmad Arif Junaidi, *Pembaharuan Metodologi Tafsir al-Qur'an, Studi Atas Pemikiran Tafsir Kontekstual Fazlur Rahman*, 2000.Semarang:Gunungjati,page. 29-30.

¹² Ahkmad Arif Junaidi, op.cit.,page.31.

¹³ Quraish Shihab, *Membumikan Al-Qur'an*, Mizan, Bandung, 1994, page. 71.

Were among a broad knowledge of the literature of *jahiliyah*, and there is weak. There continues to be with the prophets witness *asbab al-nuzûl* and there is no witness.¹⁴

In interpreting the Qur'an, the companions hold on, first the Qur'an itself. Where is the verse in the Qur'an that globally there is still another explanation in verse, as well as verses that are absolute or general, in another verse there *qayid* or scenes. Secondly, returned to the Prophet. This is done because he is a first for the exegete of the Qur'an, and among the contents of the Qur'an there are verses which can not be known it's *ta'wil* unless the explanation from Prophet. For example, the details of His commands and prohibitions, and provisions regarding the laws that required him. Third, through understanding and *ijtihad*. If the friends did not get in the interpretation of the Qur'an and did not get anything related to that of the Prophet, they did *ijtihad* by mobilizing all ability to reason. This is because they are the Arabic people who are masters of the original Arabic, understand it and know all aspects Balagha's in it.¹⁵

About the interpretation of the verse by using *ijtihad*, the friends quarrel. mostly they just interpret the Qur'an verse excerpts from the prophet alone and did not want to use *ijtihad*. There are also some of the other friends who use *ijtihad* to interpret the verses of al-Qur'an because *ijtihad* is the basis of the second interpretation.

Among companions who do not want to interpret the verse to *ijtihad* is Abu Bakr and Umar ibn al-Khattab.¹⁶ While the companions who like to

¹⁴ Prof.Dr. T.M Hasbi Ash-shidiqqy. *Sejarah dan Pengantar Ilmu Al-Qur'an/Tafsir*. 1980.Jakarta:Bulan Bintang. Page.222

¹⁵ Mannaa Khalil Al-Qattan, page. 470-472

¹⁶ Drs.Mashudi Sirojudin Iqbal, Drs. A.Fudlali. *Pengantar Ilu Tafsir*. 1989. Bandung:Angkas. Page.104-105.

There stated that when the companions Abu Bakr interpreted the phrase (وفاكهة و ابا) when he asked. Then he said:"Which heaven and earth to protect me which one, if I say something about the book of Allah that I do not know."

This hadith narrated by Abu Ubaid in the book Al-Fadhail told Al-Taimy.

interpret verses of al-Quran by *ijtihad* and *riwayah* are Ibn Abbas¹⁷ and Ibn Mas'ud¹⁸. Both are trying to collect Sunnah relating to interpretation. Both were proficient in *istinbath*.

The famous companions who expert in *tafsir* and *tafsir* science are khulafaa'ur rosyidin, Abdullah bin Mas'ud, Abdullah bin Abbas, Ubay ibn Ka'b, Zaid bin Thabit, Abu Musa al-as'ary, Abdullah bin Zubair, Anas bin Malik, Abdullah ibn Umar. Jabir bin Abdullah, Abdullah ibn Umar ibn Ash, and Aisha.¹⁹

Among the names of the friends mentioned above, the most famous is Ibn Abbas. He earned the nickname *Tarjam al-qur'an*.²⁰ As Ibn Mas'ood said: "The best translation by Ibn Abbas." Mujahid said: "Ibn 'Abbas called the *Al-bahru* or sea, because much knowledge. While Umar bin Khattab put Ibn Abbas into Sheikh Badr.

The specialty of Ibn Abbas in understanding *gharibul-Qur'an* (the difficulties al-Qur'an) because it has a lot of knowledge about Arab poetry (kings), and in-depth knowledge of the Arabic language. As prayer to Ibn Abbas:

اللهم فقهه في الدين وعلمه التأويل

It means: "O Allah, give him a deep understanding of the religion and teach him interpretation."

Ibn Abbas had no doubt in scientific excellence. Umar also said, "The best interpretation of the Qur'an is that of Ibn` Abbas. If I was still up, I would

¹⁷ His name is Abdullah bin Abbas son of the Prophet's uncle Abbas. He was born 3 years before hijrah. In everyday Ibn Abbas was used along with the Prophet. Until one day the Prophet held it to his chest and pray for: اللهم علمه الحكمة (O Allah, teach him wisdom. HR. Bukhari). In another narration, "O Allah, teach him the Qur'an."

¹⁸ His full name is Abdullah bin Mas'udibn Al-HudzaliGhafil. Her Kunyah is Abu Abdurrahman. Died at 32 Hiriyah. He had marvelous voice when he read Quran. in Ignaz Goldziher's book, sometimes called Abdullah ibn Mas'ud and often called by Abdullah ibn Umm Abd

¹⁹ Manna Qathan, *Mabahits fi Ulum Al-Qur'an*. 1973 page. 336. other references mentioned that Aisha didn't include in those names.

²⁰ In other book, like *Sejarah dan Pengantar Ilmu Quran/Tafsir*. Prof. Dr. Hasbi As-Shidiqqi. Said "Turjumanul Qur'an" (Quran interpreter)

always hang out with `Abdullah ibn` Abbas. "Sa`ad ibn Abi Waqqas explained, "I've never seen anyone faster in understanding, a more knowledgeable and wiser than Ibn` Abbas.

Expert commentary on the famous companions in addition to Ibn Abbas are Ibn Mas'ud. She had studied more than 70 surahs in the Qur'an, as the Prophet once said: "Anyone wishing to read the Qur'an as precisely as revealed, let him read according to the readings of Ibn Umm Abd (Ibn Mas'ud)."

When the generation of Companions started to fade, generation tabi'in started its Quran interpretation. The Measures tabi'in not much different from what practiced by the companions generation. There are accepted bil ijtiḥad interpretation and some refuse it.

Among those who received ijtiḥad is Mujahid, Ikrimah and Friends. But they implement certain terms in this effort²¹. While those who reject ijtiḥad is Musayyab Sa'id Ibn Sirin, Hisham ibn Urwah ibn al-Zubayr.

In interpreting the Qur'an, the tabi'in include many *israiliyyat* stories and *nashraniyyat*. This is because at this time many Jews and Christians who converted to Islam. They make it easier to take the news, because the news was nothing to do with Islamic rules, so it will not affect the *istinbath ahkam*.²²

Among scholars that many stories include *israiliyyat* is Ibn Jarir²³. He narrated from Ibn Juraij lot²⁴. However, we must admit that he was the beginning of the scholars who compiled the book of commentary.

²¹ they forbid imperfect knowledge about the Qur'an to interpret the Quran, namely:

- a. people who lack knowledge of Arabic.
- b. people who have not been able to study the Quran in terms of relationships between mujmal and mufashshal.
- c. they also prohibit supports a madzhab to be used as a basis for interpreting.

²² Dra.Siti Amanah. *Pengantar Tafsir/Ilmu-Ilmu Al-Qur'an*. 1985.Semarang.Page.36

²³ Abu Ja'far Muhammad ibn Jarir al-Tabari (224 – 310 AH; 838–923 CE) was a prominent and influential Persian scholar, historian and exegete of the Qur'an from Tabaristan, modern Mazandaran in Iran.

At this time, interpretation growing rapidly, as evidenced by the emergence of many Islamic commentators in various places.

In Makkah, for example, standing college Ibn Abbas. Among the famous students was Sa'id bin Jubair (d. 94 AH), Ikrimah Ibni Maula Abbas, Tawus Kaisan bin al-Yamani (d. 106 H) and Ata 'ibn Abi Rabah (w.115 H). They are all from the class of *Maula* (the freed slave).

In Medina, Ubay ibn Ka'b more famous in the interpretation of the others. His opinions about the interpretation of widely used generation after. Among his students from the tabi'in, who studied him directly or indirectly, which is famous for Zaid bin Aslam (d. 136 AH), Abu 'Aliyah and Muhammad ibn Ka'b al-Qurazi (both lived in the century IH) .

In Iraq stood Ibn Mas'ud college which is seen by scholars as the forerunner schools ra'y expert. And many well-known successors in Iraq in the field of interpretation. Which famous is Alqamah bin Qais, Masruq, al-Aswad bin Yazid, al-Murrah Hamazan, Amir ash-sya'bi, Hasan al-Basri (d. 110 H) and Qatadah bin Di'amah as-Sadusi (d. 117 H).

Writing *tafsir* on tabi'in time same with the Prophet and his companions, interpreted transferred from one person to another or narrated by word of mouth and not accumulating in the book.²⁵

2. *Tafsir* codification period

Codification of the Qur'an began in the beginning of the second century of Hijriyah, I.e. when it has a lot of Muslims are not from Arab nations. The scholars felt need to record commentary to be understood by

His most influential and best known works are his Qur'anic commentary known as *Tafsir al-Tabari* and his historical chronicle *Tarikh al-Rusul wa al-Muluk* (History of the Prophets and Kings), often referred to *Tarikh al-Tabari*. Al-Tabari founded his own madhhab which is usually designated by the name *Jariri*.

²⁴ He was Abdul Malik bin Abdul Aziz bin Juraij. he was a Roman, a Christian; he converted to Islam.

²⁵ *Ibid*.page.38

people who do not have the ability in Arabic. Scholars who first noted commentators *Mushhaf* edge is Mujahid Ibn Jabr (104 H)²⁶.

And then at the beginning of the Abbasid era, scholars gather hadith interpretation received from companions and tabi'in. At the time it was narrated in the hadith commentators still scattered and mixed with hadith in general, both hadiths mu'amalah, munakahat and others. Thus the state of codification on the first level.²⁷

The lack of selectivity in the activity level of codification of hadith of the Prophet seems to provide the opportunity for the emergence of embryonic codification interpretation of the Koran. The scholars of hadith experts who wander into different areas to search, collect and codify the hadith of the Prophet in the end products include the interpretation of the Qur'an into a their book of hadith. Products interpretations of the Qur'an attributed to the Prophet, the Companions and Successors usually enter into a separate chapter in the book of hadith. So it says in the recorded commentary is not an independent activity, still ride in the books of hadith.

Well-known figures of this period was Yazid ibn Harun as-Sulami (d. 117 AH), Ibn al-Hajjaj Syu'bah (w.160 H), Waki 'ibn Jarrah (d. 197 H), Sufyan bin Uyainah (d. 198 H), Rauh ibn al-Bisri Ubadah (d. 205 H), Abdurrazaq bin Hummam (d. 211 AH), Adam bin Abu Iyas (d. 220 H), and 'Abd bin Humaid (d. 249 H). Interpretation of this group whit no one gets to us. We receive-only excerpt excerpt attributed to them as contained in *tafseer bil ma'tsur*.

²⁶ He was one of the leading Qur'anic commentators of the generation after that of the Prophet Muhammad and his Companions. He is the first to compile a written exegesis of the Qur'an. He is said to have studied under Amir al-Mu'minin 'Ali ibn Abi Talib until his martyrdom. At that point he began to study under Ibn Abbas, a Companion of the Prophet known as the father of Qur'anic exegesis. Mujahid Ibn Jabr was known to be willing to go to great lengths to discover the true meaning of a verse in the Qur'an,

²⁷ *ibid*

After the class was over came the next generation who wrote commentaries specifically and independently, and make science stand-alone and separate from the hadith. They interpret Quran according to the rules systematically Manuscripts. Among them was Ibn Majah (d. 273 AH), Ibn Jarir at-Tabari (d. 310 AH), Abu Bakr ibn al-Mundhir an-Naisaburi (d. 318 AH), Ibn Abi Hakim (d. 327 H) , abusy-Shaykh Ibn Hibban (d. 369 H), Al-Hakim (d. 405 H), and Abu Bakr bin Mardawaih (d. 410 H).

Tafsir generation contains narrations leaning to the Prophet, Companions, tabi'it tabi'in, and sometimes accompanied by pen-'s Legal Affairs Committee on the opinions and conclusions reported (istimbat) a description of the position of the law and the word (i'rab) if necessary, as did Ibn Jarir at-Tabari.

In further developments, in which science has grown rapidly, accounting interpretations have achieved perfection, its branches emerge, disagreements continue to rise, the problems "kalam" getting blazed, fanaticism school became serious and philosophical sciences rational patterned mixed -up with naqli sciences as well as any group seeks to support schools respectively. This all lead to misinterpretation tarnished, so the commentators interpret the Qur'an hold on personal understanding and leads to various tendencies. Rational scientists only consider the interpretation of the words of poets and philosophers, such as Fakhruddin al-Razi (d. 606 H). Jurist only discuss matters of jurisprudence, such as Al-Jassas and Al-Qurtubi. Historians only important stories and news, such as Al-Salabi (d. 426 H) and Al-Khazin. Similarly, the expert group seeks guessed *kalamullah* heresy according to taste his school was damaged, such as Al-Rummani, Al-Juba'i, Al-Qadi Abdul Jabbar, and Zamakhsyari (d. 538 H) of the Mu'tazilites,

Muhsin al-Mala Kasyi of Imamate Shi'a al-Isna 'Asyriyah group and Sufism expert group suggested only *isyari* meanings, such as Ibn' Arabi.²⁸

C. Methods and Style of *Tafsir*

1. Methods of *Tafsir*

In interpreting the Qur'an known several methods of interpretation. This is the method that will be used by an interpreter for the direct interpretation does. This is necessary so that interpretations will be more focused, systematic and do not deviate from its original destination or even result in an interpreter did a distorted interpretation of the intent of the Koran in fact²⁹ that can deceive many people. Therefore the method of interpretation must be owned by an interpreter.³⁰

There are several methods of interpretation used in the interpretation of the Qur'an. Any such interpretation methods have advantages and disadvantages of each. Therefore, the interpreter that determines which method will be used to carry out the interpretation of the interpretation needs doing. Below is shown the method interpretation, as expressed by al-Farmawy is *tahlili* method, *ijmali*, *muqarin*, and *maudlu'iy*³¹. The following is explanation of them.

a. *Ijmali* method (Global)

Ijmali is a method of interpretation that interprets the Qur'an verses suggested by global significance. Systematic in the description, the interpreter will discuss verse by verse in accordance with the existing arrangement in Mushhaf; then propose a global meaning intended by the verse. Thus, the

²⁸ Manna Khalil Al-Qattan., page. 477 compare with Allamah Sayyid Muhammad Husain Thabathaba'I, *Al-Quran Fi Al-Islam*, translation. A. Malik Madani dan Hamim Ilyas, Mizan, Bandung, 1987, page. 66-67.

²⁹ Rachmat Syafe'i, *Pengantar Ilmu Tafsir* Bandung : Pustaka Setia, page. 214

³⁰ Nashruddin Baidan, *Metodologi Penafsiran al-Qur'an* Yogyakarta : Pustaka Pelajar, 2005, page. 2

³¹ Abdul Hayy al-Farmawy, *Metode Tafsir Maudhui*, translation. Rosihan Anwar, M.Ag. Pustaka Setia, Bandung, 2002, page. 23.

interpreter who use this method, follow the way and arrangement of the Qur'an that makes each meaning intertwined with the other.

In his commentary, an interpreter uses similar language even with lafazd al-Qur'an, so that the reader will feel that the description is not far from the style of al-qur'an language itself. Until, on the one hand, this work evaluated as a work of exegesis and, on the other hand, really have a close relationship with al-qur'an order language.³²

To achieve the aspired goals, the interpreter is also a need to examine and assess *asbab al-nuzul* or background events of the Qur'an verses, research hadith of the prophet or *atsar* of previous scholars.³³

Book of *tafsir* in this category include the Book of *Tafsir al-Qur'an al-Karim* Muhammad Farid Wajdi work, *Al-Tafsir al-Wasith* issued by Majma 'al-Buhits al-Islamiyyat, *Tafsir Jalalain* Al-Mahally and Al-Suyuthy work, and *Taj al-Tafasir* work of Muhammad Uthman al-Mirghani.

b. *Tahlili* method (Analysis)

Tahlili a method of interpretation that aims to explain the content of the Qur'an verses from all aspects. In his commentary, interpreter follows the sequence of verses as they are arranged in the *Mushhaf*. Interpreters begin the description by making the meaning of vocabulary followed by a description of the global meaning of the verse. He also noted *munasabah* (correlation) of paragraph and explain the aim of verse relationship with each other.

interpreter also discuss the *sabab al-nuzul* (background of its revelation) and the proposition that comes from the prophet, or companions, or the *tabi'in*, which is sometimes mixed with the opinion of the interpreter itself and colored by educational background, and often also mixed with a

³² Dr.Abd.al-Hayy Al-Farmawiy. *Metode Tafsir Mawdu'iy*. 1996.Jakarta:PT Raja Grafindo Perkasa.page.29

³³ Ahmad al-Sayyid al-Kumy. *Al-Tafsir al-Maudhu'iy*. Page.6

discussion of the perceived linguistic and help others understand the text of al-Qur'an.³⁴

Tahlili interpreters some are too long-winded with elaboration and, conversely, some are too simple and concise. Furthermore, they also have the tendency and direction of diverse interpretations.³⁵ The scholars divide Qur'anic patterns exegesis *tahlili* method to seven kinds, those are *tafsir bil al-ma'tsur*, *tafsir bi al-ra'yi*, Sufi interpretation, philosophical interpretation, fiqh interpretation, *tafsir* *ilmi* and *adabi al-Ijmali* interpretation.³⁶

This method is used by the interpreter to interpret the verses of al-Qur'an done by taking the following manner:

- a) Mention some verses at the beginning of the discussion.
- b) Explain the meaning of difficult words.
- c) Outlines some of the verses mean.
- d) Explained the context of the verse.
- e) Explain *sabab al-nuzul* of verses.
- f) Attention to the statements that come from the Prophet, companions, or *tabi'in*.
- g) Understand the specific discipline.³⁷

Among the many interpretation books that use *tahlili* method are; *Jami' al Bayan Fi Tafsir al-Qur'an* work of *Imam Ibnu Jarir al-Thabari*, *Tafsir al-Qur'an al-Adzim* work of *Ibnu Katsir* (d.774 H).³⁸

c. *Muqarin* method (Comparative)

³⁴ Dr.Abd.al-Hayy Al-Farmawiy. *Metode Tafsir Mawdu'iy*. 1996.Jakarta:PT Raja Grafindo Perkasa.page.12

³⁵ Ahmad al-Sayyid al-Kumy. *Al-Tafsir al-Maudhu'iy*. Page.5

³⁶ Dr.Abd.al-Hayy Al-Farmawiy. *Metode Tafsir Mawdu'iy*. 1996.Jakarta:PT Raja Grafindo Perkasa.page.12

³⁷ Dr.Rohimin.M.Ag. *Metodologi Ilmu Tafsir &Aplikasi Model Penafsiran*. Yogyakarta: Pustaka Pelajar. Page.68-69.

³⁸ Dr.Rohimin.M.Ag. *Metodologi Ilmu Tafsir &Aplikasi Model Penafsiran*. Yogyakarta: Pustaka Pelajar. Page.70-74.

Muqarin method is proposed interpretation of the verses of the Qur'an were written by a number of commentators. here an interpreter collect a number of verses of the Qur'an, then he is studying and researching the interpretation of a number of commentators on the verse through of their *tafsir* books, whether they are interpreters of the *Salaf* and *khalaf* generations, whether their interpretations were *tafsir bi al ma'tsur* or *tafsir bi-al-ra'yi*.

An interpreter also attempted to compare the direction and trend of each interpreter, and analyze what is the background of an interpreter toward a tendency, so the interpreter can clearly see who among these interpreters are influenced by differences in *mazhab*, and who tend to strengthen a *mazhab*.

Furthermore, the interpreter will also explain that among the commentators there are heavily influenced by the scientific, so the tendency of each interpreter apparent.³⁹

Muqarin method has a scope and a broad study area. This method can also be done by comparing the number of verses of the Qur'an that speak of the subject matter, or compare the verses of the Qur'an to the Prophet's hadits which looked different.⁴⁰

d. *Maudhu'i* method (Thematic)

*Tafsir maudhu'i*⁴¹ is a new term from his own now, it is compiled verses of al-Qur'an that have the same meaning in the sense of equally discuss

³⁹ for example, there is likely to bring up a discussion of aspects *i'rab* and *Balagha* there who likes to express stories and irrational events and not supported by the *naqli* argument, and most commentators was influenced by the spirit of *Shia*, philosophy, and others.

⁴⁰ Dr.Abd.al-Hayy Al-Farmawiy. *Metode Tafsir Mawdu'iy*. 1996.Jakarta:PT Raja Grafindo Perkasa.page.30-31.

⁴¹ according to Dr.Abd to al-Hayy al-Farmawiy, here there are two forms of *tafsir maudhu'i*: *first*, the discussion about a surah whole and intact to explain the meaning of a general nature and specific, explaining the correlation between the various problems that they contain up to one surah looks intact and carefully.

Second, assemble a number of verses from various surahs together discuss one particular problem: the verses are arranged in such a way and placed under a theme of discussion and interpreted in *maudhu'i*.

a topic based on the problem and arrange them chronologically and *sabab al-nuzul* of verses in detail. Then the interpreter began to provide explanations and draw conclusions in particular, the interpreter began to comment with *maudhu'i* method, in which he examines these verses from all its aspects, and perform analysis based on a true science, which is used by the critic to explain the main points of the problem, so that he can master the problems and understand the deepest meaning.⁴²

2. Styles of *Tafsir*

As the impact of advances in science and interpretation of Islamic civilization, *tafsir* emerged with different trends. In the development of the interpretation of the Qur'an from time to time up to the present known as various styles of interpretation of the Qur'an, according to the expertise and inclination of the interpreter and the times that surrounded. It was supported by the Qur'an itself like a diamond in each corner emit different light to what emanated from other angles⁴³. Each interpreter has specific areas of expertise and to interpret the Qur'an based on the background and expertise of the sciences has, then there shades varying interpretations as will be described below.

a. Jurisprudence style or Islamic laws

Jurisprudence style along with *Tafsir bi-al-Matsur* both taken from the Prophet, his companions immediately seek legal decisions of the Quran and trying to draw conclusions from *shari'ah* based *ijtihad*. The results are set forth in the interpretation of *ijtihad* are called *tafsir al-Fiqhi*.

The second form is what is popular in our ears while listening *maudhu'i* term.

⁴² Ibid.page.37

⁴³ Muhammad Chirzin, *Permata Al-Qur'an*, Yogyakarta: Qirtas, 2003, page.79

And the book of *tafsir* that include in this category are; *Ahkam al-Qur'an* by Al-Jashshash (d. 370 H), *Ahkam al-Qur'an* by Ibn al-Arabi (d. 543 H), *Al-Jami' li Ahkam al-Qur'an* by Al-Qurtubi (d. 671 H).⁴⁴

b. Philosophy

In the Abbasid dynasty, translation movement grows and flourishes in the midst of the rapid development of science reference source. Kinds of excavated, and various kinds of translated books, including the works of Greek philosophers.

Their reading and respond to philosophical books are divided into two groups. *First*, groups that reject philosophy. The pioneers of this group are al-Imam al-Ghazali and al-fakr al-razi. *Second*, group who received and admired philosophy. This group tried to find common ground between the problems of philosophy and religious affairs. But their business is quite patchy, because their explanations based solely from the standpoint of philosophy alone, which in this case can not be imposed on the texts of al-qur'an.⁴⁵

Examples of books written based on philosophy style is *Mafatih al-Ghaib* work of al-Fakr al-Razi.

c. Literature (language)

This Pattern is emerge due to the many of non-Arabs who converted to Islam, and due to the weaknesses of the Arabs themselves in the field of literature, so felt the need to explain to them about the features and the depth of the meaning of the content of the Qur'an. This, the occurrence during the reign of Ali ibn Abi Talib (I and II Century), the style of interpretation is shown by az-Zamakhshari in *tafsir al-Kassyaf*.⁴⁶

⁴⁴ Dr.Abd.al-Hayy Al-Farmawiy. *Metode Tafsir Mawdu'iy*. 1996.Jakarta:PT Raja Grafindo Perkasa.page.30-32.

⁴⁵ Muhammad Husen Al-Zahabi. *Al-Tafsir wa al-Mufasssirun*. III,page.90

⁴⁶ Muhammad Husen Al-Zahabi. *Al-Tafsir wa al-Mufasssirun*. III,page.15.

d. *Tafsir ilmi*

Tafsir 'ilmi is trying to interpret the verses of the Qur'an by the science and the results of their studies of turmoil or natural phenomena that occur when interpreting and writing the book of *tafsir*.

This interpretation study is to strengthen of scientific theories, rather than vice versa, in the sense of strengthening the interpretation of scientific theories, if it were not so, this study will undoubtedly fall to the attitude ensures God's purposes. This interpretation can not be used as a benchmark for all time because the science is relative; there is no definite term and permanent. What is today considered to be true probably is considered wrong tomorrow.

The books that include in this style are *Mafatih al-Ghain* works of al-Fakr al-razi.⁴⁷

e. *Adabi al-ijtima'i*

This style is seeks to understand of texts the Qur'an in a way, *first*, put forward expressions of the Qur'an carefully; goes on to explain the meaning contained by al-Qur'an with the language style that beautiful and interesting. Then in the next step, the interpreter tried to connect the texts of al-Quran being studied with the realities of social and cultural systems.⁴⁸

The interpreters who use this method try to disclose how the Qur'an contains the laws of the universe and the rules of society, and try to solve any

⁴⁷ Quraisyh Syihab Dkk., *Sejarah Uloomul Qur'an*, Jakarta: Pustaka Firdaus, 1999, page.18
in his book, Dr.Abd al-Hayy al-farmawi cite many figures who are interested in reviewing *tafsir ilmi*. among them are;

- a) Ustadz Dr.Muhammad al-Ahmad al-Ghamrawi, *Sunanullah al-Kawuniyah* who elaborated on the problems meteorology.
- b) al-Ustadz Dr.Abd al-Aziz Ismail, in his *Islam wa al-Thib al-Hadith*, he interpreted some *kawuniyah* verses.
- c) Ustadz Ahmad al-Hanafi, such as those found in the works of *al-tafsir al-'ilmi li al-ayat al-kawuniyah fi al-Qur'an al-karim*.

⁴⁸ Muhammad Husen Al-Zahabi. *Al-Tafsir wa al-Mufasssirun*. III,page.213

problems faced by Muslims in particular and mankind in general in this world.

Books of *tafsir* that written using this method are; *tafsir al-manar* works of Rashid Ridha (d.1345 H), *tafsir al-Maraghi* work of al-Maraghy (d.1945 AD), and *tafsir al-Qur'an al-karim* works al-Shaykh Mahmud Syaltut.

D. *Tafsir Isyari*

a. Archaeologist of *tafsir Isyari*

Tafsir bil-isyarah or *tafsir al-isyari* is *ta'wil al-Quran* that different from the outside of the word or verses, because the cues are very secret known only to the most *Ulu al-ilmi* that has been given light by Allah with His inspiration. Or in other words, in *tafsir al-isyari* an interpreter will see other meaning than the *Zahir* meaning contained in the Qur'an. However, another meaning that is not visible to everyone, except those who have opened their hearts to God⁴⁹.

According to the Sufis every verse has a *zahir* and *bathin* meaning. Which is *zahir* an easily understood immediate by the mind, while *bathin* is the hidden cues behind it that can only be known by experts. Holy cues contained behind expressions of the Qur'an be poured into the hearts of the overflow of hidden knowledge which brought the verses. That which is called *tafsir Isyari*.

⁴⁹ Syaikh Muhammad Ali Ash Shobuni, *At Tibyan fi Ulum Al Qur'an*, (Maktabah Rahmaniyyah, Lahore Pakistan). page. 171

The scholars were differed on the *tafsir isyari*, some of them were allowed (provided), and others forbid it.⁵⁰ Imam Az-Zarqani provides explanations about *tafsir isyari* by saying:

تأويل القرآن بغير ظاهره لإشارة خفية تظهر لأرباب السلوك والتصرف ويمكن الجمع بينهما
وبين الظاهر.

"The interpretation of the Koran by enacting the *zahir* of verse, because there is an implied instructions, known only by those trained and virtuous soul, for which they can combine the sense implied by the explicit purpose"⁵¹.

Such interpretations can not be obtained by the business discussion and thought, but it is *Laduni* science, the science given to someone as a result of piety to Allah. As has been spoken of God in the Qur'an which means: "And fear Allah; Allah taught you, and Allah is Aware of all things"⁵².

In the face of this *tafsir isyari*, the scholars have differed. There are justified it and even considered as the perfection of one's faith and their *ma'rifat*, but some are not justify it, even accusing him of being a distortion of the truth of Allah teachings.

Scholars who justify *tafsir isyari* based on Hadith Bukhari, where Ibn Abbas understands verse:

إذا جاء نصر الله والفتح (النصر: 1)

"Once Allah's help and victory comes." That verse is a sign nearby death of Prophet Muhammad.

Badruddin Muhammad Adbullah Ibn Az-Zarkasyi is included among those who do not support *tafsir isyari* (refused *tafsir bil isyari*), until he said: "The words of the Sufi groups in interpreting the Qur'an is not interpretation

⁵⁰ Syaikh Muhammad Abdul Adzim Az Zarqani, *Manahilul'irfan fi ulum Al Qur'an*, Daar Ihya at Turats al Arabi (Beirut Libanon. vol I), page. 546.

⁵¹ Muhammad Abd. Azim Az-Zarqani, *Manahilul'irfan fi ulum Al Qur'an*.vol 2.page 78

⁵² QS, Al-Baqarah, verse 282

but invention meaning that they only get when reading"⁵³. Similarly, An-Nasafi said, as described Az-Zarqani and As-Suyuti:

النصوص على ظواهرها والعدول عنها الى معان يدعيها اهل الباطن الحاد

Meaning: "Nash should be based on its *zahir*, playing in another sense by the mysticism is a form of fraud"⁵⁴

Imam As-Suyuti takes the opinion of Ibn 'Ata'illah who said:

"Know that the *tafsir* in this group (*tafsir isyari*) the Word of God and His Messenger with complicated meanings that does not mean turning from its *zahir*, but the *zahir* of verse was understood its true meaning, as intended by the verse, in addition, it can also be known from the term language, as well as those obtained from the implicit sense from Verses and Hadith for those whose hearts have been opened by God ".

This opinion was assessed by 'Ali As-Sabuni as a fair opinion, because it suggests in fact, by compromising / integrating multiple *zahir* texts with the implied meaning that comes from believing hearts like Abu Bakr As-Siddiq.⁵⁵

To cope with these *tafsir isyari* deviations, then among scholars has provided criteria for acceptable *tafsir*, Az-Zarqani wrote as follows:

1. Not be contrary to the composition of *zahir* of the Quran
2. Not state that the meaning of the gesture is the true meaning (meaning only), without any meaning *Zahir*.
3. Its *ta'wil* should be not too far away, which is totally unrelated to the *zahir* .
4. Not contrary to Islamic law or *naqli*
5. There *Syahid* (supporting) the reinforcing *syar'i*⁵⁶

⁵³ Ahmad Musthofa Hadnan, *Problematika Menafsirkan Alquran*, Semarang: Toha Putra, 1993.page.46-47

⁵⁴ Ibid.page . 47

⁵⁵ Muhammad Ali Ash Shobuni, *At Tibyan fi Ulum Al Qur'an*, (Maktabah Rahmaniyyah, Lahore Pakistan). page. 173-174

⁵⁶ Muhammad Abd. Azim Az-Zarqani, *Manahilul'irfan fi ulum Al Qur'an*.volume 2, page. 81

In a hadith, the Prophet Muhammad once said:

{لكل اية ظهر وبطن، ولكل حرف حد ولكل حد مطلع}⁵⁷

"Every verse have the *Zahir* and *Batin* meaning, and each letter has *Had*, and each *Had* has *Mathla* '."

Had is the meaning of God's will, or may be, every law has a limit reward (*tsawab*) and punishment (*'iqab*).

While *Mathla*', any purpose of meaning and the law are *mathla*' that lead to *Had*. Some scholars said; *Zahir* was reading (*tilawat*), *bathin* was understanding (*Fahm*), *Had* is the law of *halal* and *haram*, and *Mathla* ' is supervision to *al-wa'du* and *al-wa'id*.⁵⁸

Sufi ta'weel law had already formed until the 5th century AH. This rule means not formed directly in a scene at a time period, but the result of accumulation theory has had in the history of interpretation Sufi crossing from the 1st century to the 5th century AH

This indication is evidenced by the Sunni Sufi first generation, al-Muhasibi (d. 867 AD) in his book *al-'Aql wa fahmu al-Qur'an*. Al-Muhasibi offer some methodological concept Sufi interpretation should possessed by interpreter: 1. faith truly sincere (*iman al-Sadiq*). 2. Sincerity of intention (*ikhlas al-niyat*). 3. Love to Quran (*hubb al-Qur'an*). 4. a lot of reading (*tilawah al-Qur'an*). And 5. Reorganize common vision centrality and meaning (*al-tarkiz al-Kulli wa jam' al-Hamm*). Al-Muhasibi characteristics are more inclined to moral psychology and ethical practitioner of Sufism to interpret the Qur'an. So it does not lead to the Sufi methodology directly.⁵⁹

Post al-Muhasibi is al-Qushayri (d. 1072 AD). In *Risalah Qusyairiyah*, he argued that every shari'a not supported by the *hakekat* are not acceptable and every *hakekat* is not based on the shari'a will not work: Shari'a is the

⁵⁷ حدثنا سفيان عن يونس بن عبيد عن الحسن قال : قال رسول الله ص.و

⁵⁸ ibid, page. 80

⁵⁹ Jurnal ulumul qur'an. No. 01/XXI/2012. Page 60

worship and *hakekat* are witnesses. The relay continues to run until the Sufi generation later, as did *Hujjatul Islam*, Imam al-Ghazali (d.1111 AD).

According to al-Ghazali, in order to discover the meaning of Sufi, a mystic interpreter should be able to go through with what is required of al-Ghazali. (1) science *qirâ'ah al-Qur'an* (the science of recitations) for the reader or memorize. (2) knowledge of language and grammar (the knowledge of its language and grammar) for philological and grammarian. (3) the science of textual interpretation (outward exegesis) for practitioners and commentators to emphasize the focus to the external interpretation.

Then Abu Nasr al-Sarraj al-Tusi (d. 1066 AD), in his famous book *al-Luma'*. Al-Tusi explained in sub-chapter "the correct interpretation *Istinbat* characteristics in *Isharah* and understanding of the Qur'an", that every interpreter can find the truth through the interpretation by two methodologies. (1) The method of understanding. (2) The methodology of symbolic gesture. To reach to this level, there are three things that can not be violated: (1) change the word (2) forget the religious duties as a servant of God (3) do distortion of meaning.⁶⁰

The woman scholar from Egypt, Rania Mohammed Aziz Nazmi success to make conclusion of the Tafseer Book of Imam al-Qushayri, *Lata'if al-Isyarat*. To formulate ta'weel methodological al-Qushayri version, Rania Mohammed do step *Tafsir* device inventory in *Lata'if al-Isyarat*. (1) Letters *Muqatha'ah* as a racial identity that have by Sufi. (2) Language as the key to finding common rules Sufi phenomenon (*Dilalah al-Rumuziah*) and signal. (3) literature ethic, where the articulation of the verses of the Qur'an mostly uses literary cues. (4) *Basmalah*, each *basmalah* in each surah has a secret interpretation that different from one another, tailored to the content of the surah. (5) *Shariah*. (6) *balaghah*, as fundamental to the interpretation of the

⁶⁰ Ibid.page 61

capture ideas or Sufi inspiration is framed in words Balagha. (7) intuitive (*dhawq*).

Western scholars who are considered the most competent in the discourse of *tafsir isyari* is Gerhard Bowering. He argues that the hermeneutic *isyari* basically do not have the theorists interpretation methodology. According to him, enough to rely on *tafsir isyari* mystical ideas, namely berthing to the unity of the association: the moral, the literal, spiritual, and symbols. Bowering arrest of Sahl al-Tustari figure (d. 896 AD) that secretly followed the model of interpretation conceived by *imam Shi'a* Ja'far al-Sadiq (d. 765 AD). Namely conception: 1. *'Ibarah* 2. *Isyarah* 3. *Lata'if* 4. *Haqaiq*. The first meaning of the two-dimensional expression and gesture intended *awam* segment while the last two meanings, softness dimensions to *awliya'* and the *haqiqat* of *Anbiya'*.

Sahl al-Tustari in this case using two methods, namely 1. Exegesis, as *zahir* meaning, and 2. Eisegesis, as the inner meaning (*bathin*).

b. Validity of *Tafsir Isyari*

The Qur'an is the object of experts of study *Tafsir*. Each interpreter will find any discourse of the God word. He is a holy book that can be approached various readings and interpretations. Abu Nu'aim and Ibn 'Abbas narrated in a Hadith that the Qur'an has a variety of facial interpretation (*dhu Wujud*). Al-Suyuti indicated that this Hadith appeared as two possibilities: *first*, verses or words in the Qur'an allows to interpret. *Second*, the Qur'an contains a region command, prohibition, suggestibility, *halal* and *haram*.⁶¹

Tafsir Isyari actually has been known since the time of Prophet Muhammad, and became a tradition followed by companions. Therefore, *Tafsir Isyari* actually equally old as *Tafsir bi al-ma'tsur*. In this case, *Tafsir*

⁶¹ Jalaluddin al-Suyuti. *al-Itqan fi ulum al-Qur'an*. Beirut: darl al-Fikr. Volume 2. Page.180

Isyari will be praised and accepted as fulfilling the requirements as noted above.

In this case, *Tafsir Isyari* will be praised and accepted as fulfilling the requirements, namely: *First*, does not negate the *Zahir* meaning of al-Qur'an. *Second*, strengthen and support with *syara'* witness. *Third*, do not conflict with *dalil al-syar'i* and mind. *Fourth*, do not assume that the interpretation is the most correct with deny the *Zahir* meaning.

Thus the Qur'an not only has a one-way monolithic interpretation, but every verse of the Koran has four faces interpretation (*Wujuh* or *ta'wil*). The meaning of the fourth term, borrowed Sahl al-Tustari concept, closely related to the contents of the verses of the Koran as a whole can be divided into 5 categories: *muhkam*, *mutasyabih*, *halal*, *haram*, and *amtsal*. As shown in the chart below.

Al-Qur'an	<i>Zahir</i>	<i>Tilawah</i> (reading)	<i>Muhkam</i>	<i>Ma</i> <i>'arafahu</i> <i>al-Arab</i>	Practical
	<i>Hadd</i>	<i>Halal wa</i> <i>haram</i>	<i>Halal</i>	<i>Al-halal</i> <i>wa al-</i> <i>haram</i>	Legal
			<i>Haram</i>		
	<i>Bathin</i>	<i>Fahm</i> (<i>ta'wil</i>)	<i>Amts al</i>	<i>Ma</i> <i>arafahu</i> <i>al-ulama</i>	Metaphorical
	<i>Matla'</i>	<i>Isyraf al-</i> <i>qalb 'ala</i> <i>al-murad</i> <i>biha</i>	<i>Mutasyabih</i>	<i>Ma la</i> <i>ya'lamu</i> <i>ta'wilahu</i> <i>illa Allah</i>	Testimonial

Conception of the meaning of the four categories above are the basis of the Sufi interpretation that referred to as the basics of four cycles networking *Tafsir* Sufi (*qanun al-tarbi' li al-ta'wil al-Sufi*) includes *zahir*, *bathin*, *had*, and *mathla'*.

It can be concluded that the main purpose of the Qur'an there are two. *First*, capture the meaning of the written expression as textual *zahir* meaning. *Second*, capturing implicit meaning as an expression of *bathin* meanings of the contextual meaning.

This message is very clearly legible in surah Ali Imran (Sura 3:7), *muhkamât* articulated about general matters related to the state of the slave according to the level of each difference in the life and afterlife, from legal issues (*Ahkam*) social interaction (*mu'amalat*), beliefs held (*mu'taqidat*). *Mutashabihat* articulated case related knowledge (*al-Ma'rifat*), the Esoteric *hakekat* (*haqaiq*).⁶²

The books that include in this style are *Tafsir al-Qur'an al-'Azhim*, works of Sahl bin Abdillah al-Tustary. Well-known with *Tafsir al-Tustasry*. *Haqaiq al-Tafsir*, works of Abu Abdirrahman al-Silmy, Well-known with *Tafsir al-Silmy*. *Al-Kasyf Wa al-Bayan*, works of Ahmad bin Ibrahim al-Naisabury, Well-known with *Tafsir al-Naisabury*. *Tafsir Ibnu Araby*, works of Muhyiddin Ibnu Araby, Well-known with *Tafsir Ibnu 'Araby*. *Ruh al-Ma'ani*, works of Syihabuddin Muhammad al-Alusy, Well-known with *tafsir al-Alusiy*. *'Arais al-Bayan fi Haqaiq al-Quran*, works of Imam Al-Syirazy.

⁶² Ibid. page 64