

CHAPTER I

INTRODUCTION

A. Background

Human in modern times is increasingly busy with the activities of their world, few of them forget about their hereafter. Their ignorance of this cause a bad thing in the future, because humans are only concerned with Intellectual property and worldly activities without regard to their proximity to the soul gradually make them immoral. Islam as the last religion has given instructions in the Quran will every facet of life. Quran contains tremendous breadth of knowledge, concerning aspects of universality, historical, social, physics and metaphysics. The Qur'an is an inspiration for the development of the branches of science that requires mankind to explore and understand further.¹

With Quran is expected human so they are not lost direction in their life. The contents of the Quran should be reviewed so that the content of meaning in it can be implemented daily. With interpretation activities, three main purposes of the Qur'an will be easily understood and implemented, the first purpose Directive faith and trust that should be embraced by the man who is summed up in the faith of God's unity and belief in the certainty of their day of reckoning. The second Directive on morals purely by way of explaining the norms of religious and moral to be followed by a man in her life individually or collectively, and the third

¹ M. Quraish Shihab, *Sejarah dan 'Ulum al-Qur'an*, (Jakarta:Pustaka Firdaus, 1999), p. v.

Guidelines recognize Sharia and the law by way of explaining the basics of law that must be followed by man in relation with God and neighbor. Or in other words shorter, "Qur'an is a guide for all human beings to the path that must be taken for the happiness of living in the world and the Hereafter. Therefore the guidance of God contained in the Qur'an can be known by the public is lacking comprehensive. For result of interpretation is destined to the public so that people can know God's guidance, both in the field aqaid, worship, Muamalah and morals, and leads man to salvation in this world and hereafter.².

Of course, the key to explore and understand more about all of the minutes contained in them that is through a true and proper interpretation. the glorious Qur'an, which contains no untruth, either openly or vague.³ Demands Qur'an to people to explore and better understand the causes rise of *Mufassirin* called to interpret the Qur'an and led to the interpretation that multiple points of view. so was born the works of diverse interpretations anyway.

From ancient times to modern times has many Commentators popping works very much at all. The works of many Commentators that it has diversity in its various forms. Differences or diversity of interpretation that could happen is for every interpreter sometimes differs in methodology, background and social life of Reviews their intellectual

² Dr. M. Quraish Shihab, *Membumikan Al-Quran: fungsi dan peran Wahyu dalam kehidupan masyarakat*, Mizan, Bandung, 1999, p. 40.

³ Ahmad Asy-Syirbani, *Sejarah Tafsir Qur'an*, Jakarta: Pustaka Firdaus, 1985. p.3.

abilities at a Certain age. From the aspect of al Qur'an interpretation methodology, broadly divided into two. First, the methodology of Tafseer Qur'an bil al ma'tsur, bil Tafseer Tafseer bil al ma'tsur interpretation al Qur'an by al Qur'an, Qur'an by the sunnah, because it serves to explain the Book of Allah; Al-Qur'an with words or opinions prophet's shohabat, because they know most Book of Allah; or Al Qur'an with what the great figures tabi'in. Second, the methodology of interpretation quran al bi al ra'yi. is interpretation based on knowledge, understanding, and thought of his own commentators. On the basis of the methodology, then known *Tafseer bi al ma'tsur* terminology and Tafseer bi al ra'yi. whereas if viewed in terms of technical or how commentators explain the meaning of the verses of the Quran, the interpretation it can be divided into several kinds of Tahlili, Muqaran, Mujmal, and Mawdhu'i.

The different interpretations activity have certainly become a testament to the excitement of interpretation in the Islamic world. The purpose of the excitement of this interpretation is not another, so that the public can understand the contents of Quran that the Quran can provide clues in the problems of faith, sharia, and morals.

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ
يَتَفَكَّرُونَ ﴿٤٤﴾

“ And We have sent down Unto Thee (also) the Message; That Thou mayest explain clearly to men what is sent for them, and that they may give thought”. (QS 16:44). 1)⁴

The emergence of various models and styles of interpretation on the one hand it provides many options and expand access to the assessment of Al-Qur’an to Muslims. On the other hand, and perhaps here the downside, the nuances of interpretation based on the scientific background and the tendency of the commentators often have implications on the conditions heavies inevitable subjectivity in it. The problems often arise from the existence of such interpretations is not arriving revelation messages to target audiences. long explanation about certain aspects of the texts al - Qur'an often only made vague sense and purpose of the text as well as distanced from the content of meaning. In addition, together with the acceleration of the modern era until towards the future, this kind interpretation increasingly losing its relevance to the concerns and problems that developed in the community. Tafseer Muyassar method is quick and simple interpretation, as Hopes people will understand the content of the verses of the Qur'an easily and clearly can then be realized on the reality of life, makes the Qur'an as a source of law. This explanation also implemented simplicity of use of the ijmal method on this interpretation, a method which seeks to reveal the content Qur'an by order of the verses in the Quran. Ijmal Method outlines a concise manner, but clearly and explain the words of the less obvious

⁴A. Yusuf Ali, *The Holy Qur’a: text, Translation, and commentary*, Aman Corp, Maryland, 1989, p. 667.

terms in simple language. And make it as a guide that will deliver to heaven, accompanied him on the journey heavy to the afterlife, and disseminate the instructions for the universe and fulfill their rights as possible so that he became a good Muslim and get happiness of the world and the hereafter with obtaining two glorious goodness of life in the world and reward the good and pleasant in the sight of Allah.⁵

Tafseer *Muyassar* methods with the aim of achieving an easy understanding and simple 'Aidh al-Qarni in interpreting Al-Qur'an It will heed the message of meaning contained in the Quran, without analyzing more deeply about the meaning of language and vocabulary, *Nahwu, Shorof*, Literature, There is also questioned the meaning of the verse *mutashabihat*, not using israiliyyat stories and did not use a weak narrations. So the concentration of readers do not get distracted and make sure the very nature of the intended purpose in the Qur'an and in the end this book will be to give a full understanding of the message of theal Qur'an guidance satisfactorily and were able to open the way towards the primacy of life, or that could inspire to the people to choose a life that is straight and true.

Whereas in interpretation science, Adabi Ijtima'i style, a feature of interpretation that emphasizes social aspects of using the power of language and literature or history surrounding the readings. The al-Adabi al-ijtima'i in terpretation style is a style of interpretation oriented civic

⁵Dr. 'Aidh al-Qarni, *Tafsir Al Muyassar*, terj. Qisthi Press, Jilid 1, Qisthi Press, Jakarta, 2007, p. 5.

culture literature. In the sense that a style of interpretation which focuses on the verse of the Qur'an on the aspects of lexical accuracy or editorial. Then arrange the content of the verses in a beautiful editorial by highlighting the main objectives decline in paragraph then weave the meaning of paragraph with natural laws prevailing in the society and development of the world and can provide enlightenment and intellectual stimulation.

'Aidh al-Qarni is a scholar who has undergone the propagation of Islam more than a quarter century has taught recitation of Mukhtasharal Hadith Bukhari, Mukhtasar Muslim, al-Muntakhab, al-Lu`lu` wa al-Marjan and also 'Aidh al-Qarni a scholars who've authored the book la Tahzan have pragmatic spirit in understanding the teachings of Islam. Teaches the science of theology, sirah, fiqh in teaching-sermons in various places. He also wrote a book called Tafseer Muyassar. Through the interpretation presented in brief and simple, 'Aidh Al-Qarni hope more people can understand the content of the Qur'an. In its simplicity, this interpretation provides much convenience for the reader to understand the meaning and content of each verse, the relationship between verses, the laws of Shari'a express or implied of each verse, and also cues and lessons learned from the fall of a verse or a surah.

Tafseer Muyassar works of Aidh al-Qarni is an interpretation that emphasizes the pragmatism, he tried to keep the public when reading verses from the Quran, this interpretation can explain the meaning of the verse although it is first read. So in the presentation he presented Tafseer Muyassar brief and simple. This way Dr. 'Aidh al-Qarni hope more

people can understand the contents of the content contained in the Qur'an. Although in its simplicity, this interpretation provides much convenience for the reader to understand the meaning and content of each verse, the relationship between verses, the laws of Shari'a express or implied of each verse, and also cues and lessons learned from the fall of a verse or a surah.

The spirit of the author is the Qur'an as a guide for every human being as a result of interpretation should provide a clear conclusion. Qur'an as a book of guidance which contains instructions to enrich the soul then explained the verses of educational, civic, with style authenticity of the Qur'an as a divine revelation may not be indisputable. In addition to already presents a variety of dynamics as mentioned above, al-Qur'an on the religious a divine message as a guide for human life. In this dimension, the Qur'an was positioned as a central foundation of movement and human life so as not to slip and away from the Lord. Similarly, the presence of al-Qur'an vital for human life makes every human being should strive to continue to do the interpretation of al-Qur'an, so that later create inspiration and delivers new insights on the development of better.

B. Statement and Problem

From the explanations in the above background, it can be formulated several issues to be authors discuss in this paper, namely:

1. How is the Characteristics of adabul ijtimai in Tafseer Muyassar?

2. What are the advantages and disadvantages of the *adabul ijtimai*

Characteristics in *Tafseer Muyassar*?

C. Aim and Significance of Research

From the statements of the problems above, then the researcher set some goals of writing this essay, some of them:

1. As a contribution to the development of scientific *Tafseer*.
2. The study of the characteristics of this book can provide the benefits for the community readers do not understand the language to understand the difficult interpretation. Then this interpretation makes it easy for readers to understand the content of the commentary.
3. It is expected also useful as further research on the environmental review of this commentary.
4. This study is also useful as one of the requirements to fulfill the task, in order to obtain a degree in the science of Islamic Theology at Walisongo University Semarang.

D. Prior Research

Study of literature that discussed the "The *Adabi ijtima'i* Characteristics In *Tafseer Muyassar* Works of 'Aidh al-Qarni'" based on observations of the author are not parties in specifics discuss. Discussions on "Thought Patterns of Dr. 'Aidh al-Qarni against *Tafseer Muyassar*"

1. Prof. Sulaiman Harun Al Qaff, Professor at the "Cairo Egypt" Saudi Arabia. Doctoral dissertation Cairo University, Egypt, 1985. With title Tafseer Al-Muyassar work of Dr. 'Aidh al-Qarni, more likely to explain about the references used in Al-Muyassar.
2. Prof. Abdul Jauhari. and Dr Syahroni, Muslim Studies Center, Cairo University, Egypt, with the title Aidh 'Aidh al-Qarni (in Saudi Arabia): His contributions for Renewal and Progress Against Islam and its influence on the work of Dr. 'Aidh al-Qarni in the books of Islam.
3. Thesis of Amiroh Walisongo State University Semarang entitled "Metode dan Corak Tafseer Muyassar Karya Aidh Al-Qarni". The author in his research focuses on methods and patterns used by Dr. 'Aidh al-Qarni in Tafseer Muyassar. This description of the author identifies that the method used by the interpreter tend to use ijmal methods with the aim to be easily absorbed by the readers.
4. The thesis with the title of jihad in Tafseer Muyassar (interpretation of the critical study of Dr. 'Aidh al-Qarni about jihad verses), in 2015 by Mujib Sahli graduate student majoring in Islamic studies UIN walisongo Semarang. This thesis discusses the description of Dr. 'Aidh al-Qarni thought about jihad, that here the author explains that jihad is doing business in earnest to achieve

piety personal, in order to realize the readiness excellence both spiritually, mentally, strategies and means to face the aggression committed by the infidels, bad behavior infidels, inconsistency in obeying the prophet as well as eliminating subversion of the enemy in the blanket with different methods.

Thus is which strengthens the author that this study has not been discussed by certain parties. Therefore, in this study the authors will examine the adabul ijtimai characteristics in Tafseer Muyassar by Dr. 'Aidh al-Qarni.

E. Methodology of Research

1. Kind of Data

This research is purely based on bibliographical research the research done by conducting investigations and letter in connection with problems studied through writings or works of the library , whether it's the book of commentary , religious books , books of Hadith etc . For the steps taken are as follows.

2. Sources of Data

Source of data used in this study consists of two categories , namely primary data sources and secondary data sources . Primary data sources are Tafseer Muyassar itself. while secondary data consists of tafseer that support it, from books , journals , and other sources related to this issue:

3. Collecting Data

Existing data in the study was obtained through the source by analyzing the documents , both direct and indirect citations . Collecting references that discuss the thought patterns of interpretation used by the commentators as well as other references that support this research . Then the data arranged systematically so that it becomes a clear report and in accordance with the formulation problems associated with the title of this research.

4. Analyzing Data

After learning the meaning of interpretive thought pattern interpretation,then analyzed to determine the Muyassar thought patterns of interpretation used in this book, and assisted with taking the example of tafseer thinking patterns that have the same interpretation with Muyassar. The books that related to this research are used to strengthen this research.

F. System of Writing

The thesis entitled The Characteristics of Adabi ijtima'i In Tafseer Muyassar is divided into three sections, namely the Beginning, core parts, and the End. The beginning consists of a title page, a Statement page, Approval Guide page, validation page, motto page, Dedication page, preface, abstract, table of contents and a list of attachments.

The middle section contains a description of research ranging from the introduction to the concluding section contained

in a single unit. In this paper the authors pouring research results in four chapters. In each chapter there are several sub-chapters that explain the main points of discussion of the relevant chapters. Chapter I contains a general description of thesis writing that includes background, formulation of the problem, aim of research, the benefits of research, literature review, the theoretical basis, research methods, and systematic of research.

In Chapter II of this study, the author discusses the meaning of Adabul ijtimai, Adabul Ijtimai scope, application of Adabul Ijtimai, Urgency of Social commentary, and style of adabul Ijtimai in the perspective of Tafseer scholars.

The third chapter consists of the discussion on Tafseer Muyassar, starting with author biographies itself, dr Dr. 'Aidh al-Qarni, then authors will discuss the history of the book, the central theme of Tafseer Muyassar and interpretation methods. In the following discussion explain about the Quran by Dr. 'Aidh al-Qarni, and at the end of this chapter researchers also will give examples of the social verses in Muyassar, examples of *mutashabihat* verses in Muyassar, and examples of theology verses in Muyassar.

The fourth chapter contains analysis of how the adabi ijtimai characteristics in Tafseer Muyassar, advantages and disadvantages of the pattern used Dr. 'Aidh al-Qarni in Tafseer Muyassar, and explanation of examples of social verses interpretation.

In the last part of the core part of this thesis, Chapter five gives the conclusions of the study, the answer to the issue raised, which is about the characteristics of adabul ijtima'i in Muyassar with conclusions about the advantages and disadvantages of adabul ijtimai methods of Dr. 'Aidh al-Qarni in the his book.

In the last part there is a bibliography, the page inclusion of references used by the author. This is very important in order to maintain the validity and authenticity of referral sources used in writing research.