

CHAPTER IV
ANALYSIS OF THE ADABUL IJTIMA'I
CHARACTERISTIC IN TAFSIR MUYASSAR

A. Interpretation Characteristics Of Muyassar

1. Tafseer Muyassar Methods

As described in the previous chapter that is the interpretation of the patterned ijtimai' has two senses. First, an interpretation which focuses on the interpretation of human nature and all forms of behavior. Both of weakness and strength, glory and humiliation. Knowledge and ignorance. Faith and infidelity. Then after about man lays the interpreter focuses on the interpretation and guidance on how to reform human morality.

The second notion, interpretation focuses on the needs of contemporary society and reflect the Qur'an in the contemporary requirements. Focus commentary by applying the principal mode of thinking ijtimai' is contained in the verses of the Qur'an to contemporary society. In order for the Qur'an remains a role model at all times. The style emphasizes explanation of the verses of the Quran in terms of the accuracy of the wording, then organize content in an editorial beautiful by highlighting the aspects of user al-quran for life, as well as linking understanding of these verses with natural laws that apply in the society and development of the

world without using terms of disciplines, except within the limits that are needed.¹

The author considers that the Tafseer Muyassar have the above-mentioned criteria to be classified into patterned *ijtima'i* interpretation. This is evident from some of the fundamental themes discussed by 'aidh Al-Qorni details such as themes Fiqh, women, religious tolerance, strengthening of faith, creed alignment, and other Shari'ah laws. Overall themes are very close relation to the problems of society from time to time.

Besides the initial formation of the concept of Tafseer Muyassar it is created to make the interpretation of the Qur'an as a science and guidelines applicable. Can be understood and carried out easily and does not kink in reviewing the themes and style. Therefore 'Aidh al-Qorni indeed choose appropriate themes important to discuss and close to the problems of society from time to time.

2. The Interpretation Style of Tafseer Muyassar

'aidh al-Qorni make a reinterpretation of the Qur'an for the modern world is very important. According to Al-Qorni Qur'an should play a central role in lifting people, updating the condition of the people and build a modern Islamic civilization. For 'aidh al-

¹ M. Quraish Shihab, *Rasionalitas Al Qur'an: Studi Kritis atas Tafsir Manar*, Penerbit lentera Hati, Jakarta, 2006. p. 24-25

Qorni back to the texts of the Qur'an it is necessary to release the texts of the Qur'an from repeated reviews. Therefore 'aidh al-Qorni trying to create texts that can be understood by more and more people without barriers of schools and streams.

Guidelines 'aidh al-Qorni in interpretation is not to interpret the texts are convoluted and driven by fanaticism schools. It leads to the interpretation of the Qur'an that he has made can help you understand the rules, doctrines, and principles of the Qur'an well. Thus encouraging the Muslims to practice the contents of the Qur'an and follow the teachings of Allah SWT.

The Reason of 'aidh al-Qorni to avoid interpreting according to the establishment of various Madzhab is that it will give rise to a variety of opinions about the contents of the Qur'an. As for interpreting the Qur'an on the basis of modern scientific theory according 'aidh al-Qorni this sort of thing is a fatal error, Because He did not bring down the Qur'an to humanity in order to mankind with the intention of presenting scientific theories, science and technology, diverse kind. But the function of the revelation of the Qur'an is a manual for human life.

'Aidh al-Qorni using interpretation methods known to interpret Ijmali (Global). This method he used as a frame of reference to be able to catch a direct message of the Qur'an and also is expected to provide solutions to human problems in modern times. This

method can be seen in his other works such as Al-Qur'an wa Mar'ah, Al-Qur'an wa al-Qital, and others.'Aidh Al-Qarni interpret the Qur'an by studying the Epistles of the Qur'an and then discuss what the central theme of the letter.

3. 'Aidh Al-Qorni Interpretation To The Verses Of Society

'Aidh al-Qorni many interpret the verses on the theme of community as well as have mentioned by the author in the previous chapter. However, the explanation given by al-Qorni very limited and does not reveal in detail the subject matter is directed toward.

As an example of the verse about the societal mold is a verse that describes people who give alms because Allah on sura al Baqarah verse 265:

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ
 أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ
 فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطُلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾

“ and the likeness of those who spend their substance, seeking to please God and to strengthen their souls, is as a garden, high and fertile: heavy rain falls on it but makes it yield A double

increase of harvest, and if it receives not heavy rain, light moisture sufficeth it. God seeth well whatever ye do."²

‘Aidh al Qarni explained that those who give alms for God and expect a reward from Him, also expects an increase in guidance and determination in faith, or their souls a quiet push for alms in order to remain on the truth, the parable of them is like a green garden which has lots of trees, has fertile soil, good fruit, and is located on a plateau which is the best place to grow crops, because the sun was shining and the air was blowing directly to him, then a heavy rain pouring, so the gardens are fruitless two-fold many of the other gardens, when heavy rain is not water it continuously it is sufficient for him drizzle accompanied by a gentle air for longer fertile place high, and the wind can be entered and exposed directly by the su.³

4. Adabul Ijtima'i Characteristics Of ‘aidh al-Qorni In Tafseer Muyassar

As has become the vision and interpretation ‘Aidh al-Qorni, he is designing an interpretation that is not convoluted in explanation. Easy to understand and has the primary objective to straighten understanding of Muslims in understanding Islam and law.

² A. Yusuf Ali, *The Holy Qur'a: Text, Translation, and commentary*, Amanah Corp, Maryland, 1989, p. 107

³ ‘aidh al-Qarni, *Tafsir Muyassar*, Terj. Tim Qisthi Press, Jakarta: Qisthi Press, 2007, p. 211-212

This vision has proved its existence in his Tafseer Al-Qarni not give a long description in the discussion of a theme. Even in some of the discussions he immediately showed the attitude and opinion without exposing a lot of opinion or disagreement of the scholars' interpretation of the theme.

But in a particular discussion he explained the opinion of some scholars '(with or without mentioning the name of Ulama') different understanding of the interpretation of a new paragraph later he expressed his opinions. As in the interpretation of paragraph Mutashasabihat. Al-Qorni clearly outlines some opinion Ulama 'on the interpretation of paragraph Mutashasabihat then in the subsequent discussion he expressed the opinion that he ikkuti of some opinion Ulama' History is already interpreting the verse.

In another discussion Al-Qorni more detail mentioned 'Ulama' different opinions and explaining where the position of those opinions. Just as in the discussion of the story of al-Baqoroh in Surat al-Baqoroh. Al-Qorni said opinions of Muhammad Abduh then presents information Rasyid Ridho, then outlines the opinion of Ibn Taymiyyah, and then outlines some commentators method of receiving and selecting the opinions of the scholars' previous. Only after that Al-Qorni reveal the pattern by promoting good interpretation and closer to the truth.

5. Impact Meaning of Adabul ijtima'i In al-Qorni Tafseer

The author considers that the Tafseer Muyassar have the above-mentioned criteria to be classified into patterned ijtima'i interpretation. This is evident from some of the fundamental themes discussed detail by Al-Fiqh Qorni like theme, women, religious tolerance, strengthening of faith, creed alignment, and other Shari'ah laws. Overall themes are very close relation to the problems of society from time to time.

Besides the initial formation of the concept of Tafseer Muyassar it is created to make the interpretation of the Qur'an as a science and guidelines applicable. Can be understood and carried out easily and does not kink in reviewing the themes and style. Therefore 'aidh al-Qorni indeed choose appropriate themes important to discuss and close to the problems of society from time to time.

6. Contributions of Adabul ijtima'i interpretation of Muyassar Against contemporary issues

As described in the previous chapter that is the interpretation of the patterned ijtima'i has two senses. First, an interpretation which focuses on the interpretation of basyariyah human nature and all forms of behavior. Both of weakness and strength, glory and humiliation. Knowledge and ignorance. Faith and infidelity. Then

after about man lays the interpreter focuses on the interpretation and guidance on how to reform human morality.

Second, the interpretation of which focused commentary on contemporary society and reflect the needs of the Qur'an in the contemporary requirements. Focus commentary by applying the principal mode of thinking *ijtima'i* is contained in the verses of the Qur'an to contemporary society. In order for the Qur'an remains a role model at all times.

So Tafseer *Muyassar adabul ijtima'i* character his own contribution is highly relevant to current societal dynamics. Due to the characteristics of Tafseer *Muyassar* direct influence on contemporary social issues. Although the characteristics of the style used *adabul ijtima'i 'aidh al-Qorni* very simple and does not detail but enough to give a firm explanation to answer the problems of the times.

B. Background of 'aidh Al-Qorni In The Formation Of Character In Adabul Ijtima'i Interpretation in Muyassar

1. Background of Similarity Thought

Tafseer *Al-Qorni* directly or indirectly have the same character in a particular field interpreter *ijmali* predecessors such as *al-Farra'* and imam *Jalaluddin as-Suyuti*. The similarity can be seen from the consistency of interpretation and perfectly writing commentary

writing. But in this case 'Aidh Al-Qorni more flexible in legal interaction within the community.

2. Similarity Method

What is meant in common interpretation 'Aidh Al-Qorni work with other tafseer terms of writing is in common use Maudhu'í method as described in the discussion in Chapter II for a discussion of the theory that 'Aidh Al-Qorni interpreter is not the first to use the method of interpretation Ijtima'i many previous commentators use such methods. Even at the time of the prophet have implied interpretation methods Maudhu'í although not yet arranged and formulated as it is now.

C. Analysis Of Characteristics Adabul Ijtima'i Interpretation in Muyassar

1. Excess Characteristics of Adabul Ijtima'i in Tafseer Muyassar

Tafseer Muyassar with adabul Ijtima'i pattern has several advantages such interpretations tend to be simple and flexible, many interpreters with the breadth of knowledge and expertise to interpret its interpretation of the Qur'an through the methods and patterns are complex and detailed. Even though the interpreter using the same mode of adabul ijtima'i many interpreters with the reality of the times but without providing solution-based solutions. It was very influential for readers and enthusiasts who want the

interpretation of interpretation that can be consumed ordinary people. Al-Qorni with Tafseer Muyassar presents commentary with global methods (ijmali) and adabul ijtima'i pattern but with the style or characteristics that are simple and flexible.

2. Disadvantages of Adabul Ijtima'i Characteristics in Tafseer Muyassar

Just to note from the author that the characteristics adabul ijtima'i Tafseer Muyassar does have advantages in terms of its discussions straightforward and simple, so that messages can be up to Al-Qur'an readers. not only for academics who can enjoy the beauty of the actual content Al-Qur'an but society at large can take the goodness of Al-Qur'an. It should be remembered that interpretation is not without foundation stands problematic society. Thus the lack of corroborating the argument of the argument of a verse in Al-Qur'an and also the lack of in-depth discussion of the problems of society and only partially express at a glance and make interpretations with these characteristics tend to require a more in depth understanding of each verse discussion.

3. Characteristics Analysis Criticism of Adabul Ijtima'i in Tafseer Muyassar

The criticism put forward by the authors of which must be the deepening of the study adabul ijtima'i in Muyassar interpretation. Because after a reader commentary with adabul ijtima'i

characteristics inherent in the interpretation will want to get a full understanding and not partial. although explanation in the commentary of tafseer Muyassar reasonably be understood clearly and unequivocally but it would be nice if further studies about this interpretation reinforces ijtima'i adabul characteristics contained in this interpretation. Strengthening the adabul ijtima'i characteristics can be done to deepen the discussion and analysis of a theme social which is to be examined. Although this will increase the amount of information and discussion but the reader that in fact was a layman will certainly get a deeper understanding of every subject of the proposed although it will take a lot of thought to understand the deepening of such information.