CHAPTER II

GENERAL REVIEW ABOUT JILBAB AND TAFSIR

A. Jilbab.

1. The Meaning of Jilbab

Islamic law is comprehensive in its enunciation of a code of conduct with respect to an individual's life and dealings with others. Parts of these are the rules pertaining to dress and attire. The dress code includes rules for men and women. So for example, a man is obliged to cover a certain part of his body while in front of others and he is not allowed to wear gold and silk which women are allowed to do. On the other hand women are also obliged to cover a certain part of their person when going out of the family home wearing a headscarf (khimar), hijab, and an outer garment (jilbab) which men are not required to do. Thus, the jilbab is not a new innovation but part of the well known attire of the dress code for Muslim women.

The term jilbab (Arabic جلباب) is the plural of the word jilaabah which refers to any long and loose-fit coat or garment worn by some muslim women. They believe that definition of jilbab fulfills the Quranic demand for a hijab. Jilbab or jilaabah is also known as Jubbah or Manteau (which is the French word for coat or mantle). The modern jilbab covers intire body, except for hands, face, and head.¹⁷

The nature and description of the *jilbab* can be understood from the lexical definition of the word *jilbab* as explained in classical Arabic

¹⁷ http://www.wikipedia.com/freencyclopedia/jilbab

dictionaries. These sources also explain the function of the jilbab as an outer garment:

- Ibn Manzur: "the jilbab is the outer garment, mantle, or cloak. It is
 derived from the verb tajalbaba, which means to clothe. Jilbab is the
 outer sheet or covering which a woman wraps around her on top of
 her garments to cover herself from head to toe. It hides her body
 completely.¹⁸
- 2. The author of al-Munjid, Louis Ma'luf al-Yusufi said: "jilbab is a long and loose dress or garment. 19
- Imam Raghib, the author of Quranic dictionary: "Loose clothing insists of long dress and veil that cover body, except face and hand".²⁰
- 4. As for modern dictionaries it is worth citing from the monumental work of the 19th-century British scholar and lexicographer Edward William Lane (1801-1876): Arabic-English Lexicon: "jilbab: ...one that envelopes the whole body: (TA) and a wide garment for a woman, less than the milhafah (sheet): or one with which a woman covers over her other garments..."

¹⁸Ibn Man.zur, Mu.hammad ibn Mukarram, Lisan al-'Arab, Vol.7 (Bayrut : Dar .Sadir, 1955-1956)., p.273.

¹⁹Luis ma'luf, al-Munjid fi al-lughoh wa al-a'lam. (Beirut Lebanon; Darul mashriq, 1986) p:96

²⁰ Al-Raghib, al-Mufradat p:112

²¹ Lane, Edward William, An Arabic-English lexicon, (London 1863-1893) under the relevant root verb.

- 5. This description has also been given in the Oxford Dictionary of Islam edited by John L. Esposito where it states: *Jilbab* Generic term for women's outer garment (shawl, cloak, wrap) in Arabian sedentary communities before and after the rise of Islam. The Qur'an (33:59) instructs Muslim women to cloak themselves as a mark of status and as a defensive measure against sexual harassment in public places.
- 6. On macmillan dictionary written that *jibab* is: a piece of clothing worn by Muslim women that covers their whole body but not their hands, feet, or head. ²²

The textual definition as enunciated by the law giver is of *jilbab* as an outer garment. The reasons for concluding that the *jilbab* is an outer garment are textual as well as linguistic. What is meant by textual in this context is the primary corpus of Islamic legal text obligated by the law giver i.e. the Qur'an and the practise of Prophet Muhammad.

2. Jilbab In The Quran and Sunnah

The authority of the requirement for women to wear the *jilbab* as an outer garment is the Qur'an itself. The central of verses that often discussed and referred by Islamic Scholars and some interpreters are Surah of al-Ahzab (The Confederates) verse 59 and Surah 30 verse 30-31.

²² http://www.macmillandictionary.com/dictionary/british/jilbab

يَتَأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَ حِكَ وَبَنَاتِكَ وَنسَآءِ ٱلْمُؤْمِنِينَ يُدْنِيرَ ۖ عَلَيْهِنَّ مِن جَلَبيبهنَّ ذَ لِكَ أَدْنَىٰ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ أُوكَارِكَ ٱللَّهُ غَفُورًا رَّحِيمًا " ﴿

"O Prophet! Tell your wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad). That is most convenient, that they should be known (as such) and not molested. And God is oft-forgiving. The Most Merciful, 24

قُل لِلْمُؤْمِنِينَ يَغُضُّواْ مِنْ أَبْصَرِهِمْ وَيَحْفَظُواْ فُرُوجَهُمْ ۚ ذَٰ لِكَ أَزْكَىٰ هَمُم ۗ إِنَّ ٱللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿ وَقُل لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَتَحْفظَنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۗ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِينٌّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِرِ اللَّهِ اللَّهِ اللَّهِ إِنَّ وَابَآءِ بُعُولَتِهِرِ اللَّهِ اللَّ إِخْوَانِهِنَّ أَوْ بَنِيَ إِخْوَانِهِرِ ؟ أَوْ بَنِيَ أُخَوَاتِهِنَّ أَوْ نَسَآبِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَنُهُنَّ أُو ٱلتَّنبِعِينَ غَيْرٍ أُولِي ٱلْإِرْبَةِ مِنَ ٱلرِّجَالِ أُو ٱلطِّفْلِ ٱلَّذِينَ لَمْ يَظْهَرُواْ عَلَىٰ عَوْرَاتِ ٱلنِّسَآءِ " وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا تُحُنفِينَ مِن زِينَتِهِنَّ ۚ وَتُوبُوا إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلَحُونَ "أَلَّى

"Say to the believing men that they should lower their gaze and guard their modesty, that is more honorable for them. Really Allah know what they make(30) And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the

²³ Q.S al-Ahzab:59

²⁴ Abdullah Yousuf Ali. The Glorious Kur'an Translation and Commmentary. Beirut: Dar al-Fikr p: 11126-1127

Q.S an-Nur 30-31

shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ve Believers! turn ve all together towards Allah, that ve may attain Bliss; (31)"26

The background of quranic verse (asbabun nuzul) Q.S surah al-Ahzab: 59. Some interpreters of Quran narrated asbabun nuzul of this verse that a long time ago the independent women and bond slaves went out to defecate around date palm at night. Their condition of dresses is not differentiable between independent women or bond slaves, whereas there are many atheistic men in Madinah who disturb slaves and independent women at that time. When they are admonished, they said just to disturb slaves. Therefore the women of independent was obligated by this verse to attire differently with the bond slaves in order they are esteemed, respected, and not excite men. ²⁷ Ibn Jauzi also said it with a same statement. ²⁸

The other narration was delivered by Sa'ad: "one day the wives of Prophet Muhammad (peace be upon him) went out to defecate. And the atheistic men disturb, tempt, and despise them. It was said to prophet, and he admonished them, but they answered: 'We just disturb bond slaves'. Then this verse was revealed to obligate them to attire closely so that the identity of independent woman is differentiable with slaves.²⁹

After we pay close attention to the background of the verse (asbabun nuzul), we understand that by this verse Allah The Almighty has instructed

²⁶ Ibid p: 905

²⁷ Muhammad Ali ash-Shabuni, Rawa'iul Bayan Tafsir Ayatil Ahkam minal Ahkam., (Jakarta;dar al-Kutub al-Islamiyyah) chapter II p:305 ²⁸ Ibid p:306

²⁹ Qamaruddin Shaleh,dkk., Asbabun Nuzul:Latar Belakang Historis Turunnya Ayat-ayat al-Quran, Bandung: C.V. Diponegoro, cet, ke-8, 1987, p:409

prophet Muhammad peace be upon him in order to command the women of believers, his wives and his daughters specially to draw their outer garment. That would be more likely that they can be recognized as respectable women, or muslim women, or independent women that different from *jahiliyyah* (stupid) women and bond slaves.

The divine wisdom for instructing women to wear the *jilbab* mentioned in the above verse is so that women be modestly attired and not be subject to the irreverent insults of the unscrupulous. The corner of this verse was written that Allah is forgiving and merciful for every works in *jahiliyyah* era. When, they did not wear *jilbab*.

The explanation of the background of verse 31 surah An-Nur, in a narration was told that woman made two silver pockets content stone mutu manikam became jewellery of her feet. She hit her feet with field than her anklet collide each other. It was revealed this verse.³⁰

By this verse, Allah ordered to women of believers as possible as His order to men of believers to lower their gaze and keep their sexes. In the other hand, Allah also ordered the women of believer not display their beauty and ornaments except what (must ordinarily) appear thereof; such face and hand.

The obligation of jilbab is also derived from the Sunnah of Muhammad (peace and blessings be upon him) which is the second primary source of law for Muslims. Narrated Umm Atiyya:

³⁰ Qamaruddin Shaleh, dkk., Asbabun Nuzul:Latar Belakang Historis Turunnya ayat-ayat al-Quran, p:356

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدٍ عَنْ أُمِّ عَطِيَّةً قَالَت أُمِرْنَا أَنْ نُخْرِجَ الْحُيَّضَ يَوْمَ الْعِيدَيْنِ وَذَوَاتِ الْخُدُورِ ، فَيَشْهَدُن أُمِّ عَطِيَّةً قَالَت أُمِرْنَا أَنْ نُخْرِجَ الْحُيَّضَ يَوْمَ الْعِيدَيْنِ وَذَوَاتِ الْخُدُورِ ، فَيَشْهَدُن أُمِّ عَطِيَّةً قَالَت الْمُرَأَةُ يَا جَمَاعَةَ الْمُسْلِمِينَ وَدَعْوَتَهُمْ ، وَيَعْتَزِلُ الْحُيَّضُ عَنْ مُصَلاَّهُنَّ. قَالَتِ المُرَأَةُ يَا رَسُولَ اللَّهِ ، إِحْدَانَا لَيْسَ لَهَا جِلْبَابٌ . قَالَ « لِتُلْبِسْهَا صَاحِبَتُهَا مِنْ جِلْبَابِهَا رَسُولَ اللَّهِ ، إِحْدَانَا لَيْسَ لَهَا جِلْبَابٌ . قَالَ « لِتُلْبِسْهَا صَاحِبَتُهَا مِنْ جِلْبَابِهَا

We were ordered to bring out our menstruating women and screened women to the religious gatherings and invocation of the Muslims on the two Eid festivals. These menstruating women were to keep away from the musalla. A woman asked, "O Messenger of Allah! What about one who does not have a jilbab?". He said, "Let her borrow the jilbab of her companion".

The above understanding was practised by women at the time of the revelation of the above verse as the following reports indicate: A report narrated Umm Salama, (A wife of the Prophet):

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ حَدَّثَنَا مُحَمَّدُ بْنُ ثَوْرٍ عَنْ مَعْمَرٍ عَنِ ابْنِ خُثَيْمٍ عَنْ ابْنِ خُثَيْمٍ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ لَمَّا نَزَلَتْ (يُدْنِينَ عَلَيْهِنَّ مِنْ جَرَجَ نِسَاءُ الأَنْصَارِ كَأَنَّ عَلَى رُءُوسِهِنَّ الْغِرْبَانُ مِنَ الأَكْسِيَةِ. " جَلاَبِيبِهِنَّ) خَرَجَ نِسَاءُ الأَنْصَارِ كَأَنَّ عَلَى رُءُوسِهِنَّ الْغِرْبَانُ مِنَ الأَكْسِيَةِ. "

"When the verse, "That they should draw their jalabib close around them" was revealed, the women of Ansar (inhabitants of Madinah) came out as if they had crows over their heads by wearing jalabib.

³¹ Shahih bukhari Chapter I p: 139

³² Sunan abi dawud chapter 12 p: 164

3. The Opinion of Reputable Experts in Quranic Exegeses

The classical experts of Quranic exegesis all support the legitimacy of the jilbab with only difference being whether it extends to covering that face. Here are some quotes from the most widely recognised Sunni sources.

a. View of Classical Interpreter

When Ibn Jarir At-Tabari (d.310) interpreted Q.S al-Ahzab he said: 'God Almighty said to His Prophet Muhammad (pbuh): Tell your wives, daughters and the wives of the believers...that they should draw over themselves their jilbabs.' He said that the order of wearing *jilbab* was presented only to wives of Prophet Muhammad (pbuh), his daughters, and the independent women of believers. But this order is not for slaves.³³

The meaning of "al-idna' according to al-Tabari is: Allah order to women of believers to cover their faces from head with wearing jilbab when they came out from their homes for their needed. And they should show one eye only. ³⁴

Al-Qurtubi (d.671): 'Jalabeeb is the plural of jilbab, and it is a garment larger than a khimar (headscarf). It has been narrated by Ibn 'Abbas and Ibn Masud that it is a ridaa (large sheet of cloth). It is said that it is a gina'/veil but the correct view is that it is a garment which covers the

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³³ Muhammad Jarir al-Tabari. *Jami' al-Bayan fi Ta'wil al-Quran*. (Beirut; dar a-Kutub al-ilmy, 1992) p:**230**

³⁴ Ibid p:235

whole body.³⁵ It has been reported in Sahih Muslim on the authority of Umm 'Atiyyah who asked;

"O Messenger of Allah! What about one who does not have a jilbab?". He said, "Let her borrow the jilbab of her companion".

Fakhr ad-Din ar-Razi (d. 606): 'In the days of Jahiliyyah (pre-Islamic times) the free and women in bondage would go out uncovered and they would be followed by those intent on fornication and consequently allegations would be levelled against them. So that is why God ordered the free women to wear the jilbab.'³⁶

Ibn Kathir (d.774): 'God Almighty commands His Messenger (Muhammad) to command the believing women – especially his wives and daughters – to draw the jilbab over their persons' 37

b. View of Contemporary Interpreter

In Safwat at-tafasir, a modern work by Muhammad Ali as-Sabuni, which compiled the exegeses from most of the reputable works of Quranic exegesis, said that verse 59 of chapter Ahzab is saying to the Prophet to 'tell the women that they should wear a wide outer garment.' This order

³⁵ Abu Bakar al-Anshari al-Qurthubi. Jami' al-Ahkam a-Quran. (Beirut: Dar al-Kutub al-Ilmiyyah) p: 324

³⁶ Fahkr ad-Din ar-Razi. Mafatih al-Ghaib. (Beirut: dar al-Kutub al-ilmyah, 1992)p: 412

³⁷ Ibn Katsir. Tafsir al-Quran al-Adzim.(dar al-Wafa, 2008) p:211

not only presented to wives of Prophet Muhammmad (pbuh), his daughters, independent women o believers, but also it is ordered to slaves.³⁸

He also said in the other his exegesis work namely tafsir Rawa'i al-Bayan when interpreted Surah al-Ahzab verse 59:

<u>The first</u>: The order to wear *jilbab* on this verse is presented to wives of Prophet Muhammad (pbuh), his daughters, and the women of believers who are independent, adult, and Muslim.

<u>The second</u>: The order to wear *jilbab* is effort to keep the modesty of women.

The third: Jilbab which intended by Islam should fill some requirements.

1. Jilbab must cover entire body 2. Jilbab must be heavy 3. Jilbab is not ornament whose light colour so that it can attract the men gaze 4. Jilbab must be loose and no tight 5. Jilbab is without perfume 6. Jilbab is not like men dresses.

The classical position that the jilbab is obligatory is the view generally held by contemporary scholars as well. Like the classical scholars their difference was on whether the jilbab should cover the face or not and not on the conditions of the jilbab.

Sheikh Muhammad Al-Hanooti: 'The verse 59 of Surah Al-Ahzab urges a woman to wear a Jilbab. A Jilbab means the outer garment over her inner clothes to guarantee that everything of her body is covered and

³⁸ Ali al-Shabuni. Safwah at-Tafasir Vol III, Beirut: Dar Al Fikr. 2001 p: 156

doesn't show or shape any of her figures. That is the objective of Shari'a.'39

As an example of the contemporary position the following are words of the deobandi Musti Ibn Adam al-Kawthari which is representative of the general view: 'The above and other interpretations of jilbab are clear that a jilbab is the outer garment that women must wear when emerging in front of strangers. This garment must be wide, loose, and modest and covers the body completely.'40

B. Tafsir

1. The Definition of Tafsir

Tafsir (Arabic: تفسير, tafsir, "interpretation") is the Arabic word for exegesis or commentary, usually of the Qur'an. It does not include esoteric or mystical interpretations, which are covered by the related word <u>Ta'wil</u>. An author of tafsir is a mufassir (Arabic: مفسرون, mufassir, plural: Arabic: مفسرون, mufassirun).

In etymology the word tafsir used to interpret and to exegete hazy problem and indistinct thing. It also understood in the meaning of tafsir that an effort to look for solving problem in order the complex problem can be solved. Allah revealed al-Quran becoming guidance and mercy for the world and

³⁹ He was an imam, teacher and khatib in Kuwait from 1965-1978and he is a member of the North American Figh Council.

⁴⁰ He presently teaches at a Darul Uloom in Leicester, and answers people's questions at Darul Iftaa.

⁴¹ http://en.wikipedia.org/wiki/Tafsir

human being. The Quranic guidance will give meaning in their life if it can be understood, experienced, and practiced.⁴²

By terminology the meaning of word tafsir is an explaining quranic verse, it's meaning, the purpose and the content clearly or by signal.⁴³ Prophet Muhammad (pbuh) was first Quran interpreter, since it was revealed firstly, then was followed by his companions, *tabi'in* the next generation who learned to *Sahabah*, and their followers and the Islamic scholars who lived after them.

2. The Method of Tafsir

The word "method" was taken from Greek "methodos" means the way or street. ⁴⁴ In Arabic Language was translated by Thariqah and manhaj, means "regular way and thought well to get (in knowledge, etc) the systematic way to work in order to ease agenda gets it purpose that was determined.

"In this case, study Quranic exegesis cannot keep free from method, the regular way and thought well to get understanding correctly what was Allah intended in Quranic verses those was revealed to Prophet Muhammad (pbuh)". ⁴⁵The Quranic method consists of the rule or regulation that must be attended when interpreted Quranic verses. When man try to exegete Quranic verse without using method, it is possible he will be wrong in interpretation. This tafsir is called tafsir bi al-ra'y al mahdh (based on thinking).

⁴² Muhammad Husain Al Dzahabi, *Al Tafsir Wa Al Mufassirun Juz 1*, (Mesir: Dar Al-Kutub Al-Haditsah, 2004), p:13.

⁴³ Ahmad Syadali, *Ulum Al Aquran*, (Bandung: Pustaka Setia, 2000),p: 21.

Fuad Hassan dan Koentjaraningrat. Beberapa Asas Metodologi Ilmiah, dalam Koentjaraningrat [ed], Metode-metode Penelitian Masyarakat. Jakarta: Gramadeia. 1977. p: 16.
 Nashruddin Baidan.. Metodologi Penafsiran al-Qur'an. Jakarta: Pustaka Pelajar. 1988 p:1-2.

There are two terminologies which often used: methodology of tafsir and method of tafsir. We can different between both. Method of tafsir is the ways were used to interpreted al-Quran. In spite of the methodology of tafsir is knowledge about it. It is said, studying theoretic and scientist about comparative method (*muqaran*) called methodical analytic, then when it is related with applied method to Quranic verses, it is called methodology discussion. And the way to provide and formulate exegesis called technique or exegesis art. Therefore method of tafsir is rule or theory used to exegete quranic verses and art or technique is the ways used when apply the theory which shaped in Method, and the methodology of tafsir is scientist discussion about method of Quranic exegesis.⁴⁶ Some methods of Tafsir are:

a. Tahlili Method

A method of tafsir that explain the content of Quranic verses from whole of its aspect. It explains the vocabularies and the words and to explain the intended meaning, also provide miracle unsures (I'jaz al-Quran), balaghah, and it's content from science and law aspect. This method keeps free from asbab al-nuzul of verse, munasabah or relatation of quranic verse each others. In this discussion, an interpreter refers to narration gotten from prophet Muhammad (pbuh), his companions, Arabic idiom, and stories of israiliyyat. His interpretation reflects his subjectivity. It includes either the background of his study or the genre of madzhab (school of

⁴⁶ Ibid p:3

thought concerning Muslim law). It causes special tendency that applied in his work.⁴⁷

Some interpreters who used method of *tahlili* can be differentiated into:

Tafsir bi al ma'tsûr is to interpret Quranic verses based on other quranic verses or narrations gotten from Prophet Muhammad (pbuh), his companions or their followers.

Tafsir bi al ra'y is to interpret al-Quran according to interpreters' opinion or reasoning. Some books of tafsir which used this method are Mafatih Al Ghaib written by Fakhr al-Dîn al-Râzi, Anwar Al Tanzîl Wa Asrar Al Ta'wil by al-Baidhawi and Lubab Al Ta'wil Fi Ma'âni Al Tanzîl written by oleh al-Khâzin.

Some interpreters who used this method also have some tendency or preference. It is specific form or color as consequence of the knowledge and the science of the interpreters. Unsure of subjectivity give dominant effect to color of tafsir. Therefore appear variety of tafsir color, such as:

Tafsir al-Shufi was known by tafsir al-Isyari. According to sufisme every quranic verse has external and internal meaning. External meaning directly understood by the mind, but internal meaning just can be understood by signals behind the external meaning. It only understood by people who expert about it.

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⁴⁷ Alfatih Suryadilaga, *Metodologi Ilmu Tafsir*, (Yogyakarta: Teras, 2005), 42.

Some of Tafsir al-Isyari: Tafsir An Naisabury, Tafsir Al Alusy, Tafsir At Tastary, Tafsir Ibnu Araby.

Tafsir al-Fiqhi: Tafsir work that it's discussion oriented about Islamic Laws. It is used laws those have been formulated by Syara' through Islamic Scholars Ijtihad and genres of fiqh (madzhab-madzhab fiqh) is what form the background of this tafsir. Some works are used this method: Ahkam al-Quran by al-Jashshash, Ahkam al-Quran by Ibnu 'Arabi and al-Jami' lî Ahkam al-Quran by al Qurthubi.

Tafsir Falsafi. Exegesis works whose philosophy color. It used philosophy approach by thinking and experiencing interpreted verses. Then study it deeply, systematically, and objectively. Some works are: Mafâtih Al Ghaib written by Fakhr Al-Din Al-Razi, and al-Jawahir written by Thanthawi Jauhari.

Tafsir 'Ilmi. This tafsir color was born when Islamic Shcolars talked that quranic nature verses (ayat-ayat kauniyyah) have related with modern sciences. The scientific paradigms give support to understand quranic verses that recently found after the time of Revealing Quran is out. Such as: natural law, astronomy, theory of chemistry, and others innovation. Through this innovation, much knowledge can be developed such as: medical science, astronomy, physic, chemistry, biology, etc. This color of Tafsir was found in some works, are: al-Tafsir al-Kabîr written by Fakhr al-Din al-Râzi, al-

Islam fi 'Ashr al-'Ilmi written by Muhammad Ahmad al-Gharami, al-Ghida' wa al-Dawa' by Jamal al-Din al-Fandi.

Tafsir al-Adabi al-Ijtima'î. It is exegesis color that emphasized discussion of socialization problems and linguistic problem. This mode discoursed quranic exegesis according to sociological and cultural of the society. So that it discussion referred to sociology. It can explain that al-Quran is Book of The Only God Allah that is eternal and able to follow human being development and time change. In this case, the quranic secret expressed that why al-Quran just brings the pillars and guidance. There for, the system of government and sociology system were established according to the change and development of time. Some of tafsir works which used this color: Tafsir al-Manar work of Muhammad Abduh and Rasyid Ridha, Tafsir al-Maraghi work of Mustafa Ahmad al-Maraghi, etc.

b. Ijmali Methode

It is tafsir method that interprets quranic verses by providing generallay meaning. An interpreter explains the verse meaning and it purpose briefly that can understood to limit of it meaning without touch others one except intended meaning. He discourses his discussion in harmony according to sequence of Quran. Then he provides general meaning that intended by the verse.⁴⁹

⁴⁸ Harun Nasution, *Islam Rasional*, (Bandung: Mizan, 1996), 293.
⁴⁹ Ibid., 45



The explanation uses brief language, and giving resemble idiom with al-Quran, moreover it has similarity with quranic language. Therefore the readers feel as like as al-Quran it self talk to them. So that, the intended knowledge gotten perfectly. It also explains the purpose easily with good explanation and brief discussion. ⁵⁰

c. Thematic Method (Maudlui')

It also called thematic method, because of its discussion according to theme of al-Quran. By collecting quranic verses that talked about one topic and has the same purpose, although the revealing of them are different and spread in different of al-Quran Surah. And the interpretation based on al-Quran Surah.⁵¹

Studying verses thematically and totally by collecting some verses which have resemble meaning, compromising between general meaning 'am and special meaning khash, muthlaq and muqayyad, and synchronize contradiction verses externally, explain nâsikh verse and mansûkh verse in order these verses meet in one estuary, without difference and contradiction or intimidation to some verses to incorrect meaning.

d. Comparative Method (Muqaran)

This method tafsir emphasize it discussion to comparison aspect of quranic exegesis. By collecting some quranic verses, discourse them and research the interpretation of some interpreters

⁵⁰ Ibid., 46.

⁵¹ Ibid., 48

about them in their works. By this method, the interpreters know the position and the color of interpreters before that intended in his object discussion.

The definition of *muqaran* method (comparative) concluded into:

- Comparing Quranic verse whose similarity and resemblance text in two problems or more, or have different text in a same problem.
- Comparing Quranic verse with Tradition of Prophet
 Muhammad (pbuh) that look contradiction externally.
- 3) Comparing some interpreters in quranic exegesis.

- Characteristic of Mugaran Method

Comparison is the first character for this comparative method. It is one of principle differences between this method with others. It is caused the opinion of interpreters become object discussion. So that, the exegesis without comparison some interpretation of some interpreters can not called "comparative method".