CHAPTER I

INTRODUCTION

A. Background Of Study

Al-Qur'an present in human life and then it introduces itself as a 'hudan' to all mankind, without any exception in the face of this earth. And in the eyes of Muslims, al-Qur'an occupies a central position, it means as the first source of Islamic teachings which is the word of Allah which does not ever receive some doubts or questions. As Allah told in al-Qur'an:

That is the Scripture, whereof there is no doubt.. 3

Al-Qur'an—as the way of life for Muslim—became the main reference for them in all their activities of life in shaping a civilization. Based on that fact, then the interpretation (tafsir) becomes such of an effort to understand al-Qur'an is a necessity over all. Because, after all, it is difficult if such a text of al-Qur'an does not require interpretation and ijtihad for its application in concrete situations.⁴

Initially, the problems—especially pertaining to the understanding of the al-Qur'an—can be asked and discussed directly by the Companions of

¹ Faruq Sherif, A Guide to the Contests of the Qur'an. (Libanon: Ithaca Press, 1995), p. 1-2. and see J.M.S. Baljon, Modern muslim Koran Interpretation. (Leiden: E.J. Brill, 1880-1960), 1

² Al-bagarah, verse: 1-20

³ Mohammed Marmaduke Pickthall, *The Meaning of The Glorious Koran*, (New York: The New American Library of World Literature, 1958). P. 34

⁴ Abdullah Ahmed al-Na'im, *Dekonstruksi Syart'ah*, tans. A. Suaedy and Amiruddin Arrani (Yogyakarta: LKiS, 1994), 1.

Rasulullah to the Prophet Muhammad SAW, 5 and so Prophet Muhammad was the first interpretator al-Our'an.⁶ Muhammad can directly describe and explain obviously about what al-Qur'an contain which later became the fair and friendly solution in dealing with and handling life problems that experienced by the society.⁷

But do not be denied, that there were new problems that also appear after the death of the prophet, where the companions of Muhammad could no longer take the answer or explanation of the prophet, so that the companions of Muhammad do ijtihad to find answers or solutions to the problems they faced at that time. It's what eventually called exegesis (tafsir) of al-Qur'an.

It's almost become axiomatic proposition (dalil) that there is no text whatever its form—which is present in a vacuum. It is always associated with societal space where its readers (interpreters) located. Therefore, the text is always complicated. One text indicates the network of other texts in the vicinity or that around it. So that it could not appear with just one perspective such a linguistic only. Because, a single perspective, if formalized into a single canonical model in reading a text, will have an impact on the reduction and elimination of other texts that clearly is a network of the text itself. And that which occurred in al-Qur'an and its some interpretations that have been generated from it.

Muhammad Huasyn al-Dhahabi, al-Tafsir wa al-Mufassirun, juz 1, p. 33. and see M. Quraish Shihab, Membumikan Qur'an, (Bandung: Mizan, 1994), p.71

Subhi al-Salih, Mabahits fi 'Ulum Qur'an, print. 17 (Beirut: Dar al-Malayin, 1988), p. 289 ⁷ Shihab, Membumikan, p.71

With such a paradigm above we can see other possibilities in reading al-Qur'an text itself. This is where the tight linkages between text, interpreter, and the reality that underlie a text production or became its background. It is important to note that the activity of interpreting the text (al-Qur'an) was essentially an effort to uncover and expose the text itself until it is truly "naked" in front of readers. In other words, activities of exegete al-Qur'an are a form of activity to see and test the validity of a text for human life, especially Muslims. We are aware that texts are not always relevant. The text should always come with the reality even with interest, regardless of its form. Here is the text become "alive". Because it is not something that ready-reading to solve the problems of humanity, whatever its forms and manifestations. Because of that, it should be given a voice by way of interpretation.⁸

Furthermore, the interpretation is the most sublime *shari'ah* sciences and high position. It is the most precious objects of science and objective discussion. And also it is needed so much throughout the ages, because humans need divine guidance. Without *tafsir*, a Muslim cannot capture precious pearls of God's teachings are contained in al-Qur'an.

Exegesis of Qur'an that well known by *Tafsir* has a greatest evens a noble place in *syari'ah* study, because it has a great object and target of study. That is why it always needed all along because everyone needs guidance of God (Allah) in their each own step in the world. Without exegesis of Our'an

⁸ Dr. Hamim Ilyas, MA. Studi Kitab Tafstr, (Yogyakarta: TERAS, 2004), p. v-vi

⁹ Prof. Dr. Rif'at Syauqi Nawawi, MA. Rastonalitas Qur'an, (Jakarta: Paramadina: 2002), p.xiii

(tafsir), not every Muslim would have some lightness from Allah's doctrine that well written in holy Qur'an.

It begins from Allah's messenger Muhammad Peace Be Upon Him (PHBU) who start trying hardly to search for exeges of Qur'an, to explain what Qur'an explain about, to show wisely about what Qur'an show, to solve all problems that Muhammad PHBU and His followers face at that time.

And then His companions who follow up his way to exegesis the holy Qur'an in order they also be able to solve their and their society's problems. And so tabi'in, atba' at-tabi'ain, then generation to next generation also do in the same way for exegesis holy Qur'an until this modern era.

Tafsir which held in each period, absolutely has it own cultural an intellectual problems that tafsir depends on. It is because of every period need and should have another type of tafsir depends on the development or dynamic happens of each society.

Each surah in Qur'an has its own personality. Personalities those have lived with the spirit and heart, as it lived with the spirit of the living with the privileges of form, nature, and his breathing. And, each surah has a central theme of chapters or several central themes that led to a special focal point. It also has a special nuance that overshadow all of its themes, and presentation series that includes themes from certain aspects. So it appears its match with this nuance. And, it also has some musical cadence. In the event of changes

in rhythm in the middle presentation, so that changes just because it adjusts with particular themes. 10

Similarly with surah al-bagarah, a surah with a second serial number in the Qur'an—which also includes the group's first surah which declined after the Hijrah, and also including the longest surah in the Our'an as a whole, it also has its own personality. 11 It also has central theme and some basic thoughts. And one theme or subject matter discussed in surah of al-Bagarah is about the three human groups or that named by human typology. Those are muttaqin atau mukmin, kafir, dan munafiq.

About human typology are mentioned in the beginning surah of al-Baqarah, ie: about Muttaqin / mukmin explained in the first verse to 4th verse; next verse the 6th and 7th is about kafir, and about munafiq contained in paragraph thirteen thereafter. Ie; the 8th verse until the 20th verse.

And this is that will be discussed in this paper, namely the classification of human typology, the general opinion of scholars regarding the human typology and also about whether humans are a social typology classification or Theological.

Sayyid Quthb, *Tafsir Fi Zhilatil* Qur'an, (Jakarta: Gema Insani. 2000). p.34
Ibid. p. 33

B. Statement Of The Problem

From some explanations above we have 2 crucial questions which will be the foundation of this study / research, are:

- How does al-baqarah verse 1-20 explore about typology of human? And how some mufassir's views about typology of human depend on albaqarah verse 1-20?
- 2. Typology of human; social or theological?

C. Definition of The Key Terms

Avoiding the false interpretation toward the meaning sense that consist in the title of this study / research, would better to show up and explain more detail about the concerning of the problem that will discuss and analyze within it. Those are:

- 1. Human : adj. of people. Person (n). 2 adj. pertaining to, or characteristic of, man or mankind; having the qualities of a man; not divine. 13
- 2. Typology : the doctrine of Scripture types or figures. 14
- 3. Interpretation Qur'an (tafsir Qur'an):

¹⁴ Ibid. p. 791

¹² See A. S. Homby. *The Advance Learner's Dictionary of Current English.* (London: Oxford University). 1973. p. 203

¹³ See Random House Webster's, *School and Office Dictionary*. (New York: Random House Reference), 2002, p. 362

Explanation of the verse, the word of Allah, or what explains the meaning and Intent-pronunciation. Science of reviewing and discussing the wisdom of the Qur'an and seek wisdom embodied in the Qur'an. Or a science which deals with verse meaning of Allah. According to the human ability.

D. Objective of The Study

The general objectives of this study are to understand and know more about typology of human that definitely shown in the holy qur'an *surah* albaqarah from the first verse till 20th verse within it. And more detail objectives of this study / research we will discuss and explain are such a list bellow:

- To analyze about what is meant by typology of human in al-qur'an and who are included inside it. And about how Mufassir look about typology of human depend on surah al-baqarah verse 1-20.
- 2. And also to analyze about what *surah* al-baqarah told about, Typology of human; sosial or theological.

E. Significance of The Research

This study / research may have some significance inside that is why it will be discussed more here. Some of those are:

- For the writer, he hopes to enrich her knowledge about tafsir of Qur'an, esspecially in thematic tafsir are.
- For the students of Ushuludin faculty of IAIN Sunan Ampel, the student can enlarge the avaible references. Besides, there are no students of IAIN Sunan Ampel that write about this topic yet.
- 3. For general Muslim, it is expected that the result of the study can give more information and reference to the intellectual Muslims about this topic, and has more understanding about the controversy.

F. Research Method

1. Data Resources

Regarding to the object in this study, so kind of the research is library research, namely by way of collecting books related to the paper study, then reading and concluding it. And data resources are divided into two kinds:

a. Primer Data Source

It is a data source used in a main object in this research which consists of *Tafsir* of some *mufassir*.

b. Secondary Data Source

It is a data source used to help studying collecting data. It consists of all books about typology of human.

2. Step of The Research

Based on place and data sources that would use, this research is neither fieldwork nor laboratory nor library research but this kind of research is library research.¹⁵ And exactly the writer uses qualitative-descriptive-analysis method, because the accentuating of this research is not from quantitative data but qualitative data. Qualitative research is much more difficult to do well than quantitative research because the data collected are usually subjective and the main measurement tool for collecting data is the investigator him self.¹⁶ Catherine Marshall, Gretchen B, Rossman said that the fundamental methods relied on by qualitative researchers for gathering information are, participation in the setting, direct observation, in-depth interviewing, document review.

This research report contains the data excerpt, give description of report presentation. That data may comes from interview manuscript, field note, photo, video tape, personal documents, memo or notes and other formal document. In it the researcher analysis data as far as original, it do as someone knit, each part studied one by one. The question is question word why, what's the reason and how it

15 Marzuki, Metodologi Riset, (Yogyakarta: BPFE UII Haninaita. 1995). p:7

¹⁶ Sugiyono, Metodologi Penelitian kuantitatif, Kualitatif dan R&G. (Bandung: Alfabeta. 2008). p:213

happened. Therefore the researcher will not get that something is in such condition.¹⁷

The data that needed in the literature study is taken from it resource by library research, by study and analyze carefully collecting book which related with the problem and those books will combine with the primer data resource.

This research will use the qualitative methodology, which is produced the descriptive data in the form of written or orally words from person and behavior that can be guarded. The technical of this research is by analyzed the problem or collecting the data by interview and reviewing of literature or research of field. It is done by discourse the literature such books of science, document, thesis, exegesis. history and others. The focus of his method is in the purpose of analysis and it result and to get the data and how to analyze it. The analysis data with this method is using inductive descriptive in the other word there was continuity from the first up to the last.

The aim is not to determine the truth about some social phenomenon, rather the purpose of triangulation is to increase one's understanding of what ever is being investigated. This research can build on the strengths of each type of data collection while minimizing the weakness in any single approach.

¹⁸ lbid. p:3

¹⁷ Laxy J Moleog, Metodologi Penelitian Kuantitatif, (Bandung: PT. Remaja Rosda Karya. 2008). p. 11

The most serious and central difficulty in the use of qualitative data is that methods of analysis are not well formulate. There are no guidelines in qualitative research for determining how much data analysis are necessary to support and assertion, conclusion or theory.

Data analysis is critical to the qualitative research process. It is to recognition, study and understanding of interrelationship and concept in your data that hypotheses and assertions can be developed and evaluated. Analysis of any kind involves a way of thinking. It refers to the systematic examination of something to determine its parts, the relation among parts, and the relationship to the whole. Analysis is a search for patterns.

In fact, data analysis in qualitative research is an on going activity that occurs throughout the investigative process rather than after process.

G. The Outline of Writing

To make the writer easy in compiling this thesis, and in order it look systematic, so it is divide into five chapters, those are:

CHAPTER I: INTRODUCTION

A. Background

- B. Statement of the Problem
- C. Definition of The Key Terms
- D. Objective of The Study
- E. Significance of The Research
- F. Research Method
- G. The Outline of Writing

CHAPTER II: THE RULES OF EXEGESIS RESEACH

- A. Linguistik Approach
- B. Transmission (riwayah) of Hadith Approach
- C. Ulumul Qur'an Approach

CHAPTER III: THE GENERAL REVIEW OF HUMAN TYPOLOGY

- A. Interpretation of Surah Al-Baqarah 1-5; verses about Mukminin / Muttaqin
- B. Interpretation of Surah Al-Baqarah 6-7; verses about Kafiruun
- C. Interpretation of Surah Al-Baqarah 8-20; verses about Munafiquun

CHAPTER IV: ANALYSIS

CHAPTER V: CONCLUSION