#### CHAPTER II

#### THE RULES OF EXEGESIS RESEACH

The map of Islamic thought civilization marked by twisted intellectuals called *tafsir*, which describes and explains everything that contain in Qur'an. There is no Islamic term that is sufficient to explain the productive process of reasoning in Islam except exegesis. In broad definition, exegesis is a dialogue between the Qur'anic text which includes the horizon of meaning with the horizon of human knowledge and life problems that change and dynamic continuously and never quit. Thus, wealth and significance Qur'anic text is highly dependent on knowledge of the achievements *mufassir*. The higher level of scientific and knowledge of *mufassir*, also significantly increased the variety of meanings that result. <sup>19</sup>

When someone wanted to explore the science of tafsir, he should have some knowledge aids, one of them is a rule of exegesis, so that when he want to check about the quality of the exegesis of an interpreter work or several of interpreters. An understanding of these rules will greatly assist in researching the quality of the exegesis of an interpreter.

Tools or the rules referred to, are; rules of language, transmitting the sunnah or hadith, also rules of ulum al-Our'an.

<sup>19</sup> Ahmad Izzan. Metodologi Ilmu Tafsir. (Bandung: Tafakkur,2009). p; v

## A. Linguistic Approach

One of the important points that should be considered in the research of exegesis is the understanding of linguistic rules. This point was as important as other points. Understanding of Arabic language is important because Our'an revealed in Arabic.<sup>20</sup> Interpretation with the linguistic approach, especially with regard to vocabulary and uslub were not obtained directly source from Our'an and sunnah, even qaul shahabi. Such understanding is very important considering the Qur'an language has its own peculiarities.

Here are some rules with linguistic approach;

The first rule, a general text implies a commensurate public. This rule gives significance enormous for mufassir. When a mufassir always consider the rules, he will find many different kinds of knowledge and goodness. But in contrast, if these rules are ignored, he will lose a lot of knowledge and mired in a serious error and confusion in interpreting the Holy Qur'an.<sup>21</sup>

When the text of Qur'anic verse was found in general meaning, it might not hesitate to understand it also in common terms. So that, we may not rule out some common sense because the meanings were included in the definition of meaning which is comparable to some other commonly *mufassir* used for the editorial verse.<sup>22</sup>

Ibid. p: 119
 Ibid. p: 127
 Ibid. p: 128

Knowing the scope of Qur'an meaning is the main foundation of all goodness and success, while lack of understanding about scope of its meaning is the foundation of all evils and losses. Therefore, the effort to consider the rules is very helpful in recognizing the scope of holy Qoran, as well as can be applied in the interpretation of holy Qur'an.

Wording of the Qur'anic verses are very nice and neat in fact has brought together the meaning of the most valuable, useful, and correct.<sup>23</sup>

And from among those whom your right hands possess those who seek a writing (of emancipation), so write it for them if you find any good in them...<sup>25</sup>

The second rule, alif-lam on adjectives and ism al-jins appoint the entire understanding of which is covered in it. When in a word found the letter alif-lam as an adjective or ism al-jins, the letters were addressed to the whole meaning and understanding contained in it all that sense can be applied. For example, in surah al-Ahzab.<sup>26</sup>

<sup>24</sup> Surah an-Nur. 33

<sup>26</sup> Metodologi Ilmu Tafsir, p: 128-129

<sup>&</sup>lt;sup>23</sup> Ibid

<sup>25</sup> Verse by Verse English Translation Holy Qur'an, Baitul Qur'an. P. 541

إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَتِ وَٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَتِ وَٱلْخَسْفِينَ وَٱلْقَنِينَ وَٱلْطَّنِينَ وَٱلْصَّبِرِينَ وَٱلْصَّبِرِينَ وَٱلْحَبِرِينَ وَٱلْحَبِرِينَ وَٱلْحَبِرِينَ وَٱلْحَبِرِينَ وَٱلْحَبِرِينَ وَٱلْحَبِرِينَ وَٱلْحَبِمِينَ وَٱلْمَبْمِينَ وَٱلْمُتَصِدِقِينَ وَٱلْمُتَصِدِقِينَ وَٱلْمُتَصِدِقِينَ وَٱلْمُتَعِينَ وَٱلْمَتْمِينَ وَٱلْمُلْمِينَ وَٱلْمُتَمْمِينَ وَٱلْمُنْمِينَ وَٱلْمَتْمِينَ وَٱلْمَتْمِينَ وَٱلْمُلْمِينَ وَٱلْمَامِينَ وَٱلْمَامِينَ وَٱلْمُلْمِينَ وَٱلْمُلْمِينَ وَالْمَتْمِينَ وَالْمَامِينَ وَٱلْمَامِينَ وَالْمَامِينَ وَالْمَامِينَ وَالْمَامِينَ وَالْمَامِينَ وَالْمَامِينَ وَالْمَنْمِينَ وَالْمَنْمِينَ وَالْمَنْمِينَ وَالْمَنْمِينَ وَالْمَنْمِينَ وَالْمَنْمِينَ وَالْمَامِينَ وَالْمَنْمِينَ وَالْمَنْمِينَ وَالْمَنْمُ وَالْمَنْمِينَ وَالْمَنْمِينَ وَالْمُعْمِينَ وَالْمُعْمُونَ وَالْمُعْمِينَ وَالْمُعْمِينَامُ وَالْمُعْمِينَامُ وَالْمُعْمِينَامِم

Surely the Muslim men and the Muslim women, and the believing men and the believing women, and the devout men and the devout women, and the truthful men and the truthful women, and the persevering men and persevering women, and the humble men and the humble women, and the charitable men and charitable women, and the fasting men and the fasting women and the men who guard their private parts, and the women who guard, and the men who remember—Allah has prepared forgiveness and a mighty reward for them.<sup>28</sup>

Understanding characteristic of Islam, faith, faithful, true, and so forth in the verse above contains all the characteristics that are relevant. The more

<sup>27</sup> Surah al-Ahzah: 35

<sup>&</sup>lt;sup>28</sup> Verse by Verse English Translation Holy Qur'an. P. 652

perfectly the meanings of character embodied in oneself, the more perfect form of forgiveness and all reward would be obtained. Conversely the less value of these characters in oneself, the less well rewarded reward from Allah would be received. Even if Allah prohibited the meaning of the attributes, the size of counter-punishment for crimes and naiveté that will be received depends on how big a person characteristic is in his self.<sup>29</sup>

The third rule, an-nakirah in the context of an-nahy, an-nafy, asysyarth or al-istifham pointing at a common understanding. Every time we find the word nakirah in the context of conversation the sense of the word deny it (an-nafy), said it pointed to the notion of a general nature. Similarly, if the word nakirah containing prohibition to perform its designated (an-nahy), or words that are required (asy-syarth), or its meaning is questionable (istifham), all sense of the word nakirah pointed to the sense of a general nature.<sup>30</sup> For example, word nakirah which is denied when Qur'an mentioned the nature of Kiamah, in surah al-Infithar: 19

A Day when no soul shall have power to do aught for another soul. And the command that Day shall be with Allah alone. 32

<sup>&</sup>lt;sup>29</sup> Metodologi Ilmu Tafsir, p: 129 <sup>30</sup> Ibid. p: 132-133

<sup>32</sup> Verse by Verse English Translation Holy Qur'an. P. 972

The word *an-nafs* in that verse is general, meant that any person referred to in the same position in terms of inability to help others. Instead of, the meaning *syay'a* that *nakirah* which denied that meant it pointed to a general sense, namely that on the day of resurrection, nothing can not be given to someone else, whether anything useful or to avoid danger of punishment that will befall someone else.<sup>33</sup>

The fourth rule, is al-mudlaf which point to a general sense as ism al-jami'.

The words that shaped *mudlaf* (word belongs) also pointed to the common sense notion that as a form designated by the word *ism al-jam'i* (noun which indicates the plural). By applying these rules, *ummahat* (mothers) and *banat* (daughters) in verse<sup>34</sup>

Forbidden to you (in marriage) are your mothers, and your daughters. 36

The sense includes all mothers who describable to our mother to whatever degree level upwards, while the children covering all the girls who ascribed to us, regardless of rank until his descendants down.<sup>37</sup>

The fifth rule is *ism* which is mentioned as a separate refers to a common understanding. When in Qur'an was found a word in the form *ism* as

surah an-nisaa'. 23

37 Metodologi Ilmu Tafsir, p. 134

<sup>33</sup> Metodologi Ilmu Tafsir, p. 133

<sup>&</sup>lt;sup>34</sup> Ibid. p: 134

<sup>36</sup> Verse by Verse English Translation Holy Qur'an. P. 109

a separate word, that word refers to a common understanding that is consistent with it. But, if it is mentioned together with other words as its explanation, understanding about *ism* become a limited to what explained. For example, the word *iman* which mentioned in several verses as separate. Whereas in some other verses, the word *iman* is associated with pious (*sholeh*) deeds or noble qualities.

Under the rule, the word *iman* itself mentioned as a separate refers to all sense of *iman*, whether in relation to any creed or religious law, concrete or abstract, *iman* in common sense is what will get a reward from Allah. *Ulama salaf* defines faith with *qaulul qalbi wa lisan wa 'amalul qalbi wa lisani wa jawrih*, beliefs which spoken by the tongue, is also active in heart, and manifested in the deeds of the body.

When word *iman* accompanied by mention of pious charity (*amal sholeh*), faith word here refers to the notion of faith is closely linked to heart action, namely *ma'rifah*, justification, *i'tikad*, and beliefs. Therefore, the word *amal sholeh* followed is meant doing all *syari'at*, either statement or action.<sup>38</sup>

<sup>&</sup>lt;sup>38</sup> Ibid. p: 137

## B. Transmission (riwayah) of Hadith Approach.

Interpretation of Qur'an *sunnah* based upon the word of Allah Almighty that:

And we sent not (Messengers) before you (O Prophet) but men to whom We sent revelation-(O you men) ask the followers of the (previous) Admonition if it be that you know not-. (We sent them) with clear proofs, and the Psalms; And We have (now) revealed to you (O Prophet) the Admonition that you may make clear to mankind what has been revealed unto them, and that they may reflect.<sup>40</sup>

According to these rules, *Imam* Syafi'i, as quoted by Ibn Taimiyyah, said each law that draws up by the Prophet was an understanding which is automatically derived from Qur'an.<sup>41</sup>

41 Metodologi Ilmu Tafsir, p. 126

<sup>&</sup>lt;sup>39</sup> Surah an-Nahl: 43-44

<sup>40</sup> Verse by Verse English Translation Holy Qur'an. P. 407

إِنَّا أَنزَلْنَا إِلَيْكَ ٱلْكِتَنبَ بِٱلْحَقِّ لِتَحْكُمَ بَيْنَ ٱلنَّاسِ هِمَا أَرَنكَ ٱللَّهُ ۚ وَلَا تَكُن لِنَّا أَنزَلْنَا إِلَيْكَ ٱللَّهُ ۚ وَلَا تَكُن لِللَّا اللَّهُ اللَّهُ اللَّالَ اللَّهُ الللْهُ اللَّهُ اللْهُ اللَّهُ اللَّلْمُ اللَّهُ الللْمُ اللَّهُ اللَّهُ اللَّهُ اللللللْمُ اللللللْمُ اللللللْمُ اللللللْمُ الللللللْمُ اللللللْمُ الللللْمُ اللللللْمُ الللللللْمُ اللللللْمُ الللللللْمُ اللللللللْمُ اللللللللْمُ الللللللْمُ اللللللْمُ الللللْمُ اللللللللْمُ اللللللْمُ اللللللْمُ اللللللْمُ الللللْمُ الللللْمُ اللللللْمُ الللللْمُ الللللْمُ الللللللْمُ الللْمُ اللللللْمُ اللللللْمُ الللللْمُ الللللْمُ الللللْمُ الللللْمُ اللللللْمُ الللللْ

Surely, We have revealed the Book to you (O Prophet) with truth, so that you may judge between people by means of what Allah has shown you. So be not an advocate of the traitors.<sup>43</sup>

Prophet said: "know that I was given Qur'an and the like (hadith) with it" (narrated by Abu Daud)

Thus, the role of Prophet (sunnah or hadith) to Qur'an is to explain a part mujmal (global) and concerns the 'amm (general); explain the meaning and the relationship of certain words in Qur'an; provide additional provisions for certain existing regulations in Qur'an such as zakah; explain about nasakh (erase) verse; and affirm the laws in Qur'an. Example; interpretation of Qur'an with sunnah is the interpretation by Prof. Dr. Hamka.

Hamka citing a history (*riwayah*) of Abd ibn Humaid from ar-Rab' ibn Anas that one when people asked the Prophet. About those who are lost (وَلَا اَلْضَالِينَ) (al-fatihah. 7). Then, the Prophet replied: "those who incurred the

wrath is Jewish (Yahudi), and those who go astray are Christians (Nashrani)."

Another example is a verse which states that:

<sup>&</sup>lt;sup>12</sup> *Surah* an-Nisa': 105

<sup>43</sup> Verse by Verse English Translation Holy Our'an, P. 130

# فَأَمَّا مَنْ أُوتِ كِتَنبَهُ وبِيَمِينِهِ ٥ فَسَوْفَ مُحَاسَبُ حِسَابًا يَسِيرًا ١

About the meaning of this verse, 'Ali ash-Shabuni wrote that the Prophet explained the purpose (أوزية) by appearing an act, whereas the word

(خُتاسَبُ) with the meaning of torture.44

### C. Ulumul Qur'an Approach.

Understanding of *Ulumul* Qur'an also considered very necessary, because it is the main goal of Qur'an itself. By looking at and paying attention to the rules of *ulumul* Qur'an, will be able to see what the *mufassir* interpretations.

Ulumul Qur'an own rules there are in it heavily. Here are some rules of ulumul Qur'an approach;

First is asbab an-muzul. Keep in mind, that in essence, asbab an-muzul is just one tool (such as the example) to explain the meaning of the verses of Qur'an. However, the scope is not limited within the scope of the causes of the decline of certain verses. Therefore, the phrase that reads "this verse revealed related with the events this way and so" means that the event was one of

<sup>44</sup> Metodologi Ilmu Tafsir, p. 126

understanding the verse in question. However, that verse also includes a number of other meanings contained in. In other words, the meaning of that verse is devoted not only to understanding associated with the events.<sup>45</sup>

Other branch of *ulumul* Qur'an rules which also important matters is the extending *matsal* or parables (in plural: *amtsal*), about things that is very basic and abstract. So, *amtsal* (parable) is a method of an effective extending Qur'an. This method can be found when Qur'an explained the oneness of Allah and the people who acknowledge the oneness of Allah Almighty, idolaters, attitudes and realities that will and must be faced and experienced by people who acknowledge Allah's oneness and the polytheists, and other noble deeds. Disclosure *amtsal* or parable is concrete (*hissi*) or realistic to explain and clarify the meaning of the message contained therein.<sup>46</sup>

Other rule in *Ulumul* Qur'an is about *naskh mansukh*. Naskh mansukh is a rule about nullification of Qur'anic verse that means dysfunction of such verse. To find out *naskh mansukh* by looking at the *sunnah* or *hadith*, the agreement about that verse is *nasikh* and this verse is *mansukh*, or also the way how to view history of revealed those verses that contrary with the way how to view verses which revealed more before the verse unrivaled.<sup>47</sup>

One other rule or other branch of the discussion of *ulumul* Qur'an is about *makki* and *madani*. This is a method to know where Qur'an revealed verse by verse. This is because *risalah* of Muhammad was not merely *risalah* 

<sup>&</sup>lt;sup>45</sup> Ibid. 145

<sup>46</sup> Ibid. p: 164

<sup>&</sup>lt;sup>47</sup> Mudzakkir AS, *Studi ilmu-Ilmu* Qur'an (trans. Manna' Khalil al-Qattan). Bogor; Pustaka Litera Antar/Nusa, 2009, p: 327

of science and renewal that only received attention throughout a reason and the human response. But, above all, it was the religion attached to the reason and locked in the heart. Therefore, we find the carrier of instructions on the companions themselves, *tabi'in* and generations thereafter scrutinizing details the revelation of Qur'an verse by verse, both in terms of time or place. This research is a strong pillar in the history of legislation that became the foundation for researchers to know the methods of *dakwah*, the various calls, and phasing in the determination of law and order.<sup>48</sup>

<sup>&</sup>lt;sup>48</sup> Syeikh Muhammad Abdul Adzim al-Zarqani. *Manahil al-'Urfan fi Ulul* Qur'an. Jakarta: Gaya Media Pratama, 2002. p: 199