CHAPTER IV

ANALYSIS

A. Analysis about Quality of Tafsir.

In the previous chapters have been discussed details about the rule of exegesis research. This meant that those rules which then would be a knife-analytic to examine and assess the quality of the *mufassir*'s exegesis. From these points of exegesis research rules then there will be analysis of the quality of the exegesis.

A. According to the Linguistic Aspect.

Understanding about Arabic language is totally important because Qur'an revealed in Arabic. Such understanding is very important considering the Qur'an language has its own peculiarities.

Quraish Shihab on his own work *Tafsir* al-Misbah, in interpreting the verses of Qur'an—especially in interpreting the verses about typology of human—in terms of linguistic aspect, he is very detailed and thorough.

As in interpreting (أبي المعنوب) the repetition the word maradl (مريض), the second word is in form nakirah / indefinite. Quraish Shihab explained that "if there a sentence repeated the same words in form nakirah, and then the meaning of the first word different from the content

meaning of the second word." Then he concludes that the disease that was suffered by the hypocrites (*munafiquun*) was increasing due to the hypocrisy of giving rise to complications and new diseases.⁷²

Quraish Shihab also so thoroughly discusses about mufrad / jama' in his exegesis. As in the interpretation of the word syaithan / syayathin in verse (الى شياطينهم).

In contrast to Quraish Shihab, Ibn Kathir in his tafsir Tafsir Ibn Kathir and so Hamka in his own work Tafsir al-Azhar, in interpreting the verses of Qur'an—especially in interpreting the verses about typology of human, Al-Baqarah verses 1-20—in the case, both of them less detailed about linguistic aspect and thorough.

In their exegesis, they only allude to a bit in terms of linguistic. As they only describe the root of the word an *ism* and its meaning. As they describe the root form of *takwa* which they say that the root is *qawa* it means of the word *al-wiqayah* then they interpreted it that means of prevention/avoidance or avoids a self from things that are not favored.

B. According to the Transmission (riwayah) of Hadith Aspect.

As well known that the role of Prophet (sunnah/hadith) is as explanatory of Qur'an; explain the part mujmal (global) and concerns the 'Amm (general); explain the meaning and the relationship of certain words

⁷² Quraish Shihab. *Tafsir al-Mishbah*. (Jakarta: Lentera Hati. 2002). Vol. I. p. 100

in Our'an; give additional provisions for certain existing regulations in Our'an such as zakah; explain about nasakh (erase) verse; and affirm the laws in Our'an. 73

This rule was very closely held by Ibn Kathir and also Hamka, as they pointed out in their own works entitled Tafsir Ibn Kathir and Tafsir al-Azhar. In interpreting the verses of Qur'an, they often bring hadiths as an explanation of the verses which they interpreted. Although in bringing those hadiths they also include a quality hadith which they present in their exegesis.

As an example in interpreting verse:

Ibnu Kathir brings out a hadith which have been specified in the book Shahihain through hadith ash-Sya'bi, from Abu Burdah from Abu Musa that the Prophet Muhammad ever said:

And so Hamka, in interpreting verse of Our'an. He also brings out a hadist as explanatory of Qur'anic verse.

Metodologi Ilmu Tafsir. p. 126
Surah al-baqarah: 3.

In contrast to Ibn Kathir and Hamka, Quraish Shihab on the work Tafsir Al-Mishbah, in interpreting the verses of Qur'an—especially in interpreting the verses about typology of human, surah al-Baqarah verses 1-20— according to the transmission (riwayah) of hadith aspect, in this terms his badly transmission very minimal even none at all that he displayed as a qualifier in his exegesis, especially about the al-Baqarah verse 1-20.

C. According to Ulumul Qur'an Aspect.

Understanding of *ulumul* Qur'an also considered very important. Because it is the main of Qur'an itself.⁷⁵ By looking at and paying attention to the rules of ulumul Qur'an, it will be able to see what *mufassir* exegesis.

Qur'an ulumul own rules there are in it heavily. Such one rule in it is the rule about 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 understanding the verse in question. However, that verse also includes a number of other meanings contained in. In other words, the

⁷⁵ Metodologi Ilmu Tafsir. p.130

meaning of that verse is devoted not only to understanding associated with the events.

According to asbab an-nuzul, Quraish Shihab does not always include about asbab an-nuzul on his exegesis. As in his exegesis about the typology of human in surah Al-Baqara 1-20, from twenty verses, he only includes one asbab an-nuzul therein. Namely, he told asbab an-nuzul from Al-Baqara verse: 14 about one characteristic of hypocrites.

Similarly to Quraish Shihab, Ibn Kathir in his tafsir work "Tafsir Ibn Kathir', in interpreting the verses of Qur'an—especially in interpreting the verses about typology of human, al-Baqarah verses 1-20—in this case he did not always include asbab an-nuzul on his exegesis. Ibn Kathir presents only one asbab an-nuzul in discussing about kafiruun.

B. Analysis about Typology of Human; Social or Theological?

From the descriptions in the previous chapter that outlines the Typology of Human; interpretation of *Surah* al-Baqarah 1-20 which presented with varieties opinions of *mufassir* whether it comes from Ibnu Kathir in his own work *Tafsir* Ibn Kathir, Quraish Shihab from his great work *Tafsir* al-Mishbah, to the opinion of Prof. Dr. Hamka from his big work *Tafsir* al-Azhar.

From those *mufassir*'s opinions have been many and complete explanation of the Typology of human; about muttaqin / mukminin, kafiruun and munafiquun.

That the characteristics of Muttaqin / mukminin, kafiruun and munafiquun not only related between them with their Lord Allah Almighty, but also things that related to their social life. And subject matter of analysis in this subchapter is whether this classification of human Typology including social or Theological.

Actually, talking about the theology and the social are talking about two different things, but both have a strong link in people's lives. And talking about the role of religion in social life involves two things that are certainly closely related, aspects of which have been preserved. Namely the influence of religious ideals and ethics, religion in the life of individual from social classes and social groups, individual collectivity, and includes the customs and way of all foreign elements religion it includes.

Religion is a source of motivation of individual action in social relations, and returned to the concept of religion with public relations, in which religious experience will be reflected in social action, and individuals with the society.

And then, what kind of classification is? Typology of Human in Qur'an (which consist of mukminuun/muttaquun, kafiruun and munafiquun); social or theological?

From those lots of explanation above, and depend on some *mufassir* opinions, we can take a conclusion that those three groups—typology of

human—is theological classification, theological typology of human. Because that typology of human is according to how human being have relationship with Allah Almighty. And how human being has relationship with Allah Almighty is closely related with how human being has relationship with people and the society around them, because religious experience will be reflected in social action, and individuals with the society.