



## CHAPTER I

### INTRODUCTION

#### A. Background Of The Study

Al Qur'an is the miracle of Islam. Al Qur'an consist of many knowledges that were born from it contents. It delivered for prophet Muhammad PBUH to bring the humans from the darkness to the lightness and guide them to the straight way. And also Al Qur'an sent down with the Arabic language so that Qur'an suggested some meaning in various forms of sentence structure, which any one can't be matched although by Arab writers. This is an extraordinary thing that no one can make just the same with Allah creation because Qur'an is the truly came by the side of God. According to Quraish Shihab, Al Qur'an consist of 98% social lessons and 2% observance of ritual duties.

Islamic religion and its ritual transmitted to prophet Muhammad PBUH for humans goodness. This case demanded humans to actualize their piety within implementing of actualization for considerate for fellow human to build *wahdah al 'aqidah* (one faith) before build *wahdah al ghayah* (one purpose) until born *wahdah al shu'ur* (one feeling).

All of life aspects were practice for the hereafter and all of His creation were moved to one destination. In every duties there will be efforts and affection will be the final reward to get. Probably, some pure



activities or just joking looks like unhappy firstly, but it is wrong to consider that does not belong to affection.<sup>1</sup>

One reason describes that human was brothers each other, because they came from the one unity. Allah said in holy Qur'an:<sup>2</sup>

يَتَأْتِيَا النَّاسُ إِنَّا خَلَقْنَاهُ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ  
أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَنُكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣٠﴾

*“O mankind! We have created you male and female and have made you nations and tribes that ye may know one another. Lo! The noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware.”*

No differences among man and woman, young and old, religious or irreligious. Everyone must create a peacefulness and having secure inside the society. The verse above means Allah commanded us to obey Him and motivated to do a good deed and avoid from bad consequence which he made was ordered by God. Beside that the words in the verse proved there was a relation between human and his God that could not be broken off.

Besides, it was so hard to comprehend Al Qur'an messages without watching on condition of social society. Language and literature became main topic because of it influenced a lot in society life of Arabs at that time. Poem was a prestigious thing for Arabs society to proud of. Therefore the poet has a high position in the social life. The best poem would be

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<sup>1</sup>Fethullah Gulen, *Cinta dan Toleransi* (Tangerang: BE Publishing, 2011), p. 62.

<sup>2</sup>QS. Al Hujurat:13.



hang on Ka'bah (al-mu'allaqat) beside their idol that he worship.<sup>3</sup> The poet role in society life was very influential at that time. A level in society could be increased only by the poem. By poem could be raise their level up and also could make them indignity even could be made somebody indignity from their gloried. Nowadays, Quraish Shihab compare the poet to mass media which can spread many information, bring the level someone or society up or even snides him.<sup>4</sup> Therefore that showed Arabs life and their society at that time that very hard.

The religion attends in the middle of society can give both material necessary and spiritual. According to the surah Al Ma'un that consist of many messages and commands to humans generally. It totally recall us to never ignore pauper and the orphans. Sayid Quthb said if ever human give notice and stay listen within his heart, it is enough for making a big change surely in his life and transforms the fooly to the faith, leading and guidance to the real civilization and deserve.<sup>5</sup>

About this theme, the writer would like to study what is interpreters explanation about this theme, expecially the meaning of the first ayat of surah Al Ma'un (Acts of Kindness) below.

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<sup>3</sup>Ahmad Syalabi, *Mausu'at al-Tarikh al-Islami*, p. 154 and Ismail R. Al-Faruqi, *The Cultural Atlas*, p. 105; Ali Nurdin, *Quranic Society* (Jakarta; Erlangga, 2006), p. 29.

<sup>4</sup>Quraish Shihab, *Tafsir al-Misbah*, v. 10 (Jakarta; Lentera Hati, 2002), p. 4.

<sup>5</sup>Ali Nurdin, *Quranic Society* (Jakarta, Erlangga, 2006), p. 281.



أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ﴿١﴾ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ﴿٢﴾ وَلَا يَحْضُ عَلَى  
طَعَامِ الْمَسْكِينِ ﴿٣﴾ فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾  
الَّذِينَ هُمْ بِرِءَاوَةٍ ﴿٦﴾ وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾

“Have you thought of him that denies the Last Judgement?”<sup>6</sup>

Based on that verses, showed its important to take this theme. this verse belongs to surat Al Ma'un which contents of social aspect. Surat Al Ma'un explains they who snaps at orphans and does not give eating pauper, unwilling to give useful things for helping them called by someone who denied the religion. KH Ahmad Dahlan as the founder of Muhammadiyah said, this surat consists of some social messages. Firstly, someone who does not care the pauper belongs to the fiber of religion. Secondly, *salat* (prayer) as *ibadah mahdah* (pure ritual) which has social dimension for no doubt. Then there is no benefit of prayer if does not accompanied by social ibadah. Thirdly, doing good did while *riya'*, such as looking for benefit for the popularity. Fourthly, many people felt down to the egoism till unwilling to give help (material or imaterial) to the *mustad'afin* (weak persons).

Nowadays, humans look busy with their activity and their desire till do not care each other, moreover dissability person, such as pauper and orphan. Eventhought they protected by the governments, but humans have obligation to care them. Some cases happened in some places which

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<sup>6</sup> QS. Al Ma'un:1.

stricken with famish. They need help to be strong through this life. Although they have a family but it was human's obligation to help them as Allah said in holy Qur'an surah Al Baqoroh (the Cow):

﴿ لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۗ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَئِكَ الَّذِينَ صَدَقُوا ۗ وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴾

*“Righteousness does not consist in whether you face toward the east or the west. The righteous man is he who believes in Allah and The Last day, in the angels and the book and the prophets; who for the love of Allah gives his wealth to his kinsfolk, to the orphans, to the needy, to the wayfarers and to the beggars, and for the redemption of captives; who attends to his prayers and pays the alms-tax; who is true to his promises and steadfast in trial and adversity and in times of war. Such are true believers; such are the God-fearing.”<sup>7</sup>*

Many interpreters have differences opinions with another one when they interpreted the first verse of surat Al Ma'un. The differences used to be happened since prophet Muhammad PBUH period. But in this case, the writer try to take the interpretation of the previously interpreter, Ibnu Jarir at T{obary and Abu Laith As-Samarqandy. Both of them have tafsir book that proved them as interpreter which is one of interpreter requirements.

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<sup>7</sup>QS. Al baqoroh: 177.



Ibnu Jarir at T{obary named Abu Ja'far Muhammad bin Jarir bin Yazid bin Katsir bin Ghalib At T{obary. He was born in Thabiristan, Amil at 224 H and stayed there until he was passed away (310 H). Since youth, he was ground away to the theology and other branch of theology. He was memorized the Holy qur'an in age seventh. Beside that he was expert in interpretation of holy Quran, hadith, us{ul fiqh and history. Since age ninth years old he was going to some places for studying many knowledges and learn to some teachers. So that he was eclectic and occupied among other interpreters and made his creation becomes reference for another interpretation books. More than twelve century ibnu Jarir at T{obari was passed away. But his creation still exist for interpreting Gods revelation, Al Qur'an.

In his interpretation, At-T{obary explained that meaning of that verse was denied to Allah reward, Allah laws, and do not obey His command and His prohibition. Based on his interpretation which quoted from *s{ahabah* words about verse **يَكْذِبُ بِالذِّينِ** go back to meaning who denied to the Allah laws. Took from Ibnu Juraij story this verse means consideration day.<sup>8</sup>

In other side, there was Abu Laith As Samarqandi (passed away 373 H/ 983 M). He was a sufi and law expert of Madhhab Hanafi. In Java land, his name was Mbah Semorokondo. The name took from a city of Samarkand which were Uzbekistan state. Samarkand was an old town

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<sup>8</sup> Abu Ja'far Muhammad bin Jarir al Thabari, *Tafsi>r al T{obary*, V. 28 (Beirut; Dar al-Fikr) p. 200.



which more than 2750 years old and contains of beautiful cities and thousands mosque which range from silk way (jalur sutra) between China and Europe, built in 700 Before-Christ.

Muhammad bin Ibrahim al Tody was father of as Samarqandi and also became his first teacher. So that he took many opinions either from his father or tafseer books and other books. Beside that, he sat under Abu Ja'far Al handawany or Abu ja'far Al balkhy, Al Khalil bin Ahmad Al-Qadly Al-Sajazi an hadith expert and a teacher of fiqh madhhab Hanafy and also Muhammad bin Al Fadl Al-Balkhy.

Based on tafsir Bahrul Ulum, As Samarqandy interpreted this verse differently. Whereas his interpretation pattern was same, *tafsi>r bi al ma'thur*. But he has other comprehension to explain what this verse means about. he interpreted that this verse told to Muhammad that who denies the orphan, and don't give eating pauper was *ka>fir* (unbeliever). Directly, he interpreted the word *yukaddhibu* as *ka>fir* and the word *al din* as the judgement day.<sup>9</sup>

According to two interpretation above, the word *al-din* related with *al-din* means (day of) reckoning. The religion taught us to believe the supernatural things. Whereas supernatural things not only believing in God but also believing God's agreement which will be recompense upon what have done in the judgement day later. In fact, many interpreters have explained this verse with their differences reason.

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<sup>9</sup>Abu Laith As Samarqandi, *tafsi>r Bahrul Ulum*, V. 3rd (Beirut; Dar al-Fikr), p. 600.



The main point is we should go into context of *surah* and verses. Because the messages of al-Qur'an must be looked by universal, not only for certain period but also for every periods and everybody. The universal message was not exclusive codes which stuck in the formality of text. But there were *ru>h*, *mahasin*, and *asra>r*, etc.<sup>10</sup>

## **B. Identification and Limitation of The Problem**

According to the description of the background above, the problems that should be identified in this study is the comprehension between two interpreter within differences era. So that this thesis will be described some views of the interpreters about first verse of surah Al Ma'un.

Many interpreters explained this verse based on their thoughts. Therefore to make it more focus and suitable with the theme, this study is limited only in comparative comprehension between Ibnu Jarir At T{obary and Abu Laith As Samarqandi.

## **C. The Problem of The Study**

After analyzed the problem above, the writer tries to collect some problems of the study below:

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<sup>10</sup>Nur Khalik Ridwan, *Tafsir Surat al-Ma'un* (Jakarta; Erlangga, 2008), p. 76.





1. How is the interpretation of the first verse of surat Al Ma'un according to Ibnu Jarir At T{obary and Abu Laith As Samarqandi about the first verse of surah Al Ma'un?
2. What are the similarity and differences of interpretation between Ibnu Jarir At T{obari and Abu Laith As Samarqandi about the first verse of surat Al Ma'un based on their backgrounds?
3. What is the implementation of that verse in our life?

#### **D. The Objective Of the Study**

1. To get understanding about the first verse of surat Al Ma'un completely.
2. To describe the comprehension of interpreters about the first verse of surat Al Ma'un based on their thoughts and interpretation books.
3. To apply the verse and describe what verse means about.

#### **E. Review of literatures**

As long as the researcher has known, the study about Surat Al-Ma'un the first verse has not been discourse before, especially in thesis. And also the writer has not found literature explained by comparison between two interpreters whose works of exegesis. As like as, the comparison between At T{obary and As Samarqandy. So that the main sources must be *tafsi>r* At T{obary and *tafsi>r* Bahrul Ulum. But in other literature such a book there was *Mu'jam al-Buldan* (Shihabuddin Abu Abdullah), *T{abaqat al-*



*Mufassiri>n* (Ahmad bin Muhammad), *Tafsir Surat Al Ma'un* (Nur Khalik Ridwan), *Praktikum Qiraat* (Abdul Majid Khon) for basic of study. And also some books related with this theme; Qur'anic Society (Ali Nurdin), and some books for Qur'an study; *Metodologi Penafsiran Al Qur'an* (Nasrudin Baidan), *Metodologi Ilmu Tafsir* (M. Al Fatih Suryadilaga), *Mabahith fi Ulum Al Qur'an* (Manna' Kholil Al Qatt}an).

## **F. The Definition of the Key Terms**

To make this study easier and understandable, It is important to concern the words which will be analyzed below:

Interpretation : Explanation of Al Qur'an verses to be more understand.<sup>11</sup>

Comparative : Adjective of comparison or comparing that meant to examine things to see how they are like and how they are different or notes exchange opinion.<sup>12</sup>

Study : lessons; investigation; place of study.<sup>13</sup> That is means interpretation or understanding.

Tafsi>r At T{obary : the interpretation book that created by Ibnu Jarir At T{obary

Tafsi>r Bahrul Ulum : The interpretation book that created by Abu Laith As Samarqandi.

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<sup>11</sup>*Kamus Bahasa Indonesia*, (Jakarta, Pusat Bahasa, 2008), p. 1409.

<sup>12</sup>Martin.H.Manser. *Oxford learner's pocket dictionary* (Oxford University Press, 1995), p. 82.

<sup>13</sup>Burhani MS-Hasbi Lawrence, *Kamus Ilmiah Populer*; Edisi Milenium (Jombang: Lintas Media) p. 633.



## **G. The Use of The Study**

The realization of this research will be used and significant at least:

1. Enlarging insight of interpretation's study of Qur'an conceptually.
2. By this study, it can become scientific contribution in the discipline of Qur'an's knowledge. Because Qur'an's knowledge suitable in every periods and will not limit in past time only so it can be applied for now on.
3. This study can give comprehension about Qur'an's concept in society facing the social problems.
4. Hopefully, giving a comprehension can make other views about who is lied to the religion as Allah said, according to the some interpreters. Beside that it can open humans heart about caring to another moreover they who need to help as the fellow creation of God.

## **H. The Method of The Study**

### **1. Kind Approach**

This research is kind of *library research* with collecting data, reading, writing and collecting other source which related with the topic and also everything needed to complete the data will be used in this research. This research uses conformity method, it is:

Comparative method (*muqara>n*). It is a method of qur'anic interpretation that try to compare the text of Qur'anic verse which has



similarity expression in two topics and more, it also to compare the text of Qur'anic verse which have different expressions in one topic.<sup>14</sup>

In this research the writer uses comparative method between two interpreters. This method usually was used by a interpreter to explain Qur'anic verses by comparing some opinions of interpreters. It talks the Qur'anic verses by showing a sure opinion of some interpreters about a topic then compares them. It is neither getting right nor wrong, but for determining the variety of the Qur'anic exegesis.<sup>15</sup>

The definition of comparative method mentioned:

1. Comparing Qur'anic verse whose similarity and resemblance text in two problems or more, or having different text in same problems.
2. Comparing Qur'anic verse with Tradition of prophet Muhammad PBUH (hadith) which is contradiction.
3. Comparing some interpreters in Qur'anic exegesis.

The step of comparative method (muqarar>n), the research procedur of this topic:

1. To collect some verses with the translation those would be researched.
2. To collect vocabularies from those verses and identify them.
3. To explain the interpretation of those verses from some opinion of interpreters.

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<sup>14</sup>Nasruddin Baidan, *Metodologi Penafsiran Al Qur'an* (Jogjakarta: Pustaka Pelajar, 1998), p. 65.

<sup>15</sup>M. Al Fatih Suryadilaga Dkk, *Metodologi Ilmu Tafsir* (Jogjakarta: Teras, 2005), p. 151.



## 2. Data Resources

### a. Primer Data Sources

The main sources in this research were *Tafsir At T{obary* belong to Ibnu Jarir At T{obari interpretation and *Tafsir Bahrul Ulum* belong to Abu Laith As Samarqandy interpretation.

### b. Secondary Data Sources

The secondary data sources such the supporting books, like *Tafsir Surat Al ma'un*, Qur'anic Society (Ali Nurdin), *Mu'jam al Buldan*, *Kashfu ad-Dunun*, etc and some books for Qur'an study; *Metodologi Penafsiran Al Qur'an* (Nasrudin Baidan), *Metodologi Ilmu Tafsir* (M. Al Fatih Suryadilaga), *Mabahith fi 'Ulum Al Qur'an* (Manna' Kholil Al Qatt{an).

## 3. Method of Analysis

Comparing and analyzing the verses which had be interpreted by two interpreter above. One of the steps is analyze the method that they used in their interpretation books. The analyzing method is used when compare and analyze Arabic language knowledge such as *nahwu*, *s}araf*, *balaghah*, and other branch of Arabic knowledge. The analysis also be affirmed and confirmed by understanding some opinions which related with the topic.<sup>16</sup>

The explaining of data by categorizing and classifying prefer to compare and look for relation between variable. It uses framework

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<sup>16</sup>Manna' Kholil Al Qatt{an, *Mabahith fi Ulum Al Qur'an* (Riyadh: Manshurat Al Ashar Al Hadis, 1973), p. 48.



of thinking that was formulated before. The statement was formulated in frame of thinking became guidance to analyze the data.

## **I. The Outline of Writing**

The outline of this study will be explained to the five chapters below:

**Chapter I: Introduction** as a background of the study to introduce the problems that will be discussed. This chapter consist of: Background of The Study, Identification and Limitation of The Problem, The problem of The Study, The Objective of The Study, The definition of Key Terms, The Use of The Study, Review of The Literatures, The Method of The Study, and the last The Outline of writing.

**Chapter II: The Basic Of Theory.** This chapter contains of basic theories about the interpretation of surah Al Ma'un the first verse and general review about the verse which will be described later.

**Chapter III: The Data Offered.** This chapter explained the biography of interpreters. This chapter offering of the background of Ibnu Jarir at-T{obary and Abu Laits As Samarqandy and their interpretation books (tafseer).

**Chapter IV : The Analysis of The Data.** This chapter contains the analysis of Ibnu Jarir At T{obary and Abu Laith As Samarqandi views about the first verse of surah Al Ma'un. Besides that, this chapter also contains the similarity and difference interpretation between Ibnu Jarir At



T{obary and Abu Laith As Samarqandy about surah Al Ma'un the first  
verse.

**Chapter V: Conclusion.** This chapter contain of conclusions of the study  
as the answer of the question in the statement of the problems.