

CHAPTER 1

INTRODUCTION

A. Research Background

The Qur'an is a scripture that instructs and guides all mankind in all aspects of life. It is also the only holy book *of shahīhūn li kulli zamān wal makān*, in which it explains various problems, ranging from matters of worship, amaliyah, human actions, the last day, the stories of the ancients, the books of God sent down to His apostles, history,³ and science. Therefore, all problems should refer to the Qur'an.¹

Understanding the meaning of the Qur'an human being can't be separated from other disciplines, especially the science of interpretation. And when we are informed of what we have sent down to our servant, then know that Allah is All-Mighty, All-Wise.² In other words, interpretation is the key to understanding the meanings contained in the Qur'an.

Along with the development of the era of interpretation of the Qur'an is required to always be relevant to the problems that occur in today's society. It is also supported by various problems in the many interpretation products that differ from one to another. To solve the problem, many activists of the interpretation of the Qur'an find a new synthesis in revealing the message of God in the Qur'an that is sought to be able to answer the current problem.³

¹Muhammad Aly al-Shabuniy, *al- Tibyan fi Ulum al-Qur'an*, (Beirut: Alam al-Kutub, 1985), 8.

²Aunur Rafiq el-Mazni, *Pengantar Studi Ilmu al-Qur'an*, (Jakarta Timur: Pustaka al-Kautsar, 2016), 407.

³Marjan Fadil, "Nalar Eksklusif Penafsiran al-Qur'an Studi Terjemah Depag dan Tarjamah Tafsiriyah", *Journal of the Qur'an and Hadith* Vol. 5, No 2, 163.

Cases in a growing society are a major concern for Muslims themselves. In this era of globalization, many factors can lead to various changes in people's lives, both in terms of religion, politics, and changes in tradition in modern society, this also leads to the erosion and shift of moral values in religion. The lack of public awareness of the practice of religious values if left for such a long period will bring the community into perdition and will harm on human life. Therefore, people need control as a guide and handle in the face of various challenges and problems, so that they do not slip into error and uncertainty.⁴

Religion is the only foundation that can be a control in human life. Therefore, the teachings of Islam need to be developed and disseminated through da'wah, namely always invite to good and avoid all evil. And we strive to strengthen our faith. This is what makes da'wah a very important thing in life.

The importance of the implementation of this da'wah realizes that reassessing the verses of da'wah is also very important to add insight and make more open thinking. Because social reality shows that every human being has a different perspective on something related to their identity in social status. This different way of view will also cause diversity in its implications. One of these views could be inclusive and on the other hand, it could also be exclusive.

Exclusive people view both in terms of race, culture, ethnicity or language as a social identity. People who think exclusively will tend to underlie everything based on what they believe. That is what they believe in, and they are the ones who are disassociated.⁵

⁴Zulkarnaini, "Dakwah Islam di era Modern", in *risalah journal*, vol. 26, No. 3, 151.

⁵Ma'mun Mu'min, "Metode Tafsir Inklusif: Upaya Membedah Interpretasi al-Qur'an", in *the journal Tafsir and Hadith*, Vol. 8, No 1, 145.

While people who think inclusively they actually think that something different is something that may be exemplified or identified with him. They believe that ethnicity, language, and so on are not different in their status. Therefore they can accept other groups and be more tolerant.

Apart from all kinds of differences in human mindset and perspective in accepting something, it is necessary to have an interpretation that is considered suitable in the situation as it is today to avoid divisions and disputes. In this case, the author will analyze the verses of da'wah based on the perspective of Sheikh Mulla Ali Qari written in his book, namely the book of *Anwāru al-Qur'ān wa Asrāru al-Furqān*. Syekh Mulla Ali al-Qari was one of the encyclopedic intellectuals. He also made an important contribution in the enrichment of Islamic scientific treasures and most importantly he was also a mufassir who had successfully interpreted the verses of the Complete Qur'an in 30 juz which later the book was named *Anwaru al-Qur'an wa Asraru al-Furqan*.⁶

When viewed in his interpretation of these verses of da'wah, some verses seem to be interpreted exclusively. For example, his interpretation of Q.S. Al-Imran verse 104 reads:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

And let there be among you a community that calls to good, calls to the righteous, and prevents distance. They are the lucky ones."

⁶M. Abduh Wahid, "Membaca Pemikiran Hadis Mulla Ali Al-Qari Al-Hirawi", in *the Journal of Aqidah*, Vol. III, No. 2, 168.

In his interpretation Syekh Mulla Ali al-Qari explained the meaning of the verse that the believers must preach but the da'wah itself is punished as a command in the form of *fardu kifayah*. This means that this da'wah can only be done by certain groups such as *ustadh* (the preacher of Islamic religious) or religious figures so that when in an area there is a person or a group of people who carry out the da'wah, then the obligation is dropped.⁷

Whereas if you look at the interpretation of Fakhruddin al-Razi in his book, namely *the Book of Mafatih al-Ghaib* about the same verse that is Q.S. Al-Imran verse 104, it explained that there should be a group of people who are ready to take the role of this da'wah, even though it is an obligation for each individual of the people by his capacity. This is the responsibility of every Muslim and is not only required by certain groups.⁸

From both interpretations, it is clear that the difference in the viewpoint of Mulla Ali al-Qari and Fakhruddin al-Razi, if Mulla Ali al-Qari gives an opinion that the obligation of da'wah as a command that is *fardu kifayah* then in contrast to Ibnu Katsir he is more inclined to give opinion the da'wah as a command that is *fardu ain* (an obligation that is individual).

According to the author that Mulla Ali Qari inclusively interpreted the verse because he did not impose the obligation of da'wah to all mankind meaning only to certain people such as *ustadh* or religious figures who are qualified in the field. So that not just anyone can carry out the mandate to convey religious messages to all mankind.

⁷Nuruddin Ali bin Sulthan al-Harawi, *Tafsir Mulla Ali Qari*, (Beirut: Dar Al-Kotob Al-Ilmiyah, 2013), 325.

⁸Fakhruddin al-Razi, *Mafatih al-Ghaib* (Bairut: Dar Ihya at-Turatsi al-arabi, 1420 H), 314.

This is a form of inclusiveness, it is said to be because in this case, he is open by trying to acknowledge the shortcomings that exist in others and don't compel them to preach with the limitations of their knowledge. This kind of interpretation brings peace and unity to religion.

Therefore the author is interested to analyze the interpretation of syekh Mulla Ali-Qari, besides he is a qualified figure in various fields of science is no exception in the field of interpretation, this book of his writing is also one of the books of interpretation that uses tahlili method so that it is easier to understand. His commentaries can be categorized as tafsir with the pattern and orientation of *the interpretation of bi al-ma'tsūr* or *bi al-riwāyah* because in addition to using sahih histories, he also uses a variety of opinions from both companions and tabi'in.⁹ The book consists of five volumes interpreting verse by verse analytically based on the order of the Qur'anic mushaf. Such interpretation is considered the best method because it has not been influenced by certain interests and objectives.¹⁰

The reason the author raised this title is *first*, there are still many people who do not understand what the true meaning of da'wah is so that many of them convey religious messages in the wrong way. Some even preach only because they follow their passions, so they do various ways to get their message received and can convince their listeners even by lying or by force and too hard. Whereas in the Qur'an it has been explained how the method in preaching in a good and correct way.

Second, the interpretation of Syekh Mulla Ali Qari is pretty interesting interpretation, because in his delivery he further accentuates the linguistic side so that

⁹Nuruddin Ali bin Sulthan al-Harawi, *Tafsir Mulla Ali Qari* ,...4.

¹⁰Silma Laatansa Haqqi, "Penafsiran Ibnu Katsir Tentang Ayat-ayat Amanah dalam Tafsir Qur'an Al-'Azīm", *Thesis* (Jakarta, Fakultas Ushuluddin, UIN Syarif Hidayatullah Jakarta, 2018). 7.

the words are arranged so neatly and beautifully. In addition, his interpretation of the verses of da'wah is very suitable to be applied in the present time to answer all the problems that exist.

Third, looked from previous research is still very rare that research on the thinking of Syekh Mulla Ali al-Qari especially in the field of interpretation. He is an ensklopedis intellectual figure who has an important contribution to the enrichment of Islamic science treasures.

B. Problem Statement

Based on the background of the above problems, then what will be discussed in this study is formulated as follows:

1. What is the type and forms of interpretation of Mulla Ali al-Qari when interpreting the verses of da'wah in the Qur'an?

C. Purpose and Significance

By the formulation of the problem, this study aims to reveal the following:

1. To know what the type and forms of interpretation of Mulla Ali al-Qari when interpreting the verses of da'wah in the Qur'an .

At least the study is considered significant in three ways:

- a. In the scientific realm, this research is expected to have a usefulness as a conceptual enrichment of the interpretation of da'wah verses in various interpretations of the Qur'an and is expected to also be an additional reference material for academics regarding the interpretation of Mulla Ali Qari.

b. In the social field, this research is expected to provide input and become a study material for institutions or educational institutions that play a role in the development of the younger generation on matters related to da'wah. In addition, this research is expected to provide encouragement and motivation to the community to always invite to the path of goodness (da'wah).

D. Definition Operational

This research discusses da'wah in the Qur'an according to Mulla Ali al-Qari (Study of the Book of *Anwāru al-Qur'an Wa Asrāru al-Furqān*) so that there is no misunderstanding, then the author will present some operational terms:

1. Inclusive Commentary

Inclusive comes from "inclusive" English which means "included". While in the Great Dictionary of Indonesian (KBBI), the word "Inklusif" means: included or calculated.

Whereas in terms of inclusive means putting itself into the perspective of others or other groups in seeing the world, in other words trying to use the point of view of others or other groups in understanding problems and people like this have a high tolerant attitude.

So what is meant by inclusive interpretation is an open interpretation of all existing issues, or in other words it can also be referred to as interpretation that is not textualist, tends to be more open, willing to accept the way others view, and more tolerant when faced with an existing problem.

2. Exclusive Commentary

In the Great Dictionary of Indonesian Language (KBBI), the word "Eksklusif" has two meanings: 1. Being alienated, 2. Not willing to accept or allow the entry of new members, 3. Excluding.¹¹

While the term exclusively is a condition to limit themselves from other groups, so there is the impression of efforts to separate themselves or shut themselves away from outside influences.

So what is meant by exclusive interpretation is a closed interpretation, tends to be louder, intolerant, and always assumes that his opinion is the most correct. So they tend to reject and blame groups that do not fit his thinking.

3. Verses of da'wah

The verses of da'wah are a group of verses of the Qur'an or the word of God that speaks of the call, the call to all mankind to follow the path of God, carry out His commands and avoid his prohibitions.¹² And what is meant by the verses of da'wah here are verses in which contain the word *يدعوا - يدعو - دعوة* in various forms of words, whether it be fiil madhi, mudhari' or amar that indicate the meaning of inviting or calling, but only reserved for invitations in the form of goodness.

The categories of da'wah verses in this study are: Q.S. Fushilat (4) verse 33, Q.S. al-Rūm (30) verse 33, Q.S. Luqmān (31) verse 32, Q.S. Noah (71) verse 5, Q.S. an-Nahl (16) verse 125, Q.S. al-Qashash (28) verse 87, Q.S. al-Ra'd (13) verse 36, Q.S. al-Ghafir (40) verses 41, 42, 43, Q.S. al-Hajj (22) verse 67, Q.S. al-Isrā (17) verse 110,

¹¹Dendy Sugono and Cormentyna Sitanggang, *Kamus Bahasa Indonesia* (Jakarta:Pusat Bahasa, 2008), 378.

¹²Arifin Zain, Maimun, dan Maimun Fuadi, "Identifikasi Ayat-ayat Dakwah dalam al-Qur'an", *Journal of Islamic Management and Administration* vol.1 No. 2 (Islamic Guidance and Counseling Program UIN Ar-Raniry, Banda Aceh, 2017).

Q.S. al-Ahqāf (46) verses 31, 32, Q.S. al-Syūrā (42) verse 15, Q.S. al-Ahzāb (33) verse 46, Q.S. al-Imrān (3) verse 104, Q.S. al Anfāl (8) verse 24, Q.S. Yusūf (12) verse 108.

E. Prior Research

After conducting a literature study by looking for previous research, the author found several manuscripts in the form of journals, thesis, and articles that discuss da'wah or its methods, including the following:

First, a journal was written by H.M. Abduh Wahid, Lecturer of Qur'an and Tafsir Sciences, Faculty of Ushuluddin and Philosophy UIN Alauddin Makassar in 2017. He wrote a journal entitled "Reading the Hadith Thoughts of Mulla Ali al-Qari al-Hirawi". This journal discusses the way Mulla Ali al-Qari in giving the hadiths of the prophet Muhammad with a very special namely the amount of mastery and literature accompanied by comparative hadith thoughts of classical scholars. And this journal is also discussed how he thinks of the hadiths of the prophet, such as his views on hadith mastur, hadith mursal and hadith maudhu.¹³

Second, the thesis was written by Andi Rani Rahman Madika, a Student of the Faculty of Ushuluddin Adab and Da'wah. State Islamic Institute (IAIN) Palopo in 2019. He wrote a thesis entitled "Verses about Da'wah in the Qur'an (Perception of Jamaah Tabligh Palopo City)". This thesis discusses the perception of jama'ah tabligh Palopo city to the verses of da'wah in the Qur'an and merea concludes that da'wah is the obligation of all mankind and not just the responsibility of a cleric or ustadz. The interpretation of jama'ah tabligh refers to the Qur'an and Hadith then also recorded for example such as the Book of Fadilah Amal as a guide book to facilitate the listeners.

¹³H.M. Abdul Wahid, "Membaca Pemikiran Hadis Mulla Ali al-Qari al-Hirawi", *journal Aqidah*, Vol.111, No2, 167.

So this study is different from the author's research because this study is focused on the interpretation of jama'ah tabligh while the author's research is focused on the interpretation of Mulla ali Qari.

Third, a journal is written by A.M. Ismatulloh, with the title "Method of Da'wah in the Qur'an (Study of Hamka's Interpretation of: QS. An-Nahl 125)". This research discusses the method of da'wah but the object is only focused on one verse, like a Q. S. An-Nahl verse 125 and the reference rests on the interpretation of one of the famous mufassir based on the interpretation of Hamka. And from this research can be concluded that the method of da'wah according to Hamka there are three kinds: wisdom (in a wise way), *mauidzah hasanah* (with good teaching) and *jadilhum billatī hiya ahsan* (rebut them in a better way).¹⁴

Fourth, a journal is written by Marjan Fadil entitled "The Exclusive Reason of Interpretation of the Qur'an Translational Study of the Ministry of Justice and Tarjamah Tafsiriyah", alumni of UIN Syarif Hidayatullah Jakarta in 2016. This journal discusses the exploration of exclusive reasoning and inclusive reasoning in the interpretation of the Qur'an which is influenced by the interpretation, the purpose of interpretation, and the ideology of the interpreter, namely this journal explains the differences in interpretation reason by the Ministry of Justice and Muhammad Thalib (author of Tarjamah Tafsiriyah) when interpreting verses of the Qur'an.¹⁵

Fifth, a journal is written by Ma'min Mumin entitled "Inclusive Interpretation Method: Efforts to Dissect the Exclusivity of Interpretation of the Qur'an", STAIN kodus students of Central Java Indonesia in 2014. This journal discusses inclusive

¹⁴A. M. Ismatulloh, "Metode Dakwah Dalam Al-Qur'an"(Studi Penafsiran Hamka terhadap: QS. An-Nahl 125)", *journal Lantern*, Vol.1XX, No2, 155.

¹⁵Marjan Fadil, , "Nalar Eksklusif Penafsiran Al-Qur'an Studi Terjemah Depag dan Tarjamah Tafsiriyah ", *Journal of the Qur'an and Hadith* Vol. 5, No 2, 163.

methods, which is a method of interpretation that produces an open interpretation product to all issues of social dynamics with intending neutralize all exclusive forms of interpretation. This journal is also explained the history of the development of inclusive interpretations ranging from the time of the prophet Muhamad to the post-generational period of companions.¹⁶

From some types of previous research as described above, here the author asserts that the research study by the author is different from previous studies, although there are some aspects of similarities such as figures, verses that become objects in research, and discussions about exclusivity and inclusivity in an interpretation. However, in general, this study is different from the research that has been studied first. Because the author's research here specifically examines the interpretation of da'wah verses from mulla Ali Qari's perspective to see the exclusive and inclusive aspects of him, while previous studies have absolutely nothing to discuss the theme.

F. Research Method

1. The type of research

The research studied by the author is a type of literature research or Library research, because in the process of research from start to finish make use of a variety of literature that is considered relevant to the theme studied without making observations.¹⁷ The reason researchers use this type of research Library is that the theme of this study is focused on one of the books of interpretation that is used as a reference, so that all the data sources are derived from a text, either from a book, pdf or other.

¹⁶Ma'mun, Mu'min,"Metode Tafsir Inklusif: Upaya Membedah Eksklusivitas Interpretasi Al-Qur'an"*Journal Science of the Qur'an and Tafsir*, Vol. 8, No 1, 145.

¹⁷Hariwijaya dan Bisri M. Djailani, *Panduan Menyusun Skripsi dan Tesis* (Yogyakarta: Siklus, 2011), 44.

Since the interpretation of da'wah verses from Mulla Ali Qari's perspective has never been studied at all, so this encourages the author to study and dig deeper into the theme. And of course, this research is very much in need of various additional references in the form of books or other texts, therefore the author chooses the type of literature study because it is considered as the right type of study based on the existing theme.

As for research based on its purpose, the author uses descriptive methods so that research objects can be described in more detail so that it is easy to understand.¹⁸ In this study, the author will describe and provide information about Mulla Ali Qari's views on the verses of da'wah and what is the method in preaching by the teachings of the Qur'an and things related to it, ranging from understanding, law and forms of da'wah itself. In the method of interpretation research, the author will use thematic studies to explain the discussion by collecting verses of da'wah whose context is in the form of activities calling to goodness.

2. Object Research

Object in this study is to examine the verses da'wah verses that are related to the meaning of other elements in preaching and express the interpretation of these verses based on the opinion of Syekh Mulla Ali Qari' written in the book of interpretation namely *Tafsir Mulla Ali Qari'* or commonly referred to as the Book of *Anwāru al-Qur'ān Wa Asrāru al-Furqān* to give a proper conclusion about good and correct preaching based on the Qur'an.

¹⁸Ivanovic Agusta, *Teknik Pengumpulan dan Analisis Data Kualitatif* (Bogor: Litbang Pertanian, 2003), 1.

The object of the author's research is only focused on the verses of da'wah whose context is the activity of calling people to good, the verses are Q.S. Fushilat (4) verse 33, Q.S. al-Rūm (30) verse 33, Q.S. Luqmān (31) verse 32, Q.S. Noah (71) verse 5, Q.S. an-Nahl (16) verse 125, Q.S. al-Qashash (28) verse 87, Q.S. al-Ra'd (13) verse 36, Q.S. al-Ghafir (40) verse 41 , 42, 43, Q.S. al-Hajj (22) verse 67, Q.S. al-Isrā (17) verse 110, Q.S. al-Ahqāf (46) verse 31, 32, Q.S. al-Syūrā (42) verse 15, Q.S. al-Ahzāb (33) verse 46, Q.S. al-Imrān (3) verse 104, Q.S. al Anfāl (8) verse 24, Q.S. Yusūf (12) verse 108.

3. Data and Data Source

a. Data

Data is an empirical fact collected by researchers to solve problems or answer research questions or in other words that data is something that has no meaning to the recipient and still requires processing. Data can be a state, picture, voice, letters, numbers, language, or other symbols that we can use as material to see the environment, objects, events, or a concept.¹⁹ So included in the data in this study is inclusivity and exclusivity in Mulla Ali Qari's interpretation of the verses of da'wah using the book of *Anwaru al-Qur'an wa Asraru al-Furqan*.

b. Data Source

1. Primary data is the principal data that is data obtained directly from primary sources or original sources containing research information. In this study, the authors

¹⁹Sandu Siyoto dan M. Ali Sodik, *Dasar Metodologi Penelitian* (Yogyakarta: Literasi Media Publishing, 2015), 67.

used the Qur'an and the commentary of Mullā Alī Qarī' as the main reference in analyzing the verses of da'wah that became the object of this study.

2. Secondary data is data taken from the second source. This data serves as a supporter or amplifier in a study, namely in the form of books or other books of interpretation and documents either in the form of pdf, journal or article that is certainly related to the topic of this research, namely about the interpretation of da'wah verses based on the interpretation of Mulla Ali Qari'.²⁰

c. Data Collection Techniques

In this study, the author uses data collection techniques with documentation methods. What is meant by the document method is a method of data collection that is not addressed directly to the research subject. This means that the author uses the records of past documents that are enshrined in the form of writings that are contained in a book or books contained in it about the history of life, biographies, and everything related to the theme studied by the author, especially the books of interpretation and books on da'wah.

d. Data processing and analysis techniques

There are several steps performed by the author in data processing techniques, here the author uses thematic interpretation steps as follows:

1. Choosing and setting problems by matching the verses of the Qur'an which will then be reviewed thematically. In this case, the author has chosen the theme "Inclusivity of Mulla Ali Qari's Interpretation for Da'wah Verses in The Book of *Anwāru al-Qur'ān Wa Asrāru al-Furqān*".

²⁰Rahmadi, *Pengantar Metodologi Penelitian* (Banjarmasin: Antasari Press, 2017), 71.

2. Collecting verses of the Qur'an that have the same background as the theme that has been set.

3. The verses are then arranged based on the order of the descent if possible, then analyze the verses based on the viewpoint of Mulla Ali Qari'.

4. Explaining, commenting, and giving conclusions by paying attention to the causes of the revelation and correlation of the verse with the verse before and after.²¹

The next step is to analyze the data. In this case, the author uses descriptive methods to explain the data related to the theme so that this research can be understood easily. Descriptive research is a research method that seeks to describe and interpret objects according to what they are by fact-finding based on proper interpretation.²² In other words, descriptive research is research that seeks to describe a symptom, event that occurs, or actual problem.

Therefore, the first step in analyzing the data here is by analyzing the verses of da'wah by referring and focusing on the interpretation of Mulla Ali Qari' written in his book of *Anwāru al-Qur'ān Wa Asrāru al-Furqān*. Then the author describes the essence of Mulla Ali al-Qari's interpretation of the verses of good da'wah related to meaning, form, method, etc. In analyzing these verses of da'wah the author uses the exclusive and inclusive theory of interpretation of the Qur'an, so it is clear how Mulla Ali Qari views when interpreting the verses of da'wah between verses with each other, so the author will then conclude from all interpretations of Mulla Ali Qari.

²¹Abdullah Karim, *Tafsir Ayat-Ayat Akidah* (Banjarmasin: Pustaka Banua, 2017), 33-34.

²²Iwan hermawan, *Metodologi Penelitian Pendidikan Kuantitatif, Kualitatif dan Mixed Methode* (Kuningan: Hidayatul Qur'an Kuningan, 2019), 37.

G. Structure

The research on title “Inclusivity of Mulla Ali Qari’s Interpretation for Da’wah Verses in The Book of Anwāru al-Qur’ān Wa Asrāru al-Furqān” by researchers divided into several chapter, and in each chapter there are sub-chapters that are arranged with systematics as follows:

The first chapter, an introduction that contains about the background of writing that is presented completely that explains how important it is to study this research so that this research is considered worthy and interesting to be researched , problem formulation that can answer various problems related to the title of the research, operational definitions so that this research is easier to understand, the purpose and significance of the research, literature studies, research methods, and the latter is the systematic writing in this study.

The second chapter, about Mulla Ali Qari's biography, starts from his life history, educational background, and lists some of the works he has written during his life. This chapter is also explained the description of the form of the book of Tafsir Mulla Ali Qari which includes the background of writing, methods, interpretation patterns, and systematic writing.

The third chapter will explain the description and interpretation of Mulla Ali Qari to the verses of da'wah which includes the understanding of da'wah itself, the law, the forms of da'wah, and present whatever identification and criteria of the verses of da'wah contained in the Qur'an.

The fourth chapter will discuss and analyze thoroughly the verses of da'wah in the Qur'an so that conclusions can be drawn about the inclusivity of Syekh Mulla Ali al-Qari’s interpretation of these verses.

The fifth chapter contains a cover that contains the conclusions of the authors of all the discussions that have been presented from start to finish and also contains suggestions as an improvement to this research in the future.