

CHAPTER III

GENERAL DISCRPTIONS ON HIS BOOK

1. Background

Djohan found the Qur'an down to us in the form of the text and not speak for themselves. He entered into our brain through the medium of Arabic as submitted by the Prophet Muhammad P.B.U.H, to *Ṣahabat*. The Qur'an is one, but the various interpretations in the Muslims. Even sometimes against each other. Sayyidina Ali said in truth Qur'an "*is writing in between the two frames, and do not speak, indeed, the only men that makes talking*".¹ Qur'an itself according to our faith is to be definitive but the understanding and interpretation are *Dhzannî*.

A vocabulary is not uncommon to have multiple meanings, such as the *Sariyâ*² said that could mean a small river but also could mean that precious child. These differences will lead to different understandings and perspectives *Fikh al-Lughah*. As commonly defined *Tallun*³ sentence with *Maṭarun khafif*, and those that interpret the *drizzle*, and *drizzle*.⁴ All of this makes it clear that it is not easy to translate the Qur'an.⁵

Books written by Djohan is indeed more to the understanding of the reading the Qur'an, with the stock and the knowledge that he got when living a

¹Djohan Effendi, *Pesan-pesan al-Qur'an: Mencoba Mengerti Intisari al-Qur'an*, (Jakarta: PT. Serambi Ilmu Semesta, 2012), p. 18.

² Q,s., Maryam/19: 24.

³ Q, s., Al-Baqarah/2: 265.

⁴Hamka, *Tafsir Al-Azhar*, Vol.16, (Jakarta: Pustaka Panjimas, 2003), p. 23.

⁵ Hamka, *Tafsir Al-Azhar*, Vol.3, ((Jakarta: Pustaka Panjimas, 2003), p. 66.

life with people who are already devoting scholarly him. Activity which he is doing is an attempt to capture the message of the Qur'an as part of the search process that will never be finished, full and complete. Because the human understanding of the Qur'an can not be ascertained because there is *Dhzanni*.⁶

Indirectly, the presence of this book finally made it in memory of the teachers who have much taught him how to understand the content of the Qur'an. They are K.H. Dalhar, K.H. Bashir Ahmad, Prof. Hasbi ash-Shiddiqy, Prof. Muchtar John, Mr. Muhammad Irsyad, Mr. Muchtar Lutfi, for three years Djohan assisting Muchtar Lutfi in researching translation H.B. Jassin. Verse by verse translation is read and then discussed. The activity was performed three times in understanding verse by verse. Djohan with Muchtar Luthfi he was very impressive, knowledge supported by total comprehension. Muchtar Lutfi as speakers of Arabic, and accuracy in translation and interpretation to criticize the Qur'an, providing invaluable knowledge for Djohan.⁷

Armed with experience and reading it, he tried to record the understanding of the Qur'an. From there Djohan lot to learn how to capture and translate the message of the Qur'an is more appropriate. With that experience makes Djohan interested to write a book with the chapter "Pesan-pesan Qur'an Mengerti Kitab Suci" can be enjoyed by all classes. Djohan strongly emphasizes that al-Qur'an not a scientific documentation, natural phenomenon, not a scientific description, and the story of the Prophets, not too descriptive historical, let alone an ideological

⁶ Djohan Effendi, *Pesan-pesan al-Qur'an*, pp. 24-25.

⁷ Djohan Effendi, *Pesan-pesan al-Qur'an*, p. 25. See too Ahmad Gaus. AF, *Sang Pelintas Batas*, pp. 184-185.

manifesto alone. Rather, the Qur'an is a book of The tips to do, to work, work and meritorious. The Qur'an is a source of guidance for anyone who believes himself to be a human to develop an fearing that are able to control and maintain themselves from sin, and able to perform the function as Caliph this earth.

2. Its Content

Book “*Pesan al-Qur'an Mencoba Mengerti Intisari*” this scripture written in a language that is easy to understand, and straight forward. So that all of the people who want to understand easily the content of the Qur'an was helped by the posts that have been set by Djohan Effendi.

Writing that book, he begins with the peeling of how the messages of the Qur'an in accordance with the perspective of time and dawn, and also tell the sum of “*Ruku*” (or ending story) in the sura. The Qur'an was revealed to the Prophet Muhammad of five first verse of sura al-'Alaq to paragraph three of Sura al-Maidah for twenty two years, thirteen years when the Prophet was still in Mecca and about ten years after the Prophet emigrated to Medina. As it is known that every verse that fell in Mecca called the (*Makiyah*) sura and if dropped in Medina called (*Madaniyah*). Djohan divide period into three parts, namely, *the beginning of Mecca, Mecca then, and the Medina period.*

The division of this period is associated with a different emphasis from the verses of the Qur'an were revealed in each period. Beginning of Mecca as reflected in *Juz 'Ammah* and several other chapters more touching things existential and personal. Qur'an describe atmosphere is so great when the transition from

earthly life to the afterlife now surely come. Humans not only faith but also demanded for pious deeds. Suras that fell in this period not only emphasize on personal piety but also the social piety.

The verses in the period Mecca Afterward discourse suggests that God does not allow people to live without guidance. The presence of the Prophet and Apostle in each race as an idea that humans need guidance not be allowed to navigate life without a guide and map. The Qur'an emphasizes Islam is not located outside the track at all apart from the mission of the Prophets and Messengers in the neighborhood of al-tradition of the book. Islam is a continuation of *Millah Ibrâhîm*, the ancestor of the prophets of Israel, Muhammad P.B.U.H was a descendant of Ibrâhîm from Isma'il path. Qur'an asserts that it is a book that revealed with spiritual traditions in Taurat and the Bible are delivered by Musa and Isa. Qur'an emphasizes that the mission of the Prophet Muhammad P.B.U.H. is a treatise addressed to the entire nation.

Sura that fell in the period of Medina that reflects the position of Prophet Muhammad P.B.U.H. as a leader of the people, as a leader of the political, economic, social, and military. Suras there in discuss community issues and legal perspective and the real historical context.

Djohan also explains how the structure and systematic of manuscripts which he offers. Qur'an consists of one hundred and fourteen chapters, all arranged in Manuscripts codified and structured systematically and interesting. One hundred and fourteen chapters can be divided into three division: opening,

torso (body of constitution) and Epilogue. Al-Fâtîhah as prologue, while the last three verses of sura al-Ikhlâs, al-Falaq, Al-Nâs which serves as an epilogue. The rest one hundred and ten sura from al-Baqarah until al-Masad is the torso.

Djohan to review messages from the Qur'an from *Basmallah*, Djohan also to cover the messages into the essence in every sura with give the points or global themes into core points in the chapter. as in the following table:

TABLE, 3.1 THEMES OIN THE SURAS

| No | Name of Sura | Messages of The Qur'an |
|----|------------------|--|
| 1 | Al-Baqarah | Qur'an is the book of Hidayah Muttaqîn, Infidel, an Hypocrisy Adam: Prototype human Israel followers is a <i>I'tibar</i> Criticism of exclusivism Do not imitate the Israelites Ka'bah is the new direction of Muslims Build quality people Faith and Prayer |
| 2 | Sura 'Alî 'Imrân | Qur'an fortitude previous scriptures Islam a universal religion Birth of Prophet Yahya and Isa principle of mutual Ka'bah is the Coat Unity |

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| | | <p>God's help</p> <p>God does not waste Ihsan Charity</p> |
| 3 | Al-Nisâ | <p>Human cognate and Equivalents</p> <p>War: Suffering Widows and Orphans</p> <p>Women's Rights</p> <p>consolidation People</p> <p>Do not ignore the fate of the family</p> |
| 4 | Al-Mâidah | <p>Task Enforce Justice</p> <p>Ahl al-Kitâb</p> <p>Do not profuse</p> <p>The life of one person: Lives of Human Beings</p> |
| 5 | Al-An'âm | <p>God's goodness and Human Arrogance</p> <p>The attitude of Dissidents</p> <p>The Prophet is not coercive</p> <p>Religion and Responsibility</p> <p>Do not profuse</p> <p>Precepts of the Faithful</p> <p>Allah is the Orientation Living of believer</p> |
| 6 | Al- 'Arâf | <p>Prophet Muhammad's and apostles before</p> <p>Two types of Man</p> <p>Devil is the tempter</p> <p>Truth will always outperform the Evil</p> |

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| | | Asmâul Husnâ Source of our lives |
| 7 | Al-Anfâl | Spoils not a destination Motivation of War War: Touchstone Peace is Main of priority |
| 9 | Yûnûs | God's invitation and Human Response Lessons and experience of the Prophet Prophet Only informer Treatise |
| 10 | Hûd | Religious Proselytizing of the Prophet always rejected Diversity is a test |
| 11 | Yûsuf | Yûsuf: Handsome and good temperament Faithful to the Trusteeship Dutiful son to the Parents |
| 12 | Ar-Ra'd | Learning from the Nature Start by self |
| 13 | Ibrâhim | Religious Proselytizing Prophets and The rejection by them Prophet Isma'îl is the Ancestor Believers Useful Life for Others |
| 14 | Al-Hijr | Prophet There should not be Discouragement Revelation versus Lie |

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| | | The devil is always lurking Human Inadvertence |
| 15 | Al-Nahl | Learning from Bees God is so Good Human Tend not want Thankful Level of goodness and badness Humans like Swear Attachment to objects Gratitude, Fair, and Istiqamah |
| 16 | Al-Isra' | Do not join the followers of Israel stance Fostering Public Morality Humans is the noble of creature |
| 17 | Al-Kahf | Youth the Tough Truth and Freedom of Belief The Spiritual Experience of Musa <i>Dzulqarna'in, Ya'jûj and Ma'jûj</i> The god verses is the Source of Life |
| 18 | Maryam | Birth of Prophet Yahya predecessor Isa Prophet Isa is the Noble children Religious Proselytizing Ibrâhîm |
| 19 | Tâhâ | The treatise of Musa Lessons for the Prophet Muhammad P.B.U.H The Story of Adam |

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| 20 | Al-Anbiyâ | The Prophet always victorious Prophet Ibrâhîm has saved The mission of the Prophet is the mercy for the World |
| 21 | Al-Haj | Comeback to difference to God Hajj: is the Symbol of Unity and Equality All Places of Worship to be Protected Diversity May Not Be Eliminated |
| 22 | Al-Mu'minûn | God never Leaves Man Take care of yourself and Build Community Who believe and not to Doomsday |
| 23 | An-Nûr | ethics Intercourse God Light of Heaven and Earth The God promise to Creatures Norms of decorum must be maintained |
| 24 | Al-Furqân | The Prophet always resisted Learning from the Past Qur'an abandoned by his followers be Reasonable |
| 25 | Asy-Shu'arâ | The Prophet came to reform the People Religious Proselytizing and resignation |
| 26 | An-Naml | The Prophet came to answer his period Praise for the Lord |
| 27 | Al-Qaşâş | The Prophet is not coercive |

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| | | <p>Musa versus the Fir'aun</p> <p>Musa Defenders People</p> <p>Qarunisme versus Qur'anisme</p> |
| 28 | Al-'Ankabût | <p>The success does not come free marelly</p> <p>Communication and discussion with other People</p> <p>Death is a certainty</p> |
| 29 | Ar-Rûm | <p>Signs of God's greatness and wealth</p> <p>Induced damage on Earth by Man</p> <p>Consistent follow Religion disposition</p> |
| 30 | Luqmân | <p>Moral messages to Youths</p> <p>Active and Dynamic Life</p> <p>Humans Must be Rational</p> |
| 31 | Al-Sajadah | <p>Deterioration and Human Awakening</p> <p>Learning from History</p> |
| 32 | Al-Ahdzâb | <p>Prophet: Tough Leader</p> <p>Prophet: Simple Person</p> <p>Wife of the Prophet: Activists and Public Figures</p> <p>Respect: someone Personal Life</p> |
| 33 | Saba' | <p>Triumph could end up with setbacks</p> <p>Believer versus Non-believer</p> |

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| 34 | Fâṭir | Praying: The Spiritual Means Increased Religion is not Takhayyul Do not be fooled by the Earthly Life God rewards Double pleated |
| 35 | Yâsîn | God is always present in every period Solicitation contemplate Natural Phenomena Life on Day Later |
| 36 | Al-Şaffât | Enforcement Truth would not Fail Adoration of idol can lower the people |
| 37 | Şâd | Lessons for Muhammad Noble Human Beings |
| 38 | Al-Zumâr | The Personal Responsibility Lucky and the transverse True diversity |
| 39 | Ghâfir | Do not glare to Power Zalim ruler surely perish God's love does not responded |
| 40 | Fuṣṣilat | Learning from Nature and History |
| 41 | Al-Shûrâ | Diversity is the Will of God God does all the Prophets |

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| 42 | Al-Zukhrûf | Prophets come Advancing People The base vanity the <i>kufr</i> |
| 43 | Al-Dukhân | Al-Quran is God's Grace |
| 44 | Al-Jâthiyah | The Natural phenomena become the Devotional material Learning from the experience of the Israelites Life Orientation: Objects or God |
| 45 | Al-Ahqâf | The successor of the prophet Muhammad Minutes of the Previous |
| 46 | Muḥammad | Challenger Prophet always Failed People of Peace Bearers |
| 47 | Al-Fath | Faithful followers of the Prophet Defenders |
| 48 | Al-Hujurât | Along the way Intercourse Mankind is different to know each other |
| 49 | Qâf | Studied to the Nature Reflecting on History God is so close |
| 50 | Al-Dzâriyât | Natural Sources of Inspiration God is Good |
| 51 | Al-Ṭûr | Decree of God must prevail |
| 52 | Al-Najm | God and the Prophet so close |

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| | | God's forgiveness is very Width Door All of person bears Personal Responsibility |
| 53 | Al-Qamar | Warning Qur'an not lie |
| 54 | Al-Rahmân | God the Merciful |
| 55 | Al-Wâqi'ah | Dooms Day will come |
| 56 | Al-Hadîd | Faith and Manifestations |
| 57 | Al-Mujâdalah | Treat the wife with Good Opponents of the Prophet would not Win |
| 58 | Sura al-Hashr | Build cohesiveness People |
| 59 | Al-Mumtahanah | Muslim and non-Muslim relations in Medina Women who join must be protected |
| 60 | Al-Şâf | People Achieve Robust Rows |
| 61 | Al-Jumu'ah | Call for Goodness |
| 62 | Al-Munâfiqûn | Muslims must be Careful |
| 63 | Al-Ṭagabûn | Being Assertive but Gentle |

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| 64 | Al-Ṭalâq | Divorce should Humane |
| 65 | Al-Tahrîm | Wife is Human remains Whole |
| 66 | Al-Mulk | Power brings Blessing |
| 67 | Al-Qalam | Towards an Educated respected community |
| 68 | Al-Haqqah | Resurrection is Certainty |
| 69 | Al-Ma'ârij | Spiritual Enhancement need Struggle |
| 70 | Nûh | Rejecting the Prophet's message is Destruction |
| 71 | Al-Jinn | The struggle of the Prophet would not vain |
| 72 | Al-Muzammil | Relationship with should not be Disconnected |
| 73 | Al-Mudaththir | The Prophet must immediately rise and Preaching |
| 74 | Al-Qiyâmah | Human life would be justified |
| 75 | Al-Insân | Human suffering must be sensitive to each |

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| | | other |
| 76 | Al-Mursalât | Take care of yourself and do good for others |
| 77 | Al-Naba' | News Day of Resurrection certainly true |
| 78 | Al-Nâzi'ât | God's ultimate goal later |
| 79 | 'Abasa | Prophet himself can Reprimand |
| 80 | Al-Takwîr | Forecasts of the Modern Era |
| 81 | Al-Infiâr | All business is up to God |
| 82 | Al-Muţaffifîn | Cheating is a terrible thing |
| 83 | Al-Inshiqâq | The struggle will never finish |
| 84 | Al-Burûj | Opponents of the Prophet surely Failed |
| 85 | Al-Ṭâriq | God's plan is always applicable |
| 86 | Al-A'lâ | God is the Creator and Perfector |
| 87 | Al-Ghâshiyah | Humans will acquire True Justice |

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| 88 | Al-Fajr | Wealth will not save |
| 89 | Al-Balad | Improve yourself by Helping Others |
| 90 | Al-Shams | Humans have free choice |
| 91 | Al-Lail | Humans are free to choose |
| 92 | Al-Ḍuḥâ | The struggle of the Prophet would not Fail |
| 93 | Al-Inshirâh | The new task is always Awaits |
| 94 | Al-Tîn | Re-affirmed the faith and Expand Kindness |
| 95 | Al-‘Alaq | Read the first command to Prophet |
| 96 | Al-Qadr | Prepare yourself to fill tomorrow |
| 97 | Al-Bayyinah | Faith and Charity Kindness |
| 98 | Al-Zilzalah | All that is done will appear later |
| 99 | Al-‘Âdiyât | Be master not Slaves Objects |
| 100 | Al-Qâri’ah | Life must be Responsible |

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| 101 | Al-Takâthur | Do not be Greedy Man |
| 102 | Al-‘Aşr | Fill time in the actions |
| 103 | Al-Humazah | Do not think it will be Eternal Treasures |
| 104 | Al-Fîl | Destruction and Glory |
| 105 | Al-Quraish | Mecca city that gave Blessing |
| 106 | Al-Mâ’ûn | Defend the poor and the love of God |
| 107 | Al-Kauthar | Remember God remember Fellow |
| 108 | Al-Kâfirûn | religion be mine, and for you |
| 109 | Al-Naşar | Victory is not silent on the shortcomings |
| 110 | Al-Masad | Arrogance is no Limit |
| 111 | Al-Ikhlâş | Single God, the foundation of everything please |
| 112 | Al-Falaq | God our protector and source of hope |
| 113 | Al-Nâs | God our life orientation |

And at each end of the explanation of the essence of the scriptures, Djohan insert a poem relating directly to the beautiful sura and rich literature. As poetic of the Qur’an for initial sentence “*Bismiillâhirrahmânirrahîm*”

Basmalah

By greeting basmalah

We begin every step

With the expected precipitations of divine blessing

We walked tread life

With cupped hands up
 We prayed
 Hopefully every inhaling and exhaling of breath is not wasted
 Mercy and merciful divine inspiration
 love and spirit of love
 Breath devotion, for the universe, for Mankind

Djohan also includes two appendices cover writings, the first article about the work of his time in college. And a second attachment on Poetic Translation Sura Al-Fatihah and *Juz 'Amma*.

3. His View and Essence of the Qur'an

Djohan Effendi considers the Qur'an as a moral guide and mentor in human life. He took it from the verse "... *dzâlika al-kitâbu lâ Rayba Fihi Huda li al-Muttaqin.*" Departing from the verse Djohan believe the Qur'an is not a history book, nor a law book. The Quran is the moral guidance, which inspires us how it should be living now. "

This book seeks to explore the meaning of every sura in the Quran. Written composed from letters al-Fatihah to al-Naas. How to Djohan shows global messages in the Qur'an, without peeling them verse by verse, an amazing achievement. He was able to summarize the interpretation of scripture in the book only two hundred and sixty four pages thick. It is easy enough someone who wants to understand the great value of the Qur'an in his busy. Due to the humanist inspiration from the Qur'an, he does not need to struggle with tafseer are summarized in many volumes. Due to the humanist inspiration from the Qur'an, no need to struggle with tafseer are summarized in many volumes.

Djohan divide the themes in the Qur'an and poured in the appendix. The themes raised in line with the focus of attention since the first Djohan Effendi, the theme is to show that the Qur'an is a book for the improvement of human self, that the Quran gives us an explanation of the conflict between determinism and free will that be a discussion of the study of philosophy . Also there is talk a little about pluralism, and the two last part is a defense against the mustad'afin or proletariat in Marxist doctrine.

Another interesting side of this book the authors demonstrated through narrative language so beautiful. In fact he often bring word that is no longer popular in the community, but actually implies deep and sublime. pelantan said, for example, which is used to translate Rabb Djohan Effendi: "Praise be to Him pelantan the Worlds." The word pelantan taken Djohan implies: nurses, caregivers, coaches, protector, creator.

A. His Framework on classification the verses of the al-Qur'an

Qur'an consists of one hundred and fourteen chapters. All manuscripts are arranged in a codified and structured systematically and interesting. Djohan shared with three parts, opening, torso, and . Sura Al- Fâtiha^h which is positioned as the opening who serves as a prologue. While the three last sura al-Ikhlâs, al-Falaq, Al-Nâs which serves as an epilogue. One hundred and ten other chapters into the torso of the Qur'an.⁸

As the opening sura Al-Fâtiha^h who presents a summary and a solid summary of the overall message of the Qur'an. This chapter describes the position

⁸ Djohan Effendi, *Pesan-pesan al-Qur'an*, p. 32.

of God as *Rabbu al-Âlâmîn*, the *Pelantan* that creates and maintains the universe, describes his relationship with humans as a form of nature and *Rahimiyah Rahmaniah* of God. Unconditional love, and mercy are unimaginable. Then al-Fâtihah teaches that prayer is always read every prayer shown *Shirât al-Mustaqîm*, the path of those who God gift enjoyment instead of the streets people who God pleasure is not the way people are children of wrath, or street person lost. The overall message of the Qur'an pivot on teaching is summed up in Al-Fâtihah.⁹

As for the torso is one hundred and ten chapters that form the main structure of the copy of the Qur'an. Are invited to reflect on the word of the events of the creation of man, capabilities and limitations, place and function in the world. Into one hundred and ten suras which made the torso is again divided into eleven groups.¹⁰

As for the first consists of six chapters are al-Baqarah, al, al-Nisâ, al-Mâidah, al-'An'âm, and al-'A'râf. These verses present a general view of human events, the position and role on earth, about the history of religions with an emphasis scribes well known in Arab society was subjected to propaganda Prophet Muhammad P.B.U.H. Jews and Christians. Then associated with the birth and growth of new religions people, Muslims meet the invitation of the Prophet

⁹ Djohan Effendi, *Pesan-pesan al-Qur'an*, p. 32.

¹⁰ Djohan Effendi, *Pesan-pesan al-Qur'an*, p. 33.

along with various laws and regulations into the adhesive power of the new people.¹¹

The second group, consists of eight chapters, al-Anfâl, al-Tawbah, Yûnûs, Hûd, Yusûf al-Ra'd, Ibrâhim, al-Hijr, and al-Nahl. This chapter explores group concolidations people and guidance to new life together. Enforcement issues of justice and sharing sustenance, safety and security issues of threats coming from anywhere. Regulation run with full observance and awareness, faith and gratitude to God is the key to real success that will hopefully produce protection from all threats and crimes.¹²

The third group, consists of thirteen chapters, al-Isra', al-Kahf, Maryam, Tâhâ, al-Anbiyâ, al-Hajj, al-Muminûn, al-Nûr, al-Furqân, al-Shu'ara, al-Naml, al-Qaşaş, al-'Ankabût. This chapter continues the previous chapters with more emphasis on human spiritually history, particularly with regard to improving the lives of style. Inner experience of the Prophet Muhammad in the event of Isra 'Mi'râj is first corresponding to the human soul's journey in the growth of his spiritual life. Moral attitudes, relationships between parents and children, good deeds for others, perseverance in the face of danger, a sense of responsibility in this life with full appreciation of the divine presence is the first step in human spiritual growth. Worship of God should shine in a relationship with fellow

¹¹ Djohan Effendi, *Pesan-pesan al-Qur'an*, p. 33.

¹² Djohan Effendi, *Pesan-pesan al-Qur'an*, p. 34.

human beings, maintaining personal purity, fairness, humility, and caring for human dignity.¹³

The fourth group, consists of Sura al-Rûm, Luqmân, as-Sajadah, and al-Ahdzâb. The fourth chapter of this group as a continuation of the previous discussion on the subject of the Hereafter. The theme has a close relationship with the problems of life, human behavior with respect to time and the perspective of the past and the future and human powerlessness.¹⁴

The fifth group, which consists of six chapters that Saba, Fâtir, Yâsin, al-Şaffat, Şâd, and al-Zumâr. Suras is a summary of the world spiritually, starting with an emphasis on grace, power, and truth of God. Then stated that the angels show and recognize the power of God and how clearly the difference between good and evil, between truth and falsehood, between justice and brutality. All that demonstrates the superiority of the Qur'an which contains wisdom revealed to the Prophet Muhammad P.B.U.H.¹⁵

The sixth group consists of seven chapters Ghâfir, Fuşşilat, al-Shu'arâ, al-Zukrûf, al-Dukhân, al-Jâthiyah, and al-Ahqâf. The common theme of these verses is about between faith and kufr, revelation and denial, good and bad, true and false. Crime appears caused as a result of their own that can not be avoided except

¹³ Djohan Effendi, *Pesan-pesan al-Qur'an*, p. 35.

¹⁴ Djohan Effendi, *Pesan-pesan al-Qur'an*, p. 36.

¹⁵ Djohan Effendi, *Pesan-pesan al-Qur'an*, p. 37.

by the help of God through the guidance and revelation received and delivered by the apostles. Happiness of the world is not worth the spiritual strength.¹⁶

The seventh group, consists of three chapters, Muḥammad, al-Fath, and al-Hujurât. The theme of this group with regard to the organization of Muslims and how to prepare the defense of the various threats that come from outside or from within.¹⁷

The eighth group, consists of seven chapters, namely, Qâf, al-Dzâriyât, al-Thûr, al-Najm, al-Qamar, al-Rahmân and al-Wâqi'ah. The group emphasizes the eschatological aspects, life after death when a man will account for what they did during life on earth.

The ninth group, consists of ten chapters, namely al-Hadîd, al-Mujâdalah, al-Hashr, al-Mumtahanah, al-Şaf, al-Jumu'ah, al-Munâfiqûn, al-Ṭagabûn, al-Ṭalâq, and al-Tahrîm. In this ninth group was alluded to how specific problems often faced by the Muslims. Attitudes and treatment of women should not be derogatory especially miserable. The fulfillment of the rights of divorced women should not be ignored. Unity and solidarity of Muslims need to be raised and maintained, based on fairness, which uphold the integrity and trust.¹⁸

The tenth group, consists of eleven chapters, ranging Sura al-Mulk, al-Qalâm, al-Hâqqah, al-Ma'ârij, Nûh, Al-Jinn, al-Muzammil, al-Mudathîr, al-Qiyamâh, al-Insân, al-Mursalât. This group affirmed to the Almighty God that

¹⁶ Djohan Effendi, *Pesan-pesan al-Qur'an*, p. 38.

¹⁷ Djohan Effendi, *Pesan-pesan al-Qur'an*, p. 38-39.

¹⁸ Djohan Effendi, *Pesan-pesan al-Qur'an*, p. 39-40

control and regulate nature be inevitable, encouraging people to pursue knowledge so that people become educated, and assured that the resurrection is a certainty that no doubt will ever happen.¹⁹

Eleventh group is suras after thirty eight chapters beginning of al-Nabâ, until al-Masad. These verses contain of themes. Reaffirmation of the Apocalypse that humans live consciously and responsibly, the need to build an educated society that emerged since the beginning of the revelation was revealed, utilizing live as well as possible in order not to lose and open to remind each other, build a life together on the basis of honesty in communication and transactions, to control our self not to be a greedy man.²⁰

In closing oe epilogue, the third last Sura al-Ikhlâş, al-Falaq, Al-Nâs emphasize that the basic and fundamental message of the Qur'an is Tawheed, and affirm that God is *Pelantan* universe and mankind. The third chapter is reminiscent of the principle of life which should not waver and change, which must be hold every Muslim. God is the source of strength which he rested human life, then it should be if God participate in life it will be protective of him who has created and maintain, control, regulate, supervise, and demanding accountability for all actions.²¹

B. Method in formulating the Essence of the Qur'an

¹⁹ Djohan Effendi, *Pesan-pesan al-Qur'an*, p. 40.

²⁰ Djohan Effendi, *Pesan-pesan al-Qur'an*, p. 41.

²¹ Djohan Effendi, *Pesan-pesan al-Qur'an*, pp. 41-42.

Books that were given title to the messages of the Qur'an with the title that children Understand the Essence of Scripture. This book explores more personal understanding Djohan Effendi in the concluding message of the Qur'an with the Djohan possess sufficient knowledge and experience that he experienced. This book was a book that was born at the age of seventy three on October 01 2012, published by Science Porch be inevitable with the amount of five hundred and forty pages.

Djohan also have to mention the attitude of humility has been revealed that this article is far from perfect and still has shortcomings and oversight. From the perspective of a Muslim that the activities carried out Djohan is part of an effort to capture the message of the Qur'an as well as part of the search process that will never end and will never be complete, will not be found endpoints, full and complete.

According to Djohan that the relationship between the Qur'an with someone is like subject and object are moving and do not stop. Is part of a Talib and Salik, Seekers and walker, search and journey covered by the last breath with "*Lâilâha illa Allah*".²²

Djohan efforts made in positioning the Qur'an as a book guide (*maşdar al-Hidayah*) not to defend a particular ideology. This work is done by a contemporary of Muhammad Rasyîd Ridhâ, *Tafsîr Qur'an al-Hakîm al-Mushtahîr bi al-Tafsîr al-Manâr* which states that the Qur'an sought as a solution of concrete

²² Djohan Effendi, *Pesan-pesan al-Qur'an*, p. 17.

problems faced by Muslims today.²³ The contemporary commentator does have a tendency to interpret the Qur'an with *Thematic-contextual* methods and approaches developed through historical, sociological, hermeneutical, and even there that uses an interdisciplinary approach.²⁴ Instructions Qur'an universal can also be formulated taking into account the socio-historical circumstances that arise in the future, and then drawn into the current context.²⁵

If the prism form a contemporary interpretation it is found that the shape alignment done by Djohan in formulating Digest Qur'an. Because one of the characteristics of a contemporary interpretation is a context nature and oriented spirit of the Qur'an. The essence of al-Qur'an conducted by Djohan Effendi *Mawdu'î* method to provide the themes of each chapter in the Qur'an that very closely touch with today. Because the thematic method are three kind, then the writer if the method that used *Tafsîr al-Mawdû'î's li Sûrah Wâhidah*.

This interdisciplinary approach is also pursued in the writing of the book is the essence of the Qur'an. With the utilizing modern scientific devices owned by Djohan such as philosophy of language, literature, anthropology, sociology and science.²⁶

²³ Muhammad Rsyîd Ridhâ, *Tafsîr al-Qur'ân al-Hakîm al-Mushtahîr bi al-Tafsîr al-Manâir*, (Kairo: wp. 1954), p. 17.

²⁴ Abdul Mustqim, *Epistemologi Tafsir Kontemporer*, p. 60.

²⁵ Abdul Mustqim, *Epistemologi Tafsir Kontemporer*, p. 61.

²⁶ Abdul Mustqim, *Epistemologi Tafsir Kontemporer*, p.63.

As stated by contemporary commentators that "the Qur'an is eternal, but the presentation is always contextual so even though he fell in Arabic and Arabic but it applies universally, exceeded the time and place of human experience."²⁷

The method of interpretation that is growing today is the thematic method, because this method seeks to understand the verses of the Qur'an by focusing on specific topics and themes that will be studied.

As done by Djohan Effendi in essence Qur'an he tries adopted a method performed by contemporary commentators using thematic (*Maudhû'i*) in accordance with the state of the future, and social current. Djohan in his life at this time can not be separated from social bonds obtaining he wrestled.

Al-Farmawi was the first to formulate a systematic way of methodological steps that must be taken for commentators who use this method.²⁸ If the steps taken Djohan in conducting activities in the concluding essence of the Qur'an is indeed not wholly follow the steps mentioned by al-Farmawi. Djohan not show the essence of the verses in the Qur'an that but it only determines the themes in each chapter that he was suppose to be a core point in the Qur'an.

The interpretation of the thematic method has certain advantages. First, the method of thematic trying to understand the verses of the Qur'an as a whole making it possible to obtain a full understanding of the concept of the Qur'an. This thematic method also requires to understand the verses of the Qur'an

²⁷ Abdul Mustqim, *Epistemologi Tafsir Kontemporer*, p. 63.

²⁸ Al-Farmawi, *Al-Bidâyah Fî al-Tafsîr al-Mawdû'îyyah*, (Kairo: Al-Haġarâh al-'Arabiyyah, 1977), p. 62.

proportionally so that no preconceptions on certain verses. Second, even this method is practical thematic thus can directly be used by the community. Someone who likes to examine a particular problem will easily find the thematic method. This effort was conducted Djohan Effendi in defining the essence of the Qur'an by determining the theme that becomes an important point so that the reader can find the stamens in understanding a sura in the Qur'an. The interpretation of the thematic method has certain advantages. First, the method of thematic trying to understand the verses of the Qur'an as a whole making it possible to obtain a full understanding of the concept of the Qur'an. This thematic method also requires to understand the verses of the Qur'an proportionally so that no preconceptions on certain verses. Second, even this method is practical thematic thus can directly be used by the community. Someone who likes to examine a particular problem will easily find the thematic method. This effort was conducted Djohan Effendi in defining the essence of the Qur'an by determining the theme that becomes an important point so that the reader can find the stamens in understanding a Sura in the Qur'an.²⁹

All Muslims in the world would know the Qur'an was revealed in Arabic, and this time also has presented translation of the Qur'an in the language appropriate to each country. However, the achievement of one's understanding is different when the understanding of the Qur'an, the efforts made by the experts in formulating the intent of the Qur'an will be invaluable for with readers. Related to the validity of a notion is not only measured by a theory. If you are

²⁹ Abdul Mustaqîm, *Epistemologi Tafsir Kontemporer*, p. 69.

associated with the activities carried out by the commentators and scholars in formulating the intent of the Qur'an is certainly not to blame for granted, because the Qur'an that comes to us is a text that does not speak for themselves. Qur'an into the brain of the Prophet through the medium of Arabic as submitted by the companions of the Prophet Muhammad, and written by the secretary and the *Huffadz* who have recorded verses of the Qur'an. Verse of the Qur'an that which has been championed by the *Huffâzh* when war-related Yamamah of the Caliphate.

Qur'an is one, but the understanding of the Muslims of the Qur'an is different, even rare distinction of understanding. And actually the word Sayyidina 'Ali that "*The Qur'an is the text in between the two frames, he does not speak, the real men that are making meaningful*".³⁰ Therefore if the Qur'an says that "this or that" it should immediately realize that that says it's not the Qur'an itself the result of understanding and experience knowledge influenced by the respective managements which have limitations.

And on the validity of a truth that is associated with the interpretation of the views of the three aspects:³¹

First of coherence theory, this theory says that a correct interpretation when he considered in accordance with the previous proposition and consistently applying the methodology developed by the commentators. So if it looks

³⁰ Djohan Effendi, *Pesan-pesan al-Qur'an*, p.18.

³¹ Abdul Mustqim, *Epistemologi Tafsir Kontemporer*, p. 83.

consistency think philosophically, the interpretation can be said to be true in coherence.

Both theory correspondence, when he said to be true interpretation corresponded, fit, with scientific facts on the ground. This theory is commonly used in the interpretation *'Ilmî*.

Third pragmatism theory, this theory says that a correct interpretation when he says it is practically able to provide practical solutions to social problems that arise. Therefore, the model interpretation of the verses of theology or law which tends exclusive and less humane to people of other faiths can be no longer relevant in view of the problems of humanity in the present era, such as underdevelopment, poverty, unemployment, illiteracy and natural disasters that can not be solved by adherents of one religion, but need to work together in a symbiotic mutualism with people of other faiths.

Djohan writing this tendency leads to the pragmatic theory that expect the readers to understand easily how the Qur'an which should be applied in the life of the world. Djohan strive to provide awareness for every people to perform as a vicegerent on maintain rules.

Djohan Effendi's book also seeks to explore the meaning of every sura in the Quran. Composed written from Al-Fâtiḥah to al-Nâs. The author shows how the global message of the Qur'an, without peeling them verse by verse, is an amazing achievement. He was able to summarize the interpretation of scripture in the book only five hundred and forty one pages thick. It's easy for someone who wants to

understand the great value of the Qur'an in his busy. Due to the humanist inspiration from the Qur'an, he does not need to struggle with interpretation are summarized in many volumes. However, the model of writing like this is a little difficult for the preachers or prospective preachers who used to quote verse after verse of the Qur'an in conveying messages of preaching.³²

How to parse an-Nisâ' letter, for example. "The writer does not look as if there are problems in the letter, and he did not seem to want to get into debates that chaos in it:" Sura al- Nisâ' begins with the assertion that human beings are basically brothers, because they were created from the soul and the same type. This confirmation of the verse Sura al-Nisâ/5: 1:

يَتَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا
وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ
كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

It's sort of rebuttal to the discourse of people who say that the woman was created from the rib of man. In this case Djohan confirms its position, but do not want to compete or fight with the views of others."

New style conducted by Djohan is very valuable, a work which was also of course ought to be proud of. Each what said course there are advantages and disadvantages, which will make perfect needs. If the book is to serve as an

³² Discusstion Book of Djohan Effendi at Date Oktober 03st 2012 Informant by Jalaluddin Rahmat.

academic course materials will be difficult, because Djohan itself only mentions themes and review the essence of the Sura. But on the contrary if the dish is prepared for those who have busy so no need to open the umpteenth many interpretations. But enough to read the brief and usually in the study of global it is called *ijmalî* interpretation and also peel analytically (*Tahlîlî*). Djohan try collaborations various methods in an attempt to peel essence of the Qur'an. Tahlîf is the interpretation's method of the verses in the Qur'an with the analyzes the meaning of the Quranic verses, and following the formed of Quranic dawn, and less of analyzes of essence of the verse.

Besides Djohan mention particular themes that have been the writer explained in form language shape the global picture books, Djohan also mentions descending order of each chapter in any explanation of the essence of the Qur'an. In addition Djohan also mention the place of revelation.

What has been attempted by Djohan in defining the essence of this holy book, is still tentative and relative. Because an interpretation or understanding of the process of the Qur'an it is only in response to commentators when understand the scriptures, the situation, and the social problems it faces. Indeed there is a distance between the Qur'an and its interpretation. Therefore there is no interpretation that really objective as a commentator already has a prior text causes the text content to be "*reduced*" and distorted its meaning.

Thus to say the results are not the same as the interpretation of the Qur'an itself as an interpretation not only reproduce the meaning of the text, but also

produce a new meaning of the text. The text thus becomes alive and meaningful. Therefore, if the Qur'an is read and interpreted, the result would be a variation. Related to this Amina Wadud emphatically said: *Although reading is unique call now the undestanding of various readers of a single text will converge on many points* "there is no method of interpretation that is truly objective because each interpretation tends to reflect the subjective choice and relative .³³

In essence this Qur'an Djohan also emphasizes pluralism in religion, such as the theme of the Sura al-believers and al- Baqarah/2: 62. as follows:³⁴

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالنَّصْرَى وَالصَّبِيَّةَ مَنْ ءَامَنَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ

"The principle which must be lived Muslims is the principle of religious freedom because of religious value lies in sincerity and not because of compulsion and pretense. The principle of religious freedom is fundamental to human nature as creatures on earth Caliphate undertaking to apply wrongdoers. According with the verse:

In the essence concluded that more use ability Djohan social field, so that the charge of the contents contained in the essence of the Qur'an has the feel of

³³ Amina Wadud, *Qur'an and Women: Rereading Sekred Text Women's Pespektive* (New York: Oxford University Press, 1999), p. 127.

³⁴ Djohan Effendi, *Pesan-pesan al-Qur'an*, p. 62.

community. So approach or *Muqârabah* in this book Djohan using sociological approach. As in Sura Al-Isrâ' 'in the theme Fostering Public Morality'.³⁵

"This Sura explain about fellow human relationships as a form of realization and embodiment who believe real man to God. Namely filial to parents and be polite to them, helping the poor, relatives, and street children. Public morality must also be maintained so as not to facilitate extramarital sex. Culture of peace should also be developed to no outbreaks of violence and mayhem and bloodshed at the expense of human lives. Abandoned children because they have no parents or their parents who suffer in poverty must be taken not to be a lost generation. Furthermore, economic transactions should be done with honest so that a culture of mutual trust each other can be lived together in community life. All of this must be accompanied by a critical rational attitude based on spiritual values, faith in God."

Djohan's essence very apparent that describe the essence of the Qur'an using a sociological approach. Djohan also tried to link the absurd verses one and the other as the essence of the Q.,s. al-'Imrân (63, 66, 82, 83, and 84):

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٣﴾ هَاتَيْنِ هَتُّوْلَاءِ حَسَجْتُمْ فِيمَا
لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّوْنَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا
تَعْلَمُونَ ﴿٦٦﴾ فَمَنْ تَوَلَّى بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٨٢﴾ أَفَغَيَّرِ دِينَ

³⁵ Djohan Effendi, *Pesan-pesan al-Qur'an*, pp. 140-141.

اللَّهُ يَبْعُونَ وَلَهُرَ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ
 يُرْجَعُونَ ﴿٨٢﴾ قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
 وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا
 نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٣﴾

in Islamic themes: Universal Religion, on the assertion that Islam is the religion of the Prophet who was sent by God and religion even the universe and therefore those who refuse to follow the universal religion that will suffer a loss.³⁶

Then after formulating the essence of the Qur'an he concluded his message by using *lughawî* approach by inserting a beautiful poem to deliver to the reader's understanding of deep understanding. With form of writing that is more complete offering Djohan and charming. And in a special chapter was he specializes with peotic of *Juz 'Ammâ*. As peotic about Al-Qâri'ah:³⁷

Malapetaka

Malapetaka

Apakah gerangan malapetaka?

Hari ketika manusia bagaikan belalang berseleweran

Dan gunung gemunung bagaikan bulu domba beterbangan

Maka siapa pun yang berat timbangan kebaikannya

Kan senang hidupnya

Maka siapa pun yang ringan timbangan kebaikannya

³⁶ Djohan Effendi, *Pesan-pesan al-Qur'an*, p. 67.

³⁷ Djohan Effendi, *Pesan-pesan al-Qur'an*, p. 527.

Hawiyahlah jadi induknya
 Tahukah kau apa hawiyah itu?
 Api panas membara

C. Sources in formulating the essence of the Qur'an

Sources are used as the basis in determining the essence of the Qur'an by Djohan Effendi include:

Commentaries:

1. *Tafsîr Juz 'Amma* by Muḥammad 'Abduh.
2. *Tafsîr Qur'an al-'Āzhîm: Juz' Amma* worked by Shaikh Muḥammad Abduh.
3. *Tafsîr Qur'anl-'Azhîm* worked by Muhammad Shalṭut.
4. *Taysîr al-Karîm ar- Rahmah fî Tafsîr kalam al-Manan* worked by 'Abd al-Rahmân bin Naşir al-Sa'di.
5. *Nahw al-Tafsîr al-Mawḍû'î lî Suwar Qur'an* worked by Shaikh Muḥammad al-Ghazâli.
6. *Al-Qur'ân dan maknanya* by Muḥammad Quraish Shihab

And besides it Djohan take source of various translations of the Qur'an as:

1. *The Holy Qur'ân* worked by Ahmad Yusûf 'Alî
2. *The Holy Qur'ân* worked by Malik Ghulâm Farid
3. *The Holy Qur'ân* worked by Maulana Muhammad 'Alî
4. *Al-Qur'ân al-Karîm Bacaan Mulia* by H.B. Jassin
5. *A New Translations of the Qur'an* by Tarif Khalidî

And besides it Djohan take source of arabic dictionary of the Qur'an:

1. *Al-Mausû'ah al-Qur'âniyyah: At-Tafsîr al-Wajîz* by Wahbah al-Zuhailî
2. *Mu'jam Ma'âni al-Qur'ân al-Karîm* by Muḥammad Bassam Rusydî az-Zyn
3. *Mu'jam Kalimât al-Qur'ân al-Karîm* by Muḥammad Adnan Salim
4. *Al-Mufradât fî Gharîb al-Qur'ân* by Abû Qasîm al-Husaini bin Muḥammad Fâdhil al-Raghîb al-Asfahanî.