

CHAPTER IV

ANALYSIS

A. Interpretation Method of Prof. Dr. H. A. Athaillah in His Qur'an Interpretation at Al-Munawwarah Mosque

Based on the results of data collection from interviews and direct research in the field, and based on the results of processing existing data, it can be seen that the method used by prof. Dr. H. A. Athaillah in interpreting the verses of the Qur'an is the *tahliḥ* method.

Tahliḥ method is the method of interpretation by way of describing the verses of the Qur'an in sequence in accordance with the sequence of verses in the *muṣḥaf* with a global analysis and covering various aspects.

Therefore, in this interpretation there is a description and analysis of the words and verses interpreted both in terms of the meaning and purpose of their use, the grammar and the idiom, the description of the commandments and the prohibitions of God contained in the verse, By law, creed, morals, and others, there is also a description of cause the coming of the verse and the correlation of that verse with verses before and after, and other descriptions.

From the interpretation examples of Prof. Dr. H. A. Athaillah in the previous chapter, we can see the characteristics of his interpretation, as follows:

1. First, he mentioned the name of the sura that will be interpreted, and then mentioned the number of verses to be discussed.
2. He always explains in advance the relationship and munasabah between verses to be discussed with the verses that have been discussed so that listeners can know the unity of the theme (al-wihadat al-maudhu`iyyah) in the verses of the Qur'an.
3. Interpreting the verses of a group of verses.
4. He sometimes reinforces the explanation with verses and narrations that are commensurate with the verse being interpreted.
5. Explain the verses in terms of the meaning of lafazh, by holding to the opinions of the mufasir and linguists.
6. Explain the verses in terms of balaghah.
7. In interpreting the verse, he often contains much discussion of scientific science. Among them are historical sciences, biology, medicine, etc.
8. Linking the interpretation of the Qur'an with the social life of society that exist in today.
9. Giving conclusions in the form of wisdom that can be learned in the verse discussed.

B. Teaching Method of Prof. Dr. H. A. Athaillah in His Qur'an Interpretation Assembly

The method used by Prof. Dr. H. A. Athaillah in conveying the material of interpretation is a method of lecturing and question and answer. Lecture method is widely used by teachers to preach in various teaching assemblies. In the Qur'an sura al-Ṭāḥā verses 25-28 is mentioned:

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ۖ وَيَسِّرْ لِي أَمْرِي ۖ وَأَحْلِلْ عُقْدَةً مِّن لِّسَانِي ۚ يَفْقَهُوا قَوْلِي



The lecture method is the speech or explanation of the teacher orally in which the teacher can use teaching aids to clarify the description delivered to the students. This method puts the teacher at the center of attention. Teachers who speak more while students only listen and record things that are considered important.¹

In the Qur'an interpretation assembly in al-Munawwarah Mosque, the method pursued is by way of the teacher convey and explain the material of interpretation, starting with reading the verse, then one of the participants read the verse, then Prof. Dr. H. A. Athaillah explains the interpretation of the verse and the reciters listened to what he was saying.

Prof. Dr. H. A. Athaillah in conveying the material of interpretation trying to explain by using the language that is easily understood, the delivery of the

¹Sriyono, *Teknik Belajar Mengajar Dalam CBSA* (Jakarta: Rineka Cipta, 1992), Cet. Ke-1, 99.

entire material is delivered through the explanations that have been spoken in a language that is easily understood by the congregation. According to observations, the attitude is done because it adjusts to the level of understanding of the study participants which in terms of age, congregation or participants of this study on average aged over 40 years. So the explanation of the material must be explained in accordance with the ability of the participants in capturing or understanding the material that has been explained.

In explaining the material, he also often relates the verse that is being discussed by modeling it with the events in society. After he gave a lecture, he also gave the participants a chance to ask questions. It is necessary to know the participants' understanding of what they have conveyed through the lecture method. Teachers who use varied methods will attract the attention of learners so that the teaching process is not boring.²

Therefore, Prof. Dr. H. A. Athaillah also uses question and answer method at the end of the meeting. If the participants of assembly do not understand or lack understanding or there is a problem, he invited the participants to ask questions and he will answer as he knows.

Question and answer method in Qur`an interpretation assembly learning in al-Munawarah Mosque is always applied in every meeting. In this question-and-answer session, the questions that arise are not necessarily related to the material

²Syaiful Bahri Djamarah dan Aswan Zain, *Strategi Belajar dan Mengajar* (Jakarta: Rineka Cipta, 1996), cet. Ke-1, 111.

just described, but can also concern the problems faced by congregations in everyday or that found in the community environment.

In general, this method of question and answer is quite effectively applied to measure the extent to which participants or congregations can respond to the material delivered. Although not able to measure as a whole, but at least he can take the conclusion whether the material has been delivered that really can be understood by congregations or not.

C. Steps of The Teaching in His Qur`an Interpretation Assembly

Prof. Dr. H. A. Athaillah`s Qur`an interpretation assembly this is held once of the week, ie on Saturday after the *ṣubuh* prayers. About the duration of the teaching period of between half an hour (30 minutes) to three quarters of an hour (45 minutes), this is adapted to the interpretive material under discussion. The duration of this teaching is also adjusted to the activity of the recitation participants, so that the implementation is not too long.

Qur'an interpretation assembly at al-Munawarah Mosque this outline the process description is as follows:

1. Opening
 - a. Before the convey of the material, Prof. Dr. H. A. Athaillah say *salām* and *muqoddimah*.
 - b. Then he told the verses that will be studied with the aim that the participants can listen carefully to the verses to be studied / interpreted.

2. Presenting of Material

- a. He recited the verses to be interpreted by clarifying the reading according to the *makhārij al-ḥurūf* and *tajwīd* correctly.
- b. One of congregations/assembly participants read the translation or the meaning of the verse that has been read by him.
- c. Next he read the interpretation, usually he read it from the *ṣafwat al-tafāsīr*.
- d. After that, he explained his interpretation extensively from various aspects, including explaining it with scientific arguments (historians, biologists, ancient stories, for the example is about the story of Prophet Moses and Fir'awn, verses of ignorance), and the others in accordance with the verses discussed.

Explanation of the verse submitted to the participants is the purpose contained in the verse, so to facilitate the explanation then it is necessary also stories of the ancestors related to the description of the verse. Then he also connects every problem in the Qur'an with developments in the modern age today so that the explanations presented can be received by the participants or congregations.

3. Question and answer session

- a. After all the materials have been submitted and after the various explanations are sufficient, then as a supporter of a more mature understanding he invited the participants to ask.

- b. The answer is to eliminate doubts for the participants who are still awkward or unable to understand clearly about the content of the verse.

4. Closing

After the Qur`an interpretation assembly finished, then he closed the meeting by reading the prayer together with which he led.

D. His Referral Sources in Interpreting The Qur`an

From the results of interviews and research results in the field, in Qur`an interpretation assembly at al-Munawarah Mosque this participants only use the Qur`an translation *waqaf* from the publisher “*Usaha Jaya*” provided by the mosque as their handbook during the assembly take place. This is done to facilitate the participants or the congregations in listening to the explanation given because it adapts to the situation of the participants who almost all of them are just lay people who do not quite understand the Arabic language.

The book of handles used Prof. Dr. H. A. Athaillah as the leader of the Qur`an interpretation assembly in addition to using the translation of the Qur`an *waqaf* from the publisher “*Usaha Jaya*” as the book the handle participants, he also uses the book *Şafwatu al-Tafāsīr* as the handbook that he always read before he explained the interpretation material.

The references or books that became his reference in conveying the material tafsir, among which are:

1. *Şafwatu al-Tafāsīr*

The author of the *Şafwatu al-Tafāsīr* is named Muḥammad `Alī bin Jamīl al-Şābūnī. He is a lecturer at the Faculty of Shari'a and Islamic Studies in Mecca al-Mukarramah.

This book contains the essence of the great books detailed, with a summary and clearly arranged. al-Şābūnī in this book has taken the first systematic, *tartīb muşāfi*, which is interpreting the Qur'an according to the order of suras and verses in the Qur'an. Al-Şābūnī has completed the interpretation based on the sequence of sura and verses in the *muşḥāf Uṣmānī* consisting of 30 Juzzes containing 114 suras, starting from surah al-Fātiḥah until surah al-Nās begins with *basmalah*, except surah al-Taubah. In other words, the method used in this book is the *tahlīlī* method.

2. The systematic writing of *Şafwatu al-Tafāsīr* is as follows:
 - a. Beginning with a general introduction to suras, that is to explain the basic purpose which becomes the foundation or principle for suras and verses with concise explanations.
 - b. Explain *the munāsabah* between the previous verse with the next verse.
 - c. Describe the language aspect and the *balaghah*.
 - d. Mention the *sabāb al-nuzūl* if any.
 - e. Explain the interpretation.

f. Give the conclusion that can be taken from a verse.

This book combines *ma'tsūr* and *ma`qūl* as sources of interpretation.³

3. *Al-Miṣbāḥ*

4. *Al-Miṣbāḥ* is the monumental work of Muḥammad Quraish Ṣiḥāb and published by “*Lentera Hati*”. Tafsīr *Al-Miṣbāḥ* is a first complete Qur'an interpretation of 30 Juzz in the last few decades. Indonesian authors give a color that is interesting and distinctive and very relevant to enrich the treasures of understanding and appreciation of Muslims to the secrets of the meaning of the verse of Allah SWT.⁴

Methodologically, the interpretation of *Al-Miṣbāḥ* is interpreted using the *taḥlīlī* method, ie the verse of the verse is arranged according to the order in the Qur'an.

The style used in the interpretation of *Al-Miṣbāḥ* is the style of *ijtimā'ī* or social, because the descriptions lead to problems that apply or occur in the community. The source of the interpretation used by the interpretation of *Al-Miṣbāḥ* is twofold: First, it comes from the author's *ijtihād*. Secondly, in order to strengthen his *ijtihād*, he also used referral sources derived from the opinions and *fatwā* of scholars considered relevant, both formerly and those still alive today.⁵

³Susilawati, “Pengajian Tafsir Shafwah al-Tafasir Di Masjid Jami` Sungai Jingah Banjarmasin” *Skripsi* (Banjarmasin: Fakultas Ushuluddin dan Humaniora IAIN Antasari, 2009), 18-20.

⁴Maryamah, “Tawakal Menurut Kitab Tafsir al-Mishbah (Metode Tematik Dalam Konteks Pendidikan Islam)”, *Tesis* (Banjarmasin: Program Magister Ilmu Pendidikan Islam IAIN Antasari, 2012), 119.

⁵Maryamah, “Tawakal Menurut Kitab Tafsir al-Mishbah (Metode Tematik Dalam Konteks Pendidikan Islam)”, 121-122.

5. *Al-Manār*

Al-Manār is one of the books of interpretation oriented to cultural literature and society, a style of interpretation that emphasizes the verses of the Qur'an in terms of its editorial accuracy, then arrange the content of verses in a beautiful editorial by highlighting the main goal of the decline the Qur'an, which brings clues in the life of mankind.

The original name of Tafsīr al-Manār is Tafsīr al-Qur`ān al- Ḥakīm, composed of 12 volumes, from sura al-Fatiḥah to surah Yūsuf. Tafsīr al-Manār is basically the work of three Islamic leaders, Sayyid Jamaluddīn al-Afghanī, Shaykh Muḥammad `Abduh and Sayyid Muḥammad Rashīd Riḍā.⁶

Tafsīr al-Manār was originally a newspaper name that manages social-cultural and religious issues. In one discussion, there is a special rubric, that is the interpretation of al-Qur`ān al-Ḥakīm addressed by Muḥammad `Abduh. The newspaper is managed by his student, Rashīd Riḍā. However, in further developments, it turns out that this newspaper is increasingly in demand by the Islamic community, so Rashīd Riḍā proposed that this newspaper be made a book of Qur`an interpretation.

Tafsīr al-Manār which is also called Tafsīr al-Qur`ān al-Ḥakīm, introduced 'Abduh as the only interpretation that collects the narrations of *ṣaḥīḥ* and the clear and free sense of reason. This reality, on the basis of the circumstances of the

⁶Ahmad Zaki Mubarak, "Penafsiran Muhammad Rasyid Ridha Tentang Ayat-Ayat Sabar Dan Ikhtiar Dalam Tafsir al-Manar", *Skripsi* (Banjarmasin: Fakultas Ushuluddin dan Humaniora IAIN Antasari, 2003), 17.

Muslims today, continues to adhere to the principles that the Qur'an as the guidance of all mankind in every space and time.

Although this interpretation can not be separated from the three figures mentioned above, however, in the subsequent journey `Abduh as a manager of the journal is poured in the form of book of death, So this interpretation is then continued by his student Rashīd Riḍā.⁷

6. *Al-Azhar*

Tafsīr al-Azhar is a book of interpretation by Ḥajī `Abdul Malik Karim Amrullah or commonly called Hamka. Hamka in writing his work, the interpretation of al-Azhar using *taḥlīlī* (analytical) method, which is a method that seeks to examine the content of the Qur'an from various aspects in accordance with the skills and tendencies of the interpreters.

This book of interpretation uses the style *adabi ijtima'i* ie social style. Of this style, Hamka wants his readers of this book, as well as the audience of his interpretation assembly gets clear, detailed, and comprehensive explanations and descriptions of the verses he interpreted, as guidelines and guidance for behaving the Qur'an in their daily life-day.

In interpreting a verse, Hamka tries to allude his explanation of interpretation to the reality of everyday life lived by the people.

⁷Shohibul Adib, dkk, *Ulumul Qur'an; Profil Para Mufasssir al-Qur'an Dan Para Pengkajinya* (Banten: Pustaka Dunia, 2011), 163-164.

The source of the interpretation of the book al-Azhar uses *bil ra`yi*, because according to Hamka the form of *ma`tsur* will create a narrow space for him in expressing his interpretation motion, since in the interpretation *bi al-ma`thūr* a interpreters will depend heavily on history.⁸

Based on the writer's observation, it is possible for the writer to mention the working mechanism of Tafsīr Al-Azhar as follows:

- a. First, mentioning the name of the sura and its meaning in the Indonesian language, the serial number of the sura in the composition of the *muṣḥaf*, the number of verses and places the sura revealed.
- b. Second, group the verses in one sura into groups according to the sub-theme demands of the whole theme of the sura.
- c. Third, give the opening before actually entering on the interpretation of verses that have been decapitated in a group of verses.
- d. Fourth, interpreting the verses of a group of verses.
- e. Fifth, giving the grains of wisdom on one issue that he considered crucial in the form of pointers.

In the writer's observation, such a step is not standard. It means that not every end of interpretation of a verse must end with the grain of wisdom in the form of pointers.

⁸M. Fatih, "Studi Perbandingan Antara Tafsir al-Azhar Karya Hamka dan Tafsir al-Nur Karya Hasbi Ash-Shiddiqy", *Antologi Kajian Islam: Tinjauan tentang Filsafat, Tasawuf, Institusi, Pendidikan, al-Qur`an, Hadith, Hukum dan Ekonomi Islam*, Seri 8, 2004, 218.

- f. Sixth, reinforce explanations with verses and narrations that match their content with the verse being interpreted.
- g. Seventh, presenting the interpretation in the form of language that is easily understood, with a touch of logic that is not difficult to digest, and equipped with Indonesian socio-cultural approach.

7. *Tafsīr al-Kabīr (Mafātih al-Ghayb)*

The book entitled *Mafātih al-Ghayb* is also known as *Tafsīr al-Kabīr*. This book is the work of Imam Fakhr al-Dīn al-Rāzi, whose full name Abu `Abdullah Muḥammad ibn al-Ḥusayn al-Ṭabristani.

Tafsīr Mafātih al-Ghayb is one of the most influential interpretation *bi al-ra'yi* texts which influenced the interpretation *bi al-ra'yi* in the next generation. This is due to the interpretation that emerged in the generations after al-Rāzi, most of which is the interpretation of *bi al-ra'yi*, which refers to his interpretation. In addition, the interpretation of al-Rāzi also has characteristics that are very different from the interpretation in general. In this book contains many discussions from various fields of scientific study. The reader will never feel sufficient to discuss and study it, especially to take the fool of the Qur'an.

In his interpretation, al-Rāzi seeks to unearth the sciences of humanity in order to realize his great purpose, that to establish the rational aspects of *i`jāz* and the science of the Qur'an. He also tries to explain everything that goes against reason, and confirms the truths derived from the *naqlī* proposition with profound argumentations of reason.

The method of interpretation used by al-Rāzi is the *tahlīlī* method, which is a method which interprets the verses of the Qur'an from its various points, verse by verse as its order in the Muṣḥāf. Al-Rāzi completed all his interpretation perfectly in 32 juzz and 16 volumes.⁹

Characteristics of al-Rāzi's interpretation are:

- a. Interpreting the verses of the Qur'an by mentioning the sura's name, and explain the numbers of verses in it, as well as the opinions of the scholars on those verses.
- b. In explaining the suras and verses of the Qur'an, he also explains the terms of *Makiyyah* and *Madaniyyah* in those verses.
- c. Describes the explanation of *asbāb al-nuzūl* verse to be discussed in his interpretation.
- d. In the interpretation of al-Rāzi contains a lot of discussion about scientific thinking and science, such as mathematics, philosophy, and natural sciences.
- e. Many discussed the philosophical thoughts and opinions of the scholars of the *madhab* of *kalam*, by showing their rejection attitude against them by using *al-'Asy`ariyah* argument to win the view of *Ahl al-Sunnah wa al-Jama'ah*.¹⁰

⁹Shohibul Adib, dkk, *Ulumul Qur'an; Profil Para Mufasssir al-Qur'an Dan Para Pengkajinya*, 70

¹⁰Shohibul Adib, dkk, *Ulumul Qur'an; Profil Para Mufasssir al-Qur'an Dan Para Pengkajinya*, 72.

From his interpretation in the Qur'an interpretation assembly at al-Munawwarah Mosque and based on several books that became his source of reference, it can be seen that he uses more books of interpretation whose source of interpretation can be categorized as interpretation *bil ra`yi*. Because in addition to using the proposition of *riwayah*, the books are more advanced idea as a source of interpretation.

According to interviews with him, The writer also gets an explanation that the source of his interpretation comes from the books which he later developed again based on the thoughts and knowledge that he had, in addition he also uses books that are scientific in nature to support his explanation in conveying the material of interpretation the Qur'an to the assembly participants. Prof. Dr. H. A. Athaillah often combines interpretation with modern knowledge and science., for example in explaining the verses *kauniyah*, then according to him must be described in accordance with the natural sciences such as physics, and if the verse discussed is about human development, it must be explained based on the biological sciences, and so on.