

The Problem Of Method In The Subject Tafsir

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Abstract: The choice subject in the Qur'an to be considered in interpretation will be the first step that the interpreter will do to subject. But does the interpreter choose from the Qur'an? What is the criterion for and the choice of choice? will this elective depend on whether the subject has elements that should be available to give meaning to the objective interpretation, or is an idea or issue important if it is partial. The consideration of the codes of objective interpretation stops us in two different ways in choosing the topics that are objectively explained, a method that adopts the Qur'anic text in the first place, from which the topics are derived and interpreted, and another way that actually sees the source of the topics to be interpreted as a Qur'an. But does this mean that we are faced with two kinds of interpreted topics that vary according to the source of selection and selection? This is what should be made clear after the presentation of the arguments in the previous two ways, their signs and tools. The purpose of this article is to make it easy for people to understand what the words of God in the Qur'an mean. The explanatory Qur'an, which accepts the subject tafsir method, constitutes some problems.

Keywords: Qur'an, Tafsir, Method, subject

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I. LOGIN

Most of those categorized in objective interpretation did not intend to root the question of the choice of the explicated subject, and therefore our document in determining what they say will be understood in theory.

The authors of the literary approach have neglected to present a clear plan to identify the topics covered by this interpretation. They have made the selection process random, arbitrary, or subject to the self-explanatory tendentious tendencies that require the objective interpreter to present a plan for Qur'anic topics. The choice of the subject is to refer to the Qur'an even if the basis of this choice is random or follows the tendencies of the interpreter.

The author of this view believes that the interpretation begins outside the Qur'anic text. The interpreter choose a central theme of issues outside the text, dictated by intellectual requirements, and then examines the knowledge and purposes of the Qur'an in the context of the verses of revelation.

If we return to Abdullah Draz, we find that they came from a topic or a contemporary intellectual and social problem besieged, and plunged into the Qur'an in search of guidance and guidance thereon, what the European people need to estimate Draz is a moral vision rises from swamps of hatred And Islam is the religion capable of providing such a vision and thus saving Europe from its deep slope. (Draz, 17)

Thus, the issue of distinguishing between the real subject and the Qur'anic issue is not the outcome of it. Every real issue is one that is presented to the Qur'an in one way or another. Each Qur'anic topic is necessarily of a realistic effect, and we should not limit the Qur'an to one area or another.

However, a deep knowledge of the nature of the historical stage and the nature of its reality and needs is a fundamental process, which enables the identification of key themes and helps to raise awareness of the methodological principles on which the subject should be based.

II. SUBJECT SELECTION IN QUR'AN

According to the majority of the classifiers, it is not an easy task to select the subject in the Qur'an as the Tafsirists are theoretically. Because the processing of the Qur'anic subjects is a different one. The same subjects are described in different verses and in different verses. For example, it is possible to give the stories of the Prophets described in the Qur'an. For this reason, when choosing any subject in the Qur'an explanatory Qur'an, one must pay attention to some important rules. Otherwise it can not dominate the textual context of the subject. So he can not catch the cause Allah has made. Therefore, the explanations of the Qur'an must first choose the method of its work. He will then examine the topics he will deal with.

Emin Hûlî, the eminent literary writer of the subject, has the following idea. they did not provide any rule in selecting the topic. Indeed, the majority think that. According to them, any subject is taken in the Qur'an and the verses are gathered under that title. (Fermavî, 49)

But how can it be when an individual assumes a responsibility for himself, or does a special body interpret the entire Qur'an on the basis of the subject? Subject selection a place in this case, making room for the plan of the inside and in the vote categorically classified (Şerif, 340) Perhaps we will postpone the talk about the objective interpretation of the Qur'an on the one hand

For the objective interpretation and the method of its development and its application, we may continue to talk about the other in the matter of the subject matter which should be interpreted objectively. Before moving to the position, it must be said that, regardless of the issue of objective classification of the owners of this method agree that the original choice of the subject is to refer to the Qur'an

The objective interpreter as es-Sadr sees it does not start his work from the text but from the reality of life. Where he focuses his attention on the subject of the themes of the ideological life and Agnatha cosmic and the sun the experiences of the intellectual thought of the astronomy of the subject of the disfigured and presented by the human thought of solutions and what he put the application of the rest of the not to take himself from the of the listener and the registrar only, d but to put in the hands of the text of the Qur'an ni ready subject to a large number of ideas and positions of the denomination, and started with the villagers dialogue to and a target of the flak to discover the position of Qur'an (Sadr, 26)

Emin Hûlî himself in his application of his approach or the application of his disciples to him under his guidance has chosen topics that tend either to be technically oriented to the stories of the or its similarities and ideals, or to the trend of social denial, the means of peace, Islam or Qur'an. (Hûlî, 102)

III. INVENTORY FOR EXTRAPOLATION

The extrapolation is defined as (extracting the general rules from partial sentences). The extrapolation is two types. It is useful for certainty and cutting, because it is based on extrapolation of all the components and components of the subject. (Curcanî, Tarifât, 37) Most scholars agreed on the objective interpretation of the need to collect the verses together statistically. It is all the paraphrasing from your private to the public. The induction guide begins with a sign of a number of cases of introjects, which result in a generalized result. The induction two varieties

a. Full induction: It is useful for certainty and cutting because it is based on the extrapolation of all the components and the component of the research, whether these are genas, species or others.

b. Lack induction: Does not benefit certainty because it is based on the examination of some particles

For many of the scholars of the objective interpretation, the basis of this art is based on the collection of verses related to a subject, only by reference to the indexed dictionaries of the Qur'an.

In fact, the inductive work that the objective interpreter should do is deeper and deeper than this narrow vision, and it is perhaps this vision that has made many begin to engage in this art, and made others reluctant to do so, even though they are the people of what they have seen. (Draz, 21; Rıza, 276; Hûlî, 40) herefore, it is not necessary to rely on dictionaries that populate the verses of the Koran according to its vocabulary, such as Ragheb al-Asfahani. Any arrangement of the Holy Qur'an according to its subjects will not be final.

Therefore, we should not rely on the dictionaries that have been established, according to his writings such as Al-Ragîp Al-Isfahani or the lexicon of the Qur'an, Because any arrangement will take into account the texts of the meanings of the phenomenon and overlook the meanings of the new to be revealed by the future and remote, it is the miraculous speech that is not worn by scientists, and does not create on the brink of response, Dan any classification will be called for the need of the era and And requirements and even challenges facing the so it is necessary to cultivate the village and times by specialists in the science of and its meanings and identify the verses that have the knowledge of the subject and then then ask various dictionaries. (Ziyad Halil, 35)

Îzutsu is goes on to say that it is possible to draw a universal vision and knowledge of the Qur'an through the study of key words. He took upon himself the statement of the conceptual pattern in the Qur'an without the individual concepts independently of the general pattern. The author explains the link between the basic key terms, relying heavily on three analytical terms (key, center, and field of knowledge). depends on the study of semantics as an analytical study of key words in a language. (Îzutsu, 12)

3. layout and classification of verses

After gathering the interpreter verses begins with the organization of the and specifically classified on the development, and here we must deal with the issue of the historical arrangement of the verses of the Koran, a matter of long-engaged Orientalists, and then came make it a rule of interpretation of the substantive.

Emin Hûlî, neglected his method of ranking historically. Most of those who were categorized in the objective interpretation made this arrangement a condition for interpretation, but they did not adhere to this condition and did not apply it in its entirety except in the subjects of the rulings.

But what is the need for a historic arrangement? We were not justified in saying in the historical order, nor did they define the plan to realize this arrangement. For all this, the team went on to say that this arrangement is not necessary for objective interpretation, and the opinion is that .

The objective interpreter, above all, is to embody the purposes of the Qur'an, by highlighting its integrated themes, which are torches of guidance that enlighten people in their lives and ways of peace. Mainly arranging the classification of will sign us as we try to escape from interpretation.(Hûlî, 40; Şerif, 503)

IV. CONSIDERATION OF THE OCCASIONS AND CIRCUMSTANCES OF THE VERSES

What should be considered and considered is what the reasons for getting down to the interpreter can provide in clarifying the overall outlook, and this is only after understanding the reasons for the descent. And the reason and descent is the incident that the revelation of the revelation and the incident that the Koran extracted the statement and comment on what it carried.(Zerkânî, I, 76; Suyûtî, I, 109)The reasons for the descent of the objective interpretation of the Qur'an are clear in two ways:

a. understanding of the evolution of shari'a rulings in the era of the message

b. to make use of them in understanding the actual movement of the Qur'an and its action in it

The statement of the meanings of words has become an important place in most of the interpretations of the Qur'an. (Zerkânî, I, 76) Most of the books in the method of objective interpretation have been neglected after Emin el-Hûlî, alongside the semantic study in this interpretation.

V. Micro context and macro context

The scholars of the Qur'an decided that looking at the context is necessary in many ways. The meaning of the context is guided to the definition of the total and the generalization and restriction of the absolute, which is one of the greatest clues that indicate the intention of the speaker and the one who neglects it.(Zerkeşî, II, 335) Between Qur'anic verses it is necessary to understand the contexts well. Thus, the discovery of Allah's appeal will make sense. To do this, we need to know all the bases of Arabic language. (Şâtibî, III, 375)

It is not correct to limit the consideration of some parts of speech without some, the interpreter is obliged to consider the first speech and the last according to the case and what was required by the case, this is what can be called partial context. But the context of the Koran nature is not limited to the flat pans on the borders of the single verse, but extends to the text of the Qur'an. (Şâtibî, III, 375)

This whole context of the Qur'an is based on the fact that everything between the two volumes of the Qur'an is considered a total contextual unit. This problem disappears by reference to the law of interpretation, which is the interpretation of the verse to the meaning of before and beyond the verse is not contrary to the book and the of the extraction

The interpreter is governed by two kinds of context

a. Partial context: the context of the near verse in its context.

b. General Context: The general context of the Quran and Sunnah

The possible moral relationship between the verses takes many forms, in general and in particular, to summarize and clarify the release and restriction, the form and the solution, the burner and the copied, which are not related to the verses of the judgments, but include all the Qur'an, and the objective exponent is interested in looking at these relations.

In the interpretation, the methodological basis was the main winner between two directions in the objective interpretation of a direction that does not pay attention to what is outside the framework of the text, and the other direction does not see the meaning of the objective interpretation if the Qur'an does not combine with reality and life. The different approach to the objective interpretation of each group has been reflected, and this issue must be scrutinized. Emin el-Hûlî did not look at reality as a necessary element of interpretation, and so did most Those who followed approach, es-Sadr sees in looking at reality and human experience as a prerequisite for objective interpretation.

VI. RESULT

However, it is very easy to resolve the differences in the choice of subject in the Qur'an among the commentators. Because the Qur'an has come to distribute the guidance of the five generations. However, there is a known fact that the priority of the selection of subjects is changed according to the field of scholars, and it is possible to find all the subjects that people need in a comfortable manner in the Qur'an.

Of course, while using the Qur'anic exegesis method in the Qur'an's commentary, it is better for the expert scholars in the field to get involved in the work of the subject while doing the subject classification.

Certainly, the events that the Qur'an revealed in the modern age have shaken the whole world and dragged it into chaos. Humanity should return to the solutions proposed by the Qur'an again. Therefore, certain methods need to be applied to understand the issues in the Qur'an. In this article, the rules that should be paid attention to reach the subjects that the Qur'an deals with are processed.

As a conclusion, it is necessary to apply the Qur'anic culture in order to solve the problems that people encounter today. Those who explain the Qur'an should use the Qur'anic commentary method. However, when using this method, you should definitely pay attention to the following.

1. to collect all the verses of the Qur'an on a subject.
2. We will investigate the links of the verses.
3. The verses will explain the reasons for landing.
4. It is imperative that all of these verses that deal with the subject are dealt with.

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