

THE IDEA OF GASSĀN HAMDŪN IN THE BOOK
TAFSĪR MIN NASAMĀT AL-QURĀN KALIMĀT WA BAYĀN

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Abstract: The purpose of this study is to find out the Idea of Gassān Hamdūn in the book of *Tafsīr Min Nasamāt al-Qur'ān Kalimāt wa Bayān* which relates to interpretation techniques, writing systematics and their characteristics, advantages and disadvantages of the book. The results of this study show that Gassān Hamdūn used *the Ijmāli* method in interpreting verses from the Qur'an by being sourced from the *tafsir bi alma'syour* and other major tafsir books such as *Tafsir Jalālain Tafsir Imam Nasafī*, *Tafsir Al-Alūsī*, *Tafsir Ibn Kasīr*, *Al-Jāmi' Li Ahkām al-Qur'ān* " by Imam Qurtubi tafsir "*Fi Zilāl al-Qur'an*" by Sayyid Qutub. According to Gassān Hamdūn the source of *the interpretation of bi alma'syouris* the most correct compared to other sources of variation, although he also made the book of *interpretation bi al-ra'yi al mahmūd*, which is an interpretation that relies on ijihad as the source of his understanding, such as *the interpretation of al-Alusi*. Gassān Hamdūn presents a book of performances in which each arrangement uses a specific formula and code. This formula and code are the form initials of the letters, which aims to make it easier for the reader to know the reference to his interpretation and save the writing in his book to produce a beautiful book to read.

INTRODUCTION

The greatest miracle of the Messenger of Allah PBUH, according to the agreement of the scholars, was al-Qur'an. Their benefits were never dimmed by time, which the development of science and technology would never match.¹ At the beginning of the Qur'an, the Messenger of Allah PBUH conveyed the contents of al-Qur'an to his companions. If they experience confusion and vagueness in understanding a verse, they will ask for the interpretation of the

¹Muhammad Bakr Ismā'īl, *Dirāsāt fī Ulūm al-Qur'ān* (Cairo, Dār al-Manār, 1999), p. 5

verse directly from the Messenger of Allah PBUH.² Alternatively, to *Sahabah*, who³ was deemed capable of explaining the performance of the verse, the Messenger of Allah PBUH.

After the Prophet died, there were various attempts to understand the Qur'an and actualize it in everyday life. They are who hold mere textual understanding as understood in the early days of the formation text of the Qur'an. Others are trying to adapt their knowledge to changing times, and others are trying to form ways of understanding that are not the same as previous ways and methods.⁴

Sahabah, who know better the secrets of the Qur'an, feel called to explain what they know and understand about the meanings of the Qur'an. Para *sahabah* and the scholars after that tried to interpret al-Qur'ān with al-Qur'ān, and interpreted al-Qur'an with the sunnah-Sunnah of the Prophet and also derived from the words of the companions known as *Tafsir*⁵ *Bi al-Ma'ts ūr* or *Tafsir bi al-Riw āyah*.

Then in the days of *tābi'īn*, the development of the way of interpreting verses al-Qur'ān was increasing, and even the interpretation schools were very strongly felt, this was because the mufassir from among the *tabi'in* who used to be teaching to the companions spread to several regions. At this time also came the *Tafsir Bi al-Ra'yi* method, which is a method that adheres to *ijtihad*, which is the opposite of the *Bi al-Ma'ts ūr* method. After the *tābi'īn* period, the *ulama* who studied the science of *Tafsir* began to interpret the verses al-Qur'an with various techniques and patterns that were different from before.

The activities of interpreting the Qur'an that has been started since the time of the Prophet PBUH. Then, the generations that followed continue until now. Furthermore, it seems that the interpretation of the Qur'an appears to have not ended, according to the time, intelligence, and level of knowledge possessed by the mufassir. The result is that the interpretation is not the same in the system, method and pattern displayed. Even if they are different, each has its value.⁶

Award mufassir to pursue this field of interpretation, according to the author, is due to the virtues of the Qur'an itself and the motivation to obtain goodness from the Qur'an, including the Qur'an is Kalamullah (a revelation that comes directly from Allah), the Qur'an is a miracle, the Qur'an in *mutawatir*, the

²Mannā' Khalīl al-Qaṭṭān, *Mabāhīs fī Ulūm al-Qur'ān*, (Kairo, Maktabah Wahbah, 1997), h.5

³Tengku Muhammad Hasbi Ash-Shiddieqy, *The Sciences of the Qur'an, Membahas The Basic Sciences of the Qur'an* (Cet. VII; PT. Pustaka Rizki putra, Semarang, 2014). , p.208

⁴Munzir Hitami, *Pengantar Studi Al-Qur'an Teori dan Pendekatan*, (PT. LKIS Printing Cemerlang, Yogyakarta, 2012), h.1

⁵Mardan, M. Ag, *The Qur'an An Introduction*, (Ciputat, Mazhab Ciputat, 2010), p. 247

⁶Rachmat Syafe'i, *Pengantar Ilmu Tafsir*, (Pustaka Setia, Bandung, Cet I, 2006), h. 292

Qur'an judged Worship for those who read it, the Qur'an gathers all the principles of truth.⁷ Of course, understanding the content of the Qur'an is a recommendation from Allah SWT. It shows how important it is for every Muslim to understand the Qur'an.⁸

The entry of non-Muslims into Islam from various parts of the world today makes religious science experts think of how all Muslims can get an explanation of the content of the Qur'an and be able to understand it. Differences in language, ethnicity, and nation, coupled with demands of very dense work, make their enthusiasm for studying the content of the Qur'an not as intense as those of ancient times whose interpretations discussed all aspects of the Qur'an, both parts of language, fiqh, history, and others, Muslims in this modern era are more in need of an interpretation of the Qur'an which is more straightforward, shorter, easier to digest and understand, as well as to go straight to the performance of the verse without much additional explanation, because what they want from the outperformance the Qur'an is the core purpose of the Qur'an, which is as a guide.

In the 20th century, Gassān Hamdūn wrote a book of interpretations named *Tafsir Min Nasamāt al-Qur'ān Kalimāt wa Bayān*. This book interpretation is a concise and straightforward book of the performance, but it is easy to understand by the general public and people in academia. The reference to his outperformance is sourced from *the Tafsir bi al-maṣ'ūr*, which rests its source on the Messenger of Allah PBUH, companions, and tabi'in, collected from the main books of interpretation.

Gassān Hamdūn uses *the Ijmālī* method so that the reader can directly grasp the meaning of al-Qur'an without being accompanied by a lengthy explanation and is more interesting to read. Furthermore, Tafsir al-Qur'an so that it is easy to understand and digest. While the systematics is That Gassān Hamdūn discusses verse by verse according to the arrangement in the mushaf, then interprets the fragments of the poems that are felt to require interpretation.

While the interpretation pattern is generally used, this interpretation system contains several shades, none of which dominate. In the book of interpretation, Gassān Hamdūn makes *Tafsir Jalālain* and *Tafsir al-Qur'an al-Jalīl* as references in the general understanding of sentences, sometimes also in legal matters refer to the book of tafsir *al-Jāmi' Li Ahkām al-Qur'an* the work of Imam Qurtubi who is famous for his breadth of knowledge in understanding the Qur'an and his mastery of the science of Shari'a and its branches, and in terms of the arrangement of the language gassān Hamdūn refers to the book of *Fi Zīlāl of the Qur'an* which is known for the beauty of its language.

⁷Tim Sembilan, *Tafsir Maudhu'i Al-Muntaha*, (Yogyakarta, Pustaka Pesantren, Volume I, 2004) p. 6

⁸Rif'at Syauqī Nawawī, *Personality qur'ani* (Cet. I; Jakarta, Amzah, 2011) p. 285

DISCUSSION

A. Brief Biography of Gassān Hamdūn

Gassān Hamdūn full name Gassān Abd al-Salam al-Wa'i al-Shaikh Hamdūn, born in the 40s in the 20th century in the city of Hamāt, one of the major cities in Syria, he had several children, and he was one of those active in education.

Gassān Hamdūn completed his bachelor's at Shari'a Lectures at Damsyiq University, Syria, and he obtained his Master's degree at Punjab University in Lahore, Pakistan. Dan Gassān Hamdūn received his Doctorate al-Qur'an al-Karīm University in Sudan. Later he concentrated on teaching in the Syrian city of Hamāt, also teaching at Şan'a University and the University of Science and Technology. Moreover, before moving from Hamāt, he taught every afternoon in the form of material on Tafsir, Fiqhi, and History.

The teacher of Gassān Hamdūn who the most instrumental person was Muhammad Hamid, mufti in Hamāt, and also a disciple of famous Muslim figures, such as Hasan Al-Bannā, Ahmad Murād, Muhammad Taufiq al-Şibā, and had many disciples scattered in the middle east, such as Saïd Hāwa, Hātīm al-Tubsyī, Ahmad Jawwad, and Khālīd Handāwī.⁹

B. Works of Gassān Hamdūn

Gassān Hamdūn is a very prolific thinker who writes, whether in magazines, papers, or in the form of books. His books are:

1. *Tafsīr min Nasamāt al-Qur'ān Kalimāt wa Bayān* is the book of interpretation that is the object of discussion.
2. *I'jāz al-Qur'ān wa Asmā' Allāh al-Husnā*. This book discusses the miracles of the Qur'an from various aspects, especially the blessings of the Qur'an in life in the world and science. The gifts of the Qur'an and Asma Allah are integrated with the kauniyyah verses in this universe. In this book, the author seeks to get the reader to think and use his intellect to see firsthand the greatness of God by paying attention to the universe around them.¹⁰
3. *Kitabullāh fi I'jāzihī Yatajalla*, book deals with the science of the Qur'an and rebuttals to unfounded accusations against the Qur'an by orientalist and allegations against Islam and others.

The Book of *Tafsīr min Nasamāt al-Qur'ān Kalimāt wa Bayān* is the leading essay of Gassan Hamdun compared to other book essays, Gassan Hamdun also has other pieces that are also related to the Qur'an which discusses the Miracles of the Qur'an and Asma Allah, and each of his essays is more concentrated in the scope of the Qur'an. However, some papers discuss other than the Qur'an, such as history in his book (الإسلام يملك أرقى التشريعات في العالم), and

⁹ <http://www.islamsyria.com/portal/uploads/CMS/magazine/2021-20100306204613.pdf>

¹⁰ Gassān Hamdūn, *I'jāz al-Qur'ān wa Asmāullāh al-Husnā*, (Dar al-Fikri al-Mu'āsir, Şan'a, Yaman), Cet. I, 1999, h. 7

relating to proselytizing with his book (محمد رسول الله صلى الله عليه وسلم يخاطب عصرنا (الحديث), and others.

C. GASSAN HAMDUN'S METHODOLOGY IN THE BOOK OF *TAFSĪR MIN NASAMĀT AL-QUR'ĀN KALIMĀT WA BAYĀN*.

1. Brief Description of the Book of *Tafsīr Min Nasamāt al-Qur'ān Kalimāt wa Bayān*.

The Book of *Tafsīr min Nasamāt al-Qur'ān Kalimāt wa Bayān* is an Arabic-language book written by Gassān Hamdūn. Among the many books he wrote, *Tafsīr min Nasamāt al-Qur'ān Kalimāt Wa Bayān* is the book that is his most outstanding essay because Gassān Hamdūn always makes *Tafsīr min Nasamāt al-Qur'ān Kalimāt Wa Bayān* as his reference book in spreading knowledge. Judul this book when Arabian into Arabic is like this:

تفسير : خبر من مبتدأ محذوف

من نسّمات : للتبعيض, تقديره هذا تفسير بعض من نسّمات القرآن

كّمات وبيان : بدل

The position of the word "*Tafsir*" is *the Khabar of Muftada discarded (makhzuf)*. Because every first sentence on *his muftada's title is tossed*. Furthermore, the word "*Min Nasamāt*" is *Li al-tab'īḍ* because The letter "*Min*" here is a jar letter that serves as *tab'īḍ*, while *Nasamāt* is Islam Majrur because it is located after the letter "*Min*."

As for the word "*qur'an*" is as *Muḍāf Muḍāf Ilaih*, the *Mudhaf* is *Min Nasamāt*. Dan kata "*Kalimāt wa Bayān*" here is as "*badal (substitute)*" from the word *Nasamāt*, the type of badal is *isyimal badal*. The letter "و" here is one of the letters Athaf. The aṭaf type is Aṭaf Nasq which serves as a link between *ma'tūf* and *ma'tūf alaih*. The word whose position as *ma'tūf* is "*bayān*", and *ma'tūf alaih* is in the word "*Kalimāt*".

The meaning of *the book of Tafsīr min Nasamāt al-Qur'ān Kalimāt wa Bayān* when assembled as a whole, according to the author, is: "*This tafsir is a bit of the breezy or blowing of the Qur'an, word,s, and commentary.*" So it is as if the author of this book says this book of interpretation is only a little bit of the breezy or gust of the Qur'an".

The Book of *Tafsīr min Nasamāt al-Qur'ān Kalimāt wa Bayān* has been printed several times with the same publisher, namely *Dar-el al-salām*, and the second printing was published in 1407 H/1986 AD. This book of interpretations amounts to one volume, each page in each mushaf is 15 lines, containing the entire Qur'an 30 juz, and the total number of pages of the book is 721.

Gassān Hamdūn wrote his book so that man could make the Qur'an his way of life and also so that the reader understands the interpretation of the Qur'an based only on the interpretation of bi al mature because, according to him, this interpretation is the most correct among other interpretations of interpretation, his words he strengthened with the hadith of the Prophet PBUH narrated from Abdullah bin Abbas of the Prophet PBUH he said:

مَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ، فَالْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ

Means:

Whoever speaks of the Qur'an in his own opinion should prepare his seat in hell.

And this opinion he added with the words of Abu Bakr RA who said:

أَيُّ أَرْضٍ تُقْلِنِي ، وَأَيُّ سَمَاءٍ تُظَلِّنِي ، إِذَا قُلْتُ فِي الْقُرْآنِ مَا لَا أَعْلَمُ

Means:

What earth befalls me, and what heaven happens to me when I say what I do not know about the Qur'an?

Gassān Hamdūn also cited the words of Imam Qurtubi in his book *al-Jāmi' li Ahkām al-Qur'an*:

مِنْ بَرَكَةِ الْعِلْمِ أَنْ يُضَافَ الْقَوْلُ إِلَى قَائِلِهِ

Means:

Among science's blessings is learning a word from its source (the one who says).

Here is an example that can be seen in the interpretation of Gassān Hamdūn and its steps in surah al-Falaq as follows:

- Gassān Hamdūn's first step begins by mentioning the virtues of Surah al-Falaq with the two hadiths of the Prophet PBUH.:

عن ابن عباس الجهني أن النبي صلى الله عليه وسلم قال : (يَا ابْنَ عَابِسٍ أَلَا أَدُلُّكَ – أَوْ أَلَا أُجْبِرُكَ – بِأَفْضَلِ مَا يَتَعَوَّدُ بِهِ الْمُتَعَوِّذُونَ ؟ . قَالَ : بَلَى يَا رَسُولَ اللَّهِ . قَالَ : " قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ، وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ هَاتَانِ السُّورَتَانِ " رَوَاهُ النَّسَائِيُّ – ظ - ابن كثير

Means:

From Ibn Abis al-Juhni that the Prophet PBUH said: (Ibn Abis, will I show you/ or will I announce to you the prayer for protection which is most importantly uttered by the one who asks for protection? He said: Of course, Messenger of Allah, then the Messenger of Allah PBUH said: " Say these two surahs, namely Surah Al Falaq and Surah al-Naas. "(HR. Nasa'i).

- After mentioning the above hadith, Gassān Hamdūn wrote down the formula with the letters, " ظ " which means "look at its meaning in," then continued afterward by writing " ابن كثير " , "which means Ibn Kasir, so the point here is "Look at its importance in the book of Tafsir al-Qur'an al-Azīm by Ibn Kašīr. "11

¹¹Gassān Hamdūn, *Tafsīr min nasamāt al-Qurʾān*, (Dār al-Salām, Cct. II, Kairo, Mesir), h.660

Then Gassān Hamdūn mentioned the second hadith on the priority of surah al-Falaq:

– عَنْ أَبِي سَعِيدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَعَوَّذُ مِنْ أَعْيُنِ الْجَانِّ وَأَعْيُنِ الْإِنْسَانِ فَلَمَّا نَزَلَتْ الْمُعَوِّذَتَانِ أَخَذَ بِهِمَا وَتَرَكَ مَا سِوَاهُمَا. رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ , قَالَ التِّرْمِذِيُّ : حَدِيثٌ حَسَنٌ صَحِيحٌ

Means:

From Abu Sa'id that the Prophet PBUH sought protection from the view of jinn and human opinion; when surah Mu'awwidzatain (al-Falaq and al-Nas) came down, the Prophet PBUH sought refuge with both surahs and left protection to other than the two surahs. (HR. Tirmidzi, and Nasa'i, and Ibn Majah).

After mentioning his transmitter, Gassān Hamdūn said that according to Tirmizī I, the status of the hadith is Hasan Shahih.

- The next step is to interpret the fragments of the verse as follows:

١. (أَعُوذُ): أَعْتَصِمُ وَأَسْتَجِيرُ - ك

Translation:

I begged for protection and sought protection.

- Formula ك is the book of Tafsir "*Sentences of the Qur'an Tafsir wa Bayan*" by Hasanain Muhammad Makhluḥ.

٢. (الْفَلَقُ): الصُّبْحُ - ج

Translation:

Dawn time

- Formula ج is the book "*Tafsir Jalalain*" by Jalaluddin al-Mahalli and Jalaluddin al-Suyuthi.

٣. (غَاسِقٍ): اللَّيْلُ - ظ ك

Translation:

I begged for protection and sought protection.

1. Formula, ظ, which continues with the ك formula, is: see its meaning in the book "*Sentences of the Qur'an Tafsir wa Bayan*" by Hasanain Muhammad Makhluḥ.

٤. (إِذَا وَقَبُ): دَخَلَ ظَلَامُهُ فِي كُلِّ شَيْءٍ - ك

Translation:

It has entered its darkness on everything (pitch black).

- Formula ك is the book "*Sentences of the Qur'an Tafsir wa Bayan*" by Hasanain Muhammad Makhluḥ.

هـ . (النَّفَّاتِ فِي الْعُقَدِ) : النَّسَاءُ السَّوَاجِرُ إِذَا رَقِيْنَ وَنَفَّنَ فِي الْعُقَدِ

Translation:

Woman sorcerer when she did ruqyah and bewitching on buhul-buhul.

1. Systematics and Characteristics of *Tafsīr Min Nasamāt al-Qur'ān Kalimāt wa Bayān*.

1. Systematics of The Presentation of *Tafsīr Min Nasamāt al-Qur'ān Kalimāt wa Bayān*

The systematics used by Gassān Hamdūn in his book of interpretation is the systematics of the presentation of sequences, which refers to the order of surahs in the standard mushaf, which starts from surah al-Fatihah to surah al-Nas. This systematics is also used in the *Tafsīr Jalālain* By Jalāluddīn al-Mahallī and Jalāluddīn al-Suyūṭī, the book of *Tafsīr Ibn Juraij* by Alī Hasan Abd al-Ganī, ¹²the book of *Tafsīr al-Suddī al-Kabīr* by Isma'īl ibn Abd al-Rahmān al-Suddī al-Kabīr, and others. However, the writing technique and order of each book of interpretation vary from one to another.

The systematics of the preparation of *the Tafsīr min Nasamāt al-Qur'ān Kalimāt wa Bayān* is as follows :

a. Introduction, which includes:

1. Opening remarks
 2. Date of expenditure and publication of the book
 3. Remarks were accompanied by comments from several experts on the Book of *Tafsīr min Nasamāt al-Qur'ān Kalimāt wa Bayān*.
 4. Gassān Hamdūn explained book of interpretation briefly that his book of understanding refers to the *performance of bi al ma'tsur*, which he thinks is the most correct and is sourced from reliable books, then Gassān Hamdūn continued that the purpose of writing his book of interpretation was for man to make the Qur'an his way of life.
 5. Displays reference sources from the books of interpretation accompanied by specific formulas in the form of letters to save the shortest possible writing and references from the hadith books.
- a. The interpretation starts from surah al-Fatihah to surah al-Nas, according to the order of Mushaf Usmani.
 - b. Each mushaf page has 15 lines of ayat.
 - c. The verse to be interpreted, which amounts to fifteen lines, is given a frame or frame, the purpose of which is to separate the poetry of the Qur'an from its interpretation.
 - d. Interpreted verse chunks use two parentheses to distinguish verse pieces and their interpretations.

¹² Ali Hasan Abdul Gani, *Tafsīr Ibn Juraij*, (Cet I, Cairo, Maktabah al-Turas al-Islami, 1992)

- e. Each surah will be mentioned when it is derived, be it Makkiyyah or Madaniyyah; the explanation lies at the top of the verse and says the total number of verses below it in each of the first pages of the beginning of the surah.
- f. Each rhyme verse will be marked in the form of the top line, almost the same as the general mushaf in circulation.
- g. Gassān Hamdūn uses Hizb in his interpretation book. The number of Hizbs for the entire Qur'an is 60 Hizbs. Each Hizb is divided into four parts, namely *Rub'u al-Hizb* (a quarter of Hizb), *Nishf al-Hizb* (half Hizb), and *Tsalasatu Arba' Hizb* (three-quarters of Hizb), thus reaching *one Hizb*. Each part of the Hizb will be marked on each right edge of the page, almost the same as the circulating mushaf mushaf al-Qur'an model that uses 60 hizbs for the entire Qur'an.

2. **Characteristics of the book of *Tafsīr min Nasamāt al-Qur'an Kalimāt wa Bayān***

After the author researched the book of *Tafsīr min Nasamāt al-Qur'an Kalimāt wa Bayān*, the author formulated the characteristics in the book of interpretation, including the understanding:

- a. Using language that is short and easy to understand by all circles, not explained at length, and long-winded, sometimes it is found that some verses are not interpreted at all because they consider the meaning of the Qur'an to be clear and do not require interpretation.
- b. Interpreting a verse by taking the opinion of the mufassir, which he thinks is better interpreted, and the scholars of *the interpretation that is mu'tabar*, especially the interpretation based on history.
- c. His interpretation does not draw from the sources of Israeliyat and Nasraniyyat, as well as the opinions of the expert kalam (Mutakallimun).
- d. On the last page of his book, Gassan Hamdun briefly describes tajwid in the Qur'an.
- e. The mushaf used is a mushaf that corresponds to hafṣ history of 'Aṣim ibn Abi al-Nujūd, and the rules of writing are based on Rasm 'Usmānī.
- f. Mentions the subtitle in the Qur'an verse in each surah that discusses the essence of the poetry in the table of contents at the end of the page of the interpretive book. Gassan Hamdun wrote the subtitle to make it easier for readers to know the essence and content of each surah.¹³ For example, in surah al-Fatihah, there are three subtitles, namely:

¹³ In each surah there are different subtitles with different quintessences, depending on more or less the verses in each surah. In surah al-Fatihah there are 3 subtitles, surah al-Baqarah 78 subtitles, surah Ali Imran 28 subtitles, Surah al Nisa' 24 subtitles, Surah al-Ma'idah 35 subtitles, Surah al-An'am 14 subtitles, Surah al-A'raf 16 subtitles, Surah al-Anfal 9 subtitles, Surah al-Taubah 22 subtitles, Surah Yunus 12 subtitles, Surah Hud 15 subtitles, Surah Yusuf 16 subtitles, Surah al Ra'd 4 subtitles, Surah Ibrahim 5 subtitles, Surah al-Hijr 4 subtitles, Surah al-Nahl 12 subtitles, Surah al-Isra' 5 subtitles, Surah al-Kahfi 10 subtitles, Surah Maryam 5 subtitles, Surah Thaha 7 subtitles, Surah al-Anbiya' 11 subtitles, Surah al-Hajj 7 subtitles, Surah al-Mu'minin 6 subtitles, Surah al-Nur 14 subtitles, Surah al-Furqan 9 subtitles, Surah al-Syu'ara' 13 subtitles, Surah al-Naml 10 subtitles, Surah al-Qashash 11 subtitles, Surah al-Ankabut 5 subtitles, Surah

- 1) **The only surah in the Qur'an is surah al-Fatihah.** This subtitle is found in the muqaddimah surah al-Fatihah. Gassān Hamdūn explained this with the hadith of the Prophet PBUH :

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَسِيرٍ, فَنَزَلَ وَنَزَلَ رَجُلٌ إِلَى جَانِبِهِ فَالْتَمَسَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : " أَلَا أُخْبِرُكَ بِأَفْضَلِ الْقُرْآنِ ؟ " قَالَ : بَلَى , فَتَلَا : " الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ... " رَوَاهُ ابْنُ حِبَّانٍ فِي صَحِيحِهِ وَالْحَاكِمُ وَقَالَ صَحِيحٌ عَلَى شَرْطِ مُسْلِمٍ

Translation :

From Anas ra. He said: once the Prophet PBUH was on one journey, then the Prophet PBUH came down, then down someone to the side of the Messenger of PBUH, then the Messenger of PBUH turned to the person and said: " Will I tell you the most important surah in the Qur'an ? " the person replied: of course, then the Prophet PBUH read: " Alhamdu lillahi Rabbil Alamin. " Hr. Ibn Hibban, in his Shahih and Hakim, says this hadith is Shahih on the condition of the Muslim imam.

- 2) **Saying Tasmiyah (basmalah) at the beginning of each surah is observed.** This subtitle is found in the muqaddimah surah al-Fatihah. Gassan Hamdun explained that it is mandated to say tasmiyah at the beginning of

al-Rum 9 subtitles, Surah Luqman 5 subtitles, Surah al-Sajadah 4 subtitles, Surah al-Ahzab 16 subtitles, Surah Saba' 6 subtitles, Surah Fathir 8 subtitles, Surah Yasin 5 subtitles, Surah al-Shafat 5 subtitles, Surah Shad 1 subtitle, Surah al-Zumar 9 subtitles, Surah Ghafir 6 subtitles, Surah Fushshilat 7 subtitles, Surah al-Shayuro 4 subtitles, Surah al-Zukhruf 8 subtitles, Surah al-Dukhan 3 subtitles, Surah al-Jatsiyah 6 subtitles, Surah al-Ahqaf 4 subtitles, Surah Muhammad 7 subtitles, Surah al-Fath 4 subtitles, Surah al-hujurat 7 subtitles, Surah Qaf 2 subtitles, Surah al-Zariyat 3 subtitles, Surah al-Thur 4 subtitles, Surah al-Najm 3 subtitles, Surah al-Qomar 5 subtitles, Surah al-Rahmah 5 subtitles, Surah al-Waqi'ah 8 subtitles, Surah al-Hadid 4 subtitles, Surah al-Mujadalah 4 subtitles, Surah al-Hasyr 6 subtitles, Surah al-Mumtahanah 3 subtitles, Surah al-Shaf 2 subtitles, Surah al-Jumu'ah 2 subtitles, Surah al-Munafiqun 4 subtitles, Surah al-Taghabun 3 subtitles, Surah al-Thalaq 1 subtitle, Surah al-Tahrim 3 subtitles, Surah al-Mulk 3 subtitles, Surah al-Qalam 3 subtitles, Surah al-Haqqah 1 subtitle, Surah al-Ma'arij 1 subtitle, Surah Noah 3 subtitles, Surah al-Jin 2 subtitles, Surah al-Muzzammil 2 subtitles, Surah al-Muddatsir 2 subtitles, Surah al-Qiyamah 2 subtitles, Surah al-Dahr/al-Insan 2 subtitles, Surah al-Mursalat 1 subtitles, Surah al-Naba' 6 subtitles, Surah al-Nazi'at 1 subtitle, Surah Abasa 2 subtitles, Surah al-Takwir 2 subtitles, Surah al-Infithar 1 subtitle, Surah al-Muthaffifin 5 subtitles, Surah al-Insyiqaq 2 subtitles, Surah al-Buruj 2 subtitles, Surah al-A'laa 2 subtitles, Surah al-Ghasiyah 2 subtitles, Surah al-Fajr 4 subtitles, Surah al-Balad 1 subtitles, Surah al-Shams 1 subtitles, Surah al-Lail 2 subtitles, Surah al-Dhuha 2 subtitles, Surah al-Insyirah 2 subtitles, Surah al-Tin 1 subtitle, Surah al-alaaq 1 subtitle, Surah al-Qadr 1 subtitle, Surah al-Bayyinah 2 subtitle, Surah al-Zalzalah 1 subtitle, Surah al-Adiyat 2 subtitle, Surah al-Qari'ah 1 subtitle, Surah al-Takatsur 1 subtitle, Surah al-Ashr 1 subtitle, Surah al-Fil 1 subtitle, Surah al-Fil 1 subtitle, Surah al-Ma'un 1 subtitle, Surah al-Kautsar 1 subtitle, Surah al-Kafirun 1 subtitle, Surah al-Nashr 1 subtitle, Surah al-Masad 1 subtitle, Surah al-Ikhlash 2 subtitle, Surah al-Falaq 1 subtitle, Surah al-Nas 1 subtitle.

every required work. Then then, Gassan Hamdun corroborated this with the hadith of *qauliyyah* Prophet PBUH:

كُلُّ أَمْرٍ ذِي بَالٍ لَا يُبْدَأُ فِيهِ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَهُوَ أَتَى

Translation :

"Any affair that does not start with Bismillahirrahmanirrahim, then he is cut off." HR. Abu Daud.

- 3) **The meaning of Worship** is found in the fifth verse. Gassan Hamdun explained that Worship is submission and obedience to everything that Allah ordains, whether in terms of Akedah or shari'a of Worship such as prayer, zakat, fasting, hajj, or the nature of tasyri', such as mu'amalah, jinayah (criminal law), marriage, and others.
 - a. A The explanation of Waqaf in the Qur'an and its signs corresponds to the opinion of scholars of interpretation.
 - b. The following explanation of the Verses of the Rhyme is taken from the four schools' jurisprudence books.
3. **Tafsir Methodology in *Tafsir Min Nasamāt al-Qur'an Kalimat wa Bayān*.**
 - a. At the beginning of each surah, Gassān Hamdū,n uses different steps to begin interpreting a verse, sometimes starting with mentioning a hadith that discusses the glory and virtues of a surah, sometimes also directly interpreting the poetry that is deemed necessary to interpret, sometimes explaining, in summary, a surah that is slightly different from other surah surahs,¹⁴ sometimes there are surahs whose some verses are not interpreted at all. Their interpretation goes directly to the next poetry, which is felt to require interpretation¹⁵.
 - b. Gassān Hamdūn uses *the Ijmalī* method in his book of interpretation because Gassān Hamdūn only outlines the general meanings contained by the interpreted verse and explains the purposes of the Qur'an with a brief description and straightforward language, so that everyone can understand it. However, Gassān Hamdūn also mentions hadiths related to *asbāb al-nuzūl* in some surahs, which are characteristic of *the Maudhū'i* method. However, not all surahs are mentioned ¹⁶as *asbāb al-nuzūl*. So, according to the author of this book of interpretation does not include

¹⁴In surah al-Taubah Gassan Hamdun explained that Surah Al-Taubah did not begin with bismillah, because the Messenger of Allah PBUH never commanded to do so, that is, to read it by beginning with bismillah as narrated by the Judge. In the hadith it is excluded from Ali that Bismillah adalah the phrase "peace and safety", while surah al-Taubah was derived to remove "peace" with the slash of the sword.

¹⁵In the surah Ar Ra'd Gassan Hamdun did not interpret verses 1, 2 and 3, Gassan Hamdun began to interpret in the fourth verse, because Gassan Hamdun felt that the meaning of verses one, two, and three was clear enough and did not require interpretation.

¹⁶Abd al-Hayy al-Farmāwī, *Maudhu'i's Tafsir Method And How To Apply It*, terj.from *Kitab Al Bidayah Fi At-Tafsir Al-Maudhu'i: Dirasah Manhajiyah Maudhu'iyah*. (Bandung , CV. Faithful Library), h. 43th

using the *Mauḍū'ī* method, except when mentioning the entire *asbāb al-nuzūl* of each surah in the Qur'an.

The tafsir pattern used in this book of interpretation is a general pattern, Because this interpretation contains several shades, and all of them have no one to dominate. In its book of interpretation, Gassān Hamdūn makes *Tafsir Jalālain* and *Tafsir al-Qur'an al-Jalīl* as references in the general performance of sentences, sometimes also in legal matters refer to the book of tafsir *al-Jāmi' Li Ahkām al-Qur'an* the work of Imam Qurtubi who is famous for his breadth of knowledge in understanding the Qur'an and his mastery of the science of Shari'a and its branches, and in terms of the arrangement of the language gassān Hamdūn refers to the book of *Fi Zilāl of the Qur'an* which is known for the beauty of its language.

4. Advantages and Limitations of *Tafsīr Min Nasamāt al-Qur'ān Kalimāt wa Bayān*.

a. The advantages of *the Tafsīr Min Nasamāt al-Qur'ān Kalimāt wa Bayān*.

Make the selected and primary books of interpretation as references in his book. Such as *Jalālain's Tafsīr* luddīn al-Maḥallī and Jalāluddīn al-Suyuṭī, *Tafsir al-Jāmi' li Ahkām al-Qur'an* by Qurtubi, *Tafsir Rūh al-Ma'anī* by Alūsī, *Tafsir al-Qur'an al-Jalīl* by Nasafī, *Tafsir al-Qur'an al-Azīm* by Ibn Kaṣīr, *Tafsir fi Zilāl al-Qur'an* by Sayyid Qutub, *Tafsir Kalimat al-Qur'an* by Muhammad Hasanain Makhlūf.

This book of interpretation does not have Israiliyyat and Nasraniyyat in it, philosophical theories, despicable practices of taPBUHuf, and the author does not want the Qur'an to be subject to the results of human thought, but the author wants the Qur'an to be used as a source of law against man, a source of view, and a man school.

This interpretation book is suitable for reading for all circles, whether for non-specialists or those in the academic world. The way it is delivered, this book is very syubhat, strengthens aqidah, and is very good at displaying the rules in Islam.

This interpretation book fits with today's times because its performance is concise and not long-winded, without a lengthy explanation that is felt to be less critical and following the needs of modern society.

b. The limitations of *the Tafsīr Min Nasamāt al-Qur'ān Kalimāt wa Bayān*.

This book is less suitable for academia, requiring a more complex and complete interpretation of the Qur'an because of its concise understanding.

Sometimes in quoting a hadith, there is no mention of the hadith; it only mentions the matan of the hadith without any source.

c. Commentary on the Book of *Tafsīr Min Nasamāt al-Qur'ān Kalimāt wa Bayān*.

Among some of the commentaries of scholars on the *Tafsir Min Nasamāt al-Qur'ān Kalimāt wa Bayān*.

1. Wahbī Sulaimān al-Gaujī highly praised this book of interpretation for several reasons, including:

- a) Gassān Hamdūn made the selected and main interpretation books as references in his book. Such as *Tafsir Jalālain* in interpreting verses from the Qur'an, *Tafsir Imam Nasafī* in interpreting sentences of the Qur'an and presenting the interpretation of Ahlussunnah succinctly, *Tafsir al-Alūsī* in explaining penalties in the Qur'an and sometimes also taking interpretations of verses and taking the relevant hadiths and *asbāb al-nuzūl* a verse, taking interpretations of verses and *asbāb al-nuzūl* a verse in the book of *Tafsir Ibn Kašīr*. takes the reference to the sciences of sharia and its branches in the *Kitab al-Jāmi' Li Ahkām al-Qur'an* by Imam Qurtubi and bears a relation to the science of art that can awaken the soul and revive the heart in the book of tafsir *Fi Zilāl al-Qur'an*.
 - b) Gassān Hamdūn is very good at choosing the appropriate meaning and composing and compiling each lafadz and sentence in his interpretation book, neither excessive nor less.
2. Abdullah Nāsih 'Ulwān said that this interpretation is very suitable for today's times and follows the needs of the people. In his book, Gassān Hamdūn chooses the most solid and potent history and leans on what is inscribed on his person.

III. CLOSING

The Book of *Tafsīr min Nasamāt al-Qur'ān Kalimāt wa Bayān* is an Arabic-language book written by Gassān Hamdūn. he uses the *Ijmālī* method in his interpretation, the purpose of Gassān Hamdūn writing his book is so that man makes the Qur'an his way of life. Also, so that the reader understands the interpretation of the Qur'an only based on the *interpretation of bi al-maš ūr* because according to him, this interpretation is the most correct among other interpretations of interpretation, his words he strengthened with the hadith of the Prophet PBUH narrated from Abdullah bin Abbas of the Prophet PBUH he said :

مَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ، فَالْيَتَّبِعُوا مَفْعَدُهُ مِنَ النَّارِ

مَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ، فَالْيَتَّبِعُوا مَفْعَدُهُ مِنَ النَّارِ

Translation :

Whoever speaks of the Qur'an with his own opinion should prepare his seat in hell.

The book of *Tafsīr min Nasamāt al-Qur'ān Kalimāt wa Bayān*, in reality, made an essential contribution to the world of interpretation, especially in Arab countries such as Syria and Yemen, where Gassān Hamdūn once settled there and taught his book of performance to his students and the people there.

Gassān Hamdūn muses a language that is short and easy to understand by all

circles, does not explain at length, and is pedantic. Sometimes it is found that some verses are not interpreted at all because they consider the meaning of the Qur'an to be clear and do not require interpretation. Gassān Hamdūn a verse by taking the opinion of the mufassir which he thinks is better interpreted, and the scholars of the interpretation who are *mu'tabar*, especially the interpretation based on history, and the interpretation does not take from the sources of Israel and Christianity, as well as the opinions of the kalam expert (Mutakallimun).

The advice from researchers through the results of this study is: 1) In this age of development, a short book of interpretation is needed, which does not require a long. However, dense explanation meets the interest of Muslims in all circles about interpreting the Qur'an. Especially for Muslims who do not pursue the world of higher education because their need for interpretation of the Qur'an is to be realized in their daily lives; 2) A more "safe" interpretation for Muslims to read is the interpretation of bi al-ma's your because the interpretation is derived from the Qur'an, the hadiths of the Prophet PBUH, and the words of friends and tabi'in.

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