

THE CONCEPT OF GASSĀN HAMDŪN ON HIS *KITAB TAFSĪR MIN NASAMĀT AL-QUR'ĀN KALIMĀT WA BAYĀN*

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Abstract: The purpose of this study is to find out Gassan Hamdun's concept in the book of Interpretation of the Qur'an of the Qur'an Sentence, the interpretation techniques, the systematic writing and its characteristics, the advantages and disadvantages of the book. The results of this study show that Gassan Hamdun used the Ijmali method in interpreting the verses of the Qur'an which are interpretations based on bi al-ma'sur interpretive books as well as other major interpretive books, namely those of the interpretation books scholars and scholars acknowledge the depth of knowledge of the authors of such books, such as Tafsir Jalalain in interpreting the verse of the Qur'an, the Interpretation of Imam Nasafi in interpreting the Qur'anic verse, Al-Alusi's Interpretation in explaining the sentence in the Qur'an and sometimes also interpret the verses and take the appropriate hadiths and al-nuzul asbab a verse, take the interpretation of al-nuzul verses and asbab al-nuzul a verse in the Ibn Katsir interpretation, taking reference to the knowledge Shariah and its branches in the book "Al-Jami 'Li Ahkam al-Qur'an" by Imam Qurtubi, and to refer to art that can stir the soul and revive the heart in the book of interpretation "Fi Zilal al-Q meaning "the work of Sayyid Qutub. According to Gassan Hamdun the source of the interpretation of bi al-ma'sur is more accurate than the other sources, although he also makes the book of bi al-ra'yi al mahmud interpretations, which are

interpretations that rely on *ijtihād* as a source of interpretation, such as *al-Allusion*. Gassan Hamdun features a book of interpretations in which each interpretation uses a specific formula and code. The formulas and code are the initials of the letter intended to make it easier for the reader to understand the interpretation of the text, as well as to save the writing in the book, resulting in a beautifully read book.

Keywords: Gassan Hamdun, Ijmalī Method, Tafsīr Min Nasamāt Al-Qurʾān Kalimāt Wa Bayān

INTRODUCTION

The greatest miracle of the Prophet s.a.w according to the agreement of the scholars is the Qur'an whose miracles have never been dimmed by time, which will never be matched by the development of science and technology.¹ the beginning of the Qur'an, the Messenger of Allah. conveying the contents of the Qur'an to his companions. When they experience confusion and misunderstanding in understanding a verse, they will ask the Prophet to interpret it directly.², or to a friend who feels capable of explaining the verse,³ so the Messenger of Allah. is the absolute first commentator who explains the content of the Qur'an.

After the Messenger of Allah. died, various attempts emerged to understand the Qur'an and actualize it in daily life.

¹Muhammad Bakr Isma'īl, *Dirasat fi Ulum al-Qur'an* (Kairo: Dar al-Manār, 1999), p. 5

²Mannā' Khalīl al-Qaṭṭān, *Mabāhis | fi Ulum al-Qur'an*, (Kairo: Maktabah Wahbah, 1997), p.5

³Tengku Muhammad Hasbi Ash-Shiddieqy, *Ilmu-Ilmu Al-Qur'an, Membahas Ilmu-Ilmu Pokok Dalam Menafsirkan Al-Qur'an*, (Semarang, 2014), p.208

Among them, there are those who hold to textual understanding only as understood in the early formation of the Qur'anic text. Some others try to adjust their understanding to the context of changing times, and some try to form their own ways of understanding that are not the same as the previous methods and methods.⁴

The friends who are more aware of the secrets of the Qur'an feel called to explain what they know and explain what they understand about the intentions of the Qur'an. The companions and scholars afterwards tried to interpret the Qur'an with the Qur'an, and interpreted the Qur'an with the Sunnahs of the Prophet and also sourced from the words of the companions⁵ known as Bi al-Ma'tsur Interpretation or Bi al-Riwayah Interpretation.

Later in life, the development of ways of interpreting the Qur'anic verses is increasing, and even the flow of interpretations is very strong, this is due to the infidelity of the scholars who used to study the companions spread to some areas. At this time also came the interpretation of Bi al-Ra'yi Interpretation, which is the method of adherence to the ijihad, which is the opposite of the Bi al-Ma'tsur method. After this time, scholars who studied science began to interpret the verses of the Qur'an in different ways and patterns than before.

⁴Munzir Hitami, *Pengantar Studi Al-Qur'an Teori dan Pendekatan*, (Yogyakarta: LKIS, 2012), p.1

⁵ Mardan, *Al-Qur'an Sebuah Pengantar*, (Ciputat: Mazhab Ciputat, 2010), p. 247

The Qur'anic interpretation activity which began in the time of the Prophet (saws), and was continued by the next generation, continues to this day. And it seems that the interpretation of the Qur'an is not yet finished, according to the time, intelligence, and level of knowledge possessed by the infidels, the result is that the interpretation is not the same, either in the system, method or pattern shown. Although different, each has its own value.⁶

The reason for the scholars to approach this field of thought by the author is due to the importance of the Qur'an itself, and the motivation to benefit from the Qur'an itself is: the Qur'an is Kalamullah (direct revelation) (of Allah (peace be upon him)), the Qur'an is a miracle, the Qur'an is a worrying book, the Qur'an is considered a religion by those who read it, the Qur'an gathers all the principles of truth.⁷ Certainly understanding the content of the Qur'an is the inspiration of Allah Almighty. This 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 at this time made the religious experts think of ways how all Muslims can get an explanation of the content of the Koran and be able to understand it. Differences in language, ethnicity, and nation, coupled with the demands of

⁶ Rachmat Syafe'i, *Pengantar Ilmu Tafsir*, (Bandung: Pustaka Setia, 2006), p.292

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

⁸Rif'at Syaqui Nawawi, *Kepribadian Qur'ani* (Jakarta: Amzah, 2011) p.285

a very solid job make their enthusiasm to study the contents of the Koran not as enthusiastic as those of ancient times whose interpretation discusses all aspects of the Koran, both aspects of language , fiqh, history, and others, Muslims in this modern era need more interpretation of the Koran which is simpler, shorter, easy to digest and understand, and directly to the interpretation of verses without many additional explanations, because they want from interpretation the al-Qur'an is the core purpose revealed by the Qur'an, namely as a guide.

In the 20th century, Gassan Hamdun wrote a commentary called *Tafsir Min Nasamāt al-Qur'ān Kalimāt wa Bayān*, this interpretation book is a book of interpretations that is concise and simple, but easily understood by the general public and for those who are in the academic world. . Reference to the interpretation comes from *Tafsir bi al-ma'sūr*, which relies on the source of the Messenger of Allah, peace be upon him, friends, and *tabi'in*, which are collected from the major commentary books.

He uses the *Ijmali* method so that the reader can grasp the meaning of the Koran directly without being accompanied by a lengthy explanation, and is more interesting to read. And *Tafsir al-Qur'an* so that it is easily understood and digested. While the systematics is Gassan Hamdun discusses verse by verse in accordance with the arrangement in the Manuscripts, then interprets fragments of verses that are felt to require interpretation.

While the interpretive pattern used is a general interpretation pattern, because it contains several patterns, and none of them dominate. In his book Gassan Hamdun's interpretation of Jalalain's interpretation and the Al-Qur'an al-Jalil's interpretation of the verse in general, sometimes in legal cases refer to al-Jami' Li Ahkam's Qur'anic interpretation of the famous Qurtubi priest his vast knowledge of the Qur'an and his mastery of Shari'ah and its branches, and in terms of the language of Gassan Hamdun refers to the book of Fi Zilal al-Qur'an known for its language beauty.

RESULTS AND DISCUSSION

A. Short Biography of Gassan Hamdun

Gassan Hamdun's full name is Gassan Abd al-Salam al-Wa'i al-Shaykh Hamdun, born in the 40s in the 20th century in the city of Hamat, one of the major cities in Syria, he has several children, and he is one of the active in the world of education.

Gassan Hamdun completed his undergraduate degree at the Shari'ah Lecture at Damsyiq University, Syria, and he obtained his Masters degree at the Punjab University in Lahore Pakistan. And Gassan Hamdun obtained his Doctorate degree from Al-Qur'an al-Karim University in Sudan. Then he concentrated on teaching in the city of Hamat, Syria, also teaching at the University of San'a, and the University of Science and Technology. And before moving from Hamat he always taught every evening in the form of material about Interpretation, Fiqhi, and History.

Among the Gassan Hamdun teachers who were most instrumental in educating him personally was Muhammad Hamid, who was a great scholar of his time, and a mufti at Hamat, and also a student of famous Muslim figures, such as Hasan Al-Banna, Ahmad Murad, Muhammad Taufiq al-Siba, and has many students scattered in the middle east, such as Said Hawa, Hatim al-Tubsi, Ahmad Jawwad, and Khalid Handawi.⁹

B. The Works of Gassan Hamdun

1. Gassan Hamdun is a thinker who is very productive in writing, whether in magazines, papers or in the form of books. Among his compositions are:
 2. 1. Tafsir min Nasamat al-Qur'an Kalimat wa Bayan, is a commentary book that is the object of discussion.
 3. 2. I'jaz al-Qur'an wa Asma 'Allah al-Husna. This book discusses about the miracles of the Koran from various aspects, especially the miracles of the Koran in life in the world and science. through the miracles of the Koran and Asma Allah which are integrated with the Kauniyyah verses in the universe. In this book the author tries to make the reader think and use his reason to see the

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

greatness of God firsthand by paying attention to the universe around them.¹⁰

4. *Kitabullah fi I'jazih Yatajalla*. This book deals with the science of the Qur'an, and objections to accusations that are not based on the Qur'an by the orientalist, and accusations against Islam, and others.

Commentary on the Qur'an's Narrative *Kalimat wa Bayan* is one of Gassan Hamdun's main essays compared to other books, Gassan Hamdun also has other essays related to the Qur'an which deal with the Qur'anic Wonders' and the Name of Allah, and each of his essays is more concentrated in the scope of the Qur'an, although there are essays that discuss it besides the Qur'an, such as history in his book (*الاسلام يملك ارقى التشريعات فى العالم*), and related to the da'wah with his book (*محمد رسول الله صلى الله عليه وسلم يخاطب عصرنا*) (الحديث), and others.

C. The Methodology of GASSAN HAMDUN oh his *Kitab Tafsir Min Nasamat Al-Qur'an Kalimat Wa Bayan*.

1. A brief explanation of book *Tafsir Min Nasamat al-Qur'an Kalimat wa Bayan*.

The Interpretation of the Qur'an The Holy Quran is a Arabic text by Gassan Hamdun, and among the many

¹⁰Gassan Hamdun, *I'jaz al-Qur'an wa Asmaullah al-Husna*, (Yaman: Dar al-Fikri al-Mu'asir, 1999, p. 7

books he has written, the Qur'anic Translation of the Qur'an Sentence is the most important book, because Gassan Hamdun always made the Interpretation of the Holy Qur'an Kalimat wa Bayan as his reference in disseminating knowledge.

The title of this book when translated into Arabic is like this:

تفسير : خبر من مبتدأ مخذوف

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

كلمات وبيان : بدل

The position of the word "Interpretation" is Mubtada's 'Removed' (makhzuf). Because every first sentence in the title is removed. And the word "Min Nasamat" is Li al-tab'id, because the letter "Min" here is a jar letter that serves as a tabid, whereas Nasamat is Isr Majrur, since it is located after the "Min" letter.

As for the word "al-Qur'an" is Mudaf Mudaf Ilaih, Mudhaf is Min Nasamat. And the word "Kalimat wa Bayan" here is a "badal (substitute)" in the word Nasamat, the type of badal is the absolute badal. The letter "و" here is one of Athaf's letters. The type of diaf is the Ataf Nasq which serves as a link between ma'tuf and ma'tuf alaih. The word that stands for ma'tuf is "town", and ma'tuf alaih is in the word "Sentence".

The meaning of the book of Interpretation of the Qur'an Al-Quran Qur'an when summarized in its entirety by the

author is: "This interpretation is a little of a semantical or epistle of the Qur'an, words and reviews". So it is as if the author of this book says that this book is only a little bit of a glimmer or light of the Qur'an. "

The Interpretation of the Qur'anic Tradition Kalimat wa Bayan has been published several times by the same publisher, Dar-el al-salam, and the second edition was published in 1407 H / 1986 M. The book is one volume, per page in each of its mushrooms a total of 15 lines, containing the entire Qur'an 30 juz, and the total page number of the book is 721 pages.

The purpose of Gassan Hamdun to write his book is to make man understand the Qur'an as his way of life, and also to make the reader understand the interpretation of the Qur'an only based on the interpretation of bi al ma'tsur, because he believes this is the most correct another interpretation of the word is that it is in line with the hadith of the Holy Prophet narrated from Abdullah bin Abbas of the Prophet (SAW) he said :

مَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ، فَالْيَتَّبِعُوا مَفْعَدَهُ مِنَ النَّارِ

Translation:

Whoever speaks of the Qur'an in his own opinion, let him prepare his seat in hell.

And this is his opinion added to what Abu Bakr said :

أَيُّ أَرْضٍ تُقَلَّنِي ، وَأَيُّ سَمَاءٍ تُظَلَّنِي ، إِذَا قُلْتُ فِي الْقُرْآنِ مَا لَا أَعْلَمُ

Translation:

What is the earth that is in me, and what is heaven in me, when I speak of the Qur'an what I do not know?

Gassan Hamdun also quotes the words of the Qurtubi priest in his book *al-Jami' li Ahkam al-Qur'an*:

مِنْ بَرَكَهَ الْعِلْمِ أَنْ يُضَافَ الْقَوْلُ إِلَى قَائِلِهِ

Translate it:

Among the blessings of science is that it relies on a word to its source.

The following are examples of Gassan Hamdun's interpretations and his steps in surah al-Falaq as follows:

- The first step of Gassan Hamdun begins with the recitation of Surah al-Falaq with two hadiths of the Prophet. The first hadith is :

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

Translation:

It is from Ibn Abis al-Juhni that the Prophet saw said: (O Ibn Abis, may I show you / or may I say to you the prayer for the highest protection of those who seek protection? It says: "Recite these two surahs, namely Surah Al Falaq and Surah al-Naas" (HR. Nasa'i).

- - After quoting the hadith above, Gassan Hamdun wrote a formula with the letter "ظ" meaning "look at the meaning in", and then proceeded to write "كثير ابن", meaning Ibn Kasir, so the meaning here is "Look at the meaning in the book of Interpretation al- The Qur'an al-Azim by Ibn Kašir ".¹¹

Then Gassan Hamdun quotes the second hadith on the priority of 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 وَإِبْنُ مَاجَهَ , قَالَ التِّرْمِذِيُّ : حَدِيثٌ حَسَنٌ صَحِيحٌ

Translation:

It was from Abu Sa'id that the Messenger of Allah (may peace be upon him) sought protection from the eyes of the jinn and the human eye. . (HR. Tirmidzi, and Nasa'i, and Ibn Majah).

After quoting his history, Gassan Hamdun said that according to Tirmidzi the status of the hadith was Hasan Sahih.

- The next step is to interpret the sentences, as follows:

١. (أَعُوذُ) : أَعْتَصِمُ وَأَسْتَجِيرُ - ك

¹¹Gassan Hamdun, *Tafsir min nasamat al-Qur'an*, (Karo: Dar al-Salam, no year), p.660

Terjemahnya : I seek protection and seek protection.

formula is the book of Interpretation of the " Qur'anic "ك
Tafsir wa Bayan "by Hasanain Muhammad Makhluḥ.

٢. (الْفَلَق) : الصُّيُح – ج

Translation : Dawn

formula is a book of" Interpretation of Jalalain "by ج"
Jalaluddin al-Mahalli and Jalaluddin al-Suyuthi.

٣. (غَاسِقِي) : اللَّيْلِ – ظ ك

Translation:

I seek protection and seek protection.

- "The formula Dha followed by the formula ك is: see its meaning in the book" Sentence of the Qur'an Tafsir wa Bayan "by Hasanain Muhammad Makhluḥ.

٤. (إِذَا وَقَبَ) : دَخَلَ ظَلَامُهُ فِي كُلِّ شَيْءٍ – ك

Translation:

There was darkness in every thing (darkness).

- "The formula of ك is the book of" The Qur'anic Sentence of the Qur'an "by Hasanain Muhammad Makhluḥ.

٥. (النَّفَّاتِ فِي الْعُقَدِ) : النَّسَاءُ السَّوَّاجِرُ إِذَا رَقَّيْنَ وَنَفَّتْنَ فِي الْعُقَدِ

Translation:

Witch sorcerers when they witch and witch on the knot.

2. The writing style of *Tafsir Min Nasamat al-Qur'an Kalimat wa Bayan*.

1. The systematic of *Tafsir Min Nasamat al-Qur'an Kalimat wa Bayan*

The systematic method used by Gassan Hamdun in his book of interpretation is systematic presentation of syllabus, which refers to the order of the surah in the standard mushaf which is from surah al-Fatihah to surah al-Nas. This system is also used in the book Interpretation of Jalaluddin al-Mahalli and Jalaluddin al-Suyuti, Ali Hasan Abd al-Gani's Interpretation of Ibn Juraij¹², the book of Tafsir al-Suddi al-Kabir by Isma'il ibn Abd al-Rahman al-Suddi al-Kabir, etc., although the writing techniques and the order of each of the books of interpretation are different from one another.

Broadly speaking, the systematic compilation of the Book of Tafsir min Nasamat al-Qur'an Kalimat wa Bayan is as follows:

Introduction, which includes:

¹² Ali Hasan Abdul Gani, *Tafsir Ibnu Juraij*, (Kairo: Maktabah al-Turas al-Islami, 1992), p.112

- a. Welcome speech
- b. The date of issue and publication of the book
- c. The remarks were accompanied by comments from several experts about the Book of Tafsir min Nasamat al-Qur'an Kalimat wa Bayan.
- d. Gassan Hamdun explained briefly about his interpretation book that the interpretation book refers to the interpretation of bi al ma'tsur which according to him is the most correct and sourced from books that can be trusted, then Gassan Hamdun continued that the purpose of writing the interpretation book is so that humans make al -Qur'an as his life path.
- e. Showing reference sources from commentary books accompanied by certain formulas that are in the form of letters to save writing as short as possible, and also sources of references from the books of hadith.
- f. The interpretation starts from Surah al-Fatihah to Surah al-Nas according to the order of the Ottoman Manuscripts.
- g. Each page of the Manuscript contains 15 lines of verses.
- h. verses to be interpreted that amount to fifteen lines are given a frame or frame, the purpose is to separate the verses of the Koran with its interpretation.

- i. The verse fragments are interpreted using two parentheses to distinguish the verse fragments and their interpretation.
- j. Each surah will be mentioned when it is revealed, be it Makkiyyah or Madaniyyah, the explanation is located at the top of the verse, and mentions the total number of verses below it on the first page of the beginning of the surah.
- k. Each prayer mat will be marked in the form of a top row, almost the same as the general mushafs in circulation.
- l. Gassan Hamdun uses Hizb in his commentary, the number of Hizb for the whole Qur'an is 60 Hizb. Each one 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), so as to reach one Hizb. Every part of the hizb will be marked on each right edge of the page, almost the same as the model of the circulating Mushaf Al-Qur'an Manuscripts that uses 60 Hizb for the whole Qur'an.

2. The Characteristics of kitab *Tafsir min Nasamat al-Qur'an Kalimat wa Bayan*

After the author has researched the book of Interpretation of the Holy Quran of the Sentence of

the Qur'an, the authors formulate the following characteristics of the book of interpretation:

- a. Using a short, easy-to-understand language for all circles, not explaining it broadly and widely, it is sometimes found that some verses are not interpreted at all, because they assume the meaning of the Qur'an is clear and does not require interpretation.
- b. Interpret a verse by taking the opinion of the infidelity that he thinks is better interpreted, and the scholars who interpret it, especially the historical interpretations.
- c. His interpretation does not take from Israeli and Nasraniyyat sources, as well as the opinions of pen (Mutakallimun) scholars.
- d. In the last page of his book Gassan Hamdun briefly describes the terms tajwid in the Qur'an.
- e. The Musaf used is a mushaf in accordance with the history of Hafs of 'Asim bin Abi al-Nifat, and his writing is based on Rasm' Usmani.
- f. Quoting the subtitles of the Qur'anic verse is referred to in a chapter that discusses the essence of the verse in the table of contents at the end of the book of interpretations. Gassan Hamdun wrote the subtitles to make it easier for readers to understand the essence and content

of each chapter.¹³ For example in surah al-Fatihah there are three sub-titles, namelt :

¹³ Each chapter has different sub-titles with a different essence, depending on how many verses each chapter contains. In Surah al-Fatihah there are 3 sub-titles, surah al-Baqarah 78 sub-titles, surah Ali Imran 28 sub-titles, Surah al Nisa '24 sub-titles, Surah al-Ma'idah 35 sub-titles, Surah al-An'am 14 sub-title, Surah al-A'raf 16 sub-title, Surah al-Anfal 9 sub-title, Surah al-Taubah 22 sub-title, Surah Yunus 12 sub-title, Surah Hud 15 sub-title, Surah Yusuf 16 sub-title, Surah al Ra 'd 4 sub-titles, Surah Ibrahim 5 sub titles, Surah al-Hijr 4 sub titles, Surah al-Nahl 12 sub titles, Surah al-Isra' 5 sub titles, Surah al-Kahfi 10 sub titles, Surah Maryam 5 sub titles , Surah Thaha 7 sub-titles, Surah al-Anbiya '11 sub-titles, Surah al-Hajj 7 sub-titles, Surah al-Mu'minin 6 sub-titles, Surah al-Nur 14 sub-titles, Surah al-Furqan 9 sub-titles, Surah al-Syu'ara '13 sub-titles, Surah al-Naml 10 sub-titles, Surah al-Qashash 11 sub-titles, Surah al-Ankabut 5 sub-titles, Surah al-Rum 9 sub-titles, Surah Luqman 5 sub-titles, Surah al-Sajadah 4 sub-titles, Surah al-Ahzab 16 sub-titles, Surah Saba '6 sub-titles, Surah Fathir 8 sub-titles, Surah Yasin 5 sub-titles, Surah al-Shafat 5 sub-titles, Surah Shad 1 sub title, Surah al-Zumar 9 sub titles, Surah Ghafir 6 sub titles, Surah Fushshilat 7 sub titles, Surah al-Syuro 4 sub titles, Surah al-Zukhruf 8 sub-titles, Surah al-Dukhan 3 sub-titles, Surah al-Jatsiyah 6 sub-titles, Surah al-Ahqaf 4 sub-titles, Surah Muhammad 7 sub-titles, Surah al-Fath 4 sub-titles, Surah al-jujurat 7 sub title, Surah Qaf 2 sub title, Surah al-Zariyat 3 sub title, Surah al-Thur 4 sub title, Surah al-Najm 3 sub title, Surah al-Qomar 5 sub title, Surah al-Rahmah 5 sub title, Surah al-Waq'iah 8 sub-titles, Surah al-Hadid 4 sub-titles, Surah al-Mujadalah 4 sub-titles, Surah al-Hasyr 6 sub-titles, Surah al-Mumtahanah 3 sub-titles, Surah al-Shaf 2 sub-titles, Surah al-Jumu'ah 2 sub-titles, Surah al-Munafiqun 4 sub-titles, Surah al-Taghabun 3 sub-titles, Surah al-Thalaq 1 sub-title, Surah al-Tahrim 3 sub-titles, Surah al-Mulk 3 sub-titles, Surah al-In 3 sub-titles, Surah al-Haqqah 1 sub-title, Surah al-Ma'arij 1 sub-title, Surah Noah 3 sub-titles, Surah al-Jin 2 sub-titles, Surah al-Muzzammil 2 sub-titles, Surah al-Muddatsir 2 sub-titles, Surah al-Qiyamah 2 sub-titles, Surah al-Dahr / al-Insan 2 sub-titles, Surah al-Mursalat 1 sub title, Surah al-Naba '6 sub title, Surah al-Nazi'at 1 sub title, Surah Abasa 2 sub title, Surah al-Takwir 2 sub title, Surah al-Infithar 1 sub title, Surah al-Muthaffifin 5 sub-titles, Surah al-Insyiqaq 2 sub-titles, Surah al-Buruj 2 sub-titles, Surah al-A'laa 2 sub-titles, Surah al-Ghasiyah 2 sub-titles, Surah al-Fajr 4 sub-titles, Surah al-

1) The most important surah in the Qur'an is surah al-Fatihah. This subtitle is in the al-Fatihah surah muqaddimah. Gassan Hamdun explains this in the hadith of the Prophet :

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

Translation:

From Anas ra. He said: One time the Prophet (saw) was on a journey, and the Prophet (saw) went down, and one of them went to the Messenger of Allah (may peace be upon him). "the man replied: Of course, then the Prophet read:" Alhamdu lillahi Rabbil Alamin ". HR. Ibn Hibban in his Sahih, and the Judge, and he says this hadith is a Sahih on the condition of a Muslim priest.

1) Saying Tasmiyah (basmalah) at each beginning of the surah is performed. This subtitle is in the al-Fatihah surah muqaddimah. Gassan Hamdun explained that it is imperative to say tasmiyah at the beginning of every job done. Later,

Balad 1 sub-title, Surah al-Syams 1 sub-title, Surah al-Lail 2 sub-title, Surah al-Dhuha 2 sub-title, Surah al-Insyirah 2 sub-title, Surah al-Tin 1 sub-title, Surah al- 1 sub title, Surah al-Qadr 1 sub title, Surah al-Bayyinah 2 sub title, Surah al-Zalzalah 1 sub title, Surah al-Adiyat 2 sub title, Surah al-Qari'ah 1 sub title, Surah al- 1 subtitle, Surah al-Ashr 1 sub title, Surah al-Fil 1 sub title, Surah al-Ma'un 1 sub title, Surah al-K subtitles, Surah al-Kafirun 1 subtitle, Surah al-Nashr 1 sub title, Surah al-Masad 1 sub title, Surah al-Ikhlash 2 subtitles, Surah al-Falaq 1 sub title, Surah al-Nas 1 subtitles.

Gassan Hamdun reinforced this with the Prophet's qauliyyah hadith:

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

Translation:

"Every business that does not begin with Bismillahirrahmanirrahim is cut off". HR. Abu David.

1. The meaning of Worship, is found in the fifth verse. Gassan Hamdun explains that worship is submissive and obedient to whatever Allah decrees, whether in the faith, or the rules of worship such as prayer, zakat, fasting, pilgrimage, or the nature of tasyri ', such as mu'amalah, jinayah (law criminal), marriage, and more.
 - a. The explanation of Waqaf in the Qur'an follows the signs according to the opinions of the scholars scholars.
 - b. Explanation of the following verses of Scripture is taken from the four sects of the sect.

3. The methodology of exegesis *Tafsir Min Nasamat al-Qur'an Kalimat wa Bayan.*

1. In each beginning of the chapter Gassan Hamdun uses different steps to begin to interpret a verse, sometimes beginning with a hadith that discusses the glory and

importance of a surah, sometimes also immediately interpreting a verse that needs to be interpreted, sometimes briefly explaining a a little bit different from other suras,¹⁴ sometimes there are surahs in which some of the verses are not interpreted at all, and their interpretation directly to the next verse is considered to require interpretation.¹⁵

4. Gassan Hamdun uses the method of Ijmali in his book of interpretation, because Gassan Hamdun only elaborates on the general meanings contained in the verse interpreted, and explains the meaning of the Qur'an in a short and easy-to-understand language so that everyone can understand it. . But Gassan Hamdun also mentions hadiths related to al-nuzul asbab in several surahs, which is a hallmark of the Maudu'i method.¹⁶ However, not all surahs mentioned his albatross asbab. So according to the author of this book of interpretation this does not include the use of

¹⁴In Surah al-Taubah, Gassan Hamdun explained that Surah Al-Taubah was not preceded by bismillah, because the Messenger of Allah had never commanded to do so, that is to read it by starting with bismillah as narrated by the Judge. In the hadith it was issued from Ali that Bismillah is a sentence that is "peaceful and safe", while surah al-Taubah was revealed to erase "peace" with a sword.

¹⁵In Ar Ra'd's chapter Gassan Hamdun does not interpret verses 1, 2 and 3, Gassan Hamdun begins to interpret in verse four, as Gassan Hamdun feels the meaning of verses one, two, and three is quite clear and does not require interpretation.

¹⁶Abd al-Hayy al-Farmawi, *Metode Tafsir Maudhu'i Dan Cara Penerapannya*, terj.dari *Kitab Al Bidayah Fi At-Tafsir Al-Maudhu'i: Dirasah Manhajiyah Maudhu'iyah*. (Bandung: CV. Pustaka Setia, no year), p. 43

the Maudu'i method, unless it mentions the whole of the al-Nuzul asbab of each chapter in the Qur'an.

As for the interpretation used in this book of interpretations is a general pattern, because these interpretations contain several patterns, and none of them dominate. In his book Gassan Hamdun's interpretation of Jalalain's interpretation and the Al-Qur'an al-Jalil's interpretation of the verse in general, sometimes in legal cases refer to al-Jami' Li Ahkam's Qur'anic interpretation of the famous Qurtubi priest his vast knowledge of the Qur'an and his mastery of Shari'ah and its branches, and in terms of the language of Gassan Hamdun refers to the book of Fi Zilal al-Qur'an known for its language beauty.

5. The strength and the weaknesses of *Tafsir Min Nasamat al-Qur'an Kalimat wa Bayan*.

a. The strengths

- Making selected and primary interpretative books as references in the book. Such as *Tafsir Jalalain* written by Jalaluddin al-Mahalli and Jalaluddin al-Suyuti, *Tafsir al-Jami' li Ahkam al-Qur'an* by Qurtubi, *Tafsir Rub al-Ma'ani* by Alusi, *Tafsir al-Qur'an al-Jalil* by Nasafi, *Tafsir al-Qur'an al-Azim* by Ibnu Kasir, *Tafsir fi Zilal al-Qur'an* by Sayyid Qutub, *Tafsir Kalimat al-Qur'an* by Muhammad Hasanain Makhluf.
- This interpretation book does not contain Israiliyyat and Nasraniyyat in it, philosophical theories, disgraceful practices of Sufism, and the author does

not want the Qur'an to bow to the results of human thought, but the author wants the Qur'an to be used as a source of law towards humans, the source of thought, and the school of thought for humans.

- This interpretation book is suitable to be read for all people, both for the lay people or those who work in the academic world, it is clear how it is delivered, this book strongly rejects doubt, strengthens the aqeedah, and is very good at presenting the rules in Islam.
- This commentary fits in with the present age, because its interpretation is concise and not long-winded, without lengthy explanations that are felt to be less important, and in accordance with the needs of modern society.

b. The Weaknesses

- This book is not suitable for the academic world which requires a more complex and more complete interpretation of the Qur'an, because of its concise interpretation.
- Sometimes in quoting a hadith it is not mentioned by the narrator, he only mentions the meaning of the tradition without any source.

b. The comments toward *Kitab Tafsir Min Nasamat al-Qur'an Kalimat wa Bayan.*

Among some of the commentaries of the scholars on the book of Interpretation of the Holy Quran is the Qur'anic Sentence.

1. Wahbi Sulaiman al-Gauji highly commends this book of interpretation for several things, including:

- a. Gassan Hamdun makes the best and most popular interpretations of scripture in his book. Like the Jalalain Interpretation in interpreting the Qur'anic verse, the Imam Nasafi's interpretation in interpreting the Qur'anic verse and briefly describing the Ahlussunnah, the Al-Alusi interpretations in explaining the verses in the Qur'an and sometimes also interpreting the interpretations verse and take the appropriate hadiths and al-nuzul asbabs of a verse, interpreting al-nuzul verses and asbab al-nuzul a verse in Ibn Ka'ir's Interpretation of the Bible, taking reference to the Shariah and its branches in the book of al-Jami' Li Ahkam al-Qur'an by Imam Qurtubi, as well as taking references to the art of arousing the soul and reviving the heart of the book of Fi Zilal al-Qur'an interpretations.
- b. Gassan Hamdun is very good at choosing the right meaning and composing and assembling every lafadz and sentence in his book of interpretations, not too much and no less.

2. Abdullah Nasih 'Ulwan says that this book of interpretation is very appropriate to the present day, and to suit the needs of the people. In his book also Gassan Hamdun picks the strongest and most powerful history, and relies on what he carved for his people.

CONCLUSION

The Interpretation of the Holy Quran The Kalimat wa Bayan is an Arabic book written by Gassan Hamdun. he used the method of Ijmali in his interpretation, the purpose of Gassan Hamdun writing his book was to make man understand the Qur'an as his way of life, and also to make the reader understand the interpretation of the Qur'an only based on the interpretation of bi al-ma'sur, because he believes this interpretation is the most true of other interpretations, he says this is in line with the hadith of the Prophet narrated from Abdullah bin Abbas of the Prophet:

مَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ، فَأَلْيَبْتَوُا مَفْعَدُهُ مِنَ النَّارِ

Translation :

Whoever speaks of the Qur'an in his own opinion, let him prepare his seat in hell.

Interpretation of the Qur'an Al-Quran Qur'an in its reality provides a significant contribution to the world of interpretation, especially in Arab countries such as Syria and Yemen where Gassan Hamdun has lived there and taught his book to his students and the community there.

Gassan Hamdun uses a short, easy-to-understand language for all circles, not explaining it broadly and widely, sometimes finding some verses that are never interpreted, for assuming the meaning of the Qur'an is clear and does not require interpretation . Gassan Hamdun is a verse by taking the opinion of the infidels that he thinks is better interpreted, and the scholars who interpret it, especially the historical interpretations, and his interpretation does not draw from the sources of Israelis and Nasraniyyat, and the opinions of the scholars (Mutakallimun).

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