Methodology of Interpretation of Abu Marwan Bin Musa in the Book of *Hidāyatul Insān Bi Tafsīr Al-Qur'ān*

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Abstract

Interpretive research cannot be separated from methodology. As time goes by, efforts to understand God's words in the Qur'an and human efforts are growing. Reading the Qur'an will occur and develop from time to time both in terms of mode of interpretation, epistemology, methodology, etc. As long as the interpretation process is carried out, it will not stop. When interpreting the Qur'an, each interpreter will be influenced by the social and cultural conditions in which he lives, and the political situation around him has a great influence on him, as was Abu Marwan bin Musa. *Tafsīr Hidāyat al Insān bi Tafsīr al-Qur`ān* written by Abu Marwan bin Musa is one of the products of contemporary interpretation, as is the case in 21. The book of *Tafsīr Hidāyat al Insān bi Tafsīr al-Qur`ān* uses the *ittijāh al-salafī* paradigm to interpret verses Quran verses. In this study, the author examines the method of interpretation of Abu Marwan bin Musa in the book "*Tafsīr Hidāyat al Insān bi Tafsīr al-Qur'ān*" and evaluates the book. Therefore, the author tries to look at the methodology of Abu Marwan bin Musa in this book.

Keywords: *Methodology, Interpretation, Abu Marwan bin Musa, Tafsīr Hidāyat al-Insān bi Tafsīr al-Qur'ān*

Abstract

Penelitian interpretatif tidak dapat dipisahkan dari metodologi. Seiring berjalannya waktu, upaya untuk memahami firman Tuhan dalam Al-Qur'an dan upaya manusia semakin berkembang. Membaca Al-Qur'an akan terjadi dan berkembang dari waktu ke waktu baik itu dari segi mode interpretasi, epistemologi, metodologi, dll. Selama proses interpretasi dilakukan, tidak akan berhenti. Ketika menafsirkan Al-Qur'an, setiap penafsir akan terpengaruh oleh kondisi sosial dan budaya di mana dia tinggal, dan situasi politik di sekitarnya memiliki pengaruh besar padanya, seperti halnya Abu Marwan bin Musa. *Tafsīr Hidāyat al Insān bi Tafsīr al-Qur`ān* karya Abu Marwan bin Musa merupakan salah satu produk tafsir kontemporer, seperti halnya pada 21. Kitab tafsir tersebut menggunakan paradigma *ittijāh al-salafī* untuk menafsirkan ayat-ayat Al-Quran. Dalam penelitian ini penulis mengkaji metode penafsiran Abu Marwan bin Musa dalam kitab "Tafsīr Hidāyat al-Insān bi Tafsīr al-Qur'ān" dan penilaian terhadap kitab tersebut. Oleh karena itu, penulis mencoba melihat metodologi Abu Marwan bin Musa dalam buku ini.

Kata kunci: *Metodologi, Penafsiran, Abu Marwan bin Musa, Tafsīr Hidāyat al- Insān bi Tafsīr al-Qur'ān*

INTRODUCTION

Reading the Qur'an continues to change and develop in terms of mode of interpretation, epistemology, methodology, etc. As long as the interpretation process is carried out, it will not

stop. [1] In interpreting the Qur'an, each commentator is influenced by the social and cultural conditions in which he lives, and the political situation around him also has a great influence on him. In addition, in explaining the dynamics of development, a critic tends to understand the Qur'an from the perspective of a scientific background, so that although the object of his research is individual, the interpretation results in the Qur'an are different. [2]

There are different interpretations in reading the texts because of the approach, method and model used by each milli. This eventually gave rise to the term maẕāhib al-tafsīr, namely the school of interpretation in the interpretation of the Qur'an, which has certain characteristics in terms of paradigm, epistemology, methodology and interpretation.[3]

Since Islam entered Indonesia, the transfer of knowledge to Indonesia has continued. Initially, the study focused on sufism, fiqh and hadith. [4] This situation continued until the color of Islam in Indonesia more or less influenced the development of other sciences, one of which was the science of explanation.

Since the Qur'an was first revealed, namely at the time of the Prophet Muhammad, history began to be interpreted. The main task of the Prophet Muhammad SAW was to convey the contents of the Qur'an so that the Prophet had the right to interpret the Qur'an. The interpretation of the Prophet is to interpret the Qur'an with the Qur'an and interpret the Qur'an by himself, which is called Hadith or Hadith. So it can be said that the source of interpretation at the time of the Prophet was the Qur'an itself and the Sunnah..[5]

`Abd al-Majid` Abd al-'alam al-Muhtasib explains that three types of interpretation have developed in modern times. One of them is the category of *tafsīr ittijāh al-salafī*, namely the interpretation of the Qur'an which is based on the classical model of interpretation. His interpretation is based on the ulama` salaf al-ṣālih, who used the interpretations of bi al -ma`tsūr and bi al-ra`yi, and carried out linguistic analysis, critiquing the *isrāīliyāt* story and interpreting various hadiths. Second, *al-ittijāh al-'aqli taufīqī yuwaffiq baina al-islām wa al-haḍārah al-gharbiyah* is a rational tendency that seeks to integrate Islamic thought with western thought. The fact that the second category of interpretation of the Qur'an is *ta`wīl* on the verses of the Qur'an is in accordance with western rationality, as is Muhammad Abdul and Jamal Al-Afghani's interpretation of the *adabī*

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[1] Abdul Halim, " Epistemologi Tafsir Ibnu 'Asyūr *in* Kitab Tafsīr al-Tahrīr wa al-Tanwīr", Thesis from Faculty of Ushuluddin and Islamic Theology, UIN Sunan Kalijaga Yogyakarta, 2011, p.2.

[2] Abdul Mustaqim, *Dinamika Sejarah Tafsir Al-Qur'an,* (Yogyakarta : Adab Press, 2014), p.6-7.

[3] Abdul Mustaqim, *Dinamika Sejarah Tafsir Al-Qur'an,* p.3-4.

[4] Azumardi Azra, *Jaringan Ulama Timurr Tengah dan Kepulauan Nusantara Abad XVII dan XVIII : Melacak Pembaruan Akar-Akar Peembaruan Islam di Indonesia,* (Bandung: Mizan, 1995), p.16. Lihat juga Deliah Noer, *Gerakan Modern Islam di Indonesia* 1900-1942, (Jakarta : LP3ES, 1990), p.11.

[5] Ahmad Izzan, *Metodologi Ilmu Tafsir*, (Bandung: Tafakkur, 2011), p.15-17.

ijtimā`i style. Third, *al-ittijāh al-'ilmi*, which is an explanation that tends to be scientific. Scientific references and the discovery of modern scientific theories then become the background to explain this scientific style, as used by Sheikh Tanṭawī Jauharī when explaining al-Jawāhir fi Tafsīr al-Qur`ān..[6]

The author assumes that Tafsīr Hidāyat Al Insan Bi Tafsīr Al-Qur`ān is one of the products of Coneforgory Tafsir because it appeared in the 15th century, but the former paradigm is different from contemporary interpretations in general, because of the book by Tafsīr Hidāyat al-Insān Bi Tafsīr Al-Qur`ān using the *ittijah al-salafī* paradigm in the explanation of the Qur'anic verses. It is of further interest for the author to review Tafsīr Hidāyat al-Insan Bi Tafsīr Al-Qur'ān, because Abu Marwan Bin Musa, as the author of the book, uses the classical paradigm of interpretation.

DISCUSSION

Biography of Abu Marwan Bin Musa and his *Tafsīr*

His Educational Background and Life Career

His full name is Marwan Hadidi Bin Musa. He was born on January 3, 1985 in Jakarta. He was the son of Musa and Semirah. He lived in an individual family environment, since school days, starting in the Koran and reaching *khatam* in high school. In addition to storing the Koran, he is also diligent in studying his religious religion, such as knowledge of the basic Koran, hadith, fiqh, aqidah, sufism and others. We can see these summaries and notes that have been published on your personal blog, namely, http://wawasankisssaman.blogspot.com.[7]

His intellectual journey began at SD Negeri Karang Satria in 1991-1997 and continued in the city of Madrasah Tsanawiyah Negeri Bekasi from 1997-2000. At the next level, he did not attend regular schools and did not take academic exams equivalent to package C until 2003. In 2011 he successfully completed his undergraduate education with a focus on Islamic religious education at STAI Siliwangi Bandung. With the same major, he studied PAI at the postgraduate education of the Islamic University of Jakarta which he graduated in 2014.[8] In addition to formal education, he also took non-formal education. He learned Arabic from Ustadz Taufiqurraman and Tajweed from Sheikh Ahmad Muhammad Hasan Nafi and Sheikh Hisham Abdul Bari Rageh through Talaqqi.[9]

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[6] Abdul Mustaqim, *Dinamika Sejarah Tafsir al-Qur'an: Studi Aliran-Alian Tafsir Dari Metode Klasik, Pertengahan, hingga Modern Kontemporer*, p. 148-149.

[7] Marwan bin Musa, " Riwayat Hidup Marwan bin Musa" in http://wawasankeislaman.blogspot.com accessed at 1 April 2018.

[8] Marwan bi Musa, "Riwayat Hidup Marwan bin Musa" in http://wawasankeislaman.blogspot.com accesed at 1 April 2018.

[9] Marwan bin Musa, " Riwayat Hidup Marwan bin Musa" in http://wawasankeislaman.blogspot.com accesed at 1 April 2018.

His career included teaching Islamic Religious Education and Tahfizh at SDIT Salsabila YAKPI in Bekasi, West Java from 2004 to 2010, teaching Diniyyah at the Munjul Islamic Boarding School, Ibnu Hajar Middle School, East Jakarta from 2010 to 2014, and at the Islamic Da'wah Middle School Lecturer in Jakarta in in 2013. The committee was based in Bekasi, West Java in 2014, as a lecturer at STID Muhammad Natsir in 2015, and as an Islamic consultant at Bintang Pelajar.

Works

As a Muslim intellectual, Abu Marwan bin Musa upholds Islamic education. He has written many religious books based on the madrasah and Islamic boarding schools curriculum, wrote commentaries and translated several classics, including: [10] Aqidah subject module, grade 15 SDIT. Fiqh module for SDIT class 16. SDIT Module for Morals Class 15, SDIT Class 15 Professional Module for Sirah, Muqarrar Nahwu and Sharf from Ma`had Ibnu Hajar Islamic Boarding School, Muqarrar Fiqh from Ma`had Ibnu Hajar Islamic Boarding School, Muqarrar Akhlak from Ma'had Ibn Hajar Islamic Boarding School (Indonesian Arabic). Hadith Muqarrar Ma'had Ibn Hajar Islamic Boarding School (Indonesian Arabic). Muqarrar Sirah for Ma`had Ibnu Hajar Islamic Boarding School (Indonesian Arabic), Book of Tafsīr Hidāyat al-Insān bi Tafsīr al-Qur`an, Translation of Book of Bulūghul Marām, a translation of Muṣṭalah al-Hadis by Shaykh Muhammad bin Sālih Al-Utsaimin. Translation of Sheikh `Adil Naṣār's book by Ahkām al-Tilāwah, translation of Sheikh Abdurrahman Al-Sa`di's book by Risālah Laṭīfah fī Uṣūl al-Fiqh, translation of Sheikh Abdurrahman AlSa`di, a series of pearl hadith including hadith about morality and syara from the book of hadith syarah. On his personal blog, http://wawasankeislaman.blogspot.com, he writes several Islamic articles on belief, religion, morality and other fields.

General Description of Tafsir Hidayat al-Insān bi Tafsīr al-Qur'ān

Background and Purpose of Compilation

The book of Tafsīr Hidāyat al-Insān bi Tafsīr al-Quran is one of the treasures of Indonesian interpretation. The background for the preparation of this book is presented in the foreword by Abu Marwan bin Musa. He points to this book as a way to worship him through his words in mentadabburi. This book is entitled Hidāyat al Insān bi Tafsīr al-Qurān, which means guiding humans with the interpretation of the Koran, because in fact the Koran is *hudan li al-nās* (guidance

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[10] Marwan bin Musa, "Riwayat Hidup Marwan bin Musa" in http://wawasankeislaman.blogspot.com accesed at 1 April 2018.

for humans in general) and *hudan li al-muttaqīn* (guidance for humans) to better understand the meaning of the Qur'an, because in this way the path taken in life becomes clearer in this eternity and in the next.[11] He compiled this book for 6 years since 2010 and was successfully completed in 2015. This book has not been published and can only be accessed on the web.

Book Systematics

The book of *Tafsīr Hidāyat al-Insān bi Tafsīr al-Qur`ān* is one of the works of Indonesian scholars, consisting of 6 volumes (not including the *muqaddimah*) and is very broad. Like other general commentaries, *Tafsīr Hidāyat al-Insān bi Tafsīr al-Qur'ān* introduces the *muqaddimah*, but the *muqaddimah* is recorded in a separate volume. The content of *muqaddimah* includes the virtues of reading the Qur'an, the adab of reading the Qur'an, introducing the interpretation of the Qur'an, the level of Islam and a summary of the *Akidah of Ahlussunnah Wal-Jamaah*. The book of *Tafsīr Hidāyat al Insān bi Tafsīr al-Qur`ān* is compiled with tartīb `Uṡmān systematics based on the interpretation of QS. Al Fatihah is in the first volume until the end of the QS. al-nās in the sixth volume.

Metodhology of *Tafsīr Hidāyat Al- Insān Bi Tafsīr Al-Qur'ān*

When interpreting the Qur'an, the interpreter cannot be separated from the methodology used. This method of interpretation becomes Mufasil's structural guideline when interpreting the Qur'an to find meaning in the text. To understand the interpretation method, several aspects need to be discussed, including the following:

Sources of Interpretation

Every commentator needs this source of explanation. If *mufassir* does not use the source of explanation as stated by the Prophet, then his explanation will be prohibited. [12] The following is the source of the explanation used by Abu Marwan bin Musa in his commentary:

Interpretation of the Qur'an with the Qur'an

Interpreting the Qur'an with the Qur'an is an attempt to explain the Qur'an in more detail with other verses, then using the *mubayan* verses to explain the *mujmal* verses and the *mubayan* verses to explain the verses - absolute verse. It is *muqayyad*, and the verse *'am* is explained by the verse *khāṣ*. [13] This is because the verses of the Qur'an are interconnected and interpreted (*al-Qur`ānu yufassiru ba`ḍuh ba`ḍan*).

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[11] Abu Marwan bin Musa, *Mukaddimah* Tafsir *Hidāyat al- Insān bi Tafsīr al-Qur'an, in* tafsir.web.id.
[12] Nashruddin Baidan, *Metode Penafsiran al-Qur'an*, p.55
[13] Muhammad Husain al-Zahabi, *al-Tafsīr wa al-Mufassirūn*, juz 1, p.37.

Al-żahabī explained that the benefit of the interpretation derived from the verses of the Qur'an is to know the meaning of the verses of the Qur'an, which seem contradictory. Thus, through the interpretation of the Qur'an, with the Qur'an, in the context of various verses that are explained to each other and provide answers.[14]

As for the Book of Tafsīr Hidāyat al-Insān Bi Tafsīr Al-Qur`ān, the interpretation of the Qur'an with the Qur'an, can be seen in Q. Hūd 8 verses: it must be considered that the word *"ummah"* is interpreted in time, because the word *"ummah"* in the Qur'an and Sunnah has many meanings, can be interpreted today as in this verse and in paragraph 45 of Joseph's letter. Imam is interpreted following as in the letter to Nahl: 120, it can also be interpreted by religion and teachings, such as the letter az-Zukhruf: 23, and can also be interpreted by the *jama`ah* (group) as in the letter. Al Qashash: 23, can also be interpreted by humans to those sent by the Apostle as in the letter to Nahl: 36, and can also be interpreted as a group as in the letter al-a'raf: 159.

Interpretation of the Qur'an with the Hadith

These hadiths were used by the Companions as a source for interpreting the Qur'an, because many hadiths were interpretations of abstruse books that were asked by the Companions of the Prophet. However, as a source of interpretation of the Qur'an, the hadith must check the authenticity of the hadith, regardless of whether it really comes from the hadith of the Prophet.[15]

As for the book *Tafsīr Hidāyat al-Insān bi Tafsīr al-Qur'ān*, Q.S. al-Isra` verse 1:[16] He quoted several hadiths and interpreted the words Masjid al Harām and Masjid al Aqṣā as a sign of his greatness. He described the Grand Mosque as the mosque in Mecca, surely the most important mosque, because Imam Ahmed and Ibn Maja from Jabir said to the Prophet:

«صلاةٌ في مَسْجِدي، أَفْضَلُ مِنْ أَلْفِ صلاةٍ فيما سواه، إلاَّ المسجد الحرام».[17] وَصَلاةٌ في الْمَسْجِدِ الْحَرَامِ أَفْضَلُ مِنْ مِائَةِ أَلْفِ صَلاةٍ فِيمَا سِوَاهُ».[18]

> Prayer in my mosque (Masjid Nabawi) is more important than praying in mosques other than the Haram, and praying in the holy mosque is more important than praying in other mosques.3838).

While Masjidil Aqsa includes the main mosque, where it is the place of the prophets since Prophet Ibrahim. Therefore, everyone gathered there, and the Prophet Muhammad. Being your priest, this shows that it is the priest and leader of the prophets and messengers.[19]

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[14] Muhammad Husain al-Zahabi, al-Tafsīr wa al-Mufassirūn, juz 1, p.39.

[15] Abdul Mustaqim, Dinamika Sejarah Tafsir al-Qur'an : Studi Aliran-Aliran Tafsir dari Periode Klasik, Pertengahan, hingga Modern Kontemporer, (Yogyakarta: Adab Press, 2014), p.56.

[16] Abu Marwan bin Musa, *Hidāyat al- Insān bi Tafsīr al-Qur'ān*, Volume 3, p.277.

[17] Imam Ahmad bin Hanbal, *Musnad Imam Ahmad*, Volume 2, (Beirut, Dār Ihyṣā' al-Turats al-'Arabi, 1993), p. 153.

[18] Ibnu Majah, *Sunan Ibnu Majah*, Volume 1, (Beirut: Dar Ihya' al-Turats al-'Arabi, t.th), p. 450.

[19] Abu Marwan bin Musa, *Hidāyat al- Insān bi Tafsīr al-Qur'ān*, Volume 3, p.277.

He also adds to Shaykh al-Sa'di's point of view, saying: "He was taken to a very remote place one night and returned that night. Allah showed him his books. Texts, these texts add clues, *baṣīrah* (insights) and *furqān* (difference) This is Allah concern and His tenderness towards him, Allah calms him in all his affairs. So Allah gave him many favors and defeated those who came before and those who came later. The verse of Zahir shows that *isrā`* appears in early evening and departed from the holy mosque. However, there is a history in the true hadith that he was expelled from Umhani's house. Therefore, priority will be given to all forbidden areas in the Grand Mosque. mosque. This also shows that *isra'* occurs at the same time as body and soul, because otherwise there would be no signs and virtues big too. The Prophet had many true hadiths about Israel and the details he saw, and he was taken to Jerusalem and then ascended to heaven from there until he reached the highest part of heaven. He also saw heaven and hell, as well as prophets of various levels. At that time, Allah ordered him to pray fifty times, then he returned to Allah and kept returning with the signal of the Prophet Musa Kalim, making the number of times five, but his reward and reward is like praying fifty times. At that time, he and his people carried a lot of pride, no one knows the number except Allah.[20]

Abu Marwan bin Musa added the benefits of this verse, namely that some people who lack common sense say that *isrā'* and *mi'raj* violate human common sense. He replied: "No, it is not at all contrary to human reason, because the Prophet Muhammad SAW from the Grand Mosque to the Al-Aqsa Mosque, and then to heaven is Allah Subhaanahu wa Ta'aala, as mentioned in the previous section. No. Prophet Muhammad saw Tiba himself. Even though Allah is almighty, everything is easy for him. For detailed information, he will give examples and ask the following questions: "May Ants reach Da Bogor from Jakarta in two hours? He replied: "Maybe because there are ants in the rambutan fruit, then the rambutan fruit is transported by car from Jakarta to Bogor and got there on time in two hours. The ants arrived in Bogor in a relatively short time because it was a car with speed and power, not the ants themselves. Pay attention to this analogy! The surrounding area sent the prophets to the ground and gave them land and fertile plants, blessed with fruits and receiving Allah's blessings. Including the prosperity of Al-Aqsa Mosque, he exaggerated the mosque in front of any mosque except the Grand Mosque and the Prophet's Mosque, one of the mosques that held worship and prayers there, Allah specifically uses it as a place for the Prophet and his chosen creatures. This verse shows the virtue of the land of Sham, a land that is blessed by Allah Azza wa Jalla. The Syrian state currently includes Syria, Jordan, Lebanon, and Palestine.[21]

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[20] Abu Marwan bin Musa, *Hidāyat al- Insān bi Tafsīr al-Qur'ān, Volume* 3, p.277.
[21] Abu Marwan bin Musa, *Hidāyat al- Insān bi Tafsīr al-Qur'ān, Volume* 3, p.277.

He also mentions several hadith about *Isrā` Mi`rāj* which was carried out by the Prophet Muhammad and narrated by Anas bin Malik.[22]After seeing some of Marwan Ibn Musa's explanations of hadith, he accepted Bukhari, Muslim, Ibn Majah, Tirmiẕi, Nasai, Abu Daoud and the Hadith narrated by Imam Ahmed. According to Bukhari Muslim's standards, he did not mention the quality of the hadith, but according to Shaykh al-Albani. [23]

Interpretation of the Qur'an with Qaul of Companions and Tabiin

As for the book *Tafsīr Hidāyat al Insān bi Tafsīr al Qur'ān*, QS.al-Qaṣaṣ verse 71: Abu Marwan bin Musa accepted the opinion of his companions, namely Ibn Abbas, Mujahid, Al-Dhahhak, Qatadah, and others, they said that this verse denied polytheism and they allowed certain things to be forbidden, such as bahiirah, saa' worship and washiilah.

The interpretation of the Qur'an with the Qaul of the Companions can also be seen in QS. Al-Maidah Verse 1: Marwan ibn Musa quoted Adh Dhahak's view, he spoke of the words of Allah Ta'ala: "covenant", i.e., what he allowed and what he forbade, and Allah opposed this agreement by pretending to believe the prophets and scriptures Come to fulfill the agreement that Allah has obtained from them in the form of an obligation, both legal and unlawful (by ignoring it). "[24]

He not only translated by quoting the opinions of his companions, but also used qaul tabi'in to translate, namely QS An-Nur verse 61: paralyzed or the patient becomes the home of his father or brother or sister or aunt (on the father's side) or aunt (on the mother's side) brought. At that time, the old and weak felt guilty for eating the food provided and said, "They took us to someone else's house." Then this verse is made *rukhshah* (help) for them. It is not a sin for these people (blind, lame, and sick) to leave obligations related to their physical condition (such as jihad, etc.).[25]

Interpretation of the Qur'an by quoting the opinions of ulama'

As for the interpretation of the Qur'an, QS An-Nur verse 35:

Marwan bin Musa explained the fable contained in this verse by quoting the views of the scholar Sheikh Al-Sa'di, namely the essence of this fable was created by Allah and its characteristics, as the practice of a believer, and after Allah in his heart, after him, his nature is that man was created on it, like pure oil. Pure nature, ready to accept and practice the teachings of God. When knowledge reaches him, a light will be lit in his heart like a fuse burning on an wick, and his heart will be cleansed of evil intentions and misunderstandings.

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[22] Imam Muslim, *Shahih Muslim*, *Volume* 2, (Beirut: Dar al-Kutub al-'Ilmiyyah), p. 170-174.

[23] One of salafi's figure.

[24] Abu Marwan bin Musa, *Hidāyat al- Insān bi Tafsīr al-Qur'an*, *Volume* 2, p.3.

[25] Abu Marwan bin Musa, *Hidāyat al- Insān bi Tafsīr al-Qur'an*, *Volume* 4, p.239

When faith reaches him, his heart will shine brightly again, because it removes dirt and is as clean as sparkling glass, namely the light of nature, the light of faith, the light of knowledge and *ma'rifat* (the knowledge of Allah, with that Light above the light He also quotes the view of Ibn Qatir that God compares the believer's heart to a light with a thin glass and the light shines in terms of clarity.[26]

Interpretation of the Qur'an Based on His Own Opinion

Marwan bin Musa not only used the Qur'an, Sunnah, and quoted the opinions of the companions, tabiin and scholars, but also his own opinion to interpret the Qur'an. For example in QS Al-Maidah verse 4 to find a lawful way to them. He legalizes the food they don't kill, this food is hunted by birds of prey such as dogs, animals or wild birds. The sign that he has been trained is that he is told to hunt game, he wants to hunt, he is told to stop, he restrains himself when told to stop the game and let it eat, will the game eat it or not. If an animal eats it, it is illegal to eat it; 3) According to the word "*jawārih*" (wound), the prey must be injured by the prey. So if the prey is strangled or killed with a burden, the prey dies and the prey is forbidden to eat it. The only well-known meaning of *jawārih* is *kawāsib*, an animal that can produce prey, so this condition is inappropriate.[27]

Ṭarīqah

After knowing the source of the explanation, it is possible to know the Ṭarīqah adopted by the interpreter to understand the meaning of the Qur'anic verse. *Ṭarīqah* is the source extraction model used by *mufassir* and placed in his book. Ṭarīqah interpretation is divided into two types, namely the interpretation of the traditional (*Tafsīr bi al-ma`tsūr*) and the interpretation of ijtihad (*tafsīr bi al-ra`yi*).

Muhammad Ali Al-Shabuni explained that the interpretation of *bi al-ma`tsūr* is a collection of information contained in the Qur'an, Sunnah, or the words of the Companions, as an interpretation of the verses of the Qur'an. [28] Most scholars tend to say that the *bi al-ma`tsūr* explanation is the explanation that occupies the highest level of faith. Because the interpretation of the verses of the Qur'an is based on the verses of the Qur'an itself, it is far from subjective intervention. The Prophet himself did just that. The interpretation of *bi al-ma`tsūr* does not only

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[26] Abu Marwan bin Musa, *Hidāyat al- Insān bi Tafsīr al-Qur'ān, Volume* 4, p.223
[27] Abu Marwan bin Musa, *Hidāyat al- Insān bi Tafsīr al-Qur'ān, Volume* 2, p.10-11.
[28] Muhammad Ali Ash-Shabuni, *Studi Imu al-Qur'an* (Terj).Aminuddin, (Bandung: Pustaka Setia, 1999),p.248.

use the holy book, but also the narrations of the apostles and companions. Although the story of tabi'in not all scholars agree to include it as a story or *atsar*.[29]

Although the interpretation of *bi al-ra'yi* can be understood as the interpretation of the Qur'an, the results of deliberation or reflection are used as the main source.[30] Therefore, the bi *al-ra'yi* interpretation model is very dependent on ability to interpret the verses of the Qur'an.[31] It is called *tafsir bi al-ra`yi* because this method of interpretation is based on rational opinion or ijtihad and not on the history of *bi al-ma`tsur* interpretation.[32]

After seeing the statement of Abu Marwan bin Musa in *Tafsīr Hidayat al Insān bi Tafsīr al-Qur`ān*, as if combining the sources of *bi al-ma`tsūr* and *bi al-ra`yi*. This can be seen from the sources of interpretation that have been described previously, namely he uses the Qur'an, As-Sunnah, qaul of Companions and Tabi'in, interpreters, fiqh, etc. to interpret the Qur'an and use his own thoughts.

The Method of Interpretation

The study of the interpretation of the Qur'an cannot be separated from this method. There are two terms that are often used, or methodological method and interpretation of interpretation. We can distinguish between these two terms, namely, the method of interpretation, i.e. The ways used to interpret the Qur'an, while the methodology of interpretation is the science of this method. Theoretical and scientific reforms related to *the muqāran* (comparative) method, for example, are called methodological analysis if the discussion refers to how the application of the method to the verses of the Qur'an has defined methodical discussion. Meanwhile, how to present or make an interpretation is called the art or art of interpretation.[33]

Broadly speaking, the Qur'an has four methods of interpretation, namely the *ijmāli* method (global), the *tahlīlī* method (analysis), the *muqārin* method (comparison) and the *maudhu`i* method (topic method).[34] The interpretation method used by Marwan bin Musa is the ijmāli method, which provides a global interpretation of the scriptures and does not cover all aspects of interpretation,

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[29] Quraish Shihab, *Kaidah Tafsir: Syarat, Ketentuan, dan Aturan yang Patut Anda Ketahui in Memahami Ayat-Ayat al-Qur'an*, (Tangerang: Lentera Hati, 2013), p.350.

[30] Alimin Mesra, *Ulumul Qur'an*, (Jakarta: Pusat Studi Wanita, UIN Jakarta), p.219.

[31] Azkia Muharom Albantani dan Junizar Suratman, " Pendekatan *in* Tafsir: Tafsir bi al-Ma'tsur, Tafsir bi al-Ra'yi dan Tafsir bi al-Isyarah" , *Hikamuna*, Desember 2016, Vol.1, No.2, p.37.

[32] Muhammad Ali al-Shabuni, *Studi Ilmu al-Qur'an*, p.248.
[33] Nashruddin Baidan, *Metode Penafsiran a-Qur'an*, (Jakarta: Pustaka Pelajar, 1988), p.2.

[34] Hujair, A. H. Sanaky, " Metode Tafsir (Perkembagan Metode Tafsir Mengikuti Warna atau Corak Mufassirin)", *Al-Mawarid* Edisi XVIII, 2008, p.268.

starting from the book of *asbāb al-nuzūl*, language aspects, *munāsabah, qirā`āt*, etc. Although there are all these aspects in this *tafsīr*, all aspects of the explanation can be found in different scriptures, not in one scripture, and then from language, historical background, *qirā`āt*, explanations of scholars and scholars compare what others will . Then the book *Tafsīr Hidāyat al Insān bi Tafsīr al-Qur'ān* uses the *musḥafi method*, which is explained in sequence according to the contents of mushaf. For more details, please see the instructions below:

a)   *Language Analysis*

To explain the meaning of a word in the Qur'an, language analysis requires at least three ways. First, to explain the meaning of a word without explaining the proposition, the meaning is derived from Arabic poetry and prose. Second, explain the meaning of a word and its arguments from ignorant poetry and existing works by professionals. Third, the interpretation of the Qur'an is *tahlīlī* (analytical). This means that the linguistic aspect of a scripture passage is explained in sufficient detail so that the meaning of a scripture passage can be understood, although the results often ignore the main information of the scriptures described and the conclusions are incomplete.[35]

This is an example of language analysis conducted by Marwan bin Musa in his Tafsir in QS. Alfatihah Verse 5:

The use is preceded by *maf'ūl* (object), and *iltifat* (disturbed) is preceded by *maf'ul* (object), namely the word "Iyyāka" (only for you) and repeated ihtimam and hashr, That is, to be noticed and worshiped only to Allah SWT . And the effect of *iltifat* (distraction) from occult sentences (third pronouns, such as: he, she, etc.) to *mukhāṭab* (second person pronouns, such as: you, you, you) is because if people praise God, it is like Approaching Him, come in front of him. This is why he says "*Iyyāka na`budu wa iyyāka nasta`īn*". *Nasta`īn* (to seek help), comes from *isti`ānah*, meaning to expect help in order to complete work that cannot be done with one's own strength. In this verse, in addition to Allah SWT, there is also a treatment for dependence on others, as well as treatment for *riyā`, `ujub (*prudence) and arrogance. He called *isti'ānah* to Allah. The meaning of post-worship worship is that a person cannot worship perfectly unless it is supported and surrendered to Allah

Worship is the intention or goal and *isti'ana*h is the *wasilah* (means) for him. Qatadah speaks of *iyyāka na`budu wa iyyāka nasta`īn*: "He (Allah) commands you only to worship Him, and you seek His help in everything." The essence of the meaning of *'wa iyyāka nasta'īn* is only for You, O Allah, we ask for Your help so that we can obey You and take care of all our affairs.[36]

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[35] Abdul Mustaqim, *Dinamika Sejarah al-Qur'an* , p.114-115.
[36] Abu Marwan bin Musa, *Hidāyat al- Insān bi Tafsīr al-Qur'an, volume* 1, p.14.

It can be seen that the speech analysis in *Tafsīr Hidāyat al Insān bi Tafsīr al-Qur'ān* belongs to the first category, which does not explain linguistic analysis in detail, nor does it explain the meaning derived from Arabic poetry and prose.

b) Historical Context

The historical background of the revelation of the verses of the Qur'an is often referred to as *asbāb al-nuzūl. Asbāb al-nuzūl* is a concept, theory, or message about the cause of the revelation of certain revelations from the Qur'an to the Prophet in the form of a passage, a series of verses, or a letter. This concept arises because in fact, as shown by the biography of the Prophet, the history of the Qur'an and the history of Islam, it is certain that a word was revealed in a particular situation or context.[37]

Marwan bin Musa did not explain every verse of *asbāb al-nuzūl* but one letter as he explained the reason for the revelation of the QS. Ali Imran, He stated that this letter was written after the letter Al-Anfāl. The first verse in the 1980s refuted Christians; In the ninth year of the Hijri calendar, when the Christian messengers came from Najran, this surah denied their faith and invited them to convert to the true religion, namely Islam, because the beginning of the letter from Al-Baqarah was a refutation of the Jews.[38]

c)   Attention to Other Things

1)   *Qirā'āt*

Qirā'āt says *qara'a* means to read. Etymologically, the word *qirā'āt* is the *maṣdar* form of *qara'a* which means reading.[39] While in al-Zarkasyi's opinion is the difference between lafadz-Al-Qur'an, both of which are correlated with the letters or the pronunciation words, such as *takhfīf, tasydīd* and others.[40] *Qirā'āt* is determined according to its *sanad* until the Prophet. The popular imams or *qirā'āt* teachers are seven imams, or Abu` Amr, Nafi`, 'Asim, Hamzah, Al-kisa'i, ibn Amir and Ibn Kathir. But there are three *qirā`āt* imams who are seen as authentic and mutawatir

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[37] Masdar F Mas'udi, " Konsep Asbab al-Nuzul; Relevansinya bagi Pandangan Historisis Segi-Segi Tertentu Ajaran Keagamaan" *in* Budhi Munawwar Rahman, *Kontekstualisasi Doktrin Islam in Sejarah*, (Jakarta: Yayasan Paramadina, 2007), p.65

[38] Abu Marwan bin Musa, *Hidāyat al- Insān bi Tafsīr al-Qur'ān,   Volume* 1, p.296.

[39] Manna' al-Qaṭṭān, *Mabāhiṡ fī 'ulūm al-Qur'ān*, p. 170.

[40] Al-Zarkasyi, *al-Burhān fī 'ulūm al-Qur'ān*, p.318.

qirā'āt, namely Abu Ja`far Yazid bin Qa`qa` Al-madani, Ya`qub bin Ishaq al-hadrami and Khalaf bin Hisham. [41]

The following is an example of the use of *qira'āt* in Tafsīr Hidāyat al-Insān bi Tafsīr al Qur`ān in QS. Hud verse 41: He explained that according to Abu Raja Al `Uthaaridi, *"Bismillahi majreehā wa mursāhā"* can be pronounced as *"Bismillahi mujrīhā wa mursā"*. This verse shows that it is recommended to read "*Bismillah*" at the beginning of work, such as boarding boats, animals and vehicles. [42]

In interpreting *qirā`āt* he did not include a specific narration of the reciter' so that he could not know whether the narration described was authentic or shahiz.

2) *Munāsabah*

According to the language comes from the word which means one, adjacent, similar and similar. [43] In terms, the Imam defines *al-munāsabah* as the relationship between two things in all aspects and in all aspects. [44] Similarly, Manna`al-Qaṭṭān explains *munāsabah* through the existence of certain aspects of the relationship between one sentence and another in a verse, or between one sentence and another in a series of verses. Relationship, or the relationship between one letter and another letter. [45] Al-Suyuti argues that what is implied naturally is *al-Musyakalah* (similar) and *al-Muqarabah* (adjacent), this is natural and can be seen from two aspects, namely the meaning and certainty of analogous relationships. In terms of meaning, such as the meaning of "am and typical and the analogy of causality. [46]

An example of the use of reasonable aspects in *Tafsir Hidāyat in Insān Bi Tafsīr of the Qur'an* is in QS. Yunus verse 72: In this way, he plays the word Muslim. According to him, Islam is the religion of the prophets even if their quotas are different. This is, because Islam when in general stimulates is to praise him only "wings of God and away from God, as well as Allah according to the shari'ah sent. Therefore, that the religion of the prophets is Islam. People who followed the apostles in the period of the messengers have been sent to become Muslims (Muslims). The Jews were Muslims at the time of Prophet Moses, and Christians were Muslims at the time of Jesus,

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[41] Manna' al-Qaṭṭān, *Mabāhiṡ fī 'ulūm al-Qur'ān*, p. 171.

[42] Abu Marwan bin Musa, *Hidāyat al- Insān bi Tafsīr al-Qur'an*, *Volume* 3, p.68.

[43] Badr al-din Muhammad al-Zarkasy, al-Burhān fī 'ulūm al-Qur'ān, (Beirut: Dār al-Kutub al-'Ilmiyah,2001), *Volume* 1, p.35.

[44] Nashruddin Baidan, Wawasan Baru Ilmu Tafsir, (Yogyakarta: Pustaka Pelajar, 2011), p.184.

[45] Manna' al-Qaṭān, *Mabāhiṡ fī 'Ulūm al-Qur'ān*, p.

[46] Jalal al-din al-suyūṭi, al-Itqān fī 'ulūm al-Qur'ān, (Beirut: Dār al-Fikr, 1979), p.108.

Jesus was sent, because he was sent by Prophet Muhammad, so those Muslims who follow his religion, while people who do not follow the religion they lead do not believe. See the topic showing that the religion of the prophets is one, Islam, in QS: baqarah: 1313, Yusuf: 67, Yusuf: 67, Yusuf: 101, Yunus: 84, and others.[47]

From his explanation above, it appears that he uses rationality in interpreting the Qur'an because he connects one verse with another verse and mentions that the same verse is related and other verses are related.

Example of Verse Interpretation

The following are some examples of verse interpretations based on the characteristics or groupings of verse types, including:

1. Law Verse

   The interpretation of the legal text by Marwan ibn Musa is one of the sixth verse of Surah al-Maidah of the Qur'an: [48]

   Marwan ibn Musa cites Shaykh al-sa'di as the opinion that the content mentioned in the above verse is part of belief because Allah started with "Who believes! Wait, "that means a believer! Do what your faith commands, this is a command to establish prayer. The command to set the intention in prayer. It comes from the saying *"Idzaa qumtum ilash shalaah"*. The sacred (from the minor hadith and major hadith), including the conditions for valid prayer. ?

2. Theological verse

   He also explains the theological verse in the Qur'an surah al-Ahqaf: 11: In this verse, Marwan bin Musa says that *the Ahl al-Sunnah* used the *"Lau kana khairan māsabaqūnā ilaih"* method (if the behavior was good, then the Companions would do this first) to refute the heresy that arose in this religion after the Prophet's death. And his esteemed companion. This is because there is no benefit other than the companions of the Prophet. I did it first because they are the people who love kindness the most.

   He quoted Imam Malik: "Whoever creates Islam which he believes to be a good heresy, then he actually believes that Prophet Muhammad betrayed this message because Allah Ta'ala said, "I have perfected" your religion for you. today." Al Ma'idah: 3) So what was not a religion today will not be a religion today. "Shaykh Albany Rahimahullah said: "We must know that

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[47]Abu Marwan bin Musa, *Hidāyat al- Insān bi Tafsīr al-Qur'ān*, *Volume* 3, p. 35.

[48] Abu Marwan bin Musa, *Hidāyat al- Insān bi Tafsīr al-Qur'ān*, *Volume* 3, p.14-21

heresy committed by someone in religion is haram. Therefore, some people believe that the heresy of the Makruh realm does not exist. "[49]

From this it appears that he followed the aqidah Ahlussunah wa aljama'ah because he mentioned this word in the holy book. He also positioned himself as an "al-jama'ah group" in the "Seventy-Three Groups", along with his declaration:[50]

He mentioned the hadith of the Prophet:

«افْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَى أَوْ ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً وَتَفَرَّقَتِ النَّصَارَى عَلَى إِحْدَى أَوْ ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً».[51]

He also mentioned the following hadith::

أَلاَ إِنَّ مَنْ قَبْلَكُمْ مِنْ أَهْلِ الْكِتَابِ افْتَرَقُوا عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً، وَإِنَّ هذِهِ الْمِلَّةَ سَتَفْتَرِقُ عَلَى ثَلَاثٍ وَسَبْعِينَ: ثِنْتَانِ وَسَبْعُونَ فِي النَّارِ وَوَاحِدَةٌ فِي الجنة وهي الْجَمَاعَةُ. زَادَ ابنُ يَحْيَى وَعَمْرُو فِي حَدِيثِهِمَا . وَإِنَّهُ سَيَخْرُجُ فِي أُمَّتِي أَقْوَامٌ تَجَارَى بِهِمْ تِلْكَ الأَهْوَاءُ كَما يَتَجَارَى الْكَلْبُ لِصَاحِبِهِ. وَقالَ عَمْرو: الْكَلْبُ بِصَاحِبِهِ لاَ يَبْقَى مِنْهُ عِرْقٌ وَلاَ مفصِلٌ إِلاَّ دَخَلَهُ».

According to Marwan bin Musa, *Al-Jamā'ah* is in line with the truth even when he is alone. Al-Jamā'ah is a nation that adheres to the Qur'an as Hadith and Ijma *'salaful Ummah'* (according to the Hadith of the Prophet SAW and the Hadith of the Caliph who instructed). They consisted of *Muhājirin* and *Anṣār* and their followers. The Messenger of Allah was asked about the survivors and replied:

ما انا عليه اليوم واصحابي

"That is what me and my companions are on top of." (HR. Hakim, Al Hafizh)

Another example can be seen in QS. Al-A'raf verse 54 regarding his opinion regarding the *manhaj of the Salaf* when faced with *mutasyabbihāt* verses in the form of *mutajasssim* verses: Marwan bin Musa interprets residing on the *'Arsy* (استوى على العرش) is an attribute of God that we must believe in. According to the greatness and majesty of God, the throne is God's greatest creation, the roof of all creatures, the highest existence, and God is in heaven.[52]

He refers to Ibn Kathir's opinion which states that "the people of this matter (all Gods) have many opinions, and this is not the place to talk about it. But our way to this matter is the Way of *Salaf al-Salih*, i.e., Malik, al-Auza`i, Al-Tsauriy, Laits Bin Sa`ad, Shafi'i, Ahmad, Ishaq Bin Rahawai and others from Muslim imams since ancient times so far, I leave the verse (without comment or connection) because it is a question from without asking how in fact, it

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[49] Abu Marwan bin Musa, *Hidāyat al- Insān bi Tafsīr al-Qur'ān, Volume* 2, p.9.
[50] Abu Marwan bin Musa, *Hidāyat al- Insān bi Tafsīr al-Qur'ān, Volume* 3, p.43.
[51] Abu Marwan bin Musa, *Hidāyat al- Insān bi Tafsīr al-Qur'ān, Volume* 3, p.43.
[52] Abu Marwan bin Musa, *Hidāyat al- Insān bi Tafsīr al-Qur'ān, Volume* 2, p.218.

is being discussed (with creatures), and the rejection of it. and this seems to be directly through the minds of those who like to be rejected by Allah, because it is not the same as something of His creatures, and nothing is like him, and he is one of hearing. Knowing more. In fact the truth is as the imams say, including Nu`Aim Bin Hammad, he said, "those who do not forget Allah by m his being, so that he does not believe, And the one who disowns him deepens it for himself to himself not to believe, and there is nothing naturally that Allah Himself describes, so that his apostles will regard the lack of similarity. Therefore, what leads to Allah the Exalted are the corresponding attributes that are mentioned in the real passion and the decisive truth that is worthy of the greatness of Allah and denies the lack of God, so it is a manual mode. "[53]

This verse includes the *mutasyabbihāt* verse, not the *muhkam* verse. The verse of *muhkamāt* according to Marwan Bin Musa is a clear meaning and can be easily understood. Muhammad bin Ishaq bin Yasar said: "No (in the verse *muhkamāt*) there is a topic of Allah, edited by Allah, breaking the enemy's punitive struggle and false pauses cannot be considered a bit diverted." What refers to when there is ambiguity and going back to it, its understanding, or its meaning can be "what is done in the law" included in the meaning of *mutasyabbihāt* verses: Athatatat which contains a certain understanding and cannot be determined different means after in-depth study or indulgence with *muhkamāt*; The meaning of the sense of God known as a verse regarding the unseen, as a verse of judgment day, heaven, hell and others. Several different letters also classify or start letters as *mutasyabbihāt*, such as Alif Lam Miim, etc. [54]

3. Scientic (*Kauniyah*) verse

He also interprets *the kauniyyah* verse as you can see in the Qur'an Surah Al-Anbiya' 'verse 30: In *the kauniyah* verse, Marwan Bin Musa interprets 'something solid'. He stated that there are some who interpret if the disbelievers do not see the heavens and the earth equipped with the heavens, and then we have the heavens to send down rain, and we go for the eyes of the earth so that its growth grows and so on. "It is not because the clouds in the sky that were previously cleaned without stains and a lot of water are held in them, and then go to a dead country which is a dust that was previously dry and distributed, that it rains to grow different crops with one variety of plants that Allah righteous and otherwise blessed, and that he is able to raise the dead, and that he is clement, the merciful. [55]

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[53] Abu Marwan bin Musa, *Hidāyat al- Insān bi Tafsīr al-Qur'ān*, Volume 2, p.218-219.
[54] Abu Marwan bin Musa, *Hidāyat al- Insān bi Tafsīr al-Qur'ān*, Volume 1, p.298.
[55] Abu Marwan bin Musa, *Hidāyat al- Insān bi Tafsīr al-Qur'ān*, Volume 4, p.81.

He also interprets the seven-year-old sky, and the seven-year-old land. Or that is to say, the sky that first did not rain has become able to rain, and the land that was previously able to grow, can grow. [56] Marwan bin Musa also mentions the opinion of Ibn Abi Hatim, who said from Ibn Umar, that a man who asked him about the heavens and the land once insisted and that Allah is separated. So I said to Ibn Umar: "Go to the Shaykh and ask, come here and tell me what he said." Then, the man went to Ibn Abbas and asked him, and Ibn Abbas said: "Before the sky did not rain and the earth was close to the plants, when God created the inhabitants of the earth, then destroyed the sky. With the rain and divided the earth. With the plants." Then the man returned to Ibn Umar and told him. So Ibn Umar said: "Now I know that Ibn Abbas received knowledge of the Qur`n. That is true and this is the problem." Ibn Umar also said: "I said something because I missed his Abbas Ibn playing the Qur`n. Now I know he gave him knowledge of the Qur'an". Sa`ad Bin Jubair said: "Even the heavens and the earth merged, and the heavens were lifted up and the earth was revealed. This is the meaning of Allah separating them in his book." Al Hasan and Qatadah said: "The two (heaven and earth) merged once, then separated by air. [57]

4. Ayat Tasawuf atau Sufistik

Even interpreting theological verses as you see in the Qur'an Surah Albaqarah verse 4: Marwan Bin Musa interprets that he admits that in reality there is an afterlife which is correct to believe that there will be life after death and after the borders of the world (as human resurrection, human accumulation in Padang Mahsyar, *hisab* (practical exam), *mizan* (practical practice), s*hirath*, paradise, etc). Among the wisdom of Allah because he often mentions the last day in the Qur'an is because he believes in the last day he has a strong influence on improving conditions so that he will fill his intentions with pious deeds, to be more enthusiastic about obedience, hoping to have a reward on the last day , as it will make you more afraid when you fill your life with disobedience.[58] His explanation shows him to encourage zuhud, which means not to overdo the pleasures of this world, thereby defeating the needs of the hereafter.

Interpretation style

Interpreting style is the purpose of interpreting. [59] Every interpreter has a tendency of interpretation, which appears in interpreting the verses of the Qur'an, regardless of the source

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[56] Abu Marwan bin Musa, *Hidāyat al- Insān bi Tafsīr al-Qur'ān, Volume* 4, p.81.
[57] Abu Marwan bin Musa, *Hidāyat al- Insān bi Tafsīr al-Qur'ān, Volume* 4, p.81-82
[58] Abu Marwan bin Musa, *Hidāyat al- Insān bi Tafsīr al-Qur'ān, Volume* 4, p.81-82.
[59] Nashruddin Baidan, *Metodologi Penafsiran*, p.10.

or method of interpretation. What is taken into account here is the direction of the final interpretation and the tendency of the interpreter in interpreting the Qur'an. Therefore, interpretation can be divided into groups of different interpretation styles including stylistic interpretation, philosophical style interpretation, theology, scientific style interpretation, legal or fiqh interpretation, sufi style interpretation, and sociocultural model interpretation. [60]

After considering the previous explanations and examples of explanations, it appears that Marwan bin Musa proposed an *ijmāli* explanation because he did not convey all aspects of the explanation in the sentence-by-sentence discussion. In addition, he interpreted the verses of law, Sufism, theology, *kauniyyah* as a whole. However, according to the researcher, it seems that Marwan bin Musa in interpreting the verses of the Qur'an places more emphasis on the theological interpretation, because this interpretation clearly contains sectarianism and the defense of certain theological ideas.

Assessment Of Methodology Of Tafsīr Hidāyat Al- Insān Bi Tafsīr Al-Qur'ān

After seeing the explanation above, there are several things that need to be underlined regarding the assessment of the methodology of the *Tafsīr Hidāyat al-Insān bi Tafsīr al-Qur'ān* book as follows:

1. Assessment of Writing Systematics

The systematics used by Marwan bin Musa in presenting his commentary is coherent and systematic. In the preparation of the commentary, it is first explained about the descriptions related to the letter, including what number of letters, descended before and after the apat letter, the number of verses and the type of letter (*Makiyyah / Madaniyyah*) as well as a description of the topic/theme regarding a certain group of verses, so that it can be known in detail. global on the discussion/interpretation of a particular group of verses. He also explained about the *asbāb al-nuzūl* at the beginning of the letter, but not all the letters explained the *asbāb al-nuzūl*.[61]

He presents his interpretation in the form of a footnote, according to the author himself, it is less effective, because sometimes the explanation of a word/sentence is not contained in the page, making it difficult for the reader to see the interpretation of a word. It is also found in several parts that he explains the benefits of explaining certain verses, for example when someone travels with the intention of committing a sin.[62]

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[60] Quraish Shihab, *Membumikan al-Qur'an: Fungsi dan Peran Wahyu in Kehidupan Masyarakat*, Cet.1 (Bandung: PT. Mizan Pustaka, 2009), p.107

[61] See the beginning of interpretation from surat al-Maidah, Abu Marwan bin Musa, *Hidāyat al- Insān bi Tafsīr al-Qur'ān*, *Volume* 2, p.2.

[62] Abu Marwan bin Musa, *Hidāyat al- Insān bi Tafsīr al-Qur'ān*, lihat *Volume* 2, p.10.

2. Assesment of Interpretation Source

Exploring the meaning of the verses of the Qur'an which is still global requires other reference sources, including those used by Marwan bin Musa are interpretations based on Naqli sources such as the Qur'an, Prophetic Hadith, Qaul Companions and Tabi'in and quote from the opinion of other commentators or scholars. He did not quote the *isrāiliyāt* stories to explain his interpretation.

The hadiths listed as the basis for their interpretation are not accompanied by a series of sanad and the explanation of the quality of the hadith does not refer to the criteria of authenticity according to Bukhari and Muslim, but refers to al-Albani, one of the central figures of the *salafi* school.

It can be seen that Marwan bin Musa's ijtihad is not too dominant in the book of *Tafsir Hidāyat al-Insān bi Tafsīr al-Qur'ān* because he quotes a lot from the opinions of commentators and other scholars, such as the commentaries of Ibn Kathir, Ibn 'Abbas, Tabari, al- Baghawi, Shafi'i, al-Sa'di and others. He also quoted many salafi figures, namely Sheikh as-Sa'di and Sheikh al-Utsaimin.[63]

This book of interpretation strongly maintains its salafi ideology,[64] namely returning to the Qur'an and Sunnah, almost every verse is explained by the Qur'an and Hadith. There is a tendency to think based on the ideology of religious sects (Salafi) when interpreting the Qur'an. This Salafi ideology has six main pillars as a basis for spreading its da'wah, as confirmed by Sheikh al-Albani as follows:

1. Follow the Quran and Sunnah and adhere to it completely

2. Leaving Bid'ah

3. Tawhid

4. Looking for useful knowledge

5. *Al-Tasfiyah* and *al-Tarbiyah* mean that *al-Taṣfiyah* is purifying islamic knowledge from the results of ijtihad, namely *marjūh* (not strong) based on arguments that are not valid or show

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[63] Both have a teacher-student relationship. As Shaykh al-Utsaimin once said, "Shaykh al-Sa'di really gave me a great influence in teaching methods by explaining the essence of certain knowledge and its approach to students through examples and meanings.

[64] Salafi refers to a person who associates himself with the Madzhab or Manhaj Salaf. This Salafi is not an organization like the Muslim Brotherhood or any other organization, but a manhaj (the kind created by the early Companions and Tabi`in. Look at Ardiansyah, " Pengaruh Mazhab Hanbali dan Pemikiran Ibnu Taimiyah *in* Paham Salafi" , *Analytica Islamica,* Vol.2, No.2, 2013, p.247.

unclear evidence. Whereas *al-Tarbiyah* is a continuing education process carried out by scholars to bring understanding back to the manhaj alsalaf alshalih.

6. refuses to party and modesty and live in true Islamic thought based on the Qur'an, Sunnah and the behavior of *al-salaf al-salih.* .[65]

According to the author's opinion, in this interpretation there is coercion of the external ideas of the Qur'an (*al-takalluf fī idkhāl al-anāṣir khārij al-Qur'ān f al-tafsīr*) because there are elements of interest, outside of their interests for the interpretation of the Qur'an. Many discussions that should be outside the interpretation, are actually developed in such a way in the section on the interpretation of the Qur'an which is actually not related to the discussion.[66]

3. **Assesment to the method of interpretation**

Regarding the method of interpretation used is *ijmāli*. This method is only a global explanation of a word/sentence that is still unclear/needs to be explained further. This method does not explain all aspects of interpretation, including *asbāb al-nuzūl* (micro and macro), linguistic analysis, legal explanations (comparison between schools of thought), and etc, so that the understanding obtained is still partial, piecemeal and less comprehensive. The indications that this interpretation takes the form of a global presentation can be seen from various criteria, namely:

a. Only showing a little explanation on the meaning of certain words/sentences, long explanations can only be found in certain legal/theological verses.

b. An indicator of the existence of asbab al-nuzul which is rarely mentioned in verses that have *asbab al-nuzul*, explanations of asbab al-nuzul sometimes can only be found at the beginning of the letter which is explained in general.

c. There is no analysis of the important terms that are the key words in a verse and there is no debate with the opinions of previous commentators.

Tafsir Hidāyat al-Insān bi Tafsīr al-Qur'an follows the pattern of *Mushafi*, interpreted sequentially verse by verse and letter by letter as in the order in the manuscripts. Interpretations that follow this pattern tend to be repetitive, because in the Qur'an there are many who have the same verse editorials so that it cannot be denied that the commentators will certainly mention the statements that have been put forward in the previous verse which have the same editorial or have a similar message. although the editor is different.

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[65] Ardiansyah, " Pengaruh Mazhab Hanbali dan Pemikiran Ibnu Taimiyah *d*alam Paham Salafi", p.248.

[66] Abdul Mustaqim, Dinamika Sejarah al-Qur'an, p.100.

4. Assesment of the form of Tafsir Writing

The form of Tafsir Writing in this study is research on the mechanism of writing concerning technical rules in the preparation of the editorial of a book of interpretation, in this study the book of *Hidāyat al-Insān bi Tafsīr al-Qur'ān*. Among these rules are procedures for citing sources, writing footnotes, mentioning reference books (bibliography), as well as matters relating to editorial construction.[67] Regarding the form of writing interpretation, it can be mapped into two:

First, the form of scientific writing, namely the writing of interpretations which is very strict in treating the mechanism of its editorial preparation.[68] One of the characteristics is that the understanding or opinion obtained from the reference book is given a footnote or stomach, even the title of the book, the author, the place as the rules of scientific writing.

Second, non-scientific writing is a form of commentary writing that does not use scientific writing rules,[69] the point is to ignore writing procedures according to EYD, footnotes, endnotes, and others.

The writing form of the book of commentary *Hidāyat al-Insān bi Tafsīr al-Qur'ān* by Marwan bin Musa, seen according to the mapping above can be classified using non-scientific writing forms. The indicator is that although quoting hadith, the opinions of certain commentators and scholars, he did not include footnotes/body notes related to the reference sources, and some spelling errors were found, such as the writing of "etc., etc.".

It was also found that when he quoted directly the opinions of certain *mufassir* and scholars and translated a hadith, the writing did not comply with the direct quotation rules as stipulated in the rules for writing correct scientific papers. Apart from all that, this commentary has become an extraordinary work, but unfortunately this book has not been widely consumed by the public because this book of interpretation has not been published.

CONCLUSION

From the research that the author conducted in the framework of an analytical study of the methodology of interpreting the Qur'an in the book of commentary *Hidāyat al-Insān bi Tafsīr al-Qur'ān* by Marwan bin Musa, the author can draw several conclusions which in general are the answers to several problem formulations. described in the introductory chapter.

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[67] Islah Gusmian, *Khazanah Tafsir Indonesia*, (Yogyakarta: LKiS. 2013) p.172.

[68] Islah Gusmian, *Khazanah Tafsir Indonesia*, p.172.

[69] Islah Gusmian, *Khazanah Tafsir Indonesia*, p.174.

The conclusion is that Marwan bin Musa in writing the book *Tafsīr Hidāyat al-Insān bi Tafsīr al-Qur'ān* is based on various sources, both narrations which include the Qur'an, hadith to qaul companions and tabi'in. Even Marwan bin Musa was also guided by previous classical commentary books and salafi scholars, including Sheikh al-'Utsaimin and Sheikh al-Sa'di. In addition, his own ijtihad also colored his interpretation, such as linguistic aspects and munasabah verses. Although the sources used are from history and ijtihad, what is more emphasized are historical sources so that the *Ṭarīqah* from the *Tafsīr Hidāyat al-Insān bi Tafsīr al-Qur'ān* book is the bi al-ma'tsūr interpretation.

The interpretation method used by Marwan bin Musa is the Ijmali method, which is to interpret the verse globally, not covering all aspects of interpretation starting from the asbāb al-Nuzūl verse, linguistic aspects, munāsabah, qirā'at. Then the book of *Tafsīr Hidāyat al-Insān bi Tafsīr al-Qur'ān* uses the mushafi method, namely sequential interpretation according to what is contained in the manuscript.

The style of *Tafsīr Hidāyat al-Insān bi Tafsīr al-Qur'ān* is theological. This type of interpretation talks more about certain theological points of view than putting forward the main messages of the Qur'an. The interpretation is also loaded with sectarian content and defenses against certain theological notions which are the main references for its commentators. These verses are interpreted to be used to provide opportunities and potential to be used as tools to justify certain ideas.

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