

CHAPTER III
AIDH AL QARNI AND INTREPRETATION BOOK AL
MUYASSAR

A. Biography Of Dr.Aidh Al Qarni

Dr.Aidh Al Qarni has the full name `Aidh bin Abdullah al-Qarni. He was born in the village of al Shuraih, Saudi Arabia on 1 January 1959 M (1379 H). As al-Qarni in his name associated with clan name "Balqarn", from Arab tribes who inhabit the northern province Azdiyyah 'Ashir, Saudi Arabia to the south.

He comes from a scholars family. Since childhood he had known by his father with religious activities since childhood his father had brought him to the mosque to pray. The father also has introduced a wide variety of books for reading to him since I was little. Therefore, he is already accustomed to reading as a child . It seems he was educated to be a fighter propaganda.

Regarding the educational background, `Aidh Al Qarni had studied religion in the southern region of Saudi Arabia, both of his own father as well as from local clerics. His formal education began at Salman Ali Islamic elementary schools in her village. After graduation, he then continued his education to Ma'had Ilmi since junior high school, to a degree (Lc) of the Faculty of Islamic Theology at the Islamic University of Imam Muhammad ibn Su'ud years 1403 to 1404 and a Master degree in the field of Hadith of the Prophet 1408 H with thesis entitled al-Bid'ah wa Atsaraha fi ad-Dirayah wa ar-riwayah (He memorized the Quran and the Book Bulughul Maram, and has taught 5000. hadith and an 10,000-

stanza poem. About 1,000 titles tapes containing religious lectures, lectures, as well as a collection of poetry and his poems have been published.¹

Courage to speak the truth also had made him feel the iron bars of the government Al-Saud. The mistake at the time, he and his colleagues young scholars dare to shout out against the presence of US troops in Saudi Arabia at the invitation of the government of Al-Saud.²

The works of Al-Qarni include Lil 'Islam Rahmatan Alamin' (Horizon), ' Sumber Inspirasi Orang Saleh ' (Maghfirah Pustaka),` 40 Hadith Qudsi and Zikir` (Aqwam), ` Membangun Rumah dengan Taqwa ` (Maghfirah Pustaka), ` Cahaya Pencerahan` (Qishti), ` Cahaya Zaman` (Gema Insani), `Jangan Takut Hadapi Hidup` (Cakrawala), `Demi Masa, Beginilah Waktu Mengajari Kita` (Cakrawala), `Nikmatnya Hidangan Al-Quran` (Maghfirah Pustaka), dan `Manusia Langit Manusia Bumi` (Aqwam).

The works of Al-Qarni include `La Tahzan, Jangan Bersedih` (Qishti Press), `Tips Menjadi Wanita Paling Bahagia di Dunia` (Maghfirah), `Menjadi Wanita Paling Bahagia` (Qishti Press), `Ramadhankan Hidupmu` (Maghfirah Pustaka), `Tersenyumlah` (Gema Insani), `Jangan Putus Asa` (Robbani Press), dan `Jangan Berputus Asa` (Darul Haq).

¹ Adriyanas Saputra, *Pola Pemiikiran Aidh Al-Qarni Dalam Menafsirkan Al-Qur'an (Studi Analisis Terhadap Tafsir Al-Muyassar)*. Skripsi thesis, Universitas Islam Negeri Riau Sultan Syarif Kasim Riau. 2014, p.15

² Adriyanas Saputra, *Pola Pemiikiran Aidh Al-Qarni Dalam Menafsirkan Al-Qur'an (Studi Analisis Terhadap Tafsir Al-Muyassar)*. Skripsi thesis, Universitas Islam Negeri Riau Sultan Syarif Kasim Riau. 2014, p.15

Another work that also was a success in Indonesia is `Jagalah Allah, Allah Menjagamu` (Darul Haq), `Majelis Orang-Orang Saleh` (Gema Insani), `Cambuk Hati` (Irsyad Baitus Salam), `Bagaimana Mengakhiri Hari-harimu` (Sahara Publisher), `Berbahagialah` (Pustaka Al-Kautsar) and (Gema Insani), `Power of Love` (Zikrul Hakim), `Al-Azhamah, Keagungan` (Pustaka Azzam), `Menakjubkan!` (Aqwam), `Jadilah Pemuda Kahfi` (Aqwam), `Mutiara Warisan Nabi SAW` (Sahara Publisher), and `Gerbang Kematian` (Pustaka Al-Kautsar).³

Al-Qarni also known as a reformist in Saudi Arabia who tried to approach the `other aliran`. His writings in the newspaper every week *Asharqul Awsath* always eagerly readers and increase circulation of the newspaper that originally published in London.⁴

B. The Book Al Muyassar

Al-Muyassar name which means: easy make it easier for readers to understand this commentary. The book is called al Muyassar according Aidh al Qarni why he used the title *Tafseer al-Tafseeru al-Muyassaru* because, according to this interpretation is easy to understand and presented with straightforward language and clear. It's the reason he gave naming the book of his commentary.⁵

³ Ahmad Karomain. 2012. *Al-Tafsiru Al-Muyassaru Karya Aidh bin Abdullah al-Qarni* retrieved on 21 januari 2013 from <https://karomain.wordpress.com/2012/12/06/>

⁴ Adriyanas Saputra, loc. cit.

⁵ Ahmad Karomain. 2012. *Al-Tafsiru Al-Muyassaru Karya Aidh bin Abdullah al-Qarni* retrieved on 21 januari 2013 from <https://karomain.wordpress.com/2012/12/06/>

To understand the Quran, required interpretation. Because the interpretation is the key to the treasures contained in the quran necessary to improve and save people. Muhammad Abduh found first and foremost goal of interpretation is that if it is able to realize the interpretation of the guidance and grace of al-Quran and explain wisdom enactment of faith, ethics and law in a way that can attract people. The real goal is to make his opinion Qur'an as a guide.

Tafseer al-Muyassar including al-Qarni recent work published in 2006 by publisher Obeikan in Saudi Arabia. This book includes brief commentary category totaling a thick volume with large print sizes and lots of commentary page 930. This is as the name suggests, uses language that is easily understandable and clear. The author did not mention the debate around passages *Mutashabihat*, but left them in the textual meaning as well as rarely narrated traditions and opinions of the Salaf. Even if there is then made as short as possible. Likewise, the differences of opinion that arise among scholars about the meaning and content of a paragraph is not exposed, but the author tried to directly choose the opinion that considers *rajih* and *Zahir*. Furthermore, this book can be said to be "clean" dar excerpts of poems which are usually used as reinforcement in the interpretation by exegetes in part, as he also does not contain issues or ruler linguistic, assorted *qira'at* in verse, *kisah- isrâ'îlyât* story, as well as excerpts the opinions of scholars. About the wisdom of wisdom and the secrets of sharia or Islamic teachings, when present in the content of a paragraph then also presented briefly.

1. Background of Muyassar Writing

In Muqaddimah of Tafseer Muyassar , Aidh al Qarni says, which makes her motivation to write the commentary, there is another because, he searched the interpretation which explains meaning verses are clear and concise, and immediately explained the meaning of the verse when it is first read, the interpretation shows the intent of each paragraph.⁶ There are several reasons why Aidh al-Qarni, al-Muyassar write this commentary, which are:

1. Because his view there are commentators who are concerned in terms of Bi al-Ma'sur its course, and lists many of the chain of transmission, and repeated-ngulangnya, to directly explain eat verse.
2. There also are concerned in terms of his Balaghah and literature, so he mentions many literary secrets of the Qur'an contained. In fact, sometimes g this brought did not mention the meaning set forth in clause he was talking about.
3. There are also commentators who pay more attention in terms of the law, until focus discussion on matters of jurisprudence and scholarly opinion 'about it.
4. Characteristics of interpretation, Very attentive to the message of meaning contained in the Qur'an, without analyzing more deeply about the meaning of language and vocabulary. So that the reader will be maximal concentration in understanding the message of the Qur'an's guidance.

⁶ Dr. Aidh al-Qarni, *Tafsir Muyassar*, Terj. Jilid I, Tim Qisthi Press, Jakarta: Qisthi Press, 2007, p. 4-5

2. Writing Methods Of Muyassar

In interpreting the Qur'an, 'Aidh al-Qarni utilize the resources of the Qur'an, also slightly narrates hadiths of the Prophet Muhammad, atsar and discuss briefly. The method used by 'Aidh al-Qarni in interpreting Muyassar Commentary tend to use methods Ijmali. In addition to explaining the verses and letters in the order Mushhaf, then 'Aidh al-Qarni explain the verses are interpreted globally in the form of a interpretation method that seeks to reveal the content of the Qur'an by order of the verses in the Qur'an. With a brief description, but clearly and explain the words and terms that are less clear in simple language that can be consumed both from the general public as well as intellectual. Ijmali method is always practical and easy to understand, straightforward, making understanding the Qur'an immediately be absorbed by readers, especially for beginners as they are level primary education, or those who are just learning the interpretation of the Qur'an , In it clear of stories *Israilyat*, because the interpretation given in short, that interpretation is relatively purer Ijmali. With such conditions, understanding the vocabulary of holy verses more easily obtained from the interpretation that uses three other methods. That's because in the ijmali interpretation directly explain the meaning of a word or paragraph with the synonyms and does not express ideas or opinions personally.⁷

⁷ Nashruddin Baidan, *Metodelogi Penafsiran Al-Qur'an*, Pustaka Pelajar, Yogyakarta, 1998, p.24

C. Qur'an According To Dr. Aidh A Qarni

According to Dr. Aidh Al Qarni Qur'an is giving instructions to a more straight path. The book is no evil at all in it. He descended from the substance Wise, the Praised. It is the miracle of our Prophet S.A.W., the most glorious and immortal; he was becoming instructions, grace, light, and antidote to all liver disease. This is the book of the blessed again very contradictory to each other.

Indeed, the Quran is a scripture whose verses are determined and defined by the substance infinitely wise again omniscient. This book includes all the content of the previous scriptures, abolish the Shari'as in advance, explaining what is hidden by the scribes, reveal everything that is covered by the liars, destroying everything that is glorified by the polytheists, and denied everything that is written by the supporters of falsehood.

Al-Quran is a testament to God for His servant. In it contained news of the past, news about what will happen in the future, and the laws relating to various matters that we face.

He is a book that is genuine and not a jest. It contains the truth and no falsehood in it. he was very honest and not contaminated by the slightest lie. He was not a fabricated story of man, but it is most true words, it contains kisaah-story of the kindest, most noble nasiaht, and news of the most teoat and correct. Inside are the fairest law, the explanation was perfect, a satisfactory answer, the most friends good, tranquilizers heart, busting upset, and put off the mouth, bidders sadness,

lightening mind, busting doubts and anxiety, confidence booster, and stronger faith.⁸

For those who read the worship, think it is a science, do it is a source of safety, making them a source of law is a victory, making it as a healing medicine.

Quran never boring though often read repeatedly, he always refresh the mind, spreading tranquility, emits light, and deploy instructions. He can be a friend in solitude, loneliness relievers, as a replacement of all missing, entertainers of all sadness, as well as best-lifter degrees. Reading it was multiply and reward, a shield from evil, and the source of knowledge for those who reflect.

Experts wisdom armpits able to match the beauty of the language and poets will be stunned by the beauty of the literary. Arab nation's most eloquent though will not be able to speak and describe it.

Jinn amazed at him, dumbfounded for human, the demons thrown by the star when God down. Even if the Qur'an is revealed to a mountain then the mountain crumbled, if revealed to the vast desert. Undoubtedly the desert it will vibrate, if revealed to the rocks so the rocks will be divided, if revealed to iron, the metal must be melted.⁹

It includes a lot of lessons, instructions and advice, stories and separation, news and evidence, explanatory , guidance and distinction,

⁸ Dr. 'Aidh al-Qarni,, *Tafsir* Muyassar, Jilid I Terj. Tim Qisthi Press, Jakarta: Qisthi Press, 2007, p.1

⁹ Dr. Aidh al-Qarni,, *Tafsir* Muyassar, Jilid I Terj. Tim Qisthi Press, Jakarta: Qisthi Press, 2007, p.2

grace and faith. He was intercessors, news anchor and justifier, cover all scriptures. Denganya sermons begins, the laws explained, Islam becomes erect buildings, careful man stunned, idolatry be destroyed building, the Palace of falsehood becomes collapsed. To him be glory beings unattainable, because it is a best source religion, the arguments, and instructions. It is the path of victory, door, the road of glory, and the key to happiness.

When the Qur'an shows the precision and accuracy of the language style can not entire literary ability poets. When the literary beauty looks then fell greatness of literary experts.

He uncovers evil infidels and disarm the lies of tyrants. With evidence, the caller's error disintegration. With truth it conveys, the leaders also perish foolishness.¹⁰

He uncovers all the lies and dispel doubts. And he himself always maintained of addition and subtraction, assured of change and turnover, cover from going astray and lust, written in *Lauzh al Mahfuz*, was recorded in the pages of glorious, appointed ennobled and sanctified by the hands of angels are noble and good.

Anyone who wants victory and salvation, he should always hold fast to the Qur'an, by reading and practicing it. By doing so, surely he will reach the peak of the safety and enjoyment of paradise located on the side of the Merciful. "Who so ever follows My guidance he will not be warped and evil".

¹⁰ Ibid, p2-3

Who wants happiness and victory, he should always make Al-Quran as a source of guidance and role models. so, he would be awarded the coolness of view, spiritual satisfaction, and peace of mind, Know the remembrance of Allah then the heart will be calm.

Anyone who request maps glory, degree elevation, and nobility. Let him make the Quran as a model and guidance. By doing so, he will receive the crown of glory, the peak of greatness and dignity of leadership, it as a reminder for your people and you will asked (about him).¹¹

Anyone who willed into science then he must understand and contemplate the Qur'an that the eyes heart pure of ignorance and out of all the confusion. "Indeed, the Qur'an gives guidance to a more straight path."

The Qur'an is the source of law and the instructions that conduct of a Muslim towards heaven, and be able to accompany her on the journey to the afterlife weight and therefore he tried in Muyassar interpretation as possible to explain the meaning of the verses of the Quran with the purpose for which will be able to understand the meaning verse easily and clearly.¹²

¹¹ Dr. "Aidh al-Qarni., *Tafsir* Muyassar, Terj. Jilid I Tim Qisthi Press, Jakarta: Qisthi Press, 2007, p. 3

¹² *Ibid.*, p. 4

D. Sample Of Social Verses In Muyassar Commentary

1. Sura Ar Ra' verse 11, P On Human badness

اللَّهُ أَمْرٌ مِّنْ تَحْفَظُونَهُ خَلْفَهُ وَمِنْ يَدَيْهِ بَيْنَ مَن مَّعَقَبَتْ لَهُ

وَإِذَا بِأَنْفُسِهِمْ مَا يُغَيِّرُوا حَتَّىٰ بِقَوْمٍ مَا يُغَيِّرُ لَا اللَّهُ إِبْنَ

﴿١١﴾ وَالٍ مِّنْ دُونِهِ مَن لَّهُمْ وَمَا لَهُ مَرَدٌّ فَلَا سُوءًا بِقَوْمٍ اللَّهُ أَرَادَ

“for each(such Person) there are (angels) in succesion, before and behind him: they guard him by command of God. Verily never will god change the condition of people until they change it themselves(with their own souls).but when (once) God willeth A people’s punishment, there can be no turning it back, nor will they find, besides Him, Any to protect.”¹³

Explanation: Allah has angels-angels watching humans from the front and rear in turns. These his angels keeping things by the gods Subhanallah Wa Ta’ala, counting his deeds, both good and bad.

Verily Allah does not change a favor which he Subhanallah Wa Ta’ala. give to a people until they change obedience to him into disobedience. He Subhanallah Wa Ta’ala also change pleasure into misery, and replace good with trials.

¹³ A. Yusuf Ali, *The Holy Qur’a: Text, Translation, and commentary*, Amanah Corp, Maryland, 1989, p. 605-606

If Allah wills evil or calamity upon a people then no one can prevent it. There was no place to escape from his statutes. They do not have a helper who can help address their problems to get what they like and deter what they hate. Only God Subhanallah Wa Ta'ala alone who control the affairs of His servants.¹⁴

2. QS.Al Hujurat Verse 11 On Restrain Yourself From Denouncing And wag Others

يَكُونُوا أَنْ عَسَىٰ قَوْمٍ مِّنْ قَوْمٍ يَسَخِرُونَ لَهَا ءَأَمَّنُوا الَّذِينَ يَتَأْتِيهَا

مِنْهُمْ خَيْرًا يَكُنَّ أَنْ عَسَىٰ نِسَاءٌ مِّنْ نِّسَاءٍ وَلَا مِنْهُمْ خَيْرًا

الْفُسُوقِ إِلَّا سُمُّ بِيْسٍ بِاللَّغَبِ تَتَابَزُوا وَلَا أَنْفُسَكُمْ تَلْمِزُوا وَلَا

الظَّامُونَ هُمْ فَأُولَٰئِكَ يَتَّبِعْ لَمْ وَمَنْ الْإِيْمَانِ بَعْدَ

“ye who believe! Let not some men among you laugh at others: it may be that the (latter) are better than the former): nor let some women laugh at others: it may be that the (latter) are better than the (former) nor defame nor besarcastic to each other, nor call each each other by (offensive)nicknames: I ll-semming is a name connoting wickedness, (to

¹⁴ Dr. Aidh al-Qarni., *Tafsir Muyassar*, Jilid 2 Terj. Tim Qisthi Press, Jakarta: Qisthi Press, 2007. p. 343-344

be used of one) after he has believed: and those who do not desist are (indeed) doing wrong."¹⁵

Explanation: O people who believe, do not a believer mocks another believer. It could be the person who was mocked far better and more mainstream Allah Subhanallah Wa Ta'ala. than those who mocked. Nor a mock others mukminah, it could be a woman who was teased a lot better and more mainstream Allah Subhanallah Wa Ta'ala. than wantit mocks.

Do not inveigh against each other, nor call each other you-call with shameful titles were not to his liking.

Calls worst wickedness is all a bad thing after faith because it is very ugly and vile, included in the category of words wickedness is mocked, reviled, cursed and gave the Muslims a bad title.

Whoever does not repent to Allah from bad qualities and this despicable then they're the ones who do wrong against themselves by doing sins fromi those mistakes.¹⁶

3. QS.An Nisa Verse 59 on Discussion

وَلَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا ۗ إِنَّهُمْ لَا يُعْجِزُونَ ﴿٥٩﴾

¹⁵ A. Yusuf Ali, *The Holy Qur'a: Text, Translation, and commentary*, Amanah Corp, Maryland, 1989, p. 1405-1406

¹⁶ Dr. Aidh al-Qarni, *Tafsir Muyassar*, Jilid 4 Terj. Tim Qisthi Press, Jakarta: Qisthi Press, 2007. p. 154-155

“O ye who believe ! obey Allah, and obey the Apostle, and those charged with authority among you. If ye differ in anything among your selves, refer it to Allah and his Apostle, if ye do believe in Allah and the Last Day: that is best, and most suitable for final determination.¹⁷”

Explanation: O those who have faith in me and my apostles, be ye all obey-ku, My Messengers and those who take care of the case and none of your business fairly and right, as well as adhering to the law of God Subhanallah Wa Ta’ala. then, if you disagree with them in the matter of religion then give back the matter to the Qur’aan and Sunnah of His, because in it there is a verdict for the case that you used to differ. And if you truly restore it to Allah and His Prophet Subhanallah Wa Ta’ala, it means you believe in Allah and the Last Day. The move is good for you, because with it you will be guided in the direction of truth and justice that approves and prevent discrepancies that led to strife and apostasy.¹⁸

1. QS. An Nahl Verse 90 discussion on Justice

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾

¹⁷ ‘Allama Abdullah Yusuf Ali, *The Meanings Of Illustrious Qur’an*, Sh. Mhammad Ashraf, Lahore, 1957, p. 47

¹⁸ Dr. Aidh al-Qarni, *Tafsir Muyassar*, Jilid 1 Terj. Tim Qisthi Press, Jakarta: Qisthi Press, 2007. p. 403

*“Allah command justice , the doing of good, and liberality to kith and kin, and he forbids all shameful deeds, and justice and rebellion. He instructs you, that ye may receive admonition”.*¹⁹

Explanation: God commands in the Al-Quran ' an orally through His Messenger that His servants act fairly in fulfilling his rights, and fair in the discharge of his servants the right without the slightest decrease in the fulfillment of the rights and obligations of implementation.

God also commands His servants to fulfill the rights of Allah as well as possible, that serve him with a perfect as possible and obey him as best as possible, to maintain sincerity, and follow the Sunnah of the Prophet. Allah also commanded to do good to His servants by providing useful things for them, such as aid, property, and assistance that are not required.

God also commands His servants in order to establish brotherhood to close relatives and do good to them, as well prohibit kufr and immorality, injustice toward others, and hostility..

God's holy of holies provide advice and reminds His servants with this law so that they carry out what has been

¹⁹ Dr. Aidh al-Qarni, *Tafsir Muyassar*, Jilid 2 Terj. Tim Qisthi Press, Jakarta: Qisthi Press, 2007, p. 162-163

prescribed, and left immoral acts and heresy, and consistent in cautious and avoid sin.²⁰

E. Sample of Mutashabihat Verse In Muyassar

1. Sura-Al An'am verse 61

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۗ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ

الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ ﴿٦١﴾

“He is the irresistible,(watching) from above over his worshippers, and he sets guardians over you. At length when death approaches one of you, our angels take his soul, and they never fail in their duty.”²¹

Explanation: God is master of His servants with power, conditions and the ultimate power. He has an absolute noble, appropriate to his greatness. Every creature be humiliated because of his greatness. Subject to the laws of his Small in his kingdom. He Subhanallah Wa Ta'ala represent the angels to you to keep an eye on whatever you do and keep you from anything that you fear. When has arrived death of one of you, the angels take his soul. The angels never

²⁰ aidh al-Qarni, *Tafsir Muyassar*, Terj. Jilid 2 Tim Qisthi Press, Jakarta: Qisthi Press, 2007. p. 459-460

²¹ A. Yusuf Ali, *The Holy Qur'a: Text, Translation, and commentary*, Aman Corp, Maryland, 1989, p. 305

neglect or forget tasks entrusted to them. In fact, they carry out whatever he commands him steadily..²²

2. Sura Taha Verse 5 and 39.

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٥﴾

“ (God) Most gracious is firmly established On the throne (of authority) ”²³

Explanation: He is the Supreme quixotic substance that dwells on the Throne. He is the Most Overcome His creatures. She rests with the funeral in accordance with his mercy.²⁴

أَنْ أَقْدِفِيهِ فِي التَّابُوتِ فَأَقْدِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِي

وَعَدُوٌّ لَهُ ۗ وَالْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي وَلِتُصْنَعَ عَلَى عَيْنِي ﴿٣٩﴾

“ Throw (the child) into the chest, and throw (the Chest) into the river:the river will cast him Up on the bank, and he will be taken up by one who is an enemy to me and an enemy to him’:but i cast(the garment

²² aidh al-Qarni, *Tafsir Muyassar*, Terj. Jilid 2 Tim Qisthi Press, Jakarta: Qisthi Press, 2007. p.460

²³ ‘Allama Abdullah Yusuf Ali, *The Meanings Of Illustrious Qur’an*, Sh. Mhammad Ashraf, Lahore, 1957, p. 190

²⁴ aidh al-Qarni, *Tafsir Muyassar*, Terj. Jilid 2 Tim Qisthi Press, Jakarta: Qisthi Press, 2007. p. 605

of) love over thee from me: and (this) in order that thou mayest be reared under mine eye.²⁵

Explanation: God inspired him to put down his son, Moses, in the trunk and then threw it into the Nile. Then, the Nile would bring it to the edge until he was in the grip Fir'au, his enemy and the enemy of Moses. Furthermore, Allah bestows love to Moses, so he became the person who is loved by human and received by His servants. God take care of the supervision, care, and His protection.

In this verse there are assertions about the nature of Allah, Most Viewed according to his majesty *Subhanallah Wa Ta'ala*.²⁶

3. QS. Al fath verse 10

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۗ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمِنْ أَجْرٍ أَعْظِيمًا



“verily those who plight their fealty to thee do no less than plight their fealty to Allah : the hand of Allah is over their hands : then anyone who violates his oath does so to the harm his own soul, and anyone who

²⁵ A. Yusuf Ali, *The Holy Qur'a:Text,Translation, and commentary*, Amanah Corp, Maryland, 1989, p. 796

²⁶ A. Yusuf Ali, *The Holy Qur'a:Text,Translation, and commentary*, Amanah Corp, Maryland, 1989, p. 613

*fulfils what he has covenanted with Allah, - Allah will soon grant him a great Reward.*²⁷

Explanation: the believers who pledged allegiance to you - O messenger of God-in Hudaibiyah to fight, meaning they pledged allegiance to Allah s.w.t. to help his religion with the hope of the Mercy and accepting her. As if the hand of God Subhanallah Wa Ta'ala is above their hands. God Subhanallah Wa Ta'ala with them with the knowledge, help, and his providence. He knows all that is hidden in the bosom of their chest.

Anyone who faithfully keep their promises to be honest, be patient, and strive in the way of Allah, the God of how it will provide great rewards in the form of luck with him to go to heaven and salvation from the torment of hell.

This verse confirms their hands to Allah *Subhanallah Wa Ta'ala.*, of course, that in accordance with His greatness and majesty.²⁸

²⁷ 'Allama Abdullah Yusuf Ali, *The Meanings Of Illustrious Qur'an*, Sh. Mhammad Ashraf, Lahore, 1957, p.340

²⁸ Dr. Aidh al-Qarni, *Tafsir Muyassar*, Jilid 4 Terj. Tim Qisthi Press, Jakarta: Qisthi Press, 2007 p. 137

F. Examples of Theological Interpretation In Muyassar

1. An-Nisa verse 116 About Sin

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ

بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾

“God forgiveth not (the Sin of) joining other gods with him; but he forgiveth whom he pleaseth other sins than this: one who joins other gods with god, Hath strayed far, far away(from the right).”²⁹

Explanation: God does not forgive those who associate himself with something. Therefore, idolatry is a great sin that will not be an unforgivable submarine-forever. As for the other sins besides polytheism still be forgiven by God: forgiveness according to the will of God Subhanallah Wa Ta’ala. that is to say, if He wills, He Subhanallah Wa Ta’ala will forgive the culprit. If not then certainly He Subhanallah Wa Ta’ala will abused her.

Not sin of idolatry is idolatry because the perpetrator had done ere is absolutely real, obviously lost, away from

²⁹ ‘Allama Abdullah Yusuf Ali, *The Meanings Of Illustrious Qur’an*, Sh. Mhammad Ashraf, Lahore, 1957, p.52

God's grace do bad Subhanallah Wa Ta'ala bravery and greatest sin in the world.³⁰

2. QS.Al Anfal Verse 38 on Sins of unbelievers

قُلْ لِلَّذِينَ كَفَرُوا إِن يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ

سُنَّةُ الْأَوَّلِينَ ﴿٣٨﴾

“Say to unbelievers, if(now) they desist (unbelief), their past would be forgiven them;but if they persist, the punishment of those before them is already (a matter of warning for them)”³¹

Explanation:O Muhammad, say to those who disbelieve in Allah. That if they abandon idolatry and converted to Islam, God will forgive the sins and mistakes of those who have past. This is one form of power of grace and mercy of God forgiveness. He offered repentance to his enemies and encourage them to embrace the religion of his. But if they keep fighting the believers and unbelievers in the Lord of the universe, the ordinance of God, already known and His way to handle his enemies already known. Therefore, the people - the people of ancient times has

³⁰ Dr. “Aidh al-Qarni, *Tafsir Muyassar*, Jilid 4 Terj. Tim Qisthi Press, Jakarta: Qisthi Press, 2007 p. 441

³¹ ‘Allama Abdullah Yusuf Ali, *The Meanings Of Illustrious Qur’an*, Sh. Mhammad Ashraf, Lahore, 1957, p. 100

been felt in centuries ago, the destruction of destruction, and torture against them.³²

3. Sura Ali- Imran Verse 184 On Qudrah

فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رُسُلٌ مِّن قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ

الْمُنِيرِ ﴿١٨٤﴾

*then if They reject thee, so were rejected apostles before thee, who came with Clear Signs, Books of dark prophecies, and the Book of Enlightenment.*³³

Explanation: Allah Subhanallah Wa Ta'ala have established and ordained when, where, and how the death of you.

not difficult for God Subhanallah Wa Ta'ala to replace yourself with other beings in the form of whatever He Subhanallah Wa Ta'ala wills.³⁴

4. Sura Waqiah Verse 60 About Qudrah

لَحْنٌ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا لَحْنٌ بِمَسْبُوقِينَ ﴿٦٠﴾

“ we have decreed death to be

³²Dr. “Aidh al-Qarni, *Tafsir Muyassar*, Jilid 2 Terj. Tim Qisthi Press, Jakarta: Qisthi Press, 2007 p. 76

³³ ‘Allama Abdullah Yusuf Ali, *The Meanings Of Illustrious Qur'an*, Sh. Mhammad Ashraf, Lahore, 1957, p. 40

³⁴ *Ibid.* Hlm. 270

your common lot, and we are not to be frustrated.”³⁵

Explanation: Allah Subhanallah Wa Ta’ala have established and ordained when, where, and how the death of you. not difficult for God to replace yourself with other beings in the form of whatever He wills *Subhanallah Wa Ta'ala*.³⁶

5. Sura At –Thalaq Verse 7

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ ۗ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا

يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَّا آتَاهَا ۗ سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٧﴾

*“let the man of means spend according to his means: and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him, After a difficulty, Allah will soon grant relief.”*³⁷

Explanation: obligatory for a husband provide for his wife divorced and her son if she has a lot of property. But if he is poor, he has to make a living by its ability to be partially sustenance which God has given to him. In terms of wages breastfeeding, poor people are not burdened with the obligation to pay wages to his divorced wife and her child by breastfeeding wages to be paid by

³⁵ A. Yusuf Ali, *The Holy Qur'an: Text, Translation, and commentary*, Amanah Corp, Maryland, 1989, p.1490

³⁶ Dr. ‘Aidh al-Qarni, . Op. Cit. Jilid 4, p. 270

³⁷ ‘Allama Abdullah Yusuf Ali, *The Meanings Of Illustrious Qur'an*, Sh. Mhammad Ashraf, Lahore, 1957, p. 387

the rich. So, everything has an obligation in size with the provision that has been given by God to him.

God will provide a way out after all the difficulties, joy after sorrow, wealth after poverty, and safety after a disaster.³⁸

6. Sura Al Waqiah Verse 46-47 About Hell.

وَكَا نُؤَا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ ﴿٤٦﴾ وَكَانُوا يَقُولُونَ أَإِذَا مِتْنَا وَكُنَّا تُرَابًا

وَعِظْمًا أَإِنَّا لَمَبْعُوثُونَ ﴿٤٧﴾

*and persisted obstinately In wickedness Supreme!and They used to say, "What! when we die and become dust and bones, shall we then indeed be raised up again?-"*³⁹

Explanation: 46. They are constantly doing infidels and sin, never converted to AllahSubhanallah Wa Ta'ala almighty knows all the unseen.

47. Because to deny the Day of Judgment, they say, how can we be raised again after the death, when we have become bones and turned into the soil? It is impossible and will never happen.⁴⁰

³⁸ . Aidh al-Qarni, *Tafsir Muyassar*, Jilid 4 Terj. Tim Qisthi Press, Jakarta: Qisthi Press, 2007 p. 364-365

³⁹ ‘Allama Abdullah Yusuf Ali, *The Meanings Of Illustrious Qur'an*, Sh. Mhammad Ashraf, Lahore, 1957, p. 364

⁴⁰ Dr. Aidh al-Qarni, *Tafsir Muyassar*, Jilid 4 Terj. Tim Qisthi Press, Jakarta: Qisthi Press, 2007 p. 267-268

7. Sura al Hijr Verse 9 about Quran

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

*“ we have, without doubt, sent down the Message; and we will Assuredly guard it (from corruption)”.*⁴¹

Explanation: Allah-sent down the Qur'an to the Prophet Muhammad's great noble s.a.w. Allah also promised to take care of addition and subtraction, the game of man and jinn, and of deception clairvoyant and healer. Thus al qur'an always be in maintenance Allah throughout the ages⁴²

⁴¹ ‘Allama Abdullah Yusuf Ali, *The Meanings Of Illustrious Qur'an*, Sh. Mhammad Ashraf, Lahore, 1957, p. 152

⁴² Dr. “Aidh al-Qarni, *Tafsir Muyassar*, Jilid 2 Terj. Tim Qisthi Press, Jakarta: Qisthi Press, 2007 p. 394