



## TITLE CORRECT AND CAREFUL AS ONE OF THE REQUIREMENTS OF AN MUFASSIR

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**Abstract :** *The classical period (650M-1250M) was the peak period of the glory of Muslims. This period is divided into periods of expansion, integration and the peak of progress (650-1000 AD). This research uses library research, namely research that uses library study methods to collect data, review various literature and analyze topics relevant to the research by searching the library using sources in the form of books, journals, dictionaries, documents, magazines and other sources. other sources related to research. Conclusion: The ulama formulated the requirements and ethics for the mufassir so that they avoid mistakes and deviations in interpreting the Koran. As well as providing clear benchmarks for who can be said to be a mufassir. In this way, their interpretation products can be accepted and used in Islam. In interpreting the Qur'an, a mufassir must of course have conditions that must be met in order to interpret, including correctly and carefully, in this case the mufassir is required to work in accordance with the conditions that have been set for interpreting so that there are no errors and deviations in the interpretation. so that the interpretation product can be accepted and enjoyed by the public.*

**Keywords:** History; Civilization; Islam in the Classical Age; Conditions for interpreters

### INTRODUCTION

The Qur'an is a book that emanates from it various Islamic knowledge because the holy book encourages observation and research, this holy book is also believed by Muslims as a book of instructions that should be understood. Attempts to understand the Qur'an and explain its contents for some Indonesian people have become a "scourge" in itself, especially among Islamic boarding schools.

This can be triggered by the existence of a doctrine regarding the conditions for interpreters which are felt to be very heavy without knowing the details. This triggers a reluctance to dissect the contents of the Qur'an and only repeat previous interpretations. On the other hand, among the general public, especially among students, there are some who speak the Qur'an with bold origins without sufficient knowledge, especially in this millennial era.

He understands verses only with the provision of verse translations and withdraws them as he wishes, so that what happens puts down the real verses of the Koran, legitimizing a law with verses that are out of place.

This makes the Qur'an, which was originally a guide, in this case being correct and careful is the fourth requirement for a mufassir. Having a correct and accurate understanding so that the interpreter confirms one meaning over another or concludes a food that is in line with the texts of the Shari'a.

## RESEARCH RESULTS

### 1. Correct

#### Definition of Right

Correct according to KBBI is: according to what it is (should be); right; not wrong and not biased; fair. In Arabic it is properly expressed in several words including Al-Haqq, Siddiq, qaulan sahih.

True is basically the correspondence between thoughts and statements. Something is declared true if there is no conflict from beginning to end.

Imam Abu Talib al-Tabary as quoted by Khālid Abd al Rahmān said in the early part of his commentary "Know that among the conditions for the first mufassir is true faith and commitment to the sunnah of religion. Because, people who are accused of their religion

cannot be trusted in worldly affairs, then what about in religious affairs. (Khalid Abd al-Rahman 1986).

Then he is not trusted in religion to narrate from an alim, so how can he be trusted to reveal the secrets of Allah ta'ala? Because he is not trusted if the accused is an atheist and he tends to seek chaos and deceive people with his cunning and deceit, as is the custom of the Batiniyah sect and the extreme Rafidah sect.

If someone is accused of being a follower of lust, he still cannot be trusted because he will interpret the Qur'an based on his desires so that it is in accordance with his bid'ah as is the custom of the Qadariyah sect. One of them compiled the book in Tafsir with the intention of clarifying their understanding and to dissuade the Ummah from following the Salaf and being committed to the path of guidance. (Khalid Abd al, 1986).

While Imam al-Zarkazy said: "Know that a person cannot understand the meaning of revelation and his secrets will not be seen by him if in his heart there is heresy, arrogance, lust, or love of the world, or likes to commit sins, or weak faith, or rely on the opinion of a mufassir who has no knowledge, or refers to his reason. All of these are coverings and hindrances that some are stronger than others. (Muhammad Ibn Abdullah al-Zarkazy, al-Burhan).

The Ulama require that those who wish to interpret the Qur'an fulfill certain conditions. Not everyone can interpret the verses of the Koran, only those who already have the expertise to interpret are allowed. People who do

not understand the meaning of the verses and the procedures for interpreting the Qur'an, in order to guard against interpreting the holy book incorrectly which will actually damage God's intention in His words (Nailul Rahmi 2010).

The prohibition of interpreting the Qur'an without scientific basis is explained in Qs. Al-A'raf 7: 33

قُلْ ??? بَغْيِ بَغْيِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا  
ما Allah لَمْ يُنَزَّلْ بِهِسْطَاتًا وَأَنْ تَقُولُوا عَلَى  
لَا تَعْلَمُونَ

Meaning: "Say (Muhammad)," My Lord only forbids all visible and hidden abominations, acts of sin, acts of wrongdoing without a good reason, and (forbids) you to associate anything with Allah, while He did not send down a reason for it, and (forbidden) you talk about Allah what you do not know." (QS. Al-A'raf 7: Verse 33).

The conditions needed by a mufassir before interpreting include having good and correct personality and aqidah, from this aspect that the basis of a mufassir can explain the meanings of God's word and not be confined from bad intentions and lust, so that the message of the holy verses can be conveyed and understood by all mankind. Meanwhile, Imam Ath-Tabari in his interpretation provides guidelines for the etiquette of a mufassir as follows "things that must be known among the many conditions of a mufassir are having true and straight faith and having sincerity

towards their religion"( Moch Tolchah, 2016).

A mufassir who wants to interpret the Qur'an is also required to have the right intention and comply with all religious teachings, a person who denies religion cannot be trusted in worldly matters, how can he be trusted in matters of religion, so can someone who is accused of deviation from religious teachings cannot be trusted, because he will spread slander and will spread slander and will mislead people with his lies, so also those who are controlled by their desires will do according to their desires. Having the right goal in the sense of being a mufassir with his work of interpretation, is indeed solely aimed at getting closer to Allah and not for other purposes, such as to get praise or flattery (Abd. Hayy al-Farmawi 1994).

## 2. Be careful

### Definition of Careful

Be careful in understanding so that a mufassir can confirm one meaning over another or conclude a meaning that is in line with the texts of the Shari'a. A conscientious person is shown by being thorough in himself so that there is no mistake in the rights he exercises.

Careful in KBBI are: full of interest (attention); thorough; thorough. Careful can also be interpreted as the accuracy of a mufassir in examining a clear meaning based on the original source. This is explained in Qs. Al-Hujurat verse 6, :

يَا أَيُّهَا الَّذِينَ آمَنُوا لَوْ أَتَاكُمْ نَذِيرٌ مِّنَ الَّذِينَ كَفَرُوا فَاصْطَبِحُوا عَلَيْهِمْ مَا فَاعَلْتُمْ لَدِينِكُمْ

Meaning: "O you who believe! If someone who is wicked comes to you with a news, then examine the truth, so that you do not

*harm a people because of stupidity (carelessness), in the end you regret what you did."* (Qs. Al-Hujurat paragraph 6).

The meaning of the word *tabayyun* above is to carefully examine everything that comes from anyone, especially the wicked so that there will be no regrets in the future. (M. Quraish Shihab, 2002). Careful benefits:

- a. Avoid mistakes or mistakes in doing something
- b. Avoiding bad attitudes or suuzan against other people
- c. Increase the perfection of his work
- d. Avoid regrets due to failure caused by haste.

#### **Asbabun Nuzul**

After the Bani Mushthaliq war was declared over, Rasulullah SAW divided the *kanghanimah* and prisoners among the Muslims. The captives were turned over to become slaves. The prisoner who belonged to the Prophet was Juwairiyah, the daughter of the Bani Musthaliq leader. And Rasulullah SAW did not make Juwairiyah a slave, but instead married her later.

This action of the Prophet encouraged the Companions to then free the slaves who came from Bani Mushthaliq. And on the other hand, the act of Rasulullah SAW marrying Juwairiyah bint al-Harith made al-Harith bin Dlarar feel very high honor. So when al-

Harith visited Rasulullah SAW, he invited him to convert to Islam. Unlike the previous attitude, al-Harith easily accepted the Prophet's offer to convert to Islam.

After converting to Islam Rasulullah SAW ordered al-Harith to invite his tribe to convert to Islam and pay zakat. Al-Harith also expressed his willingness and ability. To the Prophet, Al-Harith stated, "I will return to my village to invite people to convert to Islam and pay zakat and when the time comes, send a messenger to collect it."

However, when the Bani Musthaliq had accepted Islam, and a lot of zakat had been collected, while the time agreed upon by the Apostle to collect zakat had arrived, it turned out that his envoy had not yet arrived. So Al-Harith was worried that there was something that was not pleasing to Rasulullah SAW. which caused him to never send a messenger. Al-Harith is worried that this problem will have bad consequences for himself and his people.

After going through deliberations with Bani Musthaliq figures, al-Harith felt he had to come to Rasulullah SAW, instead of waiting for his envoy to collect zakat. And the departure to Medina was led by al-harith himself and followed by a group of Bani Musthaliq figures, to hand over the zakat to the Prophet. Meanwhile, at almost the same time Rasulullah SAW sent AlWalid bin Uqbah to collect the zakat that al-Harith had collected.

In the middle of *Jalanal-Walid* saw al-Harith and a number of people walking towards Medina. Based on the

memory of the enmity between him and al-Harith during the Jahiliyyah period, Al-Walid felt a sense of trepidation, lest al-Harith attack him. Because of that, he turned back to Medina and presented an untrue report.

Al-Walid reported to Rasulullah SAW that Al-Harith did not want to give zakat, he would even kill him. Rasulullah SAW did not immediately believe it, he also sent several other friends to meet Al-Harith. When the envoy met Al-Harith, he said, "We were sent by Rasulullah SAW to meet you." Al-Harith asked, "What's wrong?"

The Prophet's messenger replied, "In fact Rasulullah SAW has sent Al-Walid bin Uqbah, to collect zakat, then he said that you don't want to give zakat and even want to kill him." Al-Harith replied, "By Allah who has sent Muhammad in truth, I did not see him and no one came to me." So when they came to the Prophet SAW, he asked, "Is it true that you refused to pay zakat and wanted to kill my messenger?" "By Allah who has sent you in truth, I did not do that.

So the verse came down to justify al-Harith's confession Interpretation of QS Al-Hujurat Verse 6 According to Quraish Shihab, QS Al-Hujurat verse 6 is one of the foundations established by religion in social life as well as being a very logical guide for receiving and experiencing news.

Acceptance and experience of a news in the context of this research involves the media. The media has the function of conveying news that occurs in certain areas and then the news is consumed by the public. In its development, the media has now become one of the important institutions in society.

Science continues to develop until now. Since the revelation of the verse, of course, several centuries of research by experts have passed. The formulation of scientific disciplines is carried out as the foundation of research and development of social phenomena. In particular, the aspect of reporting has been formulated by the western world as a science of journalism.

In practice, today's media is based on journalistic elements. The main principle in these elements is basically the same as the principle of a believer, namely honesty. This is the main foundation for assessing a person or news media. Other points in the journalistic element are more or less the implementation of that honesty. If you want to measure the extent to which the media can be trusted, then we must see whether the media has carried out the principles of journalistic elements.

An example of one of the elements in journalism states that journalism's loyalty is only on the side of the community. Commitment to society is not professional egoism. This loyalty to society is the meaning of journalistic independence. Independence is free from all obligations, except loyalty to the public interest. This should be in the two online media that are the object of research.

Metrotvnews.com in the results of the framing analysis that has been carried out has practiced this element. In the news delivered by metrotvnews, the main points of the picture shown are solely for the benefit of the community. The education carried out by the media is intended so that what has happened does not happen again.

The criticism that was conveyed to Dahlan Iskan was made so that one of these national figures would be more careful in his actions. The Tucuxi electric car incident, for example, has the potential to threaten public safety. Radarcirebon.com is different, this online media tends to side with Dahlan Iskan as the owner of the media. From the framing analysis carried out, it is illustrated that this media uses Dahlan Iskan's personal views as the main story.

This was done to build positive public opinion towards Dahlan Iskan. What was conveyed by radar cirebon.com is indeed a fact. However, this fact is packaged in such a way as to achieve certain goals. In this case radarcirebon.com failed in terms of neutrality and should be on the side of the community.

QS. Surah Al-Hujurat verse 6 suggests us as human beings to always be careful in receiving information. The interpretation of the verse mentions 'who are the hypocrites who come to you..', again that in

the research context the hypocrites here are the mass media. The characteristics of hypocrites themselves are listed in the Hadith Rasulullah SAW:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ ، وَإِذَا وَعَدَ أَخْلَفَ ، وَإِذَا أُؤْتِيَ خَانَ

Meaning: From Abu Hurairah, that the Prophet SAW said, *"The signs of a hypocrite are three: when he speaks he lies, when he makes a promise he breaks it, and when he is given a trust he betrays"*

Based on the results of the framing analysis mentioned above, one of the media has violated the principles of journalistic elements. The media is not independent. Framing news with a specific purpose, automatically sidelines the interests of society. In fact, prioritizing the interests of the community in journalistic work in the mass media is a mandate that should be carried out.

### 3. Requirements in terms of careful and correct interpreters

The previous scholars formulated conditions so that mufassir would avoid deviations in interpreting the Qur'an. One of them is Shaykh Manna' Alqaththan, according to whom an objective scientific study is the true basis of knowledge (ma'rifah) and can provide benefits to its claimants, therefore the availability of adequate facilities and infrastructure for a reviewer is a special value for maturity. the study.

The study of the sciences of Shari'a in general, the science of interpretation in particular is an activity that must pay attention to a number of requirements and ethics in order to clarify the source

and maintain the beauty of revelation and its majesty. There are several conditions for mufassir as mentioned by manna' alwaththan as follows.

1. Aqidah is correct, because aqidah has a great influence on the soul of its owner, and often encourages him to change dishonest texts in conveying news. If someone compiles a book of interpretations, he interprets verses that contradict his beliefs, then leads him to his wrong schools of thought, in order to divert people from following the salaf group and from the path of guidance.
2. Clean of lust, lust will encourage its owner to defend the interests of his school of thought, so that he deceives people with subtle words and interesting explanations like the qadariyyah, mu'tazilah and other fanatical school supporters do.
3. Interpret the Koran first with the Koran, because something that is still global in one place has been detailed elsewhere, and something that has been stated briefly in one place has been described in another.

4. Seek interpretation of the sunnah, because the sunnah functions as a lecture on the Qur'an and its explanation. The Qur'an has emphasized that all the legal provisions of the Prophet came from Allah. Allah Subhanahu Wa Ta'ala says:

هُ ۥ وَلَا تَكُنْ لِّلْخَآئِنِينَ حَصِيْمًا ۗ ۙ

Meaning: "Indeed, we have sent down a book to you with the truth so that you reconcile among people with what Allah revealed to you." (QS. An Nisa: 105).

Allah mentions that the sunnah is an explanation for the book.

بِآيَاتِنَا وَآيَاتِنَا وَآيَاتِنَا وَآيَاتِنَا  
لِّنُبَيِّنَ لِّلنَّاسِ مَا نَزَّلَ إِلَيْهِمْ وَلَعَلَّهُمْ  
يَتَفَكَّرُونَ

Meaning: "(We sent them) with statements (miracles) and books. And We sent down Ad-Zikr (Al-Qur'an) to you, so that you explain to people what has been revealed to them and so that they think about." (QS. An-Nahl 16:44).

The Prophet in his words: "Know that I have been given the Al-Qur'an and with it something similar to it, namely the sunnah. In this regard As Syafi'I said "everything that the Prophet decided was the result of his understanding of the Qur'an." Examples of examples of the interpretation of the Qur'an with the sunnah are quite numerous.

The author of Al-Itqan has documented in an orderly way with the letters he interpreted in the last chapter of his book. For example, the interpretation of As

sabil with Az-zad wa ar Rahilah (provisions and vehicles), az-zhulm (tyranny) with as shirk (polytheism) and al hisan al yasr (light reckoning) with al ardh.

5. The opinion of the friends, this is done if no interpretation is found in the sunnah. Because the friends know more about the interpretation of the Qur'an, they are involved in the conditions when the Qur'an was revealed, besides they have a perfect understanding, knowledge the authentic and righteous deeds.
6. Opinion of the tabi'in, this is done if no interpretation is found in the Qur'an, Sunnah and the opinions of the Companions. Most scholars refer to tabi'in such as Mujahid bin Jabr, sa'id bin Jubair, 'ikrimah Maula ibn Abbas and others. Among the tabi'in there are those who accept all the interpretations of the Companions, but not infrequently they also speak about interpretation with their own istinbath and idtidln (reasoning theorem). But what must be adhered to is authentic digging
7. Good knowledge of Arabic, because the Qur'an

was revealed in Arabic. A good understanding of the Qur'an is highly dependent on the parsing of mufradat, lafadz-lafadz and the meanings it shows according to the structure of the sentence.

8. Knowledge of scientific principles related to the Qur'an, such as the science of qiraat, because with the science of qiraat one can know how to pronounce (lafadz-lafadz) the Qur'an and can choose which one is stronger among the various types of readings that are allowed. Other sciences are the science of monotheism and the science of ushul interpretation, ulumul qur'an and others.

Careful understanding, so that the interpreter can confirm a different meaning or conclude a meaning that is in line with the Shari'at texts. Not much different from manna' Al qaththan, As Suyuthi also formulates ethical and academic requirements so that a mufassir avoids deviations in interpreting the Qur'an. These conditions are (Jalaludin Abdurrahman As-Suyuthi):

- A. Ethical requirements: having true belief in the Qur'an, not doubting the truth of the Qur'an as a holy book revealed by Allah SWT, and not imposing preconceptions based on the interests of lust.
- B. Academic requirements: have skills related to the methodology and scientific tools of interpretation, such as Arabic, the science of Asbabu An-Nuzul,



nasikh-mansukh,  
munasabat and principles  
of interpretation.

Amin Abdullah added that in today's contemporary era, a mufassir must not only master classic scientific treasures, he must also have modern scientific insights, such as social sciences, numerology and exact sciences. Because the study of the Koran in the contemporary era cannot be separated from this science.

### C. Adabu Almufassir ( Ethics For Mufassir )

Today, the things that must be fulfilled so that a person is not trapped in apologists, imposing extra-Qur'anic ideas and rejecting scientific interpretations outright is to be tawasuth (moderate) and adhere to established scientific truths, not to theory. assumptive and predictive.

1. Having good intentions and right intentions, because every deed depends on its intentions, people who are involved in the sciences of Shari'a should have a goal and determination to build the public good, do good to Islam and cleanse themselves of worldly goals so that Allah will straighten their steps and make His knowledge is useful as the fruit of his sincerity.

2. Have a noble character, because the mufassir is like the educator. The education that is given will not have an effect on the soul, if it does not become a role model with noble morals and deeds. Words that are not good sometimes cause students to be reluctant to benefit from what they hear and read, and sometimes can even break their train of thought.
3. Obey and do charity, knowledge will be obtained through people who practice it rather than those who are only great in theory and concepts. And noble behavior will make the mufassir a good role model for the practice of the religious issues he stipulates. Often humans refuse to accept knowledge from people who have extensive knowledge just because the person behaves badly and does not practice his knowledge.
4. Honest and meticulous in his writing, he did not speak or write except after investigating what he had narrated. In this way he will avoid errors and mistakes.
5. Tawadlu' and gentle, because olmiah arrogance is a solid wall that can prevent the people of Ali from benefiting from their knowledge.
6. A noble soul, a pious person should stay away from trivial things, and not become a sycophant and beggar for

position and power like a blind beggar.

7. Be brave in conveying the truth, because the most important jihad is conveying sentences that are right before the tyrannical rulers.
8. Appear sympathetic, this can make him dignified and respectable in all his appearances in general, also in the way he sits, stands and walks, but this attitude should not be forced.
9. Be calm and steady, take your time, be steady and clear in your speech.
10. Prioritizing people who are more important than him, and Ready and methodological in making interpretation steps (Anshor 2014).

## CONCLUSION

The scholars formulated the conditions and ethics of the mufassirs so that they would avoid mistakes and deviations in interpreting the Qur'an. As well as providing clear benchmarks for anyone who can be said to be a mufassir. Thus the product of their interpretation can be accepted and used in Islam.

In interpreting the Qur'an, a mufassir must have certain conditions that must be met in order to interpret them correctly and carefully, in this case the

mufassir is required to work in accordance with the conditions that have been set for interpretation so that there are no mistakes and deviations in the interpretation. so that their interpretation products can be accepted and enjoyed by the community.

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