

Methodology of Darwazah and Its Contribution to the Interpretation of the Qur'an: Study of the Book of Al-Tafsir al-Hadith: Tartib al-Suwar Hasb al-NuzulFithrotin¹ (corresponding author), Aswadi², Iffah Muzammil³¹Department of Science the Qur'an and Tafseer, Institut Agama Islam Tarbiyatut Tholabah Lamongan, Indonesia; astifithroh@gmail.com²Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia; aswadi.syuhadak@gmail.com³Faculty of Ushuluddin, Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia; bintimuzammil@gmail.com

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ABSTRACT

Darwazah thinking was a response to orientalist thought and a critical reaction to the study's previous interpretation. It gives rise to a logical method and by the demands of modern times to meet the needs of the younger generation to understand the Qur'an that was previously in the style of traditional interpretation and tends to leave it tartib al nuzul. The purpose of writing is to conduct a study of the methodology of interpretation of Darwazah in his book using various sources and contributions to the understanding of the Qur'an. The advantages of the Darwazah Method is that the arrangement is based on tartib al nuzul, which is different from the previous mufassir, has something to do with the systematic understanding between darwazah's earlier works the combination of the Qur'an with history, and following prophetic history and the chronology of revelation from time to time. This research uses a qualitative approach with method library research. This type of research is descriptive analysis with data collection techniques in documentation studies using content analysis techniques. The primary source is al-Tafsir al-Hadith's. The results showed that the basis of the interpretation of the Qur'an, Hadith, reason, social context of society, previous performances, 'ulum Qur'an, and history. The method of interpretation is nuzuli-tajzi'i-tahlili and its tendency to account and socio-politics. The basic assumption that the Qur'an is a living nas and most of its verses are a response to the events of its descent gradually derived following the history in Makkah and Medina according to the Qur'an nuzuli. Contribution to the Interpretation of the Qur'an is to contribute to determine the chronological order of the steps of mawdu'i interpretation and facilitate the application of interpretation steps with thematic and contextual approaches that pay attention to the socio-historical context.

Keywords: Tartib al Nuzul; contributions; interpretation**INTRODUCTION**

Tafseer is a science used to understand the Book of Allah (Qur'an) that revealed to the Prophet Muhammad, explain its meanings, and explore the laws and wisdom contained in it, so that the Qur'an can serve as a guide for humanity.⁽¹⁾ This has been done since the time of the Prophet Muhammad at the time when the Qur'an was revealed until now by a different interpretation. At the Prophet (s), the interpretation process was still ijmal (global), and only in verses that felt muskil, even without writing. In companions and tabiin, interpretation began to be written but still a part of hadith. In the future, during the period of codification, the performance of the Qur'an is recorded separately, complete 30 juz with colored disciplines pursued by a mufassir. There is a complete interpretation of the Qur'an that has a record in order of mushaf', uthmani, but there is also a complete book and arranged based on tartib nuzuli called Tafseer nuzuli. Tafseer nuzuli gives the nuance of a new method that is not the same as the method of interpretation that has been known and applied in general, namely with discipline and interpretation that focuses more on efforts to return the Qur'an into the context of its birth by paying attention to the historical context and dialogist process of the Qur'an in responding to various problems that arose at the time. It can be said that this interpretation of nuzuli starts from the Qur'an to reality and from reality to the Qur'an. So it feels true that there is a debate between the Qur'an and reality.

The interpretation of the Qur'an with a historical approach is developing today, both by Muslim scholars and Western scholars. This historical interpretation is divided into three types: First, a recorded performance that emphasizes the relationship of the Text of the Qur'an with other texts around the Qur'an. Second, the interpretation of the Qur'an focuses on trying to understand the core message of a verse termed by interpreters variously. Fazlur Rahman called it a legis ratio. Nasr Hamid Abu Zayd called it al-maghza (significance). Muhammad Talbi termed it al-maqasid (meaning/ core message). Third, a more historical interpretation aims to explore the relationship

between the revelation of the Qur'an and the reality of life, both in pre-Islam and at the time of the Prophet Muhammad. This type of interpretation is then referred to as nuzuli interpretation. The emergence of the interpretation of nuzuli is a response to orientalist who re-reveal disputes about the drafting of nuzuli letters. In the past, scholars of the Qur'an, such as al-Suyuti and al-Zarkashi, have studied it comprehensively. Later, Noldeke and his orientalist comrades studied the Qur'an, re-displaying the composition of the Qur'an according to tartib nuzul (al-Qur'an nuzuli). For example, Theodor Noldeke with his Work Date of the Qur'an, Ignaz Goldziher with his work al-'Aqidah wa al-Syari'ah, Edward Sell.⁽²⁾ The interpretation of the Qur'an with a historical approach is developing today, both by Muslim scholars and Western scholars. This historical interpretation is divided into three types: First, a recorded performance that emphasizes the relationship of the Text of the Qur'an with other texts around the Qur'an. Second, the interpretation of the Qur'an focuses on trying to understand the core message of a verse termed by interpreters variously. Fazlur Rahman called it a legis ratio. Nasr Hamid Abu Zayd called it al-maghza (significance). Muhammad Talbi termed it al-maqasid (meaning/ core message). Third, a more historical interpretation aims to explore the relationship between the revelation of the Qur'an and the reality of life, both in pre-Islam and at the time of the Prophet Muhammad. This type of interpretation is then referred to as nuzuli interpretation.

The emergence of the interpretation of nuzuli is a response to orientalist who re-reveal disputes about the drafting of nuzuli letters. In the past, scholars of the Qur'an, such as al-Suyuti and al-Zarkashi, have studied it comprehensively. Later, Noldeke and his orientalist comrades studied the Qur'an, re-displaying the composition of the Qur'an according to tartib nuzul (al-Qur'an nuzuli).⁽³⁾ For example, Theodor Noldeke with his Work Date of the Qur'an, Ignaz Goldziher with his work al-'Aqidah wa al-Syari'ah, Edward Sell with his work the Historical Development of the Qur'an, Montgomery Watt with his work Muhammad fi Makkah and Muhammad fi Medina.

Some of these orientalist works forced contemporary Muslim thinkers to reconsider. The response given by them is different, some accept, and some refuse somehow but still take their passion for something else. The Muslim thinker who responded by implementing the idea was Muhammad 'Izzah Darwazah. He used the spirit of the order of the Letters of the Qur'an nuzuli in writing his interpretation, but with a different order nuzuli with the composition of the Qur'an nuzuli Orientalis in general.⁽⁴⁾

In the book of al-Tafsir al-Hadith: Tartib al-Suwar Hasba al-Nuzul, the interpretation of the Qur'an is made by Muhammad 'Izzah Darwazah by exploring the relationship between the verses of the Qur'an and the context of life at the descent of the Qur'an. Also, this work is compiled without following the order of letters by the mushaf 'uthmani that has been recognized by Muslims but based on the chronology of revelation (Tartib al-Suwar Hasb al-Nuzul). Surah Al-Qur'an divid into makiyah and madaniyah groups. Then, related verses are grouped and given a specific theme. There is also an explanation of foreign words or phrases accompanied by narrations related to the revelations. There are elements in the Qur'an such as law, basic principles, objectives, social and spiritual teachings. In addition to Darwazah, other mufassir have written interpretations nuzuli, namely Abd al-Qadir Mulahuwaysh, with his work Bayan al-Ma'ani 'ala Hasb al-Tartib al-Nuzul (1355 AH),⁽⁵⁾ Fahm al-Qur'an al-Hakim: al-Tafsir al-Wadih Hasba Tartib al-Nuzul by Muhammad 'Abid al-Jabiri.⁽⁶⁾ From the example of the interpretation of nuzuli, Darwazah is an early generation of scholars who wrote the interpretation nuzuli. However, Abd al-Qadir Mulahuwaysh has written such an interpretation before. Still, the distance between the two is not too long, and Darwazah is more popular among the public, and his book often used as a reference.

Among several interpretations of nuzuli (complete from the entire letters of the Qur'an), the book of al-Tafsir al-Hadith is one of the books of interpretation nuzuli whose interpretation presentation begins from the letter al-Fatihah. Interestingly, theoretically, the first down is the letter al-'Alaq but in its realization, but the letter al-Fatihah in the first order, then the second letter al-'Alaq. Can account Although historically the decline of the letter al-Fatihah is included in the contradiction, there are at least four opinions on this matter, with a history of validity.

Darwazah includes a description of whether the letter belongs to the whole makiyah/ madaniyah or exceptions in some verses/letters. This exception is by categorizing the book al-Mu'jam al-Mufahras li Alfaz Al-Qur'an al-Karim by Muhammad Fu'ad Abd al-Baqi. For example, surah al-Ahqaf is referred to as makiyah, but it is also explained that there are exceptions in verses 10,15, and 35, including verses madaniyah. It is by the content of al-Mu'jam al-Mufahras li Alfaz Al-Qur'an al-Karim that these three verses are verses madaniyah, while the other verse of the letter is a makiyah verse.

The presence of Darwazah thought, in addition to being a response to orientalist who re-display the composition of the Qur'an according to tartib nuzul, as well as a critical reaction to the thought of the previous interpretation of scholars. For example Tafsir al Manar by Moh. Abduh, Tafsir Jami' li Ahkam Al-Qur'an by al Qurthubi and Tafsir al Misbah by Muh. Quraysh Shihab, they made tartib mushaf as a sequence in writing a work of interpretation. An example occurs in the munasabah aspect in the mushafi tartib letter's performance, which is done in detail. The concentration of musfasser is directed at the reasonableness of all elements in the Qur'an. Munasabah in the interpretation of the mushafi structural-emotional pattern, the result of the performance of the

letter with a reasonable approach to the understanding of the mushafi resulted in a rational, relational relationship between elements in the Qur'an. Darwazah made tartib nuzul as the order in writing the work of commentaries. Aspects of munasabah in tartib nuzul are done by photographing the treatise's course by the orderly descent of the letter. Munasabah in tartib nuzul patterned culture rational. Tartib nuzul put more emphasis on strengthening the history and travel treatise.

It requires Darwazah to develop a new idea, which is a logical method and by modern times' demands. The factors that motivated Darwazah to write his interpretation with this new method of performance include the need of the younger generation in the modern era who are increasingly urgent to understand the Qur'an and they complain about the traditional style of performance. Some have even abandoned traditional interpretations, so this tends to make them decide to leave their scriptures that should be observed and guarded.

Understanding the Qur'an by composing verses of the Qur'an by the chronology of its descent can record the stage of revelation more precisely and clearly. It allows the reader to immerse in the atmosphere surrounding the revelation of the Qur'an, as well as in its meaning and scope. It can show the wisdom of disclosure to the reader. Based on these reasons, the author conducted a study on the method of interpretation of Darwazah in his book al-Tafsir al-Hadith: Tartib al-Suwar Hasba al-Nuzul and his contribution to the Interpretation of the Qur'an.

METHODS

This research uses a qualitative approach with method library research that utilizes library resources to obtain research data such as books, encyclopedias, journals, online media, and other relevant sources.⁽⁷⁾ The primary source is the book of commentaries by Muhammad 'Izzah Darwazah, al-Tafsir al-Hadith: Tartib al-Suwar Hasb al-Nuzul the second printing of Dar al-Gharb al-Islami in 2000 AD, amounting to 10 volumes. While the secondary data sources are supporting books including: Al-Qur'an al-Majid, by Muhammad 'Izzah Darwazah, Prophetic History in the Perspective of Tafsir nuzuli Muhammad Izzat Darwazah, by Aksin Wijaya, Hermetika Al-Qur'an: Getting to know al-Tafsir al-Hadith, Journal by Isma'il K. Poonawala, Al-Tafsir wa al-Mufasssirun, by Muhammad Husein al-Dhahabi, Al-Mufasssirun: Hayatuhum wa Manhajuhum, Muhammad 'Ali al-Ayazi and others.

This type of research is descriptive analysis. Descriptive means that the problem-solving procedure investigates by describing or describing the state of the research object based on the facts that appear⁽⁸⁾ or provide existing data with an explanation of it.⁽⁹⁾ At the same time, analysis is the way to obtain scientific science by conducting details of the objects studied.⁽¹⁰⁾ With this method, the author tries to decipher the method and source of darwazah interpretation to get a clear and precise picture. To obtain adequate analysis and scientific weight, the author refers to other writing sources as reference material. The data collection technique used is to systematically study documentation from the source or material of the relevant library as evidence or information.⁽¹¹⁾ The technique of data processing in the form of editing is to carefully examine the data obtained, especially in terms of completeness, clarity, conformity, relevance, and diversity, then conducted data organizing that is to compile and systematize the data obtained within the framework of exposure that has been planned. Data analysis techniques use content analysis techniques used through the use of words or messages in documents to create an objective and systematic inference by identifying the characteristics of the notes' specifications. Content Analysis is used to sharpen the core data's intent to summarize Darwazah interpretation methods directly.⁽¹²⁾

RESULTS AND DISCUSSION

Biography M. Izzat Darwazah

Darwazah full name is Muhammad 'Izzah bin 'Abd al Hadi bin Darwish bin Ibrahim bin Hasan Darwazah. He was born on Saturday, 11 Syawal 1305 H/ 21 June 1887 AD in Neblus Palestine. His father was Abd al-Hadi ibn Darwish ibn Ibrahim ibn Hasan Darwazah, a cloth merchant in Nablus. Darwazah belonged to a middle-class family surnamed Farihat (al-fafihat), who inhabited the village of Kafranjah, ajlun regency in eastern Jordan. Later in the early 10th century, most of his family emigrated to several areas, including Nablus. Then his family settled in the area (Nablus). Darwazah died at the age of 96, leaving behind three daughters named Najah, Salma, and Rudaina and a son named Zuhair. Obtained his four children were from his first marriage to his uncle's daughter Fatimah Bint Qasim Darwazah. His first wife died in 1938 IN Damascus. Darwazah married for the second time in 1946 to Laiqah bint Anis al-Tamimi. It's just that at this second marriage, he had no children. In 1975, Laiqah died in Damascus.⁽¹³⁾

Book of al Tafsir al Hadith: Tartib al Suwar Hasb al Nuzul
Source of Interpretation

The source of interpretation here is the material used by a mufassir in explaining the meaning and content of verses of the Qur'an. Muhammad 'Izzah Darwazah in interpreting the verses of the Qur'an using various sources of reference, including the Qur'an, Hadith, and reason. Al-Qur'an: Darwazah understanding the Qur'an with the Qur'an is one ideal method, interpreting a verse with another, connecting one part with another, tying one position to another. For example, the discussion of religious division in Sura al-'An'am verse 159:⁽¹⁴⁾

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أُمُ حُمَلَ إِلَى اللَّهِ تَمَيَّنُ بِهِمْ يَمَّا كَانُوا يُفَعِّلُونَ ۝ ١٥٩

"Surely those who divide their religion and become sects, you have nothing to do with them. Their affairs are only with Allah, and Then He will inform them of what they used to do".

This verse relates to verses 31-32 of sura al-Rum:

مُنِيبِينَ لِئَلْيُؤْتُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ۝ ٣١ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ۝ ٣٢

"Turn to Him in repentance, and fear Him, and keep up prayer, and do not be of those who associate others with Allah in His Divinity. Those who have divided their religion and become sects. Each group is proud of what is in their class".

When these two verses are related to verse 159 of surah al-An'am above, it appears that those who divide their religion are idolaters. From this information, surah al-An'am verse 159 is a threat to the polytheists and their attitude towards prophetic preaching Muhammad SAW.

Hadith; Darwazah's interpretation of hadith can be seen when he interprets the word 'salat' in sura al-'Alaq. After he explained the definition of prayer, he quoted several verses from various letters. Then quote some narration or hadith to explain the ritual of prayer prescribed by Muhammad to his ummah. Among the hadiths cited are:⁽¹⁵⁾

حدثني عتبة بن مسلم عن نافع بن جبير وكان كثير الرواية عن ابن عباس قال: لما افتترضت الصلاة على رسول الله صلى الله عليه وسلم أتاه جبريل عليه السلام فصلى به الظهر حين مالت الشمس، ثم صلى به العصر حين كان ظله مثله، ثم صلى به المغرب حين غابت الشمس، ثم صلى به العشاء الأخيرة حين ذهب الشفق. ثم صلى به الصبح حين طلع الفجر. ثم جاءه فصلى به الظهر من غد حين كان ظله مثله. ثم صلى به العصر حين كان ظله مثليه، ثم صلى به المغرب حين غابت الشمس لوقتها بالأمس، ثم صلى به العشاء الأخيرة حين ذهب ثلث الليل الأول، ثم صلى به الصبح مسفرا غير مشرق. ثم قال: يا محمد الصلاة فيما بين صلاتك اليوم وصلاتك بالأمس

This hadith is narrated from Ibn 'Abbas, who explained the times of prayer five times. From some of these narrations, there is also a hadith with information about the hadith's validity. Among them is the hadith about the invalidity of prayer without reading the following surah al-Fatihah:

روى الخمسة عن عبادة بن الصامت عن النبي صلى الله عليه وسلم قال: لا صلاة لمن لم يقرأ بفاتحة الكتاب

Common sense; Darwazah also uses his reasoning when explaining the nature contained in the verses or themes of a group of verses and determining the position of poems and letters, for example, in assessing the letter's status al-Zalzalah. Some scholars consider that this letter is one of the many letters disputed between Makiyah and Madaniyah. When viewed in some interpretations and mushaf 'uthmani, this letter is stated as a madaniyah letter. Similarly, Darwazah originally included it as a letter madaniyah, but as already mentioned, this letter al-Zalzalah is one of the letters shifted by Darwazah into a letter makiyah.

This is done by looking at the theme of the verse. This letter explains and describes the universe's condition when the Apocalypse comes, both in terms of the horrors caused and its calculations, instructions to always do good, and a warning not to commit crimes. The categorization of surah al-Zalzalah as a makiyah letter because these verses are more prominent makiyah character further strengthens the makiyah of this letter.

Social Context of Society, Both Pre-Prophetic, and Prophetic Era

The scholars of ulum al-Qur'an and tafsir agreed that the city of Makkah and Medina is a historical place in the prophetic da'wah period of Muhammad saw. The categorization done to make it easier to know the verses that come down where and what situations. One way to know the place and condition of the poem's revelation is to understand the asbab nuzulnya. Unfortunately, only a handful of verses have asbab al-nuzul. Knowing the context

of the verse's revelation can also be learned from historical situations that may have something to do with the decline of a poem.⁽¹⁶⁾ In addition to knowing the place and condition of the verse's descent, a verse derived has something to do with tradition, socio-economic, belief, thought, and knowledge that developed among the pre-prophetic Arab community Muhammad SAW.

This can be seen in the interpretation of Darwazah in sura al-Nisa' 11-14.⁽¹⁷⁾

He began the interpretation of these verses with an explanation of the parts that the Qur'an against the heirs has determined. Then followed the information that the inherited property is the rest of the payment of the corpse's debt and after realizing his will corpse. At the end of the 11th verse, it is stated that The All-Knowing God sets out the division of inheritance clearly and in detail that must be implemented in life. Although such provisions occur inequality or inequality in the estate division, in fact, in the law of Allah SWT, there is absolutely no confusion and doubt of relevance and usefulness in terms of division of inheritance.

The four verses are a whole. At the same time, the last two verses are affirmations of the previous two verses. I cannot claim that this provision is contested anymore because the division of this inheritance is a provision of God. Whoever does God's command, happiness is the reward. On the contrary, whoever violates the conditions of Allah, misery is the reward. In interpreting these verses, Darwazah includes several histories relating to the decline of these verses. Among them are:

First, the hadith issued by Imams Bukhari, Muslim, and al-Turmudhi of Jabir. It is said that the Prophet (peace and blessings of Allaah be upon him) and Abu Bakr (may Allaah have mercy on him) said: visited jabir who was sick. When he came, Jabir was unconscious, then he wudoo' and sprinkled wudoo' water on Jabir. After realizing Jabir asked him: O Messenger of Allaah, what should I do with my property after I die? How should I make a decision? Then came sura al-Nisa verses 11-14. Second, the hadith issued by Abu Dawood, al-Turmudhi of Jabir. It is said that one day a widowed woman brought her two daughters. They complained about it, and they said, "This is from Allah." They complained that her husband Sa'ad ibn Rabi' was martyred in the battle of Uhud and left behind an inheritance, but all of his possessions were taken by his brother (the uncle of the two daughters). Sa'ad had two daughters and a wife. Surah al-Nisa verses 11-14 are down. Then the Prophet told his brother Sa'ad ibn Rabi' to hand over 2/3 of the inheritance to Sa'ad ibn Rabi's two daughters, to his wife 1/8 while he took the rest. Third, the hadith issued by imams Bukhari and Abu Dawud of Ibn Abbas. It is said that the inheritance is intended for the child, while the will is reserved for the parents. Then Allah removes the decree by a more favorable provision that the son gets double the daughter's share, for both parents get 1/6 or 1/3, the wife gets 1/4 or 1/8. At the same time, husbands get 1/2 or 1/4. Fourth, hadith narrated by Al-Sadi which tells that the tradition of the Gentiles before Islam came is not to give inheritance to girls and young boys. They bequeathed only sons who were able to fight. At that time, Abd al-Rahman ibn Thabit died and left behind heirs, including a daughter and a wife. Both have absolutely no inheritance. Abd al-Rahman ibn Thabit's wife complained about it to the Prophet Muhammad. Descend a verse explaining ordinances and legacy.

From some of these histories, Darwazah can address the inheritance verse as if there is an injustice to its part when it is understood textually regardless of society's condition at that time. He stated that the division of inheritance, especially between men and women, contains wisdom and a strong argument because it stands above the norms and principles of justice. If women do not have inheritance, this verse gives the orphans and widows and other rightful men, both men, and women. Regarding the amount between men and women that seem unfair, Darwazah thinks that in the Muslim community's life, men become responsible for their family, in contrast to women. And when a woman is married, she becomes her husband's answer. Shari'a Islam does not require women to spend their property for their benefit or their children's needs, even if they are able or wealthy if they are married. Because providing for the family is an obligation for the husband after he has married, not to the woman. As an unmarried woman, it is the responsibility of the parents.

Even a husband still has a responsibility to provide even if the wife is divorced raj'I until the end of his iddah period. The husband is not only obliged to provide for the divorced wife but is obliged to provide a decent place to live, where the husband resides. Husbands are strictly forbidden to expel them. And if the wife is pregnant, then the husband must provide for her and provide for her. Even if the wife breastfeeds her child after divorce, the husband is obliged to give costs or breastfeeding costs. Therefore, the division of inheritance that at first glance is considered lame between the income of men and women for Darwazah stands on the foundation of solid and proper justice. It even contains wisdom that is not only mired injustice alone.

Earlier of Commentaries

Darwazah also interprets the Qur'an by referring to the mufasssirs of his predecessors both classical and modern. The book of commentaries referred to as: Tafsir Ibn 'Abbas narrated by Abu Salih, the book of Sahih Bukhari in the chapter on tafseer, Tafsir al-Tabari, Tafsir al-Nasafi, Tafsir Abu al-Sa'ud, Tafsir al-Tusi, Tafsir al-Khazin,

Tafsir al-Razi, Tafsir al-Zamakhshari, Tafsir al-Tabrasi, Tafsir al-Baidawî, Tafsir al-Jauhari, Tafsir Farid Wajdi, Tafsir Rashid Rida, Tafsir al-Alusi, Tafsir Abu Hayyan, Tafsir ibn Kathir, Tafsir al-Baghawi, Tafsir al-Qurtubi, Tafsir al-Maraghi, and Tafsir al-'Adili.⁽¹⁸⁾

These interpretations are used to interpret and explain the reason for the revelation of the verse and strengthen his opinion when determining a letter's location. Although Darwazah refers to the interpretations mentioned above, it is also sometimes not in line with the mufasssir view he relates to in some problems. For example, when Darwazah interprets lafaz nun in sura al-Qalam first verse, he quoted ibn 'Abbas as saying that nun is a fish that is in the water, underneath it is moss, under the moss, there is a stone under the stone there is soft soil that no one knows what is underneath it except Allah SWT. Also, in Tafseer's book, some qual or opinion shows the letter nun's meaning, ighgrab, and khiyal.⁽¹⁹⁾

Later in the Book of Tafseer al-Tabari, al-Baghawi, Ibn Kathir, al-Khazin, Ibn Abbas, lafaz nun interpreted as the name of one of the names of Allah. Then at the end, Darwazah commented that this verse relates to the decline of the first five verses of sura al-'Alaq, namely as a reinforcement that reading, writing, learning, and teachings are away or a source for a person to be a noble human being. Other books that are referenced include: First, the Book of 'Ulum Al-Qur'an, for example, al-Itqan by al-Suyuti, which is used to study the chronology of the descent of letters. This can be seen when Darwazah sets the status of surah al-Rahman as makiyah letter and sorts it after sura al-Ra'ad. Considering this al-Rahman letter is a disputed status, some narrate as makiyah letter, and some say madaniyah letter. Darwazah reviewed the histories from several books of commentaries and books of 'ulum Al-Qur'an. Then he determined based on the opinion of al-Suyuti, who had first studied the records of the order of the letter.⁽²⁰⁾ Among those surveyed is ibn 'Abbas, who said sura al-Rahman as a madaniyah letter.⁽²¹⁾ However, then he followed the results of tarjih al-Hakim, which stated valid against the following hadith al-Tirmidhi:

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ وَاقِدٍ أَبُو مُسْلِمٍ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ رُهَيْبِ بْنِ مَحْمَدٍ، عَنْ مُحَمَّدِ بْنِ الْمُذَكِّيرِ، عَنْ جَابِرِ قَالَ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَصْحَابِهِ فَقَفَرَا عَلَيْهِمْ سُورَةُ الرَّحْمَنِ مِنْ أَوْلِيهَا لِي أَخْرَاهَا فَسَكَتُوا، فَقَالَ " يُقْفَرُ أَثْمًا عَلَى الْجِرِّ بِلَّةِ الْجِرِّ فَكَانُوا أَحْسَنَ مَرْدُودًا مِنْكُمْ، كَذَّبْتُ كُلَّمَا تَنَبَّأْتُ عَلَى قَوْلِهِ قَبِيحًا يَأْتِي الْأَعْرَابَ رِيكَمَا تَكْذِبَانِ: الرَّحْمَنُ قَالُوا: لَا بَشِيءَ مِنْ نِعْمِكَ رَبَّنَا نَكْذِبُ فَلَاكَ الْحَمْدُ "

Second, the book of history or date or Sirah, such as Tabaqat al-Kubra li Ibn Sa'd, Sirah Ibn Hisham, Date al-Tabari, especially when explaining the life history of the Prophet. This can be seen in his interpretation, such as when Darwazah interpreted sura al-Nasr, especially about hajj wada' and the Prophet's condition at the last moment. In this case, Darwazah quoted a narration by Ibn Hisham, which states that the Prophet went out with Abu Muwaihbihah, his assistant, one night. The Prophet said to him, "I was asked to ask forgiveness for the buryer in Baqi' al-Gharqad, so come with me there." Then when he arrived at the funeral, the Prophet said, "Assalamu'alaikum ya Ahl al-maqabir." Later, he told Abu Muwaihbihah that Allah SWT gave him two options. First, be given the key of the world and remain in it, then put into heaven. As for the second option, be reunited with his Lord and put into His Heaven. Then Abu Muwaihbihah said, "Please, you choose the first option." "By Allah, No, O Abu Muwaihbihah. I choose the second option," replied the Prophet (s) immediately. After that, he asked forgiveness for the grave members and then returned home. Upon returning from the grave pilgrimage, the Prophet began to feel pain and eventually died.

Method of Interpretation

According to Darwazah, there is a logical relationship of the Qur'an with the prophetic history of Muhammad saw. The existence of this requires an interpretation that uses the Qur'an nuzuli, namely the Qur'an, which is sorted in order of decline and arranged per-letter—similarly, composing his performance based on the Qur'an nuzuli this. There are various references regarding the sequence of verses and letters or regards to the Qur'an nuzuli, which vary and vary, so Darwazah conducts searches and studies of several sources. Among them is al-Itqan fi 'Ulum Al-Qur'an by al-Suyuti, Muqaddimah Tafsir al-Khazin, Muqaddimah Tafsir Majma' al-Bayan, and mushaf written by a famous calligrapher named Qudar Ugly.

From some of the sources studied, there are differences in the composition of letters from each other. But with various considerations, Darwazah decided to adhere to the mushaf written Qudar Ugly as a reference to compose the Qur'an by the order nuzul. Among the reasons is because the mushaf has received approval and recommendations from the Ministry of Home Affairs and experts qira'at Egypt. Contradictory histories have been re-studied and reinforced (tarjih) with one of the many histories. After Darwazah under review, he did not fully follow qudar Ugly's sequence of letters. This is done because some feel inappropriate laying, so that in addition to guided by the mushaf, the sequencing of the Qur'an letters conducted by Darwazah is also driven by the style of language, theme, and context of the verse. The difference between the arrangement of nuzuli in the mushaf written by Qudar Ugly and the one composed by Darwazah lies in some letters that have the status of madaniyah

moved by Darwazah as makiyah letter. This seems to be because Darwazah has its criteria regarding makiyah letters and madaniyah letters. Darwazah's categorization refers to a combination of categories based on the category's time based on the target. Darwazah included letters (verses) that came down before hijrah into the makiyah category and vice versa. It is said to follow the target category because, in its analysis, it always makes the subject and events a measure of incorporating verses and letters into its categorization.

After the status of each letter is determined and sorted as a chronology of its descent, then construct the prophetic process undertaken by the Prophet Muhammad by applying it to his interpretation of all verses of the Qur'an in the letters that have been arranged in such way. From this, we can say that Darwazah interprets the verses of the Qur'an using the nuzuli-tajzi'i method. Because he interpreted the verses of the Qur'an in each letter, he had composed from the letter that is considered the first down to the last down. Regarding the way of explanation of the interpretation of verses of the Qur'an, Darwazah does it by giving comparisons both from other verses of the same discussion and related hadiths, also equipped with the opinions of the previous mufassir.

Systematic of Interpretation

Systematic or mechanism of discussion in interpreting verses of the Qur'an in the book of al-Tafsir al-Hadith: Tartib al-Suwar Hasb al-Nuzul consists of several elements, namely:

First, divide the verses of the Qur'an into groups large and small, both in terms of meaning, system, and context. The number of poems in this grouping can be only one verse, several verses, or the relationship between verses of length. Second, Men-syarah in brief sentences, foreign and unpopular expressions that exist in the Qur'an. Aspects of language, nahwu, and balaghahnya are not discussed in-depth, if not too needed. Third, Men-syarah clearly and globally understanding each group of verses of the Qur'an as needed. The linguistic aspects do not need to discuss in depth. If the units' expression (number) is unambiguous in terms of language and system, there is no explanation. Describe the purpose and understanding only. Fourth, Give brief instructions on the history related to the decline of the verse, understanding, and law, present the necessary records and opinions, and give brief comments on things that require commentary. Fifth, Briefly display the elements contained in the Qur'an such as law, basic principles, objectives, teaching, sharia law, akhlaq, social society and spiritual teachings, even the situation of life development and concepts about humans. Sixth, Showing an overview of the Arab community environment before and the prophetic era of Muhammad because this helps understand travel and the development of prophetic da'wah. The clarity of the position of the revelation of the Qur'an helps to display the variety of maqasid (intentions) of the Qur'an. Seventh, Pay attention to the group of verses of the Qur'an that are means and affirmation (reinforcement) and also the purpose of certain styles of expression such as expressions that are critical, analytical, appreciative, explanation, persuasion, intimidation, persuasive, giving examples, likenesses, threats, praise, and that are reminiscent. Eighth, Pay attention to the relationship between verses or groups of verses of the Qur'an with others according to the context, theme, and concept, whose purpose is to display the system of the Qur'an. This principle is of particular concern, as it helps to understand the message of the Qur'an, its downfall situation, and its scope. Ninth, Pay attention to the meaning of lafaz, the structure and group of verses of the Qur'an before interpreting, interpreting, contextualizing, and exploring the understanding, purpose, affirmation, description, and evidence as long as it is all possible and inevitable. After that, ask for the help of the history and opinions of the mufassir in line with the concept and context. Pay attention to the relationship between letters before interpreting the group of verses of the Qur'an and its purpose, if it is possible, undoubtedly and helpful enough.

Example of the interpretation of sura al-Fatihah with an explanation of 29 pages. But here, it is only explained briefing that Darwazah wrote the name of the letter to be interpreted, namely al-Fatihah. Then, before beginning his interpretation, he gave a brief introduction to this letter, namely: First, an explanation of the global content of sura al-Fatihah relating to the affirmation that praise belongs only to God in totality, the existence of godliness of God, the mercy of God covers the whole life of beings, teaching people to worship, asking for help and guidance only to God, and self-destruction from being caught in the way of the heretics and people who God curses. Second, the explanation that sura al-Fatihah is one of the first letters dropped perfectly. Third, The description of the wisdom and secret behind the letter of al-Fatihah is placed at the beginning of the Mushaf, namely as a reading that must be read in every rakaat in prayer. The opening verse is repeated in several other letters. Darwazah begins the interpretation by dividing the verses of a letter into groups of poems with several variations. After collecting certain poems, Darwazah explains the vocabulary or sentences that are considered essential to demonstrate, by giving numbers in the series of verses, namely in the word:

الرَّحْمَنُ الرَّحِيمُ رَبِّ الْعَالَمِينَ الَّذِينَ الصِّرَاطِ

This vocabulary is explained about the language as most other mufassir. Next, discuss the messages stored in the mail. Then discuss the name of the letter, but different from the letter al-Fatihah, which is not from the sentence or word in the letter but the position of the location of this letter in the mushaf. Here at the same time discussing the letter's status, in which case the letter al-Fatihah disputed one, some narrated as a letter madaniyah, some narrated that this letter came down twice, in Makkah and Medina. After explaining, Darwazah concluded to be tawaquf to the status of this letter.

Then Darwazah continued by discussing the position of basmalah as the beginning of this letter and another letter. In this case, Darwazah cited some scholars' opinions about the work of basmalah, which lies at each letter's beginning. Furthermore, Darwazah explained the basic principles such as tawhid, how to praise, the existence of Allah SWT godliness, worship and ask for help, cues of the Apocalypse, information about the previous people, and gestures to the power of Allah SWT.

Tendency or Tafseer Pattern

Tendency or pattern of interpretation is a nuance or particular trait that color an understanding.⁽²²⁾ Darwazah has written various works in various scientific fields. He has two main tendencies, namely history, and interpretation. The two scientific disciplines that are the direction and astonish of Darwazah are not as two separate disciplines. Darwazah studied history, predominantly Arab and Islamic history, using the source of the Qur'an. Then his commentaries also use history as a reference in interpreting verses of the Qur'an. He wrote an interpretation by the history of the revelation of verses of the Qur'an, until in the method of understanding the Qur'an that he initiated involving the history of the Arab community. An example is when he interpreted surah al-Quraysh verses 1-4:

إِلَافٍ قَرِيْشٍ إِيلَافِهِمْ رَحْلَةَ التَّنَائِءِ وَالصَّيْفِ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ۚ

"Because of the custom of the Quraysh, their habit of traveling in winter and summer. Let them worship the Lord of this house. Who fed them to relieve hunger and secure them from fear."

Darwazah is not long in this matter. He gave little explanation of the two words, al-ilaf and al-Bayt. Then provide a general description that the letter is a call for the Quraysh to worship Allah, the Lord of the Kaaba. Allah SWT has facilitated them with blessings in the form of security and frees them from hunger. After giving a global explanation of the Quraysh letter, he explained the socio-historical situation of the Quraysh people, which he titled 'ta'liq 'ala Quraysh wa al-Bayt wa al-rihlat al-tijariyyah' such as the privilege of the Quraysh whose name became the name of one of the letters of the Qur'an and the situation of the Quraysh, before and after Islam came. The previous mufassir was Ibn Kathir. Ibn Kathir uses analytical methods (tahlili) in sequence, starting from sura al-Fatihah, al-Baqarah to al-Nas in accordance with the Mushaf Uthmani. By not ignoring the aspects of asbab al-nuzul and also munasabat verses to see the relationship between verses of the Qur'an.⁽²³⁾ In comparison, Darwazah made his interpretation with the method of tahlili tajzi'i, which starts from surat al alaq to al nash by tartib nuzul (Chronology of revelation) by using history as a reference in interpreting the verses of the Qur'an. Darwazah does not always use asbab al nuzul in its interpretation. According to him, if asbab al nuzul exists, then it is as an explanation that there is a history before the verse comes down.⁽²⁴⁾ From this, can see that Darwazah gives a new color in the interpretation of the Quraysh letter from the previous mufassir.

Basic Assumptions of Muhammad 'Izzah Darwazah about the Qur'an and its Interpretation

This assumption can be referred to as the primary basis of epistemology in the form of a view that becomes the basis or primary reason for a paradigm's existence. Darwazah as a historian, at the end of his life, tried to pursue the study of the Qur'an, and interpretation. The challenges of modern life make Darwazah encouraged to find performance methods that are relevant to the spirit of the times. According to him, during this time, almost all mufassir follow the conventional pattern by interpreting verse by verse or understanding vocabulary or verse outside the context and its use, so that the commentary is known for its linguistic and grammatical explanations, exploration of the law, and theological, or narrative interpretation. Such interpretations tend to be less applicable. Then he tried to realize his idea to write a modern book of interpretation that is considered by the spirit of the times, namely the performance of the Qur'an by arranging it according to the chronology of its descent. The preparation of account is called referring to the composition of the Qur'an nuzuli because it still reflects the historical process of the Qur'an (historical Al-Qur'an), the process of descending verses of the Qur'an from time to time. This is done for several reasons, namely because of the lack of historical data that helps in the calendar

of the Qur'an, and historically the information is also dubious and generally associated with events that are not very important and not known precisely when it occurred.⁽²⁵⁾

The adapted interpretation of the Qur'an tartib nuzul can record the stages of revelation more precisely and clearly. It allows the reader to immerse in the atmosphere surrounding the revelation of the Qur'an, as well as in its meaning and scope. This can show the wisdom of disclosure to the reader. The decision to use the Qur'an nuzuli is made Darwazah with care so as not to change the composition of the mushaf 'uthmani that has been agreed on susnannya nuzuli. But then he believed that the Qur'an which is positioned as the object of reading should be distinguished by its position as an object of interpretation. Tafseer according to him is not a tartil recitation of the Qur'an, but an activity of art and ilmiah in understanding the Qur'an. In addition, interpretation can be done individually or expressly, without being associated with the composition of the mushaf. For example, what classical scholars have done by interpreting only focuses on one letter or several specific letters.

Contribution of the Darwazah Method to the Interpretation of the Qur'an

Tafsir in the contemporary era mainly uses different methods/ approaches to those used by traditional mufassir. Modern interpretation uses various interdisciplinary approaches, ranging from thematic, linguistic, gender analysis, semiotic, socio-historical, anthropological to hermeneutics.⁽²⁶⁾ Thematic methods seek to understand the verses of the Qur'an by focusing on the topic or theme studied as its main characteristic. Must take one of the steps in interpreting verses of the Qur'an thematically is to sort the selected poems according to the time of descent. This is where the contribution of the interpretation of nuzuli Darwazah determines the chronological order of the mawdu'i arrangement as initiated by al-Farmawi. Tafseer nuzuli Darwazah arranged in the order of chronology down the letters in the Qur'an, although in the categorization makiyah/ madaniyah a note, there is another chronological description. For example, surah al-Ahqaf is referred to as makiyah, but it is explained there are exceptions in verses 10,15 and 35, including verses madaniyah. This one clarifies the chronology of the verse's descent when needed for the sorting of selected poems in the study of thematic interpretations.

CONCLUSION

Framework of the Book of Al Tafsir al Hadith: Tartib al-Suwar Hasb al-Nuzul

The framework of al-Tafsir al-Hadith: Tartib al-Suwar Hasb al-Nuzul includes several things such as the source of his interpretation consists of the Qur'an, Hadith, reason, social context of society, both pre and prophetic eras of Muhammad saw, previous arrangements, the book of 'ulum Al-Qur'an, and the book of history. The method of interpretation is nuzuli-tajzi-i-tahlili. The basic assumption states that the Qur'an is a living passage, and most of the decline of its verses is a response to an event at the time of its descent. It is gradually derived following the movement of history, especially Muhammad's prophetic history in Makkah and Medina. The interpretation is developed and adapted to the direction of prophetic history, namely by arranging it according to the Qur'an nuzuli.

Contribution of The Darwazah Method to the Interpretation of the Qur'an

The contribution of the Darwazah method in the interpretation of the Qur'an is to facilitate the application of thematic steps of interpretation of the Qur'an by the initiated by al-Farmawi so that when sequencing the verses tartib nuzul, resulting in a pattern of understanding the Qur'an with a stage of thought mapped, can find that various explanations chronologically to the central theme. Another contribution is seen in the current burgeoning approach, which is the contextual approach. Tafseer nuzuli and contextual interpretation are two different terms but have similar basic concepts of thought. The basic idea of thought in the interpretation of the Qur'an from both is equally concerned with the socio-historical context in which the Qur'an was revealed.

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