



CENDEKIAWAN:
JURNAL PENDIDIKAN DAN STUDI KEISLAMAN

Volume 4 Nomor 3 Tahun 2025 Page 767-777

<https://zia-research.com/index.php/cendekiawan>



**Nuances of Moh. E. Hasim's Interpretation
in the Book of Interpretation of Holy Verses in Reflections**

Irwan Evarial¹, Muhammad Azwar²

^{1,2} Institut Agama Islam Negeri Kendari, Indonesia

Email: evarialirwan@gmail.com¹; azwarazhary87@gmail.com²

Abstract

The purpose of this study is to examine the nuances of Moh. E. Hasim's interpretation in Tafsir Ayat Suci dalam Renungan (The Holy Verse Interpretation in Reflection), a Sundanese-language exegetical work that displays a contextual, legalistic, and socio-cultural approach. This study uses a qualitative method with a descriptive-analytical approach to the content of the interpretation. The findings show that Hasim's interpretation is characterized by the dominance of fiqh nuances, local socio-cultural influences, the use of popular language, and rational-modern tendencies. He also inserts linguistic elements and scientific theory as a down-to-earth yet critical approach to interpretation. This interpretation reflects the integration of traditional scholarship and contextual reading based on the reality of Sundanese society, while also representing vernacular interpretation that is able to bridge Islamic values with contemporary social needs. His contribution strengthens the repertoire of Nusantara interpretation that is inclusive, responsive, and relevant to the development of the times.

Keywords: *Qualitative Method, Moh. E. Hasim, Interpretation, Thematic Interpretation.*

PRELIMINARY

Tafsir Ayat Suci Lenyepaneun by Moh. E. Hasim is a Sundanese language interpretation of the Qur'an written in 30 chapters and is the only comprehensive interpretation in the Sundanese regional language (Hasim, 1998). This work was born from Moh. E. Hasim's concern about the trend of taklid and heretical practices in Sundanese society which are considered to deviate from the texts of the Qur'an and Sunnah (Mursida, 2021). Moh. E. Hasim is known as a self-taught Sundanese writer who understands Islam critically and rejects traditions that are not based on religious texts (Mursida, 2021). This interpretation is known to adopt the tahlili or analytical method, explaining each verse in sequence based on the Uthmani Mushaf, and combining the adabi and contextual characteristics of local society (Jumiyati, 2020).

However, academic studies on this interpretation have so far been limited to aspects of local culture and certain social phenomena such as tafseer, polytheism, or gender equality (Nandang, 2022). For example, the study by Siti Mursida highlights the rejection of the tradition of heresy and polytheism in Hasim's interpretation, but does not sufficiently dissect the hermeneutical strategy behind his commentary (Mursida, 2021).

Similarly, research on gender equality in the interpretation of Moh. E. Hasim shows that he conveys a supportive view because of his experience living in a Sundanese patriarchal structure, but has not yet linked it to the modern context-based hermeneutic tradition (Lutfi, 2021). Likewise, the study by Nadia Laraswati et al. presents elements of Sundanese language and culture in Moh. E. Hasim's interpretation, but does not focus on how this interpretation becomes a unique hermeneutic approach (Laraswati, 2017).

Meanwhile, modern hermeneutic literature—such as that of Nasr Hamid Abu Zayd and Abdullah Saeed—emphasizes the importance of interpretation that is contextual, dialogical, and responsive to contemporary social dynamics (Muhibudin et al., 2025). Abu Zayd proposed a new paradigm of interpretation that combines critical analysis and creative interaction between the people and the sacred text so that the meaning remains relevant to historical developments (Misbakhudin et al., 2025; Sulaiman, 2023). Abdullah Saeed emphasized that the interpretation of the Qur'an must take into account the context of the reader and the historical situation in order to become an instrument of social transformation (Lukman, 2018).

Therefore, this research fills the academic gap in the form of a lack of systematic analysis of the nuances of Hasim's interpretation which includes linguistic, legal-jurisprudential, socio-cultural, and rational-modern orientations in the local Sundanese context, as well as how all of them are integrated in a contextual interpretation style (Nandang, 2022).

Thus, this research contributes to the study of Nusantara interpretation and Qur'anic hermeneutic theory. It positions the Sacred Verses of Lenyepaneun not merely as a cultural work, but as a paradigm of modernist vernacular interpretation that bridges the sacred text and Sundanese socio-cultural reality in a constructive and reflective manner.

METHOD

This study uses a qualitative approach with a descriptive-analytical method (Mustaqim, 2017). This approach was chosen because it is appropriate for studying the work of interpretation as a text rich in meaning, and allows for an in-depth analysis of the patterns and styles of interpretation by Moh. E. Hasim. The main data source in this study is the book *Tafsir Ayat Suci dalam Renungan* by Moh. E. Hasim. The data collection technique is carried out through library research, which includes systematic reading, reviewing, and interpreting the contents of the interpretation book (Mustaqim & Syamsudin, 2002).

Data analysis was conducted by identifying emerging interpretive themes, examining the styles and approaches used, and examining the linguistic elements and moral-spiritual messages dominant in the interpretations (Assingily, 2021). This research also considered the author's historical and socio-cultural context in interpreting the verses of the Quran to gain a more comprehensive understanding of the nuances of the resulting interpretations.

FINDINGS AND DISCUSSION

To examine a work of interpretation, one must at least look at the aspects related to dominance that give it its distinctive color (laun). It can be said that the various interpretations present have specific nuances, general nuances, and combined nuances.

These aspects provide distinctive characters (nuances), such as those related to language style, accuracy and sources of interpretation, methodological consistency, systematics, critical power, and tendencies of schools of thought (mazhab) followed by objectivity. The nuance of interpretation referred to here is the dominant space as the perspective of an interpretive work.

In terms of language (lughah), the interpretation of the Holy Verses in Devotionals certainly has its own language style. According to Islah Gusman, there are five tafsir books that are not strong enough in using language variables: *Understanding Surah Yaa Siin*, *Tafsir Juz Amma* accompanied by *Asbabun Nuzul*, *Tafsir Bil Ma'tsur*, *Holy Verses in Reflection*, and *Tafsir Al-Hijri*. *Tafsir of the Holy Verses in Devotionals* is one of the five commentaries that is less strong in using this variable.

In interpreting the Qur'an, Moh. E. Hasim uses general nuances, including:

Nuances of Fiqh (Islamic Law)

When interpreting verses related to Islamic jurisprudence (fiqh), Moh. E. Hasim examines them in detail and depth. This is possible because fiqh is one of the fields of knowledge he has studied and mastered. This is evidenced by the several fiqh books he has written (Nasution, 2022; Rahman, 2018).

We can see the nuances of this fiqh in the letter Al-Ma'idah verse 6, in which verse it is explained:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

"O you who believe, if you want to pray, wash your face and your hands up to the elbows, then wipe your heads and wash your feet up to the ankles. And if you are junub then purify yourself. And if you are sick or on a journey, or out of the toilet, or touching a woman, and there is no water, then you must tayammum with clean earth, then sweep your face and two hands with that earth. Allah will not make things difficult for you but will purify you and perfect His blessings upon you so that you will be grateful."

Moh. E. Hasim in this verse provides information about the obligatory pillars of wudu, circumcision pillars of wudu, how to bathe junub and its sequence, how to perform tayammum and the meaning of touching. This explanation uses several reference sources.

The explanation of the verse is:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

"O you who believe, when you intend to pray, wash your faces and your hands up to the elbows, then wipe your heads and wash your feet up to the ankles."

The words of the Prophet in the hadith narrated by Syafi'i, Ahmad, Abu Daud, Ibn Majah and Tirmidhi from Ali read:

مِفْتَاحُ الصَّلَاةِ الطَّهْرُ

"The key to prayer is cleanliness."

In the verse above, Moh. E. Hasim explains that inner cleanliness is in the following dimensions: (1) Vertical, namely pure monotheistic belief, truly believing in only one God, free from polytheism; (2) Horizontal, no feelings of envy or revenge towards fellow human beings, and free from the intention of committing violations. Outward cleanliness, not being involved in corruption, collusion and nepotism, not liking gambling, getting drunk, committing adultery and various kinds of forbidden acts. Formal cleanliness concerns the obligatory and recommended pillars.

The verse above lists the obligatory pillars of ablution, namely: (1) Washing the face; (2) Washing the hands up to the elbows, 3. Wiping the head with water, 4. Washing the feet up to the ankles. The recommended pillars of ablution are: (1) Brushing the teeth; (2) Washing the palms of the hands; (3) Gargling; (4) Inhaling water into the nose and exhaling it; (5) Washing the ears. The order of implementation is as follows:

- a. Intention of ablution in the heart (hadith narrated by the congregation from Umar).
- b. Read bismillah (hadith narrated by Ahmad, Abu Daud, Ibn Majah, Turmudzi, ad-Daraa'uthni, Ibn Sakan, al-Hakim and Baihaki from Abu Hurairah).
- c. Brushing teeth (hadith narrated by Ahmad, Nasa'i, and Turmudzi from 'A'isyah).
- d. Washing the palms of the hands (hadith narrated by Ahmad and Nasa'i from Aus ats-Tsaqfi).
- e. Gargling your mouth (hadith narrated by Abu Daud and Baihaki from Laqith bin Shabrah).
- f. Inhale water into the nose and expel it (hadith narrated by Turmudzi, Ibn Khuzaimah, al-Hakim, ash-Shafi'i, Ibn Hibban and Baihaki from Laqith bin Shabrah).
- g. Washing the face while completing the washing of the beard (hadith narrated by Ibn Majah and Turmudzi from Usman).
- h. Washing hands up to the elbows while completing the washing of the fingers (hadith narrated by Ahmad, Turmudzi and Ibn Majah from Ibn Abbas).
- i. Rub your head.
- j. Washing the ears (hadith narrated by Ahmad and Abu Daud from Ibn Abbas).
- k. Wash your feet up to the ankles while completing the washing of your fingers.
- l. Read the shahada (Muslim hadith from Umar).

وَأِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا

"And if you are junub then purify yourself"

In the verse above, Moh. E. Hasim explains that junub is a major hadas after sexual intercourse, after stopping menstruation, and after nifas (stopping bleeding after giving birth), it is obligatory to purify oneself, namely taking a junub bath.

Apart from the three types above, there are others which are considered junub, namely: (1) Ejection of semen due to, for example, dreaming of sexual intercourse (hadith narrated by Bukhari and Muslim from Umm Salamah); (2) Sexual intercourse even though no semen is emitted (hadith narrated by Ahmad and Muslim from A'isyah). The ways to perform a junub bath. The order is as follows:

- a. Intention to bathe junub in the heart (hadith narrated by Bukhari and Muslim).
- b. Wudu without washing the feet (hadith narrated by Bukhari, Ahmad, Abu Daud, Turmudzi, Nasa'i and Ibn Majah from Maemunah).
- c. For men: wash your head three times until thoroughly and then wash your entire body (hadith narrated by Bukhari, Malik, Ahmad, Muslim, Abu Daud, Turmudzi, and Nasa'i from a'Isyah). For women: do not wash your head but wipe your head (hair) with wet hands three times, continue washing your entire body. (hadith narrated by Muslim, Ahmad, Abu Daud, Turmudzi, Nasa'i and Ibn Majah from Umm Salamah).
- d. Reciting the shahada (See ablution).

Moh. E. Hasim explained that women are not required to wash all their head hair, so they must remove the bun if they have it in a bun, as stated in the hadith narrated by Bukhari.

فَاطْهَرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا

"And if you are sick or on a journey, or come out of the toilet, or touch a woman, and there is no water, then you should perform tayammum with clean earth."

Tayammum is to replace ablution or ghusl (ritual bath) if there is an excuse as stated in the verse above, namely if sick and cannot come into contact with water such as because of a large wound, and if unable to get up, if on a train, airplane or any other vehicle, if after defecating or urinating, if a man touches a woman, and happens to have no water. According to Moh. E. Hasim, tayammum is done with clean soil. How to do it is described in several hadiths as follows.

Amar's words are stated in the hadith narrated by Abu Daud:

فَأَمَرَنِي صَرِيَّةٌ وَاحِدَةٌ لِلْوَجْهِ وَالْكَفَّيْنِ

"The Messenger of Allah told me to clap my palms once to wipe my face and two palms."

Amar said in a hadith narrated by Bukhari, Ahmad and Muslim, Rasulullah SAW said to him:

أَمَّا كَانَ يَكْفِيكَ هَكَذَا وَمَسَحَ وَجْهَهُ وَكَفَّيْهِ وَاحِدَةً

"Indeed, it is enough for you to do this." And he wiped his face and the palms of his hands."

According to Moh. E. Hasim, the method of performing tayammum according to the example of the Prophet Muhammad (peace be upon him) is to first slap the palms of the right and left hands on dry, clean ground once, then rub the palms of the hands on the face. The palms are from the wrist to the fingertips, the right is wiped with the left, and the left is wiped with the right. Sha'idan is soil, including sand and dust on walls, clothes, and anything else.

We clap our right and left palms once on our clothes. Rasulullah SAW gave an example by clapping the palms of his right and left hands on the wall. If we become astronauts and are on a ship where there is no water or dust, let us adhere to the words of Allah SWT in Surah al-Baqarah If we are on a ship verse 286 juz 3 which reads:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

"Allah does not burden a person beyond his capacity."

Ablution, tayammum, and ritual bathing (ghusl) are sufficient if one's ability is limited to that. For example, a patient lying down with a catheter inserted and undergoing an IV drip is still required to perform prayers. The method of performing ablution and prayer depends on one's ability, namely intention and intention.

If we are performing the Hajj pilgrimage and in the middle of the journey between Medina and Mecca we are having a pilgrimage and there is no water to clean the anus, then we may perform an Istinja, namely cleaning the anus using three dry and clean stones. If it is time for midday prayer and we intend to combine the qasr of noon and 'asyar, we can perform tayammum.

لَا مَسْئَةَ النِّسَاءِ

"If you marry mu'minat then divorce them before touching, then they don't have to count their idah."

Then in Surah Maryam verse 20 juz 16 His words read:

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ

"How can I have children when I've never been touched by a man," he said.

In this verse, Moh. E. Hasim explains that a man who has several wives has never had skin-to-skin contact, such as touching finger to finger. If his hand touched Maryam, would she have become pregnant? It is clear that the meaning of "touch" in this verse refers to sexual intercourse.

Furthermore, he quoted a hadith narrated by Hr. Muslim Turmudzi and Baihaki from 'A'isyah which reads:

قَالَتْ عَائِشَةُ فَقَدْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً مِنَ الْفَرَاشِ فَأَلْتَمَسْتُهُ فَوَقَعَتْ يَدَيَّ عَلَى بَطْنِ قَدَمِهِ وَهُوَ فِي الْمَسْجِدِ وَهُمَا مَنْصُوعَانِ

"A'ishah said: "One night I lost Rasulullah SAW from his bed, so I touched him in the dark, my hands touched his two upright feet when he prostrated."

The hadith narrated by Ahmad, Abu Daud, Nasa'i and Turmudzi from 'A'isyah reads:

وَقَالَتْ عَائِشَةُ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْبَلُ بَعْضَ أَزْوَاجِهِ ثُمَّ يُصَلِّي وَلَا يَتَوَضَّأُ

"And 'A'ishah said: The Prophet SAW once kissed one of his wives, then he prayed without wudu again."

In the hadith narrated by Bukhari, it is stated that Rasulullah SAW pinched the feet of 'A'isyah who was sleeping because her feet were blocking him when he was about to prostrate.

Those who adhere to the Shafi'i madzhab are group I. They argue with the Malik and Shafi'i hadith which reads:

قَالَ ابْنُ عُمَرَ قَبْلَةَ الرَّجُلِ امْرَأَتَهُ أَوْ جَسَدَهَا بِيَدِهِ مِنْ الْمَلَامَسَةِ فَمَنْ قَبِلَ امْرَأَتَهُ أَوْ جَسَدَهَا بِيَدِهِ فَعَلَيْهِ الْوُضُوءُ

Ibn Umar said: "A man kissing his wife or touching his wife with his hands is considered malaamasah (copulation). So whoever kisses or touches his wife with his hands must perform wudu."

According to Moh. E. Hasim, the content of this hadith raises several questions, including: (1) If kissing and touching one's wife constitutes sexual intercourse, why is the person concerned only required to perform ablution, not required to bathe? (2) What is the proof (verse of the Koran or hadith) that kissing is the same as having sexual intercourse?

Moh. E. Hasim then invited us to reflect on the position of group I, which blasphemes against a hadith, the content of which is unclear and has been questioned by people, and the position of group II, which blasphemes against verses from the Koran and several hadiths.

According to Moh. E. Hasim, we as Muslims when contemplating religious issues must not be taqlid. The Companions and Imams do not condone taqlid. For example, Imam Ahmad bin Hanbal said:

لَا تُقَالُ دِينُكَ أَحَدًا

"You should not submit to someone about your religion."

We must also be free from the disease of ta'ashub or chauvinism. Scholars' fatwas on tayammum differ. Imam Abu Hanifah stated that tayammum can be used for multiple prayers as long as it doesn't invalidate the practice. Imam Malik, Imam Shafi'i, and Imam Ahmad stated that tayammum is only for one prayer and is not permissible for Eid prayers or funeral prayers.

مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

"Allah will not make things difficult for you but will purify you and complete His blessings upon you so that you will be grateful."

In this verse, Moh. E. Hasim explains that performing ritual ablution (jiub), ablution (wudu), and tayammum (cleansing) are not intended to make things difficult for believers, but rather the opposite. Allah, the Most Gracious and Most Merciful, desires to cleanse His people physically and mentally and to perfect His blessings, both spiritual and physical. Allah cleanses the human body with water that He has provided. The quantity is sufficient and the quality is good, containing minerals. This water contains calcium or lime to strengthen bones, iodine to prevent goiter, and fluoride for healthy teeth. When we bathe with clean water, our bodies will feel fresh and cool. The temperature of clean, fresh water is lower than the air temperature, which is what causes our bodies to feel cool and fresh. This is the divine blessing contained in water, which is incomparably beneficial. However, for non-believers, especially those who are lay, performing ritual ablution (jiub) is considered to make things difficult for humans.

Beauty that fosters arrogance among women with little faith is a form of self-aggrandizement. If she has to perform ablution, which will inevitably ruin her makeup, it will certainly be considered torture, even though she may know the benefits of water. She will not be grateful, but will instead become ungrateful.

In contrast, a believer who recognizes that all blessings are gifts from the Most Gracious and the Most Merciful will be truly grateful to Him. The source of gratitude is faith supported by certainty and certainty. This is the path to happiness in this world and the hereafter. A hadith narrated by Muslim from Abu Hurairah states:

لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا

"You will not enter heaven until you believe."

In this verse, the Tafsir of the Holy Verses in Meditation explains at length the procedures for carrying out tayammum and ablution by referring to several hadiths and the opinions of ulama.

Language Nuances

The style of interpreting the Holy Verses in the Reflections is categorized as a popular writing style, a style used by commentaries that positions language as a medium of communication, characterized by simplicity. The words and sentences chosen are simple and straightforward, but they lack sufficient strength in engaging the reader (Tafsir, 2014).

The interpretation of the Holy Verses in the Reflections is categorized as a popular style of language because its sentences are simple, light, and easy for lay readers to understand. The interpretation of the Holy Verses in the Reflections does not elaborate on the words of the Quran as classical commentators do; instead, Moh. E. Hasim only explains words deemed important. For example, in interpreting the wasilah in Surah Al-Ma'idah verse 35:

وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ

"And look for ways to get closer to him."

In this verse Moh. E. Hasim interprets that wasilah includes the word mustarâk, so it contains several meanings, namely: (1) Relationship, bond, connection, path that brings closer; (2) Pious deeds, namely deeds that are based on the laws stated in the Al-Qur'an and hadith; (3) Be devoted to Allah by obeying all his rules; (4) Ask for help from a pious person who is still alive so that he prays to Allah for the matter for which he is praying; (5) The highest position.

Seeking wasilah means taqarrub Allah SWT in order to obtain a high position, namely to become a happy human being in the mortal world and later in the afterlife to become an expert in heaven.

In the prayer after the call to prayer we say:

اِتِ مُحَمَّدًا الْوَسِيلَةَ

"Give Muhammad a high position."

Our prayer to Allah so that our Prophet will be given mercy, reads "

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

"O Allah, bestow mercy on Muhammad."

These two prayers show that we are not praying (begging) for those who have died but we are praying to Allah for those who have died. If we pray (ask for help) to fellow humans, it must be to pious people who are still alive. This is called being careful.

According to Moh. E. Hasim, the word wabtagû means "seek." What can be sought is something that exists. If we are told to find a key, don't try to make one. This is important to note because in reality, many people create wasilah.

So we pay attention to the words of the Prophet in the hadith narrated by Abu Daud:

مَنْ صَنَعَ أَمْرًا عَلَى غَيْرِ أَمْرِنَا فَهُوَ رَدٌّ

"Whoever creates a way outside of our guidance will have it rejected."

According to Moh. E. Hasim that wasilah in the sense of asking for help from pious people who are still alive is usually called tawasul. For example, when Rasulullah SAW was still alive, a friend named Tsa'labah put his trust in Rasulullah SAW so that Allah SWT would give him a lot of wealth. The Prophet continued to pray to Allah.

But after the Prophet died, there were friends who put their trust in him. For example, during the time of Caliph Umar, when Muslims held istisqa prayers, they did not offer their thanks to the Messenger of Allah who had died but to his uncle who was still alive, namely Abbas r.a.

Nowadays, there are still many Muslims who make pilgrimages to graves that are considered sacred with the intention of praying to those in the graves, even though the word of Allah in Surah Ar-Rum verse 52 juz 21 reads:

فَأِنَّكَ لَا تَسْمَعُ الْمَوْتَى

"Then indeed you will not be able to make the dead hear."

Then the words of the Prophet Muhammad in the hadith narrated by Ahmad, Bukhari and Abu Daud read:

فَمَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

"Whoever does a charity that is not from us, then that thing is rejected."

In verse 35 of Surah Al-Maidah above tafsir oh. E. Hasim explained that real wasilah is asking for help from people who are still alive, not asking for help from people who have died. The interpretation of the Holy Verse in the reflection on this verse explains what is meant by wasilah and wabtagû.

Apart from that, we can find it in the letter Al-Anfal verse 59, which explains:

وَلَا يَخْسِبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لَا يُعْجِزُونَ

"And those who disbelieve should not think that they will escape the torment. Indeed, it is impossible for them to weaken Allah."

In this verse Moh. E. Hasim explained that if a thief is not caught by either the people or the police, he will walk around free from fear. Likewise, a corrupt person who has a strong backing will not be prosecuted. This is the law that applies in the natural world, in any country there will be no justice that is truly 100% fair. It's different for us in the afterlife, criminals must not imagine that they will survive the torture. They will not be able to do things like in the world of bribery or bribery.

Moh. E. Hasim interprets the word Yu'jizûna = they weaken, a transitive verb. Any transitive verb or muta'addi binafsihi, if not connected with a direct object or maf' ul-bih, will not contain a perfect meaning. For example, someone says: "If you are sick, you must eat and drink according to the doctor's instructions." This sentence must be perfected by including the objects, namely: eating and drinking medicine.

According to Moh. E. Hasim that the word "weaken" in this verse must have an object. If humans enter the grave, they cannot weaken the angels Munkar and Nakir. And in the future in the court of the afterlife, no human will be able to weaken Allah SWT. It is impossible for the mujrimûn to weaken, especially Allah SWT.

Moh. E. Hasim explains what is meant by *yu'jizûn* in a short and easy to understand manner regarding this verse.

Moh. E. Hasim is known as an intelligent scholar who has mastered four foreign languages, namely: English, Dutch, Japanese, and Arabic. Judging from his scientific background, such as mastering four languages, when interpreting the verses of the Qur'an, he often includes the languages he has mastered. Quoting foreign languages in his interpretation is a nuance that is rarely possessed and used by commentators in interpreting the Qur'an. Moh. E. Hasim's interpretation in including English and Dutch in his interpretation can be seen in verse 59 of Surah An-Nisa as follows:

"O you who believe, obey Allah and the Messenger and *ulil amri* among you."

In this verse, Moh. E. Hasim first interpreted *min* as the same as *van* (Dutch) and *of* (English), which literally or literally means from. However, in linguistic terms, in translation, it means possession that does not need to be stated. For example: *Het Boek van jou*, or *The book of you* = *Your book*. In everyday language, it becomes: *Your book* or *your book*.

The second is *Ulil Amri*. *Ulil amri minkum* = *De autoriteit van Julie* = *The authority of you* = *ruler of you* (among you). In everyday language usage it is translated as: *Your ruler* or *Your ruler*.

This call is addressed to believers, so by "*your ruler*" it means your ruler who is a believer. It's not just about your ruler, but rather the attributive adjective "*believer*" must be added.

In the verse above, Moh. E. Hasim explains the word "*from*" using two languages, English and Dutch. He provides a literal understanding of the true meaning of possession and translates the word "*ulil amri minkum*" into Dutch.

Apart from that, we can find it in the letter of the Children of Israel, verse 30, which explains:

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ

"Indeed, your Lord spreads sustenance to whom He wills. And He also narrows it down."

In this verse Moh. E. Hasim explained that Allah SWT expands and narrows his sustenance to whom He wishes. There are conglomerates whose wealth is abundant, and besides that, there are those who live in poverty like chickens who eat breakfast in the morning, and who eat dinner in the evening.

Rizki is determined by Allah but cannot be separated from a person's hard work. His words in surah al-Ra'ad verse 11 juz 13 read:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

"Indeed, Allah does not change the condition of a people until that people tries to change the condition of themselves."

This verse clearly encourages us to be active and creative individuals. Whether we succeed or fail in achieving our goals is up to God. Non-Muslims themselves say, "*Man proposes, God disposes.*" This means that humans propose, but God disposes.

Scientific Nuance

Scientific nuance is interpreting the verses of the Quran with scientific theories. As explained in Surah Bani Israil, verse 12:

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْأَسَابِقِ وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا

"And We made the night and the day two signs, so We removed the sign of the night and made the sign of the day clear so that you may seek the grace of your Lord and so that you know the reckoning of the years and the reckoning. And We have explained everything as clearly as possible."

Among the *tanziliyah* verses there are those that contain information about *kauniyah* verses, namely the signs of power, majesty and wealth of the Almighty. Surah Ali Imran verse 190 juz 4 reads:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ

"Indeed, in the creation of the heavens and the earth and in the alternation of night and day are signs for the believing scientists."

Moh. E. Hasim explained that the universe under the sun contains 100 billion galaxies, one of which is the Milky Way galaxy, which consists of several solar systems. The group of celestial bodies in a solar system consists of one sun, several planets, and satellites.

Planet Earth rotates while revolving around the sun. Europe, Asia, Africa, and Australia are brightly lit when facing the sun—daytime. The other hemisphere, namely the Americas, is dark because it's nighttime. Day and night each last 12 hours at the equator (Mustaqim, 2010).

In general, humans earn a living during the day and rest at night. One revolution of the Earth around the sun takes one year, namely 365 days, 5 hours, 48 minutes, and 48 seconds, rounded up to 365 1/4 days. The first, second, and third years are counted as 365 days, and the fourth year is counted as 366 days; this year is called a leap year.

One year is 12 months, January 31 days, February 28 days, March 31 days, April 30 days, May 31 days, June 30 days, July 31 days, August 31 days, September 30 days, October 31 days, November 30 days and December 31 days. This is the calculation of a common year with the number of days rounded to 365. In a common year, February has 28 days, so in a leap year or leap year in English it has 29 days.

The moon orbits the earth, and one orbit takes 29 1/2 days. If the moon happens to be between the earth and the sun, an eclipse or *khusuf* occurs. Determining the age of 29 or 30 days, determining when an eclipse will occur, and scheduling prayers can be done using the science of *hisab*. With the science of *hisab*, we can create an Islamic calendar system for the Hijri year, and arrange the names of the months and the number of days, namely: 1. Muharram, 2. Safar, 3. Rabiulawal, 4. Rabiulakhir, 5. Jumadilawal, 6. Jumadilakhir, 7. Rajab, 8. Sha'ban, 9. Ramadhan, 10. Shawwal, 11. Zulqa'dah and 12. Zulhijjah.

Moh. E. Hasim explains the verse using scientific theory, explaining that the planet Earth rotates on its axis and that one revolution of the Earth around the sun takes one year, namely 365 days, 5 hours, 48 minutes, 46 seconds, rounded up to 366 days. In explaining the determination of the age of 29 or 30 days, and determining when there is an eclipse and making prayer schedules using the science of *hisab*.

Social-Community Nuances

The social nuances referred to here are interpretations that emphasize the explanation of the verses of the Qur'an from: (1) the aspect of the accuracy of the wording, (2) then compiling the contents of the verses in a wording with the main aim of explaining the aims of the Qur'an, emphasizing the main aims outlined in the Qur'an, and (3) interpreting the verses in relation to the *sunnatullah* that applies in society.

The Interpretation of Holy Verses in Reflection is a book of interpretations that uses a coherent presentation according to the order of the surahs, consistently emphasizing how the values of the Quran are socialized in social life. The book of interpretations of Holy Verses in Reflection consistently attempts to present each surah's discussion based on what is called the purpose of the surah, or the main theme of the surah. The Quran and its interpretation also faithfully provide a conclusion at the end of each group of surahs studied, which can be seen as an effort to ensure that the purpose of the Quran is easily understood by Muslims.

Moh. E. Hasim in interpreting the Qur'an always relates it to the *sunnatullah* that applies to society, for example in interpreting the *thâgû*t in Surah An-Nisa verse 60 it reads:

وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا

"And Satan desires to lead them astray by his misguidance."

In this verse, Moh. E. Hasim lists several examples of Indonesian people who practice the law of *thâgû*t, including:

- a. Ceremony to bury the head of a buffalo, cow or goat at the ceremony of laying the first stone for the construction of a building or giant project.
- b. Presenting offerings in sacred ceremonies to: (1) Those who are considered to be wise in the sea so that they can catch fish and get satisfactory results; (2) Those who are wise in the rice fields, namely Dewi Sri, so that they can get her blessings.

- c. The egg stepping ceremony after the marriage contract is completed so that the matchmaking is not disturbed by spirits.

Moh. E. Hasim, in interpreting this verse, states that the law of *thâghûl* as mentioned above is prohibited by Allah SWT because of its extraordinary danger. Satan will lead humans into the abyss of polytheism.

In interpreting the verse above, Moh. E. Hasim did not explain it in detail and did not link it to the *sunnatullah* that applies in society. When compared to Moh. E. Hasim's interpretation of the interpretation of verses related to social nuances, it is very different, because in interpreting verses related to social nuances, Moh. E. Hasim reviewed them in detail and linked them to the *sunnatullah* that applies in society. In the interpretation of the Holy Verses in the Reflection, there are several nuances of interpretation, but the nuance of *fiqh* is the most dominant nuance in its interpretation.

CONCLUSION

The interpretation of Moh. E. Hasim in the interpretation of the Holy Verses in the Reflection, obtained several important findings, especially regarding the nuances of interpretation presented by Muh. E. Hasim. The nuances presented by Moh. E. Hasim in his interpretation use general nuances, including: 1. Nuance of *fiqh* (Islamic law), Moh. E. Hasim tends to explain verses about *fiqh* in detail and depth in the interpretation of the Holy Verses in the Reflection. 2. Language nuances. In the interpretation of the Holy Verses in the Reflection, Moh. E. Hasim rarely examines vocabulary in detail. According to Islah Gusmian, the interpretation of the Holy Verses in the Reflection is one of the interpretation books in Indonesia in the 1990s that is less strong in using linguistic variables. However, in interpreting the Qur'an, Moh. E. Hasim often uses foreign languages and this is not found in other interpretations. 3. The nuance of *'ilmi*, namely interpreting the verses of the Qur'an with scientific theories. 4. Socio-community nuance. In interpreting the Qur'an, Moh. E. Hasim presents the interpretation according to the order of the *surah*, then arranges the contents of the verses in an editorial with the main aim of explaining the objectives of the Qur'an and linking them to the *sunnatullah* that applies in society. All of this is done because Moh. E. Hasim wants to avoid the impression of an interpretation method that seems to make the Qur'an detached from the historical roots of human life, both individually and as a group. As a result, the purpose of the Qur'an as a guide in human life is neglected.

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