

THESIS

**CRITIQUE ON ABDULLAH YUSUF ALI'S METHODS OF
QUR'ANIC COMMENTARY
(A Critical Study of *The Holy Qur'an, Text, Translation and
Commentary*)**

Submitted to the Faculty of Ushuluddin in Partial Fulfillment of the Requirement
for Undergraduate Degree of Islamic Theology



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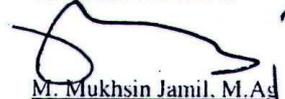
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THESIS STATEMENT

I certify that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, May 25, 2010

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MOTTO

“On no soul doth God place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray) “Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; help us against those who stand against Faith”. (Q.S. al-Baqarah: 286)

DEDICATION

The thesis is dedicated to:

My dear parents:

Mr. Ahsin Wijaya and Mrs. Majidatuddiniyyah

My beloved brothers and sister:

(Ahmad Naziel Alinaksi, M. Akmal Hikmawan and Ulya Emma Fahima)

A big family of FUPK

Everybody who appreciates a work

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Glory to God who created all, to man He gave special place in His creation. He honored man to be His agent, and to that end, endued him with understanding, purified his affections and gave him spiritual insight. So that man should understand nature, understand himself, and know God through His wondrous Signs. Glory Him in truth, reverence, and unity. The Glorious God who sent Muhammad (PBUH) as Messenger, preaching and working in the dim twilight of history. He stood for all humanity, orphans, women, slaves, whom the world neglected or oppressed. And he comes to me, bringing the light to lighten the shadow, disclosing the cover of my indecision and inspiring me with his love to keep struggling, to win God's gifts.

This final assignment entitled *CRITIQUE ON ABDULLAH YUSUF ALI'S METHODS OF QUR'ANIC COMMENTARY (A CRITICAL STUDY OF THE HOLY QUR'AN, TEXT, TRANSLATION AND COMMENTARY)* will not be finished on time if not with the help and encouragement of those who always take their time to help me accomplishing this final task. Likewise, nothing I can convey except the thanks coming sincerely from the deepest of my heart for their contributions to give moral and material assistance. I dedicate my special regards to: Dr. Abdul Muhaya, M.A, the Dean of Ushuluddin Faculty. I am very thankful for employing the best role as a teacher as well as a father.

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Love and compassion for my great family, Dad, Mom, Aqieb, Akmal and Emma, you are everything for me, the most beautiful present I've ever had. God, how

should I be grateful for this great gift? Their love is overwhelming to my shed, and sure, it is your love, God.

Further, I'd like to express my deep thanks to my amazing family, my loving community, PK 2. Thanks for being a part of my life. My love and compassion for those who love me; Mb Ova, Hani'ol, Mbak Tray, Honey, Jeunk Obi, and Masmis, be ready for next story. Mbak Azza, Lay, Ina, Fardan, Apin, Mb Ami, Mb Uz, Belinda, Mas Hud, Mas Nadzir, Opunk, P'Dul, Taqi, Agus, Nangin, Amar, Lek Ker, Mas Aziz, Jali and Mas Umar, thanks for lovely friendship, never ending to love me.

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Family in Mangkang, Pak Dhe, Bu Dhe, brothers and sisters, thanks for providing me a space in your hearts. My sister "Layla Sabrina" thanks for all.

The Curcacies, I know that you'll always have a reason to love me much. Ani and Risma, keep our friendship comfort.

Last, I really thank to people in my future, my dream family, my love estuary. I don't know who you are, I don't know who you'll be, but you are deep in my hearth, in my mind, my delusion. You are the only reason why I have to keep fighting, keep going, to get there, step my feet a head, reach our dream. Your shadow comes across my life, smiling and strengthening me. I do struggle for our future.

Semarang, May 25, 2010

The Writer,

Maurisa Zinira

TRANSLITERATION

VOWEL LETTERS

Â	a long spelling
Î	i long spelling
Û	u long spelling

ARABIC LETTER	WRITTEN	SPELLING
ا	A	Alif
ب	B	Bâ'
ت	T	Tâ'
ث	Ts	Tsâ'
ج	J	Jîm
ح	H	Hâ'
خ	Kh	Khâ'
د	D	Dâl
ذ	Dz	Dzâl
ر	R	Râ'
ز	Z	Zai
س	S	Sîn
ش	Sy	Syîn
ص	Sh	Shâd
ض	Dh	Dhâd
ط	Th	Thâ'

ظ	Zh	Zhâ'
ع	'A	'ain
غ	Gh	Ghain
ف	F	Fâ'
ق	Q	Qâf
ك	K	Kâf
ل	L	Lâm
م	M	Mîm
ن	N	Nûn
و	W	Waw
هـ	H	Hâ'
ي	Y	Yâ'

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ABSTRACT

Abdullah Yusuf Ali (1872-1853) is one of the modern Indian thinkers whose work *The Holy Qur'an, Text, Translation and Commentary* has been published many times and is widely used in the English speaking world. His phenomenal work occupies a high position in the Qur'anic commentary world. The work is very famous and most highly respected. People learn it a lot and make it as a reference.

The writer makes the work of Abdullah Yusuf Ali as a research study that focuses on *first*, the methods he employed in interpreting the Qur'an and *second*, the critic of these methods. This study is library research and the method of analysis is a descriptive-analysis which is not limited in collecting and arranging the data, but also classifying, analyzing and interpreting data dealing with the research questions. To analyze the thoughts of Yusuf Ali, the writer uses the historical-sociological approach. This pattern sees the influences of socio-cultural environment in forming his mode of thought. To see the power of the methods, the writer uses the hermeneutic concept of Nasr Hamid Abu Zayd, a well structured concept of contemporary '*ulûm al-qur'ân*.

The writer draws several conclusions related to the focus of study; among those are poetic translation and commentary. A rhythmic prose running along his commentary and many quotes of well known poets of the world spread over the commentary. the interpretation by Abdullah Yusuf Ali is a very partial. He does not use a complete and consistent method in looking every part of the Qur'an. Referring to the Abu Zayd's concept, Yusuf Ali's tendency towards philosophy and sufism which tasted so strong in his work, a lack of citing prophet's traditions and the adoption of data from many sources of Jews and Christians indicate that Yusuf Ali involves his own ideology in the process of interpretation, the reading is a form of *talwîn* as the result of tendentious readings. This kind of reading supported by a not powerful method, and thus, it tends to be misleading.