

**THE VALIDITY OF *MELAYU* SOURCES AS REFERENCES
TO THE TAFSIR AL-AZHAR BY HAMKA**



THESIS

Submitted to Ushuluddin Faculty in Partial Fulfillment of the Requirement for the
Degree of S-1 of Islamic Theology on Tafsir and Hadits Department

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2015

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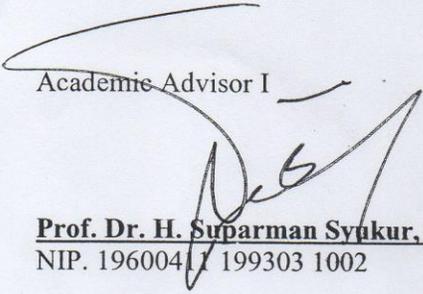
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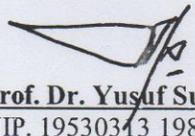
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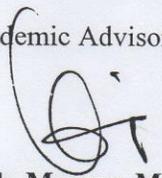
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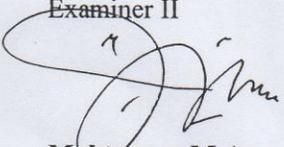
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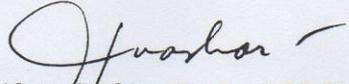
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I declare that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

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MOTTO

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾

“Actually We go down there is Al-Qur’an by Arabic Language, to you can understand it”
(Q.S Yusuf : 2)

DEDICATION

The thesis is dedicated to:

My great Father and Mother, Mr. Saad and Mrs. Supartinah

Thanks a lot for your pray and motivation.

My beloved brother Nanang Qashim, Ali Sya'roni, Abdul Lathif, Sister Siti Khadijah,
and young sister Siti Aisyatur Ridho

My beloved Wife Imroatul Hidayah and My beloved Baby Sayyidatul Fathimah

Thanks for accompany me to reach my dream

My big family FUPK 5 TH (asep, candra, as'ad, bowo, ikhwan, iskandar, oncom,
hamzah, hasan, bagus, ami, alvi, cima) and all of FUPK members.

You're not only friends for me but you're my family when I far from my true family.

ACKNOWLEDGEMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Praise is to Allah who has guided me to finish this thesis, never could You have found guidance, had it not been for the guidance of Allah. Most verily Allah and His Angels send blessings on the Prophet: O ye that believe! Send you blessings and salute on Prophet Muhammad (peace and blessings of Allah be upon him, Messenger of Allah, with all aspect. I gave title on this thesis: **“THE VALIDITY OF MELAYU SOURCES AS REFERENCES TO THE TAFSIR AL-AZHAR BY HAMKA”**

” for submitted to the Ushuluddin Faculty in partial fulfillment of the requirement for the degree of S-1 of Islamic Theology on Tafsir and Hadist.

I would like to extend my deep appreciation to all those who have assisted me during my graduates studies at State Islamic University Walisongo Semarang. First, I would like to thank to Prof. Dr. H. Muhibbin, M. Ag as rector of State Islamic University Walisongo Semarang. Second, my sincere thanks go to Dr. H. Muchsin Jamil, M. Ag as Dean of Ushuluddin Faculty.

My special thanks go to Prof. Dr. Suparman Syukur, M.Ag and Dr. Masrur, M.Ag as my academic advisors whose guidance and encouragement these works accomplish. They give benefit greatly from their constructive criticism and were indebted to them in that perhaps cannot be repaid. Furthermore, I would like to express my great thank to Dr. Musyafiq, M.Ag as the chief of Theology and Philosophy Department and Dr. In’am Muzahiddin, M.A as its secretary, who both offered and facilitated me to find the problem which is proper to be discussed. Additionally, many sincere thanks go to all my lectures that taught and educated me during my study.

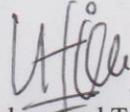
Certainly, I also would like to express my special gratitude to my parents, Saad and Supartinah, who continuously encourage and motivate me through their pray and advices, and to my extended the big family in Kudus who used to support my academic ambitions. This simple expression really cannot describe the depth of my feeling.

Last but not least, I would like to thank my friends from, my close friends, my classmate TH PK5 : As’ad, Bowo, Asep, Bagus, Cuwan, Iskandar, Alimun, Candra, Munfarid, Alfi, Ami, Chima, who supported me to keep my spirit in finishing this paper. In addition, I would like to give my thanks to all of FUPK friends, especially FUPK from the all cohorts who always inspire me to do better.

Furthermore, I hoped to Allah gave reward in return for a helping hand from any parties which could not mention one by one." *Jazakumullah Khoiral Jaza*". Amin

Semarang, January 21, 2015

The writer



Muhammad Taufiq

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TRANSLITERATION

VOWEL LETTERS

ā	a long spelling
ī	i long spelling
ū	u long spelling

ARABIC LETTER	WRITTEN	SPELLING
ا	a	Alif
ب	b	Bâ'
ت	t	Tâ'
ث	th	Tsâ'
ج	j	Jîm
ح	h	Hâ'
خ	kh	Khâ'
د	d	Dâl
ذ	dh	Dzâl
ر	r	Râ'
ز	z	Zai
س	s	Sîn
ش	sh	Syîn
ص	ṣ	Shâd
ض	ḍ	Dhâd
ط	ṭ	Thâ'
ظ	ẓ	Zhâ'
ع	‘	‘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
ه	h	Hâ'
ء	’	Hamzah
ي	y	Yâ'

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ABSTRACT

Keyword : Melayu Source, Tafsir Al-Azhar

This thesis will discuss the subject of the comprehensive with Qur'an verses interpreted by Buya Hamka with Melayu sources in Tafsir al-Azhar. The writer tried to formulate it in the title essay "The Validity Of *Melayu* Source As References To The Tafsir Al-Azhar By HAMKA. How is Hamka explain the meaning of verses of the Qur'an with Melayu sources as reference? What is validity of the *Melayu* sources as a reference to the Tafsir al-Azhar by Hamka?

In this thesis, study of the Tafsir al-Azhar interpretation is more literature, this type of research include the category of the type of library research. In this research using two sources of data, primary data and secondary data. The primary data of the interpretation of al-Azhar directly related to the sources referenced Hamka wither to interpret the verses of the Qur'an in the interpretation of al-Azhar. Secondary data is the data that is already available so we just search and collect. Secondary data is data that comes from two sources that can be obtained through books, journals, Buya Hamka works on its own. Material and these are relevant to this study as the data / source support or help.

In this verse same with the previous verse, Hamka also add descriptions to explain meaning of the verse by Melayu proverb. By more explanation can be understood that when Hamka used Melayu source, many means to add explanation of a term have explain, can write Melayu terminology and Melayu proverbs to add information in the case is within their with explanation same example appropriate when explaining the verse, there explain also developing a comparable manner of resources distinct.

The writer can concluded that the method of relics in interpreting the verses with a melayu source is a detailed presentation of segments focused on descriptions of interpretation in detail, depth, and comprehensive. By method of explaining earlier Opinions in general or view some scholars' then add the resources wither. The verses are explained in eyes with melayu sources very relevant, with reason when Hamka add annotations to melayu source verse accordance with the existing context and also in accordance with the context of the discussion of the problems that exist with the present, the adult This indispensable so that, the readers can understand what the verses of the Qur'an

CHAPTER I INTRODUCTION

A. BACKGROUND

Al-Qur'an is the holy book revealed by Allah to the Prophet Muhammad as a way of life of the Muslims. Al-Qur'an has been, being, and will always be interpreted. Al-Qur'an gives unlimited possibilities meanings. Thus, the verse is always opened to new interpretations, it never be sure and covered in a single interpretation.¹ As a linguistic phenomenon, Quran can lead different understanding among Muslims, especially in the field of interpretation. It means how to interpret the texts of Qur'an which are truly come from God, have unlimited interpretation and can be well understood by mankind.

Interpretation of Al-Qur'an, as effort to understand and explain the meaning of holy Quran verses, Quran interpretation has been appeared many interpreter. The dynamics of interpretation developed along with the demands of the era. The variety backgrounds of individual and group, also enrich the interpretation and approach to understand the Al-Qur'an, with its weaknesses and strengths. In this region, there are many concepts and theories about how to interpret and understand the Qur'an well.

One of developed themes and it is often be a matter of discussion in the world of interpretation and science interpretation is how to earth Qur'an or how to understand the Qur'an contextually. On the one hand, the contextual understanding is the need of Moslem to refer to Qur'an in various aspects of life. On the other hand, the contextual interpretation would be evidence that Qur'an is final indication and could be operational in variety of space and time certainly.

Indonesia is an area where is inhabited by Muslim in large quantities. Evan can be said that this republic has the largest Muslim citizen in this world. They need Quran interpretation which is believed as the religion source. Therefore, it is not surprised that in this region is always appeared works of interpretations time after time. It is always happened continually until now. The Muslim scholars and scientist made an attempt on

¹ M. Quraish Shihab, *Membumikan Al-Qur'an*, (Bandung: Mizan, 1989), P. 43.

their activity to explain the meaning and content of Qur'an continually with their knowledge and productivities. It is done as manifestation of their concern to transmit knowledge to Muslim mankind.

The interpretation is produced by scholars in Indonesia today can be quite a lot. The results of the published study, agree with the ability and desire of each interpreter which is continued with form a book; it tends to be different from the previous period. In addition, the method and interpretation style adopted and used in the interpretation also increases diverse and it is not really on a particular method. It is shown as the development of knowledge and trends in the interpretation of the Qur'an more.

Tafsir of Indonesian interpreter's work tends to be vary, both in terms of resource extraction, method, style, and systematic. The methodology adopted for preparing a commentary written by different scholars compiled by others. The fact that this sort is something very logical, considering that each scholar must have knowledge and everything that is not the same.²

The methodology is derived from two words : methods and logos. Indonesian method known as the method means an orderly way and thought well to achieve the purpose (in science and so on), applying work methods to facilitate the conduct of activities in order to achieve something specified. Whereas the logos its means science.³

Methodology can be defined as knowledge about ways to considerably beyond the content of the Qur'an. Besides, it is also a tool to explore the messages contained in the Qur'an. Therefore, the interpreter will result in an appropriate book of commentary methodology they use.⁴

Classical interpretation methods can be divided into two kinds of *bi al-ma'thur* and *bi al-Ra'yi*. Difference with according of M. Quraish Shihab, he argued about the scope of the methods of interpretation advanced by *mutaqaddimîn* scholar shared three characteristics, namely *al-Ra'yu*, *al-ma'thur*, *al-Isyari*. The third pattern is accompanied

² Sahiron Syamsuddin, *Hermeneutika Al-Qur'an Mazhab Yogya*(Yogyakarta: Islamika, 2003),P. 247-248.

³ Kamus Besar Bahasa Indonesia Jakarta: Balai Pustaka 1989, P. 580-581

⁴ Prof. Dr. H.M. Ridlwan Nasir, MA, *Memahami Al-Qur'an*, (Surabaya: Indra Media, 2003), P. 14

by an explanation of the terms of the acceptance of an interpretation and method development; and includes the methods of *muta'akhirin* scholar that there are four kinds: *Tahliliy, Ijmaliy, Muqarin, and Mauḍu'iy*.

The development of the methodology of interpretation the existing methods, Prof. Dr. H. Abdul Djalal, HA is split into four method of interpretation include: Review of facet resource interpretation, way of explanation, explanation Breadth, Target and orderly passage interpreted.

Style of Indonesian dictionary has several meanings. Among these means flower approach or image on the fabric (woven, braided, etc.), also significantly diversified kinds of approach on the approach of the base, also means that the properties (schools, kind, shape) specific.⁵ The word approach in the history of the interpretation of literature, usually used as a translation of the word *al-laun*, in arabic is colour . The term is also used Azzahaby in his book "At-Tafsir wa al-Mufasssirūn". following his review:

(وعن ألوان التفسير فى هذا العصر الحديث) approach interpretation in the modern age".⁶ Thus, the interpretation pattern is shades or special properties that characteristic an interpretation and is one form of expression of one's intellectual of interpreter, he explains intentions verses of the Qur'an. This means that the trend of thought or idea dominating a work of interpretation.

The approach of interpretation in Indonesia based on the results of the mapping Islah Gusmian, is that the color or feel of the works of commentary in Indonesia from period to period there is five ; First: English Literature approach, Second: Social Community approach, Third: Theological approach, Fourth: Sufistic approach and Fifth: Psychological approach.⁷

Tafsir Al-Azhar by Hamka work has a style *adab ijtima'i* approach is that, where in almost every verse is interpreted by Hamka in his work that he was connecting with the

⁵ Tim Penyusun Kamus Pusat Bahasa, *Kamus Besar Bahasa Indonesia*, (Cet. III; Jakarta: Balai Pustaka, 2005), P.220

⁶ Az-Zahabi, *At-Tafsir wa-Al-Mufasssirun*, (Cet VII; Cairo: Maktabah Wahbah, 1421 H-2000 M), Jilid I, P-8

⁷ Islah Gusmian, *Khazanah Tafsir Indonesia; Dari Hermenutika Hingga Ideologi*, (Cet. I; Jakarta Selatan: Teraju, 2003), P. 9, 231-136

social context, both the upper classes like kings, ordinary people, and individuals, all of this is reflected in the work of Hamka.⁸

In addition Hamka also includes Melayu sources to interpret the verses related to the source would be a pretty poetry, proverb, or Melayu language itself, it is very interesting to study why Hamka enter Melayu sources to interpret the verses Qur'an and how important sources referenced Melayu its interpretation. For example, when interpreting Hamka about God in Surah al-Fatihah.

God, is the substance of the Most High, Exalted and Almighty. Substance creator of the whole universe of heaven and earth, sun and moon, and all that exists. He is the form that is certain *wajibulwujud*, the impossible does not exist.

According to Raghīb, people from Isfahan, the famous linguist name given to the substance of the Almighty is God. This word has long been used by the Arabs to the Most One. God word, said Raghīb is the development of Al-Ilah word. Which in Old Melayu language can be interpreted by a deity or God. Everything they consider them sacred and their worship he mentioned AL-ILAH. And if we want to mention many of God, they used the plural word of AL-ALIHAN.⁹

There is also a form of Melayu proverb when Hamka explain Hypocrites, Melayu proverb about the Munafiq:

“menohok kawan seiring” “menggantung dalam lipatan” “lain dimulut lain dihati”
“tunjuk lurus kelingking berkait” “berhadapan mulutnya manis dibelakang lain bicara”.¹⁰

With the research in this thesis will discuss the subject of the comprehensive with Qur'an verses interpreted by Buya Hamka with Melayu sources in Tafsir al-Azhar. After outlining the background rationale above, the writer tried to formulate it in the title essay "The Validity Of Melayu Source As References To The Tafsir Al-Azhar By HAMKA"

⁸ Haward M. Federspiel, *Popular Indonesian literature of Qur'an*, Terjemahan Tajul Arifin dengan judul, *Kajian al-Qur'an di Indonesia: Dari Mahmud Yunus Hingga Qurash Shihab*, (Cet. I; Bandung: Mizan, 1996), P. 105

⁹ Quotation (Tafsir al-Azhar Juz 1 P.9)

¹⁰ Quotation (Tafsir al-Azhar Juz 28 P. 247)

B. RESEARCH QUESTION

1. How is Hamka explain the meaning of verses of the Qur'an with *Melayu* sources as reference?
2. What is validity of the *Melayu* sources as a reference to the Tafsir al-Azhar by Hamka?

C. AIMS AND SIGNIFICANCE RESEARCH

In line with the formulation of the above problem, the researcher and author of this thesis has the intent and purpose, whether they are scientific or academic nature.

1. This study aims to:
 - a. Understanding how Hamka in explaining the meaning of verses of the Qur'an to the sources refer to Melayu.
 - b. To determine the extent of the validity of the Melayu sources as a reference to the Tafsir al-Azhar by Hamka
2. While the Purpose of this research include:
 - a. The existence of this research will provide an understanding as comprehensive about how Hamka in explaining the meaning of verses of the Qur'an to the sources refer to the Melayu
 - b. The results of this study are expected to have an academic sense (*academic significance*), can add information and intellectual and scientific *Khazanah* especially in the field of interpretation and the liter a true is also expected to add to the sense of community (*social significance*), especially for Muslims
 - c. It is expected that this study can help businesses increase, appreciation, a deeper understanding and experience of teaching the values of the Qur'an.

D. REVIEW OF LITERATURE

To support the implementation of this study, need for a preliminary study that includes study the literature. Basically, the literature discussing the Tafsir al-

Azhar by Buya Hamka particular thought is found, regarding the renewal of thought and Indonesian etc, but so far have not found the search conducted literature that discusses the direct Tafsir al-Azhar of sources Melayu in use Hamka as a reference interpretation. Among the literature in which to discuss the Tafsir al-Azhar among others:

- Yeni Setianingsih, STAIN Ponorogo In 2011 the Faculty of Islamic Theology Tafsir Hadith Department under title: *Karakteristik Tafsir Al-Azhar (Telaah Konteks ke Indonesiaan Dalam Tafsir Al-Azhar Karya Hamka)*. This Thesis describes the characteristics which appear from Tafsir al-Azhar This is a writing style that is patterned *adab ijtima'i* (social) then this interpretation can explain the verses of the Qur'an according to condition readers, namely the Indonesian nation. So it is clear to-Indonesian context it appears in the interpretation of al-Azhar. Hamka regard the Qur'an as literature and guidelines able to form a culture of life for Muslims. Tafsir al-Azhar in Indonesia shades to very thick at all, as in the matter of Personality, the power of God, and women's issues.
- M. Hafiz Siddiq, UIN Maulana Malik Ibrahim in 2013 Faculty of Syariah with title *Tafsir Al-Qur'an KeIndonesiaan (Studi Komparasi Pemikiran Tafsir Perspektif Buya Hamka)*. Describes the interpretation of al-Azhar and the Tafsir al-Misbah, that in terms of interpretation methods are used, there are similarities: *first*, Buya Hamka and M. Quraish Shihab use the same interpretation *tahlili* methods. *Secondly*, the interpretation of patterns used Buya Hamka and M. Quraish Shihab *al-adab al-ijtima'i*. While the difference is *tops*, M. Quraish Shihab *lughawiy* analysis method (linguistic) and methods structural analysis (*nahwiyah*) in his interpretation, while Buya Hamka not. *Second*, M.Quraish Shihab using research-based interpretation, while Buya Hamka using reasoning based interpretation. *Third*, Buya Hamka interpretation logic approach sosiologis. Whereas M. Quraish Shihab psicososiologis. Then approaches and schools of interpretation Buya Hamka and M. Quraish Shihab is thought to refer to Muhammad Abduh and Rashid Rida.

E. METHODOLOGY OF RESEARCH

1. Types of Research

This study is a study of the book of *al-Azhar's interpretation* is more literature, this type of research include the category of the type of library research, the author's collect data need not go into the field.

2. The Source of Data

In this research using two sources of data, primary data and secondary data.

a. Primary data

The primary data of the interpretation of al-Azhar directly related to the sources referenced Hamka wither to interpret the verses of the Qur'an in the interpretation of al-Azhar.

b. Secondary data

Secondary data is the data that is already available so we just search and collect. Secondary data is data that comes from two sources that can be obtained through books, journals, Buya Hamka works on its own. Material and these are relevant to this study as the data / source support or help.

3. Method of Collection Data

Judging from the way Buya Hamka in interpreting the Qur'an, it can be said that the method used is the method of analysis Buya Hamka (*tahlili*). Given the above matters, technical data collection begins by tracing the Melayu sources Hamka then browse the interpretation of the verses that are directly related to the source of the Melayu source, in the book of *Tafsir al-Azhar* as the primary data.

4. Data Processing Method

So that all the data can be clearly understood, it would require the following methods.

a. Descriptive

In this case Buya Hamka interpretation that refers to sources of *Melayu*, that were scattered in the various interpretations of the verses of the Qur'an consistently presented.¹¹

b. Analysis

Analysis is the details of the terms or questions into parts such that we can perform an examination of the meaning it contains.¹² With this method, the authors sought to scrutinize the data obtained in order to get a clear picture.

c. Interpretation

The interpretation here means that encapsulates all the thinking / Buya Hamka interpretation of the verses that are interpreted with reference to the sources wither by looking at how Hamka interpret the meaning of the verses that refer to the source of the *Melayu*, with me attention relevance verse.¹³

5. Data Analysis

In the author's analysis of the data using content analysis method, which is an analysis of the meaning contained in the text, in other words, the authors do grouping and analyzing the meaning of the text and then arranged in a logical and systematic.¹⁴ This is done by a process of inductive and deductive thinking. Used of the inductive method which draw general conclusions from particular things.¹⁵ This was done in order to formulate conclusions on the interpretation of the relevance of Buya Hamka verses interpreted by *Melayu sources*, so obtainable clear picture how to interpret passages Hamka sourced withers. While, used of the deductive method was conducted to analyze or assess the interpretation of Buya Hamka, ie specific conclusions of a general nature.

F. SYSTEM OF WRITING

¹¹ Anton Bakker dan Achmad charis Zubair, *Metodologi Penelitian Filsafat*, (Yogyakarta:Kanisius, 1990), P. 65

¹² Louis O. Kattsoff, *Pengantar filsafat*, Terj. Soejono Soemargono,(Yogyakarta:Tiara Wacana, 1989), P. 18

¹³ Anton Bakker dan Achmad Charis Zubair, *op cit*, P. 41-45

¹⁴ Darmiyati Zuchdi, *Panduan Penelitian Analisis Kontens*, (Yogyakarta:Lembaga Penelitian Kanisius, 1990), P. 2

¹⁵ Anton Bakker dan Achmad Charis Zubair, *op cit*, P. 43-45

To facilitate this research process, so that the problem under study can be analyzed in a sharp, the writing of this study follows the following order:

- The first chapter, an introduction, containing the arguments around the importance of research, this chapter covers the background to the problem, the formulation of the problem, the purpose and benefits of the research, literature review, research methods and systematic writing thesis.
- The second chapter, this chapter will explain the history and development of the Indonesian interpretation include: understanding and interpretation Indonesian term, the early history to the present study interpretation in Indonesia, further explain the development of the methodology and pattern *Tafsir* al-Qur'an particular interpretation of the Koran schools Indonesia.
- The third chapter, in this chapter portray Buya Hamka biography, writing a book about the historical reality, methodology, style and characteristics interpretation of al-Azhar works Buya Hamka.
- The fourth chapter, a discussion on the core of this thesis, which contains: Buya Hamka interpretation of the verses are interpreted by sources wither, which consists of several sections including: a. The verses are interpreted to wither source b. Analysis of how Hamka meaning verses that refer to sources wither c. Like what relevancy sources wither with verses that are interpreted by Buya Hamka in *Tafsir* al-Azhar.
- The fifth chapter, is the final part of this thesis contains the final conclusions of this study and suggestions, as a scientific paper is free to criticize and do not rule out this work will be scrutinized by the reader.

CHAPTER II

THE HISTORY OF EXEGESIS DEVELOPMENT IN INDONESIA AND THE MEANING OF *MELAYU* LANGUAGE

A. Understanding the term *tafsir* and *ta'wil*

Term exegesis comes from Arabic *tafsir*, which is *Maşdar* from فسر - يفسر - تفسير means interpretation, explanations, commentary, and information.¹⁶ Etymologically, the meaning of exegesis is information and explanation, as described in Arabic, التفسير .¹⁷ In the book written by Ibnu Mandzur, Lisānul ‘Arab, it is explained that the word *tafsir* is derivation from word فسر which means to explain and to expose, while the word interpret also reveals significant the meaning of difficult thing.¹⁸ According to al-Zarqani, interpretation is the language that describes and explains something. It is based on the word of God as in Surah Al-Furqan: 33

وَلَا يَأْتُونَكُم بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا

"It is not those who disbelieve it comes to you (bring) something odd, but we bring to you a true and kindest explanation"

According to the term, the interpretation is the science to understand the Qur'an, to explain the meanings, and to issue laws and lessons.¹⁹

The notion of interpretation according to the scholars is as follows:

¹⁶ Ahmad Warson Munawwir, *Kamus Al-Munawwir*, (Cet XIV; Yogyakarta: Pustaka Progressif, 1997, P. 1068

¹⁷ az-Zahabi, "At-Tafsir wa-Al-Mufasssirun". (Cet VII; Cairo: Maktabah Wahbah, 1421 H-2000 M), Jilid I, P. 12

¹⁸ Muhammad bin Mukram bin Manzhur al-Afriqy, *Lisan al-'Arab*. (Cet.I; Beirut: Dar Shadir, 1412 H), Jld. V, P.55

¹⁹ Abdul Azhim al-Zarqani, *Manahil al-Irfan fi Ulum al-Qur'an*, (Beirut: Dar al-Maktabah al-Arabiyyah, 1995), vol 2, P. 6.

According to Az- Zarkashi, *Tafsir* is science to understand the Qur'an that was sent down to the Prophet Muhammad, to explain the meaning, wisdom, and law.²⁰

According to Al-Kilabi commentary is to explain the Qur'an and its meaning and to explain what He desired with the text, gesture or purpose.

According to Abu Hayyan as quoted in Manna' al-Qaṭṭān, he defines interpretation as a science that explain the method of pronunciation of the Qur'an its advices, laws either when standing or arranged and possible meaning for him when composed as well as other things complete it.²¹

According to Al-Jurjani commentary, in the beginning, is to open and to produce. In Islamic terminology, it is to explain the meaning of the verse, its business, story, and the background of the verse, by the word that shows it clearly.²²

According to Sheikh Al-Jazairi, interpretation is explained word that is not easy to be understood by audience, with explaining its synonym or close meaning to it, or by showing one of *dilalah* word.²³

Tafsir is different from *Ta'wil*, although there were similarities in the meaning. Etimologically, *ta'wil* is the term comes from the word *al-awl*, which means comeback (*ar-ruju'*) or from the word *al-ma'al* which means a place to return (*al-Maṣīr*) and *al-aqibah* that means consequence. There is one who suspects that this word is derived from the word *al-Iyallah* means to set (*al-siyasah*).

The understanding *ta'wil* according to the scholars is as follows:

²⁰ Az-Zarkasyi, “*Al-Burhan fi Ulum al-Qur'an*”, Darul Ahya al-kutub al-Arabiyah, Jilid I cet I, 1376 H-1957 M, p 13

²¹ Rosihun Anwar, *Ulum Al-Qur'an*, Pustaka Setia, Bandung, 2012, p.210

²² Hasbi Muhammad, *Ilmu Al-Qur'an dan Tafsir*, Pustaka Rizki Putra, Semarang, 1987, p. 171.

²³ Hasbi Ashiddieqy, *Sejarah dan Pengantar ilmu Al-Qur'an/Tafsir*, Bulan bintang, jakarta, 1989, p. 193

According to Al-Jurzani, *ta'wil* is turning the word of the outer meaning to the inner meaning, if its alternative meaning is considered in accordance with the provisions of the Al-Qur'an and As-Sunnah.

Muta'akhhirîn Scholars gives meaning of *ta'wil* with "Turning the means of strong meaning to the weak one because there is argument that accompanies it."²⁴

According to some other scholars, *ta'wil* is one of the meanings that can be accepted by the word.²⁵

From those definitions above, we can conclude that *ta'wil* is an attempt to understand the verses of the Qur'an through an approach to understand the meaning or intention of the content of the word.

Interpretes have been at odds about the meaning of *tafsir* and *ta'wil*:

1. According to Abu Ubaidah: "*Tafsir* and *ta'wil* have one meaning." This opinion is in dispute among the scholars, such as Ibn Habib Abu Bakr an-Naisabury

2. According to Al-Raghif Al-Ashfahani: "*Tafsir* is more global and more often used in single word, while the *ta'wil* is used more often about meaning and sentence.

3. According to half of Scholars: "Interpretation explains the meaning of the word that does not accept other meaning. While *ta'wil* defines what is meant by the word that can accept a lot of meaning, because there are arguments that approve it."²⁶

From the opinions, it can be concluded that the different of *tafsir* and *ta'wil* is: *tafsir* is more common than *ta'wil* as it is used in the book of God and others, while *takwil* is more widely used in the book of God. The interpretation is generally used in the word and *mufradat* (vocabulary), while *ta'wil* at commonly used to show the meaning and sentence.

²⁴ Manna al-Khallil al-Qaththân, *Mabahis fî Ulum al-Qur'an*, 1990 p. 453.

²⁵ Hasbi Muhammad, *Ilmu Al-Qur'an dan Tafsir*, Pustaka Rizki Putra, Semarang, 1987, p. 172

²⁶ *Ibid.* p. 173

Ta'wil is also explained as turning the strong meaning of word (*ar-rajih*) to the less powerful meaning (*al-marjuh*) because of the argument that shows that, while *tafsir* explains the meaning of a verse by the strong meaning. The scholars also argue that there is an explanation that *tafsir* is based on *riwayah*, and *ta'wil* based on *dirayah*.²⁷

That was a review of the definition of *tafsir* or *ta'wil*. It becomes important to know, because in the development of *tafsir*, diversity and changes will appear at a certain time. Modern scholars will be different in seeing "*tafsir*" from previous scholars.

B. The Meaning Of Melayu Language

In the laymen sense, the term of Melayu language includes a number of [language](#) resemble mutually spoken in the Indonesian [Archipelago](#) and in [Melayu Peninsula](#). As a widely used language, this language became the formal language in [Brunei](#), [Indonesia](#) (As [Indonesian](#) language), and [Malaysia](#) (Also known as [Malaysian language](#)); national language [Singapore](#); and become a working language in Timor [leste](#) (As Indonesian Language). Melayu language is [lingua franca](#) for trade and political relations in the Indonesian archipelago since around AD 1500s.

Similarities between the various of languages of the Melayu can be seen in the following comparison vocabulary :

Indonesian Language	Apa	laut	Lihat	kucing	Pergi	Ular	keras	manis	Lutut
Melayu Pontianak Language	Ape	laot	Liat	kucing	Pegi	ulagh	keghas	manes	Lutot
Banjar Language	apa	laut	Liat	kucing	Tulak	Ular	karas	Manis	lintuhut

²⁷ Kadar M. Yusuf, *study Al-Qur'an*, Amzah, Jakarta, 2010, p. 133

Minangkaba u Language	apo	laui	liai/ calia	kuciang	Pai	Ula	kareh	manih	lutui
Pekal Language	apo	La wik	Like	kucing	Lalui	Ulah	kehas	manis	Lutuik
Urak Lawoi' Language	nama	law oi	Lihai	mi'aw	Pi	ulal	Kras	maneh	lutoi

The first written record of the Melayu language is found in coastal south east [island of Sumatra](#), in the region which is considered as the center of the charcoal [Sriwijaya kingdom](#). The term of "Melayu" is derived from [Melayu kingdom](#) which is live in Batang Hari, [Jambi](#). Consequence to its extensive use, various variants of languages and dialects in the development of Malay archipelago.²⁸

1. The History of Melayu Language

Melayu language included in [Melayu-Polynesian languages](#) below [Austronesian](#). According to language in the [world](#), Melayu language speakers was estimated at approximately 250 million people, which is the fourth language in order of importance to the number of speakers of languages in [world](#).

The first Transcript written in [Old Melayu language](#) derived from the 7th century AD, and is listed on several inscriptions relics [Sriwijaya kingdom](#) in the southern part of Sumatra and [Syailendra dynasty](#) in some places in [Central Java](#). This paper uses [Pallawa](#). Furthermore, written evidence popping up in various places, although most documents mostly ranging from the 18th century.

²⁸ <http://en.wikipedia.org/wiki/bahasa-melayu>

This long history of use, consequences different versions of the language used. Linguists divide the Malay language development into three main stages, namely

- a. Melayu Old Language (7th century to 13th century)
- b. Classical Melayu Language , began to be written with Jawi character (Since 15th century)
- c. Melayu Modern Language (Since 20th century)

However, there is no evidence that the three forms of the Malay language is mutually continuous. In addition, widespread use in various places led to various dialect of Malay, either because of population distribution and isolation, as well as through creolization .

After Sriwijaya, written records of the Melayu language and emerging since the time sultanate of Malacca (15th century). Report Portuguese of the 16th century mentioned the need for mastery of the Malay language for trade transactions. Along with the fall of the Portuguese in Malacca, and the emergence of various sultanates on the coast of the Malay Peninsula, Sumatra, Kalimantan, and the southern Philippines, the documents in a paper written in Malay language began to be found. Correspondence between leader of government in the 16th century was also known to have used the Malay language. Because non-native speakers of languages other than English, they use the Malay language "simplified" and interference with the local language, which is more popular as a Melayu Pasar Language (Bazaar Malay). At the time of writing this was to use Arabic letters (Later known as Jawi character) or also using local characters, such as "hanacaraka".

Pathways to modern Melayu language began when Raja Ali Haji, a writer palace of Kesultanan Riau Lingga, systematically compile monolingual dictionary Malay language (Kitab Pengetahuan Bahasa, is the dialect of Malay Dictionary-Pahang-Johor-Riau-Lingga-first session) in the mid-19th century. The next development occurred when European scholars (particularly Netherlands and English) began to systematically study the language because it considers essential use in administrative affairs. This happened in the second half of the 19th century. Modern Malay language is characterized by the use of Latin alphabet and the inclusion of many words Europe. Malay

language teaching in schools since the early 20th century are increasingly making this a popular language.

In Indonesia, the establishment “Balai Pustaka” (1901) as the printing of textbooks and literature deliver popularity Malay and even formed a separate language variants that differ from its parent, Riau Malay language. Indonesian history among researchers now dubbed "Bahasa Melayu Balai Pustaka" or "Bahasa Melayu van Ophuijsen". Van Ophuijsen is the person who in 1901 devised Malay spelling with the Latin alphabet for use in Dutch East Indies . It also became literary editor of numerous books published by Balai Pustaka. Within the next 20 years, "Bahasa Melayu van Ophuijsen" was later widely known among the natives and began to be regarded as the national identity of Indonesia. The climax is when the “Kongres Pemuda II” (October 28, 1928) clearly stated, "menjunjung bahasa persatuan, bahasa indonesia". Since then promoted the Malay language as the national language.

The introduction of this urgent national variant forms of the Malay language, including Chinese Malay , as a branch of the Malay language markets, which have been popularly used as a language newspapers and various works of fiction in the last decades of the 19th century. Forms of Malay language other than national variants considered a form of "less noble" and its use gradually weakened.

Maintenance of standard Malay language (bahasa Melayu Riau) maintained by the widespread use of this language in everyday life. The attitude of the Dutch people who at that time did not like it when people use the native Dutch also lead the Malay language is becoming increasingly popular.

In early 2004, council of Language and book (Malaysia) and Brunei Darussalam Assembly Language - Indonesia - Malaysia (MABBIM) plans to make the Malay language as the official language of the organization ASEAN , which considers more than half the total population of ASEAN able to speak Malay language. This article has not yet been realized, but ASEAN is now always create the original document in English and translated into the official language of each member country.

2. *Melayu* language variants

Melayu language very varied. The main cause is the absence of institutions that have the power to regulate standardization. Malay governments have only limited regulatory power of his realm, when the Malay language used by people far beyond the limits of their power. The result appears in various dialects (geographical) and Socialist (social dialect). Application of this language by ethnic background other people also raises many variants creoles everywhere, which is still used today. Betawi language, a form of Creole, even now beginning to affect the strength of Indonesian consequence of its use by young people of Jakarta and is widely used in entertainment programs on national television.

There are difficulties in classifying Malay languages. As some of the language in the archipelago, there are no firm boundaries between one variant to another variant that is geographically adjacent speakers. Dialect changes are often gradual. For convenience, usually by grouping variants as follows:

- a. Local Melayu languages
- b. Melayu languages Relatives (Paramelayu, Paramalay = Melayu "Success is not full")
- c. Creole languages (non-tribal / Malay population) based on Melayu language

Amount of speakers of Malay in Indonesia very much, even in terms of the number exceeds the number of speakers of Malay in Malaysia and in Brunei Darussalam. Malay is spoken along the coast from east Sumatra, Riau Islands, Pacific Bangka Belitung, Jambi, South Sumatera, Bengkulu to coastal New Borneo and the State, Bali.²⁹

C. History of *Tafsir* in Indonesia

The attempt to interpret the Qur'an in Indonesian was done by Islamic scholars. Some of them is A. Halim Hasan and friends that completed six *juz* and have been published by the "Pustaka Islamiyah Medan". These books, according to their authors quotes the opinions of commentators found in the book of commentary in Arabic. *Tafsir an-Nur* written by Prof. T.M Hasbi Ash Shiddieqy has been published since 1956 in 21 chapters by the publisher of "Bulan Bintang" Jakarta. Those interpretation books were expected to

²⁹ <http://en.wikipedia.org/wiki/bahasa-melayu>

be the first interpretation of the Koran in Indonesian by the authors; yet they cannot be published fully. In addition, there are other interpretation books in Indonesian that is not fully interpreted the Qur'an.³⁰

The interpretation of the Qur'an in Indonesia is also done in conjunction with efforts to reform Islam and movement of interpretation of the Qur'an in Egypt and the countries of the other Muslim scientist. Muslim scientist in Indonesia gave their best effort to interpret of the Qur'an into Indonesian. Some of them is the Qur'an and its interpretation published by the Ministry of Religious Affairs of Republic Indonesia and Tafsir al-Azhar by Prof. Dr. Buya Hamka (1908-1981). Other Indonesian commentators both passed away and still alive are T.M. Hasbi Ash-Shiddieqy (1904-1975) with his Tafsir al-Nur and Tafsir al-Bayan by Mahmud Yunus (1899-1982), A. Hasan (1883 -1958), M. Quraish Shihab especially with his Tafsir al-Mishbah, and others.³¹ To get a clearer description, the author will explain the historical development of Indonesian Interpretation in some periods.

1. 7th - 17th century (Classical)

The study of Qur'an in the first period of Islam in Indonesia cannot be considered as an interpretation although at that time some interpretation book was written by the scholars from entire world. Yet, for the scale of Indonesia, the interpretation of the Qur'an is still in explanation of the verses of the Qur'an that are practical and based on the understanding of the scholars.

As we know that Islamic scholars and missionaries saw the condition of Indonesia at the time, which only need interpretation of verses for Islamic preaching needs. So to keep track of the works that appeared in classic period is very difficult because of some factors; First, at the time, writing was not so important to Indonesian people. Second; Indonesian people at that time preferred practical explanations of the content of the Qur'an rather than to read the works that existed in Arab countries, third; that new

³⁰ ZainalAbidin, *Seluk-Beluk Al-Qur'an*(Jakarta: Rineka Cipta, 1992),P. 47.

³¹ Muhammad Amin Suma, *Studi Ilmu-Ilmu Al-Qur'an 2*(Jakarta: Pustaka Firdaus, 2001), P. 44-

Islamic communities still takes time to learn to read Arabic letters that are culturally strange for Indonesian people.

Therefore, it cannot be denied, that the influence of the Arabic to Indonesian letters is so large, that the letters used in the Melayu language in the beginning is the letter of the Arabic alphabet.

Nevertheless, the history of Qur'anic interpretation development in Indonesia is very difficult because of the scarcity of studies in the history and dynamics of the interpretation of the Qur'an in Indonesia, both in Arabic and Indonesian, especially in regional languages. Historical review of the interpretation of the Al-Qur'an is attested since the 17th century to the contemporary period.

2. 15th century until the 17th century (medieval)

Actually, before Abd al-Rauf Singkily wrote a commentary entitled *Tarjuman al-Mustafid*, there are scholars who wrote in the field of interpretation though not complete 30 Juz. A writer named Hamzah Fansuri who lived between the years 1550-1599 translated a number of verses in the Qur'an related to Sufism in the beautiful Malay language.³² One example is while interpreting Surah al-Ikhlash by saying:

The beautiful sea was named as Sunday

Too complete in the asy'us-samad

By him that is lam yalid wa lam yulad

wa lam Yakun lahu kufu'an ahad.

Other evidence indicates that the existing commentary written before Abd Rauf al-Singkily is a fragment commentaries in the form of manuscripts dated before 1620 AD brought to the Netherlands, namely Surah al-Kahfi commentary in Malay language but unfortunately, the author's name is not listed.³³ Some of the followers of Hamzah al-Fansuri or even a friend of Hamzah al-Fansuri is Syamsuddin al-Samatrani who has

³² L. Anthony H. Johns, *Tafsir al-Qur'an di Dunia Indonesia-Melayu: Sebuah Penelitian awal*. (Melayu online.com 7-11-2014) 14:37

³³ Petter G. Riddel dengan editor Kusmana dan Syamsuri, *Pengantar Kajian al-Qur'an, Tema Pokok, Sejarah dan Wacana Kajian*, (Jakarta: Pustaka al Husna Baru, 2004) P. 210.

emerged as a leading scholar in the court of Sultan Iskandar Muda, the ruler of Aceh in 1603-1636. He also wrote several works in several fields of science, including interpretation of the Koran.

During the Sultanah Safiyat al-Din era, who continuous Sultan Iskandar II, Abd al-Rauf Singkily wrote this book in 1661 with the title *Tarjuman al-Mustafid* which is an adaptation of three commentary books; *Tafsir al-Jalalain*, *Tafsir al-Khazin* and *Tafsir al-Baidawi* (*Anwar al-Tanzil*).

3. 18th century and 19th (pre-modern century)

In 18th century appeared a few scholars who write in a variety of disciplines including interpretation although the most prominent is the work of mysticism or Sufism. Some of these scholars are Abd Samad al-Palimbani, Muhammad Arsyad al-Banjari, Abd Wahhab Bugis, Abd al-Rahman al-Batawi and Daud al-Fatani who joined the Java community. Their works do not contribute directly to the field of interpretation, but many quoted verses of the Koran was used to support the argument or stream they teach, as in the book of *Sayr al-Salikin*, written by al-Palimbani of the book summaries *Ihya 'Ulum al-Din* by al-Ghazali.³⁴

However, in 19th century, the development of interpretation in Indonesia were no longer found as in earlier times. It happened because of some factors, including the assessment of the interpretation of the Qur'an for centuries was limited to reading and understanding the existing books, so it feels enough by Arabic or Malay books. In addition, the pressure of the Dutch colonial that culminated in that century, so the majority of scholars fled to villages and establishing boarding schools as well as a place where generations coaching struggle concentrations. Scholars no longer focus on writing the paper but on teaching the works that have been written previously.³⁵

Actually, there are some works of tafsir written in the 19th century in Arabic that is *Marah Labid* by Imam al-Nawawi al-Bantani al-Jawi, but the work is written in

³⁴Tafsir al-Qur'an di Dunia Indonesia-Melayu: Sebuah Penelitian awal. Op.Cit dari artikel Internet

³⁵ Nashruddin Baidan, *Perkembangan Tafsir al-Qur'an di Indonesia*, (Tiga Serangkai Pustaka Mandiri, 2003) P. 79

Mecca. There are also some writing verses in Arabic, published in the journal *al-Manar* on the editions of the first year (1898) from the island of Java, Sumatra and Kalimantan.

4. 20th century (modern century)

Since the late 1920s onwards, some of translations of the Qur'an in the form of chapters by chapters, even the entire contents of the Qur'an began to appear.³⁶ The condition of translating Al-Qur'an is more conducive after *Sumpah Pemuda* in 1928 that states that the national language is Indonesian. Tafsir Al-Furqan is one interpretation that is first published in 1928.³⁷ Next, with the help of a businessman, Sa'ad Nabhan, in 1953 the writing process was continued till completed overall (30 juz) and can be published in 1956.³⁸ Tafsir Hibarna by Iskandar Idris in 1934, Tafsir ash-Syamsiyah by KH. Sanusi.³⁹ In 1938, Mahmud Yunus published *Tarjamah Qur'an al-Karim*.⁴⁰ In 1942, Mahmud Aziz composed a commentary entitled "Tafsir Quran Bahasa Indonesia". The process of translation advanced more after the independence of Indonesia in 1945, which is the emergence of several such translations of the "Qur'an dan Terjemahnya" supported by the Minister of Religious (Menteri Agama) Affairs at the time. In 1955 in Medan and reprinted in Kuala Lumpur in 1969, published a commentary entitled "Tafsir al-Qur'an al-Karim", composed by three members, namely A. Halim Hasan, Zainal Arifin Abbas and Abd Rahim Haitami.

In 1963, development of translation began to appear with the advent of Tafseer Qur'an by Zainuddin Hamidi and Fachruddin HS. Tafsir al-Azhar was written by Hamka at the time in custody in the era of Sukarno and published for the first time in 1966. Later in 1971,⁴¹ "Tafsir al-Bayan" and in 1973 "Tafsir al-Qur'an al-Madjied an-Nur, which are printed juz by juz were both composed by Hasbi al-Shiddiqy addition to translate literally

³⁶Karya awal tentang *terjemahan al-Qur'an adalah Tafsir Qur'an al-Karim* yang disusun oleh Mahmud Yunus, (Jakarta: dimulai tahun 1922 dan dicetak pertama kalinya secara keseluruhan tahun 1938)

³⁷ Perkembangan Tafsir al-Qur'an di Indonesia, Op.Cit. P. 62

³⁸ Nur Hizbullah dan Syarif Hidayatullah, *Pemutakhiran Bahasa Tafsir al-Furqan A. Hassan*, (dimuat di internet pada tanggal 14 Nopember 2008,)

³⁹ Perkembangan Tafsir al-Qur'an di Indonesia, Op.Cit. P. 88

⁴⁰*Tafsir al-Qur'an di Dunia Indonesia-Melayu: Sebuah Penelitian awal*. Op.Citdari artikel Internet..

⁴¹ Terjadi perbedaan tahun tentang kapan Tafsir al-Bayan diterbitkan untuk pertama kalinya. Menurut Howard M. Federspiel, Tafsir al-Bayan dicetak pada tahun 1966.

by grouping the verses and explain the function of surah or the verse, writing the correlation of chapters (surah) and ending with a conclusion.⁴² The form of the works of Hamka is more encyclopedic because he was a novelist and orator, while al-Shiddiqy used the language of prose.⁴³

After that, one by one the works of commentators began to appear as the "Miracle of the Holy verses of al-Qur'an by Joesoef Sou'yb in 1975. Dahlan Salih and MD Dahlan compiled a book titled Verses of Law: Interpretation and Explanation of The commands in the Qur'an In 1976. In that year it is also appeared Koran Scientific Basis FAQ compiled by Nazwar Syamsu. Followed in 1977, a literary critic, HB Jassin wrote al-Qur'an al-Karim the Noble Reading without footnotes. Still in the same year, Muhammad Ali Usman also wrote "Subtle Beings According to the Qur'an". Bachtiar Surin also wrote a translation of the inserted commentary titled "Terjemah dan Tafsir Al-Qur'an:Huruf Arab dan Latin" in 1978, and Zainal Abidin Ahmad also wrote "Tafsir Surat Yasin" in the same year. In the same year (1968) Bey Arifin arrange a work titles "Samudera al-Fatihah", and even before, he also compiled a book with the title "Rangkaian Cerita di Dalam Al-Qur'an" which was published twice, in 1971 dan1983. Still in the same year (1978) Mafudli Sahli also wrote the book under the title "Kandungan Surat Yasin". Later in 1979, M. Munir Faurunnama written a book entitled "Al-Qur'an dan Perkembangan Alam Raya". And in 1980, the College of Sciences of the Qur'an compiled the Qur'an Against The radiation pattern of the life of Indonesian people.⁴⁴

Yet interpretation of al-Qur'an has already been started to bloom by scholars, translations of the Qur'an are still desperately needed at the time. Proved by the publication of translations of the Qur'an as "Al-Qur'an dan Terjemahannya" written by the Foundation of translating and interpreting Al-Qur'an in 1967 and 1971 and in 1975, the Foundation published a commentary entitled "Al-Qur'an dan Tafsirnya". Community

⁴² Hasbi al-Shiddiqy, *Tafsir al-Qur'an al-Madjied an-Nur*, (Jakarta: Bulan Bintang, t. th.)P.55

⁴³ Tafsir al-Qur'an di Dunia Indonesia-Melayu: Sebuah Penelitian awal. Op.Citdari artikel Internet.

⁴⁴ Howard M. Federspiel, *Kajian al-Qur'an di Indonesia*, Bandung: Mizan, 1996) P. 162-164.

Development Foundation also participated in compiling a book entitled “Terjemah al-Qur’an Secara Lafdhiyah Penuntun Bagi yang Belajar” in 1980.⁴⁵

In addition to the interpretation of the Koran, there are also a variety of science related to the Qur'an, such as the history of the Qur'an / interpretation, ulum al-Qur'an and science that is not directly linked to al-Qur'an and its interpretation. At the beginning of the 20th century emerged some various works, such as Munawwar Khalil's work with the title "Al-Qur'an dari masa ke masa" written in 1952, Aboebakar Atjeh with his book "Sejarah Al-Qur'an" in 1952, Hasbi Ash-Shiddieqi with “Sejarah dan Pengantar Ilmu Al-Qur'an”, in 1954, Hadi Permono, “Ilmu Tafsir Al-Qur'an Sebagai Pengetahuan pokok Agama” published in 1975, Badaruthanan Akasah by writing “Index Al-Qur'an “ Index Tafsir”, in 1976, Bahrum Rangkuti, “Al-Qur'an : Sejarah dan Pengantar Ilmu Al-Qur'an/Tafsir”, in 1977, and Dja'far Amir “Al-Qur'an dan Al-Hadis: Madrasah Tsanawiyah” in 1978. HA Johan Shah wrote a book “Kursus Cepat Dapat Membaca Al-Qur'an” in 1978. Masjfuk Zauhdi participate also wrote Tafsir entitled "Pengantar Ulumul Qur'an" in 1979. Muslich Maruzi with his book “Al-Qur'an dan Al-Hadist Untuk Madrasah Aliyah” in 1980. Abd Aziz Masyhuri with the book “Mutiara Al-Qur'an dan Hadis” in 1980. Natural Spear and H. Datuk wrote a tafsir of the Qur'an entitled “al-Qur'an al-Hakim, 100 times Clever” but not known when it was issued. It was also emerged a translation of science of interpretation such as a translation of Manna al-Qattan, and Adanan Lubis under the title Tarikh al-Quran, in 1941.⁴⁶

No less important is the interpretation of the use of local languages. Among the commentary in the local language is as efforts made KH. Muhammad Ramli al-Kitab al-Mubin, published in 1974 in Sunda Language. While in the Java language, such as Kemajuan Islam Yogyakarta by "Tafsir Qur'an Kejawen dan Al-Qur'an Sandawiyah", Bisyrri Mustafa titled al-Ibriz , in 1950, R. Muhammad Adnan "Al-Qur'an Suci Bahasa Jawi", in 1969 and Bakry Syahid Al-Huda, in 1972. Earlier in 1310 H, Kiyai Mohammed Saleh Darat Semarang wrote a commentary in the Javanese language and Arabic letters. AG. David Ismail wrote commentary in the English language "Tafsir Al-Qur'an

⁴⁵ Ibid. P. 102-103, 162-164 and 224-225.

⁴⁶ *Perkembangan Tafsir al-Qur'an di Indonesia*, Op.Cit. P. 62

Bahasa Ugi". Even in 1924, Mardikintoko Kauman Sala association publishes a translation of the Qur'an Juz 30 bases Pegon Jawi Arabic letters.⁴⁷

That preview of tafsir that have emerged since the 17th century until the 20th century described how the sons of Indonesia were able to compile and interpret the Qur'an although not as vibrant and powerful as the interpretations in the Middle East. It happened not because of the inability of the scholars and intellectuals but just as the demand of the people who have come to the understanding of the Qur'an comprehensively and analytical manner.

5. 21th Century (contemporary)

Entering the contemporary era, various interpretations emerge either thematically or in writing tahlili. for example Tafsir al-Mishbah by Quraish Shihab began to be written in the Embassy in Saudi Arabia. However, first published in 2002. Subsequently, the thesis and dissertation in the field of interpretation that concentration alternated at various universities.

D. Methodology, approach and characteristics of Tafsir in Indonesia

1. Writing of methodology Tafsir in Indonesia

By looking at the interpretations that emerged from the 17th century to the 21st century, the forms of writing commentary in Indonesia can be categorized into several categories based on the reviews that are used. Writing commentary in Indonesia when the terms of the systematic writing can be divided into two parts, namely the systematic coherent (*tahlili*) and systematic thematic (*maudu'i*).

a. Tahlili (coherent)

Tahlili Systematics/writing coherently is the interpretation which refers to the order of the chapters in the codex, or refers to the revelation. Most Indonesian interpretation used this method, they are; "Tarjuman al-Mustafid" by Abd Rauf al-Singkily, "Tarjamat al-

⁴⁷ *Perkembangan Tafsir al-Qur'an di Indonesia*, Op.Cit. P. 102.

Qur'an al-Karim" by Mahmud Yunus, "al-Furqan" by A. Hassan, "Al-Qur'an al-Karim Bacaan Mulia" by H.B Jassin, Hasbi Al-Shiddiqy with "Tafsir al-Nur dan Tafsir al-Bayan". Buya Hamka with "Tafsir al-Azhar", Quraish Shihab with "Tafsir al-Mishbah". Besides, there are many interpretations in the vernacular, using either Java language, Sumatra and Sulawesi languages in using tahlili / coherently.

b. Thematic

Systematics is a thematic way of writing the verses of the Qur'an according to the given topic.⁴⁸ Writing thematic interpretation method emerged in the late 20th century, when the college of graduated student was open by Harun Nassution in 1982. Writing thematic can be divided into two categories: classical thematic and modern thematic as told by the Islah Gusmian.⁴⁹ The term of classical thematic is used for interpretation that takes certain verses or surah to be written, while the modern thematic interpretation is used for writing that discusses one topic only.

Some of the classical thematic are: Tafsir bil-ma'tsur, "Pesan Moral Al-Qur'an" by Jalaluddin Rahmat, "Hidangan Ilahi", "Ayat-ayat Tahlil" by M. Quraish Shihab, "Tafsir al-Hijri", "Kajian Tafsir al-Quran Surah al-Nisa" by Didin Hafidhuddin, "Memahami Surah Yasiin" by Radiks Purba, "Tafsir Surah al-Fatihah", "Mukaddimah" by Jalaluddin Rahmat and Rafi'uddin and Edham Syafi'i with "Tafsir Juz 'Amma".

Some of the modern thematic are, "Wawasan Al-Qur'an" by M. Quraish Shihab, "Dalam Cahaya Al-Qur'an Tafsir Ayat-ayat Sosial Politik" by Syu'bah Asa, "Ensickopedi Al-Qur'an by M. Dawam Rahardjo, "Ahl al-Kitab Makna dan

⁴⁸ Nashruddin Baidan, *Metode Penafsiran al-Qur'an*, (Yogyakarta: Pustaka Pelajar, 2002) p 72.

⁴⁹ Islah Gusmian, *Khazanah Tafsir Indonesia*, (Jakarta: Teraju, 2003) p. 129

Cakupannya" by Muhammad Galib, M., "Konsep Kufr dalam Al-Qur'an by Harifuddin Cawidu, "Konsep Perbuatan Manusia Menurut Al-Qur'an"

by Jalaluddin Rahmat, "Argumen Kesetaraan Gender Perspektif Al-Qur'an" by Nasaruddin Umar and others.⁵⁰

2. Approach of Tafsir in Indonesia

a. The style of Tafsir al-Qur'an In the Middle Period (XVI-XVIII M)

In the previous period (the classical period VII-XV centuries AD) stated that the interpretation has neither revealed a specific shape which refers to the method of al-Ma'sur or al-Ra'yu nor specific patterns literature, Fiqhi, philosophy and theology, Sufism, ilmi, social and psychological, but still general and use the whole pattern of interpretation and still rely on memory to interpret the Qur'an.

This period has begun to get acquainted with tafsir or come brought from the Middle East, such as the Book of Jalalain. The books are read to the students, and then translated (Malay, Javanese, and so on). In the process of interpretation such as this, the teachers are still bound by the interpretation of patterns in the text book of commentary al-Jalalain by the method Ijmaly interpretation,⁵¹ it means that during this period there has been no initiative in the development of analytical and critical understanding of a paragraph except to the extent of understanding of textual interpretation in certain books. It also shows that tafsir al-Jalalain is the most popular interpretation at the time. However it is undeniable that the interpretation of the Qur'an in this century is well developed by knowing some scholars' works in the field of interpretation to Indonesia, they are:

1. "Terjemahan Al-Qur'an" by Hamzah Fansury

⁵⁰ Ibid, P.147.

⁵¹ Nasiruddin Baidan, *Perkembangan Tafsir Di Indonesia*. (Cet. I; Solo: PT. Tiga Serangkai, 2002), P. 54.

Hamzah Fansury lived between the years 1550-1599 he works more to the translation of the Qur'an verse-by-verse by using short commentaries to the content of verses of the Qur'an which are arranged in the Melayu language by giving some poems that included some meanings related to Sufism understanding.

The style interpretation of the Qur'an compiled by Hamzah Fansury is patterned Tasawwuf , which he interpreted the verses of the Qur'an in the form of Sufi interpretation in the tradition of Ibn 'Arabi, he brought it together into poems and mixing Arabic and Malay with an awesome ability.

One example of its poem is one of his rhyme four rows which is the interpretation of Surah al-Ikhlâs (112):

Laut itulah yang bernama Ahad
Terlalu lengkap pada asy'us-samad
Olehnya itulah lam yalid wa lam yulad
wa lam yakun lahu kufu'an ahad.

The examples cited by AH Jhons above, shows that the pattern of interpretation by Hamzah Fansury is dominated by tasawwuf pattern that is expressed in the form of verses of poetry, as was done by earlier in expressing understanding Sufi tasawwuf like Ibn 'Araby and in others.

2. Tafsir Surat al-Kahf

As Anthony H. Jhons' statement that the work is a manuscript dated 1620 that consists of translations melayu and interpretations of QS al-Kahf (18) with a style that is fluent and idiomatic. Some identified that it is likely to be the work of Hamzah al-Fansury, but it was not because hamzah al-Fansury died in 1599 while this work is dated 1620, on the other hand this work was different from the work and the style that is used by Hamzah al-Fansury, where this work has used a good method of interpretation, and it is certain also that this work is a translation of a commentary al-Khazin Surah al-Kahf.

The model of interpretation contained in the manuscripts of this author is identified as patterns of tasawwuf, but the schools of tasawwuf that are used in the interpretation of the Qur'an is a different school from the school adopted by Hamzah Fansury. In addition, the method of presentation, including the study of the Qur'an has been well established.

3. Shamsuddin works as-Sumatrany

The works of Shams al-Sumatrany could not survive until now including his work in interpretation of the Koran. Yet, it can be identified that his works are full of verses and phrases from Al-Qur'an. Most of these verses explanations included some values of mysticism and translated into the Malay language with the meaning of tasawwuf as well.

In short, it can be said that the model/style of interpretation contained in the works of Shamsuddin in mysticism used the pattern of the school of Ibn 'Araby, as adopted by Hamzah Fansury.

4. Nuruddin ar-Raniry

The works of Nuruddin ar-Raniry all gone up in flames including the work of his commentary, this is due to his extreme jealousy in attacking the mystical understanding of Hamzah and Syamsuddin, so that all of his followers were burnt and many of them were executed.

5. Turjuman al-Mustafid by Abdurrauf Sinkel

Abdul Rauf Singkel lived between 1615-1690 AD, when he has a work entitled Turjuman al-Mustafid. there are some researchers who said that this work is a translation of a work of al-Baidhawiy entitled Anwaru at-Tanzil wa Asrar at-Ta'wil but after the research they found out that the work is the individual works of As-Sinkily, in which includes many expressions or quotes from three commentaries that are Tafsir al-Jalalayn, Tafsir al-Baidhawiy and Tafsir al-Khazin.

The style of interpretation used by Abdurrauf was not far from the style of the book of al-Jalalain, which he secretly admire the work of Jalauddin al-Mahalli and as-Suyuthy. In addition, his works is really far from the style of mysticism, he was dominant

in interpreting verses per-paragraph in the Malay language to explain asbab Nuzul and Qiraat obtained from the book al-Jalalain. So that, it can be said that the work of Abdur Rauf is the first stepping-stone in the field of Qur'anic interpretation in Indonesia that can help people in understanding the meanings of every verses of the Qur'an in local language.

Analysis to Abdurrauf's works above shows that the book Tarjuman al-Mustafid prioritized more in linguistic factors of every verse globally to align with local wisdom so that it can ease people in teaching the Qur'an.

The thesis showing that the general character of Abdurrauf's works is in general pattern is disputable since this work is in synergy with the work of al-Jalalain, al-Kahzin, and al-Baidhawiy.

As a note that work of Abdurrauf is the first Tafsir in local language that describes the verses of the Qur'an in full 30 juz by using *Ijmaly* method.

2. The style of Tafsir al-Quran in Pre-Modern Period (XIX M)

In this period the development of the interpretation of the Qur'an tends to weaken, yet it does not mean that it has no increasing, but in terms of writing field we may say that the works of tafsir on these periods has nothing. Although in the middle period, writings and works in the interpretation has been existed and even published and got its own pattern, but in this period no work in the tafsir but Nawawi al-Banteni's work which was written in Mecca and published there. The existed thing is only assessment of the Qur'an through the committee that was at homes or in mosques that are limited nature.

Logically, this fact cannot actually be understood because in the previous century there was a monumental work in the field of interpretation such as Abdurrauf Singkel's work but in this period there is no any work that can be said to be more comprehensive and more critical than previous works.

This fact is actually caused by factors that occurred in the circumstances of this period, in which Dutch has managed to tighten its grip in various places in Indonesia. Even some of scholars that existed at that time were between the two forms of activity;

on the other hand, they have to teach Islam to the nation's younger generation, and on the other hand, they have to fight them to preserve the dignity of the State from the Dutch.

That is why the scholars that exist in pre-modern era not able to carve their understanding of Qur'an by ink on paper, because they have to deal with the structural strength of the Dutch who had challenge the Indonesian government at that time called the reign of the Dutch East Indies. Therefore, it can be said that the mode of interpretation of the Qur'an in this period used common pattern, as the case in the classical period.

3. The style of Tafsir al-Qur'an in Modern Period (XX-XI M)

The interpretation style of the Qur'an in Indonesia during this period can be divided into two types, they are; 1). Commentaries that appeared in the era of 1900-1950, 2) work of interpretation written in the early years from 1951 to 1981.

The style of commentaries in the era of 1900-1950

There are three representative commentaries that represent the works of commentators who were born in the era of 1900 the third is:

- 1) Al-Furqan by Ahmad Hassan
- 2) Tafsir al-Quran Bahasa Indonesia by Mahmud Aziz.
- 3) Tafsir al-Qur'an al-Karim by Mahmud Yunus

The three works above have some similarities as following:

- a) Definition of terms contained in the al-Quran and the problems found in the translation. This means that the three authors felt the need to explain the techniques of translation and some assumptions.
- b) Definition of Islamic concepts. These entries provide information on basic concepts such as beliefs and Islamic law revealed in the Qur'an.

c) Outlining the main content of the Qur'an. It can be found in the work of Hamidy and Mahmud Yunus, where Hamidy explain the main content of the verses of the Qur'an in 16 pages, while Mahmud Yunus made the outlines of the content of the Qur'an in 30 pages.

d) Footnote. In a footnote, the three authors attempted to explain certain words or phrases and to clarify the meaning of the text in order to clarify the further intent.

e) Revealing the history of the Qur'an, in which two of the three works explain the process of transmission of the Qur'an, collection and maintenance.

f) Mentioning index and glossary that are arranged alphabetically in order the readers will get a description of a word or phrase in the Qur'an.⁵²

If we pay attention to the similarity of the three works above, it can be said that the style of interpretation in this period is general, where there are none of three works mentioned above that refers to a particular pattern or no dominant pattern that characterizes each work.⁵³ In addition to the three works above, there are still three other works which are in the same position, they are; 1). Qur'an Indonesia (1932) written by Syarikat Kweek School Muhammadiyah, 2). Tafsir Hibarna (1934) by Iskandar Idris, 3) Tafsir Syamsiyah by KH Sanusi.⁵⁴

The Style of commentaries in the era of 1951-1980

In this era, the works of tafsir in Indonesia began to show better progress than before, which interpretation forms of divine texts contained in the Qur'an give more respond to the condition of that era, some of the works that appear in this era are:

- 1) "Al-Qur'an Dan Terjemahannya" by the Ministry of Religious Affairs (DEPAG RI)
- 2) "Al-Qur'an Dan Terjemahannya" by the Foundation Bahr Ulum

⁵² Haward M. Federspiel, Popular Indonesian letarature of Qur'an. Terjemahan Tajul Arifin dengan judul, Kajian al-Qur'an di Indonesia: Dari Mahmud Yunus Hingga Qurash Shihab. (Cet. I; Bandung: Mizan, 1996), P. 129-136

⁵³ Nasiruddin Baidan, Op. Cit., P. 92

⁵⁴ *Ibid.*, P.93

- 3) "Tafsir Qur'an" by Zainuddin Hamidy
- 4) "Tafsir Sinar" by Malik Ahmad
- 5) "Tafsir al-Bayan " by T.M Hasbi Ash-Shiddiqy
- 6) "Tafsir An-Nur" by T.M Hasbi Ash- Shiddiqy
- 7) "Al-Quran Bacaan Mulia" by H.B Jassin
- 8) "Tafsir Azhar" by Hamka

From the eight commentaries mentioned above, we can conclude that there are four patterns that dominate the works mentioned above, they are:

1) General Style

General character/style in the work of interpretation means that these works have no dominant pattern. Those works with general pattern are:

- a. "Al-Qur'an Dan Terjemahannya" by the Ministry of Religious Affairs (DEPAG RI)
- b. "Al-Qur'an Dan Terjemahannya" by the Foundation Bahr Ulum
- c. "Tafsir Qur'an" by Zainuddin Hamidy
- d. "Tafsir Sinar" by Malik Ahmad
- e,. "Tafsir al-Bayan " by T.M Hasbi Ash-Shiddiqy

Those five works are general-patterned that have no specific or particular domain among the existing motifs of interpretation, but the work is no more than a translation and explanation of the passages that require explanation. Although the work of TM Hasbi in al-Bayan partially explains some of Islamic law, which has relation with the verse, but the form, does not dominate the description of the contents of his work.

2) Fiqhi style

Among the works mentioned above, the work that has Fiqhi style or dominant explanations that is directed to Fiqhi explanation is Tafsir An-Nur by Hasbi TM, which almost every described paragraph is connected to the legal issues. The difference between Fiqhi style contained in the commentary of An-Nur with other Fiqhi style book of commentary is that tafsir an-Nur is not affiliated in any schools of thought.

3) *Adabi Ijtima'i* style

Among the commentaries mentioned above, the work that has *adabi ijtimai* style is Hamka's work entitled Tafsir Azhar, which in almost every verse Hamka interpreted by connecting them with the social context, both the upper classes like kings, ordinary people, and individuals, all of this is reflected in the work of the Hamka.⁵⁵

Based on the facts, it can be concluded that the work of Hamka explained the verses of the Qur'an by social style (*Adabi ijtimai*) with the approach of Sufism.

4) Literary Style

The work that represents the literary style from the works mentioned above is the work of HB Jassin entitled "Al-Qur'an Bacaan Mulia", This work is an attempt to translate Qur'an into Indonesian with poetic language. This is in accordance with HB Jassin background as a man of letters. Background translation of the Qur'an with poetic language is that the Koran has a countless literary content.

5) Da'wah style

Some works of commentary written Indonesian scholar that used preaching style is work of M. Qurash Shihab entitled "Tafsir al-Mishbah". The dakwah style contained in the works of M. Quraish Shihab can be identified from the title of his work, where he

⁵⁵ *Ibid.* P. 105

mentions the work as “Tafsir Al-Mishbah; Message, impression and harmony of the Qur'an”. From the title, it indicates that M. Qurash Shihab intends to convey message of Islamic preaching contained in the Qur'an.

3. Characteristics of Tafsir Indonesia

Form the material written in works of commentary in Indonesian, they can be classified into several groups as follows:

The text of the Qur'an

Most of interpretations that have emerged since the 17th century until today discuss the text of the Qur'an, either in the form of *tahlili* like the example above, or in the form of thematic which has also been discussed in the previous explanation.

Science of Tafsir

Tafsir book that especially wrote the science of interpretation has began to emerge in the early 20th century, which is the emergence of the work of Hasbi Ash-Shiddieqi (Sejarah dan Pengantar Ilmu Al-Qur'an, 1980). The translation of Tafsir science began to emerge such as a translation of the work of Manna al-Qattan , Adanan Lubis (Tarikh al-Qur'an, 1941), Abu Bakr Aceh (Sejarah al- Qur'an, 1986), Mustafa (Sejarah Al-Qur'an, 1994) and books of tafsir that did not get included.

History of the Qur'an

Some written works that explained the history of the Al-Qur'an that are several works and translations have appeared, such as Taufiq Adnan Amal (Rekonstruksi Sejarah Al-Qur'an, 2001) Adanan Lubis (Tarikh al-Qur'an, 1941), Abu Bakr Aceh (Sejarah Al-Qur'an, 1986), Mustafa (Sejarah Al-Qur'an, 1994) and so on. Even Tarikh al-Qur'an by az-Zinjani (Wawasan Baru Tarikh al-Qur'an, 1986) and al-Abyari (Sejarah Al-Qur'an, 1993) has been translated into Indonesian.

While the writing of Qur'an in terms of the language used by commentators also can be divided into the following sections:

1. In Arabic

Tafsir written by an Indonesian in Arabic is so far not found except a work written abroad by mam al-Nawawi al-Jawi Banteni with him work "Maroh Labid". As also by other scholars live abroad, especially in the Haramain.

2. In Melayu

Interpretation using Malay has appeared before the inauguration of Indonesian in 1928, especially in the 17th century to the early 20th century, such as Hamza al-Fanshuri, Tafsir of Surah al-Kahf by unknown author, Abd al-Rauf Singkily with commentary "Tarjuman al-Mustafid ", then the interpretations that are mixed with other sciences such as the work of 'Abd al-Samad Falimbani, and others.

3. In Indonesian

The interpretation that emerged in the early 20th century to the present has been using the Indonesian language, starting from A. Hassan with his commentary "Al-Furqan" In 1928, Mahmud Yunus "Tarjamah al-Qur'an al-Karim" in 1938 to Tafsir al - Mishbah by Quraish Shihab 2002. In addition, the science of interpretation and the interpretation of history is also using Indonesian.⁵⁶

4. In Local Language

Actually interpretation using local languages is also available. Some of the commentary in the local language is as efforts made by KH. Muhammad Ramli (al-Kitab al-Mubin, 1974) in sunda language. While in Javanese language, are such as Islamic Progress Yogyakarta with commentary (Qur'an kejawen dan Qur'an Sandawiyah), Mustafa Bisyr Rembang (al-Ibriz, 1950) R. Muhammad Adnan (Al-Qur'an Suci Bahasa Jawi, 1969) and Bakry Syahid (Al-Huda, 1972). Earlier in 1310 H, Mohammed Saleh

⁵⁶ Farid F. Senong, *Arkeologi Pemikiran Tafsir di Indonesia*, (quotation from internet at 20 July 2006.

Darat Semarang wrote a commentary in the Java language Arabic letters. AG. Daud Ismail wrote commentary in Bugis language "Tafsir Al-Qur'an Bahasa Ugi". Even in 1924, the association published a translation Mardikintoko Kauman Sala 30 juz of the Qur'an base Pegon Jawi Arabic letters.⁵⁷

While writing the Qur'an in terms of literary style used by the interpreter can also be divided into two parts, namely scientific and non-scientific style:

1. Scientific Style

Scientific style is the writing style of interpretation by treating the preparation of editorial mechanisms, such as the use of footnotes, either footnotes, endnotes or stomach notes.⁵⁸ Some of the commentators who use footnotes for example, "Konsep Kufr dalam Al-Qur'an by Harifuddin Cawidu, "Ahl al-Kitab Makna dan Cakupannya" by Muhammad Galib, M., " Tafsir Sufi al-Fatihah", "Mukaddimah"by Jalaluddin Rahmat, and others . While the writing style that used endnotes is for example, "Konsep Perbuatan Manusia Menurut Al- Qur'an" by Jalaluddin Rahman, "Tafsir bil Ra'yi", "Upaya Penggalian Konsep Wanita dalam Al-Qur'an" by Machasin, and others. While the style of the stomach such as "Tafsir dalam Cahaya Al-Qur'an", "Tafsir Ayat-ayat Sosial Politik" by Syu'bah Asa, "Ensiklopedi Al- Qur'an", "Tafsir Sosial Berdasarkan Konsep-konsep Kunci" by M Dawam Rahardjo, and others.⁵⁹

2. Non-scientific style

Writing style that does not use the rules of scientific writing, such does not include footnotes and so on. The interpretation that uses this style is very dominant, especially those published before the middle of the 20th century, ranging from Abd Rauf al-Singkily, "Tarjuman al-Mustafid", "al-Furqan" by A. Hassan, " al-Nur and al-

⁵⁷ Perkembangan Tafsir al-Qur'an di Indonesia, Op.Cit. hal. 102. Dan Farid F. Senong, Arkeologi Pemikiran Tafsir di Indonesia, (quotation from internet at 20 July 2006.

⁵⁸ Khazanah Tafsir Indonesia, Op.Cit. P. 172

⁵⁹ *Ibid*, P.175

bayan" by Hasbi al-Shiddiqy, even "Tafsir al-Mishbah" by M. Quraish Shihab also did not use a scientific style.⁶⁰

Besides, there are other styles of writing such as the style of writing in the form of a column for example "Dalam Cahaya Al-Qur'an", "Tafsir Ayat-ayat Sosial dan Politik" by Syu'bah Asa, reportage style as "Tafsir bil ma'tsur Pesan Moral Al-Qur'an" by Jalaluddin Rahmat, popular styles such as "Tafsir al-Mishbah" by Quraish Shihab, and others.

⁶⁰ *Ibid*, p.176

CHAPTER III

BUYA HAMKA, TAFSIR AL-AZHAR AND MELAYU SOURCE

A. Biography of Buya Hamka

Hamka's full name is Haji Abdul Malik Karim Amarullah, people often call him by Buya Hamka. He was born in Batang River, Maninjau West Sumatra, February 16th 1908 M/13 Muharram 1326 H. The word "*Haji*" was the first name that came after his pilgrimage in Mecca at 1927.⁶¹ His father was Haji Abdul Karim Amarullah or often called by Haji Rasul bin syekh Muhammad Amarullah (his title was Tuanku Kisai) bin Tuanku Abdullah Saleh. Haji Rasul was one of the scholars who have studied religion in Mecca, the pioneer of the revival of youth and muhammadiyah figure in Minangkabau. His mother, Siti safiyah Tanjung binti Haji Zakaria, passed away in 1934. In terms of genealogy, it can be known that he was descended from devout family and had a relationship with the next generation of Islamic reformers in Minangkabau in the late eighteenth century and early nineteenth century.

Since his childhood, Hamka had accepted the basics of religion and read the Qur'an directly from his father. When he was 6 years old, Hamka was brought by his father to Padang Panjang. At the age of 7 years, he was put into the village school for only about 3 years. Every night he studied the Qur'an with his father until the final. At the age of 12 years old his parents divorced. That was a bitter experience for Hamka, then when he was 16 years old (1924) he has left the Minangkabau and headed to an area in Java, Yogyakarta. He met and gain knowledge about the movement of activists through a national movement leaders including HOS Tjokroaminoto. Formal education that Hamka did was very simple, starting in 1916-1923, in 1914 AD; Hamka studied in "Thawalib School" which uses classical system, curriculum and old materials. Then, Hamka studied to islamic school (diniyyah) at the evenings that belongs to Zainuddin Labai EI Yunusi in Usang Padang Panjang market.

⁶¹ Abdullah Hasan, *Tokoh-Tokoh Masyhur Dunia Islam*, (Surabaya: Jawara Surabaya, 2004), P. 301.

Hamka was also known as a scholar of poets, because his creativity is able to produce high-value literature.⁶² On 5 April 1929, Hamka married to Siti Raham Endah Sutan. His marriage was harmonious and happy and was blessed with 11 children namely Hisham (passed away in childhood), zaky, Rushdi, fakhri, Azizah, irfan, aliyah, Fathiyah, hilmi , afif and Syakib. After his wife passed away, one and a half years later he married to a woman from Cirebon, namely Hj. Siti Khadijah in 1973. Hamka passed away on Friday, July 24 1981 in the state of khusnul khotimah⁶³

Trough his uncle namely Jafar M Amrullah, Hamka had the opportunity to join some courses organized by the Muhammadiyah organization and Syarikat Islam. Hamka then got opportunity to meet Ki Bagus Hadikusumo. From Ki Bagus Hadikusumo, Hamka got a lesson on Islam and socialism lectures. KH. Fakhruddin hold some movement courses in the building Abdi Dharmo Pakualaman, Yogyakarta and Hamka joined them. In July, he returned to Padang Panjang and co-founded Tabligh Muhammadiyah at his father's home, Gatangan, Padang Panjang. Since then, he took part in the Muhammadiyah organization.

In February 1927, he went to Mecca to perform the pilgrimage and stay there for approximately 6 months. During in Mecca, he was working on a printing press and came back in July 1927.

In 1928, the Muhammadiyah organization held Mukhtamar in solo and Hamka become a participant. Since that time, he was never absent in every Mukhtamar Muhammadiyah. Subsequently, in 1930, he was sent by the board to establish a branch of Muhammadiyah in Padang Panjang in Bengkalis. In the 32nd of Mukhtamar Muhammadiyah 1953, Hamka was elected as a member of Muhammadiyah until the end.⁶⁴

⁶² Dewan Redaksi Ensiklopedia Islam, *Ensiklopedia Islam*, (jakarta: Icthiar baru Van Hoeve,1993), P.75

⁶³ Herry Mohammad, dkk, *Tokoh-Tokoh Islam yang Berpengaruh Abad 20* (Jakarta: Gema Insani Press, 2006), P. 66

⁶⁴ Dewan Redaksi Ensiklopedia Islam, *Ensiklopedia Islam, op.cit* (jakarta: Icthiar baru Van Hoeve,1993), P. 76.

Since 1949, Hamka moved to Jakarta and started his career as a civil servant of class F in Religion Ministry led by Wahid Hasyim. His task was to teach at the Islamic State University (PTAIN) in Yogyakarta, Islamic University of Jakarta, the Indonesian Muslim University and the Islamic University of North Sumatra (UISU) in Medan.⁶⁵ In politics, Hamka became a member of the Constituent member as the result of first general election in 1955 to represent Masyumi. In the constituent assembly of preachers in Bandung, he delivered a speech of refusing the the president's idea to apply Led Democracy system. After the constituent assembly was dissolved in July 1959 Masyumi was also dissolved in 1960. Hamka focused his activity to perform da'wah islamiyah and become the Imam of Al-Azhar mosque in Kebayoran, Jakarta. In 1975, the Indonesian Scholar Council (MUI) was formed and Hamka was elected as the first leader and was re-elected for the second period in 1980.⁶⁶

Hamka has produced many works in his life. His works that were written were 118 books, not including long and short essays published in mass media and delivered in several occasions and in lectures and scientific speech. Those written works included many areas of study, such as politics, history, culture, morals and Islamic sciences. In 1928, he authored the first novel in Minangkabau language entitled *Sabariyah*. In 1929, other books such as *Agama dan Perempuan* , *Pembela Islam*, *Ringkasan Tarikh Ummat Islam Kepentingan tabligh*, *Ayat- ayat Mi'raj*.

In 1938, he written a book entitled *Di Bawah Lindungan Ka'bah*. He also published “*Tenggelamnya Kapal Van Der Wijch*” and “*Di dalam Lembah Kehidupan*” in 1940. One of his works was a book that he wrote especially for remembering his father under the title *Ayahku*. Later in 1950, another work that he wrote was *Kenang- Kenangan Hidup dan Perkembangan Tasawuf dari Abad ke Abad*.⁶⁷ As the time passed, his writings have found the clear pattern and finally he was admitted by people as a poet and Qur'anic commentators. Beyond his activities, Hamka also learnt Malay literature and

⁶⁵ Dewan Redaksi Ensiklopedia Islam, *Ensiklopedia Islam,op. cit* (jakarta: Icthiar baru Van Hoeve,1993), P. 76.

⁶⁶ Dewan Redaksi Ensiklopedia Islam, *Ensiklopedia Islam,op.cit* (jakarta: Icthiar baru Van Hoeve,1993), P. 76.

⁶⁷ Rusdi Hamka, *Kenang -Kenangan 70 Tahun Buya Hamka*, cet ke-2 (Jakarta : Yayasan Nurul Islam, P. 67

seriously studied Arabic literature. In 1958, Hamka began to interpret the Qur'an and his major work in the field of interpretation was Tafsir Al-Azhar. At the beginning, this interpretation was conducted through lectures arranged after the dawn prayer in the Mosque of new Kebayoran Jakarta.

B. History of Tafsir al-Azhar

This interpretation at the beginning was some speech presented after the dawn prayer by Hamka in al-Azhar mosque located in Kebayoran Baru since 1959. The name of al-Azhar for the mosque has been given by Sheikh Mahmud Shaltut, Rector of al-Azhar University during his visit to Indonesia in December 1960 with the hope that there will be the campus of al-Azhar in Jakarta. The given name of tafsir Hamka with the Tafsir al-Azhar was closely related to the birthplace of this interpretation is the Great Mosque of al-Azhar.

Several factors encourage Hamka to produce the work on qur'anic interpretation. It was as stated in the preamble written by Hamka in the preface of the book. There was his desire to cultivate the spirit and belief in the soul of Indonesian muslim young generation that had big interest to understand the Qur'an but hampered by their inability to master the science of Arabic. His tendency to write this commentary also aimed to facilitate the preachers understanding in delivering sermons. Hamka started writing his Tafsir Al-Azhar from al-Mukminun verse because he thought that he could not enhance his chance to complete the review of the interpretation during his lifetime.

Starting in 1962, the study of interpretation was delivered in the mosque of al-Azhar, and published in the magazine Panji Masyarakat. This Lecture interpretation continues until the tragedy of political turmoil in which the mosque has been accused of being a "Neo Masjumi" and "Hamkaisme". On the 12th of Rabi 'al-Awwal 1383H / January 27, 1964, Hamka was captured with the accusation of a betrayer of the country. Two years later, fortunately Hamka could finish writing his qur'anic interpretation.⁶⁸

C. Methodology of Tafsir al-Azhar

⁶⁸Hamka, *Tafsir al-Azhar*, Jilid I (Jakarta: Pustaka Panjimas, 1982), p. 48-58

Referring to the mapping of Islah Gusmian interpretation methods, there are at least three methods used by interpreters in presenting the work of commentary. First, the classification method based on the source of interpretation. Second, the classification method based on the manner of presentation. Third, the classification method based on general and specific theme. Regarding to the source of interpretation, it must be defined well. The source of interpretation can be said as how an interpreter gets an idea or notion to write in his commentary. Some scholars mentioned the source of interpretation; they are prophetic tradition (*ma'tsur*) and ratio (*ra'yi*). Other scholars added spiritual experience, known as *isyari* interpretation. In short, there are at least three sources of interpretation; *ma'tsur*, *ra'yi* and *isyari*. Based on al-Farmawi mapping, the three sources are placed side by side with some category such as philosophical approach, fiqhi, ilmi, etc in the pattern of interpretation. In fact, the pattern and the source of interpretation is really different, especially in terms of ontology. This is as said by Islah that al-Farmawi did not provide strict boundaries between regions of interpretation methods and approaches.⁶⁹

Based on these ideas and looking at the interpretation in al-Azhar, we can see that it actually combines both *riwayah* and *dirayah*. In interpreting the Qur'an, at first Hamka quoted some opinions of the scholars in explaining the meaning of some words (etymological meaning) or scholars' opinion about discussed issues. Then, he explained his reasoning based on the thinking of those scholars. Yet, he sometimes cited an opinion that he did not agree with him, which his goal is to compare.

In choosing references, Hamka was moderate and not a fanatic of particular commentaries and did not rely on a single school of thought. Hamka quoted from various books, not only books of interpretation but also books of prophetic tradition and other books that he thinks necessary to quote. However, there are several books of commentary that he claimed as having a significant influence on his interpretation, both to his thought and the pattern of his interpretation. First, Tafsir al-Manar by Sayyid Rasyid Rida that is actually based on the interpretation of his teacher Sheikh Muhammad 'Abduh. In

⁶⁹ Islah Gusmian, *Khazanah Tafsir Indonesia; dari Hermeneutika hingga Ideologi* (Jakarta: Teraju, 2003), P. 115.

addition, there were also Tafsir al-Maraghi, Tafsir al-Qasimi, and Tafsir Fi Zilal al-Qur'an by Sayyid Qutb. In addition to these four books of commentary, Hamka also cited the opinion of the various books of other commentators. For example, when he interpreted al-Fatihah chapter, there are three interpretations cited in different places. They were Ibn Katsir regarding the meaning of " repeated seven" (*sab'ul matsani*), Tafsir al-Kasasyaf by Zamakhsyari regarding to the names of al-Fatihah chapter, and Tafsir al-Manar when he explained about the lost (al-Dhallin) in al –Fatihah chapter. Hamka cited the opinion of Muhammad 'Abduh about heresy that divided into four levels: First, it is because the preaching do not reach them, or actually it did but only come up with the senses and reason, no religious demands. Second, the preaching actually reached them in the way that it is suitable with their interest. Third, the proselytizing reached them and they admit it but they did not have willing to accept. Fourth, those who were misguided in charity, or distorted the right meaning of the law.⁷⁰

Second, the classification method based on the way of presentation. Actually, there are only two methods of interpretation, which are whether the interpreter interprets the verse at length (*tahlili*) or by short or global way (*ijmali*). Comparative and thematic method in al-Farmawi's mapping is aligned with *ijmali* and *tahlili* method is less appropriate because the comparative method can be whether brief or analitics explanation. Therefore, they should not be aligned with the comparative and thematic method.

Based on the mapping above, it can be said that Tafsir al-Azhar takes *Tahlili* method. *Tahlili* method detailed its presentation to focus on describing the interpretation in detail, deep, and comprehensive. The key themes of each verse are analyzed to find the right and appropriate meaning to the context of the verse. After that, interpreter makes the conclusion from the verse that was previously examined thoroughly, including the aspects of asbab nuzul with several analytical frameworks, such as sociological, anthropological and others analysis.⁷¹

⁷⁰ Hamka, Tafsir Al-Azhar, (Pustaka Panjimas, Jakarta 1982), P. 86-87

⁷¹ Islah Gusmian, *Khazanah Tafsir Indonesia*, ; dari Hermeneutika hingga Ideologi (Jakarta: Teraju, 2003) P. 152

Third, the classification method based on general and specific theme. Viewing from the last classification, all commentaries in al-Azhar Tafsir can be divided into two parts, namely a common interpretation and thematic interpretation. The common interpretation is the interpretation that does not take a specific theme as a reference in interpretation; otherwise, in thematic interpretation, the interpreter started from certain theme to begin the interpretation. Included in the category of general commentary or interpretation, is comparative interpretation that uses a system of coherent writing. Based on this mapping we can say that the Tafsir al-Azhar is in the category of interpretation with a common theme.

D. System of Interpretation

1. Writing introduction at every beginning of *Juz*

Before moving to the interpretation, in every new *juz*, Hamka consistently presented introduction, which the contents are the review of discussed *juz*. Besides, Hamka also looked for correlations (*munasabah*) between the previous chapters with the chapters that he will deal with. This method seems to give an impression as Howard M. Federspiel, an Islamolog thought these methods become an integral part of the third generation of commentaries in Indonesia. "Summary section is an important part of the third generation. Usually, the summary is placed before the start of a chapter. The summary describes the themes, the laws, and the key points contained in certain chapter. The summary presents a synopsis of the text and a guide for the reader to understand the important parts of the chapter"⁷²

2. Presenting a few verses in the early discussion thematically.

Despite Hamka used *tahlili* method in interpreting the Qur'an, but Hamka did not interpret verse by verse as we found in some classical commentaries. However, he formed a group of verses, which are considered to have theme conformity. Therefore, it allows us to easily look for the verses based on themes and to understand the content. This seems to be consistent with his goal in preparing Tafsir Al-Azhar for the

⁷² Howard M. Federspiel, *Kajian al-Qur'an di Indonesia; dari Mahmud Yunus hingga Quraish Shihab* (Bandung: Mizan, 1996), P. 141.

Indonesian people to get closer to the Qur'an. The same method is also used by Mahmud Syaltut in writing his commentary, *Tafsir al-Qur'an al-'Azim*.

3. Mentioning the translation of verses groups

To ease the interpretation, Hamka translated the verse into Indonesian before interpreting its meaning.

4. Avoiding to merely focus on the meaning of words

In his interpretation, Hamka avoided from protracted in description about the definition of the word. Besides, it is considered not well suited for community of Indonesian that most of them actually do not understand Arabic language. Hamka thought that the meaning has been included in the translation. Nevertheless, it does not mean that Hamka never explained the meaning of words in the Qur'an at all. If necessary, the interpretation of some words will be presented in the interpretation, for example when he interpreted at-Taubah: 97 about the difference between 'Arab and A'rab.⁷³

5. Providing detailed description

After translating the verse, Hamka started his interpretation of the verse with wide explanation and sometimes with today's cases, so that the readers can make the Qur'an as a guide of all time.

E. Pattern and Characteristics of Tafsir al-Azhar

According to Howard M Federspiel, the advantage of Hamka's commentary is in unveiling the history and contemporary events.⁷⁴ Based on this, *Tafsir al-Azhar* also can be categorized as a patterned *adab al-ijtima'I* interpretation. The name *adabi* is caused by the hypothesis that Hamka is a poet who cultivated literature, so that each of his works were influenced by literature values, whereas it also assumed to apply *ijtimai* method

⁷³Hamka, *Tafsir Al-Azhar*, (Pustaka Punjimas:Jakarta 1982) p. 12.

⁷⁴Howard M. Federspiel, *Kajian al-Qur'an di Indonesia*, (Bandung: Mizan, 1996) p. 142.

because Hamka not only presented a portrait of the life of the Arab nation in 6th century, but also brought contemporary issues into its interpretation. The process of writing Tafsir Al-Azhar began in 1958 in the form of a description in the Morning lecture of Hamka for Muslims in the Great Mosque of Al-Azhar. It then published in the magazine Gema Islam since 1960. The writing was continued until the writing of XXX *juz* completed on August 11, 1964 at the home of Mega Overcast police custody. Overall of this commentary enhanced with additions in homes Hamka in Kebayoran Baru in August 1975.⁷⁵ publications Tafsir Al-Azhar Advisor Future done by the publisher, the leader Haji Mahmud, the first printing for Juz 1 to Juz IV, XXX chapters and chapters XV to juz XXIX by Islamic Library Surabaya. Juz Juz V to XIV published by the Foundation Nurul Islam Jakarta.⁷⁶

E. Melayu Resources in The Tafsir al-Azhar

If scanning in the Tafsir al-Azhar several different interpretations in recruitment sources, Hamka include terminologies / Melayu proverb to interpret verses in the Qur'an, the following will several melayu sources used Hamka to interpret verses of the Qur'an:

1. Opening Surat al-Fatihah

Hamka explain about God and Ruh (soul) with some *Melayu* sources

The first verse of Surat al-Fatihah:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Entering the *Melayu* term which Al-illah in *Melayu* language interpreted deity or God. "In the Name of Allah, Most Gracious, Most Merciful." (Verse 1).

God, is the substance of the Most High, the Most Exalted, the Most power. All natural substances creator of heaven and earth, sun and moon, and all that exists. He is a figure which is *wajibul wujud* certainly exis, the impossible does not exist.

⁷⁵ *Ibid.* p 137

⁷⁶ Muhammad Basuni Faudah, Tafsir-Tafsir Al-Qur'an, Perkenalan dengan Metode Tafsir (Bandung: Pustaka, 1407 H), p. 249

According to Raghīb people from Isfahan, the famous linguist name given to the substance of the Almighty is God. This word has long been used by the Arabs to the Most One. God word, said Raghīb is the development of Al-Ilah word. Which in Old Melayu language can be interpreted by a deity or God. Everything they consider them sacred and their worship he mentioned AL-ILAH. And if we want to mention many of God, they used the plural word of AL-ALIHAAH.

Meaning "Ruh" Hamka explain that Ruh in Melayu language interpreted deity and God. In stone inscription Trengganu written in Arabic script, about the year 1303 AD, *Allah Subhanahu Wa Ta'ala* sentence has been interpreted by the deity glorious Kingdom (*Dewata Mulia Raya*). (The stone inscription is now kept in the Museum Kuala Lumpur).

With the development of the use of Melayu and Indonesian language, then when called God by Muslims, Indonesia and Malay, which is referred to by the letters Allah and Latin roots (the letter T) was raised, and the words of god do not apply anymore to say the Lord God. In the development of this language use, in wearing the sentence of the Lord, it must be remembered that the purpose of the application is different between Muslims and Christians.

Apart from the use of the Malay language about God, most people use also another sentence to God. In the Java language of God is called God, when in Melayu Banjar language; he is a person of noble titles.

Similarly, the sentence for God in the language, but in other areas is a title of nobility or the king's sons. In the language of Bugis and Makassar called *Poang Allah Ta'ala*. Though the king or the parents who respected their expression of Poang well. Hindu people of Bali, although they worshiped many gods, but they still believed to "Sang Hyang Widi", meaning the Almighty.

Hindu religious beliefs even up to the highest peak of all, that is to "Sang Hyang Tunggal". Because it can be comprehended Raghīb al-Isfahani evidence stating that God it comes from AL-ILAH word which means God.⁷⁷

⁷⁷ Hamka, Tafsir al-Azhar, (PT Pembimbing Masa : Jakarta 1970) juz 1 P. 62-63

2.Surat al-Baqorah verse 15

When explaining word *Ya'mahūn*, Hamka take explanation of al-Baiḍowi interpretations that have been written in Old Melayu language, word *Ya'mahūn* means *hundang-hundek*.

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

“who will mock them and will extend them in error, they are restless.” (verse 15)

In verse 9 we are told that they are trying to deceive Allah and orang who believe, but they deceive themselves they feel they are not. Now they claim that people who believe that they mock when they had mocked mockery of God, and they are not aware. Which they used to mock anyone? Are those who believe in Allah, and have a great leader who was supported by revelation? Backup those who mocked its God. People have big plans, plans for the sky. That's what they are playing.

As a result how?

They would have mocked God, and the error was extended, so they are not conscious at all. They do not necessarily fall into the vertical, downstream to upstream volatile, restless, uneasy, because only take advance there, inviting to recover.

When you learn Tafsir al-Qur'an by al-Baiḍawi article has been written in Old Melayu language, sentence *Ya'mahūn* interpreted *hundang-hundek* them. And the author of Sheikh Doctor Abdulkarim Amrullah what the exact meaning of the *Handang-Hundek*. He said: "As the worm affected pee!"(sebagai ulat kena kencing!) Jumped to it, jumped in here, has much to do, but the heart is not satisfied, because little heart in it Direct speech is still being worked admit that it was wrong, but do not have the effort to escape in it. Its means with Allah prolong them in digression.⁷⁸

⁷⁸ Hamka, Tafsir al-Azhar, (PT Pembimbing Masa : Jakarta 1970) juz 2 P. 78

3. Surat al-Baqarah verse 25

وَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ

“And give them a variety of modes. And for those in which there is a holy wives.”

Although some commentators interpret the meaning here is pure wives in heaven never berhaid again, because menstruation is dirty, but we should hang much higher than that. For each of us who got married in this world experience, that no matter how clean his wife, beautiful appearance, good manners in his wife's in the world us, but there is definitely a tedious nature also. As the Malay proverb: "Tidak ada lesung yang tidak berdedak", no wife who has no defect. It is better in this character, there is also a weakness in terms of that.

4. Surat al-Baqarah verse 133

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ

وَالِآءِ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ

133. "Nay, were you witnesses when death approached Jacob? When he said to his sons: 'What will you worship after me? ' They said: 'We will worship your God and the God of your forefathers Abraham, Ismail and Isaac, the One (true) God (alone) and to Him we do submit"

In verse 133 of Surat al-Baqarah This provides evidence more clearly, answering children of Jacob, as saying: "God of your fathers, Abraham and Ishmael and Isaac." Here, it is clear that as the older brother of Isaac, Jacob, as, except his father. As well as Ishmael and Abraham is the father well. If in this verse is quoted Ismail as his father did, whether he was alone with customs Malay (Indonesia) itself which states uncle (father's brother) as the father also. The eldest brother of the father called the old man (old man) and youngest uncle called the father of small (Miss or Mister Mister youngest). And Abraham called the father, in accordance with English mention Grandfather grandmother, or Belanda Language "Grootvader".`

5. Surat Maryam verse 36

when explaining the meaning of relics صراط مستقيم add melayu explanation by saying that taking one road, leading up to a point, he will arrive safely to the destination if not then it will not achieve what you intended. As the adage that introduces of the Malays, "Kayu yang berjumpang tidak dapat ditancapkan ke bumi"

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ

And Iesa said, 'undoubtedly Allah is my Lord and your Lord, then worship Him. This path is straight'.

" And Iesa said, 'undoubtedly Allah is my Lord and your Lord.'" (the last of verse 36).

This paragraph is men tell anyone about the speech of Jesus Christ back. Is this speech of his speech was indeed a connection momentarily still in the swing, or his next speech later in the day, in order to fight his me recommends the Moslem to keep *tauhid* is not important to know. Because it is the call of the Prophets and Messengers of God that is in order increasingly, they are calling on people to worship, serve and worship Allah alone:

" فاعبدوه "So worship Him" servant to him alone, not associating him with another

هذا صراط مستقيم "This is the Straight Path." (End of paragraph 36).

This is a straight path, because it is only one way. This is in accordance with reason that se hat. If you want to point to one, the course of the base, which is a fast up anyway. Parallel lines (two-line) is not up to the point that one. Whoever embarked on a road, heading to one point, he will arrive safely to your destination. But whoever branched mind from the beginning, until the end of the trip will remain crisscrossed. As the famous saying of Melayu: "Kayu yang berjupang tidak dapat ditancapkan ke bumi" ⁷⁹

6. Surat Al- Mukminun verse 92

Hamka explained in understanding ancient melayu about deity and God

عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَالَىٰ عَمَّا يُشْرِكُونَ

“ (He is) the Knower of the Unseen and the Visible! So exalted be He, above what they ascribe as partners (unto Him)!”

Most of the Quraisy had also trust that God begets. God's children are angels, and the type is female.

Belief in many Gods (Polytheism), is the legacy user Accepted generations of Greeks and people of Hindustan. This godless beliefs influence even went back into Arab Lands. Ka'bah is established by Prophet Ibrahim and his son Ismail, is a symbol of the unity of the Ummah. moslem who worship only one God. That is called Religion Hanif at Prophet Ibrahim.

But eventually, after the death of Prophet Ibrahim, the Ka'bah was a place for the rest of idols. Good faith heritage idols Arabs themselves, or because the relationship with the Arab Quraysh other nations in relation to trade his trip to the North and to the South. And there was a belief that God begets. Angels is the boy and girl angels.

In ancient times our nation (Melayu) is still wearing the same sense of God and of the Lord. A government big Darmashraya in Jambi (branch of Kerajaan Sriwijaya) named

⁷⁹ Hamka, *Tafsir al-Azhar*, (Kyodo Printing: Singapore 1999) Juz 6, P. 4303

"Gods of God". In Trengganu stone, stone inscriptions of the oldest write regulations that started to spread Islam in Indonesia and Malaya (1303) "Allah Subhanahu wata'ala" still written with "Dewata Mulia Raya".

Eventually the use of language to air flowers, up to Allah we use the word "God" and "Deity" we use as an extension of the sense of time. The deities housed in the sky, and the sky call "Kayangan", as "marriage" original trust with Hindu beliefs. Hyang it means grandmother. And on this earth there are also places assemble Hyang-Hyang was called "Parahyangan".

The preparation of our language as it is the ultimate distribution of the creed we profess that was after we converted to Islam. Our faith is "La Ilaha illallah", is no God except Allah. In Arabic the word "god" it could also be interpreted Deity and can also be interpreted God. It can also be attributed in There is no god but God meant. Cause we are strong result that the word "God" we do not use anymore for the rest, merely to "God Almighty". And God said Settle into a fairy-tale sign of idolatry that is not in the liver.⁸⁰

7. Surat an-Nur verse 3

Hamka add an explanation of how the position and assessment of women with proverb Melayu "*Diukur duduk sama rendah, diukur tinggi juga sama tinggi, tetapi dibangsa dia kuran.*" "*anjing-anjing juga yang berulang-ulang ke atas timbunan bangkai*"

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرْمٌ ذَلِكَ

عَلَى الْمُؤْمِنِينَ ﴿٣﴾

⁸⁰ Hamka, Tafsie al-Azhar (Bina Ilmu : Surabaya 1981)Juz XVIII, P. 93-94

"The male adulterer, who is married women or women idolaters, nor adulterers. Women adulterer match is male adulterers nor male or idolaters, and this is forbidden on or rang the faith"

Who was the man who repeatedly flung her immoral? Is male adulterer as well, which has been labeled so freely among themselves, or unbelieving men who did so of his life in the past. Then the male adulterer was usually demanded repentance if we want a happy new life, then he would marry well. If it's just for fun, is not he like to marry well either. He still likes to hang out with her adulterer. Similarly, women only subscribe unlucky with prostitute, the same or idolaters.

The men believe women are just looking for a mate who believe: People believe women are just waiting for the proposal of men who believe anyway, so equally demanding a new life in the blessed God: Because married life is not based on what is called today the "basic love" but to a higher base d an honorable, the mandate of God.

This is where the incidence of basic words of the Prophet in a Hadith shahih (by Bukhari and Muslim).

"Intestate you toward women with the best. When you take her as his wife is a mandate from God, and then his honor halal for you after the sentence made lawful by Allah.

Those who believe it is an honorable people, high-quality household, from whom he expected to house a righteous posterity. The Prophet said:

"The world is living ornaments, and jewelry peak of his life was a good wife."

And if a man dies will cut off his relationship with the world, except there are three things: First he taught useful knowledge, both shadaqah jariyah (which always flow benefits), the third child of good wishes of his parents after his parents not died.

If a companion because of poor married women of famous lives have been disabled for this, how very will view community mark to such a person? She only fucks with married women who are expecting property. Run youths in the land of Doom Deli when

the soil begins to open, wed patterns Dutch garden rich, a lot of money in gold. Gold money would be made the capital. So people's views to the friends, so did the men be increased unless increases down. He will be labeled as "OKB" luxurious life of the fruits of immoral trafficking of women themselves in a bygone era.

How to position her own future in the field of women among other good things. "Diukur duduk sama rendah, diukur tinggi sama tinggi tetapi di bangsa dia kurang."

Usually former immoral women, it is difficult to get the child. And if you happen to have children, to learn about how the soul boy was facing society. While a friend of the great and famous, namely `Amr ibn al-'As that his mother's name was recorded in the age of ignorance, has been in cover with the advent of Islam, still occasionally complain too, after he became famous companions: "Gentlemen know who my mother?" he said. Having described the light, that only "anjing-anjing juga yang berulang-ulang ke atas timbunan bangkai" (according to the Malayu proverb), then later closed with the provisions of the plan.⁸¹

7. Surat al-Mujadalah verse 3

In this verse Hamka describes can least mention Adina to our wives in the Indonesian language (Malay) we used to say in our own younger brother's wife and the younger brother of the same parents we wish her younger brother also.

الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِمَّنْ نَسَأَهِمْ مَا هُنَّ أُمَّهَاتُهُمْ إِنَّ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ^ع

وَأَنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِّنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٣﴾

"People who do *zihar* wife among you, not his wives so their mothers. It is not their mothers unless the child them. And indeed they been really uttered the words that evil and sin. And Surely Allah is the Give sorry forgive "

⁸¹ Hamka, Tafsir al-Azhar (Bina Ilmu : Surabaya 1981) Juz XXVIII, P. 139-140

"And they really like to lose evil and falsehood."

With this resolute tone of the verse, it is clear that the act of calling his wife's back with the back of the mother of an act of dishonor, censure and should not, they are lying or lying. And thus obvious reason that the act is unlawful under the laws of science *fiqhi*. Be polite according to Islamic modesty.

And there was some dispute between scholar about his wife by calling the mother. Is it just the resemblance backs are evil and reprehensible? Commonly found, it is not feasible according to equate Islam courtesy wife attractive parts of the body orgasm and lust with her body parts. For example said shaking her hips, or delicate stomach or breasts. But if you do not about lust is not why. For example say the same is true with discretion nature manners my mother. Trustees you like my mother. Your cooking delicious tasty as gold would my mother and so on.

For we must keep in mind, let us consider a hadist which by Abu Dawud, that the Prophet never heard of a man called his wife with the greeting; Yes *ukhtiy* (sister). Then the Prophet. asked;

"Your sister will he?"

Though it's clear that illegal sister in marriage. He asked that shows that he does not like his wife's sister called with speech, though not cancel thus illegitimate. Are keep polite words. And we are speaking in Indonesia we speak to our own younger brother's wife and her younger siblings to the same parents we say brother also. and even then it is not forbidden.⁸²

8. Surat al-munafiqun juz 28

Melayu proverb about the hypocrites:

⁸² Hamka, *ibid*, Juz XVIII, P. 22-23

"menohok kawan seiring" menggantung dalam lipatan" "lain di mulut lain di hati" "tunjuk lurus kelinking berkait" "berhadapan mulutnya manis di belakang lain bicara"⁸³

9. Juz 30 Surah An-Naba'

In verse 37 God reveals who He is and how wide rububiyah nature;

"God of all the heavens." (the last of verse 37). *As-Samāwāti* is the word jama'(a lot) of *as-Sama'*. *As-Sama'* means the sky. *As-Samāwāti* means some sky. Since it has been mentioned in the Quran itself that the sky was until seven, then the interpreter interprets with all sky or a few clouds. Such language translation that can be used by the interpreter. Because use of the word *jama'* of *Riwayat* which means one house, *jama'i* is *buyūtun* which means many homes. In everyday usage of the word Indonesian and Malay many houses called home.⁸⁴

10. Juz 30

In hell it will not be able to escape from suffering the punishment of death. Because the dead were not there. Nor can live. Because life in the hereafter which means it is in heaven *Jannātun Na'im* with all the blessings that God has prepared for His servants.

There is a famous Malay proverb which can describe a little suffering in hell; "Hidup segan, mati tak mau."⁸⁵

11. Juz 30

"her, except the most wretched." (verse 15).

Then who is described in the next paragraph, the most wretched, namely;

"The deniers and turn one." (verse 16).

⁸³ Hamka, *ibid*, Juz XVIII, P. 247-248

⁸⁴ Hamka, *Tafsir al-Azhar*, (Bina Ilmu: Surabaya 1982) Juz 30, P. 20

⁸⁵ Hamka, *Tafsir al-Azhar*, *ibid*, Juz 30, P. 83

Have voice in this paragraph two temperament that cause so much harm people. (1) deniers, (2) back to back. Meaning denied is that he does not want to accept the invitation authorization. He looked at all the nonsense. Then it was her turn, he gave her back, because arrogant. Only considers dishonorable course Allah who delivered the Lord's instructions. This is revealed in the Melayu proverb; "Bersutan di mata, beraja di hati." As if he felt himself higher and messengers sheer contempt. And the sayings of the Lord was nonsense, and they really own! Therefore, it's natural that the fire kindled their place.

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12. Juz 30

Three sentences of this string, verse 14 to verse 16 we see human effort adaptation with natural gift of God. Allah sends down rain, humans regulate irrigation. God predestined seeds and plants, humans organize their gardens and fields and arrange them according to their ground state. This is the culture. Therefore the plantation business is also called Culture; Agriculture. Land and East Sumatra before the Second World War which is full of wide-area wineries, which people under the auspices of the kings and the Malay Sultans called in Belanda language; Culmurgebied, Cultural District!⁸⁷

⁸⁶ Hamka, *Tafsir al-Azhar, ibid*, Juz 30, P. 85

⁸⁷ Hamka, *Tafsir al-Azhar, ibid*. Juz 30, P. 11

Chapter IV

METHODS AND VALIDITY OF VERSES INTERPRETION WITH *MELAYU* SOURCES BY HAMKA

A. Buya Hamka methods in interpreting the verses of the Qur'an with *melayu* Sources.

In the previous chapter has analyzed a potential fish and principles and methodology Tafsir al-Azhar, which determines the shape and model interpretation. Tafsir al-Azhar can be categorized as used interpretation methods and segments. Detailed presentation forms and segments focused on descriptions of interpretation in detail, depth, and comprehensive. The key themes of each verse is analyzed to find the exact meaning and appropriate in a context sentences. After the conclusion of the interpreter interpreted the verse, which previously examined an aspect *asbab-nuzul* with diverse analytical framework, such as the analysis of sociological, anthropological and others.⁸⁸

In terms of selecting reference Hamka be moderate, not fanatic of a work of commentary and does not rely on a single school of thought. Hamka quotes from various books of tafsir but not only book of hadith and others who thought necessary to cite. However, there are several books of tafsir admittedly have a significant influence on exegesis. Not only in terms of thinking but the bow and pattern. Hamka Also take melayu resources in its interpretation, enter an explanation melayu resources when there are things that would need additional explanation.

In this chapter, the author analyzes the interpretation of relics of some verses which are interpreted by the Malays who was the author of the sub groups felt before, that have found several sources that used melayu eyes, which are the terms that are at the source of Melayu, Melayu proverbs, with the means to see more clearly how the method of relics in interpreting pick with melayu source.

1. The first verse of Surat al-Fatihah:

⁸⁸ Islah Gusmian, *Khazanah Tafsir Indonesia, ; dari Hermeneutika hingga Ideologi* (Jakarta: Teraju, 2003) p. 152

Here relics include the Melayu term which Al-Ilah in Melayu interpreted deity or God.

Hamka explain about God and Ruh (soul) with some Melayu sources

The first verse of Surat al-Fatihah:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Entering the Melayu term which Al-illah in Melayu language interpreted deity or God. "In the Name of Allah, Most Gracious, Most Merciful." (Verse 1).

God, is the substance of the Most High, the Most Exalted, the Most power. All natural substances creator of heaven and earth, sun and moon, and all that exists. He is a figure which is *wajibul wujud* certainly exist, the impossible does not exist.

According to Raghib people from Isfahan, the famous linguist name given to the substance of the Almighty is God. This sentence has long been used by the Arabs to the Most One. God sentence, said Raghib is the development of Al-Ilah sentence. Which in Old Melayu language can be interpreted by a deity or God. Everything they consider them sacred and their worship he mentioned AL-ILAH. And if we want to mention many of God, they used the plural word of AL-ALIAH.

Meaning "Ruh" Hamka explain that Ruh in Melayu language interpreted deity and God. In stone inscription Trengganu written in Arabic script, about the year 1303 AD, *Allah Subhanahu Wa Ta'ala* sentence has been interpreted by the deity glorious Kingdom (*Dewata Mulia Raya*). (The stone inscription is now kept in the Museum Kuala Lumpur).

With the development of the use of Melayu and Indonesian language, then when called God by Muslims, Indonesia and Malay, which is referred to by the letters Allah and Latin roots (the letter T) was raised, and the words of god do not apply anymore to say the Lord God. In the development of this language use, in wearing the sentence of the Lord, it must be remembered that the purpose of the application is different between Muslims and Christians.

Apart from the use of the Melayu language about God, most people we too use also another sentence to God. In the Java language of God is called “Gusti Allah”, when in Melayu Banjar language; “Gusti” is a person of noble titles.

Similarly, the sentence for God in the language, but in other areas is a title of nobility or the king's sons. In the language of Bugis and Makassar called *Poang Allah Ta'ala*. Though the king or the parents who respected their expression of Poang well. Hindu people of Bali, although they worshiped many gods, but they still believed to “Sang Hyang Widi”, meaning the Almighty.

Hindu religious beliefs even up to the highest peak of all, that is to “Sang Hyang Tunggal”. Because it can be comprehended Raghīb al-Isfahani evidence stating that God it comes from AL-ILAH sentence which means God.

2. Verse 15 of Surat al-Baqarah

When explaining word *Ya'mahūn*, Hamka take explanation of al-Baidhowi interpretations that have been written in Old Melayu language, sentence *Ya'mahūn* means *hundang-hundek*.

Surat al-baqarah, verse 15

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

"It is God who will mock them and will extend them in error, they are restless." (verse 15)

In verse 9 we are told that they are trying to deceive Allah and orang who believe, but they deceive themselves they feel they are not. Now they claim that people who believe that they mock when they had mocked mockery of God, and they are not aware. Which they used to mock anyone? Are those who believe in Allah, and have a great leader who

was supported by revelation? Backup those who mocked its God. People have big plans, plans for the sky. That's what they are playing.

As a result how?

They would have mocked God, and the error was extended, so they are not conscious at all. They do not necessarily fall into the vertical, downstream to upstream volatile, restless, uneasy, because only take advance there, inviting to recover.

When you learn Tafsir al-Qur'an al-Baidhawi article has been written in Old Malayu language, sentence *Ya'mahūn* interpreted *hundang-hundek* them. And the author of "Tafsir" The author's father, Sheikh Doctor Abdulkarim Amrullah what the exact meaning of the *Hundang-Hundek* it. He said: "As the worm affected pee!"(sebagai ulat kena kencing!) Jumped to it, jumped in here, has much to do, but the heart is not satisfied, because little heart in it Direct speech is still being worked admit that it was wrong, but do not have the effort to escape in it. Its means with Allah prolong them in digression.

In this verse, Hamka add explanation when explaining the meaning *Ya'mahūn* with take reference of tafsir al-baidhowi that in writing Old Malayu language, sentence *ya'mahūn* interpreted "hundang-hundek"

3. Surat al-Baqarah verse 25

وَأَهْلُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ

“And give them a variety of modes. And for those in which there is a holy wives.”

Although some commentators interpret the meaning here is pure wives in heaven never haid again, because menstruation is dirty, but we should hang much higher than that. For each of us who got married in this world experience, that no matter how clean his wife, beautiful appearance, good manners in his wife's in the world us, but there is definitely a tedious nature also. As the Malay proverb: "Tidak ada lesung yang tidak berdedak", no wife who has no defect.

It is better in this character, there is also a weakness in terms of that.

In explanation of this verse, Hamka do contextual the verse with condition that occurs in the community by adding the Melayu proverb to interpret more wide word أزواج مطهرة , some scholars interpret that holy wives in heaven, never menstruate again.

4. Surat al-Baqarah verse 133

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ
وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ

133. *"Nay, were you witnesses when death approached Jacob? When he said to his sons: 'What will you worship after me? ' They said: 'We will worship your God and the God of your forefathers Abraham, Ismail and Isaac, the One (true) God (alone) and to Him we do submit"*

In verse 133 of Surat al-Baqarah This provides evidence more clearly, answering children of Jacob, as saying: "God of your fathers, Abraham and Ishmael and Isaac." Here, it is clear that as the older brother of Isaac, Jacob, as, except his father. As well as Ishmael and Abraham is the father well. If in this verse is quoted Ismail as his father did, whether he was alone with customs Malay (Indonesia) itself which states uncle (father's brother) as the father also. The eldest brother of the father called the old man (old man) and youngest uncle called the father of small (Miss or Mister youngest). And Abraham called the father, in accordance with English mention Grandfather grandmother, or Belanda Language "Grootvader".`

In this verse, Hamka add an explanation of nickname uncle to explain the behavior of Melayu (Indonesia) itself which states uncle (father's brother) as the father also. The eldest brother of the father called the old man (old man) and his father called the father of the youngest small (Miss or Mister youngest).

5. Surat Maryam verse 36

when explaining the meaning of relics صراط مستقيم add melayu explanation by saying that taking one road, leading up to a point, he will arrive safely to the destination if not then it will not achieve what you intended. As the adage that introduces of the Malays, "Kayu yang berjupang tidak dapat ditancapkan ke bumi"

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ

And Iesa said, 'undoubtedly Allah is my Lord and your Lord, then worship Him. This path is straight'.

" And Iesa said, 'undoubtedly Allah is my Lord and your Lord.'" (the last of verse 36).

This paragraph is men tell anyone about the speech of Jesus Christ back. Is this speech of his speech was indeed a connection momentarily still in the swing, or his next speech later in the day, in order to fight his me recommends the Ummat to tauhid is not important to know. Because it is the call of the Prophets and Messengers of God that is in order increasingly, they are calling on people to worship, serve and worship Allah alone:

" فاعبدوه "So worship Him" servant to him alone, not associating him with another

هذا صراط مستقيم "This is the Straight Path." (End of paragraph 36).

This is a straight path, because it is only one way. This is in accordance with reason that se hat. If you want to point to one, the course of the base, which is a fast up anyway. Parallel lines (two-line) is not up to the point that one. Whoever embarked on a road, heading to one point, he will arrive safely to your destination. But whoever branched mind from the beginning, until the end of the trip will remain crisscrossed. As the famous saying of Melayu: "Kayu yang berjupang tidak dapat ditancapkan ke bumi"

In this verse same with the previous verse, Hamka also add descriptions to explain meaning of the verse by Melayu proverb. By explanation above can be understood that when Hamka used melayu source, many means to add explanation of a term have explain, can write Melayu terminology and Melayu proverbs to add information in the case is within their with explanation same example appropriate when explaining the verse, there explain also developing a comparable manner of resources distinct.

Used can be concluded that the method of relics in interpreting the verses with a melayu source is a detailed presentation of segments focused on descriptions of interpretation in detail, depth, and comprehensive. By method of explaining earlier Opinions in general or view some scholars' then add the resources wither.

B. Validity verses interpretation with melayu sources

Before analyzing the extent to which the relevance verses interpreted eyes with melayu source author will describe how the interpreter is considered valid in the interpretation with sources in the capture, by understanding the paradigms Tafsir classified into two textual and contextual:

a. Textual interpretation: Tafsir oriented text

Etymologically, textual derived from the English noun "text", which means content, sounds, and images. In terminological, textual perception is perception oriented text in itself. Therefore, through this approach, a vision conceived through linguistic approach, regardless of socio-historical background, when and where revelation. Textual approach is an approach to the study of the Qur'an that makes spelling-pronunciation of the Qur'an as an object. This approach emphasizes the analysis of the linguistic side in understanding the Qur'an. This approach is widely used by *Salaf* scholars in interpreting the Qur'an by quoting the hadith or opinions of scholars associated with the meaning of pronunciation being studied.⁸⁹

⁸⁹ MF. Zenrif, Sintesis Paradigma Studi Al-Quran, (Malang : UIN Press, 2008), p.51

If you borrow a terminology of fiqhiyah, textual interpretation means to interpret the Qur'an outwardly that in the history of jurisprudence explore *zahiriah* flow. In understanding the Qur'an, flow *zahiriah* hold on three basic principles: first, must adhere to the outer text and not go beyond it except with the other *zahir* by consensus or *ijma'* is defined. Second, the purpose of the text is actually located on the *zahir*, not behind the text that needs to be looked at in depth reasoning. Similarly, beneficiaries are required to Islamic law. Third, find the reason behind setting *syari'ah* is a fallacy. The textual approach taken jurists during the time did not reflect the actual appearance of the text, because the perspective of their use is still limited to the perspective that the verses of the law is verse *'ayniyyah*, so that only produces frozen understanding of the legal text and is not likely to be relevant to the development of time. The approach should do is use the perspective that these verses are *hududiyah* law, with the understanding that God is the only *Syari'* just set the bounds of the law. *hududiyah* perspective provides an understanding that in certain cases, determine the limits of the law of God is absolute that can not be violated. For example, the maximum punishment for the thief, adulterer, for intentional homicide and others. In other cases, Allah gives the generality of *ijtihad* for humans, some of which (with certain terms and conditions) can penetrate the barrier limits ordained by Allah. Examples of foods that are forbidden to be eaten, in an emergency we repeated indeed to eat.⁹⁰

Rules or principles applied this interpretation is *al-ibrah bi umumi lafaz bi khuṣuṣi sabab* (meaning the resolution was based on universality (generality) the text, not in particularity (specificity) reasons). In designating a product of interpretation, this interpretation emphasizes the general meaning of the text rather than analyze the reasons for revelation of the text before prescribing an interpretation.⁹¹ This interpretation is built on two conceptual framework. First, understand the Qur'an only stopped in its historical context. Oriented textual interpretation is not capable of developing into question the

⁹⁰ Sahiron Syamsudin, dkk, *Hermenutika Al Qur'an Mazhab Yogya*, (Yogyakarta : 2003), p.171-172

⁹¹ Dr. H. U. Syafrudin, *Paradigma Tafsir Tekstual & Kontekstual*, (Yogyakarta : Pustaka Pelajar, 2009), p.37

substance of the text meaning now. Second, do not include social phenomena into the framework of the principal purposes of the Qur'an's revelation. That is, social problems solved by the present work past text.

Textual terms in the scholars of fiqh are those who make *nass* (text) either the Qur'an or Hadith as the only source of legitimate authority to deny the role of human interpretation. The term "textual" here is referring to a paradigm think, either way, method or approach is based on the literal meaning of the text or the text. This term can be generally defined as tendency a view which refers to the literal meaning of the text or meaning. So, what is meant by the term textual interpretation in this study is a trend or method of interpretation which focuses on the literal meaning of the text without enclosing the socio-historical context of the text in their interpretation: where, when, and why the text is born, and how the projection of the text's meaning forward. Because emphasizes the literal meaning of the text on one side and recognize the role and involvement of the interpreter on the other hand, the determination of its meaning entirely the domain authority of the text. The text has no meaning beyond that can be accounted for and are believed to be correct.

b. Context interpretation: Tafsir oriented contextual

Contextual, etymologically, comes from the English noun "context", which means "atmosphere", "state" In other explanations mentioned it means; The first, "part of the text or a statement that includes a word or part of a specific written that determines its meaning; and second, a situation in which an event occurs".⁹² Contextual, means something related to or dependent on context. So, understanding contextual understanding is based not only on a linguistic approach, but also text understood by the circumstances when the text appears, in this case "revelation.

Thus, contextual understanding is oriented to understanding the socio-historical background in which the text appears and produced a significant variable. Furthermore,

⁹² Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa, Kamus besar Bahasa Indonesia (Jakarta: Balai Pustaka, 1988), Edisi II, p. 458

the reader is drawn into the context (interpreter) where he lives and is, with experience in cultural, historical and social self. So, contextual understanding, the nature of the movement is from bottom to top; of praxis (context) towards reflection (text). The text in this approach is only used as an important variable in the process of social criticism. Therefore, the question is how the revealed text present in the community, then to be understood, interpreted, translated, internalized, and dialogue in order to deal with the social realities of today. Based on the above, it appears that the meaning of contextual understanding has developed from just looking at the context when the revelation came down to see the context of the interpreter. Even recent developments it has become a "contemporary interpretation methods". This can be seen in contemporary interpretation of classification, which is separated into five method of interpretation, the global method, analytical, handing municipality, thematic and contextual.⁹³

Contextual term contains at least three senses: (1) the meanings in order to anticipate issues that are generally urgent today, so contextual meaning is identical with situational; (2) meaning see how the past, present, and future; where something will be seen from the angle of historical meaning first, the functional significance of this moment, and predict meaning (which is considered relevant) at a later date; and (3) Reseat the linkages between the text of the Qur'an and its application.⁹⁴

The term "contextual" in this case is actually a new term. Not only are there in the Qur'an, but also in terms of Indonesia. The idea itself was born out of concern about the appearance of Tafsir al-Qur'an during this time, which according to Fazlur Rahman, as the initiator of contextual interpretation, only produce a piece of understanding. Things that cause this is a common tendency to understand the Qur'an in the verse-by-verse, and even word by word. Keywords that are often used in contextual interpretation is "historical roots". The term contextual seemed to be directed there. The context here is different from that contemplated in the context of textual interpretation. What is meant here is the context of the circumstances surrounding the reader. So, contextual meaning

⁹³ Ahmad Syukri Saleh, *Metodologi Tafsir Kontemporer dalam Pandangan Fazlur Rahman* (Jakarta: Gaung Persada press, 2007), p. 58

⁹⁴ Noeng Muhadjir, *Metodologi Penelitian Kualitatif* (Yogyakarta: Rake Sarasin, 2000), Edisi IV, p. 263-264

things that are relevant to the context or the reader. Contextual approach is basically the most relevant approach to developing products nash, especially those associated with the transactions, and the law.⁹⁵

Shape or approaches that can be used Hamka in interpreting the verses with melayu source is the interpretation of s-oriented context. Hamka aims to clarify the context indonesian with culture and terminology melayu so readers can understand what the signs are there.

Instances when the eyes make clear explanation about the hypocrites in the opening letter of al-Munafiqun. Melayu proverb explains: "menohok kawan seiring" "menggunting dalam lipatan" "lain di mulut lain di hati" "tunjuk lurus kelingking berkait" "berhadapan mulutnya manis di belakang lain bicara". There is also a Melayu term which describes used to put to deity and God in surat al-Fatihah, the first verse,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

God word was said Raghīb - is the development of Al-Ilah word. Which in ancient Melayu language can be interpreted by a deity or God. Everything they consider them sacred and their worship he mentioned AL-Ilah. And if want mentions many of God, they adopted the plural word of Al-alihah

With the above presentation can be said that the verses are explained in eyes with melayu sources very relevant, with reason when Hamka add annotations to melayu source verse accordance with the existing context and also in accordance with the context of the discussion of the problems that exist with the present, the adult This indispensable so that, the readers can understand what the verses of the Qur'an.

⁹⁵ Sahiron Syamsudin, dkk, Hermentika Al Qur'an Mazhab Yogya, (Yogyakarta : 2003), p.169-170

CHAPTER V

CONCLUSIONS

A. CONCLUSION

1. Buya Hamka methods in interpreting verses of the Qur'an with Melayu Source.

Tafsir al-Azhar categorized as used interpretation *tahlili* method. Shape or Tahlili detailed presentation focuses on the interpretation of the descriptions in detail, depth, and comprehensive. The key themes of each verse is analyzed to find the exact meaning and appropriate in the context of the verse. After interpretation, the conclusion from that verse is interpreted, which previously examined an aspect asbab-nuzul with diverse analytical framework, such as the analysis of sociological, anthropological and others.

In the use of reference Hamka also take melayu source in interpretation, enter an explanation of the source of wither when there are things that would need additional explanation. In this case concluded that when Hamka used Melayu source mostly intended for Adding a description of the meaning that has been described can be a term Melayu or Melayu proverbs and in order to supplement the information in the case is within their explanations when explaining the verse, there is also a way explain comparing from different sources.

Hamka used method in interpreting the verses with Melayu source is the shape or *Tahlili* detailed presentation focuses on the interpretation of the descriptions in detail, depth, and comprehensive. After explaining the previous opinions of the general or view some scholars' then add with melayu sources.

2. Validity verses interpretation with *Melayu* Source

Form or approach used in interpreting verse in the Qur'an, Hamka with wither source is the context-oriented interpretation which according to the circumstances surrounding the reader. Thus, the contextual meaning of things that are or related to the

context of the reader. Hamka aims to explain the context Indonesian the Melayu culture and terms wither so that the reader can understand what the verses mean it.

And it can be concluded that the verses are explained Hamka with sources wither very relevant, with reason when Hamka add annotations to wither source in accordance with the existing context of the verse and also in accordance with the context of the discussion of the problems that exist with the present, which is today very required so that, the reader can understand what the verses of the Qur'an.

B. SUGGESTION

This research about The Validity Of Melayu Sources As References to The Tafsir Al-Azhar By HAMKA though is limited to the answer of the research question. Therefore, the topic about the trust concept in ethical leadership is still opened to be Discussed and there are many possibilities to be developed more to enrich the Islamic Studies, moreover toward to the study of tafsir and hadist. For example, Thought Hamka in the Tafsir Al-Azhar. Furthermore, it is hopefully may give a contribution toward society problems.

C. CLOSING

Those are what the researcher could explain and describe about The Validity Of Melayu Sources As References to The Tafsir Al-Azhar By HAMKA. Praise to God Whose knowledge is so wide until more than the wide of the ocean. The researcher only Learns To understand His Knowledge. Without his guidance, blessings and love, the researcher could not complete the final project as a graduation requirement. Peace and Salutation may be upon our Prophet Muhammad who to always encourages people not be tired in learning the science of God.

Although the researcher has worked maximally, yet researcher is sure that the work is still far from perfectness and less satisfying. Therefore, the researcher always and continuously needs to the constructive critiques and comments. May this work will be useful especially for the researcher and the others who concerned in any other field of study Generally. Amin.

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