

THE INFLUENCE OF Sufi

THOUGHT ON CONTEMPORARY
NUSANTARA QUR'ANIC INTERPRETATION:
STUDY AND CRITICISM

The Influence of Sufi Thought on Contemporary
Nusantara Qur'anic Interpretation: Study and Criticism

DR. SUADI SA'AD, MA
DR. AGUS SUKIRNO, MA



DR. SUADI SA'AD, MA
DR. AGUS SUKIRNO, MA



PUSAT PENELITIAN DAN PUBLIKASI ILMIAH
LEMBAGA PENELITIAN DAN PENGABDIAN MASYARAKAT (LP2M)
UIN SULTAN MAULANA HASANUDDIN BANTEN
TAHUN 2020

ISBN 978-623-6030-15-8



9 786236 030158

Dr. Suadi Sa`ad, MA
Dr. Agus Sukirno, MA

**THE INFLUENCE OF SUFI THOUGHT ON
CONTEMPORARY NUSANTARA QUR'ANIC
INTERPRETATION: STUDY AND CRITICISM**

LP2M UIN Sultan Maulana Hasanuddin Banten

2020

THE INFLUENCE OF SUFI THOUGHT ON CONTEMPORARY NUSANTARA QUR'ANIC INTERPRETATION: STUDY AND CRITICISM

Penulis: Dr. Suadi Saad, MA & Dr. Agus Sukirno, MA

Editor: Dr. Ayatullah Humaeni, MA.

Desain Cover: Arif Wijaksana

Tata Letak: Romi, S.Hum

Cetakan: Pertama, Desember 2020

Ukr. 14,8 x 21 Cm ~ vii + 110 Hlm

ISBN : 978-623-6030-15-8

Diterbitkan Oleh:

LP2M UIN SMH Banten

Jl. Jendral Sudirman No. 30 Ciceri Serang Banten

Telp./Faks. (0254) 200323/ (0254) 200022

Email: lemlitserang@hotmail.com

*© Hak Cipta dilindungi Undang-Undang
(All Right Reserved)*

Acknowledgment

All praise be to Allah, the Almighty lord, who is the creator of universe and all creatures in the earth. It is because His grace and mercy that has been given to the writers, so this book finally could be finished on proper time.

Having completed their book, the writers realize that this book will never exist without help, advice, support, and encouragement from many parties. Although the parties, to whom the writers are indebted, are impossible to mention individually.

At the very beginning, We would like to gratefully acknowledge to the present Rector of The State Islamic University of Sultan Maulana Hasanuddin Banten, Prof. Dr. H. Fauzul Iman, M.A., for his kindness and advice. We would like also express our gratitude to Dr. Wazin, M.SI., the chairman of Research Institution and Community Service and Dr. H. Ayatullah Humaeni, M.A, the chairman of Research Center for their endless support and huge encouragement but also for having entrusted us to obtain research grant funds. Besides, special thanks also go to our students, Romi, S.Hum & Airf wicaksana, who have helped the writers to design cover and adjust book layout.

In addition, We would like to address our high appreciation to all of respected colleagues at UIN Sultan

Maulana Hasanuddin Banten, especially at the lecturers and staffs at the Faculty of Dakwah, for their comments, criticism, as well as guidance in the shaping of the materials in this book.

The last but the most important, this book is dedicated to our parents, wives, children who taught us the value of love, sacrifice, and sincerity.

Serang, December 2020

Suadi Sa'ad & Agus Sukirno

TABLE OF CONTENTS

Acknowledgement - i

Contents - iii

Chapter I Introduction__1

- A. Background__1
- B. Formulation of the Problem__3
- C. Objectives of the Research__3
- D. Previous Research__3
- E. Methodology__7
- F. Writing System__10

Chapter II THEORETICAL FRAMEWORK__12

Chapter III SUFISM AND THE INTERPRETATION OF THE QUR'AN IN INDONESIA__17

- A. The Development of the Qur'anic Interpretation
in Indonesia__17
- B. The Sufistic Interpretation of the Qur'an in
Indonesia__57

Chapter IV SUFISTIC VIEWS IN CONTEMPORARY INDONESIAN QUR'ANIC INTERPRETATIONS__70

A. Ascetism (<i>al-Zuhd</i>)__	70
B. Trust (<i>al-Tawakkul</i>)__	80
C. Love (<i>al-mahabbah</i>)__	88
D. Knowledge (<i>Al-Ma'rifah</i>)__	94
E. Anxiety and Hope (<i>Al-Khawf wa al-Raja'</i>)__	98
Chapter V CONCLUSION__	103
BIBLIOGRAPHY__	106

CHAPTER I INTRODUCTION

A. Background

One of the greatest blessings of God to the *ummah* (muslim nation) is His Book, the Qur'an. It is His guidance and light for them and through it is their happiness. The charity of the *ummah* is manifested in their magnificence of the book of their Lord and taking care of it in many manifestations, including the care of 'ulamâ' (scientists) by interpreting it, by explaining its meanings, and by stating of its provisions.

Interpretation is one of the efforts to understand, to explain the intent, and to know the contents of the verses of the Qur'an. This effort has been made since the time of the Prophet Muhammad as His messenger who was assigned to convey these verses while marking him as the first commentator (*al-mufasssir al-awwal*). After his death and until now, the interpretation of the Qur'an has experienced a very varied development without giving up its time category. Of course, as a result of human work, the interpretation of the Qur'an has diversity in both the methods (*manhaj/thariqah*), style (*naw'*), and approaches (*alwân*).

Various factors can lead to the diversity that occurs in interpretations, such as differences in tendencies, interests, the motivation of the exegete itself, differences in a mission carried out, some differences in depth and variety of knowledge mastered, differences in time and environment that surround or so-called factors of social and political conditions where the exegete was. All of this is unavoidable and at its peak produces a variety of features, then develops into a variety of interpretive streams¹ with their respective methods.

There have been many interpretations that varied and differed among them in methodology and presentation. This difference stems from some causes and motives, including the difference between the interpreters in their doctrines and various issues that have emerged in the history of Islam, such as Israeliness (*isrâîliyât*), theology, and the appearance of different *firqah* (sects) who distorted the meanings of verses to support their doctrines and ideas, and other things. One of the things that had a strong influence in the interpretation especially, and the sciences of Sharia generally, is Sufism.

Even in today's modern-contemporary context, matters of understanding and meaning in interpretation—including Nusantara interpretation of the Qur'an—do not stop there, but also use various approaches (such as trends

¹ Ahmad Al-Syarbashi, *Qishshah al Tafsîr* (Kairo: Dar al-Qalam, 1962) p. 39-41.

in the social sciences that have developed since the 18th century to the present).

This is what prompted me to write about the influence of Sufi Thought on Contemporary Nurantara Qur'anic Interpretation.

B. Formulation of the Problem

The problems of this study can be formulated as below:

- (1) How is the development of Quranic interpretation during contemporary times in Indonesia?
- (2) How is the development of Sufism thought in interpreting the Qur'an
- (3) To what extent Sufism has influenced the views of the Qur'an commentators in modern times in Indonesia?

C. Objectives of the Research

This study will be held to know the roadmap of Sufism thought in Indonesia, especially in modern times. Besides, it will be explained in this study how far the interpretation of the Qur'an commentators in their works is influenced by such kind of thought.

D. Previous Research

To enrich my insight, before doing this research, I briefly studied several works that, in my opinion, were very related and helpful.

Firdaus bin Sulaiman, *Tafsir Sufi: Kajian Analitikal terhadap Kitab Tafsir al-Bahr al-Madid fi Tafsir al-Quran al-*

Majidoleh Ibn 'Ajibah (1160-1224) (Tesis di University Malaya, 2016). It has also been found through this research that Syeikh Ibn 'Ajibah has interpreted the entire verses of the Holy Quran by combining both interpretational methodologies which are literal (external) and spiritual (internal) in nature. His literal interpretation follows the normal or routine approach generally adopted by most interpreters. Of notable interest was that Syeikh Ibn 'Ajibah frequently-issued narrations where its source was ambiguous, particularly narrations related to tales of the Israelites. Concerning his spiritual interpretation, it was deemed to be based on the *Isyari* (symbolic) method. The interpretations are expressed in a symbolic manner where such symbols contain clarifications over verses of the Holy Quran from a Sufi perspective. These clarifications are linked to Sufism concepts and doctrines which have been in the past expressed by leading Sufi figures, whether from amongst the Sufi practitioners as indeed Sufi philosophers. Syeikh Ibn 'Ajibah's book *al-Bahr al-Madid fi Tafsir al-Qur'an al-Majid* is therefore regarded as a compilation of the Holy Quran's interpretation comprising both the viewpoints of Sufi practitioners and philosophers.

Arsyad Abrar, *Epistemologi Tafsir Sufi* (dissertation at UIN Syarif Hidayatullah Jakarta, 2016). This dissertation proves that the interpretation of the Qur'an by some Sufi groups has a basis derived from the Qur'an

and Sunnah. Sufis in the Qur'anic interpretation also have their epistemology which provides a legal standing in interpretation. The author also confirmed that the interpretation of al-Qur'an conducted by Sufi groups has a rational relationship, which does not conflict against the Qur'an itself.

Afrizal Nur, "Menguak Dimensi Sufistik dalam Interpretasi al-Qur'an" in the *Jurnal Ushuluddin* (Fakultas Ushuluddin Universitas Islam Negeri Sultan Syarif Kasim Riau) Vol. XX, No. 2, July 2013, p. 185-198. The writer stated that at first Islam did not know mysticism or mystical movements. Along with the wide expansion and more and more adherents, there was an outside influence, one of which was mysticism. According to this new stream of thought, behind the written text (verses of the Qur'an) there is a deeper substance of meaning, namely inner meaning. Besides, he continued, the dynamics of Sufism in the tradition of the study of the Qur'an experienced ups and downs. But its existence remains our joint vigilance because this stream seeks to find its foothold, namely the text of the Qur'an. Thus the Qur'an may avoid an interpretation with a deviant sufistic pattern.

This article review is general and does not specifically examine certain interpretations, while this research will specifically examine the sufistic view of contemporary Indonesian interpreters.

Ahmad Muslim, *Corak Penafsiran Tasawuf Hamka (Studi Penafsiran Ayat-ayat Tasawuf dalam Tafsir Al-Azhar)* (undergraduate thesis at the Faculty of Ushuluddin, IAIN Lampung, 2016). Hamka's sufistic interpretation style is *Isyari* patterned Sufism which is based on real and realistic scientific rules and his interpretation of the Qur'an verses is *isyârî* that covers what is outer and inner. The outer meaning is the Qur'anic text while the inner meaning is the meaning of the cues behind the meaning, and is not based on mystical studies built on the basis of *riyâdlah rūhîyah*, or spiritual practices with guidance through his conscience or better known as *mukâsyafah*. The relevance of Hamka's Sufism with current life possesses harmony, where humans who live at this time do not have to leave today's life: if someone has a position does not have to leave his office, if he has the property does not have to leave it and go to a cave; what must be abandoned is a bad and reprehensible character that brings people to be arrogant and immoral to His God.

Different from the previous article, this thesis examines Hamka's interpretation only. Even in this thesis, the discussion that is relevant to the theme gets a smaller portion than the discussion about Hamka himself. Also, this article only discusses aspects of *zuhud* and *tawakal* in Hamka's thinking.

Syukri and Nor Salam, "Dimensi Sufistik dalam Pemikiran M. Quraish Shihab: Telaah tentang Konsep

Zuhud dan Tawakkal dalam Tafsir al-Mishbah” in *Esoterik: Jurnal Akhlak dan Tasawuf* (STAIN Kudus) Vol. 2 No. 1, 2016, h. 129-145. The author states, the key concept in Sufism which is commonly referred to as *al-Maqâmât wa al-Aḥwâl* especially in the concept of zuhud and tawakkal is given an interpretation with a different nuance from the old Sufism concept. Zuhud in the interpretation of al-Mishbah is not necessarily used as a concept that "hates" the world, but by combining the two, in other words, the hereafter life (*ukhrawî*) is a goal while the worldly life is a means that cannot be left to achieve the goal. Likewise, with the concept of tawakkal, Shihab does not necessarily agree and contrast between the reasoning of Jabariah and Qadariah which is so far—as studied in the science of *kalâm*—always opposed. In Shihab's sufistic concept, tawakkal cannot be separated from the maximum effort that must be done, on the contrary, tawakkal must remain value in every effort made.

E. Methodology

Data collection techniques are the most important step in research because the main purpose of the research is to obtain data. Without knowing data collection techniques, the researcher will not get data that meets the

specified data standards.² This research is library research that is the data taken is in the form of text data.

The primary sources of data for this research are works on Sufism and works on contemporary Nusantara commentators. What is meant by contemporary here is the twentieth century and beyond. Secondary data sources include the other related works of experts. The sources above are supplemented with additional supporting sources that discuss tasawuf and interpretation and have relevance to the object of this research.

As library research, this research can be categorized as qualitative research, where the data is collected by using documentation techniques, namely research data collection is conducted by collecting written sources in the form of documents in the form of books and other documents³ which aims to develop understanding and concepts related to themes of tasawuf and interpretations.

To understand these data, certain techniques can be used, namely the most commonly used techniques "content analysis" or "content study". Here are some understandings about the concept of content analysis or content study, namely:1) Barelson defines content study

² Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R & D* (Bandung: Alfabeta, 2007), p. 308.

³ Noeng Muhadjir, *Metodologi Penelitian Kualitatif* (Yogyakarta: Rake Sarasin, 1998) p. 159-60.

as a research technique to describe objectively, systematically, and quantitatively about communication manifestations, 2) Weber states that content study is a research methodology that utilizes a set of procedures to draw valid conclusions from a book or documentation, 3) According to Krippendorff, the content study is a research technique that is used to draw replicative and valid conclusions from the data based on its context, and 4) Holsti states that content study is any technique used to conclude attempts to find message characteristics, and is carried out objectively and systematically. This study will use the last definition of content study or content analysis.

In content analysis collection techniques there are at least several procedures that must be carried out by a researcher, namely: Determination of an analysis unit for procurement of data from a work that is carried out through careful reading. Repetitive readings will help researchers to make data. All readings must be sorted into small units so that they are easily analyzed. The data must be sought which is truly relevant to the object of research. These units are interesting phenomena that will become the research sample.⁴

To analyze the texts above, several steps will be carried out, among them, to examine as best as possible

⁴ Suwardi Endraswara, *Literary Research Methodology* (Yogyakarta: CAPS editorial team, 2011) p. 23.

what was presented in those texts to find the dialectical development of the commentators' thoughts; to describe the explicit problems found in the data, namely explaining terminology, approaches, arguments, and assumptions and thought orientation; to provide critical interpretation and evaluation, both text with text or dialogue text with reality outside the text, by showing the strengths and weaknesses of their views, and assessing accountability and all kinds of reasons; and then, in a complete and balanced way, based on that evaluation, creatively outlining and analyzing their thinking, and composing synthesis results that are new understandings.

F. Writing System

The writing systematics of this research is based on the logical sequence of discussion, so that it is easy to understand and continuous between one chapter and another. The systematics are as follows: The first chapter is an introduction that contains the background of the problem, the formulation of the problem, the purpose and usefulness of the research, research methodology, literature review, and systematics of writing.

Chapter two contains a discussion of the theoretical framework of Sufism thinking to map out, and as a knife to dissect, the thoughts of contemporary Nusantara interpreters. Here we discuss some things about Sufism, its purpose, object, and uses; the pattern of

Sufism thought; as well as discussions about some of the streams that develop in it.

In chapter three will describe the development of Sufism and Tafsîr (interpretation of the Qur'an) in Indonesia.

Furthermore, chapter four will analyze the sufistic views that influence the views of the contemporary Indonesian interpreter of the Qur'an.

Finally, this study will be closed with the fifth chapter which contains conclusions and recommendations.

CHAPTER II

THEORETICAL FRAMEWORK

Interpretation of the Qur'an (*Tafsîr*) is the knowledge that takes up the purposes of Allah contained in the Qur'an in accordance with human abilities. Therefore, Tafsir is one of the noblest and highest-level sciences, due to its object, namely the very noble and much-needed Word of God (*Kalâmul-Lâh*).

Along with the development of the Sufi school, they also interpret the Qur'an following the Sufi ideology they profess. In general, the Sufis understand the verses of the Qur'an not only explicitly, but they understand it implicitly.

Among the reasons for the emergence of Sufism in Islam is because there is a group of Muslims who have not felt satisfied with their approach to God through worship, fasting, and pilgrimage (*hajj*). They want to feel closer to God by way of life toward God and free themselves from absolute attachment to worldly life so that they are not enslaved to property, thrones, or otherworldly pleasures. This tendency generally occurs among the first generation of Muslims. Al-Dzahabi confirmed that the practices of Sufism as above have been known since the early days of Islam. Some friends of the

Prophet (*shahâbah*) who practiced Sufism were living in asceticism (*zuhd*) and worship, but the term *tashawwuf* was not known.⁵

The practices of *zuhd* carried out by first and second-generation scholars continued until the Abbasid period when Muslims experienced abundant prosperity so that in the upper and middle classes there was a luxurious pattern of life. At that time the Sufism movement also developed, which was not limited to the practice of simple life but began to be marked by the development of a method of theoretical explanation which would later become a discipline called Sufism. At this time Sufism had mixed with philosophy and theology, so that came what was known as *tashawwuf nazharî* (theoretical Sufism) and *tasawwuf 'amalî* (practical Sufism).

Starting from around the third century to the eighth century when Islamic civilization led the world, there was a shift in interpretation by revelation (*al-tafsîr bi al-ma'tsûr*) became the interpretation by the ratio (*al-tafsîr bi al-ra'yi*). The use of ratios is getting stronger, although ideological bias often occurs. As an implication, there are various books of interpretation colored by tendencies

⁵ Muhammad Huseyn Al-Dzahabi, *al-Tafsîr wa al-mufasssîrîn* (Cairo: Mu'assasah al-Tarikh al-'arabiyah, 1396 H/1976), vol. 2, p. 251.

following ideological schools of their exegetes and even rulers⁶.

Seen from the map of interpretation science in general, Sufistic interpretations are divided into three: based on the form of interpretation;⁷ interpretation method;⁸ and the style of interpretation.⁹ Based on this division, it can be said that the form of Sufistic interpretation is *tafsîr bi al-ra'yi*. The widely used method in presenting the interpretation results is the analytical (*tahlili*) method, while the pattern is the Sufi style.

As is well known, Sufism itself is divided into two: *tashawwuf nazhari* and *tashawwuf 'amali*. The first is based on the scientific study of *tasawwuf*, whereas the second is based on a life that leaves worldly pleasures and uses all the time to worship God. Each of these influences on the interpretation of the Qur'an.¹⁰

The sufi nazhari interpretation was built to promote and strengthen the mystical theories adopted by the interpreter. In interpreting the Qur'an the

⁶ Abdul Mustaqim, *Dinamika Sejarah Tafsir al-Quran. Studi Aliran-aliran Dari Periode Klasik, Pertengahan, Hingga Modern-Kontemporer* (Yogyakarta: Adab Press, 2012) p. 90

⁷ Nashiruddin Baidan, *Wawasan Baru Ilmu Tafsir* (Yogyakarta: Pustaka Pelajar, 2011) p. 13.

⁸ Nashiruddin Baidan, *Wawasan Baru*, p. 386.

⁹ Nashiruddin Baidan, *Wawasan Baru*, p. 368-386.

¹⁰ Muhammad Huseyn Al-Dzahabi, *al-Tafsîr wa al-mufasssirûn*, vol. 2, p. 237.

interpretation deviates far from its main goal, namely for the benefit of humans. Al-Dzahabi said that the interpretation of Sufi *nazhari* in practice is the interpretation of the Qur'an which does not pay attention to the language and what is meant by Shara'.¹¹

The method used in Sufism interpretation in general is the sign (*isyârah*) method). The sign (*isyârah*) means to reveal the outer meaning of a verse to know the wisdom in it. They use the word "sign" to distinguish it from *ta'wil* which is always attributed to bad goals. Whereas the sign method they used in practice is more the same as *ta'wil*. Sufi scholars also argue that the results of their interpretation of the Qur'an are not referred to as interpretations, because it is the same as limiting the meaning of the Qur'an through interpretation, and they call it "isyarah".

"Outer-Inner" is a concept used by the Sufis to underlie their thinking in interpreting the Qur'an especially and seeing the world in general. The pattern of their system of thinking is to depart from the outer one to the inner one. For them, the inner (*bâthin*, the mind) is the source of knowledge while the outer (*zhâhir*, the text) is the shining. Abdullah al-Muhasibi explained that what is meant by the *zhâhir* is the reading, and *bâthin* (the inner

¹¹ Muhammad Huseyn Al-Dzahabi, *al- Tafsîr wa al-mufasssîrûn*, vol. 2), p. 238.

one) is the *ta'wil*. While Abu Abdurrahman said that what is meant by *zhahir* is the reading while the inner one is the understanding.

Both the outer meaning and the inner meaning of the Qur'an are from Allah. *Zhahir* is the descent (*tanzîl*) of the revelations from God to the prophets in the language of the people, while *Bathin* is the understanding in the hearts of some believers, which are from God.

Therefore, the interpretation of the dualism of the mind in the discourse of the Qur'an is not returned to humans, but God. Because God makes everything (creatures) with outer and inner dimension and the Qur'an is also His creature.

CHAPTER III

SUFISM AND THE INTERPRETATION OF THE QUR'AN IN INDONESIA

A. The Development of the Qur'anic Interpretation in Indonesia

The tradition of Tafseer writing in Indonesia has been moving for a long time, with a variety of writing techniques, styles, and languages used. Based on historical records that in the 16th century in the archipelago, there was found interpretation writing. At least this can be seen from the text of Tafsir Sûrah Al-Kahfi [18]: 9. The writing of a partial interpretation is based on a certain surah, the Surah Al-Quran which is interpreted is surah Al-Kahfi, it is not known who wrote the commentary. The text of this interpretation (manuscript) was brought from Aceh to the Netherlands by Erpinus (d. 1624) in the early 17th century, an Arabic linguist.¹² Today, the manuscript is in the collection of the Cambridge University Library with the catalog MSIL645. It is suspected that this manuscript was made during the early reign of Sultan Iskandar Muda (1607-1636 AD), where the mufti of the sultanate was Syams Al-Din Al-Sumatrani, or even earlier, Sultan 'Ala'

¹² Islah Gusmian, *Khazanah Tafsir Indonesia* (Bandung: Teraju, 2002), p.53.

Al-Din Ri'ayat Syah Sayyid Al Mukammil (1537-1604), where the mufti of the Sultanate was Hamzah Al-Fansuri.

The writing of the interpretation of the Surah Al-Kahfi is more nuanced and Sufic in style. This indicates that the author is a person who has the experience and qualified spiritual depth, or a follower of a tarekat that had developed in Aceh at that time, namely the Qadiriah sect.

One hundred years later, 'Abd A-Ra'uf Al-Sinkili (1615-1693) wrote the complete 30 juz *Tarjumân Al-Mustafid* commentary. The year of writing of this work cannot be known for sure. Peter Riddel, as Ichwan referred to it, after seeing the information from the oldest manuscript of this work, taking tentative conclusions, this work was written around 1675 AD.

According to many observers, Tarjuman Al-Mustafid by 'Abd Al-Ra'uf Al-Sinkili is a translation of the Al-Baydlawi Tafsir. The scientist who thinks this kind is Christian Snouck Hurgronje. But Peter Riddel has another opinion. According to him, this Tarjuman Al-Mustafid is a translation of Al-Jalalayn's Tafsir, although many refer to Tafsir Al-Baydlawi, Tafstr Khâzin, and several other interpretations. Because Tafsir Al-Baydlawi is an extensive and complicated interpretation work, while *Tarjuman Al-Mustafid*, like *Tafsir Al-Jalalayn*, is short, clear, and elementary.

In the 19th century AD, a work of interpretation appeared in the Malay-Jawi language, namely the *Fard'idl Al-Qur'ân* Book. The author of this interpretation is not known. The manuscript was included in a book collection of several writings of Acehnese scholars edited by Ismâ'il bin 'Abd Al-Muthallib Al-Âsyi, *Jâmi Al-Jawâmi' Al-Mushannafât* 'Some Books by some Acehnese Ulama. The manuscript of the book is well preserved and neat in the Netherlands, to be precisely stored in the library of the University of Amsterdam, and is marked with a catalog code: Amst.IT.481 / 96 (2). This work was later published in Bulaq. The object of the interpretation of this text is sûrah Al-Nisâ ': 11 and 12 which speak of the law of inheritance. The interpretation of this book is explained simply, it is more like the translation of the verses of the Al-Qur'an. After explaining certain verses, the next statement always begins with the word "interpretation". However, due to the absence of data on the author, the authors or researchers of the book find it difficult to elaborate on it further.¹³

In the 19th century AD, complete interpretation literature written by an Indonesian scholar, Imam Muhammad Nawawi Al-Bantani (1813-1879 AD) was published, namely *Tafsir Munir li Ma'âlim Al-Tanzil*. However, this interpretation, which uses Arabic as the

¹³ Islah Gusmian, *Khazanah Tafsir Indonesia...* p.54.

language of instruction, was written outside the archipelago, namely Makkah. The book was finished writing on the 5th of Rabiul Akhir 1305 H, Wednesday.

At the beginning of the 20th century AD, various interpretive literature began to be written by Indonesian commentators. These works will be further described in the discussion below. These interpretive works are written in models and national and regional languages. We know Mahmud Yunus, A. Hassan, T.M. Hasbi Ash-Shiddieqy, and Hamka, as the later generations, each wrote a commentary with a coherent presentation model (tahlili) according to the order of sūrah in the Ustmāni mushhaf.

1. *Technical Diversity of Al-Quran Interpretation Writing*

In terms of time, from period to period, the writing of the Qur'anic commentary in Indonesia has experienced interesting developments, both in presentation, the nature of the interpreter, and the themes of the study. In the 1920s, H. Iljas and Abd. Jalil (Padang Panjang: 1925) wrote a book of commentaries entitled *Alqoeranoel Hakim* along with *Toedjoean and Maksoednja*. This collective interpretation was followed in the 1930s by several people, for example, H.A. Halim Hassan, H. Zainal Arifin Abbas, and Abdurrahman Haitami, who wrote *Tafsir Al-Qur'an Al-Karin* (Medan: Firma Islamiyah, 1956, 9th edition) and in 1955s the

Tafsir Al-Qur'an was written by H. Zainuddin Hamidy and Fachruddin Hs. (Jakarta: Widjaya, 1959).

The systematic presentation of thematic interpretations became known at the end of the 19th century AD, even though its form was very simple. This can be seen in the work of anonymous commentary, entitled *Faraid Al-Qur'an*, in Ismâ'il bin Abd Al-Muthallib Al-Asi (ed.) *Jam' Al-Jawami Al-Mushannafât: Majmu Several Books Written by Several Acehnese Ulama*. " This work interprets the sûrah Al-Nisa 'aya 11 and 12 which talk about the law of inheritance.

The lack of data on the author's history makes it difficult to explore and analyze the manuscript further. Even so, Ichwan argues that three things need to be considered, namely:¹⁴ First, this manuscript was written by an expert in fiqh, especially a fara'id expert. Second, it is likely that this text was used for educational purposes, namely to be taught in surau-surau, madrasah, or pesantren. Third, it was published abroad, namely in Bulaq Egypt, so that this work became widespread and was also recognized by those who came from the Middle East, both in Egypt, Medina, and Mecca.

In the early 1930s, the systematic presentation of this thematic interpretation, although very simple and did not meet the standards for today's standards, also

¹⁴ Islah Gusmian, *Khazanah Tafsir Indonesia...* p.56.

appeared, namely: *Zedeleer uit den Qor'an* (Qur'anic Ethics), by Shaykh Ahmad Soerkatie (Groningen, Den Haag, Batavia: JB Wolters', 1932), using the Dutch language, Series of Tjerita in the Qur'an, by Bey Arifin (Bandung: 1963), Oneness of God in the Qur'an, by Mukti Ali (Yogyakarta: Nida, 1969), and the Al-Qur'an on Women, by M. Said (Bandung: Student, 1969), the three works were written in Indonesian.

Specifically for sûrah Yasin, for example, Tafsir Surah Yasien with Description (Bangil: Persis, 1951) by A. Hassan; *Tafsir Al-Qur'anul Karim*, Yaasin (Medan: Islamiyah, 1951) by Adnan Yahya Lubis; *Tafsir Surat Yaasien* (Jakarta: Bulan Bintang, 1978) by Zainal Abidin Ahmad; Content of Yasin Letter (t.tp .: Yulia Karya, 1978) Mahfudli Sahli.¹⁵

Apart from Surah Yasin, some are more focused on the interpretation of short chapters (juz amma), for example Amma, namely: *Al-Burhan*, Tafsir Juz 'Amma (Padang: Al-Munir 1922) by H. Abdulkarim Amrullah, *Al-Hidayah* Tafsir Juz 'Amm (Bandung: Al-Ma'arif, 1930) by A. Hassan; *Tafsir Djuz 'Amma* (Medan: Islamiyah, 1954) by Adnan Lubis; *Tafsir Al-Qur'an al-Karim: Djuz 'Amma* (Jakarta: Wijaya, 1955) by Zuber Usman, and many more.

In subsequent developments, systematic writing of interpretations began to appear according to the order in

¹⁵ Islah Gusmian, *Khazanah Tafsir Indonesia...* p.57.

which the Mushaf was written in full, 30 juz. For this section, Mahmud Yunus' *Tafsir Al-Qur'an Al-Karim* in Indonesian is a pioneer work. He began writing in November 1922. The writing was done gradually, juz by juz until the third juz. The fourth juz was continued by H. Ilyas Muhammad Ali under Yunus' guidance. Then, in 1935 the writing was continued by HM. Kasim Bakry, until chapter 18. The rest was completed by Yunus himself and finished in 1938.

After the interpretation of this work, A. Hassan, the author of the Qur'anic Tafsir, appeared. This commentary book is named *Al-Furqan Tafsir Qur'an*.¹⁶

Almost in the same age as *Al-Furqan* appeared *Tafsir Al-Qur'an Al-Karim* by three people from East Sumatra, namely: Al-Ustadz H.A. Halim Hassan, H. Zainal Arifin Abbas, and Abdurrahim Haitami. Writing began at the beginning of Ramadan 1355 H in Binjai, Langkat. First published in the form of a magazine of 20 pages, in April 1937, published once a month. At the end of 1941, before the Japanese occupation and after the outbreak of World War II, due to the absence of paper from Europe and America, the publication of these interpretations was stopped. Until the end of 1941, this interpretation was only completed in juz VII. For five years, namely in 1937-1941, chapters I and II of this

¹⁶ Islah Gusmian, *Khazanah Tafsir Indonesia...* p.58.

interpretation were published in Malay using Arabic script for consumption in all nine Malaysian kingdoms at that time.

In 1958, Hamka, who was known as a scholar and also a writer, appeared to write interpretations of the Koran. Initially, it was done through dawn lectures at the congregation of the Al-Azhar mosque in Kebayoran Baru Jakarta. The interpretation starts from sûrah Al-Kahf, juz XV. Starting in 1962, the study of the interpretation which he preached at the Al-Azhar mosque was published in the magazine *Gema Islam*. One day, precisely Monday 12 Rabi'ul Awwal 1383/27 January 1964, Hamka was arrested by the Old Order authorities on charges of treason against his homeland. The detention for approximately two years turned out to be a blessing for Hamka. Because during that time he finished writing his interpretation.¹⁷ A few days before moving to house arrest, as he admits, he had completed the complete rendition of 30 juz. And under house arrest for more than two months, he was used to add what was needed. For the first time, precisely in 1967, the manuscript was published under the name *Tafsir Al-Azhar*.

One generation with *Tafsir Al-Azhar* appeared the Qur'anic Tafsir which was co-written by H. Zainuddin Hamidy and Fachruddin Hs. Seeing the information

¹⁷ Islah Gusmian, *Khazanah Tafsir Indonesia...* p.59.

provided by H. Agus Salim, Syaik Soelaiman Al-Rasuli, and Ibrahim Musa, the writing of this commentary was originally done in 1953. The first edition of this interpretation was carried out in 1959,

After the Tafsir Al-Qur'an which was written with H. Zainuddin Hamidy and Fachruddin Hs above, two tafsir books were born from TM's hand. Hasbi Ash-Shiddiegy, an expert on fiqh and exegesis. Each of these interpretations is named Tafsir Al-Qur'an Al-Majid *Al-Nur* and Tafsir Al-Qur'an Al-Karim *Al-Bayan*. The first time it was printed in 1971. Because he was dissatisfied with the work of the first interpretation, he wrote the second interpretation.

After that came the translation and interpretation of the Koran: Arabic and Latin letters (Bandung: F.A. Sumatra, 1978) by Bachtiar Surin. It has not been five years since H. Oemar Bakry's Tafsir Rahmat has appeared. This book was printed for the first time in 1981.

In the 1990s, Indonesia has appeared various interpretive works written by Indonesian Muslims. This diversity can be seen from the 1990s, as will be described later, the technical model of writing, hermeneutic interpretation, and the themes raised. This diversity has become a new discourse in the history and dynamics of interpretive writing in Indonesia.¹⁸

¹⁸ Islah Gusmian, *Khazanah Tafsir Indonesia...* p. 60.

2. Malay-Jawi Language in Tafsir Works in Indonesia

The interpretations of the early period were partly written in Malay-Jawi (Arabic Pegon). Based on the research of Anthony H. Johns, at the end of the 16th century AD, there were discussions of local Islam in various parts of the archipelago, as seen in the use of Arabic script which was later called the Jawi and Pegon script.

This phenomenon is seen in the interpretation of the Al-Quran in the archipelago with the emergence of interpretive literature in Malay-Jawi, for example, *Tarjumân Al-Mustafid* by 'Abd Al-Ra'ûf Al-Sinkili, *Kitâb Farâ'id Al-Qur'ân*, and Tafsir. Sûrah Al-Kahfi these last two works are anonymous. Malay-Jawi is the lingua franca spoken in the archipelago and is the official language of government, trade, and relations between countries. However, in a society where the regional language is non-Malay-Jawi, this language and script are only controlled by certain people, for example, traders, educated people, and government circles. Apart from the groups above, the respective regional languages are used. That is why, in its development, the interpretive literature in Malay-Jawi has become less popular.¹⁹

In 1906, the first indigenous mass media in the form of a magazine was published, which was initiated

¹⁹ Islah Gusmian, *Khazanah Tafsir Indonesia...* p.61.

and led by Tirtoadisoerdjo, one of the founding figures of Sarekat Islam. In the next period, it was followed by other mass media with romance literacy, such as Tjokroaminoto, founded the Dutch East Indies Messenger published for the first time in 1914 in the City of Struggle Surabaya, Al-Islam led by Tjokroaminoto as well, first published in 1916 in Solo, Neraca Leadership Abdoel Moeis and Haji Agus Salim were first published in 1916 AD. This all accelerated the romanization of local languages, including Malay.

However, as Ichwan's analysis, we still find the Malay-Jawi language as a medium for expressing the interpretation of the Koran, at least until the 1920s. We can mention several works, for example, Tafsir Surat Al-Kahf in Melajoe Language by Abdoel Wahid Kari Moeda bin Muhammad Siddik, published in Makassar in 1920 AD .; Tafsir Al-Burhan, the first three chapters of Mahmud Yunus 'Tafsir Al-Qur'an, published separately in 1922 AD, published in Egypt, Tafsir on juz' Amma by Haji Abdul Karim Amrullah known as Haji Rasul (Hamka's father)) published in Padang in 1922 AD .; and the latter half of this decade was also marked by the publication of two works of Malay-Jawi interpretation, namely *Alqoernanoel Hakim Beserta Toejoean and Maksoednya*, juz I by H Ilyas and 'Abdul Jalil which was published in 1925 AD, and then followed by the writing of Tafsir Al-Qur 'an Al-Karim, which consists of juz I-3, by

Jamain bin' Abd Al-Murad, was first published in 1926 AD

In the 1980s, the writing of tafsir using the Malay-Jawi language began to decline (unpopular), but there were still works of interpretation in non-Malay languages that used the Jawi script (Arabic pegon) as a writing medium. This can be seen, for example, Al-lbriz.²⁰ We can find interpretations written in Javanese, but still using Roman (Latin) characters, for example, Tafsir Al-Qur'an Suci Basa Jawi, first published in 1981, al-Iklil li Ma'âni Al-Tanzil by KH. Misbah Zainul Mustafa, and others.

Interpretation writing began to use Indonesian as the official language of the state and the unifying language of the Indonesian nation. From the point of view of the target to a certain extent, this exegesis writing model using Indonesian with Latin script is certainly more populist, because in general, it is accessible to the Indonesian people.

The commentators who wrote their works in Indonesian and Latin script included: A. Hassan, Mahmud Yunus, T.M. Hasbi Ash-Shiddieqy, Hamka, and for the generation of the 1990s appeared M. Quraish Shihab, as well as other mufasssirs.

Even so, there are still scholars who write interpretations of the Qur'an in Indonesia using Arabic

²⁰ Islah Gusmian, *Khazanah Tafsir Indonesia...* p. 62.

language and characters. Besides the old works, *Tafsir Maráh Labid* or *Tafsir Al-Munir* by Nawawi Al-Bantani, "and Durs *Tafsir Al-Qur'ân Al-Karîm* by KH. M. Bashori Ali Malang," until now we still find tafsir in the form of similar. Although a little, the tradition of writing commentaries - as well as books in other scientific disciplines - in Arabic, seems to be still alive in Indonesia, especially among pesantren.²¹

The diversity of exegesis writing in the archipelago shows the existence of a "hierarchy", both the "interpretive hierarchy" itself in the middle of other interpretive works, as well as the "hierarchy of readers" that is its target. "For example, the use of Arabic, as adopted by Imam Nawawi Al- Bantani in *Tafsir Marah Labid*, "from the point of view of the target-taking into account the language (Arabic) this interpretation is more accessible to those interested in studying the Koran internationally. Likewise, interpretive literature written in regional languages- Javanese or Sundanese for example-and using the Arabic letters pegen will be easier to understand and understand for the Muslim community in the Javanese and Sundanese regions, and so on.

Apart from the advantages and disadvantages above, the choice of Arabic as the language of instruction certainly has several reasons. We can assume in this

²¹ Islah Gusmian, *Khazanah Tafsir Indonesia...* p. 63.

matter. First, there is still the strong belief of the commentators in the archipelago that Arabic - the language used by the Koran - is a sacred language, and is even believed to have originated from God. Second, by using Arabic as an introduction, these interpretive works will be more easily accepted by Muslims outside the archipelago. The third Indonesian language is not yet popular and has not become the official language of the country. Meanwhile, the choice of local-regional languages, such as Javanese, Sundanese, and others, has a more pronounced pragmatic orientation, which is to make it easier for certain local people to understand according to the language used.²²

3. *Periodization of Interpretive Literature in Indonesia*

In terms of periodicity, Howard M. Federspiel divides the emergence and development of interpretations of the Koran in Indonesia, which are based on years, into three generations. The first period, around the beginning of the 20th century until the early 1960s. In this era, it has been marked by the existence of translation and interpretation which is still dominated by a separate interpretation model and tends to certain surahs as objects of interpretation. The second period is a refinement of the first period, which began to emerge in the mid-1960s. Characteristics, usually have several notes,

²² Islah Gusmian, *Khazanah Tafsir Indonesia...* p. 64.

footnotes, translated words, and sometimes accompanied by a simple index. The third period of interpretation, which began to appear in the 1970s, is a complete and systematic interpretation, with extensive comments and statements on the text and its translation.

Federspiel's categorization of periodization has a useful value, especially in the context of observing the development of exegesis writing in Indonesia. However, if we look closely, the division of the year looks chaotic. He included three interpretive works, namely: (1) *Al-Furqan*, Tafsir Al-Qur'an (Jakarta: Tintamas, 1962) by Ahmad Hassan; (2) *Tafsir Al-Qur'an* by H. Zainuddin Hamidy and Fachruddin Hs. (Jakarta: Wijaya, 1959); and (3) *Tafsir Quran Karim* (Jakarta: P.T. Pustaka Mahmudiyah, 1957) by H. Mahmud Yunus, as a work of interpretation which according to him is representative to represent the second generation. The works already existed in the 1950s, in the period he composed, including the first period.²³

Apart from the confusion of the mapping Federspi above, it is still important to map the work of Al-Quran interpretation in Indonesia to see its dynamics, both from the technical point of view of writing, the nature of the interpreter, and the method of interpretation in every decade. Based on these

²³ Islah Gusmian, *Khazanah Tafsir Indonesia...* p. 65.

considerations, the following describes the periodic interpretations of the Koran in Indonesia.²⁴

1. First Period: Early 20th Century to 1960s

In this period, the interpretation model and the technique of writing the interpretation were still simple. In terms of the material of the Qur'anic text which is the object of interpretation, the interpretive literature in the first period is quite diverse. First, Tafsir that focuses on certain surahs as objects of interpretation, for example, *Tafsir Al-Qur'anul Karim, Yaasin* by Adnan Yahya Lubis published in 1951 in Medan.; *Tafsir Surah Yaseen* with Description (Bangil: Persis, 1951) by A. Hassan. Both of these commentary literature concentrates on the surah Yāsin.

Second, Tafsir which focuses on juz 30 which is the object of interpretation. Examples of this model are: Al-Burhan, *Tafsir juz Amma* (Padang: Al-Munir, 1922) by H. Abdulkarim Amrullah, *Tafsir Juz 'Amma* named Al-Hidayah (Bandung: Al-Ma'arif, 1930) by A. Hassan, *Tafsir Djuz'Amma* (Medan: Islamiyah, 1954) by Adnan Yahya Lubis, *Tafsir Al-Qur'anul Karim: Djuz 'Amma* (Jakarta: Wijaya, 1955) by Zuber Usman, and many more.²⁵

Third, the work of the complete 30 juz interpretation of the Al-Qur'an, namely Tafsir Quran

²⁴ Islah Gusmian, *Khazanah Tafsir Indonesia...* p. 66.

²⁵ Islah Gusmian, *Khazanah Tafsir Indonesia...* p. 66.

Karim (Jakarta: Pustaka Mahmudiyah, 1957), by H. Mahmud Yunus, in 1938. Then *Tafsir Al-Qur'an Al-Karim* (Medan: Firma Islamiyah, 1956, 9th ed.) By Abdurrahman Haitami, HA Halim Hassan, H. Zainal Arifin Abbas, and *Tafsir Al-Qur'an* (Jakarta: Wijaya, 1959) by H. Zainuddin Hamidy and Fachruddin Hs., And many more.

In terms of the nature of the commentators, in this first period, the writing of interpretations appeared collectively, namely written by more than one commentator. This can be seen, for example in the *Tafsir Al-Qur'an Al-Karim*, (Medan: Firma Islamiyah, 1956, 9th edition) compiled by H.A. Halim Hassan, H. Zainal Arifin who is Abbas, and Abdurrahman Haitami, and *Tafsir Al-Qur'an* (Jakarta: Wijaya, 1959) compiled by H. Zainuddin Hamidy and Fachruddin Hs.

From this explanation, it can be concluded that the object of the tafsir study in the early period focused more on juz 'Amma and sûrah Yâsîn.²⁶

2. Second Period: 1970s to 1980s

We can still find interpretive literature that directs the object of interpretation to certain sûrahs. For example, a tafsir work that specializes in sûrah Al-Fâtihah, namely: in 1972, a tafsir work entitled *Samudra Al-Fatihah* was published in Surabaya, the author Bey Arifin;

²⁶ Islah Gusmian, *Khazanah Tafsir Indonesia...* p.67.

in 1981 published the commentary work of *Ummul Qur'an* in Surabaya, the author M. Abdul Hakim Malik; In 1986 the commentary work of *Butir-Butir Mutiara Al-Fatihah* was published in Surabaya, the author Labib MZ and Maftuh Ahnanl, and so on.

We also find interpretive literature that concentrates on the entire Al-Quran 30 juz in the second period, namely: Translation and Interpretation of the Al-Quran: Arabic and Latin Letters (Bandung: EA. Sumatra, 1978) by Bachtiar Surin, and *Tafsir Rahmat* (Jakarta: Mutiara, 1983, imprint II) by H. Oemar Bakry.

In terms of the nature of the compilation of interpretations, which are carried out collectively, also appeared in the second period, namely: The Points of the Al-Fatihah Pearl (Surabaya: Bintang Pelajar, 1986) by Labib MZ and Maftuh Ahnan. Even the collection of commentators was formed into a special committee team.²⁷

Subsequent developments appeared interpretive works that focused on legal verses. Like the work of Q.A. Dahlan Saleh and M.D. Dahlan on Law Verses, Interpretation and Description of Commandments in the Qur'an, published in Bandung in 1976; Nasikun on Tafsir Ayat Ahkam, on Some Criminal Actions in Islamic Law, was published in Yogyakarta in 1984.

²⁷ Islah Gusmian, *Khazanah Tafsir Indonesia...* p. 68.

After the 1980s, the creative process of interpretive writing not only continued but also developed. In the 1990s, a multi-study interpretation work appeared.

There are at least 24 interpretive works, all of which reflect the diversity of technical interpretations and methodologies used. In the following, we will describe the background of the 24 interpretations.

1. *Tafsir Al-Mishbah*, Message, Impression and Harmony of the Koran (Jakarta: Lentera Hati, 2000) by Dr. M. Quraish Shihab, MA.

This book was written by Quraish in Cairo on June 18, 1999. In terms of packaging, this book was written in series, consisting of several volumes — apparently planned up to 30 juz. The print model comes in two forms: printed in plain view, and the second in lux display with hard-cover.

In 1997 AD, M. Quraish Shihab wrote *Tafsir Al-Qur'an Al-Karim*, namely the interpretation of Short Letters Based on the Order of the Descent of Revelation, published by Pustaka Hidayah Bandung. There are 24 sūrah presented in the book, which refer to the Al-Quran and Sunnah using the model of presenting tahlili and analysis of the vocabulary that is the keyword. *Tafsir Al-Mishbâh*, this is part of Quraish effort to avoid the interpretation model that is considered to be wordy. In terms of introducing the Al-Quran, this book seeks to

present a discussion on each surah which is named the goal of surah or the main theme of the surah. Until this study was carried out, *Tafsir Al-Mishbāh* entered the 9th volume.

Mahmud Yunus Interpretation Method

Prof. CV. DR. Mahmud Yunus

Prof. DR. Mahmud Yunus, was born on February 10, 1899 in Sungayang Batu Sangkar, West Sumatra.

His first education began with learning the Qur'an and Arabic which he had taken since he was seven years old at his grandfather's surau. M. Thahir. Besides that, he attended a people's school, but only up to the third grade. From his grandfather's order, Mahmud Yunus then moved to the Madrasah under the care of Sheikh H. Muhammad Thaib in Surau Tanjung Pauh. Within four years Mahmud Yunus was able to teach the Mahalli, Alfiah, and Jam'um Jawami books, so that when Shaykh Muhammad Thaib Umar fell ill and stopped teaching, Mahmud Yunus was appointed to replace him.

His strong will in pursuing the study of the Al-Qur'an and Arabic language motivated him to write Al-Qur'an interpretations which later became a figure of interpretation in the archipelago and his work remains

popular today. The writing of this commentary began in November 1922.²⁸

Mahmud Yunus continued his studies in Egypt and he entered al-Azhar University, to be precise in 1924. A year later, he succeeded in obtaining Shahadah Alamiyah. He continued his studies at Madrasah Dar al-'Ulum al-Ulya and was listed as the first Indonesian to become a student at this madrasa.

After completing his studies in Egypt, Mahmud Yunus returned to Indonesia to become an instructor and leader of various schools, namely at the Jami'ah al-Islamiyah Batu Sangkar (1931-1932), Mu'alim Islamiyah Normal Islamic College in Padang (1932-1946), the Service Academy Religion (ADIA) Jakarta (1957-1980), became dean and professor at the Tarbiyah Faculty of IAIN Syarif Hidayatullah Jakarta (1960-1963), Rector of IAIN Imam Bonjol Padang (1966-1971). For his services in the field of education on October 15, 1977, IAIN Syarif Hidayatullah Jakarta awarded Yunus Doctor Honoris Causa in Tarbiyah science.²⁹

Seeing the condition of society at that time, perhaps even now the majority of Indonesian Muslims are

²⁸ Endad Musaddad, *Studi Tafsir Kajian atas Tafsir Karya Ulama Nusantara* (Jakarta : Sintesis, 2017), p. 85.

²⁹ Endad Musaddad, *Studi Tafsir Kajian atas Tafsir Karya Ulama Nusantara....* p. 86.

almost half, Arabic is a language that is still foreign to them. While almost all religious literature (Islam) is almost entirely written in Arabic, which is seen from the author's point of view that it is not sociable or bald.

Based on the above facts, Yunus considers that interpreting the al-Qur'an into Indonesian is very important. Because without interpretation into Indonesian, many Indonesians do not understand the contents of the al-Qur'an.³⁰

Mahmud Yunus did not explain the sources he referred to. He only interprets the verses of the Koran based on his knowledge by not mentioning where his opinion was taken from, be it interpretation, hadith, or books of fiqh when interpreting verses relating to Islamic law.

In interpreting Al-Qur'an Al-Karim, Yunus uses the ijmal method, which is to briefly interpret the verses of the Al-Qur'an 30 juz. In his interpretation, Jonah only explains the main points of the verse. He explained the interpretation of these verses in the form of a footnote.

Method and Description of Al-Nur by Hasbu Ashiddieqi

Biography

Muhammad Hasbi Ash Shiddieqi was born in Lhok Sumawe Aceh on March 10, 1904. According to

³⁰ Endang Musaddad, *Studi Tafsir Kajian atas Tafsir Karya Ulama Nusantara....* p. 89.

lineage, he is a descendant of Abu bBakar al-Shiddieqy (573-13 / 634 AD), 37th generation.³¹

Since childhood Hasbi studied Islam in his father's *dayah* (pesantren). Then at the age of eight, he went to study from one *dayah* to another. Initially, he went to Tengku Cik's father in Piyeng to learn Arabic. A year later he moved to Tengku Chik's father in Bluk Bayu. In 1916 he again moved to Tengku Chik Idris's father. It was there that Hasbi studied fiqh specifically. Two years later he moved to the father of Teungku Chik Hasan Krueng Kale to deepen the knowledge of hadith and fiqh.

Upon returning from wandering to study, Hasbi later became a protégé of Shaykh al-Kalali, a reformist figure from Singapore who later settled in Aceh. According to Syekh al-Kalali, it has the potential to be developed into a figure driving the thought of Islamic reform in Aceh. Hasbi was advised to go to Surabaya to study at the al-Ershad college which was nurtured by the al-Irsyad wal-Ishlah movement which was founded by Shaykh Ahmad Syurkati.³²

In 1928 he returned to Aceh, where he founded and led the al-Irsyad madrasa in Lhokseumawe. In 1929 he headed the Huda madrasa in Krueng Mane. In 1931 he headed the Lhokseumawe branch of the Islameten Bond jong, and in 1943-1946 he became the Muhamadiyah consul in Aceh. After Indonesian

³¹ Endad Musaddad, *Studi Tafsir Kajian atas Tafsir Karya Ulama Nusantara....* p. 98-99.

³² Endad Musaddad, *Studi Tafsir Kajian atas Tafsir Karya Ulama Nusantara....* p. 99.

independence, to be precise in March 1946, he was exiled to the Burnitolang and Takengon valleys. By the Social Revolution movement in Aceh. In 1948 he joined Majlis Syuro Muslimin Indonesia (Masyumi) and became chairman of the Aceh branch.³³

He was appointed dean of the IAIN Sunan Kalijaga Syari'ah Faculty which he served since 1962-1972 and simultaneously in 1962-1966 he was concurrently the vice chancellor for student affairs at the college. He received the Doctor title (Honoris Causa) from the Islamic University of Bandung on March 22, 1975, and from IAIN Sunan Kalijaga on October 29, 1975.

Masterpiece

T.M. Hasbi has written a total of 72 books and 50 articles in the field of interpretation, fiqh, hadith, and instructions or guidelines for worship.

Among his works that the author has noted, include:

1. The correlation of the 9 volumes of the legal traditions
2. Mutiara hadith 1 concerning faith, 2 concerning *thaharah* and prayer, 4 concerning janazah, zakat, fasting, I'tikaf and haj, 5 concerning marriage and family law, slavery, buying and selling, nadzar and oaths, and jihad.
3. History and introduction to the knowledge of the Qur'an and Tafsir
4. Islam and Human Rights

³³ Endad Musaddad, *Studi Tafsir Kajian atas Tafsir Karya Ulama Nusantara....* p. 100.

5. History and introduction to the Science of Interpretation

6. Riwayah hadith knowledge

7. Criteria between Sunnah and Bid'ah

8. Hajj Guidelines

9. Prayer Guidelines

10. Tafsir al-Qur'an al-Majid al-Nur

11. Tafsir al-Qur'an al-Bayan 2 volumes.³⁴

His ideas about the importance of Ijtihad

Hasbi Ash Shiddiqy stated that Islamic law is dynamic, not static, meaning that it develops according to time, conditions, and place.

Hasbi Ash Shiddiqy argues that the door to ijihad is never closed because ijihad is something that cannot be avoided from time to time. According to him, to get to Islamic fiqh with an Indonesian perspective, there are three forms of ijihad that need to be done.

First: Classifying the laws of the works of the scholars of the previous schools. The goal is to select the opinions of scholars who are still relevant in society.

Second: Classifying laws based on customs and the situation of the community in which the law develops. According to him, this law changes according to the growth of society and society.

Third: Looking for laws regarding contemporary problems (actual problems) that arise due to advances in science and technology.³⁵

³⁴ Endang Musaddad, *Studi Tafsir Kajian atas Tafsir Karya Ulama Nusantara....* p. 102.

His work is in the field of interpretation

Hasbi Ash-Shiddieqi's work in the field of interpretation has become a reference for Indonesian Muslims. He wrote in this field (tafsir) 2 works and it is his monumental work. First, he wrote the commentary of al-Nur in several volumes which he wrote around the 1960s. And other works of al-Bayan's interpretation are classified in the third generation interpretation.

Methods and systematics of Hasbi Ash-Shiddeqi's Interpretation

There is an al-Qur'an interpretation whose interpretation is based on the source of ijtihad, the theory of knowledge, this kind of interpretation is known as the bi al-ra'yi or bi al-ma'qul method. Meanwhile, the second one is the interpretation based on history, which starts from the interpretation of the verse by the verse, the verse with the hadith, *qaul* of companions, and fatwas tabi'in. This interpretation is known as the interpretation of bi al-manqul or bi al-history.

Based on existing data, the systematics adopted by Hasbi in his interpretation is as follows:

- a. The mention of the verse is based on the Usmani Mushaf
- b. Translation of verses into Indonesian
- c. The interpretation of the verse is then taken to point
- d. Explanation of the verses that are accompanied by the verses that are interpreted

³⁵ Endad Musaddad, *Studi Tafsir Kajian atas Tafsir Karya Ulama Nusantara....* p. 104.

e. Asbab al-Nuzul's explanation if any is based on authentic history.³⁶

Method of Interpretation of Tafsir al-Azhar by Hamka

Hamka's Historical-Biographical Settings

His first name is Abdul Malik ibn Karim Amrullah. Born on February 17, 1908 AD, in the Batang River, Kampung Molek on the shores of Lake Maninjau. His father was an influential cleric and led the "Sumatra Thawalib" Islamic boarding school in Padang Panjang.³⁷

Hamka started the educational process of learning with his father, then after school (1915) he studied at an educational institution or village school. In 1916 Hamka went to Diniyyah school at Pasar Usang Padang Panjang. As a teenager, namely 16 years old, he went to Java (1924).

Here he met various figures including H.O.S. Cokroaminoto, and Ki Bagus Hadikusumo, Hajj Fakhruddin, and Syumsurizal. The last is the figure of Young Islamism Bond.

A year later Hamka returned to Padang Panjang and co-founded Tbligh Muhamadiyyah at his father's house in Gatang Padang Panjang. Then at the end of 1925 he met A.R. Sutan Mansur later became a follower of Muhamadiyah activities.

³⁶ Endad Musaddad, *Studi Tafsir Kajian atas Tafsir Karya Ulama Nusantara....* p. 110.

³⁷ Endad Musaddad, *Studi Tafsir Kajian atas Tafsir Karya Ulama Nusantara....* p. 117.

In February 1927 he went to Mecca, but not long after (the end of the year) he returned to his hometown. Since then he has been active in Muhamadiyyah activities.

In 1930 Hamka was sent by the Muhamadiyyah Padang Panjang branch to establish Muhamadiyyah in Bengkalis. In 1946 he moved to Jakarta. As an activist, in the following year 1947, he became chairman of the National Defense Front. And in 1971 he was appointed as Muhammadiyyah advisor until the end of his life.³⁸

Interpretive Methodology

The name al-Azhar's interpretation was given by Hamka himself. This name was taken from the name of a mosque in Kebayoran Baru Jakarta, where Hamka delivered his lectures or lectures at dawn.

Broadly speaking, the interpretation source literature used by Hamka is based on Ranuwijaya's debt research, at least it can be classified into three groups, namely: first, the group of interpretive books, which amount to 21 book titles. Second, the book of hadith as many as 8 books. Third, the books of Fiqh and Ushal Fiqih, totaling 16 pieces. Fourth, books of history, philosophy, and Sufism, both by modern Islamic scholars and orientalist, are quite numerous.³⁹

Method of Interpretation

The method of interpretation used is tahlili, which is interpreting verse by verse according to the

³⁸ Endad Musaddad, *Studi Tafsir Kajian atas Tafsir Karya Ulama Nusantara....* p. 118-119.

³⁹ Endad Musaddad, *Studi Tafsir Kajian atas Tafsir Karya Ulama Nusantara....* p. 123-124.

sequence and analyzing important things related to the verse.

Interpretive Systematics

The systematics of writing Al-Azhar's interpretation, namely: First, writing the name of the letter and its meaning, the serial number of the letter, the number of verses, and the place where the letter was sent. Second, classifying the verses in one letter into several groups according to the sub-theme of the letter's theme. Third, give an introduction or introduction before entering the verses that have been cut off in one group of verses. Fourth, interpreting the verse each verse from a group of verses. Fifth, to provide points of wisdom on an issue which he considered crucial in the form of pointers. Sixth, reinforce the explanation of the verses and reports that are equivalent to the verse being analyzed. Seventh, presenting interpretations in easy-to-understand language packaging with a touch of logic that is not difficult to digest.

Method of Quraish Shihab in Interpreting al-Qur'an

Biography of Quraish Shihab

His full name is Muhammad Quraish Shihab, born in Rapang Sulawesi on February 16, 1944. He is the fourth son of a great scholar, the late Prof. H. Abd al-Rahman Shihab, professor of Tafsir science and former Chancellor of UMI and IAIN Alauddin Ujung Pandang, even as the founder of the two Tinggu College. His family is a successful and useful family, for example, his older brother Prof.H. Umar Shihan, one of the scholars and chairman of the Central Indonesian Ulama Council, is also his younger brother, DR. Alwi Shihab 'apart from

being a scientist, has also served as Minister of Foreign Affairs in Gus Dur's cabinet and Menko Kesra in the United Indonesia Cabinet (SBY-Kalla).

Quraish Shihab after completing his basic education in Ujung Panjang continued his secondary education in Malang while studying at the Dar al-Hadis al-Faqihyah Islamic Boarding School in 1938. He left for Cairo - Egypt and was accepted in class II Tsanawiyah al-Azhar in 1967, he was happy degree Lc (S1) at the Faculty of Ushuluddin, majoring in Hadith Interpretation, al-Azhar University. Continuing his undergraduate education (S2) in 1969 he earned an M.A. to specialize in the field of al-Qur'an exegesis with a thesis entitled "Al-'Ijaz al-Tasyri'iy Li al-Qur'an al-Karim".⁴⁰

After returning to his homeland, he was trusted as the vice chancellor for Student Academic Affairs at IAIN Alauddin.

Quraish Shihab Tafsir Thought

According to Quraish Shihab tafsir functions as the key to opening the treasures of al-Qur'an, meaning a tightly closed door that cannot be opened without a key. Thus, how important and high the position of this interpretation is. Quraish put forward several reasons. At least there are three reasons he put forward that make and determine the high (significance) of interpretation, namely: (1) that the field he studies in is the divine word

⁴⁰ Endad Musaddad, *Studi Tafsir Kajian atas Tafsir Karya Ulama Nusantara....* p. 156.

which is the source of all the knowledge of religion and virtue. In it collected various rules or happiness of human life. (2) the aim is to encourage people to cling to the Qur'an in their efforts to obtain true happiness, (3) from the point of view of necessity it seems that perfection regarding various problems of life is the science of sharia and knowledge of the ins and outs of religion. This depends on the knowledge of the Koran.⁴¹

Overview of the Book of Insights al-Qur'an

This book contains theological normative guidance that is needed for readers to be able to have dialogue and consult with the al-Qur'an according to their problems and needs.

This book consists of five chapters, all of which contain issues of daily life, including:

The first part, on the points of faith, includes Al-Quran, God, Prophet Taqdir, Death.

The second part contains basic human needs regarding mu'amalah issues covering the problems: clothing, food, health, marriage, thanksgiving, halal bi al-halal, and morals.

The third part, talking about humans and society, includes the following issues: Humans, women, society, the Ummah, nationality, and People of the Book.

⁴¹ Endad Musaddad, *Studi Tafsir Kajian atas Tafsir Karya Ulama Nusantara....* p.162.

The fourth part, on aspects of human activities, covers the following issues: Religion, economy, art, politics, technology, science and mosques, poverty.

The fifth part talks about important matters of the ummah which includes the problems: deliberation, ukhuwah, jihad, fasting, and lailatul Qadar.⁴²

Application of the Maudhi'i Quraish Shihab Method in the Insight of the Qur'an

Taking into account the breadth of the discussion regarding the verses of the Koran and it is impossible for all of them to be studied which of course takes a lot of time, the authors use the maudhu'i method, as an effort to facilitate and accelerate the participants to access information from the Qur'an.⁴³

When we talk about the maudhu'i method, there are at least two forms, namely: the first form presents a box containing the messages of the al-Qur'an contained in the verses of the al-Qur'an which are summarized in one letter. For example, the messages contained in the letter al-Baqarah, Ali 'Imran, Yasin, and so on.

Form of presentation The second of this method is the interpretation of some verses of the al-Qur'an al-Karim, which discuss the same title/topic which is put

⁴² Endad Musaddad, *Studi Tafsir Kajian atas Tafsir Karya Ulama Nusantara....* p. 167-168.

⁴³ Endad Musaddad, *Studi Tafsir Kajian atas Tafsir Karya Ulama Nusantara....* p. 169.

under a single title with its interpretation explained from all aspects in a topical/sectoral manner.⁴⁴

The Tradition of the Qur'anic Interpretation in Indonesia

Sufism is an attempt to get closer to God the Creator as closely as possible by remembering (*dzikr*) Him. The teachings of Sufism have existed since the time of the Prophet, in line with his teachings to get closer to the Khaliq.

Along with the entry of Islam into Indonesia, Sufism also entered and grew. This can be seen with the emergence of many Sufism and *tharîqat* teachings in today's society. The carriers were Indonesian scholars who studied in Mecca and Madina, then developed them.

Hawash Abdullah mentioned some evidence of the role of the Sufis in spreading Islam in the archipelago. According to him, Sheikh Abdullah Arif along with several other preachers who first spread in Aceh around the 12th century AD. He also stated that the contribution of the Sufis was very large in influencing the rapid growth of the development of Islam in Indonesia.⁴⁵

Before the arrival of Islam, in Indonesia, various ideas about the concept of God were developed, such as

⁴⁴ Endad Musaddad, *Studi Tafsir Kajian atas Tafsir Karya Ulama Nusantara....* h.170.

⁴⁵ Hawash Abdullah, *Perkembangan Ilmu Tasawuf dan Tokohnya di Nusantara*, (Surabaya: Al-Ikhlas, 1930), p. 10.

animism, dynamism, Buddhism, and Hinduism. With the Sufism approach, the preachers spread Islam so that people voluntarily want to exchange their beliefs with Islam.⁴⁶

As for Sufism which first developed in Indonesia, according to Azra, it was philosophical, namely tasawuf which was very philosophical and tended to be speculative such as *al-Ittiḥād* (Abu Yazid al-Bustami), *al-Hulūl* (al-Hallaj), and *Wahdat al-Wujūd* (Ibn Arabi). We can see the dominance of philosophical Sufism in the case of the sentence of Syekh Siti Jenar by Walisongo because he is considered to adhere to heretical Sufism.⁴⁷

Then in the 16th century, classical books began to exist and were studied, then translated into Malay, such as the book *Ihyâ 'Ulūm al-dīn* by Imam al-Ghazali. Then came some original Indonesian Sufism figures such as Hamzah Fansuri (d. 1590), Nuruddin Ar-Raniri, Syekh Abdul Rauf Singkili, Abdul Somad Al-Palembani, Syekh Yusuf Al-Makassari.

Hamzah Fansuri lived in Aceh in the 16th century. He adheres to the *wujūdīyah* teachings as understood by Ibn Arabi, Ibn Sab'in, and others. That

⁴⁶ M. Solihin dan Rosihon Anwar, *Ilmu Tasawuf* (Bandung: Pustaka Setia, 2008), p. 141.

⁴⁷ Azra, Azyumardi, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII: Akar Pembaharuan Islam Indonesia* (Jakarta: Kencana, 2004), p. 35.

Fansuri teaches *wujûdiyyah* can be understood from several statements, among others, "The form of " is also the same with the form of Allah; because the world (*'âlam*) does not exist by itself. Even though in his *Zâhir* there is *wujûd*, but also *wahmî*, not *wujûd haqîqî*; like a shadow in a mirror there is no *haqîqat*."⁴⁸ This understanding was then continued by his student, Syamsuddin al-Sumatrani (d. 1630).

This wujudiah teaching was later criticized by another Sufi, Nuruddin al-Raniri (d. 1658) who was not consumed by Ibn Arabi's teachings. His obedience has not been shifted one bit by the deceit of philosophical thought.

Syekh Burhanuddin Ulakan (1646-1704) West Sumatra studied from Abdurrauf Fansuri in Barus, then spread his knowledge in Minangkabau until the end of his life on 10 Shafar 1111 H. He founded the *surau* which first functioned as an Islamic education institution there.⁴⁹

In 1626 in Makassar was born Sheikh Yusuf Tajul Khalwati. Then he studied with Sheikh Abdurrauf Fansuri and Sheikh Nuruddin al-Raniri in Aceh. He wrote many books such as *Risâlah Naqsyabandiyah*, *Zabdat*

⁴⁸ Syed M. Naguib Attas, *The Mysticism Of Hamzah Fansuri* (Kuala Lumpur: University of Malaya Press, 1970), p. 242.

⁴⁹ Gusti Asnan, *Kamus Sejarah Mingkabau* (Padang: PPIM, 2003), p. xxvi.

al-asrâr, *Fath al-Rahmân*, and others. On 23 May 1699, he died in his land of exile in Tanjung Pengharapan in South Africa.⁵⁰

After the scholars above, Sufism in the archipelago developed in the form of tarekat. Meanwhile, the teachings on *Wahdat al-wujûd* and Manunggaling Kawula-Gusti are fading. So there appeared several scholars such as:

Sheikh Abdus-Shamad al-Falimbani (1737-1832). When he wanted to study in Haramayn and the Middle East, he left with four other names, namely Shaykh Muhammad Arsyad Al-Banjari, Shaykh Abdul Wahab Al-Bugisi, Shaykh Abdurrahman Al-Jawi Al-Batawi Al-Mishri, and Shaykh Daud Al-Fathani.⁵¹ In the practice of Sufism, he chose the Samaniyaah order.

Shaykh Muhammad Arsyad al-Banjari (1710-1812) is known as a figure in the field of *fiqh*. But there are several books he wrote in the field of Sufism such as *Tuhfah al-Raghibin fi Bayani Haqiqat Iman al-Mu'minin Wama Yuftiduhu min Riddati al-Murtadin*, *Fath al-Rahman*, and his writings in terms of the tariqat, namely *Kanz al-*

⁵⁰ Yunasril Ali, *Pengantar Ilmu Tasawuf* (Jakarta: Pedoman Ilmu Jaya, 1987), p. 97.

⁵¹ Mal An Abdullah, *Syaikh Abdus Samad Al-Palimbani : Biografi dan Warisan Keilmuan* (Yogyakarta : Pustaka Pesantren, 2015), p. 87.

Ma'rifah. Whereas in the practice of Sufism, he followed the Samaniyah order like Abdus-Shamad al-Falimbani.⁵²

After these scholars, we came to the time of the purification of Sufism in the archipelago. Among the prominent figures during this period were Sheikh Ahmad Khatib al-Minangkabawi (1860-1916), Syekh Muhammad Jamil Jambek (1279-1947), Sheikh Abdullah Ahmad (1878-1933), Syekh Abdul Karim Amrullah (1879-1945), Sheikh Abdur-Rauf al-Kurinsyi, and Haji Abdul Malik Karim Amrullah (HAMKA, 1908-1981).

For a long time, many Sufi figures have interpreted the Qur'an. These interpretations came to be known as Sufistic interpretations. There are many opinions of scholars about the meaning of Sufistic interpretation, such as Imam Muhammad Ali al-Shabuni defined as an interpretation of *isyârî* which is seen by the difference from the meaning of *zahir* verse. This is due to the implicit guidance (*dilâlah*) known only to certain scholars who know Allah (*ma'rifah*), have high morals, and have a trained soul (*mujahadah*). They are people who are enlightened by Allah so that they can reach the secrets that are in the Qur'an. They can unify the explicit

⁵² Muhammad Nafis al-Banjari, *Al-Dur al-Nafis, fi Bayan Wahdat al-Af'al wa al-Asma' wa al-Shifat wa al-Dzat al-Taqdisi* (Sanqafurah; Jeddah, n.d.) p. 37.

meaning (*zhawâhir*) with the implied meaning (*isyârat*) from the verses of the al-Qur'an.⁵³

Louis Massignon, a well-known orientalist from France, stated that the main source of Sufistic interpretation is the practice of soul purification (*riyâdlah*) and spiritual journey. Therefore, in the perspective of Sufism, knowledge is the abundance of Allah (*al-faydl al-ilâhî*) which is transcendental and is given to the human soul according to their respective levels and readiness.⁵⁴

Many opinions state that the oldest book of Sufistic commentary that has come to us is the work of Sahl al-Tustari (818-896) *Tafsîr al-Qur'an al-'azhîm*.⁵⁵ Gerhard Bowering divides the phases of Sufi interpretation into five periods:⁵⁶

a. The formative phase (2nd century H./4 AD to 8 AH/10 AD) In this phase there are two stages: (1) starting with the three main characters, Hasan al-Basri (d. 728 AD), Ja 'far al-Shadiq (765 AD), and Sufyan al-Tsaury (778 AD). (2) starting at the time of al-Sulami, the author of

⁵³ Muhammad Ali al-Shabuni, *Rawâi' al-Bayân* (Damaskus: Dar al-Qalam, 1999), p. 134.

⁵⁴ Louis Massignon and Muhammad 'Abd al-Raziq, *al-Tashawwuf* (Beitun: Dar al-Kitab al-Lubnani, 1984), p. 55.

⁵⁵ Kristin Zahra Sand, *Sufi Commentaries on The Qur'an in Classical Islam* (London: Routledge, tt), p. 68.

⁵⁶ Alan Godlas, "Sufism" in Andrew Rippin (ed.), *The Blackwall Companion to The Qur'an*, (Blackwell Publishing, 2006), p. 350-3.

the book *Haqâiq al-Tafsîr*, (1021 AD) and the seven main sources of reference, namely Dzun Nun al-Mishry (d. 841 AD), Sahl al-Tustary (d. 896 M), Abu Sa'îd al-Kharraj (d. 899 AD), al-Junayd (d. 910 AD), Ibn 'Atha al-'Adami (d. 923 AD), Abu Bakr al-Wâsithy (d. 932 M), and al-Syibli (d. 946 AD).

b. The second phase (5th century H/11 M. sd. 7 H/13). This phase includes three different variants of mystical interpretation; (1) Moderate Sufistic interpretation, namely the Sufistic interpretation which includes the Prophet's hadith, the *atsar* of the companions, the words of the previous commentators, the grammatical aspects, and the verse background. Examples of this type of interpretation are *al-Kasyf wa al-Bayân 'an Tafsîr al-Qur'an*, the work of Abu Ishaq al-Tsa'labi (d. 1035 AD), *Lathâif al-Isyârât* by al-Qusyairy (d. 1074 AD), and others. (2) Sufistic interpretations that revere *Tafsîr al-Sulamy* such as *Futûh al-Rahman fi Isyârât al-Qur'ân*, the work of Abu Tsabit al-Dailamy (d. 1183 AD) and similar interpretations, and (3) Sufistic interpretations in the Persian language such as *Kasyf al-Asrar wa 'Uddat al-Abrar* by al-Maybudi (d. 1135 AD)

c. Interpretation phase of the "Sufi school" (7th century H./13 to 8th century H./14 AD). At this time two well-known Sufi figures appeared, namely Najm al-dîn Kubra (d. 1221 AD), author of *al-Ta'wilât al-Najmiyyah*, and Ibn 'Araby (d. 1240 AD) authors of *al-Futûhât al-*

Makkiyah and *Fushûsh al-Hikam*. The two of them then formed their respective madrasa interpretations: the Kubrawiyyûn school and the Ibn 'Arabi school. Among the exponents of the Kubrawiyyûn school of thought was Nizam al-din Hasan al-Naisaburi (d. 1327 AD) author of *Gharâib al-Qur'an wa Raghâib al-Furqân*. Meanwhile, the representative of the school of Ibn 'Araby is Ibn Barrajan al-Andalusy (d. 1141 AD) the author of *al-Irsyâd fi Tafsîr al-Qur'ân*.

d. The phase of the Ottoman Turks (15th century AD to 18 AD). This phase features several commentary books written in India during the Ottoman and Timurid leadership. Among the interpretations produced at this time was *Tafsiri-i Multaqât* by Khwajah Bandah Nawâz (d. 1422 AD), *Mawâhib-i 'Awliya* by Kamaluddin Hussein al-Kâsyifi (d. 1504 AD), and *Rûh al-Bayân* by Ismail Haqqi Bursevi (d.1725 AD).

e. The fifth phase (19th century AD to the present) Some of the famous works of Sufistic commentary at this time are *al-Bahr al-Madîd* by Ahmad Ibn Ajiba (d. 1809 AD), *Rûh al-Ma'âni fi Tafsir al-Qur 'an al-A'zhim wa al-Sab' al-Matsani* by Syihab al-Din al-Alusi (d. 1854 AD) and *Bayân al-Ma'ani 'ala Hasb Tartîb al-Nuzûl*, by Mulla Huways.

Discussing the Sufistic interpretation in the archipelago, we can mention several works of interpretation by the figure of Sufism Hamzah Fansuri (d.

1600) in his book *Zīnat al-muwahhidin*; Abdurrauf al-Singkili (d. 1693) with his *Tarjumân al-mustafid*; Nur al-Din al-Raniri (d. 1658); while the interpretation of Syamsuddin al-Sumatrani (d. 1630) is found in his various works.

In the next phase, several Indonesian Sufi figures interpreted the Qur'an, such as Yusuf al-Makassari (1627-1699) in his various works; Abdus-Shamad al-Falimbani (d. 1832) in his various works; Muhammad Nafis al-Banjari (d. 1812) al-Durr al-nafis; Muhammad 'Idrûs al-Buthûnî, (known as Shaykh Idrus Buton (d. 1851) with his work *Fathur Rahîm fî Tauhîd Rabbil 'Arsyil' Adhîm*.

B. The Sufistic Interpretation of the Qur'an in Indonesia

A very monumental Sufistic interpretation of Nusantara is the work of al-Singkili *Tarjumân al-Mustafid*. It can be said that this interpretation is the first Indonesian interpretation that has been compiled in full by 30 juz. This interpretation was printed and widely distributed in Malaysia, Sumatra, and Java. The style that dominates this interpretation is Sufistic interpretation.⁵⁷ This is logical because this pattern is related to the characteristics of early Islam that came to Indonesia by Gujarati traders who carried the teachings of *tashawwuf*.

⁵⁷ Read more about this interpretation work in Peter Riddle, *Islam and the Malay-Indonesian World* (Malaysia: Bookcraft Ltd, 2001), p. 166-9.

There are two opinions that explain the reference source for the writing of *Tarjumân al-Mustafid*. First, the opinion of Snouck Hurgronje which is shared by Rinkes and Voorhoeve, states that *Tarjumân al-Mustafid* is a translation of al-Baidhâwî's interpretation.

Most likely this opinion was influenced by the title stated on the book cover, namely *Tarjumân al-Mustafid wa huwa al-Tarjamat al-Jawiyah li al-Tafsîr al-Yusamma Anwâr al-Tanzîl wa Asrâr al-Ta'wîl li al-Imâm al-Qâdhi Nashr al-Dîn Abi Sa'id 'Abdullâh ibn' Umar ibn Muhammad al-Syairâzî al-Baidhawî* (Tafsir *Tarjumân al-Mustafid* is a Jawi translation of the interpretation called *Anwâr al-Tanzîl wa Asrâr al-Ta'wîl* by al-Baidhâwî). In the end, however, Voorhoeve changed his conclusion by saying that *Tarjumân al-Mustafid*'s sources were various interpretations in Arabic.⁵⁸

Second, the opinion of Peter Riddell and Salman Harun, they state that the interpretation of *Tarjumân al-Mustafid* is a translation of the interpretation of *al-Jalâlain*. This reason is based on research on the method and style of interpretation that is the same as that of *al-Jalâlain*.

⁵⁸ Azra, Azyumardi, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII: Akar Pembaharuan Islam Indonesia* (Jakarta: Kencana, 2004), p. 248. Read also Afriadi Putra, "Khazanah Tafsir Melayu: Studi Kitab Tafsir Tarjuman al-Mustafid Karya 'Abd Rauf al-Singkili," in *Syahadah: Jurnal Ilmu al-Qur'an & Keislaman*, Vol. 2, No. 2, 2014, p. 83-84.

However, 'Abd al-Rauf showed his creativity by adding and subtracting certain parts of *al-Jalalain's* interpretation. Only certain parts of 'Abd al-Rauf make use of the interpretations of al-Baidhâwî and al-Khâzin.⁵⁹ For example, adding an explanation of the differences in *qirâah* and discussion of stories and the reasons for the revelation of the verses. Meanwhile, what is reduced is that it does not include an explanation of *i'râb* and semantic analysis.⁶⁰ Azyumardi Azra chose this second opinion because the intellectual lineage of 'Abd al-Rauf has a connection with Jalâl al-Dîn al-Suyuthî, the author of the *Jalâlain* interpretation, both through al-Qusyasyi and al-Kurani, so it is likely that 'Abd al-Rauf is more refers to the *Jalalain* interpretation rather than other interpretations.⁶¹

After that, it was found that the full interpretation of the Nusantara *al-Tafsîr al-Munîr li Ma'âlim al-tanzîl*. Using Arabic, this commentary was written by the Indonesian Imam Muhammad Nawawi al-Bantani (1813-1879). This work received a good response from the scholars of Mecca and Medina at that time.

The distance of time between *Tarjumân al-Mustafîd's* interpretation and *al-Munîr's* interpretation, around 200 years, is due to the condition of the

⁵⁹ Azyumardi Azra, *Jaringan Ulama*, p. 248.

⁶⁰ Afriadi Putra, "Khazanah Tafsir Melayu," p. 83-84.

⁶¹ Azyumardi Azra, *Jaringan Ulama*, p. 249.

Indonesian nation, which was under Dutch colonialism so that it could not dig up much knowledge - especially from the Middle East. It is enough for Muslims to study the existing interpretations, even if they are limited.

The 20th century became an important phase of the development of the Qur'anic interpretation. Tafsîr at the beginning of this century was arranged in simple systematics, by revealing the meaning of the verse and then given a short explanation.

During the first half of this century, interpretive works were more diverse, in terms of models, themes, and the language used, apart from interpreting the 30 juz *tahlili* model. Some of the interpretations were compiled still maintaining the original regional language (*Tafsir Hidayaturrahman* [Javanese] by Munawwar Khalil). There has also been a collective compilation of interpretations such as *Qoer'an Indonesia* (1932, Moehammadijah), *Tafsir al-Syamsiyyah* (1935, al-Ittihad al-Islamiyah [KH Sanusi Sukabumi]), *Tafsir al-Qur'an al-Karim* (1937, HA Halim Hassan, H. Zainal Arifin Abbas, and Abdurrahman Haitami). The process of socializing the Indonesian language as the official language of the state and unifying the nation - related to the moment of the youth oath and the proclamation of independence - had a major influence on the number of Indonesian language interpretations in this period and also after. Previously, interpretation had encountered problems when it was transformed into

Indonesian. This was what Mahmud Yunus had experienced (*Tafsir Qur'an*, 1938). However, the enthusiasm to provide an understanding of the Qur'an did not dampen his enthusiasm.

In the latter half of the twentieth century, the compilation of interpretations was not only in the *tahlili* model, but had introduced *maudlû'i* or thematic patterns such as *Rangkaian Tjerita dalam Al-Qur'an* (1963, Bey Arifin). Even though the shape is still simple. Also known is the thematic arrangement of a letter such as *Tafsir Surat Fatihah* (1969, H. Hasri). Although the Malay-Javanese language is no longer very popular, it can still be found, such as in *Tafsîr al-Ibrîz* (1960, Bisyrî Mustofa). The rest, the dominance of writing using Indonesian with Latin script. Also *Tafsir an-Nûr* (1952) by TM Hasbi ash-Shiddieqy which, by some, is considered an adaptation of al-Maraghi's interpretation.

Thematic interpretations increasingly dominate this period. The themes discussed revolve around social, political, economic, and gender themes. *Tafsir al-Mishbah* (2000) by Quraisy Shihab has re-emerged.

Some contemporary interpretations of the archipelago (20th century) can be mentioned, namely:

Mahmud Yunus, *Tafsir Qur'an*. Written from 1922-1938. Stage I: chapters 1-3; Phase II juz 4 with Ilyas Muhammad Ali; Stage III juz 5-18 with Kasim Bakri; Stage IV, 1938. Written in Malay Arabic script. There are

problems with interpretation in languages other than Arabic.

A.Hassan Sjarikat Kwekschool, *al-Furqan*. Written 1928-1956. Stage I from 1928-1941 until Maryam's letter. Rewritten from the beginning at the request of Publisher Salim bin Nabhan by adding information to each verse so that the reader understands its meaning easily. The atmosphere of *khilafiyah* debate between *jihād* and *mahdzab*.

Moehammadijah is part of the coral composition, *Qoer'an Indonesia*. Written in 1932.

Iskandar Idris, *Tafsir Hibarna*. Written in 1934. Known as Sundanese commentary, but only in title.

Tafsir Syamsiyyah, Publishing translation & interpretation of al-Ittihadul Islamiyah led by KH Sanusi Sukabumi. Written in 1935.

Tafsir al-Qur'an al-Karim, Translated publication & tafsir al-Ittihadul Islamiyah led by KH Sanusi Sukabumi. Published 1937 for the first time in the form of a magazine of 20 pages per month. The end of 1941 was until juz VII (Japan and WWII), due to paper shortages. The period 1937-1941 chapters 1 and II were published in Malay / Jawi, fulfilling the request of the Malaysian kingdom.

Tafsir Qur'an in Indonesian, Mahmud Aziz. Written in 1942.

Tafsir al-Nur, Hasbi Ash-Shiddieqy. Written in 1952. Fiqhi interpretation style considered an adaptation of al-Maraghi interpretation.

Tafsir al-Qur'an, Zainuddin Hamidi and Fachruddin HS. Written in 1953-1959. There were remarks from H. Agus Salim, Syekh Sulaiman al-Rasuli, and Sheikh Ibrahim Musa.

Tafsir al-Ibriz, Bisyr Mustofa. Written in 1960. Speak in Javanese Arabic script typical of pesantren (*pegon* Arabic-Javanese). Influenced by the interpretation of *Jawahirul Qur'an* (Tanthawi Jauhari), *al Mannar* and *al-Maraghi*.

Tafsir Sinar, Malik Mahmud. 1960. The model of writing tahlili 30 juz.

Tafsir al-Qur'an al-hakim, Hakim Bakry Cs. 1960.

Tafsir al-Azhar, Hamka. Starting from reciting his interpretation in the magazine *Gema Islam* in 1962. Arrested by the New Order regime in 1964, and finished his interpretation while in prison. Complete published in 1967.

Al-Qur'an Bacaan yang Mulia, H.B. Yasin. It became a controversy because it adjusted to the rhythm of the poetry.

Tafsir al-Iklil fī Ma'anittanzīl, Misbah Mustafa (Bangilan, Tuban). Written in 1985. The model of writing tahlili 30 juz.

Tafsir Rahmat, Oemar Bakry. Written in 1983.

Tafsir Amanah, Quraish Shihab. Written in 1992.

Tafsir al-Mishbah, Quraish Shihab. Written in 2000.

Discussions

The validity of Azra's statement that the first Sufism developed in Indonesia was a philosophical one that needs to be tested. This is because Syekh Siti Jenar lived in the late 15th to early 16th centuries (1429-1517), whereas before him (and before Walisongo) there were already many Islamic preachers scattered in various places. Although it must be admitted that the massive spread of Islam and the flock of Indonesians to Islam did occur during the preaching period of Walisongo (15-16th century).

The arrival of Islam to Indonesia did not happen at the same time. The political and socio-cultural situation in the kingdom and the areas it visited also varied. Various opinions were expressed by experts regarding the process of entering Islam into Indonesia after going through various studies. This opinion was expressed, among other things, by a Westerner (Portuguese) like Marco Polo who in 1292 stopped at Perlak, a city on the north coast of Sumatra. According to him, the Perlak community at that time was converted to Islam by traders

who he called the Saracens.⁶² Likewise the opinion of Ibn Bathuthah (1304-1369) a prominent Arab traveler who managed to compete with the previous figure, Marcopolo.⁶³ Also Diogo Lopes de Sequeira, and Sir Richard Winstedt.⁶⁴

We can mention several Islamic preachers before Walisongo and Syekh Siti Jenar such as Syekh Datuk Kahfi (Syekh Nurjati) in Cirebon, Syekh Maulana Akbar in Kuningan West Java, Syekh Quro in Cirebon, and Sheikh Jumadil Qubro (Syekh Malik Ibrahim's father, Sunan Gresik).⁶⁵ In the opinion of the author, the preachers before Walisongo certainly conveyed mystical advice. But not known from them the philosophical Sufism teachings.

Of the four preachers above, the figure with the most recognition and history of writing was Sheikh Jumadil Kubro. Sheikh Jumadil Kubro (1349-1465) was a great scholar who was born in Samarkand. In 1399 he came to Java with the aim of trading and preaching within

⁶² P.A. Hoesain Djajadiningrat, *Tinjauan Kritis tentang Sejarah Banten* (Jakarta: Pustaka Jaya, 1983), p. 119.

⁶³ Husayn Ahmad Amin, *Seratus Tokoh dalam Sejarah Islam* (Bandung: Remaja Rosdakarya, 1999), p. 232.

⁶⁴ Uka Tjandrasmita (ed.), *Sejarah Nasional Indonesia III* (Jakarta: PN Balai Pustaka, 1984), p. 122.

⁶⁵ M. Fazil Pamungkas, "Empat Penyebar Islam Pra-Walisongo" in *Historia*. (<https://historia.id/agama/articles/empat-penyebar-islam-pra-wali-songo-Dwj25>)

the Majapahit kingdom. He flexibly conveyed Islamic teachings, so that his preaching was welcomed by the wider community.⁶⁶ From him then born Malik Ibrahim (Sunan Gresik), Maulana Ishaq, Raden Rahmat (Sunan Ampel), Sunan Bonang, and Sunan Drajat.

Of course, the preachers who spread Islam in the archipelago (Walisongo, Syekh Siti Jenar, and those who came before them) have studied the views of Sufis (both Sunni and philosophical) when they studied in the Arab world. As is well known, Sufi figures lived and worked before the preachers who came to the archipelago.

Some of the Sufi figures that can be mentioned are Hasan al-Basri (642-728), Rabi'ah al-Adawiyah (713-801) who gave rise to the teachings of *al-Mahabbah*, Dzunnun al-Mishri (796-859) who taught about *al-Ma'rifah*. While the philosophical style of Sufism was carried by figures such as Abu Yazid al-Busthami (804-874) who brought the teachings of *al-Fanâ 'wa al-baqâ'* to *al-Ittihâd*, al-Hallaj (858-922) which gave rise to the teachings of *al-Hulûl*, Ibn Arabi (1165-1240) who taught

⁶⁶ Fitriyatul Ulum, "Studi tentang Peran Syaikh Jumadil Kubro dalam Penyebaran Agama Islam di Ibu Kota Kerajaan Majapahit pada Abad ke-14 M" (A paper for Program Pendidikan Sejarah, Fakultas Keguruan dan Ilmu Pendidikan, Universitas Nusantara PGRI Kediri, 2017)

Wahdat al-wujûd,⁶⁷ and Suhrawardi al-Maqtul (1154-1191) who gave rise to the teachings of *al-Isyrâq* (illumination).

In *al-fanâ 'wa al-baqâ'* it is taught about the breaking of the feeling of conversion in the gross human body into the divinity of Allah, as stated by al-Qusyairi, "The dissolution of a person from himself and another creature occurs with loss of awareness of himself and That other being ... In fact, he still exists and other creatures exist, but he is no longer aware of them and himself."⁶⁸

Al-ittihâd brings teachings about union with God. In this state, the servant and the Lord have become one, so that only Allah appears. Meanwhile, the teachings of the *al-hulûl* state that God chooses certain human bodies to take place in them, after the human qualities that are in the body have been eliminated.⁶⁹

Meanwhile, *Wahdat al-wuûd* teaches about the unity of existence, that all that is visible is only a shadow of the Haq. The essence of everything is God. There is no distance between God and the servant.

Tasawuf *al-isyrâq* which was raised by Imam Suhrawardi said that Allah is the Nur (light) of all light and the source of all that exists. From the nur of Allah emitted other nur-nur, namely the pillars of the universe

⁶⁷ Harun Nasution, *Falsafah & Mistisisme dalam Islam* (Jakarta: Bulan Bintang), p. 70-95.

⁶⁸ Yunasril Ali, *Pengantar Ilmu Tasawuf*, p. 70.

⁶⁹ Harun Nasution, *Islam & Mistisisme*, p. 88.

which is material and immaterial, and the minds which have subsequently been fragmented. They are none other than the unity of the nur-nur that moves all the planets and set everything up.⁷⁰

The teachings brought by Sheikh Siti Jenar (1429-1517) Manunggaling Kawula-Gusti are more like those brought by al-Fanâ 'wa al-Baqâ' and al-Ittihâd brought by Abu Yazid al-Busthami about 600 years earlier.

The author argues that Islamic preachers before Siti Jenar spread the teachings of Sunni Sufism rather than philosophical Sufism.

After Siti Jenar, indeed, there were some spreaders of Islam who in their writings spread the teachings of philosophical tasawuf. For example, Hamzah Fansuri (d. 1590) adhered to wujudiyah such as the concept of Ibn Arabi, Ibn Sab'in, and others; then Syamsuddin al-Sumatrani (d. 1630) who studied from Hamzah Fansuri and had the same understanding as his teacher.⁷¹ But more preachers have Sunni beliefs than those who have philosophical beliefs.

Sufistic discourses such as repentance (al-tawbah), patience (al-shabr), gratitude (al-syukr), fakir (al-faqr), zuhud (al-zuhd), mahabbah (al-mahabbah), or ma'rifah (al-ma'rifah) of course had been disseminated by preachers before Siti Jenar, because this discourse had been

⁷⁰ Yunasril Ali, *Pengantar Ilmu Tasawuf*, p. 80.

⁷¹ Yunasril Ali, *Pengantar Ilmu Tasawuf*, p. 95-6.

explored by major Sufi figures such as Hasan al-Basri (642/21 - 728/110), Rabiah al-Adawiyah (713 -801), to al-Ghazali (1058/450 - 1111/505). Meanwhile, philosophical Sufic discourses such as *al-fanâ 'wa al-baqâ'*, *al-hulul*, *al-ittihad*, *wahdat al-wujûd* have only been introduced since Sheikh Siti Jenar with his Manunggaling Kawula-Gusti concept.

CHAPTER IV

SUFISTIC VIEWS IN CONTEMPORARY INDONESIAN QUR'ANIC INTERPRETATIONS

A. Ascetism (*al-Zuhd*)

In Islam, *zuhud* (*al-zuhd*, asceticism) is highly emphasized in Sufism. It is one of the *maqâm* (stations) that a Sufi must undergo. Etymologically, it means *raghab 'an syay'in wa tarakahû* (not being interested in something and leaving it). People who do *zuhud* are called *zâhid*.⁷²

Many scholars, especially experts on Sufism, have provided definitions of *zuhud*. Ali ibn Abi Talib, for example, interpreted it as not being jealous of those who are greedy for the world, whether he is a believer or not.⁷³ Whereas for Abu al-Qasim al-Junayd al-Baghdadi, *zuhud* is a generous person with assets that are owned so that he does not have property, and does not have a greedy nature. Ibn al-Qudamah al-Muqaddasi stated that wealth for a *Zahid* is just necessary. This is to maintain self-respect, develop religion, and help society.⁷⁴

⁷² M. Amin Syukur, *Zuhud di Abad Modern* (Yogyakarta: Pustaka Pelajar, 1997), p. 1.

⁷³ Moh. Saifullah Al Aziz, *Risalah Memahami Ilmu Tasawuf* (Surabaya: Terbit Terang, tt), p. 128.

⁷⁴ Moh. Saifullah Al Aziz, *Risalah*, p. 129.

But in general, *zuhud* can be interpreted, believing that whatever is in Allah's side is better than what is in our hands.⁷⁵

The vocabulary which is derived from the word *al-zuhd* in al-Qur'an is only found in Surah Yusuf / 12: 20⁷⁶, *wa kânû fîhi min al-zâhidîn*. Mahmud Yunus' translation is closer to the Sufistic meaning, "while they are people who *zuhud* (do not like) him,"⁷⁷ while ash-Shiddieqy, "they are people who do not want to hold Yusuf in his authority for long."⁷⁸ Quraish Shihab translated the *zuhd* in this verse as "displeasing something which is usually likable".⁷⁹

Hamka translated this verse, "And they are less fond of him"⁸⁰

In the Qur'an, many verses are closely related to this ascetic state. For example, QS al-Hadid / 57: 20.⁸¹ Only unbelievers, said ash-Shiddieqy, saw the treasures of this world as precious ornaments. As for believers, the

⁷⁵ Ali Akbar bin Aqil, "Hidup Sederhana dengan Zuhud" dalam *Cahaya Nabawi*, Ed. 147 Th. IX, p. 104.

⁷⁶ (وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ)

⁷⁷ TM Hasbi Ash-Shiddieqy, *Tasir an-Nur*, p. 334.

⁷⁸ TM Hasbi Ash-Shiddieqy, *Tasir an-Nur*, j. 2, p. 398.

⁷⁹ Muhammad Quraish Shihab, *Tafsir al-Mishbah* (Jakarta: LenteraHati, 2017), j. 6, p. 41.

⁸⁰ Hamka, *Tafsir Al-Azhar* (Singapura: Pustaka Nasional PTE Ltd, 1990), j. 5, p. 3620.

⁸¹ اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ (وَالْأُولَادِ كَمِثْلِ غَيْثٍ غَثٍ أَعْجَبَ الْكُفَّارَ نَبَأُهُ ثُمَّ يَهْبِجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ)

decoration they rely on is faith, belief, and remembrance of Allah. The unwelcome world is one that causes neglect to think about the problems of the hereafter, while the world that does not make us forget the hereafter is a good world. "So, let us use the world to obtain the afterlife."⁸² Meanwhile, Mahmud Yunus noted, "... let us not be deceived by living in this world, but let us compete to do good deeds to receive forgiveness from God and enter heaven ..."⁸³

Quraish Shihab understands this verse to describe the meaning of world life for those who are careless – according to the context of the verse. Meanwhile, some scholars, he said, understand this verse as an assessment of the Koran about worldly life which of course is not the case for those who believe in Allah and the Hereafter.⁸⁴ For believers, the life of the world is a struggle for the welfare of the world-hereafter, because life is not only here, but continues to the hereafter.

When interpreting this verse, Quraish Shihab quoted the opinion of several figures, but not figures of Sufism, such as Thabathabai (the author of *al-Mizan*

⁸² TM Hasbi Ash-Shiddieqy, *Tasir an-Nur* (Semarang: PT Pustaka Rizki Putra, 2016), j. 4, p. 259.

⁸³ Mahmud Yunus, *Tafsir Qur'an Karim* (Ciputat: PT Mahmud Yunus Wa Dzurriyyah, 2015), p. 808.

⁸⁴ Muhammad Quraish Shihab, *Tafsir al-Mishbah*, j. 13, p. 441.

commentary), Sayyidina Ali (fourth Caliph), and Rasyid Ridla (d. 1935 with his commentary al-Manâr).

In interpreting this verse, Hamka quoted the opinion of Fakhruddin al-Razi, Ibn Abbas, and Sayidina Ali. The life of this world, he said, is only a delusional pleasure for those who have been able to make life in this world for planting and the hereafter for plucking. Living in this world is to have faith and good deeds, while living in the hereafter is to receive the reward.⁸⁵

This verse is then linked to another verse of QS al-Hadid/57: 23⁸⁶ which talks about destiny. We are prohibited from being sad about something that we do not get and are prohibited from being happy about something that we do get, said ash-Shiddieqy.⁸⁷ It is not easy for a zahid to mourn the pleasures he has missed and not to feel arrogant about the blessings of Allah he has received.

The wisdom of this destiny, said Mahmud Yunus, is that we are not too sad about something that has been lost from us and not too happy because of the blessings we have so that we forget the land and the sea.⁸⁸

⁸⁵ Hamka, *Tafsir Al-Azhar*, j. 9, p. 7186.

⁸⁶ (فَخُورْ) لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَلِفٍ

⁸⁷ TM Hasbi Ash-Shiddieqy, *Tasir an-Nur*, j. 4, p. 261

⁸⁸ Mahmud Yunus, *Tafsir Qur'an Karim*, p. 809.

Quraish Shihab in his interpretation states that all the calamities that have occurred have been recorded in *Lawh Mahfūẓh* (Allah's knowledge that covers everything) before the incident occurred. This is so that we do not grieve excessively so that we despair of the pleasures that have been missed from us, and not so happy that we become arrogant and forget about what we get.

The word calamity (*mushībah*) in this verse, he continued, includes everything that happens, both positive and negative, but it is popular to mean disaster. This verse can also be understood in this sense because Allah knows everything.⁸⁹

This verse is God's guidance which is important for believers that joy and sorrow will occur and everything is written. So don't give up if misfortune is happening and don't be happy to receive what pleases your heart. For that, there are two very important life guidelines: patience when disasters come and gratitude when God's help arrives.⁹⁰ Here you can see Hamka's Sufistic intelligence who collected three states of Sufism when interpreting this verse, asceticism, patience, and gratitude.

⁸⁹ Muhammad Quraish Shihab, *Tafsir al-Mishbah*, j. 13, p. 445-6.

⁹⁰ Hamka, *Tafsir Al-Azhar*, j. 9, p. 7191.

QS al-Qashsh/28: 77⁹¹ which teaches balance (*tawâzun*) between worldly and hereafter life, ash-Shiddieqy states, we should not distance ourselves from the pleasures of the world (food, drink, clothing, and shelter) because we have obligations, good toward ourselves and our families. God does not want us to avoid all the delights of the world and live on the help of others. But we must work lawfully. And after obtaining wealth, we must fulfill God's rights, but not forget our part in this world.⁹²

This verse that records the advice of the people of Moses to this Qarun, Quraish Shihab states, there are many opinions related to its content. There is an unbalanced opinion which says that this verse is a suggestion to leave worldly pleasures by limiting oneself to basic necessities (eating, drinking, clothing). Some understand it as a requirement to balance the worldly and spiritual life.⁹³

Three important notes that need to be considered related to this verse, he wrote: First, in the view of Islam, worldly and hereafter life are one unity. Islam does not know worldly deeds and hereafter deeds. All charity — even the hereafter — can become worldly charities if they

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا (أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ)

⁹² TM Hasbi Ash-Shiddieqy, *Tasir an-Nur*, j. 3, p. 345.

⁹³ Muhammad Quraish Shihab, *Tafir al-Mishbah*, j. 9, p. 666.

are done insincerely. On the other hand, all deeds can become afterlife deed (*ukhrawi*) deeds if they are done sincerely and with full faith. Second, this verse emphasizes the importance of setting one's sights on the hereafter as a goal, while the world is a means to an end. Third, this verse suggests the difference and imbalance between the two. More attention should be directed to the afterlife as a goal.⁹⁴

The treasures in this world are a gift from Allah, wrote Hamka, and after life, we will die. So doing good and spending a fortune on the path of virtue is a necessity. We must use wealth to build a life in the hereafter. And a treasure which is the worldly life should be never forgotten. In interpreting this verse, Hamka quoted the famous Sufi view of Ibn Arabi, "don't forget your happiness in the world, which is a lawful treasure."⁹⁵

Then, regarding the command to do good (*ihsân*) in this verse, according to Hamka, there are two: first, *ihsan* to Allah, that is, as in a hadith, to worship Allah as if we see Him. And even though we don't see Him, He certainly sees us. Second, *ihsan* to fellow human beings, namely a good relationship, a good mind, an open heart, and compassion for the poor. Here also includes *ihsan* to

⁹⁴ Muhammad Quraish Shihab, *Tafir al-Mishbah*, j. 9, p. 667-8.

⁹⁵ Hamka, *Tafsir Al-Azhar*, j. 7, p. 5376.

oneself by enhancing the quality of oneself, strengthening the personality, so that we are useful amid society.⁹⁶

QS Al-Maidah/5: 87⁹⁷ which prohibits living excessively, ash-Shiddieqy stated, even though we want to get closer to Allah, we must not forbid ourselves from the delights of the world. But we are also prohibited from transgressing, that is, exaggerating and crossing the haram line. "To forbid good things and torture oneself is worship inherited from ancient Jews and Greece which was followed by the people of the book,"⁹⁸ he continued. In Islam, said Yunus, "it is not permissible for us to torture ourselves or neglect the body for spiritual interests, but both must receive equal and fair rights. Give physical rights as you give spiritual rights because humans are composed of body and spirit."⁹⁹

In interpreting this verse, Quraish Shihab quoted the opinions of several scholars such as al-Biq'a'i (d. 1480), at-Tabari, and al-Wahidi. The word *la ta'tadû* (do not go beyond the limit) in the form of a word that uses the letter *tâ* 'in this verse, he continued, means compulsion, which is beyond the limit of generality. This shows that human nature leads to moderation, neither excess nor

⁹⁶ Hamka, *Tafsir Al-Azhar*, j. 7, p. 5376.

⁹⁷ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرَمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

⁹⁸ TM Hasbi Ash-Shiddieqy, *Tasir an-Nur*, 1, p. 617-8.

⁹⁹ Mahmud Yunus, *Tafsir Qur'an Karim*, p. 166.

diminishing. Every transgression is a kind of imposition of nature which is inherently heavy and rishi. The prohibition of exceeding this limit also means that justifying what is haram, or vice versa, is exceeding the limits of authority because only Allah has the authority to justify and forbid.¹⁰⁰

This verse, wrote Hamka, is a warning to those who forbid what is permitted by Allah. They reasoned, rejecting what is lawful is to get closer to Allah. This view is wrong, and Allah does not love them, because they are not grateful for His blessings. Islam teaches, through this world we will live the afterlife. Abandoning the good gifts of God means opposing life itself.

If Muslims are influenced by such a view, there will be two kinds of life: "holy" people who are excluded from people whose work is dzikr and meditating, and other people who only obey the will of lust as they please.¹⁰¹

In interpreting this verse, Hamka quoted the story of Usman bin Mazhun, insinuating the attitude of Imam Ghazali who once praised the zuhud life excessively because he had praised people whose clothes had not changed for one year, and mentioned the Baktasyiyah Tarekat in Ottoman Turkey.

¹⁰⁰ Muhammad Quraish Shihab, *Tafsir al-Mishbah*, j. 3, p. 230.

¹⁰¹ Hamka, *Tafsir Al-Azhar*, j. 3, p. 1849-50.

In connection with this zuhud teachings, it is also necessary to put forward an interpretation of the verse of QS al-A'raf/7: 31.¹⁰² In the early days, it can be seen that Islam is a religion that brings humans to progress and high civilization in society, wrote Mahmud Yunus, with a recommendation of simple jewelry and proper clothing. In this verse also Islam teaches to eat and drink good and delicious food simply and without exaggeration. Islam teaches us to eat to live, not live to eat.¹⁰³

Ash-Shiddieqy stated, this verse instructs us to wear good clothes when we go to the mosque to worship. Then, eat and drink, but don't be extravagant or extravagant (*israf*). Included in the *israf* are excessive shopping, in being stingy (very stingy), and in using halal objects so that they become haram. Thus, Islam teaches us to achieve spiritual perfection, the height of mind, and health. Islam also likes beauty and pleasure, as long as it is not exaggerated.¹⁰⁴

According to Quraish Shihab, wearing clothes to cover one's genitals in this verse is carried out every time you enter and are in a mosque, whether it is a mosque in the sense of a special building or a broad sense, namely all over the earth. In this verse, there is a prohibition against

يَا بَنِي آدَمُ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ¹⁰²

¹⁰³ Mahmud Yunus, *Tafsir Qur'an Karim*, p. 212-13.

¹⁰⁴ TM Hasbi Ash-Shiddieqy, *Tasir an-Nur*, j. 2, p. 96-7.

exaggeration, both in worship by increasing the means or levels, in eating and drinking, and in whatever.

The final section of this verse is one of the religious principles regarding health that is recognized by scientists. On that basis we can say, this verse teaches a proportional attitude in terms of eating and drinking. Here too is a message, including exaggeration if we eat what our appetites do not catch.¹⁰⁵

Hamka, citing a hadith, considered it permissible to pray Hariraya in the field without having to take off your shoes. This verse also contains a prohibition against being extravagant or extravagant. The measure, said Hamka, is the awareness of our faith. Faith becomes a subtle weighing tool in this matter of simplicity and waste.¹⁰⁶

In interpreting this verse, Hamka also quoted the views of Ibn Kathir, Imam Ghazali, Saroyini Naydu (Indian poet), Ikrimah, and Ibn Munabbih.

B. Trust (*al-Tawakkul*)

Tawakal comes from the Arabic word, al-tawakkul, which is a noun from the verb tawakkala-yatawakkalu. The origin of the word is wakala which means to

¹⁰⁵ Muhammad Quraish Shihab, *Tafsir al-Mishbah*, j. 4, p. 87-8.

¹⁰⁶ Hamka, *Tafsir Al-Azhar*, j. 4, p. 2352-4.

surrender.¹⁰⁷ Meanwhile in the book *al-Qâmûs al-muhîth* it means to submit and then leave.¹⁰⁸ And many other figures give the meaning of the word *tawakal*.

In terms of terminology, many also define *tawakal*. Imam al-Ghazali (d. 1111) defined *tawakal* as an effort to rely on Allah and ask for His help after carrying out business (*ikhtiyar*). It is not an escape for those who fail at trying. He is not a state of waiting for fate while idling but doing his best, then surrendering to Allah. He will determine the outcome later.¹⁰⁹

People who really put their trust in Allah SWT will leave all matters to Him after making an effort. He is the One who provides sustenance for what His servants have done. The Word of Allah in Surah al-Ahzab/33: 3 “*wa tawakkal 'alâ al-Lâh. Wa kafâ bil-Lâhi wakîlâ.*”

This verse, according to ash-Shiddieqy, contains an order to surrender all our affairs to Allah and hold on to His revelation truly. It is enough that He is the custodian of all affairs and it is left to Him for all problems. If He wants to benefit, then no one can refuse

¹⁰⁷ Ibn Manzhur, *Lisân al-'arab* (Beirut: Dar al-Shadir, 2000), j. 11, p. 734.

¹⁰⁸ Fairus Abadi, Majduddin Muhammad ibn Ya'qub, *al-Qâmûs al-muhîth* (Mesir: dar al-Hadits, 1999), j. 17, p. 105.

¹⁰⁹ Fadli Mastur, *Tanya Jawab Lengkap Mutiara Ibadah* (Jakarta: Ladang Pustaka & Intermedia), p. 33.

it. On the other hand, if you want to give evil, then no one can prevent it.¹¹⁰

When explaining this verse, Quraish Shihab borrowed the opinion of the expert commentators Abu Hayyan and Ibn Kathir. As for *tawakal* itself, he asked to refer, among other things, to the verse QS al-Furqan / 25: 58.¹¹¹

The word *tawakkal* (“*wa tawakkal*”), writes Quraish Shihab, means "relying on other parties in matters that should be handled by one party."¹¹² This verse commands to put trust in Allah Almighty, in other words, to make Him a *wakil*, that is, to represent Him in all matters. To make Allah as representative means to leave to Him all problems. It is He who wills and acts according to the "will" (ie benefit) of the human being who hands over that representative to Him.

There are two differences between human representation towards God and against other than Him: first, when someone makes Allah as a representative they must be aware of their limitations and also realize the absoluteness of Allah. Knowing or not knowing the wisdom that He has appointed, he will receive it

¹¹⁰ TM Hasbi Ash-Shiddieqy, *Tasir an-Nur*, j. 3, p. 428.

¹¹¹ وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَى بِهِ بِذُنُوبِ عِبَادِهِ (خَيْرًا)

¹¹² Muhammad Quraish Shihab, *Tafsir al-Mishbah*, j. 9, p. 122.

wholeheartedly. Meanwhile, the representation of other human beings may be withdrawn at any time because, based on the knowledge and desire of the representative, the representative's actions are detrimental. Second, when representing others, we don't need to get involved anymore. As for putting our trust in Allah, we are still required to do something within our means. The command to put trust in Allah, in the Qur'an, is not a suggestion not to try and ignore the law of cause and effect.¹¹³

In interpreting this verse Quraish Shihab does not quote the opinion of other scholars.

The order to trust in it is not a suggestion not to try or ignore the laws of cause and effect.

Ash-Shiddieqy interpreted this verse, the statement "put your trust in the living God" means that we are not worthy to put on trust (surrender) to inanimate objects such as idols, statues, and dying creatures.¹¹⁴

The next verse is QS Ibrahim/14: 11-12.¹¹⁵ According to Mahmud Yunus, this verse shows that Allah

¹¹³ Muhammad Quraish Shihab, *Tafsir al-Mishbah*, j. 9, p. 124-5.

¹¹⁴ TM Hasbi Ash-Shiddieqy, *Tasir an-Nur*, j. 3, p. 236.

¹¹⁵ قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ (عِبَادِهِ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنَصْبِرَنَّ عَلَىٰ مَا آذَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ)

maintains His *auliya* and those who are sincere in worshipping Him from the deceit of the disbelievers. Therefore, they only surrender to Allah Almighty and hold fast to Him from all the evils of the unbelievers.¹¹⁶

These verses, writes Hamka, show us how difficult the work of the Apostles was. From this, we can also understand that inviting those who are in ignorance is not an easy job. The Apostles have worked sincerely solely to fulfill Allah's commands. They put their trust/surrender; while the final decision rests with Allah SWT.¹¹⁷

Quraish Shihab commented on the last sentence in these two verses that all matters of the believers are left to Allah Almighty, especially their guides who are apostles. Thus, the submission of the problem of miracles to Allah (by the apostles to silence the unbelievers) is not something strange.

While the last sentence in the second verse (*falyatawakkal al-mutawakkilūn*) is aimed at all parties, whether they believe in God Almighty or not. This means that if there are non-Muslims who are self-reliant because all humans have limitations and often surrender, the only natural thing to surrender to them is Allah

¹¹⁶ TM Hasbi Ash-Shiddieqy, *Tasir an-Nur*, j. 2, p. 474.

¹¹⁷ Hamka, *Tafsir Al-Azhar*, j. 5, p. 3796.

SWT.¹¹⁸ Because of that, it is not natural for a believer to be criticized if he puts his trust in Allah alone. In interpreting these two verses, Quraish Shihab quotes the views of two Tunisian figures, Ibn 'Arafah and Ibn' Asyur.

Allah SWT said in Q.S. An-Nisa verse 81.¹¹⁹ Ash-Shiddieqy commented on this verse, especially the last sentence, "Leave your affairs to Allah and hold yourselves to His teachings in everything. Because Allah can protect you from their crimes and who will reward you for your practices."¹²⁰ Allah gives vengeance to them (the munafiqun) and knows the degree of retribution he deserves.

Hamka wrote, the Munafiq as cited in this verse must exist. They say "obey" when it is in plain sight, and when elsewhere they show disobedience, even scorn. So Allah instructed him not to think too much about them to cause distress because Allah's assurance was still there, Allah would defend him.¹²¹

Furthermore, Quraish Shihab commented on this verse that the word *tawakkal* which also has the same root word *wakil* does not mean absolute surrender to Allah, but surrender which must be preceded by human effort.

¹¹⁸ Muhammad Quraish Shihab, *Tafsir al-Mishbah*, j. 6, p. 344.

¹¹⁹ وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ (يَكْتُبُ مَا يُبْهِنُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا)

¹²⁰ TM Hasbi Ash-Shiddieqy, *Tasir an-Nur*, j. 1, p. 500.

¹²¹ Hamka, *Tafsir Al-Azhar*, j. 2, p. 1322.

He quoted a hadith narrated by al-Tirmidhi that a friend came to meet the Prophet at the mosque without first tethering his camel. When he asked about his camel, he replied, "I have put my trust in Allah." The Prophet then straightened his mistake about the meaning of tawakal with his saying, "Mount first (your camel) then after that put your trust."¹²²

Thus, religion recommends tawakal (making Allah as *Wakil*) not with the intention that someone does not try and ignore the law of cause and effect. Making Allah as *Wakil* means that we must believe that Allah is the one who manifests everything and makes our wills and actions according to His will and provisions.

A Muslim is required to try, but at the same time, he is also required to surrender to Allah SWT. He is required to carry out his obligations and then wait for the results according to His will and determination. We can try with an ambition to achieve something. However, when we fail, we must not give up and forget God's blessings that we have received so far. We also have to weigh and count before moving. But if considerations and calculations miss, then in front of us there is Allah Almighty whom we make as representatives, so that we do not dissolve in sadness and despair. Because our

¹²² Muhammad Quraish Shihab, *Tafsir al-Mishbah*, j. 2, p. 637.

“representatives” have acted wisely and have made the best choices.¹²³

Interpreting QS al-Maidah / 5: 11¹²⁴ Hamka writes, the Prophet was free from the various dangers of killing by enemies because he held fast to two things: piety and tawakal. With piety, our relationship with God is maintained, His commands are guarded and His prohibitions are shunned. Besides that, *tawakal* means to submit to Him and believe that what He determines must happen.

Tawakal is not only the Prophet's clothes but should be the guidance for every believer. Give yourself wholeheartedly, although your efforts must not stop. It is he who knows better what is good for us.

Tawakal eliminates doubts and engenders courage. If we hesitate, many plans will be hampered. Therapy if from the beginning we put our trust in, surrendered to Allah, the doubts will be extinguished. We believe that what God has written cannot be erased with our anxieties.¹²⁵

It seems that Hamka was better at interpreting this verse than other interpreters, including Quraish Shihab,

¹²³ Muhammad Quraish Shihab, *Tafsir al-Mishbah*, j. 2, p. 638.

¹²⁴ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ (أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ)

¹²⁵ Hamka, *Tafsir Al-Azhar*, j. 3, p. 1647-8.

by presenting several stories about the experiences of the Prophet and the Muslims.

C. Love (*al-mahabbah*)

QS al-Maidah / 5: 54¹²⁶ is a verse that is always mentioned when we talk about mahabbah in Tasawuf. Mahmud Yunus translated this verse,

"O you who believe, whoever apostates (returns among you from their religion (Islam), later Allah will bring one people, Allah loves them and they love Allah, they are gentle towards believers and harsh towards people. unbelievers; they are fighting in the way of Allah and are not afraid of reproving those who abuse them."¹²⁷

People who are loved by Allah as stated in the verse, according to ash-Shiddieqy, have several characteristics: First, Allah loves them. But we cannot discuss the nature and intricacies of God's love and hatred. Second: they love Allah by following His commands and avoiding His prohibitions. Third, they are gentle towards fellow believers. They love the believers and humble themselves because of his compassion for them. Fourth, they were harsh on unbelievers. Fifth, they

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ (¹²⁶
وَيُحِبُّوهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةً
(لَا تَمْلِكُ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ)

¹²⁷ Mahmud Yunus, *Tafsir Qur'an Karim*, p. 159

strive in the way of Allah. Sixth, they are not afraid of people's criticism and dislike human flattery.¹²⁸

It appears that ash-Shiddieqy's discussion of mahabbah does not use the Sufism approach. Furthermore, he wrote that the love of believers for Allah is also mentioned in several verses, including QS al-Baqarah / 2: 165¹²⁹ and QS al-Fath / 48: 29. Believers love Allah very much. Nothing is more loved than Allah alone. They do not associate Allah with others at all.

Ash-Shiddieqy then quoted a hadith from Bukhari-Muslim that there are three things to achieve the sweetness of faith: (1) love Allah and His Messenger more than others; (2) love humans for Allah; (3) hating returning to disbelief after Allah released him from it.

Hamka interpreted that Allah would replace those who apostatized (out of their religion) with those who converted to Islam out of love for Allah and Allah appreciates and repays their love, not unrequited. They are loved by God because they love Him. Their faith reaches a high peak, because they are attracted to Islam out of love for Allah, not just because they want to go to heaven and are afraid of going to hell. Everything is light

¹²⁸ Ash-Shiddieqy, *Tafsir an-Nur*, j. 1, h. 599.

¹²⁹ "Di antara manusia ada yang mengambil lain dari pada Allah beberapa tandingan (berhala) yang mereka cintai, seperti mencintai Allah. Tetapi orang-orang yang beriman amat besar cintanya kepada Allah."

for them because it is their lover, Allah, who gives orders.¹³⁰ Here, Hamka's interpretation appears to have the nuances of Sufism, namely when they state that they love Allah not to go to heaven or fear hell as recorded in the poem of Rabiah al-Adawiyah.

In interpreting love in this verse Hamka quotes Ahmad's hadith that Abu Dzar al-Ghifari said, "I was ordered by my Khalil (beloved friend) Muhammad PBUH with seven testaments which I must uphold: (1) I was ordered to love poor people and get closer to him... "By understanding that people who embrace Islam reciprocated in love with Allah, there is no need to be afraid of apostates.¹³¹

Hamka here quotes a friend who was known as a Sufi, Abu Dzar al-Ghifari.

Quraish Shihab commented that Allah's love for His servants is in the sense of His infinite abundance of goodness and grace. He further cites a provisional Sufi view that human love for Allah is multilevel and that love is the basis of the journey to Him. All ranks (maqam) experienced by one who walks towards Allah are levels of love to Him. All maqâm can experience destruction except love (mahabbah).

Here Quraish Shihab quotes al-Junaid's view of who can reasonably be called a lover of Allah as well as

¹³⁰ Hamka, *Tafsir al-Azhar*, j. 3, h. 1773.

¹³¹ Hamka, *Tafsir al-Azhar*, j. 3, h. 1775.

the well-known tradition of the Prophet narrated by Imam Bukhari, "... and if I love him (i.e., the servant who draws near to Him with the practices of the Sunnah) So I hear hearing ..., sight ..., hands ..., and feet ..." ¹³² Not forgetting also the opinion of al-Qusyairi that mahabbah is concerned with lovers rather than friends, namely concerned with things that are pleasing to Allah rather than the interests of the ego which are contrary to His provisions.

We should consider the following statement of Quraish Shihab,

"Love for Allah is a quality that manifests in a person who believes to result in obedience, respect, and admiration for Him, and thus he is concerned with Him from other than Him. He becomes unconscious and restless not to see and fulfill His will. He cannot be calm with others unless he remembers Him too, and the peak of the pleasure he smells is when he mentions it, makes dhikr while looking at His beauty, majesty, perfection, and greatness." ¹³³

Related to the verse of QS Ali Imran/3: 31 ¹³⁴, Hasbi Ash-Shiddieqy wrote, "Two opposing things cannot

¹³² Muhammad Quraish Shihab, *Tafsir al-Mishbah*, j. 3, h. 158-9.

¹³³ Muhammad Quraish Shihab, *Tafsir al-Mishbah*, j. 3, h. 159.

¹³⁴ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

be combined in a person, namely loving Allah and rejecting His commands."¹³⁵ Allah will bless and forgive those who love Him, by getting closer to Him and following His teachings, and following His Prophet. In interpreting this verse, ash-Shiddieqy also quoted two traditions from the Prophet.

What was impressed after reading this verse and the previous one, said Hamka, was love, the love of God for His servants. I also felt the desire to repay that love. That is the name of clapping hands.¹³⁶

Love, according to him, is a subtle feeling, 'iffah or wijd'. The feeling that is never separated from God's sight, always in His blessings and guidance. We fear God because of God. But in that fear, we also miss Him. We are ashamed – because of our shortcomings – that we will see God, but we also want to see. We ask Him to solve the complexity of this problem.

In this verse, God also formulates the answer that if we love Him, then the way to meet Him is easy. It is the apostle he sent who guides the way to Him, and we are commanded to follow him.¹³⁷

The basis for the Prophet's meeting with Christian figures which was the reason for the revelation of this verse was love. But love in words alone, continued

¹³⁵ Habsi Ash-SHiddieqy, *Tafsir an-Nur*, j. 1, h. 319.

¹³⁶ Hamka, *Tafsir al-Azhar*, j. 2, h. 756.

¹³⁷ Hamka, *Tafsir al-Azhar*, j. 2, h. 757.

Hamka, is not enough. Expressing love, but not following the will of a loved one, is fake love. Here Hamka then wrote a poem which, if I am not mistaken, was written by Imam Syafii:

Ta`shî al-ilâha wa anta tuzhhiru hubbahu. Hâdzâ muhâl fi al-fi`âl badî` \*\*\* In kâna hubbuka shâdiqan la-atha` tahû. Inna al-muhibba liman yuhibbu muthî`

(You are disobedient to Allah, even though you profess love to Him. This is impossible in what happens, and this is odd. *** If your love is true love, you will surely obey Him. For people who make love to those who are loved always obey.)

Quraish Shihab, while interpreting this verse, wrote that love (mahabbah) is the pinnacle of the relationship between servant and Allah. If we love Allah by carrying out His commands (having faith and being obedient to Him), it means that we are entering the gate to reach His love. If we maintain continuity of obedience and increase the practice of our obligations by carrying out the Sunnahs of His Prophet, then Allah will love us.¹³⁸ This interpretation is strengthened by the hadith narrated by Bukhari.

Here Quraish Shihab pretty much quotes the opinion of Sufi figures, such as al-Qusyairi and al-Junaid. Al-Qusyairi, which describes human love for Allah as

¹³⁸ Muhammad Quraish Shihab, *Tafsir al-Mishbah*, j. 2, h. 79.

"prioritizing the lover of friends", that is, prioritizing what is pleasing to the lover, namely Allah Almighty, rather than personal interests if those interests contradict His provisions.

Furthermore, Quraish quoted al-Junaid's view on who deserves to be called lovers of Allah swt. Then the opinion of some Sufis was also quoted that love is the basis of the journey to Allah and all ranks (maqam) reached by the traveler can be destroyed, except love. As long as the path to Allah remains traced, love cannot be destroyed under any circumstances.¹³⁹

The love of Allah and Rasul should not be opposed to love for the world, he continued. Because, by referring to QS Ali Imran / 3: 14, we can still obey (love) Allah and at the same time try to achieve as much worldly luster as possible which is also a human instinct.

Finally, Quraish closed his explanation that Allah's love for His servants is an abundance of His infinite goodness and grace.

D. Knowledge (*Al-Ma'rifah*)

Mahmud Yunus interprets the first sentence of the verse Al-An'am / 6: 91¹⁴⁰ "They do not glorify Allah accordingly,"¹⁴¹ far from a Sufistic interpretation.

¹³⁹ Muhammad Quraish Shihab, *Tafsir al-Mishbah*, j. 2, h. 81.

¹⁴⁰ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ قُلْ مَن (أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ يُبَدُونَهَا وَتُخْفَوْنَ كَثِيرًا وَعَلَّمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ

¹⁴¹ Mahmud Yunus, *Tafsir Qur'an Karim*, p. 191

Hasbi ash-Shiddieqy interprets it from the Kalam Science approach. "They do not interpret Allah with true knowledge." People who truly define Allah, namely knowing what is obligatory, what is impossible, and what is *jaiz* (free) in His rights, must admit the Prophet. Therefore, people who do not justify the treatise (revelation), mean they do not respect and do not interpret Allah in truth.¹⁴²

Hamka translates the initial sentence of this verse, "And it is not that they judge Allah by true judgment," with the explanation that there are still humans who completely reject revelation. They believe that God exists, but do not want to believe that He sent revelation.¹⁴³

They say, God has given us a reason, and with that reason, we can distinguish good from bad, what is proper from what is not. This verse, said Hamka, emphasizes that people who think like this are not perfect in their reasoning journey to judge Allah with its true value. If they believe in Allah and that humans are given reason, they should also believe that there are humans whose minds are more perfect than others. If it has been acknowledged that there are humans whose intelligence is excessive and reduced, we should believe that there are humans who are chosen and appointed to receive Revelation from God to be conveyed to other humans.

This is where it is confirmed that people who do not believe in Revelation have not deepened their belief in the existence of God with

¹⁴² Habsi Ash-SHiddieqy, *Tafsir an-Nur*, j. 2, h. 41.

¹⁴³ Hamka, *Tafsir al-Azhar*, j. 3, h. 2107.

intelligent judgment. If they do not believe there is a revelation, they should not believe that reason itself is a gift from Allah, and then believe in their belief in Allah.¹⁴⁴

Then Hamka gives examples of modern teachings that deny revelation such as Deism or Rationalism, then invites us to study the views of Muslim philosophers al-Farabi who have put forward philosophical arguments about Revelation for selected humans.

Here it is clear that Hamka interpreted the ma'rifah of this verse with the Ilmu Kalam approach, not the Tasawuf approach.

Quraish Shihab translated it, "They (the invited people) did not glorify Allah (God Almighty and Almighty) with the exaltation they deserve."¹⁴⁵

It can be seen that, although this verse is the main reference in the study of ma'rifah in the science of Sufism, none of the interpreters we discuss here interpret it with the Tasawuf approach.

Another verse that is always used in the discussion of ma'rifah is QS al-Furqan / 25: 45.¹⁴⁶ Mahmud Yunus translates it, "Do you not see the deeds of your Lord how He casts shadows." In the morning, the shadow of an object that is standing is long, then gets shorter until the

¹⁴⁴ Hamka, *Tafsir al-Azhar*, j. 3, h. 2108.

¹⁴⁵ Muhammad Quraish Shihab, *Tafsir al-Mishbah*, j. 3, h. 545.

¹⁴⁶ أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ (ذَلِيلًا)

afternoon. Then it grew longer until the sunset. If Allah willed it, surely he will remain.¹⁴⁷

Similar to Mahmud Yunus, ash-Shiddieqy translated this verse, "Do you not see the deeds of your Lord, how He has made the shadows long and spread out wide." There is no Sufi interpretation here. Mahmud Yunus explained more about the benefits of shadows for humans, such as taking shelter and knowing prayer times.

In the end, he wrote a "strange" statement, "This Word gives the understanding that the shadows were first created by God, then made the sun to indicate the existence of the shadows."¹⁴⁸

In his interpretation, Hamka does not associate *ru'yah* (from the sentence *tarâ* at the beginning of this verse) with *ma`rifah* in the nomenclature of Tasawuf. He translated, "Do you not see ... how God extends the shadows and if He will undoubtedly make them permanent shadows." He writes that we seldom notice that the performance of shadow inclinations is a sign (verse) of God's power.¹⁴⁹

Quraish Shihab translates "Don't you pay attention to your Lord how He casts shadows." This verse and the verses that follow, he continued, reveal the evidence strewn in the universe that should be observed and understood by all human beings.

¹⁴⁷ Mahmud Yunus, *Tafsir Qur'an Karim*, p. 530.

¹⁴⁸ Hasbi Ash-Shiddieqy, *Tafsir an-Nur*, j. 3, h. 231-2.

¹⁴⁹ Hamka, *Tafsir al-Azhar*, 7, h. 5042.

In interpreting this verse, Quraish Shihab quoted the opinion of Tabatabai, Thahir Ibn 'Asyur, and some Egyptian scholars as stated in the Tafsir al-Muntakhab. In summary, there is no Sufistic approach in the interpretation. Broadly speaking, this verse shows that guidance will be obtained by those who want to hear and use their minds, not the polytheists and the disobedient who make lust their god.¹⁵⁰

E. Anxiety and Hope (*Al-Khawf wa al-Raja'*)

In the study of Sufism, there are three kinds of khawf: khawf al-'ajilah as can be understood from Surah Ali Imran: 175; khawf al-awsâth as in QS al-Rahman: 46; and khauf al-'âmmah as implied from the verse of QS al-Nur / 24: 37.¹⁵¹

Khawf al-ajilah in Surah Ali Imran / 3: 175.¹⁵² Mahmud Yunus translates, "In fact, these devils only frighten those who are under their leadership. Therefore do not fear them, and fear me, if you are a believer."¹⁵³

This verse, according to ash-Shiddieqy, implies that if we face frightening things, let us always remember that Allah's power overcomes all power, so that courage will emerge and all fear will disappear. The lesson that can

¹⁵⁰ Muhammad Quraish Shihab, *Tafsir al-Mishbah*, j. 9, h. 97-100.

¹⁵¹ Abu Nashr al-Sarraj, *al-Luma'* (Mesir: Dar al-Kutub al-Haditsah, 1960) h. 89.

¹⁵² (إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا إِن كُنْتُمْ مُؤْمِنِينَ)

¹⁵³ Mahmud Yunus, *Tafsir Qur'an Karim*, h. 98.

be learned from this verse: a strong believer must not be cowardly, have a high value of martyrdom, must fear only Allah, and must eliminate fear.¹⁵⁴

When interpreting this verse, especially the last sentence, "But fear me, if you are a believer," it appears that Hamka does not use a Sufistic approach but in the framework of struggling in the way of Allah.

The creed of faith, he said, is nothing but the unifying of all memories only of God. What is required is only His pleasure and only Him to fear. No matter how many enemies, a Muslim is not afraid to face it, because all he strives for is the truth that comes from Allah. That is the weapon of the Muslims that the world has feared the most to date.¹⁵⁵

Quraish Shihab stated that the devil's friends whom he feared were hypocrites. It is they who are affected by the seduction of Satan, whereas true believers are not. There are also scholars, he said, who argue that the object of fear in this verse is you, facing your friends, namely the polytheists of Mecca. Of course, he continued, understanding the verse without adding an editor in mind is better than understanding it with additions.¹⁵⁶

¹⁵⁴ Hasbi Ash-Shiddieqy, *Tafsir an-Nur*, j. 1, h. 409-10.

¹⁵⁵ Hamka, *Tafsir al-Azhar*, j. 2, h. 996.

¹⁵⁶ Muhammad Quraish Shihab, *Tafsir al-Mishbah*, j. 2, h.

The sentence *wa liman khâfa maqâma rabbihî* in the verse of QS al-Rahman / 55: 46¹⁵⁷, wrote Mahmud Yunus, "for those who are afraid of standing (in front of) their Lord," that is, people who fear the day of judgment in the hereafter (get two heavens/gardens.). Then he further explained the meaning of the two gardens.¹⁵⁸

Meanwhile, according to Hasbi ash-Shiddieqy, people who are afraid to stand before God to be judged and fulfill all fardlu, stay away from immorality, and believe that Allah will reward him on the day of reckoning. Then leave all immorality and do all virtue.¹⁵⁹

"So for whoever is afraid of the station of his God," said Hamka in translating this verse.¹⁶⁰ *Maqâm* means position. The station of God is Most High and Mahamulia, while our station as servants is low and despicable. So, a servant of Allah who knows his state will realize that the afterlife is eternal and true so that all His commands are carried out and all His prohibitions are avoided.

We can also understand for ourselves that a person who has feared the state of his Lord, will not do anything forbidden. If he has already done (the forbidden thing) it is because the fear of God no longer exists, or

¹⁵⁷ (وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ)

¹⁵⁸ Mahmud Yunus, *Tafsir Qur'an Karim*, h. 795.

¹⁵⁹ Hasbi Ash-Shiddieqy, *Tafsir an-Nur*, j. 4, h. 225.

¹⁶⁰ Hamka, *Tafsir al-Azhar*, j. 9, h. 7093.

that fear is overpowered by the rigors of lust. He commits sins because of the impulse of ammârah and after he finishes sins he is suppressed by the lust of lawwâmah (lust full of regret).¹⁶¹

Quraish Shihab interprets this verse, whoever is afraid of the power and majesty of his God that encourages him to do pious deeds.

The word *maqam* (مقام, standing place) is used in the sense of a state that is being experienced, (a) can relate to who is afraid and (b) can relate to Allah Almighty. In the first sense: a person who is afraid to face his situation when he is with God on the day of reckoning, then he obeys Him. In the second sense, it means the majesty of Allah SWT.

Quraish then quoted Tabatabai's opinion that the fear referred to in this verse is submission to Allah because of His al-Jalal and al-Ikrâm qualities, not because of fear of hell or hope for heaven.¹⁶² This opinion reminds us of Rabiah Adawiyah's views in his verses: "O Allah, if I worship You for fear of hell, burn me in it. And if I worship You for hoping heaven, throw me away from

¹⁶¹ Hamka, *Tafsir al-Azhar*, j. 9, h. 7094.

¹⁶² Muhammad Quraish Shihab, *Tafsir al-Mishbah*, j. 13, h. 317-18.

it. But, if I worship You for Your sake alone, don't be reluctant to show me the beauty of Your eternal face. "¹⁶³

This opinion is good because it is the peak of devotion to Allah. However, continued Quraish, Allah does not prohibit humans from worshiping out of fear of His torment or the desire to reach His heaven because of the many verses of the Koran that describe the torments of hell and the blessings of heaven in order for people to obey Him. All who fear Him with whatever motivation is promised by heaven, even though the acquisition of each is in accordance with the level of his intention and deeds.¹⁶⁴

Al-Qur'an verses related to hope (al-rajâ ') include QS al-Ahzab / 33: 21.¹⁶⁵ The word yarjû in this verse is explained by Mahmud Yunus as, "expecting the reward of Allah and the reward of the hereafter."¹⁶⁶ Meanwhile, Hasbi ash-Shiddieqy interpreted it that those who expect Allah's reward and fear His torment will get a good example from the Messenger of Allah.¹⁶⁷

¹⁶³ Abd al-Mun'im al-Hifni, *al-Âbidah al-Khâsi'ah Râbi'ah al-AdawiyahI* (Kairo: Dar al-Rasyad, 1992), h. 163

¹⁶⁴ Muhammad Quraish Shihab, *Tafsir al-Mishbah*, j. 13, h. 318-19.

¹⁶⁵ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ (وَذَكَرَ اللَّهُ كَثِيرًا)

¹⁶⁶ Mahmud Yunus, *Tafsir Qur'an Karim*, h. 616.

¹⁶⁷ Hasbi Ash-Shiddieqy, *Tafsir an-Nur*, j. 3, h. 438.

CHAPTER V

CONCLUSION

From our research, it can be concluded that the interpretation of the Qur'an in the archipelago in the contemporary era is developing very rapidly. In the last hundred years there have been dozens of interpretations produced by scholars.

Among the various interpretations of the Qur'an, there are one or two interpretations that quote major Sufi views, such as the interpretation of Hamka and Quraish Shihab. But in general the influence of Sufism on contemporary interpretation of the Koran is not striking. This, among other things, was caused by the lack of enthusiasm in studying classical interpretations with mystical nuances.

Because of this, we propose that these works of mystical interpretation, as well as other mystical works, should be encouraged in society, especially among

millennials. Because the progress that tends to ignore spiritual aspects will be able to damage the nation's generation if they are not given enough spiritual reinforcement.

From this research it can also be concluded that the influence of Sufi thought on contemporary Nusantara interpretation is not very significant. Of the four interpretations studied, only Hamka and Quraish Syihab explicitly mentioned some of the Sufi figures they quoted. Hamka, for example, quoted the opinion of Abu Dzar al-Ghifari (a companion of the Prophet who had a sufistic view), Rabi'ah al-Adawiyah, Ibn Arabi, and al-Ghazali. In addition, he also quoted the views of Ibn Abbas and Ali, the companions of the Prophet, and several commentators such as Ibn Munabbih, Ibn Kathir, and al-Razi.

Meanwhile, Quraish Syihab quoted several Sufis such as al-Qusyairi and al-Junaid, interpreters such as Abu Hayyan, Ibn Kathir, Thathabai, Thahir ibn 'Asyur, al-Biqai, al-Tabari, al-Wahidi, and Rasyid Ridla.

Of the two, Hamka's interpretation has a stronger Sufi scent. In fact, he also quoted the opinion of Ibn Arabi, a Sufi figure who was controversial at his time because he brought teachings about *Wahdat al-wujud*.

Finally, the author suggests that the interpretation of the Qur'an which has a mystical aroma be further enhanced at this time where technology is advancing at a rapid pace and can cause spiritual emptiness. Sufistic views serve to fill this spiritual void.

REFERENCES

- Abadi, Fairus, Majduddin Muhammad ibn Ya'qub, *al-Qâmus al-muḥīth* (Mesir: dar al-Hadits, 1999)
- Abdullah, Hawash, *Perkembangan Ilmu Tasawuf dan Tokoh-Tokohnya di Nusantara*, (Surabaya: Al-Ikhlâs, 1930)
- Abdullah, Mal An, Syaikh Abdus Samad Al-Palimbani : *Biografi dan Warisan Keilmuan* (Yogyakarta : Pustaka Pesantren, 2015)
- Al Aziz, Moh. Saifullah, *Risalah Memahami Ilmu Tasawuf* (Surabaya: Terbit Terang, tt)
- al-Banjari, Muhammad Nafis, *Al-Dur al-Nafis, fi Bayan Wahdat al-Af' al wa al-Asma' wa al-Shifat wa al-Dzat al-Taqdisi* (Sanqafurah; Jeddah, n.d.)
- Al-Dzahabi, Muhammad Huseyn, *al-Tafsîr wa al-mufasssîrûn*, vol. 2)
- Al-Dzahabi, Muhammad Huseyn, *al-Tafsîr wa al-mufasssîrûn* (Cairo: Mu'assasah al-Tarikh al-'arabiyah, 1396 H/1976)
- al-Hifni, Abd al-Mun'im, *al-'Âbidah al-Khâsyi'ah Râbi'ah al-'AdawîyahI* (Kairo: Dar al-Rasyad, 1992)
- Ali, Yunasril, *Pengantar Ilmu Tasawuf* (Jakarta: Pedoman Ilmu Jaya, 1987)

- al-Sarraj, Abu Nashr, *al-Luma`* (Mesir: Dar al-Kutub al-Haditsah, 1960)
- al-Shabuni, Muhammad Ali, *Rawâi` al-Bayân* (Damaskus: Dar al-Qalam, 1999)
- Al-Syarbashi, Ahmad, *Qishshah al Tafsîr* (Kairo: Dar al-Qalam, 1962)
- Amin, Husayn Ahmad, *Seratus Tokoh dalam Sejarah Islam* (Bandung: Remaja Rosdakarya, 1999)
- Aqil, Ali Akbar bin, "Hidup Sederhana dengan Zuhud" dalam *Cahaya Nabawi*, Ed. 147 Th. IX
- Ash-Shiddieqy, TM Hasbi, *Tasir an-Nur* (Semarang: PT Pustaka Rizki Putra, 2016), j. 4
- Asnan, Gusti, *Kamus Sejarah Mingkabau* (Padang: PPIM, 2003)
- Attas, Syed M. Naguib, *The Mysticism Of Hamzah Fansuri* (Kuala Lumpur: University of Malaya Press, 1970)
- Azra, Azyumardi, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII: Akar Pembaharuan Islam Indonesia* (Jakarta: Kencana, 2004)
- Baidan, Nashiruddin, *Wawasan Baru Ilmu Tafsir* (Yogyakarta: Pustaka Pelajar, 2011)
- Djajadiningrat, P.A. Hoesain, *Tinjauan Kritis tentang Sejarah Banten* (Jakarta: Pustaka Jaya, 1983)

- Endraswara, Suwardi, *Literary Research Methodology* (Yogyakarta: CAPS editorial team, 2011)
- Godlas, Alan, "Sufism" in Andrew Rippin (ed.), *The Blackwall Companion to The Qur'an*, (Blackwell Publishing, 2006)
- Gusmian, Islah, *Khazanah Tafsir Indonesia* (Bandung: Teraju, 2002)
- Hamka, *Tafsir Al-Azhar* (Singapura: Pustaka Nasional PTE Ltd, 1990)
- Manzhur, Ibn, *Lisân al-'arab* (Beirut: Dar al-Shadir, 2000)
- Massignon, Louis, and Muhammad 'Abd al-Raziq, *al-Tashawwuf* (Beitur: Dar al-Kitab al-Lubnani, 1984)
- Mastur, Fadli, *Tanya Jawab Lengkap Mutiara Ibadah* (Jakarta: Ladang Pustaka & Intermedia)
- Muhadjir, Noeng, *Metodologi Penelitian Kualitatif* (Yogyakarta: Rake Sarasin, 1998)
- Musaddad, Endad, *Studi Tafsir Kajian atas Tafsir Karya Ulama Nusantara* (Jakarta : Sintesis, 2017)
- Mustaqim, Abdul, *Dinamika Sejarah Tafsir al-Quran. Studi Aliran-aliran Dari Periode Klasik, Pertengahan, Hingga Modern-Kontemporer* (Yogyakarta: Adab Press, 2012)
- Nasution, Harun, *Falsafah & Mistisisme dalam Islam* (Jakarta: Bulan Bintang)

- Pamungkas, M. Fazil, "Empat Penyebar Islam Pra-Walosongo" in *Hitoria*. (<https://historia.id/agama/articles/empat-penyebar-islam-pra-wali-songo-Dwj25>)
- Putra, Afriadi, "Khazanah Tafsir Melayu: Studi Kitab Tafsir Tarjuman al-Mustafid Karya 'Abd Rauf al-Singkili," in *Syahadah: Jurnal Ilmu al-Qur'an & Keislaman*, Vol. 2, No. 2, 2014
- Riddle, Peter, *Islam and the Malay-Indonesian World* (Malaysia: Bookcraft Ltd, 2001)
- Sand, Kristin Zahra, *Sufi Commentaries on The Qur'an in Classical Islam* (London: Routlege, tt)
- Shihab, Muhammad Quraish, *Tafsir al-Mishbah* (Jakarta: LenteraHati, 2017), j. 6, p. 41.
- Solihin, M. dan Rosihon Anwar, *Ilmu Tasawuf* (Bandung: Pustaka Setia, 2008)
- Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R & D* (Bandung: Alfabeta, 2007)
- Syukur, M. Amin, *Zuhud di Abad Modern* (Yogyakarta: Pustaka Pelajar, 1997), p. 1.
- Tjandrasasmita, Uka (ed.), *Sejarah Nasional Indonesia III* (Jakarta: PN Balai Pustaka, 1984)
- Ulum, Fitriyatul, "Studi tentang Peran Syaikh Jumadil Kubro dalam Penyebaran Agama Islam di Ibu Kota Kerajaan Majapahit pada Abad ke-14 M" (A paper for Program Pendidikan Sejarah, Fakultas

Keguruan dan Ilmu Pendidikan, Universitas
Nusantara PGRI Kediri, 2017)

Yunus, Mahmud, *Tafsir Qur'an Karim* (Ciputat: PT
Mahmud Yunus Wa Dzurriyyah, 2015)