

**METHODOLOGY OF HAMKA AND M. QURAISH SHIHAB IN
INTERPRETING PLANTS IN THE QURAN: A
COMPARATIVE STUDY**

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UNIVERSITI SAINS ISLAM MALAYSIA

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STUDY**

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AUTHOR DECLARATION

I hereby declare that the work in this thesis is my own except for quotations and summaries which have been duly acknowledged.

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ABSTRACT

Hamka and M. Quraish Shihab are the Quranic interpreters in Southeast Asia that have produced Quranic interpretation books in Malay which are Tafsir al-Azhar and Tafsir al-Misbah respectively. Both scholars have their way of thinking and approach in Quranic interpretation. There are many studies that have been conducted on these two interpretation books, but the focus of studies on the Quranic plant interpretation is still lacking. The purpose of the study is to discuss the similarities and differences between the methodology of Hamka and M. Quraish Shihab in interpreting plants in the Quran. The document analysis method is applied to this study by comparing the methodology used by both scholars for plant interpretation through Tafsir al-Azhar and Tafsir al-Misbah. Every word that indicates the plants in the Quran is extracted and 42 verses are examined based on five selected topics. The results suggest that they have similarities in using the methods of socio-cultural-based explanation, historical narratives, describing the characteristics of plants, referencing to other Quranic verses, stating the scholars' opinions, and explaining the benefits of the plants. However, Hamka has wrongly applied the explanation of the sociocultural aspects of verse 17 of surah al-Insān in his tafsir, by citing a new Arab tradition that did not coincide at all with Arab culture when the Quran was revealed. In terms of differences, M. Quraish Shihab practices the elaboration of plant terms based on the perspective of Arabic linguistic, hadith referencing, and constantly citing the scientific fact from the book of *al-Muntakhab fī Tafsīr al-Qur'ān al-Karīm* published by *Wizarat al-Awqaf al-Majlis al-A`la lil-Shu'un al-Islamiyah* Egypt while Hamka does not do all these things. The methodology used by the two scholars in interpreting the plants in the Quran shows the development of a distinctive style among Indonesian interpreters. Therefore, a standard system is needed to check and ensure that the interpretations made by the Quranic interpreters in the Malay Archipelago are in accordance with the true context of the Quran to preserve the glory of the holy scripture.

ABSTRAK

Hamka dan M. Quraish Shihab ialah pentafsir Quran di Asia Tenggara yang telah menghasilkan tafsir berbahasa Melayu iaitu Tafsir al-Azhar dan Tafsir al-Misbah. Kedua-dua ulama ini mempunyai cara berfikir dan pendekatan tafsir tersendiri. Terdapat banyak kajian yang telah dijalankan terhadap kedua-dua kitab tafsir ini, namun fokus kajian terhadap tafsir tumbuhan Quran masih lagi kurang. Tujuan kajian ini adalah untuk membincangkan tentang persamaan dan perbezaan antara metodologi Hamka dan M. Quraish Shihab dalam mentafsirkan tumbuh-tumbuhan dalam Quran. Kaedah analisis dokumen diaplikasikan bagi kajian ini dengan membandingkan metodologi yang digunakan oleh kedua-dua ulama untuk tafsiran tumbuhan melalui Tafsir al-Azhar dan Tafsir al-Misbah. Setiap kalimah yang menunjukkan tumbuh-tumbuhan dalam Quran diekstrak dan sebanyak 42 ayat yang berkaitan diteliti berdasarkan lima topik yang telah dipilih. Hasil kajian menunjukkan bahawa mereka mempunyai persamaan dalam menggunakan metodologi penjelasan berdasarkan sosiobudaya, naratif sejarah, penjelasan ciri-ciri tumbuhan, rujukan terhadap ayat-ayat Quran yang lain, menyatakan pendapat para sarjana, dan penjelasan berkaitan manfaat tumbuh-tumbuhan. Walau bagaimanapun, Hamka telah tersilap menerapkan penjelasan aspek sosiobudaya pada ayat 17 surah al-Insan dalam tafsirnya, dengan menyebut tradisi baru Arab yang sama sekali tidak bertepatan dengan budaya Arab ketika Quran diturunkan. Dari aspek perbezaan pula, M. Quraish Shihab menjelaskan istilah tumbuhan berdasarkan ilmu linguistik Arab, serta merujuk hadis-hadis yang berkaitan, dan fakta sains yang diambil dari kitab al-Muntakhab fi Tafsir al-Qur'an al-Karim yang diterbitkan oleh *Wizarat al-Awqaf al-Majlis al-A'la lil-Shu'un al-Islamiyah* Mesir manakala Hamka tidak melakukan ketiga-tiga perkara tersebut. Metodologi yang digunakan oleh kedua-dua ulama tersebut dalam mentafsirkan tumbuh-tumbuhan dalam Quran menunjukkan perkembangan gaya tersendiri dalam kalangan para pentafsir Indonesia. Oleh itu, suatu sistem standard diperlukan bagi menyemak dan memastikan tafsiran yang dilakukan oleh para pentafsir di Kepulauan Melayu selari dengan konteks sebenar Quran untuk menjaga kemuliaan kalam Allah.

الملخص

يعد الحاج عبد الملك بن عبد الكريم بن محمد أمر الله المعروف بـ"حمكا" ومحمد قريش شهاب الإندونيسيّان من جلال رجال الدين في جنوب شرقي آسيا. وقد ألف كلٌّ منهما كتابا في تفسير القرآن باللغة الملايوية، وهما: تفسير الأزهر، وتفسير المصباح، حسب منهج تفسيري خاص بهما. لقد كثرت دراسات علمية حول هذين الكتابين إلا أن تفسير الآيات التي تتعلق بالنباتات لم تنل حظا وافرا منها. لذا تهدف الدراسة إلى كشف منهجهما في تفسير تلك الآيات. والمنهج المعتمد عليه هو تحليل النصوص، حيث استُخرجت اثنتا وأربعون آية من القرآن الكريم تتعلق بالنباتات، ثم إجراء دراسة مقارنة بين منهجَي المفسّرَيْن موضحة أوجه التشابه والاختلاف بينهما. وأسفرت نتائج البحث إلى أن كلا المفسّرَيْن تشابه في منهجية التفسير القائمة على الاعتماد على الثقافة الاجتماعية والتاريخية، مع شرح خصائص النباتات وتوضيح فوائدها، كما كان يشير إلى آيات القرآن الأخرى المرتبطة بها، وبيان آراء المفسرين والعلماء على الرغم من ذلك، فقد وقع حمكا في خطأ عند توضيح عنصر الثقافة الاجتماعية للآية السابع عشرة من سورة الإنسان في تفسيره، إذ إنه ذكر أن عادات العرب وثقافتهم الجديدة، أي ما بعد الإسلام، لم تطابق تماما عما كانوا عليه عند نزول القرآن. واختلف محمد قريش شهاب عن حمكا في بقدرته اللغوية للغة العربية في شرح أسماء النباتات، مع الإشارة إلى الأحاديث النبوية ومراجعة الحقائق العلمية من كتاب المنتخب في تفسير القرآن الكريم الصادر عن المجلس الأعلى للشؤون الإسلامية بجمهورية مصر العربية. ويشير ما اعتمد عليه كلا المفسّرَيْن في تفسير الآيات التي تتعلق بالنباتات في القرآن إلى تطور أسلوب المفسرين الإندونيسيين بشكل عام. لذا، إنه لمن الضروري إيجاد نظام معياري للتحقق والتأكد من صحة التفاسير التي قام بها المفسرون غير الناطقين باللغة العربية في أرخبيل الملايو حسب المعنى المراد للنص القرآني حفاظا على قدسية كلام الله.

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LIST OF TRANSLITERATIONS

Consonants

Arabic	Romanisation	Arabic	Romanisation
ا	omit	ض	d
ب	b	ط	t
ت	t	ظ	ẓ
ث	th	ع	‘(ayn)
ج	j	غ	gh
ح	ḥ	ف	f
خ	kh	ق	q
د	d	ك	k
ذ	dh	ل	l
ر	r	م	m
ز	z	ن	n
س	s	ه/هـ	h
ش	sh	و	w
ص	ṣ	ي	y

Vowels and Diphthongs

اَ	a	اِ	ā	إِ	ī
أُ	u	إِ	á	أُ	aw
إِ	i	أُ	ū	أِ	ay

Source:

The American Library Association - Library of Congress (ALA-LC) Arabic Romanization table 2012.

LIST OF ABBREVIATIONS

A.H.	Anno Hegirae
Dr.	Doctor
Ed. or Eds.	editor or editors
ed.	edition
et al.	and others
n.a	no author
n.d	no date
No.	number
p.	page
PBUH	peace be upon him
pp.	pages
trans.	translated
Vol./v.	volume

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