

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

The spread of Islam in the Malay world has grown in harmony and is readily accepted by the local community. Since then, the noble Islamic values have been absorbed into the life of the people and have become a culture. The learning of Islamic teachings among the community has continuously happened since the beginning of its advent. Acknowledging the importance of understanding the Quran as the main guidance for Muslims, the scholars of the Malay world have done their best to educate society about the Quran by producing Quranic interpretation books according to their knowledge and understanding of Islam. For instance, Hamka has composed Tafsir al-Azhar and M. Quraish Shihab produced Tafsir al-Misbah. In short, this study is focusing more on the interpretation of plants in the Quran by Hamka and M. Quraish Shihab.

2.2 Biography of Hamka

Hamka or Haji Abdul Malik Karim Amrullah was born on 16th February 1908 at Ranah Minangkabau, Kampung Molek, Nagari Sungai Batang, near lake Maninjau, Luhak Agam, Sumatera Barat, Indonesia (Shobahussurur, 2008). He was the son of Syeikh Abdulkarim Amrullah, a notable Muslim scholar in Minangkabau known as Haji Rasul (Rusydi, 2016). Syeikh Muhammad Amrullah bin Tuanku Abdullah Saleh, a leader

of tariqa Naqsyabandiyah was his grandfather (Affandy, 2019). He came from a family that upheld the preaching of Islam. When Hamka reached the age of 21, he married Siti Raham who was six years younger than him (Rusydi, 2016). After 43 years, Siti Raham died because of health problems, and Hamka got married to Siti Khadijah in 1973 (Rusydi, 2016). Hamka died when he was 73 years old in 1981 (Aziz, 2009; Y. J. @ Yusoff, 2019). Hamka's contributions to knowledge and his influence continue to this day especially in upholding the religion of Islam.

2.2.1 Education

As a child, Hamka learnt Quran, silat, and Islamic education like other kids. He also studied at a rural school, Sekolah Dasar Maninjau but only until the second grade because he followed his father to settle down at Padang Panjang, Sumatera Barat (Y. J. @ Yusoff, 2019). When Hamka was 10 years old, his father founded a religious school named Sumatera Thawalib and that was where he studied religion and Arabic (Mulizar, 2014). However, he did not like the learning system there as it applied the traditional way of memorizing the old books which made him feel bored. Thus, he skipped school and spent his time at Library Zainaro which was established by Zainuddin Labai el-Yunusi and Bagindo Sinaro (Alviyah, 2016). Hamka seemed like a naughty kid, but he was very intelligent with extraordinary behaviour when he spent his time by reading books while skipping school.

At the age of 16, Hamka travelled to Java to seek knowledge. His deep interest in learning encouraged him to start an individual journey to gain knowledge in his way at a young age. He went to Mecca in 1927 for pilgrimage as well as to deepen his knowledge of Islam with the scholars there (Affandy, 2019; Mulizar, 2014;

Shobahussurur, 2008). In addition, his teachers were among the leading figures in Indonesia such as Syeikh Ibrahim Musa, Haji Omar Said Tjokroaminoto, Kyai Haji Ahmad Dahlan, R. M. Soerjopranoto, K.H. Mas Mansur, Ki Bagus Hadikusumo. K.H.Mochtar, Haji Fakhruddin, A.R.Sutan Mansur, Engku Mudo Abdul Hamid Hakim, Sutan Marajo, Zainuddin Labay el-Yunusi and Haji Agus Salim (Halimatussa'diyah & Apriyanti, 2018; Rusydi, 2016; Shobahussurur, 2008). As a result of his perseverance in seeking knowledge, Hamka mastered various disciplines covering the fields of philosophy, literature, history, sociology, and politics from both Islamic and Western perspectives (Y. J. @ Yusoff, 2019).

2.2.2 Literature Works

Hamka was recognized as a great writer. He was skilful in a lot of different fields which enabled him to produce more than a hundred writings from various genres (Aljunied, 2017; Yaakob, 2012). Besides, his focused thoughts were on various questions faced by Muslims such as religion and social life had helped the intellectual development of Muslims. His writing dealt with politics, religion, history, philosophy, fiction, non-fiction, autobiography, and biography (Rusydi, as cited in Baba, 2008; Zawiyah & Zuraidah, 2014) as follows:

1. Khatibul Ummah (1927)
2. Si Sabariyah (1928)
3. Ringkasan Tarikh Islam (1929)
4. Laila Majnun (1932)
5. Di bawah Lindungan Kaabah (1936)
6. Tenggelamnya Kapal Van Der Wijck (1937)

7. Di Dalam Lembah Kehidupan (1939)
8. Dijemput Mamaknya (1939)
9. Falsafah Hidup (1939)
10. Keadilan Ilahi (1939)
11. Tasauf Modern (1939)
12. Tuanku Direktur (1939)
13. Lembaga Budi (1940)
14. Lembaga Hidup (1940)
15. Margaretha Gauthier (1940)
16. Merantau Ke Deli (1940)
17. Terusir (1940)
18. Adat Minangkabau Menghadapi Revolusi (1946)
19. Dari Lembah Cita-Cita (1946)
20. Merdeka (1946)
21. Muhammadiyah Melalui Tiga Zaman (1946)
22. Negara Islam (1946)
23. Revolusi Agama Menuju Negara (1946)
24. Revolusi Fikiran (1946)
25. Pidato Pembelaan Peristiwa Tiga Mac (1947)
26. Sesudah Naskah Renvile (1947)
27. Ghirah, Cemburu (1949)
28. Menunggu Beduk Berbunyi (1949)
29. 1001 Soal-soal Hidup (1950)
30. Ayahku (1950)
31. Di Tepi Sungai Dajlah (1950)

32. Falsafah Ideologi Islam (1950)
33. Kenang-Kenangan Hidup (1950)
34. Mandi Cahaya di Tanah Suci (1950)
35. Mengembara di Lembah Nil (1950)
36. Peribadi (1950)
37. Bohong di Dunia (1952)
38. Perkembangan Kebatinan di Indonesia (1952)
39. Perkembangan Tasauf dari Abad ke Abad (1952)
40. Urat Tunggang Pancasila (1952)
41. Empat Bulan di Amerika (1953)
42. Sejarah Islam Sumatra (1953)
43. Sejarah Umat Islam (1955)
44. Pandangan Hidup Muslim (1960)
45. Soal Jawab (1960)
46. Dari Perbendaharaan Lama (1963)
47. Lembaga Hikmat (1963)
48. Sayid Jamaludin Al-Afghani (1966)
49. Tafsir Al-Azhar, 30 Juz (1968)
50. Cita-Cita Kenegaraan Dalam Ajaran Islam (1970)
51. Fakta dan Khayal Tuanku Rao (1970)
52. Kedudukan Wanita Dalam Islam (1970)
53. Islam dan Kebatinan (1972)
54. Himpunan Khutbah (1973)
55. Mengembalikan Tasauf ke Pangkalnya (1973)
56. Doa-doa Rasulullah SAW (1974)

57. Muhammadiyah di Minangkabau (1975)
58. Tasauf Perkembangan dan Pemurniannya (1978)
59. Renungan Tasauf (1985)

Additionally, Hamka completed his 10 volumes of Tafsir al-Azhar while imprisoned from 1964 to 1966 during the rule of Soekarno ("Hamka (Ulama dan Tokoh Masyarakat)", 2005; Rouf & Yusoff, 2013; Shobahussurur, 2008). The tough situations did not hinder his efforts to spread knowledge to the community through his writings. Furthermore, Zawiyah and Zuraidah (2014) also reported that there were 612 books about Hamka and other books written by himself that were kept in Malaysian libraries like the Library of University Kebangsaan Malaysia, National Library of Malaysia, University of Malaya Library, Dewan Bahasa dan Pustaka, and Tuanku Bainun Library at Universiti Pendidikan Sultan Idris. This demonstrates that Malaysians are greatly appreciating and glorifying Hamka as an outstanding scholar in the Malay world.

2.2.3 Career

Apart from producing great literature works, Hamka was also actively involved in the Islamic movement in Indonesia. His commitment to spreading Islam could be seen through his active participation in the Muhammadiyah Islamic Movement in which he was entrusted with several important tasks and positions throughout his involvement (Hadler, 1998). His leadership qualities were greatly admired and respected by others. Moreover, he started his career as an officer at the Ministry of Religion on 1950 and then became a lecturer at a few universities such as

Perguruan Tinggi Agama Islam Negeri (PTAIN) Yogyakarta, Universitas Islam Jakarta, Fakultas Hukum and Falsafah Muhammadiyah in Padang Panjang, Universitas Muslim Indonesia (UMI) Makassar, and Universitas Islam Sumatera Utara (UISU) (Rusydi, 2016; Shobahussurur, 2008). In 1977, the Indonesian Minister of Religion appointed Hamka as the general chairman of the Indonesian Ulema Council (Affandy, 2019;). However, he did not hold the post too long when he voluntarily resigned because of disagreement between the members of the council over fatwa regarding Christmas celebrations among Muslims (Hasyim, 2011). He chose to continue the cause to uphold Islam in his own way.

2.2.4 Recognition

Despite getting informal education in Islamic sciences, Hamka's intelligence was comparable with the scholars who obtain formal education from top-world universities (Aziz, 2009). Incredibly, Hamka was awarded an Honoris Causa Doctorate, the highest academic award by Al-Azhar University after giving a speech on "The influence of Mohammad Abduh in Indonesia" while in Egypt (Hamka, 1990a; Malkan, 2009; Rusydi, 2016). Universiti Kebangsaan Malaysia also awarded him with Honorary Doctorate as he was considered the pride of all Malays for his knowledge (Kasim & Muhamad, 2015). Hamka was highly respected by scholars internationally.

2.3 Biography of M. Quraish Shihab

M. Quraish Shihab or Muhammad Quraish Shihab was born in Rappang, South Sulawesi on 16th February 1944 (Usman & Ibrahim, 2014). He came from a modest and religious family. His father, Habib Abdurrahman Shihab was a scholar of Tafsir, former Rector of the Universitas Muslim Indonesia (UMI) from 1959 to 1965 and UIN Alauddin Makassar from 1972 to 1977 (Iqbal, 2010). He was blessed with five children, namely Najeela, Najwa, Nasyawa, Nahla, and Ahmad from his marriage with his beloved wife, Fatmawati Assegaf (Ovvy, 2020).

2.3.1 Education

M. Quraish Shihab's father instilled a love for the Quran in him since childhood. He got his early education about the Quran from his father by joining his father's lectures when he was six years old (Gusmian, 2002). He had been brought up in the culture of prioritizing knowledge within his family. On top of that, Quraish Shihab studied at Pondok Pesantren Darul Hadith al-Faqihiyyah, Malang before furthering his higher education at the University of al-Azhar, Egypt with a scholarship from the government of Southern Sulawesi (Nur, 2012; Usman & Ibrahim, 2014). While studying at Al-Azhar, he actively socialized with other International students using Arabic apart from involving himself in the student organizations (Usman et al., 2014; Zakiar, 2003). As a result, his learning environment helped him to be an expert in Arabic.

Moreover, he completed his bachelor's degree, master's degree, and doctoral degree at the same university. Quraish Shihab was awarded Summa Cum Laude with first-class honours and thus making him the first Southeast Asian student to get a

Doctor of Philosophy (Ph.D.) in Quranic sciences at that university (Kadir et al., 2014; Wartini, 2014). His great achievement had raised Indonesia's name internationally. Generally, Quraish Shihab experienced intellectual development under the guidance of Al-Azhar University for approximately 13 years. It was almost a certainty that the environment and scientific traditions of Islamic studies at the University of Al-Azhar had certain influences on the intellectual tendencies and patterns of thought of M. Quraysh Shihab.

2.3.2 Literature Works

Quraish Shihab was committed to producing various works on the glory of the Quran. He even set up his own publishing company named Lentera Hati (Sakat et al., 2015). In other words, educating the people about the Quran means a lot to him. Quran is a miracle and understanding it is such a blessing as it is the words of Allah. M. Quraish Shihab (1996) expressed that there are no other readings like the Quran that are studied not only the composition of the verses and word selection but also the effects of its contents explicitly and implicitly. Besides, he had produced more than 60 books for public reading as followed (M. Quraish Shihab Official Website, n.d.):

1. Menyingkap Tabir Ilahi (1998)
2. Fatwa-Fatwa Seputar Ibadah dan Muamalah (1999)
3. Fatwa-Fatwa Seputar Ibadah Mahdah (1999)
4. Fatwa-Fatwa Seputar Tafsir Al-Qur'an (1999)
5. Fatwa-Fatwa Seputar Wawasan Agama (1999)
6. Tafsir Al-Qur'an Al-Karim, Tafsir Atas Surat-Surat Pendek Berdasarkan Urutan Turunnya Wahyu (1999)

7. Panduan Puasa bersama Quraish Shihab (2000)
8. Anda Bertanya, Quraish Shihab Menjawab: Berbagai Masalah Keislaman (2002)
9. Panduan Shalat bersama Quraish Shihab (2003)
10. Jilbab pakaian wanita muslimah (2004)
11. Perjalanan menuju keabadian (2005)
12. Wawasan Al-Qur'an, Tafsir Maudhu'i atas Pelbagai Persoalan (2005)
13. Menabur Pesan Ilahi (2006)
14. Wawasan Al-Quran tentang Dzikir dan Doa (2006)
15. 40 Hadits Qudsi Pilihan (2007)
16. Logika Agama (2007)
17. Perempuan (2007)
18. Secerah Cahaya Ilahi (2007)
19. Sunnah-Syiah Bergandengan Tangan! Mungkinkah? (2007)
20. Yang Bijak dan Yang Jenaka dari M Quraish Shihab (2007)
21. Al-Lubab: Makna, Tujuan dan Pelajaran dari Surah-Surah al-Qur'an (2008)
22. Al-Asma' al-Husna: Mengenal Nama-nama Allah (2008)
23. Ayat-ayat Fitna (2008)
24. Berbisnis dengan Allah/Bisnis Sukses Dunia Akhirat (2008)
25. Dia Dimana-mana (2008)
26. Hidangan Ilahi dalam Ayat-ayat Tahlil (2008)
27. Kehidupan Setelah Kematian (2008)
28. Lentera Al-Qur'an (2008)
29. Menjemput Maut (2008)
30. MQS Menjawab 1001 soal yang patut anda ketahui (2008)

31. Rasionalitas Al-Qur'an (2008)
32. Doa Harian bersama M. Quraish Shihab (2009)
33. Membumikan Al-Qur'an (2009)
34. Pengantin Al-Qur'an (2009)
35. Tafsir Al-Mishbah: 15 Jilid (2009)
36. Jin dalam Al-Qur'an (2010)
37. Malaikat dalam Al-Qur'an (2010)
38. Membumikan Al-Qur'an 2 (2010)
39. MQS Menjawab 101 soal perempuan (2010)
40. Setan dalam Al-Qur'an (2010)
41. Doa al-Asma Al-Husna (2011)
42. Membaca Sirah Nabi Muhammad (2011)
43. Haji dan umroh bersama M. Quraish Shihab (2012)
44. Ibu (2012)
45. Yasin dan Tahlil (2012)
46. Al-Qur'an dan Maknanya (2013)
47. Kaidah Tafsir (2013)
48. Kematian adalah Nikmat (2013)
49. Birrul Walidain (2014)
50. MQS Menjawab pertanyaan anak tentang Islam (2014)
51. Mutiara Hati (2014)
52. Kumpulan 101 Kultum tentang Akhlak (2016)
53. Yang Hilang dari Kita: Akhlak (2016)
54. Islam yang Disalahpahami (2018)
55. Islam yang saya anut (2018)

56. Islam yang saya Pahami (2018)
57. Al-Maidah 51: Satu Firman Beragam Penafsiran (2019)
58. Jawabannya adalah Cinta (2019)
59. Shihab & Shihab (2019)
60. Shihab & Shihab Ramadhan (2019)
61. Wasathiyah (2019)
62. Corona Ujian Tuhan (2020)
63. Islam dan Kebangsaan (2020)
64. Khilafah: Peran Manusia di Bumi (2020)
65. Kosakata Keagamaan (2020)

He actively collaborated with various platforms of mass media to spread the vision and mission to instil the understanding of the Quran in a pluralistic society such as the programs of *Hidup Bersama Al-Quran*, *Tafsir Al-Misbah* at Metro TV, *Mutiara Hati* at SCTV, and *AKSI Indosiar* (Pusat Studi Al-Quran, n.d.).

2.3.3 Career

Quraish Shihab held various positions upon coming back to Indonesia after finishing his study in Egypt. He was trusted to be a chief of Majelis Ulama Indonesia (MUI), a member of Lajnah Pentashih Mushaf Al-Quran, a member of Badan Pertimbangan Pendidikan Nasional, Rector of UIN Syarif Hidayatullah, Jakarta, and Minister of Religion during the time of President Soeharto (Iqbal, 2010). He also had been appointed as an ambassador of Indonesia in Egypt under the reign of President B.J. Habibie and managed to write *Tafsir al-Misbah* completely during this time which consists of all chapters in the Quran (Ibrahim & Usman, 2013a; Iqbal, 2010).

2.3.4 Recognition

Quraish Shihab's scholarship in the Quranic field had been recognized globally when he had been listed as the world's 500 most influential Muslims in 2012 (Asfour et al., 2012). His writings did provide a significant impact on the Muslims in the Malay world, especially the Indonesians. In addition, he received the Honorary Star Award at the Al-Azhar International Conference on Renovation of Islamic Thought 2020 by the Prime Minister of Egypt, Mostafa Madbouly for his great contributions to Islamic knowledge (Utomo, 2020). He deserved such recognition for his endeavours in imparting the knowledge of the Quran to society.

2.4 Tadabbūr

Reciting the Quran on daily basis is constantly encouraged in Islam. It is also very important for every Muslim to practice tadabbūr on the Quran besides understanding its meaning. Generally, tadabbūr means reflection, observation, and research (Omar, 2008). From scholars' perspectives, tadabbūr meanings vary. Al-Khazin (2004) defined tadabbūr as contemplating the meaning of the Quran, thinking about its wisdom, and examining the important lessons in the verses while Al-Baghawi (1989) explained briefly that tadabbūr is to examine the end of a matter or to see something to its end. On top of that, Ibn 'Aṭīyah, (2001) explained the meaning of tadabbūr is analyzing the things behind something and the interpretation of something. Moreover, the meaning of tadabbūr according to al-Zuhaili (2009) was to ponder its meanings and study its contents. All the meanings of tadabbūr stated by the scholars carry almost the same meaning. It involves the process of deep reflection by the individual while reciting the Quran.

Practicing tadabbūr helps to promote the good attitude of a reciter by reciting the verses of the Quran with correct tajwid and intonation as well as being respectful towards the Quran (Husna & Sahlawati, 2018). It is obligatory for every Muslim to reflect on the Quranic verses (Tarmizi, 2019). The advantages of tadabbūr are the reciter would feel the miracle of the Quran where it could increase one's faith by feeling the peace of mind and emotional stability, educate oneself to do good deeds with the teachings of the Quran, and have a positive influence on the spiritual intelligence (Noornajihan & Nuraini, 2020; Yuliani et al., 2019; Zakirah, 2014). If every Muslim pays serious concern about the importance of the practice of tadabbūr, this activity will instill a love for the Quran which eventually creates a great generation that adheres to the Quran. Furthermore, Muslims can apply the solutions to many problems through life lessons based on the stories in the Quran (Junoh & Mohamad, 2020). Since the Quran is the complete guide for Muslims, doing a deep reflection on the Quranic verses and referring to the hadiths would help to solve the issues on the individual, family, community, and national levels. Islam has provided solutions for every aspect of human life. Surely, there is wisdom in each verse for anyone who seeks it as the whole Quran is the words of Allah.

2.5 Introduction to Tafsir Al-Azhar

The writing of Tafsir al-Azhar started from Hamka's morning lessons of interpretation of Quranic verses at Al-Azhar Great Mosque, Kebayoran Baru, Jakarta, in which al-Kahf was the first chapter being interpreted for the lesson (Hamka, 1990a; Rouf & Yusoff, 2013). It would be a great loss if the lessons he taught were not documented for the reference of society and future generations. Therefore, all his lectures were compiled and published continuously in a magazine named *Gema Islam* for two years (Rouf & Yusoff, 2013). Later, he was caught of a sudden by the government forces as a political prisoner in 1964 after giving a morning lecture because of the political conflicts during the rule of Soekarno (Akmal, 2018; Daud, 2020).

Throughout his detention, he was detained at different places such as in Sukabumi, the bungalows of Herlina and Harjuna, Mess Brimob Megamendung, Persahabatan Hospital in Rawamangun, North Jakarta, and Cimacan Police Detention Room (Hamka, 1990a; Malkan, 2009). However, his detention became the turning point when it was a chance for him to focus on completing the writing of Tafsir al-Azhar seriously without any interruption of outside work (Alviyah, 2016; Rouf & Yusoff, 2013). Hamka named his book of interpretation Tafsir Al-Azhar because it initially emerged in Al-Azhar Great Mosque, which is also the special mosque name given by Syeikh Mahmoud Syaltut as well as an appreciation towards the Al-Azhar University for their honorary award to him (Hamka, 1990a).

Besides, there were a few matters that encouraged him to write and complete the Tafsir al-Azhar: (i) the classical commentators were more likely to interpret the Quran according to their belief in the Islamic school of thought (ii) the growing number of

the Indonesian Muslim population as well as their eagerness for learning the Islamic knowledge and understanding the Quran (iii) Hamka intended to leave a valuable legacy for the nation and the Indonesian Muslims (iv) he looked forward that his book of interpretation would fulfil the Al-Azhar University's good thought concerning his credibility upon the honorary title given (Hamka, 1990a). It could be seen that Hamka dedicated much of his time and knowledge to preaching the message of Islam. Furthermore, interpreting complete chapters of the Quran was quite lengthy. Therefore, the edition published by Pustaka Nasional Berhad from Singapore had compacted the whole text of Tafsir al-Azhar into 10 volumes (Hamka, 1990a):

1. Al-Fātiḥah, Al-Baqarah.
2. Āli ‘Imrān, An-Nisā’.
3. Al-Mā’idah, Al-An‘am.
4. Al-A‘rāf, Al-Anfāl and At-Taubah.
5. Yūnus, Hūd, Yūsuf, Ar-R‘ad, Ibrāhīm, Al-Ḥijr and An-Naḥl.
6. Al-Isrā’, Al-Kahf, Maryam, Tāha and Al-Anbiyā’, Al-Ḥaj and Al-Mu‘minūn.
7. An-Nūr, Al-Furqān, Asy-Shu‘arā’, An-Naml, Al-Qasas, Al- ‘Ankabūt, Ar-Rūm, Luqmān, and As-Sajdah.
8. Al-Aḥzāb, Fāṭir and Yāsin, As-Ṣāffāt, Ṣad, Az-Zumar, Ghāfir and Fuṣṣilat.
9. Ash-Shūrā, Az-Zukhruf, Ad-Dukhān, Al-Jāthiyah, Al-Aḥqāf, Muhammad, Al-Fath, Al-Ḥujurāt, Qaf, Adh-Dhāriyāt, At-Ṭūr, An-Najm, Al-Qamar, Ar-Rahmān and Al-Wāqi‘ah, Al-Hadīd, Al-Mujādilah, Al-Hashr, Al-Mumtaḥanah and As-Saff.
10. Al-Jumu‘ah, Al-Munāfiqūn, At-Taghābun, At-Ṭalāq, At-Tahrīm, Al-Mulk, Al-Qalam, Al-Hāqqah, Al-M‘ārij, Nūh, Al-Jinn, Al-Muzzammil, Al-Muddaththir, Al-Qiyāmah, Al-Insān, Al-Mursalāt, An-Nabā’, An-Nāzi‘āt, ‘Abasa, At-

Takwīr, Al-Infīṭār, Al-Muṭaffifīn, Al-Inshiqāq, Al-Burūj, At-Ṭāriq, Al-‘Alá, Al-Ghāshiyah, Al-Fajr, Al-Balad, Ash-Shams, Al-Layl, Aḍ-Ḍuhá, Ash-Sharh, At-Tīn, Al-‘Alaq, Al-Qadr, Al-Bayyinah, Al-Zalzalah, Al-‘Ādiyāt, Al-Qāri‘ah, At-Takāthur, Al-‘Aṣr, Al-Humazah, Al-Fīl, Quraysh, Al-Ma‘un, Al-Kawthar, Al-Kāfirūn, An-Naṣr, Al-Masad, Al-Ikhlāṣ, Al-Falaq, An-Nās.

Hamka was profoundly concerned about the importance of the Arabic language, the interpretation of the salaf, the occasions of the revelation of the verses (asbāb al-nuzūl), the abrogation (nāsikh and mansūkh), the science of hadith, and the science of fiqh in his interpretation (Alviyah, 2016). Hence, he practiced the interpretation of the Quran through tafsīr bi al-ma'thūr as the fundamental approach (Daud, 2020). Meanwhile, some literature reported that the writing of Tafsir al-Azhar was based on tafsīr bi al-ma'thūr and tafsīr bi al-ra'yi (Ahmad et al., 2017; Malkan, 2009). Since both approaches were acknowledged by Muslim scholars for a long time for Quranic interpretation, Yusuf (1995) already concluded that the principles of Hamka's method in interpretation were harmonised between tafsīr bi al-ma'thūr and tafsīr bi al-ra'yi by interpreting Quran with the Quran, Quran with hadiths, Quran with the words of Companions, Quran with the words of certain Successors of the Companions, and ijthād sequentially according to priority. Ijthād referred to implementing knowledge from various disciplines that can assist one in comprehending the Quran's meanings and intentions (Yusuf, 1995).

Generally, Murni (2015) noted that Tafsir al-Azhar was categorised as tafsīr tahlīlī. It is the method used by the Quranic interpreter for the sake of explaining the meaning of the verses of the Quran from various aspects by analysing the order of the Quranic verses as contained in the Mushaf Uthmani based on the expertise, paradigm,

and inclinations of the interpreter (Baidan, 2002). Besides, Amin (2017) believed that the interpreter exerts all his intellectual abilities, the capacity, and capability of knowledge as well as his integrity in producing a comprehensive understanding of the meanings of the Quranic verses through the method of *taḥlīlī*. Thus, dedicating himself to producing such detailed and intelligible interpretations shows that Hamka was serious enough in occupying the needs of the society.

When discussing the style of interpretation of Hamka, scholars agreed that he applied the concept of socio-cultural (*adab ijtimā'ī*) in *Tafsir al-Azhar* (Ahmad et al., 2017; Alviyah, 2016; Bahar & Zabidi, 2019). The approach of interpreting the Quran according to the context of society began in the time of Sheikh Muhammad Abduh who was very concerned about the verses of the Quran related to the life of society as well as efforts to overcome the social problems (Halimatussa'diyah & Apriyanti, 2018). Additionally, the emergence of *Tafsir al-Manar* by Muhammad Rashid Rida, a disciple of Muhammad Abduh, who adopted the teaching of his teacher in the Quranic interpretation by associating the political and social developments with the religious matters further adding to the acceptance of the interpretation style among scholars (Zakariya, 2020). Since the diffusion of Abduh's idea and Rashid Rida's in the Malay Archipelago, Hamka was greatly influenced by the writings of the interpretation of both scholars and is known as one of the Islamic reformist figures of Indonesia (Aljunied, 2017; Hamka, 1990a). This indicates that Hamka dedicated himself to producing such comprehensive and intelligible interpretations for the needs of society.

2.6 Main Methodology of Hamka in Tafsir Al-Azhar

2.6.1 Tafsir of the Quran with Quran

Quranic verses come in various forms. Some verses are in general forms while some are specific. Moreover, while there are also concise verses, the other verses come with detailed expressions. The diversity of Quranic verses makes it sensible that some verses act as interpretations for other verses. By way of example, Hamka highlighted the explanation from the particular verse with another Quranic verse more clearly regarding the night prayers:

﴿وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا﴾ (76)

And during night, prostrate yourself to Him (i.e. the offering of Maghrib and 'Isha' prayers), and glorify Him a long night through (i.e. Tahajjud prayer). (Al-Quran. Al-Insān, 76:26)

“Yang dimaksud mengucapkan tasbih pada malam yang panjang ialah shalat tahajjud atau qiyamul lail. Beberapa ayat yang lain, terutama sebuah Surat khusus ‘al-Muzzammil’ surat 73 adalah anjuran sembahyang tahajjud. Dalam Surat 17, al-Isra' ayat 79 terang-terang disebut tentang tahajjud” (Hamka, 1990, p. 7807).

﴿وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾ (79)

And in some parts of the night (also) offer the Salat (prayer) with it (i.e. recite the Quran in the prayer), as an additional prayer (Tahajjud optional prayer—Nawafil) for you (O Muhammad صلى الله عليه وسلم). It may be that your Lord will raise you to Maqam Mahmud (a station of praise and glory, i.e. the honour of intercession on the Day of Resurrection). (Al-Quran. Al-Isrā', 17:79)

Secondly, Hamka mentioned the interpretation of the Quran with Quran about the accountabilities of the apostles as witnesses of their people in the hereafter including Prophet Muhammad (PBUH):

﴿وَإِذَا الرُّسُلُ أُقْتَتِ﴾

And when the Messengers are gathered to their time appointed. (Al-Quran. Al-Mursalāt, 77:11)

“Maksudnya ialah bila kiamat itu datang kelak maka akan ditentukan suatu waktu bahwa Rasul-rasul itu akan dipanggil menjadi saksi-saksi daripada ummat mereka masing-masing. Kemudian hal ini dijelaskan lagi di dalam Surat an-Nisa' (Surat 4) ayat 41 yang diturunkan di Madinah. Dijelaskan kepada Nabi s.a.w. bahwa beliau pun akan turut jadi saksi dari ummatnya sendiri” (Hamka, 1990, p. 7822).

﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾

How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad صلى الله عليه وسلم) as a witness against these people? (Al-Quran. An-Nisā', 4:41)

2.6.2 Tafsir of the Quran with Hadiths

The Hadith of the Prophet is referred to for a clearer explanation of the verses of the Quran because Prophet Muhammad is the messenger of Allah that convey the Quran to mankind. Hamka presented two hadiths related to the priority of the prophet in the lives of believers in the interpretation of verse sixth of surah al-Ahzab in Tafsir al-Azhar.

﴿التَّيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا﴾

The Prophet is closer to the believers than their own selves, and his wives are their (believers') mothers (as regards respect and marriage). And blood relations among each other have closer personal ties in the Decree of Allah (regarding inheritance) than (the brotherhood of) the believers and the Muhājirūn (emigrants from Makkah), except that you do kindness to those brothers (when the Prophet صلى الله عليه وسلم joined them in brotherhood ties). This has been written in the (Allah's Book of Divine) Decrees (Al-Lauh Al-Mahfūz)." (Al-Quran.Al-Ahzāb, 33:6)

"Inilah pokok hidup orang Islam! Yaitu mencintai Nabi s.a.w. lebih daripada mencintai diri sendiri. Sabda Rasulullah s.a.w. di dalam Hadis yang shahih begini bunyinya:

وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَاَلِدِهِ
وَالنَّاسِ أَجْمَعِينَ

Demi yang diriku ada salam tanganNya, tidak beriman seseorang kamu sebelum aku lebih dicintainya daripada dirinya sendiri dan hartanya, dan anaknya dan manusia sekaliannya. (Riwayat Bukhari)

Dan sebuah hadis lagi berkenaan dengan ayat ini:

عَنْ جَابِرٍ عَنِ النَّبِيِّ كَانَ يَقُولُ " أَنَا أَوْلَىٰ بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ فَأَيُّمَا رَجُلٍ
مَاتَ وَتَرَكَ دِينًا فَإِلَىٰ وَمَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ "

Dari Jabir (moga-moga ridha Allah atas dirinya), Nabi bersabda: Aku adalah lebih utama bagi tiap-tiap orang yang beriman daripada dirinya sendiri. Kalau ada yang meninggal dan dia meninggalkan hutang, akulah yang akan membayarnya. Dan barangsiapa yang meninggalkan harta, maka harta bendanya itu adalah untuk warisnya. (Riwayat Imam Ahmad dan Abu Daud)" (Hamka, 1990b. pp. 5634-5635).

2.6.3 Tafsir of the Quran with Statements of the Companions

The interpretation of the Quran based on the opinion of the companions is found in the Tafsir al-Azhar. For instance, Hamka mentioned the opinion of Ibn Abbas regarding the competition to increase wealth and children from verse 19 of surah al-Hadid:

"Tetapi apa yang dikatakan oleh Ibnu Abbas: orang berusaha mengumpulkan harta dengan tidak memperdulikan kemurkaan Allah, lalu berbangga dengan harta itu di hadapan orang-orang yang hatinya dekat dengan Allah, kemudian harta itu

pun dibelanjakan kepada hal-ihwal yang tidak disukai oleh Allah. Dimulai dengan jalan gelap dan disudahi dengan jalan gelap pula. Demikian Ibnu Abbas. Lalu kata beliau pula: Memang di dunia ini kita dianjurkan berusaha, tetapi sekali-kali jangan lupa bahwa kesudahan perjalanan ini ialah akhirat. Sekali-kali jangan lupa akan hal ini. Jangan lupakan akhirat.” (Hamka, 1990b, pp. 7185-7186)

According to Ibn Kathir, the third-best way to interpret the Quran is by referring to the words of Companions if one cannot find the explanation in the Quran itself and the hadiths (Ibn Kathir, 2003) since they lived during the time of revelation and obtained a thorough comprehension of the Quranic contents. Danka (2009) asserted that honouring the Companions is a sign of love for Islam, and disrespecting the Companions is a sign of hatred towards Islam. In this context, Hamka presented six opinions of the companions in Tafsir al-Azhar for surah al-Hadid which are Ibnu Abbas, Abdullah bin Mas'ud, Ali ibn Abi Thalib, Abu Umamah al-Bahili, Ibnu Zaid, and Junadah bin Abu Umayyah (Hamka, 1990d). Besides, Hamka also stated the other opinions of non-Companions such as Mujahid, as-Shafi'i, Ibn Jarir, Ibn Kathir, Al-Qurtubi, al-Kalbi, Muqatil, and Fakhruddin ar-Razi (Hamka, 1990d). Some of them are tabi'in and the later Muslim scholars.

2.6.4 Interpretation of the Quran by Intellectual Reasoning

Hamka prioritizes tafsir bi al-ma'thūr in Tafsir al-Azhar. However, he also used intellectual reasoning in some parts of his interpretations. It can be seen through his explanation regarding the metal coats of mail in the surah al-Anbiyā':

﴿وَعَلَّمْنَاهُ صَنْعَةَ لَبُؤَيْسٍ لَّكُمْ لِيُحْصِنَكُمْ مِنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ﴾

And We taught him the making of metal coats of mail (for battles) to protect you in your fighting. Are you then grateful? (Al-Quran. Al-Anbiyā', 21:80)

“Secara ilmiah dapatlah ayat ini dipertanggungjawabkan bahwa orang-orang yang mula-mula mendapat baju besi dari rantai ialah Nabi Daud. Baru bangsa-bangsa Eropa sendiri beribu tahun sesudah Nabi Daud menempuh hidup yang lebih maju. Di dalam bekas-bekas gambar purbakala Mesir yang bertemu di Luxor (Al-Uqshur), atau Simbel, atau pyramida-pyramida, atau pada simpanan di museum barang kuno Mesir purbakala belum bertemu baju besi rantai. Peradaban Bani Israil yang memuncak di zamannya adalah terkemudian dari peradaban (civilisation) Mesir kuno (Egypt). Ayat ini memberi petunjuk kepada ummat Muhammad s.a.w. yang akan menyambung peradaban supaya mempergunakan kepandaian yang diajarkan Tuhan kepada Daud itu di dalam perang; yaitu menurut langgam persediaan yang ada di masa itu. Tetapi untuk seterusnya tidaklah boleh disamakan dengan baju besi saja.” (Hamka, 1990c, pp. 4614-4615)

When interpreting sentences using intellectual reasoning, Hamka often associates the rationality of his interpretation with the history or local circumstances of certain groups of people regarding the topic discussed. This is Hamka's style of writing to give a simple picture of the meaning of his interpretation. Such an interpretation is very prominent in Tafsir al-Azhar. Then, he would lay the Quranic verses or hadith for the support of his statement but not in all places.

2.7 Introduction to Tafsir Al-Misbah

M. Quraish Shihab began to write Tafsir al-Misbah in Cairo, Egypt on Friday 18th June 1999 when he was commissioned by President B.J. Habibie as the Indonesian ambassador that had full authority for Egypt, Somalia, and Djibouti (Iqbal, 2010). He completed it in Jakarta on Friday, 5th September 2003. The writing of Tafsir al-Misbah took place after the publication of his Tafsir al-Quran al-Karim in 1997 which later he thought that it was inconvenient for all people to understand the whole text due to its lengthy and detailed description of interpretation which was more suitable for the students of the related field only (Shihab, 2005b).

Shihab used his preferred style in Tafsir al-Misbah by explaining the interpretation of verses according to the main theme of the surah (Shihab, 2005b). Apart from that, he clarified that the action of interpreting of certain verses was not to segregate the Quran, but was the result of brainstorming and adding information when writing the Tafsir al-Misbah (Shihab, 2005b). Generally, many Muslims found that it was difficult to understand the messages of some chapters in the Quran even though they repeatedly recited them. Thus, one of Shihab's purposes in writing Tafsir al-Misbah was to help the readers to understand the Quranic messages better.

Moreover, he also realized that the Islamic studies students were facing problems in understanding the arrangement system of verses and chapters in the Quran whereas there were many lessons to be learned from it. In other respects, Shihab felt the responsibility to explain the meaning of the sentences and to highlight that the compatibility between words in the Quran required additional explanation since the Quranic language style is unique. Besides, certain words are barely understood without further description. Thus, the arrangement of its content was based on several characteristics:

1. The names of the surahs (if any), the reasons for their naming, and descriptions of the verses were taken to be the names of the surahs.
2. The number of verses, the place of revelation of the Quranic verses, and exclusions of certain verses if any.
3. The chapter's numbering was based on the time of revelation happened, muṣḥaf writing, and sometimes accompanied by the name of the chapter before or after the chapter.

4. Mentioning the main theme, purposes, and the opinion of the scholars about the theme discussed.
5. Explaining the correlation between the verses before and after.
6. Explaining the reasons for the revelation of the chapter or verse, if any.

In addition, the books of interpretation written by Sayyid Muhammad Tantawi, Syeikh Mutawali ash-Sha'rawi, Sayyid Qutb, Muhammad Tahir Ibn 'Ashur, Sayyid Muhammad Husein Tabatabaei, and Ibrahim Ibn Umar al-Biqai'i were among references taken by Shihab in completing his Tafsir al-Misbah (Shihab, 2005b). The opinions of al-Biqai'i were considered the main reference for Tafsir al-Misbah because his tafsir is the material of Shihab's dissertation at al-Azhar University (Has, 2016). Tafsir al-Misbah encompassed 30 juz of the Quran. The chapters in this book were arranged according to the order of the mushaf, starting from surah al-Fatihah to surah an-Nas. It contained descriptions of the entire verses of the Quran in 15 volumes. The division of the book volumes is as follows:

1. Al-Fatihah and Al-Baqarah
2. Ali 'Imran and An-Nisa'
3. Al-Maidah
4. Al-An'am
5. Al-A'raf, Al-Anfal and At-Taubah
6. Yunus, Hud, Yusuf and Ar-R'ad
7. Ibrahim, Al-Hijr, An-Nahl and Al-Isra'
8. Al-Kahf, Maryam, Taha and Al-Anbiya'
9. Al-Haj, Al-Mu'minun, An-Nur and Al-Furqan
10. Asy-Shu'ara', An-Naml, Al-Qasas and Al- 'Ankabut

11. Ar-Rūm, Luqmān, As-Sajdah, Al-Aḥzāb, Sabā', Fāṭir and Yāsin
12. As-Ṣāffāt, Ṣad, Az-Zumar, Ghāfir, Fuṣṣilat, Ash-Shūrā and Az-Zukhruf
13. Ad-Dukhān, Al-Jāthiyah, Al-Aḥqāf, Muhammad, Al-Fath, Al-Hujurāt, Qaf, Adh-Dhāriyāt, At-Ṭūr, An-Najm, Al-Qamar, Ar-Rahmān and Al-Wāqī'ah.
14. Al-Hadīd, Al-Mujādilah, Al-Hashr, Al-Mumtahanah, As-Saff, Al-Jumu'ah, Al-Munāfiqūn, At-Taghābun, At-Ṭalāq, At-Taḥrīm, Al-Mulk, Al-Qalam, Al-Hāqqah, Al-Ma'ārij, Nūh, Al-Jinn, Al-Muzzammil, Al-Muddaththir, Al-Qiyāmah, Al-Insān and Al-Mursalāt
15. Juz 'Amma

The implementation of the method of *taḥlīlī* was a prominent feature in the writing of *Tafsir al-Misbah*. It focused on a detailed study of various aspects of each verse in the Quran to achieve the real meaning (Gafoordeen, 2017; Laila, 2014). Generally, there are five steps to conduct the *taḥlīlī* method, which are explaining the textual relations between verses and chapters, elucidating the occasions of the revelation of the verses (*asbāb al-nuzūl*), analysing the terminology of words based on the Arabic linguistic (*mufradāt*), explaining the meaning contained in a verse by using the information contained in the other verses, *hadith*, or through rational reasoning, theories and disciplines as an approach, and concluding the verse regarding the law of an issue in accordance with the content of the verse (Abuddin, 2011).

Moreover, one of the uniqueness of *Tafsir al-Misbah* is its approach through a cultural and sociological interpretation. It was a style of commentary which explains the signs of the Quranic verses that are associated with the society and the efforts to cope with the problems of the people by presenting them in a simple, easy language (Shihab, 2007). Al-Zahabi (n.d.) defined *adab ijtimā'ī* as the interpretation style that

explains the verses of the Quran in simple terms by emphasizing the main objective of the Quran revelation and then applying it to the social system, such as solving the problems of Muslims and the people in general, that is in line with the development of society. Berutu (2017) stated that M. Quraish Shihab explained the verses of the Quran with the life of the society and that the Quran was an eternal holy book throughout the ages, his explanations were more concentrating on solving problems in the society as well as using language that was easily understood by the public, especially the Indonesians.

On top of that, M. Quraish Shihab also applied the science of *munāsabah* in his interpretation as the orientalist harshly criticized the systematic order of the verses and chapters of the Quran by blaming the writers of the revelation (Shihab, 2005b). He defied it through the clarification in *Tafsir al-Misbah*. *Munāsabah* is the knowledge of the secrets behind the relationship between verses, groups of verses, or chapters through solid and rational arguments (Rahman & Abdullah, 2018). The textual relations revealed the inimitability of the Quran. El-Awa (2017) highlighted that Fakh al-Razy and Ibrahim al-Biqā'i implemented *munāsabah* in their Quranic interpretation as the early tafsir literature, as well as the occurrence of the study of Quranic textual relations in the 20th Century by Richard Bell, Neal Robinson, Sayyid Qutb, and Amin Ahsan Islahi. Scholars concluded that *munāsabah* was based on six principles (Shihab, 2005b):

1. The compatibility of words in a chapter.
2. The compatibility of the content of the verse with the closing of the verse.
3. The compatibility of the verse with the next verse.
4. The compatibility of the introduction of a surah with its closing.

5. The compatibility of the closing of the surah with the initial description of the surah after it.
6. The compatibility of the theme of the surah with the name of the surah.

2.8 Main Methodology of M. Quraish Shihab in Tafsir Al-Misbah

2.8.1 Tafsir of the Quran with Quran

The Quran is the main source of interpretation of the Quran itself because it comes from Allah, the primary reference for Muslims. Several verses are interrelated within the same chapter or between different chapters. That is the uniqueness of the Quran which portrays the greatness and wisdom of Allah. Therefore, Shihab applied such an interpretation in Tafsir al-Misbah:

﴿ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثْمِينَ ﴿٧٨﴾ ﴾

So, the earthquake seized them, and they lay (dead), prostrate in their homes. (Al-Quran. Al-A'rāf, 7:78)

Shihab pointed out the relations between the word “الرجفة” in surah al-A'rāf with “الصيحة” in surah Hūd and “صاعقة” in surah Fussilat (Shihab, 2005c, p. 157). These three words describe the sound of a thunderbolt that makes a dreadful sound that in turn could shake the hearts, buildings, and even the earth, causing an earthquake.

﴿ وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جِثْمِينَ ﴿٧٧﴾ ﴾

And As-Saiyah (torment-awful cry) overtook the wrong-doers, so they lay (dead), prostrate in their homes. (Al-Quran. Hud, 11:67)

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذْنَا مِنْهُمُ صَعِقَةً الْعَذَابِ الْهُونِ بِمَا

كَانُوا يَكْسِبُونَ ﴿١٧﴾﴾

And as for Thamud, We showed and made clear to them the Path of Truth (Islamic Monotheism) through Our Messenger, (i.e. showed them the way of success), but they preferred blindness to guidance; so the Sa'iqah (a destructive awful cry, torment, hit a thunderbolt) of disgracing torment seized them because of what they used to earn. (Al-Quran. Fussilat, 41:17)

In addition, Shihab explains the differences in the answers of the people of Prophet Lut who keep making excuses because they refused to accept the prophet's da'wah in surah al-A'raf by referring to surah al-Ankabūt.

﴿وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِّن قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ

يَنْظَهُرُونَ ﴿٢٨﴾﴾

And the answer of his people was only that they said: “Drive them out of your town, these are indeed men who want to be pure (from sins)!” (Al-Quran. Al-A'raf, 7:82)

﴿وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ

الْعَالَمِينَ ﴿٢٨﴾ أَيُّكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقَاطِعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيكُمُ

الْمُنْكَرِ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَتَيْنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ

﴿٢٩﴾﴾

And (remember) Lut, when he said to his people: “You commit Al-Fahishah (sodomy—the worst sin) which none has preceded you in (committing) it in the ‘Alamin (mankind and jinn).” “Verily, you practise sodomy with men, and rob the wayfarer (travelers)! And practise I-Munkar (disbelief and polytheism and every kind of evil wicked deed) in your meetings.” But his people gave no answer except that they said: “Bring Allah’s torment upon us if you are one of the truthful.” (Al-Quran. Al- ‘Ankabūt, 29:28-29)

2.8.2 Tafsir of the Quran with Hadiths

Quraish Shihab also uses the interpretation of the Quran with the hadith in Tafsir al-Misbah. He states the hadith of the prophet briefly regarding the meaning of البشري in verse 64 of surah Yunus. In his writing, he did not include the Arabic text of the hadith or the grade of the hadith.

﴿لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

For them are glad tidings, in the life of the present world (i.e., through a righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allah. This is indeed the supreme success. (Al-Quran Yunus, 10:64)

“Sementara ulama memahami kata (البشري في الحياة الدنيا) al-busyṛā fī al-hayāti ad-dunyā dalam arti mimpi-mimpi yang benar. Ini berdasar hadits yang diriwayatkan oleh at-Tirmidzī, ad-Dārami, dan lain-lain melalui ‘Ubādah Ibn ash-Shāmit, bahwa dia bertanya kepada Rasul saw. tentang makna kata itu, maka Nabi saw. menjawab bahwa itu adalah mimpi yang benar yang dilihat oleh seorang mukmin atau diperlihatkan kepadanya. Ada juga yang memahaminya dalam arti pujian dan nama baik dalam kehidupan dunia ini. “Itulah berita gembira yang disegerakan bagi orang-orang mukmin.” Demikian sabda Nabi Muhammad saw. yang diriwayatkan oleh Imam Muslim melalui Abu Dzar.” (Shihab, 2005a, p. 116)

2.8.3 Tafsir of the Quran with Statements of the Companions

Shihab also adopts the interpretation of the companions in his interpretation. For example, he presented the opinion of Ibn Abbas through the explanation by the later Muslim scholar, Sayyid Qutb when interpreting verse 11 in surah at-Taghabun regarding ‘He guides his heart’:

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

No calamity befalls but by the Leave [i.e. Decision and Qadar (Devine Preordainments)] of Allah, and whosoever believes in Allah, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allah from the Qadar (Devine Preordainments)]. And Allah is the All-Knower of everything. (Al-Quran. At-Taghabun, 64:11)

As per Shihab’s description:

“Sahabat Nabi saw., Ibn Abbas, menafsirkan memberi petunjuk hatinya dalam arti memberi petunjuk secara mutlak, membuka hatinya hakikat Ladunniy yang tersembunyi dan mengantarnya berhubungan dengan sumber segala sesuatu serta segala kejadian. Di sana dia melihat awal dan tujuannya dan ketika itu dia akan merasa tenang, mantap dan bahagia. Kemudian dia akan mengetahui pengetahuan yang bersifat kulliy (menyeluruh) sehingga ia tidak memandang secara juz’iy (parsial) yang diliputi oleh kesalahan dan keterbatasan. Demikian lebih kurang Sayyid Quthub.” (Shihab, 2005d, p. 276)

Shihab only mentioned the opinion of Ibn Abbas in Surah at-Taghabun in Tafsir al-Misbah and the rest are the opinion of later Muslim scholars. He sometimes repeatedly emphasizes the scholars’ opinions generally. Al-Biq’a’i, al-Raghib al-Asfahani, Sayyid Qutb, Ibn ‘Ashur, and al-Ghazali are among the scholars that Shihab referred to for his interpretation. In fact, he also brings forth the opinion of Tabatabai, who is a Shiite scholar.

2.8.4 Tafsir of the Quran by Intellectual Reasoning

Shihab interprets some verses of the Quran with intellectual reasoning like the word 'abqariyy in verse 76 of surah al-Rahman:

﴿مُتَّكِعِينَ عَلَى رُفُوفٍ خُضْرٍ وَعَبَقَرِيِّ حَسَانٍ﴾

Reclining on green cushions and rich beautiful mattresses. (Al-Quran. Al-Rahman, 55:76)

When explaining this verse, Quraish Shihab presented his statement that describes the meaning of 'abqariyy in terms of the past beliefs of the Arab community regarding jinn, the beauty of things, and the trait of human wisdom.

“Kata 'abqariyy terambil dari kata 'abqar yang menurut kepercayaan masyarakat Arab pada masa turunnya al-Qur'an itu adalah tempat pemukiman jin. Mereka juga percaya bahwa yang indah-indah atau tidak mampu dilakukan manusia adalah hasil karya jin. Dari sini segala sesuatu yang mencapai puncak keindahan atau kesempurnaan dinamai 'abqariyy. Seorang yang jenius misalnya dinamai demikian. Begitu juga barang-barang yang sangat indah.” (Shihab, 2005e, p. 537)

This statement shows that Shihab interprets the verse using his own views. His interpretation focuses more on the current situation of Arab society during the time of the revelation. This is one of the characteristics of tafsir bi al-ra'yi in Tafsir al-Misbah.

2.9 Quranic Interpretation in the Malay World

The acceptance of Islam in the Malay World has influenced the way of life of the people in the Muslim community. Quran is used as the main guidance for daily actions. Therefore, it needs to be learnt to understand. However, the high literacy of the language of Quran is incomprehensible to all the Muslims in this region except the religious scholars since Arabic is not their native language. Besides, even the companions rely on the explanation by the Prophet Muhammad peace be upon him (PBUH) despite the fact that they were Arabs and the Quranic language was their

native language which resulted in the prophet as the first Quranic interpreter (Ibrahim et al., 2011). Therefore, it is indisputable that the following generations desperately need in-depth descriptions of the interpretation in their mother language to understand the Quran. Hence, the local scholars took the responsibility for producing the Quranic interpretation in the native language in order to assist the people to understand the Quranic messages.

In the early stages of the development of Islam in the Malay world, the people's acceptance of Islam and interest in studying Islamic studies became the main focus of scholars in their efforts to educate the people about the teachings of Islam. The interpretation of the Quran in this region did not happen drastically. It developed in the 12th century gradually over the centuries until it became the focus of society (H. Hussin & Majid, 2013). The interpretation of the Quran began with the verbal translation casually and concisely until the middle of the 17th century, when it was translated into Malay (Baidan & Erwati, 2019). This circumstance has been going on for quite some time due to various factors such as the Quranic interpretation in terms of writing was not considered important at that time by the community, the practical explanation of the content of the Quran was more preferred rather than the written explanation, and learning to read Arabic was quite foreign for the people (Azra, 2004). Thus, it was quite hard to find the Quranic interpretation in this period.

As time passed, the writing of Quranic interpretation began to emerge in line with the development of knowledge and technology. The interpretation of the Quran that occurred at the early stage could be in literal or interpretive translation (Baidan & Erwati, 2019; M. Hussin & Kamal, 2021). The Quran in Malay translation was accepted by the community as it was well-explained in accordance with the perception

and customs of the people at that time (Nutawab, 2016). Moreover, a prominent past scholar, Syeikh Abdul Rauf Singkel was known as the pioneer of the Quranic interpretation in the Malay world through his work, *Turjumān al-Mustafid* (Azra, 2013; Feener, 1998; Norhasnira, 2013). It was considered the first Malay interpretation of the complete Quran ever found in this region (Gusmian, 2010; Helmiati, 2014; P. G. Riddell, 2014). Besides, another earlier Quranic commentary found in Malay was about a few verses from surah al-Kahf that was derived from the old manuscript which was preserved in the Cambridge University Library that was originally owned by the Dutch Arabist Erpenius after it was brought back from Aceh (P. Riddell, 1989). Asari (2016) described that Shamsuddin al-Samatrani was the original author of that Tafsir Surah al-Kahf. These discoveries demonstrated the great knowledge of the Malay scholars in Islamic sciences a long time ago.

In addition, the efforts of Syeikh Abdul Rauf in widening the study of Quranic interpretation were followed and disseminated to Malaya by his student, Sheikh Abdul Malik or also known as Tok Pulau Manis through the teaching of the book to the locals (Norhasnira, 2013). Tok Pulau Manis also translated the *Tafsīr al-Bayḍāwī* into Malay which later made him a classical figure of Quranic commentary in Malaysia (A. R. H. Abdullah, 1997; Norhasnira, 2013). Although the field of Quranic interpretation began to develop in Malaysia through him, it only started to flourish in the 20th century (H. Hussin & Majid, 2014). This was due to the writing of religious books that focused a lot more on the field of Aqidah, Sufism, and Fiqh in the previous periods (Suhaila & Razali, 2015; I. Yusoff, 1995).

Moreover, there are about 26 Quranic interpreters in Malaysia with more than 30 interpretation books of various styles that are influenced by different educational

backgrounds of the authors who graduate from Mecca, Medina, Pakistan, and India (M. Abdullah & Syafi'i, 2009). Since the 20th century, it was found that tafsīr tahlīlī, tafsīr ijāmī, tafsīr mawḍū'ī, and translation were the common styles of Quranic interpretation used by Malaysian scholars in their works (H. Hussin et al., 2012). Based on the research conducted by Wahidah and Kadir (2017), a total of 66 interpretive works in Malaysia from 2001 to 2015 have been identified in which the interpretation based on selected surahs was the greatest number recorded. The variety of Quranic commentary works in Malaysia indicates that the people's awareness of the importance of this knowledge is increasing in strengthening the understanding of Islamic teachings in this majority Muslim country.

Meanwhile, the study of Quranic interpretation in Indonesia developed much earlier than in Malaysia since the Islamic knowledge within the Malay Archipelago began to expand from there with more proficient scholars in Islamic sciences. Indonesia had produced a lot of Quranic interpretation books in various indigenous languages such as Malay, Javanese, and Sundanese (Gusmian, 2010; Nutawab, 2016; P. G. Riddell, 2014). In fact, Indonesia even had the greatest number of Quranic interpreters in this region. Federspiel (1996) as cited in Said (2017) listed 48 Quranic interpreters who had written their Quranic exegesis by using the local languages in Indonesia. The pieces of literature have emphasized the importance of the local language in conveying the teachings of Islam to the Muslim community of that region.

Besides, the development of Quranic commentary in Indonesia faced four phases from the 7th century until the present day which are categorised as the Classical Period (8th - 15th century), Medieval Period (16th – 18th century), Pre-Modern Period (18 – 19th century), and Modern Period (20th century until present) (Baidan, 2003).

Throughout the 19th century, the development of Quranic commentary writing was decelerating due to the factors which the people thought that they already had enough with the existing reference books of Arabic or Malay, the pressure from the Dutch colonisation that urged the scholars to strive for freedom of the country, and some scholars tend to teach verbally (Asari, 2016). However, this condition did not last so long. It began to shine again in the early 20th century with the emergence of several books of Quranic interpretation which awaken the freedom spirit from colonialism namely Tafsir Al-Quran Karim, Tafsir Al-Furqan, Tafsir Malja Al-Talibin, and Tafsir Tamsyiah Al-Muslimin (Ari, 2020; Roifa et al., 2017).

Then, the study of Quranic commentary kept growing in subsequent years with more production of complete Quranic interpretation of 30 juz through various methodologies and styles applied (Atabik, 2014; Fathullah & Kadir, 2020). Despite the emergence of more Quranic interpretations, Baidan (2003) criticised the content quality of some Quranic interpretations that give a misconception about the teachings of Islam. It has commonly been assumed that the quality of a matter will be easily affected when produced in large amounts if there was no control from the authorities or appropriate guidelines. All in all, the field of Quranic interpretation in Indonesia continues to grow signifying the need for the explanation of the holy scriptures for the understanding of society according to the time relevance.

On top of that, the study of Quranic interpretation in the Malay language has been rapidly growing in Thailand but it was not as active as in Malaysia. It was mostly concentrated in Southern Thailand with a larger population of Muslims, especially with the availability of Quranic interpretation studies at higher education levels such as at Yala Islamic University, Prince of Songkhla University (Pattani campus), and

Narathiwat Rajnakhriin University (M. Abdullah, 2016). Besides, Dr. Ismail Lutfi Chapakia was widely known as a major contributor to the field of Quranic interpretation in Thailand by producing *Tafsir al-Bayan*, which was identified as the latest Quranic interpretation in Malay from that country (M. Abdullah & Syafi'i, 2009; Rorsuedee & Suliaman, 2011). His work was more prominent in the Malay world compared to the other Thai scholars since most of the exegetical works were made in their Thai language.

In addition, Singapore also moving along in the development of Islamic knowledge, including exploring the field of Quranic commentary despite being in the midst of modernisation with Muslims as a minority group. Said (2017) reported that Singapore had produced five outstanding Quranic commentaries which are *Tafsir al-Quran* (Singapore edition), *Tafsir al-Quran 'Abr al-Athir* *Tafsir al-Quran on Radio* (Malaysia edition), *Pedoman Kemuliaan Pada Mentafsirkan al-Quran (Tafsir Surah al-Fatihah dan al-Baqarah)*, *Pelita al-Quran (Surah al-Baqarah/Ali 'Imran/al-Nisa'/Juz 'Amma)*, and *Pedoman Tafsir Juz 'Amma*. This situation reflects the current need of local society for a clearer explanation of Islamic teachings. Generally, the efforts in pursuing the Quranic interpretation have been done by many Muslim scholars in Southeast Asia for a long time. It is how the scholars strive their best to make sure that the Islamic teachings can be understood and reached the whole people in the region.

2.10 Plants

Islam is extremely concerned with nature including plants. They provide a significant contribution to the environmental balance. The existence of tropical forests and magnificent gardens signify the presence of the great power of Allah (Tajudin, 2019). Jawhari (1929) emphasised that people should observe the secrets of the creation of plants to get to know Allah the Almighty Creator better by interpreting the plants in the Quran in detail with scientific facts. The Quranic Botanic Garden in Qatar (Quranic Botanic Garden, n.d.) and Quranic Park in Dubai (Dubai Municipality, 2019) demonstrated the importance of plants through the special Quranic garden with the purpose to reveal the miracles of the plants mentioned in the Quran that contributed to the various roles in the lives of people. Trees, flowers, and fruits were the symbol of tranquillity in paradise which were commonly implemented in Islamic gardens around the world (Man et al., 2017). The horticultural characteristics of plants also promoted their importance in landscape design (Hassan et al., 2015).

Previous literature acknowledged that the Quran emphasized environmental education through the preservation and conservation of nature which explicitly represented plants as one of the main elements (Mănoiu et al., 2016). Moreover, the advancement of human life leads to many new diseases that encourage scientists to study plant-based food or medicinal plants from the holy Quran to treat diseases rather than using modern medicine (Aboul-Enein, 2017; Azarpour et al., 2014a; Muhammad, 2014). Based on a lot of scientific studies, Quranic plants were highly recommended in many treatments as their nutritional contents are proven suit to the body's needs (Azarpour et al., 2014b; Fakhri & Adelzadeh, 2013; Jamshidi-Kia et al., 2018).

In addition, the concepts of plants are largely utilised in the architectural building whether in traditional or contemporary houses as the building materials and decoration for its aesthetical values (Chuki et al., 2017; Perini & Magliocco, 2012). The Malay architecture and other Asian countries use timber as the fundamental elements for the traditional dwellings and were influenced by the floral motifs for the wood carving (A. N. Ariffin & An, 2021; Chuki et al., 2017; Oranratmanee, 2018; I. Said, 2002). Meanwhile, some people utilised the plant materials to make a variety of traditional handicrafts for domestic use or commercialisation which subsequently become their source of income for them (Nedelcheva et al., 2011; Reddy et al., 2008). The existence of plants is significant for sustainability that encompasses the entire life of human beings.

Moreover, regarding the plants in the Quran, fruits are widely mentioned through the word *thamarāt*, *fākihah*, and *qutūfuhā* by their relationship to giving examples and parables, trials and punishments, paradise, Allah's ability and provision in the Quran (AlBzour, 2017). However, fruits were also discussed in terms of their specific names apart from the linguistic aspect like fig, olive, banana, grape, pomegranate, date, and jujube (Qamariah, 2019; Zulkepli, 2016). The use of plants as parables in the Quran is supported by the results found from a study conducted by Solehah (2017), that it embraces some or all parts of the plant as a way for Allah to advise His servants. Therefore, fruits as daily food intake for mankind play an important role in delivering the messages of the Quran.

As a matter of fact, green has notably symbolised the colour of plants. It is mentioned as much as eight times in seven different chapters (Al-Shraideh & El-Sharif, 2019). Meanwhile, Norwardatun (2019) claimed that green colour is

mentioned nine times in the Quran and mostly it represents the plants. As green is the symbol of nature and peace, the greenery scene is positively impacting the mind and emotions of human beings (Bajirao, 2015; Carver et al., 2018; Zhang et al., 2020). People tend to feel relaxed when they are able to have a good time being in the natural landscape. Quran also describes the greatness of paradise and the people of heaven with the green colour (Al-Domi, 2015). This indicates that the value of plants is one of the reasons for happiness for humans in this world and the hereafter. Besides, green plants also act as a source of energy. As Allah says:

﴿الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِّنْهُ تُوقَدُونَ ﴿۸۰﴾﴾

“He Who produces for you fire out of the green tree, when behold you kindle therewith” (Al-Quran. Yāsin 36:80).

From this verse, the scientists understand that only green plants could produce oxygen which is it is an essential element in the burning process (Rusdi & Omar, 2019). Without oxygen, fire burning would not happen. Undoubtedly, Allah is The Greatest, He who created the plants as a sign of His existence and to encourage people to study them as the knowledge from Him. On top of that, the study on plants of the holy book also attracted the attention of non-Muslim researchers. They compared the Quranic plants and the Biblical plants to seek any similarities, differences, or uniqueness between the plants in both holy scriptures. Musselman (2007) claimed that the Biblical plants were quite much rather than the plants mentioned in the Quran by a total of about 80 kinds of them and this did not include a certain part of the plants. It was recorded that more than 10 types of plants were similarly found stated in both the Quran and the Bible such as cucumber, date palm, fig, garlic, ginger, gourd, grape,

mustard, olive, onion, pomegranate, and tamarisk (Janick, 2007; Musselman, 2003; Zohary, 1982).

Nevertheless, ṭalḥ, sidr, and zaqqūm in the Quran are considered unique plants by some researchers (Musselman, 2007; Shakirova, 2018). The western scholars could not identify the real identity of ṭalḥ and sidr, while zaqqūm is the tree of hell as stated in the Quran but they still assumed that all the plants mentioned in the holy books including the Quran should be known by man. As Allah says:

﴿أَذَلَّكَ خَبْرٌ نَزَّلْنَا شَجَرَةَ الزَّقُّومِ ﴿۱۰۰﴾ إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ﴿۱۰۱﴾ إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿۱۰۲﴾﴾

Is that (Paradise) better entertainment or the tree of Zaqqum (a horrible tree in Hell?). Truly We have made it (as) a trail for the Zalimun (polytheist, disbelievers, wrongdoers). Verily, it is a tree that springs out of the bottom of Hell-fire (Al-Quran. As-Sāffāt 37:62-64)

In Islam, anything related to the hereafter is the unseen event created by Allah and Muslims are obligated to believe in it. Moreover, few plants in the Bible were discovered the same as in hadith such as cumin and henna (Duke et al., 2008; Zohary, 1982). Both plants are used as medicine or cosmetics. This could be seen through some hadiths. As Prophet Muhammad said:

فِي الْحَبَّةِ السَّوْدَاءِ شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ

There is healing in black cumin for all diseases except death.
(Hadith. Al-Bukhāriyy. Kitāb aṭ-Ṭibb: Bāb al-Habbatu as-Saudā': #5688)⁴

⁴ Al-Bukhāriyy. Ṣaḥīḥ al-Bukhāriyy. (trans.) M. Muhsin Khan. 2009. *Saḥīḥ Bukhari*. Riyadh: Darussalam Publishers. Vol. 7. p. 1273.

And the Prophet's Companion, Anas said:

وَلَيْسَ فِي أَصْحَابِهِ أَشْمَطُ غَيْرِ أَبِي بَكْرٍ، فَعَلَفَهَا بِالْحِنَاءِ وَالْكَتَمِ.

When the Prophet (PBUH) arrived (at Medina), there was not a single companion of the Prophet (PBUH) who had grey and black hair except Abu Bakr, and he dyed his hair with Henna' and Katam (Hadith. Al-Bukhāriyy. Kitāb Manāqib al-Anṣār: Bāb Hijrah an-Nabiyy Ṣallallahu 'Alayhi Wasallam wa Aṣhābihi: #3919)⁵

All in all, Allah has created the plants as a sign of love and mercy to his creations either to mankind or the animals as a source of sustainability in life. Without plants, all the living things could not get fresh air, and nutrients for health, and the ecosystem is disrupted which later can cause natural disasters. Allah knows that plants are essentials for humans to have a stable life. Therefore, Allah applies the element of plants in the Quran as a medium to encourage His servants to think about His creation and His power as a way to get closer to Him.

2.11 Conclusion

The main topics covered in this chapter are the biographies of Hamka and M. Quraish Shihab, an introduction to Tafsir al-Azhar and Tafsir al-Misbah, and Quranic interpretation in the Malay world as well as the plants. From the literature reviews, both Hamka and M. Quraish Shihab have totally different educational backgrounds. However, they are still experts in the Quranic field by making the Quranic interpretation books in their own ways. In addition, their credibility in knowledge is

⁵ Al-Bukhāriyy. Ṣaḥīḥ al-Bukhāriyy. (trans.) M. Muhsin Khan. 2009. *Saḥīḥ Bukhari*. Riyadh: Darussalam Publishers. Vol. 5. p. 924.

recognised internationally. Indeed, the interpretation of the Quran in the Malay world develops intensely due to the hard work of local scholars to help the Muslim community to understand the contents of the Quran better, especially in their native language, Malay. Lastly, the final section gives a brief review of the significance of plants. The Quran mentions plants frequently in various aspects which indicates their importance for humans to think, ponder, and study the secrets behind them.

