

CHAPTER III

THE BIOGRAPHY OF M. QURAISH SHIHAB AND HAMKA

A. Biography of M. Quraish Shihab

1. *M. Quraish Shihab Life*

His full name is Muhammad Quraish Shihab. He was born on February 16th, 1944 at Rappang, Rappang Regency Sidenreng Rappang, South Sulawesi.¹ He came from an educated family of Arab descent. His father, Prof. Abdurrahman Shihab is a scholar and professor of exegesis. Abdurrahman Shihab is seen as one of the scholars, businessmen, and politicians who have a good reputation among the people of South Sulawesi. Contribution to the field of business education proved to foster two colleges at the End of view, the Universitas Muslim Indonesian (UMI), a largest private university in the eastern part of Indonesia, and IAIN Alauddin Ujung Pandang. He is also listed as the second president of the college are: UMI IAIN 1959-1965 and 1972-1977.²

As a progressive-minded, Abdurrahman believes that education is an agent of change. Attitudes and views were so advanced it can be seen from his educational background, which Jami'atul Khair, an oldest Islamic educational institutions in Indonesia. Students who study in this institute taught about the ideas of Islamic reform movements and thoughts. This happens because these institutions have a close relationship with the sources of reform in the Middle

¹M.Quraish Shihab, *Lentera al-Qur'an*, (cetakan I Bandung : PT Mizan Pustaka, 2008) , page 5.

²*Ibid*, page 5.

East such as Hadramaut, Haramaian and Egypt. Many teachers in came to institutions, among them Shaykh Ahmad Soorkati coming from Sudan, Africa. As the son of a great teacher, M. Quraish Shihab get initial motivation and passion for the field of study seeds interpretation of his father, who often take their children sit together after sunset. In moments like these convey his advice his father-mostly verses of al-Qur'an. Quraish had undergone minor struggle and love of the Qur'an at the age of 6-7 years. He should follow the teaching of the Qur'an which was held by his own father. In addition to reading the al-Qur'ann told, his father also outlines the face of the stories in the Qur'an. Here, the seeds of his love for the Qur'an began to grow.³

2. *Education and experience of M. Quraish Shihab*

Formal education in Makassar starting from elementary school to junior high class 2. In 1956, he was sent to the city of Malang to "nyantri" in Pondok Pesantren Darul Hadith al-Faqihyah. Due diligence study in boarding schools, the next 2 years he was proficient in Arabic. Seeing that its Arabic talent, and perseverance to deepen their Islamic studies, along with his brother M. Quraish Shihab sent by his father to al-Azhar of Cairo through scholarships Sulawesi Province, in 1958 and received in the second grade I'dadiyah Al Azhar (junior high / Tsanawiyah in Indonesia) until completion of tsanawiyah Al Azhar. After that, he continued his studies at the University of al-Azhar Islamic Theology Faculty, Department of Tafsir and Hadith. In

³http://id.wikipedia.org/wiki/Muhammad_Quraish_Shihab

1967 he won the LC. Two years later (1969), M. Quraish Shihab earned a MA in the same department with a thesis entitled "al-I'jaz at Tasryri'i al-Qur'an al-Karim (miracles of the Qur'an al Karim from Legal)".⁴ In 1973 he was called back to Makassar by his father who was then rector, to help manage education in IAIN Alauddin. He became vice chancellor of academic and student affairs until 1980. In addition to official positions, it also represents her father that aging often due to age in carrying out certain basic tasks. In a row after that, M. Quraish Shihab assigned various positions, such as coordinator of Private Higher Education Region VII eastern Indonesia, co-leader of the Indonesian police in the eastern area of mental construction, and a host of other off-campus positions. In the crevices of his work he still had time to complete some research tasks, such as implementation of Harmony Religious Life in Indonesia (1975) and South Sulawesi Waqf Issues (1978). To reach his goal, he studied the commentaries, in 1980 studying Quraish Shihab returned to his alma mater, of al-Azhar, Cairo, specializes in the study of the Qur'an interpretation. It only took two years for my doctorate in this field. Dissertation entitled "Nazm ad-Durar li wa al-Biqai Verification Dirasah (A Study and analysis of the authenticity of the Book of ad-Durar Nazm al-Biqai works)" successfully retained the title with the title of Mumtaz awards Ma'a Martabah asy Neural-al-Ula (summa cum laude).⁵

Higher education is mostly taken in the Middle East, Al-Azhar, Cairo's, by Howard M. Federspiel is considered as a unique to Indonesia at a

⁴M. Quraish Shihab, *Membumikan al-Qur'an* (Bandung: Mizan, 1994), 6.

⁵*Ibid*

time when the majority of education at the level of the West was settled. On this subject he says as follows: "When researching his biography, I found out that he came from South Sulawesi, educated at boarding school, and received his education at the Egyptian at Al-Azhar University, where he came MA degree and his Ph.D.'s make it a better educated than most of the other authors listed in Popular Indonesian Literature of the Qur'an, and more than that, the level of higher education in the Middle East as it makes it unique to Indonesia at the time in which partially resolved at that level of education in the West. He also has an important teaching career at IAIN Jakarta and Makassar and now, even, he served as rector at IAIN Jakarta.'s a very prominent career ". 1984 is a new chapter for the second phase of Quraish Shihab to continue his career. For that he moved to the task of Makassar IAIN IAIN Department of Islamic Theology in Jakarta. Here he teaches field Tafsir and Ulum Al-Quran in Program S1, S2 and S3 until 1998. In addition to carrying out the main task as a lecturer, he also believed served as Rector of IAIN Jakarta for two periods (1992-1996 and 1997-1998). After that he believed served as Minister of Religion for approximately two months in early 1998, until then he was appointed as Ambassador Extraordinary and Plenipotentiary of the Republic of Indonesia to the Arab Republic of Egypt accredited to the Republic of Djibouti is based in Cairo.⁶

M. Quraish Shihab presence in the capital Jakarta has given a new atmosphere and was warmly welcomed by the community. This is proven by

⁶*Ibid*

the various activities being operated in the midst of society. In addition to teaching, he is also believed to hold a number of \ position. Chief among them is the Majelis Ulama Indonesia (MUI) Center (since 1984), member of the Lajnah Pentashih al- Qur'an Department of Religion since 1989. He was also involved in several professional organizations, including the Assistant Chairman of Ikatan Cendieiawan Muslim Indonesia (ICMI), when the organization was founded. Furthermore he is also listed as the Association of Governing Sharia sciences, and the Consortium Board of Religious Sciences Dapertemen Education and Culture. Other activities that he did was on the Board of Studia Islamika Editorial: Indonesian Journal for Islamic Studies, Ulumul Qur 'an, Pulpit Ulama, and Reflection Journal of Religious Studies and Philosophy. All of these publications are in Jakarta.⁷

M. Quraish Shihab is not the only expert the Qur'an in Indonesia, but the ability to translate and explain messages of the Qur'an in the context of contemporary and post-modern era make it more known and more superior than the other experts of the Qur'an . In terms of interpretation, it tends to emphasize the importance of using interpretation method maudu'i (thematic), the interpretation by way of collecting a number of verses in the Qur'an which are scattered in various chapters that discuss the same problem, then explained a thorough understanding of these verses and then draw conclusions in response to the problems of the subject. According to him, this method can be expressed with the opinions of the Qur'an about the problems of life, and can

⁷*Ibid*, M. Quraish, *Lentera...*,page 5.

be used as evidence that the verses of the Qur'an in line with the development of science and technology and the progress of civilization. Quraish Shihab many stressed the need for contextual understanding divine revelation and not solely fixated on textual meaning that the messages contained in them can be used in real life. He also motivate students, especially at the graduate level, so dare to interpret the Qur'an, but by sticking strictly to the rules of interpretation which are considered standard. According to him, the interpretation of the Quran will never end. From time to time, always appears a new interpretation in line with the development of science and the demands of progress. Even so he kept reminding the need for conscientious attitude and be extra careful in interpreting the Qur'an so that one does not easily claim an opinion as the opinion of the al-Qur'an. In fact, he is a great sin if someone compel opinion on behalf of al-Quran. Quraish Shihab is an expert educator interpretation. His expertise in the field of interpretation to be dedicated in the field of education. Position as Vice Rector, Rector, Minister of Religious Affairs, Chairman of the MUI, Advisor to the Education Minister, Member of Advisory Board of Education, writing scientific papers, and lectures very closely related to educational activities. In other words that he is a scholar who utilize their expertise to educate the people. This he did through attitude and personality is also full of attitude and exemplary character. He has qualities as a teacher or educator exemplary. Simple appearance, tawadlu, dear to

everyone, honest, trustworthy, and firm in principle is a part of the attitude that should be owned by a teacher.⁸

3. *The works of M. Quraish Shihab*

No less importance, Quraish Shihab very active as a writer. Some of the books he has produced, among others:

1. Tafsir al-Manar, Keistimewaan dan Kelemahannya (Ujung Pandang, IAIN Alauddin, 1984);
2. Menyingkap Tabir Ilahi; Asma al-Husna dalam Perspektif al-Qur'an (Jakarta: Lentera Hati, 1998);
3. Fatwa-Fatwa M. Quraish Shihab Seputar Al Qur'an dan Hadits (Bandung: Mizan, 1999);
4. Fatwa-Fatwa M. Quraish Shihab Seputar Tafsir Al Quran (Bandung: Mizan, 1999);
5. Membumikan al-Qur'an; Fungsi dan Kedudukan Wahyu dalam Kehidupan Masyarakat (Bandung: Mizan, 1994);
6. Studi Kritis Tafsir al-Manar (Bandung: Pustaka Hidayah, 1996);
7. Wawasan al-Qur'an; Tafsir Maudhu'i atas Pelbagai Persoalan Umat (Bandung: Mizan, 1996);
8. Tafsir al-Qur'an (Bandung: Pustaka Hidayah, 1997);
9. Tafsir Al-Mishbah; Pesan, Kesan, dan Keserasian al-Qur'an (15 Volume, Jakarta: Lentera Hati, 2003);

⁸*Ibid.* http://id.wikipedia.org/wiki/Muhammad_Quraish_Shihab

10. Menabur Pesan Ilahi; al-Qur'an dan Dinamika Kehidupan Masyarakat (Jakarta: Lentera Hati, 2006);
11. Al-Qur'ân dan Maknanya; Terjemahan Makna disusun oleh M. Quraish Shihab (Jakarta: Lentera Hati, Agustus 2010);
12. Membumikan al-Qur'ân Jilid 2; Memfungsikan Wahyu dalam Kehidupan (Jakarta: Lentera Hati, Februari 2011);
13. Tafîr Al-Lubâb; Makna, Tujuan, dan Pelajaran dari Surah-Surah Al-Qur'ân (Boxset terdiri dari 4 buku) (Jakarta: Lentera Hati, Juli 2012).⁹ And many others.

B. Biography Hamka

1. *History of Hamka's life*

His full name is Abdul Malik bin Haji Abdul Karim Amrullah, he life from years 1908 to 1981.¹⁰ He was a scholar, political activist, writer, politician, philosopher, and Muhammadiyah activists notorious Indonesian archipelago in nature. He was born on February 17th, 1908 in the village Molek, Maninjau, West Sumatra, Indonesia. His father is giving the name Abdul Malik. His mother was from an aristocratic family. His father, Sheikh Abdul Karim Amrullah or bin Haji Rasul, from a family of scholars and pioneers of the reform movement / modernist in Islah Movement (tajdid) in Minangkabau return from Mekka in 1906. Designation for the Buya Hamka,

⁹*Ibid*

¹⁰Hamka, *Di Mata Hati Ummat*, cet. II (Jakarta: Sinar Harapan, 1984), page 51.

calls for the Minangkabau, derived from the word *abi*. *Abuya* (Arabic), which means that my father, or someone who is respected.¹¹

He was raised in the tradition of Minangkabau. HAMKA childhood filled with inner turmoil because it was tough going conflict between the indigenous and young people about the implementation of Islamic teachings. A lot of things that are not justified in Islam, but practiced in people's lives everyday. HAMKA son named H. Rushdi HAMKA, PPP cadres, members of City Council. Raise your children are Joseph Hamka Buya Hamka, Chinese who converted to Islam.¹²

2. *History of Hamka's Education*

HAMKA Elementary School Maninjau only up to grade two. When the age of 10 years old, his father has set Thawalib Sumatra in Padang Panjang. There HAMKA learn Arabic and study religion. HAMKA also attended religious teaching in mosques and surau given prominent scholars such as Sheikh Ibrahim Musa, Sheikh Rashid Ahmad, Sutan Mansur, RM Surjoprano.¹³

Since young, HAMKA known as a traveler. Even her father, gives title Deep Si Bujang. At age 16 he migrated to Java, to gain knowledge about modern Islamic movements to the HOS Tjokroaminoto, Ki Bagus Hadikusumo, Soerjopranoto RM, and KH Fakhruddin. At that time, HAMKA

¹¹Hamka, *Kenang-kenangan Hidup* (Jakarta: Bulan Bintang, 1979), page 9.

¹²Yunan Yusuf, *Corak Pemikiran Kalam Tafsir al-Azhar* (Jakarta: Pustaka Panjimas), page 2.

¹³http://id.wikipedia.org/wiki/Haji_Abdul_Malik_Karim_Amrullah

attend discussions and training Islamic movement in Abdi Dharmo Pakualaman, Yogyakarta.

3. *Political activity Hamka*

HAMKA political activity began in 1925 when he became a member of a political party SI. In 1945, he helped opposition to the return of Dutch colonial Indonesia through speech and accompanying guerrilla activity in the woods in Medan. In 1947, Hamka was appointed chairman of the Barisan Pertahanan Nasional, Indonesia.¹⁴

In 1955 he entered the Constituent HAMKA through Masjumi party and a major speaker Kingdom General Options. At this time the thought HAMKA often conflict against the political mainstream at the time. For example, when the parties wing nationalist and communist Pancasila as the state requires. In his speech in the Constituent Assembly, HAMKA suggested that the first principle of Pancasila sentence entered on duty running for pemeluknyan Islamic law embodied in the Charter in accordance Jakarta. However, the thought HAMKA opposed by most of the members of the Constituent Assembly, including President Sukarno. Political journey can be said to end when the Constituent Assembly was dissolved by decree of President Sukarno in 1959. Masjumi then forbidden by the Indonesian government in 1960. Even so, HAMKA never held a grudge against Sukarno. When Sukarno died, it HAMKA his pray who became priests. Many voices from colleagues who questioned the attitude HAMKA. "Some say it's a

¹⁴*Ibid.*

communist Sukarno, so no need to prayed, but HAMKA not matter. Those HAMKA, what he did on the basis of friendly relations. Moreover, in the eyes HAMKA, Sukarno was a Muslim.

From 1964 to 1966, was imprisoned by President Soekarno HAMKA for allegedly pro-Malaysia. During his imprisonment, he began writing Tafsir al Azhar, which is the greatest scientific work. Once out of jail, Hamka was appointed as a member of the National Consultative Body Virtue, Indonesia, Indonesian Hajj Journey Assembly members and members of the National Culture Institute Indonesia.

HAMKA idealism is tested when the 1980 request of the Minister of Religious Alam Ratuprawiranegara revoke MUI fatwa banning the celebration of Christmas together. As Chairman of the MUI, automatically rejecting HAMKA that desire. Austerity HAMKA Alam later addressed with the planned resignation from office. Heard that intention, then ask Alam HAMKA to undo. At the same time HAMKA decided to resign as Chairman of the MUI.

4. *Literary activity Hamka*

Besides being active in the matter of religion and politics, Hamka is a journalist, writer, editor and publisher. Since the 1920, a journalist HAMKA akhbar some fruits such as Pelita Andalas, Seruan Islam, Bintang Islam and Seruan Muhammadiyah. In 1928, he became editor of magazine Kemajuan Masyarakat. In 1932, he became editor and magazine publishing al-Mahdi in

Makasar. HAMKA also been a magazine editor *Pedoman Masyarakat*, *Panji Masyarakat* dan *Gema Islam*.

HAMKA also produce works of Islamic scientific and creative works such as novels and short stories. Greatest scientific work is *Tafsir al-Azhar* (5 vols).

In 1950, he got a chance to pay a visit to the mainland Arab countries. Coming home from the trip, Hamka wrote several novels. Among other *Mandi Cahaya Di Tanah Suci*, *Di Lembah Sungai Nil* , and *Di Tepi Sungai Dajlah*. Before completing the above romance novels, she has made another romance. Such as *Di Bawah Lindungan Ka'bah*, *Tenggelamnya Kapal Van Der Wijck*, *Merantau ke Deli*, and *Di Dalam Lembah Kehidupan* is a romance that gets public attention and became literary textbooks in Malaysia and Singapore. After that HAMKA write again in the new magazine *Panji Masyarakat* who had known for publishing titled *Bung Hatta Our Democracy*.

5. *Religious Activity*

After the events of 1965 and the establishment of the New Order government, HAMKA in total serve as clergy. He left the world of politics and literature. His writings on the Flag Society is reflecting as a scholar, and it can be read on the rubric *From Heart To Heart* is a very good statement. Clerical HAMKA more pronounced when he became the first chairman of the MUI 1975.

HAMKA known as a moderate. He never get the words out loud, let alone rude in their communication. He would rather prefer writing novels or short stories convey moral messages of Islam.

There is one very interesting from Buya Hamka, which is believed to hold on to her determination. This is what makes everyone menyeganinya. Independent attitude was really not a new thing for HAMKA. At zamam Sukarno government, HAMKA dare issue a fatwa married again for President Soekarno. Automatic fatwa was made the president furious 'full of anger'. Not just stop there, Hamka also constantly criticized the government's closeness with the Communist Party at that time. Thus, it is only natural that eventually he was thrown into prison by Sukarno. Even the creation of the magazine "Flag" society ever banned for publishing posts Soekarno Hatta entitled "Democracy" We are famous for. Posts that contain sharp criticism against the concept of Guided Democracy run Bung Karno. When it is no longer preoccupied with political affairs, the days filled with more HAMKA dawn lecture at Al-Azhar Mosque, South Jakarta.

6. *Death of Hamka*

On July 24th, 1981 HAMKA date have returned to *Rahmatullah*. Services and its influence is still felt so present give a scent to Islam. Sake only he was not accepted as a prominent scholars and writers in the country of his birth, even his services in across the nation, including Malaysia and Singapore, also appreciated.

7. *Appreciation*

For services and works, grace HAMKA has received awards, Doctor Honoris Causa from the University of al-Azhar, Cairo (1958), Doctor Honoris Causa of the University Kebangsaan Malaysia (1958), and the title Datuk Indono and Pengeran Wiroguno from the Indonesian government

8. *Works HAMKA*

Tafsir Al-Azhar is a brilliant work of Buya Hamka. Tafsir Al Quran 30 Juz it's one of the over 118 works produced during his lifetime Buya HAMKA. The start of the 1960 interpretation.

HAMKA leaving a myriad of papers. His writings cover many fields of study: political (Speech Defense Three events of March, Uric Stables Pancasila), history (history of the Islamic Ummah, History of Islam in Sumatra), culture (Minangkabau Facing the Revolution), morals (Kesepaduan Faith & Charity Salih), and Islamic sciences (Tashawwuf Modern).¹⁵

¹⁵Rusydi Hamka, *Pribadi dan Martabat Buya Prof. DR. Hamka* (Jakarta: Pustaka panjimas, 1982), page 3.