CHAPTER I

INTRODUCTION

A. Background of Study

The Qur'an is a holy book which is positioned most exquisite and highest of the other books by Muslims, because it can give hints and truth in humans. The book is not just as a required reading by every Muslim. However, this book also set the pattern of human life to find true self and find happiness in the world and the hereafter.

In the Qur'an contained all of the teachings that include all dimensions of human's life in order to be used as guidance and mercy, rule of law and way of life. it means that all people, especially Muslims must abide by the teachings and laws that exist in it.

To explore and capture the content and the contents of the Qur'an, the Qur'an exegesis is needed by mankind. Tafsir Al-Qur'an is a science to explore the meaning contained in the Qur'an. Because the Qur'an is the Allah's saying so in discovering its meaning, The human being has limited ability .in this sense must be understood merely deployed to uncover the meaning of the verses of the Qur'an.

Literally (etymologically), interpretation means الإيضاح (explain) and التبيين (explain) [1] as in Allah SWT says:

[1] Muhammad 'Abd al-'Adzîm al-Zarqânî, *Manâhil al-'Irfân fî 'ulûm al-Qur'ân* (Beirut :tt,tp), jilid II, p. 4

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وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِٱلْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾

"It is not the infidels came to you (bring) something odd, but We bring to you a right and the best interpretation (explanation)." [2]

In the verse is "Tafsir" meaningful "Tabyîn" and "Tafshîl", drawn from the word "Al-Fasr" which means "Al-Ibânah" and "Al-Kasyf". Thus the "Al-Fusr" can be interpreted as "الإبانة و كشف المغطى" (explain and uncover something that is closed). [3]

In addition to the words mentioned above, there is another word synonymous with the word "التفسير" is the word "الشرح" (explanation / commentary). Some ulama', including Shubhî al-Shâlih, called the Prophet Muhammad SAW as "شارح الكتاب" (penyarah al-Qur'an), while stating that the interpretation of the Qur'an has been growing since the early days of prophet hood, and he was among the first to provide Syarah to the Book of Allah SWT. [4]

As a terminological, Tafsir according to Muhammad ibn 'Abd al Adzîm al-Zarqânî:

علم يبحث فيه عن القرآن الكريم من حيث دلالته على مراد الله تعالى بقدر الطاقة البشرية [5]

From some of the literal meaning of the word "Tafsir" and the formula described above terminological meaning, understanding, interpretation

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[2]QS. Al-Furqan (25): 33.
[3]Muhammad Husein al-Dzahabî, *al-Tafsîr wa al-Mufassirûn* (al-Qâhirah: Maktabat al-Wahbah. 1416), Cet. III, Jilid I, p. 15
[4] Amin Suma, *Studi Ilmu-ilmu Al-Qur'an 2* (Jakarta: Pustaka Firdaus, 2001), Cet. I, p. 15-16
[5] Muhammad 'Abd al-'Adzîm al-Zarqânî, *Manâhil al-'Irfân fî 'ulûm al-Qur'ân* (Beirut :tt,tp), jilid II, p. 4

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according to the author is an intellectual work as a further explanation and detailed text in the Qur'an that was revealed to Prophet Muhammad SAW both regarding dilâlah (message, meaning or instructions), legal and wisdom contained therein in accordance with a desired by Allah SWT, the extent of human's ability.

Some Ulama distinguish between tafsir and ilmu tafsir. In their view the tafsir is a detailed explanation of the verses of the Qu'ran itself, while the ilmu tafsir is a discussion on how to interpret the Qur'an in order to not deviate from the correct interpretation's corridor When examined further, it was found that the boundary between tafsir and ilmu tafsir become very thin. The scholars generally do not bother about the differences between them because of a very close relationship or even fused between tafsir and ilmu tafsir itself. [6]

From the historical aspect, the actual interpretation has to propagate with the passage of the treatise and the prophet hood of Prophet Muhammad SAW, and continue to progress until today. Indeed, during the lifetime of the Prophet, the Muslim community needs to be specific interpretation has not been felt. This is because the existence of such a prophet in itself become a central reference in the various problems facing society era. [7] Hence also there who calls himself the Rasulullah Muhammad SAW as al Mufassir al-Awwal/The First Interpreter. [8] It thus affirmed by ALLAH SWT in following His Word;

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[6] Amin Suma, *Studi Ilmu-ilmu Al-Qur'an 2* (Jakarta: Pustaka Firdaus, 2001), Cct. I, p. 17-18

[7] Departemen Agama RI, *Al-Qur'an dan Terjemahnya* (al-Madînah al-Munawwarah: Mujamma' al Malik Fahd li Thibâti al Mushhaf al Syarîf, 1418 H), p. 24

[8] Amin Suma, *Studi Ilmu-ilmu* ... p. 32

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وما أنزلنا عليك الكتاب إلا لتبين لهم الذي اختلفوا فيه و هدى و رحمة لقوم يؤمنون (سورة النحل :٦٤)

After the death of the Prophet Muhammad SAW, his companions who did the interpretation of the Qur'an was not the same both quantitatively and qualitatively. It depends on the levels of intellect and knowledge of their background and context of these verses were revealed.[9]

Muhammad Husayn al-Dzahabî noted several interpretation's features of the Qur'an as follows: (1) Al-Qur'an has not been thoroughly interpreted and limited to the meanings that complicated and vague, (2) it does not happen much dispute and the clash of ideas in the interpretation, (3) interpretation of the Qur'an are global, (4) tend to interpret the Qur'an only from the aspect of language (المعنى اللغوي)), rarely do scientific conclusions of law based on religious law, nor there is a specific spirit to defend schools (sectarian), and (6) at the time of this interpretation has not been codified as a whole.[10] According to Mannâ' Khalîl al-Qaththân, the commentaries on this period in addition has not been codified, also still part of the tradition that has not been systematically arranged.[11]

Developments of subsequent interpretation tâbi'în entered a period that is started since the end of the Companions. At this time the mufassir interpret Qur'an by relying on the interpretation of the Qur'an by the Qur'an, the interpretation of the Prophet Muhammad SAW in accordance with the Companions' transmission, including the interpretation of the Companions

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[9] Husein al-Dzahabî, *Tafsir*.....Jilid 1, p. 38-41
[10] Husein al-Dzahabi, *Tafsir*.....Jilid 1, p. 104-105
[11] Manna Khalîl al-Qaththân, *Studi Ilmu-ilmu al-Qur'an*, Terj. Drs. Mudzakir AS, (Jakarta: Litera Antar Nusa, 2003), Cet. 8, p. 473

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and the quotation from the Ahlu al-Kitâb's consideration in addition to make a reason (ijtihad).[12] Even the few books that inform the interpretation of a pure interpretation tabi'in ra'yu[13] and ijtihad based on them and do not originate from the Prophet Muhammad SAW and the Companions. [14]

Model of interpretations and leaders during Tabi'in mufassir have its own specifications, which the authorities are no longer friends centered in Medina. Territorial expansion of Islam in the Prophet's Companions and also at this time makes them spread their various foreign expertise. Not least among those who diligently spread the knowledge that has been obtained from the Prophet, while some of them actively running the wheels of government as a leader, minister or qâdli.

The migration of some of the characters outside of his companions to Medina, has become a very significant factor for the generation of Tabi'in to deepen knowledge from them. From here, then recorded in the history of the emergence of three universities'major (Madrasah), which became center of education in the interpretation of this phase. Makkah city famous for its Madrasah Tafsir Ibn 'Abbas. Among his students are famous; Sa'id ibn Jubayr, Mujahid, 'Ikrimah Mawla ibn' Abbas, Thâwus Kaysân ibn al-Yamany, and 'atha' ibn Abi Rabah. Medina popular with Madrasah Tafsîr Ubay ibn Ka'ab, with his disciples from among the Tabi'in; Zayd ibn Aslam, Abu al-'Alyah and Muhammad ibn Ka'b al-Qurthûby.

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[12]Husein al-Dzahabî, *Tafsir*.....Jilid 1, p. 109
[13]Mannâ Khalîl al-Qaththân, *Studi Ilmu-ilmu*. . . p. 474
[14]Husein al-Dzahabî, *Tafsir*.....Jilid 1, p. 110

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While Iraq is famous for its Madrasah Tafsîr 'Abdullâh ibn Mas'ûd. It is famous for its prominent feature of rationality. Ibn Mas'ud also known as the founder of the flow ra'yu in the interpretation of the Qur'an that became known as tafsir bi al-ra'yi. [15] Al-Dzahaby noted, in fact there are other friends who teach interpretation but 'Abdullah ibn Mas'ud who was known for his religious teacher known as the al-Ustâdz al-Awwal I in this college and also the popularity of Him as one of the most widely rawi about interpretation, in addition to that in the reign of Ammar ibn Yasir in this country (Kufah),' Umar ibn Khattab appointed Ammar ibn Yasir as minister and teacher for the Muslims of Kufah. Among his students are famous such as; 'Alqama ibn Qays, Masrûq, al-Aswad ibn Yazid, Murrah al-Hamdani,' Amir al-Sya'bî and Qatadah Di'amah ibn al-Saudusy, al-Hasan al Bashary.[16]

Furthermore started since the end of the reign of the Umayyah Dynasty until the early 'Abbasiyah Dynasty interpretation enters the third phase of its development stage. This phase is known as the period of codification. In this period of rapid development occurred in the field of hadith, tafsir even become part of the tradition itself. Commentators have not been written in such a systematic squence of letters in the Qur'an. In the next development of interpretations suffer separation from tradition and become a separate branch of science. Writing following the systematic of the Qur'an (tartîb al Mushhaf). Several prominent scholars who have contributed in this field are: Ibn Majah (w.273 H), Ibn Jarir al-Tabari (w.310 H), Abu Bakr ibn al-Mundhir al-

[15] *Ibid.*, p. 128
[16] *Ibid.*, p. 111- 137

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Naysâbûrî (d. 318 AH), Ibn Abi Hatim (d. 327 H), Abu al-Shaykh Ibn Hibban (d. 369 H), al-Hakim (d. 405 H) and Abu Bakr ibn Murdawayh (d. 410 H) and others. The whole work of these scholars use the hadith transmission standard which they lean to the Prophet Muhammad, his Companions, and tâbi'în dan tâbi' al tâbi'în.[17]

Next it can be said that productivity stagnated in the field of interpretation in which the clergy are no longer write original work intact. Their work is just repetition of previous interpretations ma'tsûr. Among the interpreters quote the results of interpretation scholars' earlier without stating to them. they only summarize the transmission of sanad. Thus it is difficult to avoid a biased interpretation of the work and lose its originality and hard to distinguish between a valid history with an invalid.[18]

According to Amin Suma, until here the development of interpretations of the Qur'an had ended the period Mutaqaddimin (Century I - IV H). Further interpretation of the Qur'an entering a period Muta'akhirin (Century IV-XII H). [19] This period was marked by the emergence of the works in such a rapid interpretation by the variety and patterns are varied. It is such a logical consequence of the expansion of Islam into various regions of the Jazirah Arabian and outside the Arab that has occurred since the Companions, Tabi'in and Tabi' Tabi'an. Interactions between Muslims and non Muslims are becoming increasingly complex. At this time Isla has managed to master

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[17]*Ibid.*, p. 151-152

[18]Mannâ' Khalîl al-Qaththân, *Studi Ilmu-ilmu*. . .hlm. 477, Husein al-Dzahabî, *ibid*. . .. p. 155-156

[19]Amin Suma, *Studi Ilmu-ilmu* ... p. 41, Periodesasi yang dikemukakan oleh Amin Suma mengikuti periodesasi yang telah ditulis oleh tim pada Yayasan Penyelenggara Penterjemah/Pentafsir Al-Qur'an Departemen Agama RI.

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the areas that became center of ancient civilizations such as Persia, Central Asia, India, Syria, Turkey, Egypt, Ethiopia and South Africa also have grown even Islam in Southeast Asia.[20]

The interaction of Muslims with various civilizations and cultures that resulted also in the works of commentators. At this time exegetes no longer "feel" tied to the system of sanad in interpreting the Qur'an to generation sahabat, and tabi'an and tabi' tabi'in, as it has been inherited over the years. An approach with the sciences in particular language-reasoning and scientific reasoning develop into a new orientation in the interpretation of the Qur'an. Thus the tradition of tafsir bi al ma'tsûr has shifted towards bi tafsir al-ra'yi / bi al- dirâyah with different implications.[21]

Some approach models in the work of interpretation that have developed in this period are: (1) An emphasis on style and beauty (Balaghah). For example, Al-Kasysyâf, the work of al-Zamaksyarî, and Anwâr al -Tanzîl wa Asrâr al-Takwîl work of al-Baidlâwî, (2) Emphasis on Arabic grammar, sometimes uses poems jahili as the legitimacy of their work, including; Ma'âny al-Qur'ân work of al-Zajjâj, al-Basith work of Wâhidy and al-Bahru Muhîth work of Abu Hayyan Muhammad ibn Yusuf al-Andalûsy, (3) Emphasis on previous stories originating of Jews and Christians, even from people who want to destroy zindiq Islam. The Famous use of this system is al-Tsa'laby, and then his footsteps were followed by Alauddin ibn Muhammad al-Baghdadi [w.741 H], also entered in this category Tafsir al-Khâzin, (4)

[20] *Ibid.*, p. 41
[21] *Ibid.*, p. 42

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Emphasis on the law of jurisprudences; al Jami 'li Ahkam al-Qur'an: al-Qurthûby [671 H/1271 M], al-Qur'ân Ahkam Ibn :al-'Araby [561-638 H], Ahkam al-Qur'ân :al-Jahshâsh, and Siddiq Hasan Khan [1248-1307] with his Nail al-Marâm, (5) The work is thick with the nuance of interpretation of philosophy as Mafâtîh al-Ghaib essay al-Imam al-Razy al [w.610 H / 1213 m], (6) Emphasis on the dimension of mysticism and al-Tastury tashwuf as compiled by Muhammad Abu Sahl ibn Abdullah al-Tastury.[22]

In addition to the previous interpretation of the writing model, at this time also developed a model which underpins the interpretation of the flow of a particular theological stream. The Examples that can be seen in the works of commentary are loaded with an emphasis on the doctrines of Mu'tazilah and Syi'ah flow that tends to be unfair to most of the Companions of the Prophet SAW, especially against the third caliph Ali ibn Abi Talib apart.[23]

Starting in the late XIX century until today, entered a period of contemporary interpretation. This period is closely related to the vibrant world of modernization that occurred in the Islamic / Muslim nations. Among the figures of the Islamic movement that gave birth during this monumental work is Syaikh Muhammad 'Abduh (1265-1323 H/1849-1905 M) and Muhammad Rashid Ridla (1282-1354 H/1865-1935 M) with the commentary of al-Manar. Seriousness of this interpretation is recognized by many experts have had considerable influence to the development of exegesis in his time although interpretation works published after that. Forerunner of interpretation that

[22]Departemen Agama RI, *Al-Qur'an dan Terjemahnya*... p. 28, lihat pula Mannâ' Khalîl al-Qaththân, *Studi Ilmu-ilmu*... p. 479-482
[23]*Ibid.*, p. 29, lihat pula Husein al-Dzahabî, *Tafsîr*...Jilid 1, p. 156-157

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arise in the XX century and the XXI century many of inspired by the work of two scholars mentioned above. [24] Manna' Khalil al Qaththân noted that at this time of the exegete to take new steps and patterns in interpreting the Qur'an and with the emphasis on social aspects, the thought of contemporary and modern streams. Thus was born the work of interpretation is patterned "literary-social".[25] Among them are: Tafsir al-Shaykh Mustafa al Marâgi work-Maraghi (1881-1945 M), Tafsir al-Qasimi, Dzilâl al-Qur'an work of Sayyid Qutb (1906-1966 M) and Tafsir al-Jawahir works Thanthâwî Jauhari.

Along with modernization and resound echo interpretation of the Qur'an, especially in Egypt, Muslim's scientists in Indonesia are also not left behind in translating and interpreting the Qur'an. Among them: al-Quran's translation published by the Ministry of Religious Affairs of the Republic of Indonesia and the Tafsir Al-Azhar of the work of Prof. Dr. Buya Hamka (1908-1981), Professor. Dr. TM Hasbi Ash-Siddiqi (1322-1395 H/1904-1975) with his Tafsir al-Nur and Tafsir al-Bayan, Prof. Dr. Mahmud Yunus (1317-1403 H/1899-1982 M), A. Hasan (1301-1378 H/1883-1958 M) and the latest Prof. Dr.Quraish Shihab in his Tafsir al-Misbah.[26]

In a work of this writing, given the limited time and funds the work of interpretation is certainly not all of the above will be reviewed. This writing will only be focused on efforts to study the book of commentary and exegesis Tafsir al-Misbah and Tafsir al-Azhar, which is the second book of commentary and it is very popular in Indonesia.

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[24]Amin Suma, *Studi Ilmu-ilmu* ... p. 44-45
[25]Mannâ' Khalîl al-Qaththân, *Studi Ilmu-ilmu*... p. 482
[26]Amin Suma, *Studi Ilmu-ilmu* ... p. 45-46

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B. Identification of The Problem

To clarify the scope of the discussion to get out of the plot, this study focused on the study of the book of tafsir al-Misbah works of Prof.. Dr. Quraish Shihab and study the book of tafsir al-Azhar's Prof. Dr. Buya Hamka. As the second most popular work among the people of Indonesia.

C. Statement of The Problem

Taking a starting point from the aforementioned background; this following study will be concern to answer the list questions below:

1. Why commentary and exegesis Tafsir al-Azhar and Tafsir al-Misbah most popular in Indonesia?
2. Is there a correlation between the interpreter and the popularity of his commentary personal?

D. Objective of Study

1. To know and understand the development of interpretation in Indonesia, especially on the methodological level.
2. To Know at once introduced to the audience about the figure mufassir in Indonesia which has many ways that are so familiar in the awareness of Indonesian's society.
3. To broaden the horizon and the skyline view of the author regarding the activities of al-Qur'an interpretation archipelago on earth.

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E. Significance of Study

The advantages that can be drawn from this study are as follows:

1. Theoretically, this study will enrich the interpretation of the study.
2. To popularize the work of tafsir al-qur'an to this nation and the audience.
3. As a strategic measure to evaluate and review the extent to which interpretations of this country presents the work of scholars' interpretation of the Qur'an that is sensitive and able to answer the problems of Indonesian Muslims.
4. This study is expected to provide benefits for the development of similar research.

F. Review of Literatures

As far as I know, yet there is a good scientific work in the form of books, journals or the other, a relatively comprehensive study examines the book of commentary and exegesis al-Misbah al-Azhar in the methodological level and aspect of his popularity.A review of the interpretation in Indonesia that ever existed is an article of M. Yunan Yusuf in the journal Ulumul qur'an titled characteristic tafsir al-Qur'an in Indonesia twentieth century. This paper talks about the methodology and the flow of theology in some interpretation work in Indonesia. Another work that can be called is the study of the Qur'an in Indonesia: Dr. Mahmud Yunus to Quraish Shihab, by Howard M. Federspiel.

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From the above literature, there are not books that explain about the study interpretation and exegesis al-Misbah al-Azhar as the authors use in this thesis. So it can be concluded that this study entitled "Study of Tafsir Al-Azhar and Tafsir al-Misbah " is not done by one, so it is still original.

G. Method of Study

In the preparation of a scientific paper, the use of the method is an effort that must be considered. Because the method is a way of acting that allows every activity can be accomplished by good research, directed, and achieve optimal results.[27]

This study is a kind of library research. This is related to collect data, reading, writing and processing dates that have been related to the topic.[28]

Sources of data in this study were drawn from the literature review below:

Primary data sources are: Tafsir al-Misbah works of Quraish Shihab, Tafsir Al-Azhar works of Hamka.

Secondary data sources such as books advocates, such as: Metodologi Penafsiran Alquran works Nashruddin Baidan; study the Quran in Indonesia; grounding Qur'an; Corak Pemikiran Kalam Tafsir Al-Azhar works of Yunan Yusuf, and other scientific work directly and not about the topic above.

This study uses the documentary as a method of data collection step. Basis of the documentary is a document means a paper giving information,

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[27] Anton Bekker. *Metodologi Penelitian Filsafat*, (Yogyakarta: Kanisius 1992) p:10.
[28] Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta : Yayasan Obor Indonesia, 2004)p: 3.

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evidence, etc. Then the process is going to invest documentary research, such as classical Islamic books, books, records, etc, related to the topic of the discussion above.

The data above, will be further processed and analyzed by the method of content analysis , namely the analysis of the meaning and content that exist in the data sources. In addition it will also use the method of deduction and induction.

H. The Outline of Study

Format in the systematic of this discussion in detail can be described as follows:

CHAPTER I: INTRODUCTION

A. Background of Study

B. Identification of Problem

C. Statement of Problem

D. Objective of Study

E. Significance of Study

F. Review of Literatures

G. The Method of Study

H. Outline of The Study

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CHAPTER II: TAFSIR AL-AZHAR CREATED BY HAMKA AND TAFSIR AL-MISBAH CREATED BY QURAISH SHIHAB

A. Biography Hamka And Tafsir Al-Azhar

1. Biography, Education And Activities Hamka

2. Intellectual Works Hamka

3. The Motivation Of Writing Tafsir Al-Azhar

B. Biography Quraish Shihab And Tafsir Al-Misbah

1. Biography, Education And Activities Quraish Shihab

2. Intellectual Works Quraish Shihab

3. The Motivation Of Writing Tafsir Al-Misbah

CHAPTER III: PERSONA AND QUALITY INTERPRETER

A. Quality of Tafsir Al-Azhar

B. Quality of Tafsir Al-Misbah

C. The Interpreter Persona

CHAPTER IV: CONCLUSION

A. Conclusion

B. Suggestion

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