CHAPTER II

TAFSIR AL-AZHAR CREATED BY HAMKA AND TAFSIR AL-MISBAH CREATED BY QURAISH SHIHAB

A. Biography Hamka And Tafsir Al-Azhar

Figure this one is already familiar particularly among association of Muhammadiyah. It is unfortunate if a cadre of Muhammadiyah do not know the figure of him. He is one of the leaders of Islam who came from the country, which according to Adian Husaini is all odd-named country in Indonesia. He is famous not only in association of Muhammadiyah and Indonesia but also to other Islamic countries like Malaysia, Egypt, Saudi Arabia and others and if we borrow the term Prof. Furqan Hidayatullah then he would enter the human's category is mandatory. One of his phenomenal work is an interpretation of his book named "Tafsir Al-Azhar". In this chapter we will discuss a bit about the personality and the book of his commentary. In this paper we will discuss a bit about the history of his life and methods of interpretation.

1. Biography, Education And Activities of Hamka

Haji Abdul Malik Karim Abdullah or Hamka was born on February 17, 1908 in Molek village, Maninjau, West Sumatera, Indonesia. He was Indonesian Ulama, political activist and man of letters. His father, Syeikh Abdul Karim bin Amrullah or Haji Rasul was a founder of the reformist movement in Minangkabau, West Sumatera, Indonesia, in 1906 C.E, after his

back from Mekkah. Among the Minangkabau societies, Hamka was called Buya. The word "Buya" derives from Arabic abi or abuya that means my father. In the Minangkabau society, the title "Buya" is only inaugurated to the person who is considered as an honorable man.²⁹

In his early formal education, Hamka just reached the second level of elementary school in Maninjau. But in the tenth of his age, he began to deepen Islamic knowledge and Arabic language in Sumatera Thawalib, the Islamic high school established by his father in Padangpanjang. Additionally, he learned the Islamic knowledge in many small mosques and mosques supervised by the prominent Ulamas such as Syeikh Ibrahim Musa, Syeikh Ahmad Rasyid Sutan Mansur, R.M. Surjopranoto, and Ki Bagus Hadikusumo.³⁰

His endeavor to master both Islamic and secular knowledge pushed him to deepen philosophy, literature, history, sociology and politics autodidactly. He read many outstanding Arabian intellectual works such as the works of Zaki Mubarak, George Zaidan, Abbas al-Aqqad, Mustafa al-Manfaluti and Hussain Haikal, that inspired him to be more progressive in thought. Furthermore, by mastering an Arabic language very well, he was capable of reading and criticizing the works of western thinkers that had been translated into Arabic, such as the works of Albert Camus, William James, Sigmund Freud, Arnold J. Toynbee, Jean Paul Sartre, Karl Marx and Pierre Loti.

³⁰Ibid p: 30

²⁹Rusydi. *Pribadi dan Martabat Buya Prof.Dr.HAMKA*. Jakarta:Pustaka Panjimas p: 1

In the meantime he met and discussed, for many times, with those prominent Muslim intellectuals who settled in Jakarta, such as Tjokroaminoto, Raden Mas Surjopranoto, Haji Fachruddin, Ahmad Rasyid Sutan Mansur and Ki Bagus Hadikusumo.

At the beginning of his carrier, Hamka taught an Islamic knowledge at Perkebunan Tebing Tinggi, Medan, and South Sumatera in 1927, and at Padangpanjang in 1929. His high dedication in Islamic education brought him in 1951 to be installed as Pegawai Tinggi Agama (high state official of religion) by the Indonesian Minister of Religion. From 1957 to 1959 he was a lecturer at the Jakarta Islamic University and the University of Muhammadiyah in Padangpanjang. In the same year, he was entrusted to be a rector of Islamic Institute in Jakarta.

Hamka not only involved himself extensively in an Islamic education, but also in social organization movements. In 1925, in Padangpanjang, he was one of the founders of Muhammadiyah (one of the big Indonesian Muslim organizations) that primarily focuses on denouncing khurafat (religious fable), bid ah (innovation in religious rituals) and the astray mystical associations. Playing a central role in both Muhammadiya and government, he occupied several important positions: a head of branch of Muhammadiya in Padangpanjang (1928); a founder of Pusat Latihan Pendakwah Muhammadiya (Center for Muslim Preacher Training of Muhammadiya) in 1929; a consul of Muhammadiya in Macasar (1931); as a head of Majelis Pimpinan Muhammadiya (guidance council of Muhammadiya) in West Sumatera

(1953); as Penasehat Pimpinan Pusat Muhammadiya (the Adviser of the Central Guidance of Muhammadiya) in 1953; as a Minister of Religion (1977); and as a head of Majlis Ulama Indonesia (Indonesian Ulama Council) in 1981.

Hamka began to engage in political activity in 1925 as a member of one of Islamic political parties, namely Sarekat Islam. He condemned strongly the Dutch colonialist that backed to Indonesia in 1945 through his political speech and guerilla movement in Medan. In 1947 he was a head of Barisan Pertahanan Nasional Indonesia (Indonesian National Defense Troop). He was also a member of constituent from Masyumi (the big Indonesian Muslim political party in the 1950-1960s), he served as an expert of campaign of general election in 1955. In the mid 1960s, he was installed as a member of Badan Musyawarah Kebajikan Nasional Indonesia (Convention Unit of Indonesian National Virtue); as a member of Majelis Perjalanan Haji Indonesia (Council of Indonesian Pilgrimage); and as a member of Lembaga Kebudayaan Nasional Indonesia (the Institution of Indonesian National Culture).

Although he spent most of his life in educational, political, social and religious activities, he was also acknowledged as the most prolific of Indonesian writers. In the 1920s, he was a journalist of many printed media: Pelita Andalas, Seruan Islam, Bintang Islam and Seruan Muhammadiya. In 1932, he published a journal in Makasar, namely al-Mahdi. During his life, he worked as an editor in many magazines such as Kemajuan Masyarakat,



Pedoman Masyarakat, Panji Masyarakat and Gema Islam. He was also a chief of editor for many magazines: Pedoman Masyarakat (1936-1942), Panji Masyarakat (1956) and Mimbar Agama, a magazine owned by the Department of Religion from 1950 to 1953.

Hamka wrote so many books on Islamic knowledge and novels. His masterpiece book is his thirty volumes Tafsir al-Azhar. Meanwhile, his great novels that got large attention from the Malay people in Indonesia, Malaysia and Singapore are Tenggelamnya Kapal Van Der Wijck, Di Bawah Lindungan Ka'bah and Merantau ke Deli. Hamka passed away on July 24, 1981 in Jakarta when he was 73 years old.

2. Intellectual Works of Hamka

As the prominent Ulama and the man of letters, Hamka had written so many scholarly and religious books and novels as listed below:³¹

- 1. Khatibul Ummah jilid I
- 2. Khatibul Ummah jilid II
- 3. Khatibul Ummah, jilid III, three volumes (written in Arabic).
- 4. Si Sabariyah (1928)
- 5. Pembela Islam (the history of the Caliph Abu Bakar Shiddiq) (1929)
- 6. Adat Minangkabau Dan Agama Islam (1929)
- 7. Ringkasan Tarikh Umat Islam (1929)
- 8. Kepentingan Melakukan Tabligh (1929)

Daftar karya-karya Hamka di atas penulis temukan dalam Rusydi Hamka, *Pribadi dan MartabatBuya PROF.DR.HAMKA*, Jakarta:Pustaka Panjimas 1983, Cet. II, 335-339.

- 9. Hikmah Isra' Dan Mi'raj
- 10. Arkanul Islam, (1932), di Makasar
- 11. Laila Majnun (1932), Balai Pustaka.
- 12. Majalah "Tentara" (4 Nomor) 1932 di Makasar
- 13. Majalah "Al Mahdi" (9 Nomor) 1932 di Makasar
- 14. Mati Mengandung Malu (Salinan Al Manfalhuti) 1934
- 15.Di Bawah Lindungan Ka'bah, Jakarta: Pedoman Masyarakat, Balai Pustaka, (1936)
- 16. Tenggelamnya Kapal Van Der Wijck, Jakarta: Pedoman Masyarakat, Balai Pustaka, (1937)
- 17. Di Dalam Lembah Kehidupan, Jakarta: Pedoman Masyarakat, Balai Pustaka (1939)
- 18. Dijemput Mamaknya (1939)
- 19. Falsafah Hidup (1939)
- 20. Keadilan Ilahi (1939)
- 21. Tashawwuf Modern, (1939)
- 22. Tuan Direktur (1939)
- 23. Lembaga Hidup, (1940)
- 24. Merantau Ke Deli (1940), Pedoman Masyarakat, Toko Buku Syarkawi.
- 25. Terusir (1940), Pedoman Masyarakat, Toko Buku Syarkawi.
- 26. Margaretta Gauthier (Terjemahan) 1940
- 27. Mutiara Filsafat, Wijaya Jakarta, 1950
- 28. Majalah "Semangat Islam" (Zaman Jepang 1943)

- 29. Majalah "Menara" (Terbit di Padang Panjang, sesudah Revolusi) 1946
- 30. Negara Islam, (1946)
- 31. Revolusi Fikiran (1946)
- 32. Islam Dan Demokrasi (1946)
- 33. Revolusi Agama (1946)
- 34. Merdeka (1946)
- 35. Adat Minangkabau Menghadapi Revolusi, (1946)
- 36. Dibanting Ombak Masyarakat, (1946)
- 37. Di Dalam Lembah Cita-Cita (1946)
- 38. Sesudah Naskah Renville, (1947)
- 39. Pidato Pembelaan Peristiwa Tiga Maret, (1947)
- 40. Menunggu Beduk Berbunyi, (1949), di Bukit Tinggi ketika sedang Konferensi Meja Bundar.
- 41. Cemburu (Ghirah) 1949.
- 42. Ayahku, (1950) di Jakarta.
- 43. Mandi Cahaya di Tanah Suci, (1950)
- 44. Mengembara di Lembah Nil, (1950)
- 45. Di Tepi Sungai Dajlah.
- 46. Kenangan-Kenangan Hidup I
- 47. Kenangan-Kenangan Hidup II
- 48. Kenangan-Kenangan Hidup III
- 49. Kenangan-Kenangan Hidup IV (Hamka's autobiography from 1908 to 1950)

- 50. Sejarah Umat Islam, volume I, (written in 1938)
- 51. Sejarah Umat Islam, volume II
- 52. Sejarah Umat Islam, volume III
- 53. Sejarah Umat Islam, volume IV (keempat karya ini ditulis mulai tahun 1938 dan diangsur sampai tahun 1955).
- 54. Pedoman Muballigh Islam. The first printing in 1937
- 55. Agama dan Perempuan, (1939)
- 56. Muhammadiyah Melalui Tiga Zaman, (1946), di Padang Panjang.
- 57. Falsafah Ideologi Islam (1950)
- 58. Keadilan Sosial Dalam Islam (1950)
- 1001 Soal Hidup, (the collection of many articles in Pedoman Masyarakat, published in 1950)
- 60. Di Lembah Cita-Cita (1952)
- 61. Urat Tunggang Pancasila (1952)
- 62. Bohong di Dunia (1952)
- 63. Sejarah Islam di Sumatra
- 64. Pelajaran Agama Islam, (1956)
- 65. Perkembangan Tashawwuf dari Abad ke Abad, (1952)
- 66. Empat Bulan di Amerika, volume I, (1953)
- 67. Empat Bulan di Amerika, volume II
- 68. Lembaga Hikmat (1953) Bulan Bintang, Jakarta.

- 69. Pengaruh Ajaran Muhammad Abduh di Indonesia, (Hamka's speech in awarding ceremony of Doctor honoris causa in Al-Azhar University, 1958)
- 70. Soal Jawab, (1960), (Disalin dari karangan-karangan di Majalah Gema Islam)
- 71. Pandangan Hidup Muslim (1960)
- 72. Ekspansi Ideologi (Al Ghazwul Fikri), (1963) Bulan Bintang. Jakarta
- 73. Dari Perbendaharaan Lama (1963). Dicetak oleh M. Arby Medan.
- 74. Sayyid Jamaluddin Al Afghaniy (1965). Bulan Bintang. Jakarta
- 75. Hak Asasi Manusia Dipandang dari Segi Islam, (1968)
- 76. Fakta Dan Khayal Tuanku Rao (1970)
- 77. Cita -cita Kenegaraan Dalam Ajaran Agama Islam (Kuliah Umum di Universitas Kristen, 1970)
- 78. Kedudukan Perempuan Dalam Islam (1970), from Magazine Panji Masyarakat.
- 79. Islam dan Kebathinan (1972). Bulan Bintang. Jakarta
- 80. Studi Islam, Jakarta: Panji Masyarakat (1973)
- 81. Himpunan Khutbah-Khutbah
- 82. Mengembalikan Tasawuf ke Pangkalnya (1973)
- 83. Doa-doa Rasulullah SAW (1974)
- 84. Muhammadiyah di Minangkabau (1975)
- 85. Tafsir al-Azhar, 30 volumes, (1966)

3. The Motivation Of Writing Tafsir Al-Azhar

First of all, this work was series of discourses which were delivered by Hamka when kuliah subuh at al-Azhar mosques exactly in Kebayoran Baru since 1959. Name of al-Azhar was given by Syeikh Mahmud Shaltut, head of al-Azhar University when he came to Indonesia on December 1960. It was hoped became al-Azhar university in Jakarta. This nomenclature was related to genesis place of this exegesis work, namely "Masjid Agung al-Azhar". 32

There are many factors which supported Hamka to produce this exegesis work. It was said by Hamka in preface of his book Tafsir al-Azhar. He wanted to implant Islamic spirit and believe in the soul of Indonesia teenagers who have any interest to understand al-Quran, but they no longer have any ability and expert in Arabic Language. His preference to write this book was supposed to give understanding easily for preachers and speakers and increase any impression in delivering speeches better than the sources which taken from Arabic. 33

Hamka began his exegesis from surah al-Mukminun. He considered that he could not finish the course perfectly as long as possible his life. Since 1962 this exegesis discourse which was delivered at mosque al-Azhar, published in 'Panji Masyarakat' Magazine. This discourse was continuous until politic confusion affair. The mosque al-Azhar was charged as nest of 'Neo Masyumi'and 'Hamkaisme'. Hamka was caught

33 Ibid p:50

³² Prof.Dr.Hamka. *Tafsir al-Azhar*. Juz: XXII. Jakarta: PT. Pustaka Panjimas, 2002, p:57-59

by the authority of New Period (Orde Baru) on a charge of betray country at 12 Rabiul al-Awwal 1383/27 Januari 1964. His detention for two years gave him opportunity to finish the writing of this exegesis.

B. Biography Quraish Shihab And Tafsir Al-Misbah

1. Biography, Education And Activities Quraish Shihab

Quraish Shihab was born on 16th of February, 1944 at Rapang South Sulawesi. He belongs to the educated Arabian descent. His father, Prof. Abdur Rahman Shihab is Islamic scholar and professor of exegesis. He considered as business man and politician who has a good reputation among society of South Sulawesi. His educational contribution was proven from his effort to head two universities in Ujung Pandang. Both are Universitas Muslim Indonesia (UMI) and State Institute of Islamic Studies (IAIN) Alaudin Ujung Pandang.

As a child of professor, Quraish got motivation and loving devotion to exegesis from his father firstly. His father often invited his children to gather after maghrib. At this time, he delivered advice to his children in the form of Al-Quran verses. A young Quraish wrestles with Al-Quran since six to seven years old. He joined the recitation of the Quran which was established by his father. He not only order them to recite Holy Quran, but also explain them the stories of Al-Quran. His loving devotion to Holy Quran grew basely since that time.

His formal education began from elementary school to second of junior high school in Makassar. On 1956, he was ordered to study in Pondok Pesantren Darul Hadits al-Faqihiyyah Malang. He studied very hard. Two years later he was very good in Arabic Language. When his father had known his expert in Arabic and his diligence to wrestle with Islamic studies, he sent Quraish and his brother Alwi Shihab to al-Azhar Cairo by scholarship from province of Sulawesi.

He received in second I'dadiyah al-Azhar (as like Junior High School in Indonesia) on 1958. He finished his senior high school al-Azhar and continued to al-Azhar University in Ushuluddin faculty and the major of Tafsir and Hadith. He got license degree (LC) on 1967. Two years later, 1969 Quraish got Master's degree in the same major with thesis namely al-I'jaz at-Tasyri'I al-Quran al-Karim (low miracles of Holy Quran). 34

At 1975 he was called to Makassar by his father who was head of university. His father asked him to execute the education of IAIN Alauddin. He became head vice of university who was in charge of academic and university student affairs. Besides he held the formal position, he often represented his father to carry the main duties out. He was hand over some positions over by over. Such us coordinating staff of private university of VII region, in east region of Indonesia and assistant of east Indonesia Police Leader in character building field. He also finished some researches in the midst of activities. Both are "Penerapan

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³⁴ M. Quraish Shihab, Membumikan Al-Qur'an; Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat (Bandung: Mizan, 1994), 6.

Kerukunan Hidup Beragama di Indonesia" (1975) and "The problem of Wakaf in South Sulawesi" (1978).

He deepened tafsir and hadits to reach his dream. At 1980 Quraish studied back to al-Azhar and took specialization of exegesis. He just needed two years to get a doctor's degree. His dissertation on the title "Nazm ad-Durar lil al-Biqa'I Tahqiq wa Dirasah (Study and Analyze the Authenticity of Biqa'I book namely Nazm ad-Durar) was defended by him with the citation on "Mumtaz ma'a martabah asy-Syaraf al-Ula (summa cumlaude).³⁵

1982 is new chapter and second step for Quraish to continue his career. He devoted himself to IAIN Alaudin Makassar. But two years later (1984) he was given new post in Jakarta as teacher of Ushuluddin faculty and post graduate program at IAIN Syarif Hidayatullah. He was well-known among Indonesian fast because of his expert in Al-Quran exegesis. He became head of university of IAIN Jakarta about two periods (1992-1996 and 1997-1998). As long as two months he became Minister of Religion in the first of 1998. And then he was installed as special ambassador plenipotentiary and envoy extraordinary Republic of Indonesia for Republic of Arab Egypt and republic of Djibouti held in Kairo.

Quraish come to Jakarta and gave new situation and he was welcomed warmly by society. It was proven by many activities were done

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³⁵ Ibid.

among them. He taught and held some important positions. Such as he became the leader of MUI (the committee of Indonesia Islamic Scholarships) center (1984).

2. Intellectual Works of Quraish Shihab

- 1. Tafsir Al-Amanah, this work is article collections from rubric of exegesis was guided by him in Amanah Magazine. And published by Mustika Kartini on 1992. The contents are the interpretation of surah al-Alaq and al-Mudatsir.
- Membumikan Al-Qur'an, Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat. This work was published by Mizan publishing on 1992. The content is about some problems of life
- 3. Wawasan Al-Qur'an: Tafsir Maudhui atas Berbagai Persoalan Umat. Published by Mizan publishing on 1996. This work became best seller. It content is some problems explained topically as Quranic information.
- 4. Tafsir Al-Qur'an Al-Karim. This work was published by Pustaka Hidayah on 1997, the content is interpretation of twenty four short surah as long as time of reveal. ran dari 24 surat pendek yang di dasarkan pada urutan turunnya.
- 5. Al-Asma Al-Husna. This work is about 99 Names of God.
- 6. Mukjizat Al-Qur'an this work published by Mizan on 1997. The content is karya the specification and the miracles of al-Quran.

- 7. Tafsir Al-Misbah. This work considered as a high product of Quraish Shihab. Published by Lentera Hati, Jakarta, 2000.
- 8. Tafsir al-Manar, Keistimewaan dan Kelemahannya (Ujung Pandang, IAIN Alauddin, 1984)
- 9. Untaian Permata Buat Anakku (Bandung: Mizan 1998
- 10. Pengantin al-Qur'an (Jakarta: Lentera Hati, 1999)
- 11. Haji Bersama Quraish Shihab (Bandung: Mizan, 1999)
- 12. Sahur Bersama Quraish Shihab (Bandung: Mizan 1999)
- 13. Shalat Bersama Quraish Shihab (Jakarta: Abdi Bangsa)
- 14. Puasa Bersama Quraish Shihab (Jakarta: Abdi Bangsa)
- 15. Fatwa-fatwa (4 Jilid, Bandung: Mizan, 1999)
- 16. Satu Islam, Sebuah Dilema (Bandung: Mizan, 1987)
- 17. Filsafat Hukum Islam (Jakarta: Departemen Agama, 1987)
- 18. Pandangan Islam Tentang Perkawinan Usia Muda (MUI & Unesco, 1990)
- 19. Kedudukan Wanita Dalam Islam (Departeman Agama)
- 20. Membumikan al-Qur'an (Bandung: Mizan, 1994)
- 21. Lentera Hati (Bandung: Mizan, 1994)
- 22. Studi Kritis Tafsir al-Manar (Bandung: Pustaka Hidayah, 1996)
- 23. Wawasan al-Qur'an (Bandung: Mizan, 1996)
- 24. Tafsir al-Qur'an (Bandung: Pustaka Hidayah, 1997)
- 25. Hidangan Ilahi, Tafsir Ayat-ayat Tahlili (Jakarta: Lentara Hati, 1999)
- 26. Jalan Menuju Keabadian (Jakarta: Lentera Hati, 2000)

- 27. Tafsir Al-Mishbah (15 Jilid, Jakarta: Lentera Hati, 2003)
- 28. Jilbab Pakaian Wanita Muslimah; dalam Pandangan Ulama dan Cendekiawan Kontemporer (Jakarta: Lentera Hati, 2004)
- 29. Dia di Mana-mana; Tangan Tuhan Di balik Setiap Fenomena (Jakarta: Lentera Hati, 2004)
- 30. Perempuan (Jakarta: Lentera Hati, 2005)
- 31. Logika Agama; Kedudukan Wahyu & Batas-Batas Akal Dalam Islam (Jakarta: Lentera Hati, 2005).
- 32. Rasionalitas al-Qur'an; Studi Kritis atas Tafsir al-Manar (Jakarta: Lentera Hati, 2006)
- 33. Menabur Pesan Ilahi; al-Qur'an dan Dinamika Kehidupan Masyarakat (Jakarta: Lentera Hati, 2006)
- 34. Wawasana al-Qur'an; Tentang Dzikir dan Doa (Jakarta: Lentera Hati, 2006)
- 35. Asma' al-Husna; Dalam Perspektif al-Qur'an (Jakarta: Lentera Hati)
- 36. Al-Lubab; Makna, Tujuan dan Pelajaran dari al-Fatihah dan Juz 'Amma (Jakarta: Lentera Hati)
- 37. 40 Hadits Qudsi Pilihan (Jakarta: Lentera Hati)
- 38. Berbisnis dengan Allah; Tips Jitu Jadi Pebisnis Sukses Dunia Akhirat (Jakarta: Lentera Hati)
- 39. Menjemput Maut; Bekal Perjalanan Menuju Allah Swt. (Jakarta: Lentera Hati)

- 40. M. Quraish Shihab Menjawab; 101 Soal Perempuan yang Patut Anda Ketahui (Jakarta: Lentera Hati)
- 41. M. Quraish Shihab Menjawab; 1001 Soal Keislaman yang Patut Anda Ketahui (Jakarta: Lentera Hati)
- 42. Seri yang Halus dan Tak Terlihat; Jin dalam al-Qur'an (Jakarta: Lentera Hati)
- 43. Seri yang Halus dan Tak Terlihat; Malaikat dalam al-Qur'an (Jakarta: Lentera Hati)
- 44. Seri yang Halus dan Tak Terlihat; Setan dalam al-Qur'an (Jakarta: Lentera Hati)
- 45. Al-Qur'an dan Maknanya (Jakarta: Lentera Hati)
- 46. Membumikan al-Qur'an Jilid 2; Memfungsikan Wahyu dalam Kehidupan (Jakarta: Lentera Hati).

And many other works are not mention here. Such as article, rubric in some newspapers, or some books were published.

3. The Motivation Of Writing Tafsir Al-Misbah

Tafsir al-Misbah was published firstly in 2000 by Lentera Hati Jakarta. It was divided by some volumes based on completeness of the chapters (surah) discourse on Al-Quran. Every volume has different quantity dependently upon the quantity of every chapter. It has fifteen volumes. It nomenclature of this work 'Tafsir al-Misbah Pesan Kesan dan Keserasian al-Quran' can guess from his interest that has been emphasized

by him in this book. He wants to deliver attractively the massage, the impression, and the harmonious of the al-Quran to Indonesian. He wants this book become misbah (Arabic Languge) or a light in the darkness. He hopes this work give lightness for someone who wants to look for guidance for life.³⁶

Al-Quran is a revelation of God that should be heard by anyone who read it carefully as there, obeyed his teachings, especially about the halal and haraam, referenced from any activities carried out, examined and understood its meaning, and used as medicine for all mental illness. Only, most Muslims do not pay attention to one thing above all. It is also a concern M. Quraish Shihab, when he is quiet without doing anything, but he has the ability. In this connection, he stressed that we all (including himself) do not want to include in this group. 37 These factors can also be considered and included as an underlying motivation of writing of this commentary is being investigated.

³⁶ M. Quraish Shihab, *Tafsir al-Misbah*, vol. 1