

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

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.

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

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 Muhammadiyah and government, he occupied several important positions: a head of branch of Muhammadiyah in Padangpanjang (1928); a founder of Pusat Latihan Pendakwah Muhammadiyah (Center for Muslim Preacher Training of Muhammadiyah) in 1929; a consul of Muhammadiyah in Macasar (1931); as a head of Majelis Pimpinan Muhammadiyah (guidance council of Muhammadiyah) in West Sumatera

(1953); as Penasehat Pimpinan Pusat Muhammadiyah (the Adviser of the Central Guidance of Muhammadiyah) in 1953; as a Minister of Religion (1977); and as a head of Majelis 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 Muhammadiyah. 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,

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.

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 as 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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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-Biq'a'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

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.
2. 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. Its 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 revelation. It is from 24 short surahs based on the order of their revelation.
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 about 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 (Departemen 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: Lentera Hati, 1999)
26. Jalan Menuju Keabadian (Jakarta: Lentera Hati, 2000)

