





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: as a head of branch of Muhammadiyah in Padangpanjang (1928); as a founder of Pusat Latihan Pendakwah Muhammadiyah (Center for Muslim Preacher Training of Muhammadiyah) in 1929; as 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 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 Muhammadiyah*. In 1932, he published a journal in Macasar, 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*



- Adat Minangkabau Menghadapi Revolusi, (1946)
- Dibanting Ombak Masyarakat, (1946)
- Di Dalam Lembah Cita-Cita (1946)
- Sesudah Naskah Renville, (1947)
- Pidato Pembelaan Peristiwa Tiga Maret, (1947)
- Menunggu Beduk Berbunyi, (1949)
- Ayahku, (1950)
- Mandi Cahaya di Tanah Suci, (1950)
- Mengembara di Lembah Nil, (1950)
- Kenangan-Kenangan Hidup 1,2, 3and 4 (Hamka's autobiography from 1908 to 1950)
- Sejarah Umat Islam, volume I, (written in 1938)
- Sejarah Umat Islam, volume II
- Sejarah Umat Islam, volume III
- Sejarah Umat Islam, volume IV
- Pedoman Muballigh Islam. The first printing in 1937
- Agama dan Perempuan, (1939)
- Muhammadiyah Melalui Tiga Zaman, (1946)









children to gather after maghrib. At this time, he delivered advices to his children in the form of Quranic verses. A young Quraish wrestles with Quran since six to seven 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 Quranic stories. 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-Faqihyyah Malang. He studied very hard and 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 brother of him 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 Hadits. 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).

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









surah is the verses of al-baqarah story. It told story of bani Israil with the cow (*al-baqarah*). By this story was found the true of Allah guidance. The writing of the verses was arranged thematically based on the order and by following the transition. Then he explained the meaning of the words were needed and explained *munasabah* of the verse that was be interpreted with last verse. At last he interpreted the verse by following the opinion of the exegesis scholars and the tradition of the prophet Muhammad peace be upon him that related with the interpreted verse.