

# MODERATE ISLAM REVISITS

## A Lesson from T.M. Hasbi Ash-Shiddieqy's Interpretation of *Wasathiyah* in *Tafsir An-Nuur*

Muhammad Syahrial Razali Ibrahim

Institut Agama Islam Negeri Lhokseumawe  
Jl. Medan-Banda Aceh, Alue Awe, Muara Dua, Lhokseumawe, Aceh, 24352  
e-mail: syahrialrazali@gmail.com

**Abstract:** The specific objective of this this article is to explore Muhammad Hasbi As-Shiddieqy's conceptualization of the term *wasathiyah*, which is analitically studied from his work "*Tafsir An-Nuur*." His conceptualisation is of interest because previously published studies on moderate Islam are not consistent, while Hasbi's contribution offers some important insights into resolving this discrepancy. In additions, Hasbi's signification of the term of *wasathiyah* is found elsewhere in many of his fiqh books, which is used as secondary sources. By using descriptive interpretive analysis, it is found that *wasathiyah*, in Hasbi's view, is an attitude of life that can bring humans true happiness by referring to the Qur'an. Then, happiness itself is understood as the ability to solve various problems based on the concept of *ijtihad*. He emphasized that the essence of *wasathiyah* is an attitude of life that can make Islamic society advanced and civilized by promoting moral values, such as justice, tolerance, openness, and respect for diversity. Therefore, I argue that Hasbi's conceptualisation of the term might bring harmony between the group who are for traditionalism and against modernism, and the other who advocate liberalism and modernism.

**Keywords:** moderate Islam, *wasathiyah*, Muhammad Hasbi Ash-Shiddieqy, *Tafsir An-Nuur*

## Introduction

One of the great characters that must be attached to Muslims to become great, advanced, and civilized people is the character of *wasath* (moderate), as stated by Allah SWT. in the Qur'an, Q.S al-Baqarah/1: 143. *Wasathiyah* is not a neutral position that is identical with the attitude of not taking a stand as is often accused of this term, nor it is identical with the views of a group who fights for unlimited freedom. *Wasathiyah* is universal values such as justice, equality, mercy, and balance, which are sourced from the teachings of the Prophet Muhammad and exemplified by his companions.<sup>1</sup> In other words, *wasathiyah* can be explained as a concept that calls for a tolerant and compromising Islamic *da'wah* (sermon/invitation to Islamic teaching) and opposes to all forms of excessive freedom as advocated by, "liberalism," or "radicalism". Liberals use lust for popularity and pure logic/secularity as scientific standards. While radical only considers the text and ignores the context, which leading to eliminating the flexibility of Islamic teachings.<sup>2</sup>

*Wasathiyah* is, therefore, the essence of Islam that retains this religion survives throughout the centuries and maintains to welcomes in all communities.<sup>3</sup> As such, the Qur'an pays serious attention to the *wasathiyah* concept through many verses, both explicitly and implicitly. Correspondingly, the ulemas have great concern to conceptualise the term, particularly the *mufasssirins* (the interpreter of al-Qur'an), including Tengku Muhammad Hasbi Ash-Shiddieqy (hereinafter referred to as Hasbi). Hasbi has great attention to the concept of *wasathiyah* for his conceptualisation of the term are found excessively in his writings both in his interpretation of Al-Quran and in his jurisprudence works. Although extensive research has been carried out on moderate Islam, however, no single study exists which pays attention to Hasbi's conceptualisation of the term *wasathiyah*.

I am of the opinions that Hasbi's work deserves attention from scholars and is greatly important to bring about academic community in order to retain unity and social cohesion. In additions, he is a progressive ulema and advocates moderate Islam and rationality. He is a renowned person who calls for renewal of Islamic legal thoughts.<sup>4</sup> He often alludes to and writes about the *wasathiyah* concept in some of his works.

In his book "Comprehending Shari'a/*Memahami Syariat Islam*," he argues: "Sharia has a spiritual (read super-structure in term of Marxism) aspect, it is the element that grounds Islamic law. This ground is grouped into two categories; human relation and human-divine relation. Those two categories are the basis of Islamic law, which would bring benefit for both of the world and the hereafter. This basis is not only for the field of worship but also workd in the field of the *mu'amalat* (human relation)".<sup>5</sup>

Likewise, in his other publication, "*Puasa Ditinjau Dari Segi Falsafah dan Hikmah*" and the book "*Pedoman Puasa*," he emphasises that the intention of and philosophy of fasting is for the benefit to maintain both physical health as human are created from material objects (*maddi*), and mental well-being as human are spiritual creation. As for being as physical creation, they are subject to materials properties that support it, such as food, clothing, and shelter. As for the mental entity, as opposed to the body, it longs for inner glory, desires the perfection of civilization, and seeks to uncover and capture the unseen secrets surrounding it.<sup>6</sup>

He also emphasizes that human beings shouldt fulfill the needs of the body and be balance between the both needs; body and the soul. By balancing the needs of both, humans seek the perfection of their humanity".<sup>7</sup> Hasbi's moderate thoughts can still be found in his other books, such as in "*Kuliah Ibadah: Ditinjau dari Segi Hukum dan Hikmah*"<sup>8</sup>, "*Sejarah & Pengantar Ilmu Tauhid/ Kalam*" and "*Pedoman Zakat*".<sup>10</sup>

Nourouzzaman Shiddiqi, his beloved son, once commented on the thoughts of Tengku Muhammad Hasbi. Likewise, he views that Islamic law is the most complete and perfect aspect of religion. As so, Islamic law necessitates a harmonious and balanced character (*wasathan*), dynamic and supple.<sup>11</sup>

Based on the background issues given, the writer is interested in discussing Hasbi's ideas on *wasathiyah* by focusing on his work of al-Qur'an interpretation.<sup>12</sup>

## **Methodology**

To find Hasbi's conceptualisation of the *wasathiyah* concept, this article relies on Hasbi's exegesis called *Tafsir an-Nuur* as primary data. In addition, this study also used secondary data of related books and recent articles on *wasathiyah* that are relevant to this paper. Regarding the technique of data collection, this article is based on analytical study of the text to understand the concept of *wasathiyah* according to Hasbi's opinion. In contrast, interpretive analysis was used to distinguish and compare Hasbi's idea with concepts initiated by other scholars, especially regarding the meaning of *wasathiyah*.

## **Results and Discussion**

### ***Wasathiyah* in Qur'an**

The term of *wasathiyah* consists of letters *waw*, *sin*, *ta'*, which means just and the middle way.<sup>13</sup> In a verse of poem, it is stated; "It was as if I saw a shameless and untrustworthy person naked in the midst of (*wasath*) crowds".<sup>14</sup>

Etymologically *wasath* is derived from Arabic, which is signified as the best (*ajwad*), the most perfect (*afdal*), and best choice (*khiyâr*). Classical Arabian expression, stated that, Firdaus is the most

perfect and the best heaven (*afdal*), the most chosen paradise (*wasath*), which is in the highest place.<sup>15</sup> The term has also many possible meanings, by which many linguists have different conceptions and definitions of the term. The conceptualisation has, however, been viewed around straight, choice, middle way, and being between two sides/group.<sup>16</sup>

Furthermore, *wasathiyah* is a *rabbany*/divined concept and divined standard that are supreme, ultimate and in line with human nature. Therefore, the *wasathiyah* encompasses all goodness or virtue, which is the essence of Islam. It is also universal that is belong and cherished to all human beings, in all places and throughout the ages.<sup>17</sup>

In the Qur'an, there are many verses express the meaning of *wasathiyah*, including its derivation; such as; *wasathan* expressed by Q.S. al-Baqarah/2: 143, *awsath* in Q.S. al-Mâ'idah/5: 89, *al-wustha* in Q.S. al-Baqarah/2: 238, and *awsathuhum* found in Q.S. al-Qalam/68: 28, as well as the *fawasathna* in Q.S al-'Adiyât/100: 5. Ibn Jarîr al-Tabarî (w. 310 H), interpretes the term of Q.S. al-Baqarah/2: 143<sup>18</sup>, *wasath* refers to the state of the best or choice.<sup>19</sup> He urges that Muslimness is the middle position for their moderation and reasonable teaching. While Judaism and Christians are both against moderation and reasons. Allah characterizes the Muslims people as *wasath*, and Allah loves everything in the middle.<sup>20</sup> Accordingly, Imam al-Qurthubî (w. 671 H) confirms, "like the Kaaba is located in the centre of the earth, Allah locates Muslims in a middle position, who are moderate community. They are people who are before the glory of the prophets and by the glory of other people." He then supports his view by the hadith narrated by Imam Tirmidzî (w.279 H) in which the prophet interpretes *wasath* in the verse given above as balanced.<sup>21</sup> Imam al-Qurtubî eventually emphasized that *wasath* means the best and most balanced as expressed in Q.S al-Qalam/68: 28.<sup>22</sup>

Furthermore, Rasyîd Ridha (1865-1935 AD) is of the opinion that it is a consensus of ulema *wasath* means balanced and middle way. The word *wasath* prescribes verse above implies the existence of straight and balanced Muslims, where they are not too excessive (*ifrat*) nor too less (*tafrit*), both in belief, morals, and deeds.<sup>23</sup>

Similar to *wasath*, the word *awsath* mentioned in Q.S al-Mâ'idah (5): 89, for example, also means simple and in the middle. Allah SWT. says: "*Allah will not impose blame upon you for what is meaningless in your oaths, but He will impose blame upon you for [breaking] what you intended of oaths. So its expiation is the feeding of ten needy people from the average of that which you feed your [own] families*".

Imam al-Qurtubî states further that *wasath* basically means the choice and the best, but here it means the middle position between the two sides. It is what the hadith means, "*the best is in the middle*." It was narrated by Ibn 'Abbâs that the notion *wasath* used to be signified among the Companions who fed (supported) their families generously, and some of them were less generous, so this verse was revealed. So *wasath* is interpreted as the middle between wide and narrow (simple).<sup>24</sup>

Sayyid Quthb (1906-1966) states that *awsath* in the given verse is signified as the best. It can also be interpreted as the middle (*mutawassith*) because, in Islam, the best is something in the middle.<sup>25</sup> Similarly, the *wustha* mentioned in Q.S al-Baqarah/2: 238 also means middle. Allah says: "*Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah, devoutly obedient*".

*Wustha*, or the middle refers to in the verse above, is the time between the five prayer times. The ulemas disagree about the prayer in the middle between these prayer times.<sup>26</sup> It is considered mid-prayer because there are two prayer times before and after it.<sup>27</sup>

The interpretation of middle as the meaning of the words *wustha* is emphasized by Ibn Jarir's narration from Qubaicah ibn Dzu'ayb where he says, "The *wustha* prayer is nothing but the *Maghrib* (sunset/dusk) prayer. It is named that way because the number of *rak'ahs* is neither too much nor too small, as the prayer cannot be *qashar* (shorten the prayer), and the Messenger of Allah always did it in the middle of its time, neither too early nor to the end of time".<sup>28</sup>

Furthermore, *awsathuhum* which is interpreted as the straightest (his mind) or the best (wise), this is as stated by Allah in Q.S al-Qalam/68: 28: "*The most moderate of them said, did I not say to you, why do you not exalt [Allah]?*"

The *mufassirins* agree to interpret *awsathuhum* in verse above as the wisest or the best in words, morals, and views.<sup>29</sup>

Finally, *fawasathna*, which is interpreted as being in the middle, is like the word of Allah SWT. in Q.S al-'Adiyat (100): 5: "*Then, (the horses) are penetrating the heart of enemy lines!*"

The *mufassirîn* also agree that the words *fawasathna* in the verse above are interpreted as being in the midst of something, which tells of a warhorse that invaded and broke into the midst of a crowd a group of enemies. So *wasath* here means the middle of something, neither right nor left (balanced/middle).<sup>30</sup>

Given the explanation above, in short that the meaning of *wasathiyah* in the Qur'an, as expressed in various forms of words, has several meanings, all of which do not come out of the meaning of just, balanced, straight, choice, best, middle and simple. The use of the words *wasath* in the Qur'an, as well as in the hadiths of the prophet and in the narratives of the Arabs, it is found that the term *wasathiyah* is not pronounced unless the sentence contains two main elements; *khairiyyah* or everything that refers to goodness, main, choice, straight, and *bainiyyah* (middle), both *bainiyyah* *hissiyah* such as the presence of war horses in the midst of a group

of enemies, and *bainiyyah ma'nawiyah*, such as food given to the poor as a form of ransom oath, between the best and worst.<sup>31</sup>

### **T.M. Hasbi Ash-Shiddieqy and His *Tafsir An-Nuur***

Muhammad Hasbi Ash-Shidieqy was born in Lhokseumawe, Aceh on March 10, 1904 to Teungku Amrah binti Tengku Abdul Aziz and Al-Haj Tengku Muhammad Husen bin Muhammad Su'ud.<sup>32</sup> His early education began in 1912 at the Teungku Syik Dayah in Piyeung, and ended at the Teungku Syik Dayah in Kruengkale, Aceh Besar. Eventually, in 1918, he obtained a diploma in fiqh and hadith in 1920. Hasbi enjoyed reading various literature since his childhood. In addition to studying books written in the Arabic language, he was also good at learning Latin scripted books written in Dutch.<sup>33</sup>

The significant change that happened to Hasbi as a Muslim intellectual was when he met Shaykh Muhammad bin Salim al-Kalili, an Islamic modernist who lived in Lhokseumawe. Through al-Kalili, Hasbi had the opportunity to study books and magazines written by reformers of Islamic thought at that time. He often discussed reforming Islamic thought concepts and goals with Shaykh Al-Kalili.<sup>34</sup>

Al-Irsyad Educational Institution in Surabaya became the last formal education taken by Hasbi, precisely in 1926, which al-Kalili initiated. He studied Arabic in the institution. Having completed his study in al-Irsyad, he was then autodidact, when he learned by self-taught. By persisting on a high reading interest, Tengku Muhammad Hasbi was finally able to publish more than a hundred books and articles. He also successfully received two doctoral degrees from UNISBA (1975) and IAIN Sunan Kalijaga (1975) and received the functional level at the professor level in 1960.<sup>35</sup>



His masterpiece is *Tafsir An-Nuur*. According to Hasbi. He was motivated by many issues to write the work; *Tafsir An-Nuur*, one which was the condition of Muslims, particularly Indonesian Muslims were degrading and unable to respond the advancement of other nations in the world, let alone exceed other nations achievements. He saw Muslims globally retreating because they abandoned the Qur'an, did not study the Qur'an, even though they recited the Qur'an.

In *muqaddimah* (foreword) of *Tafsir An-Nuur*, he views, "Muslims are backward and weak because they distance themselves from the Qur'an. Some do not use their minds to understand the Qur'an in accordance with the development of the times, and there are among them who are misguided, misunderstood".<sup>36</sup> This statement confirms Hasbi's moderate view of the Qur'an and its function in the life of Muslims.

### ***Wasathiyah in Tafsir An-Nuur***

Regarding the word *wasath* and its derivatives, Tengku Muhammad Hasbi does not have a contrasting explanation with other *mufassirs*. He explains the *wasathan* in Q.S. al-Baqarah/2: 143, for example, that *wasath* means the best, just, and balanced. For instance, He views that the meaning of balanced in this verse in the context of practicing religion, where Muslims become a balanced people because they are not excessive and not too lacking in carrying out their religious obligations. According to him, before the advent of Islam, humans were divided into two main groups, materialists (*maddiyûn*) and spiritualists (*ruhâniyûn*). Then Islam came to combine the two groups, bringing together the rights of the soul, which became the focus of the spiritualists, and the rights of the body (physical), which became the concentration of the materialists.<sup>37</sup>

Likewise, when interpreting *awsath* in Q.S al-Mâ'idah/5: 89, Hasbi does not define the meaning of *awsath* out of "the middle or simple," which are commonly interpreted by the previous ulema. *Awsath* in the above verse is translated with the meaning of "the usual." The translation of the word *awsath* as "the usual" is meant for the amount of food that the swearer must give to 10 poor people. As explained in the interpretation of the verse, typical food refers to the appropriate and sufficient amount of food, as eaten by the family of the person taking the oath under normal circumstances. People who often provide food for their families with bread, wheat, or meat should also give the same types of food for charity. It cannot be less than that, although providing more is undoubtedly permissible.<sup>38</sup>

Similarly, when explaining the meaning of *awsathuhum* in Q.S al-Qalam/68: 28, Hasbi interprets it as the noblest and upright person. The given verse signifies *awsath* with the meaning of the best (thoughts). This conception is also supported by many interpretations of ulemas, such as Ibn Kathîr. He interprets the term based on the narration from ibn 'Abbâs and several *tabi'în* like Mujahid and Qatadah. Ibn Kathîr is convinced that the notion *awsathuhum* is synonymous with *a'daluhum* and *khiyâruhum*, that is signified as the straightest (wise) and best (choice),<sup>39</sup> even though he considered the story in the surah al-Qalam is a parable,<sup>40</sup> unlike Hasbi who viewed it as a true story.

Hasbi, like most of the ulemas when interpreting Q.S al-'Adiyat/100: 5, wrote in his *tafsîr* that the horses rushed into the midst of the enemy so that the enemy became chaotic. Allah SWT. swears by a galloping horse indicating the position of people who fight in Allah's way is in the highest place; moreover, the horse is considered as a special animal.<sup>41</sup>

However, it is slightly different when he explained the meaning of *wustha* contained in Q.S. al-Baqarah/2: 238. If most ulema

focuses on what type of prayer it is, Hasbi asked what kind of prayer it is so that it deserves to be called a *wustha* prayer. He then concludes that *wustha* prayer is the most important and best practice.<sup>42</sup> It seems that Hasbi has quoted it from the opinion of Muhammad ‘Abduh (1849-1905 A.D.) in *al-Manar*.<sup>43</sup>

Based the given explanation, it concludes that the words *wasath*-with various pronunciations/vocals - are used to describe the following meanings, the most important of which are: 1) choice, primary, and just, 2) also used to interpret between two main things, 3) used to describe between good and bad, 4) and the middle between the two sides like a warhorse rushing into the enemy’s line. At least that is how Hasbi defines *wasath* and its derivation in the Qur’an.

Some experts assert that it is not valid to mention *wasathiyah* unless it fulfills two main elements: *khairiyyah* (primary) or what is meant by it, such as best, straight, or just and *bainiyyah* (intermediate), both sensory and in meaning. It cannot be called *wasathiyah*, if one of the two elements is not fulfilled.<sup>44</sup>

### **Moderatism Versus Extremism: *Ghuluw*, *Ifrâth* and *Tafrîth***

As noted earlier, the term *wasathiyah* is derived from the words *wasath*, which means good and middle. It is a straight and fair attitude that is neither inclined to the left nor the right but in an intermediate position between the two. This moderate position is thus against of *ghuluw* or *ifrâth* and *tafrîth* positions.

#### ***Ghuluw***

There are many verses of al-Qur’an contempt the position of *ghuluw*, as it is demonstrated in Q.S. al-Nisâ’/4: 171, Allah SWT. says: “O People of the Scripture, do not commit excess in your religion or say about Allah except the truth”. The word

*ghuluw* in the verse above is interpreted by ulema as an act of transgressing. Ibn Jarir in his exegesis explained that the verse above is addressed to Christians. It is conveyed to them so that they do not go beyond the limits of religion such as saying Isa as the son of God.<sup>45</sup>

The author believes that all ulema has similar interpretation that *ghuluw* means exceeding its accepted limits. Accordingly, Râghib al-Ashfahânî in his *Mufaradât al-Qur'ân* defines similarly. He mentions that *ghuluw* means *tajâwuz al-had* (crossing the line). An item when it is too expensive is called *ghalâ'*. Likewise, if a size or position has crossed the line, it is called *ghuluw*.<sup>46</sup>

In explaining the mentioned verse, Hasbi also interprets *ghuluw* as an attitude or action that crosses the line of reasonableness. He also gives a simple reference in interpreting excessive attitudes in religion, which is adding or subtracting without justifiable arguments. If there is no evidence, then adding or subtracting in religion is considered exceeding the limit (*ghuluw*). Hasbi understands the above verse and several verses after it with one conclusion: God argues the Christians and demands them be fair to 'Isa.<sup>47</sup> This conclusion confirms that *ghuluw* is the opposite of the *wasath* which provides a middle or balanced sense, unlike the Jews and the Christians.

### ***Ifrâth***

Like *ghuluw*, *ifrâth* is an extreme position. Ibn Fâris, in *Maqâyîs al-Lughah*, mentions that the origin of the *ifrâth* word is *fârâth*, consisting of the letters *fâ*, *ra*, and *th*, which means to remove something from its original place. Any one is regarded as *ifrâth* if they do things excessively (beyond the limit). People say *إياك والفرط*, which means do not cross the line. If something reaches

the limit, it means that it has turned away from its original purpose.<sup>48</sup>

The *ifrâth* attitude, which is an act of exaggeration and beyond the limits of rationality, is mentioned in Q.S al-Kahf/ 18: 28: “*and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect*”.

Thus, the term word *furutha* in the given verse is interpreted as *ifrâth* or crossing the line of truth/standard behaviour.<sup>49</sup> Some ulemas interpret *ifrâth* in the verse above as futility and destruction. Ibn Jarir, for example, after mentioning several opinions about the meaning of *furutha* he then said, “the main opinion is that “in vain and perishing”. He added that a person is considered vain in his affairs if he is excessive and transgresses (*ifrâth*).<sup>50</sup>

For Hasbi, the word *furutha* is interpreted as an act of exceeding the limits of truth and justice. In his interpretation, he wrote, “Do not obey those whose hearts We have made neglect to mention the name of Allah and prefer to follow their desires and surrender control of their lives to Satan and his work or deeds that go beyond rights and justice”.<sup>51</sup>

In Q.S Taha/20: 45, Allah SWT. says: “*They (Musa dan Harun) said, “Our Lord, indeed we are afraid that he will hasten [punishment] against us or that he will transgress.*”

The act of hastening the punishment as reported by the prophet Musa to Allah SWT. can be understood as an act of haste (*ifrâth*) and without a clear and irrational rationale. Because if *Fir’aun* (Pharaoh) had thought clearly, he would not be in a hurry in deciding the punishment. Maybe he wouldn’t even punish Musa and Harun because they revealed the truth to him. In his *Tafsir*, Hasbi wrote, “O our Lord, we are afraid that if we call (preach) Pharaoh as you wish, he will immediately torture us so that we cannot complete

our call and perform miracles.”<sup>52</sup> The words “torturing us immediately” show Pharaoh’s haste, so he immediately sentenced Musa and Harun without any consideration. This action is *ifrâth*. Hasty actions (*ifrâth*) in any case are certainly very contrary to the spirit of *wasathiyah*, which always prioritizes prudence, wisdom, and justice, especially regarding punishment.

In a hadith, it is stated: “Avoid hudud from the Muslims as much as you can, if there is a way for it- not to be punished - then make it easy for them, because an imam (judge) is better to be wrong in forgiving than wrong in punishing”<sup>53</sup>

### **Tafrîth**

*Tafrîth* is the opposite of *ifrâth*. If *ifrâth* means crossing the line or being excessive, then *tafrîth* is the opposite of that. It is the attitude of making it easy or underestimating obligations so that it does not meet the expected target. Ibn Faris said that *tafrîth* means *taqshîr*.<sup>54</sup> Meanwhile, *taqshîr* in the *Munawwir* dictionary is translated as negligence in carrying out obligations. The doer of negligence is referred to as a *muqashshîr* or *muhmil*, which is a person who is negligent, careless, and neglectful. The words *taqshîr* are the *mashdar* (origin) of the word *qashshara* which refers to *qashshara* which means short or less or limiting, therefore *taqshîr* gives understanding as an act of shortening, reducing, or limiting.<sup>55</sup>

In a hadith, it is stated that a person is not considered *tafrithth* (negligent from praying) when he is asleep, but *tafrîth* - as mentioned the Prophet - when someone deliberately does not pray until another prayer time comes, (HR: Muslim).<sup>56</sup> The Prophet explained the meaning of *tafrîth* in the above hadith is a negligent attitude of duty and responsibility (*taqshîr*).

The point is, *ifrâth* is more than what is desired and even exceeds the limit of reasonableness, then *tafrîth* is very less than expected, even completely missing what should be done. It is the meaning of *tafrîth*, which is found in several verses, including Q.S al-An‘âm/6: 31: “*Those will have lost who deny the meeting with Allah, until when the Hour [of resurrection] comes upon them unexpectedly, they will say, Oh, [how great is] our regret over what we neglected concerning it [i.e., the Hour]!*”

The *mufasssirins* explain the meaning of *tafrîth* in the verse above as a form of futility and negligence committed by unbelievers in the world.<sup>57</sup> It is the same with Tengku Muhammad Hasbi’s opinion; only he chooses to interpret *farrathna* with “our ignorance” instead of “our futility” or “our negligence”.<sup>58</sup>

### **Islamic Standard: *Wasathiyah* and *Shirâth al-Mustaqîm***

The term *wasathiyah* cannot be separated from *shirâth al-mustaqîm* (straight path). When Allah SWT emphasis that Muslims are a people who are *wasath* in the surah Q.S. al-Baqarah/2: 143, first in Q.S. al-Baqarah/2: 142, Allah SWT. has said; “*Say, To Allah belongs the east and the west, He guides whom He wills to a straight path.*”

*Wasathiyah*, which is actually the opposite of *ghuluw* (exceeding limits), *ifrâth* (excessive) and *tafrîth* (lightening) attitudes are the essence of *shirâth al-mustaqîm*. In surah *al-Fâtiḥah*, it is explicitly explained that *shirâth al-mustaqîm* means *wasathiyah*, because it has *khairiyyah* and *bainiyyah* elements. In Q.S al-Fatiḥah Allah SWT says;

“Guide us to the straight path - The path of those upon whom You have bestowed favor, not of those who have earned [Your] anger or of those who are astray”.

Ibn Jarîr explains that ulemas agree on the meaning of *shirâth al-mustaqîm* as a clear and straight path, and that is how this meaning is understood in all Arabic languages. Although later there are ulemas who interpret *shirâth al-mustaqîm* as Islam or the Qur'an, but this do not come out of the above meaning. Abdullâh Ibn 'Abbâs explains that *shirâth al-mustaqîm* is the straight religion of Allah.<sup>59</sup> This meaning indicates the presence of an element of *khairiyyah* in the expression *shirâth al-mustaqîm*.

The specificity of the meaning of *khairiyyah* in the *shirâth al-mustaqîm* is explained again by the following verse: “*The way of those whom You have bestowed favors upon them*”.

Ibn Jarîr says that the verse above explains the meaning of the straight path, the path of people who have received graces from Allah SWT. for their obedience and devotion. It can be from the angels, prophets, *syuhadâ* (martyrs), and pious people.<sup>60</sup>

Following the opinion of 'Alî Muḥammad alabî that every *wasathiyah* must have *khairiyyah* (main) and *bainiyyah* (middle) elements so that it deserves to be called *wasath* like the previous explanation, then the verse above is the *khairiyyah* part of the *shirâth al-mustaqîm* sentence. The *bainiyyah* element is in the continuation of the word of Allah SWT: “*not of those who have earned [Your] anger or of those who are astray.*”

The verse above clearly describes the *bainiyyah* side of the phrase *shirâth al-mustaqîm* (straight path), which is the middle between the path of the people who have earned Allah's anger (Jews) and the path of those who are astray (Christian).<sup>61</sup>

Hasbi when explaining the meaning of *wasath* in verse 143 of *surah al-Baqarah*<sup>62</sup> mentioned that before Islam, mankind, in general, was divided into two main groups, *maddiyûn* (materialists) and *rûḥâniyûn* (spiritualists). The first group was represented



by Jews, while the second group was represented by Christians, *Shabi'ah*, and Hindu groups who worship idols.<sup>63</sup>

The excerpt above which is part of the interpretation of verse 143 of Surah al-Baqarah indicates that Hasbi - indirectly - believed *wasath* as having a fairly close meaning connection with *shirâth al-mustaqîm*, even similar to it, which is the straight path or the path of truth that lies between two diverging paths. So the *ummatan wasathan* are the people who take the middle way between the two paths. So, according to Hasbi, *wasathiyah* can be understood as a moderate attitude to life between the two extreme paths/groups.

However, when explaining the meaning of *shirâth al-mustaqîm* in his interpretation, Hasbi never explicitly states that the term meant *wasath*. However, if analyzed from a number of verses that he interprets, it is clear that Hasbi interprets *wasathiyah* as a straight and bright path or *shirâth al-mustaqîm*, which path is none other than the way of the Qur'an.

In surah *al-Fâtiḥah*, for example, he interprets *shirâth al-mustaqîm* as a collection of actions that lead people to happiness in the world and the hereafter, which includes aqidah, sharia, and ethics. He explains that it is called the straight path because this path leads people to their destination, as everyone wants.<sup>64</sup>

When explaining verse 142 of surah *al-Baqarah*, he mentions that *shirâth al-mustaqîm* is a smooth path, which conveys a person to the happiness of this world and the hereafter.<sup>65</sup> The same interpretation is also found when he explains verse 51 of surah *Âli 'Imrân*, that *shirâth al-mustaqîm* is the path that leads a person to goodness in this world and the hereafter.<sup>66</sup> Likewise, in surah *al-Mu'minûn* verse 73, he mentions that *shirâth al-mustaqîm* is the commendable way of Allah, the way of glory, the way of greatness and the way of goodness.<sup>67</sup>

Hasbi's explanation above on the meaning of *shirâth al-*

*mustaqîm* is still very general and seems rigid. He still dwells on the meaning of goodness, which includes the goodness of this world and the hereafter. Even when explaining verses 39 and 87 of surah al-An‘âm he do not give any explanation, except only mentioning it as the straight path. There is no information about what the straight path is.<sup>68</sup>

A some what moderate explanation of the meaning of *shirâth al-mustaqîm* can be seen in the interpretation of surah al-An‘âm verse 161.<sup>69</sup> Hasbi explains that the straight path in this verse is a straight religion, which leads people to happiness in this world and the hereafter. Concretely, it is a way that is able to solve various problems of humans, both worldly such as economic, social, and political affairs, as well as the afterlife.<sup>70</sup>

Another explanation from Hasbi about the slightly broader meaning of *shirâth al-mustaqîm* is when he explains Q.S al-An‘âm/ 6: 126.<sup>71</sup> He wrote, “Islam is an openness given by Allah, a straight path. That is *al-shirâth al-mustaqîm*, *hablullâh al-matîn*, and *al-dhikr al-hakîm*.<sup>72</sup>

The interpretation above is indeed short, but some of the terms he mentioned provide a more detailed description of the meaning of *shirâth al-mustaqîm* which he meant in the previous verses. In simple terms, the explanation above gives a temporary conclusion that the *shirâth al-mustaqîm* he meant in the previous verses is *hablullâh al-matîn* (the solid rope of Allah), it means none other than the Qur’an or known as *al-dhikr al-hakîm*.

This explanation can be found in more detail in the interpretation of Surah Âli ‘Imrân verses 101 and 103, Allah SWT. says: “*And whoever holds firmly to Allah has [indeed] been guided to a straight path.....And hold firmly to the rope of Allah all together and do not become divided.*”

In explaining verse 101 above, Hasbi wrote, “Whoever holds

to the religion of Allah, to His book and with the guidance of His messenger, then he is the one who gets the guidance of the straight path and the truth". He then quoted Qatâdah's opinion, that the verse above mentions two things preventing this ummah (people) from disbelief and misguidance, firstly the book of Allah and secondly His messenger. Because the prophet has gone, what remains now is the book of Allah, the Qur'an, which will be preserved for all time as the main guide for all mankind.<sup>73</sup>

Hasbi's interpretation confirms that the straight path is the path of this religion or the way of the Qur'an. Whoever is on the path of the Qur'an then he has been on the straight path.

In the next verse (103), he mentions that Allah describes a person who holds fast to Allah's commands or the Qur'an and believes in His protection as one who descends from a high place holding on to a solid rope that guarantees it will not break so that he can make sure he reaches his destination safely.<sup>74</sup>

This explanation is closely related to what he said when interpreting the word *shirâth al-mustaqîm* in surah *al-Fâtiḥah*. He says that it was named *shirâth al-mustaqîm* because this road leads people to their destination, as everyone wants.<sup>75</sup>

Hasbi then explains the meaning of Allah's rope (*ḥablullâh*), he says, "Allah's rope here is faith and obedience to the Qur'an". In the next explanation, he reiterates that what is meant by the rope of Allah in verse 103 above is the straight path of Allah, which is able to unite and reconcile between fellow human beings, not the way of a group or school of thought fanaticism which can divide the people, as happened in the past with the Aus and Khazraj tribes.<sup>76</sup>

If in surah *al-Baqarah* 143 Allah SWT. confirms the existence of Muslims as a *wasath* community who are willing to be witnesses to the previous people, then that is how the Qur'an is in the middle

position, as a book of justification and witness to the previous books. In Q.S al-Mâ'idah/5: 48, Allah says: “*And We have revealed to you, [O Muhammad], the Book [i.e., the Qur’ân] in truth, confirming that which preceded it of the Scripture and as a criterion over it.*”

Hasbi says that the Qur’an is a holy book that brings the truth and calls all people to the truth. Qur’an also confirms or justifies the previous books, such as the Torah and the Bible. Therefore, he continues, the Qur’an becomes a guard and observes the previous books, explaining which ones are true and which ones had been changed and distorted. It is the meaning of *muḥaiminan ‘alaih* he says.<sup>77</sup>

In his explanation of the above verse, Hasbi re-explains Islamic *wasathiyah* and compares it with the teachings of Judaism and Christianity. He says that the Jewish religious law is based on strictness, in which its followers are not given the right to *ijtihad* (independent reasoning). As for the Christian, it orders its adherents to hand over all matters to its leader. Their religious jurisprudence only pays attention to spiritual matters. As for Islamic law, it is based on freedom of thought and for the sake of physical and mental wellbeing.<sup>78</sup>

## Conclusion

In conclusion, Tengku Muhammad Hasbi’s conceptualisation of *wasathiyah* in his *Tafsir An-Nuur* is unique and worth to be the attention of Islamic scholars. He alludes the conceptions of the word *wasath* and its derivation in almost all of his works. His explanation of the term in his tafsir is so comprehensive. He views that *wasathiyah* is well-fit with the term *shirâth al-mustaqîm*. According to him, *shirâth al-mustaqîm* is a religious path that leads humans to true and absolute happiness, in this worldly life

and the hereafter he further argues that the meaning of *shirâth al-mustaqîm* as the way of the Qur'an and it is divined.

This happiness is factual and actual condition, which possibly solves various problems of daily life, whether related to economics, politics, socio-culture, and others. This fact implies that the law reasoning (*ijtihad*) becomes necessary and absolute. Hasbi is well aware that without *ijtihad*, people's lives will stagnate and never move forward. Since he believes that Islam is based on freedom of thought and freedom of opinion, and for the benefit of body and soul.

He argue that *wasathiyah* is an attitude of life that is guided by the Qur'an and based on *ijtihad* to solve various human problems. It is a middle attitude that is able to unite and reconcile human beings, not fanaticism that drags them into conflict and division. Therefore, I argue that Hasbi's has advocated rational and standard conceptualisation of moderate Islam, which is based on the signifying of notion *wasath*, as implied in Q.S al-Baqarah/2: 143; "And thus We have made you a people who are *wasath* (just and chosen) community that you will be witnesses over the people", and Q.S Âli 'Imrân [3]:110; "You are the best community ever raised for humanity", the people who can solve human problems, spread peace by promoting progressive and civilized values, such as just, tolerance, openness and respect for diversity.

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**Endnotes:**

<sup>1</sup> See Darlis, “Mengusung Moderasi Islam di Tengah Masyarakat Multikultural”, *Rausyan Fikr* 13, no. 2 (2017): 227, and Asep Abdurrohman, “Eksistensi Islam Moderat dalam Perspektif Islam”, *Rausyan Fikr* 15, no. 1 (2018): 36.

<sup>2</sup> Afrizal Nur & Mukhlis Lubis, “Konsep Wasathiyah dalam al-Qur’an: Studi Komparatif antara Tafsir Al-Tahrir wa Al-Tanwir and Aisar Al-Tafasir”, *An-Nur* 4, no. 2 (2015): 209.

<sup>3</sup> Check; Sejarah Islam Moderat di Indonesia; Asep Abdurrohman, “Eksistensi Islam Moderat dalam Perspektif Islam”, *Rausyan Fikr* 14, no. 1 (2018): 30-33.

<sup>4</sup> Syamsul Falah, “Fiqh Indonesia; Antara Pembaharuan dan liberalism Hukum Islam”, *Al-Hikmah: Jurnal Studi Keislaman* 7, no. 2 (2017): 139. Also check; Toha Ma’arif, “Fiqh Indonesia Menurut Pemikiran Hasbi Ash-Shiddiqi, Hazairin dan Munawir Syadzali”, *Jurnal Pengembangan Masyarakat Islam* 8, no. 2 (2015): 29-30.

<sup>5</sup> Teungku Muhammad Hasbi Ash-Shiddieqy, *Memahami Syariat Islam* (Semarang: Pustaka Rizki Putra, 2000): 65-66.

<sup>6</sup> Teungku Muhammad Hasbi Ash-Shiddieqy, *Pedoman Puasa* (Semarang: Pustaka Rizki Putra, 2010): 28.

<sup>7</sup> *Ibid.*, 29.

<sup>8</sup> Teungku Muhammad Hasbi Ash-Shiddieqy, *Kuliah Ibadah: Ibadah Ditinjau Dari Segi Hukum Dan Hikmah* (Semarang: Pustaka Rizki Putra, 2011): 27, 29 & 77-78.

<sup>9</sup> Teungku Muhammad Hasbi Ash-Shiddieqy, *Sejarah & Pengantar Ilmu Tauhid/Kalam* (Semarang: Pustaka Rizki Putra, 2011): 4-5.

<sup>10</sup> Teungku Muhammad Hasbi Ash-Shiddieqy, *Pedoman Zakat* (Semarang: Pustaka Rizki Putra, 2010): 247-248.

<sup>11</sup> Nourouzzaman Shiddiqi, *Fiqh Indonesia: Penggagas dan Gagasannya* (Yogyakarta: Pustaka Pelajar, 1997): 97.

<sup>12</sup> Several previous studies related to Hasbi’s thoughts on the Qur’an and its interpretation, some of them are: Sudariyah, “Konstruksi Tafsir al-Quranul Majid An-Nur Karya M Hasbi Ash-Shiddieqy”, *Shahih* 3, (2018.); Rithon Iqisani, “Kajian Tafsir Mufassir di Indonesia”, *Potret* 22, (2018); Sulaiman Ibrahim, “Khazanah Tafsir Nusantara: Telaah atas Tafsir Al-Bayan Karya TM. Hasbi Ash-Shiddieqy”, *Farabi* 18, no. 2 (2018); Arivaie Rahman, “Al-Fatihah dalam Perspektif Mufassir Nusantara: Membandingkan Tafsir al-Quran Majid dan An-Nur dan Tafsir Al-Azhar”, *Journal of Contemporary Islam and Muslim Societies* 2, no. 1, (2018); Agung Perdana Kusuma, “Kajian ‘Ulumul Quran dalam Pandangan Mufassir Nusantara Tgk. Hasbi Ash-Shoddieqy”, *Journal of Quran and Hadith Studies* 6, no. 2, (2017); Fikri Hamdani, “Hasbi Ash-Shiddieqy dan Metode Penafsirannya”, *Rausyan Fikr* 12, no. 1, (2016); A.M. Ismatulloh, “Penafsiran M. Hasbi Ash-Shiddieqy Terhadap Ayat-Ayat Hukum dalam Tafsir An-Nur”, *Mazahib* 8, no. 2, (2014).

<sup>13</sup> Ibn Fâris, *Mu’jam Maqâ’yîs al-Lughah*, edited by ‘Abdussalâm Muhammad Hârûn, Vol. 6 (Kairo: Mathba’ah Mushthafa al-Bâb al-Ḥalabî, 1970): 108.

<sup>14</sup> Ibnu Manzhûr, *Lisân al-‘Arab*, Vol. 7 (Kairo: al-Muassasât al-Mishriyât al-‘Ammah,

t.t.): 428.

<sup>15</sup> This expression comes from the hadith of the prophet which reads.

فَإِذَا سَأَلْتُمْ اللَّهَ، فَاسْأَلُوهُ الْفَرْدُوسَ. فَإِنَّهُ أَوْسَطُ الْجَنَّةِ وَأَعْلَى الْجَنَّةِ أَرَاهُ فَوْقَ عَرْشِ الرَّحْمَنِ، وَمِنْهُ تَفْجُرُ  
أَنْهَارُ الْجَنَّةِ

See, Muḥammad ibn Ismâ'îl al-Bukhârî, *al-Jâmi' al-Shahîh*, Vol. 2 (Kairo: al-Mathba'ah al-Salafiyah, 1403 H): 304.

<sup>16</sup> 'Abdul 'Azîz 'Uthmân Syaikh Muḥammad, "al-Wasathiyah fi al-Islâm wa Atharuhâ fi al-Wiqâyah min al-Jarîmah" (Tesis: Naif Arab University, 2008): 38. Also see Yûsuf al-Qardhâwî, *Khashâ'is al-'Ammah li al-Islâm* (Beirut: Muassasât al-Risâlah, 1983): 127, Also check: Yûsuf al-Qardhawî, *Kalimâh fi al-Wasathiyat al-Islâmiyah* (Kairo: Dâr al-Syurûq, 2011): 13, 'Abdullâh 'Abd al-Muḥsin al-Turkî, "al-Ummat al-Wasath wa al-Manhâj al-Nabawî fi al-Dakwah ila Allâh" *al-Majallât al-'Arabiyah*, Vol. 12 (1997): 13-14, 'Abdullâh ibn Sulaimân al-Ghufailî, "Wasathiyah Ahlu Sunnah wa al-Jamâ'ah fi Bâb al-Qadr", *Majallat al-Buhûth al-Islâmiyah*, Vol. 76 (1426H): 174-175, Toto Suharto, "Indonesianisasi Islam; Penguatan Islam Moderat dalam Lembaga Pendidikan Islam di Indonesia", *Al-Tahrir* 17, no. 1 (2017): 163.

<sup>17</sup> Muḥammad ibn Aḥmad al-Shâlih, *Wasathiyat al-Islam fi Samâhat al-Dîn wa Tasâmuhihi*, (Riyadh: Dâr 'Alam al-Kutub, 1428 H): 12.

<sup>18</sup> "And thus, We have made you a median [i.e., just] community that you will be witnesses over the people and the Messenger will be a witness over you".

<sup>19</sup> Abu Ja'far Muḥammad al-Thabarî, (al-Thabarî), *Tafsîr al-Thabarî*, edited by 'Abdullâh ibn 'Abdul Muḥsin al-Turkî, Vol. 2 (Kairo: Dâr Hijr, 2001): 626-627.

<sup>20</sup> Al-Thabarî, *Tafsîr al-Thabarî*, Vol. 2, 627.

<sup>21</sup> Abu 'Isa Muḥammad ibn 'Isa ibn Sauratal-Tirmidzî, *Sunan al-Tirmidzî*, Vol. 5 (Kairo: Mathba'ah Mushthafa al-Bâb al-Halabî, 1975): 207.

<sup>22</sup> Abu 'Abdillâh Muḥammad ibn Aḥmad ibn Abi Bakr al-Qurthubî, *al-Jâmi' li Ahkâm al-Qur'ân*, Tahqîq: 'Abdullâh ibn 'Abdul Muḥsin al-Turkî, Vol. 2 (Beirut: Mu'assasât al-Risâlah, 2006): 433.

<sup>23</sup> Muḥammad Rasyîd Ridha, *Tafsîr al-Manâr*, Vol. 2, (t.t.: Mathba'at al-Manâr, 1350H): 4.

<sup>24</sup> Al-Qurthubî, *Jâmi' li Ahkâm al-Qur'ân*, Vol. 8, 141-142.

<sup>25</sup> Sayyid Quthb, *Fî Zhilâl al-Qur'ân*, Vol. 2 (Kairo: Dâr al-Syurûq, 2003): 971.

<sup>26</sup> *Tafsîr al-Thabarî*, Vol. 4, p. 342-371.

<sup>27</sup> 'Abdul 'Azîz 'Uthmân Syaikh Muḥammad, *al-Wasathiyah fi al-Islâm wa Atharuhâ fi al-Wiqâyah min al-Jarîmah*, 41.

<sup>28</sup> Al-Thabarî, *Tafsîr al-Thabarî*, Vol. 4, 367.

<sup>29</sup> Check: *Tafsîr al-Thabarî*, Vol. 23, 180; Abu al-Hasan 'Alî ibn Aḥmad al-Wâhidî, *al-wasîth*, edited by Syaikh 'Âdil Aḥmad 'Abdul Maujûd, *et al.*, Vol. 4 (Beirut: Dâr al-Kutub al-'Ilmiyah, 1994): 338; Abu Muḥammad 'Abdul Haq ibn Ghâlib ibn 'Athiyah al-Andalusî, *al-Muharrar al-Wajîz*, edited by 'Abdussalâm 'Abd al-Syâfi Muḥammad,

Vol. 5, (Beirut: Dâr al-Kutub al-‘Ilmiyah, 2001): 350; Al-Qurthubî, *al-Jâmi‘ li Ahkam al-Qur‘ân*, Vol. 21, 169; Abu al-Fida’ Ismâ‘îl ibn ‘Umar ibn Kathîr, *Tafsîr al-Qur‘ân al-‘Azhîm* (Beirut: Dâr Ibn Hazm, 2000): 1907; Muḥammad Jamâluddîn al-Qâsimî, *Mahâsin al-Ta‘wîl*, Vol. 16 (Kairo: ‘Isa al-Bâb al-Halabî, 1957): 5900; Wahbah al-Zuhailî, *Tafsîr al-Munîr* (Damsyik: Dâr al-Fikr, 2003): 62.

<sup>30</sup> Check: Al-Thabarî, *Tafsîr al-Thabarî*, Vol. 24, 583; al-Qurthubî, *al-Jâmi‘ li Ahkam al-Qur‘ân*, Vol. 22, 436; *Mahâsin al-Ta‘wîl*, Vol. 17, 6238; Said Quthb, *Fi Zhilâl al-Qur‘ân*, Vol. 6, 3958.

<sup>31</sup> Nouruzzaman Shiddiqi, *Fiqh Indonesia: Penggagas dan Gagasannya* (Yogyakarta: Pustaka Pelajar, 1997): 3.

<sup>32</sup> *Fiqh Indonesia: Penggagas dan Gagasannya*, 5.

<sup>33</sup> *Ibid.*, 6.

<sup>34</sup> *Ibid.*

<sup>35</sup> *Tafsîr An-Nuur*, Vol.1, xi.

<sup>36</sup> Muḥammad Hasbi Ash-Shiddieqy, *Tafsîr An-Nuur*, Vol. 1 (Semarang: Pustaka Rizki Putra, 2000):224.

<sup>37</sup> Hasbi Ash-Shiddieqy, *Tafsîr An-Nuur*, Vol. 2, 1145.

<sup>38</sup> Ibnu Katsîr, *Tafsîr al-Qur‘ân al-‘Azhîm*, 1907.

<sup>39</sup> *Ibid.*, 1906.

<sup>40</sup> Hasbi Ash-Shiddieqy, *Tafsîr An-Nuur*, Vol. 5, 4674.

<sup>41</sup> *Ibid.*, Vol. 1, 416.

<sup>42</sup> ‘Abduh said; *“Had it not been for the agreement of the ulema that the wuska prayer is one of the five prayers, then I would say that the word of Allah ‘and the wuska prayer’ is the main prayer because the meaning of wuska is primary, so the meaning of the above verse becomes, ‘keep the most important prayer, the prayer that is able to bring the heart and focus to Allah when it is done, and be solemn to remember Him by perceiving every verse that is read, not the prayer of people who are contentious and neglectful in their hearts’.* Check: *Tafsîr al-Manâr*, Vol. 2, 438.

<sup>43</sup> ‘Alî Muḥammad Shalabî, *al-Wasathiyah fi al-Qur‘ân al-Karîm* (Kairo: Maktabat al-Tâbi‘în, 2001): 34.

<sup>44</sup> Al-Thabarî, *Tafsîr al-Thabarî*, Vol. 7, 700.

<sup>45</sup> Râghib al-Ashfahanî, *Mufradât al-Qur‘ân* (Damsyik: Dâr al-Qalam, 2009): 613.

<sup>46</sup> Hasbi Ash-Shiddieqy, *Tafsîr An-Nuur*, Vol. 1, 1016.

<sup>47</sup> Ibnu Fâris, *Mu‘jam Maqâyîs al-Lughah*, Vol. 4, 490.

<sup>48</sup> Check: Maḥmûd ibn ‘Umar Zamakhsharî, *al-Kasysyâf*, Vol. 3 (Riyâdh: Maktabat al-‘Abikân, 1998): 582; Muḥammad Thâhir ibn ‘Âsyûr, *al-Tahrîr wa al-Tanwîr*, Vol. 15 (Tûnis: Dâr al-Tûnîsiyah, 1984): 306; Abu al-Su‘ûd ibn Muḥammad al-‘Imâdî al-Hanafî, *Tafsîr Abî al-Su‘ûd*, Vol. 3 (Riyâdh: Maktabat al-Riyâdh al-Hadithah, n.d.): 517.

<sup>49</sup> Al-Thabarî, *Tafsîr al-Thabarî*, Vol. 15, 243.

<sup>50</sup> Hasbi Ash-Shiddieqy, *Tafsîr An-Nuur*, Vol. 3, 2407.

<sup>51</sup> Hasbi Ash-Shiddieqy, *Tafsîr An-Nuur*, Vol 3, 2533.

<sup>52</sup> Muhammad ibn 'Isa ibn Saurat al-Tirmidzî, *Sunan al-Tirmidzî* (Riyâdh: Maktabat al-Ma'ârif, n.d.): 336. Although this hadith is considered weak by many ulemas, the writer *Nayl al-Auṭhar* Imam Shaukânî as quoted by Mubarakfûrî in *Tuhfat al-Aḥwadzî* explained that the hadith can still be used as evidence in determining the hudud law. Check: 'Abdurahmân ibn. 'Abdurahîm al-Mubârafûrî, *Tuhfat al-Aḥwadzî*, Vol. 1 ('Ammân: Baiyt al-Afkâr al-Dauliyah, t.t.), 1342.

<sup>53</sup> Ibnu Fâris, *Mu'jam Maqâ'yîs al-Lughah*, Vol. 4, 490.

<sup>54</sup> Ahmad Warson Munawwir, *Kamus Arab Indonesia Munawwir* (Yogyakarta: Unit Pengadaan Buku-Buku Ilmiah Pondok Pesantren Al-Munawwir, 1984), 1210.

<sup>55</sup> Muslim ibn al-Hajjâj, *Shahîh Muslim*, Vol. 1 (Kairo: Dâr al-Ihyâ al-Kutub al-'Arabiyah, 1991), 473.

<sup>56</sup> Al-Thabarî, *Tafsîr al-Thabarî*, Vol. 9, 214, also check: Abu al-Faraj Jamâluddîn 'Abdurahmân ibn 'Alî ibn Muhammad al-Jauzî, *Zâd al-Masîr* (Beirut: Dâr Ibnu Hazm, 2002): 432; al-Qurthubî, *al-Jâmi' li Ahkâm al-Qur'an*, Vol. 8, 359; & Muhammad al-Râzî, *Tafsîr al-Fakhr al-Râzî*, Vol 12 (Beirut: Dâr al-Fikr, 1981): 209; Abu Hayyân al-Andalûsî, *al-Bahr al-Muhîth*, edited by Syaikh 'Âdil Ahmad 'Abdul Maujûd, *et al.*, Vol. 4 (Beirut: Dâr al-Kutub al-'lmiyah, 1993), 111; Shiddîq ibn Hasan ibn 'Alî al-Qinûjî, *Fathul Bayân Fî Maqâshid al-Qur'an*, Vol. 4 (Beirut: Maktabat al-'Ashriyah, 1992), 128.

<sup>57</sup> Hasbi Ash-Shiddieqy, *Tafsîr An-Nuur*, Vol. 2, 1218.

<sup>58</sup> Al-Thabarî *Tafsîr al-Thabarî*, Vol. 1, 171-174.

<sup>59</sup> *Ibid.*, Vol. 1, 176-177.

<sup>60</sup> *From 'Adîy ibni Hâtim said, The Messenger of Allah said to me that those who received Allah anger are angry are Jews and Christians.* Check: *Tafsîr al-Thabarî*, Vol. 1, 185-186 & 194. 'Abdullah ibn 'Abd al-Muhsin al-Turkî mentioned that the above hadith was also narrated by Imam Tirmidhî, but in Sunan al-Tirmidhî the author found a slightly different editorial, which is;

اليهود مغضوب عليهم والنصارى ضالّون

It means, "Jews are the ones who received Allah anger, as for the Christians they are misguided people". This hadith is rated shahîh by al-Albânî, Check: *Sunan Tirmidzî*, hadis no 2954, 661.

<sup>61</sup>

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا﴾

<sup>62</sup> Hasbi Ash-Shiddieqy, *Tafsîr An-Nuur*, Vol. 1, 225.

<sup>63</sup> *Ibid.*, 25.

<sup>64</sup> *Ibid.*, Vol. 1, 225.

<sup>65</sup> *Ibid.*, 594.

<sup>66</sup> *Ibid.*, Vol. 3, 2759.

<sup>67</sup> *Ibid.*, Vol. 2, 1227-7, 1270.

<sup>68</sup> ﴿قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قَبِيماً مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾

<sup>69</sup> Hasbi Ash-Shiddieqy, *Tafsir An-Nuur*, Vol. 2,1348.

<sup>70</sup>

﴿وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ﴾

<sup>71</sup> Hasbi Ash-Shiddieqy, *Tafsir An-Nuur*, Vol. 2, 1307.

<sup>72</sup> Hasbi Ash-Shiddieqy, *Tafsir An-Nuur*, Vol. 1, 651.

<sup>73</sup> *Ibid.*, 652.

<sup>74</sup> *Ibid.*, 25.

<sup>75</sup> *Ibid.*,652-653.

<sup>76</sup> Hasbi Ash-Shiddieqy, *Tafsir An-Nuur*, Vol. 2, 1092.

<sup>77</sup> *Ibid.*