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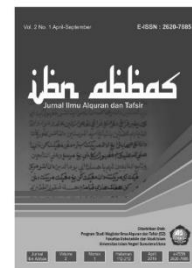
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CONTRIBUTION OF SYEKH AZRA 'I ABDURRAUF IN GIVING ALQURAN SCIENCES IN NORTH SUMATERA

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Abstrak

Penelitian ini bertujuan untuk mengetahui bagaimana kontribusi Syekh Azra'i Abdurrauf dalam membunikan ilmu-ilmu Alquran di Sumatera Utara. Ia merupakan salah satu ulama yang berperan penting dalam memasyarakatkan Alquran. Penelitian ini juga bertujuan untuk mengetahui bagaimana pemikiran Syekh Azra'i Abdurrauf dalam ilmu-ilmu Alquran baik dalam ilmu fasaha dan ilmu qira'at sab'ah, maupun dalam bidang ilmu tafsir. Hal yang terpenting dalam penelitian ini adalah mengetahui pemikiran Syekh Azra'i Abdurrauf dan bagaimana kontribusinya dari berbagai aktifitas semasa hidupnya, dalam melakukan pengajaran ilmu-ilmu Alquran di dalam kajiannya. Bagaimana pemilihan tema, penyampaian materi dan kitab rujukan dalam kajiannya. Penelitian ini juga bertujuan untuk menelusuri berbagai kontribusi penting lainnya semasa hidup Syekh Azra'i Abdurrauf berbagai karya dan aktifitas, beserta lembaga-lembaga kajian yang didirikannya. Penelitian ini dilakukan dengan pendekatan penelitian studi tokoh, yang akan mengkaji kontribusi atau gagasan-gagasan seorang tokoh dan pemikir muslim, yaitu Syekh Azra'i Abdurrauf. Menurut Syahrin Harahap, dalam memulai penulisan studi tokoh, paling tidak ada tiga hal yang harus dilalui yaitu, (1) inventarisasi; (2) evaluasi kritis, dan (3) sintesis. Inventarisasi maksudnya adalah pemikiran tokoh yang diteliti dibaca dan dipelajari secara komprehensif, setelah itu diuraikan secara jelas.

Abstract

This study aims to determine how the contribution of Sheikh Azra'i Abdurrauf in grounding the Qur'anic sciences in North Sumatra. He is one of the scholars who play an important role in promoting the Qur'an. This study also aims to find out how the thoughts of Sheikh Azra'i Abdurrauf in the Qur'anic sciences both in fasaha and qira'at sab'ah, as well as in the field of interpretation. The most important thing in this study is to know the thoughts of Sheikh Azra'i Abdurrauf and how his contribution from various activities during his life, in teaching the Qur'anic sciences in his studies. How to choose a theme, delivery of material and reference books in the study. This research also aims to explore various other important contributions during the life of Sheikh Azra'i Abdurrauf various works and activities, along with the institutions of study that he founded. This research was conducted with a character study research approach, which will examine the contributions or ideas of a Muslim figure and thinker, namely Sheikh Azra'i Abdurrauf. According to Syahrin Harahap, in starting the

writing of a character study, there are at least three things that must be passed namely, (1) inventory; (2) critical evaluation, and (3) synthesis. Inventory means that the thoughts of the figures studied are read and studied comprehensively, after which they are clearly explained.

Keywords: *Azra'i Abdurrauf, Qur'anic Science, Interpretation, His Works*

Introduction

The Qur'an is a source of Islamic teachings. This holy book occupies a central position, not only in the development of Islamic sciences, but also as an inspiration, a guide for Muslim movements throughout the fourteen centuries of the history of this movement.¹ Thus, the Qur'an is the last book of God revealed to the Prophet Muhammad. In order to provide guidelines for living in the fields of creed, worship, morals and worldly muamalah or fostering social and world processing that ensures its adherents to obtain the welfare of life in the world and happiness in the hereafter.

Thus, although the Qur'an was accepted by the Prophet Muhammad, and his turmoil was only felt by him along with wise Caliphs, his momentum and teachings could penetrate the hearts of every Muslim in every age as well as into the hearts of the first generation Muslims.² Even in the souls of truth seekers in any part of the world, including in the souls of truth seekers who do not believe this book is a revelation of God.

The Qur'an gives instructions to mankind to live life in the world appropriately, in accordance with its position as God's most noble creatures on earth and will return to Him, to reap the rewards of the deeds done while living on earth. Good deeds will produce good results, and also bad deeds will produce bad results.³ Among God's mercy towards humans, is that He not only bestows a sacred nature that can guide him to goodness, but also from time to time send an apostle who carries the book as a guide of God's life, invites humans to worship only to- Him only. Delivering the good news and giving warning, so there is no reason for people to talk back to God after the coming of the apostles, as Allah described in his word, namely:

¹M. Quraish Shihab, *Grounding the Qur'an; Function and Role of Revelation in Community Life*, (Bandung: Mizan, 1992), p. 83.

²Syahrin Harahap, *The Path of Islam Towards a Muslim Complete* (Jakarta: PrenadaMedia Group, 2016), p. 40.

³Ahmad Azhar, *Al-Qur'an, Law and Morals, in; The Qur'an and the Challenges of Modernity*, (Yogyakarta: Sypress, 1993), p. 21.

رُسُلًا مُبَشِّرِينَ وَ مُنذِرِينَ لِنَاسٍ لِّئَلَّا يَكُونُ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَ كَانِ
اللَّهُ عَزِيزًا حَكِيمًا

Means: “The Apostles (whom we have sent), all bearers of good tidings (to those who believe), and bearers of warning (to those who disbelieve and those who commit immorality), so that there is nothing for humans to blasphemy (or reason to make excuses on the Day of Resurrection) against God after sending the apostles. And (remember) Allah is powerful and wise. “(*An-Nisā* : 165).

Efforts to explore and understand the contents of the Qur’an, Muslims need tools to dissect it. They need knowledge to understand the Qur’an. Knowledge or tools that are needed are not enough one, but many, then came the term *‘Ulum Al-Qur’an* (*Ulū m Al-Qur’ā n*: Qur’anic sciences). The word *‘ulum* plural from *‘ilm*, means *al-fah m wa al-idrā k* (understand and master).⁴ *Ulū m Al-Qur’ā n* like now known, does not appear at once to be a perfect collection. Through a long process, *Ulū m Al-Qur’ā n*, experienced simultaneous and continuous development.

The process of progress was a result of the attitude of the scholars who have different tendencies in exploring the Qur’an. Some of them emphasized the problem of *rasm* (writing), *asbā b al-nuzū l* (because it descended), *I’jaz* (its miracle), and *balagah* (literary style), each cleric had his own interest in the Qur’an ' so, these sciences are still not neatly organized and circulate in their respective characters.

Sheikh Azra’i Abdurrauf (1918 AD) was born in Medan, North Sumatra, from the pair Abdurraf bin Abdurrahan and Hj. Zubaidah bint Musa Nasution. Her birth was welcomed by the atmosphere of emotion and joy by her family. The atmosphere was seen from the cheerfulness of the figure of the father and mother later their children will become candidates for Sheikh al-Qurra. In addition, his father is a figure of a charismatic scholar who is famous in North Sumatra is said to inherit knowledge and books from Sheikh Hasan Ma’sum. His father's determination made him a personal figure who was passionate about learning the Qur’an. In addition, Abdurrauf is a place to ask Muslims in Medan about Islamic law and Qur’anic science⁵.

⁴Manna’ Khalil al-Qaththan, *Study of the Sciences of the Qur’an*, Terj. Mudzakir AS, Cet. 2, (Jakarta: Litera Antar Nusa, 1994), p. 8.

⁵Ahmad Zuhri, *Sheikh al-Qurra 'Azra'I Abdurrauf, thoughts, and their role in developing the sciences of the Qur’an*, (Medan: PW, IPQAH North Sumatra, 2018), p. 7-10

In addition, Sheikh Azra'i Abdurrauf is a non-Arabic figure who can master the Qur'an, this fact shows that there is no difficulty in studying the holy book consisting of more than six thousand verses. As the word of Allah repeatedly confirms that:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

Meaning: Really we swear that we have made it easier for the Qur'an to become a lesson, QS (54) -22).

History proves that many have succeeded in becoming experts and references in the Qur'an and Arabic, even though their culture and mother tongue are not Arabic. That's because they want to learn and know how to learn correctly and accordingly.⁶ Studying the Qur'an for all Muslims is one of the activities of the most important, even the Prophet, states that:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

Meaning: "The best of you is who learn the Qur'an and teach it" (HR. Bukhari) .

Especially among writers in Indonesia, books are found on the Qur'anic sciences. Among others, *History and Introduction to Al-Qur'an Tafsir* by TM Hasbi al-Shiddieqy, *Introduction to Tafsir* by Rif'at Syauki Nawawi and Ali Hasan. The most prominent interpreter of Indonesia today is Muhammad Quraish Shihab, who wrote *Grounding the Qur'an*.⁷ In addition, the North Sumatra charismatic scholar Shaykh Azra'i Abdurrauf is an ulama figure who has made a very important contribution in grounding the Qur'anic sciences in the city of Medan; he is a productive cleric in producing works in the branches of the Qur'anic sciences.

Research

Methods The scientific and research methods used in certain sciences on the formal objects of a particular science are very dependent on the formal objects of science in question. Likewise, the study of Islamic thought figures, because of their formal objects, has consequences for the study methodology and writing of scientific

⁶M. Quraish Shihab, *Rule of Interpretation; Terms, provisions, and rules that you should know in understanding the Qur'an*, (Tangerang: Lentera Hati, 2013, pp. 2-3.

⁷ Amroeni Drajat, *Ulumul Qur'an Introduction to the Qur'anic sciences' an*, first edition (Depok, Kencana, 2017), pp. 11-12

papers in this field. One form of study in the field of Islamic thought is “character study”, namely the systematic study of the thoughts or ideas of a Muslim thinker, in whole or in part. The study includes internal, external background, thought development, things that are considered and not paid attention to, the strengths and weaknesses of the characters' thoughts, and their contribution to their time and the period afterwards.

Modern research science divides research into five types, namely, historical research, description, experimental, *grounded research*, and action. Among the salient features of historical research is a critical inquiry into the thinking that developed in the past and prioritizes primary data. One type of historical research is biographical research, namely research on the life of a character in relation to society; the character traits, the influence of his thoughts and ideas, and the character's character formation during his lifetime.⁸

One of the tasks of a researcher when he wants to conduct a character study is to see the feasibility of the person he intends to study to be the object of the character's research. A person's strength can be seen from at least three indicators. *First, the* integrity of the character. This can be seen from the depth of his knowledge, his leadership, his success in the field he is engaged in, to have a peculiarity or strength compared to those of his generation. The integrity of the character can also be seen from the point of moral integrity. *Second,* monumental works. These works can be in the form of written works, tangible works in physical or non-physical forms that are beneficial to society or human empowerment, both their contemporaries or the period afterwards.⁹

Third, the contribution (service) or influence is seen or felt significantly by the community, both in the form of thoughts, because a mind-like Kabir Helmski called is a form of action. The contribution of a character can also be seen from his leadership and example, until his character is recognized, idolized, emulated, and is considered to provide inspiration for later generations. Thus, the object of the study of character studies may be a character who is still alive or has died.

⁸ Muhammad Nazir, *Research Methods* (Jakarta: Ghalia Indonesia, 1998), p. 56-57

⁹ Syahrin Harahap, *Study Methodology & Biography Writing* (Jakarta: Prenada, 2011), p. 7-8.

This research is a study of figures, which will examine the contributions or ideas of a Muslim leader and thinker, namely Sheikh Azra'i Abdurrauf. According to Syahrin Harahap, in starting the writing of a character study, there are at least three things that must be passed, namely, (1) inventory; (2) critical evaluation, and (3) synthesis. Inventory means that the thoughts of the figures studied are read and studied comprehensively, after which they are clearly explained.

The method basically means the method used to achieve the goal. The broad meaning of a method is a way of acting according to a particular system or rule. While the specific meaning is a way of thinking according to certain rules or systems.¹⁰ Furthermore, when viewed in terms of materials or objects to be studied, this research can be divided into *library research* using written materials such as manuscripts, books, magazines, newspapers, and other documents; and *field research* using information obtained from research objectives, hereinafter referred to as informants or respondents through data collection instruments such as questionnaires, interviews and observations. As for the methodology of this research, the author will use the following research methods:

1. Type of Research

This research is a study of character studies, which will examine the contributions or ideas of a Muslim leader and thinker, namely Sheikh Azra'i Abdurrauf. According to Syahrin Harahap, in starting the writing of a character study, there are at least three things that must be passed, namely, (1) inventory; (2) critical evaluation, and (3) synthesis. Inventory means that the thoughts of the figures studied are read and studied comprehensively, after which they are clearly explained.

Critical evaluation means, collected a number of expert opinions about the figures studied, then the expert opinions are compared and analyzed the strengths and weaknesses of these thoughts. The purpose of synthesis is to determine which opinions are enriched and which opinions that deviate are arranged accordingly and discard synthesis that is not appropriate.¹¹

¹⁰HM Suprpto Seedlings. *Ensklopedi Ulama Nusantara*. (Jakarta: Gelegar Media Indonesia, 2009), p. 53

¹¹ Syahrin Harahap, *Study Methodology of Figure in Islamic Thought*, (Jakarta: Prenada Media, 2011), p. 11

2. Objects of Study

The object under study is in the form of texts, texts or books that contain the writings of Sheikh Azra'i Abdurrauf. The writings are in the form of his handwritten manuscripts, which contain guidance on the judgment of *Musabaqah Tilawatil Qur'an*, in this case Sheikh Azra'i Abdurrauf discusses ways of evaluating songs, and some guidelines written by him for example: height of height the song is in accordance with the laws of Tajweed. When performing the Qur'an songs it must be the *Arbiyatul Qur'an*. That is, maintained from the forms of the song that was voiced from the rhythm of *ajam* (non-Arabic). In addition, researchers also use the method of critical analysis, which examines the primary ideas contained in the works of Sheikh Azra'i Abdurrauf, especially about the contribution of Sheikh Azra'i Abdurrauf about the Qur'anic sciences, which is enriched with the idea of other secondary sources relevant.

Overview of the Biography of Figure

Sheikh Azra'i Abdurrauf is a scholar¹² North Sumatra charismatic leader in the sciences of the Qur'an grounding.¹³ Azra'i Abdurrauf was a prominent scholar throughout the history of North Sumatra Medan ulemas. He was born in 1918 AD in a village in Manggis village, Silalas village, Medan, North Sumatra. Sheikh Azra'i Abdurrauf is the son of the marriage of Sheikh Abdurrauf bin Abdurrahman with Zubaidah bint Musa Nasution. It is known that his grandfather and grandmother came from the Rantonatas area adjacent to Pagur District of Penyabungan, a village in Mandailing Natal. His father Sheikh Abdurrauf was one of the most well-known scholars in North Sumatra, especially in Medan City. He is said to have inherited the knowledge and books of Sheikh Hasan Ma'sum and the printing rights of his books.

¹² The word "Ulama" means "those who understand," or "those who are knowledgeable" or "knowledgeable people," so the word "ulama" is the plural of mufrad (single word) 'Aalim (surah A double-readable Long), meaning "the one who has knowledge." The word Aalim is isim fa'il, from the verb (fiil) alima which means "he has understood" or he already knows. See: *Finding the Prophet's Heirs at a Glance History of the Ulama*, Umar Hasyim, (Bekasi, Dakta FM, 1979 AD), p. 14.

¹³ According to the Malay Language "Medan", it means "gathering place" because from time immemorial a gathering place for people from Hamparan Perak, Sukapiring, etc., to trade, bet and others. See: Tuanku Lukman Sinar, *History of Medan Tempo Deoloe*, (Institute for Research and Development of Malay-Medan Cultural Arts, 2005), p. 52.

Sheikh Azra'i Abdurrauf is a brother of four, namely himself as the oldest child, Sheikh Asmu'i (Asma'i), and two women named Rabi'ah, and Hafсах. His younger brother, Sheikh Asmu'i settled in Mecca and became a Fiqh expert in the country. He became a Saudi and married an Arab woman of Indonesian blood and has lived for generations in Saudi Arabia.

Sheikh Azra'i Abdurrauf left for Saudi Arabia in 1935 AD together with H. Adnan Yahya and H. Ja'far Nasution and his wife (Hj. Aminah Lubis), he left for the Holy Land aboard a ship named PH. Rontis in the month of Sya'ban.¹⁴ At that time, taking part in the ship, Hammad Hasan was a scholar, who had a collection of books now controlled by the North Sumatra MUI library, Medan, on Jalan Sutomo Ujung.

After fifteen years studying in Saudi Arabia and Egypt, Sheikh Azra'i Abdurrauf returned to the country with knowledge and books. He returned to the country in 1950. After arriving in the country, he was married to Masmelan Nasution. Masmelan Nasution is a woman from the Mandailing tribe. From the results of this marriage he was blessed with one child named Najla. When he returned to the homeland of Sheikh Azra'i Abdurrauf, he stayed at Jalan Sei Deli, Kampung Silalas, Medan. But now the house has been sold by his heir. Therefore, data related to the life of Sheikh Azra'i Abdurrauf are no longer found except for his grave. The daily activity of Sheikh Azra'i Abdurrauf in the country is to teach, challenge and deepen his knowledge by studying the books.

a. Names of the Teachers

NO	NAME	DESCRIPTION
1	Sheikh Abdurrauf bin Abdurrahman	
2	Sheikh Hasan Maksum	
3	Sheikh Ahmad Khatib al-Minagkabawi	
4	Sheikh Ahmad Hijazi	
5	Sheikh Sayyid Alawi al-Maliki	

¹⁴ Ahmad Zuhri, *Sheikh al-Qurra 'Azra'i Abdurraf "Thought and its Role in Developing the Sciences of the Qur'an*, (Medan, PW. IPQAH North Sumatra, 2018), p. 10

6	Sheikh Hasan al-Yamani	
7	Sheikh Hasan Masysyath	
8	Sheikh Umar Hamdan al-Mangribi	
9	Sheikh Syayid Muhammad Amin al-Kutubi	
10	Sheikh Mahmud Shihabuddin ¹⁵	

b. Names of students

Specifically in the field of *poetry* *d* (*faṣ ḥ ā h*), Sheikh Azra'i Abdurrauf has very good students. Among his students who learned the knowledge of the *recitation of the Qur'an* to him, through his guidance, not a few who became the best *qurra* 'at the national and international level. Among his students who consistently studied him were:

- Ridwan Yahya, Medan.
- Muhammad Mushthofa
- Hasan Basri Sa'I, Medan.
- Syamsul Anwar Adnan, Medan.
- Arifin Lubis, Medan.
- Syaiifuddin Nasution, Medan.
- Ishaq Lubis, Medan.
- Karim, Perbaungan
- Abdul Wahid, Medan.
- Fadhlān Zainuddin, Medan.
- Zainul Arifin Lubis, Brunei Darussalam.
- Muhammad Yusuf Rekso, Tebing Tinggi.
- Fahmi al-Hafizh, B. West Sumatra Cage.
- Mirwan Batu Bara, Brunei Darussalam.
- Ahmad Muhajir, Jakarta.
- Rafles, West Sumatra.
- Muhammad Zahari Lubis, Medan.
- Burhanuddin Nasution (Alm) Medan.
- Zaini Thohir (Alm) Medan.
- Mulkan Yahya (Alm), Medan.
- Nashruddin Thohir (Alm) Medan.
- Lahmuddin (Alm)
- Ahmad Yusa (Alm) Medan.
- Adlan Adam (Alm) Medan.
- Syahrir (Alm) Medan.

¹⁵ Interview with Fuad Helmy, at 16:30 on 04 August 2019

- A. Rahman Marpaung (Alm) Medan.
- Makmur Batubara (Alm)
- Halimatussa'diyah, Medan.
- Maryam Parinduri, Medan.
- Masdalena Nst, Medan.
- Irwani Ismail, Jakarta.
- Nurhayati Hsb, PTPN III
- Habibah Sitomurang, Medan.
- Suriani Nst, Medan.
- Nurainun Burhan, Medan.

As a large number of students he has won national and international championship at the Musabaqah Tilawatil Qur'an (MTQ), including:

- a. Hasan Basri Sa'I. National Best in 1971
- b. Ahmad Muhajir. Best International in 1979 in Makkah.
- c. Yusnar Yusuf Rangkuti. Best International in 1979 in Malaysia.
- d. Mirwan Batubara. Best International in 1983 in Malaysia.
- e. Zainal Arifin Lubis. Best International in 1986 in Makkah.
- f. Rafles. Best international in 1986 in Malaysia.
- g. Fadhlán Zainuddin. Best International in 1994 in Thailand and in 2003 in Iran.

In the implementation of the International MTQ under the 1990s both in Makkah, Malaysia, or other countries, Sheikh Azra'i Abdurrauf was always asked to train the qori / ah of the Indonesian delegation Alhamdulillah, many of whom won the International event. The students of Sheikh Azra'i Abdurrauf in the Study of Interpretation, namely:

No	Name of the students	Information
1	Drs. H. Fuad Helmi Lubis	Chairman of the North Sumatra LPTQ now
2	Ir. Millian Lubis	
3	Syamsul Anwar Lubis	Has Died
4	Ilyas	Has Died

5	Nurmin	Has Died
6	Naufal	
7	Usman	
8	Irfan	
9	Yatman	Has Passed Away
10	Asri	
11	Zulham	Still alive
12	Harianto	His whereabouts are unknown

His works

1. *Ralat al-Qur'an*, published by three publishers, namely the Jakarta Islamic Culture Rays, Mathba'ah al-Mishriyah Cirebon, and al-Ma'arif, Bandung. This book is a very important book for Indonesian Muslims. Because, in it Sheikh Azra'i Abdurrauf discussed matters relating to correction of writing errors contained in the Qur'an published by *Maṭbā'ah al-Miṣriyah*, Cirebon; Islamic Cultural Resources, Jakarta; and *al-Ma'arīf*, Bandung.
2. Guidelines for Judgment on Musabaqah Tilawatil-Quran. This paper is in the form of a paper for the panel of judges *musabaqah tilawatil al-Qur'an*. In addition to writing about Tajweed knowledge and Qira'at Shaykh Azra'i Abdurrauf's knowledge also contributed thoughts in the form of writing. In general, the form of papers is still in the form of the handwriting of Sheikh Azra'i Abdurrauf with *Arabic-Jawi script*. In his writing, Sheikh Azra'i Abdurrauf divided into six sub-studies. Among them are introductions without titles, tajwid problems, *al-waqf wa al-ibtida*, song problems in the musabaqah judgment, methods of song evaluation and guidelines that reduce participants' scores.
3. Writing the Qur'an with surahs other than Arabic surahs. This work is the handwriting of Sheikh Azra'i Abdurrauf in the form of a paper. This paper is at

the request of the North Sumatra Indonesian Ulema Council. This book was written in 1989. This book discusses a very broad study, which includes all the surahs or surahs in the world. However, Sheikh Azra'i Abdurrauf only specialized his studies in the realm of writing the Qur'an in Latin surahs only. Therefore, what is emphasized in this paper is the problem of Latin surahs.

4. The law of studying Tajweed. This work is still in the form of sheets of papers containing the law of knowing the science of Tajweed and studying it and teaching it according to Shaykh Azra'i Abdurrauf by referring to what is occupied by Tajweed scholars and the other is Fardhu Kipayah. So if for example there is at least one person who knows and learns and teaches it, then the fardu kipayah is released from the others, and some say fardhu 'ain for Agamac experts and scholars and qira'at.

Understanding the Qur'an

Qur'an is the incomparable Kalam of God (miracles), passed down to the Prophet Muhammad., The closing of the Prophets and Apostles with the Angel Gabriel *delivery of the alaihis salam*, starting with surah *Al-Fā tih ah* and ending with the surah *An- Nā sh*, and written in Manuscripts delivered to us *mut mutat* (by many people), and studying it is a worship. This definition has been agreed by the scholars and *Experts Uş ū l*.¹⁶ Allah sent down the Qur'an to be made a law for mankind and instructions for the truth of the Prophet and the explanation of his prophet hood and apostolate, as well as a reason (*hujjah*) a strongin the days later that the Qur'an was truly derived from the All-Wise Substance Praised . It is evident that the Qur'an is an eternal miracle that has subdued all generations and nations of all time.

The meaning of the Qur'an according to language (*loghah*) is the item that is read. And according to the Qur'an the language of the Qur'an is a sentence *mashdar*, which is the main word, which means reading, but is interpreted closer to something that is done (*isim maf'ul*), it means to be read. According to Shari'ah experts, the Qur'an is *Kalamullah* (the word of God) which was revealed to the Prophet

¹⁶ Muhammad Ali Ash-Shaabuniy, *Study of Al-Quran Sciences*, (Bandung: Pustaka Setia, 1998), p. 15

Muhammad, which is written in the *Mushaf*. And Fiqh experts also determine that the Qur'an is the name given to the entire Qur'an is also called for the tribes or parts of it.¹⁷

According to Hamka, the Qur'an also called al-Kitab, are revelations revealed by God to His Messenger, by the delivery of the angel Gabriel, to be conveyed to humans. The collection of all the revelations, which amounted to the general calculation of 6,236 verses, consists of 114 surahs, revealed in two periods, first in Mecca, in the 13-year period, which since Rasullullah SAW, was determined by God, and He was appointed as an Apostle in the year 41st of his age, until he moved to Medina. The second is the Medina period, which is from the time he moved to the country until he died, in a period of ten years.

According to some scholars, the naming of this book with the name of the Qur'an among the books of God, because this book also includes the essence of His books, even including the essence of all sciences. This is hinted at in his word:

وَيَوْمَ نَبْعَثُ فِي قُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِّنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيِينًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ

Means: “And (remind of) the day when we raise in among each people, a witness for them, from their own class; and we made you (O Muhammad) to witness them, We have sent down to you the Qur'an which contains explanations for everything, and become guidance, blessings and encouraging news, for Muslims.” (An-Nahl: 89).

Meanwhile, al-Lihyani argues, the Qur'an's lapaz is written with a *hamzah* in the middle based on the wordpattern *ghufran* and is a fragment of the word *qa-ra-a* which means *tuning* or “reading”. Lafaz Alquran is used to scout something that is read, namely object, in the form of *mashdar*. This approach is more accurate and more precise, because in Arabic the Quranic lafaz is a form of *mashdar* whose meaning is synonymous with *qira'ah* which is “reading”. In accordance with the example in the word of Allah:

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ . فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْءَانَهُ

¹⁷ Hamka, *Tafsir Al-Azhar* (Jakarta: Panjaka Panjimas, 1982), p. 7

Meaning: On the dependents We collect them (Qur'anic verses in your chest), and (make you smart) read them. If we have (revealed) the reading, then follow the reading.¹⁸

According to Shaykh Azra'i Abdurrauf, the Qur'an according to the term can be understood as follows as his explanation below, namely:

اللفظ المتل على النبي صلى الله عليه و سلم المتعبد بتلاويه

Meaning: “revealed to the Prophet. The worshipers read it “

Lafaz revealed to the Prophet Muhammad SAW, as the definition revealed by Sheikh Azra'i Abdurrauf, that indicates that any lafaz that was not revealed to the Prophet Muhammad SAW, is called the Sunnah or Hadith of the words of the Prophet. can be sure that any lafaz that was not sent down to the Prophet Muhammad like other books such as the Torah which was revealed to the Prophet Musa as, and the Gospel to the Prophet Isha as, is not the Qur'an. Thus, the Qur'an has its own privileges compared to other books, as reading it is worth a worship.

In addition to defining the Qur'an, Sheikh Azra'i Abdurrauf also conducted a study of the meaning of verses related to the *miracles of the Qur'an*. Sebagaiman seen in the paper, he explained the Quranic verse which means miracle, namely:

سَلِّ بَنِي إِسْرَائِيلَ إِسْرَاءَ إِيلَ كَمْ ءَا تَيَّنَّهُمْ مِّنْ ءَا يَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Meaning: “Ask the Children of Israel: How many signs (truth / miracles) are real, which We have given them”. And whoever exchanges the blessings of God after the miracles come to him, then surely Allah is very torment of Him.

If it is further revealed that *I'jaz* (miracles) of the Qur'an is setting weaknesses. Weaknesses in the general sense are the inability to do something, the opposite of being able to. If a miracle has been proven, then the ability of *mu'jiz* appears (something which weakens). What is meant by *I'jaz* in this case is to show the truth of the Prophet in his recognition as an Apostle by revealing the weakness of the Arabs to face his eternal miracle, the Qur'an, and the weaknesses of the generations

¹⁸ Surat al-Qiyamah (75): 17-18

after them. And miracles are something extraordinary that is accompanied by challenges and survivors from resistance.¹⁹

Understanding Interpretation

In the language of the word interpretation follows the pattern *taf'il*, meaning it comes from the word *al-fasr* (f, s, r) which means “to explain, reveal, and reveal abstract meanings.” The word *al-fasr* has the meaning of explaining and reveal the closed one. In *Lisan al-'Arab* it is stated that the word *al-fasr* means to reveal the meaning of something that is *impossible*. In the Qur'an it is stated:

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا

Meaning: They are not coming to you, they are bringing something to us, but we are bringing something to us.

According to al-Zarkasyi, *interpretation* is “the science of understanding the book of Allah revealed to the Prophet Muhammad, explaining its meanings and issuing laws and wisdom. According to al-Kilbiy, the interpretation is “to explain the Qur'an and explain its meaning, explain what the text wants, the signal, or its purpose. According to al-Jurjani in *al-Ta'rifat* states, that the interpretation in terms of *syara'* interpretation is “explaining the meaning of the verse, its affairs, the story, and the verse was revealed with lafaz which pointed to him clearly.

In addition, according to Manna al-Qaththan in his book explains, interpretation in language follows wazan “*taf'il*” means to explain, expose and explain rational meanings. The verb follows the wazandharaba “-*yadhribu*” and “*nashara-yanshuru*. “It says: “*fasara asy-syai'a-yafsiru* and “*yafsuru, fasran,*” and “*fassarahu,*” meaning “*abanahu*” (explaining it). The words *at-tafsir* and *al-fasr* have the meaning of explaining and revealing the closed. In the *A'rab verbal* it is stated that the word “*al-fasr*” means to reveal something that is closed, while the word “*at-tafsir*” means to reveal the meaning of an improbable lafaz. In the Qur'an it is stated:

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا

¹⁹ Manna Khalil al-Qattân, *Study of the Sciences of the Qur'an*, (Bogor: Inter Literature Library of Nusa, 2011), p. 371-372.

Meaning: “They have not come to you, but they are the ones who are best known.

In this case, Sheikh Azra'i Abdurrauf also conducted an analytical study of the study of the Qur'an and Tafsir. This is evident from his notes in the paper which he outlines some very important things to know about the interpretation of the Qur'an. In this study, Sheikh Azra'i Abdurrauf began with a discussion around the meaning of interpretation. According to him, the meaning of interpretation in the perspective of *lughah* (language) is:

الإيضاح و التبيين

Meaning: Explaining and explaining

After explaining the interpretation according to *lughah*, Sheikh Azra'i Abdurrauf put forward the definition of interpretation in terminology. This shows the way of decomposition carried out by Shaykh Azra'i Abdurrauf still refers to the habits of the scholars who wrote *ulum Qur'an* earlier. He writes as follows:

علم يبحث فيه عن القرآن الكريم من حيث²⁰

“The science covered her about the Qur'an al-Karim terms show he meant by what was required of Allah than the ability of human . “

When compared with the definition given by Muhammad Ali as-Shubuni about interpretation, the editorial differences were found, namely:

علم يبحث فيه عن القرآن الكريم من حيث دلالة على مراد الله
تعالى بقدر طاقة البشرية²¹

This means: “the interpretation by the term is the science to understand the Book of Allah as revealed to His Prophet Muhammad, and explain the meanings and issuing laws and lesson.”

The definition of Muhammad Ali ash-Shubuni exactly refers to the definition that is given er by al-Zarkasyi in *al-Burhān Fī 'Ulū m al-Qur'ā n*.²² However, in

²⁰ Syakh Azra'I Abdurrauf, *Tafsir al-Qur'an: Surah al-Fatihah wa al-Baqarah wa Yasin*, tt. Tp., H. 2.

²¹ Muhammad Ali al-Shabuni, *at-Tibyan Fi 'ulum al-Qur'an*, (Lebanon: Alim al-Pole, Bairut, 1985), p. 65.

²² Badr al-Din Muhammad ibn Abdillah al-Zarkasyi, *al-Burhan fi 'Ulum al-Qur'an*, Juz I, (Dar al-Ihya' al-Kutub al-Arabiyyah, 1957), p. 13.

substance, the definition stated by Sheikh Azra'i Abdurrauf is the same. From this definition it can be understood that interpretation is a discipline of the Qur'an that aims to understand the word of God in His book, explain its meaning, and issue the law and wisdom contained therein.

It's just that this definition put forward by Muhammad Ali *ash-Shubunī* is more specific than that put forward by Shaykh Azra'i Abdurrauf, as will be mentioned next. However, on another occasion, Sheikh Muhammad Ali ash-Shubuni defines the interpretation exactly as defined by Sheikh Azra'i Abdurrauf. Therefore, it is possible that the definition stated by Shaykh Azra'i Abdurrauf refers to the definition stated by Muhammad Ali ash-Shubuni or az-Zarkasyi, namely:

علم يبحث فيه عن القرآن الكريم من حيث دلالة على مراد الله
تعالى بقدر طاقة البشرية²³

Meaning: Interpretation is the science that talks about the Qur'an al-Karim from the point of view in accordance with what God wants the Exalted according to the measure of human ability.

In the two definitions above, it is found that there is a common perception of viewing interpretation as a discipline of the Qur'an. The central object of study is the same, namely the Qur'an. However, it was found that there were differences in emphasis (*stering point*) in the presentation. If the first definition is more applicable, then the second definition emphasizes the substance. In this case, the second definition also implicitly indicates that interpretation contains relativity and difference.

Because, even though the interpretation is stated to discuss the Qur'anic shows in accordance with the will of God, but it is done and measured based on human ability. In this last case the creativity was discovered, because the ability of humans to interpret the Qur'an is certainly different, according to the educational background, socio-cultural, intelligence, and guidance it receives.

Based on the information stated above, it can be concluded that what is meant by the interpretation method is an orderly and well-thought-out way to achieve a

²³ *Ibid*, p. 66

correct understanding of the contents of the book revealed to the Prophet Muhammad., Explain its meaning, issue the law and its wisdom. Quraish Shihab explained further, about a classification of the requirements of a Mufasssir that must be fulfilled by a person who is carrying out an interpretation of the Qur'an. In this case as explained by Imam Jalaluddin as-Sayuthy in his book *al-Itqan* mentions that there are fifteen conditions that must be fulfilled by the mufasssir, namely²⁴:

1. Arabic language with which must know the meaning of vocabulary in terms of linguistics and also know the *musytarak*.
2. Knowledge of nahwu because meaning can change due to changes in *I'rab*.
3. Knowledge of Sharaf due to changes in the form of words can cause differences in meaning.
4. Knowledge of *Isytiqàq* (root word). Because he determines the meaning of the word, like the word *al-Masîh*, whether from the word *sàha* (ح سا) or *masaha* (مسح).
5. Science al-Ma'any, namely knowledge relating to sentence structure in terms of meaning.
6. Science al-Bayan, namely knowledge relating to differences in meaning in terms of clarity or disguises.
7. Science al-Badî, knowledge relating to the beauty of sentence structure.
8. Science of al-Qira'at, with which different meanings can be at the same time helpful in determining one of the various possible meanings.
9. The science of Ush -l ad-Din, because in the Qur'an there are verses whose lafadz suggest that their impossibility is attributed to God.
10. Science Usul al-Fiqh, which is a cornerstone in meng-*istinbath*-kan or establish laws contained by the paragraph.
11. *Asbâb an-Nuzul*, because with it we can know the text of the verse for clarity of meaning.
12. *Nasekh* and *Mansukh*, the verses that have been revoked, so that it can be known which are still valid.
13. Fiqh or Islamic law.
14. Prophetic traditions relating to the interpretation of the verse.
15. *Ilm al-Mauhibah*, which is something Allah has bestowed upon someone to make it potentially become Mufasssir. It stems from efforts to cleanse the heart, straighten the aqedah, or what is termed by some scholars with *Shihhat al-'Aqîdah* or righteousness' aqidah.

In this case, Sheikh Azra'i Abdurrauf not only explained the definition of interpretation. However, he also explained about the figures of interpretation during

²⁴ M. Quraish Shihab, *Rule of Interpretation, Terms, provisions, and rules that you should know in understanding the verses of the Qur'an*, (Tangerang: Lentera Hati, 2013), p. 395-396.

the Prophet's best friend. According to him, there were several friends who were known to have the knowledge of the Qur'an during the time of the Prophet Muhammad. Among them for example Khulafa 'ar-Rashidun, Abu Bakr, Umar, Ustman, and Ali ibn Abi Talib, after that Ibn Mas'ud, Ibn Abbas, Ubai bin Ka'ab, Zaid bin Thabit, Abu Musa al-Asy'ari, and Ibn Abbas, they are very well-known for their extensive Qur'anic knowledge. For example, Ibn Mas'ud was the first of his friends to teach the Qur'an in Mecca, and Khabbab taught the Qur'an to Faimah (Umar bin Khattab's sister) and her husband, Said bin Zaid. In addition, Mus'ab bin Umair was sent by the Prophet Muhammad to Medina as a teacher to study the Qur'an.

Abdullah bin Mughaffal al-Muzani said that, the companions were Qur'anic teachers, when an Arab migrated to Medina, the Prophet Muhammad assigned someone from the Ansar to an individual by saying: let him understand Islam and teach it about the Qur'an. The same thing happened to me "as I was trusted because it was one of the Ansars who made me understand religion and teach me the Qur'an". As for the concrete evidence that friends are actively taking part in wisdom, such as the Medina period. The following narrations represent as usual only a portion of the evidence-book available to us, namely²⁵:

- Ø Ubadah bin ash-Shamit teaches the Qur'an during the lifetime of the Prophet Muhammad.
- Ø Ubay taught the Qur'an during the life of the Prophet Muhammad in Medina, so he constantly taught a blind man in his home.
- Ø Abu Said al-Khudri explained that he sat with a group of immigrants from Mecca while a *reciter* read to them.
- Ø Jabir bin Abdullah said, "The Prophet Muhammad visited when we read the Qur'an". Our group consists of Arabs as well as non-Arabs.
- Ø And others.

After explaining his interpreter friend, Sheikh Azra'i Abdurrauf also explained the interpreter to the tabi'in. in this era they were priests in the science of interpretation. Among the tabi'in who were expert interpreters were a number of Ibn Abbas's students. In Makkah and Ta'if, Ubai bin Ka'ab's students and other figures who were classified as best friends in Medina such as Ibn Umar, Zaid bin Thabit, and

²⁵ MM Aal-A'zami, *History of the Text of the Qur'an; from Revelation to Compilation*, (Jakarta: Gema Insani, 2014), p. 62-63.

Ayesha, Ibn Mas'ud's students at Kufa, and Anas bin's students Malik in Basrah. It was from them that extensive commentary studies spread throughout Mecca, Medina and Iraq.²⁶

Like the interpretive figures of the tabi'in period, in terms of the sources of the interpretations of the tabi'in, they held to the sources that existed in the time of their predecessors (friends), in addition to their own ijtihad and reasoning considerations. In this case Muhammad Husain az-Zahabi explained, in understanding the Book of Allah, the mufassir from the tabi'in group adhered to what was in the Qur'an itself, the information they narrated from the friends who came from the Messenger of Allah, the interpretation they received from friends in the form their own interpretation, the information received by the Tabi'in from the People of the Book that comes from the contents of their book, and ijtihad and consideration of their reasoning towards the Book of God as bestowed by Allah to them.²⁷

The thoughts of Sheikh Azra'i Abdurrauf on the interpretation of Surah *Al-Fā tih ah*, *Al-Baqarah* and *Yēs sī n*

a. Example of Surah *Al-F'sā tih ah*

Interpretation – Starting the interpretation of Sheikh Azra'i Abdurrauf in his work, in this case the researcher first revealed how the steps taken by Sheikh Azra'i Abdurrauf in giving examples its interpretation, in several surahs and verses which will be explained. After that, the researcher will conduct an analysis of various aspects of the methodology, style, and source of interpretation material.

This is in line with what is explained by Shaykh Muhammad *Ali As-Sa abū ni* in his book *Sā fwā th at-Tafā sī r* and emphasized in their muqaddimah with several explanations by gathering the core explanations of the interpretations in a detailed, concise, structured and clear manner. First by starting with the interpretation of Surah *Al-Fā tih ah* with the explanation of *Al-Isti'az' ā h*, then interpreting the *Basmalah* by describing the meaning of the meaning of the sentence contained

²⁶ Ahmad Zuhri, *Sheikh al-Qurra 'Azra'i Abdurraf "Thought and its Role in Developing the Sciences of the Qur'an*, (Medan, PW. IPQAH North Sumatra, 2018), p. 90.

²⁷ Manna Khalil al-Qattân, *Study of the Sciences of the Qur'an*, (Bogor: Inter Literature Library of Nusa, 2011), p. 473-474.

therein, then providing information on the specific discussion. This is in line with what was done by Sheikh Azra'i Abdurrauf. Precisely the first verse of the surah that is as will be described below:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

It means: "In the name of Allah, which is *rah mā n*, which is *rah ī m*".

In the interpretation of the *Basmalah*, Shaykh Muhammad Ali (*as*) said, I started with the name of Allah and called Him before everything, I begged for His help in all my activities. Only to Him I ask for help from Him, that He is a God worthy of worship, Most Glorious and Generous, His graces, His many virtues and goodness, His grace encompasses everything, His virtue encompasses all Creature.²⁸

الرَّحْمَنِ الرَّحِيمِ

Ø Meaning of Sentences

Sheikh Azra'i Abdurrauf explained the meaning of the sentence by explaining the meaning of both in language (*lughah*), that is, a sentence that shows the gentle nature and affection accompanied by gifts and *ihsan*. And the use of both is to sentence *muballaghah* (more than ordinary circumstances), but the meaning of *الرحمن* more *mubalaghanya* than *الرحيم* that sentence *الرحمن* specific only to Allah., And put the young should not be for others. based on that we may say that in Muhammad there is a feeling of *rah ī m* towards orphans. But it can't be said to have feelings *rah mā n* towards orphans, because these traits are only propped up specifically for Allah.²⁹

In describing the meaning of the sentence, Shaykh Azra'i Abdurrauf first explained that both of them in *Lughah* are sentences that show the gentle nature and affection accompanied by gifts and *iḥ sā n*. And the use of both of them is for to be *mubalaghah* more ordinary, but *الرَّحْمَنِ* is more *muballaghah* than *الرَّحِيمِ* specifically for Allah, and should not be applied to others. While the sentence *الرَّحْمَنِ* may be for Allah Ta'ala and may be used for others. Based on this we may say that in the

²⁸ Muhammad Ali Ash-Shabuni, *Shafwatut Tafassir Selected commentaries on volume I*, (Jakarta: Pustaka Al-Kautsar, 2011), p. 8.

²⁹ Ahmad Zuhri Sheikh *al-Qurra 'Azra'i Abdurrauf* (PW. IPQAH: Medan, 2018), p. 104.

Mahmud there is a feeling of *rah̄ ī m* towards orphans. But it cannot be said that there is a feeling of *rah̄ mā n* towards orphans. Because these properties are specific only to Allah.³⁰

Based on the above quotation, it seems that Sheikh Azra'i Abdurrauf not only parses the etymological meaning of the sentence *mufradat* in the verse, but also he has entered into the realm of interpretation. However, the actual interpretation is in a special article as will be explained as follows:

Ø Interpretation of the verse

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Meaning: "By the name of Allah which is rah̄ mā n again rah̄ ī m".

Every time it is recited (then) there is a sentence which is meant by *fi'l*, which is in accordance with the work, namely *أ قر أ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* which means, "By the name of Allah that is *rah̄ mā n* more *rah̄ ī m*, I read. "If the work is to eat and drink then the *destiny* means *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَكُلُ أَوْ أَشْرَبُ* whose meaning in the name of Allah is *rah̄ mā n* again *rah̄ ī m* eat or i drink.

After interpreting one verse from surah *Al-fā tiḥ ah* above, then Sheikh Azra'i Abdurrauf conducted a special discussion on matters related to the verse. The special discussion entitled to:

Ø Al-Bahts

As pronunciation *أعوذ بالله من الشيطان الرجيم* called pronunciation *isti'az' āh*, in this case the Sheikh Azra'i Abdurrauf provide an explanation in his studies of the surah *Al-Fā tiḥ ah* on taggal August 18, 1989 that the pronunciation *isti'az' ā h*, does not include verses of the Qur'an, but there is a law reading it mandatory or sunnah if you want to start reading the Qur'an.³¹ Regarding the meaning of the pronunciation of *isti'az' ā h* as it means I take refuge in Allah from the temptations of Satan who is stoned / damned. This is Sheikh Azra'i Abdurrauf gives the difference between stoning (in the afterlife) while curse (in the world). If the word stoning is used, it

³⁰ Fuad helmi lubis, *recitation of the recitation of the Tafsir Al-Fatihah on 18-8-1989. It is a document that he records in his writings.*

³¹ Muhammad Ali Ash-Shabuni, *Shafwatut Tafassir Selected commentaries on volume I*, (Jakarta: Pustaka Al-Kautsar, 2011), p. 8.

includes curse / curse, while the word curse does not include punishment. If used is curse then it only reaches words, not to the executor of the deed.

Shaykh Muhammad 'Ali *Aṣ-Ṣābūnī* explained, that Allah opened the Surah *Al-Fātiḥah* in every Surah of the Qur'an except the At-Taubah surah-with the verse to show the Muslims to start all activities and words with chanting the name of Allah, the Most Gracious, the Most Merciful (*Basmalah*). This is considering, the purpose of asking is to ask for his protection and taufik. This is different from the pagans who started all their work by mentioning the names of their gods. They say, "by the name *Al-Lata*," or "by mentioning *Al-'Uzza*," or "by mentioning the name *As-Sya'b*," and "by mentioning the name of *Hubal*".³²

Tabari said, "Verily Allah calls and sanctifies His names. Allah taught the Prophet Muhammad, how to recite His good names (*Al-Asmā' Al-ḥusnā*) at the beginning of all his work. Then the teaching becomes a demand for all His creatures, a path that is always followed. The cleric said, "In the name of Allah, the Most Gracious, the Most Merciful. If the next surah begins it preaches that the meaning is "I read basmalah, as well as in all my activities.

In this case, Ibn Kathir explained in his interpretation that the Companions used to start the book of Allah with *basmalah*. And the scholars also agreed that *basmalah* is part of the Surah *An-Naml*. Furthermore, they also disagreed in terms of: Is it included in a separate verse at the beginning of each surah, or is it a part of the verse from the beginning of each surah, or is it only in the Surah *Al-Fātiḥah* without the other, or is it written only as separating only and not included in the paragraph, disputes about this problem occur a lot both among the clerics *salaf* and *khalaf*.³³

Among friends, those who hardened their *basmalah* readings were Abu Hurairah, Ibn Umar, Ibn Abbas, and Mu'awiyah. Then Al-Khatib also quoted him from Said bin Jubair, Ikramah, Abu Qilabah, Az-Zuhri, Said bin Al-Musayyab, Atha', Thawus, Mujahid and Umar bin Abdul Aziz and others. other scholars argue that

³² Ahmad Syakir, *Mukhtashar Tafsir Ibn Kathir: Surat Al-Fatihah-Surat Al-Baqarah-Surat Ali-Imran volume I*, (Jakarta: Darus Sunnah Press, 2014), p. 43.

³³ Ahmad Syakir, *Mukhtashar Tafsir Ibn Kathir: Surat Al-Fatihah-Surat Al-Baqarah-Surat Ali-Imran volume I*, (Jakarta: Darus Sunnah Press, 2014), p. 43.

they do not interpret (harden) the reading of basmalah in prayer. This opinion was chosen by four Khulafa 'Urrasyidin and Abdullah bin Mughaffal, as well as several groups of salaf scholars and khalaf from the tabi'in. Likewise, the schools of Abu Hanifah, Ats-Tsauri and Ahmad bin Hambal.

Whereas Imam Malik believes that *basmalah* is not read in an absolute (at all) manner either in *grammar* (loud) or *sir* (slow). This school is worshiped with a hadith in *Sahih Muslim*, from Ayesha *ra*, said, "The Prophet sallallaahu Alaihi wa Sallam used to open prayers with takbir and Qira'ah with Alhamdulillah Rabb Al-Aalamiin ".also mentioned in *As-Ş ahihāin*: Anas bin Malik, he said:

قَالَ صَلَّى خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ فَكَانُوا يَسْتَتِحُونَ بِ (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)

"I pray behind the Prophet Sallahu Alaihi wa Sallam, Abu Bakr, Umar and Ustman. They all opened the prayer with Alhamdulillah Rabb Al-'Aalamiin. "Inthe Muslim wording stated:

لَا يَذْكُرُونَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِي أَوَّلِ قِرَاءَةٍ وَلَا فِي آخِرِهَا

" They did not mention at the beginning Bismillahirrahmanirrahim qirâ'ah and not in the end "

The opinions above are what the Rahimahullah imams refer to in the problem *basmalah*. They have agreed that reading *basmalah* with *jahr* and *Sirr* in prayer is legal. Hamka also explained, that *Al-Fā tih ah* the meaning is opening. Even this surah is called *Fā tih atul Kitab*, which means the opening of the book, because the Qur'an begins or opens with this Surah. He who began to be written in the Manuscripts, and he who began to be read when tilawatil-Qur'an, although not he was the first surah sent down to the Prophet Muhammad, the name of the surah *al-Fā tih ah* indeed has been famous since the beginning of prophecy.

b. Examples of Surahexegesis *Al-Baqarah's*

اَلَمْ ذَا لِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

Meaning: Alif Lam Mim, this Qur'anic Book has no doubt about Him.

The meaning of the interpretation of *ألم* is that only Allah knows His purpose. Thus the book that I promised to the prophet Muhammad SAW, namely the Qur'an that I sent down is no longer in doubt with the miracles that become news news for them as guidance for those who are pious. Then next are the characteristics of the *muttaqin* people.

While the meaning of *فِيهِ هُدًى* is a guide to everything that is meant not to deviate from what is blessed by Allah. The next verse according to Shaykh Azra'i Abdurrauf *لِلْمُتَّقِينَ* means that for those who fear Allah. With the intention of *hidayah* Alquran is only for those who are cautious, and from the meaning of the language is sentences of piety taken from fractions *وقاية* whose meaning is very guarding.

And in Shara 'piety is guarding against anything that brings sin by leaving what is forbidden by Allah, and performing (carrying out) what he commands. If it comes to mind because the Qur'anic guidance is only for people who are *muttaqin*. That is because they want to take advantage of his guidance, continually strive to be guided by our teachings to guard against anything that brings sin. Always trying to practice what he told him to do. Thus, it can be understood the difference between *muttaqin* and *dhollin* (heresy) from the guidance of the Qur'an.

c. Example Tafsir Surah *Yā sīn*

يس, و القرآن الحكيم, إنك لمن المرسلين, على صراط مستقيم, تنزيل
العزیز الرحیم

Meaning: *Yēs sīn*. For the sake of the Qur'an full of wisdom, truly thou (Muhammad) is one of the apostles. Which is on the straight path, as a revelation sent down by Allah Almighty, Most Merciful.

In this case Shaykh Azra'i Abdul Ra'uf explained it first in terms of meaning or vocabulary then interpreted the surah *yasīn* by explaining it first namely that in the recitation of the recitation of Islam, if it is preceded by the aftermath, namely al-Qur'anul Hakim then according to the history of Hafas is with *idzhar* on lafaz (nun) which is on *yā sī n* this matter has many opinions and varied about the meaning and according to what is narrated. As for Ibn Abbas and 'Ikrimah and *adhahak*, *hasan* and

sufyan bin' uyainah are the meanings of *al-insā niyā* "O people" in language. As for the history of Hanafiyah with the meaning of Ya Muhammad and there is also said with Ya saidil basyar. []

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