

A Study of *Tafsīr ‘Abr al-Athīr*
and Sonhadji’s Methodology in
Tafsīr al-Qur’ān.

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fulfilment of the requirements for the
Degree of Doctor of Philosophy

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DECLARATION

This work has not previously been accepted in substance for any degree and is not being concurrently submitted in candidature for any degree.

e)

Date⁷

STATEMENT I

This thesis is the result of my own investigations, except where otherwise stated. Other sources are acknowledged by footnotes giving references. A bibliography is appended.

e)

Date

STATEMENT 2

I hereby give consent for my thesis, if accepted, to be available for photocopying and for inter-library loan, and for the title and summary to be available to outside organisations.

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Date

Abstract

This research is concerned with Qur'ānic exegesis. Through this research, the writer attempts to study Sonhadji, a pioneering Southeast Asian scholar of *Tafsīr*. Sonhadji is said to be at one of the leading people in *Tafsīr* in the Southeast Asia region. It is hoped that this study will introduce the author to the Western academic world, which seems to know little about him. Some western scholars have neglected him, for example Anthony Johns, when he studied the Qur'ānic exegesis in the Malays world.

This study argues Sonhadji's importance through the fact that he utilised the various methods which are available in order to develop his own methodology of interpretation of the Qur'ān, which was undoubtedly based on his own strengths of understanding the complexity of interpreting the Qur'ān. He used his profound skills to produce further methodologies which are discussed further in this study. He has also broken down the details of the Qur'ānic verses into several specific discussions based on the subject.

Acknowledgement

My gratitude is first to Allāh for putting me in the position of being able to undergo this study and Who gave me the strength to do so. I would also like to express my sincere gratitude to all those who helped me materially and spiritually to accomplish this study. Without their help and co-operation, the work could have been discontinued.

Firstly, I would like to record my many thanks to my supervisor Dr. Mawil Izzi Dien, who agreed to supervise this study. He gave me a lot of advice about organising this research and was kind enough to lend me his personal books, when difficulties arose about finding published materials.

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I would also like to express my thanks to my parents and relations for their patience in spending more than three years away from me and my family. Needless to say I would like to express my thanks to my wife, Noor Naemah, who has always given me her full support at all levels and sacrificed her own career for mine. My children, Nurul Mawaddah and Muhammad Iqbal, also deserve my acknowledgement for giving me a quiet house in which to study! Hopefully their time in the UK will benefit them by building up their leadership mentality for the future.

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Perhaps a portion of my gratitude has to go to the leadership of Hizbi UK and EIRE, who trusted me to lead and educate their students in the understanding and practice of Islam. Also, the Malaysian Student Department in London who often invited me (while I was in my first and second years in the U.K.) to give religious talks connected to their program.

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M. Y. Zulkifli Haji Yusoff
Lampeter.

Method of Transliteration.

All transliterated words (except proper names) are printed in italics.

The following system has been followed in transliterating the Arabic words and names in the text.

ء	‘	ز	z	ك	k
ا	a	س	s	ل	l
ب	b	ش	sh	م	m
ت	t	ص	ṣ	ن	n
ث	th	ض	ḍ	ه	h
ج	j	ط	ṭ	و	w
ح	ḥ	ظ	ẓ	ى	y
خ	kh	ع	‘		
د	d	غ	gh		
ذ	dh	ف	f		
ر	r	ق	q		

The article is written as al- even used before sun letters and after vowels e.g. Abū al-Sa‘ūd (not Abū’s - Sa‘ūd or Abū ‘l-Sa‘ūd).

Vowels:-

Short :	Long :	Diphthongs :
a َ (fathah)	ā آ	aw او
u ُ (ḍammah)	ū و	ay اى
i ِ (kasrah)	ī ى	

Exceptions:-

1. The names of well known places, e.g. Beirut, Iraq, Tunis, Kufah, etc.
2. The names of well-known names, e.g. Rumah Wakaf, Madrasah Aljunied etc.
3. The Malay names which are derived from the Arabic words e.g. Abdullah, Husin, Muhammad , al-Shatri, Sheikh etc.
4. The following words have been written without italics; Qur‘ān, Qur‘ānic, Islām, Judiy, Salafiyyah, Mu‘allimin, Perguruan Agama Islam, Allāh, Badr, Uḥud, Muhammadiyyah, etc.

Abbreviations

& = and

AMLA = Muslim Law Act

b = born

br = brother

etc = et cetera (and other things)

H = *Hijrah* i.e. After the *Hijrah* of the Prophet Muhammad.

HAMKA/Hamka = Haji Abdul Malik Abdullah

IIU = the International Islamic University

IIUM = the International Islamic University of Malaysia

JAMIYAH/Jamiyah = Muslim Missionary Society of Singapore

M = *Masih* i.e. Anno Domini (A.D).

MAA = Madrasah Al-Sagof Al-Arabiyah

MCE = Malaysian Certificate of Education

MUIS = Islamic Religious Council of Singapore.

n/p = no publisher is stated

n/y = no year is stated

NUS = the National University of Singapore

PAS = *Parti Islam se-Malaysia* (Malaysian Pan Islamic Party)

PAIR = Rengat Islamic Religion Education Establishment.

PERGAS = Singapore Islamic Scholars & Religious Teachers Association.

PKI = Communist Party of Indonesia

S\$ = Singapore dollar

S.a.w = *Ṣalla Allahu ‘Alayhi wa Sallam*

SOAS = the School of Oriental and African Studies

Za'ba = Zainal Abidin bin Ahmad

A Study of *Tafsīr ‘Abr al-Athīr* and Sonhadji’s Methodology in *Tafsīr al-Qur’ān*.

Table of Contents

Declaration	i
Abstract	ii
Acknowledgement	iii
Method of Transliteration	v
Abbreviations	vi
Table of Contents	vii

Part I

Chapter 1: Introductions	2
1.1- Plan of study	2
1.2- The definition of <i>Tafsīr</i>	8
1.3- Literature review	12
1.4- The rationales and contribution expected	15
1.5- Research methodology	21
1.6- Synopsis	23
Chapter 2: A Brief Biography of the Author and His Country	25
2.1- Personal life	25
2.2- Married life	27
2.3- The various talents of Sonhadji	28

2.3.1- As a monitor of Japanese Radio	28
2.3.2- His involvement in organisations	29
2.3.3- Sonhadji's involvement in music	35
2.4- Professional career	36
2.4.1- A teacher in Singapore and Brunei	36
2.4.2- A businessman in Singapore	37
2.4.3- An administrative officer in Qalam Press	38
2.4.4- A Principal in Madrasah Aljunied	39
2.5- Scholarly and charitable involvement	39
2.5.1- Building the Perguruan Agama Islam	39
2.5.2- Building the Rumah Wakaf	39
2.6- A brief description of Sonhadji's country	43
2.7- Concluding remark	49
Chapter 3: Sonhadji's Education and Academic Contributions	50
3.1- The education of Sonhadji	50
3.1.1- His early education	50
3.1.2- Sonhadji's further education	52
3.1.3- Madrasah Aljunied; Sonhadji's school	54
3.1.4- The teachers of Sonhadji	61
3.1.4.1- Abdullah bin Hasan al-Shatri	61
3.1.4.2- Abu Bakar bin Taha Assaqaf	63
3.1.4.3- Abdullah bin Shaikh Balfaqih	64
3.2- The academic contributions of Sonhadji	65

3.2.1- <i>Sejarah Islam</i> (MCE)	65
3.2.2- <i>Sejarah Islam</i> (1&2)	66
3.2.3- <i>Sejarah Islam</i> (3)	66
3.2.4- <i>Fiqh and Tawḥid</i> (2)	66
3.2.5- <i>Fiqh and Tawḥid</i> (3)	67
3.2.6- <i>Fiqh and Tawḥid</i> (4)	67
3.2.7- <i>Benih Agama</i> (I)	68
3.2.8- <i>Benih Agama</i> (II)	69
3.2.9- <i>Benih Agama</i> (III)	69
3.2.10- <i>Benih Agama</i> (IV)	69
3.2.11- <i>Benih Agama</i> (VI)	70
3.2.12- <i>Pendidikan Budi Pekerti</i> (I)	70
3.2.13- <i>Pendidikan Budi Pekerti</i> (II)	71
3.2.14- <i>Pelajaran Sembahyang</i>	72
3.2.15- <i>Mari Sembahyang</i>	72
3.2.16- <i>Panduan Memahami Tafsir</i> (1&2)	73
3.2.17- <i>Tafsir Sūrah al-Nūr</i>	74
3.2.18- <i>Tafsir Sūrah Yāsīn</i>	74
3.2.19- <i>Teras Akidah Dalam Pembinaan Umat</i>	75
3.3- Concluding remark	75

Part II

Chapter 4: A Study of Main References in <i>Tafsir</i>	77
4.1- Sonhadji's references in the field of <i>Tafsir</i>	77
4.1.1- <i>Jāmi' al-Bayān</i>	77
4.1.2- <i>Tafsir al-Qur'ān al-'Aẓīm</i>	81
4.1.3- <i>Lubāb al-Ta'wīl fī Ma'ānī al-Tanzīl</i>	87
4.1.4- <i>Anwār al-Tanzīl wa Asrār al-Ta'wīl</i>	91

4.1.5- <i>Al-Jāmi' li Aḥkām al-Qur'ān</i>	96
4.1.6- <i>Lubāb al-Ta'wīl</i>	101
4.1.7- <i>Tafsīr Al-Marāghī</i>	106
4.1.8- <i>Mafātīḥ al-Ghayb</i>	112
4.1.9- <i>Al-Futūḥāt al-Ilāhiyyah</i>	118
4.2- Concluding remark	124
Chapter 5: A Study of Main References in <i>Ḥadīth</i>	125
5.1- Sonhadji's references in the field of <i>Ḥadīth</i>	125
5.1.1- <i>Ṣaḥīḥ al-Bukhārī</i>	125
5.1.2- <i>Ṣaḥīḥ Muslim</i>	129
5.1.3- <i>Sunan Abū Dāwūd</i>	133
5.1.4- <i>Sunan al-Termidhī</i>	139
5.1.5- <i>Sunan al-Nasā'ī</i>	143
5.1.6- <i>Sunan Ibn Mājah</i>	147
5.1.7- <i>Musnad Aḥmad</i>	150
5.1.8- <i>Sunan al-Bayhaqī</i>	153
5.2- Concluding remark	157
Chapter 6: The Birth of the Book and Some Analytical Aspects	158
6.1- The history of <i>'Abr al-Athīr</i>	158
6.2- An analytical aspect of book	161
6.3- Concluding remark	169
Part III	
Chapter 7: A Study of the Methodology in <i>Tafsīr</i>	172

7.1- Background information	172
7.2- The <i>Tafsīr al-Ma`thūr</i>	173
7.2.1- The period of narration	174
7.2.2- The compilation of <i>Tafsīr al-Ma`thūr</i>	176
7.2.3- <i>Tafsīr al-Qur`ān bi al-Qur`ān</i>	178
7.2.4- <i>Tafsīr al-Qur`ān bi al-Ḥadīth</i>	180
7.2.5- <i>Tafsīr al-Qur`ān</i> by the statements of the Companions	185
7.3- The <i>Tafsīr al-Ra`y</i>	190
7.3.1- The <i>Tafsīr al-Ra`y</i> : about its legitimacy	190
7.3.2- Arguments against the use of the <i>Ra`y</i>	190
7.3.2.1- Arguments from the <i>Ḥadīth</i>	190
7.3.2.2- Arguments from the <i>Āthār</i>	191
7.3.2.3- Logical argument	191
7.3.3- Arguments for the use of <i>al-Ra`y</i>	192
7.3.3.1- Arguments from the Qur`ān	192
7.3.3.2- Arguments from the <i>Āthār</i>	193
7.3.3.3- Logical argument	193
7.3.4- A compromise between the two opinions	193
7.4- The <i>Tafsīr al-Mawḍū`ī</i>	197
7.4.1- The existence of <i>Tafsīr al-Mawḍū`ī</i>	197
7.4.2- The types of <i>Tafsīr al-Mawḍū`ī</i>	198
7.4.2.1- The explanation of word usage in similar verses	199
7.4.2.2- Relating verses to a particular topic	202
7.4.2.3- An explanation of the main topic of the <i>sūrah</i>	203
7.5- Concluding remark	205

Chapter 8: Sonhadji's Methodology in <i>Tafsīr al-Ma'thūr</i> with Translated Samples	207
8.1- Methodology of <i>Tafsīr al-Qur'ān bi al-Qur'ān</i>	207
8.1.1- Total and partial	207
8.1.1.1- Total method	207
8.1.1.2- Partial method	210
8.1.2- Direct and indirect	212
8.1.2.1- Direct interpretation	213
8.1.2.2- Indirect interpretation	218
8.2- Methodology of <i>Tafsīr al-Qur'ān bi al-Ḥadīth</i>	230
8.2.1- <i>Ḥadīth</i> from a stated sources	231
8.2.2- <i>Ḥadīth</i> which has no stated sources	235
8.2.3- <i>Ḥadīth</i> in which the <i>matn</i> (text) is clearly stated in Arabic	238
8.2.4- <i>Ḥadīth</i> with only its meaning stated	244
8.3- Methodology of <i>Tafsīr al-Qur'ān</i> by the statements of the Companions	250
8.4- Concluding remark	255
Chapter 9: Sonhadji's Methodology in <i>Tafsīr al-Ra'y</i> with Translated Samples	257
9.1- Method of interpretation based on scientific knowledge	258
9.2- Method of interpretation based on social factors	270
9.3- Method of interpretation based on meditative approach	283
9.4- Concluding remark	291

Chapter 10: Sonhadji's Methodology in <i>Tafsīr al-Mawḍū'ī</i> with Translated Samples	293
10.1- The type of <i>Mawḍū'ī</i> chosen by Sonhadji	293
10.2- Some examples of <i>Tafsīr al-Mawḍū'ī</i> in ' <i>Abr al-Athīr</i>	293
10.2.1- The Israelites and a cow	294
10.2.2- The story of Prophet Noah	298
10.2.3- The order to be good to both parents	303
10.2.4- A story about lies	306
10.2.5- Idle talks mislead people from the path of Allāh	312
10.2.6- Follow Allāh and His Prophet when they imposed a particular ordainment	316
10.2.7- The ruling of duress	321
10.2.8- The world is valueless in the sight of Allāh	326
10.3- Concluding remark	328

Part IV

Conclusion	330
Selected Glossary	333
Bibliography	339

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Part I

Chapter 1

Introduction

1.1- Plan of Study

Scholars from the Southeast Asia region are seldom introduced to the rest of Islamic world.¹ Their credibility and expertise in any field of knowledge is therefore not given so much recognition in spite of outstanding contributions.

There are few important figures who are worthy of such attention such as the four who were founders of the famous Islamic academic institutions in Singapore.² These are the founders of Madrasah Aljunied, Madrasah Alsagoff,³ Madrasah Al-Maarif⁴ and Madrasah Wak Tanjong.⁵

¹ See an article written by Johns about Qur'anic exegesis in the Malay World. Johns, Anthony H, *Qur'anic Exegesis in the Malay World: in Search of a Profile*, article in *Approaches to the History of the Interpretation of the Qur'an*, (Oxford: Clarendon Press, 1988), p257-287

² See Mohd. Yusuf Hj. Zuhri, *Islamic Education - Shaping the Future Generation*, article in *FIKRAH*, (Singapore: MUIS, 1995), v1, p1-3. The names of these kept in the original form.

³ To know more about the Madrasah Aljunied and Alsagoff, please refer to chapter 3.

⁴ Madrasah Al-Maarif is situated in Ipoh Lane. It was founded by the late Muhammad Fadzullah Suhaimi who was an activist in religious and academic areas, and in *da'wah* (Islamic preaching). His father, the late Muhammad bin Abdullah Suhaimi, was the first teacher to teach him Islamic knowledge. Later, he pursued his quest to quench his thirst for knowledge by travelling to Mecca. On his way to Mecca, he stayed in India for 2 years, and ended up in Egypt, studying in al-Azhar University in the year 1912. He had the opportunity to take up Islamic religious courses and court proceedings. Siti Nurhasanah Md. Yusoff, *Pengasas Madrasah Al-Maarif*, article in *Al-Istiqamah*, 60th Anniversary of Al-Maarif, (Singapore: Da'wah Printing Pte. Ltd. 1997), p6-7. The *madrasah* was founded when he realised that all Religious schools in Singapore were only taking male students at the time. Agamah Ibrahim etc, *Laluan Madrasah Al-Maarif Al-Islamiah Di Ranjau dan Duri*, article in *Inspiration*, 50th Anniversary and Official Opening Ceremony, (Singapore: Madrasah Al-Maarif Al-Islamiah, 1987), p21-27. According to Sukartie Asmoin, who is the Vice Principal of the *madrasah*, this educational institution provides *ukhrawi* (hereafter) education as well as worldly education. Because of that it has survived the test of time until now. Sukartie, interview with the present writer, (Singapore: 27/07/99).

⁵ This madrasah was first established in 1958. It was founded by Ustaz Muhammad Taib.

Therefore, it is an obligation for individuals who are involved in the academic area, to try to accord recognition to these scholars. In relation to this, this research will examine one of the most prominent scholars in the Southeast Asia, namely Ahmad Sonhadji bin Mohammad Milatu⁶ and his book on Qurānic exegesis *'Abr al-Athīr*.

Sonhadji currently lives in Singapore, in Toa Payoh. He has a large number of students in Singapore, Indonesia and Brunei as well as in Malaysia. At the age of 78 he is still active in giving public lectures and seminars in and outside Singapore. Sonhadji is seen by many as a serious and determined scholar when voicing his ideas and plans for Islam. His enthusiasm seems not to be effected by age and his spirit never seems to fade away.⁷ There are many people who can

To begin with, it consisted only of religious classes held in the evening at Ustaz Muhammad Taib's own house. Due to his keen interest in academic progress and Islam in Singapore, he took the initiative to extend the classes by building a new school. Aini Safuan etc, Sejarah Ringkas Penubuhan Madrasah Wak Tanjong Al-Islamiah, article in Madrasah Wak Tanjong Al-Islamiah Perasmian Bangunan Baru, (Singapore: Year Books (SEA) Pte Ltd, 1994M/141511) ,p18. It was in remembrance of him that Ustaz Muhammad Noor, who was his great grandson, built and named the school after him. Then its name was changed into Madrasah Wak Tanjong Al-Islamiah in 1968. He never anticipated that the new school would subsequently gain such public approval. The school had accommodated 400 students even with very few teachers. Ibid. The Muslims in Singapore highly welcomed and supported his achievement. At the time, the school admitted the Malay children who did not have the chance to learn Islam in the Governmental Malay and English schools. Siti Ainiza Kamsari, Madrasah Wak Tanjong Sekolah Agama Yang Modern & Profesional, article in Al-Islām , Year 23rd ,(Kuala Lumpur : Utusan Melayu (Malaysia) Bhd,Disember 1996) ,p20. Mohd Noor aimed to build a religious school that was well equipped in terms of curriculum and facilities, with a modern image, which would look more professional. Wak Tanjong School is actually a private school who offers religious studies to nearly 900 students. Malay and English language mediums are used but Arabic remains the main one. This produces students who master both the secular and religious form of education. Mohd Noor, Interview with the present writer , Singapore: 20/10/99). The ultimate goal of the *madrasah* is to develop a generation that can implement Islamic teaching as well as carry out responsibilities as Singaporean citizens living in a multi-racial country. Ibid.

⁶ Will be mentioned after this in short form as Sonhadji.

⁷ Norman Suratman, *Menyongsong Arus* ,1st edition, (Singapore, Pustaka ASB Mohamad,1997) , p135-139.

vouch for Sonhadji being a credible scholar,⁸ such as his own students⁹ who live in Singapore or other places and even people from his village neighbourhood.¹⁰

Qur'ānic studies is one of the areas in which Sonhadji demonstrated his scholarship, and it is the area which this thesis will focus on. This thesis will examine his collection of the Qur'ānic exegesis entitled '*Abr al-Athīr*, which is considered in the Peninsula of Malaysia to be one of the main references in this field.¹¹ It represents a collection of his Qur'ānic exegesis which was broadcasted

⁸ The Sunday Times reported that he was given the excellence award. See The Sunday Times, (Singapore: 8th November 1992), p21.

⁹ Such as Haji Abu Bakar Hashim, Haji Abdul Ghani Shamsuddin and Hj. Abdul Aziz bin Juned. Abu Bakar Hashim, who is the former President Shariah Court in Singapore, said that Sonhadji is a scholar who has a strength of spirit in *da'wah*. Norman Suratman, op. cit., p.144 - 147. Abdul Ghani Shamsuddin, who is a senior lecturer in the Faculty of Education in the University of Malaya, Kuala Lumpur, said: "*He disciplines himself to work consistently. Although he graduated from Aljunied School and was not from al-Azhar University, his Arabic is very influential. I esteem his knowledge.*" Abdul Ghani Shamsuddin, interview with the present writer, (Kuala Lumpur : 13//09/99).

Abdul Aziz, who has recently become the Mufti of Brunei Darussalam, accepted Sonhadji as a good teacher, who taught him and the students from Brunei a deep knowledge of Islam. Norman, op. cit., p.161-163. When speaking about his positive personality, Syed Isa Semait, who is the Singaporean *Mufti* and his former student, stated that he is a hard working and serious person in all his endeavours. This is the main factor causing him to be successful in all the fields that he is involved in. Syed Isa Semait, Interview with the present writer. (Singapore : 30/10/95).

To find a list of his students please read the preface of '*Abr al-Athīr*. Sonhadji, '*Abr al-Athīr*, 1st edition, (Kuala Lumpur, Pustaka Salam, 1997), vi, p14.

¹⁰ Ustaz Mokhsan Mahori, who was a neighbour to him, said: "*He is a figure of dedication and the father figure for the Muslim Scholars in Singapore as well.*" Mokhsan Mahori, Interviews with the present writer, (Singapore : 30/10/95) Ustaz Mokhsan Mahori was also a Principal for Madrasah Aljunied when his interview with the present writer occurred.

¹¹ '*Abr al-Athīr* is among the daily references referred to by Muslim society in Malaysia and Singapore during this time. Another four are Tafsīr Qurān Karīm, al-Furqān fī Tafsīr al-Qurān, Tafsīr Nūr al-Ehsān and Tafsīr al-Azhar.

The Tafsīr Qurān Karīm was written by Prof. Dr. Mahmud Yunus. It is in one volume. He began to write his *Tafsīr* when he was 20 years old (1922). This book was published for the first time in 1950. Mahmud Yunus, Tafsir Quran Karim, 1st edition, (Selangor, Klang Book Centre, 1992).

In writing his book the author referred to books such as Tafsīr al-Ṭabarī, Tafsīr Ibn Kathīr, Tafsīr al-Qāsimī. His references in *Hadīth* are Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim. He also referred to the book *Fajr al-Islām* and *Zahr al-Islām* written by Aḥmad Amīn.

It could be said that his book is a concise book of *Tafsīr* with a short introduction toward '*Ulūm al-Qur'ān*. It gives a simple meaning of the Qur'ānic verses. He sometimes gave an explanation briefly followed by the conclusion if he thought it needed to be done.

by Singapore Radio. He was diligent in completing all 30 chapters of the Qur'ān.

It can be said that not many of the scholars in the Southeast Asia region tend to get involved in the field of the Qur'ānic exegesis. Perhaps this is due to the complexity of the subject. Many scholars are inclined towards the study of *Fiqh* (Islamic jurisprudence), which in their point of view is a *fard al-'Ayn* (personal obligatory duty). This inclination continues regardless of the fact that the study of

Al-Furqān fī Tafsīr al-Qur'ān was written by A. Hassan or Ahmad Hassan. He was a teacher for Persatuan Islām in Indonesia. A. Hassan, *Al-Furqān fī Tafsīr al-Qur'ān*, 6th edition, (Kelantan, Pustaka Aman Press, 1984).

In the introduction of his book written on 26th April 1956M/15 *Ramaḍān* 1375H, the author said he began writing his book in July 1928M / *Muḥarram* 1347H and stopped it on *Sūrah Maryam*. He then rewrote his work in 1953 until he had completed all the *sūrahs*.

His book was published by Pustaka Aman Press, Kelantan in 1975 M in one volume. The book which the present writer refers to is currently printed by the same publisher.

In his *Tafsīr*, A. Hassan tried to give the meaning of the verses in an easy way to understand it. He then explained it in brief if he found it necessary. He also made very good notes about *'Ulūm al-Qur'ān* in his preface. Some topics which he covered are, the date of revelation, the first and the last revelation, Meccan and Medinan, method of revelation, the collection of the Qur'ān, *asbāb al-Nuzūl* (the reason of revelation), abrogation etc. When he speaks about abrogation he seems to be saying that he does not accept that abrogation has occurred in the Qur'ān.

Tafsīr Nūr al-Ehsān was written by Haji Muhammad Said bin Umar. He was a Muslim Religious Judge in Shari'ah Court in Jitra, Kedah. He was born in 1854 M in Kuar, Jerlun, Kedah and educated in Faṭani and Mecca. Ismail Yusoff, *Perkembangan Penulisan dan Penterjemahan Kitab-Kitab Tafsīr di Malaysia*, article in *ISLAMIYYAT*, (volume 16, 1995), p24 - 25. The book was published in 4 volumes. There were two publishers for this book. In 1956M/1375H it was published by Persama Press, Penang and in 1391H/1970M it was published by Maktabah wa Maṭba'ah Dār al-Ma'ārif, Penang. There are no differences between these two editions.

Muhammad Said bin 'Umar, *Tafsīr Nūr al-Ehsān*, (Penang: Persama Press, 1956M/1375H).

There are some sources which the author of the book relied on to finish his *Tafsīr*. These are *Tafsīr al-Jalālayn*, *Tafsīr al-Bayḍāwī*, *Tafsīr al-Jamal* and *Tafsīr al-Nasafī*. Ibid. p2 and 6.

It could be said his book gives a very good meaning of the Qur'ān in the Malay Language. The meanings of the verses are translated well.

Tafsīr al-Azhar was written by HAMKA. He wrote his *Tafsīr* in 30 volumes. He began his work with *sūrah* 23 of the Qur'ān because he thought he could not finish it if he started on the first. HAMKA, *Tafsīr al-Azhar*, 1st edition, (Singapore: Pustaka Nasional, 1985), v18, p4748.

He delivered the first lecture on his *Tafsīr* in Azhar Mosque, Jakarta. The *Tafsīr* was named such because he was the Grand *Imām* of this mosque named after the Azhar of Cairo. Because the reaction from the people was very encouraging the editor for the *Gema Islam Magazine* made a decision to publish it monthly from 1st February 1962M/25 *Sya'ban* 1381H. This continued until the government caught Hamka on 29th January 1964. Although he was imprisoned for two years and four months he was committed to writing his *Tafsīr* and he almost finished it during that period. M. Yunan Yunus, *Corak Pemikiran Kalam Tafsīr al-Azhar*, (Jakarta, Penerbit Panji Mas, 1989), p53 - 54.

Qur'ānic exegesis is also a *farq al-'Ayn*. However to study Qur'ānic exegesis involves a detailed examination of the *sūrahs*, which requires a deep knowledge of the Arabic language and syntax, which not many scholars can undertake.

Here lies the key point of Sonhadji's credibility. He chose this area and was constant at completing his work, without neglecting his responsibilities in other areas of studies such as *Fiqh*, Islamic history and *Uṣūl al-Dīn*.¹²

It is obvious, that the contribution made by Sonhadji is enormous. He may be listed in the same ranks of excellent scholars from the region such as Haji Abdul Malik bin Abdul Karim Amrullah (Hamka),¹³ in the area of Qur'ānic exegesis.

¹² Please refer to chapter 3

¹³ HAMKA was born on 16th February 1908M /13 *Muharram* 1326H in the Negeri Sungai Batang, Maninjau, Minangkabau, West Sumatera, Indonesia. HAMKA, *Kenang-kenangan Hidup*, (Kuala Lumpur, Pustaka Antara, 1966), p9

He came from a Muslim scholar's family. His father's grandfather, Shaykh Abdullah Arif, is a well-known Muslim scholar. HAMKA, *Ajahku*, 11th edition, (Jakarta, Widjaya, 1958), p36. His father is a Muslim leader in Minangkabau, Indonesia. The Dutch exiled him to Sukabumi because his *fatwā* (religious ruling) offended them. A. Teew, *Sastera Baru Indonesia*, translated by Rustam A. Dana Ashraf, 2nd edition, (Kuala Lumpur, University of Malaya, 1978), p72.

In 1924 he went to Java and lived in Yogyakarta to study with Cokroaminoto, the founder of the Sarekat Islām Movement. In 1927 he went to Mecca for the pilgrimage and upon his return he went back to live in his home-town in West Sumatera. In 1936 he moved to Medan to head the publication of an Islamic magazine i.e. *Pedoman Masyarakat*. Later he moved to Jakarta where in the general elections of 1955 he was elected member of the Constituent assembly representing the Mashumi until 1959. After the Mashumi was banned in 1960, he devoted much of his time to the modernist Muhammadiyah organisation. Kamaliah Hussin, *Pemikiran Hamka Dalam Politik Menurut Tafsīr al-Azhar* (Kuala Lumpur: Universiti of Malaya, 1997/1998) p22 - 43.

Hamka is known as a successful self-educated person in Islamic studies and the author of 113 books. He is the author of a number of Islamic novels, the two most important of which are the *Tenggelamnya Kapal Van Der Wijck* (Sinking of the Ship Van Der Wijck) and *Di Bawah Lindungan Kaabah* (In the shadow of the *Ka'bah*). In the early 1960s the publication of the former put him in a very difficult position, for the communists accused him of being a plagiarist. The communists claimed that the novel of the *Tenggelamnya Kapal Van Der Wijck* was plagiarism of the work of al-Manfalūṭī. Due to the investigation of the Communists and for other political reasons, Hamka was jailed by Sukarno's government and was not released from jail until the New Order government under Suharto came to power. Muzhar Mohamad Atho, *Fatwās of The Council of Indonesian Ulama*, (Los Angeles: University of California, 1990), p113 - 114. See also HAMKA, *Tenggelamnya Kapal Van Der Wijck*, 6th edition, (Kuala Lumpur: Pustaka Antara, 1979).

After his release from prison, he was accepted by all segments of the Islamic community as an independent *'ālim* (scholar), partly due to his inspiring lectures on the government broadcasting

The difference is only that the method chosen by Haji Abdul Malik bin Abdul Karim Amrullah was rather academic and only suitable for those who are specialised in Qur'ānic studies, whereas Sonhadji's method is to make the text understandable by ordinary readers. His exegesis is neither too lengthy nor too brief.

Apart from the Qur'ānic exegesis, Sonhadji also has a large collection of well thought out papers that he used to present in seminars¹⁴ or Friday sermons.¹⁵ In the area of Islamic preaching, he has made a substantial and immeasurable

radio and television networks. On the radio, he lectured every morning at 5:00 A.M., soon after the dawn prayer, which was listened to by nearly every Muslim in the country. Muzhar Mohamad Atho, op. cit. p114. HAMKA never attended any university, or even high school, but his knowledge of Islam was internationally recognised, so that in 1959 the Azhar University of Cairo conferred an honorary doctorate degree upon him. In 1974 he received another honorary doctorate degree from the University of Kebangsaan, Malaysia. From 27th July 1975 to his date of resignation on 19th May 1981, he served as the general chairman of the Majelis Ulama Indonesia (The Council of Indonesian 'Ulama'). He was also a publisher and editor-in-chief of the widely-distributed Islamic Magazine Panji Masyarakat (the Banners of Society) until his death on 24th July 1981. Ibid., p115. Another of his most important scholarly works is the Sejarah Ummat Islam (the History of Islamic Communities).HAMKA, Sejarah Umat Islam, 1st edition, (Singapore: Pustaka Nasional, 1994)

¹⁴ Some of his working papers have been compiled in the book, such as:-

- 1- Dunia dan Akhirat (the worldly and hereafter)
- 2- Jin dan Manusia Akan di Soal (the man and the jinn will be made accountable)
- 3- Jangan Menjadi Orang Yang Memecah-belahkan Agama (do not be part of people who smashed his religion)
- 4- Pendidikan Islām di Singapura (Islamic education in Singapore)
- 5- Rasulullah Pemimpin Umat Sejagat (the Prophet is a leader for the universe).

Papers number 1 to 3 were compiled in Pedoman Minbar. Syed Isa bin Muhammad Semait and friends, Pedoman Minbar, (Singapore : Pustaka Nasional, 1981), p19 - 34. Paper number 4 was compiled in the booklet for the occasion of the 60th anniversary of Aljunied. Sonhadji, Pendidikan Islam Di Singapura, article in 60th Anniversary Madrasah Aljunied al-Islamiyah, (Singapore : Kerjaya Printing Industries, December 1987), p64 - 74. Paper number 5 was compiled in a booklet for the celebration of the Prophet's birthday. Sonhadji, Rasulullah Pemimpin Umat Sejagat, article in Rasulullah Pemimpin Umat Sejagat, Singapore : MUIS, 1992), p13-40). See some more : Sonhadji, Islam Itu Agama Mudah (Islam is a easy religion), Paper presented at the National Qurān Recitation Competition in Singapore. Singapore, 5th Mac 1988M/16 Rajab 1408H. One paper for the international conference, Sonhadji, Pembangunan Kembali Kewibawaan 'Ulama (Redevelop the authority of Muslim scholars). The paper was presented at the Conference of the 'Ulamā' of Southeast Asia. Kuala Lumpur, 24th - 26th November 1983M /19 - 21 Šafar 1404H.

¹⁵ The present writer himself has seen and studied many Friday sermons that Sonhadji has

contribution. This was clear when he began to take the initiative to establish a *pondok*¹⁶ in Indonesia, in which he was involved in the administration and was a member of the teaching staff in Madrasah Aljunied. His departure to Brunei was also to fulfil the preaching mission of spreading the word of Islam.

There are many things that can be learnt from Sonhadji. Among that is punctuality, time keeping and Islamic brotherhood. If he is given a task, he is responsible about undertaking it, even though he might have to sacrifice his own comfort.¹⁷

1.2- The Definition of *Tafsīr*

The word *Tafsīr* is derived from the root *fassara*, which means to explain or construe something.¹⁸ An example of this word being used in the Qur'ān is as follows:

“And no example or similitude do they bring (to oppose or to find fault in you or this (*Qur'ān*) but We reveal to you the truth and the better *Tafsīrā* (explanation thereof)”.¹⁹

Abū Ḥayyān defined '*Tafsīr*' in his book:

produced, which remain in a manuscript form. He has suggested to several publishers in Singapore as well as in Malaysia that they take the initiative to edit and publish them since they can be a good reference to *Imāms* and Friday sermon presenters.

¹⁶ *Pondok* is a kind of religious school where students with different levels of knowledge and age sit down in front of their teacher and listen to him while he is reading a certain book. Normally the period of study is unlimited. This kind of method is the same as was used in traditional studying in Masjid al-Ḥarām, Mecca.

The *pondok*, which he opened, is Perguruan Agama Islam Rengat (Rengat Islamic Religion Education Establishment). At that time he was 20 years old. Sonhadji, interview with the present writer, (Singapore: 2/10/95). Please refer to chapter 2 to know more about this *pondok*.

¹⁷ Please refer to chapter 2.

¹⁸ Ibn Fāris, *Mu'jam Maqāyīs al-Lughah*, edited by 'Abd al-Salām Ḥārūn, (Beirut: Dār al-Fikr, n/y), v4, p504. Ibn Manẓūr, *Lisān al-'Arab*, (Beirut: Dār Ṣādir, n/y), v5, p55 and v11, p33.

¹⁹ *Al-Furqān* (25) :33

“*Tafsīr* is the science which discusses the way the Qur’ān is interpreted. *Tafsīr* examines the meaning of verses in the Qur’ān in terms of the factual meanings (*ḥaqīqah*) metaphorical meanings (*majāz*), meanings of words (*mufrad*) and arrangements (*tarkīb*). The abrogation of verses and reasons for revelations are also examined by *Tafsīr*”.²⁰

This definition given by Abū Ḥayyān is somewhat more complicated than the one given by Ibn ‘Āshūr. Ibn ‘Āshūr stated in his book, *al-Taḥrīr wa al-Tanwīr*:

“*Tafsīr* is the name of a science that has the role of clarifying the words of *al-Qur’ān*, either briefly or in lengthy detail”.²¹

Ta’wīl is another word that is frequently used in the context of Qur’ānic exegesis.²² This word derives from a different root than *Tafsīr*, but it has the same meaning.²³ These words were used synonymously by most of the interpreters of the Qur’ān and were popular among them.²⁴ For example, the word

²⁰ Abū Ḥayyān, *Tafsīr al-Baḥr al-Muḥīṭ*, (Beirut: Dār al-Fikr, 1983), v1, p13-14.

²¹ Ibn ‘Āshūr, *Tafsīr al-Taḥrīr wa al-Tanwīr*, (Tunis: al-Dār al-Tūnisiyyah li al-Nashr, n/y), v1, p11.

²² In English, some scholars also use the words elucidation, explanation, interpretation, exegesis and commentary for the *Tafsīr al-Qur’ān*. See Mustansir Mir, *Tafsīr*, article in *The Oxford Encyclopedia of the Modern Islamic World*, (New York - Oxford: Oxford University Press, 1995), v4, p169 - 170. B. Carra De Vaux, *TAFSIR*, article in *First Encyclopaedia of Islam 1913-1936*, (Leiden: E. J. Brill, 1987), vVII, p603-604. Mannā’ Qaṭṭān, *Mabāḥith fī ‘Ulūm al-Qur’ān*, (Beirut: Mu’assasah al-Risālah, 1991), p326-327.

²³ Abū al-Faḍl Mīr Muḥammadī says directly that *al-Ta’wīl* is *al-Tafsīr*. See Abū al-Faḍl Mīr Muḥammadī, *Buḥūth fī Tārīkh al-Qur’ān wa ‘Ulūmuh*, (Beirut: Dār al-Ta’āruf li al-Mathū’ah, 1980M/1400H), p296. However the conclusion above is based on the context of Qur’ānic studies and not in the context of *Uṣūl al-Fiqh* (the foundation of Islamic jurisprudence). Due to the development and evolution of the Science of *Uṣūl al-Fiqh*, the meaning of *Ta’wīl* became more specified and distinct from *Tafsīr*. This point of *Tafsīr* and *Ta’wīl* is discussed by al-Khālidī in his book *al-Tafsīr wa al-Ta’wīl fī al-Qur’ān*. Al-Khālidī, Ṣalāḥ ‘Abd al-Fattāḥ (Dr), *al-Tafsīr wa al-Ta’wīl fī al-Qur’an*, 1st edition, (Jordan: Dār al-Nafā’is, 1416H/1996M), p23-43. See a book written on *al-Ta’wīl* by Ibrāhīm bin Ḥassan. Ibrāhīm bin Ḥassan bin Sālim, *Qaḍīyah al-Ta’wīl fī al-Qur’ān al-Karīm min al-Ghulāh wa al-Mu’tadilīn*, 1st edition, (Beirut: Dār Qutaybah, 1413H/1993M), v1, p39-40.

²⁴ Even so not all the *muḥassirūn* have chosen these two words to name their books. For instance Fakhr al-Rāzī, al-Baghawī, al-Māwardī and al-Biqā’ī. Fakhr al-Rāzī named his book, *Mafātīḥ al-Ghayb*, al-Baghawī named his work *Ma’ālim al-Tanzīl*, al-Māwardī named his work *al-Nukāt wa al-‘Uyūn* and al-Biqā’ī named it *Naẓm al-Durar fī Tanāsuh al-Āyāt wa al-Suwar*. Fakhr al-Rāzī, *Mafātīḥ al-Ghayb*, (Beirut: Dār Iḥyā’ al-Turāth al-‘Arabī, (n/y). Al-Baghawī, *Ma’ālim al-Tanzīl*, edited by Khālid ‘Abd al-Raḥmān al-‘Ak and friend (Beirut: Dār al-Ma’rifah, 1986). Al-Māwardī, *al-Nukāt wa al-‘Uyūn*, edited by al-Sayyid ‘Abd al-Maqsūd bin ‘Abd al-Raḥīm

al-Tafsīr was used by Ibn Kathīr.²⁵ He gave his book the name *Tafsīr al-Qur'ān al-'Azīm*.²⁶ A similar practice is used by al-Suyūṭī,²⁷ al-'Ālūsī,²⁸ Ibn 'Āshūr²⁹ and al-Wāhidī.³⁰ The word *al-Ta'wīl* was used by Ibn Jarīr al-Ṭabarī³¹ as the title of his book *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān*.³² It was also chosen by al-Bayḍāwī,³³ al-Zamakhsharī,³⁴ al-Khāzin³⁵ and al-Nasafī.³⁶

(Beirut : Dār al-Kutub al-'Ilmiyyah, 1992). Al-Biqā'ī, Naẓm al-Durar fī Tanāsub al-Āyāt wa al-Suwar (India: Majlis al-Dā'irah al-Ma'ārif al-'Uthmaniyyah ,1969).

²⁵ Please refer to chapter 4 for his biography.

²⁶ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm* (Beirut: Dār al-Ma'rifah,1987)

²⁷ Al-Suyūṭī, *Al-Dur al-Manthūr fī al-Tafsīr al-Ma'thūr* (Beirut: Dār al-Fikr, 1988). He is 'Abd al-Rahmān bin Abī Bakr Jalāl al-Dīn. He was born in 849H /1445M. He was a very popular scholar and wrote more than 600 books about many areas of Islamic studies. He died in Cairo in 911H/1505M. Al-Zerekly, *al-A'lām Biographical Dictionary*, 7th edition (Beirut: Dār al-'Ilm li al-Malāyīn, 1986M) v3,p301-302

²⁸ Al-'Ālūsī, *Rūḥ al-Ma'ānī fī Tafsīr al-Qur'ān al-'Azīm wa al-Sab' al-Mathānī* , (Beirut: Dār Ihyā' al-Turāth al-'Arabī,1985). He was Maḥmūd bin 'Abd Allāh al-Ḥusaynī al-'Ālūsī. He was among the scholars in Qur'ānic studies. He was born in 1217H/1854M. He was a *mufti* in 1248H but no so long after that resigned from the post. Al-Zerekly, *op.cit.*v7,p.176-177

²⁹ Ibn 'Āshūr, *Tafsīr al-Taḥrīr wa al-Tanwīr* , (Tunis: al-Dār al-Tūnisiyyah, 1984). He was Muḥammad al-Ṭāhīr bin 'Ashūr , the leader of *muftis* in Tunis and Professor in the University of Zaitūn. He was born in 1296H/1879M and died in 1393H/1973M in Tunis. He wrote several books on *Fiqh* and *Tafsīr*, for example *Maqāsid al-Sharī'ah al-Islāmiyyah* on *Fiqh* and *al-Taḥrīr wa al-Tanwīr* on *Tafsīr*. Al-Zerekly, *op.cit.* v.6,p174

³⁰ Al-Wāhidī, *Al-Wasīṭ fī Tafsīr al-Qur'ān al-Majīd*, 1st edition, edited by al-Shaykh 'Ādil Aḥmad 'Abd al-Mawjūd and friends, (Beirut: Dār al-Kutub al-'Ilmiyyah, 1994M/1415H). He was Abū al-Ḥasan 'Alī bin Aḥmad al-Wāhidī, student of Abū Ishāq al-Tha'labī. He was among the scholars in the Shāfi'ī school of thought. He died in 234H when he was 70 years old. Ibn al-'Imād al-Ḥanbalī, *Shadharāt al-Dhahab fī Akhbār man Dhahab*, (Beirut: Dār al-Fikr, 1988) , v3 ,p330 .

³¹ Please refer to chapter 4 for his biography

³² Al-Ṭabarī, *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān* , (Beirut: Dār al-Fikr,1988).

³³ Al-Bayḍāwī, *Anwār al-Tanzīl wa Asrār al-Ta'wīl* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1988). Please refer to chapter 4 for his biography

³⁴ Al-Zamakhsharī, *Al-Kashshāf 'an Ḥaqā'iq Ghawāmiḍ al-Tanzīl wa 'Uyūn al-Aqāwīl fī Wujūh al-Ta'wīl* , edited by Mustafā Ḥusayn Aḥmad (Beirut: Dār al-Kitāb al-'Arabī, 1986). He was Maḥmūd bin 'Umar bin Muḥammad bin Aḥmad al-Zamakhsharī. He was among the religious scholars in *Tafsīr al-Qur'ān* and Arabic literature. He was born in 465H/1075M in Zamakhshar and a scholar in Mu'tazilite. He died in al-Jurjāniyyah on 538H/114M. Al-Zerekly, *op.cit.*, v7,p178

³⁵ Al-Khāzin , *Lubāb al-Ta'wīl fī Ma'ānī al-Tanzīl* , (Egypt: Maṭba'ah Mustafā al-Bābī al-Ḥalabī 1955). Please refer to chapter 4 for his biography.

³⁶ Al-Nasafī , *Madārik al-Tanzīl wa Ḥaqā'iq al-Ta'wīl* , (Beirut: Dār al-Kitāb al-'Arabiy, 1982). He was 'Abd Allāh bin Aḥmad bin Maḥmūd al-Nasafī. He was a scholar in Hanafī's school of thought and wrote some books on Islamic jurisprudence such as *al-Manār* and *Kashf al-Asrār* based on this school. He died on 710H/1310M. Al-Zerekly, *op.cit.*, v4, p67-68.

Tafsīr al-Qurān is one of the oldest areas of knowledge in Islam. It grew up in parallel with the revelation of *al-Qurān*. It began on the first day of revelation when the Prophet gave an explanation of the meaning of *al-Qurān*. Muslims believe that the Prophet has to explain its meaning because it is a correct guidance from Allāh. Allāh states in *Sūrah al-Baqarah* :

“This is the book (the Qur’ān) whereof there is no doubt, a guidance to those who are *al-Muttaqīn* (the pious and righteous person)”³⁷

It was revealed to give human beings the guidance of Allāh,, and Allāh sent the Prophet to ensure that they understood it correctly.³⁸ Many examples of the Prophet interpreting the meaning of the Qur’ān are recorded in the *Ḥadīth*. In this context, Allāh says:

“...And We have (also) sent down unto you the *Dhikr* (*al-Qur’ān*). That you may explain clearly to men what is sent for them....”³⁹

Tafsīr of the Qur’ān is one of the most important branches of knowledge for Muslims.⁴⁰ All matters concerning the Islamic way of life are connected to it. The

³⁷ *Al-Baqarah* (2) : 2

³⁸ Many scholars have discussed whether the Prophet explains all the meanings of the verses or not. Some of them seem to say the Prophet explained all the verses and some of them say not. Please refer to chapter 7 for these points of views.

³⁹ *Al-Nahl* (16) : 44

⁴⁰ This is a matter of growing interest for non-Muslim Scholars as well. Some of them have made a good contribution toward *al-Qur’ān*. To read more about this please see Al-Tihāmī Naqrah . Al-Tihāmī Naqrah (Dr.), *Al-Qur’ān wa al-Mutashriqūn*, article in *Manāhij al-Mustashriqīn fī al-Dirāsāt al-‘Arabiyyah al-Islāmiyyah*, (Riyāḍ: Arab Bureau of Education for the Gulf States, 1985M/1405H), v1, p24-54. Some of them have deviated from the correct facts. Robert Roberts is a case in point. When he speaks about *Tafsīr al-Jalālayn* in his book, namely *The Social Laws of the Qor’an*, he said :

“*The Tafsīr Galalain is a small but very useful commentary of the Qoran, which I constantly consulted in the preparation of this work. The commentary, as the name Galalain (dual) shows, was the work of two, father and son. It was begun by Galal Ud-din as Suyuti (1445-1505), who was first a Qadi at Suyut in Upper Egypt, and later a professor at Cairo, and completed by his son, who also became a professor.*” Robert Roberts, *The Social Laws of the Qor’an*, (London: Curzon Press 1990), p120 - 121

right application of Islam is based on the proper understanding of the Qur'anic guidance.

After the death of the Prophet Muhammad a need was felt for an explanation of obscure Qur'anic verses and meanings, especially for non Arabs. This need was rooted in the desire to understand fully every aspect of the text. The better its commandments are understood, the more Islam is maintained. In this context, Sonhadji has made a good contribution in explaining the meaning of the Qur'an to his society.

1.3- Literature Review

As far as can be ascertained, this kind of study has not been carried out before. This assertion was received from Sonhadji himself. Nonetheless, it is undeniable that there have been some efforts made to try to expose Sonhadji to the public. A study that is somewhat close to this research was carried out by Aliza Binti

The Tafsir al-Jalalayn was not the work of father and son. It was not begun by Jalal al-Din al-Suyuti and later completed by his son.

There were two Jalals who were involved in writing the Tafsir al-Jalalayn. The first Jalal is Jalal al-Din al-Mahalli. He was Muhammad bin Ahmad bin Muhammad bin Ibrahim al-Mahalli al-Shafi'i. He was born in Egypt in 791H/1389M and died in 864H/1459M. C. H. Pellat, Al-Mahalli, article in The Encyclopaedia of Islam, (Leiden: E.J.Brill, 1986) vV, p1223.

The second Jalal is Jalal al-Din al-Suyuti. He is 'Abd al-Rahman bin Abi Bakr bin Muhammad al-Suyuti al-Shafi'i. He was born in 849H/1445M and died in 911H/1505M. Ibid.

Al-Suyuti only began to write this book to complete the work of Jalal al-Din al-Mahalli. In the end of his commentary to *Sūrah al-Isrā'* he states that his work is completing the exegesis of the Qur'an has been done by Imam Jalal al-Din al-Mahalli. Al-Imamāyn al-Jalālayn, Tafsir al-Jalālayn, (Beirut: Dār al-Fikr), p386-387. T. Welch, Alford, Qur'anic Studies; Problems and Prospects Studies in Qur'an and Tafsir, article in Journal of the American Academy of Religion, (Volume 47, 1979), p629.

C. H. Pellat has concluded that al-Mahalli had commented on the *sūrahs* from *al-Kahf* (18) to *al-Nās* (114) as well as *al-Fātiḥah* (1) and a few verses of *al-Baqarah* (2). C. H. Pellat, op.cit.

Izzidien, Mawil (Dr.) has reviewed some errors in this book. See Izzidien, Mawil (Dr.), The Social Laws of the Qur'an, book review in Journal of Islamic Studies, (v3, no.1, January 1992) p105-107.

Yunus in her MA thesis, submitted to the International Islamic University of Malaysia in August 1998. The title of her study is namely, *The Development of Tafsīr in Malay Language in Southeast Asia: A Study on Tafsīr ‘Abr al-Athīr* written by Ustaz Ahmad Sonhadji Muhammad.⁴¹ This study focus mainly on *Tafsīr* in Southeast Asia. The examination of Sonhadji and *‘Abr al-Athīr* was brief and not comprehensive and does not justify the inclusion of Sonhadji and his book in the above thesis title.

It might be relevant here to state that I have been collecting information regarding Sonhadji and his *Tafsīr ‘Abr al-Athīr* since 1995. I often commuted from Kuala Lumpur to Singapore to carry out interviews with Sonhadji and to gather all the related materials. A series of interviews also took place with Sonhadji's relatives. I published some of this material in the *Muslimah* magazine.⁴² I also published a working paper about Sonhadji during the Seminar of Study of *Uṣūl al-Dīn* on 4 – 6 of October 1996, which was organised by the University of Malaya. The working paper was entitled *Ustaz Ahmad Sonhadji and Tafsīr ‘Abr al-Athīr. An Introduction*. These publications were among ones I

⁴¹ Aliza binti Yunus, *Nash'ah al-Tafsīr al-Malāyuwīyah fī Janūb Sharq Āsiā : Dirāsah ‘an Tafsīr ‘Abr al-Athīr li al-Ustāz Ahmad Sonhādji Muhammad*, Selangor, IUM, 1998.

⁴² In August 1996, an article entitled *The Aristocracy of a Nobleman (i.e. Sonhadji)* was published. Zulkifli Hj. Yusoff, *Kewibawaan Seorang Tokoh*, article in *al-Muslimah*, (Kuala Lumpur: Syarikat al-Muslimah, August 1996), p57-59. In September 1996, an article entitled *Ustaz Ahmad Sonhadji: Half a Century as the Lantern of Muslim Community* was published _____, *Ustaz Ahmad Sonhadji : Setengah Abad Menjadi Pelita Ummah*, article in *al-Muslimah*, (Kuala Lumpur: Syarikat al-Muslimah, September 1996), p35-37. In October 1996, an article entitled *To Know Tafsīr ‘Abr al-Athīr* was published _____, *Mengenal Tafsīr ‘Abr al-Athīr*, article in *al-Muslimah*, (Kuala Lumpur: Syarikat al-Muslimah, October 1996), p57-58. In November 1996, an article entitled *Exploring the Mind of Ustaz Hj. Ahmad Sonhadji through Tafsīr ‘Abr al-Athīr* was published _____, *Menyorot Minda Ustaz Hj. Ahmad Sonhadji Menerusi Tafsīr ‘Abr al-Athīr*, article in *al-Muslimah*, (Kuala Lumpur: Syarikat al-Muslimah, November 1996), p46-60. In January 1997 an article entitled

loaned to Aliza, along with several other collections of Sonhadji's writings. I also suggested to Aliza that she should plan an interview with Sonhadji himself before writing anything about him as he is still alive. Therefore, although Aliza had written a discussion about Sonhadji, it did not prevent me from continuing with my intent of studying *Tafsīr 'Abr al-Athīr*, for which I had been collecting data since October 1995. The discussion written by Aliza was very different from the one I wrote in my research.

Another piece of research, which is apparently related to this thesis, is the one done by Norman Suratman. He wrote a book entitled *Menyongsong Arus* (Emulating the Current of Flow). This book gives a biography of Sonhadji. It was published during the celebration of Sonhadji's 75th birthday on 18th August 1997.⁴³ It records bits and pieces of Sonhadji's history throughout the various chapters of his life, besides recording the background of his life.⁴⁴ This is quite different from the main topics discussed in this thesis, although there are some areas of overlap in the second chapter of this thesis.

Like the previous work by Aliza, Norman also obtained assistance and co-operation from the present writer. In drafting his book, Norman sent me a letter

The Rumah Wakaf Haji Ibrahim was published. _____, Rumah Wakaf Hj. Ibrahim, article in *al-Muslimah*, (Kuala Lumpur: Syarikat al-Muslimah, January 1997), p54-55.

⁴³ The Straits Times, (Singapore: 4/9/97), p14.

⁴⁴ Berita Harian, (Singapore: 2/9/97), p3.

containing questions about Sonhadji and his book of *Tafsīr*. My answers became one part of the materials which Norman benefited from when drafting his book. In his chapter about the opinions Sonhadji's pupils, acquaintances and colleagues had about Sonhadji, Norman included one part of the letter which was my reply to Norman's questions. Norman participated in the second and third interviews I had with Sonhadji, but none of the subsequent ones. After the second interview, Norman, a journalist and an author in Singapore, explained his wish to write a biography of Sonhadji and borrowed the cassettes on which I had recorded interviews about Sonhadji with Rahmahwati and Suriati, Sonhadji's daughters. As the subjects focused on by me were different from the ones focused on by Norman, I was not reluctant to provide Norman with copies of these cassettes. Eventually, Norman produced his book which was of a journalistic nature rather than academic.

Apart from these two studies, as far as we know, there is no other research about Sonhadji and *Tafsīr 'Abr al-Athīr*. A brief record of Sonhadji's biography on the cover of the copy of *'Abr al-Athīr*, which is contained in the publication of Pustaka Al-Mizan and Pustaka Salam cannot be regarded as an impediment to the present writer's effort either. It is merely a brief record contained on one page.

1.4- The Rationales and Contribution Expected

As has been mentioned, Sonhadji took more than 25 years to complete the commentary. The task was not an easy one. Without his dedication and his determined and consistent effort it might not have produced a good result, since history has shown how many have tried to complete a similar task, but failed. In

the course of completing his commentary, Sonhadji did not base his work solely upon his own opinions. Instead he used a vast amount of references which dealt with the fundamental issues of his work. One of the most important of these references was the *Tafsīr al-Ṭabarī*. When asked about the reason why he referred to al-Ṭabarī, he replied:

“ I could not easily avoid the *Tafsīr al-Ṭabarī* because up to now, it remains the central and main reference for all *Tafsīr*. In it, we can find almost every ascription for the verses in the Qur`ān”.⁴⁵

Apart from al-Ṭabarī, there were other *Tafsīr* scriptures which made up his core references, namely Ibn Kathīr, al-Rāzī, al-Marāghī⁴⁶ and the like. Cross-references made by using the ideas from all these scriptures enabled him to continue with his *Tafsīr* successfully. These, along with his readings about current issues helped him to entice the reader every one in a while to scientific matters, which depict the beauty of the Qur`ān in the context of *i`jaz* (inimitability).

This was the reason that caused the late Za`ba⁴⁷ to be attracted to his work. Za`ba encouraged Sonhadji to continue with this aspect of his work. In one of his letters to him he asked Sonhadji to emphasise the practical aspects of science and

⁴⁵ Sonhadji, interview with the present writer ,(Singapore: 20/09/95)

⁴⁶ Please refer to chapter 4

⁴⁷ He was Zainal Abidin bin Ahmad or people recognised him by the short name of Za`ba. He was born in 1895M in Negeri Sembilan, Malaysia. He was a Malay scholar who mastered 3 languages and was involved in several pieces of academic research either in Malay, Arabic or English. Many Malay scholars paid respect to him and accepted him as a Sage of the Malay Language. He was in Singapore from 1943M to 1945 and worked for two years (1942-1943) at Singaporean Broadcast. In 1947 he went to London and worked as a lecturer in the School of Oriental and African Studies (SOAS) for several years. To know more about him, please visit

technology with more details.⁴⁸ However Sonhadji refused and told him that this was a commentary aired on the radio and listened to by the public. He added:

“We should convey to them a full understanding and appreciation of *al-Qur’ān* by using simple language. And also the content of *Tafsīr* should consist of matters which they can easily understand and comprehend. If this were not the case, the message of *al-Qur’ān* would fail to reach them. Raising issues and matters that are of a higher standard or more difficult to grasp might result in the loss of my audience. They are not university students who are attending my lectures. Moreover, I am not an expert in those specialised fields. Thus, it would be a gross mistake and injustice if I were to interfere with other people’s expertise. It would be better to discuss scientific issues at places and venues which are more academic in nature”.⁴⁹

With a total and absolute humility, he presented his commentary to the public at large to be used as a tool to guide them in their lives. By having discussions, which are mild and moderate in nature, he was successful in attracting the public to love the Qur’ān.

It can be observed that *‘Abr al-Athīr* contains a few disciplinary and methodological items which can be summarised as follows:

1. Sonhadji often mentions one or two verses, sometimes three, after which he gives the literal meaning of the verses on the right. For the *Jawi*⁵⁰ version it is located on the left. If the reader only wishes to understand the basic meaning of the verses, then the literal meanings

<http://lontarweb.umlib.um.edu.my/apmdb/idc/BiodataEm.idc?AuthorID=15932> , which was last updated on 2000-08-03.

⁴⁸ Sonhadji, interview with the present writer (Singapore : 24/10/95)

⁴⁹ Sonhadji, *ibid.*

⁵⁰ *Jawi* is Arabic characters used in Malay for writing with some additional letters such as (*cha*), (*ga*) and (*nyu*).

located both on the left and right would be sufficient. It is likely that one day there will be publishers who will undertake the task of publishing the meaning of the Qur'ān, based on the commentary made by Sonhadji.

2. After the literal meanings of the verses are given, Sonhadji makes some comments regarding those verses. Whilst doing this, sometimes he uses the word *huraian* (interpretation) and sometimes the word *yakni* (that is). His reasons for choosing one or the other are obvious only to him because there are no differences in the meaning of these words. There seem to be differences in the usage but they actually have the same meaning.

3. After he had finished with his commentary of the verses, he would highlight or put into bold some of the words. This was done deliberately to highlight the important issues, which needed to be dealt with more seriously.

4. Sonhadji gives an introduction to each *sūrah* before proceeding to the commentary. Some of the factors which are taken into account whilst giving the introduction of the *sūrah* are; the core issues which are stated and embedded in the *sūrah*; the merit or specialities inherent in those *sūrah*; and other issues relevant to the name of the *sūrah*.

5. In his commentary, Sonhadji sometimes supports his comments by presenting other relevant verses or *Ḥadīth* in order to strengthen his commentary.

6. He is very concerned about *Asbāb al-Nuzūl* and tries to provide a lot of this under each verse.

7. In many times he brings the verses to the discussion of *fiqh* and specifically to the *Shāfi'ī's* school of thought. However in some cases, he would turn the discussion of the verses to *khilāf* matters i.e. matters in which there are differences of opinion between the *fuqahā'*. In these instances, he makes no *tarjīh* (inclination) nor does he support any of the schools of thought. Perhaps he is trying in his own manner to give an impression of how huge, wide and diverse the *sharī'ah* (Islamic Law) really is. And also to show how flexible and easy Islam is by giving the follower the luxury of following and practising of any of the *madhhabs* (Islamic schools of thought). The present writer asked him once the reason as to why he made no inclination and why he rejected none of the opinions of the *madhhabs*. He replied by saying that he did not have the expertise to decide, discuss and to debate with the supporters of the *madhhabs*, all of whom had their solid arguments.⁵¹

8. Whenever possible, he would discuss the verses in the form of *Ra'y* (reason) commentary. This is illustrated where he comments upon the verses from *Sūrah al-Nahl*, which are relevant to the content of glucose in honey.⁵²

⁵¹ Sonhadji, interview with the present writer (Singapore: 1/11/95)

9. The most interesting part of this methodological aspect is the author's attempt and effort to find the *ta'luk* of each word in every verse. *Ta'luk* here means the connection between one verse and another. In Qur'ānic Studies, this is known as *munāsabāt*. In his work, Sonhadji really gave this his best efforts. This is illustrated by the fact that almost every time he had finished his comments on a verse, he would try to find out the connection between that verse and the verse which was about to be discussed. Sometimes, he would go further by attempting to find the connection between one surah and another. All of this was not an easy task, made possible only by deep and consistent appreciation of the contents of the verses or *sūrahs*.

The contributions expected from this research.

1. This research hopes to introduce Sonhadji to the public as an important scholar who possesses the authority to make an elaboration on Qur'ānic verses.

2. By exposing this book it is hoped that we will be able to understand how the Muslim scholars of the Qur'ān in Southeast Asia understood various verses. It is hoped that we will shed some light on the methodology of interpreting the Qur'ān especially with reference to the three approaches that Sonhadji used i.e. *Ma'thūr* (narrative), *Ra'y* (reason) and *Mawḍū'ī* (subject matter).

⁵² Sonhadji, op.cit.v14.p2563.

3. The exposition of Sonhadji's background is hoped to place him in the list of those scholars who should become points of reference and should not be neglected by the Muslim community in Southeast Asia, especially in Singapore. As well as the books relating to the field of Qur'anic exegesis that he produced, Sonhadji has also devoted much of his life to the field of Islamic education.

4. Through explaining Sonhadji's methodology in this *Tafsīr*, this research is expected to be an introduction to *Tafsīr 'Abr al-Athīr*. Through this introduction, the public understanding of the Qur'anic verses will increase.

5. This research also hopes to strengthen the authenticity of *'Abr al-Athīr* by examining its references and ascertaining the authenticity.

1.5- Research Methodology

To complete this research, the present writer employed several methods, which may be mentioned as follows:

1.5.1- Method of determination of subject

In the course of carrying out this research, the present writer determined the subject that was going to be studied. The subject is *A Study of Tafsīr 'Abr al-*

Athīr and Sonhadji's Methodology in Tafsīr al-Qur'ān. This research falls under the field of Qur'ānic Studies. It discusses three basic things: Firstly, the background of Sonhadji's life, secondly, the sources of reference that he used and finally the methodology by which Sonhadji drafted this book.

1.5.2- Method of data collection

The following methods were employed during the gathering and interpreting of the collected materials related to Sonhadji. These materials were obtained via two ways: firstly through field research and secondly through library research.

1.5.2.1- Field research

Field research includes the interviews with Sonhadji, his wife, children and those who were thought to be able to give useful information regarding him. As well as this, many documents which had a connection to Sonhadji, were collected. By 'documents' we mean here any papers conveying information, including pictures and photographs. Quite a lot of information was gathered from personal letters, books, memoirs, newspapers etc.⁵³

1.5.2.2- Library research

Library research was done to obtain the material for chapters four to ten. Several libraries were visited in order to obtain data related to the title of this research. These included public libraries as well as private ones owned by private

⁵³ Imam Barnadib, *Arti dan Metode Sejarah Pendidikan*, (Yogyakarta : Yayasan Penerbitan FIP-IKIP ,1982) ,p55

individuals: The written materials that were referred to in libraries were either of official or unofficial publications, such as books, magazines, newspapers cutting etc.

1.5.3- Data analysis method

The material which was obtained, was then processed and summarised and during this process comparative method was employed. This method was used while making an observations and comparisons between obtained facts and was employed when tracing the sources of reference of *'Abr al-Athīr*.

When arranging his *Tafsīr*, Sonhadji made references to authentic scriptures. It was only possible to trace these and make a study of them in two fields, *Tafsīr* and *Ḥadīth*. It is hoped that other authors will attempt to do some research based on other books relevant to other fields, like *sīrah* (biography of Prophet Muḥammad) and *Fiqh* etc.

1.6- Synopsis

Part one of this thesis covers chapters one to three. The thesis is introduced in the first chapter. It contains a discussion highlighting the rationales of the research to be carried out, and notes some small areas of other people's work which relate to Sonhadji. In this chapter, Sonhadji's background and his book, *'Abr al-Athīr* are mentioned briefly and this is followed by a discussion of research methodology and a synopsis. In the second and third chapters information gathered from

interviews with Sonhadji, his wife, children, relatives and colleagues is analysed. His birth, education, career and contributions to social and academic areas also discussed.

Part two covers chapter four, five and six. These chapters discuss the main sources. In chapters four, five and six the main sources which Sonhadji used when completing his *Tafsīr* are examined and analysed. These chapters begin with the search for and proof of the sources he used for reference in the field of *Tafsīr* and *Ḥadīth*. Next, it is followed by a discussion of the history of the writing and publication of *‘Abr al-Athīr* with some notes on the book.

Part three of the thesis covers chapters seven, eight, nine and ten. Back ground information about three methods generally used in *Tafsīr al-Qur’ān* is detailed in chapter seven.

Chapter eight, nine and ten discuss Sonhadji’s methodology in *Tafsīr al-Qur’ān*, by referring to *‘Abr al-Athīr*. The conclusion of the discussion highlights the fact that Sonhadji’s method of interpreting *al-Qur’ān* does not greatly depart from the three known methods of *Tafsīr*, namely *Tafsīr al-Ma’thūr*, *Tafsīr al-Ra’y*, and *Tafsīr al-Mawqūf*.

Finally, part four of the thesis contains the conclusion, the bibliography and the glossary. In the conclusion, the conclusions and outcomes reached by the writer, during his study on *‘Abr al-Athīr*, are discussed.

Chapter 2

A Brief Biography of the Author and His Country.

2.1- Personal life

Sonhadji was born in August 1922M (*Dhū al-hijjah* 1340H) in Desa Pengging, one of the villages situated in Surakarta (Solo) territory, Central Java, The Republic of Indonesia.¹

He is the son of Muhammad Milatu² bin Haji Haromain³ and, according to him, his lineage derives from Kiyai Mojo (III).⁴ His mother is Ummi Salamah.⁵ The

¹ Sonhadji Mohamad, Interview with the present writer (Singapore :23/10/95)

² He died on 11th October 1945M (4 *Dhū al-Qa'dah* 1364H) at 9.00 pm when he was 56 years old. His grave is situated in Rengat, Inderagiri, Riau. Sonhadji, interview with the present writer (Singapore: 26/10/95).

³ Sonhadji could not remember the date of his father's death. However his grave is situated in Solo, Surakarta. Ibid.

⁴ There were three Kiyai Mojo. The third one was Haji Muslim Muhammad Halifah. He was born in 1764M and died in 1849M in Tondano village, Menado, North Sulawesi, where he was buried along with 63 of his followers. He was exiled by the Dutch to Menado because he was among the *mujāhidīn* who fought the Dutch courageously. The *mujāhidīn* leaders were Pangeran Diponegoro and Imam Bonjol. Imam Bonjol was known as a respected scholar and also a nationalist. Sonhadji analyses that the Dutch separated them from the other groups of *mujāhidīn* and put them away in a part of Menado in belief that they could be converted to Christianity. However they fought endlessly, so the Pangeran Diponegoro was expelled to Makasar, the place where he was buried. Sonhadji, interview with the present writer (Singapore:7/6/96). Suratman, op.cit.,p25-26

⁵ She died in 1977M in Pekan Baru, Riau. Ibid.

origin of her father is Senopati⁶ while the origin of her mother is Ariodamar (1455-1486).⁷

Although his full name is Ahmad Sonhadji, he is better known by the nickname of Sonhadji. The word Sonhadji was most probably taken from the name of the author of an Arabic grammar book entitled *Matn al-Ajrūmiyyah*.⁸ This book is well known in Southeast Asia and most probably his parents named him after the name of the author, indicating their aspiration of Sonhadji becoming a well-known figure in future.

In the year 1927, he went on a journey with his parents to Singapore. This was the first journey of his life and took place when he was five. When they landed in Singapore, Sonhadji and his parents went to live with a group of the Solo

⁶ Senopati died in 1601 after he had been a ruler in Mataram for 15 years, from 1586. He spent almost all of his years at war. IAMKA, Sejarah Umat Islam, 1st edition, (Singapore: Pustaka Nasional, 1994) p850

⁷ He converted to Islam and went under the name of Ariadillah (Aryaḍ Allāh). He was a Bupati Palembang. Ariodamar was given Princess Champa from Tiongkok to be his wife, by Sri Kertabumi (1474-1478), who was the King of Majapahit (IV). Before this, Princess Champa was a former wife to the king and from their marriage they had a son named Raden Fatah (b 1445M). Princess Champa asked for divorce when she learnt her husband had a second wife. So, her husband sent her to Palembang. Sonhadji, interview with the present writer, (Singapore: 23/10/95). H. M. Ali Amin, Sejarah Kesultanan Palembang Darussalam dan Beberapa Aspek Hukumnya, article in *Masuk dan Berkembangnya Islam di Sumatera Selatan*, edited by K. H. O. Gadjahmata, 1st edition, (Jakarta: Penerbit Universitas Indonesia, 1986). p68-73. Ariodamar was converted to Islam by Raden Rahmat. IAMKA, Sejarah Umat Islam, op.cit., p754-755. Raden Rahmat is one of the 'Wali Songo'. To know more about 'Wali Songo', please read M.B. Rahimsyah, *Legenda & Sejarah Lengkap Wali Songo*, (Surabaya: Penerbit AMANAH, n/y) *Bupati* means a high official, for an area of country outside the capital city, who follows the king. Sheikh Othman bin Sheikh Salim, *Kamus Dewan Edisi Baru*, 4th edition, (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1993), p177.

⁸ *Matn al-Ajrūmiyyah*, a book of Arabic grammar, is well known. It was written by al-Sonhājī. According to Ibn al-Imād, he was Muḥammad bin Muḥammad bin Dāwūd al-Sonhājī, Abū 'Abd Allāh. He was a famous Arabic Grammar Scholar. He was born on 672H/1273M and died on 723H/1323M. Ibn al-Imād, *Shadharāt al-Dhahab li Akhbār man Dhahab*, edited by 'Abd al-Qādir al-Arna'ūṭi etc., 1st edition, (Beirut: Dar Ibn Kathīr, 1413H/1992M) v8, p112. According to al-Zereky, it is a very famous book of Arabic Grammar and has received many commentaries from many scholars. He also wrote a book named *Farāid al-Ma'ānī li Sharḥ Ilirz al-Ma'ānī* or known as *Sharḥ al-Shāḥibiyyah*. He was born and died in Pas. Al-Zereky, op.cit., v7, p33. Please refer to al-Sonhadji, *al-Matn al-Ajrūmiyyah*, (Pulau Pinang: Percetakan Almuarif Sdn.Bhd., n/y)

community at Jalan Sultan, which at that time was known as Pasir Gembur. They sold food for a living and his father also continued his career as a religious teacher. Later his family moved out to Rengat, Indragiri, which is situated in Riau, Indonesia, and this was where Sonhadji was mainly brought up.⁹

2.2- Married life.

During the Japanese invasion, many parents with teenage daughters were worried that they might become sexual victims of the Japanese Army, should they stay single. Therefore, they preferred to find husbands for their daughters. Sonhadji's parents told him that parents of their acquaintance were looking forward to arranging a marriage between their daughter and him. Both parties came to an agreement and Sonhadji married Hajjah Nafsiah Binti Haji Ibrahim on May 20th 1945. By that time he was 23 while his wife was 13.¹⁰

As a wife, Hajjah Napsiah shared all the good and bad times with her husband; it was not easy to bring up ten children then. She often accompanied her husband wherever he went and when he was transferred to Brunei she followed him

⁹ According to Sonhadji, there were at least two reasons why the family migrated to Singapore. The first was because Sonhadji's grandfather (Hj. Anwar), married for the second time. Due to the crisis between his mother and his step grandmother, they left the place. The second was because the Dutch were suspicious of his father, who was a trader and had a small shop. Among the goods he sold were cigarettes called Niti Smito. These were most popular among the labourers and the villagers. The Niti Smito symbol was a hammer and crescent, which was similar to the Communist Party's (PKI) symbol. As is known, PKI was a movement which was organised to fight the Dutch in Indonesia. However, the cigarettes had nothing to do with the PKI. Due to these circumstances, his family moved to Semarang and then headed towards Singapore on a ship called Ban Hong Leong. Sonhadji, interview with the present writer, (Singapore: 25/10/95). When they moved to Rengat from Singapore, his father was offered a position as a teacher within a few months after their arrival. A richman from Sulawesi was willing to pay him a monthly salary including a house. Sonhadji's father rejected the payment

there.¹¹ All of their children live in Singapore except for Suhaini (Zakiah), Ratnahwati and Seri Susila who live in Johore Baharu, Malaysia.¹² They are Seri Sukarni (b. 1946)¹³; Suhaini or Zakiah (b. 1949)¹⁴; Ratnahwati (b. 1950)¹⁵; Sulastri (b. 1953)¹⁶; Rahmahwati (b. 1956)¹⁷; Suriati (b. 1959)¹⁸; Seri Susila (b. 1962)¹⁹; Sumiati (b. 1964)²⁰; Sugiarti (b. 1966)²¹; and Mohamed Sudirman (b. 1968)²². When asked about the financial situation at the beginning of their marriage, his wife replied:

“ Our family’s economy was not in a good state. However since we lived with our parents and they grew vegetables in the countryside, we managed to live”.²³

After his marriage, Sonhadji was offered a teaching position at Madrasah Aljunied. Although he was back teaching at Aljunied, he also conducted a private religious class, namely Madrasah Addiniah, at his home in the evenings.

2.3- The various talents of Sonhadji

2.3.1- As a monitor of Japanese Radio

and the house. He believed that knowledge is not for sale. His father opened a small business to support his family. Sonhadji, *ibid*.

¹⁰ Sonhadji, interview with the present writer, (Singapore: 31/10/95)

¹¹ Nafsiah Haji Ibrahim, interview with the present writer, (Singapore: 29/10/95)

¹² From his marriage, Sonhadji had 11 children but one died. All of them are girls except Muhammad Sudirman. Nafsiah, *ibid*

¹³ Seri Sukarni, interview with the present writer, (Singapore: 6/6/96)

¹⁴ Zakiah, interview with the present writer, (Batu Pahat: 8/6/96)

¹⁵ Ratnahwati, interview with the present writer, (Johore Baharu: 27/10/95)

¹⁶ Sulastri, interview with the present writer, (Singapore: 6/6/96)

¹⁷ Rahmahwati, interview with the present writer, (Singapore: 30/10/95)

¹⁸ Suriati, interview with the present writer, (Singapore: 21/10/95)

¹⁹ Seri Susila interview with the present writer, (Batu Pahat: 7/6/96)

²⁰ Sumiati, interview with the present writer, (Singapore: 4/6/96)

²¹ Sugiarti, interview with the present writer, (Singapore: 29/10/95)

²² Muhammad Sudirman, interview with the present writer, (Singapore: 4/6/96)

²³ Nafsiah, *op.cit*.

Monitor here means a person who listens to and makes reports of a foreign radio station. Sonhadji's career in monitoring began when he was assigned to be a writer and translator on a Japanese Radio show in Singapore. This happened a few months before August 1945. At that time he focused specifically on the Arabic and Malay Language. He was asked to monitor news and translate it from Arabic to Malay, to be given to the Japanese authorities. Other members of the staff would then translate it into Japanese. He was also asked to prepare records or translations of radio reports, which he received from New Delhi, Aden, London, Australia and San Francisco.²⁴ He normally started work at about 12 midnight and finished in the morning. The radio station operated from "Cathy" building and after that it was moved to Sophia Road and later to Anderson Road.²⁵

2.3.2- His involvement in organisations

The Persatuan Guru-guru Agama Singapura²⁶(PERGAS) was one of the earliest organisations Sonhadji joined. He was so active in PERGAS that he was elected

²⁴ Sonhadji, interview with the present writer, (Singapore: 26/7/99)

²⁵ Sonhadji, *ibid.*

²⁶ PERGAS is an association of Islamic Scholars and Teachers in Singapore. It was registered in 1957 and amongst its founders were well-known religious scholars e.g. Kiayi Ahmad Zohri Mutammim & Ustaz Hj Daud Ali. The association was formed when the *ustadzah* (religious teachers) and *'ulamā'* in Singapore realised that they needed to organise themselves collectively. So they organised it, aiming to look after their welfare and protect their rights. Sonhadji, interview with the present writer, (Singapore: 1/11/95)

"These scholars have all along been the backbone in every effort of *da'wah* and Islamic education for the Muslim community, since the very beginning of Singapore's history. These people have sacrificed much for the sake of *da'wah* and the teaching of Islam. They do not expect much economic return since it is their nature to be humble and unassuming. They seldom get the appropriate recognition for their efforts within the community. The problems they face concerning the reality of living in Singapore, where they need to strive for their economic needs, have seldom been made known. Their fate, as teachers and propagators of Islam, has almost been neglected by the community". Al-Jufri, Interview with the present writer (Singapore: 31/10/95)

to be the secretary of the education department. Before PERGAS was formed in the 1950s a lot of teachers aligned themselves with the Persekutuan Scruan Islam Singapura²⁷(Jamiyah) which is a well-known organisation and active in

Talking about the vision of PERGAS Ustaz Syed Abdillah Al-Jufri the President of PERGAS said:

“ *Da'wah* and *Tarbiyyah Islamiyyah* (Islamic Education) are the two important areas of concern for PERGAS. We realise how crucial is the role of the *asātidhah* and '*ulama*' in guiding our Muslim community in Singapore toward the path acceptable to Allāh. Signs have indicated that there is an 'Islamic resurgence' everywhere in the world, including in this region. Therefore Muslims in Singapore must not be complacent but must actively participate in and contribute to this resurgence. This will mean that we must be prepared to face many challenges ahead. Thus the role of those guiding the community into the 21st century will be very important and crucial indeed. We have to provide our religious teachers and *muballigh* (propagator) with the relevant expertise to cope with these challenges, especially in areas of Islamic education, for our coming generation.”
<http://www.pergas.org>

He added:

“ Thus our emphasis must start with an organised platform to attract and gather all adult Muslims and provide them with a proactive and systematic education program to produce *asātidhah* and *du'āt* (propagators) who are dynamic and of high calibre, capable of facing the 21st century. We want to make PERGAS into the institute for Training and *Da'wah* Resources, a centre of highest repute in this region.” Ibid.

Its objectives could be summarised as follows:-

- 1) To strengthen relations between PERGAS and other associations.
- 2) To elevate the status of the Islamic religious teachers.
- 3) To co-ordinate efforts pertaining to all Islamic religious teachers.
- 4) To encourage welfare work and sports
- 5) To co-operate with other Islamic organisations, which share common objectives with PERGAS.
- 6) To define and comment on issues relating to Islam and Islamic viewpoints.
- 7) To spread the teachings of Islam.

²⁷ Jamiyah Singapore was founded in 1932 by Moulana Abdul Aleem Siddiqui, from Meerut, India together with other religious leaders in Singapore and Malaysia at that time. It was then known as the All-Malaya Muslim Missionary Society, with branches in the various states of Malaysia. After the separation of Singapore from Malaysia in 1965, the Society switched its name from “All-Malaya Muslim Missionary Society” to “Muslim Missionary Society Singapore” or commonly known as Jamiyah. The membership is open only to Singapore citizens of 18 years and above. The membership has risen to more than 35,000 and new members keep coming in which augurs well for the Society's wish to achieve its target of 50,000 members. The members provide the necessary financial support through their regular payment of their subscriptions and donations plus their moral support of the various activities and services of Jamiyah Singapore. Its activities were centred on conducting religious classes for hospital patients, Muslim inmates in the prisons, conversion services, organising religious classes and lectures and other related activities. _____, Jamiyah SINGAPORÉ: 60th ANNIVERSARY, (Singapore : Jamiyah, n/y),p72-80

A headquarters was built for the Society which became its centre of activities. Before this, its activities were centred in the houses of its secretary and *madrassahs*. In 1936 a new building project was planned but it had to be shelved because of the intervening world war and the Japanese occupation. The house was also hit by a bomb. It was only after the Japanese surrendered in 1945 that the Society's building project was revived. The semi-terraced building was completed in January 1949. Ibid.

At the opening ceremony of the new building in January 1949, Maulana Mohamed Abdul Aleem Siddiqui addressed a large audience of various races and said that the aim of opening the Society

preaching Islam locally. Sonhadji seems not to have been very active in the Jamiyah and was never been elected for any post in it. However, when Jamiyah was involved in providing teachers for religious functions, to perform religious ceremonies such as talks or speeches, *Isrā'* and *Mi'rāj* celebrations, the birthday of the Prophet Muḥammad ceremonies and others, he was committed to making

was to broaden the Islamic knowledge of Muslims and through this knowledge enlighten their non-Muslim friends about what Islam is, thus friendly relations may arise between them all. In the evening of the same day a Conference of Muslims from the Federation of Malaya and Singapore was held at the Society's premises. Among the resolutions passed at the meeting were:

- 1) Calling for early establishment of a central Muslim college which can train multīs, preachers, teachers, *imāms*, *qāḍīs* and religious leaders,
- 2) Recommending the formation of a special committee to work out a uniform syllabus, curriculum and time table for Islamic religious schools,
- 3) Calling upon the Society to organise societies for the Muslim women of Singapore and the Federation of Malaya. It was to be formed as part of the All-Malaya Muslim Missionary Society and work under its guidance with the prime object of showing the way of Islam to Muslim women and leading them to a Muslim way of life. Ibid

The Society's double-storey building was built at 31, Lorong 12, Geylang, and officially opened on 14 August 1968. In 1985 it was rebuilt as a 4-storey building and later became the present 7 storey building in 1997. This progress has shown its good reputation and it has received a lot of support from the society.

When asked about the support to the organisation, his President Mr. Rashid Maidin said :

"Support for Jamiyah comes from the government, philanthropic organisations both locally and overseas, other Muslims and non-Muslim bodies, individual donors and well-wishers enabling us to serve for the betterment of the community, in particular the less fortunate. With this support, Jamiyah's activities today encompass various educational, religious, welfare and social programmes. Our various community functions throughout the year such as the *Mawlid* (the birthday of the Prophet Muḥammad) Tea get-together, The *Hari Raya* Party, the Annual Food-fair Carnival and Charity Dinners, have brought community leaders and citizens of all races closer together in the spirit of togetherness and social cohesion". Rashid Maidin, interview with the present writer, (Singapore: 31/10/95)

The administration of Jamiyah was diversified into various functional areas namely education, *da'wah*, secretariat, finance, publications, branches secretariat, convert affairs, welfare, medical clinic, legal counselling clinic, women, youth, membership and transportation. Because of the new innovations in the administration, particularly in stepping-up and expanding its *da'wah*, education, publications, welfare and community services, Jamiyah began to earn the respect of the people and became widely known.

In brief, Jamiyah activities cover several areas such as education, *da'wah*, welfare, medical clinic, legal clinic, convert affairs, publication, women's section, youth section. _____,

Welcome to Jamiyah, (Singapore: Multiprint), p1-39. _____, Jamiyah Welfare Services, (Singapore: Jamiyah Singapore, n/y) p1-10.

his contributions. It was easy for him because the Jamiyah activities were centred in Madrasah Aljunied.²⁸

PERGAS was formed when the teachers in Jamiyah realised that nobody would protect their interests. They then had the idea of forming an organisation with Sonhadji as one of its founders. In other words, PERGAS then became the Teacher's advocate. Its aimed to help teachers solve their problems, especially in providing their services to the public. For example, apart from receiving low wages, some of the teachers were fined by their employers without any reason. As a result, some of them had to explore other fields of interest, like business, in order to earn their income.²⁹

Sonhadji was given the task of organising the education department until he was made the PERGAS representative for arranging the curriculum for religious education, which was assigned by the education ministry of Singapore.³⁰ As a result some books such as Benih Agama (the Seeds of Religion) and Pengetahuan Agama Islam (the Knowledge of Islam) came into being.

After ending his duty as the Principal in Aljunied, Sonhadji started to perform his duty at the Muhajirin Mosque in 1980.³¹ He still holds the position of the *imām*

²⁸ Al-Ustaz Abd. Rashid Omar Junid, Dua Tugas Penting Dipikul oleh Madrasah Selama Ini, article in Cenderamata Perayaan Jubli Mas Sekolah Agama Aljunied. (Singapore: n/p, Dec. 1997),p14.

²⁹ Sonhadji, interview with the present writer, (Singapore: 27/7/99)

³⁰ It was from 1958 to 1960

³¹ The mosque was built in 1977. It is just beside the MUIS head office in Braddell Road, Singapore. See _____, New Generation Mosques, 1st edition, (Singapore: MUIS, 1991), p12. Previously, from 1971 to 1980 Sonhadji was an Imam in al-Huda Mosque.

(prayer leader) of the mosque to this day. Apart from being the *imām* of the mosque, he was also the advisor for Madrasah Al-Irsyad³².

Sonhadji has also held various positions in the Muslim Religious Council of Singapore (MUIS).³³ One of them is a post in the Majlis Fatwa MUIS (The fatwa Council of the Muslim Religious of Singapore) from the year 1975 until now.

³²Berita Harian, (Singapore: Saturday 6/3/1993), p16. He was elected from 1993 to 1994. This Madrasah, which was known as Ma'hadul Irsyad, was built in 1947 in Hindhede Road, Singapore by the Muslim community. The Principal of the *madrasah* today is Ustaz Mohd Fatris Bakaram. The first time the present writer met Sonhadji in October 1995, the Principal of the *madrasah* was Ustaz Yusof Mat Din. Mohd Fatris Bakaram, interview with the present writer, (Singapore: 26/7/99), Yusoff Mat Din, interview with the present writer, (Singapore: 27/10/95). To know more about the *madrasah* please refer to the magazines of the *madrasah*, for example _____, Madrasah Al-Irsyad Al-Islamiah, (Singapore: PERDAUS, n/y) and _____, MEKAR 1998, (Singapore : Madrasah Al-Irsyad Al-Islamiah, n/y)

³³ MUIS is a lawful body acting as the advisor to the President of Singapore in matters concerning the Islamic religion and practices. Furthermore MUIS, as the highest Islamic body in Singapore, became the nucleus of the other Islamic bodies and organisations throughout Singapore, and acts as a public relations organisation that links the Muslim citizens with the government, especially when controversial issues arise between the two parties. See Amina Tyabji (Dr), MUIS in Fund Mobilisation: the Seed for Growth, 1st edition, (Singapore: MUIS, 1993), p1.

In May 1959, Singapore was formed and a month later the declaration of constitution of Singapore was declared. Although its constitution was declared, the British had not granted independence to the country. L.A. Sheridan, Malaya, Singapore, Borneo Territories, (London: n/p, 1961), p103. In order to cater and administer to the well being of the Muslims in Singapore, in 1960 a ruling on a proposition of the religious body was brought forward in Parliament.

_____, MUIS: A briefing- Functions and Role, (Singapore: MUIS Publications, n/y), p1. In August the following year, a treaty between the Prime Minister of the Federation of Malaya and the Prime Minister of Singapore was made to combine both countries to form Malaysia. In the treaty, both parties agreed that for issues relating to Islam for the State of Singapore, the Yang Di Pertuan Agong would be the head of Islam. A special Islamic body was to be formed to advice the Yang Di Pertuan Agong in matters concerning the Islamic religion and practices. Ahmad bin Mohammad Ibrahim, The Legal Status of Muslims in Singapore, (Singapore: Malayan Law Journal, 1965), p 12. In another treaty with the British, the Federal Government of Malaya and Singapore made an agreement that Singapore would gain complete independence when it united with the Federation of Malaya. Ibid. In September 1963 Malaysia was formed and Singapore became part of it. However, before the planned for special Islamic body was formed, Singapore decided to withdraw from Malaysia two years later, due to political differences, and became a republic in August 1965. The result of this separation made Muslims in Singapore become a minority because the relationship between them and Muslims in Malaysia was broken by the act of separation. The ruler of Singapore then continued the plan of creating a special Islamic Body there. So that, in December 1965 an Administration of Muslim Law Act (AMLA) was proposed in the Parliament of Singapore. In 1966, a Parliament Select Committee of 8 people was formed to study this parliamentary act in every aspect by taking the opinions and views from Muslims leaders in Singapore, the representatives of the Islamic organisations and the like. _____, Select Committee on the Administration of Muslim Law Bill, (Singapore: Government publication, 1966), p1. Then, the Administration of Muslim Law Act (AMLA) was approved by Parliament after the collection of opinions had been studied. This act was effective from July

1966 and two years later i.e. 1968, MUIS was formed. Sharon Siddique, *The administration of Islam in Singapore*, (Singapore: Institute of Southeast Asian Studies, 1986) p326. MUIS's main financial source is dependent on the contribution of fellow Muslims in several forms such as *zakāh al-Fiṭr* and the mosque building fund. The Singapore government also subsidised allocated sums of money for the administration fares for MUIS as a lawful body and a portion of MUIS's higher ranking officers were paid by the government. _____, Warita, (Singapore : MUIS, No 36, March 1987), p1. *Zakāh al-Fiṭr* and *zakāh* of property collection is divided accordingly to Islamic Law which is distributed to the eight *aṣnāf* (groups) who are eligible to receive the charity. _____, Annual Report of MUIS 1985, (Singapore: MUIS, n/y), p26. See also _____, Annual Report '94, (Singapore: Majlis Ugama Islam Singapura, n/y), p30-32. Finance acquired from the Mosque Building Fund was specifically allocated to build new mosques, which on average cost S\$3 million per mosque.

Amongst the functions and the activities of MUIS are:

1) Advising the government of Singapore

The main objective of MUIS's formation is to advise the Singaporean government in matters affecting and concerning Islam. With the help of MUIS, the government will always know the viewpoint according to the Islamic Law, especially when the government intends to enforce any principle that concerns the public. Murad (Public relation officer of MUIS), interview with the present writer, (Singapore: 30/10/95)

The government must beforehand seek the advice of MUIS through a minister who is responsible for Muslim matters. MUIS will then go through its Fatwa Committee which will produce *fatwās* for the referred subject. If the matter clearly contradicts Islamic principles, MUIS will advise the government to exempt the act from Muslims or give other alternatives to the act and will give their stamp of approval and their support if the act is not in contradiction to Islamic Law. Syed Isa (Singaporean *Muḥt*), interview with the present writer, (Singapore: 30/10/95) MUIS played an important role in making sure that the government principles for Muslims were not in opposition to the Islamic Principles.

2) Handling of *Zakāh al-Fiṭr* and property *zakāh* collection and distributing them according to the Islamic Law.

Before MUIS was formed, the *zakāh* collection was managed voluntarily by several Islamic organisations. Amongst those actively participating in this service is Jamiyah. Ismail Kassim, *Problems of Elite Cohesion*, (Singapore: Singapore University Press, 1974), p35.

3) Administration of the *waqf* (religious endowment) and other properties entrusted to MUIS

4) Administering mosques in Singapore and planning the guidelines of activities for the whole Muslim community.

All mosques in Singapore are managed by MUIS. Up until now, there are 81 mosques ; where 72 are old mosques and 9 are the new generation mosque build under the Mosque Building Fund. The difference between the old mosque and the new generation mosque is that the old mosque is only designed to accommodate Muslims for prayers and religious classes while the new generation mosque is designed to accommodate more activities and to become multifunctional . The new generation mosque is equipped with a prayer hall, library, conference rooms, offices, classrooms for religious classes by the Mosque Administration Body, a multi-purpose hall and a room specially to manage dead bodies. _____, *New Generation Mosque in Singapore and their activities.* (Singapore: MUIS, 1986), p4-8

5) Managing the introduction of new converts to Islam and keeping records of their identities.

MUIS is required to maintain a register of the names of all persons converted to the Muslim religion within Singapore. Aside from keeping the registered names, personal particulars about their introduction to Islam must be recorded. MUIS, as the highest Islamic body in Singapore, has given authority to some organisations such as Jamiyah to manage the registration of the new converts.

In order to guide the newly converted brothers and sisters into learning the ways and laws of Islam so they become confident with Islam, MUIS, through its Da'wah Committee, has organised religious classes in English, Mandarin and Tamil as well as the Malay language. After attending these courses, the new converts are tested orally regarding religion by officials appointed by MUIS. Upon passing this test, a certificate will be awarded which enables them to change their name in their identity card to a Muslim name. _____, *MUIS: Taklimat, Function and Role*, (Singapore: MUIS Publication, n/y), p4

2.3.3- Sonhadji's involvement in music

Some people may not believe that Sonhadji is an Islamic scholar who not only likes music but can also read musical notes. He used to teach *nashid* (Islamic song) using musical notes, at Madrasah Aljunied. The songs contained elements of nationalism and were composed to lift up the spirits of the people, that they may love their religion, their race and their country. Sonhadji said, the rhythm of the songs was based on the Indonesian national anthem. Deriving from that, he composed *nashid*, which portray the heartening of the spirit.

When he was a teacher at Aljunied he was producing songs. While reliving his experience, he said:

6) Producing *fatwā* from time to time

In Singapore, MUIS serves as the responsible body that produces *fatwās* through the Fatwa Committee of MUIS. This committee consists of the Mufti of Singapore as the chairman, 2 members from MUIS who are considered qualified and 2 other non-members of MUIS. Any individuals can write to the Secretary of MUIS to ask MUIS to produce a *fatwā* or any rules concerning matters of Islamic religion. The MUIS secretary will forward this letter to the chairman of the Fatwa Committee which happens to be the Mufti of Singapore and subsequently the committee will sit for a meeting to discuss the raised matters to find the solution. The Mufti serving as the chairman of this committee has no power to produce his own opinion and label it as a *fatwā*. It will not be counted as a legal *fatwā* before the Fatwa Committee has given its stamp of approval through its meeting. An exception is if the enquired matter is a small one and this matter does not raise ambiguity or confusion, the *Mufti* has been the mandate by the Fatwa Committee of MUIS to give his opinion on the matter, for example, to make certain whether a specific *'ibādah* is valid or not.

The Mufti, through the mass media or the newsletters published by MUIS, will then declare a *fatwā*, which has been agreed upon by the Fatwa Committee. Since its formation in 1968 until now, the Fatwa Committee of MUIS has produced a number of *fatwās*. Upon realising this, the Public Relations and Explanatory Department of MUIS has taken the initiative to collect and bind all the *fatwās* produced by MUIS. The book is known as *The Fatwa Collection*. See for an example _____, Kumpulan Fatwa (2), 1st edition (Singapore: MUIS, 1991). Mohd. Fatris Bakaram (secretary of Fatwa Council of MUIS) interview with the present writer, (Singapore: 30/10/95)

7) Handling of the pilgrimage affairs

Since 1975, MUIS has been managing the *hajj* business of Singaporean Muslims travelling to Mecca. MUIS accommodates its pilgrims' comfort and ease of the *hajj jamā'ah*. It manages the *hajj* business including the return flight ticket to Mecca for each pilgrim, taking care of their welfare in Mecca, providing a clinic etc. _____, Berita Harian, (Singapore: 17/4/87)p9

8) Other relevant activities to uphold Islam; includes all aspects of religion, education and welfare for the Muslim community of Singapore.

“ I formed a *nashid* group and taught my students to sing with the aid of musical notes until a parent complained because they thought we were portraying the church image in an Arabic school. In Singapore at the time no one taught *nashid* like I was teaching it. My students, who I taught to endure this form of *nashid*, include Datuk Abdul Kadir Talib, the former Mufti of Wilayah Persekutuan Kuala Lumpur. If our children turn the radio on to listen to the songs it is better if I let them listen to *nashid*, which are religious”.³⁴

Even though the curriculum of the religious school at the time did not include music, in Aljunied, Sonhadji was given a chance by the principle, Syed Abu Bakar Alsagoff, to play this role. The principle had a belief that in all the heat of studying, a person’s mind needs to rest.³⁵ Sonhadji used his own initiative all the time among his students whether he was an ordinary teacher, Vice Principal or Principal.

Nevertheless, Sonhadji stressed that the art which he was involved in, was only a hobby and did not become a distraction that could interfere with his career as an Islamic Scholar.³⁶

2.4- Professional career

2.4.1- A teacher in Singapore and Brunei

Sonhadji received an offer to work as a trainee teacher in Madrasah Aljunied in 1945. In the same year he married Hajjah Nafsiah binti Ibrahim. Although he was a teacher in the morning in Aljunied, he opened another Islamic School called

³⁴ Sonhadji, interview with the present writer, (Singapore: 28/7/99)

³⁵ In those days, the memorising technique was used in all Arabic schools. This technique required more effort from the students and they would feel restless. Thus, the use of *nashid* or Islamic song may have motivated students to achieve more, and it became a type of intermission.

Madrasah Bustanul Arifin. This *madrasah* was situated in Coronation Road. According to Sonhadji, the curriculum introduced in the school was similar to the one carried out in the school established in Rengat. He however only worked there as a teacher for several months.³⁷

After retiring from Bustanul Arifin, he opened another Islamic school, namely Madrasah Addiniah Al-Islamiyah, at his home. During the period of being a trainee teacher in Madrasah Aljunied he still had time to conduct a religious class at his home. This Islamic school continued for seven years, closing after that time due to his need to look for another job in order to support his family. By that time, he already had four children but only received \$40 per month from Madrasah Aljunied.³⁸

His work in Brunei began in May 1966. He worked there as a head teacher at Hassan al-Bolkiah Arabic Secondary School. When young Bruneians who had studied overseas returned to their country, his position as the head teacher was given to them and he continued to work as an ordinary teacher.³⁹ When Sonhadji transferred to Brunei, his wife and four of his children accompanied him, meanwhile the other four children were left in Singapore. He worked in Brunei from May 1966 to October 1970.

2.4.2- A businessman in Singapore

³⁶ Sonhadji, *ibid.*

³⁷ Sonhadji, interview with the present writer, (Batu Pahat: 18/6/96)

³⁸ *Ibid.*

³⁹ *Ibid.*

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pertaining to this. It can be summarised that this society helped Sonhadji to develop as a scholar and a lecturer. During Sonhadji's time a few of the teachers and some of the students from the special class and standard 6, were asked to teach religious matters at the Governmental Malay Schools for 2 hours every Saturday.³⁰ Another society Sonhadji was involved in was the *Jam'iyah al-Shabāb al-Riyāḍiyyīn*. One of the main purposes of this society was to guide its members in matters relating to social, recreational and sporting activities.³¹

However, in late 1941 the war heated up and began effecting Malaysia, which had an impact upon the *madrasah*. Many teachers and almost all of its overseas students went back home. Before that, these students were the major players in the advancement of the *madrasah*. During the period of the Japanese (1941-1945), the name of the *madrasah* was changed to Dar al-Ulum al-Diniyah al-Junaidiyah.³² As a result of the war many changes happened to Singapore's administration and social structures.

However, when the Japanese war ended in August 1945, and peace was restored, the *madrasah* reverted to the way it was before. It was re-opened on Tuesday 6th November 1945. The old inspector was given his old position and continued with his job. He was able to help the *madrasah* to regain the important role it once possessed in teaching Islam and the Arabic language to the Muslim community, not only in Singapore, but also in other surrounding countries.³³

²⁹ _____, Madrasah Aljunied Charity Night, op.cit., p28

³⁰ Ibid.

³¹ Sonhadji, interview with the present writer, (Singapore: 7/6/96)

³² Hassan, Islam di Singapura, op.cit., p165-166

³³ _____, Madrasah Aljunied Charity night, op.cit., p28

In the 1950s and 1960s, major changes took place involving the subjects taught at the *madrasah* and its administration. A few subjects other than religion and Arabic language were introduced. These changes were inevitable considering that ever since the *madrasah* was built, only Arabic and religion were taught. Thus subjects like Mathematics, History, Geography, English language, Science and Malay literature began to be introduced. These changes are giving students the opportunity to sit for GCE and school certificate exams in Government Schools.³⁴ Over the years, many of its students managed to get at least a pass in these exams. Thus, enabling some of them to further their studies in Islamic universities abroad.

So far (1999) more than 100 teachers³⁵ and 7 principals have served in the *madrasah*. The principals were elected one by one to lead the teachers. Among them was Sonhadji, who was principal in the school from 1973 till 1980.³⁶ Due to the dedication of the teachers and principals, many graduates have been produced by the *madrasah*. They in turn have spread their knowledge to the society at large. Students from Indonesia, Malaysia, South Philippines, Brunei, Singapore

³⁴ Ibid. These new subjects were brought in by the organising committee. This committee consisted of inspectors for the Burial Wakaf Land in Kampong Glam and a few outsiders like Syed Abdul Rahman Bin Junied Bin Ali Aljunied, Syed Muhammad Junied Bin Umar Bin Ali Aljunied, Syed Umar Bin Junied Aljunied, Syed Abdul Kadir Bin Abdul Rahman Aljunied, Syed Abdullah Bin Syeikh Balfaqih, Abu Bakar Bin Abdul Rahman Aljunied, Syed Haron Bin Hasan and Syed Abu Bakar Bin Taha Assaqqaf. Since then the committee has kept on changing from time to time. Ibid.p29.

³⁵ One of the most popular teachers was Dr. Burhanuddin Al-Hilmi. Syed Ali Redha Alsagoff, Suatu Nostalgia, article in 60th Anniversary Madrasah Aljunied Al-Islamiah, op.cit., p52 He was a President for the Malaysian Pan Islamic Party (PAS). _____, PAS Dalam Arus Perjuangan Kemerdekaan, 1st edition, (Shah Alam: Angkatan Edaran Ent.Sdn.Bhd.1999), p9

³⁶ The first principal was Syed Abu Bakar Bin Taha Assaqqaf, followed by Syed Abdullah Bin Syeikh Balfaqih, Syed Muhammad Bin Alwi Al-Idrus, Syed Abdullah Bin Abdul Rahman

and other places have continued to spread the knowledge they gained from their education to the locals in their respective places.³⁷ What is more impressive is the fact that many of its graduates have subsequently graduated from al-Azhar University and other Islamic universities abroad, and gone on to hold important positions in Islamic departments in their respective states.

Although top priority has always been given to academic matters, the *madrasah* has also emphasised extra-curriculum activities. In addition to its *da'wah* activities, many of its students have participated actively in sports, debating, writing, scouts and other activities. They have also participated in the celebration of *Mawlid al-Rasūl*, *Nuzūl al-Qur'ān*, *al-Isrā' wa al-Mi'rāj*, Early *Muḥarram* and other celebrations.

The *madrasah* has also always supported community activities. Ever since 1930s Jamiyah activities such as the early *Muḥarram* celebration and lectures have been held in the *madrasah*. In fact most of the business matters of the Jamiyah committee operate in the *madrasah*.

The *madrasah* is financed by Kampong Glam Wakaf Land (the Religious Endowment of Kampong Glam). However of late, financial assistance has been received from the Ministry of Education, the MUIS, the Bruncian government and Rābiṭah al-ʿĀlam al-Islāmī. With this additional help, the financing of the

Aljunied, Ustaz Ahmad Sonhadji Bin Muhammad, Ustaz Syed Agil Bin Othman, Ustaz Mohsan Mahori. See Al-Ustaz Abd Rashid Omar Junid, *op.cit.*, p14.

³⁷ In Malaysia, Ustaz Abdul Ghani Shamsudin is an example of this. He is a senior lecture in the Faculty of Education, University of Malaya, Kuala Lumpur.

administration costs of the *madrasah*, which increases every year, can be properly dealt with.³⁸

Looking back, it can be said that the *madrasah* has carried out two major functions and responsibilities; one towards its students and the other towards society. It has equipped its students with religious knowledge, whilst at the same time they have also been taught to familiarise themselves with the changing times, circumstances and situations in society. It is apparent that this school has played an important role developing Sonhadji's thinking and personality. The fact that this school emphasises both academic matters and extra-curriculum activities seems to produce scholars who are not only focused on intellectual achievements, but also on the needs of the community at large, trying to find answers for their questions and providing education for their children's development.

3.1.4- The teachers of Sonhadji

There were three teachers in Aljunied who greatly influenced Sonhadji's academic personality: -

3.1.4.1- Abdullah bin Hasan al-Shatri

His full name was al-Sayyid Abdullah bin Hasan bin Husin al-Shatri and he was born in Trim, Ḥaḍramawt, in Yemen in 1908. In 1931 he went to Mecca to continue his studies. He spent 5 years studying in Mecca and after that he went

³⁸ Al-Ustaz Abd.Rashid Omar, op.cit.,p15.

to Singapore in 1937 where he taught in Madrasah Aljunied for one year. Here he met Sonhadji, who was a first year student there at the time.³⁹ While teaching him the subjects of *Fiqh*, Arabic language and Inheritance Law, their mutual relationship developed. Sonhadji gained a lot of knowledge from this man, including basic lessons in Islamic education, even though this teacher did not stay in Madrasah Aljunied for long, as he resigned after one year to return to his home town in Johore Baharu. Hasan al-Shatri returned to Madrasah Aljunied once the Japanese Army had left Malaysia, after spending many years in Johore. He accepted a new offer to teach in Madrasah Aljunied in the year 1952, where he continued teaching until the year 1967. During that period Sonhadji once again took lessons with Hasan al-Shatri. Although Sonhadji was now a colleague, he still wanted to learn more from the old great scholar who had migrated from the Arab land.

In later years Sonhadji and Hasan al-Shatri both emigrated to Brunei, Sonhadji in 1966 and al-Shatri in 1967. They both taught in the same school, Hassan al-Bolkiah Arabic School, until 1970 when Sonhadji left Brunei. Their relationship grew very strong and regular contact continued between them until Shatri's death in 1998. Al-Shatri was like a father to Sonhadji, giving advice to him on many matters. Including family and business affairs.⁴⁰ Al-Shatri was a man from Hadramawt, whose people are famous for their business affairs. And an interview

³⁹ Al-Shatri, op.cit., Sonhadji, interview with the present writer, (Batu Pahat: 8/6/96)

⁴⁰ Abdullah bin Hasan al-Shatri was the person with whom Sonhadji discussed his business problems. He advised him to leave business if it was not his area of expertise. He said to Sonhadji "*idha kānat al-tijārah khasirat, fatarku al-tijārah hiyā al-tijārah*". This implied that he was better not to enter this field if he does not have enough knowledge about business. Sonhadji, op.cit.

with Shatri confirmed that Sonhadji often sought his advice in this area.⁴¹ And this would be expected because al-Shatri was more than a teacher for Sonhadji. He was like a father, and he taught him so many things. Business wise al-Shatri was a man from Hadramawt. The people of Hadramawt are famous for the skill in business affairs. So it is only expected that Sonhadji will consult him in this affairs. This is confirmed by al-Shatri himself in an interview that was conducted with him.⁴² Al-Shatri died in Singapore in 1998.⁴³

3.1.4.2-Abu Bakar bin Taha bin Abdul Kadir Assaqaf

Another teacher who greatly influenced Sonhadji was the scholar Abu Bakar. Like al-Shatri, he was also Arab, as was the third teacher, who is discussed overleaf. Thus Sonhadji was strongly influenced by Arab teachers. Abu Bakar bin Taha bin Abdul Kadir Assaqaf, was born in Hadramawt, Yemen in 1302H. He belonged to a pious Muslim scholar's family and was educated by many scholars in his hometown before continuing study in Mecca for several years.⁴⁴

⁴¹ Abdullah bin Hasan al-Shatri was the person with whom Sonhadji discussed his business problems. He advised him to leave business if it was not his area of expertise. He said to Sonhadji *"idha kânat al-tijârah khasirat, fatarku al-tijârah hiyâ al-tijârah"*. This implied that he was better not to enter this field if he does not have enough knowledge about business. Sonhadji, op.cit.

⁴² Al-Shatri, op.cit.

⁴³ Ibid. Some of his academic contributions are as follows: -

1. Risalah Huraian Pada Masalah-masalah empat mazhab. Al-Shatri, Risalah Huraian Pada Masalah-Masalah Empat Mazhab, 1st edition, (Singapore: Kerjaya Printing, 1989)
2. Manẓūmah Tashīl al-Istifādah bimā li al-'Ibādah. Al-Shatri, Manẓūmah Tashīl al-Istifādah bimā li al-'Ibādah, (Singapore: Al-Ahmadiyah Press, n/y)
3. Al-Dīn al-Naṣīḥah. Al-Shatri, al-Dīn al-Naṣīḥah, 1st edition (Singapore: Kerjaya Printing, 1990)
4. Peringatan Hukum Darah Perempuan. Al-Shatri, Peringatan Hukum Darah Perempuan, (Singapore: Al-Ahmadiyah Press (Pte.) Ltd. n/y)
5. Al-Durūs al-Farḍiyyah Al-Shatri, al-Durūs al-Farḍiyyah, (Singapore: New-ekmi Foto, n/y).

⁴⁴ _____, Cenderamata Perayaan Jubli Mas Sekolah Agama Aljunied, op.cit., p17

When he went to Singapore in 1927 he was appointed as a Principal in the Madrasah Aljunied and kept the post until 1951. He was a person who was responsible for maintaining the popularity of the *madrasah*. The public, especially the Muslim community in Singapore, highly welcomed and supported his achievements. He was also the teacher who encouraged Sonhadji to teach the students *nashid* when Sonhadji was a teacher in Madrasah Aljunied.⁴⁵ In the middle of 1954 he returned to his hometown Ḥaḍramawt and he died there in 1375H/1956M.⁴⁶

3.1.4.3- Abdullah bin Shaykh bin Muhammad Balfaqih

Abdullah bin Shaykh bin Muhammad Balfaqih was another of Sonhadji's teachers. Although he was not born in an Arabic country, his family were Arab. Balfaqih was born in Singapore in 1895 from Arabic parents, who were very concerned about his education. They sent him to Mecca to study Islam, where he was taught by al-Sayyid 'Abd Allāh bin 'Umar al-Shāṭirī.⁴⁷ He went back to Singapore in 1926, where he agreed to teach in Aljunied as soon as the *madrasah* offered him a position in 1927, teaching *Fiqh* on a part-time basis. However in 1930 he began working full time and stayed almost 10 years before resigning from his position in 1939.⁴⁸

This teacher added another dimension to Sonhadji's education, providing him with the local style of Islamic education, which helped Sonhadji to link his

⁴⁵ Sonhadji, interview with the present writer, (Singapore: 28/7/99)

⁴⁶ _____, 60th Anniversary Madrasah Aljunied Al-Islamiah, op.cit.,p48.

⁴⁷ Ibid

⁴⁸ _____, Cenderamata Perayaan Jubli Mas Sekolah Agama Aljunied, op.cit., p26.

Islamic knowledge with the local culture. In an interview with the present writer Sonhadji said that he studied with Abdullah bin Shaykh bin Muhammad Balfaqih for two years, finding him a kind teacher who cared about his students and never showed anger towards them. All of his students liked and respected him.⁴⁹ After his resignation in 1939, Abdullah returned to the *madrasah* in 1951 and became a Principal until he died in October 1962.⁵⁰

In conclusion we can say that Sonhadji gained a great deal from these teachers. The first two gave him the opportunity of accessing Arabic knowledge and the third mixed this with knowledge of the local Islamic culture. Undoubtedly this produced a scholar who was able to blend both Arabic and local knowledge, which is a great important when understanding Islam. This quality can be observed throughout his *Tafsīr 'Abr al-Athīr*.

3.2- The academic contributions of Sonhadji

Sonhadji spent a lot of time writing for publication in order to contribute actively to the academic arena. Among his publications, excluding the *'Abr al-Athīr* and a few working papers mentioned before are the following: -

3.2.1- *Sejarah Islam MCE (Islamic History MCE)*⁵¹

⁴⁹ Sonhadji, interview with the present writer, (Singapore: 7/6/96)

⁵⁰ Ibid.

⁵¹ Sonhadji etc, *Pengetahuan Agama Islam : Sejarah Islam (MCI!)*, 1st edition (Singapore: Pustaka Nasional, 1966)

This book was especially written for students studying for the Malaysian Certificate of Education (MCE) and its first publication was in 1966. It consists of lessons in Islamic history, which include the Umayyad in Damascus, the Abbasid in Baghdad, Islamic sovereignty in Spain, the dawn of Islam among the Malays and the history of its civilisation.

3.2.2- *Sejarah Islam 1&2 (Islamic History 1&2)*⁵²

This book was written for the use of students in forms 1 and 2. This book contains lessons about the *sīrah*. It is divided into 2 parts: Part 1 for form 1 and part 2 for form 2. In part 1, there are lessons on the Prophet's heritage, his work before Prophethood, his marriage with Khadījah, the conflict of *Ḥajar al-Aswād*, receiving revelations, making *da'wah* secretly and openly, and the migration to Medina. Among the lessons covered in part 2 are: the reasons for migration, the reception at Medina in Hijrah, the brotherhood of Aus and Khazraj, the Battle of Badr, and other battles, *Ḥajjah al-Wadā'* and his death.

3.2.3- *Sejarah Islam 3 (Islamic History 3)*⁵³

This book was written for the use of students in form 3. It consists of the history of *Khulafā' al-Rāshidīn*, beginning from *Khalīfah* Abū Bakr to *Khalīfah* 'Alī bin Abī Ṭalib.

3.2.4- *Fiqh dan Tawḥīd 2 (Fiqh and Tawḥīd 2)*⁵⁴

⁵² Sonhadji etc, *Pengetahuan Agama Islam : Sejarah Islam (1&2)*, 1st edition (Singapore: Pustaka Nasional, 1966).

⁵³ Sonhadji etc, *Pengetahuan Agama Islam : Sejarah Islam (3)*, 1st edition, (Singapore: Pustaka Nasional, 1966).

The book was written for the use of students in form 2 and consists of teachings on *Fiqh* and *Tawhīd*. The chapter on *Tawhīd* (the oneness of God) has 6 parts. Among the lessons covered are revelations from Allāh, the status of *Ḥadīth* in Islam, verses from the Qur'ān and *Ḥadīth* about *Īmān*, *qaḍā'* and *qadr*, and *tawakkal* (trust in God). The chapter on *Fiqh* consists of 11 parts. Some of the lessons are *ḥajj* and *'umrah*, the basis of *mu'āmalah* (transaction) in Islam, *ribā* (usury), *waqf* and the division of inheritance.

3.2.5-*Fiqh dan Tawhīd 3 (Fiqh and Tawhīd 3)*⁵⁵

This book consists of lessons on *Fiqh* and *Tawhīd* for students in Form 3. The chapter on *Tawhīd* has 11 lessons, mostly on knowing Allāh and His attributes. The chapter on *Fiqh* has 8 lessons, which cover *ḥalāl* (lawful) and *ḥarām* (unlawful) food, the act of slaughtering, *qurbān* (animal sacrifice), *al-nadhhr* (vow to God), matrimony and *nafaqah* (alimony).

3.2.6- *Fiqh dan Tawhīd 4 (Fiqh and Tawhīd 4)*⁵⁶

This book was especially written for the use of students in form four of Islamic Knowledge Education, in Malay High Schools in Singapore. As mentioned in the book it complied with the education guidelines of the Ministry of Education of

⁵⁴ Sonhadji etc, *Pengetahuan Agama Islam : Fiqh dan Tawhid (2)*, 1st edition, (Singapore: Pustaka Nasional, 1965)

⁵⁵ Sonhadji etc, *Pengetahuan Agama Islam : Fiqh dan Tawhid (3)*, 1st edition, (Singapore: Pustaka Nasional, 1965)

⁵⁶ Sonhadji etc, *Pengetahuan Agama Islam : Fiqh dan Tawhid (4)*, (Singapore: Pustaka Nasional, 1965)

Singapore 1962. This book consists of chapters on *Fiqh* and *Tawhīd* and almost every explanation in this book is followed by verses from the Qur'ān and *Ḥadīth*.

The chapter on *Tawhīd* consists of 2 parts. Part one discusses things which Allāh will exclude from destruction. Part two discusses the emergence of sects in Islam, such as the Khawārij, Shī'ah, and others. The chapter on *Fiqh* consists of 8 parts. Part one discusses the matters of *ṭalāq* (divorce); part two discusses the matters of *faskh* (revocation) and *khul'* (divorce initiated by the wife, who must pay a compensation); part three discusses the matters of *ilā'* (oath for abstention) and *zihār* (injurious comparison); part 4 discusses the matters of *li'ān* (sworn allegation of adultery committed by either husband or wife) and *nushuz* (violation of marital duties on the part of either husband or wife); part 5 discusses the matters of *'iddah* (legally prescribed period of waiting during which a woman may not remarry after being widowed or divorced) and *rujū'* (return to one's wife after divorce); part 6 discusses the matters of *raḍā'* (breast feeding) and *haḍānah* (nursing of a child); part 7 discusses the matters of polygamy and part 8 discusses the matters the of responsibilities of husband and wife.

3.2.7- *Benih Agama I (The seed of religion I)*⁵⁷

This was written for students in standard 1 and consists of lessons on *Tawhīd*, *Fiqh* and *Akhlāq*. These lessons are accompanied by illustrations to interest children. Among the topics discussed are knowing religion, knowing Islam, knowing Allāh and His attributes, knowing the Prophet, the meaning of *ṣalāh*, an

⁵⁷ Sonhadji, *Benih Agama I*. (Singapore: Haji Hashim bin Haji Abdullah, 1962)

introduction to cleansing and ablution, an introduction to good and bad behaviour, and the recitation of the *shahādah* (confession of a Muslim).

3.2.8- *Benih Agama II (The seed of religion II)*⁵⁸

This was written for students in standard 2 and consists of lessons on *Tawḥīd*, *Fiqh* and *Akhlāq*. The chapter on *Tawḥīd* has 7 parts, which discuss *Ulūhiyyah* (the Oneness of the worship of Allāh) and *Nubuwwah* (Prophethood). The chapter on *Fiqh* has 6 parts and discusses the pillars of Islam, the meaning of the *shahādah*, *wuḍū'* (ablution), and the types of water permissible for the use of cleansing. The chapter on *Akhlāq* has 5 parts, including lessons on personal care, and the etiquette of going to sleep, seeking knowledge and eating.

3.2.9- *Benih Agama III (The seed of religion III)*⁵⁹

This consists of lessons in *Tawḥīd*, *Fiqh* and *Akhlāq* and was designed for the use of students at level 3. The chapter on *Tawḥīd* has 6 parts, which are mainly concerned with the pillars of *Imān*. The chapter on *Fiqh* has 7 parts and touches on the matters of *wuḍū'*, *ādhān* (the call to prayer), and *ṣalāh*. The chapter on *Akhlāq* consists of 6 parts, which include personal conduct towards parents, teachers, the elderly, siblings, neighbours, and friends.

3.2.10- *Benih Agama IV (The seed of religion IV)*

⁵⁸ Sonhadji, *Benih Agama II*, (Singapore: Haji Hashim bin Haji Abdullah, 1962)

⁵⁹ Sonhadji, *Benih Agama III*, (Singapore: Haji Hashim bin Haji Abdullah, 1962)

This book was compiled for the use of students in standard 4. It consists of 3 chapters, *Tawhīd*, *Fiqh*, and *Akhlāq*. The chapter on *Tawhīd* has 7 parts, all of which discuss the attributes of Allāh. The chapter on *Fiqh* has 8 parts and among the topics discussed are recitations in prayer, types of water, filth, and its cleansing. The chapter on *Akhlāq* has 6 parts, discussing obedience to Allāh, Rasūl Allāh, Muslim leaders, and obedience to parents. This chapter also mentions the matters of conduct when visiting and receiving guests, socialising, visiting the mosque, and dressing.

3.2.11- *Benih Agama VI (The seed of religion VI)*⁶⁰

This book was compiled for the use of students in standard 6 and consists of three chapters, *Tawhīd*, *Fiqh* and *Akhlāq*. The chapter on *Tawhīd* has 10 parts and the topics covered include the meaning of Islam and a detailed explanation on the attributes of Allāh. The chapter on *Fiqh* has 11 parts, which mainly discuss the conditions of obligation and the validity of *ṣalāh*, the pillars of *ṣalāh*, matters that nullify the *ṣalāh*, *ṣalāh al-Jamā'ah*, (congregational prayers) the Friday sermon, the *tarāwīḥ ṣalāh*⁶¹ and *ṣalāh* on the two 'īds.⁶² The chapter on *Akhlāq* has 8 parts, which include a discussion on respectful and disgraceful behaviours.

3.2.12- *Pendidikan Budi Pekerti I (Teachings on excellent character I)*⁶³

⁶⁰ Sonhadji, *Benih Agama VI*, (Singapore: Haji Hashim bin Haji Abdullah, 1962)

⁶¹ Optional *ṣalāh* offered after the 'ishā' prayers on the night of *Ramaḍān*

This book was meant to make an important contribution to the spiritual development of youth, and was designed to be supplementary reading for students reading *Akhlāq* at school. Its source was the series of 59 lectures by Sonhadji, which were broadcasted on Radio Singapore from 27th July 1961 to 18th October 1962.

Among the topics discussed are the importance of knowledge, the benefits of seeking knowledge over wealth, the disadvantages of ignorance, useless speech, humility, arrogance, and the endeavour to remedy arrogance. Its contents include stories of guidance, and good examples, interspersed with verses from the Qur'ān and *Hadīth*, and philosophy. Pictures have been added to illustrate the stories in order to interest the reader.

3.2.13- *Pendidikan Budi Pekerti 2 (Teachings on excellent character 2)*⁶⁴

This book was written to give guidance towards the perfection of Islamic manners and behaviour. Besides laying out the fundamental teachings on Islamic manners and behaviour, this book also gives many examples of good behaviour that should be practised by Muslims. This book is especially suitable for the young, and for students, as it tries to sow the seeds of good behaviour in all aspects of life. The aim of this book is to give guidance on good behaviour, especially to young Muslims who are getting acquainted with modern life. It contains many lessons and examples of excellent behaviour, as a guide to a life

⁶² *‘Īd al-Fitr* and *‘Īd al-Aqḥā*. *‘Īd* is a day of celebration.

⁶³ Sonhadji, *Pendidikan Budi Pekerti 1*, 1st edition (Kuala Lumpur: Pustaka Al-Mizan, 1990)

⁶⁴ Sonhadji, *Pendidikan Budi pekerti 2*, 2nd edition, (Singapore: Pustaka Nasional, 1974)

of good morals and manners. Its contents include the subjects of fulfilling promises, patience and perseverance, fairness, forgiveness, encouragement in seeking knowledge and many others. The topics are accompanied by examples to facilitate understanding.

3.2.14- *Pelajaran Sembahyang (Teachings on Ṣalāh)*⁶⁵

This book discusses the methods of performing the *ṣalāh* as an *imām*, as a *ma'mūm* (follower) or as a *masbūq* (late follower in *ṣalāh*). It also discusses performing the Friday prayer, and *the janāzah* prayer (funeral prayer). Also the methods of finding the *qiblah*⁶⁶ are discussed, followed by a discussion on the merits of *ṣalāh*. Most of the subjects discussed are accompanied by illustrations.

3.2.15- *Mari Sembahyang*⁶⁷ (*Let's pray*)

This book teaches the methods of performing the five compulsory *ṣalāhs*, and other *ṣalāhs* such as the *janāzah ṣalāh*, the Friday *ṣalāh*, and the *ṣalāh* on the two 'īds. It begins with a lesson on performing ablution and the recitation of the *niyyah* (intention to perform). This is followed by lessons on *du'ā'* (supplication) after ablution, the recitation of *ādhān* and *iqāmah*, and *du'ā'* after *adhān* and *iqāmah*. These lessons are illustrated through an example of performing the *zuhr* prayer. Also included are the recitations of praises to Allāh after performing a

⁶⁵ Sonhadji, *Pelajaran Sembahyang*, 1st edition, (Singapore: Penerbitan Qalam, 1958)

⁶⁶ The direction towards all Muslims face in *ṣalāh*

⁶⁷ This book was first published in 1957 and has been repeatedly published by many publishers ever since. It was published in two volumes; *Let's Pray For Men* and *Let's Pray For Women*. Sonhadji, *Mari Sembahyang : Perempuan*, 3rd edition, (Kuala Lumpur: Syarikat Binyahya, 1993).

prayer. The annotations in this book are written in Arabic as well as in Roman, to aid readers who are not fluent in the Arabic language.

3.2.16- *Panduan Memahami Tafsir 1&2 (The guide to understanding Qur'ānic interpretations 1&2)*⁶⁸

Both books are the analysis of interpretations of the Qur'ān by the *Mawdū'ī* method (Subject method). The Qur'ānic verses are explained according to different subjects. Among the subjects discussed are trustworthiness, the Generosity of Allāh, unity in the *ummah* (nation), the virtue of knowledge, the upholding of justice, polygamy, and the rules of taking debt. These books were once published by Simal Publishers in 1988, and were called "*Kursus Tafsir Al-Qur'ān*" (A Course on Interpreting the Qur'ān).⁶⁹ These books are the compilation of Sonhadji's lectures on interpreting the Qur'ān, given at Islamic Guidance Classes for Adults. These classes were organised by the PERGAS. The lectures were held at the Madrasah Alsagoff al-Arabiyah at Jalan Sultan (Sultan Street) in Singapore.⁷⁰

⁶⁸ Sonhadji, *Panduan Memahami Tafsir (1) (2)*, 1st edition, (Kuala Lumpur: Pustaka Al-Mizan, 1990)

⁶⁹ Sonhadji, *Kursus Tafsir Al-Qur'an*, 1st edition, (Kuala Lumpur: Percetakan Simal Sdn.Bhd, 1983).

⁷⁰ Madrasah Al-Sagoff was founded in the year 1912M/1331H. The name of the *madrasah* was taken from the name of the Al-Sagoff family, who was the founder of it. The site and funding needed to build this *madrasah* came from the will of the founder, Syed Muhammad bin Ahmad Al-Sagoff. Syed Abbas, interview with the present writer, (Singapore: 28/10/95).

At the early stage of the formation of the *madrasah*, all expenses were the responsibility of the founder's *waqf*. Lately, in the 1980's and the 1990's the *madrasah* has shown signs of progress in that its financial sources have increased and it no longer solely depends on the *waqf*/fund of Syed Mohammad bin Ahmad Al-Sagoff. The Madrasah Al-Sagoff Al-Arabiah has successfully obtained grants and other forms of financial assistance from Al-Rābiṭah al-Ālam al-Islāmī the Department of Education of Singapore, the MUIS and from the monthly fees from the students. The *madrasah's* activities also contribute to the income of the *madrasah*. Some examples of the fund raising activities are offering adult education classes to the society, Early *Muḥarram* Gathering and Walkathon, renting a portion of the school precinct to public clubs and societies, and public donations.

3.2.17- *Tafsīr Sūrah al-Nūr (The interpretation of Sūrah al-Nūr)*⁷¹

This book is one of the earliest ever written by Sonhadji and interprets *Sūrah al-Nūr* in detail. It is the compilation of his early lectures, broadcasted by Radio Malaya in Singapore in 1959. Before the publication of this book, the compilation of his lectures was used as text for the course on Islamic *da'wah* for Jamiyah, Masjid Muhajirin, and Masjid al-Muttaqin in Singapore.

3.2.18- *Tafsīr Sūrah Yāsīn (The interpretation of Sūrah Yāsīn)*⁷²

This book provides a detailed interpretation of *Sūrah Yāsīn*. It is preceded by an explanation about the etiquette and benefits of reading the *Sūrah Yāsīn*, and of a *du'ā'* after reading the *sūrah*.

The *madrrasah* has two specific objectives. Firstly, it is to give an opportunity to the womenfolk to learn Islamic education at a higher level and hence to be respected as true *Muslimah*.

Secondly, the *madrrasah* also aims to provide knowledge to *Muslimah* students in this *madrrasah* so that they are capable of being competent mothers who are armed and educated with good manners and *akhlāq*. This is to ensure that their children will receive good Islamic teachings and values which will be carried on to the next generations.

According to history, in the early years after the end of World War 1, through to the start of World War 2, the students enrolling in the *madrrasah* were all male. This was because the learning opportunity for children was limited and female children were not encouraged to go to school. This was a norm for the society of those times. After the end of World War 2 and the end of the Japanese Occupation of Singapore, girls were given the chance to study in this *madrrasah*. Enrolling female children to this *madrrasah* increased in the 1940's and the 1950's.

In the early 1960s, the intake of female students changed drastically. The female student intake was quadruple the male student intake. The percentage of male students to female students was shockingly off balance with 20% to 80%. The low intake of male students made the *madrrasah* change its strategy. The *madrrasah* began to only accept female students from 1966, while the male students continued their education in other *madrrasah* and institutions. Student intake increased steadily during the nine years from 1980 to 1988 when the number of new students increased from 190 to 340. In 1991, the number of students increased by 490 more students and in 1992 there was an increment of 577 students. Subsequently, the following year's new intake was restricted to only 200 students. This is because the school building can only accommodate up to 800 students at a time.

Madrasah Al-Sagoff Al-Arabiah has two schooling sessions. The morning session starts from 7.30 a.m. to 12.45 p.m. and the afternoon session from 12.50 p.m. to 5.30 p.m. Ibid.

⁷¹ Sonhadji, *Surah An-Nur*, 1st edition, (Kuala Lumpur: Percetakan Simal Sdn.Bhd. 1983)

⁷² Sonhadji, *Surah Yasin*, 1st edition, (Kuala Lumpur: Percetakan Simal Sdn.Bhd.1983)

3.2.19- *Teras 'Aqīdah Dalam Pembinaan Ummah (The essence of faith in the development of the nation)*⁷³

This book is the interpretation of the 37 *sūrahs* in the 30th chapter of the Quran. It gives a brief interpretation of these *sūrahs*. The title of the book seems to suggest that it is written about *Uṣūl al-Dīn* but in practise it is a book of *Tafsīr al-Qur'ān*. It was published once by Al-Mizan Publications in Kuala Lumpur in 1988 but has never been published again.

3.3- Concluding remark

Sonhadji's gift of scholarship was nurtured by his parents when he was a child, as they were very concerned about his education. When they believed that they were not able to provide him anymore with knowledge, they sent him to further his Islamic studies in Singapore, at Madrasah Aljunied. There he met three of his teachers and learnt under their guidance. They were all very closed to him and their relationships with him continued until they died. These relationships helped him gain in knowledge and experience, and undoubtedly greatly effected to his development as a well-known scholar in Southeast Asia, who has contributed a lot to the academic world. His academic standard was highlighted when he was chosen to assist in designing a syllabus for Islamic Education under the supervision of the Ministry of Education of Singapore (1958-1960).

⁷³ Sonhadji, *Teras Akidah Dalam Pembinaan Umat*, 1st edition, (Kuala Lumpur: Pustaka Al-Mizan, 1988)

Part II

Chapter 4

A Study of Main References in *Tafsīr*

4.1- Sonhadji's references in the field of *Tafsīr*.

Among the books which can be clearly identified as Sonhadji's references in the field of *al-Tafsīr* are: *Jāmi' al-Bayān*, *Tafsīr al-Qur'ān al-'Aẓīm*, *Tafsīr al-Marāghī*, *Tafsīr al-Baghawī*, *Mafātīḥ al-Ghayb*, *Tafsīr al-Qurṭubī*, *Tafsīr al-Khāzin*, *Tafsīr al-Bayḍāwī* and *Ḥāshiyah al-Jamal*.

Before discussing the references, I will try first to give a brief life history for the authors of the books.

4.1.1- *Jāmi' al-Bayān 'An Ta'wīl Āy al-Qur'ān*

The author of this book was Muḥammad bin Jarīr bin Yazīd al-Ṭabarī, Abū Ja'far. He was a historian and an expert in *Tafsīr*. He was born in Amal, Ṭabaristān in the year 224H/839M. Later on, he became a resident of Baghdād, where he died in the year 310H/923M. He was once invited to become a *qāḍī* (a Muslim judge) and a member of *mazālim* (the council of justice), but he rejected both offers.¹

¹ H.A.R. Gibb and J.H. Kramers, *Shorter Encyclopaedia of Islam*, (Leiden: E.J. Brill, 1974), p556-557. Bell and Watt, *Introduction to the Qur'an*, 1st edition, (Edinburgh: Edinburgh University Press, 1970), p168.

He produced many writings like *Akhbār al-Rusul wa al-Muluk* (better known as *Tārīkh al-Ṭabarī*). He also wrote *Jāmi' al-Bayān* which was in the field of *Tafsīr al-Qur'ān* (better known as *Tafsīr al-Ṭabarī*). Another piece of literature to his credit is *Ikhtilāf al-Fuqahā'*, on the subject of *Fiqh*, and on the subject of *Ulūm al-Qur'ān* he wrote a book called *Kitāb al-Qirā'āt wa Tanzīl al-Qur'ān*.²

Ibn al-Athīr once praised Ibn Jarīr, guaranteeing that he was a historian one could trust. His writings in the field of *Tafsīr* are a reflection of his expertise in the Qur'ān. He was a scholar able to make *ijtihād*³ on religious matters, whilst he never had *taqlīd*.⁴ It was reported that he had a group of his own followers, although the people who reported that could not be found.⁵

Sonhadji referred to *al-Ṭabarī* exegesis in several places. Amongst these were as follows: -

1. Sonhadji quoted *al-Ṭabarī* when elucidating verse 39 of *Sūrah Āli 'Imrān* (3);

“ Then the angels called him (Zakariyya), while he was standing in prayer in *miḥrāb*” (indented niche within a mosque). With reference to the word angels

² Translator's introduction, pX-XI

³ *Ijtihād* in usually using means an independent judgement in a legal or theological question, based on the interpretation and application of the 4 *uṣūl*, as opposed to *taqlīd*. See Hans Wehr, A Dictionary of Modern Written Arabic, edited by J. Milton Cowan, 3rd edition, (Beirut: Librairie Du Liban, 1980) p 143.

⁴ Adoption of the legal decision of *madhhab*

⁵ Al-Zereky, op.cit, v 6, p69. Al-Dhahabī, *Tārīkh al-Islām wa Wafayāt al-Mashāhīr wa al-A'lām*, 2nd edition, (Beirut: Dār al-Kitāb al-'Arabī, 1415H/1994M), 3, p279-280. Ibn al-Athīr, *al-Kāmil fī al-Tārīkh*, (Beirut: Dār Sādir, 1399H/1979M), v8, p134. Ibn al-Jawzī, *al-Muntaẓim fī Tawārīkh al-Muluk wa al-Umam*, (Beirut: Dār al-Fīkr, 1415H/1995M), v8, p3757-3759.

which was said in plural by Allāh, al-Ṭabarī says, they were a collection of *malā'ikah* who were not important enough to be elucidated on.⁶

2. In explaining verse 55 of *Sūrah Āli 'Imrān* (3) which is about the ascension of 'Īsā to Allāh, Sonhadji quoted *al-Ṭabarī* exegesis, which concludes, after pooling several opinions of *Mufasssīrīn*, that Allāh took 'Īsā without taking his life. This conclusion was based on several *Ḥadīth* of the Prophet, which were *mutawātir*.⁷
3. In explaining verse 75 of *Sūrah Āli 'Imrān* (3) which is related to entrusting the Jews with one *Qintār* (a great amount of wealth), al-Ṭabarī relates that there were a number of Jews who refused to pay the Muslims back because of their conversion to Islam. The Jews said that the entrusting was made previously, while they were all in the same religion. They claimed that according to their *kitāb* (holy book), the debts no longer existed because the Muslims had left their ancestor's religion.⁸
4. In explaining verse 81 of *Sūrah Āli 'Imrān* (3) which is about Allāh taking the covenant of the Prophets, Sonhadji quoted *al-Ṭabarī* exegesis, which elucidated that the Prophets promised themselves that they would obey Allāh by carrying out His commands and leaving alone His prohibitions.⁹

⁶ Sonhadji, *op.cit.*, v3,p466. Al-Ṭabarī, *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān*, (Beirut: Dār al-Fīkr, 1988M/140811), v3,p250

⁷ Sonhadji, *ibid.*, v3,p484. Al-Ṭabarī, *ibid.*, v3,p291. *Mutawātir* is the report of a people numerically indefinite, whose agreement upon a lie is inconceivable, in view of their large number, reliability and diversity of residence.

⁸ Sonhadji, *ibid.*, v3,p501-502. Al-Ṭabarī, *ibid.*, v3,p319

⁹ Sonhadji, *ibid.*, v3,p509. Al-Ṭabarī, *ibid.*, v3,p330

5. Referring to verse 93 of *Sūrah Āli ‘Imrān* (3), about the lawful and unlawful food of the Children of Israel, al-Ṭabarī relates a *Ḥadīth* from Ibn ‘Abbās who said that, “There was a group of Jews who asked the Prophet Muḥammad what was the food that Israel (Prophet Ya‘qūb) prohibited himself before the Torah was revealed? The Prophet replied that Israel had made his *nadhīr* (vow to God) that if he recovered from his illness, he would prohibit himself from eating and drinking the things he really enjoyed, namely, camel meat and milk”.¹⁰
6. In explaining verse 48 of *Sūrah al-Nisā* (4), which is about Allāh did not forgive people who set up partners with Him in worship, Sonhadji says that, al-Ṭabarī interpreted this verse as, “O people who have been given the *kitāb* (holy book), believe in the *kitāb* which Allāh has revealed to you, that is, *al-Qur’ān*, because *al-Qur’ān* has confirmed the *kitāb* which is already with you. And Allāh will not forgive the sins of those who set up partners with him in worship, but He forgives except that (anything else) to whom He pleases”.¹¹
7. Sonhadji referred to al-Ṭabarī when he tried to find the *Asbāb al-Nuzūl* for verse 123 from *Sūrah al-Nisā* (4). Al-Ṭabarī narrated from al-Ḍahhāk that there were groups of people who claimed their religion was good and accepted by Allāh. There were Jews and Christians and Muslims. So Allāh revealed that verse and declared which was the best.¹²

¹⁰ Sonhadji, *ibid.*, v4, p543-544. Al-Ṭabarī, *ibid.*, v4, p5.

¹¹ Sonhadji, *ibid.*, v5, p767. Al-Ṭabarī, *ibid.*, v5, p125.

¹² Sonhadji, *ibid.*, v5, p855. Al-Ṭabarī, *ibid.*, v5, p289.

8. Sonhadji quoted a *Ḥadīth* narrated by al-Ṭabarī when he explained the meaning of verses 34 from *Sūrah al-Nisā* (4) which means “The righteous women are devoutly obedient (Allāh) and guard in the husband’s absence what Allāh orders them to guard”. Al-Ṭabarī said that the Prophet said “A good wife is one who when you look at her you are happy. When you order her to do something she obeys you. When you are away she protects your wealth and her honor”.¹³
9. He quoted al-Ṭabarī’s saying when elucidating verses 2 and 3 *Sūrah al-Humazah* (104), which is about gathering of wealth and counting it, thinking that the wealth would make one last forever. Al-Ṭabarī says that, “One counts his wealth and does not spend his money, not even a penny in the cause of Allāh, and does not fulfil his responsibility to Allāh with his wealth, and he gathers the wealth for the sake of keeping it only. This is because he is the miser and the *jāhil* (ignorant). He thinks that the wealth will last forever in this *dunya* (world) and he will not die. Beware! Do not ever think that way”.¹⁴

4.1.2- *Tafsīr al-Qur’ān al-‘Azīm*

The author of this book was Ismā‘īl bin ‘Umar bin Kathīr bin Dhāw bin Dar’ al-Qurashiy al-Baṣrawiy al-Dimashqiy Abū al-Fidā’ ‘Imād al-Dīn. He was born in the year 701H/1302M. In his quest for knowledge during the year 706H, he

¹³ Sonhadji, *ibid.*, v5, p749-750. Al-Ṭabarī, *ibid.*, v5, p60.

¹⁴ Sonhadji, *ibid.*, v30, p5713. Al-Ṭabarī, *ibid.*, v30, p293-294.

migrated to Damascus with his relatives. He died there in the year 774H/1373M.¹⁵

He was said to be an expert in numerous fields of knowledge, including *Ḥadīth*, *Tafsīr al-Qur'ān* and history. One of the books he wrote in the field of *Tafsīr* was *Tafsīr al-Qur'ān al-'Aẓīm*.¹⁶

In the field of *Ḥadīth* he wrote *Ikhtisār 'Ulūm al-Ḥadīth*, *Jāmi' al-Masānīd* and *al-Takmil fī Ma'rifah al-Thiqāt wa al-Ḍu'afā' wa al-Majāhīl* and *Sharḥ Ṣaḥīḥ al-Bukhārī*. According to al-Zereky, however he did not complete his work on *Sharḥ Ṣaḥīḥ al-Bukhārī*. On the subject of *Fiqh* he wrote *al-Ijtihād fī Ṭalab al-Jihād* and *Risālah fī al-Jihād*. On the subject of history he wrote *al-Bidāyah wa al-Nihāyah*, *Ṭabāqāt al-Fuqahā' al-Shāfi'iyyīn* and *al-Fuṣūl fī Ikhtisār Sīrah al-Rasūl*.¹⁷

Sonhadji quoted *Tafsīr Ibn Kathīr* in several areas. Among them are as follows:

1. When elucidating verse 172 of *Sūrah al-A'rāf* (7) which is related to the testimony made by the Children of Adam, Sonhadji referred to *Tafsīr Ibn Kathīr*. Ibn Kathīr says that Allāh revealed that He brought forth from the Children of Adam, from their loins, and from their seed; at that time, each of

¹⁵ Al-Zereky, op.cit., v1, p320.

¹⁶ Ibn Kathīr tried to practise *Tafsīr bi al-Ma'thūr* in his book. According to Robinson, Neal (Prof.), this approach is epitomised by him. Robinson (Prof.), *Islam: A Concise Introduction*, 1st Edition (Surrey: Curzon Press, 1999), p67.

¹⁷ Ibn al-'Imād, *Shadharāt al-Dhahab fī Akhbār man Dhahab*, 1st edition, edited by 'Abd al-Qādir al-Arna'ūṭ etc, (Damascus: Dār Ibn Kathīr, 1032H/1089M), v8, p397. Al-Zereky, op.cit., v1, p320.

them testified that Allāh was their Lord and there was no Lord but Allāh. This was the *fiṭrah* that Allāh had created in them. Allāh says, “So set you (O Muḥammad) your face towards the religion of *ḥanīf* (worship none but Allāh alone). Allāh’s *fiṭrah* (inborn instinct) with which He has created mankind. No change let there be in *khalq Allāhī*” (*al-Rum* (30): 30).¹⁸

2. When elucidating verse 72 of *Sūrah al-Zukhruf* (43), “And this is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world)”, Sonhadji referred to *Tafsīr Ibn Kathīr*. Ibn Kathīr says, you gain Allāh’s *rahmah* (blessings) for whatever good deeds that you do. One does not enter Paradise because of his good deeds but one enters Paradise because of Allāh’s beneficence and bounty to him. Verily, there are ranks depending on the levels of ones’ good deeds. The Prophet said, “Everyone has a place in Paradise, as well as in Hell fire. The *kāfirūn* (disbelievers) inherit the *Mu’minūn*’s (believers) place in Hell fire, and the *Mu’minūn* inherited a place in Paradise that belonged to the *kāfirūn*. This is what the above verse (verse 72 of *Sūrah al-Zukhruf* (43)) means.¹⁹

3. When elucidating the reason why rain is translated as *rizq* (provision) in verse 5 of *Sūrah al-Jāthiyah* (45), Sonhadji referred to *Tafsīr Ibn Kathīr*. Ibn Kathīr says, (with Allāh’s will) the rain enables the earth to grow plants, and the products become provisions for humans and animals.²⁰

¹⁸ Sonhadji, *op.cit.*, v9, p1578. Ibn Kathīr, *Tafsīr al-Qur’ān al-‘Aẓīm*, 2nd edition, (Beirut: Dār al-Ma’rifah, 1988M/1408H), v2, p272.

¹⁹ Sonhadji, *ibid.*, v25, p4777. Ibn Kathīr, *ibid.*, v4, p145.

²⁰ Sonhadji, *ibid.*, v25, p4815. Ibn Kathīr, *ibid.*, v4, p159.

4. When elucidating verses 39 and 40 of *Sūrah Qāf*(50), “So bear with patience all that they say and glorify the Praises of your Lord before the rising of the sun and before (its) setting. And during a part of the night (also) glorify His Praises and (so likewise) after prayers,” Sonhadji referred to *Tafsīr Ibn Kathīr*. Ibn Kathīr says, the *ṣalāh* before *Isrāʾ* consisted of two *rakʿahs* (units) before sun-rising and two *rakʿahs* before sun-setting. *Qiyām al-Layl* was *wājib* on the Prophet and his followers for one year. Then this *wājib* was nullified following a new *wājib* (that is the enforcement of five times daily prayers).²¹
5. When explaining that Allāh had testified in the first verse in *Sūrah al-Najm* (53), Sonhadji referred to *Tafsīr Ibn Kathīr*. Ibn Kathīr says, Allāh as the *Khāliq* (Creator) testifies with anything of His creations which He likes. However mankind can not testify with other than the name of Allāh.²²
6. Sonhadji referred to *Tafsīr Ibn Kathīr* when elucidating verse 13 of *Sūrah al-Ḥadīd* (57), “On the Day when the Hypocrites will say to the believers, “Wait for us, let us get something from your light!” It will be said, “Go back to your rear! Then seek a light”. So a wall will be put up between them with a gate therein. Inside there will be mercy and outside it will be torment.” Ibn Kathīr says, a wall with a gate will be put up on the day of the Resurrection to separate the *Muʾminūn* from the *munāfiqūn* (hypocrites). When all the

²¹ Sonhadji, *ibid.*, v26, p4998-4999. Ibn Kathīr, *ibid.*, 4, p245

²² Sonhadji, *ibid.*, v27, p5059. Ibn Kathīr, *ibid.*, v4, p264.

believers have entered through the gate, the gate will be closed leaving behind the hypocrites in confusion and darkness and torment.²³

7. Sonhadji referred to *Tafsīr Ibn Kathīr* during the elucidation of verse 25 *Sūrah al-Ḥadīd* (57). Allāh says, “Indeed We have sent Our Messengers with clear proofs and revealed to them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power, as well as many benefits for mankind, that Allāh may test who it is that will help Him (His Religion), and His Messenger in the unseen. Verily, Allāh is All-Strong, All-Mighty.” Ibn Kathīr says, this verse means that tools, which are made from iron (which demonstrates force), must be used to confront those who reject the truth after clear proof has been given to them. The people in Mecca had been given clear proof for 13 years with the sending down of *wahy* (revelation) which contained many *sūrah*s. When this clear proof had been given to those who disobey Allāh, Allāh commanded the believers to make *hijrah*²⁴ and then commanded them to declare war, using swords (iron) and commanded them to slash the necks of the enemies.²⁵

8. Sonhadji referred to *Tafsīr Ibn Kathīr* when explaining verse 2 of *Sūrah al-Jumu‘ah* (62), “He it is Who sent among the unlettered ones a Messenger (Muḥammad) from among themselves, reciting to them His verses, purifying them and teaching them the Book and *al-Ḥikmah* (wisdom). And verily, they had been before in manifest error.” Ibn Kathīr says, Allāh sent His

²³ Sonhadji, *ibid.*, v27, p5163. Ibn Kathīr, *ibid.*, v4, p331.

²⁴ *Hijrah* is the migration of the Prophet from Mecca to Medina, the starting point of the Muhammad era.

²⁵ Sonhadji, *ibid.*, v27, p5173. Ibn Kathīr, v4, p238

Messenger, Prophet Muḥammad, when the truth in the religion had vanished, so necessitating the sending of a messenger. In the beginning the Arabs believed in the religion of the Prophet Abraham, but then changed it to other beliefs. They did things, which were against the religion of Allāh. Similarly, *Ahl al-Kitāb* (the people of the Book) made changes to the contents of their Books. Hence, Allāh sent the Prophet Muḥammad to bring the *sharī'ah* (Islamic Law) which complete the whole life of mankind, and which contain guidance and the explanations that are needed in dealing with matters in this life (on earth) and hereafter. Allāh granted all sorts of goodness to the Prophet and granted him things which had never been given to the people before him or the people after him.²⁶

9. Sonhadji also referred to *Tafsīr Ibn Kathīr* when he elucidated verses 16-19 of *Sūrah al-Qiyāmah* (75). Allāh says, "Move not your tongue concerning to make haste therewith. It is for Us to collect it and to give you the ability to recite it (i.e. the Qur'ān). And when we have recited it to you (O Muḥammad through Gabriel), then follow you its recital. Then it is for Us to make it clear to you." Ibn Kathīr says that the Prophet wanted to quickly obtain the recitation of the Qur'ān and to memorise it from Gabriel. Sometimes he interrupted Gabriel's recitation. Therefore, Allāh commanded the Prophet to listen to Gabriel's recitation before starting to recite it himself. Allāh promised to store the Qur'ānic recitation in the Prophet's heart, so that he had the ability to memorise and to explain clearly both the meaning and the *ḥukm* (commandments) in the verses. Firstly, Allāh stored it in the Prophet's heart,

²⁶ Sonhadji, *ibid.*, v28, p5284. Ibn Kathīr, v4, p388

until he became *ḥāfiẓ* (completely memorised). Secondly, He made the Prophet able to recite it, and finally Allāh made him able to explain and elucidate its meanings.²⁷

4.1.3- *Lubāb al-Ta'wīl fī Ma'āni al-Tanzīl*

The author of this book was al-Ḥusīn bin Mas'ūd bin Muḥammad bin Muḥammad, al-Farrā' Abū Muḥammad al-Baghawī. He was born in the year 436H/1044M. He was given the nickname Muḥyī al-Sunnah.²⁸ The word *al-Baghawī* originated from the word *baghā* which was one of the villages in Khurasān, situated between *Hirah* and *Marwu*.²⁹

In his life, he managed to produce several scriptures, and these can be separated into three categories. The first category is in about *Tafsīr al-Qur'ān*, and his book about this is called *Lubāb al-Ta'wīl fī Ma'ālim al-Tanzīl*. The second category is about *Fiqh*. The book about this is called *al-Tahzīb* and was written based on *Fiqh* according to Shāfi'ī's school of thought. The third and the final category is about *Ḥadīth*. The books about this are called *Sharḥ al-Sunnah*, *Maṣābīḥ al-Sunnah* and *al-Jam' bayn al-Saḥīḥayn*. Al-Baghawī died in the year 510H/1117M in Marwu al-Ruz.³⁰

Sonhadji referred to *Tafsīr al-Baghawī* in several areas. Amongst them are as follows: -

²⁷ Sonhadji, *ibid.*, v29, p5497. Ibn Kathīr, *ibid.*, v4, p479.

²⁸ The one who protected the *Sunnah* of the Prophet

²⁹ Al-Zereky, *op.cit.*, v2, p259. Ibn al-'Imād, *op.cit.*, v6, p80.

1. When elucidating verse 264 of *Sūrah al-Baqarah* (2), which was about Allāh's prohibition to the believers that they should not to render in vain the *ṣadaqah* (charity) by an unapproved action, like spending wealth in order to be seen by other men (*riyā'*). Sonhadji quoted a *Ḥadīth* which was related by al-Baghawī, "On the day of Resurrection, it was said to those whose deeds were done in order to be seen by other men (*riyā'*),³¹ "Go to the people who you meant your deed to be seen by while you were on earth, and see if you can get reward from them".³²

2. Sonhadji referred to *al-Baghawī* when elucidating verse 178 of *Sūrah Āli 'Imrān*(3). The verse is about the believers who assume that the prolongation of their life by Allāh is merely due to their own goodness. *Al-Baghawī* related that there was once a person asking the Prophet, "Who are the best people?" The Prophet replied, "Those whose lives are prolonged and do good deeds." And when it was asked, "Who are bad people?" The Prophet replied, "Those whose lives are prolonged and do bad deeds".³³

3. When giving the introduction to *Sūrah al-Mā'idah* (5) he quoted *al-Baghawī's* statement that Allāh had sent down 18 different *ḥukms* in the *ṣūrah*, which were not present in other *sūrahs*. Among them were animals,

³⁰ Ibid.

³¹ *Riyā'* is part of *shirk* (associating other things with God), at times qualified as being *asghar* (minor), or *khafī* (hidden). *Riyā'* is contrasted with *ikhlās* which is purity of intention and whole-hearted sincerity.

³² Sonhadji, *op.cit.*,v3, p386. Al-Baghawī, *Ma'ālim al-Tanzīl*, edited by Muḥammad 'Abd Allāh al-Namr etc, (Riyāḍ: Dār al-Tayyibah, 1409H),v1,p326-327.

³³ Sonhadji, *ibid.*,v4,p636-637. Al-Baghawī, *ibid.*,v2,p140.

which were killed by strangling, by a violent blow, by a headlong fall and so on.³⁴

4. Sonhadji quoted *al-Baghawī's* statement about Allāh allowing trained animals to be used for hounding, as revealed in *Sūrah al-Mā'idah* (5) verse 4. Following the revelation, the Prophet allowed useful dogs to be kept and prohibited none-useful ones to be kept.³⁵
5. Sonhadji referred to al-Baghawī when elucidating a verse about Ya'jūj and Ma'jūj, as in verse 96 of *Sūrah al-Anbiyā'* (21). Al-Baghawī mentioned the signs before the coming of the Day of Resurrection, as the Prophet said that the Day of Resurrection would not come until 10 signs had emerged. Among them was the sending down of Prophet 'Īsā, the son of Maryam, on to the earth and the emergence of Ya'jūj and Ma'jūj.³⁶
6. Sonhadji referred to al-Baghawī when explaining a verse about a character of the *Mu'minūn*, which was offering *ṣalāh* with all solemnity and full submissiveness, as mentioned in verse 2 of *Sūrah al-Mu'minūn* (23). Al-Baghawī related that when the Prophet saw a man who was messaging his beard during his *ṣalāh*, the Prophet said, "If his heart is fully solemn and submissive, then certainly so his physical body".³⁷

³⁴ Sonhadji, *ibid.*, v6, p936. Al-Baghawī, *ibid.*, v3, p5.

³⁵ Sonhadji, *ibid.*, v6, p951. Al-Baghawī, *ibid.*, v, 3p16.

³⁶ Sonhadji, *ibid.*, v17, p3137-3138. Al-Baghawī, *ibid.*, v5, p355.

³⁷ Sonhadji, *ibid.*, v18, p3265-3266. Al-Baghawī, *ibid.*, v5, p409.

7. Sonhadji referred to al-Baghawī when elucidating *Lahw al-Ḥadīth* (idle talks) which could mislead men from the path of Allāh, as revealed in verse 6 *Sūrah Luqmān* (31). Sonhadji tried to compare this verse with an involvement in singing. He quoted al-Baghawī's statement that the Prophet had said, "It is not *ḥalāl* to teach one to become a singer, and to sell his singing products. The profit of it is *ḥarām*."³⁸
8. He quoted al-Baghawī when explaining verses 180-182 of *Sūrah al-Ṣāffāt* (37), that glorified Allāh and freed Him from all weaknesses. Al-Baghawī related that 'Alī had said, whoever wanted Allāh to complete his weight and measurement with good deeds in the Hereafter, should recite the three verses at the end of any gathering.³⁹
9. Sonhadji quoted from al-Baghawī that the Prophet had once said to 'Ā'ishah, "O 'Ā'ishah, this *dunyā* is not for Muḥammad and his family. O' 'Ā'ishah, verily Allāh would not be pleased with those of strong will (*ulū al-'Azm*) unless they are patient both with the things they dislike and the things they love. Allāh would not be pleased unless He burdened me the way He had burdened the *ulū al-'Azm*. Verily He has decreed, "Therefore be patient (O Muḥammad) as did the Messengers of strong will (*ulū al-'Azm*)". And verily, by Allāh I must submit to Allāh. By Allāh, I must be patient the way all the prophets have been and I must fight like them, and there is no strength unless

³⁸ Sonhadji, *ibid.*, v21, p3944. Al-Baghawī, *ibid.*, v6, p284.

³⁹ Sonhadji, *ibid.*, v23, p4366. Al-Baghawī, *ibid.*, v7, p66.

it is with the help from Allāh". Sonhadji quoted this *Hadīth* when explaining verse 35 of *Sūrah al-Aḥqāf*(46).⁴⁰

4.1.4- *Anwār al-Tanzīl wa Asrār al-Ta'wīl*

The author of the book was 'Abd Allāh bin 'Umar bin Muḥammad bin 'Alī al-Shīrāzi. He was given the name Abū Saīd, but was better known as Abū al-Khayr Nāsir al-Dīn al-Bayḍāwī. He was born in the city of al-Bayḍā' in Persia, near Shīrāz. He became the *Qāḍī* in al-Shīrāz and later on he gave up that post and moved to Tabrīz where he died in the year 685H/1286M.⁴¹

Some of his works were written in the Arabic language and some in Persian. His book, entitled *Nizām al-Tawārīkh*, was written in Persian.⁴²

His books in the Arabic language can be categorised into a few fields, such as *Tafsīr al-Qur'ān*, *Fiqh*, *Tawḥīd* and others. In the field of *Tafsīr al-Qur'ān* he wrote *Anwār al-Tanzīl wa Asrār al-Ta'wīl* which was better known as *Tafsīr al-Bayḍāwī*.⁴³

⁴⁰ Sonhadji, *ibid.*, v26, p4892. Al-Baghawī, *ibid.*, v7, p272.

⁴¹ J. Robson, al-Bayḍāwī, article in *The Encyclopaedia of Islam*, (Leiden: E.J.Brill, 1986) vi, p1129.

⁴² Al-Zereky, *op.cit.*, v4, p110

⁴³ In modern scientific scholarship of the Qur'an, Rahbar said; " The commentaries of Zamakhsharī and Bayḍāwī have been used much by Western scholars because they are book of comparatively small size and their Western editions contain the standard European numbering of verses. This facilitates the instant location of desired passages". Rahbar Daud, *Reflections on the Tradition of Qur'ānic Exegesis*, article in the *Muslim World*, (Volume 52, 1962), p303. According to Margoliouth, the *Asrār al-Tanzīl* of al-Bayḍāwī is largely copied from Zamakhsharī's work. Margoliouth D.S., *Qur'ān*, article in *Encyclopaedia of Religion and Ethics*, p547.

In the field of *Tawḥīd* he wrote a book called *Ṭawāli' al-Anwār*, and in the field of *Uṣūl al-Fiqh* he wrote a book called *Minhāj al-Wuṣūl ilā 'Ilm al-Uṣūl*. In the field of Arabic grammar he wrote *Lub al-Lubāb fī 'Ilm al-I'rāb*. In the field of *Fiqh* he wrote a book entitled *al Ghāyah al-Quswā fī Dirāyah al-Fatwā*. That was a book arranged according to the Shāfi'ī's school of law.⁴⁴

He referred to *Tafsīr al-Bayḍāwī* in a number of places. Here are some of the references: -

1. Sonhadji quoted the explanation from al-Bayḍāwī when analysing verse 114 of *Sūrah al-Baqarah* (2); about who was prohibited from entering mosques and who was allowed to enter. He said that in the *Tafsīr* of *al-Bayḍāwī*, there was an explanation on Allāh's decree, "And who are more unjust than those who forbid that Allāh's name be glorified and mentioned much in Allāh's mosques and strive for their ruin? It was not fitting that such should themselves enter them except in fear", was prohibiting disbelievers from entering mosques. So Sonhadji quoted laws from the opinions of a number of scholars. Imām Mālik gave his opinion that disbelievers were totally prohibited from entering mosques. Meanwhile, Imām Abū Ḥanīfah said it were allowed disbelievers to enter mosques. On the other hand, Imām al-Shāfi'ī said, if the mosque was Masjid al-Ḥarām in Mecca, disbelievers were prohibited from entering. And for other mosques, disbelievers were allowed

⁴⁴ Al-Zereky, op.cit.,v4, p110. Ibn al-'Imād,op.cit.,v7,p685-686.

to enter the mosques under two conditions, firstly, if they had permission from a Muslim and secondly, if they wished to fulfill an intention.⁴⁵

2. Sonhadji quoted al-Bayḍāwī when elucidating verse 63 of *Sūrah al-Zumar* (39). In that verse Allāh says, “To Him belong the keys of the heavens and the earth. And those who disbelieve in the *āyāt* (signs) of Allāh, such are they who will be the losers”. Al-Bayḍāwī narrated the *Ḥadīth* from ‘Uthmān who asked the Prophet about the word ‘*maqālīd*’. The Prophet told him what is the word of *maqālīd* and then he said ; “ All of these are belonging to Allāh, who is the only God and is most Noble. They are the keys to success. Whoever utters them will be rewarded by blessings from heaven and earth”.⁴⁶
3. Sonhadji quoted *Tafsīr al-Bayḍāwī* when explaining verse 7 of *Sūrah al-Isrā’* (17). One of the things mentioned in the verse is that Allāh sent out enemies to cause torment, and the enemies entered the mosque (*Bayt al-Maqdis*), as they had entered it before. Sonhadji said it was mentioned in *Tafsīr al-Bayḍāwī* that Allāh sent out Persian soldiers called *Biardos*⁴⁷ or *Khordos* to destroy the children of Israel the second time.⁴⁸
4. He quoted *Tafsīr al-Bayḍāwī* when explaining verse 75 of *Sūrah al-Mu’minūn* (23) which speaks about the persistence of transgression among disbelievers despite Allāh removing their distress. The verse reflects the state

⁴⁵ Sonhadji, *ibid.*, v1, p155. Al-Bayḍāwī, *Anwār al-Tanzīl wa Asrār al-Ta’wīl*, (Beirut: Dār al-Fikr, 1402H/1982M), p24. These conditions however were not mentioned by al-Bayḍāwī

⁴⁶ Sonhadji, *ibid.*, v24, p4503. Al-Bayḍāwī, *ibid.*, p615.

⁴⁷ In al-Bayḍāwī it was mentioned as *Ju’zarz*.

⁴⁸ Sonhadji, *op.cit.*, v15, p2654. Al-Bayḍāwī, *op.cit.*, p371.

of Mecca at that time, which was inflicted with prolonged drought. Sonhadji said, according to *Tafsīr al-Bayḍāwī*, that the disbelievers were inflicted with painful torments, like prolonged drought and the death of their leaders in the Badr war. Abū Sufyān had once said to the Prophet, “You killed the fathers with swords (in wars) and the children with hunger (in prolonged drought).”⁴⁹

5. He quoted *Tafsīr al-Bayḍāwī* when explaining a verse which was related to when Prophet Ayyūb was inflicted with a disease and Allāh sent down a healer for him. Al-Bayḍāwī, when explaining verse 42 of *Sūrah Ṣād* (38), said that two springs had emerged. One was a warm spring and the other was a cool spring. Prophet Ayyūb washed with the warm spring and drank the water from the cool spring.⁵⁰
6. When explaining verse 18 of *Sūrah al-Jāthiyah* (45), which prohibited the Prophet from following the desires of people of no knowledge, Sonhadji referred to *Tafsīr al-Bayḍāwī*. Al-Bayḍāwī said, “The verse which says, “do not follow the desires of the *jāhiliyyūn*”, refers to the leaders of the people of Quraysh, who once said to the Prophet, “Go back to the religion of your ancestors”.⁵¹
7. In explaining who were the first people of ‘Ād, which was mentioned in verse 50 of *Sūrah al-Najm* (53), Sonhadji referred to *Tafsīr al-Bayḍāwī*. Al-Bayḍāwī

⁴⁹ Sonhadji, *ibid.*, v18, p3311. Al-Bayḍāwī, p458.

⁵⁰ Sonhadji, *ibid.*, v23, p4405. Al-Bayḍāwī, p604.

⁵¹ Sonhadji, *ibid.*, v25, p4825. Al-Bayḍāwī, *ibid.*, p661.

said, "They were called the first people of 'Ād because they were the first people that Allāh destroyed after the people of Nūḥ".⁵²

8. Sonhadji referred to al-Bayḍāwī when explaining who the people were, who called the Prophet from behind the dwellings, as mentioned in verse 4 of *Sūrah al-Ḥujurāt* (49). Al-Bayḍāwī said that those people were 'Uyaynah bin Ḥuṣyn and al-Aqra' bin Ḥābis. They came to see the Prophet with 70 people from the family of Tamīm. They shouted, "O Muḥammad! Come out to see us".⁵³

9. Sonhadji referred to al-Bayḍāwī when explaining a verse which was about finding a solution of fighting between Muslims, as mentioned in verse 9 of *Sūrah al-Ḥujurāt* (49). Al-Bayḍāwī said that the verse was sent down because a quarrel had occurred between the family of Aus and the family of Khazraj, where there was an incidence of them striking each other with branches of dates and with shoes. And the verse showed that the *ahl al-Baghy* (the one who rebelled against the other Muslims) were still believers, and that if they stopped the war, they should then be left alone. And that those who dealt with this fighting had to give advice and help to create a just reconciliation.⁵⁴

⁵² Sonhadji, *ibid.*, v27, p5081. Al-Bayḍāwī, *ibid.*, p700.

⁵³ Sonhadji, *ibid.*, v26, p4967. Al-Bayḍāwī, *ibid.*, p683.

⁵⁴ Sonhadji, *ibid.*, v26, p4973. Al-Bayḍāwī, *ibid.*, p684

4.1.5- *Al-Jāmi' li Aḥkām al-Qur'ān*.

The author of this book was Muḥammad bin Aḥmad bin Abū Bakr bin Farḥ al-Ansārī al-Khazrajī al-Andalūsi, Abū 'Abd Allāh al-Qurṭubī. Many historians say he originated from Cardova and in his quest for knowledge he travelled as far as Asyūṭ, Egypt. He resided and lived in an area called Maniyyah Ibn Khāsib. He died there in the year 671H/1273M.⁵⁵

In the field of *Tafsīr al-Qur'ān* he was acknowledged as one of the best in that field. This acknowledgement came from scholars like al-Dāwūdī,⁵⁶ al-Suyūṭī,⁵⁷ and Hājī Khalīfah.⁵⁸

Some of his literary contributions are *al-Jāmi' li Aḥkām al-Qur'ān*, *Qam' al-Ḥirs bi al-Zuhd wa al-Qanā'ah*, *al-Asnā fī Sharḥ Asmā' Allāh al-Ḥusnā*, *al-Tidhkār fī Afḍal al-Adhkār*, *al-Tadhkirah bi Aqwāl al-Mawtā wa Aḥwāl al-Ākhirah*, *al-Taqrīb li Kitāb al-Tamhīd* and others. According to al-Zereḳly, two of his books which were called *al-Jāmi' li Aḥkām al-Qur'ān* and *al-Tidhkār fī Afḍal al-Adhkār* can be confirmed to have been printed. Others are still in the form of a manuscript.⁵⁹

⁵⁵ Al-Zereḳly, op.cit.,v5, p322.

⁵⁶ Al-Dāwūdī, *Ṭabaqāt al-Mufasssīrīn*, (Beirut: Dār al-Kutub al-'Ilmiyyah,1983),v2,p69.

⁵⁷ Al-Ṣuyūṭī, *Ṭabaqāt al-Mufasssīrīn*, (Beirut: Dār al-Kutub al-'Ilmiyyah,1983),p79.

⁵⁸ Hājī Khalīfah, *Kashf al-Zunūn 'an Usāmā al-Kutub wa al-F'unūn*,(Beirut: Dār al-Kutub al-'Ilmiyyah,1993),v1,p534.

⁵⁹ Al-Zereḳly, op.cit.,v5, p322.

His *Tafsīr* is unlike other books; such as al-Jaṣṣāṣ and Ibn al-‘Arabī which were written in the context of *Āyāt al-Aḥkām*. This is because al-Qurtubī did not solely concentrate on that matter in his *Tafsīr*. In al-Jaṣṣāṣ and Ibn al-‘Arabī, it can be seen that their *Tafsīr* do not cover the whole of the Qur’ānic verses. This approach is different from *al-Qurtubī’s Tafsīr*, which is essentially a *Tafsīr* on verses relating to *ḥukm*, with the additional inclusion of issues relating to certain verses.⁶⁰

When explaining the meaning of the verses, which are related to the *ḥukm*, al-Qurtubī not only mentions those *ḥukms* and the opinions of the scholars, he also highlights the differences of opinions between those scholars.⁶¹

The way he wrote it suited the title given for his *Tafsīr*, which was called *al-Jāmi’ li Aḥkām al-Qur’ān wa al-Mubayyin limā Taḍammana min al-Sunnah wa Āyī al-Qur’ān*. This means a collection of the *ḥukms* in the Qur’ān and a clarification of the contents of the *Sunnah* and verses in the Qur’ān.⁶²

Sonhadji referred to *Tafsīr al-Qurtubī* in several places. Among the references are the following: -

1. Sonhadji referred to *Tafsīr al-Qurtubī* when explaining verse 18 of *Sūrah al-Naml* (27), which is about ants and the soldiers of Prophet Sulaymān. Al-

⁶⁰ Zulkilli Hj. Yusoff, Pemikiran al-Qurtubi Dalam Pentafsiran Ayat Hukum, article in Jurnal Syariah. (Volume 2, No. 1, January 1994).

⁶¹ ‘Abd al-Qādir Rahīm (Dr), Abū ‘Abd Allāh al-Qurtubī wa Juhūduhu fī al-Naḥw wa al-Lughah fī Kitābihi al-Jāmi’ li Aḥkām al-Qur’ān, 1st edition, (Beirut: Mu’assasah al-Risālah, 1417H/1997M), p43-56.

Qurṭubī said that the Queen ant possesses two wings. Therefore, it is included in the category of birds. That was how Prophet Sulaymān could understand the language, otherwise, if the queen ant was not in that category, he would not know the language.⁶³

2. Sonhadji referred to al-Qurṭubī when explaining verse 15 of *Sūrah Sabā* (34), which speaks of the Country of Sabā' as a good country. Al-Qurṭubī said that what is described in the verse is an illustration to the prosperity of Sabā'. It was called a good country because it produced a lot of fruit, and the land was not infertile, there were no mosquitoes, flies, bed bugs, scorpions or snakes. If a tourist happened to pass by with a louse in his pocket, the louse would die because the air was so fresh. This means that the country was free from pollution.⁶⁴
3. Sonhadji referred to *Tafsīr al-Qurṭubī* when explaining verse of 53 *Sūrah Yāsīn* (36), which speaks of a loud shout causing the resurrection of mankind on the Day of Judgement. Al-Qurṭubī said that mankind was brought up from death on that Day by a loud hard shout. That shout was from the angel Israfil who cried out, "O crushes bones, broken joints, and scattered hair, verily Allāh has commanded you to gather for judgement."⁶⁵

⁶² Al-Zerekly, *op.cit.*, v5, p322. Ibn al-'Imād, *op.cit.*, v7, p585.

⁶³ Sonhadji, *op.cit.*, v19, p3631. Al-Qurṭubī, *al-Jāmi' li Ahkām al-Qur'ān*, (Beirut: Dār al-Kitāb al-'Arabiy), v13, p169.

⁶⁴ Sonhadji, *ibid.*, v22, p4157. Al-Qurṭubī, *ibid.*, v14, p284.

⁶⁵ Sonhadji, *ibid.*, v23, p4290. Al-Qurṭubī, *ibid.*, v15, p42.

4. Sonhadji referred to al-Qurṭubī when explaining verse 11 of *Sūrah Fuṣṣilat* (41). In this verse Allāh revealed that He had created heaven, and at that time it was only smoke. Then He commanded the heavens and earth to obey Him. Al-Qurṭubī said that Allāh firstly created *dukhkhān* (smoke). This was the origin of the heavens. Subsequently He created the earth, which was not made flat. The heavens were created in layers, one on top of the other. Then the earth was made flat, and sustenance and other things were created on earth for its dwellers.⁶⁶
5. He referred to al-Qurṭubī while giving an extra explanation about the word *zukhrufā* as revealed in verse 35 of *Sūrah al-Zukhruf*(43). It is mentioned in *Tafsīr al-Qurṭubī* that Ibn Abbās said that the word *zukhrufā* meant golden. That is, Allāh provided the disbelievers with houses, whose roofs were made from silver and gold, as were the doors and the beds. Or, *zukhrufā* could mean all sorts of adornments, made from gold, and used for entertainment and for a luxurious life.⁶⁷
6. Sonhadji referred to al-Qurṭubī when explaining 'the blessed night' as revealed in verse 3 of *Sūrah al-Dukhkhān* (44). Al-Qurṭubī said, it was called the blessed night because Allāh granted his blessings, goodness and rewards to His submitters on that night.⁶⁸

⁶⁶ Sonhadji, *ibid.*, v24, p4602. Al-Qurṭubī, *ibid.*, v1, p254-256. Al-Qurṭubī explained verse 11 of *Sūrah Fuṣṣilat* (41) in volume 15 of his book. However the above statement can not be found in from that volume. That statement will be found with his explanation of verse 29 from *Sūrah al-Baqarah* (2).

⁶⁷ Sonhadji, *ibid.*, v25, p4754. Al-Qurṭubī, *ibid.*, v16, p87

⁶⁸ Sonhadji, *ibid.*, v25, p4788. Al-Qurṭubī, *ibid.*, v16, p126.

7. He referred to al-Qurṭubī when elucidating verse 7 of *Sūrah al-Najm* (53). This verse is about the appearance of angel Jibrīl (Gabriel) who was seen by Prophet Muḥammad when he was in Ḥirā' Cave. Al-Qurṭubī said that after Jibrīl had taught the *Qur'ān* to the Prophet, he ascended to the heavens with his true original appearance as created by Allāh. Normally, angel Jibrīl would approach the Prophet with the appearance of a human being, like he did to the other prophets. The Prophet once asked Jibrīl to appear as his original self. Hence, he did so twice, firstly on earth (in Hirā' Cave) and secondly in the heavens (at the time of Mi'rāj). None of the prophets saw Jibrīl in his true original appearance except Prophet Muḥammad.⁶⁹
8. Sonhadji referred to al-Qurṭubī when explaining verse 57 of *Sūrah al-Najm* (53), which was about the Day of Resurrection drawing near. Al-Qurṭubī explained that it was called *al-Azifah* to indicate that the Day of Resurrection was drawing near. Nobody could reveal anything about the Day of Resurrection or prevent its coming, which was so frightening and alarming, except Allāh.⁷⁰
9. He referred to *Tafsīr al-Qurṭubī* when explaining verse 66 of *Sūrah al-Raḥmān* (55). The verse revealed that there were two springs gushing forth in two of the Paradises. Al-Qurṭubī said that both of the springs sprayed out scented smells, like the pouring of rain, in the dwelling area of the people of

⁶⁹ Sonhadji, *ibid.*, v27, p5062. Al-Qurṭubī, *ibid.*, v17, p87.

⁷⁰ Sonhadji, *ibid.*, v27, p5083. Al-Qurṭubī, *ibid.*, v17, p122.

Paradise. The fragrance consisted of *al-Misk* (musk), *'anbar* (amber) and *kafūr* (camphor).⁷¹

4.1.6- *Lubāb al-Ta'wīl*.

The author of this book was 'Ali bin Muḥammad bin Ibrāhīm al-Shayhī, 'Alā' al-Dīn, better known as al-Khāzin. He was a scholar in the Shāfi'ī's school of thought. He was born in Baghdad in the year 678H/1280M. He later moved to Damascus and resided there for a while. After that, he moved to Ḥalab where he died in 741H/1341M.⁷²

He was probably called al-Khāzin (a book treasurer) because he once became a librarian in Simisāṭiyyah School. His work can be categorised into three fields, which are *Tafsīr al-Qur'ān*, *Ḥadīth* and *Fiqh*. In the field of *Tafsīr al-Qur'ān* he wrote a book called *Lubāb al-Ta'wīl fī Ma'ānī al-Tanzīl*, better known as *Tafsīr al-Khāzin*. In the field of *Ḥadīth* he wrote a book called *Maqbūl al-Manqūl* and finally in the field of *Fiqh* he wrote a book called *'Umdah al-Aḥkām fī Sharḥ 'Umdah al-Aḥkām*.⁷³

Sonhadji referred to *Tafsīr al-Khāzin* in a number of areas. Amongst them are as follows: -

⁷¹ Sonhadji, *ibid.*, v27, p5124. Al-Qurṭubī, *ibid.*, v17, p185.

⁷² 'Abd al-'Azīm Aḥmad al-Ghabbāshī, *Tārīkh al-Tafsīr wa Manāhij al-Mufasssīrīn*, 1st edition, (Cairo: Dār al-Ṭibā'ah al-Muḥammadiyyah, 1391H/1971M), p68.

⁷³ Al-Zerckly, *op.cit.*, v5, p5.

1. He referred to al-Khāzin when explaining verse 51 of *Sūrah al-Baqarah*(2), “And remember when We appointed for Moses forty nights and (in his absence) you took the calf (for worship) and you were *ẓalimūn* (polytheists and wrongdoers).” Al-Khāzin said that after Allāh had rescued the children of Israel by crossing the Red Sea, Allāh promised to grant Prophet Moses the Torah Scripture. Prophet Moses told his people, the children of Israel, that he would be away for 40 nights to receive this scripture. He appointed his brother Hārūn to replace him while he was away. Prophet Moses travelled by riding a horse which was guided by angel Gabriel, to Mount Tursina. This journey was spied on by a person called Sāmīrī. He discovered that the footprints of this horse had a miraculous effect. An object would become alive if it touched the footprints. Sāmīrī took this opportunity to make the children of Israel become treacherous to their prophet. They were invited to worship a calf, in the absence of Prophet Moses, that was made from gold by Sāmīrī. The stature of the calf became alive and conversed like a human being, after it had been smeared with the soil from the horse’s footprints. The Children of Israel converted to the religion of worshipping the conversing golden calf statue, except for Prophet Hārūn and 12,000 other people.⁷⁴

2. Sonhadji referred to al-Khāzin when explaining verse 189 of *Sūrah al-Baqarah* (2) which speaks of new moons. Al-Khāzin said that the verse was revealed when two Anṣārī companions, namely Mu‘āz bin Jabal and Tha‘labah bin Ghanam, asked the Prophet the reason why the moon appeared

⁷⁴ Sonhadji, *op.cit.*, v1, p90-91. Al-Khāzin, *Lubāb al-Ta’wīl fī Ma’ānī al-Tanzīl*, 1st edition, edited by ‘Abd al-Salām Shahin, (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1995M/1415H), v1, p45-46.

small at the beginning and then became bigger until it came to its full size, and then became smaller again back to its original size. They asked what were the benefits and the advantages of this. Allāh revealed through the verse that the size of the moon changed, unlike the sun, in order to assist mankind in his religion and in his worldly needs. Thus mankind would know when to observe *hajj and* fasting, and when to break fasting, to negotiate when to pay for debts, to fulfil payment, to pay rent, to count the *'iddah* of a woman after divorce, to count the period of menstruation, and other periods which could be related to the changing size of the moon.⁷⁵

3. Sonhadji referred to *Tafsīr al-Khāzin* when elucidating the words *nazzala* and *anzala* in verse 3 of *Sūrah Āli 'Imrān* (3). Al-Khāzin explained that *nazzala* was used for the Qur'ān, and *anzala* was used for the Torah and *Injīl* which indicated that the Qur'ān was sent down gradually, while the Torah and *Injīl* were sent down all at once.⁷⁶
4. Sonhadji referred to *Tafsīr al-Khāzin* while finding the *Asbāb al-Nuzūl* of verse 51 of *Sūrah al-Nisā'* (4), "Have you not seen those who were given a portion of the Scripture? They believe in *jibt* and *ṭāghūt* and say to the disbelievers that they are better guided as regards the way than the believers (Muslims)." Al-Khāzin stated that the verse was sent down to reveal that Ka'ab bin al-Ashraf and the other 70 Jews went to Mecca. They went there

⁷⁵ Sonhadji, *ibid.*, v2, p246. Al-Khāzin, *ibid.*, v1, p120.

⁷⁶ Sonhadji, *ibid.*, v3, p425. Al-Khāzin, *ibid.*, v1, p224.

after the Badr war to join with the Quraysh people of Mecca in order to attack the Prophet and the believers.⁷⁷

5. He referred to al-Khāzin when explaining verse 129 of *Sūrah al-Nisā'* (4) which is related to Allāh's commandment to do justice to wives. Al-Khāzin said, "Do not give more provision and time to the inclined wife. You are not forbidden to exceed in the matter of ardent desire because it is beyond your capability. But it would be forbidden when the ardent desire is expressed verbally in your action with your wives."⁷⁸
6. Sonhadji quoted al-Khāzin's words when introducing *Sūrah al-Mā'idah*, "All the verses in *Sūrah al-Mā'idah* (5) were sent down in Medina except for verse 3, which was revealed in 'Arafāt while observing *wuqūf*⁷⁹ during *al-Hajj al-Wadā'*. The Prophet recited the verse in his sermon and then said, "O mankind, verily this *Sūrah al-Mā'idah* is the last *sūrah* sent down. Therefore you must observe all the *ḥalāl* matters and forbid any *ḥarām* matters".⁸⁰
7. He referred to al-Khāzin when explaining verse 150 of *Sūrah al-A'raf* (7), "And when Moses returned to his people, angry and grieved, he said, "What an evil is that which you have done (i.e. worshipping the calf) during my absence. Did you make haste to bring on the judgement of your Lord?" And he threw down the tablets." Al-Khāzin said that the Torah Scripture was comprised of seven parts. When Prophet Moses put it down or threw it down,

⁷⁷ Sonhadji, *ibid.*, v5, p772. Al-Khāzin, *ibid.*, 1, p388.

⁷⁸ Sonhadji, *ibid.*, v5, p866. Al-Khāzin, *ibid.*, v1, p474-475.

⁷⁹ Stay a while in 'Arafāt while performing the *hajj* ritual

⁸⁰ Sonhadji, *ibid.*, v6, p935. Al-Khāzin, *ibid.*, v2, p3.

the tablets which contained the Torah Scripture broke into pieces, then six sevenths of it ascended to heaven, leaving behind one seventh. It was the unseen revelation that ascended, and the part that was left behind contained the religious teachings, religious laws, the *ḥalāl* and the *ḥarām* matters. Prophet Moses did not throw down the pieces of the Torah when he heard from his Lord about his people who were afflicted with the calamity (worshipping the calf), but when he saw it himself, he threw down the Torah pieces because of intense anger. Therefore, the effect of listening was not the same as the effect witnessing.⁸¹

8. Sonhadji referred to al-Khāzin when explaining the reason for the sending down of verse 106 of *Sūrah al-Naḥl* (16). This verse is about those who became disbelievers after having believed in Allāh, and those who were forced to open their hearts to disbelief. Al-Khāzin said that the verse was about ‘Ammār bin Yāsir. The Meccan disbelievers caught him, his father Yāsir, his mother Sumayyah and a number of other believers, including Suḥayb, Bilāl, Khabbāb and Sālim. They were all tortured and forced to leave Islam by being made to utter words that could make them become disbelievers. Sumayyah and Yāsir were killed in the end. Meanwhile ‘Ammār was forced to utter the words. This was the event that caused the sending down of the verse.⁸²

9. Sonhadji referred to al-Khāzin when explaining verse 44 of *Sūrah al-Isrā’* (17), “There is not a thing but glorifies His Praise.” Al-Khāzin gave a few

⁸¹ Sonhadji, *ibid.*, v9, p1550-1551. Al-Khāzin, *ibid.*, v2, p252.

opinions about this verse in his *Tafsīr*. Among these opinions were: “ Plants glorified Him but not poles. Land glorified Allāh only when wet. Grains of seeds glorified Allāh when they were still in their place. Leaves glorified Allāh when they were still intact to the branches but stopped when they fell down from trees. Streams glorified Allāh when flowing but not when stagnant. New clothes glorified Allāh but stopped when they became dirty. All wild animals and birds glorified Allāh when producing noise but stopped when they became quiet”.⁸³

4.1.7- *Tafsīr Al-Marāghī*

The author of this book was Aḥmad bin Mustafā al-Marāghī. He was born in 1300H/1883M. He was a scholar from Egypt. He was a graduate from Dār al-‘Ulūm in the year 1326H/1909M. In the same year he was appointed a teacher in the School of Amīriyyah.⁸⁴

Because of his qualifications, along with his experience in the field of education, he was chosen to become the *nāẓir* (inspector) of a few schools in Egypt at that time. He was not only trusted in Egypt, but that trust extended to other states. For example, he was once appointed as a Professor of Islamic Law in an Education Faculty in Khartoum.⁸⁵

⁸² Sonhadji, *ibid.*, v14, p2601-2602. Al-Khāzin, *ibid.*, v3, p100.

⁸³ Sonhadji, *ibid.*, v15, p2696-2697. Al-Khāzin, *ibid.*, v3, p131.

⁸⁴ Fahd ‘Abd al-Raḥmān (Dr), *Manhaj al-Madrasah al-‘Aqliyyah al-Ḥadīthah fī al-Tafsīr*, 4th edition, (Beirut: Mu‘assasah al-Risālah, 1414H), v1, p208-209.

⁸⁵ *Ibid.*

He died in Cairo in the year 1952M. During his life he produced several books, some of which were *al-Ḥisbah fī al-Islām*, *al-Wajīz fī Usūl al-Fiqh*, *Tafsīr al-Marāghī* and *‘Ulūm al-Balāghah*.⁸⁶

Sonhadji referred to *Tafsīr al-Marāghī* on several occasions. Among them are the following: -

1. When explaining Allāh’s saying, “Verily, the first House (of worship) appointed for mankind was that at Bakka”.⁸⁷ Al-Marāghī said that the first house of worship was *Ka‘bah* which was built by Prophet Abraham. A few centuries later, Masjid al-Aqṣā in Bayt al-Maqdis was built by Prophet Sulaymān. This was in 1005 B.C. (before Christ), and it was then made into a *qiblah*.⁸⁸
2. Sonhadji referred to al-Marāghī when explaining verse 53 of *Sūrah al-Nisā’* (4), which was about the behaviour of the Jews. Qur’ān says, “Have they a share in dominion or power? Behold, they give not a farthing to their fellow-men?.” Al-Marāghī said the Jews were mean with what they had so if they were to be the dominion, it would be difficult for people to get any benefit from them. Likewise, they did not like the prophethood to be granted to the Arabs, as they would have to obey the prophet. And their behaviour continued up to now. They succeeded in conquering Bayt al-Maqdis and its surroundings, and they drove away the Muslims and the Christians who lived

⁸⁶ Abd al-Rahmān, op.cit.

⁸⁷ *Āli ‘Imrān* (3) : 96

⁸⁸ Sonhadji, op.cit.,v4,p546. Al-Marāghī, *Tafsīr al-Marāghī*,(Beirut: Dār al-Fikr,n/y),v4,p7.

in that Holy Land. Hence, it was obvious that they did not give anything to other people, not even a very small amount.⁸⁹

3. He referred to al-Marāghī when explaining verse 190 of *Sūrah al-A'raf* (7), “But when He gave them a *ṣāliḥ* child, they ascribed partners to Him (Allāh) in that which He has given to them. High is Allāh, Exalted above all that they ascribed as partners to Him.” Al-Marāghī explained that many of the sayings about Prophet Adam and Eve, narrated by the Companions and the *Tabi'īn* (successor) were fabricated. A *Ḥadīth Marfu'* related by Samūrah bin Jundub says, “All of Eve's offspring died except one, after naming the infant 'Abd al-Ḥāris, following the whispering of the satan.” This *Ḥadīth* demonstrated that because of her fear that her offspring would die, she obeyed whatever was whispered by the satan, even though that act was setting up a partner to Allāh. There were many such fabricated *Ḥadīth*, which were taken from the *Isrā'iliyyāt* narration, for instance narration from Ka'ab al-Aḥbār and Wahab bin Munabbih. All of these *Ḥadīth* must not be used at all as they gave a false reputation to Prophet Adam and Eve by accusing them of setting up a partner to Allāh.⁹⁰

4. Sonhadji referred to *Tafsīr al-Marāghī* when explaining verse 34 of *Sūrah al-Tawbah* (9), “O who you believe! There are indeed many among the priests and anchorites, who in falsehood.” Al-Marāghī said that there were a number of ways of devouring the wealth of mankind in falsehood, among them were as follows: 1. Accepting bribery of money amongst the religious leaders. 2.

⁸⁹ Sonhadji, *ibid.*, v5, p776. Al-Marāghī, *ibid.*, v5, p64-65.

Charging Interest (usury) 3. Accepting presents and vow payments for places of worship. 4. Paying money to religious people to intercede with Allāh for their wishes to be granted. 5. Getting payment for granting forgiveness, as was done by religious leaders who claimed that they could grant forgiveness to sinful people. 6. Accepting money for giving *fatwā* which allowed unlawful rules and disallowed lawful rules. 7. Stealing others wealth by treachery.⁹¹

5. Sonhadji referred to al-Marāghī when elucidating verse 90 of *Sūrah al-Kahf* (18), “Until when he came to the rising place of the Sun, he found it rising on a people for whom We (Allāh) had provided no shelter against the sun.” This verse was about the Dhu al-Qarnayn story. After Dhu al-Qarnayn had been to a country which was situated at the setting place of the sun, he wandered to a country which was near the place of the rising of the sun. When he arrived at that country, in the east he discovered a nation which was peculiar. Sonhadji made reference to al-Marāghī in order to explain this. *Tafsīr al-Marāghī* explained that there were people in that country who did not wear clothes. There were no houses or buildings to live in, and also there were no trees or mountains to take shelter from the heat of the sun. All they had were holes under the ground. They used these for shelter during the day, and they went out during the night. It was only at night that they set off to find food in their own way because during the day they could not go out to find food.⁹²

⁹⁰ Sonhadji, *ibid.*, v9, p1605-1606. Al-Marāghī, *ibid.*, v9, p139-140.

⁹¹ Sonhadji, *ibid.*, v10, p1809-1811. Al-Marāghī, *ibid.*, v10, p107-110.

⁹² Sonhadji, *ibid.*, v16, p2874. Al-Marāghī, *ibid.*, v16, p17.

6. Sonhadji referred to al-Marāghī when elucidating verse 28 of *Sūrah Ālī ‘Imrān* (3), “Let not the disbelievers take the disbelievers as *awliyā’* (plural of walī, a protector or supporter) instead of the believers, and whoever does that will never be helped by Allāh in any way, except if you indeed fear a danger from them. And Allāh warns you against Himself and to Allāh is the final return.” Al-Marāghī explained that a believer must not appoint a disbeliever as an *awliyā’* on any occasion, unless something was to be feared. However, the believer had to be careful about the degree of the fear. This was based on a method, ‘Preventing calamity is a priority over pursuing something that is beneficial’. It also means that if a disbeliever were allowed to be appointed because of fear of a calamity, than this is a more important reason than appointing a disbeliever, because it would benefit the believers. Hence there should be no objection about an Islamic country making a tie with a non-Muslim country if it would be beneficial for the believers, because it would enter prevent calamity or being benefits to the believers.⁹³
7. Sonhadji referred to *Tafsīr al-Marāghī* when elucidating verse 14 of *Sūrah Sabā’* (34). In this verse, the Qur’ān explained that the *jins* did not have the knowledge of the unseen. If they had this knowledge, they would have known the date of the death of Prophet Sulaymān (Solomon). They only knew about the death after his stick was gnawed away by an animal. Sonhadji said that Al-Marāghī explained in his *Tafsīr*, that the Qur’ān did not mention how long Prophet Sulaymān was leaning, supported by his stick, before his death was noticed by the *jins*. In this context, there were narrators who said that it took a

⁹³ Sonhadji, *ibid.*, v3, p457. Al-Marāghī, *ibid.*, v3, p136-137.

period of one year. This narration should not be accepted because it was not based on evidence. It is illogical to think that the slave workers of Prophet Sulaymān would not have been for not been aware of their own needs, like eating, drinking and clothing etc. for a whole year without being invited for conversation by the Prophet or commanded to do something.⁹⁴

8. Sonhadji referred to al-Marāghī when explaining verse 24 of *Sūrah Ṣād* (38), “And Dāwūd guessed that We have tried him and he sought forgiveness of his Lord and he fell down prostrate and turned (to Allāh) in repentance.” According to al-Marāghī, Prophet Dāwūd thought that the two litigants who climbed over the wall into his *miḥrāb* to see him while he was praying, were a trial from Allāh. He thought they came to kill him but his assumption was wrong. Then he sought forgiveness of Allāh because of his assumption and fell down prostrate in repentance.⁹⁵

9. Sonhadji referred to al-Marāghī when explaining verse 3 of *Sūrah al-Qadr* (97) which is about the goodness of the night of al-Qadr. Al-Marāghī said the one thousand months mentioned in the verse were not necessarily precisely one thousand. They could be meant to demonstrate a very large number in the same way Arabs will say this in their daily language. The same explanation is also given about the verse, “Everyone of them wishes that he could be given a life of a thousand years.” (*al-Baqarah* (2) : 96).⁹⁶

⁹⁴ Sonhadji, *ibid.*, v22, p4153. Al-Marāghī, *ibid.*, v22, p68-69.

⁹⁵ Sonhadji, *ibid.*, v23, p4388. Al-Marāghī, *ibid.*, v23, p109-110.

⁹⁶ Sonhadji, *ibid.*, v30, p5686. Al-Marāghī, *ibid.*, v30, p209.

4.1.8- *Mafātīḥ al-Ghayb*.

The author of this book was Muḥammad bin ‘Umar bin al-Ḥasan bin al-Ḥusayn al-Taymī al-Bikrī Abū ‘Abd Allāh Fakhr al-Dīn al-Rāzī *al-Imām al-Mufasssīr*. He was born in the year 544H/1150M in al-Ray. He died in Hirah in the year 606H/1210M.⁹⁷

He was a scholar in the field of *ma‘qūl* (logic) and *manqūl* (narrative). He was said to have blood relations with the Quraysh. Even though he originated from Ṭabaristān, he later on moved to Khawārizm, Mā Warā’ al-Nahr and also Khurasān.

During his life he produced many book and his work was always very well received by many peoples. He was fluent in Persian, therefore naturally some of his work, like *Ta‘jīz al-Falāsifah* was written in the Persian Language.⁹⁸

Apart from the field of philosophy, other distinguished work of his was in the fields of *Tafsīr al-Qur’ān*, *Balāghah* and *Uṣūl al-Dīn*. One of his book on *Tafsīr al-Qur’ān* was *Mafātīḥ al-Ghayb*, and one on the subject of *Balāghah* was *Nihāyah al-Ījāz fī Dirāyah al-I‘jāz*. Books he wrote on *Uṣūl al-Dīn* were *Lawāmi‘ al-Bayyināt fī Sharḥ Asmā’ Allāh Ta‘ālā wa al-Ṣifāt*, *Ma‘ālīm Uṣūl al-Dīn*, *Asrār*

⁹⁷ Gibb, op.cit., p470. al-Namr, op.cit., p123.

⁹⁸ Al-Zereky, op.cit., v6, p312.

al-Tanzīl, Nihāyah al-'Uqūl fī Dirāyah al-Uṣūl and others. He also wrote a book on Islamic Jurisprudence which is called *al-Maḥṣūl fī 'Ilm al-Uṣūl*.⁹⁹

Sonhadji referred to *Tafsīr al-Rāzī* in a number of places. Among them are as follows: -

1. Sonhadji made a conclusion after referring to Al-Rāzī on verse 77 of *Sūrah al-Tawbah* (9). Allāh says: "So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allāh) which they had promised Him and because they used to tell lies." Sonhadji said, "when analysing verse 77, Imam al-Rāzī said, "The *ẓāhir* (the superficial meaning) of the verse indicated that people breaking covenant would inherit *nifāq* (hypocrisy). Therefore, all Muslims must aware of this, that is, and when making covenant with Allāh on a matter, they must try to fulfil it".¹⁰⁰
2. Sonhadji referred to al-Rāzī when explaining the word *azwāj* as in verse 23 of *Sūrah al-Ra'd* (13). Al-Rāzī said that the word could be used either for a wife or for a husband. Hence, it could be said to be a widow with a dead husband or a widowed husband with a dead wife.¹⁰¹ This means that the wife would follow her husband and also the husband would follow his wife to enter and live in Paradise.¹⁰²

⁹⁹ Al-Zereky, op.cit.,v6,p312. Ibn al-'Imād, op.cit.,v7,p40-41.

¹⁰⁰ Sonhadji, op.cit.,v10,p1876. Al-Rāzī, *Mafātīḥ al-Ghayb*, 1st edition,(Beirut: Dār al-Kutub al-'Ilmiyyah,1411H/1990M),v16,p113.

¹⁰¹ Al-Rāzī,ibid.,v19,p36.

¹⁰² Sonhadji,ibid.,v13,p2355.

3. Sonhadji referred to *Tafsīr al-Rāzī* when explaining verse 78 of *Sūrah al-Isrā'* (17), "Offer prayers perfectly from mid-day to the darkness of the night and recite the Qur'ān in the early dawn. Verily, the recitation of the Qur'ān in the early dawn is ever witnessed." Imām al-Rāzī need this verse as strong *dalīl* (evidence) that observing *fajr* (dawn) prayer when it was still dark was better than when the day light was emerging. This was because the night angels were still present at the beginning of *fajr* when it was still dark. If the prayer was followed by the recitation of the Qur'ān until the darkness was replaced by daylight, the day angels would witness this deed. If the *fajr* prayer was observed in the morning when the daylight was bright, then no night angels would witness the deed. This verse also served as evidence that observing *fajr* prayer at the beginning of *fajr* is more important.¹⁰³
4. Sonhadji referred to al-Rāzī when explaining verse 52 of *Sūrah al-Hajj* (22) "Never did We send a messenger or a prophet before you, but when he did recite the revelation (or narrated or spoke), satan threw (some falsehood) in it. But Allāh abolishes that which satan throws in. Then Allāh establishes His revelations. And Allāh is All-Knower, All-Wise." Sonhadji said that a number of exegetes had connected this verse with the *al-Gharānīq* incident, where the Prophet was confused by satan when he recited the Qur'ān. This occurred when the Prophet recited *Sūrah al-Najm* in a gathering attended by the believers and the disbelievers, in the Masjid al-Ḥarām. When he reached verses 19 and 20, "Have you then considered *al-Lāt* and *al-Uzzā*. And *al-*

¹⁰³ Sonhadji, *ibid.*, v15, p2374. Al-Rāzī, *ibid.*, v21, p23-24.

Manāt, the other third?” suddenly satan succeeded in whispering a false recitation, “Those are *al-Gharānīq* (the names of the angels which the Arab *jāhiliyyah* believed to be the daughters of Allāh, and who they worshipped as gods) and their help is really needed.” The people of Quraysh (disbelievers) were very happy when hearing this. However, Sonhadji said, al-Rāzī declared the incidence of *al-Gharānīq* untrue. He said the incidence was a made up and should not have been said in the first place, as Allāh revealed, “Nor does he speak of (his own) desire. It is only an inspiration that is inspired,” (*al-Najm* (53) : 3-4). And Allāh also said, “We shall make you recite (the Qur’ān) so you (O Muḥammad) shall not forget it” (*al-A ‘lā* (87): 6).¹⁰⁴

5. Sonhadji referred to al-Rāzī when explaining verse 78 of *Sūrah al-Qaṣaṣ* (28), “He said, “This has been given to me only because of the knowledge I possess.” This verse was related to the story of Qārūn.¹⁰⁵ Al-Rāzī said that Qārūn thought that Allāh granted him with wealth because of the knowledge he possessed. Al-Rāzī furthermore said that Qārūn really possessed knowledge in Chemistry. He had learnt it from Prophet Moses, and also from Yūsha‘ and Kālib. Prophet Moses taught Qārūn a third of the knowledge, Yūsha‘ a third and Kālib a third. Nevertheless, Qārūn deceived all of them, therefore he gained the knowledge of all and hence exceeded their knowledge. Qārūn could change tin to silver and copper to gold with this knowledge,¹⁰⁶ subsequently he became very rich. It was also related that

¹⁰⁴ Sonhadji, *ibid.*, v17, p3204-3205. Al-Rāzī, *ibid.*, v23, p44.

¹⁰⁵ Qārūn is the leader of the rebellion against Moses. He is mentioned 3 times in the Qur’ān.

¹⁰⁶ Al-Rāzī, *ibid.*, v25, p14-15.

Qārūn was very good at business, farming and various other things, which made him very rich.¹⁰⁷

6. Sonhadji referred to al-Rāzī when elucidating verses 34 - 36 of *Sūrah al-Dukhkhān* (44), “Verily, these people are saying, “There is nothing but our first death, and we shall not be resurrected. Then bring back our fore-father, if you speak the truth.” Al-Rāzī said that the disbelievers argued against the coming of the Resurrection Day by saying, “If the Resurrection day is coming and then quickly bring back our fore-father who has died, as evidence of your claim.”¹⁰⁸

7. Sonhadji referred to al-Rāzī when explaining verse 20 of *Sūrah al-Aḥqāf* (46), “On the day when those who disbelieve will be exposed to the fire (it will be said), “You received your good things in the life of the world and you took your pleasure therein. Now this day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel and disobey (Allāh).” Al-Rāzī said this verse should not be need as evidence to forbid mankind from taking pleasure in the good things in this world. This verse was actually directed at disbelievers who took pleasure in the good things in this life and did not show gratitude to the Lord; the Provider, by obeying Allāh and believing in Him. The *Mu'minūn* with their belief and faith (*īmān*) in Allāh showed their gratitude to the Lord who had granted the *ni'mah* (provision). Therefore, they were not condemned for taking pleasure in the good things in life, on the basis of Allāh's saying,

¹⁰⁷ Sonhadji, *ibid.*, v20, p3787.

“Say (O Muḥammad), “Who has forbidden the adoration with clothes given by Allāh, which He has produced for his slaves and *al-Ṭayyibāt* (all kinds of lawful things) of food?” (*al-A‘rāf*(7): 32).¹⁰⁹

8. Sonhadji referred to al-Rāzī when explaining the reason for Allāh mentioning eating fruits prior to eating flesh for the people of Paradise. The verses meant were 20 and 21 of *Sūrah al-Wāqī‘ah* (56), “And fruits, that they may choose,” and “And the flesh of fowls that they desire,” respectively. Al-Rāzī said that fruits were mentioned first then flesh because the people of Paradise eat not because they are hungry, but for pleasure. Hence they tend to choose fruits, just like somebody who has a full stomach does not have the appetite to eat other things. Therefore Allāh mentioned eating fruits first in the verse.¹¹⁰

9. Sonhadji referred to *Tafsīr al-Rāzī* when explaining verse 11 of *Sūrah al-Ṣaf* (61), “And that you strive hard and fight in the cause of Allāh with your wealth and your lives.” Al-Rāzī said that *jihād* (the fight in the cause of Allāh) consists of three types. Firstly, the fight between a person himself and what is within himself, that is by controlling his desire and preventing himself from following his *nafs*. Secondly, the fight between a person himself and other creatures. That is by abolishing envy and having empathy with them.¹¹¹ Thirdly, the fight against Allāh’s enemies with wealth and life to help Allāh’s religion to victory.¹¹²

¹⁰⁸ Ibid.,v25,p4801

¹⁰⁹ Ibid.,v26,p4879. Al-Rāzī, ibid., v28,p22.

¹¹⁰ Sonhadji,ibid.,v27,p5134. Al-Rāzī,ibid.,v29,p134.

¹¹¹ Al-Rāzī said the third is the fight between himself and the world by not giving first priority toward it. Al-Rāzī,ibid.,v29,p274-275.

¹¹² Sonhadji,op.cit.,v28,p5278-5279.

4.1.9- *Al-Futūḥāt al-Ilāhiyyah*

The author of this book was Sulaymān bin ‘Umar bin Manṣūr al-‘Ājilī al-Azharī or better known as al-Jamal. He was born in Maniyyah ‘Ājil, which was one of the villages in the west of Egypt. He later moved to Cairo.¹¹³

In his life, he was involved in a several areas of literature. He produced several books on *Tafsīr al-Qur’ān*, *Fiqh* and also on *Ḥadīth*. One of his works on *Tafsīr al-Qur’ān* is called *al-Futūḥāt al-Ilāhiyyah*. This book became a *ḥāshiyah* (a marginal note) to the *Tafsīr al-Jalālayn*. In the field of *Fiqh* he wrote *Futūḥat al-Wahhāb*. This book was the *ḥāshiyah* to the *Sharḥ al-Minhāj*, a book written based on Shāfi‘ī school of law. In the field of *Ḥadīth* he wrote a book called *al-Mawāhib al-Muḥammadiyyah bi Sharḥ al-Shamā’il al-Termīdhiyyah*. Al-Jamal died in the year 1204H/1790M.¹¹⁴

Sonhadji referred to *Ḥāshiyah al-Jamal* in a number of places. Among them are as follows: -

1. Sonhadji referred to *Ḥāshiyah al-Jamal* when explaining a word in verse 119 of *Sūrah al-Nisā’* (4). This verse was explained at length because it was related to verses 117 up to 121. He referred to *Ḥāshiyah al-Jamal* when elucidating, “Verily, I will mislead them.” It was said in *Ḥāshiyah al-Jamal*

¹¹³ Al-Zereky, *op.cit.*, v3, p131.

¹¹⁴ *Ibid.*

that an analogy about measuring those who were attracted to satan's persuasion could be that out of 1000 people, 999 would become the followers of satan. Only one person would not follow satan and would enter Paradise. This was based on the *Ḥadīth* of The Prophet, "An analogy of you and the people other than you (the followers of the satan) is like a white hair of a cow amongst the black hair".¹¹⁵

2. Sonhadji referred to *Ḥāshiyah al-Jamal* when explaining verse 60 of *Sūrah al-An'ām* (6), "It is He who takes your souls by night and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (your life period) be fulfilled, then in the end unto He will be your return. Then he will inform you what you used to do." It is said in *Ḥāshiyah al-Jamal* that there are two souls in the human body; *rūḥ al-Ḥayāh* or 'soul that made one alive' and *rūḥ al-Tamyīz* or 'discerning soul'. *Rūḥ al-Ḥayāh* would not leave the body until one died but *rūḥ al-Tamyīz* leaves the body when one is sleeping. However it separates from the body only for a while and goes to the world of dreams and sees various dreams, and then returns back to the body when one is awakened.¹¹⁶

3. Sonhadji referred to *Ḥāshiyah al-Jamal* when explaining verse 70 of *Sūrah al-Anfāl* (8), "O Prophet, say to the captives that are in your hands, "If Allāh knows any good in your hearts, he will give you something better than what has been taken from you, and He will forgive you, and Allāh is Oft-

¹¹⁵ Sonhadji, op.cit., v5, p852. *Al-Jamal, al-Futūḥāt al-Ilāhiyyah bi Tawḍīḥ Tafsīr al-Jalālayn li al-Daqā'iq al-Khaḥfiyyah*, (Beirut: Dār Iḥya' al-Turāth al-'Arabī, n/y), v1, p426.

Forgiving, Most Merciful.” Sonhadji related this verse to the event of the Badr war. He referred to *Ḥāshiyah al-Jamal* after narrating at length the conversation of the Prophet with al-‘Abbās bin ‘Abd al-Muṭṭalib, who was one of the captives of the disbelievers. Al-Jamal said that the captives had to pay redemption, that was 40 *ūqiyyah* for every captive, except for al-‘Abbās who was instructed by the Prophet to pay the redemption in fold. He was also to pay for his nephews ‘Aqīl bin Abī Ṭālib and Nawfal bin al-Ḥarth. He paid 80 *ūqiyyah* each for ‘Aqīl and Nawfal and also 80 *ūqiyyah* for himself. Meanwhile, another 20 *ūqiyyah* had been taken during the war. Hence, the total was 180 *ūqiyyah*. Al-‘Abbās said while narrating his story, “In the end, Allāh had replaced what had been taken from me with something which was far better. Now I have 20 slaves and all of them are businessmen. Each of them earns not less than 20,000 Dirham, as a replacement for 20 *ūqiyyah* which was taken from me. And now I empowered Zam-zam well. There is not anything that I love more than this. If the whole wealth of Mecca were to be mine, it would be the Zam-zam well that I love most”.¹¹⁷

4. Sonhadji referred to *Ḥāshiyah al-Jamal* when explaining verse 83 of *Sūrah al-Kahf* (18), “And then they ask you about Dhu al-Qarnayn. Say, “I shall recite to you something of his history.” *Ḥāshiyah al-Jamal* said that Dhu al-Qarnayn was the walī of Allāh from the family of Sām bin Nūḥ. He was the only offspring of an elderly man. His skin was dark. He embraced the religion of Prophet Ibrāhīm and moved in his mission to call people to the

¹¹⁶ Sonhadji, *ibid.*, v7, p1196. Al-Jamal, *ibid.*, v2, p39.

¹¹⁷ Sonhadji, *ibid.*, v10, p1738. Al-Jamal, *ibid.*, v2, p259.

doctrine. He was called Dhu al-Qarnayn Akbar, not Dhu al-Qarnayn Asghar. Meanwhile, Dhu al-Qarnayn Asghar came from the family of Iso¹¹⁸ bin Ishaq. He was a disbeliever who lived about 300 years before Prophet 'Īsā was born.¹¹⁹

5. Sonhadji referred to *Hāshiyah al-Jamal* when explaining verse 91 of *Sūrah al-Kahf* (18), "So (it was)! And we knew all about him (Dhu al-Qarnayn)." Al-Jamal said that there were four authorities in history in this world. Two of them were *Mu'min* and the other two were not. The two *Mu'min* were Prophet Sulaymān bin Dāwūd and Dhu al-Qarnayn, and the other two were Namrūd and Bukhtanaṣṣar. And then the fifth authority would be Imām al-Mahdī, as Allāh revealed, "To make it victorious over all (other) religions." (*al-Ṣaf*(61) : 9).¹²⁰
6. Sonhadji referred to *Hāshiyah al-Jamal* when explaining verse 36 of *Sūrah al-Aḥzāb* (33). This verse was related to the Zaynab and Zayd story. Allāh said, "It is not for a believer, man or woman, when Allāh and his messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allāh and his Messenger, he has indeed strayed in a plain error." Zaynab was reluctant about accepting Zayd as her husband. But after the sending down of the verse, she and her brother 'Abd Allāh accepted the Prophet of Allāh's decision for her to marry Zayd. Who was Zayd?. Al-Jamal said that Zayd was bought by Khadijah for 400 Dirham and was given as a

¹¹⁸ Al-'Īsā in al-Jamal

¹¹⁹ Sonhadji, *ibid.*, v16, p2872. Al-Jamal, *ibid.*, v3, p41.

present to the Prophet. He was then made free by the Prophet and was treated as an adopted son. Zayd had married Umm Aymān before the Prophet married Zayd to Zaynab. Umm Aymān or her real name Barakah al-Ḥabashiyyah binti Tha‘labah, was an ex-slave of ‘Abd Allāh, the Prophet’s father. Umm Aymān had long embraced Islam and had made *hijrah* twice. She had a son Usāmah bin Zayd from her marriage to Zayd, who was born in the third year after Prophet Muḥammad became a Messenger. Umm Aymān died five months after the Prophet died. Zayd married Zainab eight years before the *hijrah* of the Prophet to Medina. The prophet married Zayd to Umm Kalthūm binti ‘Uqbah bin Abī Mu‘īt, after Zayd divorced Zaynab. Umm Kalthūm was a woman who proposed herself to the prophet for marriage, but the prophet married her to Zayd.¹²¹

7. Sonhadji referred to *Ḥāshiyah al-Jamal* when explaining verse 24 of *Sūrah Ṣād* (38), “And Dāwūd gathered that We had tried him: he asked Forgiveness of His Lord, and he fell down, bowing (in prostration), and turned (to Allāh in repentance).” Al-Jamal said that *mufasssīrīn* said that Prophet Dāwūd prostrated himself for 40 days. He did not raise his head except for fulfilling his needs or observing obligatory prayers. Then he went back prostrating until 40 days had passed without eating and drinking. His tears flowed so continuously that grass grew on the ground surrounding his head where he prostrated himself. He beseeched Allāh to forgive him. Among his prayers

¹²⁰ Sonhadji, *ibid.*, v16, p2875. Al-Jamal, *ibid.*, v3, p43. Al-Jamal did not mention the above statement in the verse 91. It is in the verse 83.

¹²¹ Sonhadji, *ibid.*, v22, p4091. Al-Jamal, *ibid.*, v3, p437-438.

were, “The Most Glorifies the Lord, the Greatest. He tried his creations with what He like”.¹²²

8. Sonhadji referred to *Ḥāshiyah al-Jamal* when explaining verse 19 of *Sūrah al-Mā'idah*. Allāh said “O people of the scripture (Jews and Christians)! Now has come to you our Messenger (Muḥammad) making clear unto you after a break in (the series of) Messenger,”. In explaining a break in the series of the Messenger, al-Jamal said that there are different opinions regarding this subject. Some of them say, that there were 4 Messengers sent during the period; 3 of them were from the Children of Israel and one was from Arabia and he was Khālid bin Sinān.¹²³

9. Sonhadji referred to *Ḥāshiyah al-Jamal* when explaining verse 28 of *Sūrah Nūh* (71), “My Lord! Forgive me, and my parents, and him who enters my home as a believer and all the believing men and women. And to the *zālimūn*, grant You no increase but destruction!” Al-Jamal said that Prophet Nūḥ pleaded for forgiveness for himself, his parents and his two offspring. His father was Lamak bin Mutawashlikh bin Akhnūḥ, his mother was Shamkha binti Anush. And his offspring were Sām and Hām. Then he pleaded for destruction for the disbelievers. This was because he was so angry that he prayed to Allāh not to increase the *zālimūn* but for their destruction. That was why they were prevented from having Allāh’s blessing and why they were drowned in the flood.”¹²⁴

¹²² Sonhadji, *ibid.*, v23, p4389. Al-Jamal, *ibid.*, v3, p569.

¹²³ Sonhadji, *ibid.*, v6, p988. Al-Jamal, *ibid.*, v1, p476.

¹²⁴ Sonhadji, *ibid.*, v29, p5445. Al-Jamal, *ibid.*, v4, p415.

4.2- Concluding remark.

We could say that Sonhadji followed no predetermined methodology when he was compiling his references. He referred to whichever books in *Tafsīr* and *Hadīth* that were available to him during the time he was writing his *Tafsīr*. Thus one can find that he referred to al-Bayḍāwī in the context of narration, when he should have referred to al-Ṭabarī, because al-Ṭabarī was a scholar who was concerned with narration. He referred to al-Rāzī in *sīrah* rather than Ibn Kathīr, who was a great scholar in *Hadīth* and History. This might be due to the fact that Sonhadji was an active preacher who was always travelling and had very limited time. It could be that these pressures prevented him from making references in a proper way. However, we can say despite this that Sonhadji always ensured that the references which he referred to were authentic.

Thus Sonhadji gathered his reference materials without differentiating between the books he needed to refer to. If he discovered material he needed, and the material was authentic, then he quoted, it without paying attention to the methodology of the book. For example, when explaining verse 75 of *Sūrah al-Mu'minun* (23), which discussed the prolonged drought in Mecca, he could not find the material he needed in Ibn Kathīr and so turned to al-Bayḍāwī. Also he turned to al-Bayḍāwī rather than al-Ṭabarī when he could not find a good interpretation in al-Ṭabarī about the words *Lahw al-Ḥadīth*, which was revealed in verse 6 of *Sūrah Luqmān* (31). In general it seems true to say that if Sonhadji could not find the material to support his interpretation of a verse in one book, then he would turn to the next available source.

Chapter 5

A Study of Main References in *Ḥadīth*

5.1- Sonhadji's references in the field of *Ḥadīth*

During the writing of *Tafsīr 'Abr al-Athīr*, Sonhadji referred to numerous sources of reference. When it came to the topic of *Ḥadīth*, he referred to a few books which are recognised and known to be authentic books in that field. Amongst the books which can be clearly ascertained to be his references in the field of *Ḥadīth* are; *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abū Dāwūd*, *Sunan al-Termidhī*, *Sunan al-Nasā'ī*, *Sunan Ibn Mājah*, *Musnad Aḥmad* and *Sunan al-Bayhaqī*.

For each book mentioned there will first be a brief life history of the author. This will be followed by examples of Sonhadji's references to those books. These references were selected, summarised and studied from *'Abr al-Athīr* :-

5.1.1- *Ṣaḥīḥ al-Bukhārī*

The author of this book was Muḥammad bin Ismā'īl bin Ibrāhīm. His nickname was Abū 'Abd Allāh. He was born in 194H/810M in Bukhārā and started memorising the *Ḥadīth* before he reached the age of ten. He learned *Ḥadīth* from

1000 teachers.¹ He memorized 100,000 *Ḥadīth ṣaḥīḥ* (genuine) and 200,000 *Ḥadīth*, which were not *ṣaḥīḥ*. He was known as an *imām* who was *ḥāfiẓ* (*Ḥadīth* master) and *ḍābiṭ* (accurate).²

He was the author of *al-Jāmi' al-Ṣaḥīḥ* known to be the most authentic book after the Qur'ān. It took him 16 years to gather the *Ḥadīth* for that book.³ Many commentaries were written about *Ṣaḥīḥ al-Bukhārī*. Among the most famous were *Fath al-Bārī* by Ibn Ḥajar al-'Asqalānī, *Irshād al-Sārī* by al-Qasṭallānī and *'Umdah al-Qārī* by al-'Ainī.⁴

Imām al-Bukhārī was also the author of many other books. *Tārīkh al-Kabīr*, *al-Ausaṭ* and *al-Asghar*, *Kitāb al-Kunā*, *Kitāb al-Wujdān*, *Kitāb al-Adab al-Mufrad* and *Kitāb al-Du'afā' al-Saghīr* were among these.⁵

The scholars highly regard al-Bukhārī. According to al-Termidhī, he does not know anyone who is more pious in the field of *'ilal al-Ḥadīth* and *rijāl* than al-Bukhārī.⁶ Once the scholars of Baghdād had altered one hundred *Ḥadīth* they were presented to al-Bukhārī. Extraordinarily he rearranged the text of *Ḥadīth* according to its original chain of narrators. This shows how strong and acute his memory was.⁷

¹ Fuad Sazkin, *Tārīkh al-Turāth al-'Arabī fī 'Ulūm al-Qur'ān wa al-Ḥadīth*, translated into Arabic by Maḥmūd Fahmī Ḥijāzī (Dr) etc, (Saudi Arabia: the Minister of High Education of the University of King Saud, 1403H/1983M), v1, p220.

² Al-Khātib, *Uṣūl al-Ḥadīth Ulūmuhū wa Muṣṭalahuh*, (Beirut: Dār al-Fikr, 1409H/1989M), p310.

Ibid., p220.

³ Sazkin, op.cit., p220

⁴ Ibid.

⁵ Ibid.

⁶ Al-Termidhī, *'Ilal al-Termidhī* in *al-Maktabah al-ʿAlīyyah li al-Sunnah al-Nabawīyyah*, 1st edition CD-ROM, (Jordan :al-Turāth li Abḥāth al-Ḥāsib al-ʿĀlī: n/y), p738.

⁷ Al-Khātib, op.cit., p310-311.

Al-Bukhārī travelled to Sham, Egypt, Baghdad, Kūfah, Jazīrah, Hijāz and Baṣrah in search of and to memorise the *Hadīth*. Among those who narrated the *Hadīth* from him were al-Termidhī, Muslim and al-Nasā'ī. Imām al-Bukhārī died in 256H/870M at a place called Khartank in Samarkand.⁸

Sonhadji referred to *Ṣaḥīḥ al-Bukhārī* more than a hundred times.⁹ Here are some examples of Sonhadji's reference to it. They were selected and summarised as the most important quotes from this book in '*Abr al-Athīr* : -

1. The advantages of reciting the Holy Qur'ān.¹⁰
2. People will be able to see Allāh on the Day of Judgement.¹¹
3. The socialisation and contact of husband and wife during her menstruation period.¹²
4. Charity given in secrecy is better.¹³
5. The disgrace of those who beg without making any effort and the honour of those who try and make some effort.¹⁴
6. All humans will not escape from the touch of satan.¹⁵

⁸ Sazkin, op.cit., 220.

⁹ Please find some more examples from '*Abr al-Athīr* in v22, p4196, v23, p4288, p4299, p4365, v24, p4422, p4485, p4497, p4506, p4507, p4509, p4515, p4549, p4561, p4569, v25, p4726, v29, p5465, v25, p4772, p4791, p4887, v26, p4913, v26, p4914, p4999, v27, p5058, p5071, v28, p5207, p5209, p5268, p5283, v29, p5320, p5338, p5373, p5388, p5448 and v30, p5606, p5639, p5686.

¹⁰ Ibid, v1, p17. Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī* in Sunan al-Tis'ah, 1st edition CD-ROM, (Egypt: Ṣakhr, 1991-1996), *Kitāb Fadā'il al-Qur'ān*, no.4639.

¹¹ Sonhadji, op.cit., v1, p83-85. Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī* in Sunan al-Tis'ah op.cit., *Kitāb al-Adhān*, no.764.

¹² Sonhadji, op.cit., v2, p298-299. Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī* in Sunan al-Tis'ah op.cit., *Kitāb al-Haid*, no.289.

¹³ Sonhadji, op.cit., v3, p394. Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī* in Sunan al-Tis'ah op.cit., *Kitāb al-Zakāt*, no.1334.

¹⁴ Sonhadji, op.cit., v3, p399. Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī* in Sunan al-Tis'ah op.cit., *Kitāb al-Buyu'*, no.1932.

7. Women are made from a curved rib.¹⁶
8. The offence of a man marrying a woman who was breast-fed from the same mother as the man's.¹⁷
9. The restriction on hitting your wife.¹⁸
10. The manners of giving *salām*.¹⁹
11. People who own dogs (as their pets) without any justification or reason will lose their deeds.²⁰
12. The killer and the victim will both go to the hellfire.²¹
13. No one has knowledge about the baby in the womb but Allāh.²²
14. Even the Prophet is occasionally forgetful.²³
15. To see Allāh on the Day of Resurrection with clarity is like seeing the full moon.²⁴
16. Doomsday will happen when the sun rises from the west.²⁵
17. Every baby is born in a *fiṭrah* manner.²⁶

¹⁵ Sonhadji, op.cit., v3, p399. Al-Bukhārī, Ṣaḥīḥ al-Bukhārī in Sunan Tis'ah, op.cit, *Kitāb Ahādīth al-Anbiyā'*, no.3177.

¹⁶ Sonhadji, op.cit., v4, p666. Al-Bukhārī, Ṣaḥīḥ al-Bukhārī in Sunan Tis'ah, op.cit, *Kitāb Ahādīth al-Anbiyā'*, no.3084.

¹⁷ Sonhadji, op.cit., v4, p704. Al-Bukhārī, Ṣaḥīḥ al-Bukhārī in Sunan Tis'ah, op.cit, *Kitāb al-Nikāḥ*, no.4710.

¹⁸ Sonhadji, op.cit., v5, p751. Al-Bukhārī, Ṣaḥīḥ al-Bukhārī in Sunan Tis'ah, op.cit *Kitāb al-Nikāḥ* no.4805.

¹⁹ Sonhadji, op.cit., v5, p812. Al-Bukhārī, Ṣaḥīḥ al-Bukhārī in Sunan Tis'ah, op.cit, *Kitāb al-Istī'zān*, no.5764.

²⁰ Sonhadji, op.cit., v6, p951. Al-Bukhari, Ṣaḥīḥ al-Bukhārī in Sunan Tis'ah, op.cit, *Kitāb al-Muzāra'ah*, no.2154.

²¹ Sonhadji, op.cit., v6, p1001. Al-Bukhārī, Ṣaḥīḥ al-Bukhārī in Sunan Tis'ah, op.cit, *Kitāb al-Aymān*, no.30.

²² Sonhadji, op.cit., v7, p1994. Al-Bukhārī, Ṣaḥīḥ al-Bukhārī in Sunan Tis'ah, op.cit, *Kitāb al-Jumu'ah*, no.981.

²³ Sonhadji, op.cit., v7, p1207. Al-Bukhārī, Ṣaḥīḥ al-Bukhārī in Sunan Tis'ah, op.cit, *Kitāb al-Solāh*, no.386.

²⁴ Sonhadji, op.cit., v7, p1269. Al-Bukhārī, Ṣaḥīḥ al-Bukhārī in Sunan Tis'ah, op.cit, *Kitāb al-Tawhīd*, no.6883.

²⁵ Sonhadji, op.cit., v7, p1374. Al-Bukhārī, Ṣaḥīḥ al-Bukhārī in Sunan Tis'ah, op.cit, *Kitāb al-Fitan*, no.6588.

²⁶ Sonhadji, op.cit., v9, p1578. Al-Bukhārī, Ṣaḥīḥ al-Bukhārī in Sunan Tis'ah, op.cit, *Kitāb al-Janā'iz*, no.1270.

18. The command to avoid the seven destructive sins.²⁷
19. Flexibility when faced with a *kuffār* enemy.²⁸
20. The request to fight the *kuffār* until they embrace Islam.²⁹
21. The process of human evolution as stated by Allāh 's fate.³⁰
22. The way and manner of praying.³¹
23. The son of Adam should not curse Allāh.³²
24. The cure to sickness is found in three things.³³
25. The request to make supplication and prayer in order to avoid being weak, lazy, a coward, old, a miser, tortured in the grave and slandered against.³⁴
26. The request to serve and take care of our parents.³⁵
27. The recitation after *adhān*.³⁶

5.1.2- *Ṣaḥīḥ Muslim*

The author of this book was Muslim bin al-Ḥajjāj bin Muslim al-Qushairī. Abū al-Ḥusain was his nickname. The Islamic scholars recognised his expertise and knowledge in the field of *Ḥadīth*.³⁷

²⁷ Sonhadji, op.cit.,v9,p1641. Al-Bukhārī, Ṣaḥīḥ al-Bukhārī in Sunan Tis'ah,op.cit,*Kitāb al-Wasāyā*,no.2560.

²⁸ Sonhadji, op.cit.,v10,p1728. Al-Bukhārī, Ṣaḥīḥ al-Bukhārī in Sunan Tis'ah,op.cit,*Kitāb Tafsīr al-Qur'ān*,no.4285.

²⁹ Sonhadji, op.cit.,v10,p1763. Al-Bukhārī, Ṣaḥīḥ al-Bukhārī in Sunan Tis'ah,op.cit,*Kitāb al-ʿImān*,no.24.

³⁰ Sonhadji, op.cit.,v13,p2375. Al-Bukhārī, Ṣaḥīḥ al-Bukhārī in Sunan Tis'ah,op.cit,*Kitāb bad' al-Khalq*,no.2969.

³¹ Sonhadji, op.cit.,v14,p2503. Al-Bukhārī, Ṣaḥīḥ al-Bukhārī in Sunan Tis'ah,op.cit,*Kitāb al-Jumu'ah*,no.1050.

³² Sonhadji, op.cit.,v14,p2538. Al-Bukhārī, Ṣaḥīḥ al-Bukhārī in Sunan Tis'ah,op.cit,*Kitāb Bad' al-Khalq*,no.2953.

³³ Sonhadji, op.cit.,v14,p2563. Al-Bukhārī, Ṣaḥīḥ al-Bukhārī in Sunan Tis'ah,op.cit,*Kitāb al-Ṭib*,no.5248.

³⁴ Sonhadji, op.cit.,v14,p2565. Al-Bukhārī, Ṣaḥīḥ al-Bukhārī in Sunan Tis'ah,op.cit,*Kitāb al-Da'awāt*,no.5894.

³⁵ Sonhadji, op.cit.,v15,p2673. Al-Bukhārī, Ṣaḥīḥ al-Bukhārī in Sunan Tis'ah,op.cit.,*Kitāb al-Adab*,no.5514.

He was born in Nīsābūr in 202H/817M.³⁸ He travelled to a number of countries, like Khurasān and al-Ray, searching for *Ḥadīth*. When he was in Khurasān, he learned the *Ḥadīth* from Yaḥyā bin Yaḥyā, Ishāq bin Rāhawayh and many others. He learned the *Ḥadīth* from Muḥammad bin Mahrān, Abū Ghassān and others when he was in al-Ray. In Ḥijāz, he learned the *Ḥadīth* from Sa'īd bin Manṣūr, Abū Mas'ab and many more. He also learned from Aḥmad bin Ḥanbal, 'Abd Allāh bin Maslamah and others when he was in Iraq. As well as these, in Egypt, he learned from 'Amar bin Su'ad, Ḥarmalah bin Yaḥyā and many more.³⁹

Al-Termidhī, 'Abd al-Raḥmān bin Abī Hātim, Ibn Khuzaymah and Yaḥyā bin Sa'īd were among the Islamic scholars who narrated the *Ḥadīth* from Imām Muslim.⁴⁰

Imām Muslim also wrote other books beside the *Kitāb Ṣaḥīḥ*; *Kitāb al-'Ilal*, *Kitāb Awhām al-Muḥaddithīn*, *Kitāb Man Laysa lahū illā Rāwin Wāḥidin*, *Kitāb al-Ṭabaqāt*, *Kitāb al-Mukhaḍramūn*, *Kitāb al-Musnad al-Kabīr 'Alā al-Rijāl* and *Kitāb al-Jāmi' 'Alā al-Abwāb* were among them.⁴¹

Ṣaḥīḥ Muslim and *Ṣaḥīḥ al-Bukhārī* are the two most authentic books after the Qur'ān. Both of them, first *Ṣaḥīḥ al-Bukhārī* and then *Ṣaḥīḥ Muslim* are accepted

³⁶ Sonhadji, op.cit.,v15,p2737. Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī* in Sunan Tis'ah,op.cit,*Kitāb al-Jumu'ah*,no.1062.

³⁷ Ibn al-Nadīm, Muḥammad bin Abī Ya'kūb Ishāk, Al-Fihrist in al-Maktabah al-Allīyyah li al-Sunnah al-Nabawiyyah, 1st edition CD-ROM,(Jordan: al-Turāth li Abhāth al-Hasīb al-Ālī: n/y),v2,p322.

³⁸ Sazkin,op.cit.,p263.

³⁹ Ibn al-'Imād, Shadharāt al-Dhahab fī Akhbār man Dhahab,1st edition, edited by 'Abd al-Qādir al-Arnawut etc,(Beirūt: Dār Ibn Kathīr,1410H/1989M),v3,p270.

⁴⁰ Al-Khātib,op.cit,p315.

and acknowledged by the Muslims. Some scholars have said his book is better than Bukhārī's book in its organisation.⁴²

The *Hadīth* in *Ṣaḥīḥ Muslim* were selected from the 300,000 *Hadīth* he had learned.⁴³ He enjoyed his work. In addition, he also explained that, the scholars who had written the *Hadīth* for 200 years would not be distorted by the contents of his book.⁴⁴ He died in 261H/875M.⁴⁵

Sonhadji referred to *Ṣaḥīḥ Muslim* more hundreds of times.⁴⁶ Here are some examples of Sonhadji's reference to it. They have been selected and summarised as the most important quotes from this book in '*Abr al-Athīr*:-

1. Charity given in secret is better.⁴⁷
2. Allāh will help those who help others in trouble.⁴⁸
3. All humans will not escape from the touch of satan.⁴⁹
4. The type of charity admired by the Prophet.⁵⁰
5. The offence of a man marrying a woman who was breast-fed from the same mother as the man's.⁵¹

⁴¹ Al-Suyūṭī, *Ṭabaqāt al-Huffāz*, 1st edition, edited by 'Alī Muḥammad 'Umar, (Cairo: Maktabah Wahbah, 1393H/1973M), p261.

⁴² Sazkin, op.cit., p263-264.

⁴³ Al-Suyūṭī, op.cit., p261.

⁴⁴ _____, *Kashf al-Zunūn Hājī Khalīfah*, in al-Maktabah al-Allīyyah li al-Sunnah al-Nabawīyyah, 1st edition CD-ROM, (Jordan :al-Turāth li Abhāth al-Hāsib al-Āli: n/y), v1, p555.

⁴⁵ Sazkin, op.cit., p263.

⁴⁶ Please find some more examples from '*Abr al-Athīr* in v23, p4288, p4299, p4310, p4361, p4422, p4432, v24, p4485, p4490, p4509, p4515, p4524, p4561, p4569, p4600, v26, p4913, p4914, p4936, v27, p5058, v28, p5207, p5209, p5268, p5283, p5320, v29, p5373, p5388, p5448, p5465, and v30, p5606, p5686, p5744

⁴⁷ Sonhadji, op.cit., v3, p394. Muslim, *Ṣaḥīḥ Muslim* in Sunan al-Tis'ah, 1st edition CD-ROM, (Egypt: Ṣakhr, 1991-1996), *Kitāb al-Zakāh*, no. 1712.

⁴⁸ Sonhadji, op.cit., v3, p407. Muslim, *Ṣaḥīḥ Muslim*, op.cit., *Kitāb al-Zuhd wa al-Ruqā'iq*, no. 5328.

⁴⁹ Sonhadji, op.cit., v3, p463. Muslim, *Ṣaḥīḥ Muslim*, op.cit., *Kitāb al-Fudā'il*, no. 4364.

⁵⁰ Sonhadji, op.cit., v4, p540. Muslim, *Ṣaḥīḥ Muslim*, op.cit., *Kitāb al-Zakāh*, no. 1664.

⁵¹ Sonhadji, op.cit., v4, p704. Muslim, *Ṣaḥīḥ Muslim*, op.cit., *Kitāb al-Radā'*, no. 2623.

6. The restriction on hitting your wife.⁵²
7. The manners of giving *salām*.⁵³
8. The verses revealed in 'Arafāt in the pilgrimage season.⁵⁴
9. People who own dogs (as their pets) without any justification or reason will lose their deeds.⁵⁵
10. The killer and the victim will both go to the hellfire.⁵⁶
11. Allāh has 100 blessings and 99 of them are being postponed for the hereafter.⁵⁷
12. Even the Prophet is occasionally forgetful.⁵⁸
13. To see Allāh on the Day of Resurrection with clarity is like seeing the full moon.⁵⁹
14. People who have not yet attained *īmān* will not be accepted if they attain *īmān* after the occurrence of three manifestations.⁶⁰
15. Allāh created His creatures on certain days.⁶¹
16. Every baby is born in a *fiṭrah* manner.⁶²
17. The command to avoid the seven destructive sins.⁶³
18. The request to fight the *kuffār* until they embrace Islam.⁶⁴

⁵² Sonhadji, op.cit.,v5,p751. Muslim, Ṣaḥīḥ Muslim,op.cit.,*Kitāb al-Jannah wa ṣiḥāh na 'īmuha wa ahluhā*,no.5095.

⁵³ Sonhadji, op.cit.,v5,p812. Muslim, Ṣaḥīḥ Muslim,op.cit.,*Kitāb al-Salām*,no.4019.

⁵⁴ Sonhadji, op.cit.,v6,p935. Muslim, Ṣaḥīḥ Muslim,op.cit.,*Kitāb al-Tafsīr*,no.5332.

⁵⁵ Sonhadji, op.cit.,v6,p951. Muslim, Ṣaḥīḥ Muslim,op.cit.,*Kitāb al-Masāqāt*,no.2949.

⁵⁶ Sonhadji, op.cit.,v6,p1001. Muslim, Ṣaḥīḥ Muslim,op.cit.,*Kitāb al-Fitan wa ashraf al-Sā'ah*,no.5139.

⁵⁷ Sonhadji, op.cit.,v7,p1158. Muslim, Ṣaḥīḥ Muslim,op.cit.,*Kitāb al-Tawbah*,no.4943.

⁵⁸ Sonhadji, op.cit.,v7,p1207. Muslim, Ṣaḥīḥ Muslim,op.cit.,*Kitāb al-Masājid wa mawādi' al-Ṣolāh*,no.889.

⁵⁹ Sonhadji, op.cit.,v7,p1269. Muslim, Ṣaḥīḥ Muslim,op.cit.,*Kitāb al-Masājid wa mawādi' al-Ṣolāh*,no.1002.

⁶⁰ Sonhadji, op.cit.,v8,p1373. Muslim, Ṣaḥīḥ Muslim,op.cit.,*Kitāb al-Īmān*,no.227.

⁶¹ Sonhadji, op.cit.,v8,p1442. Muslim, Ṣaḥīḥ Muslim,op.cit.,*Kitāb ṣiḥāh al-Qiyāmah wa al-Jannah wa al-Nār*,no.3997.

⁶² Sonhadji, op.cit.,v9,p1578-1579. Muslim, Ṣaḥīḥ Muslim,op.cit.,*Kitāb al-Qadr*,no.4803.

⁶³ Sonhadji, op.cit.,v9,p1641. Muslim, Ṣaḥīḥ Muslim,op.cit.,*Kitāb al-Īmān*,no.129.

19. Those who are *mushrik* must be chased out of the Arab peninsula.⁶⁵
20. Praying five times a day means a person's sins are eradicated between each prayer period.⁶⁶
21. The strength of *silah al-Rahīm* hangs on the pillar of 'arsh (throne).⁶⁷
22. Allāh created man according to His wishes.⁶⁸
23. The process of human evolution as stated by Allāh's fate.⁶⁹
24. The request to supplicate and pray in order to be avoiding being weak, lazy, a coward, old, a miser, tortured in the grave and slandered against.⁷⁰
25. The request to serve and take care of our parents.⁷¹
26. It is unlawful to murder a Muslim who is still saying his *shahādah*.⁷²
27. The Prophet woke up and performed his prayers until his feet became swollen.⁷³
28. Those who came before you built their mosques on top of the graves of their Prophets.⁷⁴

5.1.3- *Sunan Abū Dāwūd*

⁶⁴ Sonhadji, op.cit.,v10,p1763. Muslim, Şahīḥ Muslim,op.cit.,*Kitāb al-Imān*,no.33.
⁶⁵ Sonhadji, op.cit.,v10,p1795. Muslim, Şahīḥ Muslim,op.cit.,*Kitāb al-Waṣiyyah*,no.3089.
⁶⁶ Sonhadji, op.cit.,v12,p2182. Muslim, Şahīḥ Muslim,op.cit.,*Kitāb al-Tahārah*,no.344.
⁶⁷ Sonhadji, op.cit.,v13,p2351. Muslim, Şahīḥ Muslim,op.cit.,*Kitāb al-Bir wa al-Şilah wa al-Adab*,no.4635.
⁶⁸ Sonhadji, op.cit.,v13,p2375. Muslim, Şahīḥ Muslim,op.cit.,*Kitāb al-Qadr*,no.4784.
⁶⁹ Sonhadji, 'Abr al-Athīr ,op.cit.,v13,p2375. Muslim, Şahīḥ Muslim,op.cit.,*Kitāb al-Qadr*,no.4781.
⁷⁰ Sonhadji, op.cit.,v14,p2565. Muslim, Şahīḥ Muslim,op.cit.,*Kitāb al-Dhikr wa al-Du'ā wa al-Tawbah*,no.4789.
⁷¹ Sonhadji, op.cit.,v15,p2673. Muslim, Şahīḥ Muslim,op.cit.,*Kitāb al-'Itq*,no.2779.
⁷² Sonhadji, op.cit.,v15,p2685. Muslim, Şahīḥ Muslim,op.cit.,*Kitāb al-Qasāmah wa al-Muhāribīn wa Qiṣāṣ wa al-Diyat*,no.3175.
⁷³ Sonhadji, op.cit.,v15,p2736. Muslim, Şahīḥ Muslim,op.cit.,*Kitāb Şilah al-Qiyāmah wa al-Jannah wa al-Nār*,no.5044.
⁷⁴ Sonhadji, op.cit.,v15,p2791. Muslim, Şahīḥ Muslim,op.cit.,*Kitāb al-Masājīd wa mawādi' al-Solah*,no.827.

The author of this book was Sulaymān bin al-Ash'ath bin Ishāq bin Bashīr al-Azdī al-Sijistānī, Abū Dāwūd. He was born in 202H, in an area called Sijistān and he died in Baṣrah.⁷⁵

He arranged his book in two volumes. His book constitutes one of the scriptures of *Sunan al-Sittah*. He collected about 4800 *Ḥadīth*, which were filtered, from 500,000.⁷⁶ He has another book in the field of *Ḥadīth* called *al-Marāsīl*. Some of his writings which are still in the form of a manuscript are the scriptures of *al-Zuhd*, *al-Ba'th* and *Tasmiyah al-Ikhwah*.⁷⁷

Abū Dāwūd was remembered as one who was pious, religious and *zuhd* (asceticism). His piousness was said to match Ibn Ḥanbal's. In the field of *Ḥadīth* he was remembered as one who was extremely diligent, hard-working and persevering and extremely thorough in determining *ṣaḥīḥ* and *ḍa'īf*. He had searched for the knowledge of *Ḥadīth* as far as Khurasān, Iraq, Shām, Ḥijāz and Egypt.⁷⁸ In his quest for knowledge of *Ḥadīth*, he had the opportunity to learn from teachers such as Aḥmad bin Muḥammad bin Ḥanbal and Abū Zakariyyā Yaḥyā bin Mu'īn.⁷⁹

He entered Baghdād a number of times, the last time was in 272H. He was invited to reside in Baṣrah at that time by the Amīr of Baṣrah, to enable the public at large to benefit from his knowledge. Eventually he became a permanent

⁷⁵ Al-Zerekly, op.cit., v3, p122.

⁷⁶ Ibid.

⁷⁷ Ibid.

⁷⁸ Al-Khaṭīb, op.cit., p320.

⁷⁹ _____, Introduction to Sunan Abū Dāwūd, edited by 'Abd al-Ḥamīd, Muhammad Muḥyi al-Dīn, (Beirut: al-Maktabah al-'Asriyyah, n/y) p4.

resident there until his death in *Shawwāl* 275H. He was buried next to Sufyān al-Thawri's tomb.⁸⁰

Abu Dāwūd had a vast number of students studying from him; four of his most well-known students were al-Termidhī, al-Nasā'ī, Aḥmad bin Muḥammad bin Hārūn al-Khalal and his very own son, Aḥmad bin Sulaymān bin al-Ash'ath.⁸¹

His *Sunan* collection enjoyed a respectable and revered position among the books of *Ḥadīth*. After *Ṣaḥīḥ al-Bukhārī* and Muslim, Abū Dāwūd's collection is regarded as the third most important book and sits comfortably at third place in the field of *Ḥadīth*. According to Ibn Qayyim al-Jawziyyah, *Abū Dāwūd's Sunan* collection is the best scripture in the field of *Ḥadīth*. And according to Imām al-Nawawī, Abū Dāwūd's scripture should be taken seriously and must be referred to if one is studying the study of *Fiqh*. The reason for this is that most of the *Ḥadīth* referred to Abū Dawūd cannot be called into question, since they have strong authority and position.⁸²

He arranged his *Sunan* according to the chapters in *Fiqh*. He would then make some notes if the *Ḥadīth* had some stories behind it. Notes would also be made if the *Ḥadīth* were connected to *akhlāq*, *faḍīlah* etc.⁸³ When he was explaining and clarifying his *Sunan* collection, Abū Dāwūd stated that he only mentioned in his book, *Ḥadīth* which were *ṣaḥīḥ* or *Ḥadīth* which were equal and similar to the status of *ṣaḥīḥ*. And if there were any deficiencies with some *Ḥadīth*, he would

⁸⁰ Al-Khaṭīb, op.cit.

⁸¹ _____, Introduction to Sunan Abū Dāwūd, op.cit., p8-9.

⁸² Ibid.

⁸³ A. Rahman I. Doi, Introduction to the *Ḥadīth*, (Lagos: Islamic Publications Bureau, 1973), p38.

explain and gave reasons for them. Any *Hadīth* that are not accompanied by any explanation means that they are perfect and *ṣaḥīḥ*.⁸⁴

Sonhadji referred to *Sunan Abū Dāwūd* more than fifty times.⁸⁵ Here are some examples of Sonhadji's reference to it. They have been selected and summarised as the most important quotes from this book in '*Abr al-Athīr* : -

1. The Prophet ordered Mā'iz and al-Ghāmidīyah to be stoned after their confession of adultery.⁸⁶
2. The Prophet gave a warning to the husbands who were unfair to their two wives.⁸⁷
3. The Prophet visited Jābir who was sick and performed his ablution in a container and poured the water from the container onto Jābir's body.⁸⁸
4. The prohibition to torture a corpse and to scratch it.⁸⁹
5. The Prophet gave a reminder for us to have *taqwā* and not to be divided.⁹⁰
6. The Prophet admonished his Companions who wore low quality clothing although they could afford to purchase the best of clothes.⁹¹

⁸⁴ Al-Khaṭīb, op.cit., p321.

⁸⁵ Please find some more examples from '*Abr al-Athīr* in v2, p326, v3, p485, v5, p737, v5, p812, p866, v6, p932, p1005, v7, p1204, v8, p1376, p1393, p1415, v10, p1885, v14, p2510, v15, p2791, v17, p3187, 3235, v18, p3324, p3325, p3384, p3442, v20, p3794, p3804, v22, p4087, p4114, p4115, v24, p4490, p4528, p4569, v26, p4965, p4983, v27, p5058, p5152, v28, p5283, p5321 and v30, p5623, 5624.

⁸⁶ Sonhadji, ibid., v5, p737. Abū Dāwūd, *Sunan Abū Dāwūd* in *Sunan al-Tis'ah*, 1st edition CD-ROM, (Egypt: Şakhr, 1991-1996), *Kitāb al-Ḥudūd*, no.3836.

⁸⁷ Sonhadji, op.cit., v5, p866. Abū Dāwūd, *Sunan Abū Dāwūd* in *Sunan al-Tis'ah*, op.cit., *Kitāb al-Nikāḥ*, no.1821.

⁸⁸ Sonhadji, op.cit., v6, p932. Abū Dāwūd, *Sunan Abū Dāwūd* in *Sunan al-Tis'ah* op.cit., *Kitāb al-Farāʾiḍ*, no.2500.

⁸⁹ Sonhadji, op.cit., v6, p1005. Abū Dāwūd, *Sunan Abū Dāwūd* in *Sunan al-Tis'ah*, op.cit., *Kitāb al-Ḥudūd*, no.3800.

⁹⁰ Sonhadji, op.cit., v8, p1376. Abū Dāwūd, *Sunan Abū Dāwūd* in *Sunan al-Tis'ah*, op.cit., *Kitāb al-Sunnah*, no.3991.

7. After finished burying the corpse, the Prophet stood on top of the grave and requested others to pray for forgiveness for the corpse.⁹²
8. The Prophet prohibited his Companions from eating meat from a mule and a donkey.⁹³
9. Allāh condemns and curses women who visit graves and people who build places of worship on top of graves.⁹⁴
10. Camels and beef cattle, when slaughtered for *qurbān* can be divided into seven parts.⁹⁵
11. The Prophet requested us to perform the *tilāwah* prostration whilst reciting *Sūrah al-Ḥajj*.⁹⁶
12. The Prophet taught the Companions a prayer to be read before one goes to bed.⁹⁷
13. The Prophet made a *du‘ā’* for himself to be free from being senile and free from any catastrophe.⁹⁸
14. The Prophet warned ‘Alī from continuing to look at prohibited unlawful things.⁹⁹
15. People who are arrogant will never enter Paradise.¹⁰⁰

⁹¹ Sonhadji, op.cit.,v8,p1415. Abū Dāwūd, Sunan Abū Dāwūd, in Sunan al-Tis‘ah, op.cit.,*Kitāb al-Libās*,no.3541.

⁹² Sonhadji, op.cit.,v10,p1885. Abū Dāwūd, Sunan Abū Dāwūd in Sunan al-Tis‘ah, op.cit.,*Kitāb al-Janā‘iz*,no.2804.

⁹³ Sonhadji, op.cit.,v14,p2510. Abū Dāwūd, Sunan Abū Dāwūd in Sunan al-Tis‘ah, op.cit.,*Kitāb al-Aḥ‘imāh*,no.3295.

⁹⁴ Sonhadji, op.cit.,v15,p2791. Abū Dāwūd, Sunan Abū Dāwūd in Sunan al-Tis‘ah, op.cit.,*Kitāb al-Janā‘iz*,no.2817.

⁹⁵ Sonhadji, op.cit.,v17,p3187. Abū Dāwūd, Sunan Abū Dāwūd in Sunan al-Tis‘ah, op.cit.,*Kitāb al-Ḍaḥāyā*,no.2425.

⁹⁶ Sonhadji, op.cit.,v17,p3235. Abū Dāwūd, Sunan Abū Dāwūd in Sunan al-Tis‘ah, op.cit.,*Kitāb al-Ṣolāh*,no.1194.

⁹⁷ Sonhadji, op.cit.,v18,p3324. Abū Dāwūd, Sunan Abū Dāwūd in Sunan al-Tis‘ah, op.cit.,*Kitāb al-Ṭib*,no.3395.

⁹⁸ Sonhadji, op.cit.,v18,p3325. Abū Dāwūd, Sunan Abū Dāwūd in Sunan al-Tis‘ah, op.cit.,*Kitāb al-Ṣolāh*,no.1328.

16. When a husband wakes his wife up in the middle of the night to pray, surely both of them are the people who remember Allāh constantly.¹⁰¹
17. It is permissible for those who are about to commit themselves to marriage to look at some interesting parts of their future wives in order to encourage them to get married.¹⁰²
18. After waking up from sleep at night, the Prophet would start his prayers and make *du‘ā* in the name of Allāh and His characteristics.¹⁰³
19. The throne is like a green diamond.¹⁰⁴
20. Whoever reads *Sūrah al-Kahf*, he will be safe from the trials of *dajjāl*.¹⁰⁵
21. The Prophet praised Mu‘āz, who found a solution to a problem through the means of *ijtihād*.¹⁰⁶
22. The Prophet taught the *du‘a* to be read during *sujūd*¹⁰⁷ and *rukū‘*.¹⁰⁸
23. The Prophet is someone who could not read or count.¹⁰⁹

⁹⁹Sonhadji, op.cit.,v18,p3384. Abū Dāwūd, Sunan Abū Dāwūd in Sunan al-Tis‘ah, op.cit.,*Kitāb al-Nikāḥ*,no.1837.

¹⁰⁰Sonhadji, op.cit.,v20,p3794. Abū Dāwūd, Sunan Abū Dāwūd in Sunan al-Tis‘ah, op.cit., no.3568.

¹⁰¹Sonhadji, op.cit.,v22,p4087. Abū Dāwūd, Sunan Abū Dāwūd in Sunan al-Tis‘ah op.cit.,*Kitāb al-Ṣolāh*,no.1114.

¹⁰²Sonhadji, op.cit.,v22,p4114-4115. Abū Dāwūd, Sunan Abū Dāwūd in Sunan al-Tis‘ah, op.cit.,*Kitāb al-Nikāḥ*,no.1783.

¹⁰³Sonhadji, op.cit.,v24,p4490. Abū Dāwūd, Sunan Abū Dāwūd in Sunan al-Tis‘ah, op.cit.,*Kitāb al-Ṣolāh*,no.653.

¹⁰⁴Sonhadji, op.cit.,v24,p4528. Abū Dāwūd, Sunan Abū Dāwūd in Sunan al-Tis‘ah, op.cit.,*Kitāb al-Sunnah*,no.4106.

¹⁰⁵Sonhadji, op.cit.,v24,p4569. Abū Dāwūd, Sunan Abū Dāwūd in Sunan al-Tis‘ah,op.cit.,*Kitāb al-Malāḥim*,no.3764. *Dajjāl* is a false prophet, one who misleads people regarding religion. The last and greatest *dajjāl* will be *al-Masīḥ al-Dajjāl*, who will appears shortly before Jesus returns to earth at the end of time.

¹⁰⁶Sonhadji, op.cit.,v26,p4965. Abū Dāwūd, Sunan Abū Dāwūd in Sunan al-Tis‘ah,op.cit.,*Kitāb al-Aqḍiyah*,no.3119.

¹⁰⁷The phase of the prayer which consists of the act of touching the ground with the forehead.

¹⁰⁸Sonhadji, op.cit.,v30,p5624. Abū Dāwūd, Sunan Abū Dāwūd in Sunan al-Tis‘ah,op.cit.,*Kitāb al-Ṣolāh*,no.736. *Rukū‘* is an inclination of the head with the palms of the hands resting upon the knees.

¹⁰⁹Sonhadji, op.cit.,v28,p5283. Abū Dāwūd, Sunan Abū Dāwūd in Sunan al-Tis‘ah, op.cit.,*Kitāb al-Ṣawm*,no.1975.

24. Any wife asking for a divorce from her husband without any valid and justifiable reason will not even smell the scent of Paradise.¹¹⁰
25. The verses read by the Prophet on the two days of 'Īd celebration and on Friday.¹¹¹

5.1.4- *Ṣaḥīḥ al-Termidhī*

The author of this book was Muḥammad bin 'Īsā bin Sawrah al-Termidhī. Abū 'Īsā was his nickname. He was born in 210H/825M. He went to Bukhārā to learn the *Ḥadīth*. He constantly journeyed to other places to learn the *Ḥadīth*, for example Khurasān, Hijāz and 'Irāq. He died in 279H/893M in Termidh.¹¹²

He also narrated the *Ḥadīth* from al-Bukhārī, Muslim and Ismā'īl bin Mūsā al-Saddi. There were also some scholars who narrated the *Ḥadīth* from him. Among them were Al-Haitham bin Kālib, Abū al-'Abbās al-Maḥbūbī, and Muḥammad bin al-Mundhir.¹¹³ He was also the author of many books. *Kitāb al-'Ilal*, *Kitāb al-Shamā'il*, *Kitāb Asmā' al-Ṣaḥābah* and *Kitāb al-Asmā' wa al-Kunā* were among them. However, *Kitāb Jāmi' al-Ṣaḥīḥ* also known as *al-Sunan* was the most famous.¹¹⁴

¹¹⁰ Sonhadji, op.cit.,v28,p5321. Abū Dāwūd, Sunan Abū Dāwūd in Sunan al-Tis'ah,op.cit.,*Kitāb al-Ṭalāq*,no.1899.

¹¹¹ Sonhadji, op.cit.,v30,p5623. Abū Dāwūd, Sunan Abū Dāwūd in Sunan al-Tis'ah,op.cit.,*Kitāb al-Ṣalāh*,no.947.

¹¹² Saḥkin,op.cit.,p299.

¹¹³ Al-Ṣuyūṭī,op.cit.,p278.

¹¹⁴ Subḥī Ṣalīḥ, Ilmu Ḥadīth Satu Pengenalan, translated by Ariflīn Omar etc, 1st edition, (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1993),p394.

Sunan al-Termidhī was the reference to the *Ḥadīth ḥasan*. In his book the author aimed to discuss the quality of *Aḥādīth* and if there were any weakness he would explain them. The book is divided into 50 sub-books. It contains 3956 *Aḥādīth* altogether. In arranging the book, al-Termidhī puts the heading, then usually mentions one or two *Aḥādīth* from which the heading can be extracted. Afterwards he gives his opinions about the quality of the *Ḥadīth*, whether it is authentic or good or weak. For this purpose he uses a terminology not used by early scholars. He also mentions the opinions of early jurists, lawyers and *imāms* concerning the subject. Moreover, he also indicates if there are *Aḥādīth* transmitted by the other Companions concerning the same subject.¹¹⁵

Sonhadji referred to *Sunan al-Termidhī* more than a hundred times.¹¹⁶ Here are some examples of Sonhadji's reference to it. They have been selected and summarised as the most important quotes from this book in '*Abr al-Athīr*': -

1. The Prophet condemned and cursed those who were involved in processing of alcohol.¹¹⁷
2. *Al-Wuṣṭā* prayer is the 'aṣr prayer.¹¹⁸
3. Who are the chosen women in this universe?¹¹⁹

¹¹⁵ Muḥammad Mustafā al-A'zamī (Prof), *Studies in Ḥadīth Methodology and Literature*, (Indianapolis: American Trust Publications, 1977), p103-104.

¹¹⁶ Please find some more examples from '*Abr al-Athīr*' v2,p212,p285, v4p647, v6,p932, v8,p1376, v16,p2953, v15,p2966, v16,p3021, v17,p3235, v18,p3324, v21,p4040, v23,p4423,p4446, p4447, v24,p4564, v25p4714, v25,p4755, v25,p4756, p4757, p4788, v26p4887, v26p4912,p4965, v27,p5125,p5137, v28,p5321, v29,p5371, p5412, p5450-5451 and v30,p5623,p5728.

¹¹⁷ Sonhadji, op.cit.,v2,p285. *Al-Termidhī, Sunan al-Termidhī in Sunan al-Tis'ah*, 1st edition CD-ROM, (Egypt: Ṣakhr, 1991-1996), *Kitāb al-Buyū'*, no.1216.

¹¹⁸ Sonhadji, op.cit.,v2,p328. *Al-Termidhī, Sunan al-Termidhī in Sunan al-Tis'ah*, op.cit., *Kitāb al-Ṣolāh*, no.166.

¹¹⁹ Sonhadji, op.cit.,v3,p470. *Al-Termidhī, Sunan al-Termidhī in Sunan al-Tis'ah*, op.cit., *Kitāb al-Manāqib*, no.3813.

4. Those who are generous are close to Allāh , whereas those who are stingy are far away from Allāh .¹²⁰
5. The grave is a garden from the gardens of paradise or a hole from the holes of hellfire.¹²¹
6. If only human beings could prostrate before another, then a wife will surely be obliged to prostrate before her husband.¹²²
7. The husbands who were unfair to their two wives will be resurrected in the Hereafter with their bodies slanting to one side.¹²³
8. The Prophet visited Jābir who was sick and performed his ablution in a container and poured the water from the container onto Jābir's body.¹²⁴
9. Those who renewed their *wuḍū'* though they were still clean and pure, then Allāh will write for him or her ten good deeds.¹²⁵
10. Allāh will raise the rank of those who are forgiving.¹²⁶
11. The Prophet advised us to have *taqwā* and never be divided.¹²⁷
12. In the Hereafter, the son of Adam will not move until he or she has been asked a few things.¹²⁸

¹²⁰ Sonhadji, op.cit.,v4,p590. Al-Termidhī, Sunan al-Termidhī in Sunan al-Tis'ah, op.cit.,*Kitāb al-Bir wa al-Ṣilah*,no.1884.

¹²¹ Sonhadji, op.cit.,v4,p647. Al-Termidhī, Sunan al-Termidhī in Sunan al-Tis'ah,,op.cit.,*Kitāb al-Qiyāmah wa al-Raqā'iq wa al-War'*,no.2384.

¹²² Sonhadji, op.cit.,v5,p749. Al-Termidhī, Sunan al-Termidhī in Sunan al-Tis'ah, ,op.cit.,*Kitāb al-Raḍā'*,no.1079.

¹²³ Sonhadji, op.cit.,v5,p866. Al-Termidhī, Sunan al-Termidhī in Sunan al-Tis'ah,op.cit.,*Kitāb al-Nikāh*,no.1060.

¹²⁴ Sonhadji, op.cit.,v6,p932. Al-Termidhī, Sunan al-Termidhī in Sunan al-Tis'ah,op.cit.,*Kitāb al-Farā'id*,no.2023.

¹²⁵ Sonhadji, op.cit.,v6,p959. Al-Termidhī, Sunan al-Termidhī in Sunan al-Tis'ah,op.cit.,*Kitāb al-Tahārah*,no.55.

¹²⁶ Sonhadji, op.cit.,v6,p1025. Al-Termidhī, Sunan al-Termidhī in Sunan al-Tis'ah,op.cit.,*Kitāb al-Diyāt*,no.1313.

¹²⁷ Sonhadji, op.cit.,v8,p1376. Al-Termidhī, Sunan al-Termidhī in Sunan al-Tis'ah,op.cit.,*Kitāb al-Jihād*,no.1628.

¹²⁸ Sonhadji, op.cit.,v8,p1392. Al-Termidhī, Sunan al-Termidhī in Sunan al-Tis'ah,op.cit.,*Kitāb ṣilah al-Qiyāmah wa al-Raqā'iq wa al-War'*,no.2341.

13. Verily, Allāh loves to witness the effects of His blessings when given unto His servants.¹²⁹
14. The Prophet was someone who possessed no negative or offensive behaviour, he was also a forgiving person.¹³⁰
15. *Al-Bushrā* is a good dream only seen by a *Mu'min*.¹³¹
16. The Prophet will be the leader of the sons of Adam in the Hereafter.¹³²
17. Allāh condemns and curses women who visit graves and the people who build places of worship on top of graves.¹³³
18. When Allāh loves a person, then the whole universe loves that person too.¹³⁴
19. Someone who forgets to perform his prayers must perform them when he has remembered.¹³⁵
20. The Prophet asked for Allāh to teach him only with useful knowledge.¹³⁶
21. The request to perform the *tilāwah* (recitation) prostration whilst reciting *Surah al-Hajj*.¹³⁷
22. Allāh is pure and immaculate and similarly He will only accept deeds, which are pure and immaculate.¹³⁸

¹²⁹ Sonhadji, op.cit.,v8,p1415. Al-Termidhī, Sunan al-Termidhī in Sunan al-Tis'ah,op.cit.,*Kitāb al-Adab*,no.2744.

¹³⁰ Sonhadji, op.cit.,v9,p1613. Al-Termidhī, Sunan al-Termidhī in Sunan al-Tis'ah,op.cit.,*Kitāb al-Bir wa al-Ṣilah*,no.1939.

¹³¹ Sonhadji, op.cit.,v11,p2031. Al-Termidhī, Sunan al-Termidhī in Sunan al-Tis'ah,op.cit.,*Kitāb al-Ru'yā*,no.2199.

¹³² Sonhadji, op.cit.,v15,p2738. Al-Termidhī, Sunan al-Termidhī in Sunan al-Tis'ah,op.cit.,*Kitāb tafsīr al-Qur'ān*,no.3073.

¹³³ Sonhadji, op.cit.,v15,p2791. Al-Termidhī, Sunan al-Termidhī in Sunan al-Tis'ah,op.cit.,*Kitāb fadā'il al-Jihād*,no.1563.

¹³⁴ Sonhadji, op.cit.,v16,p2953. Al-Termidhī, Sunan al-Termidhī in Sunan al-Tis'ah,op.cit.,*Kitāb Tafsīr al-Qur'ān*,no.3085.

¹³⁵ Sonhadji, op.cit.,v16,p2966. Al-Termidhī, Sunan al-Termidhī in Sunan al-Tis'ah,op.cit.,*Kitāb al-Ṣolāh*,no.163.

¹³⁶ Sonhadji, op.cit.,v16,p3021. Al-Termidhī, Sunan al-Termidhī in Sunan al-Tis'ah,op.cit.,*Kitāb al-Da'awāt*,no.3523.

¹³⁷ Sonhadji, op.cit.,v17,p3235. Al-Termidhī, Sunan al-Termidhī in Sunan al-Tis'ah,op.cit.,*Kitāb al-Jumu'ah*,no.527.

¹³⁸ Sonhadji, op.cit.,v18,p3293. Al-Termidhī, Sunan al-Termidhī in Sunan al-Tis'ah,op.cit.,*Kitāb Tafsīr al-Qur'ān*,no.2915.

23. The Prophet wished that he would die free from any trials.¹³⁹
24. The Prophet taught the Companions a *du'ā'* to be read before one goes to bed.¹⁴⁰
25. The Prophet gave an explanation to Umm Hāni' regarding the verses she was asking about.¹⁴¹
26. Allāh will throw into the hellfire those who refuse to accept the assistance and help offered by others.¹⁴²

5.1.5- *Sunan al-Nasā'ī*

This book was written and arranged by Imām al-Nasā'ī. His full name is Abū 'Abd al-Rahmān Aḥmad bin Shu'ayb bin 'Alī bin Baḥr bin Sinān bin Dinār al-Nasā'ī. He was born in 215H/830M in Nasā', a popular but a very small area in Khurasān a long time ago. He was brought up in an environment of knowledge. He was already a student from a very young age and when he reached 15, he went on a journey seeking the knowledge of *Ḥadīth*. He eventually chose to reside in Egypt.¹⁴³

Under the education and supervision of a few teachers, he eventually became a very popular figure. Ishāq bin Rāhawayh, Sulaymān bin al-Ash'ath, Ishāq bin Shāhin, al-Ḥārith bin al-Miskīn, Maḥmūd bin Ghaylān, Qutaybah bin Sa'īd, 'Alī

¹³⁹ Sonhadji, op.cit.,v18,p3322. Al-Termidhī, Sunan al-Termidhī in Sunan al-Tis'ah,op.cit.,*Kitāb Tafṣīr al-Qur'ān*,no.3159.

¹⁴⁰ Sonhadji,op.cit.,v18,p3324. Al-Termidhī, Sunan al-Termidhī in Sunan al-Tis'ah,op.cit.,*Kitāb al-Da'awāt*,no.3451.

¹⁴¹ Sonhadji, op.cit.,v20,p3830. Al-Termidhī, Sunan al-Termidhī in Sunan al-Tis'ah,op.cit.,*Kitāb Tafṣīr al-Qur'ān*,no.3114.

¹⁴² Sonhadji,op.cit.,v21,p3928. Al-Termidhī, Sunan al-Termidhī in Sunan al-Tis'ah,op.cit.,*Kitāb al-Bir wa al-Ṣīlah*,no.1854.

bin Ḥajar, Abū Dāwūd al-Sijistānī and others are some of the figures who were his teachers. All his teachers were people from Khurasān, Ḥijāz, ‘Irāq, al-Jazīrah, al-Shām and Egypt.¹⁴⁴

His students were also prominent figures in the field of *Ḥadīth*. They were people like Imām Abū al-Qāsim al-Ṭabrānī, Ibn Jusā, Ibn al-Sinnī, Abū Sa‘īd al-A‘rabī and Ibn al-Akhram and others.¹⁴⁵

Imām al-Nasā‘ī was known as a very religious and devout Muslim. He was always relaxed and calm, with no tendency to become emotional, especially when it came to differing and dissenting opinions, which was quite common in discussions and debates. On one occasion, he had a different opinion from that of his teacher, al-Ḥarith bin Miskīn. Nonetheless, he did not even boycott his teacher’s classes. He still carried on attending his teacher’s lectures, learning and listening to what his teachers had to teach, albeit in hiding and in seclusion without the knowledge of him. His piety and religiousness were so transparent that one can witness it from the way he narrated some *Ḥadīth*. When he narrated a particular *Ḥadīth* in his *Sunan*, he would say, “This was what was told to me and I listened to it”. He refused to quote *ḥaddathanā* or *akhbaranā* like the other narrators.¹⁴⁶

¹⁴³ Sazkin, *op.cit.*, p327-328. Al-Khaṭīb, *op.cit.*, p324.

¹⁴⁴ _____, *al-Ta‘rīf bi al-Imām al-Nasā‘ī*, edited by Abū Ghuddah, ‘Abd al-Fattāh, 11th edition (Beirut: al-Maktabah al-‘Asriyyah, n/y), p(ba).

¹⁴⁵ Al-Ṣuyūṭī, *Ṭabaqāt al-Iḥuffāz*, *op.cit.*, p303.

¹⁴⁶ _____, *al-Ta‘rīf bi al-Imām al-Nasā‘ī*, *op.cit.* p(jim)

His status in the field of *Ḥadīth* is quite high and respectable, thus he was also regarded and seen as a leader in this field. Al-Ḥākim was quoted once saying that he heard that Abū al-Ḥasan al-Dāraquṭnī repeatedly stated that Abū ‘Abd Raḥmān al-Nasā’ī was always in the forefront in the field of *Ḥadīth* and *al-Jarḥ wa al-Ta’dīl* (declaring reliable and declaring unreliable) during his times.¹⁴⁷

Sunan al-Nasā’ī, which is presently being used and referred to, is actually a summary from *al-Sunan al-Kubrā*. After Imām al-Nasā’ī had finished arranging *al-Sunan al-Kubrā*, he presented it to *Amīr* al-Ramlah. *Amīr* had posed the question of whether all the contents of his *Sunan* were *ṣaḥīḥ*? The answer was that some were *ṣaḥīḥ*, some were *ḥasan* and some were *ḍa’īf*. Subsequently, *Amīr* had asked him to arrange a book on *Ḥadīth*, which contained only *Ḥadīth* which were *ṣaḥīḥ*. Therefore, al-Nasā’ī made a summary of *al-Sunan al-Kubrā* which he later named *al-Sunan al-Suḡhrā*, (also known as *al-Mujtabā min al-Sunan*). This *Sunan* contains 5761 *Ḥadīth*.¹⁴⁸

Imām al-Nasā’ī died in the year 303H and was buried in al-Ramlah Palestine, although there are some who say that he was buried in Mecca.¹⁴⁹

Sonhadji referred to *Sunan al-Nasā’ī* less than fifty times.¹⁵⁰ Here are some examples of Sonhadji’s reference to it. They have been selected and summarised as the most important quotes from this book in *‘Abr al-Athīr* : -

¹⁴⁷ Ibid.

¹⁴⁸ Al-Khaṭīb, op.cit.,p325.

¹⁴⁹ Ibid.

1. A Muslim will never enter paradise unless all of his debts are repaid.¹⁵¹
2. The repercussions of wealth when not purified by *zakāh*.¹⁵²
3. The prohibition to torture a corpse and to scratch.¹⁵³
4. A man who cries, fearing Allāh, will never go to the hellfire.¹⁵⁴
5. Anas bin al-Naḍar was killed in the Battle of Uḥud with 80 stab wounds.¹⁵⁵
6. When a husband wakes his wife up in the middle of the night to pray, surely both of them are the people who remember Allāh constantly.¹⁵⁶
7. For the *'Īd* prayers, the Prophet read *Sūrah Qāf* and *Iqtarabat*.¹⁵⁷
8. The Prophet was someone who could not write and count.¹⁵⁸
9. Satan and the devil stealing the secrets stored in the sky.¹⁵⁹
10. The verses read by the Prophet in the *witr* prayer (voluntary prayer comprising an odd number of *rak'ah*).¹⁶⁰

¹⁵⁰ Please find some more examples from 'Abr al-Athīr v3,p407, v4,p640, v4,p661, v6,p1005, v7,p1203, v15,p2767, v18,p3438, v20,p3804, v21,p4040, v22,p4087, v26,p4983, v27,p5058, v28,p5283, v29,p5450-5451 and v30,p5623.

¹⁵¹ Sonhadji, op.cit.,v3,p407. Al-Nasā'ī, Sunan al-Nasā'ī in Sunan al-Tis'ah, 1st edition CD-ROM, (Egypt: Şakhr, 1991-1996), *Kitāb al-Buyū'*, no.4605.

¹⁵² Sonhadji, op.cit.,v4,p640. Al-Termidhī, Sunan al-Termidhī in Sunan Tis'ah, op.cit., *Kitāb al-Zakāh*, no.2398.

¹⁵³ Sonhadji, op.cit.,v6,p1005. Al-Termidhī, Sunan al-Termidhī in Sunan Tis'ah, op.cit., *Kitāb tahrīm al-Dam*, no.3974.

¹⁵⁴ Sonhadji, op.cit.,v14,p2767. Al-Termidhī, Sunan al-Termidhī in Sunan al-Tis'ah, op.cit., *Kitāb al-Jihād*, no.3056.

¹⁵⁵ Sonhadji, op.cit.,v21,p4040. Al-Bayhaqī, al-Sunan al-Kubrā in Maktabah al-Alliyah li al-Sunnah al-Nabawiyyah, 1st edition CD-ROM, (Jordan: al-Turāth li Abḥāth al-Ilāsib al-Ālī, n/y), no.8291, v5, p79.

¹⁵⁶ Sonhadji, op.cit.,v22,p4087. Al-Bayhaqī, al-Sunan al-Kubrā in Maktabah al-Alliyah, op.cit., no.1310, v1, p413.

¹⁵⁷ Sonhadji, op.cit.,v26,p4983. Al-Bayhaqī, al-Sunan al-Kubrā in Maktabah al-Alliyah, op.cit., no.1773, v1, p546.

¹⁵⁸ Sonhadji, op.cit.,v28,p5283. Al-Bayhaqī, al-Sunan al-Kubrā in Maktabah al-Alliyah, op.cit., no.2451, v2, p74.

¹⁵⁹ Sonhadji, op.cit.,v29,p5450-5451. Al-Bayhaqī, al-Sunan al-Kubrā in Maktabah al-Alliyah, op.cit., no.11624, v6, p499.

¹⁶⁰ Sonhadji, op.cit.,v30,p5623. Al-Bayhaqī, al-Sunan al-Kubrā in Maktabah al-Alliyah, op.cit., no.1432, v1, p448.

5.1.6- *Sunan Ibn Mājah*

The author of this book was al-Imām al-Ḥāfiz Abū ‘Abd Allāh Muḥammad bin Yazīd al-Qazwīnī Ibn Mājah. He was born in 209H/824M in Qazwīn.¹⁶¹ Although he was a permanent resident of Qazwīn, he travelled to Baṣrah, Baghdād, Shām, Egypt, Hijāz and al-Ray to seek the knowledge of *Ḥadīth*

In *Tadhkirah al-Huffāz*, al-Dhahabī mentioned that his teachers included Muḥammad bin ‘Abd Allāh bin al-Namr, Jabrah bin al-Mughallas, Ibrāhīm bin al-Mundhir, al-Hazamī, ‘Abd Allāh bin Mu‘āwiyah, Hishām bin ‘Ammār, Muḥammad bin Ramḥ and Dāwūd bin Rashīd. And some of his students were Muḥammad bin ‘Īsā al-Abharī, Abū ‘Amr Aḥmad bin Muḥammad bin Ḥākim, Abū al-Ḥasan al-Qaṭṭān, Sulaymān bin Yazīd al-Qazwīnī, Aḥmad bin Ruḥ al-Baghdādī and others.¹⁶²

Ibn Mājah was one of the respectable experts in the field of *Ḥadīth*. He was a trustworthy person in that field. His opinions can be accepted and taken, and can be used as arguments. He enjoyed a high status and was also known as a *ḥāfiz*. In the Qazwīn community, he was regarded as a knowledgeable person, accepted by and agreed with by all. He was also knowledgeable in the field of *Tafsīr al-Qur’ān* in addition to the field of *Ḥadīth*.¹⁶³

¹⁶¹ Saḥkin, op.cit., p285.

¹⁶² Al-Dhahabī, *Tadhkirah al-Huffāz* in al-Maktabah al-‘Alīyah li al-Sunnah al-Nabawīyah, 1st edition CD-ROM, (Jordan :al-Turāth li Abhāth al-Ḥāsib al-‘Alī, n/y), v2, p636.

¹⁶³ Al-Khaṭīb, op.cit., p326.

Apart from *Sunan*, Ibn Mājah also arranged a book on *Tafsīr al-Qur'ān* and the history of Qazwīn. Nonetheless his most popular book is still *Sunan Ibn Mājah*.¹⁶⁴ Like the other *sunans*, this book was arranged in line with the *Fiqh* chapters. The only deficiency of this book is due to the status of some of the *Ḥadīth* in it. The author was not committed to only collecting *Ḥadīth* which were clearly *ṣaḥīḥ*. Instead, he collected all *Ḥadīth*, be it *ṣaḥīḥ* (genuine), *ḥasan* (fair) or *ḍa'īf* (weak). For this reason, some of the scholars either refused or else had no inclination to include this book as the sixth book of *Ḥadīth* (*Sunan al-Sittah*). Instead some of them chose *al-Muwatta'*, which was written by Imām Mālik. This was because Imām Mālik's scripture was much closer to a scripture on *Ḥadīth*, which was *ṣaḥīḥ*.¹⁶⁵

However, *Sunan Ibn Mājah* was chosen as *Kutub Sittah* since *Sunan Ibn Mājah* contained many *Ḥadīths* which were not mentioned in *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abū Dāwūd*, *Ṣaḥīḥ al-Termidhī* or *Sunan al-Nasā'ī*. The first person who included it in the category of *Kutub Sittah* was Abū al-Faḍl Muḥammad bin Ṭāhir al-Maqdisī and later on others followed him.¹⁶⁶

The ambiguity with regards to the status of *Sunan Ibn Mājah* as one of the *Kutub Sittah* had almost disappeared by the time Muḥammad Fuād 'Abd al-Bāqī edited this book. He discovered that out of 4341 *Ḥadīth* contained in this book, 3002 of them were *Ḥadīth* once narrated by the authors of the *Kutub Khamsah*. The balance of 1339 *Ḥadīth* were *zawā'id* (additions) to the *Ḥadīth* mentioned in the '*Kutub Khamsah*'. Muḥammad Fuād 'Abd al-Bāqī took the opportunity to

¹⁶⁴ Al-Zerekly, op.cit., v7, p144.

¹⁶⁵ Al-Khaṭīb, op.cit., p327.

explain and clarify the status of these additional *Hadīth*. As a result, it became easier for a reader to understand, appreciate and identify the quality and status of all the *Hadīth* in *Sunan Ibn Mājah*.¹⁶⁷ The author of this book died in the month of Ramaḍān in 273H/887M.¹⁶⁸

Sonhadji referred to *Sunan Ibn Mājah* less than fifty times.¹⁶⁹ Here are some examples of Sonhadji's reference to it. They have been selected and summarised as the most important quotes from this book in '*Abr al-Athīr*: -

1. Allāh will forgive three kinds of misconduct committed by Muslims.¹⁷⁰
2. Verily, Allāh does not sleep, He lifts the deeds of the sons of Adam up to the sky day and night.¹⁷¹
3. When a husband wakes his wife up in the middle of the night to pray, surely both of them are the people who remember Allāh constantly.¹⁷²
4. This whole world as well as what is inside it is condemned except for four things.¹⁷³
5. This world has no value in the eyes of the Prophet.¹⁷⁴
6. The Prophet divorced his wife Ḥafṣah and eventually he went back to her.¹⁷⁵

¹⁶⁶ Ibid.

¹⁶⁷ al-A'zamī, op.cit., p107. Please refer to introduction of the book by Muḥammad Fuād 'Abd al-Bāqī regarding this subject. Muḥammad Fuād 'Abd al-Bāqī, Remark to *Sunan Ibn Mājah* in *Sunan Ibn Mājah*, (Istanbul: al-Maktabah al-Islāmiyyah, n/y), p1519-1527.

¹⁶⁸ Al-Zereky, op.cit., v7, p144.

¹⁶⁹ Please find some more in '*Abr al-Athīr* v5, p824, v15, p2791, v19, p3621, v22, p4087, v24, p4508, 4756, v25, p4757, v26, p4983, v27, p5152, v29, p5319, and v30, p5412, 5624

¹⁷⁰ Sonhadji, op.cit., v5, p824. Ibn Mājah, *Sunan Ibn Mājah* in *Sunan al-Tis'ah*, 1st edition CD-ROM, (Egypt: Şakhr, 1991-1996), *Kitāb al-Tulāq*, no.2035.

¹⁷¹ Sonhadji, op.cit., v19, p3621. Ibn Mājah, *Sunan Ibn Mājah* in *Sunan al-Tis'ah*, op.cit., *Kitāb al-Muqaddimah*, no.192.

¹⁷² Sonhadji, op.cit., v22, p4087. Ibn Mājah, *Sunan Ibn Mājah* in *Sunan al-Tis'ah*, op.cit., *Kitāb iqāmah al-Ṣolāh wa al-Sunnah fihā*, no.1325.

¹⁷³ Sonhadji, op.cit., v25, p4756. Ibn Mājah, *Sunan Ibn Mājah* in *Sunan al-Tis'ah*, op.cit., *Kitāb al-Zuhd*, no.4102.

5.1.7- *Musnad Aḥmad*

The author of this book was Aḥmad bin Ḥanbal bin Hilāl. He was born in Baghdad in 164H. Abū 'Abd Allāh was his nickname. He was a very pious person. In addition, his ability to memorise was very acute. While searching for and learning the *Ḥadīth*, he travelled through many countries.¹⁷⁶

He wrote many books. *Kitāb al-'Ilal, al-Asmā' wa al-Kunā, al-Nāsikh wa al-Mansūkh* and *Kitāb al-Zuhd* were among them.¹⁷⁷ *The Musnad* was the most popular and widely known of his book. According to al-A'zamī, this book has been published in 24 volumes and is one of the best works on *musnad*. Aḥmad Shākir, one of the scholars from Egypt published about a quarter of the original work in 15 volumes before he died. However up to now its *Aḥādīth* have not been counted. Scholars estimate that there are between 30,000 to 40,000 *Ḥadīth*. This is perhaps the biggest book on *Ḥadīth* at present.¹⁷⁸

Imām Aḥmad was a very respected Islamic scholar. According to Abū Zar'ah, he memorised 1 million *Ḥadīth* without forgetting any of them. Because of this, Imām Ahmad was known as *Amīr al-Mu'minīn fī al-Ḥadīth*.¹⁷⁹

¹⁷⁴ Sonhadji, op.cit.,v25,p4757. Ibn Mājah, Sunan Ibn Mājah in Sunan al-Tis'ah, op.cit. *Kitāb al-Zuhd*,no.4099.

¹⁷⁵ Sonhadji, op.cit.,v28,p5319. Ibn Mājah, Sunan Ibn Mājah in Maktabah al-Alfiyah li al-Sunnah al-Nabawiyyah, 1st edition CD-ROM,(Jordan: al-Turāth li Abhāth al-Ḥāsib al-Āli,n/y),no.2016,v1,p650.

¹⁷⁶ Al-Ṣuyūṭi,op.cit.,p186.

¹⁷⁷ Al-Kattānī,Al-Risālah al-Mustaṭrafah in al-Maktabah al-Alfiyyah li al-Sunnah al-Nabawiyyah, 1st edition CD-ROM,(Jordan :al-Turāth li Abhāth al-Ḥāsib al-Āli: n/y),p147,80 and 121. Ḥājī Khalīfah,op.cit.v2,p1422.

¹⁷⁸ Al-A'zamī,op.cit.,p86.

¹⁷⁹ Al-Suyūṭi, op.cit.,p187.

Al-Bukhārī, Muslim and Abū Dāwūd , Wakī' bin al-Jarrāh, Yaḥyā bin Ādam al-Kūfī, 'Alī bin al-Madīnī and Ibn Muḥdī were among those who narrated the *Hadīth* from him. The above were his teachers, his friends and his students.¹⁸⁰

During his life, he was beaten and sent to prison. This is because he refused to acknowledge the Qur'ān as a created.¹⁸¹ He died in 241H at the age of 71 years old.¹⁸²

Sonhadji referred to *Musnad Aḥmad* more than fifty times.¹⁸³ Here are some examples of Sonhadji's references to it. They have been selected and summarised as the most important quotes from this book in '*Abr al-Athīr*:-

1. The Prophet allows poor guardian to enjoy and take some of the wealth of the orphans, so long as it is not excessive.¹⁸⁴
2. Allāh will accept the repentance of his servant as long as he or she is not moaning heavily facing immediate death.¹⁸⁵
3. Allāh created His creatures on certain days.¹⁸⁶
4. Allāh condemns and curses women who visit graves and people who build places of worship on top of graves.¹⁸⁷

¹⁸⁰ Ibid.

¹⁸¹ Al-A'zamī, op.cit., p84-85

¹⁸² Al-Zerekly, op.cit.

¹⁸³ Please find some more in '*Abr al-Athīr* v4,p675,695, v8,p1442, v15,p2791, v16,p2892,2986, v17,p3184, v18,3292-3293,3322,3324,3325, v20,p3830, v21,p4040,4051, v22,p4084,4113,4118,4197, v24,p4497, v25,p4756-4757,4769, v26,p4888,4904, 4965, v27,p5175, v28,p5296,5350, v29,p5379,5388-5389,5412,5450-5451 and v30,p5623.

¹⁸⁴ Sonhadji, op.cit., v4, p675. Aḥmad Ibn Ḥanbal, al-Musnad in Maktabah al-Allīyah li al-Sunnah al-Nabawiyyah, 1st edition CD-ROM, (Jordan: al-Turāth li Abhāth al-Ijāsib al-Āli, n/y), no.7022, v2, p215.

¹⁸⁵ Sonhadji, op.cit., v4, p695. Aḥmad Ibn Ḥanbal, al-Musnad in Maktabah al-Allīyah, op.cit., no.6160, v2, p132.

¹⁸⁶ Sonhadji, op.cit., v8, p1442. Aḥmad Ibn Ḥanbal, al-Musnad in Maktabah al-Allīyah, op.cit., no.8323, v2, p327.

5. Those who performed a deed not for the sake of Allāh , then those deeds will not be accepted.¹⁸⁸
6. The Prophet made a supplication as he was lowering down his daughter Umm Kalthūm into her grave.¹⁸⁹
7. The Prophet wished that he would die free from any trials.¹⁹⁰
8. The Prophet taught the Companion a *du'ā'* to be read before one goes to bed.¹⁹¹
9. The Prophet taught some supplications to the Companions to overcome distress, sorrow, misery and grief felt by them.¹⁹²
10. The Prophet gave an explanation regarding the Qur'ānic verses which was asked of him by Umm Hāni'.¹⁹³
11. The wives of the Prophet gathered around him asking him to give them their allowance.¹⁹⁴
12. Umm Salamah asked the Prophet why women were not mentioned in the Qur'ān.¹⁹⁵
13. The Prophet was fair in visiting all his wives.¹⁹⁶

¹⁸⁷ Sonhadji, op.cit., v15, p2791. Aḥmad Ibn Ḥanbal, al-Musnad in Maktabah al-Allīyah, op.cit., no.2030, v1, p229.

¹⁸⁸ Sonhadji, op.cit., v16, p2892. Aḥmad Ibn Ḥanbal, al-Musnad in Maktabah al-Allīyah, op.cit., no.7987, v2, p301.

¹⁸⁹ Sonhadji, op.cit., v16, p2986. Aḥmad Ibn Ḥanbal, al-Musnad in Maktabah al-Allīyah, op.cit., no.22241, v5, p254.

¹⁹⁰ Sonhadji, op.cit., v18, p3322. Aḥmad Ibn Ḥanbal, al-Musnad in Maktabah al-Allīyah, op.cit., no.16672, v4, p66.

¹⁹¹ Sonhadji, op.cit., v18, p3324. Aḥmad Ibn Ḥanbal, al-Musnad in Maktabah al-Allīyah, op.cit., no.6696, v2, p181.

¹⁹² Sonhadji, op.cit., v18, p3325. Aḥmad Ibn Ḥanbal, al-Musnad in Maktabah al-Allīyah, op.cit., no.16623, v4, p57.

¹⁹³ Sonhadji, op.cit., v20, p3830. Aḥmad Ibn Ḥanbal, al-Musnad in Maktabah al-Allīyah, op.cit., no.26935, v6, p341.

¹⁹⁴ Sonhadji, op.cit., v21, p4051. Aḥmad Ibn Ḥanbal, al-Musnad in Maktabah al-Allīyah, op.cit., no.14555, v3, p325.

¹⁹⁵ Sonhadji, op.cit., v22, p4084. Aḥmad Ibn Ḥanbal, al-Musnad in Maktabah al-Allīyah, op.cit., no.26617, v6, p301.

¹⁹⁶ Sonhadji, op.cit., v22, p4113. Aḥmad Ibn Ḥanbal, al-Musnad in Maktabah al-Allīyah, op.cit., no.25154, v6, p144.

14. The Prophet felt burdened with the misbehaviour and misconduct of his guests.¹⁹⁷
15. The supplication recited by the Prophet after he finished his prayers.¹⁹⁸
16. Whoever loves this world, he will surely jeopardise himself in the Hereafter.¹⁹⁹
17. The two feet of the sons of Adam will not move in the Day of Judgement until he has been asked five things.²⁰⁰
18. If Allāh gives to a person, who continually commits bad deeds, anything he wishes for, then that is called an *istidrāj*.²⁰¹
19. The Prophet attended the gatherings of the *jins* and read them some verses from the Qur`ān.²⁰²
20. Allāh grants six privileges to those who died in the path of Allāh.²⁰³

5.1.8- *Sunan Al-Bayhaqī*²⁰⁴

The author of this book was Aḥmad bin al-Ḥusayn bin `Alī, Abū Bakr. He was a very famous scholar in the field of *Hadīth*. He was born in 384H (994M) in

¹⁹⁷ Sonhadji, op.cit., v22, p4118. Aḥmad Ibn Iḥanbal, al-Musnad in Maktabah al-Allīyah, op.cit., no. 12691, v3, p163.

¹⁹⁸ Sonhadji, op.cit., v22, p4197. Aḥmad Ibn Iḥanbal, al-Musnad in Maktabah al-Allīyah, op.cit., no. 18164, v4, p245.

¹⁹⁹ Sonhadji, op.cit., v25, p4756-4757. Aḥmad Ibn Iḥanbal, al-Musnad in Maktabah al-Allīyah op.cit., no. 19713, v4, p412.

²⁰⁰ Sonhadji, op.cit., v25, p4757. Aḥmad Ibn Iḥanbal, al-Musnad in Maktabah al-Allīyah, op.cit., no. 2744, v1, p301.

²⁰¹ Sonhadji, op.cit., v25, p4769. Aḥmad Ibn Iḥanbal, al-Musnad in Maktabah al-Allīyah, op.cit., no. 17349, v4, p145. *Istidrāj* means a fall from grace from what may even appear to be an exalted state as a consequence of a hidden chain of harmful causes and effects in a person's being which has not in fact been rooted out or effectively neutralised.

²⁰² Sonhadji, op.cit., v26, p4888. Aḥmad Ibn Iḥanbal, al-Musnad in Maktabah al-Allīyah, op.cit., no. 4149, v1, p436.

²⁰³ Sonhadji, op.cit., v26, p4904. Aḥmad Ibn Iḥanbal, al-Musnad in Maktabah al-Allīyah, op.cit., no. 17818, v4, p200.

²⁰⁴ In this context, Sonhadji did not mention clearly which book he referred to. It could be to *Sunan al-Bayhaqī* and *Shu'ab al-Īmān*.

Khusrawjird. He grew up in Bayhaq,²⁰⁵ then travelled to Baghdād, Kūfah and Mecca. He was not long away from his country because he went back to Nīsābūr and stayed in there until he died in 458H/1066M. His corpse was buried in Khusrawjird.²⁰⁶

He was a traditionist and Shāfi'īs *faqih*. He studied tradition with Abū al-Ḥasan Muḥammad bin al-Ḥuṣī al-'Alawī, al-Ḥākim Abū 'Abd Allāh Muḥammad bin 'Abd Allāh and others. He travelled to many countries in pursuit of this subject and is credited with having had a hundred shaykhs.²⁰⁷

In theology he was an Ash'arite. He was one of a frugal, pious, and scholarly nature. Towards the end of his life he went to Nīsābūr where he taught traditions and transmitted his books. Al-Bayhaqī was a voluminous writer. His writing being said to have reached 1000 fascicles.²⁰⁸

Amongst his famous' books were *al-Sunan al-Kabīr*, *al-Sunan al-Saghīr*, *al-Āthār*, *Dalā'il al-Nubuwwah*, *Shu'ab al-Īmān* and *al-Adab*. All of these are related to the study of *Ḥadīth*.²⁰⁹

Although he was a traditionist of some note, he is reputed to have been unacquainted with the works of al-Termidhī, al-Nasā'ī, and Ibn Mājah; and it is suggested that he had not seen the *Musnad of Aḥmad bin Ḥanbal*. He used al-

²⁰⁵ Bayhaq, formerly the name of a district to the west of Nīsābūr in Khurasān. In Ṭahirid times it contained 390 villages. It capitulated to a Muslim army under 'Abd Allāh bin 'Amir in 30/650-651. A.K. Lambton, Bayhak, article in *The Encyclopaedia of Islam*, (Leiden: E. J. Brill, 1986) vi, p1130.

²⁰⁶ Al-Zerekly, op.cit., vi, p 116

²⁰⁷ Redhā Kahlālah, *Mu'jam Mu'allifīn*, vi, p206. Al-Zerekly, op.cit. vi, p116.

²⁰⁸ J. Robson, al-Bayhaki, article in *The Encyclopaedia of Islam*, (Leiden: E.J.Brill, 1986) vi, p1130.

Hākim's Mustadrak freely. Among his writings, his *al-Sunan al-Kubrā* is perhaps his most notable work. It has been held in high esteem; for example, al-Subkī declared that nothing could compare to it in terms of its adjustment, arrangement and excellence. In this work notes are frequently added about the value or otherwise of tradition and traditionists, and attention is often drawn to the fact that particular traditions are included in one or other of the recognised collections. Another work which was valued is his *Nuṣūṣ al-Shāfi'ī*. He is said to have been the first to collect Shāfi'ī's legal precepts. Al-Juwaynī highly praised his writings in support of Shāfi'ī doctrine.²¹⁰

Sonhadji referred to *Sunan al-Bayhaqī* less than fifty times.²¹¹ Here are some examples of Sonhadji's references to it. They have been selected and summarised as the most important quotes from this book in *'Abr al-Athīr* : -

1. The luckiest women are the ones who are easy to marry with a low *mahr*.²¹²
2. Whoever embarks on a journey to perform the pilgrimage, *'umrah* or *jihād* and dies even before completing his mission, then Allāh will write good deeds for him until the day of judgement.²¹³
3. Three obligatory things, which need to be fulfilled regardless of whether, they relate to Muslims or non-Muslims.²¹⁴

²⁰⁹ Ibn Kathīr, *al-Bidāyah wa al-Nihāyah*, v12, p100.

²¹⁰ J. Robson, *op.cit.*, p1130.

²¹¹ Please find some more from *'Abr al-Athīr* v4, p700, v5, p835-836, v7, p1204, v11, p1931, v15, p2681, v17, p3205, p3237, v18, p3324, v19, p3621, v20, p3765, v20, p3830, p3826, v22, p4114, v24, p4490, p4522, v25, p4756-4757, p4769, v26, p4983, v27, p5084, p5136 and v30, p5734-5735.

²¹² Sonhadji, *op.cit.*, v4, p700. *Al-Bayhaqī*, *al-Sunan al-Kubrā* in *Maktabah al-Alfiyah*, *op.cit.*, no. 14135, v7, p235. *Mahr* is the bridal gift which the groom pays to bride and which remains her property.

4. Allāh is able to expose the deeds of the sons of Adam even though they performed those deeds in a solid rock with no doors and holes.²¹⁵
5. To be moderate in your spending is a part of life.²¹⁶
6. The Prophet persuaded Abū Ṭālib to embrace Islam.²¹⁷
7. The Prophet gave an explanation to Umm Hāni' regarding the verses she was asking about.²¹⁸
8. After waking up from sleep at night, the Prophet would start his prayers and make *du'ā'* in the name of Allāh and His characteristics.²¹⁹
9. Whoever reads *Hā-mīm al-Mu'min* and the verse of *al-Kursī* every morning and evening, then he will have peace and tranquillity at those times.²²⁰
10. Whoever loves this world, he will surely jeopardise himself in the Hereafter.²²¹
11. The Prophet read *Sūrah Qāf* every Friday on the *mimbar*.²²²

²¹³ Sonhadji, op.cit.,v5,p835-836. Al-Bayhaqī, al-Sunan al-Kubrā in Maktabah al-Allīyah op.cit.,no.10167,v5,p262.

²¹⁴ Sonhadji, op.cit.,v10,p1716. Al-Bayhaqī, Shu'ab al-Īmān in Maktabah al-Allīyah li al-Sunnah al-Nabawiyah, 1st edition CD-ROM,(Jordan: al-Turāth li Abhāth al-Īāsib al-Ālī,n/y),no.4362,v4.p82.

²¹⁵ Sonhadji, op.cit.,v11,p1931. Al-Bayhaqī, Shu'ab al-Īmān in Maktabah al-Allīyah,op.cit.,no.6940,v5.p359.

²¹⁶ Sonhadji, op.cit.,v15,p2681. Al-Bayhaqī, Shu'ab al-Īmān in Maktabah al-Allīyah,op.cit.,no.6568,v5.p254.

²¹⁷ Sonhadji, op.cit.,v20,p3765. Al-Bayhaqī, Shu'ab al-Īmān in Maktabah al-Allīyah,,op.cit.,no.91,v1.p106.

²¹⁸ Sonhadji, op.cit.,v20,p3830. Al-Bayhaqī, Shu'ab al-Īmān in Maktabah al-Allīyah,op.cit.,no.6755,v5.p310.

²¹⁹ Sonhadji, op.cit.,v24,p4490. Al-Bayhaqī, al-Sunan al-Kubrā in Maktabah al-Allīyah, op.cit.,no.4444,v3,p5.

²²⁰ Sonhadji, op.cit.,v24,p4522. Al-Bayhaqī, Shu'ab al-Īmān in Maktabah al-Allīyah,op.cit.,no.2474,v2.p483.

²²¹ Sonhadji, op.cit.,v25,p4756-4757. Al-Bayhaqī, al-Sunan al-Kubrā in Maktabah al-Allīyah op.cit.,no.6308,v3,p370.

5.2- Concluding remark

When examining the references that the author has used on the subject of *Ḥadīth*, it can be observed that his most usual references were al-Bukhārī and Muslim. Al-Bukhārī and Muslim were referred to more than one hundred times, which indicate that Sonhadji was interested in authenticating his quotations and ascribing them to the most reliable sources of *Ḥadīth*. Also he referred to other books of *sunan* such as al-Nasā'ī, al-Termidhī, Ibn Mājah, and others, we notice that he referred to these books less frequently than he referred to the two books of al-Bukhārī and Muslim, and of these books he referred to al-Termidhī the most. Probably he paid more attention to *Sunan al-Termidhī* because of its reputation of being more accurate than other *sunan* books. And also because al-Termidhī discussed the *hukm* (value) of the *Ḥadīth* in his book.

There are other books of *Ḥadīth* which Sonhadji referred to, for example al-Dāraquṭnī, al-Bazzār and al-Ṭabarānī.²²³ These books, and others he referred to, are not the books of *ṣaḥīḥ* or *sunan*. Consequently Sonhadji referred to them far less than he referred to the books of *sunan*, and in doing so he again shows his methodology of only referring to the most authentic books of the *Ḥadīth*.

²²² Sonhadji, *op.cit.*,v26,p4983. Al-Bayhaqī, *al-Sunan al-Kubrā* in *Maktabah al-Alliyah*,*op.cit.*,no.5570,v3,p211.

²²³ Please refer to chapter 6.

Chapter 6

The Birth of the Book and Some Analytical Aspect

6.1- The history of '*Abr al-Athīr*

'*Abr al-Athīr*, which is a comprehensive collection of *Tafsīr al-Qur'ān*, is one of Sonhadji's valued contributions to his society.¹ When asked why he named his exegesis '*Abr al-Athīr* he explained:

“ '*Abr al-Athīr* means 'across the radio wave'. This is because the exegesis might not have reached the public if it had not travelled along the radio by radio broadcast. So, '*Abr al-Athīr* was in fact a Qur'ānic exegesis programme, broadcasted by radio. Since *al-Qur'ān* is beautiful, I likewise used beautiful words or terms to name the newly born baby”.²

Sonhadji himself admitted that the task was a difficult one. He explained that his writing of the *Tafsīr 'Abr al-Athīr* had extended over a long period, from 19th February 1959 to 26th April 1984.³ Therefore he felt grateful to God Who had bestowed him with good health and the capability of completing the collection of the exegesis.

The writing of the exegesis began when Sonhadji was invited to give an Islamic lecture over the radio. He was somewhat reluctant to accept the invitation because it would not be effective unless it was put on air on a regular basis. As a

¹ Berita Minggu, (Singapore: 18 Ogos 1996),p11.

result, the radio broadcasting company asked him to give samples of the lectures he would like to deliver.

Thus Sonhadji submitted four parts of the Qur'ānic exegesis of *Sūrah al-Nūr*, each one fitted to a thirty minute radio broadcast. He was given the 'green light' for his submission, but was told the radio station was not prepared to pay him.⁴ Sonhadji disagreed with this, because he knew that he would incur costs in order to produce the broadcast. Also he had to travel to the radio studio, and requested the radio station to pay his travelling expenses. This situation was different from when he was teaching at *madrassahs*, because most of the parents of his students were not wealthy. However the radio station was supposed to have some funds to pay for these broadcasts, so it was appropriate to give something in return to a guest speaker. Finally the producer agreed to give some payment.⁵

When he gave his lectures on Qur'ānic exegesis over the radio, the listeners' reactions were encouraging. Some of them even requested that he should give a complete series of lectures from the first chapter of the Holy Qur'ān.⁶ Because of this he was asked to continue his lectures starting from the beginning of the Holy Qur'ān. He gave his talks every Thursday night, and by referring to several

² Sonhadji, Interview with the present writer, (Singapore: 24/10/95)

³ *Berita Minggu*, (Singapore: 28 Mac 1993),p4.

⁴ When asked why he started from *Sūrah al-Nūr*, he replied: "This surah contains valuable guidance for the family and also for the society as a whole. A good Muslim society begins with the Muslim family. Thus the development of society must be according to the Qur'ān. Due to its importance, 'Umar; one of the Companions had urged all women to learn this *sūrah*". Sonhadji,op.cit.

⁵ Ibid.

⁶ This statement was confirmed by various listeners, including his former students and friends. Al-Jufri, interview with the present writer (Singapore: 31/10/95). Abdul Ghani Shamsuddin, interview with the present writer, (Kuala Lumpur: 13/9/99). Masduki, interview with the present writer (Singapore: 06/06/96). Mokhsan Mahori, interview with the present writer,(Singapore:

sources, he started his exegesis over the radio from *Sūrah al-Baqarah*. When he transferred to Brunei for 4 years, the responsibility for delivering the talks was passed to Ustaz Abdillah Aljufri.⁷

However these broadcast did not continue indefinitely and ended towards the end of *Sūrah al-Hujurat*. Although the contract was terminated, he did manage to complete the collection of his exegesis. He had encouragement and support from several Muslim scholars to complete his task. By the end, he had finished his explanation of all the verses of the Holy Qur'an.⁸

During his presentation on air, the Pustaka Nasional publisher, Singapore, made an effort to publish his papers in the format of a book. Volume one of this book was published in December 1960 and other volumes in stages until 1981. However before the fourteenth volume was published, the publishing contract with the publishers was terminated.⁹

30/10/95). Nafsiah, interview with the present writer (Singapore: 29/10/95). Syed Isa, interview with the present writer (Singapore: 30/10/95).

⁷ He is an officer in MUIS and was chosen to lead PERGAS. Please refer to chapter 2.

⁸ Among the people who encouraged him to continue his commentary was Pak Za'ba. See his letter to Sonhadji in volume 1 of *'Abr al-Athir*. Sonhadji, *'Abr al-Athir*, op.cit., v1, p9-10.

⁹ In January 1981, he and his wife left for Mecca to perform the *'umrah*. There, he had the opportunity of meeting the Chief Secretary of Rābiṭah al-'Ālam al-Islāmī, Shaykh Moḥamad 'Alī Ḥarakān, in order to seek help to publish his exegesis. He was advised by Rābiṭah to come up with the amount needed. When the Rābiṭah enquired about the proposed fund, Sonhadji could not give the exact figures due to some technical problems. When the post of Chief Secretary changed hands, the promise to provide the funds for the publication was totally forgotten. Apart from the effort to get help for the book's production from the Rābiṭah, he also took the initiative of finding other sources of funding to publish his work. Those efforts were also fruitless. Sonhadji, interview with the present writer, (Singapore:28/7/99)

After this Simal Publication in Kuala Lumpur took over the publication, but they only managed to produce eight volumes due to financial difficulties.¹⁰ A short while later, Sonhadji discovered that Pustaka Al-Mizan in Kuala Lumpur was interested in republishing the collection.¹¹ Thus in the year 1988 the collection of 30 volumes of the exegesis was published by them.¹² However, there was some misunderstanding in the contract. According to Sonhadji, the contract was terminated because the publisher did not honour his obligation in the contract, that the *Jawi*¹³ version of the book should be published first. Thus the relationship with Al-Mizan ended in 1992.¹⁴ Finally, an agreement for further publication of the exegesis was reached with Pustaka Salam Sdn. Bhd. in Kuala Lumpur. They were to publish all 30 volumes in Romanise and *Jawi* versions. It is the publication that is referred to in this thesis.

6.2- An analytical aspect of book

It is evident that Sonhadji put a considerable amount of time and research into his book. This can be concluded from the structure of the book, whereby he ties together various relevant subjects. An example of this is the way he dealt with the verses on the prohibition of idle talk. Here he put the verses together and

¹⁰ The owner of the company realised that he could not pay Sonhadji an honorarium but gave him a number of the exegesis sets. Sonhadji then offered the books for free to anyone asking him for them.

¹¹ At the same time, one of his former students told him about Pusat Islam (Islamic Council) in Kuala Lumpur being interested in producing his exegesis. Because he had dealings with Al-Mizan first, he had to decline the offer. Sonhadji, *ibid*

¹² In his effort to publish Tafsīr 'Abr al Athīr with Al-Mizan, he agreed that the last chapters of the Holy Qur'ān, *Sūrah Yūsīn* and *Sūrah al-Nūr* were to be produced first. With this plan the company could get the capital for further publication and for promotional purposes. Other reasons were to allow the readers to benefit from the publication of these *sūrahs*, which are very popular in the Southeast Asia community. *Ibid*

¹³ The meaning of 'Jawi' has been mentioned in chapter 1.

¹⁴ Sonhadji, interview with the present writer (Singapore: 07/06/96).

discussed them with profound knowledge. He would also connect these verses to similar verses, even if they only appeared similar in a remote way. For instance, when he was discussing the point of *Lahw al-Ḥadīth*, he talked about the prohibition on training to become a singer. In doing so he was using the methodology of the extrapolation of verses to one another, which is called in Arabic *Manhaj al-Mushābah*.

In analysing Sonhadji's book I focus mainly on his references on *Tafsīr* and *Ḥadīth* which appear to be the main sources that Sonhadji relied on. However I touch on other sources in other chapters, especially in the footnotes in this chapter. Although I referred to other books in other chapters, due to limited time, I was forced to limit my examination of his sources to *Tafsīr* and *Ḥadīth*. It is hoped that other scholars will attempt to do some research based on other books relevant to other fields, like *sīrah*, history and *Fiqh*.

Also it is evident that the author planned his book carefully. This can be seen from the nature of the books that he has used. These books can be categorised into two categories; 'supplementary' and 'main'. The first category represents the references which he referred to less than ten times, while the second category represents the references which he referred to more than ten times.¹⁵

¹⁵ Some examples of supplementary sources mentioned by Sonhadji in his book 'Abr al-Athīr are: Ibn Khaldūn (v1, p101, v22, p4160); Al-Ghazālī (v1, p142, v18, p3266, 3267, v23, p4307); al-Taḥqīq al-Fāsī (v1, p166); Sībawayh (v3, p508); Qāḍī 'Iyāḍ (v17, p3206, v23, p4399, v24, p4569); al-Rāzī in al-Lawāmi' (v21, p3881); Yāqūt (v22, p4160); al-Aṣṣāḥānī (v22, p4160); al-Tha'labī (v28, p5225) etc.

There are some books of the *Tafsīr* and *Ḥadīth* that could be stated as supplementary sources. For the books of *Tafsīr* they are; Abū Ḥayyān (v27, p5064, v30, p5743); al-Zamakhsharī (v9, p1605, v11, p2033, v21, p4040, v22, p4196); al-Wāhidī (v3, p452, v25, p4821); al-Māwardī (v22, p4110); Abū al-Su'ūd (v22, p4242, v23, p4384, v27, p5141, v29, p5450); al-Sāwī (v25, p4784, 4799, 4815, 4833, v27, p5032, 5154, v28, p5284, v30, p5561); al-Suyūṭī in al-Itqān (v25, p4787); al-Ṣābūnī (v27, p5115, v29, p5391, v29, p5432); Syed Qutb (v27, p5142); Ibn al-Jawzī (v28,

It can also be observed that there is some disparity between the references that Sonhadji claimed to have used and the references themselves, which might indicate that Sonhadji used other editions or that he actually referred to different works, and, because he was quoting from his memory, he had mixed them up. This point needs further research, but the following examples show that some disparity exists:-

1. The King of Babylon, who destroyed and annihilated the children of Israel the second time around, was quoted by Sonhadji as Biardos.¹⁶ He mentioned that this name was taken from al-Bayḍāwī. Upon checking his reference, namely al-Bayḍāwī, I found that the name used there is Ju`zarz.¹⁷ There could be many reasons for this discrepancy, one being that Sonhadji may have referred to a different edition of Bayḍāwī, written by different copiers.

2. When Sonhadji was interpreting verse 114 of *Sūrah al-Baqarah* (2), he explained the differences of opinion between the *fuqahā'*, regarding the status of non-believers wishing to enter mosques, as stated by al-Bayḍāwī. The scholars were divided in their opinions; some allowed the non-believers to enter mosques and some did not.¹⁸ Sonhadji

p5266); al-Nīsābūrī (v3, p408, v4,p654 , v17,p3199); al-Nasafī (v23,p4307); Rashid Ridā (v8,p1442); al-Khufajī (v15,p2761); al-Farrā' (v17,p3098); al-Zajjāj (v24,p4524,4630, v26,p4979, v28,p5326); al-Jalālayn (v17,p3204, v23,p4384,4396); Ibn al-'Arabī (v1,p155) etc. And for the books of *Hadīth*, they are al-Iḥākīm (v4,p700 , v7,p1131 , v10,p1885 , v16,p2986 , v21,p3994 , v25,p4694 , v27,p5136) ; Ibn Iḥbān (v4,p621, v18,p3324); al-Ṭabarānī (v4,p655 , v20,p3830 , v21,p3994 , v25,p4769) ; al-Dāruquṭnī (v2,p214 , v7,p1117); al-Bazzār (v10,p1885, v18,p3436, v24,p4549 , v22,p4081 , v30,p5734) etc.

¹⁶ Sonhadji, op.cit.,v15,p2654.

¹⁷ Al-Bayḍāwī, op.cit., p371

¹⁸ Sonhadji,op.cit.,v1,p155.

demonstrated here his ability to exercise judgement in an area where the *fuqahā'* were divided. He maintained, whilst quoting the opinion of Imām al-Shāfi'ī, that if the mosque was Masjid al-Ḥarām in Mecca, it was forbidden for the non-believers to enter. As for other mosques, Sonhadji said that non-believers were allowed to enter the mosques if they met two conditions: firstly, if they had permission from a Muslim and secondly, if it was to fulfil an intention. In his *Tafsīr* of this verse, al-Bayḍāwī never mentioned these two conditions.¹⁹

3. Sonhadji stated that he quoted Ṭabarī's comments in order to explain the reason why the first verse in *Sūrah al-Aḥzāb* was revealed. That verse was revealed to prohibit and forbid the Prophet from obeying the non-believers and the hypocrites. Sonhadji said that, according to al-Ṭabarī, who quoted a comment made by al-Ḍaḥḥāk and Ibn 'Abbās, the people of Mecca (like al-Walīd bin Mughīrah and Shaybah bin Rabī'ah) had asked the Prophet to withdraw his call to his religion. In compensation, they were prepared to give a part of their wealth to the Prophet. Similarly, the hypocrites and the Jews in Medina threatened to kill the Prophet if he refused to withdraw his call to his religion. Hence, Allah sent down this command for the Prophet not to obey those people, but to fear Allah.²⁰

These statements could not be found in *Tafsīr al-Ṭabarī*. What could be found there, were only statements saying, "The God ordered His Apostle Muḥammad to have *taqwā* and to obey only Him and to carry out all the

¹⁹ Al-Bayḍāwī, op.cit.,p24.

²⁰ Sonhadji, op.cit.,v21,p4007.

duties as ordered and ordained by Him. He also ordered the Prophet to forbid all the things that had been forbidden by Him. The Prophet was also ordered not to obey the non-believers, who once said that they would never sit down with the Prophet until and unless the Prophet dispelled and eliminated his poor followers. He also ordered the Prophet not to obey the hypocrites, who pretended that they all believed in Allāh when in fact they did not. Finally God ordered the Prophet to ignore them and not to hold any discussions or meetings with them as they were clearly his enemies".²¹

4. Sonhadji also quoted Ṭabarī's exegesis when explaining who Ilyās was, as mentioned in verse 130 of *Sūrah al-Şāffāt* (37). According to Sonhadji, Ibn Jarīr al-Ṭabarī said that his name was Ilyās bin Yāsīn bin Fahnas bin al-Aizar bin Hārūn and he was the older brother of the Prophet Moses of the children of Israel. He originated from Prophet Hārūn's family.²² However, when *Tafsīr al-Ṭabarī* was examined, statements to these effects could not be found.²³

5. Sonhadji quoted Bayḍāwī's opinion when elucidating verse 60 of *Sūrah al-An'ām* (6), in which Allāh took people's soul at night and raised (woke) them up again in the daytime.²⁴ According to Sonhadji, Bayḍāwī said that the children of Adam did not have a lot of spirits, only one. In other words, mankind only has one soul. For each and every human, that soul can only be in one of three states. Those three states are the state of

²¹ Al-Ṭabarī, op.cit.,v21,p117.

²² Sonhadji, op.cit., v23,p4350.

being awake, the state of sleeping, and the state of being dead. When one is awake, his spirit is able to communicate completely with him physically, and when he dies, his spirit is disconnected from him completely, physically and spiritually. Statements like this cannot be found in *Tafsīr al-Bayḍāwī*.²⁵

6. The same things also happened with regards to his references in the field of *Ḥadīth*. There were a few *Ḥadīths* that Sonhadji said were narrated by al-Bayhaqī. But when I referred to al-Bayhaqī in *Sunan al-Kubrā* or in *Shu'ab al-Īmān*, those *Ḥadīths* could not be found there.

For instance, in one *Ḥadīth* the Prophet said, "The Muslim *ummah*, at the end of time, will be surrounded by their enemies just like the people gathering their food".²⁶ In Sonhadji's references, the *Ḥadīth* is stated to have been narrated by al-Bayhaqī and Abū Dāwūd. However, as far as the research on the field of *Ḥadīth* goes, this *Ḥadīth* cannot be found in Bayhaqī's books. Instead, this *Ḥadīth* can be found only in *Sunan Abū Dāwūd*.²⁷

7. In another *Ḥadīth* the Prophet taught the *du'a* to be read during *sujūd* and *rukū'*. Sonhadji said, that *Ḥadīth* could to be found in *Sunan Ibn*

²³ Al-Ṭabarī, op.cit.,v23,p94-95.

²⁴ Sonhadji, op.cit.,v7,p1197.

²⁵ Al-Bayḍāwī, op.cit.,p178.

²⁶ Sonhadji, op.cit.,v7,p1204.

²⁷ Abū Dāwūd, Sunan Abū Dāwūd in Mawsū'ah al-Ḥadīth, op.cit., *Kitāb al-Malāḥim, bāb tadā'ā al-Ummah 'alā al-Islām*, no. 4297,p1536.

Mājah.²⁸ Upon checking this *Ḥadīth* it was found that it was not only Ibn Majah who narrated the *Ḥadīth*, it also located in *Sunan Abū Dāwūd*.²⁹

8. Another example is the story which tells the tale of *al-Gharānīq*. Sonhadji, who said that he took the narration from al-Bayhaqī, stated that the story of *al-Gharānīq* is not genuine in its narrative status.³⁰ This statement cannot be found in *Sunan al-Bayhaqī*. According to the author of *Majma' al-Zawā'id*, it can be found in *Mu'jam al-Ṭabrānī* and al-Bazzār.³¹

9. One example that demonstrates Sonhadji's inconsistency of referencing can be found when he explained the meaning of the word "*azwāj*" as contained in verse 23, *Sūrah al-Ra'd*, (13). He quoted al-Rāzī, who said, "The word "*azwāj*" could be used either for a wife or a husband." Al-Rāzī added that this can be in the case of a widow who had a husband dead or a widowed husband without a wife".³² However the statement in *'Abr al-Athīr* that followed Rāzī's statement was a little confusing because the reader might assume that it was by al-Rāzī whereas it was actually Sonhadji's own statement. This statement is; "It means that the wife would follow her husband or the husband would follow his wife to enter life in Paradise". It seems that this statement came from Sonhadji's

²⁸ Sonhadji, op.cit.,v30,p5624. Ibn Mājah, Sunan Ibn Mājah in Mawsū'ah al-Ḥadīth, op.cit., *Kitāb iqāmah al-Ṣolawāt, bāb al-Tasbīḥ li al-Rukū' wa al-Sujūd*, no. 887,p2529.

²⁹ Abū Dāwūd, Sunan Abī Dāwūd in Mawsū'ah al-Ḥadīth, op.cit., *Kitāb al-Ṣolāh, bāb mā yaqūlu al-Rajuli li Rukū'ihī wa sujudih*, no. 869,p1287.

³⁰ Sonhadji, op.cit., v17,p3205.

³¹ Al-Haythamī, *Majma' al-Zawā'id* in Maktabah al-Alīyah, op.cit.,v7,p115.

³² Al-Rāzī, op.cit.,v19,p36.

own conclusion.³³ Another example can be seen when Sonhadji was interpreting verse 78 of *Sūrah al-Qaṣaṣ*,(28) which talks about Qārūn. Al-Rāzī only stated that *Qārūn* had deceived both Yusha' and Kālib, therefore he gained the knowledge from both and hence his knowledge exceeded their knowledge. He could turn tin into silver and copper into gold with this knowledge".³⁴ The following statement in '*Abr al-Athīr* reads, "Subsequently, he became very rich. It was also stated that Qārūn was very good at business, farming and other various things, which made him very rich". That statement is believed to have come from Sonhadji himself.³⁵ The same thing also happened when Sonhadji interpreted verse 11 of *Sūrah al-Ṣaf*(61).³⁶

10. Further examples that demonstrate Sonhadji's inconsistency of referencing can be found when he elucidated the verses 29 – 30, *Sūrah al-Dhāriyāt* (51). Those verses talk about the arrival of angels bringing shocking news to the Prophet Abraham and his wife. When Sonhadji was interpreting these verses he stated that the source for his comments came from al-Jamal. Sonhadji said, "Al-Jamal said that when the angels came to say that Sārah was going to have a child, her age was 90 and the Prophet Abraham was 120. The angels said, "This is what is going to happen. This is the law that has been prescribed upon you. You do not have to be surprised or dubious because Allāh is All-Wise in His actions

³³ Sonhadji, op.cit.,v13,p2355.

³⁴ Al-Rāzī, op.cit.,v25,p14-15.

³⁵ Sonhadji, op.cit.,v20,p3787.

³⁶ See Sonhadji, op.cit., v28,p5278-5279 and al-Rāzī, op.cit., v29,p274-275.

and knows what is best for His creations".³⁷ But when this was referred to al-Jamal, these statements could not be found.³⁸ I looked at Jamal's interpretation of verse 71 of *Sūrah Hūd* (11) in order to find these statements because verse 71 and verses 29 – 30 of *Sūrah al-Dhāriyāt* (51) speak of the same thing i.e. the story of Abraham. But these statements were not to be found there either.³⁹

6.3- Concluding remark

One would ask why Sonhadji made these errors?. There are various possibilities; for example he could have made an error because he was writing while he was travelling. It is also possible that he confused his references, and it is also possible that he was referring to certain manuscripts which are different than the published texts. All these reasons are possible. However we have to remember that in contrast to these few occasions when we were able to locate missing quotations in Sonhadji's research, there are all the other occasions when Sonhadji was very honest and careful in quoting the books that he utilised. In other words these can be seen as small errors that one well-established writer has committed, in contrast to all the accuracy which can generally be seen in his work.

This tendency could be ascribed to the fact that Sonhadji was not really writing a book for scholars only; he was trying to provide an access to understanding the

³⁷ Sonhadji, op.cit.,v26,p5010.

³⁸ Al-Jamal, op.cit.,v4,p205.

³⁹ See al-Jamal, ibid.,v2,p71.

Qur'ān for the layman, who may live far away from an Arabic environment, where the Qur'ān is more easily understood.

Part III

Chapter 7

A Study of the Methodology in *Tafsīr*

7.1- Background Information

The methodologies used in *Tafsīr al-Qur'ān* are closely related to the usual pattern of elaboration used by exegetes of Qur'ānic verses. If emphasis is given to the Arabic grammar, the methodology is said to be philologist methodology. If emphasis is given to the aspects of *Fiqh*, the methodology is said to be *Fuqahā'* method. If emphasis is given to the aspects of theological debate, the methodology is said to be the *Mutakallimūn* (the scholastic) method. If emphasis is given to the esoteric expression of the hidden meaning, and introduces elements of the spiritual side, based on a sort of transcendental intuition of the expositor, the methodology can be said to be *Ṣūfī* methodology.¹ However, In general, the traditional methods of interpreting the Qur'ān can be divided into three; the *Ma'thūr* (narrative) method, the *Ra'y* (reason) method and the *Mawḍū'ī* (subject²) method.

The term “methodology” is usually used to refer to a system, regime or a way to order something. It originates from two words from ancient Greek, namely *metodos* and *logos*. The term *metodos* means ways or manners and, *logos* means

¹ Al-Dahlawī, Aḥmad bin 'Abd al-Raḥīm, *Fawz al-Kabīr fī Uṣūl al-Tafsīr*, (Kota Bharu: Dāwūd al-Aḥmadī, n/y), p85-86.

² Or thematic method

knowledge or field of study.³ Methodology was later used to refer to the knowledge of how to carry out a research. Sonhadji no doubt based his writing of *'Abr al-Athīr* on a definite methodology. In these chapters, we will focus on his methodology in *Tafsīr*.

Those who have studied *Tafsīr 'Abr al-Athīr*, will notice that these three methods were used when Sonhadji wrote his exegesis. Chapter 8,9 and 10 of this study will discuss Sonhadji's methodology further, whereas this chapter will continue with more background information about these three methods.

7.2- The *Tafsīr al-Ma'thūr*.

Tafsīr al-Ma'thūr is also known as *Tafsīr al-Riwāyah* and *Tafsīr al-Naql*.⁴ It is acknowledged as *Tafsīr al-Riwāyah* because the information transmitted is based on *riwāyah* (narration). Furthermore, the narration would not reach the next generation unless it was transmitted by a narrator, hence it is also term as *Tafsīr al-Naql*.

Many of the Muslim scholars divide *Tafsīr al-Ma'thūr* into three parts; *Tafsīr al-Qur'ān bi al-Qur'ān*, *Tafsīr al-Qur'ān bi al-Ḥadīth*, *Tafsīr al-Qur'ān* by the statements from the Companions.

³ Koentjaraningrat, *Metode-metode Penelitian Masyarakat*, (Jakarta: P.T. Gramedia, 1983),p7. Imam Barnadib,op.cit.,p51.

⁴ Al-Zafzaf, *al-Ta'rif bi al-Qur'ān wa al-Ḥadīth*, 1st edition, (Beirut: al-Maktabah al-'Ilmiyyah, 1400H/1980M),p164.

7.2.1- The period of narration.

In everyday life with the Companions, the Prophet elucidated on any arisen predicaments which arose in everyday affairs. This included interpreting those Qur'ānic verses which were ambiguous to his Companions.⁵

The Companions memorised the Prophet's elucidation and then transmitted it to other Companions who were not present at the gathering. This transmission continued because the Companions had students who went on seeking knowledge from knowledgeable people.⁶ Subsequently, the students who were amongst the *Ṣiḡhār al-Ṣaḥābah* (Young Companions) transmitted the Prophet's elucidation to the *Tābi'īn* (Successors). These Successors, in turn, transmitted it to other Successors. This transmission continued until the generation of the *Tābi' al-Tābi'īn* (Successor disciples).

Thus the narration which was related by the Successors and the Successor disciples, was not restricted to the reports that came directly from the Prophet, but included reports from the Companions and the other Successors. This narration could be about the interpretation of the Qur'ān or about other religious affairs.

With this transmission occurring so rapidly, it consequently brought up questions about the authenticity of a narration. However, these doubts did not occur during the period of the Companions, because they were trustworthy. These Companions, who possessed high moral principles, immaculate memories,

⁵ Abdul Razak Mahmud, *op.cit.* p46. *Al-Fārūqī*, p243.

trustworthy characters and unbiased shrewdness, did not hesitate to accept narration from the other Companions.⁷ Nonetheless, if a Companion refused to accept a narration unless in the presence of a witness or an oath, it did not mean that the Companion did not trust the narrator, only that he wished to reinforce the authenticity of the narration.⁸

During the period of the Successors, falsification of narration occurred. This narration was spurious and did not come from the Prophet. In consequence, astute scholars, who were aware of this falsification, made stricter conditions about the acceptance of a narration, unless the narrator and his or her excellent memory were recognised.⁹ Imām Muslim narrated in his *Ṣaḥīḥ* that Ibn Sirīn said, “Initially, they never asked about ascriptions but when calumny started to happen, then they said: tell me your narrator”.¹⁰

These Muslim scholars did not only work within this restricted method, they also began imposing rules about how to narrate the *Ma'thūr*. Hence, they were able to adjudicate which *Ma'thūrs* and narrators were acceptable.

⁶ Azami, Muhammad Mustafa, *Kajian Metodologi dan Penulisan Hadith*, translated by Engku Ibrahim Engku Ismail, 1st Edition, (Kuala Lumpur : Dewan Bahasa dan Pustaka, 1989),p21-22.

⁷ Muḥammad Iḥsān al-Dhahabī, *al-Isrā'iliyyāt fī al-Tafsīr wa al-Ḥadīth*, 3rd edition, (ʿAbidīn: Maktabah Wahbah, 1406H/1986M),p19.

⁸ Al-Ḥāfiẓ al-Dhahabī narrated that ʿUmar al-Khaṭṭāb said to Ubay bin Kaʿab “give me proof of your narration”. Then Ubay went out and found the people of *Ansār* there. He repeated the narration in front of them. They gave their witness before ʿUmar and said “ We heard of this matter from the Prophet”. ʿUmar then said; “ I do not at all mean to accuse you of being untruthful. On the contrary, I would just like this matter to be substantiated”. Ibid,p20. Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī in Mawsūʿah al-Ḥadīth*,op.cit.,*Kitāb al-Buyūʿ*, *Bāb al-Khurūj fī al-Tijārah*,no.2062,p161.

⁹ Al-Dhahabī, *al-Isrā'iliyyāt fī al-Tafsīr wa al-Ḥadīth*,op.cit.p20.

¹⁰ ʿIṣām Aḥmad al-Bashīr, *Uṣūl Manhaj al-Naqd ʿinda Ahl al-Ḥadīth*, 1st edition (Beirut : Muʿassasah al-Rayyān, 1401H/ 1989M),p49. Muslim, *Ṣaḥīḥ Muslim*, edited by Tāhā ʿAbd al-Raʿūf Saʿd, (Cairo: Dār al-Bayān al-ʿArabī,n/y),*Kitāb al-Muqaddimah*, *Bāb Bayān al-Isnād min al-Dīn*,p79-80.

Consequently, narrators started to emphasise the ascription when reporting the *Ma'thūr*, thus encouraging people to examine the narration. Therefore, people were then able to analyse the quality of the *Ma'thūr* and judge whether or not to accept it.

Subsequently, the generations following the Successor generation dismissed the fundamentals of a narration and its narrator and removed the ascription when reporting a narration. In addition, they did not ask for the *sanad* (ascription) when accepting the *Ma'thūr*. This created difficulties about the narration of exegesis and *Ḥadīth*. The community became confused about the true pathway. They could not differentiate between authentic and non-authentic information. If the ignorant narrators had reported the *Ma'thūr* with its ascription, then surely the authenticity of the *Ma'thūr* could have been known.¹¹

7.2.2- The compilation of *Tafsīr al-Ma'thūr*.

The compilation of the *Ma'thūr* exegesis occurred at the end of the first century of the *hijrah* calendar and at the beginning of the second *hijrah* century. This was the period when 'Umar bin 'Abd al-'Azīz requested the '*ulamā*' all over the Muslim world to collect authentic *Ḥadīth*.¹² Even though the collection was meant for the *Ḥadīth* compilation, it seems that there was no certainty as to whether the compilation of exegesis and *Ḥadīth* were done separately. This was because the '*ulamā*' collected anything that was *Ma'thūr* from the Prophet, the

¹¹ Muhammad Husain Zahabi, *Israiliyat dalam Tafsir dan Hadis*, translated by Didin Hafidhuddin (Drs), 1st edition, (Singapore: Pustaka Nasional Pte Ltd, 1988M), p25-26.

¹² *Ibid.*

Companions or the Successors. Therefore the collection included anything connected to exegesis as well.¹³

The collections were then compiled into books and chapters and were arranged according to the decisions of the various authors. Thus the exegesis of *Ma'thūr* was included in *Ḥadīth* books and not placed specifically into separate books.¹⁴

Later on, however *Tafsīr* and *Ḥadīth* were separated from each other and became identified as separate disciplines. Even so, *Tafsīr* was still associated with *Ḥadīth* and bore the characteristics of the latter. This was because what was compiled in the *Tafsīr* books during this period was still dependent on the narration of *Ma'thūr*. Therefore, it can be said that during this period, the method of compilation of *Tafsīr* and *Ḥadīth* was still the same, i.e. the narration was presented with its *isnād*. This enabled the authenticity of *Ma'thūr* to be established on the basis of its *isnād*.¹⁵

Then the *Mufassirūn* emerged. They worked specifically on the compilation of Tafsir narration and they did not include the *isnād*. Thus, the exclusion of *isnād* took a place during the period of compilation, in the same way as it had occurred during the period of narration. This created further confusion about the authenticity of the texts because without the *isnād* the reader could only depend on the text itself and the reliability of the interpreter. There was an attempt to

¹³ Abdul M. O. A. , The Historical Development of Tafsir, article in *Islamic Culture*, (Volume 50 (L), 1976), p143. Muṣṭafā Zayd (Dr), *Dirāsāt fī al-Tafsīr*, (Cairo: Dār al-Fīkr al-'Arabī, 1970), p21. Mc Auliffe, Jane Dammen, *Qur'anic Christians an Analysis of Classical and Modern Exegesis*, 1st edition, (Cambridge: Cambridge University Press, 1991),p20.

¹⁴ Abdul,op.cit., Muṣṭafā Zayd,op.cit., Gatje Helmut, *The Qur'an and its Exegesis*, translated and edited by Alford T. Welch, (London: Routledge and Kegan Paul, 1975),p33.

pretend that all the contents of the books of Tafsir were authentic, but this could not be assumed due to the lack of the *isnād*.¹⁶

7.2.3- *Tafsīr al-Qur'ān bi al-Qur'ān*.

This type of *Tafsīr* means, the Qur'ān itself is used to interpret the Qur'ān. According to Ibn Taymiyyah, it is the best form of *Tafsīr*.¹⁷ In the Qur'ān, there are verses that share the same topics, but are narrated in different *sūrahs* and verses. An example of this is the story of the Prophet Adam, Eve and Iblīs which can be found in many chapters in the Qur'ān. The story is narrated briefly in *Sūrah al-Kahf* (18) and *Sūrah al-Isrā'* (17) and at full length in *Sūrah al-Baqarah* (2) and *Sūrah al-A'raf* (7). It is also narrated at moderate length in *Sūrah Tāhā* (20), *Ṣād* (38) and *Hijr* (15). Those who want to interpret the verses about this story need to study and refer to all the verses in the above *sūrahs*. This is because they are connected and complementary and need to be interpreted with each other.

Here are some examples of the *Tafsīr al-Qur'ān bi al-Qur'ān*: -

1. The Qur'ān says in *Sūrah al-Fātiḥah*, “The way of those on whom You have bestowed Your Grace, not of those who earned Your Anger, nor those who went astray”.¹⁸ “Whom You have bestowed Your Grace” is

¹⁵ Muhammad Husain Zahabi, *Israiliat dalam Tafsir dan Hadis*, op.cit., p26-27.

¹⁶ Ibid.

¹⁷ Ibn Taymiyyah, *Daqā'iq al-Tafsīr*, compiled by Muḥammad al-Sayyid al-Jalayand, (Dr), 1st Edition, (Cairo: Dār al-Ansār, 1398H/ 1978M), v1, p76.

¹⁸ *Al-Fātiḥah* (1) : 7

elaborated in another verse that states “And those who obey Allāh and the Messenger, then they will be in the company of those on whom Allāh has bestowed His Grace, of the Prophets, the *siddīqīn*, the martyrs and the righteous. And how excellent these companions are!”¹⁹

2. The Qur’ān says, “Then Adam received from his Lord Words (*kalimāt*). And his Lord pardoned him. Verily, He is the One Who forgives, the Most Merciful”.²⁰ Words “*kalimāt*” in this verse is interpreted in another verse in the Qur’ān to mean repentance, as it was stated that both Adam and his wife said. “Our Lord, we have wronged ourselves. If you forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers”.²¹

3. The Qur’ān says, “O you who believe! Fulfil obligations. Lawful to you are all the beasts of cattle except that which will be announced to you, game being unlawful when you assume *iḥrām* for *ḥajj* or *‘umrah*. Verily, Allāh commands that He wills”.²² Allāh’s words “except that which will be announced to you” are interpreted in another verse to mean what is “forbidden”. Thus the following verse, says “Forbidden to you are: *al-Maytah* (dead animals; cattle which have not been slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for other beings than Allāh or has been slaughtered for idols, or meat where Allāh’s name was not mentioned while slaughtering, and

¹⁹ *Al-Nisā’* (4) :69

²⁰ *Al-Baqarah* (2) :37

²¹ *Al-A’rāf* (7) :23

²² *Al-Mā’idah* (5) :1

that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and that which has been eaten by wild animals, unless you are able to slaughter it; and that which is sacrificed on *al-Nuṣub* (stone altars). (Forbidden) also is to use arrows seeking luck or decision”.²³

4. The Qur’ān which describes how people will be sorted after the resurrection states, “And you will be in three kinds”.²⁴ This sorting was interpreted in the next verse as, “So those on the right hand, who will be on the right hand? And those on the left hand, who will be those on the left hand. And those foremost will be foremost. These will be those nearest to Allāh”.²⁵ In other words the sequence of the *sūrah* indicates that the people who did good will be on the right hand side and the ones who did bad will be on the left hand side and so on.

5. The Qur’ān says, “Verily, man was created very impatient”.²⁶ This is interpreted in the following verse, “Irritable when evil touches him. And niggardly when good touches him”.²⁷

7.2.4- *Tafsīr al-Qur’ān bi al-Ḥadīth*

²³ *Al-Mā'idah* (5) :3

²⁴ *Al-Wāqi'ah* (56) :7

²⁵ *Al-Wāqi'ah* (56) :8-10

²⁶ *Al-Ma'ārīj* (70) :19

²⁷ *Al-Ma'ārīj* (70) :20-21

This type of *Tafsīr* means, the *Ḥadīth* is used to interpret the Qur'ān. In this context, Allāh says, “And We have also sent down unto you (O Muḥammad) the *Dhikr* (the Qur'ān), that you may explain clearly to men what is sent down to them, and that they may give thought”.²⁸ In addition, in the same chapter, verse 64, the Qur'ān indicates the role of the Prophet. The Qur'ān says, “And We have not sent down the Book (the Qur'ān) to you except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for folk who believe”.²⁹

These verses show that the Prophet was the interpreter of Divine scripture and that He elucidated revelations. While the Prophet was still alive, the Companions did not have the courage to interpret any verses in the Qur'ān. After the Prophet died, they took the responsibility to take up this role.

A question may arise as to whether the Prophet interpreted all the verses in the Qur'ān. There are two popular opinions about this; one from Ibn Taymiyyah and the other from al-Khuwayyi.³⁰ Ibn Taymiyyah believed that the Prophet explained all the contents of the Qur'ān to his Companions. He said: “It should be acknowledged that the Prophet explained the meanings in the Qur'ān to his Companions, just as he explained the utterances (*lafz*) of the Qur'ān to them.” Allāh says, “that you (Muhammad) may explain clearly to men what is sent down to them”.³¹ This includes the meanings and the utterances of the Qur'ān”.³²

²⁸ *Al-Nahl* (16) :44

²⁹ *Al-Nahl* (16) :64

³⁰ He was Shams al-Dīn Aḥmad bin Khalīl bin Sa'ādah al-Khuwayyi al-Shāfi'i. He was an intimate of Fakhr al-Dīn al-Rāzī. He was a *faqīh* and liked a debate. He died in 637H. See Ibn al-Imād, v5, p183.

³¹ *Al-Nahl*. 44

On the other hand, al-Khuwayyi believed that the Prophet did not explain all the meanings of the verses in the Qur'ān. His opinion could be based on a narration related by 'Ā'ishah: "The Prophet did not interpret anything from the Qur'ān except for the verses which were taught to him by Jibrīl (Gabriel), and were countable in number".³³

However al-Dhahabī said that the narration on which al-Khuwayyi based his opinion was narrated by Abū Ja'far bin Muḥammad al-Zubayrī³⁴ whose narration was rejected by most of the Muslim scholars.³⁵ Thus al-Dhahabī disagrees with al-Khuwayyi on this basis.

Actually al-Dhahabī believes that neither of the opinions are necessarily correct. He says that "Although Allāh explains in verse 44 in *Sūrah al-Nahl* (16), that He ordained His messenger to explain the Qur'ān to his Companions, this does not mean he explained all the contents of the Qur'ān. We can logically assume that the Prophet only explained the unclear verses, the ones which required explanation. Since not all the verses in the Qur'ān were ambiguous to the Companions, it would have been useless for the Prophet to explain all of them".³⁶

³² Ibn Taymiyyah, *Muqaddimah fi Uṣūl al-Tafsīr*, edited by 'Adnān Zarzūr, (Dr.), (Beirut: Dār al-Qur'ān al-Karīm, 1971), p35.

³³ Al-Ṣuyūṭī, *al-Itqān fi Ulūm al-Qur'ān*, edited by Muḥammad Abū al-Faḍl Ibrāhīm, (Beirut: al-Maktabah al-'Asriyyah, 1408H/1988M), v4, p171. The above narration can be obtained from al-Ṭabarī, *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān*, op.cit., v1, p37. This can also be obtained from *Tafsīr al-Qur'ān al-'Aẓīm*. Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, 2nd edition, (Beirut: Dār al-Ma'rifaḥ, 1988M/1408H), v1, p7.

³⁴ Al-Dhahabī, *ibid.* Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, op.cit., v1, p7.

³⁵ See the opinion of the scholars about him in al-Ṭabarī and Ibn Kathīr. Al-Ṭabarī, *Jāmi' al-Bayān*, op.cit., v1, p39. Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, op.cit.

³⁶ Al-Dhahabī, Muḥammad Husin (Dr.), *al-Tafsīr wa al-Mufasssīrūn*, (Beirut: Dār Ihyā' al-Turāth al-'Arabī, 1976), v1, p52.

Another arguments against the opinion that the Prophet interpreted all the verses is that if the Prophet had explained all the meanings in the Qur'ān, there would not have been different opinions amongst the Companions about the exegesis of a verse. If the Companions had acquired a text on exegesis from the Prophet, then they would have certainly held to it. It is a well-known fact that the companions of the Prophet did disagree about the understanding of certain verses; thus it would appear that the argument that the Prophet did not interpret all of the Qur'ān is the stronger of the two.

In conclusion it seems that one way of reconciling the differences between those two opinions is to say that the Prophet explained most of the meanings in the Qur'ān to his Companions, but not all of them. This must be so because there are verses in the Qur'ān whose meanings can be comprehended easily, as they are straightforward. The Prophet only explained the ambiguous verses, which could not be comprehended without his interpretation. Also the Prophet did not need to elucidate verses which could be comprehended through *istinbāḥ* (discovery and invention) and the Arabic language. If the verses can be comprehended using the *istinbāḥ* method, then it is better to use *istinbāḥ* than *talqīn* (dictation). This is because the former method supports humans using their intelligence and comprehension with regards to the Qur'ān.

Here are some examples of the *Tafsīr al-Qur'ān bi al-Ḥadīth* : -

1. When Allāh's said, "It is those who believe and confuse not their belief with *ẓulm* (wrong), for them (only) there is security and they are the

guided”,³⁷ the Prophet interpreted *al-zulm* as *al-shirk* (polytheism),³⁸ i.e. worshipping others besides Allāh. He substantiated this interpretation with another verse in the Qur’ān, “Verily! Joining others in worship with Allāh is great *zulm* (Wrong) indeed”.³⁹

2. The Prophet interpreted “an easy reckoning” in Allāh’s revelation, “he surely will receive an easy reckoning”⁴⁰ as *al-‘Arḍ*.⁴¹ He said, “He who is thoroughly examined in reckoning is put into torment”.⁴²

3. The Prophet elucidated “power” in His revelation: “And make ready against them all you can power, including steeds of war to threaten the enemy of Allāh and your enemy”⁴³ as the throwing of rocks.⁴⁴

4. The Prophet explained, “those who earned your anger,” and “those who went astray,” in *Sūrah al-Fātiḥah*⁴⁵ as the Jews and the Christians.⁴⁶

5. The Prophet interpreted, “the white thread” and “the black thread”⁴⁷ in His revelation: “And eat and drink until the white thread of dawn appears

³⁷ *Al-An‘ām* (6) :82

³⁸ Al-Zarkashī, Badr al-Dīn Muḥammad bin ‘Abd Allāh , *al-Burhān fī ‘Ulūm al-Qur’ān*, edited by Muṣṭafā ‘Abd al-Qādir ‘Atā, (Beirut: Dār al-Fīkr, 1408H/1988M),v2,p173.

³⁹ Luqmān: 31. Al-Bukhārī, Ṣaḥīḥ al-Bukhārī in *Mawsū‘ah al-Iḥādīth* op.cit. *Kitāb al-Tafsīr, bāb sūrah Luqmān*,no.4776.,p405,

⁴⁰ *Al-Inshiqāq* (84) :8

⁴¹ Al-Zarkashī, op.cit.

⁴² Al-Bukhārī,op.cit.*Kitāb al-Tafsīr, bāb sūrah al-Inshiqāq*,no.4939,p426.

⁴³ *Al-Anfāl* (8) :60

⁴⁴ Al-Zarkashī, op.cit. Muslim, Ṣaḥīḥ Muslim in *Mawsū‘ah al-Iḥādīth al-Kutub al-Sittah*, edited by Ṣāliḥ bin ‘Abd al-‘Azīz Āl al-Shaykh, 1st edition, (London: Mua’assasah al-Birr, 1420H/1999), *Kitāb al-Imārah, bāb faḍl al-Ramy*, no.4946,p1020.

⁴⁵ *Al-Fātiḥah* (1) :7

⁴⁶ Ahmad bin Ḥanbal, *Musnad in Sunan al-Tis‘ah, Musnad al-Kūfiyyīn*,no.18572

⁴⁷ Muḥammad ‘Abd al-‘Azīm al-Zarqānī, *Manāhil al-‘Irfān fī ‘Ulūm al-Qur’ān*, (Cairo: Dār Ihyā’ al-Kutub al-‘Arabiyyah, n/y),v2,p9.

to you distinct from the black thread”⁴⁸ as “the blackness of the night and the whiteness of the dawn”.⁴⁹

7.2.5- *Tafsīr al-Qur’ān* by the statements of the Companions.

It also relevant to speak about the third form of *Tafsīr al-Qur’ān*, which is *Tafsīr al-Qur’ān* by the statements of the Companions. Sonhadji used this method in his book, so it would be useful to highlight this method of *Tafsīr* in order to understand what Sonhadji has done in his book.

After the Prophet died, the Companions, whose knowledge about the Qur’ān was acquired during their life with the Prophet, carried out their duties to the community by giving explanations of anything they knew about the Qur’ān.⁵⁰ There are many authorities in exegesis amongst the Companions but ten people were the most eminent. These were Abū Bakr, ‘Umar, ‘Uthmān, ‘Alī, Ibn Mas‘ūd, Ibn ‘Abbās, Ubay bin Ka‘ab, Zayd bin Thābit, Abū Mūsā al-‘Ash‘arī and ‘Abd Allāh bin al-Zubayr. Amongst the four Caliphs, ‘Alī narrated exegesis the most. The three other Caliphs related very few narrations of exegesis. This might be due to the fact that they died earlier.⁵¹

Among the ten Companions mentioned previously, Ibn ‘Abbās had the best authority in exegesis. The Prophet is said to have prayed for Ibn ‘Abbās to reach

⁴⁸ *Al-Baqarah* (2) :187

⁴⁹ Al-Bukhārī, Ṣaḥīḥ al-Bukhārī, in *Mawsū‘ah al-Ḥadīth*, op.cit., *Kitāb al-Sawm, bāb qawf Allāh wa kulū wa ishrabū*, no.1916, p149

⁵⁰ They are considered to be the third important source of Tafsir. See Rashīd Aḥmad (Jullandri), *Qur’anic Exegesis and Classical Tafsir*, article in *Islamic Quarterly*, (Volume 12, 1968), p77.

⁵¹ al-Ṣāliḥ, *Mabāḥith fī ‘Ulūm al-Qur’ān*, op.cit, p289

this achievement.⁵² Because of his prominence, efforts were initiated to compile his work in interpretation. Al-Fayrūz Abādī⁵³ was among these compilers and he named his book *Tanwīr al-Miqbās fī Tafsīr Ibn ‘Abbās*.⁵⁴

The Companions were the individuals who, second to the Prophet, were very well qualified to interpret the Qur’ān, because they lived during the period of revelation of the Qur’ān. They were knowledgeable about the time, place and reason a verse or a surah was sent down.⁵⁵

However, the companions differed in their degree of comprehension of the Qur’ān. Nevertheless, this did not mean that they were not qualified to interpret it. Nor that they did not err while doing so, since mistakes are part of human weakness. Commenting on this subject, Dr. al-Khālidī said: “Miscomprehension of the Qur’ān by some of the Companions demonstrated natural human weaknesses. Every human being will make mistakes, even if they have reached a high level of authority in a discipline. Nevertheless, there is an obvious difference between a person with authority in a discipline and a person without any qualifications in it”.⁵⁶

⁵² Ibid.

⁵³ He was Muḥammad bin Ya‘qūb bin Muḥammad bin Ibrāhīm al-Fayrūz Abādī. He died in 817M. He wrote a lot about spurious *Ḥadīth*. See Ismā‘īl Bāshā al-Baghdādī, *Hadyah al-‘Ārifīn*, (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1992),v6,p180-181. He was the author of book of *Tafsīr* namely *Baṣāir Dhawī al-Tamyīz*, (Beirut: Dār al-Kutub al-‘Ilmiyyah,n/y).

⁵⁴ Al-Fayrūz Abādī, *Tanwīr al-Miqbās fī Tafsīr Ibn ‘Abbās*, (Egypt: Muṣṭafā al-Bābī al-Ḥalabī,1951). See a discussion about this book in Golfed Isaiyah. Von Isaiyah Goldfeld, *The Tafsīr of AbdAllāh bin ‘Abbas*, article in *Der Islam*, (Volume 59, 1982),p125-135.

⁵⁵ Abdul M. O. A., op.cit.,p142. Ibn Taymiyah, *An Introduction to the Exegesis of the Qur’an*, translated by Muḥammad ‘Abd al-Ḥaq Anṣārī (Dr), (Kingdom of Saudi Arabia: Islamic University of Imām Muḥammad bin Ṣāūd,1409H/1989M),p41.

⁵⁶ Al-Khālidī Ṣolāh ‘Abd al-Fattāḥ (Dr), *Taṣwībāt fī Fāhm Ba‘ḍ al-Āyāt*, (Damascus: Dār al-Qalam,1987),p34.

Here are some examples of the *Tafsīr al-Qur'ān* by the statements from the Companions: -

1. Commenting on the verse, “have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?”,⁵⁷ Ibn ‘Abbās interpreted “the united heaven” as the heaven which did not have any rain; meanwhile he interpreted “the united earth” as the earth that did not have any plants. “Then Allāh parted them” was interpreted as the occurrence of rain and the growth of plants.⁵⁸

2. Ibn ‘Abbās related that in a study circle which talked about the exegesis of the Qur’ān, there were some Companions who asked about the elucidation of verses in *Sūrah al-Nasr*. A number of the Companions said that the verses were meant to ordain humans to seek forgiveness from Allāh and that we would gain a victory when Allāh’s help had come. All the Companions became silent with this explanation, and no more questions arose. Then one of the Companions asked Ibn ‘Abbās what he thought about the explanation. Ibn ‘Abbās said that he believed that apart from the obvious outward meaning of the verses, they also had an esoteric meaning, which was that, the time for the death of the Prophet was near.⁵⁹

⁵⁷ *Al-Anbiyā’* (21) :30

⁵⁸ Ibn Kathīr, *op.cit.*, v3, p186.

⁵⁹ ‘Abd al-Wahhāb Fāyid (Dr), *al-Dakhīl fī Tafsīr al-Qur’ān al-Karīm*, 1st edition, (Cairo: Maḥba’ah Iḥisān, n/y), v1, p59-60.

Both of the above interpretations by Ibn ‘Abbās indicate that he gave his own opinion of the meaning of the text. Neither which not seem to give an indication of how Ibn ‘Abbās reached his conclusions and thus the authenticity of the interpretations is based on his scrupulous understanding and deep knowledge of the words and the construction in the Qur’ān.

3. It was narrated that ‘Alī bin Abū Ṭālib disagreed with Ibn Mas‘ūd regarding the *‘iddah* for a pregnant women whose husband was dead. ‘Alī said that the *‘iddah* lasted for two periods, namely four months and ten days, according to a verse in *Sūrah al-Baqarah* (2) and until the infant was born, with reference to a verse in *Sūrah al-Ṭalāq* (65). On the contrary, Ibn Mas‘ūd said that the *‘iddah* lasted for one period only, which was until the delivery of the infant. He based his opinion on the fact that the latter of the above two verses was revealed at a later date than the former.⁶⁰

This difference of opinion could be because one of them commented on the subject before the second verse was revealed, and the other commented after. All these interpretations are reflections of the Companions’ understandings of the text, and they represent another form of Qur’ānic exegesis.

⁶⁰ Ibid.

4. ‘Umar al-Khaṭṭāb was at one time presented with a case in which a man was murdered by his own stepmother and sibling. ‘Umar was put in the difficult position of deciding whether to sentence both of the murderers to death, remembering Allāh’s saying, “a single life for a single life”. Then, ‘Alī expressed his opinion and said, “O *Amīr al-Mu‘minīn*, if you see two people share in the killing of a goat, and each of them obtains his portion, are you going to cut off both people’s hands?” ‘Umar answered, “Of course!” Then ‘Alī replied, “And so likewise in this matter.” Following that, ‘Umar wrote a letter to his officer to sentence the two felons to death. Verily, if all *Ṣan‘ā’* were to gather and give a verdict, they would sentence all of the felons to death.⁶¹

5. ‘Umar on one occasion addressed the Muslim community in his *khuṭbah* (sermon) not to raise the value of *mahr* (bridal-money given by the husband to the wife at the time of marriage). He suggested a maximum value of forty *ūqiyyah*. Whoever exceeded the limit, the excess would be given to *Bayt al-Māl* (state’s treasury). Then, a woman stood up and said, “What right has *Amīr al-Mu‘minīn* to decide the value of the *mahr*?” ‘Umar then asked her back, “why?” The woman replied, “Did not Allāh say in the Qur‘ān: “and you have given one of them a *qinṭār* (of gold i.e. a great amount) as *mahr*, take not the least bit of it back; would you take it wrongly without a right and (with) a manifest sin?” Listening to this, ‘Umar then withdrew his position and said, “that woman is right and this man (myself) is wrong”.⁶²

⁶¹ Ibid.

⁶² Ibid.

7.3- The *Tafsīr al-Ra'y* (Reason)

Tafsīr al-Ra'y means an interpretation of the Qur'an by opinion. Although we said it is an interpretation by opinion it does not mean an interpretation by mere opinion but an interpretation is deriving on opinion through *ijtihād* based on sound sources. It is also known as *Tafsīr bi al-Dirāyah* (knowledge).

7.3.1-The *Tafsīr al-Ra'y*: About its legitimacy

There are two opinions among scholars about this method of interpretation. One opinion is that the use of this method is totally wrong, and that the Qur'an should only be interpreted by the *Ma'thūr* method. The other opinion is that is not wrong to use the *Ra'y* method.⁶³ The use of the *Ra'y* method does not mean that the interpretation is based solely on logic alone, while ignoring other sources of reference. In fact the *Ra'y* method is the last alternative to use when other sources of reference may not be available.

7.3.2-Arguments against the use of *al-Ra'y*

7.3.2.1- Arguments from the *Hadīth*

This opinion is based on the *Hadīth* from the Prophet which forbade self-opinion when interpreting the Qur'an. Imām al-Termidhī narrated from Ibn 'Abbās: "The Prophet said, "Be fearful from commenting about me save from what you really

⁶³ Al-Zafzaf, op.cit.,p175.

know. Whosoever prevaricates about me is seeking a place in hell. And whosoever makes statements about the Qur'ān from his own opinion is seeking a place in hell”⁶⁴.

Abū Dāwūd also narrated from Jundub, the Prophet said, “ Whosoever makes statements about the Qur'ān from his own opinion is wrong, even if he is right”.⁶⁵

7.3.2.2- Argument from the *Āthār*⁶⁶

This opinion is also based on the *Āthār* of *salaf* scholars, who forbade the use of self-opinion when interpreting the Qur'ān. An example is the narration from Yazīd bin Abū Yazīd. He said, “We were asking Sa'īd bin al-Musayyab about the matters of *ḥalāl* and *ḥarām*, as he was the more knowledgeable among us. But when asked about the Qur'ān, he kept silent and did not answer; as if he did not hear us”.⁶⁷

7.3.2.3- Logical argument

To comment about the Qur'ān solely based on self-opinion is to comment without knowledge, and commenting without knowledge is unlawful. Thus, interpreting with self-opinion is forbidden since it might expose the content of

⁶⁴ Al-Termidhī, Sunan al-Termidhi in Mawsū'ah al-Iḥādīth, op.cit., *Kitāb abwāb Tafsīr al-Qur'an, bāb ma ja' lī allazī yufassiru al-Qur'an bi ra'yih*, no.2951, p1948.

⁶⁵ Abū Dāwūd, Sunan Abū Dāwūd in Mawsū'ah al-Iḥādīth, op.cit., *Kitāb al-'Ilm, bāb al-Kalam fī kitāb Allāh bilā 'ilm*, no.3652, p1494.

⁶⁶ *Āthār* here means the tradition relating the deeds and utterances of the companions and *salaf*

⁶⁷ Rozali Adam, *al-Qur'an di antara Tafsir dan Isra'iliyat*, 1st edition, (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1985), p87.

the Qur'ān to uncertainty. The Qur'ān says, "And follow not that of which you have no knowledge. Verily! The hearing and the sight, and the heart, of each of those you will be questioned (by Allāh)".⁶⁸ In another verse Allāh forbids making statements about Him of which people have no knowledge.⁶⁹

7.3.3- Arguments for the use of *al-Ra'y*

7.3.3.1- Arguments from the Qur'ān

This opinion stems from the argument that Allāh urged people to think about and study the contents of the Qur'ān. Among the verses are: "(This is) a Book (the Qur'ān) which We have sent down to you full of blessings that they may ponder over its verses and that men of understanding may remember"⁷⁰ and "Do they not then think deeply of the Qur'ān or are their hearts locked up (from understanding it)".⁷¹

On the basis of the verses mentioned above and similar verses,⁷² those who are in favour of the use of the *Ra'y* method justify their view. Also they maintain that the Qur'ān contains commandments, prohibitions, and laws which provide guidance for humankind. To understand the Qur'ān, requires explanations and interpretations, and the Prophet himself did not interpret all of the verses in the Qur'ān. Thus they argue that scholars should continue voicing their opinions when explaining the Qur'ān.

⁶⁸ *Al-Isrā'* (17) : 36

⁶⁹ *Al-A'rāf* (7) : 33. Rozali Adam, op.cit., p86.

⁷⁰ *Şād* (38) : 29

⁷¹ *Muḥammad* (47) : 24.

⁷² Such as *Sūrah al-Baqarah* (2) : 221 and *al-Dukhkhān* (44) : 58.

7.3.3.2- Arguments from the *Āthār*

There are a few strong examples of *salaf* scholars pointing towards the use of the *Ra'y* when interpreting the Qur'ān. One example is when 'Abd Allāh bin Mas'ūd was asked about a woman whose husband had passed away before they had been together, and before receiving her dowry. He answered, "I am speaking with my own opinion. For that woman, her dowry will be as for other women, there is no cruelty or injustice in that. If this opinion is right, then it is from Allāh, but if it is wrong then it is all from me and satan. Allāh and his Messenger are not wrong in this matter".⁷³

7.3.3.3- Logical arguments

The interpretations of the *Ṣaḥābah* may differ from one another, even when interpreting the same verse. Indirectly, this shows that their interpretations come from each individual's own opinion, and are not totally conveyed from the Messenger himself. If the use of self-opinion is not permissible by *shar'*, how could there be a difference between these interpretations? This shows that interpreting the Qur'ān with the *Ra'y* is permitted.

7.3.4- A compromise between the two opinions

In essence, the two conflicting opinions about the use of *Ra'y* have the same aim, which is to understand the Qur'ān. The opposition to the use of *Ra'y* does not

mean closing the door on discussing the Qur'ān, but simply means asking that the Qur'ān be discussed in the best way. Hence the disagreement between the two opinions is about how to discuss the Qur'ān in the best way. However, this disagreement can be rectified. In fact saying that Ibn Taymiyyah opposed the use of *Ra'y* is not totally accurate.⁷⁴ What he opposed was interpreting without knowledge.⁷⁵

⁷³ Rozali Adam, op.cit.,p89.

⁷⁴ Abū Zuhrah, Muḥammad, *al-Mu'jizah al-Kubrā*, (Cairo: Dār al-Fīkr al-'Arabī, n/y),p507.

⁷⁵ Some scholars may say that Ibn Taymiyyah forbade interpreting the Qur'ān using the *Ra'y* method. However, the truth of this opinion about Ibn Taymiyyah can only be judged through the writings of Ibn Taymiyyah himself. Among his best writing to study is 'Daqā'iq al-Tafsīr'. According to Ibn Taymiyyah, the interpretation of the Qur'ān by the *Ra'y* method solely without knowledge is *ḥarām* (forbidden). This statement was based on the *Ḥadīth* by Rasūl Allāh, "Whosoever says about the Qur'ān without knowledge is seeking a place in hell". Rasūl Allāh also said, "Whosoever says about the Qur'ān with his *Ra'y* (opinion), is in the wrong; even if he is right". It was also narrated that the *ṣaḥābah* of the Prophet acted firmly against those who tried to interpret the Qur'ān without the appropriate knowledge or authority. However, the works of Mujāhid and Qatādah in interpreting the Qur'ān were not considered to be wrong. This was because there was a lot of evidence showing that they did not only use logic to interpret the Qur'ān.

Hence, whoever interprets the Qur'ān based mainly on his own logic, has acted against the *sharī'ah* (Islamic rule). Even if he is right by coincidence, by jurisdiction he is still wrong. An analogy to this situation is like convicting a person of a crime without having the full and true account of the crime committed. Hence, Allāh considers the accuser in *Sūrah al-Nūr* (24) verse 13 as a liar. The accuser of adultery when there is lack of evidence is still considered a liar even though his accusation is true. This is because he is not supported by knowledge and evidence. Ibn Taymiyyah stated that *salaf* scholars refused to interpret the Qur'ān when they did not have enough knowledge on the subject. Abū Bakr once said, "There would not be a place for me on this earth if I say things about the Qur'ān which I have no knowledge of." He gave the same answer when asked about the interpretation of *Sūrah 'Abasa* (80): 31.

Ibn 'Abbās was once asked about the meaning of the verse, "One day the space whereof is a thousand years," (*al-Sajdah* (32) : 5). He answered, referring to another verse, "a day the measure whereof is fifty thousand years" (*al-Ma'ārīj* (70): 4). The man then said, "I asked you to give an answer". Ibn 'Abbās answered that both days were mentioned in the Qur'ān, and that Allāh knows its meaning best. This showed that Ibn 'Abbās refused to say anything about the Qur'ān which he had no knowledge about.

This is some of the evidence showing that *salaf* scholars refuse to interpret the Qur'ān when they do not have sufficient knowledge about the matter. There is much more evidence from 'Umar al-Khaṭṭāb, Jundub bin 'Abd Allāh, Sa'īd al-Musayyab and others.

However, to interpret the Qur'ān based on knowledge about the Arabic language and *shar'* is not wrong. The contributions of those who interpret the Qur'ān in this way have produced many commentaries of the interpretation of the Qur'ān. This is not against the *shar'* as the interpretations are based upon knowledge. In fact these interpreters also keep silent when asked things about the Qur'ān about which they have no knowledge. It is argued that these interpreters have a responsibility to play towards mankind, for Allāh said, "to make it known and clear to mankind and not to hide it". (*Āli-Imrān*: (3):187). Rasūl Allāh also said, "Anyone who hides knowledge when asked, Allāh will put a bridle on his mouth with a bridle from hell". Ibn Taymiyyah, *Daqā'iq al-Tafsīr*, op.cit.,v1,p82-87.

The opposition to the use of *Ra'y* mainly stems from the concern that the interpretations of the Qur'ān may be misleading. This concern can be ameliorated by imposing certain rules when interpreting the Qur'ān with *Ra'y*.

Those who permit the use of *Ra'y* laid out some guidance to account for the credibility of any interpreter. Among this is that the interpreter should have sufficient knowledge in matters concerning *Asbāb al-Nuzūl*, *nāsikh* (abrogating) and *mansūkh* (abrogated), *Uṣūl al-Fiqh*, *Uṣūl al-Dīn*, and the Arabic language. Anyone not fulfilling these criteria,⁷⁶ is not qualified to discuss and interpret the Qur'ān.⁷⁷

A lack of understanding of the Arabic leads to errors in interpretation. For example, the error of interpreting the word *awliyā'* as *walī* in *nikāḥ*,⁷⁸ in the verse "Let not the believers take the disbelievers as *awliyā'* instead of the believers".⁷⁹ Also the error of not interpreting the phrase *al-Yaqīn* as *al-Mawt* in the verse "And worship your Lord until there comes unto you the *al-Yaqīn* (certainty)."⁸⁰ Others examples of error in understanding the *Tafsīr* can be found in the following: -

⁷⁶ For the criteria, see al-Zarkashī, *op.cit.*,v2,p170-194, al-Ṣuyūṭī,*op.cit.*,v4,p174-180 and al-Naqrāshī, Maḥmūd al-Sayyid 'Alī, (Dr.), *Manāḥij al-Mufasssīrīn*, (al-Qusaym: Maktabah al-Nahḍah,1986), p22-23

⁷⁷ Imām al-Suyūṭī, in the introduction of his exegesis, mentioned that an interpretation becomes forbidden when the interpreter uses his own opinion to interpret the Qur'ān in order to agree with his *madhhab*. This factor usually leads to deviating the interpreter from the truth. Rozali Adam, *op.cit.*, p97.

Dr.Ṣubḥī Ṣāliḥ argued that any interpretation without valid supporting arguments should be forbidden. It should also be forbidden if the interpreter is ignorant in the methods of the Arabic language and Islamic regulations, or when the interpretation is made to only to support his own interest. Ṣubḥī al-Ṣāliḥ (Dr.) *Mabāḥith fi 'Ulūm al-Qur'ān*, (Beirut: Dār al-'Ilm li al-Malayīn,1990),p291-292.

⁷⁸ Muhammad bin Ismail

⁷⁹ *Āli-'Imrān* (3) : 28

⁸⁰ *Al-Ḥijr* (15) : 99

1. A paper called *Alam Sebagai Saksi* (The World as a Witness) was severely criticised because the interpreter ignored *Asbāb al-Nuzūl* and the principal of Islamic Doctrine. The writer claimed Mirza Ghulam Ahmad to be the Mahdi Imam, by referring to a verse in the Qur'ān which was revealed especially for Muḥammad. He used this verse as his argument: "And if he (Muḥammad) had forged a false saying concerning Us. We surely should have seized him by his right hand (or with power and might), And then certainly should have cut off his life artery (Aorta)".⁸¹

He argued that if Mirza Ghulam Ahmad's claim that he received revelation from Allāh is false, then surely Allāh would have punished him and destroyed all his work. But since Allāh had not done so, he argued that this proved Mirza's claim as true.⁸²

However we may point out that when the writer did not include *Asbāb al-Nuzūl*, he took the meaning completely out of context, because the verse refers to the Prophet Muḥammad only. Also he violated a doctrinal principal of Islam, that no revelation will be after Muḥammad.

2. On the Shī'i tradition, we can find also some interpretations of the Qur'ānic text which derive their meanings only from a personal or sectarian understanding of the text. The author of *al-Ṣāfi fī al-Tafsīr*⁸³ deviated from the truth when interpreting the verse: "Allāh did indeed

⁸¹ *Al-Ilāqqah* (69) : 44-46

⁸² Zulkifli Haji Yusoff, *Kunci Mengenal al-Qur'an*, 1st edition, (Kuala Lumpur: Berita Publishing Sdn. Bhd. 1996),p49.

help him when the disbelievers drove him out, the second of two, when they (Muḥammad and Abū Bakr) were in the cave and he said to his companion : “ Be not sad surely Allāh is with us.” Then Allāh sent down His *sakīnah* (calmness) upon him....”⁸⁴

The author stated that Abu Bakr was in doubt about Muḥammad in that he thought he was not a prophet but a sorcerer. This is why Muḥammad had to wipe his face with his hand in order to calm him down. One can find no justification for this interpretation, except that the interpreter jumped to a conclusion which was affected by his personal interest.⁸⁵

7.4- The *Tafsīr al-Mawḍū‘ī*.

7.4.1- The existence of *Tafsīr al-Mawḍū‘ī*.

Tafsīr al-Mawḍū‘ī is a type of interpretation which elaborates on certain subject matters which are laid down in the Qur`ān and which are located in its verses in one *sūrah* or in many *sūrahs*.⁸⁶

In the same way as for *Tafsīr al-Ra‘y*,⁸⁷ it is difficult to ascertain when this type of *Tafsīr* came into existence. Nonetheless, it could be said that in its elementary

⁸¹ The author of the book was Muḥammad bin al-Shah Murtaḍā bin al-Shah Maḥmūd or better known as Mulla Muḥsin al-Kāshī. See al-Dhahabī, *al-Tafsīr wa al-Mufasssīrūn*, op.cit.,v2,165-166.

⁸⁴ *Al-Tawbah* (9) : 40

⁸⁵ Al-Dhahabī, *Al-Tafsīr wa al-Mufasssīrūn*, op.cit.

⁸⁶ See some ideas about this type of *Tafsīr* in Shalahudin. Kafrawi ,Shalahudin, *Methods of Interpreting the Qur`an: a Comparison of Sayyid Quṭb and Bint al-Shatī`*, article in *Islamic Studies Quarterly Journal*, (Volume 37, no. 1, 1998),p3.

⁸⁷ When scholars discuss *Tafsīr al-Ra‘y* they usually discuss it from two views. The first is how Islam encourages people to use *Ra‘y*, as it was stated in many verses of the Qur`ān. The second is the discussion about *Ra‘y* by using the books which were written in this context as a sample. See

stages the subject matter, dealt with, revolved around *Āyāt al-Aḥkām*, '*Ulūm al-Qur'ān* and also language. A few examples of the first one is the *Aḥkām al-Qur'ān*, which was written by Ibn al-'Arabī⁸⁸ and Kiyā al-Harrāsī.⁸⁹ In the field of '*Ulūm al-Qur'ān* there were *Majāz al-Qur'ān*, *Aqsām al-Qur'ān*, *Amthāl al-Qur'ān*, *al-Nāsikh wa al-Mansūkh* and *Asbāb al-Nuzūl*. And in the field of languages, there were *Mushkil al-Qur'ān*, *al-Mufradāt fī Gharīb al-Qur'ān*, *Islāḥ al-Wujūh wa al-Nazā'ir* and others.⁹⁰

Tafsīr al-Mawḍū'ī has expanded and developed along with the current developments and expansion of knowledge. There have been many writings about the Qur'ān which try to offer more detailed explanations with regards to the contents of the Qur'ān, and which try to relate them to the lives of the community at present.⁹¹

7.4.2- The Types of *Tafsīr al-Mawḍū'ī*

There are at least three types of *Tafsīr al-Mawḍū'ī*: -

Fahd 'Abd al-Raḥmān (Dr), *Manhaj al-Madrasah al-'Aqliyyah al-Ḥadīthah fī al-Tafsīr*, 4th edition, (Beirut: Mu'assasah al-Risālah, 1414H), p29-43, 'Abd al-'Azim Aḥmad al-Ghabbāshī, *Tārīkh al-Tafsīr wa Manāhij al-Mufasssīrīn*, 1st edition, (Cairo: Dār al-Ṭibā'ah al-Muḥammadiyyah, 1391H/1971M), p58-62, 'Umar Yūsuf Ḥamzah (Dr), *Dirāsāt fī Uṣūl al-Tafsīr wa Manāhijuh*, 2nd edition, (al-Dawḥah: Maktabah al-Aqsā, 1415H/1995M), p153-187.

⁸⁸ He was Muḥammad bin 'Abd Allāh bin Muḥammad Abū Bakr Ibn al-'Arabī a scholar in *Tafsīr* and *Ḥadīth*. According to al-Suyuti, he wrote two books in *Tafsīr* and *Ḥadīth*. His books in *Tafsīr* are *Aḥkām al-Qur'ān* and *al-Tafsīr*. His books in *Ḥadīth*, *Sharḥ al-Termidhī* and *Sharḥ al-Muwatta'*. He died in 543H. Al-Suyuti, *Ṭabaqāt al-Mufasssīrīn*, edited by 'Alī Muḥammad 'Umar, 1st edition, (Cairo: Maktabah Wahbah, 1396H/1976M), p105.

⁸⁹ He was 'Alī bin Muḥammad bin 'Alī al-Ṭabrastānī Ikiyā al-Harrāsī. He was among the Shāfi'ī scholars. Some of his books were *Aḥkām al-Qur'ān*, *Shifā' al-Mustarshidīn* and *Naqḍ Mufradāt Aḥmad*. He died in 504H. Ibn al-'Imād, op.cit., v6, p14-17.

⁹⁰ Muṣṭafā Muslim, (Dr), *Mabāhith fī al-Tafsīr al-Mawḍū'ī*, 1st edition, (Damascus: Dār al-Qalam, 1410H/1989M), p17-21. See more examples in 'Umar Yūsuf. 'Umar Yūsuf Ḥamzah (Dr), *Dirāsāt fī Uṣūl al-Tafsīr wa Manāhijuh*, (al-Dawḥah: Maktabah al-Aqsā, n/y), p130.

7.4.2.1- The explanation of word usage in similar verses.

This is where the commentator takes a word from the Qur'ān and then gathers all the verses which include this word. These verses are analysed one by one from all sorts of angles. This needs to be done because frequent and multiple usage in the Qur'ān results in different interpretations of the Qur'ān. Finally, the different ways this word is used in the Qur'ān are explained and then a thorough commentary is made for them.⁹²

Words like *al-Ummah*, *al-Ṣadaqah*, *al-Jihād*, *al-Kitāb*, *al-Munāfiqūn* and *Ahl al-Kitāb* are frequently used and repeated in the Qur'ān. The *Mawḍū'ī* commentaries would make an analysis with regards to these words from a literary point of view and indicate their usage. Books like *Gharīb al-Qur'ān*,⁹³ *al-Ashbāh wa al-Nazā'ir* and a few others are examples of the books which take the form of this first type of *Tafsīr al-Mawḍū'ī*.⁹⁴

To clarify the nature of this kind of *Tafsīr* even further we can look at one of the books written in this field by al-Damghānī. At one point in his book al-Damghānī comments on the meaning of the word *khayr* (good), and how it is used in the Qur'ān. According to him, the letters *khā'-yā-rā'* have eight meanings, and they are: *al-Māl* (wealth), *al-Īmān* (faith), *al-Islām*, *al-Afḍal* (best or better), *al-'Āfiyah*

⁹¹ See some lectures of *Tafsīr al-Mawḍū'ī* by Bāqir Sadr. Muḥammad Bāqir al-Sadr, *al-Madrasah al-Qur'āniyyah*, 2nd edition, (Beirūt: Dār al-Ta'āruf li al-Maḥbū'ah, 1401H/1981M), p7-55.

⁹² *Musṭafā Muslim*, op.cit., p23.

⁹³ E.g. written by al-Rāghib. Al-Rāghib al-Asfahānī, *al-Mufradāt fī Gharīb al-Qur'ān*, edited by Muḥammad Sayyid Kaylānī, (Beirūt: Dār al-Ma'rifah, n/y).

⁹⁴ *Musṭafā Muslim*, op.cit.

(health), *al-Ajr* (remuneration), *al-Ta'ām* (nourishment), *al-Zafr* (success) and *al-Ghanīmah* (booty).⁹⁵

He says that *khayr* with the meaning of wealth is located in a few verses in the Qur'ān such as in *Sūrah al-Baqarah* (2): verse 180, "It is prescribed for you, when death approaches any of you, if he leaves good (i.e. wealth)". In *Sūrah al-Baqarah* (2): verse 215, "Say, whatever you spend of good (i.e. wealth) must be for parents and kindred". Also in *Sūrah al-Baqarah* (2): verse 272, "And whatever you spend in good (i.e. wealth) it is for yourselves". In *Sūrah Şād* (38): verse 32, "And whatever you spend in good (i.e. wealth) it will be repaid to you in full. I did love the good (i.e. wealth)". And in *Sūrah al-Nūr* (24): verse 33, "If you know that they are good (i.e. have wealth)".⁹⁶

As regarding *khayr* with the meaning of *al-Īmān* it can be found in verses like *Sūrah al-Anfāl* (8): verse 23, "Had Allāh known of any good (i.e. faith) in them, He would indeed have made them listen". In *Sūrah al-Anfāl* (8): verse 70, "If Allāh knows any good (i.e. faith) in your hearts..." And in *Hūd* (11) : verse 31, "And I do not say of those whose eyes look down upon that Allāh will not bestow any good (i.e. faith) in them".⁹⁷

Al-Khayr that carries the meaning of Islam can be seen in *Sūrah al-Baqarah* (2): 105, "Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor all *al-Mushrikūn* (the disbelievers in the Oneness of Allāh) like

⁹⁵ Al-Damghānī, Al-Iḥṣin bin Muḥammad, *Qāmūs al-Qur'ān aw Iṣlāh al-Wujūh wa al-Nazā'ir fī al-Qur'ān*, edited by 'Abd al-'Azīz Sayyid al-Ahl, 5th edition, (Beirūt: Dār al-'Ilm li al-Malāyīn, 1985), p167-169.

⁹⁶ Ibid., p167-168.

that there should be sent down unto you any good (i.e. Islam) from your Lord”. “Hindered of good (i.e. Islam, because it was revealed for al-Walīd bin al-Mughīrah who hindered the son of his brother to become a Muslim)”. It can also be found in *Sūrah al-Qalam* (68): verse 12 as well.⁹⁸

Al-Khayr that carries the meaning of *al-Afḍal* can be discovered in verses like *al-Mu'minūn*, *Yūnus* and *al-Zukhruf*. In *Sūrah al-Mu'minūn* (23): verse 118, “And say (O Muḥammad): My Lord! Forgive and have mercy, for You are the best of those who show mercy”. In *Sūrah Yūnus* (10): verse 109, “And He is the Best of judges” and in *Sūrah al-Zukhruf* (43): verse 52, “Am I not better than this one (Mūsā) who is *mahīn* (despicable)”.⁹⁹

Al-Khayr which represents *al-Āfiyah* (health) is situated in *Sūrah al-An'ām* (6): verse 17, “And if Allāh touches you with harm, none can remove it but He, and if He touches you with good (i.e. health), then He is able to do all things”.¹⁰⁰

Al-Khayr which suggests *al-Ajr* can be discovered in *Sūrah al-Ḥajj* (22): 36, “Therein you have much good (therein for you remuneration which is the *Buḍn* driven to be offered as sacrifices)”.¹⁰¹

Al-Khayr which is indicative of *al-Ṭa'ām* situated in *Sūrah al-Qaṣaṣ* (28) : 24, “And he (Mūsā) said: My Lord!, Truly I am in need of whatever good (nourishment) that You bestow on me!”.¹⁰²

⁹⁷ Ibid.

⁹⁸ Ibid.

⁹⁹ Ibid., p168-169.

¹⁰⁰ Ibid.

Finally, *al-Khayr* which signifies *al-Ḥafr* and *al-Ghanīmah* in a war can be encountered in *Sūrah al-Aḥzāb* (33): 25, “And Allāh drove back those who disbelieved in their rage, they gained no good (i.e. they gained no success and booty)”.¹⁰³

7.4.2.2- Relating verses to a particular topic.

This is when the exegetes choose a particular topic and gather all the verses which relate to this topic. Before doing this, the verses need to be deeply analysed both for their content and for the way they were presented. In order to decide on a topic, it is imperative to analyse the verses in this way.¹⁰⁴ Once a topic has been decided on, it is often divided into subtopics.

This second type is the most popular. Thus, it can be said that this type of *Tafsīr* is a good representation for the concept of *Tafsīr al-Mawḍū‘ī*.¹⁰⁵ This *Tafsīr* can be divided into two parts according to the time of interpretation; the classical *Tafsīr* and the modern *Tafsīr*.

Usually, the classical *Tafsīr al-Mawḍū‘ī* were written by many scholars who were specialised in their own particular fields, and whose explanation and elaboration were very academic. An example of this type of *Tafsīr* can be found in one of the following: *Tafsīr al-Mawḍū‘ī* on the subject of *I‘jāz al-Qur’ān*,

¹⁰¹ Ibid.

¹⁰² Ibid.

¹⁰³ Ibid.

¹⁰⁴ Muṣṭafā Muslim, op.cit., p27.

¹⁰⁵ Ibid.

Tafsīr al-Mawḍū'ī on *nāsikh* and *mansūkh*, *Tafsīr al-Mawḍū'ī* on *al-Amthal* (parables), *Tafsīr al-Mawḍū'ī* on *Majāz al-Qur'ān* (metaphorical) and others.

On the other hand, the modern *Tafsīr al-Mawḍū'ī* are frequently written by scholars in their own fields of knowledge, who try to relate their discussions to current social issues. At the same time, they try to find the answers to those issues (be their questions or problems) from the Qur'ānic point of view. An example of this type of *Tafsīr* can be found in one of the following; *Tafsīr al-Mawḍū'ī* written about international relations from the Qur'ānic perspective, social relations from the Qur'ānic perspective, *al-Qur'ān* and science, *uslūb al-Da'wah* (the method of preaching) from the Qur'ānic perspective and others.

7.4.2.3- An explanation of the main topic of a *sūrah*.

Here the exegetes decide what are the main topics discussed in one *sūrah* after they have deeply analysed the verses in that *sūrah*, both for their content and the way they were presented.¹⁰⁶ From their own understanding of the verses in those *sūrah* they then try to find out what are the main topics of the *sūrah* and through discussions, the main topics can be highlighted.¹⁰⁷

In the course of ascertaining what the main topics are in a *sūrah*, normally the exegetes of this type of *Tafsīr* itemise and detail things like; the *Asbāb al-Nuzūl* of those *sūrah* ; the usual sequence of the *sūrah*'s revelation; *Makkiyah* and

¹⁰⁶ In Arabic language it is called *uslūb*

¹⁰⁷ Mustafā Muslim, op.cit., p28-29.

Madaniyyah; and *munāsabāt* of the *sūrahs*.¹⁰⁸ This detailing process enables them to clearly understand the characteristics of each *sūrah*, because every *sūrah* has its own distinct characteristics. For example, the characteristics of a *Makkiyyah sūrah* is that it seeks to explain and elaborate with detail the three pillars of *Aqīdah Islāmiyyah* (Islamic Doctrine), which consists of *the Ulūhiyyah* (Oneness of the worship of Allah), the *Risālah* (Prophethood) and the *Ākhirah*. The *Madaniyyah sūrah* on the other hand covers issues and topics like *sharī'ah*, social relations, *akhlāq* and others.¹⁰⁹

As explained above, the detailing of factors like *Asbāb al-Nuzūl*, the usual sequence of the *sūrah*'s revelation, and the task of establishing whether the *sūrah* is a *Makkiyyah* or *Madaniyyah* one, is an important process in the course of determining the characteristic of the *sūrah*. This is because that process simplifies the task of seeking the main topic of the *sūrah*. In addition to the importance of this detailing process, it is very important that the exegetes have a deep knowledge of *munāsabāt*.¹¹⁰ This is because the correlation between the Qur'ānic verses and also the Qur'ānic extracts can only be explained by *munāsabāt*.¹¹¹

¹⁰⁸ See some uslub of a Meccan and Medinan in Qur'an and Qura'anic exegesis in Lichtenstädter. Lichtenstädter, Ilse, Quran and Quran Exegesis, article in *Humaniora Islamica*, (Volume 2, 1974),p5.

¹⁰⁹ Muḥammad Quṭb said, the identity of a Meccan surah is only Islamic doctrine which elaborating in detail the concept of no God but Allāh. Muḥammad Quṭb, *Dirāsāt Qurāniyyah*, 7th edition, (Cairo: Dār al-Shurūq, 1414H/ 1993M),p22.

¹¹⁰ See relevant books in this contact; Aḥmad bin Ibrāhīm bin al-Zubayr, *al-Burhān fī Tanāsuh Suwar al-Qur'ān*, edited by Sa'īd al-Fallāh (Dr), (Tunis: The University of al-Zaytūniyyah, 1408H/ 1988M). Al-Suyūṭī, Jalāl al-Dīn 'Abd al-Raḥmān, *Tanāsuh al-Durar fī Tanāsuh al-Suwar*, 1st edition, (Beirūt : Dār al-Kutub al-'Ilmiyyah, 1406H/ 1986M). Muḥammad Aḥmad Yūsuf al-Qāsim, *al-I'jāz al-Bayānī fī Tartīb Āyāt al-Qur'ān al-Karīm wa Suwarih*, 1st edition, (Cairo: The University of al-Azhar, 1399H/ 1979M).

¹¹¹ The Arabic dictionary defines *Munāsabāt* as suitability and compatibility. Al-Fairūz Abādī, Muḥammad bin Ya'qūb, *al-Qāmūs al-Muḥīṭ*, (Beirūt: Muassasah al-Risālah, 1987),p176. Ibrāhīm Anis, (Dr), etc, *al-Mu'jam al-Wasīṭ*, (Beirūt: Dār al-Amwāj, 1987),p916-917. Ibn Manzūr, Abū al-Faḍl Jamāl al-Dīn, *Lisān al-'Arab*, (Beirūt: Dār al-Fīkr, n/y),v1,p755. In the practise of the Qur'ān, this can be divided into three parts. The first, *Munāsabāt* as between the

The best work in this type of the *Mawḍū'ī Tafsīr* was done by Syed Qutb. He produced an excellent work in his book *Fī Zilāl al-Qur'ān*.¹¹² This can be seen in his work where he wrote a *Tafsīr* on *Sūrah al-Anfāl*.¹¹³ He divided his *Tafsīr* on this *sūrah* into several parts. Firstly he wrote an introduction which talked about the main topic of the *sūrah* and this was broken down into four sub-topics which were each further broken down into more sub-topics.¹¹⁴

7.5- Concluding remark

There are several methodologies in *Tafsīr al-Qur'ān*, such as *Manhaj al-Fuqahā'*, *Manhaj al-Mutakallimīn*, *Manhaj al-Nahwiyyīn* and the like. All of these aim to explain the meaning of the Qur'ān based on their specialist areas. In order to discuss these methods, I have tried to summarise them into three methodologies namely *Ma'thūr*, *Mawḍū'ī* and *Ra'y*.

Qur'ānic verses. Secondly, *Munāsabāt* as between the extracts from the Qur'ān and thirdly, *Munāsabāt* as between the *sūrahs* in the Qur'ān.

Referring to all three, the Science of *Munāsabāt al-Qur'ān* can be summarised as a discipline which seeks to find the relationship and correlation between one Qur'ānic verse and others, between one extract and others and between one *sūrah* and others. This discipline is based on the verses and *sūrahs* as contained in the *Muṣḥaf 'Uthmānī*. Yusuf, Kunci Mengenal al-Qur'an, op.cit., p113.

¹¹² See some discussions about *Fī Zilāl al-Qur'ān*: in Vincent J. Cornell, the Qur'ān as Scripture, article in the Oxford Encyclopedia of the Modern Islamic World, op.cit., (Oxford: Oxford University Press, 1933 or 1995), p391 and Yvonne Yazbeck Haddad, The Qur'anic Justification for an Islamic Revolution: the View of Sayyid Qutb, article in the Middle East Journal, (Volume 37, no.1, 1983), p17-18.

Apart from Sayyid Qutb, there were other writers who conducted research in the *Mawḍū'ī* style upon certain *sūrahs*. One example is al-Kaylānī who did it in the *Mawḍū'ī* way in some of his work on *Sūrah al-An'ām*. See al-Kaylānī Ibrāhīm Zayd (Dr.), *Ma'rakah al-Nubuwwah ma' al-Mushrikīn aw Qaḍīyyah al-Risālah*, (Amman: Maktabah al-Aqsā, n/y).

¹¹³ Syed Qutb, *Fī Zilāl al-Qur'ān*, 12th edition, (Jeddah: Dar al-'Ilm li al-Ṭibā'ah wa al-Nashr, 1406H/1986M), v3, p1429-1510.

It is suggested that these three methods are the point of interception of all the methodologies in *Tafsīr*. All of these three methods are found in any stream of Qur'ānic exegesis, either simultaneously or one at a time.

¹¹⁴ The first part consists of verses 1-4, 5-8, 9-14, 15-18, 19, 20-23, 24-26, 27-28 and 29. The second part consists of verses 30, 31, 32-35, 36-37 and 38-40. The third part consists of verses 41-44, 45-49 and 50-54. The fourth part consists of verses 55-63, 64-66, 67-69 and 70-75.

Chapter 8

Sonhadji's Methodology in *Tafsīr al-Ma'thūr* with Translated Samples

Those who have studied *Tafsīr 'Abr al-Athīr* will see that there are three methodologies that Sonhadji used in his exegesis of *Ma'thūr*; *Tafsīr al-Qur'ān bi al-Qur'ān*, *Tafsīr al-Qur'ān bi al-Ḥadīth* and *Tafsīr al-Qur'ān* by the statements of the Companions.

8.1- Methodology of *Tafsīr al-Qur'ān bi al-Qur'ān*

8.1.1- Total and partial

Sonhadji paid great attention to *Tafsīr al-Qur'ān bi al-Qur'ān*. He would try to find a connection and relationship between the verse in question and other verses. This will happened either in “totality” or “partially”. In “totality” means that the verses which are being included are used to interpret the entire verses that are being interpreted. Whereas, its “partially” means that the verses which are included are only used to interpret one part of the verses that are being interpreted.

8.1.1.1- Total method

This method can be explained by the following examples:-

1. In the course of interpreting verse 150 of *Sūrah al-Şāffāt* (37), Sonhadji used verse 19 of *Sūrah al-Zukhruf* (43) to help him interpret the former. The relationship between the two is obvious. Both verses speak of the fact that God created angels. However the second verse adds to the meaning the fact that the unbelievers will be punished for their claim that God created male and female angels and they (unbelievers) have the male angels for themselves and, God is only served by the female angels.¹

2. Sonhadji interpreted verses 171-173 of *Sūrah al-Şāffāt* (37) with the help of verse 51 of *Sūrah al-Mu'min* (40). In verses 171-173, Allāh promised the prophets and their followers that they would receive help in their struggle against the enemies of Allāh. And in verse 51 of *Sūrah al-Mu'min* (40), Allāh said that He had promised to help His Messengers and those who have faith in their lives in this world. Also Allāh would help them in the Hereafter, when, witnesses would come forward before the justice of God.²

3. In the course of interpreting verse 53 of *Sūrah al-Zumar* (39), Sonhadji included verse 110 of *Sūrah al-Nisā* (4) to help him interpret the former. In verse 53, Allāh explained that He would forgive the sins of those who have sinned, whenever they repented and reverted to Allāh and to the right path. These blessings are an encouragement to those who have deviated, so that they may return to the truth. A similar meaning can also be found in verse 110 of *Sūrah al-Nisā* (4), where Allāh said, "And

¹ Sonhadji, op.cit., v23,p4356-4357

² Ibid.,v2,p4363

whoever does evil or wrongs and but afterwards seeks Allāh's Forgiveness, he will find Allāh Oft-Forgiving and Most Merciful".³

4. In the course of interpreting verse 47 of *Sūrah al-Shūrā* (42), he referred to verses 10-12, *Sūrah al-Qiyāmah* (75) to help him enhance the *Tafsīr al-Qur'ān bi al-Qur'ān*. In verse 47, Allāh exhorted the people to accept the Lord's call before the Day of Judgement, a day which nobody can deny. Allāh said that on that day there would be no shelter available for people to hide in, in order to seek refuge and protection from the torment and punishment due to them for their sins. In verses 10-12, Allāh said that on the Day of Judgement humans would say that there is no where to run. "On that Day man will say, "Where (is the refuge) to flee? "No! There is no refuge! Unto your Lord (alone) will be the place of rest that Day".⁴

5. In the course of interpreting verse 17 of *Sūrah al-Zukhruf* (43) Sonhadji referred to verses 58 and 59, *Sūrah al-Naḥl* (16). In verse 17, Allāh said that the news that they had begotten a newly born baby girl, would darken the faces of the polytheists of the non-believers, because they would be too sad and too humiliated to face the public. They, who could not accept the birth of a baby girl, suddenly chose a daughter from the angels for Allāh. A similar meaning can be found in verses 58 and 59 of *Sūrah al-Naḥl* (16). In these verses Allāh stated that when one of them was told that his wife had given birth to a baby girl, his face would

³ Ibid.,v24,p4496-4498

⁴ Ibid.,v25,p4720-4721

turn black because he was so sad. The news would cause him to hide from the public. Most probably, the child would be buried alive.

8.1.1.2- Partial method

This method can be explained by using the following examples:

1. In the course of interpreting verse 17 of *Sūrah al-Mu`min* (40), Sonhadji referred to verse 50 of *Sūrah al-Qamar* (54). The meaning of verse 50, "And Our Commandment is but one, as the twinkling of an eye" only gave an interpretation for the third part of verse 17.

In verse 17 Allāh spoke of three things. First, on the Day of Judgement everybody would receive his just deserts, based on what he had done. Secondly, Allāh will not oppress anyone on that day. Thirdly, Allāh is very quick in his trial and prosecution.⁵

2. In the course of interpreting verse 3, *Sūrah al-Aḥqāf* (46), he referred to verse 48 of *Sūrah Ibrāhīm* (14). Both verses have quite similar meanings because in verse 3 Allāh stated that He created the sky and the earth as well as what is in them, with truth and according to the time which has been set. And in verse 48, Allāh stated that when the Day of Judgement takes place, this earth would be replaced with another one, the sky would be replaced with another too. They would all be brought before Allāh, the Almighty and the Great. However, verse 48 did not interpret

⁵ Ibid.,v24,p4540-4541

the second part of verse 3, which says “But those who disbelieve turn away from that whereof they are warned”.⁶

3. In the course of interpreting verse 19 of *Sūrah Muḥammad* (47), Sonhadji referred to verse 6 of *Sūrah Hūd* (11). In this verse Allāh stated that, “And no moving (living) creature is there on earth but that its provision is due from Allāh. And He knows its dwelling place and its deposit. All is in a Clear Book”. This verse can be said to interpret the second part of verse 19. In verse 19 Allāh stated two things. First, Allāh asked His Messenger to be strong in the belief of the greatness of Allāh and also to pray to Allāh for forgiveness of his sins, as well as the sins of his followers. Secondly, Allāh stated that He knows the places they work for wealth and the places they live.⁷

4. In the course of interpreting verse 71 of *Sūrah al-Zumar* (39), he referred to verse 13 of *Sūrah al-Ṭūr* (52) to help him interpret the former. However, verse 13, which says, “The Day when they will be pushed down by force to the Fire of Hell with a horrible forceful pushing,” only interpreted the first part of verse 71. In verse 71 Allāh stated “And those who disbelieved will be driven to Hell in groups, till when they reach it, the gates thereof will be opened. And its keepers will say, “Did not the Messengers come to you from yourselves, reciting to you the verses of your Lord and warning you of the Meeting of this day of yours?” They

⁶ Ibid.,v26,p4865

⁷ Ibid.,v26,p4914-4915

will say, “Yes”, but the Word of torment has been justified against the non-believers!”.⁸

5. In the course of interpreting verse 47 of *Sūrah Fuṣṣilat* (41), Sonhadji referred to verses 8 and 9, *Sūrah al-Ra'd* (13). In verses 8 and 9 Allāh stated that He knows what is in the womb of every woman and He knows what is insufficient and what is in abundance. Everything has its own quantity and amount set by Allāh. He knows everything that is present and hidden. Verses 8 and 9 do not explain the whole meaning of verse 47, *Sūrah Fuṣṣilat* (41). They only explain the second part of the verse. In verse 47, Allāh spoke of three things. First, the knowledge about the time of The Day of Judgement belongs only to Him. Secondly, fruits will not come out of their calyx and a woman will not be pregnant and conceive without His knowledge. Thirdly, Allāh stated that on the Day of Judgement there would be no non-believer who would confess that he had attributed partners to Allāh.⁹

8.1.2- Direct and indirect.

In his effort to find a relationship and connection between the verses that are being interpreted and the ones included to help that process, Sonhadji would employ two methods. The first one was to interpret them directly, and the other was to do so indirectly.

⁸ Ibid.,v24,p4510-4511

⁹ Ibid.,v25,p4657-4658

The direct method entails that there is a short comment, which comes before the new verses being used to interpret the original verses. Whereas, the indirect method entails that there is a very long comment coming before the new verses, which has the effect of making the relationship between those verses become somewhat vague and blurred.

8.1.2.1- Direct interpretation

A few examples are shown below to clarify this method: -

1. Sonhadji interpreted verse 12 of *Sūrah al-Mu`minūn* (23) along with verse 26 of *Sūrah al-Ḥijr* (15) and verse 7 along with verse 8 of *Sūrah Alif Lām Mīm Sajdah* (32). In *Sūrah al-Mu`minūn* Allāh said, “And indeed We created Man (Adam) out of an extract of clay (water and earth).” According to Sonhadji, Allāh stated that the first human to be created was Adam, and he was created from an extract of clay. This was indicated earlier in the preceding verse. He continued by stating the verse 26 which says, “And indeed, We created man from dried (sounding) clay of altered mud”.

Then Sonhadji said, “The process of human creation is explained in detail and with greater clarity starting from verse 12 and the following verses. This verse is quite similar to verse 5 of *Sūrah al-Ḥajj* (22), mentioned earlier. To add further weight to what Allāh said in those verses, verses 7 and 8 of *Sūrah Alif Lām Mīm al-Sajdah* (32), were referred to, which say, “Who made everything He has created good and He began the creation of

man from clay. Then He made his offspring from semen of despised water (male and female sexual discharge)”.

2. In the course of interpreting verse 62 of *Sūrah al-‘Ankabūt* (29), Sonhadji referred to verse 58 of *Sūrah al-Dhāriyāt* (51), to help him with the interpretation of the former. In verse 62, the Qur’ān says, “Allāh enlarges the provision for whomever He wills of His slaves, and straitens it for whom (He wills). Verily, Allāh is the All-Knower of everything”.

Here, Allāh mentioned the wealth that He bestows on His creations, saying that Allāh has a vast amount of wealth to be bestowed on whomever He wishes. His wealth is divided according to His decree. No other creature controls that wealth or has any say in the apportioning of it. For that reason, Allāh said that people must never hesitate to make migration when the time calls for migration or to make *jihād* and to fight against the enemies of Islam and they must never hesitate for fear of being poor and destitute. Allāh said that if He has the power to create His creatures, certainly He has the power to grant them wealth.

According to Sonhadji, this verse is quite similar to verse 58 of *Sūrah al-Dhāriyāt* (51), which says, “Verily, Allāh is the All-Provider, Owner of Power, the Most Strong.”

After referring to verse 58, Sonhadji concluded his interpretation of verse 62. He said, “if there was an inequality in the apportioning of wealth between his creatures, so that some would get plenty and some very little,

then this may be attributable to the decree of Allāh the All Knowing. It is Allāh who truly knows the needs of His creatures, whether they are suitable or not to be given a vast amount of wealth, and He also knows those who will suffer and be worse-off because of excessive wealth. Therefore, the giving of wealth is based upon the amount set by Allāh".¹⁰

3. In the course of interpreting verse 85 of *Sūrah al-Naml* (27), he referred to verses 35 and 36 of *Sūrah al-Mursalāt* (77). In verse 85 the Qur'ān says, "And the Word (of torment) will be fulfilled against them because they have done wrong and they will be unable to speak (in order to defend themselves)".

According to Sonhadji, the time has come for those who denied the words of Allāh to be punished, and they will not be able to speak to defend themselves. The punishment that they will receive is a reflection of the wrath and anger of Allāh against them and they will be severely tortured. After that, Sonhadji referred to verses 35 and 36 to help him interpret verse 85. These verses are quite similar to the verse, "That will be a day when they shall not speak. And they will not be permitted to put forth any excuse".¹¹

4. In the course of interpreting verse 25 of *Sūrah Sab'ī'* (34), Sonhadji interpreted it along with verse 41 of *Sūrah Yūnus* (10). The Qur'ān says in verse 25, "Say (O Muḥammad), "You will not be asked about our sins nor shall we be asked of what you do".

¹⁰ Ibid.,v21,p3878

According to Sonhadji, Allāh ordered the polytheists to be told that they would neither be accountable for nor be punished for the sins of others. Similarly, Muslims will neither be held accountable for nor be punished for their sins. Good or bad, each individual will be requited as they deserve. This verse is similar to verse 41 of *Sūrah Yūnus* (10), “And if they belie you, say, “For me are my deeds and for you are your deeds! You are innocent of what I do and I am innocent of what you do!”¹²

5. In the course of interpreting verse 26 of *Sūrah Sabā'* (34), Sonhadji referred to verses 14 – 16 of *Sūrah al-Rūm* (30), to help him interpret that verse. In verse 26 Allāh said, “Say, “Our Lord will assemble us all together (on the day of Resurrection) then He will judge between us with truth. And He is the Just Judge, the All-Knower of the true state of affairs”.

According to Sonhadji, in this verse Allāh ordered His Messenger to threaten the polytheists by saying that our Lord will gather all of us in the *Maḥshar* field to judge us with the balance of justice because He is the Just Lord. His messenger was told to say that those who were good will receive good and those who were bad will be punished according to their bad deeds, for then they will know for whom the ever-lasting honour, respect, victory and happiness in the Hereafter are for.

¹¹ Ibid.,v20,p3707

¹² Ibid.,v22,p4169

Then, Sonhadji stated that this verse has the same meaning as verses 14 – 16 of *Sūrah al-Rūm* (30), which says, “And on the Day when the Hour will be established; that day (all men) will be separated. Then those who believed and did righteous good deeds, will be honoured and allowed to enjoy a luxurious life (forever) in a Garden of Delight (Paradise). And those who disbelieved and belied Our signs, and the Meeting of the Hereafter, they will be bought forth to the torment (in the Hell fire).¹³

6. In the course of interpreting verse 51 of *Sūrah Yāsīn* (36), Sonhadji referred to verse 43 of *Sūrah al-Ma'ārij* (70). In verse 51 Allāh stated that, “And the Trumpet will be blown and behold from the graves they will come out quickly to their Lord.”

According to Sonhadji, Allāh explained that after people's deaths, the trumpet will be blown for the second time. This will be an indication that the Day of Resurrection has come. Those who have died will wake up from their graves and quickly, they will gather before their Lord. They will then attend their individual trials for every single thing that they did during their lifetime.

According to Sonhadji, this verse has the same meaning as verse 43, *Sūrah al-Ma'ārij* (70), which says, “The Day when they will come out of the graves quickly, as racing to a goal”.¹⁴

¹³ Ibid.,v22,p4170

8.1.2.2- Indirect interpretation

A few examples are shown below to clarify this method: -

1. In the course of interpreting verse 60 of *Sūrah al-Baqarah* (2), Sonhadji referred to verse 26 of *Sūrah al-Mā'idah* (5), in order to complete his interpretation of the former. In *Sūrah al-Baqarah*, Allāh said, "And (remember) when Moses asked for water for his people, We said, "Strike the stone with your stick." Then gushed forth therefrom twelve springs. Each (group of) people knew his or her own place for water. "Eat and drink of that which, Allāh has provided and do not act corruptly, making mischief on the earth."

According to Sonhadji, Allāh gave a reminder in the form of a story that happened a long time ago. That was when the Israelites were suffering from thirst in the waterless desert of al-Tih. Moses then prayed to Allāh to grant them water. Allāh fulfilled his wish and ordered Moses to hit a stone with his stick. As soon as the stick hit the stone, twelve springs emanated from the ground, twelve springs for the twelve groups of Israelites who originated from twelve the children of Jacob. Each group got their own source of water. With this gift, Allāh reminded them not to cause destruction on this earth.

Sonhadji then posed the question, "Did they obey what Allāh had ordered them to do? In order to answer this question Sonhadji expanded his

¹⁴ Ibid.,v23,p4288-4289

comment by making a flashback to the time when the Israelites left their land. Moses led all of them out of Egypt to another land promised by Allāh. There they would all receive honour and respect and they would be able to rule as an independent nation. In order to reach there, they had to first face a few challenges and trials, which were necessary to make them independent. They had to be strong and patient in facing all those challenges and sufferings, which would in turn, make them stronger. Also, at that time they all had already been blessed with the Torah as their guidance.

Unfortunately, they demonstrated many bad deeds. They were too critical and constantly ignored the commands of their Prophets. Although they had been given all sorts of blessings, they kept on committing sins. They learned nothing, or very little, from their horrifying experience under the rule of Pharaoh. That experience taught them nothing, but instead they became a weak nation. That is probably what happens to a nation once it is invaded by others. The fact that Allāh constantly helped them by miracles also contributed to this. It turned out that for certain people, those blessings did not produce a sense of gratefulness, instead they produced disobedience. Seeds thrown on a fertile land would normally make the people on that land work harder in order to enjoy the harvests. Instead the people on that land engaged in conflicts and confrontations due to the fact that they had all been blessed. Allāh told this analogy of the Israelites. On numerous occasions in the Qur`ān, Allāh mentioned this analogy in order for the people of the next generation to learn from

them. Allāh did not give meaningless analogies or examples that serve no purpose. Allāh intended to instil a sense of awareness to all humans. The dim spirit of a nation and their dead souls can be revived by telling historical stories of the past. That is why Allāh kept on repeating stories in the Qur`ān.

After that, Sonhadji referred to verse 26 of *Sūrah al-Mā`idah* (5), which says “(Allāh) said, “Therefore it (this Holy Land) is forbidden to them for forty years; in distraction they will wander through the land.” In this verse the Israelites, who were on their way to the promised land, were halted for 40 years by Allāh, in a desert called al-Tih. Al-Tih means a place that brings about confusion and deviation. It was located in a valley between Shām and Egypt, in an area of the size of 9 *farsakh* (30 miles) square. They all lived in a state of confusion and deviation, like prisoners who know of no way to escape, for 40 years. That was their punishment for their sinful behaviour. They were kept there to lead a harsh and difficult life, suffering, whilst at the same time waiting for the next generation. Forty years is an ample length of time to generate two generations that are free and thus able to build an independent state. It is thus true when the academics say a new nation can only reap the benefits of knowledge after being educated for 15 years. Morality, on the other hand, can only be achieved after being educated for 40 years.¹⁵

¹⁵ *Ibid.*, v1, p98-101

2. In the course of interpreting verses 63-64 of *Sūrah al-Baqarah* (2), Sonhadji referred to verse 256 from the same *sūrah*. Allāh said, “And (O Children of Israel, remember) when We took your covenant and We raised above you the mount (saying): “Hold fast to that which We have given you, and remember that which is therein, so that you may become *al-Muttaqūn*. Then after that you turned away. Had it not been for the Grace and Mercy of Allāh upon you, indeed you would have been among the losers”.

According to Sonhadji, in verse 63 Allāh told the story about the Israelites making a covenant with Him. But their own descendants, who were the Jews at the time of Prophet Muḥammad, broke that very covenant. One of their acts of betrayal was when they refused to acknowledge the Prophethood of Muḥammad. This was recorded in verse 64, stating, “Then after that you turned away”.

Sonhadji said, “If we analyse the order and arrangement of verse 63, we can see that the way in which the Israelites made their covenant was somewhat awkward. They only gave in and gave their loyalty and allegiance after being threatened, as stated by Allāh, “We raised above you the mount.” Allāh extracted a mountain in Palestine up into the air and brought it exactly above their heads and said, “Hold fast to that which We have given you.” In other words, they had to obey all the orders in the Torah. If they disobeyed, the mountain would surely collapse upon them and they would all perish. Only after they had seen the threat before their

very own eyes, they all became scared and hurriedly made their covenant of loyalty. They then prostrated”.

“Some narrators say that some of them prostrated with their faces facing downwards, whilst some faced upwards looking at the mountain above them. However, as stated in verse 64, their covenant was false. They turned away from adhering to it. Fortunately for them, Allāh blessed them with the opportunity to repent. If this were not the case, surely all of them would have been destroyed”.

Sonhadji said “What we can understand from this verse is that in the book of Torah, there was only one way to enforce the laws of Allāh, and that was with an immediate threat of destruction. And if they disobeyed, they would be destroyed there and then”. “Our healthy minds would say that the above method was coercive. It is difficult not to feel that way, especially when the Israelites would be destroyed immediately if they refused to obey the Torah. Maybe that method was suitable for the condition of the people at that time. However, if we turn to Islam we can see that there is no compulsion in it”.

After that, Sonhadji referred to verse 256 of *Sūrah al-Baqarah* (2). He said that the above point was proved by Allāh with the verse, “There is no compulsion in religion. Verily, the right path has become distinct from the wrong path” (*al-Baqarah* (2) : 256). “This means that every human is given his or her freedom to choose a religion. That person cannot be coerced, because each individual is given a healthy mind in order to

choose his and her best religion. This is because in Islam, Allāh has clarified and explained things which are good and things which are bad, which result in happiness or destruction. Therefore, threats and coercion are not needed. Instead, one must always use intelligence and wisdom by inviting people to discuss and debate in the best manner”.¹⁶

3. In the course of interpreting verse 74 of *Sūrah al-Baqarah* (2), which says, “Then after that, your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out from which, rivers gush forth, and indeed, there are of the (stones) which, split asunder so that water flows from them, and indeed, there are of the (stones) which, fall down for fear of Allāh. And Allāh is not unaware of what you do,” Sonhadji referred to verse 44 of *Sūrah al-Isrā`* (17).

According to Sonhadji, Allāh makes an analogy with reference to the Jews and others who behaved as they did in the times of the Prophet Muḥammad. Allāh stated that their disobedience and stubbornness or the decay of their individual selves, was caused by their refusal to accept the truth, their hearts were hard as stones, or even harder. Sonhadji says, “Here, Allāh chose stones and metal for His analogy. This is despite the fact that in our opinion, metal is harder than stones. Factually, Allāh’s choice was the right one. This is because although metal is hard, it can still be softened by melting it by using fire. Stones, on the other hand, have been a symbol of strength and solidity for decades. Also, this has shown us that the stone age came first, preceding the metal-age by

¹⁶ Ibid.,v1,p104-105

thousands of years. This can be seen from the remains of cities and castles left by the Greek, Roman and Persian rulers. The pyramids in Egypt, the Great Wall of China, Chandis in the Malayan Islands and others are all made from stone. These are still standing and still solid. If they were built from metal, they would surely have decayed and perished”.

“And that is the proof of how hard stones are. Despite this, God says, “Their hearts are even worse than stones (in hardness).” However, stones with such hardness can still be penetrated by water, and from them, streams and springs can emanate”.

“Those who love to observe metaphors will not think these beautiful metaphors and examples given by God are dull. These sayings should not only be considered to be *ma'rifah*, (knowledge) but should be taken into the heart as a deep observation of truth”.

“Indeed the fast flowing river; the splashing springs; the sliding land due to quakes or due to the explosion of volcanoes; the blowing breezes that cause tree leaves to swing; the flying birds and insects in the daylight; the crying cricket in the night time; if seen with gross eyes may not hold any meanings. But when seen with the internal eyes, in truth, they are forms of service, worship and ‘slavery’, performed by the creatures to their Creator, as a result of their fear of Him. The truth of this may only be felt by the creatures themselves. Other creatures will not know about others’ affairs”.

After all these explanations, Sonhadji brought in verse 44 of *Sūrah al-Isrā`* (17). He said, "This truth was mentioned by Allāh through some other words of His, i.e. verse 4 of *Sūrah al-Isrā`* (17)," which say, "The seven heavens and the earth and all that therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving." By this verse, we shall know that all creatures purify and glorify Allāh by means not understandable to humans".

Sonhadji then went back to verse 74 of *Sūrah al-Baqarah* (2) and said, "Let us go back talking about the obstinate heart, with stone as its metaphorical comparison. It is the heart that may not be moderated, moulded or rectified by the guidance and truth from God." "Such a heart will damage and destroy the entire human body itself. The human's heart is the king that governs the entire body".

4. When interpreting verse 87 of *Sūrah al-Anbiyā`* (21) Sonhadji brought in verse 98 of *Sūrah Yūnus* (10), verse 141 of *Sūrah al-Şaffāt* (37) and verse 48 of *Sūrah Nūn* (68) to enhance the spirit of the exegesis of *al-Qur`ān bi al-Qur`ān*.

Allāh said in verse 87, *Sūrah al-Anbiyā`* (21), "And (remember) *Dhū al-Nūn* (Jonah), when he went off in anger and imagined that We shall not punish him (i.e. the calamities, which, had befallen him!). But he cried

through the darkness (saying) *Lā Ilāha illā Anta* (none has the right to be worshipped but You), Glorified are You (above all that they associate with You). Truly, I have been of the wrongdoers.”

According to Sonhadji, Allāh has narrated here the story of Prophet Jonah, who was known as *Dhū al-Nūn*, meaning a man in the belly of a gigantic fish. Here, Allāh reminds us of the story of Prophet Jonah, son of Mattā, when he was appointed by Allāh to become a Prophet in the state of Ninawā, in the province of Mawṣil. He preached to his people to deify Allāh and worship Him. But they refused and did not want to believe in this. Therefore, in tremendous anger he made up his mind to abandon them. And he warned them that should they remain in the state of disbelief then within three days they would be plagued with torment from Allāh. When they had almost reached the time he warned them of, his people began to believe in the reminder given by Prophet Jonah. They came out of their dwellings in a huge number, bringing along their wives, children and cattle, and gathered at some open ground. There, they shouted with loud voices, to indicate their repentance to Allāh, praying that they would be saved from any torments.

All of a sudden, Allāh removed the conditional promise of torment made by Prophet Jonah. Here Sonhadji brought in verse 98 of *Sūrah Yūnus* (10), which says, “Was there, any town (community) that believed (after seeing the punishment), and its faith (at that moment) saved it (from the punishment)? (The answer is none) except the people of Yūnus (Jonah);

when they believed. We removed from them the torment of disgrace in the life of the (present) world and permitted them to enjoy for a while.”

Next, Sonhadji continued his elaboration of verse 87, by saying that after Prophet Jonah had abandoned his people, he embarked on a journey in an ark. As the ark reached the middle of the sea, suddenly it was swept away by a storm and waves so huge that it almost sank. All the people on board became afraid and they decided to try to reduce the weight carried by the ship. Consequently they agreed to cast lots. Whoever lost would be asked to leave the ark by jumping off into the sea. The first draw selected Prophet Jonah. But they disagreed about throwing him out into the sea, so they cast lots a second time. Likewise, the second draw also selected Prophet Jonah. They still refused to throw him out into the sea and they repeated the draw and for the third time when again it selected Prophet Jonah. Then, Sonhadji brought in verse 141 of *Sūrah al-Şaffāt* (37). He said this matter was explained by Allāh in His words, “Then he (agreed to) cast lots, and he was condemned.”

Then Allāh sent off a gigantic fish to wander in the sea which swallowed Prophet Jonah. But then, Allāh gave the fish an instinct to not harm the Prophet. Allāh only made the fish a prison for him.

This verse elucidates that Prophet Jonah was so angry at his people for continuously disbelieving him and mocking his warning of torment. Then the promised torment did not befall them, as they had already repented. From then on he was ashamed to live with his people. The reason why he

was so angry with them is that he did not want to see that the things he had promised and threatened did not actually take place. Allāh withheld the torment because they all repented. Those who had repented joined the search for him, but they failed because he had already begun his journey by sea. Therefore, Allāh excluded him from being categorised as a prophet of *Ulū al-‘Azm*, which is the meaning of His words dedicated to Prophet Muḥammad. This was mentioned in Verse 48 of *Sūrah Nūn* (68), “So wait with patience for the decision of your Lord and be not like the companion of fish when he cried out (to Us) while he was in deep sorrow.” This means, “Do not do as he did.”

After that, Sonhadji ended his elaboration of verse 87 by stating that, “Jonah’s assumption was that Allāh would not face him with such a calamity, i.e. to prison him in the belly of a fish etc. But his assumption was wrong. And inside the fish’s belly, he then prayed to Allāh from within three kinds of darkness: the darkness in the fish’s belly; the darkness at the bottom of the sea; and the darkness in the unlighted night. His three supplications were to defy Allāh, to purify and glorify Him, and finally to admit himself a wrongdoer, as he had abandoned his people in anger, without first awaiting Allāh’s command”.¹⁷

5. When interpreting verse 100 of *Sūrah al-Mu`minūn* (23), Sonhadji brought in verse 12 of *Sūrah Alif Lām Mīm Sajdah* (32), and verses 27 and 28 of *Sūrah al-An`ām* (6). Allāh says in *Sūrah al-Mu`minūn*, “So that I may do good in that which, I have left behind!” “No! It is but a

word that he speaks; and behind them is Barzakh (a barrier) until the Day when they will be resurrected”.

According to Sonhadji, non-believers, while their souls are being taken away from them, or they are *naza'*,¹⁸ would love to be alive again in this present world, so that their bad deeds could be rectified. They swear that they will be obedient people after being so rebellious to Allāh.

Sonhadji then brought in verse 12 of *Sūrah Alif Lām Mīm Sajdah* (32) to enhance his *Tafsīr al-Qur'ān bi al-Qur'ān*, in which Allāh said, “And if you only could see when the *muhājirūn* shall hang their heads before their Lord (saying), “Our Lord! We have now seen and heard so send us back (to the world), that we will do righteous good deeds. Verily we now believe with certainty”.

Having mentioned verse 12 of the above *sūrah*, he pulled in verse 27, *Sūrah al-An'ām* (6), where Allāh said, “If you could but see when they will be held over the (Hell) Fire! They will say, “Would that we were but sent back (to the world)! Then we would not deny the signs of our Lord and we would be of the believers”.

After that, he extended his elaboration by saying that all of these show that non-believers would love to be returned to this present world to live. Their regrets appear when they are in the state of *naza'* when they are resurrected from the grave, and when they are faced with the hell fire.

¹⁷ Ibid.,v17,p3127-3130

¹⁸ Agony of death

They wish that they had done good deeds in the lives that they simply wasted. All of these prayers and supplications are not answered by Allāh. The reason for this is that, should their wishes be fulfilled, they would then utter the words of testification and they would say that they would do the things that may lead them to obeying Allāh. But all of these are merely words that they speak. These dreams are too remote to become true. Allāh will not answer them because those promises (to do good deeds after returning to the present world), are merely nonsense, as they are liars. Even if they were indeed returned, they would not behave as promised. To strengthen this statement, Sonhadji brought *Sūrah al-An'ām* (6), where Allāh said, "If they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars".¹⁹

8.2- Methodology of *Tafsīr al-Qur'ān bi al-Ḥadīth*

Sonhadji was very concerned about the interpretation of Qur'ān through the use of *Ḥadīth*. He would, as far as possible, use or insert a *Ḥadīth* into every sentence that he interpreted. The *Ḥadīth*, which he included when interpreting the verses of Qur'ān are subjected to certain criteria as follows:-

1. *Ḥadīth* from a stated source
2. *Ḥadīth* which have no stated source
3. *Ḥadīth* in which the *matn* (text) is clearly stated in Arabic
4. *Ḥadīth* with only its meaning stated

¹⁹ Ibid.,v18,p3325-3327

8.2.1- *Ḥadīth* from a stated source

Here are some examples of *Ḥadīth* from a stated source: -

1. When Sonhadji was elaborating verse 271 of *Sūrah al-Baqarah* (2), regarding the virtues that are rewarded to charitable people, he referred to a *Ḥadīth* narrated by al-Bukhārī²⁰ and Muslim.²¹

Narrated by Abū Ḥurayrah, the Prophet s.a.w said 'Seven people will be shaded by Allāh under His Shade on the Day (the Day of Resurrection) when there will be no shade except His. They are: (i) a just ruler; (ii) a young man who has been brought up in the worship of Allāh, i.e. worshipping Allāh (alone) sincerely from his childhood; (iii) a man whose heart is attached to the mosques (who offers the five compulsory congregational prayers in the mosques); (iv) two people who love each other only for Allāh's sake, and they meet and part in Allāh's cause only; (v) a man who refuses the invitation of a charming woman of noble birth, for illegal sexual intercourse with her and says: I fear Allāh; (vi) a person who practises charity so secretly that his left hand does not know what his right hand has given; (vii) a person who remembers Allāh in seclusion and his eyes become flooded with tears'.²²

²⁰ Al-Bukhārī, Ṣaḥīḥ al-Bukhārī in Mawsū'ah al-Ḥadīth, op.cit., *Kitāb al-Zakah, bāb al-Ṣadaqah bi al-Yamīn*, no.1423, p112

²¹ Muslim, Ṣaḥīḥ Muslim in Mawsū'ah al-Ḥadīth, op.cit., *Kitāb al-Zakah, bāb faḥḥ ikhtā' al-Ṣadaqah*, no.2380, p840.

²² Sonhadji, op.cit., v3, p394-395

2. When interpreting verse 280 of *Sūrah al-Baqarah* (2), Sonhadji referred to a *Ḥadīth* narrated by al-Nasā`ī.²³ In this verse, Allāh encourages creditors to postpone their collection of payments from their debtors, until a period when the debtors have the ability to proceed with repayment. Then the Prophet gave a warning to people who purposely hesitate and delay in repaying their debt, although they are able to do so. The Prophet said, ‘By Allāh whom I am in His Powers, if anyone dies in Allāh’s Cause (martyr) then he is resurrected, then he dies again and again but he has an unpaid debt, he will never enter paradise until he satisfies all his debt beforehand’.²⁴

3. In interpreting verse 1 of *Sūrah al-Nisā`* (4), Sonhadji referred to a *Ḥadīth* narrated by al-Bukhārī²⁵ and Muslim.²⁶ This verse, inter alia, prompts the maintenance of the bond of kinship i.e. the good relationship of loving care between kinfolk and friends. And in that *Ḥadīth*, ‘Ā`ishah reported that The Messenger of Allāh said, “The bond of kinship hangs from ‘*arsh*, it says, “whomsoever relates to me, Allāh shall relate to them but whomsoever serve me, Allāh shall serve (his relationship) with them”.

4. In interpreting verse 6 of *Sūrah al-Nisā`* (4), regarding orphans’ property and the right of their guardians, who are poor, to use that property, Sonhadji quoted a *Ḥadīth* narrated by Imām Aḥmad,²⁷ which was from Ibn ‘Umar. He

²³ Al-Nasā`ī, *Sunan al-Nasā`ī bi Sharḥ al-Suyūṭī*, 4th edition, (Iḥalab: Maktabah al-Maṭbū`ah al-Islāmiyyah, 1414II/1994M), *Kitāb al-Buyū`*, *bāb al-Taghlīq li al-Dīn*, no.4684, p314-315

²⁴ Sonhadji, *op.cit.*, v3, p406 –407

²⁵ Al-Bukhārī, *Saḥīḥ al-Bukhārī in Mawsū`ah al-Ḥadīth*, *op.cit.*, *Kitāb al-Adab*, *bāb man waṣala waṣalahu Allāh*, no.5989, p507

²⁶ Muslim, *Saḥīḥ Muslim in Mawsū`ah al-Ḥadīth*, *op.cit.*, *Kitāb al-Bir wa al-Ṣilah wa al-Adab*, *bāb ṣilah al-Raḥm*, no.6519, p1126.

²⁷ Aḥmad Ibn Iḥanbal, *al-Musnad*, 5th edition, (Beirut: al-Maktab al-Islāmī, 1410II/1985M), v2, p182 and 215.

said that some people said to the Messenger of Allāh, “I do not have any property of my own, but have made to take care of orphans”, and the Messenger of Allāh responded by saying that, “Take from the property of the orphans in moderation and do not utilise their property as capital (for your own interest) without fear that it will mix with your property.”²⁸

5. Sonhadji referred to a *Ḥadīth* by Imām Aḥmad,²⁹ when interpreting verse 17 of *Sūrah al-Nisā`* (4), which says “Allāh shall accept the repentance of His subjects as long as they are not on the verge of death”. This *Ḥadīth* was quoted to clarify Allāh’s statement, in verse 17. The *Ḥadīth* stated that “Allāh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they whom Allāh will forgive and Allāh is Ever All Knower, All Wise.”³⁰

6. Verse 100 of *Sūrah al-Nisā`* (4), touches on the abundance of blessing rewarded by Allāh to the people who perform *Hijrah*, but death overtakes them before the completion of their journey. To help his interpretation of this verse, Sonhadji used a *Ḥadīth* narrated by al-Bayhaqī,³¹ originating from Abū Hurayrah, where the Messenger of Allāh said, “Whosoever dies during his journey to perform pilgrimage, he shall be rewarded with the rewards of those who perform pilgrimage, until the Day of Resurrection. And whosoever dies during his journey to perform ‘*umrah*, he shall be rewarded like those who perform ‘*umrah*, until the Day of Resurrection. And whosoever goes out of his house to perform *jihād* (Holy War in the Cause of Allāh) but he dies

²⁸ Sonhadji, op.cit., v.4, p673-675

²⁹ Aḥmad Ibn Iḥanbal, al-Musnad, op.cit., v2, p132 and 153, v3, p425.

before the completion of his endeavour, he shall be rewarded with the reward of those performing *jihād*, until the Day of Resurrection.”³²

7. When interpreting verse 105 of *Sūrah al-Tawbah* (9), Sonhadji quoted a Ḥadīth narrated by Imām Aḥmad³³ and al-Bayhaqī.³⁴ In that verse Allāh ordered The Messenger of Allāh to call his followers to strive and to practise Islam. The Messenger said that Allāh, the Messenger of Allāh and the believers shall know of their deeds. All the deeds that they perform, either good or bad shall be returned to Allāh, the Lord that is all aware of the hidden and that which is plain and obvious. Sonhadji quoted a Ḥadīth narrated by Imām Aḥmad and al-Bayhaqī, where the Messenger of Allāh said, “ Even if anyone of you perform a deed from inside a solid rock, which neither has doors nor opening (for anyone to see through), Allāh will reveal that deed to the public wherever they are.”³⁵

8. When explaining the meaning of verse 107 of *Sūrah al-Kahf* (18), which says, “Verily those who believe and do righteous deeds, shall have the garden of *al-Firdaws* for their entertainment”, he quoted a Ḥadīth narrated by al-Bukhārī³⁶ and Muslim;³⁷ Abū Hurayrah reported that the Prophet said, “When invoking Allāh, ensure that you ask for the gardens of *al-Firdaws*, because this is the garden situated in the center of heaven and of the highest degree.

³⁰ Sonhadji, op.cit.,v4,p694-695

³¹ Al-Bayhaqī, al-Sunan al-Kubra in Maktabah al-Alfiyah, op.cit.,no.10167,p262.

³² Sonhadji, op.cit.,v5,p835-836

³³ Ahmad Ibn Hanbal, al-Musnad, op.cit.,v3,p28.

³⁴ Al-Bayhaqī, Shu'ab al-Imān in Maktabah al-Alfiyah, op.cit.,no.6940,p359.

³⁵ Sonhadji, op.cit., v11,p1930-1931

³⁶ Bukhārī, Saḥīḥ al-Bukhārī in Mawsū'ah al-Ḥadīth ,op.cit.,*Kitāb al-Jihād,bāb darajāt al-Mujāhidīn*,no.2790,p225.

³⁷ The Ḥadīth could not be found in Saḥīḥ Muslim.

Above it lies the 'arsh of Allāh the Most Generous, Most Beneficent and Most High. And from there, originates the springs and rivers (in Heaven)".³⁸

8.2.2- *Ḥadīth* which have no stated source.

Here are some examples of *Ḥadīth* which has no stated source: -

1. Sonhadji referred to a *Ḥadīth* without stating the source when explaining verse 185 of *Sūrah al-Baqarah* (2).³⁹ The verse relates to fasting in the month of *Ramaḍān*, where the Messenger of Allāh said, "Whoever fasts in the month of *Ramaḍān* with full belief and hopes for the blessing of Allāh, their past sins shall be forgiven".⁴⁰
2. When explaining verse 197 of *Sūrah al-Baqarah* (2) regarding the practice of pilgrimage,⁴¹ Sonhadji referred to a *Ḥadīth* which only stated Abū Hurayrah as the source. In it Abū Hurayrah said, "I heard the Messenger of Allāh say", "Whoever performs the pilgrimage and neither commits illegal sexual intercourse nor vice, he shall be returned (cleansed from sins) as if he is newly born from his mother".⁴²

³⁸ Sonhadji, op.cit.,v16, p2888-2889.

³⁹ Allah says " *Ramaḍān* is the (month) in which was sent down the Qur'ān, as a guide to mankind, also clear (signs) for guidance and judgement (between right and wrong)".

⁴⁰ Sonhadji, ibid.,v2, p236-239. Bukhārī, Saḥīḥ al-Bukhārī in Mawsū'ah al-Ḥadīth,op.cit.,*Kitāb al-Sawm,bāb man ṣāma Ramaḍāna Imānan*,no.1901,p148. Abū Dāwūd, Sunan Abū Dāwūd in Mawsū'ah al-Ḥadīth, edited by Ṣāliḥ bin 'Abd al-'Azīz Āl al-Shaykh, 1st edition, (London: Mu'assasah al-Birr, 1420H/1999),*Kitāb shahr Ramaḍān,bāb fī qiyām shahr Ramaḍān*,no.1372,p1325.

⁴¹ Allahs says " For *Ḥajj* are the months well-known. If any one undertakes that duty therein, let there be no obscenity, nor wickedness, nor wrangling in the *Ḥajj*".

⁴² Sonhadji, ibid., v2,p254. Al-Nasā'i, Sunan al-Nasā'i in Mawsū'ah al-Ḥadīth al-Kutub al-Sittah, edited by Ṣāliḥ bin 'Abd al-'Azīz Āl al-Shaykh, 1st edition, (London: Mu'assasah al-Birr, 1420H/1999),*Kitāb manāsik al-Ḥajj,bāb faḍl al-Ḥajj*,no.2628,p2258. Ibn Mājah,Sunan Ibn Mājah in Mawsū'ah al-Ḥadīth al-Kutub al-Sittah , edited by Ṣāliḥ bin 'Abd al-'Azīz Āl al-Shaykh, 1st

3. When interpreting verse 104 of *Sūrah Āli 'Imrān* (3), he referred to a *Ḥadīth* with no stated source. Verse 104 deals with the responsibility of calling people to be righteous by instructing them to perform good deeds and to abstain from mischievous conduct. Allah says "Let there arise out of you a band of people inviting to all that is good, enjoining what is right and forbidding what is wrong: there are the ones to attain felicity".

The *Ḥadīth* used by Sonhadji was highly reflective of this responsibility; in it the Messenger of Allāh said, "And any of you, who sees an evil, he has to change it with his hands (power), if he is unable to do so, he has to change it with his tongue, and if he is not able to do that, than he must oppose it with his heart, for that (opposing by feeling) is the weakest of belief".⁴³

4. In interpreting verse 4 of *Sūrah al-Nās* (114), regarding the evil of the whisperer⁴⁴, Sonhadji quoted a *Ḥadīth* with an unstated source. In that *Ḥadīth*, the Messenger of Allāh said, "Verily the Devil lays its mark in the heart of the sons of Adam. Thus when he remembers Allāh, satan shall scatter and hide, but when he forgets Allāh, satan shall snatch his heart and lead it to temptation".⁴⁵

edition, (London: Mua'assasah al-Birr, 1420H/1999), *Kitāb abwāb al-Manāsik, bāb taqīl al-Ḥajj*, no.2889, p2651.

⁴³ Sonhadji, *ibid.*, v4, p560-561. Al-Termidhī, al-Jāmi' al-Ṣaḥīḥ, edited by Aḥmad Muḥammad Shākir, (Beirut: al-Maktabah al-Thaqāfiyyah, n/y), *Kitāb al-Fitan, bāb mā jā' li taghyr al-Munkar*, no.2172, p408.

⁴⁴ Allah says "From the mischief of the whisperer (of evil), who withdraws (after his whisper)".

5. Again, in interpreting verse 37 of *Sūrah al-Ḥajj* (22)⁴⁶, Sonhadji used a *Ḥadīth* without a stated source. In that *Ḥadīth*, the Messenger of Allāh said, "Verily Allāh does not consider your looks nor the colour of your skin. He looks at your heart and your deeds".⁴⁷ The *Ḥadīth* was used to explain Allāh's statement in that verse, which states that is not the flesh and blood of sacrificed animals which Allāh accepts, but it is their *taqwā* which He accepts.⁴⁸
6. When Sonhadji interpreted verse 51 of *Sūrah al-Mu'minūn* (23), which instructs the Prophet to consume from the best type of food,⁴⁹ he used a *Ḥadīth* without a stated source. In that *Ḥadīth*, The Messenger of Allāh said, "Verily, Allāh shall not accept the good deeds of someone whose stomach is filled with food which is *ḥarām* (forbidden)".⁵⁰
7. When interpreting verse 19 of *Sūrah al-Nūr* (24),⁵¹ he referred to a *Ḥadīth* that means, "A Muslim is someone who makes other Muslims safe from his tongue and hands. And the one who emigrates is the one who leaves that which Allāh forbids".⁵² The *Ḥadīth* was selected to clarify

⁴⁵ Sonhadji, *ibid.*, v30, p5748-5749. The present writer could not find this *Ḥadīth*.

⁴⁶ Allah says "It is not their meat nor their blood that reaches Allah: it is your piety that reaches Him".

⁴⁷ Muslim, *Ṣaḥīḥ Muslim in Mawsū'ah al-Ḥadīth, op.cit., Kitāb al-Birr wa al-Ṣilah, bāb taḥrīm zulm al-Muslim*, p1127, no.6543. Ahmad Ibn Iḥanbal, *al-Musnad, op.cit., v2, p285 and 539*.

⁴⁸ Sonhadji, *op.cit.*, v17, p3189

⁴⁹ Allah says "O you Messenger! Enjoy (all) things good and pure, and work righteousness; for I am well-acquainted with (all) that you do".

⁵⁰ *Ibid.*, v18, p3292-3294. The present writer could not find the *Ḥadīth*.

⁵¹ Allah says "Those who love (to see) scandal published broadcast among the believers, will have a grievous penalty in this life and in the Hereafter: Allah knows and you know not".

⁵² Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī in Mawsū'ah al-Ḥadīth, op.cit., Kitāb al-Imān, bāb ay al-Islām aḥḍal*, no.11, p3 Abū Dāwūd, *Sunan Abū Dāwūd in Mawsū'ah al-Ḥadīth al-Kutub al-Sittah*, edited by Ṣāliḥ bin 'Abd al-'Azīz Āl al-Shaykh, 1st edition, (London: Mua'assasah al-Birr, 1420H/1999), *Kitāb al-Jihād, bāb fī al-Hijrah*, no.2481, p1407. Al-Termidhī, *Sunan al-Termidhī in Mawsū'ah al-Ḥadīth al-Kutub al-Sittah*, edited by Ṣāliḥ bin 'Abd al-'Azīz Āl al-Shaykh, 1st

the statement of Allāh in that verse, which forbids the spreading of evil among the believers.⁵³

8. In interpreting verse 87 of *Sūrah Maryam* (19),⁵⁴ Sonhadji referred to a *Ḥadīth*, which only stated that the *Ḥadīth* was produced from Ibn Mardawayh from Ibn ‘Abbās, who said that the Messenger of Allāh said, “Whosoever enlightens the hearts of the believers will enlighten my heart. And whosoever enlightens my heart has entered into a covenant with Allāh the Most Affectionate, thus he shall not be touched by the flames of Hell fire. Verily, Allāh does not breach His covenant”.⁵⁵

This *Ḥadīth* was used to clarify the statement of Allāh in that verse, which says, “None shall have the power of intercession, but such as a one as has received permission (promise) from the Most Gracious”.⁵⁶

8.2.3- *Ḥadīth* in which the *matn* (text) is clearly stated in Arabic.

Here are some examples of *Ḥadīth* in which the *matn* is clearly stated in Arabic:-

1. In interpreting verse 74 of *Sūrah al-Baqarah* (2), Sonhadji included one text of *Ḥadīth*. Verse 74 is about Allāh’s metaphorical depiction of the

edition, (London: Mu’assasah al-Birr, 1420H/1999), *Kitāb šifāh al-Qiyāmah, bāb man kānā yu’min bi Allāh*, no.2504, p1903. Al-Nasā’i, Sunan al-Nasā’i bi Sharḥ al-Suyūṭī, op.cit., *Kitāb al-Imān, bāb šifāh al-Mu’min*, no.4995, p104-105.

⁵³ Sonhadji, op.cit., v18, p 3368-9

⁵⁴ Allah says, “None shall have the power on intercession but such a one as has received permission (or promise) from (Allah) Most Gracious”.

⁵⁵ Al-Muttaqi al-Hindī, ‘Alā’ al-Dīn ‘Alī, Kanz al-‘Ummāl fi Sunan al-Aqwāl wa al-Af’āl, edited by al-Shaykh Bakrī Hayyānī etc, (Beirut: Mu’assasah al-Risālah, 1413H/1993M), *bāb idkhāl al-Surūr*, no.16413, p432.

⁵⁶ Sonhadji, op.cit., v16, p2950

hearts of the Jewish race during the era of the Messenger of Allāh, and those with similar attitudes who refuse to accept the truth. Their hearts are stated to be as hard as solid stones.⁵⁷ Sonhadji said, “The human heart is his sovereign that governs his entire body. Is it not true that if the heart is conquered, then the whole body must surrender? Conversely, when one’s heart rules, one would react adversely to the least of provocation.” Therefore in the light of this, the Messenger of Allāh said, “bear in mind, in everyone’s body there is a piece of flesh, when it is righteous, the whole body becomes righteous, but when it is rotten, the whole body shall perish. Know that, that flesh is the heart”.⁵⁸ He however did not mention the narrator of the *Ḥadīth*.⁵⁹

2. When discussing verse 222 of *Sūrah al-Baqarah* (2) concerning menstruation,⁶⁰ he inserted the text of a *Ḥadīth* narrated by Umm Salamah meaning, “At one time when I was in bed with the Messenger of Allāh, blanketed in furred fabric, suddenly I menstruated. So I left the Messenger of Allāh to change clothes. Then the Messenger of Allāh asked, “Are you menstruating?” I answered “Yes”. Then the Messenger of Allāh called me to be by his side, I obliged and slept with him under

⁵⁷ Allah says “Thenceforth were your hearts hardened: they became like a rock and even worse in hardness. For among rocks are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah. And Allah is not unmindful of what you do”.

⁵⁸ Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī* in *Mawsū‘ah al-Ḥadīth*, op.cit., *Kitāb al-Imān*, *bāb faḍl man istabra’ li dīnīh*, no.52, p6. Muslim, *Ṣaḥīḥ Muslim* in *Mawsū‘ah al-Ḥadīth*, op.cit., *Kitāb al-Masāqāt*, *bāb akhdh al-Ḥalāl*, no.4094, p955. Ahmad Ibn Ḥanbal, *al-Musnad*, op.cit., v4, p270 and 274.

⁵⁹ Sonhadji, op.cit., v1, p114.

⁶⁰ Allah says, “They ask you concerning women’s courses. Say “ They are a hurt and pollution: so keep away from women in their courses and do not approach them until they are clean. But when they have purified themselves, you may approach them in any manner, time or place ordained for you by Allah”.

that blanket.’ According to Sonhadji, the *Ḥadīth* was reported by Bukhārī.⁶¹

3. Sonhadji inserted a *Ḥadīth* narrated by al-Termidhī⁶² in interpreting verse 238 of *Sūrah al-Baqarah* (2), wherein Allāh stated, “Guard strictly your prayers, especially the middle prayer. And stand before Allāh with obedience.” Al-Termidhī, who obtained the *Ḥadīth* narrated from Samūrah bin Jundub, said that the Messenger of Allāh said, *ṣalāh al-Wuṣṭā* (i.e the middle prayer) is the prayer of *al-‘Asr*.

4. When interpreting verse 36 of *Sūrah Āli ‘Imrān* (3), he used the text of the *Ḥadīth* by Abū Ḥurayrah, narrated by Bukhārī⁶³ and Muslim.⁶⁴ In that *Ḥadīth*, the Messenger of Allāh said, “Every son of Adam shall be molested by satan from the moment they are born from their mothers, except Maryam and her child”.⁶⁵

This *Ḥadīth* was used to aid the explanation of Allāh’s statement in that verse, which says, “Then when she delivered her (child Mary), she said, ‘O my Lord! I have delivered a female child, and Allāh knew better what she delivered. And the male is not like the female and I have named her

⁶¹ Ibid.,v1,p293-298. Al-Bukhārī,Ṣaḥīḥ al-Bukhārī in Mawsū‘ah al-Ḥadīth ,op.cit.*Kitāb al-Ḥayḍ,bāb man sammā al-Nifās*,no.298,p26.

⁶² Al-Termidhī, Sunan al-Termidhī in Mawsū‘ah al-Ḥadīth, op.cit.,*Kitāb Tafsīr al-Qur‘ān, bāb Tafsīr Sūrah al-Baqarah*,no.2982,p1952.

⁶³ Al-Bukhārī, Ṣaḥīḥ al-Bukhārī in Mawsū‘ah al-Ḥadīth, op.cit., *Kitāb al-Tafsīr, bāb Tafsīr Sūrah Āli-‘Imrān*,no.4548,p373.

⁶⁴ Muslim, Ṣaḥīḥ Muslim in Mawsū‘ah al-Ḥadīth, op.cit., *Kitāb al-faḍā’il, bāb faḍā’il ‘Isā*,no.6135,p1094.

⁶⁵ Sonhadji,op.cit., v3,p462-463

Mary and I seek refuge with You for her and her offspring from satan, the outcast.”⁶⁶

5. Sonhadji used the text from a *Ḥadīth* narrated by Imām Aḥmad⁶⁷ and al-Ḥākim⁶⁸ when he interpreted verse 20 of *Sūrah al-Nisā'* (4). This verse explained the law relating to divorce, where a husband decides to leave his wife (to divorce his wife for he is unable to live his life together with her anymore) because of an unavoidable reason. He shall not reclaim the property which he has given to his wife prior to their divorce. The verse is also linked to the law of conferring dowry at a high or expensive price.

After discussing the incident where a woman argued with Sayyidina 'Umar, because he wanted to put a limit on the amount of dowry, Sonhadji gave the text of *Ḥadīth*, “Verily the blessed women are those who make ease their engagement and their dowry”.

6. When interpreting verse 92 of *Sūrah al-Nisā'* (4), Sonhadji inserted the text of a *Ḥadīth* from Ibn Mājah,⁶⁹ where the Messenger of Allāh said, “Allāh eliminates three types of sin done by the believers, the first is forgetfulness, then mistakes and thirdly deeds done under duress imposed

⁶⁶ Ibid.,v3,p462-463.

⁶⁷ Aḥmad Ibn Ḥanbal, al-Musnad, op.cit., v6,p82 and 145.

⁶⁸ Al-Ḥākim, al-Mustadrak 'alā al-Ṣaḥīḥayn, edited by Mustafā 'Abd al-Qādir 'Atā, 1st edition, (Beirut: Dār al-Kutub al-'Ilmiyyah, 1411H/1990M), *Kitāb al-Nikāh*, no.2739,p197.

⁶⁹ Sonhadji, op.cit.,v2,p 698-700. Ibn Mājah, Sunan Ibn Mājah in Mawsū'ah al-Ḥadīth, edited by Ṣāliḥ bin 'Abd al-'Azīz 'Al al-Shaykh, 1st edition, (London: Mu'assasah al-Birr, 1420H/1999), *Kitāb al-Ṭalāq, bāb ṭalāq al-Mukriḥ wa al-Nāsī*, no.2043,p2599.

by others on them.” This text is used to explain the *ḥukm* when a believer murders a believer unintentionally as stated by Allāh in verse 92.⁷⁰

7. When explaining Allāh’s statement in verse 21 of *Sūrah al-Kahf*(18), Sonhadji used a couple of texts to assist him. This verse is about the youth of *Aṣḥāb al-Kahf* (people of the cave) who were resurrected after their death as proof of the certainty of the Day of Resurrection. A place of worship was built for worshipping at their tomb. Allāh says, “Thus did We make their case known to the people, that they might know that the promise of Allāh is true and that there can be no doubt about the Hour of Judgement. Behold, they dispute among themselves as to their affair. (Some) said, “Construct a building over them”; their Lord knows best about them: those who prevailed over their affair said, “Let us surely build a place of worship over them”. In establishing the *ḥukm* that it is prohibited to erect a mosque at a tomb, Sonhadji stated three texts of *Ḥadīth*. The first, which says, “Allāh condemns women who visit graveyards and the people who build mosques on them and light them up with lighting.” The second *Ḥadīth*, which says, “Know the people before you build places of worship on the graveyard of their prophet, thus I forbid you from doing the same.” The third *Ḥadīth* was narrated by ‘Ā’ishah from The Messenger of Allāh who said, “Allāh condemns the Jews and the Christians who transform the tomb of their Prophets into places of worship”.

⁷⁰ Sonhadji, op.cit.,v5,p820-824. Allāh says, “Never should a believer kill a believer; but (if it so happens) by mistakes, (compensation is due); if one (so) kills a believer, it is ordained that he should free a believing slave, and pay compensation to the deceased’s family, unless they remit it freely”.

According to Sonhadji, the first was narrated by Imām Aḥmad,⁷¹ Abū Dāwūd,⁷² al-Termidhī⁷³ and Ibn Mājah.⁷⁴ The second was narrated by Muslim⁷⁵ and for the third⁷⁶ he did not mention who was the narrator of the *Ḥadīth*.⁷⁷

8. When interpreting verse 29 of *Sūrah al-Isrā`* (17), Sonhadji referred to three *Ḥadīth* texts; the first narrated by Imām Aḥmad,⁷⁸ the second by al-Bayhaqī⁷⁹ and the third stated no narrator.⁸⁰ The first text means, “One would not be impoverished by being thrifty in spending.” The second *Ḥadīth* text means, “Being economical in spending is half of living”. The third *Ḥadīth* text means “Arranging one’s spending is part of living, affection is part of wisdom, and sorrow is part of agedness and a small family is one of the two cases of living”.

All three texts aid him in interpreting Allāh’s statement, which says, “And let not your hand be tied (like a miser) to your neck, nor stretch it

⁷¹ Aḥmad Ibn Ḥanbal, *al-Musnad*, op.cit., v1, p229, 287, 324 and 337, v2, p337 and 356.

⁷² Abū Dāwūd, *Sunan Abū Dāwūd in Mawsū`ah al-Ḥadīth*, op.cit., *Kitāb al-Janā`iz, bāb II ziyārah al-Nisā` al-Qubūr*, no.3236, p1446.

⁷³ Al-Termidhī, *Sunan al-Termidhī in Mawsū`ah al-Ḥadīth*, op.cit., *Kitāb al-Ṣolāh, bāb mā jā` II karāhiyyah `an yattakhidh `alā al-Qabr masjidan*, no.320, p1671.

⁷⁴ Ibn Mājah, *Sunan Ibn Mājah in Mawsū`ah al-Ḥadīth*, op.cit., *Kitāb al-Janā`iz, bāb mā jā` II al-nahy `an ziyārah al-Nisā` al-Qubūr*, no.1574, p2570-2571.

⁷⁵ Muslim, *Ṣaḥīḥ Muslim in Mawsū`ah al-Ḥadīth*, op.cit., *Kitāb al-Masājid, bāb al-Nahy `an binā` al-Musjid `alā al-Qubūr*, no.1188, p760.

⁷⁶ Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī in Mawsū`ah al-Ḥadīth*, op.cit., *Kitāb al-Ṣolāh, bāb hal tunbashu qubūr mushrikī al-Jāhiliyyah*, no.426, p36.

⁷⁷ Sonhadji, op.cit., v15, p2790-2792

⁷⁸ Aḥmad Ibn Ḥanbal, *al-Musnad*, op.cit., v1, p193.

⁷⁹ Al-Bayhaqī, *Shu`ab al-Imān in Maktabah al-Allīyah*, op.cit., no6568, v5, p254.

⁸⁰ The present writer could not find the *Ḥadīth*.

forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty".⁸¹

8.2.4- *Ḥadīth* with only its meaning stated

Here are some examples of *Ḥadīth* with only its meaning stated:-

1. When interpreting verse 238 of *Sūrah al-Baqarah* (2),⁸² Sonhadji stated a *Ḥadīth* narrated by Abū Dāwūd⁸³ and al-Termidhī.⁸⁴ He only gave the meaning of the *Ḥadīth*. The *Ḥadīth* talks about on the presence of the angel Gabriel, who taught the Messenger of Allāh to pray. The Messenger of Allāh said, "The angel Gabriel led me in praying two times near the *Ka'bah* and each time he told me the same thing. He told me to pray first at *zuhr* prayer, at the time when the sun was at the center of the skies. He told me to pray for the second time at *'asr* prayer, when it was the time where the shadow of an object is equal to it. He told me to pray again at *maghrib* prayer, at the time when the sun set and the people broke their fast, and again after one third of the night had passed. Finally he told me to pray at *fajr* prayer when the morning is brightening. Then the angel Gabriel turned to me and said, 'O Muḥammad! Those are the periods ordained on the Prophets prior to you, thus the time of your *ḥaḍ* (compulsory) prayers are between those two periods."⁸⁵

⁸¹ Sonhadji, op.cit.,v15,p2680-2681

⁸² Allāh says, "Guard strictly your (habit) of prayers, especially the middle prayer; and stand before Allah in a devout (frame of mind)".

⁸³ Abū Dāwūd, Sunan Abī Dāwūd in Mawsū'ah al-Ḥadīth, op.cit., *Kitāb al-Ṣolāh, bāb al-Mawāqīf*,no.393,p1252.

⁸⁴ Al-Termidhī, Sunan al-Termidhī in Mawsū'ah al-Ḥadīth, op.cit., *Kitāb abwāb al-Ṣolāh, bāb mā jā' il mawāqīf al-Ṣolāh*,no.149,p1649.

⁸⁵ Sonhadji, op.cit.,v2,p325-6

2. When interpreting verse 155-157 of *Sūrah al-Baqarah* (2), regarding the trials Allāh inflicted on the followers of Islam to differentiate between those who are steadfast in observing the commandment and those who betray,⁸⁶ Sonhadji referred to a *Ḥadīth* without the source being stated. A *Ḥadīth*, narrated by Sa'd bin Abī Waqāṣ, who asked the Messenger of Allāh, "O the Messenger of Allāh, which type of people are afflicted with extensive trials? the Messenger of Allāh answered, "The Prophets, then those who take after them, then those who follow suit after them. A religious person shall be tried with bigger trials. A slave shall free from trials and affliction (misfortune), travelling carefree on the earth without encumbrance".⁸⁷

3. When interpreting the verse 55 of *Sūrah Āli 'Imrān* (3), he quoted a *Ḥadīth* in the form of its meaning narrated by Abū Dāwūd.⁸⁸ In that verse, Allāh stated that He saved Prophet Jesus from being killed by his enemies.⁸⁹ Since the verse mentions Prophet Jesus, Sonhadji took the opportunity to insert a *Ḥadīth* about the Prophet Jesus. It was stated by Abū Hurayrah, that the Messenger of Allāh said, "There is no other

⁸⁶ Allāh says, "Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere. Who say, "When afflicted with calamity: "To Allāh we belong, and to Him is our return". They are those on whom (descend) blessings from their Lord, and Mercy, and they are the ones that receive guidance".

⁸⁷ Ibid.,v2,p211-212. Al-Termidhī, Sunan al-Termidhī in Maws'ūah al-Ḥadīth, op.cit., *Kitāb al-Zuhd, bāb mā jā' il al-Ṣabr 'alā al-Balā'*,no.2398,p1892. Ahmad Ibn Ḥanbal, al-Musnad, op.cit., v1,p172,174,180 and 185, v6,p369.

⁸⁸ Sonhadji,ibid.,v3,p483-485. Abū Dāwūd, Sunan Abū Dāwūd in Maws'ūah al-Ḥadīth, op.cit.,*Kitāb al-Malāḥim, bāb khurūj al-Dajjāl*,no.4324,p1538.

⁸⁹ Allāh says, "Behold! Allāh said; "O Jesus! I will take you and raise you to Myself and clear you (of the falsehoods) of those who blaspheme; I will make those who follow you superior to those who reject faith, to the Day of Resurrection: Then shall you all return unto Me and I will judge between you of the matters wherein you dispute."

prophet between myself and him. Verily, he (Jesus) shall descend again to earth and when you see him you shall know him. He is neither reddish nor whitish. He shall descend in an area between two villages, which is not wet. He shall make war for the cause of Allāh. He shall break the Cross and slaughter the pigs. There shall be no collection of *jizyah*.⁹⁰ Allāh shall destroy all other religions in that era except the religion of Islam. 'Isā al-Masīh (Jesus) shall kill Dajjāl. He shall be on earth for 40 years before he dies and the Muslims shall pray for him."

4. When interpreting verse 92 of *Sūrah Āli 'Imrān* (3), which says that, a person will not reach piety until he spends the things which he holds so dearly for the cause of Allāh, Sonhadji used a *Ḥadīth* without a stated source. In that *Ḥadīth*, the Messenger of Allāh highlighted the question of piety, and in this context Sonhadji connected it with verse 92. In that *Ḥadīth*, The Messenger of Allāh said, "Verily speaking the truth shall draw one nearer to piety and it leads to Paradise. A person who speaks the truth shall be written by Allāh as a person that speaks the truth. Verily lies lead to evil and mischief. Evil and mischief leads to Hell fire. A person speaking lies shall be written by Allāh as a liar".⁹¹

⁹⁰ *Jizyah* means head tax imposed by Islam on all non-Muslims living under the protection of an Islamic government.

⁹¹ Sonhadji, *ibid.*, v4,540. Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī in Maws'ūah al-Ḥadīth*, , *op.cit.*, *Kitāb al-Adab, bāb qawḥ Allāh* (al-Tawbah (9) : 119), no.6094,p514-515. Ahmad Ibn Ḥanbal, *al-Musnad*, *op.cit.*, v1,p384,392,410,430,434,437 and 440.

5. When interpreting verse 180 of *Sūrah Āli 'Imrān* (3), Sonhadji included the *Ḥadīth* narrated by al-Bukhārī⁹² and al-Nasā'ī.⁹³ Verse 180 reminded those with property not to be misers. They are demanded to give *zakāh* from their property as a show of gratitude for the bounties rewarded by Allāh.⁹⁴ The *Ḥadīth* was narrated by Abū Hurayrah who said that the Messenger of Allāh said, "Whoever being conferred by Allāh's bounty but he does not give *zakāh*, Allāh shall transform their property into a snake called *Shujā' al-Aqra'*. It has two black spots on its head. It shall twist the neck of that person on the Day of Resurrection. The snake shall smite on both of his cheeks and say, "I am your property, your wealth. Then, The Messenger of Allāh read the verse."

6. In interpreting verse 199 of *Sūrah Āli 'Imrān* (3), he used the meaning of a *Ḥadīth* narrated by al-Nasā'ī.⁹⁵ In that verse Allāh stated that, among others, there are some people whom We call the People of the Book who submit to the guidance of *al-Qur'ān*. Allāh has deemed these people as a group of people with a special characteristic. That characteristic is that they believe in Allāh and the revelation conferred on the Messenger of Allāh etc.

⁹² Al-Bukhārī, Ṣaḥīḥ al-Bukhārī in Mawsū'ah al-Iḥādīth, op.cit., *Kitāb al-Zakāh, bāb 'ilīm māni' al-Zakāh*, no.1403, p110.

⁹³ Sonhadji, op.cit., v4, p639-640. Al-Nasā'ī, Sunan al-Nasā'ī in Mawsū'ah al-Iḥādīth, op.cit., *Kitāb al-Zakāh, bāb al-Taghliḏ li-habs al-Zakāh*, no.2445, p2245.

⁹⁴ Allāh says, "And let not those who covetously withheld of the gifts which Allāh has given them of His Grace, think that it is good for them: Nay, it will be the worse for them; soon shall the things which they covetously withheld be tied to their necks like a twisted collar, on the Day of Judgement".

⁹⁵ Al-Nasā'ī, Sunan al-Nasā'ī in Mawsū'ah al-Iḥādīth, op.cit., *Kitāb al-Janā'iz, bāb al-Ṣulūf 'alā al-Janāzah*, no.1972, p2217.

That People of the Book are explained by referring to a *Ḥadīth* narrated by al-Nasā`ī, from Anas. He says; “When the news came about the death of al-Najāshī, the Prophet announced to the Companions, “Establish prayer for him”. Following that, a person asked: “O Messenger of Allāh! Do we pray for a slave of *ḥabashiy?*” Subsequently the verse was revealed as an answer to their query. Sonhadji remarked, “It is understood from the above *Ḥadīth* that al-Najāshī was one of the people referred to by Allāh in verse 199”.⁹⁶

7. When explaining the meaning of verse 39 of *Sūrah Maryam* (19), Sonhadji quoted a *Ḥadīth* narrated by al-Bukhārī,⁹⁷ Muslim⁹⁸ and al-Termidhī.⁹⁹ In this verse Allāh commanded Prophet Muḥammad to admonish the *mushrikīn* by warning them of the day of grief and regrets, namely the Day of Judgement. Allāh says, “ But warn them of the Day of Distress, when the matter will be determined; for (behold), they are negligent and they do not believe”.

Sonhadji cited the meaning of a *Ḥadīth* narrated by those three scholars. Abū Sa`īd al-Khuḍarī narrated that Allāh’s Messenger said, “On the Day of Resurrection, death will appear in the shape of a striped black and white sheep. Then a call-maker will call, ‘O people of Paradise!’ Thereupon they will stretch their necks and look carefully. The caller

⁹⁶ Sonhadji, op.cit., v4 p660-661

⁹⁷ Al-Bukhārī, Ṣaḥīḥ al-Bukhārī in Mawsū‘ah al-Ḥadīth, op.cit., *Kitāb al-Tafsīr, bāb sūrah kāf-hā-yā-‘ayn-ṣād*, no.4730, p397.

⁹⁸ Muslim, Ṣaḥīḥ Muslim in Mawsū‘ah al-Ḥadīth, op.cit., *Kitāb al-Jannah, bāb al-Nār yadkhuluhā al-Jabbārūn*, no.7181, p1172.

will say, ‘Do you know what that is?’ They will say: ‘Yes, this is death.’ By then all of them would have seen it. Then it will be announced again, ‘O people of Hell!’ They will stretch their necks and look carefully. The caller will say, ‘Do you know what that is?’ They will say: ‘Yes, this is death.’ And by then all of them would have seen it. Then it (the sheep) will be slaughtered and the caller will say, ‘O people of Paradise! Live for all eternity for there will be no death for you. O people of Hell! Live for all eternity for there will be no death for you.’ Then the Prophet recited the verse.”¹⁰⁰

8. When interpreting verse 96 of *Sūrah Maryam* (19), which says, “Verily, those who have faith (in the Oneness of Allāh and in His Messenger Muḥammad) and perform deeds of righteousness, Allāh will love them.” Sonhadji quoted a *Ḥadīth* from al-Bukhārī,¹⁰¹ Muslim¹⁰² and al-Termidhī.¹⁰³ In this *Ḥadīth*, Abū Hurayrah narrated that the Prophet said, “If Allāh loves a person, He informs Gabriel by saying that: Allāh loves so-and-so; O Gabriel love him.” Gabriel would love him, and then Gabriel would make an announcement to the residents of the heavens, “Allāh loves so-and-so, therefore, you should love him so.” So, all the

⁹⁹ Al-Termidhī, Sunan al-Termidhī in Mawsū‘ah al-Ḥadīth, op.cit., *Kitāb Tafsīr al-Qur’ān, bāb Sūrah Maryam*, no.3156, p1972.

¹⁰⁰ Sonhadji, op.cit., v16, p2918-2919

¹⁰¹ Al-Bukhārī, Ṣaḥīḥ al-Bukhārī in Mawsū‘ah al-Ḥadīth, op.cit., *Kitāb bad’ al-Khalq, bāb dhikr al-Malā’ikah*, no.3209, p260.

¹⁰² Muslim, Ṣaḥīḥ Muslim in Mawsū‘ah al-Ḥadīth, op.cit., *Kitāb al-Bir, bāb idhā aḥabba Allāh ‘abdan*, no.6705, p1137.

¹⁰³ Al-Termidhī, Sunan al-Termidhī in Mawsū‘ah al-Ḥadīth, op.cit., *Kitāb Tafsīr al-Qur’ān, bāb Sūrah Maryam*, no.3161, p1972.

residents of the heavens would love him. Then that feeling of love will be bestowed upon him on this earth.”¹⁰⁴

8.3- Methodology of *Tafsīr al-Qur'ān* by the statement of the Companions

Interpretation of the Qur'ān based on the statements of the Prophet's Companions is also found in *Tafsīr 'Abr al-Athīr*. However it doesn't occur as often as the interpretation of *al-Qur'ān* by *al-Qur'ān* and of *al-Qur'ān* by *al-Ḥadīth*. This is probably because these two types of *Tafsīr* have influenced the whole of *Tafsīr bi al-Ma'thūr* up to such an extent that the author did not have time to consult the Companions' opinions.

The Companion most often quoted in his book was Ibn 'Abbās. Sonhadji has relied on his opinion in more than 50 places. The other Companions were referred to less often in comparison. They are 'Alī bin Abī Ṭālib, Ibn Mas'ūd and Abū Mūsā al-'Ash'arī etc.¹⁰⁵

Here are examples of the interpretation by the Companions in *Tafsīr 'Abr al-Athīr*:-

1. When clarifying verse 40 of *Sūrah al-Aḥzāb* (33), which is about the Prophet Muḥammad being the seal of all the prophets, Sonhadji referred to the interpretation of Ibn 'Abbās. Allāh says, “Muhammad is not the

¹⁰⁴ Sonhadji, op.cit.,v16,p2953

¹⁰⁵ We could ask where Sonhadji obtained the statements from the Companions in order to explain the verses such as above. Upon checking some references in the book of *Ma'thur* and as far as the research on that field goes, the specific explanation such as not easily to be found. I

father of any of your men, but (he is) the Messenger of Allāh and the seal of the Prophets; and Allāh has full knowledge of all things”.

Ibn ‘Abbās said that if the Prophet Muḥammad was not the last prophet, surely Allāh will grant him male offsprings who will grow up to become prophets after Muḥammad’s demise. Therefore Allāh has decreed that there will be no more prophets after Prophet Muḥammad. That is why the Prophet’s sons didn’t live for long.¹⁰⁶

2. In the explanation of verse 59 of *Sūrah Ṣād* (38), Sonhadji referred to Ibn ‘Abbās’s version. In that verse Allāh said the troop of people entering Hell will be cursing each other. Allāh says, “ Here is a troop rushing headlong with you! No welcome for them! Truly, they shall burn in the fire”.

Ibn ‘Abbās, in clarifying this verse, stated that when the leaders of people enter the hell fire, they would be followed by their people. At that time, the guardians of hell will tell the leaders: “This is a troop of people who will enter Hell with you!” and they will answer, “There is no more space for them”.¹⁰⁷

looked at al-Ṭabarī, al-Wāḥidī and Ibn ‘Atiyyah in order to find those interpretation, but not all of those statements were to be found there.

¹⁰⁶ Sonhadji, op.cit.,v22,p4097-4098

¹⁰⁷ Ibid.,v23,p4412-4413

3. When interpreting the word *ashma`azzat*, which means disgust, in verse 45 of *Sūrah al-Zumar* (39),¹⁰⁸ Sonhadji referred to Ibn `Abbas exegesis. According to Ibn `Abbās, the word *ashma`azzat* in the verse can be translated to mean that their hearts have become hardened and full of loathing. The word mentioned here relates to the people who do not believe in the Hereafter namely: Abū Jahl bin Hishām, al-Walīd bin `Utbah, Şafwān and Ubay bin Khalaf.¹⁰⁹

4. When explaining the meaning of verse 73 of *Sūrah al-Zumar* (39), Sonhadji referred to the exegesis of `Alī bin Abī Ṭālib. This verse, among others, mentions that the pious people will be led to Paradise. When the gates are opened, the guardians will greet them with a welcome.¹¹⁰ `Alī bin Abī Ṭālib, in clarifying the meaning of this verse, said that near the gate of Paradise there will be a tree from whose roots spring forth two sources of water. The *Mu`min* will drink from one of them. Its water, when drunk, will make the insides of their bodies pure. This is what Allāh said in His verse, "Their Lord will give them a pure drink" (*al-Insān* (76) : 21). And the other fountainhead will be used for them to bathe themselves, to refreshen and to revitalise their bodies. At that very moment the guardians of Paradise will come forward and say "Peace be upon You! You have done well, so enter here to abide therein."¹¹¹

¹⁰⁸ Allāh says, " When Allah, the One and Only, is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust and horror; but when (gods) other than He are mentioned, behold they are filled with joy".

¹⁰⁹ Ibid.,v24,p4489

¹¹⁰ Allāh says, " And those who feared their Lord will be led to the garden in crowds; until behold, they arrive there; its gates will be opened; and its keepers will say: "Peace be upon you! Well have you done! Enter you here to dwell therein".

¹¹¹ Ibid.,v24, p4514-4516

5. When interpreting verses 28-29 of *Sūrah al-Mu'min* (40), Sonhadji referred to the exegesis of Ibn 'Abbās. In these verses, among others, Allāh highlighted the story of a man of faith from the family of the Pharaoh, who had faith and hid his faith.

The man referred to in the verse above was identified through Ibn 'Abbās's interpretation. According to Ibn 'Abbās, there was nobody among the family of Pharaoh, man or woman, who believed in Allāh , except Hizqil. He was the one who reported to Prophet Mūsā when he was in desperation, as told by Allāh, "Verily, the chiefs are taking counsel together about you, to kill you". (*Al-Qaṣaṣ* (28) : 20).¹¹²

6. When interpreting verse 11 of *Sūrah Fuṣṣilat* (41), Sonhadji referred to the exegesis by Ibn 'Abbās. Allāh stated in verse 11, "Then He rose over (*istiwā'*) towards the heaven when it was smoky and said to it and to the earth: "Come both of you willingly or unwillingly". They both said: "We come willingly".

To explain the decree that Allāh ordered to the heavens and the earth, he consulted Ibn 'Abbās's opinion. Allāh ordered the layers of the sky, "Bring out your sun, your moon and your stars. Circulate them around so that the wind blows and also your dark clouds" and Allāh ordered the earth, "Flow your rivers and grow your trees and fruits according to My

¹¹² Ibid.,v24,p4548

order, willingly or by force.” Both the sky and earth responded, “We come to You in obedience”.¹¹³

7. When giving the opening to *Sūrah al-Mu'min*, which started with the word *ḥā-mīm*, he referred to the opinions of ‘Abd Allāh bin Mas‘ūd and Ibn ‘Abbās.

‘Abd Allāh bin Mas‘ūd said that *Ḥā-Mīm* is a *Dibāj*, or an opening of the *al-Qur‘ān*. He also said, “When I recite *al-Qur‘ān* and come across *ḥā-mīm*, I feel as if I am in a beautiful garden, in which I can feel the goodness within it.” Ibn ‘Abbās said, “Everything has its’ essence, and the essence of *al-Qur‘ān* is *ḥā-mīm*”.¹¹⁴

8. When interpreting verse 85 of *Sūrah Maryam* (19), Sonhadji referred to the exegesis of ‘Alī bin Ābī Ṭālib. In this verse, Allāh explained the condition of the pious people. On the Day of Resurrection they will be gathered together to be a group that awaits the conferment of honour from their Lord, the Ever Loving.

To explain the meaning of this verse, ‘Alī bin Ābī Ṭālib remarked that the group will not be asked to walk, instead transportation in the form of a she-camel will be prepared for them, one of such beauty that no eyes have ever seen before. It will be fitted with a saddle made from gold and its

¹¹³ Ibid.,v24,p4602, See al-Ṭabarī, op..cit.,v24,p98.

¹¹⁴ Ibid.,v24,p4519

reins will be made from *zabarjad* (a type of gemstone). They will ride this animal until they reach the entrance of Heaven".¹¹⁵

9. When clarifying the identity of Dhū al-Kifl mentioned in Allāh 's verses 85 and 86 of *Sūrah al-Anbiyā'* (21), he quoted the words of Abū Mūsā al-'Ash'arī. Abū Mūsā al-'Ash'arī says he wasn't a prophet. He was only a righteous servant of Allāh. Prophet Ilyasa' gave him a command which he has to obey after he had left him. Dhū al-Kifl must observe the fast during daytime, pray during the night and not to give in easily to anger. Ilyasa''s command was faithfully followed by him.¹¹⁶

10. When interpreting verse 23-25 of *Sūrah Yāsīn* (36), Sonhadji linked it with the murder of Ḥabīb al-Najjār. To shed some light to this story Sonhadji cited Ibn Mas'ūd's opinion. The latter said that Ḥabīb al-Najjār was trampled by his people until his intestines burst. His body was then thrown into a well called the well of *al-Ras*. The people in that area were later known as *Aṣḥāb al-Ras*.¹¹⁷

8.4- Concluding remark

Having said that we have to add that when we look in Sonhadji's interpretation following the method of *Ma'thūr* we notice that he approached the verses demonstrating a unique scholastic personality which distinguish him from other

¹¹⁵ Ibid.v16,p2949-2950. See al-Wāḥidī, 'Alī bin Aḥmad, al-Waṣīṭ fi al-Tafsīr al-Qur'ān al-Majīd, edited by 'Abd al-Mawjūd, 'Ādil Aḥmad, 1st edition,(Beirut: Dar al-Kutub al-'Ilmiyyah, 1415H/1994M),v3,p196.

¹¹⁶ Sonhadji, op.cit.,. See al-Ṭabarī, op.cit., v17,p75. Please find some differences between Sonhadji's quotation and Ṭabarī's.

¹¹⁷ Sonhadji,ibid., See al-Ṭabarī, ibid.,v22, p161.

interpreters, unlike Ibn Kathīr stuck to the immediate meaning of similar verses. But he also goes to remote meanings and interprets other verses with them. Another point, that is observed is his frequent references to *Ḥadīth* and *Āthār* in order to give the *Tafsīr* a wider dimension, probably we can say he strengthen his interpretation by referring to *Ḥadīth* and *Āthār* in order to give it more instructive flavour. Needless to say he tries to put some emphasis on the authenticity of the *Ḥadīth* and *Āthār* that he utilised. Again the observation that he is talking to the Malay's environment as he is trying to provide an interpretation of the Qur'ān similar to those which are found in the Arab world can be reiterated here. Which is particularly so when we see that he quite often does not provide the full *isnād* of the *Ḥadīth* that he quoted. Which evidently indicate that he is trying not to complicate the interpretation for the layman but at the same time he gives an idea about where this *Ḥadīth* can be found. In many ways this is similar to the contemporary form of *Tafsīr* in Islamic world like *Tafsīr* Sayyid Quṭb, *Fī Zilāl al-Qur'ān* and *Ṣafwah al-Tafāsīr* of Ṣābūnī and so on.

Chapter 9

Sonhadji's Methodology in *Tafsīr al-Ra'y* with Translated Samples

As explained before, the vast majority of scholars accept or permit the interpretation of Qur'ān by the *Ra'y* (reason) method subject to the condition that it must be within the category known as *maḥmūd* or praiseworthy.

Maḥmūd entails that the *Tafsīr* of the verses of *al-Qur'ān* are based on *ijtihād*. Before any person is allowed to practice *ijtihād* when interpreting the Qur'ān, they must satisfy all the requirements.

The requirements needed are to have an excellent command of Arabic, to be learned in *nāsikh* and *mansūkh*, and to know *Asbāb al-Nuzūl*. If these prerequisites are not fulfilled then the work will be known as the interpretation of *al-Ra'y al-Madhmūm*, where *madhmūm* means a rejected and unfounded interpretation which based on personal bias and where the interpreter is unqualified to practise *ijtihād*.

Undoubtedly, Sonhadji does meet the requirements which enable him to interpret via the *Ra'y* method. He has an excellent command of the Arabic language and so, based on his writings stated in previous chapters, he is able to make the *Ra'y* method of interpretation.

There are at least three types of the *Ra'y* method of interpretation in '*Abr al-Athīr*. Firstly, is the *Ra'y* method of interpretation based on scientific and scholarly knowledge. Secondly, is the *Ra'y* method of interpretation based on social factors and finally, is the *Ra'y* method of interpretation based on a meditative basis or on observation. The *Ra'y* method of interpretation based on science means that the interpretation is done by using information related to scientific knowledge. This includes medical science and astronomy. Whilst the *Ra'y* method of interpretation based on social factors entails using comments about the surrounding community where Sonhadji lives, and basing those comments on the verses of the Qur'ān. And the *Ra'y* method of interpretation based on a meditative basis entails interpretation through the science of scrutinising and *munāsabāt*.

9.1- Method of interpretation based on scientific knowledge

1. In verse 9 of *Sūrah al-Ra'd* (13), Allāh said, "(Allāh is) All Knower of the unseen and the seen, the Most Great, the Most High." Sonhadji used the *Ra'y* method based on scientific knowledge when he was interpreting this verse. The elaboration of this verse was completed in 1971.¹ Thus, the examples used by Sonhadji correspond to the scientific discoveries of that period of time. If his *Tafsīr* had been made in the 90's, a wider aspect and context may have been presented. Sonhadji said, "The latest developments in science acknowledge that there are certain organisms which cannot be seen by the naked eye, and need microscope.

¹ See Sonhadji, '*Abr al-Athīr*, op.cit.,v13p2331

Such knowledge may help cure various diseases, even diseases that are difficult to cure like cancer, tuberculosis and syphilis. However, some are quite easy to cure, such as smallpox or measles and others. Allāh indicated this situation in His statement in verse 31 of *Sūrah al-Muddaththir* (74), “And none know the host of your Lord but He”. The reason for the revelation of this verse is to clarify that no-one knows for sure the number of being created by Allāh in the entire universe, whether they are in the world of human, angels, animals or plants, whether they are physical or metaphysical, except for Allāh. Then Sonhadji concluded his interpretation of this verse by stating, “In knowing all the unknown, it is also the same for what is known, the things that can be seen, heard and touched. To say that He is the Greatest and the Almighty means that everything else, compared to Allāh, is extremely tiny and incompetent. And to say that Allāh is the Most High, means that Allāh is far from being either insufficient or lowly”.²

2. When interpreting verse 48 of *Sūrah Ibrāhīm* (14), Sonhadji used the science of astronomy. In this verse, Allāh stated that He would replace this existing world with another and these existing skies with another sky.

Before establishing a nexus between this verse and astronomy, Sonhadji introduced a *Hadīth*, which explained that this world shall be changed and be replaced with another world. Then he included the opinion of three Companions of the Messenger of Allāh, Ibn Mas‘ūd, ‘Alī bin Abī Tālib

² Ibid.,v13p2329-2330.

and Ubay bin Ka'ab regarding this verse. These were followed by 'Ā'ishah's question to the Messenger of Allāh regarding this verse. Thereafter, Sonhadji stated, "This verse clearly signifies the miracles of the Qur'ān. The truth in the Qur'ān is strongly supported by modern science. Usually modern science (although lagging in most cases) reaches similar conclusions to the Qur'ān. The current scholars of astronomy express that in the past, the earth, the sun and all the planets that exist today, were a fireball that was extremely hot and floating in space. The fireball revolved on its axis for millions of years until finally it became the sun. Then, after millions of years several other revolving stars became detached from the sun and among the detached stars was our earth. Then, after thousand of years, the moons became detached and followed the revolving stars. This included the moon that followed our earth. Thus, without any doubt, the situation that occurred millions of years ago will reoccur one day in the future. This means that the earth, the revolving stars and the sun shall be changed again after millions of years, and all that exists will be destroyed and floating in space for a long period of time. Then, after a certain predestined period, the sun shall be changed into another different as will the earth and the skies".³

3. In verse 109 of *Sūrah al Kahf*(18), it was stated that the glorious words of Allāh will not come to an end, even if they are written down using the oceans and seas as ink. Sonhadji drew the reader's attention to the limitation of the development and advances of science, because between

³ Ibid., v13,p2429-2430

the vast area of the earth and the skies lie an abundance of other worlds. If they were all noted and written down, it would be an endless task since there are bound to always be new things to be discovered or new things which may emerge. He gave examples quoted from *Tafsīr al-Marāghī* relating to the latest discoveries e.g. Western scholars have discovered that the earth is approximately 2,000 million years old and that humans have existed on earth since 300,000 years ago. He spoke of these along with various other examples that are too many to be mentioned here.⁴

Sonhadji further stated that the knowledge humans have acquired up to today is still at the level of an infant, and perhaps the future developments are even more unimaginable. He continued his discussion about this issue with other examples. He said, "The speed of light is 186,000 miles per second, thus the speed of electricity in radio (communication) equipment is of a similar speed, because light and electricity pertain to the same qualities. Scholars anticipate that light travels for 100,000 million years to reach the whole of the universe and it shall exist for millions and millions of years to come. Imagine the vastness of space that could accommodate a hundred thousand million years of journey, as compared to just seven seconds, which is all that is needed for light to travel around the earth. It is further claimed that the age of the sun is 10,000 million years and it shall maintain ablaze for millions and millions years more to come. The age of the stars in the universe differ from 5,000 to 10,000 million years. These are the deductions arrived at by astronomers, based on their

⁴ See al-Marāghī, op.cit., v16, p25-30.

specialised scientific knowledge and calculations. Their research of the hidden things about our universe has yet to be unravelled fully, whereas all that knowledge is already with Allāh. These are the words of Allāh, that humans will spend their whole lives on research and debate. Nevertheless, so little is discovered by mankind because there are so many more secrets of the universe that are yet to be explored by human knowledge. Allāh is Most Aware of everything while humans know so little.⁵

4. When interpreting verse 32 of *Sūrah al-Anbiyā* (21), where Allāh said, “He made the heavens a roof, safe and well guarded,” Sonhadji directed the reader’s attention to the topic of gravity. He stated that Allāh made the sky, in a well-arranged structure, as a roof. The sky is protected from damage and from the conflicts of the ordained revolving traffic of matter in the universe. The sun and the stars revolve and move on their designated axis and no collision has ever occurred between the various stars that revolve around within each other. This orderly movement is because each star has its own gravitational qualities. If there is but a minor conflict in the moving arrangements of the stars, surely the flow of this universe shall perish.⁶

5. When interpreting verse 12 – 14 of *Sūrah al-Mu'minūn* (23), Sonhadji attracted the reader’s attention to the creation of mankind from the earth. Allāh stated in these verses how humans were created, their origins, their

⁵ Sonhadji, op.cit., 16, p2889-2892

development and finally their end.⁷ He also used verse 26 of *Sūrah al-Hijr* (15), verse 15 of *Sūrah al-Hajj* (22) and verse 7–8 of *Sūrah al-Sajdah* (32) to support the meanings of those former verses. He then quoted the writing of an Egyptian scholar, Dr. Aḥmad Muḥammad Kamāl regarding the creation of humans from clay. *Inter alia*, he stated that the word *ṭurāb* or *ḥīn* used in the Qur'ān contains a symbolic meaning. This relates to the structure of human physical matter, which is composed of basic elements. These elements are collected and arranged in a complex chemical form known as protoplasm. This is the most essential substance in every living cell. This living cell is then arranged from various elements, with their own properties, which are scientifically termed as oxygen, hydrogen, carbon, nitrogen, sulphur, phosphorus, calcium, sodium chloride, chlorine, iron, copper, iodine and others. If we were to research and analyse the elements contained in the earth we would discover that it contains all the elements identified above. Then Sonhadji concluded by stating that nothing more conclusively proves explicitly this symbolic meaning as the transformation of a human corpse from flesh back into the earth, which contains the aforementioned elements.

6. When interpreting verse 61 of *Sūrah al-Furqān* (25), which relates to the creation of the moon and the stars, Sonhadji explained the meaning of the revolving stars and how scientific advances are able to be an aid in

⁶ Ibid.,v17,p3083-3084.

⁷ Allāh says, "And indeed We created man (Adam) out of an extract of clay (water and earth). Thereafter We made him (the offspring of Adam) as a *nutfah* (mixed drops of the male and female sexual discharge and lodged it) in a safe lodging (womb of the woman). Then We made the *nutfah* into a clot (a piece of thick coagulated blood), then We made the clot into a little lump

explaining this verse. He stated that in this verse Allāh praised Himself because of the abundance and lushness of the rewards and blessings He bestowed upon His slaves. Some of these blessings are the creation of the skies that contain astronomical elements in the form of stars that are huge in size, some are in motion, revolving, and some just remain still. These stars are calculated by past generations of scholars to amount to more than one thousand. However in this era of scientific and technological development, which has instruments like the telescope, the number of stars calculated is in excess of two hundred million. Still the research is ongoing in order to reveal areas that are yet to be discovered. Then Sonhadji quoted the opinion of Ibn 'Abbās, who stated that *al-Burūj* (85), in verse 61, relates to the twelve constellations. He followed it up by referring to the book *Tafsīr al-Jalālayn* and *Ḥāshiyah al-Jamal*. The twelve constellations are; 1. *ḥaml* – sheep shaped (Aries) ; 2. *thawr* – cow shaped (Taurus) ; 3. *jawza* – twining shaped (Gemini); 4. *saraḥān* – crab shaped (Cancer); 5. *asad* – lion shaped (Leo); 6. *sunbulah* – lady shaped (Virgo); 7. *mīzān* – balance shaped (Libra); 8. *'aqrab* – scorpion shaped (Scorpio); 9. *qaws* - arrow shaped (Sagittarius) ; 10. *jady* – goat shaped (Capricorn) ; 11. *dahiv* – dipper shaped (Aquarius) and 12. *ḥūt* – fish shaped (Pisces).

Then he explained the location of the 12 constellations, which are situated within the seven revolving constellations; 1. Mars possesses *ḥaml* and *'aqrab*, 2. Venus possesses *thawr* and *mīzān*, 3. Mercury possesses *jawza*

and *sunbulah*; 4. The moon possesses *saraṭān*; 5. The sun possesses *asad*, 6. Jupiter possesses *qaws* and *ḥut*; 7. Saturn possesses *jady* and *dalw*. Not stopping at that, he further stated the locations of the revolving stars, where; 1. Saturn is in the seventh sky; 2. Jupiter is in the sixth sky; 3. Mars in the fifth sky; 4. The sun is in the fourth sky; 5. Venus is in the third sky; 6. Mercury is in the second sky and 7. The moon is in the first sky.

Before he concluded his interpretations on this verse, he drew the reader's attention to the underlying meaning of the word *munīra* which has the meaning of 'glowing or reflection of lights'. Allāh used it to describe the moon. This is to show that the light possessed by the moon does not originate from itself but it is the light obtained from the sun. In another verse, Allāh used the word *sirāja* for the sun, which means 'torch' because it radiates light from within itself.⁸

7. When interpreting verse 20, *Sūrah al-Rūm* (30), Sonhadji drew the reader's attention to the process of birth which is known as the test-tube method. He also touched upon this aspect when interpreting verse 6 of *Sūrah al-Zumar* (39) and verse 11 of *Sūrah al-Shūrā* (42). In this verse, Allāh stated that He created mankind from clay and then they proliferate on the surface of the earth. Allāh says, "And among His sign is this, that He created you (Adam) from dust and then Eve from Adam's rib and then

flesh and then We brought it forth as another creation. So Blessed is Allāh, the Best of Creators".

⁸ Ibid.,v19,p3518 – 3520

his offspring from the semen, and) behold you are human beings scattered!”.

Firstly, he explained the cycle of life for mankind, which originates from clay. He depicted mankind as the creation of Allāh from the properties of clay because of the food humans consume. Meat, milk and fat are all animal product. And animals live on fields by consuming plants. Plants, in general, originate from the earth. Thereafter, the food that humans consume becomes their flesh, bones and blood. Accordingly, man produces semen (sperms) and woman produces eggs (ova); when the two (sperms and ova) are united the process of reproduction occurs, as ordained by Allāh in the womb of the woman. It develops into an embryo and grow until the designated period of pregnancy comes to an end and a baby is brought into the world by giving birth to it. This is the meaning of the origin of mankind from the earth. Then, in relation to the test-tube baby, he stated that, “Recently on 26th of July 1978, news was released about the birth of a test-tube baby, which is the scientific terminology given to this particular type of birth in the 20th century. Dr. Patrick Steptoc and Dr. Robert Edwards wrote about their successful experiment in the medical journal, entitled ‘The Lancet’. They claimed that an egg from a mother, placed in a test tube for 21 days, after being extracted from her womb, was fertilised with the semen of her husband. An embryo containing eight cells was then reinserted into the mother’s womb along with a hormone injection so that the embryo was not rejected by the womb. After several weeks the embryo developed into a baby and the baby was then born by caesarean section. The baby was born 38 weeks

and 5 days after the last menstrual cycle of the mother. The mother was 31 years old when the baby, weighing 2.70 kilograms, was born in Oldham, England. This news was widely publicised, and some people are of the opinion that the birth of the first test-tube baby signifies that mankind is in its first phase of being able to create another human being. This opinion, according to Sonhadji, is somewhat misleading and confusing. What actually occurred was that two specialists from the West merely conformed to the rule of Allāh in ensuring the birth of another human being in an orderly manner. It is Allāh that creates and ordains with His rule, according to His Wisdom and Might. If we conform to the laws of Allāh in this world, the result yielded will be good and proper. It is a lie if a caretaker claims that he is the creator, as it is also a lie if a husband and wife claim that they themselves created their own baby. Therefore the birth of the test-tube baby is not in any way a challenge to Allāh's powers. Instead, it is one of the proofs of the Powers of Allāh.⁹

The test-tube method of delivering a baby may be an aid to help women who are not able to give birth through the normal method because for example their uterus channel is obstructed. When an article about this written by Sonhadji, at that time,¹⁰ about 28 babies had been born through the test-tube process, 13 in England, 14 in Australia and one in the United States. Also, according to him, "In our country, Singapore, the Obstetrics and Gynaccology Department of the National University and Kandang Kerbau Hospital will also attempt the same procedure".

⁹ Ibid.,v21,p3901 – 3903

¹⁰ See Sonhadji, op.cit.,v25,p4679.

An issue arose about the legitimacy of fertilisation through the test tube. This issue was addressed by Sonhadji when he interpreted verse 11 of *Sūrah al-Shūrā* (42). According to him, Islam does not recognise the child born as legitimate from the viewpoint of *sharī'ah*, if the parents of the test-tube baby were not married to begin with. In that situation, the child shall be illegitimate. That child cannot carry and use his father's name or surname since the father was not legally married to the mother. Similarly, Islam does not legitimise a child born through the test-tube process if the semen originates from the Sperm Bank. At the Sperm Bank semen are collectively donated and stored, although there are cases where the semen and eggs come from a legitimately married husband and wife and the fertilised eggs are then impregnated into the wife's womb.¹¹

8. When interpreting verse 31 of *Sūrah al-Anbiyā* (21), Sonhadji referred to the volcanic phenomenon of volcanoes. In that verse Allāh said, the meaning of which, "He has placed on the earth firm mountains lest it should shake with them (mankind)". Sonhadji stated that Allāh majestically erected mountains to stabilise the earth, to allow mankind to move about securely and with stability on the surface of the earth. His discussions then moved on to the creation of molten lava and volcanoes. According to the scholars of modern times, the earth was formerly in a burning and flaming state. Then, the outmost layer, i.e. the crust, cooled down slowly over time, and became solid. They estimated that the earth evolved in that state for approximately 300 million years. This opinion

may be evaluated for its truth or falseness by observing the molten lava excreted by volcanoes in several areas on earth. A famous example is the Vesurios volcano in Italy. This volcano devastated the town of Messina on the Isle of Sicily in 1906, to the extent that the province was plunged into the core of the earth, and almost everything on it was destroyed until there was nothing left. The same thing happened with Krakatau volcano in Sunda Straits, which erupted on 26th to 28th August 1883, and caused Tanah Lampung in South Sumatra to sink, after being hit by gigantic waves. There are many volcanic eruptions which take place time after time. Hence, it can be said that, seemingly, the volcanoes are like the mouths of the mother earth, where she breathes and that her mouths will open wide to vomit out lava and other sorts of fiery liquids that have been the contents of her belly. These things congregate in her belly for a lengthy period of time. Were it not for the thickness of the outermost layer of the earth is surface, the fiery liquid would have surely been disgorged, flowing to all the earth is surface like the state of mother earth at the beginning of her creation; when she parted with the sun a long, long time ago. Therefore, it is clear here the truth of what Allāh said in this verse, is clear here the mountains are like rooted walls, which block the fiery substances from coming out from the earth is core. Were it not for the mountains, the earth's surface would certainly be covered by the flows of larva. Also the earth would be shaken with continuous earthquakes. Thus, the mountains are the immovable protectors, so that

¹¹ Ibid.,v25,p 4678

the human beings who dwell on this earth are not shaken and that they can live their lives in stability.

According to Sonhadji, these are the miracles that *al-Qur'ān* is able to explain. Prior to this, Prophet Muḥammad, his people and the community living at the same time as him, never knew the signs of nature that were still secrets to them. But now, the truths of these revealed facts have been attested and verified by the developments of scientific knowledge.¹²

9.2- Method of interpretation based on social factors.

1. In the course of interpreting verse 21 of *Sūrah al-Aḥzāb* (33),¹³ he construed the verse in the context of commenting on the perverted practices that have been widely taking place in the local society. Firstly, is the practice of becoming mystically impenetrable and secondly is the practice of extreme *ḥarīqah*. This verse concerns Allāh's notification that Prophet Muḥammad is the best example to follow. Southeast Asia is a region where the practice of *silat* (Malay martial Art) spreads quite rapidly. Each *silat* group claims to have its own mystical speciality, to the extent that, as they reach a higher level, they are able to become invisible so that they may not be seen by other people, and may become impenetrable whenever stabbed by any sharp weapons. These things, according to Sonhadji, are not the teachings taught by the Messenger of Allāh. This is so because the Prophet himself used to tumble to the

¹² *Ibid.*,v17,p3082 – 3083.

ground after being hit hard by the enemies of Islam on the battlefield of Uḥud. On the same battlefield he suffered some wounds and bruises and his tooth was broken.

Hence, Sonhadji strongly averred, "When the Messenger of Allāh was in the battle field he was never involved with any sort of mystical practice, and never became impenetrable so that his body might not be inflicted in any way. Nor was he involved with a similar practice of becoming invisible, so that he might not be seen by other people, or with any other kind of paranormal practices, except for the miracles Allāh granted him as a sign to strengthen his Prophethood".

The second thing that spreads quite widely in the local community is the practice of sufism. These people allege that they only bring about the teachings of internal self purification and the techniques of worshipping Allāh as taught by the Messenger of Allāh. Nonetheless, they have deviated far from the right path. They bring about the understanding of *'uzlah*, i.e. isolating themselves from the allegedly sinful and corrupted society, and going to secluded areas such as uninhabited hills. They say that, in order to achieve a higher state, one has to first undergo the process of asceticism and the like. Sonhadji, in giving his comments about this kind of group said, "And the Prophet's practices in worshipping Allāh never reached a state where he isolated himself, such as undergoing asceticism in a hushed dark cave, or roaming as a homeless traveller, or

¹³ Allāh says, "Indeed in the Messenger of Allāh (Muḥammad) you have a good example to

torturing himself through the practices of priesthood. No did he become extreme as far as religious practices were concerned, never following practices like some practices of astray *ḡarīqat* that suggest that when someone has reached the state of *ma'rifah*, he or she does not need the *sharī'ah* anymore. If these things had been practised by the Messenger of Allāh, they would have surely been stated somewhere in the Holy Book of *al-Qur'ān*, or mentioned in authentic *Ḥadīths*".¹⁴

2. Verse 51 from *Sūrah al-Mu'minūn* (23) relates to the command for the prophets to enjoy only things that are good and pure. Allah says "O you messengers! Enjoy (all) things good and pure". In the course of interpreting this verse, Sonhadji channelled the reader's attention to the issue of bribery. Even though this verse was aimed at the prophets it was also aimed at their followers.

He said, "One of the types of food which is *ḡarām* is accepting bribery. Bribery is a major social disease with devastating effects both to the community and to the country. Bribery is similar to something that is poisonous, which will cause society to suffer until eventually the whole country will collapse because of it. Those who practise bribery and thus eat food bought with bribe money, or eat any food which is known to have come from a forbidden and sinful source, will produce children, which are impure. This is because their flesh and blood have grown and originated from a sinful source. Therefore, it is not surprising to learn that

follow for him who hopes for (the meeting with) Allāh and the Last Day and remembers Allāh much".

most of the generations originating from these sinful sources are involved in sinful activities. These individuals are always keen to commit all sorts of crimes and offences and are members of organisations that are only interested in making trouble. These people will become individuals which are much worse than their parents are. If there are more and more people born from this corrupt generation, then do not be surprised to see that corrupt, evil and disturbing activities are more common in our society nowadays.”¹⁵

Sonhadji continued with his discussion by giving his opinion about how society can be reverted to its healthy state. He stated that, “In order to become a clean, pure, happy and healthy society, each individual has to protect him or herself from consuming *ḥarām* food. Also, they must never drink from liquids that are *ḥarām*, never wear clothes in a *ḥarām* manner and never accept invitations to activities which are *ḥarām*. After that, they must pray to Allāh for His guidance and that may Allāh grant them their wish”.¹⁶

3. Verse 131 from *Sūrah Ṭāhā* (20) commanded the Muslims not to be misled and cheated in their life on this earth.¹⁷ In the course of interpreting this verse, Sonhadji channelled the reader's attention to the comments that he made regarding the excessive spending and waste that

¹⁴ Ibid.,v21,p4036- 4037

¹⁵ Ibid,v18,p3292-3295

¹⁶ Ibid,v18,p3292-3295

¹⁷ Allāh says, “ And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allāh), the splendour of the life of this world, that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting”.

occurs in every celebration season. In every celebration season, namely *'Īd al-Fiṭr* or *'Īd al-Aḍḥā*, the Muslims in Malaysia, as well as in Singapore, cannot escape from falling into the trap of excessive spending and waste. They always indulge themselves in activities that are costly and pointless such as changing their curtains, sofas and house furniture for new ones, even though all these things can still be used. This comment that he made was pertinent, as it was made (according to the diary) on the 5th of *Dhū al-Qa'dah* 1394, a month before the *'Īd al-Aḍḥā* celebration.¹⁸

He said, "Allāh reminded the Prophet Muḥammad and his followers not to be too interested and too keen on having the luxury and wealth enjoyed by most of the rich people. This reminder is more significant and relevant to people who are poor. These poor people must refrain from wanting to become rich. If they fail to do this, then there will be many people competing to become rich, not realising that they are not being practical because they fail to measure their own abilities and potential. They would also ignore the economic climate, not caring whether inflation is high or low. For example, if these people see that others have bought beautiful clothes, they would also want those clothes for themselves. And if they see that others have bought expensive decorations and furniture, these people would want to follow suit. These people never surrender to reality and they refuse to be left behind. This sort of behaviour must never be

¹⁸ Ibid, v16, p3034

allowed to continue because the wealth enjoyed by the rich is merely one of the splendours of this world”.

Sonhadji continued by giving the reason why Allāh made the analogy that the wealth enjoyed by rich people is like a splendour of life. Splendours are pleasant and beautiful to look at. They also have nice scents. Anyone who stares at them will probably be mesmerised and hypnotised by them. However, the law of nature states that their beauty and scent will not last forever. In a short period of time they will decay and perish.

After that Sonhadji explained that Allāh purposely blesses some people with richness so that their richness and wealth can act as a test for them. Allāh tests them in order to see how many of them will be grateful to Him. Also Allāh tests them in order to see whether or not their richness and wealth would become a factor which causes suffering in their lives, due to them being unwise in managing their wealth.¹⁹

4. In the course of interpreting verse 71 of *Sūrah al-Mu'minūn* (23), Sonhadji criticised the social climate in the West and made a wish that the same negative happening and practises would never happen in the local community. Among other things in that verse, Allāh stated that if the balance of truth is based upon our desires, then the sky, the earth and the creatures living in them would necessarily be destroyed and would perish. For example, if oppression was allowed and justice forsaken, then all our lives would be in a state of chaos and our country would be in disarray. If

¹⁹ Ibid.,v16,p3033-3034.

people were allowed to steal, trespass and force other people via duress then necessarily the weak ones will become victims, always being controlled and forced by the stronger ones. And there would be no possibility of peace. Society will always be cautious, restless, worried and scared. If we allow people to commit adultery and fornication, then undoubtedly our descendants will be in ruins. A child would no longer know who his or her real father was. The family institution and the marriage institution would cease to exist. Also, people would refuse to claim responsibility for all the babies born through this unlawful and sinful manner. Nobody would want to take care of them and finally we would see these children wandering around without a sense of purpose, without a place to live and without anybody looking after them.

After that Sonhadji gave some evidence to support his statements. "The best evidence to verify and affirm these statements is visible and can be seen from looking at the Western countries. Attention should be given to the negative happening and practises suffered by these countries as they have made the mistake of prioritising materialism over morality. They place more importance on material gains than virtue. They are too busy and too committed to satisfying all their material needs and desires, and the result is that these factors overshadow and eclipse factors like morality and good manners. There have been too many children born from this negative practise. And in some cases, the men and women do not really know each other, they just meet and then decide to have some fun without the risk of marriage! These are some of the living examples

of the moral decay which is so common in the West. These are the things which will happen if you view the truth from the point of view of your desires”.²⁰

5. In the course of interpreting verse 59 of *Sūrah al-Aḥzāb* (33), Sonhadji criticised the tendency of the local women to imitate and follow the fashion wore by models.

Verse 59 relates to Allāh’s command to the Prophet Muḥammad that he must instruct his wives, his daughters and the wives of those who have faith, to cover their bodies with clothes that cover their ‘*awrah*’²¹. When this is done, you can then easily differentiate the good and pure women from the evil and bad ones.

There are some women who cover their bodies with long clothes, not short, not tight and not too thin, thus eliminating any possibility of knowing the shape of their bodies. Sonhadji stated that these clothes are evidence of their purity, evidence that they are good women who are free from any corruption. For that reason they will be saved from being interfered with by evil men. Not only that, they will also gain the respect and appreciation of men.

On the other hand, women who like to expose their bodies by showing off their sexual parts will easily attract the attention of the public. They will

²⁰ Ibid.,v18,p3307-3309.

casily become an object of attention. This will indirectly give out signals that they can then be interfered with. They will be stared at, ogled at, laughed at and teased by men until finally they will be raped and become victims in order to satisfy the wild desires of men. This is what has happened and will carry on happening. And in major cities this is regularly happening all the time. This is especially true nowadays due to the widespread moral crisis. Some women they have no shame about selling their bodies and dignities for a low price. Eventually, impurity, adultery, fornication and crime will spread.

Sonhadji then stated that “This verse also acts as a warning to the women. They must never imitate fashions which expose their bodies”.²²

6. In the course of interpreting verse 34 – 35 of *Sūrah Fuṣṣilat* (41), Sonhadji made a comment regarding the negative attitude of some preachers who avoid helping those with a severe case of immorality. According to him, immoral people should be approached in order to channel them to the right path. In this verse Allāh explained the advantages of committing good deeds and the disadvantages of committing bad deeds. Allāh also urged for the bad deeds committed by one person to be rewarded by good deeds being done to him or her. This should be done so that those people can realise their mistakes. They can then imitate those good deeds and examples shown to them.

²¹ Places of the body that must be covered.

²² *Ibid.*, v22, p4126-4127.

This comment was very relevant at the time, as it was made on the 5th of *Muḥarram* 1402. The Muslims in Southeast Asia always honour the month of *Muḥarram*. They normally celebrate this holy month by organising all sorts of activities, like lectures, in order to celebrate the new year of *hijrah* as mentioned in chapter 2 and 3 before.

According to Sonhadji, initially this verse was aimed at the Prophet Muḥammad. This verse urged the Prophet to be pleasant to the polytheists, who had committed many offences against him. The Prophet's action should then act as an example and guide for his followers to abide by. Sonhadji said, "In our society there is a group of people with low and damaged morals, having no manners and who become the barriers to the success of certain plans. When this happens, one must not alienate and ignore these unfortunate people. Instead they must be given guidance. We must also try to discover the factors which led them to become what they are. We must then eliminate these negative factors. In this way these people can be cured and they can then become good members of our society."

Sonhadji continued by saying that, "The task of repairing or improving something which has gone bad and the task of curing a corrupt society (society corrupted by alcoholism, drug abuse, gambling etc) in order to transform the society for the better is a very difficult one. There are so many hurdles and barriers you have to endure. The task of transforming something, which is evil and bad to something which is good and pure requires one to be persistent, to have a strong willpower and to never give

up easily. This means that any action or attempt towards anything which is good requires lots of patience".²³

7. In the course of interpreting verse 59 of *Sūrah Maryam* (19), which says, "Then, there has succeeded them a posterity who have given up *al-Ṣalaḥ* to be lost and have followed lusts. So they will be thrown in hell", Sonhadji made a comment regarding the subculture of Hippies. The culture practised by these people has started to exist in his own community.

He said, "We have heard and seen ourselves about the lives of a group of people who call themselves Hippies. Their way of life is no different and to the lives of animals, wandering in all sorts of places. They do anything they desire in the open. They have no shame and they fear no one, not the laws of Allāh and not the laws of humans".²⁴

This is a situation common for people living at the end of time, a time when all the prophets have long gone and died. They have become people who are blind and lost. They have deviated because they have neglected their obligatory prayers. And on top of that they have placed importance on their desires above anything else. They disobey Allāh, they drink alcohol, they gamble and they commit adultery and fornication both in the open and in private. These people will suffer and eventually will be destroyed, due to the fact that they have been negligent in performing all

²³ Ibid.,v24,p4621-4623.

²⁴ Ibid.,v16,p2933

the commands of Allāh, and also due to the fact that they were too engrossed with their sinful activities.²⁵

8. In the course of interpreting verse 32 of *Sūrah al-Zukhruf* (43), Sonhadji emphasised the importance of co-operation. He said that it is not advisable for our low ranking employees to be humiliated just because of their low ranking jobs. These workers are always being bullied and shouted at by their employers. This is very common in any society. But because Islam never condones this sort of negative behaviour, Sonhadji made a long criticism of it in his comments.

In the above verses, Allāh said, “Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muḥammad) is better than the (wealth of this world) which they amass”.

In the course of interpreting this verse, among other things, Sonhadji stated that there are a group of people who Allāh made rich and another group of people who He made poor. Some of them are educated and then they become teachers. Some of them are ignorant and then they become pupils. Among them, there are those who become employees, and those who become the employers. Actually, those who become the former and the latter mutually serve and need each other. The farmers are the

²⁵ Ibid.,v16,p2932-2933.

employees of the entrepreneurs because they grow crops. If there were no farmers working in the agricultural sectors, surely those entrepreneurs could not survive food wise, nor could all the people in general, who, as a result, would suffer from starvation. On the other hand, the entrepreneurs are the servants of the farmers because they market the agricultural products and supply the agricultural equipment. If there were no entrepreneurs, surely the farmers could not buy the necessary equipment for agriculture. The labourers are the servants of the employers because they carry out their industries. If there were no labourers, surely their industry would not be successful. On the other hand, the employers are the servants of the labourers, because if the latter were not available or in short supply, the entrepreneurs could not invest their capitals. So is it in other matters. All of this is Allāh's will, so that the affairs of this world are all in their proper places. Humans, with various patterns of lives and different rankings, are blessings to one another. The lives in each and every level of society have a close relationship with one another. Therefore, they should not insult or look down on each other, but instead, they should mutually understand and co-operate with each other.

Then Sonhadji said, "However, in today's society, there are still highly-educated people who like to look down on people in their own society who are uneducated so that these people feel small and shut out from following the changes of time. This makes the gap between them even wider and this is indeed an unhealthy syndrome. The act of looking down on other people should not happen because the people who commit the act cannot themselves live if they had no help from the other. Those

employers, farmers, officers, etc are all in need of one another. In fact, the government needs obedience from its citizens and the citizens in turn need efficiency, honesty, transparency, wisdom and justice of the government”.²⁶

9.3- Method of interpretation based on the meditative approach

1. When interpreting verse 60 of *Sūrah al-Isrā'* (17), Sonhadji tried to respond to a question relating to a tree which grows in hell. This question emerged when the non-believers of the polytheists voiced their doubts about how a tree known as *zaqqūm* could spring out of the bottom of hell fire? How could any tree grow in a fire? Sonhadji's response to this question was based on a meditative approach.

He said, “They did not realise that there are many things that are not destroyed when burnt by fire. For instance, Sokhriy Silk, should it be burnt, becomes even cleaner. This sort of materials is used to make the costumes of fire fighters in developed countries. Those who wear this costume will not be afraid to enter into a fire as the costume will not be burnt.”

Subsequently, he added, “Since on this earth, there are so many extraordinary things, so it is that there are so many extraordinary things in other worlds. As a matter of fact, the core of the earth is full of fire. Also, in every tree or stone, inevitably, there is a component of fire in it. Even,

²⁶ Ibid.,v25,p4751-4752

water itself contains a component of fire, as eight-ninths of it is oxygen, a very flammable substance. So, it can be said that our mother earth contains the component of fire. Indirectly, water contains fire, trees contain fire, stones contain fire, and thus our immediate surroundings contain fire".²⁷

2. When laying out the introduction of *Sūrah al-Anbiyā'*, he tried to look for the *munāsabāt*²⁸ between the beginning of this surah and the end of the former one i.e. *Sūrah Ṭāhā*.

He said that *Sūrah Ṭāhā* was concluded by talking about the human beings who always focus their attention and inclinations on wealth and prosperity. However this wealth and prosperity is nothing more than the splendour of the life of this world created by Allāh as a test for them. Allāh prohibited His Messenger from focusing his attention on these things. In fact, He commanded him to perform prayers and be patient in carrying out worships. Next, Allāh mentioned the happy ending is always for those who fear Him.

As *Sūrah Ṭāhā* was concluded by talking about the human beings who always focus their attention on prosperity, *Sūrah al-Anbiyā'*, consequentially, began by stating that human beings are still led astray despite the fact that the Day of Judgement is just around the corner.

²⁷ Ibid.,v15,p2715

²⁸ In relation to the discussion on *Munāsabāt*, Sonhadji was somewhat inconsistent in practising it. Sometimes he explained the *Munāsabāt* between the beginning of a particular *sūrah* and the end of the former one, and sometimes between the contents of the former *sūrah* and the contents of the one that was going to be discussed.

Should they have the Qur'ānic verses recited to them, they would hear, but would not listen to them and learn a lesson from them. Their hearts are distracted from remembering their God.²⁹

3. When laying out the introduction to *Sūrah al-Nūr*, he explained the *munāsabāt* between the contents of the former *sūrah* (i.e. *Sūrah al-Mu'minūn*) and the present one. He elucidated on this point from two angles.

The first angle is that because in the previous *sūrah*, *Sūrah al-Mu'minūn*, Allāh mentioned that the believers are those who guard their chastity, then it is rational that Allāh speaks, in *Sūrah al-Nūr*, about the rulings concerning those who trade their dignity for unlawful sexual intercourse and several other matters related to it, such as wrongfully accusing a good person of adultery when she or he did not commit it. He stated as an example, the allegation made against 'Ā'ishah. This was concluded with two other reminders to avoid falling into the acts of unlawful sexual intercourse and adultery. This is the command to keep the eyes from looking at forbidden and sinful things and to preserve the chastity of those who are financially unable to get married.

The second angle is that because Allāh said the former *sūrah* that He did not create the creatures in jest (without any purpose). In fact there are commands and prohibitions about them. Hence, it is appropriate to be

²⁹ Ibid.,v17,p3059.

mention all sorts of Islamic rulings within this *sūrah*. Among them are the commands that must be obeyed, and the prohibitions that must be avoided.³⁰

4. When laying out the introduction to *Sūrah al-Qaṣaṣ*, Sonhadji explained at least three things that make up a *munāsabāt* between the present *sūrah* and the former one.

First, Allāh briefly narrated the story of Moses in the previous *sūrah* i.e. *Sūrah al-Naml*. Allāh narrated this *sūrah* quite extensively. Allāh explained how Moses was brought up and educated in the palace of Pharaoh, and that Pharaoh was the tyrant who issued the command to kill all the male babies, the descendants of Banī Isrā'īl. After that, Moses act of murdering a *qibṭī* was narrated, and Moses having to escape from Egypt to the state of Madyan as Pharaoh hunted him as a result of this murder. Here was where Moses met the family of Prophet Shu'ayb and then married one of his daughters. This was followed by the command to accept Moses as Allāh's Apostle.

Secondly, in the previous *sūrah*, Allāh talked about His scorn of the behaviour of the non-believers, the polytheists, who asked about the time of the end of the world. This scorn was mentioned very concisely, but, in *Sūrah al-Qaṣaṣ* Allāh talked about this scorn lengthily.

³⁰ Ibid.,v18,p3339.

Thirdly, in the previous *sūrah*, Allāh extensively talked about the requital of the Day of Judgement on those who did good and bad deeds. But Allāh mentioned the same matter quite briefly in this *sūrah*.³¹

5. When laying out the introduction to *Sūrah al-Rūm*, Sonhadji tried to explicate the *munāsabāt* between that *sūrah* and the former one i.e. *Sūrah al-'Ankabūt*, through two things.

First, *Sūrah al-'Ankabūt* began with the command of *jihād* and was concluded with the same command as well. It explains that Allāh created human beings in this world not merely for them to sleep and live easy lives. Instead, they were created by Allāh to struggle and join the *jihād* until the end of their lives, where thereafter they will see their God. However, before they see their God, they will be faced with so many sufferings as a result of their struggles. Whereas, *Sūrah al-Rūm* began by mentioning the help that Allāh offers to the people who believe in Him and His promises that He will save them from the evil of the non-believer polytheists. They were the strugglers on the path of Allāh and did not hope for anything else but the pleasure of Allāh. *Sūrah al-Rūm* seems to be the conclusion of the discussion of *jihād* in *Sūrah al-'Ankabūt*.

Second, in *Sūrah al-Rūm*, Allāh spoke in detail about the proof of His deity after this was briefly mentioned in the previous *sūrah*. This message was conveyed via the command for people to observe the creation in the sky as well as in the human body itself. For instance, in the former *sūrah*,

³¹ Ibid.,v20,p3717 – 3718

there was a point about the beginning of the creatures, but this was mentioned very concisely. Then, in *Sūrah al-Rūm*, Allāh extended this point lengthily, i.e. from the angle of the ending of the creature's lives and how Allāh shall return them after death.³²

6. When laying out the introduction to *Sūrah Sabā'*, Sonhadji highlighted two types of *munāsabāt* between this *sūrah* and the former one i.e. *Sūrah al-Aḥzāb*. The first type is the *munāsabāt* between the beginning of this *sūrah* and the end of the former one. And the second type is the *munāsabāt* between the contents of the both *sūrahs*.

He said that the beginning of *Sūrah Sabā'* has some similarities with the end of *Sūrah al-Aḥzāb*. At the beginning of *Sūrah Sabā'*, there was a point about the qualities or attributes of Allāh. These attributes of Allāh were mentioned at the end of *Sūrah al-Aḥzāb* as well.

Content-wise, in the former *sūrah*, there was a point about the questions launched in a mocking manner, by non-believers, which related to the commencement of the Day of Judgement. Their clear rejection of the idea of the Day of Resurrection was shown here. Moreover, they also scorned the people who believe in it.³³

7. When laying out the introduction to *Sūrah Ṭāhā*, Sonhadji tried to elucidate the *munāsabāt* between this *sūrah* and the former one i.e. *Sūrah Maryam* from two different angles. First, the *munāsabāt* between the

³² Ibid.,v21,p3887

contents of both *sūrahs* and secondly, the *munāsabāt* between the beginning of this *sūrah* and the end of the former one.

When talking about the *munāsabāt* between the contents of both *sūrahs*, Sonhadji said that the *munāsabāt* between both of them is so clear because both *sūrahs* complement each other. In *Sūrah Maryam*, there is a point about the story of the Prophets and the Messengers of Allāh, so was as there is in *Sūrah Ṭāhā*. The stories of Prophet Zakariyyā, Prophet John, and Prophet Jesus are narrated quite extensively, whilst the stories of Prophet Abraham and Prophet Moses were narrated very briefly. Nevertheless, the story of Prophet Moses in *Sūrah Ṭāhā*, was narrated rather lengthily as a sequence to the explanations in the former *sūrah*. So it was for the story of Prophet Adam, which was narrated somewhat extensively in this *sūrah*, whereas in *Sūrah Maryam*, only his name was mentioned but not his story.

In terms of the beginning and the end of the *sūrahs*, he said that the beginning of this *sūrah* has a connection with the end of *Sūrah Maryam*. At the end of *Sūrah Maryam*, Allāh explained that *al-Qur'ān* was made easy for human beings to recite, using the standard formal Arabic so that the good news for those who fear Allāh will become a warning and bad news for those are stubborn. Hence, the beginning of *Sūrah Ṭāhā* has strengthened the end of the former one because it explains that the revelation of the *Qur'ān* was not to make human life difficult, but instead

³³ Ibid.,v22,p4138

it brings along with it a reminder that human beings will go ahead towards happiness.³⁴

8. Sonhadji interpreted verse 13 of *Sūrah al-Isrā* (17) by using his own meditative approach or observation on the words that the Qur'ān has used. In this verse, Allāh said, "And We have fastened every man's deeds to his neck and on the Day of Resurrection We shall bring out for him a book, which he will find wide open".

When explaining the first part of this verse, which stated that on the Day of Resurrection, every human being's deeds will be fastened to his own neck, Sonhadji tried to elucidate the reason why Allāh mentioned neck, and not any other part of the body. He gave two explanations about this. First, he explained that the deeds of human beings are like an object fastened to their necks, which they cannot part from or escape from, no matter where they go. They will attend the Day of Resurrection with their deeds and there they will be tried. Secondly, it is specified as 'neck' because this the body part where one hangs his jewellery and things which indicate his dignity. Normally, the neck is where one hangs necklaces, locketts or medals of honour. Conversely, the same neck is the body part where a rope is tied to drag a person to be hung to death as a penalty, as a symbol of indignity, like the rope used to leash animals.

After having completed this explanation, Sonhadji concluded his comments on the first part of this verse by saying, "Obviously, if the

³⁴ Ibid.,v16,p2956 – 2957

deeds were righteous, the neck will be hung with jewellery etc, and conversely, if the deeds were sinful, it is also the neck that will be hung with something to indicate indignity. That is the reason why Allāh said, “And for the man We fastened his deeds to his own neck.”³⁵

9.4- Concluding remark

Upon reading *'Abr al-Athīr* one can observe that Sonhadji, while interpreting the Qur'ān has a certain objective to achieve, which is to inform the reader as well as appeal to the reader to accept Islam. And this is only natural with Sonhadji being a scholar who was brought up as a *dā'ī* as well. This tendency can be seen in most of his methodology of interpretation previously discussed. And in this particular chapter it is also apparent that his aim is to explain Islam to contemporary reader. Perhaps we can also say that he was more focusing on the young and educated when we read this part of the interpretation on which he employed those three methodology i.e. using the scientific methodology, paying attention to the social factor and the meditative methodology. In all these its clear that he is while addressing the entire community of Muslims, he is talking to the intellectual elite. We can also notice the resonance of the contemporary Muslim scholars who interpreted the Qur'ān with similar objective, scholars like Sayyid Quṭb and al-Shanqīṭī and even scholars like Mutawallī Sha'rāwī who all tried to bring the Qur'ānic knowledge down to the ordinary as well as the educated individuals by reflecting upon its meanings and the beauty of its language. Another point that can be made here is that he was trying to educate the reader with Islamic *Fiqh* while he was interpreting Qur'ān. May be we should say the

³⁵ Ibid.,v15,p2660

“daily life *Fiqh*” on which everybody need. This is particularly so when he talks about the social factor and his reference to women who expose their bodies. Here he is trying to set the ground for Muslim women in order not to expose themselves in order to illuminate the possibility of attraction and later on falling a victims of sexual harassment or rape.

Chapter 10

Sonhadji's Methodology in *Tafsīr al-Mawḍūʿī* with Translated Samples

10.1- The type of *Mawḍūʿī* chosen by Sonhadji.

Tafsīr al-Mawḍūʿī, as was explained before, gives an interpretation of the Qur'ān based on certain topics presented through the verse, within a single or multiple *sūrah*.

From the three forms of *Tafsīr al-Mawḍūʿī* discussed, Sonhadji chose to apply the second form. The topics for his discussion were decided based on his observation of the verses being interpreted within a certain *sūrah*.

10.2- Some Examples of *Tafsīr al-Mawḍūʿī* in *ʿAbr al-Athīr*.

The following discussion gives some of the examples of *Tafsīr al-Mawḍūʿī* in *ʿAbr Al-Athīr*. The topics which will be covered here are; “the Israelites and a cow”, “the story of Prophet Noah”, “the order to be good to both parents”, “a story about lies”, “idle talks mislead people from the path of Allāh”, “follow Allāh and His Prophet when they imposed a particular ordainment”, “the ruling of duress”, and “the world is valueless in the sight of Allah”.

10.2.1- The Israelites and a cow

Sonhadji applied *Tafsīr Mawḍūʿī* with that topic when interpreting verses 67-71 of *Sūrah al-Baqarah* (2). He viewed those verses as a passage and from this passage he decided on a topic.

According to Sonhadji, those verses contain a story about the Israelites and the cow which represent the title for the second *sūrah*, which is the *Baqarah* (cow). It is a very short passage containing five verses. Once Sonhadji had decided on his topic he then elaborated on the verses, focusing on what had happened in the story. To clarify things further, here are a few of Sonhadji's passages regarding the above, which were taken from *'Abr al-Athīr*.¹

Before Sonhadji starts to reveal the story about a cow, he advanced it with a brief explanation about the Israelites manner. He said;

“During the Israelites epoch, there was a rich man who had a poor cousin, who was his only next of kin. The poor man killed his rich cousin because he wanted to inherit his fortune. In order to prevent his capture, he dumped the body in the vicinity of a neighbouring village. Then he went to see Prophet Moses, claiming that the neighbouring villagers had killed his cousin. But the villagers denied his accusation, thus causing difficulties for the Prophet to judge the case. The Prophet asked Allāh to show him the truth”.²

¹ Sonhadji, *op.cit.*,v1,p108.

“Allāh revealed to Prophet Moses a command for the villagers to slaughter a cow. They replied, “Do you (Moses) make fun of us?” Meaning, “Are you (Moses) mocking us while we are trying to seek out the killer. Moses replied, “I seek Allāh’s refuge from ignorance.” This shows that Moses was not the kind of person who mocked or teased other people”.

“The Prophet’s answer caused dissatisfaction among the villagers. Things would have been resolved if they had followed Allāh’s order without further delay. Instead, they hesitated and asked trivial questions due to their scepticism. In showing off their ability to debate they gained more harm than benefit. That was their true nature”.

“They asked, “What kind of cow? What about the colour? The size? There are many cows around but which is the desired one, for we are not sure. With Allāh’s will, we may find the cow if you could describe the cow in detail”.

“Moses replied, “The cow is neither too old nor too young, but (it is) between the two conditions. It is yellow, bright in its colour, pleasing to the beholders, it is a cow neither trained to till the soil nor water the fields, and has no other colour except bright yellow”.

² Ibid.

The Israelites nearly failed to acquire the cow due to the fact that cows with those characteristics were rare. They searched everywhere but could not find it. This is where the story about the cow started. Sonhadji then revealed the story which was taken from multiple location according to the opinions of historians.³ He said;

“It was told that there was a pious old man among the Israelites. He had a son who was very young at the time and also a female cow. Before he died, he prayed to God for his son to inherit the female cow when he matured”.

“The boy became a man. He was a hard working and an obedient son to his mother. His daily life was divided into three parts. One third was for prayers, one third was for sleep and rest and one third was for helping his mother. In the morning, he would go to the forest to cut wood. Then he sold the logs he gathered in the market. His income for the day was divided into three parts. One third was donated, one third was for food and one third was for his mother”.

“One day, his mother said, “O my son, before your father died, he left you a female cow. Go now and get the cow from the bushes.” When he came back to his mother with the cow, his mother said, “O my son, I see that you live a hard life. You earn your living only by selling wood. In the daytime you use all your strength to work, at night you are awake for prayers. Go and sell this cow for the price of three *dīnārs* so that it may

³ Ibid.,p109.

reduce your burden. However, do not sell it for any higher than that without asking my permission”.⁴

“When he was offering his cow at the market, Allāh sent an angel disguised as a man to test the obedience of the son to his mother. The angel offered to buy the cow for six *dīnārs* without the son asking for his mother’s permission. The son refused to sell the cow for six *dīnārs* before asking his mother. The next day, after gaining the approval from his mother, the son went to the market with his cow. This time the angel came and offered him 12 *dīnārs* for the cow. The son, for the same reason, declined the offer as before. The obedient son returned home that day and told his mother about the new offer. His mother told him that if the angel came again tomorrow, he should ask whether it was beneficial or not to sell the cow”.⁵

“The next day, the son went to the market, as usual trying to sell his cow. As expected, the angel came to see him. He asked the angel the question that his mother had advised him to ask. The angel replied, “Tell your mother not to sell this cow now, because the Prophet Moses bin ‘Imrān will buy it in order to detect a murder. When the time comes do not sell this cow for any other price except for gold as heavy as the weight of gold that can fill the cow’s skin.” On hearing this, the son returned home and told his mother about the matter. As planned by Allāh’s will, the cow was

⁴ Ibid.,p109-110

⁵ Ibid.,p110

sold with such a value as a reward for the obedience and good deeds of a son to his mother”.

“The Israelites bought the cow they were looking for, for a very expensive price. After they had slaughtered the cow, they hit the body of the victim with the cow’s legs. With Allāh’s will, the deceased came back to life and told the tale of how his own cousin killed him. With that the conflict between the villages ended”.⁶

At the end, Sonhadji brought up the conclusion about this topic with three morals can be learnt from the story. Firstly, no matter how cunningly the killer covered his sins, in the end he was caught. Secondly, a person who is obedient and loyal to their mother will gain a very meaningful life. Thirdly, a nation that tends to question too much when carrying out any religious commandments will only increase their difficulty in practising their own religion. In other word it will be better to try to apply religion according to people own merit rather than expecting details on every minor and major matter.⁷

10.2.2- The story of Prophet Noah

In the course of interpreting verses 25-111 of *Sūrah Hūd* (11), Sonhadji created several topics. All the topics depicted stories about *Anbiyā’*. The verses 25-111 cover stories about the Prophet Noah (25-49), Prophet Hūd (50-60), Prophet Ṣāliḥ (61-68), Prophet Abraham (69-83), Prophet Shu‘ayb (84-95) and Prophet

⁶ Ibid.

⁷ Ibid.,p110-111

Moses (96-111).⁸ After dividing them into four stories, he elaborated on them by *Tafsīr al-Mawḍūʿī*. To be an example, the story about the Prophet Noah was chosen.

In the story of the Prophet Noah, Sonhadji said that Allāh narrated that he sent Noah to his tribe to remind them of the punishment due as a result of their bad deeds. Thus, they had to obey and follow Allāh's orders. This reminder was appropriate for they were said to be the first tribe to disobey Allāh and worship gargoyles. Sonhadji said;

“Noah was said to be the first Prophet on the face of the earth to be appointed to call upon mankind to worship Allāh. Nevertheless, his tribe rejected his preaching by countering it with four reasons. Firstly, they felt that Noah was just an ordinary person like as they were. Thus, there was no reason for them to acknowledge and obey his Prophethood. Secondly, they felt superior to Noah due to being of a different social class to Noah's followers. They had the impression that a Prophet should have followers from the higher classes, and that it was not appropriate for his followers to be amongst the poor and needy. Thirdly, they did not see that Noah had any special abilities compared to their wealth, fame and power and their many followers. Fourthly, they thought that Noah was only lying about his claim to be a Prophet”.⁹

“Noah responded to their reasons by saying that he was incapable of forcing them to have faith in Allāh because his preaching was not asking

⁸ Ibid.,v12,p2115-2178.

for any reward in return. He never meant to ask for any reward to gain wealth. He also explained that a person has special abilities if he adheres to the truth. In their eyes the greatness of a person lay upon their wealth and status, even though this is a misleading perception. Furthermore, Noah told them that nothing could stop Allāh's wrath falling on Noah if he chose to chase away all the faithful believers in order to fulfil the demands of the non-believers. Noah ended up his reasons by putting forward four points. First, he said that he had no control over Allāh's calamity. If he did have control over those matters, people would adopt the faith simply to gain material reward, thus they would not be truly faithful. Secondly, he said he didn't know about things unseen. Thus he could not see the future and warn people of what was going to happen in their daily life. Thirdly, he was not an angel. He was also a normal human. Lastly, if people are in the lower classes, according to the viewpoint of humans, this is not a measure of Allāh's blessing on those people".¹⁰

"After listening to Noah's response, the non-believers challenged Allāh to bring down on them disaster, as promised to them. They were tired of listening to Noah. What they were asking for was not within the ability of Noah."¹¹

⁹ Ibid.,p2117-2119.

¹⁰ Ibid.,p2119-2122.

¹¹ Ibid.,p2122

“Allāh accepted the challenge from the tribe of Noah. He revealed to Noah the message to build an ark in order to save all the believers. Noah stood by Allāh’s order consistently even though he was faced with mocking and teasing from the non-believers.”¹²

“Then came the promised time. Floods came from water spurting out of a stove. Noah was directed to take aboard all the different kinds of animals and also their mates in order to maintain the descendants of all the living things that would drown. He was also told to take along those of his family members who were among the believers. Hence, they all set sail in the name of Allāh. The ark, carrying the believers, sailed in waves as high as a mountain. One of Noah’s sons was among the non-believers who were trying to save themselves by running to a hill, but as Allāh promised nothing could be saved from Allāh’s wrath on that day. Thus Allāh separated the believers from the non-believers, by a huge wave. All of this occurred with the will of Allāh. He caused the flood and only He would calm the water down. The flood calmed after all the non-believers had drowned and Noah’s ark docked at a place called Judiy”.¹³

“Allāh rejected the prayer of Noah for Allāh to forgive his on. Allāh added that he was not among Noah’s family members, nor did he adopt the faith. This is how Allāh punished the non-believers”.¹⁴

¹² Ibid.,p2123

¹³ Ibid.,p2124-2131.

¹⁴ Ibid.,p2131-2132.

“Allāh ended the story about Noah by saying that He narrated this story to Prophet Muḥammad to prove that he (Muḥammad) was receiving revelations from Allāh. Without the revelations, Muḥammad would have no way of knowing about this story, for he was not there when it occurred”.¹⁵

In order to support his interpretation about this topic, Sonhadji referred to Ibn ‘Abbās, Muqātil, Qatādah and others. He also referred to al-Ṭabarī and al-Marāghī.

Sonhadji did not neglect his principle of interpreting Qur’ānic verses with other verses as well. When he explained the length of time the Prophet Noah lived with his followers, he referred to verse 14 of *Sūrah al-‘Ankabūt* (29). In this verse Allāh stated that Noah lived with his people for 950 years. When he explained that Noah asked for nothing for his work for Islam, he referred to verse 127 of *Sūrah al-Shu‘arā’* (26), which had a similar meaning. When he explained that Noah would never drive away his followers (those who believed in him) just so that the non-believers would believe in him, he referred to verse 52 of *Sūrah al-An‘ām* (6), which, had a similar meaning as well. When he interpreted the verse which was more like advice to Noah not to be disappointed and upset because of the refusal of his people to believe in Allāh, Sonhadji included Noah’s prayer as was embodied in verse 26 of *Sūrah Nūḥ* (71).¹⁶

¹⁵ Ibid.,p2135-2136.

¹⁶ Ibid.,p2115-2136.

As he did for *Tafsīr al-Qurʾān bi al-Qurʾān*, Sonhadji also did not neglect his principle of interpreting Qurʾānic verses with the *Ḥadīth*. In Explaining these verses he also referred to a *Ḥadīth* which stated that Allāh will save the people from drowning if they read the *duʿāʾ* when they embarked upon the ship.¹⁷

10.2.3- The order to be good to both parents

Sonhadji interpreted verses 23-24 of *Sūrah al-Isrāʾ* (17) through subject matter method. Both of these verses, apart from mentioning the order to worship Allāh, also talk about the order to be good to both parents. In elaborating on the order to be good to both parents, Sonhadji opened 2 sub-topics. The first topic was called the advantages of being good to both your parents and the second one is called the responsibility of parents to their children. The topic of being good to parents was chosen to be our example here. In order to explain this topic Sonhadji compiled most of the *Ḥadīth* which highlighted the meaning of ordering to be good to both parents. Below are some quotation from *ʿAbr al-Athīr*:-

I- A man came to see the Prophet asking his permission to go for jihad with him. The Prophet denied his wish. Instead, he ordered that man to be good and serve his parents.¹⁸

II- The contributions of both parents can never be repaid unless one is in a situation where he finds out that his parents have become slaves and subsequently he frees them and buys them their freedom.¹⁹

¹⁷ Ibid.,p2129.

¹⁸ See Al-Bukhārī, Ṣaḥīḥ al-Bukhārī in Mawsūʿah al-Ḥadīth, op.cit.,*Kitāb al-Jihād wa al-Siyar*,bāb al-Jihād bi izn al-Abawayn,no.3004,p241.

III- The Prophet was asked by ‘Abd Allāh bin Mas‘ūd what was the act best loved by Allāh and His messengers. The Prophet replied, performing the prayers at their designated times. He repeated the same question and the Prophet replied, being good to both your parents. He repeated the same question and the Prophet replied to go for jihad for the sake of Allāh.²⁰

IV- Being good to your mother takes priority over the duty to be good to your father. Al-Bukhārī²¹ and Muslim²² narrated that the Prophet was asked who should we be good to. The Prophet replied that they should be good to their mother and he repeated that three times. On the fourth time, the Prophet said that they should be good to their father.

V- In one *Ḥadīth*, the Prophet made a list of the people we should be good to. They were our mother, father, sisters, brothers, the old people and the young ones.²³

VI- The contributions from both parents are very significant and being good to them becomes a cause which will lead us to paradise. The Prophet said, “Paradise is underneath the feet of mothers”.²⁴ In another

¹⁹ See Muslim, *Ṣaḥīḥ Muslim in Mawsū‘ah al-Ḥadīth*, op.cit., *Kitāb al-‘Itq, bāb taḥḍīr ‘itq al-Wālid*, no.3799, p939.

²⁰ Ibid., *Kitāb al-‘Imān, bāb bayān kawn al-‘Imān bi Allāh*, no.252, p693.

²¹ Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī in Mawsū‘ah al-Ḥadīth*, op.cit., *Kitāb al-Adab, bāb man aḥaqqu al-Nās bi ḥusn al-Ṣuḥbah*, no.5971, p506.

²² See Muslim, *Ṣaḥīḥ Muslim in Mawsū‘ah al-Ḥadīth*, op.cit., *Kitāb al-Bir wa al-Ṣilah wa al-Adab, bāb bir al-Wālidayn*, no. 6504, p1124.

²³ Ibid., no.6501.

²⁴ Ibn Mājah, *Sunan Ibn Mājah in Mawsū‘ah al-Ḥadīth*, op.cit., *Kitāb al-Adab, bāb bir al-Wālidayn*, no.3662, p2696.

Ḥadīth the Prophet said “The father is the centre of the doors of heaven”.²⁵

VII- One’s actions towards Allāh can be measured by that person’s actions to his or her parents. This was stated by the Prophet “Allāh’s mercy can be found with the blessing of his or her parents, and Allāh’s wrath can be incurred with the anger of his or her parents”.²⁶

This means that every single act that causes the parents to bless their child would also result in Allāh blessing the child. In the same way, behaviour that causes them to be angry would incur the anger of Allāh. Verily, Allāh threatens those who disobey their parents with the threat of hellfire.²⁷

VIII- A son or a daughter not only has to serve his or her parents when they are still alive, but also that duty continues to after they have died. Ibn Mājah narrated a *Ḥadīth* where the Prophet was asked “Are there any more good deeds a person can perform to their parents after they have died? The Prophet replied by saying that there are four things one could continually do. Firstly, to perform the *janāzah* prayer for their parents after they have died. Secondly, to pray to Allāh to forgive their sins. Thirdly, to complete and fulfil their obligations, duties and unfinished

²⁵ Ibid, no. 3663.

²⁶ Al-Termidhī, Sunan al-Termidhī in Mawsūʿah al-Ḥadīth, op.cit., *Kitāb al-Bir wa al-Ṣilah, bāb mā jāʾ min al-ʿaḍl fī riḍā al-Wālidayn*, no. 1899, p1843.

²⁷ Sonhadji, op.cit., v15, p2674.

business. Fourthly, to give mutual respect to the friends of both parents”.²⁸

10.2.4- A story about lies

In the course of interpreting verse 11 of *Sūrah al-Nūr* (24), Sonhadji had interpreted this verse by *Mawḍūʿī*. In this verse Allāh stated that those who created and spread lies would be blamed for their actions. This verse has a close association with the libel against ‘Ā’ishah. For the purpose of explaining this verse by *Mawḍūʿī*, he creates a sub-topic for this verse, and the title for this sub-topic is ‘a story about lies’.

Before he proceeded to tell the story as to how the incident could happen to someone like ‘Ā’ishah, he gave an introduction to the topic. This did not happen to any of the earlier *Tafsīr al-Mawḍūʿī*. In his introduction he said;

“In this verse Allāh stated that there was a group of people who told lies against ‘Ā’ishah, one of the wives of the Prophet, and who were spreading these lies. This group of four *Mu’mins* consisted of Ḥannah binti Jaḥshy, Maṣṭah bin ‘Uthāthah and Ḥasan bin Thābit. It was led and masterminded by ‘Abd Allāh bin Ubay bin Salūl.”

“The story caused chaos to the whole city of Medina because it invaded the sanctity of the Prophet’s marriage, and could have resulted in serious problems for his marriage. But Allāh spoke to those who were implicated;

²⁸ op.cit., *Kitāb al-Adab, bāb ṣil man kāna abūka yaṣil*, no.3664, p2692.

people like the Prophet, Abū Bakr, ‘Ā’ishah and Ṣafwān bin al-Mu‘aṭṭal. Allāh ordered them not to think that those lies would become something destructive for them. Instead, because of their patience, they would all will be rewarded with good deeds. In addition to this, Allāh had 16 other verses in this surah starting from verse 11 until verse 26, with the purpose of rejecting these lies and thus clearing the names of those who were involved. With His blessing Allāh recorded their story in the Qur’ān”.

The things that Sonhadji was about to state in order to interpret this verse had already been spoken about extensively in the books of *Ḥadīth*, history and others. The story started when ‘Ā’ishah was chosen to accompany the Prophet when he went to war against the tribe of Banī Muṣṭaliq. In that war, the Prophet and his army were victorious. After the war, they all made preparations to return to Medina. Because of something which had to be dealt with, ‘Ā’ishah had to leave her tent, and when she returned, she noticed that she had lost her necklace. She decided to go out searching for it. At that same time the caravan started their journey back to Medina, along with ‘Ā’ishah’s transport, which was empty. Though they all thought ‘Ā’ishah was with them. Sonhadji said;

“When ‘Ā’ishah returned from her search, she realised that everybody had gone to Medina. She decided to wait where she was, hoping that the people responsible for her would realise that she was missing and would return for her. She stayed there as the day became darker”.²⁹

²⁹ Al-Bukhārī, Ṣaḥīḥ al-Bukhārī in *Mawsū‘ah al-Ḥadīth, Kitāb al-Shahādah, bāb ta’dīl al-Nisā’*, no.2661,p210.

At that time, a Companion of the Prophet named Ṣafwān bin al-Mu'aṭṭal al-Sulamī was travelling that very same route. His job was to be the last person leaving whenever the Prophet's army went home. His job was to collect anything dropped or left behind by the group, and he would later on return those goods to their rightful owners.³⁰

Ṣafwān was surprised when he found 'Ā'ishah sleeping where she had been abandoned. He sighed repeatedly in disbelief that something like that could happen. 'Ā'ishah woke up from her sleep and covered her face immediately with her veil. Without saying much Ṣafwān offered 'Ā'ishah his camel to ride so that they could both to continue their journey behind the *qafilah* who had long gone. They carried on with their journey, with 'Ā'ishah on Ṣafwān's camel and Ṣafwān pulling the camel's rope. They carried on until the afternoon, when they reached the place where the *qafilah* had stopped. The fact that both of them came together gave 'Abd Allāh bin Ubay the opportunity to spread lies to the people that 'Ā'ishah had been unfaithful to the Prophet.³¹

Those lies were spread widely and greatly shamed the Prophet's family, and Abu Bakr's family and destroyed 'Ā'ishah's character and innocence. They lies resulted in 'Ā'ishah falling very ill; her condition was so serious that she could not eat or drink. Allāh then cleared their names by revealing the verses in *Sūrah al-Nūr*. With the revelation of those verses, those who were guilty of spreading those lies were punished and caned

³⁰ Ibid.

for 80 times, as they had all failed to produce four witnesses to verify and affirm their accusations. And in subsequent verses Allāh prohibited the sin of fabricating stories with elements of lies. Those who commit those sins will be punished severely by Allāh in the hereafter.³²

After those who were involved in spreading those lies had been punished, the whole city of Medina was waiting for the Prophet to order the punishment of ‘Abd Allāh bin Ubay.³³

Here Sonhadji took a break from the story and started to discuss who ‘Abd Allāh bin Ubay was. He was also known as Ibn Salūl because his mother was called Salūl. He was a *munāfiq* and he was clever in his acting in front of the Prophet . He was very influential in Medina. He was even honoured by the Jews from Banī Qaynuqa’ because of the agreement he made with them. For these reasons, any action taken against him required a good strategy and needed to be implemented carefully.³⁴

Sonhadji said;

“‘Abd Allāh bin Ubay had committed many great sins. In the war of Uḥud, when the Muslims were facing the Quraysh to defend Medina, he betrayed the Muslims by calling his army to retreat from the Muslim army.³⁵

³¹ Ibid.

³² Ibid.,p336

³³ Ibid.

³⁴ Ibid.

³⁵ Ibid.

He had also incited and influenced the *Ansār*, who were the residents of Medina, to drive away the *Muhājirīn* from Medina. He tried to influence them not to let the *Muhājirīn* benefit from Medina. He stated that helping the *Muhājirīn* was like feeding a dog, which will later bite its owner. That was an attempt to divide and destroy the unity between the *Muhājirīn* and *Ansār*. Because of that incident the Prophet's Companions got angry. 'Umar, for example, lost his temper and subsequently asked the Prophet's permission to allow Bilāl to dismember and cut 'Abd Allāh bin Ubay's head off. But the Prophet rejected his request, saying that "O 'Umar, what would the people say if they knew that Muḥammad had killed his own friend?".³⁶

Those major sins committed by 'Abd Allāh bin Ubay were unforgivable, especially the humiliating lies he told about the Prophet's marriage. Being aware of his sins, the people of Medina concluded that he would surely be punished with the death sentence. They were only waiting for the order to be given by the Prophet.³⁷

'Abd Allāh bin Ubay's son, named 'Abd Allāh was aware of the above facts. His name, before he converted to Islam, was Ḥabbāb. He was well known as a warrior and also as a good son to his parents.³⁸

³⁶ Sonhadji, op.cit.v18,p3360-3361

³⁷ Ibid.,p3361

³⁸ Ibid.

‘Abd Allāh therefore approached the Prophet himself, and said, “O Messenger of Allāh , I have heard the news that you were planning to kill my father. If that is true then give the order to me for I will definitely bring his head before you. I swear by the name of Allāh , there is no other person from the people of Khazraj who is a better son to his parents than myself. Therefore, if you order someone else to kill my father, I fear that I could not control my temper and been myself from killing that person. And if I did that, I will surely burn in hell for defending the life of a *kāfir*”.³⁹

The Prophet felt sad after listening to ‘Abd Allāh’s request. The Prophet was aware that ‘Abd Allāh knew that his father would be killed; he therefore requested the order to kill his own father, because ‘Abd Allāh knew that the order to kill his father must necessarily come from Allāh.⁴⁰

The Prophet however gave a surprising answer. The Prophet said, “No, We will not kill him, and not only that, we will also carry on being friends with him as long as he is with us”.⁴¹

The story of ‘Abd Allāh bin Ubay ended there. After that Sonhadji continued with his story about the lies against ‘Ā’ishah by making references to Ā’ishah herself. Some parts of the stories seem to be repeated from the above. In order to avoid a repetition it would be enough to state that he probably refers to *Ṣaḥīḥ al-*

³⁹ Ibid.

⁴⁰ Ibid.,p3362

⁴¹ Ibid.

Bukhārī.⁴² After finishing the story on how ‘Ā’ishah was cleared by Allāh, Sonhadji proceeded to interpret verse 12 and the rest.

From the above examples it is evident that Sonhadji is still relies on his previous method in interpretation which is relying on *Ḥadīth* in order to explain the Qur’ān.

10.2.5- Idle talks mislead people from the path of Allah

In the course of interpreting verse 6 of *Sūrah Luqmān* (31), which contained the topic above, Sonhadji interpreted this verse by *Tafsīr al-Mawḍūʿī*. He highlighted *Lahw al-Ḥadīth* contained in that verse; “And of mankind is he who purchases (*Lahw al-Ḥadīth*) idle talks, to mislead (men) from the Path of Allāh without knowledge and takes it by way of mockery. For such there will be a humiliating torment.”

In interpreting this verse Sonhadji referred to two *tafsīr* works; *Tafsīr al-Baghawī* and also *al-Marāghī*. He started the process of interpreting this verse by quoting Muqātil’s opinion about the reason for the revelation of this verse.

Sonhadji said;

“According to Muqātil, this verse referred to a man called al-Naḍar bin al-Ḥārith bin Kaldah, who was a tradesman dealing in Persian things. He had bought books from the people of Persia, which contained stories and legends about the people in the past. When he met the Quraysh he read

⁴² Al-Bukhārī, Ṣaḥīḥ al-Bukhārī in Mawsūʿah al-Ḥadīth, op.cit., *Kitāb al-Maghāzī, bāb ḥadīth al-*

them the contents of those scriptures, saying “Muḥammad had told you stories about the people of ‘Ād and Thamūd; now I will tell you the story about Rustum and Isfandiar and also about the greatness of the kings of Persia.” He therefore tried to attract the people to listen to his stories, with the hope that they would hate the Qur’ānic recitation. Therefore Allāh revealed this verse.⁴³

After mentioning the reason behind this verse’s revelation, Sonhadji then gave the explanation of the meaning of the term *Lahw al-Ḥadīth* by quoting opinions from Ibn ‘Abbās, Ibn Mas‘ūd and Ibn ‘Umar. Almost all of their opinions are similar and completed by each other.⁴⁴ Sonhadji said;

“The term *Lahw al-Ḥadīth* in this verse means ‘vain talk’. But it contextually refers to a female slave who became an entertainer. It may also refer to Persian books, which, were bought by a person like al-Naḍar. According to Ibn ‘Abbās, al-Naḍar bin al-Ḥārith purchased a female entertainer with the intent of keeping people away from Islam. Whenever he heard any news of people looking forward to embracing Islam he would first go to see them, bringing the female entertainer along with him. He would then say to her, “Treat this man well. Serve him with food, drinks and sing nicely for him.” Then he would say to the person intending to embrace Islam, “What I have to offer you (the entertainment) is much better than what Muḥammad has to offer (his preaching), he will you to perform prayers, to fast and to fight for him (in the battle of

//k,no.4141,p339-340. Sonhadji, op.cit.,p3362-3363.

⁴³ Sonhadji,ibid.,v21,p3942-3943.

⁴⁴ Ibid.

jihād)". According to Ibn Masūd, *Lahw al-Ḥadīth* is a person who purchases a slave to become a singer who would sing for him days and nights. Whereas, Ibn ʿUmar said, "I heard the Messenger of Allāh say, *Lahw al-Ḥadīth* is a person who purchases entertainment and worthless things".⁴⁵

From this point, it can be deduced that Sonhadji has the tendency to make *Tafsīr al-Mawḍūʿī* for this verse, explaining the issue of singing as being something which could distract people from obeying and worshipping Allāh. This deduction can be based on three grounds. First, on his extended explanations regarding the issue of singing quoted from *Tafsīr al-Marāghī*. Secondly, on three *Ḥadīths*, all of which concern singing. And finally, is own understanding of the words *yashtarī* as quoted from other Mufassirin. The word *yashtarī* means to purchase. What is meant here to choose to listen to a singer's voice and the sound of *mizmār* (flute) as well as to songs of entertainment instead of listening to Qur'ānic recitation.⁴⁶

Based on these explanations taken from *Tafsīr al-Marāghī*, Sonhadji said that singing may sexually arouse someone by lyrics that adore a woman and her beauty, or may promote the drinking of alcohol, or other forbidden things. There is thus no disagreement between scholars about this matter; they all agree this is forbidden and sinful.⁴⁷

He continued:

⁴⁵ Ibid.

⁴⁶ Ibid.,p3944.

⁴⁷ Ibid.,p3945.

“Nevertheless, a minimum amount of singing is allowable in a healthy community. For example when celebrating festive events, such as wedding ceremonies, other seasonal celebrations and while doing hard work. With regard to the latter, singing may be allowed so that those who are working may become filled with energy. This used to happen when the companions were digging ditches surrounding Medina in preparation for the battle of Khandak. Thus, this sort of singing, aiming at raising people’s spirits is permissible.

Adoring a female entertainer’s voice, which is accompanied by bands using musical instruments, is forbidden. Similarly, listening to singing by a non-*maḥrām* is also forbidden.⁴⁸

The drums for war, played for the purpose of raising up the spirit of battle and for frightening the enemies, are not prohibited. Even when the Messenger of Allāh had just arrived in Medina, the people welcomed him with the sound of drums and tambourine. Abū Bakr tried to stop them, but the Messenger of Allāh prevented him doing so by saying, “O Abū Bakr! Let the young ladies play the tambourines, so that the Jews will know that our religion is not rigid.”⁴⁹ Abū Bakr tried to stop them because the young girls were not only playing the tambourines, but were also singing a song whose lyrics were, “We, the princesses of Banī Najjār, welcome Muḥammad as our best neighbour”.⁵⁰

⁴⁸ Ibid.,p3945-3946.

⁴⁹ Ibid.,

⁵⁰ Ibid.,p3946

Nor is there any restriction against playing drums and tambourines at a wedding ceremony. It is also permitted to play musical instruments to cherish the wedding ceremony, accompanied by singing that contains good lyrics, as long as it does not contain any morally depraved lyrics.

In interpreting this verse 6 of *Sūrah Luqmān* (31), Sonhadji did not neglect the principle of *Tafsīr al-Qurʾān bi al-Qurʾān*, as well as *Tafsīr al-Qurʾān bi al-Ḥadīth*. He brought in verse 23 of *Sūrah al-Zumar* (39) and another three *Ḥadīths* by the Prophet. One of them means, “It is not permissible to train a female to become a singer and sell her. To pay the price for her is also forbidden.”

He brought in verse 23 of *Sūrah al-Zumar* (39) for the purpose of making a comparison between these two verses. This is because, according to Sonhadji, in verse 23 Allāh explains the conditions of those gaining happiness after following the guidance of the book of Allāh and obtaining benefits from reading its contents. Whereas in verse 6, Allāh mentions the conditions of those being requited with calamity as they reject and refuse to listen to what Allāh said, in the form of Qurʾānic verses. Instead, they are more interested in listening to the singing of the singers who sing songs accompanied by flute and other musical instruments.⁵¹

10.2.6- Follow Allāh and His Prophet when they imposed a particular ordainment.

⁵¹ *Ibid.*, p3943-3944

Sonhadji discussed the topic above when he interpreted verse 36 of *Sūrah al-Aḥzāb* (33). In this verse, Allāh stated that it is not appropriate for a believer to choose to follow his own will, as regards his affairs, when Allāh and His Apostle have imposed a particular ordainment.⁵²

Sonhadji began explaining the topic by stating the reason behind of this verse's revelation. He then talked about the background of Zayd bin Ḥārithah and finally the marriage between him and Zaynab. And when interpreting this verse, Sonhadji made a reference to *Tafsīr al-Khāzin* as well as to *Ḥāshiyah al-Jamal*.

Sonhadji said:

“This verse was revealed to be dedicated to Zaynab binti Jaḥsh al-Asadiyyah and her brother, ‘Abd Allāh bin Jaḥsh. Their mother, Umaymah binti ‘Abd al-Muṭṭalib, was the Prophet’s aunt on his father’s side. At that time, the Prophet proposed that Zaynab be married to Zayd bin Ḥārithah the Prophets ex-slave, who was emancipated and later adopted by him. Zaynab initially thought that the Prophet’s proposal was that she marries the Prophet himself, which she agreed to. But once she knew that the proposal was for Zayd, she immediately declined it and said, “I am your cousin. I am not willing to become Zayd’s wife.” ‘Abd Allāh, Zaynab’s brother, also disagreed with his sister marrying Zayd. Allāh thus revealed this verse, stating that it was not appropriate for them to follow their own choice and to refuse to abide by the command ordained by Allāh and His Messenger.

⁵² The discussion about this topic can be found in volume 22, page 4088-4091 from ‘Abr al-

When this verse was revealed and heard by Zaynab and her brother, both of them thus accepted the decision and submitted their affairs to the Messenger of Allāh. He then wedded Zaynab and Zayd, with a dowry of ten *dinars*, 60 *dirhams*, a piece of scarf, a piece of blanket, 50 stones of food and 30 stones of dates.⁵³

After he had finished talking about the reason behind the verse's revelation, Sonhadji narrated the background of Zayd. Zayd was kidnapped when he was young and was sold as a slave and eventually purchased by Ḥākim bin Khazam bin Khuwailid. When Khadījah bint Khuwailid, who was Ḥākim's aunt visited him, he asked Khadījah to choose one of the slaves whom he had purchased. Khadījah then chose Zayd and brought him home. She then gave him to her husband, Muḥammad.⁵⁴

Sonhadji said:

“Zayd's loss caused his father Ḥārithah, to go out to search for him, feeling full of devastation, until he at last discovered that Zayd was in Mecca. He then rushed there with his brother, Ka'ab. As they arrived at the house of the Prophet, Ḥārithah said, “O son of the chief of the tribe, you sirs, are the neighbours of the house of Allāh, who usually emancipates those who are suffering and provides food to hungry people.

Athīr.

⁵³ Ibid.

⁵⁴ Ibid., p4089.

My attendance here is to reclaim my son, Zayd. Please do us a favour that we shall redeem for ever".⁵⁵

"Would you agree if I suggest another solution to you?" asked the Prophet. "What is it?" Zayd's father replied. The Prophet answered, "I will call Zayd and ask him to make the choice himself, either to be with you or me. Should he choose to be with you that will be fine with me. But should he choose to be with me, I could not refuse a person who chooses me." Zayd's father and his brother, Ka'ab, answered simultaneously, "That suggestion is fair and just!".⁵⁶

Zayd was then called, and as he arrived, he recognised both of the guests. He was then asked to make up his mind, either to follow his father home or remain in Mecca to live with the Prophet. Eventually Zayd made up his mind. He wanted to remain with the Prophet. Seeing what was happening, Zayd's father said to Zayd, in a pleading tone, "O Zayd, is it appropriate for you to opt for slavery instead of your parents, hometown and relatives?" Zayd paused for a while and then replied, "I have witnessed many good things from this honourable man and I am not willing to part with him. At this moment, Prophet Muḥammad grabbed Zayd's hand and took him to the tribe of Quraysh and asked them to become the witness that Zayd was his son, who would inherit and be inherited, as had been the custom of the *jāhiliyyah* time. From then on, Zayd was called by the

⁵⁵ Ibid.

⁵⁶ Ibid.

name of Zayd bin Muḥammad. His name is in the list of those who first embraced Islam among the slaves".⁵⁷

After Sonhadji had outlined the lengthy background of Zayd, he redirected his reader's attention to the marriage of Zaynab and Zayd. This began with the proposal, which was opposed by Zaynab herself and her brother, 'Abd Allāh. The reason for their opposition was that they were from highly-ranked Quraysh, whereas Zayd was an ex-slave. Then the Prophet explained about Zayd being kidnapped by a criminal and sold as a slave. The Prophet also regarded Zayd as a son of his own blood, and he possessed a high ranking in Islam. Even though both Zaynab and her brother loved the Prophet very much, they rejected the Prophet's explanations. But as verse 36 was revealed, which was indeed Allāh's command obliging Muslims to obey and abide by whatever was ordained by Allāh and his Apostle, both of them had no choice but to simply follow.⁵⁸

Eventually, said Sonhadji:

"Zaynab was married to Zayd bin Ḥārithah. Thus, Allāh and His Messenger's wills were fulfilled, and they broke the tradition within the community of putting emphasis on high ranking, status and nobility.⁵⁹ Nonetheless, their married life was not so happy, for Zaynab could not avoid thinking of herself as a high-ranking woman. She could not hide her devastation at becoming the wife of an ex-slave. Zayd had to bear with Zaynab's behaviour in full patience. Eventually, he went to complain

⁵⁷ Ibid.,p4090.

⁵⁸ Ibid.,p4090-4091.

about Zaynab's outrageous behaviour to the Prophet who advised him to remain patient. But finally Zayd could bear it no longer and consequently, a divorce took place between the two of them".⁶⁰

With all the explanations given above, the *Tafsīr al-Mawḍūʿī* for this verse is supposed to conclude here. However, the flow of the discussion was somewhat disrupted, because Sonhadji then quoted some more information about Zayd which was contained in *Ḥāshiyah al-Jamal*. For me, this would have been better placed with the background of Zayd, instead of after the end of the story.⁶¹

10.2.7- The ruling of duress

Sonhadji has interpreted verse 106 of *Sūrah al-Naḥl* (16) in order to explain the topic above. In this verse, Allāh mentioned that whoever rejects Allāh, after having believed in him, will be requited with torment from Allāh, unless their rejection is made under duress.⁶²

As usual, Sonhadji began his exegesis by explaining the reason behind of this verse's revelation. This verse was revealed to be dedicated to 'Ammār bin Yāsir. This is because the polytheists of Mecca had arrested him, his father Yāsir, his

⁵⁹ Ibid.

⁶⁰ Ibid.

⁶¹ The author of al-Ḥāshiyah stated that Zayd was purchased by Khadījah for 400 dirhams. She then gave him to the Prophet as a gift. After that, he was emancipated and later adopted by the Prophet. Zayd was married to Umm Aymān by the Prophet before he married Zaynab. Umm Aymān, or her original name, Barakah al-Habashiyyah binti Tha'labah was an ex-slave of 'Abd Allāh, the Prophet's father. Umm Aymān had since embraced Islam and had joined Migration twice. They begot a son out of his marriage to Umm Aymān, known as Usāmah bin Zayd, who was born in the third year after the Prophet's reform. Umm Aymān passed away five months after the Prophet's death. Zayd married Zaynab eight years before the Migration. After he divorced Zaynab, the Prophet wedded him to Umm Kalthūm binti 'Uqbah bin Abī Mu'īṭ, who previously had offered him herself to become his wife, should he like to marry her. Sonhadji, *ibid.*, *al-Jamal*, *op.cit.*, v3, p439.

mother Sumayyah and a couple of other Muslims such as Suhayb, Bilāl, Khabāb and Sālim. The polytheists tortured and forced them to renounce Islam by uttering the words of disbelief (the words that may cause someone to renounce the religion of Islam) They threatened that if they did not do this they would be severely tortured.⁶³

Sonhadji said:

“Sumayyah was tortured by being tied to two beasts, which, dragged her along a road and was later stabbed in the heart with a piece of lance. The same happened to Yāsir, who was murdered using fire. But Ammār chose to follow the polytheists’ wills. He reluctantly uttered the words by which, he renounced the religion of Islam. He uttered the words under duress, with the intent to escape from the dungeon of the Maymūn well, after the tribe of al-Mughīrah had arrested him”.⁶⁴

“The people told the Messenger of Allāh about this and they claimed that ‘Ammār was a non-believer. The Prophet denied this claim against ‘Ammār and stated that he was still a believer. ‘Ammār was then brought to see the Messenger of Allāh. He was crying when he came to the Prophet. After the Prophet had asked him about what had happened, he told the Prophet what had happened between him and the polytheists who had forced him with threats to renounce Islam in exchange for his own safety. “How do you feel about this matter?” The Prophet then asked him.

⁶² Ibid.,the discussion about this topic can be found in volume 14 ,page 2600-2604, from ‘Abr al-Athīr.

⁶³ Ibid.,p2601.

‘Ammār replied, “My heart was peaceful in faith.” Hence, the Prophet wiped his tears and said, “If they come again to you, forcing you with threats to utter the words of disbelief or you are in great danger, you may repeat the words again”. Thus, Allāh revealed this verse.⁶⁵

Even though this verse was revealed to be dedicated to ‘Ammār, Sonhadji suggests that it is more accurate to say that this verse may be dedicated to everyone. This means, it may be dedicated to whomever among the Muslims, is forced by threats of danger to become a non-believer, when his heart is still peaceful in faith. This suggestion of Sonhadji is in line with the stand of most scholars, who uphold the principle of *al-‘Ibrah bi ‘umūm al-Lafz lā bi khuṣūṣ al-Sabab*⁶⁶ (consideration is based on general meaning not on special occasion).

Returning to the discussion about the topic of the ruling about duress contained in this verse, Sonhadji stated that many scholars suggest that any Muslim, when forced by threats of danger to utter the words of disbelief, may utter those word, provided that the threats are real and in some way unbearable to him. For instance, if, when forced, he refused to utter the words of disbelief, the threat should be that he would be murdered, fatally beaten up, severely burnt up etc.⁶⁷

To strengthen this statement, Sonhadji flashed back to the time when Islam was first revealed in the city of Mecca. He referred to the fate of the Messenger of

⁶⁴ Ibid.

⁶⁵ Ibid.

⁶⁶ Ibid.,p2601-2602

⁶⁷ Ibid.

Allāh, Abū Bakr, Khabbāb, Suhayb, Bilāl, ‘Ammār, as well as his father, Yāsir and his mother, Sumayyah. Sonhadji said:

“As for the Messenger of Allāh, Allāh Himself protected him from the evil of Mecca’s polytheists by using his uncle, ‘Abū Ṭālib, as the middle man. As for Abū Bakr, his relatives protected him. Whereas the rest, were tortured with various kinds of torment”.⁶⁸

“Among them, were people forced to wear armour who were left under the flaming sun in the middle of desert, for example Bilāl. He was tied and laid down on burning sand and a huge rock was placed on top of his chest. This was because he firmly refused to become a non-believer, in other words, he was forced with threats under duress. Even more, he continuously uttered words testifying the deity of God. Eventually, he was purchased by Abū Bakr and then emancipated. Yāsir and Sumayyah, were tortured to death, as mentioned in the above discussion. Khabbāb, narrating how severe a torture was inflicted on him said, “They set me on fire and pushed my back into the fire until it went out”.⁶⁹

From these flashbacks of history, Sonhadji made a conclusion that anyone who is forced with threats to utter the words of disbelief must not utter them unambiguously. In fact, he must do it using vague words. Sonhadji said that this is the opinion of most scholars as far as this matter is concerned. Nevertheless, if he is forced by threats to utter them lucidly, he may do so, with the condition that

⁶⁸ Ibid.

⁶⁹ Ibid.

his heart must be peaceful in faith.⁷⁰ He said: “ If the person can be steadfast and firm, notwithstanding being tortured, and still refuse to utter the words of disbelief then that is even better. Yāsir and Sumayyah adopted such an attitude. Both husband and wife were forced by the polytheists to utter the words of disbelief, but they refused and they were finally murdered. They chose death over uttering the words of disbelief. So did Bilāl, he remained in patience, bearing with the torture. All such acts by the Prophet’s companions are the most honourable ones”.⁷¹

In determining which matters can be sensibly regarded as duress and which ones cannot be so, Sonhadji mentioned the following examples, namely:

I- Anyone, who is forced with threats to drink alcohol, eat pork, or dead animals and should he refuse his safety will be in great danger, is allowed to do it for the reason of duress. This ruling is due to Allāh who said, in *Sūrah al-Baqarah* (2), verse 195, “And make not your own hands contribute to (your) own destruction”.

Even so, there is still an opinion stating that this act may not be committed, and that he has to be patient despite the bad effects he is to suffer. To be patient is better than committing what is forced upon him under duress.

⁷⁰ Ibid.,p2603

⁷¹ Ibid.

II- The second example is if a man is forced with threats to commit adultery. This duress would make him feel severely frightened, thus his penis would remain flaccid. Hence, it cannot be sensibly accepted that the act of adultery could be committed under duress.

In conjunction with the debate on the ruling of duress, another issues raised; is divorce upheld when someone commits it to his wife under duress? To explain this matter, Sonhadji mentioned two opinions. Imām al-Shāfiʿī and most scholars stated that divorce committed under duress is not upheld. But, Imām Abū Ḥanīfah stated otherwise. Sonhadji then pinpointed the proof by Imām al-Shāfiʿī. But he did not pinpoint any proof from Imām Abū Ḥanīfah.⁷²

10.2.8- The world is valueless in the sight of Allāh

Sonhadji explain the topic above when he interpreted verse 33 – 35 of *Sūrah al-Zukhruf* (43). He said that within these verses, Allāh explains how insignificant and valueless the world is in the sight of Allāh.⁷³ From this point, he began his exegesis of these verses. He interpreted these verses somewhat lengthily. Among other things, he said that the conferment in term of prosperity bestowed by Allāh to the non-believers is because they will not gain happiness in the day of judgement. But Allāh does not cause all the non-believers to live prosperous lives. Allāh makes the high and low classes of human being, regardless of them

⁷² Ibid.

⁷³ The discussion about this topic can be found in volume 24, page 4753-4758 from 'Abr al-Athar .

being believers or non-believers. He makes some non-believers prosperous and some others poor. Similarly, He makes some believers prosperous and some others poor. Allāh does all this so that Muslims are not so tricked and deceived by the wealth and luxury of this temporary world that they may forget the eternal settlement in the Hereafter.⁷⁴

In interpreting this verse, Sonhadji referred to *Tafsīr al-Qurṭubī*. He also referred to the opinions of Ibn ‘Abbās when defining the word *zukhrufā*.⁷⁵ He then concluded the *Tafsīr* of these verses by bringing in a number of *Ḥadīths*. So as to give a picture of how insignificant and valueless this world is.⁷⁶ These *Ḥadīths* were mentioned together with their Arabic texts and translations. He also mentions the source where these *Ḥadīths* were taken from, the vast majority of them being cited from al-Termidhī, followed by Ibn Mājah, Muslim, Aḥmad and al-Bayhaqī. The Messenger of Allāh said, “If the weight of this world (its wealth) were as heavy as the wing of a mosquito in the sight of Allāh, surely He would not provide any water for the non-believers to drink, not even a single gulp”;⁷⁷ “When Allāh loves a particular slave of His, He will protect him from any calamity, like anyone of you who protects his patients from having contact with water”;⁷⁸ “Both feet of the son of Adam will not move at all on the day of judgement until he is asked about five things. Namely; how did he spend his life

⁷⁴ Ibid.,p4754.

⁷⁵ Al-Qurṭubī, op.cit., v16,p87.

⁷⁶ Op.cit.,p4756-4757.

⁷⁷ Al-Termidhī,Sunan al-Termidhī in Mawsū‘ah al-Ḥadīth, op.cit., *Kitāb al-Zuhd, bāb mā jā’ il-hawān al-Dunya*,p1885,no.2320,

⁷⁸ Ibid, *Kitāb al-Ṭib, bāb mā jā’ il-Ḥimyah*,p1855,no.2036.

(age); what did he spend his youth on; where was his wealth gained from; how did he spend it; and what did he use his knowledge for”.⁷⁹

10.3- Concluding remark

We can also observe that he does not seem to be driven by a different topics than what other scholars of *Tafsīr* has discussed in the past, such as the cow and the Israelites, the various prophets and the story of ‘Ā’ishah the Prophet’s wife. He seems to inform the reader, who could be an educated Muslim or a scholar who searching for a reference. In many ways Sonhadji seems to be providing a version of the Arabic interpretation of Qur’ān to the Malay reader who is facing very similar challenges and demands like those who were met in the Middle Eastern part of the Muslim world. This can be concluded from observing the fact that the author’s general aims and objectives are similar to that of contemporary Arabic interpreters which is to highlight the importance of the faith of Islam to emphasis the principals of Islamic doctrine and to give the community practical example from which they can derive lessons for their life.

⁷⁹ Ibid., *Kitāb abwāb šifāh al-Qiyāmah bāb fī al-Qiyāmah*, p1894, no.2416.

Part IV

Conclusion

Sonhadji is a scholar who is involved in many activities. Along with his academic achievements, his preaching activities have occupied a great deal of his time and energy. He is also a founder member of, and active in, the teachers' association PERGAS, which aims to look after the rights and welfare of teachers. He is also a talented poet, who has written and produced several religious songs. One important accomplishment of Sonhadji is that he introduced a new type of *waqf*, which the Malay Muslims found very unusual. This is a house, called Haji Ibrahim's Wakaf House, and it represents Sonhadji putting into practice some of the points that he made in his commentary, such as his views on *infāq* and contributions to the community. Thus he was practising what he preached when he founded the Wakaf House.

Sonhadji succeeded in interpreting the entire 30 volumes of *al-Qur'ān* competently and efficiently. The whole process took more than 25 years to finish and was immensely difficult and no doubt required a great deal of willpower and patience. In interpreting *al-Qur'ān*, Sonhadji followed the same conventional methodologies used by most Qur'ānic interpreters in the Muslim world. These are interpretation by *Ma'thūr* (the narrative method), by *Ra'y* (the reason method) and by *Mawḍū'ī* (the subject method). He also used one of the most effective forms of *Tafsīr*; *Tafsīr al-Qur'ān bi al-Qur'ān*. This methodology of *Tafsīr* is the form of *Tafsīr* which was to interpret the Qur'ān by referring to the Qur'ān itself.

Tafsīr al-Qur'ān bi al-Qur'ān is a methodology whereby the interpretation of a verse is made by comparing it to other similar verses in the Qur'ān, so these other verses are used to assist the writer in his interpretation of the verse. This is unlike the *Tafsīr* according to *Ma'thūr*, which bases the process of interpretation on the *sanad*. Only a few other interpreters have used this method of interpreting the Qur'ān by the Qur'ān, such as al-Shanqīī and Ibn Kathīr. This could be due to the fact that *Tafsīr bi al-Ma'thūr* requires the authenticity of the narration of each interpretation of the verses of the Qur'ān whereas the methodology of interpreting the Qur'ān according to the Qur'ān does not focus on the methodology of narration. It has other alternative methodology, which we have detailed in this thesis.

Tafsīr al-Qur'ān bi al-Qur'ān depends entirely on using the meaning of one verse to interpret another. A person using this method of interpretation must have an excellent knowledge of the Arabic language and a deep understanding of the various aspect of *'Ulūm al-Qur'ān*.

From our research we can conclude that Sonhadji is a scholar, who lives in a society which consists of people from various racial, religious, language and cultural backgrounds. He was a gifted scholar who was brought up for this purpose.

As regarding his methodology we could say that Sonhadji followed no predetermined methodology when he was compiling his references. He referred to whichever books in *Tafsīr* and *Hadīth* that were available to him during the

time he was writing his *Tafsīr*. However we can also observe that Sonhadji made some small errors which can be ascribed to various reason as we have discussed that did not affect his standards as a scholar. He has no doubt proved his mastery in all *Tafsīr* methodology that we discussed here.

Selected Glossary

‘Ālim: Muslim scholar

Adhān: The call to prayer. This is made five times a day to the Muslim faithful by the *Mu’adhdhin*.

Aṣnāf: Groups

Ahl al-Baghy: The people who rebelled against other Muslims

‘Āfiyah: Health

Ahl al-Kitāb: The people of the Book

Ajr: Remuneration

Amthal: Parables

Aqīdah Islāmiyyah: Islamic doctrine

Asātidhah: Religious teachers

Asbāb al-Nuzūl: The reasons for revelation

Āthār: The tradition of relating the deeds and utterances of the Companions and *salaf*

Awliyā’: Plural of *wālī*. A protector or supporter

Baqarah: Cow

Bayt al-Māl: The state’s treasury

Ḍābiṭ: An accurate narrator (*Ḥadīth* term.)

Da’īf: Weak (*Ḥadīth* term.)

Dalālāt: Indications

Dalīl: Evidence

Dukhān: Smoke

Duniawī: Worldly

Fajr: Dawn

Farḍ: Compulsory

Farḍ al-‘Ayn: Personal obligatory duty for every Muslim

Fatwā: Religious ruling

Fiṭrah: Inborn instinct

Fiqh: Islamic jurisprudence

Ghanīmah: Booty

Hāfiẓ: *Ḥadīth* master

Hāshiyah: A marginal note

Ḥaḍānah: A technical term in *Fiqh* meaning the right to have custody of children.

Ḥalāl: Lawful

Ḥarām: Unlawful

Ḥasan: Fair

Hukm: Commandment

Hikmah: Wisdom

Ḥaq: Responsibility

Ḥaqīqah: Fact

Huraian: (Malay) Interpretation

‘Iddah; Legally prescribed period of waiting during which a woman may not remarry after being widowed or divorced. (*Fiqh* term)

I‘jaz: Inimitability

Īlā‘: Oath for abstention

Ijtihād: An independent judgement in a legal question, based on the interpretation and application of the four sources as opposed to *taqlid*

Imām: Prayer leader

Jāhil: Ignorant

Janāzah prayer: Funeral prayer

Jarḥ wa al-Ta‘dīl: Declaring reliable and declaring unreliable (*Ḥadīth* term)

Jawi: (Malay) *Jawi* are Arabic characters used in Malay for writing with some additional letters such as (cha) , (ga) and (nya).

Jizyah: Head tax imposed by Islam on all non-Muslims living under the protection of an Islamic government

Kāfirūn: Disbelievers

Kāfūr: Camphor

Kaum Muda: (Malay) The Malay Archipelago-Muslim reformist

Kaum Tua: (Malay) The Malay Archipelago- Muslim old fashion scholars

Khāliq: Creator

Khayr: Good

Khilāf: Differences of opinion on Islamic law

Lahwa al-Ḥadīth: Idle talks

Ma‘mūm: Follower in prayer

Ma`thūr: Narrative

Ma`qūl: Logical

Mazālim: The council of justice

Madhhabs: Islamic schools of thought. This Arabic word has a range of meanings including 'ideology', 'doctrine', 'creed' and 'movement'. In *Fiqh*, it indicates one of the four major schools of law.

Madrasah: Place of education

Mahīn: Despicable

Mahr: Dowry, bridal gift, bride price, and bride-wealth. Islamic law enjoins that bridegroom give his bride a gift when the marriage contract is instituted.

Majāz al-Qur`ān: Metaphorical expressions of the Qur`ān

Misk: Musk

Manqūl: Narrative

Mansūkh: Abrogated

Matn: Text

Mawḍū`ī: Subject matter

Mawlid al-Nabi: The birthday of the Prophet Muḥammad

Mihrāb: Indented niche within a mosque

Mizmār: Flute

Mu`minūn: Believers

Mu`āmalah: Transaction

Muballigh: Propagator

Munāfiqūn: Hypocrites

Munāsabāt: The Arabic dictionary defines *Munāsabāt* as suitability and compatibility. In the practise of the Qur`ān, this can be divided into three parts. The first, *Munāsabāt* as between the Qur`ānic verses. Secondly, *Munāsabāt* as between the extracts from the Qur`ān and thirdly, *Munāsabāt* as between the *sūrahs* in the Qur`ān. Referring to all three, the Science of *Munāsabāt al-Qur`ān* can be summarised as a discipline which seeks to find the relationship and correlation between one Qur`ānic verse and others, between one extract and others and between one *sūrah* and others. This discipline is based on the verses and *sūrahs* as contained in the *Muṣḥaf`Uthmānī*.

- Munkar*: Spurious. (*Ḥadīth* term)
- Mutawātir*: Successive. A tradition which has a very large number of reliable transmitters. (*Ḥadīth* term)
- Nafaqah*: Alimony
- Nashid*: Islamic song
- Niyyah*: Intention
- Nubuwwah*: Prophetship
- Nushuz*: Violation of marital duties on the part of either husband or wife
- Pesantren*: (Malay) A type of school in Southeast Asia offering second-level training in Islamic subject. This type of school is termed *Surau* in Sumatra, *Pondok* on the Malay Peninsular and *Pandita* in the Phillipines.
- Pondok*: (Malay) Pondok is a kind of religious school where students with different levels of knowledge and age sit down in front of their teacher and listen to him while he is reading a certain book. Normally the period of study is unlimited. This kind of method is the same as was used in the traditional studying in *Masjid al-Ḥarām*, Mecca.
- Qāḍī*: a Muslim judge
- Qiblah*: The direction towards all Muslims face in *ṣolāh*
- Qiyām al-Layl*: Night prayer
- Qurbān*: Animal sacrifice
- Ra'y*: Reason. In Islamic law *ra'y* has the sense of personal opinion, individual judgement or speculation not based on a recognised source of law.
- Raḍā*: Milk feeding
- Ribā*: Usury
- Riwāyah*: Narration
- Rizq*: Provision
- Raj'*: Return to one's wife after divorce
- Ṣaḥīḥ*: Genuine (*Ḥadīth* term)
- Sadaqah*: Charity
- Salaf*: The first generation of Muslim, considered by later generations to be the most authoritative source for Islamic practice and guidance. The *salaf*

cover three generations, that of the Companions the Tabi'un and the Tabi' Tabi'un.

Shirk: Polytheism

Sharī'ah: Islamic law

Sūrah: Chapter

Sujūd: Ritual prostrations

Tābi'in: Successors of the Companions of the Prophet

Tābi' al-Tābi'in: Successor disciples

Ṭalāq: Divorce

Ṭa'ām: Nourishment

Ṭayyibāt: All kinds of lawful things

Talqīn: Dictation

Taqīd: Adoption of the legal decision of *madhhab*

Tarāwīḥ ṣalāh: Optional *ṣalāh* offered after the 'Ishā' prayers on the night of
Ramaḍān

Tarbiyyah Islamiyyah: Islamic Education

Tawakkal: Trust in God

Temenggung: (Malay) A Malay dignitary of high rank whose duty is to keep laws and order.

Tilāwah: Recitation of the Qur'an

Uṣūl al-Fiqh: The principles of Islamic jurisprudence

Ulūhiyyah: Oneness of the worship of Allāh

Ummah: Nation

Uslūb al-Da'wah: The method of preaching

Wahy: Revelation

Waqf: Religious endowment. In Islamic law it is the legal creation of a pious foundation or endowment whereby the owner relinquishes his right of disposal, provided that the use of it is for charitable purposes.

Witr prayer: Voluntary prayer comprising an odd number of *rak'ah*

Wuqūf: Stay for a specific period of time in 'Arafāt while performing the *Ḥajj* ritual

Zāhir: A superficial meaning. Its opposite is *bāṭin*

Ẓulm: Wrong, oppression

Zabarjad: A type of gemstone

Zakāh: Obligatory alms tax, which constitutes one of the five pillars of Islam.

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