

The Spirit of Purification in Indonesia Tafsir: T.M. Hasbi As-Shiddieqy and His Interpretation of Verses on Tawasul in Tafsir An-Nur

Imanuddin^{1*} & Mursalim¹

¹Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda, Indonesia

*Corresponding author: imannakiain@gmail.com

Abstract

The *Tafsir An-Nur* by T.M. Hasbi As-Siddieqy (d. 1975) is one of the popular *tafsir* works in Indonesia. When interpreting the meaning of "wasilah" in Q.S. Al-Maidah [5]: 35, Hasbi tends to show a spirit of purification. However, the interpretation and historical context of this interpretation have not been widely analyzed. This article examines Hasbi's interpretation and its historical context by conducting a literature study of *Tafsir An-Nur* supported by various relevant literature. It is argued that Hasbi's interpretation in his *tafsir* is heavily influenced by certain contexts such as the scholarly and methodological context of *tafsir*, as well as the socio-cultural-religious conditions of his time. The results of this study reveal that Hasbi's interpretation of tawasul in this verse means drawing closer to Allah through good deeds and fear of Him. This interpretation differs from other *mufassirs* who interpret tawasul through the intermediary of pious people who are either still alive or have passed away. Furthermore, according to Hasbi, such tawasul was never practised by the Companions, whether during the life of the Prophet (PBUH) or after his death, either at the grave or elsewhere. According to him, such tawasul is not found in authentic evidence (*dalil ma'tsur*) and is only found in weak hadiths. Hasbi bases his interpretation on the opinions of jurists such as Imam Mâlik, Abû Hanifah, and asy-Syâfi'i. Using Hans-Georg Gadamer's hermeneutic theory, it is revealed that Hasbi's spirit of purification of religious understanding and practice, Hasbi's scholarly basis in the field of jurisprudence, and the *tafsir* methodology applied are some factors that contribute to influencing his interpretation.

Abstrak

Tafsir An-Nur karya T.M. Hasbi As-Siddieqy (w. 1975) merupakan salah satu karya *tafsir* yang populer di Indonesia. Ketika menafsirkan makna wasilah dalam Q.S. Al-Maidah [5]: 35, Hasbi cenderung menunjukkan semangat purifikasi (pemurnian). Namun, penafsiran dan konteks historis dari penafsiran ini belum banyak dianalisis. Artikel ini mengkaji penafsiran Hasbi tersebut dan konteks historisnya, dengan melakukan studi literatur terhadap *Tafsir An-Nur* yang didukung oleh berbagai literatur yang relevan. Didasarkan pada argumen bahwa penafsiran Hasbi dalam *tafsirnya* sangat dipengaruhi oleh konteks-konteks tertentu seperti konteks keilmuan dan metodologi *tafsir*, serta kondisi sosial-budaya-keagamaan pada masanya. Hasil penelitian ini mengungkapkan bahwa penafsiran Hasbi tentang tawasul dalam ayat tersebut berarti mendekatkan diri kepada Allah melalui perbuatan baik dan rasa takut kepada-Nya. Penafsiran ini berbeda dengan *mufasir* lain yang menafsirkan tawasul melalui perantara orang-orang saleh yang masih hidup atau yang sudah wafat. Lebih lanjut menurut Hasbi, tawasul seperti itu tidak pernah dilakukan oleh Sahabat, baik semasa Nabi Saw masih hidup maupun sesudah wafat, ketika berada di kubur maupun di tempat lain. Menurutnya, tawasul semacam ini tidak terdapat dalam dalil yang *ma'tsur*, dan hanya terdapat dalam hadis-hadis lemah. Hasbi mendasarkan penafsirannya ini pada pendapat ulama fikih seperti Imam Mâlik, Abû Hanifah, dan asy-Syâfi'i. Dengan menggunakan teori hermeneutika Hans-Georg Gadamer, terungkap bahwa semangat pemurnian Hasbi terhadap pemahaman dan praktik keagamaan, basis keilmuan Hasbi di bidang fikih, dan metodologi *tafsir* yang diterapkan adalah beberapa faktor yang bekontribusi dalam mempengaruhi penafsirannya tersebut.

Keywords:

Tawasul;
Purification;
Tafsir An-Nur

Kata kunci:

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Introduction

Tafsir works authored by Indonesian mufasir generally offer interpretations tailored to the Indonesian socio-religious context. When addressing verses that underpin certain religious practices commonly observed by local communities, these tafsir typically present interpretive narratives that seek to affirm such practices. However, in the case of *Tafsir An-Nur* by Hasbi ash-Shiddieqy, a contrasting approach is evident. Specifically, in his exegesis of Q.S. Al-Ma'idah [5]:35—which serves as a foundational text for the practice of tawasul in Islam—Hasbi provides an interpretation that challenges and seeks to negate the understanding and practice of tawasul as observed among some local Muslim communities, which he perceives as tending toward polytheism. In his commentary, Hasbi advances an interpretive narrative aimed at conveying that the practice of tawasul through intermediaries regarded as holy and close to God is not valid. In essence, Hasbi's interpretation reflects a purificatory spirit in his exegetical approach. Nonetheless, the interpretation itself, as well as its historical context, have not been extensively examined in scholarly discourse.

Research on T.M. Hasbi as-Siddieqy and his interpretative approach has thus far received limited scholarly attention, leaving certain aspects unexplored. Existing literature predominantly concentrates on three areas. *First*, descriptive analyses of *Tafsir An-Nur* and its interpretative methodology.¹ *Second*, examinations of his exegesis of Q.S. Al-Fātiḥah,[7]² legal verses,³ and communicative verses.⁴ *Third*,

¹ Syafril Fiddian Khairudin, "Tafsir An-Nur Karya Hasbi Ash-Shiddiqie," *SYAHADAH* 3, no. 2 (2015), accessed February 27, 2020, <http://ejournal.fiaiunisi.ac.id/index.php/syahadah/article/view/80>; Andi Miswar, "Tafsir Al-Qur'an Al-Majid'An-Nur' Karya T.M.Hasbi Ash- Shiddieqy (Corak Tafsir berdasarkan Perkembangan Kebudayaan Islam Nusantara)," *Jurnal Adabiyah* 15, no. 1 (June 20, 2015): 83–91; Annas Rolli Muchlisin and Khairun Nisa, "Geliat Tafsir 'Ilmi Di Indonesia Dari Tafsir An-Nur Hingga Tafsir Salman," *Millati: Journal of Islamic Studies and Humanities* 2, no. 2 (2017): 239–257; Fikri Hamdani, "Hasbi Ash Shiddieqy Dan Metode Penafsirannya," *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin dan Filsafat* 12, no. 1 (February 5, 2018): 17–34; M. Abdurrahman Wahid, "Corak Dan Metodologi Tafsir Al-Qur'an Al-Madjid an-Nur Karya Hasbi Ash-Shiddieqy," *Rausyan Fikr: Jurnal Ilmu Studi Ushuluddin dan Filsafat* 14, no. 2 (2018): 395–426; Sudariyah Sudariyah, "Konstruksi Tafsir Al-Qur'anul Majid An-Nur Karya M Hasbi Ash-Shiddieqy," *Shahih: Journal of Islamicate Multidisciplinary* 3, no. 1 (2018): 93–106.

² Arivaie Rahman, "Al-Fātiḥah dalam Perspektif Mufasir Nusantara: Membandingkan Tafsir Al-Qur'anul Majid an-Nur dan Tafsir Al-Azhar," *Journal of Contemporary Islam and Muslim Societies* 2, no. 1 (August 21, 2018): 1–28.

³ A. M. Ismatulloh, "Ayat-ayat Hukum dalam Pemikiran Mufasir Indonesia (Studi Komparatif Penafsiran M. Hasbi Ash-Shiddieqi dan M. Quraish Shihab)," *Fenomena* 6, no. 2 (December 1, 2014): 277–292; Teti Hadiati, "Pandangan TM Hasbi As-Shiddieqy Tentang Hukum Rajam Dan Relevansinya dengan Masa Sekarang," *Journal for Integrative Islamic Studies* 3, no. 2 (2017); Ridha Hayati, "Penafsiran Ayat-Ayat Al-Qur'an Tentang Cambuk," *SUHUF Jurnal Pengkajian Al-Qur'an dan Budaya* 12, no. 1 (June 28, 2019): 111–130; Iwan Gunawan, "Relasi Hijrah Dan Taubat Perspektif Hasbi Ash-Shiddieqy dalam Tafsir Al-Nūr," *Tanzil: Jurnal Studi Al-Quran* 5, no. 1 (2022): 1–14.

⁴ A. M. Ismatulloh, "Etika Berkommunikasi dalam Al-Qur'an Analisis Penafsiran Hasbi Ash-Shiddieqi dalam Tafsir an-Nur," *LENTERA* 1, no. 2 (December 15, 2017), accessed February 27, 2020, <https://journal.iain-samarinda.ac.id/index.php/lentera/article/view/918>; Cak Taqi Muttaqin, "Metode Dakwah dalam Al-Qur'ān (Studi Komparatif Penafsiran Ayat-Ayat Dakwah dalam Kitab Tafsir Al-Azhar Karya Hamka dan Kitab Tafsir an-Nūr Karya Hasbi Ash-Shidieqy)," *Al Karima: Jurnal Studi Ilmu Al Quran dan Tafsir* 1, no. 2 (2018): 1–16.



investigations into his political orientations.⁵ Addressing the gaps identified in prior research, this article aims to explore Hasbi's interpretation within its historical context.

This article demonstrates that Hasbi's interpretation of his *tafsir* book was significantly shaped by the socio-cultural and religious conditions of his era. The underlying premise is that every interpretative work does not arise in isolation; rather, its development is invariably influenced by the surrounding socio-cultural context. As noted by Islah Gusmian, interpretative products, when regarded as cultural artifacts, cannot be understood apart from social construction or the interactive and dialectical processes between the *mufasir* and the various contextual elements that influence it.⁶

This article employs a qualitative research model within the framework of a literature review to substantiate its claims. Specifically, it constitutes a verification study aimed at examining interpretations of the Qur'an that diverge from established understandings by analyzing the various factors contributing to the formation of such interpretations.⁷ More precisely, the study focuses on Hasbi's exegesis of the verse on *tawasul*, Q.S. Al-Maidah [5]: 35, as presented in *Tafsir An-Nur*. It further investigates the elements influencing his interpretation and elucidates its implications for the religious comprehension of the Islamic community in Indonesia.

This article initially aims to elucidate Hasbi's interpretation of *Tafsir An-Nur* concerning Q.S. Al-Maidah [5]: 35, drawing upon various pertinent secondary sources. Subsequently, the interpretation is subjected to critical analysis to uncover the multiple dimensions involved in the construction of his exegesis. The analytical process employs a hermeneutic approach, which seeks to understand the relationship between texts (*tafseer* products) and their authors (*mufasir*) through a historically critical lens.⁸ This study utilizes Hans-Georg Gadamer's hermeneutic theory as its methodological framework, focusing on key concepts such as (1) awareness of historical influence, (2) pre-understanding, and (3) the fusion of horizons.⁹

Results and Discussion

T.M. Hasbi As-Siddiqieqy And Tafsir An-Nur

Tengku Muhammad Hasbi As-Siddiqieqy is an expert in the field of Islamic studies, including the Qur'an, hadith, and jurisprudence. He was born in 1904 M (1321 H) in

⁵ Nur Mubasirun, "Power in the *Tafsir* of the Archipelago and Its Relevance to the National Question (Study of the Verses of the Caliph in *Tafsir an-Nur*, *al-Azhār* and *al-mishbāh*)," *Millati: Journal of Islamic Studies and Humanities* 1, no. 2 (December 1, 2016): 153–168; Abd Rahman and Suci Wulandari, "The Political Significance of Masyumi in the *Annur Tafsir* by Tengku Muhammad Hasbi Ashshiddieqy," *Al-A'raf: Journal of Islamic Thought and Philosophy* 16, no. 2 (December 30, 2019): 137.

⁶ Islah Gusmian, *Khazanah Tafsir Al-Qur'an Indonesia: Dari Hermeneutika Hingga Ideologi* (Yogyakarta: LKiS, 2013), h. 33-34.

⁷ Nashruddin Baidan and Erwati Aziz, *Metodologi Khusus Penelitian Tafsir* (Yogyakarta: Pustaka Pelajar, 2016), 67.

⁸ Abdul Mustaqim, *Metode Penelitian Al-Qur'an dan Tafsir* (Yogyakarta: Idea Press, 2019), 53.

⁹ Sahiron Syamsuddin, *Hermeneutika dan Pengembangan Ulumul Qur'an* (Yogyakarta: Pesantren Nawesea Press, 2017), 78-83.



Lhokseumawe, North Aceh, and died in 1975 in Jakarta.¹⁰ Hasbi is a figure of Acehnese and Arabic blood and has a pedigree to Abu Bakr Ash-Siddiq with the position of Hasbi as the 37th generation. That is why at the end of his name Hasbi wrote ash-Shiddieqy, which is a derivative of the title Ash-Shiddiq.¹¹ In addition, it should also be noted that Hasbi is a firm, diligent, tenacious, and life-oriented figure who wants to free himself from the shackles of tradition and chaos.¹²

The formation of Hasbi's intellectual education began by studying at the "dayah" (Islamic boarding school) of his father, Tengku Qadhi Chik Maharaja Mangkubumi Husein bin Muhammad Su'ud, a prominent scholar in Aceh. Hasbi's teachers include Sheikh Muhammad bin Salim al-Kalali (Arabic scholar), who is Hasbi's Arabic teacher. Then Ahmad Surkati, a Sudanese scholar (1874-1943), was a teacher and influential figure for Hasbi while studying at Madrasah al-Irsyad. After studying for two years at al-Irsyad, Hasbi then returned to Aceh and immediately joined the Muhammadiyah organization. Then, in 1951, Hasbi began to build his work in the academic world by settling in Yogyakarta and began to serve as the dean of the Faculty of Sharia IAIN Sunan Kalijaga Yogyakarta (1960-1972); in the 1960s, he also won the title of professor in the field of hadith at IAIN Sunan Kalijaga. In addition, he also received several awards in the form of the awarding of doctoral degrees (Honoris Causa) from the Islamic University of Bandung on March 22, 1975, and from IAIN Sunan Kalijaga on October 29, 1975.¹³

Hasbi is a very productive figure in his work. As noted by Amin and Siregar, Hasbi's works consist of various Islamic disciplines. In the form of a book consisting of 142 volumes with 73 titles, 36 titles for works on jurisprudence and becoming the orientation of Hasbi's work, then 8 titles of works on hadith, 6 titles of works on interpretation, 5 titles on theology, and the rest are works with general themes. Hasbi is also fairly productive in writing articles, there are 50 articles with the theme of ushuluddin science that he has born through his questionnaire. He also produced scientific works, including *Tafsir An-Nur*, *Tafsir al-Bayan*, *Sejarah dan Pengantar Ilmu Hadis*, *Mutiara Hadis 2002*, *Sejarah Peradilan Islam*, *Pengantar Ilmu Hukum Islam*, *Pelajaran Tauhid*, *Unsur-Unsur Agama* and others.¹⁴ The many diverse works that Hasbi has produced can be said to be a booster of Hasbi's existence, and his intellectual position in Indonesia cannot be doubted.

¹⁰ Rithon Igisani, "Kajian Tafsir Mufassir di Indonesia," *Potret Pemikiran* 22, no. 1 (July 1, 2018): 18., accessed February 28, 2020, <http://journal.iain-manado.ac.id/index.php/PP/article/view/757>.

¹¹ Kusmana & Cucu Setiawati, *Wacana dan Praktik Tafsir di Indonesia: Studi Kasus Hasbi Ash-Shiddieqy*, dalam Ahmad Baidowi (Ed.), *Tafsir Al-Qur'an di Nusantara*, 83.

¹² Ridha Hayati, "Penafsiran Ayat-Ayat Al-Qur'an Tentang Cambuk", 117.

¹³ Tengku Muhammad Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, 2nd ed. (Semarang: PT. Pustaka Rizki Putra, 2000), xvii.

¹⁴ Surahman Amin and Ferry Muhammadsyah Siregar, "Telaah Atas Karya Tafsir di Indonesia: Studi Atas Tafsir al-Bayan Karya TM. Hasbi al-Siddiqi," *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 9, no. 1 (June 27, 2015): 40.



Hermeneutics Tawasul

T.M. Hasbi As-Siddieqy, a contemporary scholar known for his balanced approach to tafsir between religious traditions and the principles of monotheism, has contributed valuable perspectives to discussions on the practice of tawasul in Islam. In *Tafsir An-Nur*, Hasbi puts forward a critical view of verses that are often used as the basis for the practice of tawasul. He emphasized the importance of understanding the historical, linguistic, and theological context of each verse, as well as integrating that understanding with pure monotheistic principles. Hasbi also showed his openness to the tawasul tradition in Muslim society but with critical vigilance against potential misunderstandings and misappropriations of monotheistic beliefs. Through this approach, he seeks to maintain the integrity of the teachings of monotheism in the practice of tawasul. Thus, this discussion will delve deeper into Hasbi's hermeneutics of the verses of tawasul in the Qur'an, presenting an in-depth and critical analysis of his approach to understanding and interpreting the verses of tawasul in the Qur'an.

يَأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَاتَّبِعُوا إِلَيْهِ الْوَسِيْلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ (الْمَائِدَةَ/٥:٣٥)

"O ye who believe! do your duty to God seek the means of approach unto Him and strive with might and main in His cause: that ye may prosper."¹⁵

Interpretation:

"Guard yourselves from Allah's punishment by following His commands and avoiding His prohibitions, and draw near to Allah through obedience and good deeds. This is the wasilah that brings us to Allah's pleasure, closer to Him, and deserving of reward in the Hereafter. Strive in the way of Allah (that is, the ways of goodness, truth, and virtue). Restrain yourselves from all that is forbidden, stay on the straight path, and fight against the enemies of Islam so that the religion, in its entirety, belongs to Allah. Then, fight to defend rights, truth, freedom, the welfare of the community, and the homeland; all of these are jihad in the way of Allah. Carry out all of these so that you may achieve victory, worldly happiness, and eternal peace in the Hereafter. The term tawasul, which means seeking a means, is used in the Qur'an with three meanings: (1) drawing near to Allah through obedience, (2) requesting the Prophet's prayers and intercession, which was done during the Prophet's lifetime by the companions, and (3) seeking intercession through pious individuals or saints. The third type of tawasul was never practiced by the companions, whether for seeking rain or any other matter, during the Prophet's lifetime or after his death, whether at his grave or elsewhere. This type of tawasul is not found in any transmitted supplication but only in weak (dha'if) hadiths. We should rely only on our faith and deeds. Asking someone who has passed away is not prescribed. We cannot justify tawasul through a deceased person by citing the statement of a blind man at the Prophet's suggestion: 'Because this is tawasul with the Prophet and his intercession.' According to Malik, Abu Hanifah, and al-Shafi'i, swearing by the prophets does not constitute an oath, and therefore, it does not require expiation. Similarly,

¹⁵ Teungku Muhammad Hasbi ash-Shiddieqy, *Tafsir Al-Qur'an Al-Majid Al-Nur* (Semarang: PT. Pustaka Rizki Saputra, 2000), 1073.



swearing by honored creatures such as the Throne, the Chair, the Kaaba, the Sacred Mosque, al-Aqsa Mosque, the Prophet's Mosque, angels, pious individuals, kings, heroes' swords, and the graves of prophets is not considered valid.”¹⁶

The interpretation of the Qur'an carried out by Hasbi in *Tafsir An-Nur* reflects his diverse approach, considering social and historical contexts, and incorporating various scholars' opinions. In his interpretation of this verse, Hasbi emphasizes the importance of *taqwa* (piety) to Allah, seeking ways to draw closer to Him, and striving in His path. Hasbi explains that the *wasilah* (means) referred to encompasses all forms of worship that bring one closer to Allah, including obedience to Him and avoiding His prohibitions.¹⁷

However, in his interpretation of *tawasul* and the use of *hadith* that associates *tawasul* with the Prophet Saw and his intercession, Hasbi put forward a harsher opinion. He emphasized that *tawasul*, through the deceased, is not supported by the actions of the companions and is only found in weak *hadiths*.¹⁸ He also emphasized that individual faith and charity are the main foundation in seeking the pleasure of Allah SWT without allowing *tawasul* through deceased beings. Hasbi ash-Shiddieqy also mentions the opinion of scholars such as Imam Mālik, Abū Hanīfah, and ash-Syāfi'i who reject the use of oaths in the names of prophets or glorified beings, as this is not supported by the Qur'an and no *kafarat* is established if the oath is broken.¹⁹

Comments on these interpretations may vary depending on the perspective and approach used by the reader. Some may agree with the interpretation put forward by Hasbi, while others may have different views regarding the use of *tawasul* and intercession. What is clear is that Hasbi's interpretation shows an effort to convey the meaning of the verse comprehensively by paying attention to various contexts and relevant sources of interpretation. In his interpretation, it can be seen that Hasbi emphasized that *tawasul* that is justified in Islam is *tawasul* through Allah SWT and the Prophet PBUH. He argues that getting closer to Allah SWT by fearing Him and asking for prayers from the Prophet PBUH and his intercession is the way that is *shari'a* in Islam.

Hasbi also emphasized the importance of *tawasul* through pious deeds or good deeds. He argues that charity done with sincerity and the right intention can be a means

¹⁶ Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, 1073-1075.

¹⁷ This kind of explanation is generally also explained in *fiqh* literature that discusses the issue of prayer. see, for example, Syaikh Abdurrazaq Bin Abdul Muhsin Al-Badr, *Fiqih Do'a dan Dzikir*, translated by Amiruddin Djalil., vol. 1 (Jakarta: Griya Ilmu, 2019), 467-473.

¹⁸ His opinion seems to need to be critically studied. This is because the practice of this kind of *tawasul* can actually also be found in valid *hadiths*. See Said Ramadhan Al-Buthy, *Fikih Sirah: Hikmah Tersirat dalam Lintas Sejarah Hidup Rasulullah Saw*, translated by Fuad Syaifudin Nur. (Jakarta: Hikmah (PT Mizan Publik), 2010), 217.

¹⁹ This opinion can also be found in Islamic literature that discusses the issue of prayer. See, misalnya, Syeikh Hamid Ahmad Ath-Thahir Al-Basyuni, *Ensiklopedi Doa: Doa Para Nabi, Malaikat, Sahabat, Tabi'in, Shalihin*, translated by Abdul Rosyad Siddiq. (Jakarta: Darul Falah, 2012).



to get closer to Allah SWT and obtain His intercession. Because, as he explained, one can only hold to one's own faith and righteous deeds. He argues that tawasul in the Qur'an can be used for three meanings, one of which is tawasul through creatures. Although Hasbi acknowledges that tawasul in the Qur'an can be used for this meaning, he argues that this kind of practice of tawasul has never been practised by the Companions, either in terms of *istisqā'* or in other respects, either during the time of the Prophet (peace be upon him) or after his death, either in the grave or elsewhere. According to him, tawasul through creatures is something that is not Sharia and is not allowed.

The construction of Hasbi's interpretation of Qs. Al-Maidah [5]: 35 reflects a critical, analytical, and balanced approach to interpretation between religious traditions and the principles of monotheism. Through this approach, he seeks to provide a deep and balanced understanding in understanding and practicing tawasul in accordance with the teachings of the Qur'an and hadith. In addition, he also seemed to be trying to provide an understanding of the practice of tawasul that is not in accordance with Islamic teachings. In his interpretation of this verse, he seems to use a fairly simple interpretation strategy. First of all, the material on the translation of verses must be presented. After that, he then gave a discussion about the interpretation of the verse, which was completed with a footnote. As seen in the commentary, this footnote serves as a cross-reference connecting this verse with other relevant verses, which can either directly or indirectly help support the narrative of Hasbi's tafsir to be more solid and clear.²⁰

Historical Interpretation

Hasbi's interpretation of the verses of tawasul in the Qur'an seems to show a tendency to negate the practice of tawasul, which has become part of religious culture in some Muslim communities, especially in Indonesia. However, it is important to understand that such interpretation does not occur in a context vacuum. Every interpretation, including that made by Hasbi, is always related to the historical, cultural, and life context of his life. According to Sahiron Syamsuddin, Gadamer's theory of "consciousness of historical influences" states that one's understanding of a text cannot be separated from the influence of certain situations surrounding it, which is known as effective history. This effective history encompasses the traditions, cultures, and life experiences that shape an individual's viewpoint toward sacred texts.²¹ In this context, it also includes the text of the Qur'an. Taking this theory into account, we can see that Hasbi's social background at the time influenced his interpretation of the verses of tawasul in the Qur'an.

²⁰ This kind of interpretation construction can generally also be found in other interpretations. on this subject, see, for example, Yuni Fatonah, "Konsep Tawasul dalam Al-Qur'an: Kajian Komparatif Tafsir Klasik dan Kontemporer," *Ulumul Qur'an: Jurnal Kajian Ilmu Al-Qur'an dan Tafsir* 1, no. 1 (January 9, 2021): 1-18.

²¹ Sahiron Syamsuddin, *Hermeneutika dan Pengembangan Ulumul Qur'an*, 79.

The social background that influenced Hasbi's interpretation of the tawasul verses in the Qur'an can be seen from his involvement with the Muhammadiyah organization. As an Islamic organization in Indonesia that has considerable influence, Muhammadiyah not only shapes Hasbi's general religious views but also influences the approach, especially to the interpretation of the holy text of the Qur'an, including in *Tafsir An-Nur*, which is his intellectual product. Muhammadiyah is known as an Islamic renewal movement that emphasizes the importance of "tajdid", or renewal, in Islamic teachings,²² with reference to the Qur'an and the sunnah.²³ In this context, religious practices that are considered heresy or have no basis in pure Islamic teachings, such as tawasul, are often rejected or criticized. Hasbi belongs to this circle, which reinforces his critical view of practices that are considered incompatible with the pure teachings of Islam.

The upheaval between syncretic Islam²⁴ and Puritan Islam at that time was also an important factor that influenced Hasbi's thinking. Syncretic Islam, which mixes Islamic teachings with local or traditional religious elements, is often the target of criticism from those who emphasize the sanctity of Islamic teachings. Hasbi, as a participant in the Islamic renewal movement, responded to the upheaval by writing a book titled "*Kriteria Antara Sunnah dan Bid'ah*", in which he asserted the boundary between pure Islamic teachings and practices that were considered deviant.²⁵ This social setting is what influences, at least, the construction of Hasbi's interpretation of the Qur'an with the nuances of resistance. Thus, Hasbi's social background involved with Muhammadiyah, his critical view of syncretic practices, and his response to the upheaval between syncretic Islam and puritan Islam became important factors that formed the construction of Hasbi's interpretation of the verses of tawasul in the Qur'an. This shows that one's understanding of sacred texts is inseparable from the social, cultural, and historical context that surrounds them.

Furthermore, regarding Muhammadiyah, the main points of Muhammadiyah doctrine, one of which is about monotheism, also determine the concept of religious rituals, which at the practical implementation level is required to avoid and even reject deviant local religious practices. The reason given is that the Qur'an and hadith do not introduce or teach these deviant religious practices. On the other hand, the conception of wasilah in the Sufistic context is also not found in Muhammadiyah. A number of religious practices that are textually absent from the Qur'an, even though there are Islamic nuances or other terms, are syncretic Islamic culture, still, for Muhammadiyah, it is not something that is justified and taught by Islam. Therefore, the spirit of renewal

²² Haedar Nashir, *Muhammadiyah Gerakan Pembaruan* (Suara Muhammadiyah, 2010), 1.

²³ M. Mukhsin Jamil, dkk, *Nusantara Islamic Reason: Islamic Studies in the style of Muhammadiyah, Al Irsyad, Persis, and NU*, (Cirebon: Fahmina Institute, 2008), 53-54.

²⁴ Sutiyono, *Benturan Budaya Islam: Puritan dan Sinkretis* (Jakarta: PT Kompas Media Nusantara, 2010), 5.

²⁵ Rahman and Wulandari, "Kepentingan Politik Masyumi dalam *Tafsir Annur Karya Tengku Muhammad Hasbi Ashshiddieqy*," 143-144.



in the sense of purification of the dimensions of bid'ah, superstition, and superstition, which has been mixed with Islamic teachings in Indonesia and as an accompanying Muhammadiyah movement, can represent the situation that surrounds and affects Hasbi's interpretation at that time.²⁶

The principles of Muhammadiyah doctrine, one of which is about monotheism, have a significant impact on the concept of religious rituals and Islamic practices in general. In its implementation, Muhammadiyah emphasizes the importance of staying away from and even rejecting local religious practices that are considered to deviate from pure Islamic teachings. This view is based on the belief that the Qur'an and hadith, as the main source of Islamic teachings, do not give legitimacy to these practices. Consequently, Muhammadiyah tends to reject religious practices that do not have a clear basis in primary Islamic sources.²⁷

In this context, the conception of wasilah in the Sufistic tradition is not found in the Muhammadiyah approach.²⁸ Practices that are not explicitly found in the Qur'an, while they may have Islamic nuances, are often considered examples of syncretic Islamic culture that does not conform to the pure teachings of Islam. As a result, the spirit of renewal in the sense of purification of bid'ah, superstition, and superstition became an integral part of the Muhammadiyah movement. This movement aims to clean Islamic teachings from elements that are considered deviant and become a movement that represents the social and religious situation at that time.

In this context, the influence of Muhammadiyah plays an important role in shaping Hasbi's thinking and interpretation. A critical view of local religious practices that are considered deviant, as well as the spirit of renewal to return to pure Islamic teachings, significantly influenced Hasbi's view of interpreting the verses of tawasul in the Qur'an. This shows that the construction of one's interpretation of the holy text of the Qur'an is influenced not only by personal beliefs but also by the social and religious context around it, including religious movements and organizations that are part of one's intellectual identity.

Meanwhile, the fact that Hasbi is an alumnus of al-Irsyad is also one of the factors that has implications in constructing Hasbi's understanding of the content of the Qur'an. Al-Irsyad is a mass organization that has a mission to purify the understanding of Islamic teachings with a movement that focuses on the fields of Islamic education, culture, and da'wah based on the Qur'an and hadith. The al-Irsyad purification movement, commanded by Ahmad Surkati, aims to purify religious tradition deviations because it has blended with traditional values. They consider that the value of tradition in existing religious practices is very far from the function of religious

²⁶ Muhammad Mukhsin Jamil et al., *Nalar Islam Nusantara: Studi Islam Ala Muhammadiyah, Al Irsyad, Persis, dan NU* (Cirebon: Fahmina Institute, 2008), 105.

²⁷ Jamil et al., *Nalar Islam Nusantara: Studi Islam Ala Muhammadiyah, Al Irsyad, Persis, dan NU*, 63-66.

²⁸ Jamil et al., *Nalar Islam Nusantara: Studi Islam Ala Muhammadiyah, Al Irsyad, Persis, dan NU*, 64.



education which even tends to lead to a cult attitude based on superstition and can be a fertile ground for the growth of various heresies.²⁹

Al-Irsyad is very firm and does not give the slightest compromise in seeking purification in the aspect of monotheism. People who practice certain schools or practice various forms of worship that were not taught or encountered during the time of the Prophet Saw are considered heretics who are misleading.³⁰ What is in al-Irsyad is more or less also attached to Hasbi. Especially considering that Ahmad Surkati, a prominent figure in Al-Irsyad, was also the figure who influenced Hasbi's thinking the most. Therefore, it becomes clear that Hasbi's uncompromising attitude towards the practice of tawasul, as seen in his commentary, can be considered an influence on what has been taught by al-Irsyad. These are what Gadamer refers to as *pre-understanding*: a hermeneutic dimension that a mufasir possesses and influences the process of his interpretation.³¹

Construction of Interpretation Methodology

The construction of the interpretation methodology used by a mufasir in an interpretation product is a component that also affects the results of the interpretation presented. That means, the methodology of interpretation has a strong position and implication in accommodating or determining the direction of interpretation of a work of interpretation. In general, the widely known methods of interpretation are divided into four methods; *tahlili* (analysis), *ijmali* (global), *muqaran* (comparison), and *maudu'i* (thematic). Mufasir who uses the *tahlili* method will certainly present different interpretation results when compared to mufasir who uses the *ijmali* method, as well as for other interpretation methods. This difference needs to be a consideration for tafsir readers in responding to differences in the presentation of tafsir caused by differences in the choice of interpretation methods used.

Hasbi's method of interpreting this verse uses a pattern of verse fragments, including hadith, and several opinions of jurisprudence scholars. The pattern of fragments of verse Q.S. Al-Mā'idah [5]: 35 in Tafsir An-Nur is more clearly as follows.

يَأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَاتَّسْعُوا إِلَيْهِ الْوَسِيلَةُ - وَجَاهُلُوا فِي سَبِيلِهِ - لَعَلَّكُمْ تُفْلِحُونَ

In the first verse piece, Hasbi provides an interpretation narrative from his own personal view, which is strengthened or clarified by quoting hadiths sourced from Sahih Bukhari and Sahih Muslim.³² Furthermore, he attached several opinions from jurisprudence scholars such as Imam Abu Hanifah, Imam Ash-Shafi'i, and Imam Malik. Hasbi uses straightforward and concise language to interpret this sentence. The discussion of the interpretation of the verse tends to be oriented towards presenting the views of a number of jurisprudence scholars and at the same time, making the

²⁹ Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, 145-146.

³⁰ Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, 148.

³¹ Sahiron Syamsuddin, *Hermeneutika dan Pengembangan Ulumul Qur'an*, 80.

³² Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, 1073.

opinion of the fiqh scholars as a justification for their interpretation. This happens because the products of Qur'an interpretation that appear are more or less influenced by the expertise/scientific basis of the mufasir. In this case, Hasbi is indeed a figure who has more expertise in the field of jurisprudence. This can be proven by looking at the number of his written works in the field of jurisprudence.

The method of tafsir used by Hasbi in *Tafsir An-Nur* is the tahlili method. The tahlili method, as explained by M. Quraish Shihab, is a method that tries to explain the content of the verses of the Qur'an from various aspects, according to the point of view, tendencies, and desires of the mufasir. Interpretation is presented systematically according to the order of the verses in the Al-Qur'an; the components described include the vocabulary of the verses, the reasonable verses, the asbabun nuzul verses (if any), the interpretation of the verses in general (global), the withdrawal of the law in the verses, and not infrequently expressing the opinions of the scholars of the madhhab in their interpretation.³³ This method forms Hasbi's interpretation strategy for the verse.

Hasbi's interpretation of this verse can be said to be influenced by two forms of interpretation, namely, history-based interpretation and intellect-based interpretation. The reason is that Hasbi's interpretation of Q.S. Al-Mā'idah [5]: 35 is also associated with Q.S. Al-Isrā' [17]: 56-57 and Al-Ikhlas [112]: 2 as well as the hadith of the Prophet (saw), which in this case is a formulation of tafsir based on history. Then, it also involves the formulation of reason-based interpretation by providing an explanation that *Tafsir an-Nur* is a book of tafsir whose explanation refers to a number of books of tafsir as stated in the introduction of his tafsir.

"While compiling this commentary, I referred to several primary commentaries, namely: the authoritative books of commentary relied upon by other commentators, whether they are *tafsir bil ma'tsur*, *tafsir bil ma'qul*, or those that summarize the main commentaries, especially 'Umdatut Tafsir' anil Hafizh Ibn Katsir, *Tafsir al-Manar*, and sometimes I followed at-*Tafsir al-Wadhih*. I divided these verses into several sections, each of which is interpreted separately. In dividing the verses into sections, I followed al-Maraghy, who generally follows *al-Manar* and other commentaries. Regarding the content of the tafsir, I summarized it from the commentaries I considered, mostly from al-Maraghy, which summarizes *al-Manar*'s explanations. The verses and hadiths that we quoted in *An-Nur* are found in the primary commentaries and the commentaries that take from them, such as al-Maraghy. Since al-Maraghy, in composing his commentary, relied on the primary commentaries, we always first compared what was written by al-Maraghy, *al-Qasimy* with the interpretations presented by those main commentaries."³⁴

However, in this verse, there is no quotation of information from the book of tafsir that Hasbi refers to in his interpretation. If so, then the reader may conclude that the discussion of the interpretation given is purely from Hasbi's own opinion. In terms of

³³ M. Quraish Shihab, *Kaidah Tafsir: Syarat, Ketentuan, dan Aturan Yang Patut Anda Ketahui dalam Memahami Ayat-Ayat al-Qur'an*, Cetakan III. (Tangerang: Lentera Hati, 2015), 378.

³⁴ Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, xv.



approach, Hasbi's interpretation of this verse tends to be textual. Solahudin noted that the textual approach in the study of tafsir is an effort to understand the textual meaning of the Qur'an text. The practice of explaining verses tends to place the text in its internal position and, in the realm of analysis, focuses on grammatical-textual discussions so that the hermeneutic side between the text, the author, and the reader is not involved.³⁵ The textuality of Hasbi's interpretation of this verse can be seen from his interpretation that explains the verse only at the level of the text by departing from the context of the Arab period, not dialogue with the Indonesian context as where Hasbi and his interpretation are located.

The use of a textual approach in interpreting the Qur'an usually results in an interpretation that corresponds to the textual sound of the verse. In addition, the difference in context between the place where the text appears and the mufasir and the product of the interpretation at least also results in interpretation that tends to be resistant due to the difference in context. Therefore, Hasbi's interpretation of Q.S. Al-Mā'idah [5]: 35 can in some ways be considered less relevant to the Indonesian context. In addition, the tahlili method, whose application is in accordance with the order of mushaf, also has a weakness, namely that the study and discussion are not comprehensive.³⁶ Meanwhile, coupled with a collaborative form of tafsir with a rational basis that can be accommodated according to the wishes of mufasir are also some of the factors that cause a work of tafsir to emerge with various nuances, one of which is the nuance of resistance, because this is the cause of the construction of tafsir methodology which is considered non-dialogical and socio-societal.

In the assimilation horizon theory introduced by Gadamer, an interpreter has two interrelated horizons: knowledge of the interpreted text and the reader's comprehension. These two horizons are integral to the interpretation process, where the understanding of the text is inseparable from the context of the reader's experience and knowledge.³⁷ The construction of the interpretation methodology used by Hasbi in interpreting this verse is the reader's horizon. The chosen interpretation methodology tends to be irrelevant if it is associated with the current Indonesian context, so this is the reason for the emergence of nuances of resistance to the practice of tawasul which is considered deviant and cultural, especially in some Indonesian people in Hasbi's interpretation of Q.S. Al-Mā'idah [5]: 35.

Implications and Relevance of Interpretation

Tafsir Al-Qur'an, as a text that explains the content of the Qur'an, is a product born from human understanding (mufasir) of the Qur'an. The consequence, then, is that a product of understanding that emerges must have a certain purpose or purpose, which must at least contain a relationship between the author of the tafsir and the various

³⁵ M. Solahudin, "Pendekatan Tekstual dan Kontekstual dalam Penafsiran Al-Qur'an," *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an dan Tafsir* 1, no. 2 (December 30, 2016): 116-117.

³⁶ Ahmad Izzan, *Metodologi Ilmu Tafsir*, revised edition, (Bandung: Tafakur, 2014), 105.

³⁷ Sahiron Syamsuddin, *Hermeneutika Dan Pengembangan Ulumul Qur'an*, 81-82.

realities that surround it. As Islah Gusmian stated the content of the Qur'an's interpretation in the course of its emergence is dynamic and dialectical, not only in the reading of the text but also related to the aspects of reality that surround when the tafsir is written, one of which is the socio-religious reality.³⁸

Departing from the above, Tafsir An-Nur certainly has a relationship with certain realities that surround the period of its writing. If you look back at the discussion of hermeneutic analysis that has been explained above. This can provide information that the socio-religious reality surrounding the writing of Tafsir An-Nur by Hasbi is a matter of purification or purification of the culture, teachings and religious practices of some Indonesian people at that time which were considered deviant. Tafsir An-Nur at this level is considered to have a position as a medium of Hasbi's power to actualize purification efforts or in other words to normalize people's religious understanding through the medium of Qur'anic interpretation works. In this context, the direction of the interaction of the Qur'an with the reality that it highlights can be called Islamization, as explained by Wardani, namely from the Qur'an as a subject and culture as an object as well as a terrain that the Qur'an wants to change.³⁹

On the other hand, Hasbi's interpretation of Q.S. Al-Mā'idah [5]:35 which is described with the orientation of prohibiting the practice of deviant tawasul has indicated that the work of tafsir of the Qur'an as a medium of power of mufasir, in constructing language is not limited to a medium of communication in conveying the explanation of the Qur'an but can also be a medium of criticism. The language built in the writing of tafsir is mobilized as an attitude of resistance to cultural practices and religious teachings that are considered to have negative nuances. That is, based on this case of interpretation, it is relevant to see Wolfgang's opinion as quoted by Zuhairi Misrawi that an interpretation of a text or culture can be resistant - because of a difference in understanding of the text or culture.⁴⁰ In other words, a work of interpretation may not integrate the text with the context (culture) in which it is located, or be resistant to the local culture.

The majority of Muslim communities certainly agree that what is contained in the Qur'an must be studied and practiced. Because those are the rights of the Qur'an that must be fulfilled by Muslims. In this aspect, at least it has been accepted or there is no element of opposition by all Muslims. However, there is also one side related to the Qur'an and often causes disputes among Muslims, namely the question of returning to the Qur'an or how to make the Qur'an empowered and empower its readers.⁴¹ This is certainly the reason for the presence of Qur'anic tafsir works as an explanation of

³⁸ Islah Gusmian, "Tafsir Al-Qur'an di Indonesia: Sejarah dan Dinamika," *Nun: Jurnal Studi Al-Qur'an dan Tafsir di Nusantara* 1, no. 1 (29 Desember 2015): 23-24., <https://doi.org/10.32459/nun.v1i1.8>.

³⁹ Wardani Wardani, "Al-Qur'an Kultural dan Kultur Qur'ani: Interaksi Antara Universalitas, Partikularitas, dan Kearifan Lokal," *Al-Tahrir: Jurnal Pemikiran Islam* 15, no. 1 (August 25, 2015): 129.

⁴⁰ Zuhairi Misrawi, *Al-quran kitab toleransi* (Jakarta: Grasindo, 2010), 125.

⁴¹ Abad Badruzzaman, *Ulumul Qur'an: Pendekatan dan Wawasan Baru*, Cetakan I. (Malang: Madani Media, 2018), vi.



Qur'anic verses and is intended for those who consider themselves not people who can understand the messages of the Qur'an ideally.

Tafsir An-Nur, if associated with the above, has certainly found its point of relevance. The emergence of the Qur'an that does not depart from something empty in the sense that its emergence departs from such a complex dimension makes the existence of tafsir works urgent as an explanation of the message of the Qur'an which is expected to avoid misunderstandings due to inadequate ignorance of the meaning of the message of the Qur'an. However, this also applies at least to a work of tafsir as one of the reference texts for Muslims. It is interesting to see what M. Quraish Shihab said that shallow knowledge of Islamic teachings can give birth to misunderstandings, this generally happens due to the limitations of reading.⁴² What was stated by M. Quraish Shihab is important to note as a reference that it is necessary to enrich knowledge of the Qur'an or its interpretation products

The emergence of Tafsir An-Nur as one of the tafsirs on the content of the verses of the Qur'an written by Hasbi certainly brings hope and desire so that Muslims can be helped in understanding the Qur'an. If faced with a society that has shallow knowledge, Hasbi and his interpretation in Tafsir An-Nur will certainly get a variety of responses. For those who have the relevance of Hasbi's thoughts, of course, they will accept and support his interpretation, and vice versa. Thus, the existence of Tafsir An-Nur can be said to have quite significant implications, at least for the relevant field when faced with Tafsir An-Nur which carries the spirit of purification in its tafsir narratives.

However, it should be noted that the truth of a Qur'anic interpretation is not absolute or relative. M. Quraish Shihab explained that respecting previous scholars is a must because of their contributions to science. However, this reverence does not mean sacralizing their opinions, or rejecting their opinions on the grounds that they are outdated or only valid in the past and not for the present. So the ideal step is to respond to it or place it carefully, that is, to keep the past and relevant and take the new and better.⁴³

Conclusion

The discourse on the meaning of wasilah found in Q.S. Al-Mā'idah [5]: 35 is always intriguing to study. According to the analysis conducted by the author, Hasbi interprets the term al-Wasīlah as drawing closer to Allah through righteous deeds and piety rather than through tawasul via holy individuals, whether living or deceased or through specific places. Hasbi asserts that the deviant practice of tawasul is based on weak hadiths, rendering it incorrect. He also includes the opinions of jurists who

⁴² M. Quraish Shihab, *Islam Yang Disalahpahami: Menepis Prasangka, Mengikis Kekeliruan*, Cetakan I. (Tangerang: Lentera Hati, 2018), 1-2.

⁴³ M. Quraish Shihab, *Membumikan Al-Qur'an Jilid 2* (Jakarta: Lentera Hati, 2010), 461.

prohibit the practice of tawasul in his tafsir. This interpretation differs from that of many other exegetes, especially in the Indonesian context.

Hasbi's interpretation is influenced by several factors: *First*, the context in which *Tafsir An-Nur* was written, during a time of conflict between puritan Islam and syncretic Islam. *Second*, Hasbi's intellectual background as a fiqh expert and an alumnus of al-Irsyad, as well as his involvement in the Muhammadiyah organization, both of which generally uphold the spirit of purification. *Third*, his methodological approach to interpretation employs the tahlili method with a combination of *tafsir bil ma'tsur* and *tafsir bil ra'yi*. In the *bil ra'yi* aspect, he tends to draw meanings from classical *tafsir* works relevant to the purification ethos and includes the opinions of prominent jurists who prohibit tawasul and support Hasbi's interpretation. In a broader context, *Tafsir An-Nur* has significant implications as a medium for promoting the purification thought and is relevant to those who advocate for purification or anti-syncretic Islamic culture.

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