

METHODOLOGICAL APPROACH OF MOHAMED  
IDRIS AL-MARBAWI IN *QUR'AN BERGANTUNG*  
*MAKNA MELAYU: AN ANALYTICAL STUDY*

BY

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A thesis submitted in fulfillment of the requirement for the  
degree of Doctor of Philosophy in Islamic Revealed  
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## ABSTRACT

Shaykh Muhammad Idris al-Marbawi (1893–1989) was a distinguished Muslim scholar and prolific author whose intellectual contributions significantly enriched Islamic scholarship in the Malay Archipelago, particularly in the field of Qur’ānic exegesis. His notable works include *Tafsir Surah Yasin Bahasa Melayu*, *Tafsir Qur’an Marbawi Juzu’ Alif Lam Mim*, *Tafsir Qur’an Marbawi Ringkas*, *Qur’an Bergantung Makna Melayu*, and *Tafsir Qur’an Marbawi Surah Yasin*. These commentaries reflect his distinctive exegetical style, which varied according to the thematic focus of each text. His scholarly contributions surpass those of his many contemporaries who authored only a single *tafsīr*. One such manuscript, *Qur’an Bergantung Makna Melayu*, written in 1956, was rediscovered by his descendants in 2013, prompting renewed academic interest. This study investigates Shaykh al-Marbawi’s interpretive methodology, particularly his treatment of theological (*‘aqīdah*), jurisprudential (*fiqh*), and socio-religious themes within the Qur’ān. Employing a qualitative approach through content and document analysis, the research reveals that this manuscript embodies a *tafsīr taḥlīlī mutawassīṭ* (moderate analytical interpretation). His method integrates both *tafsīr bi al-ma’thūr* (narrative-based interpretation) and *tafsīr bi al-ra’y* (reason-based interpretation). Moreover, his exegesis demonstrates a strong engagement with local contexts, offering interpretations that are both authentic and relevant to the socio-religious realities of the Malay community. The findings affirm that *Qur’an Bergantung Makna Melayu* represents a valuable and contextually resonant contribution to Malay Qur’ānic scholarship, with continued relevance in contemporary discourse.

## ملخص البحث

يُعدّ الشيخ محمد إدريس المرباوي (1893-1989) من العلماء المسلمين البارزين والكُتّاب الغزيرين الذين أسهموا إسهامًا كبيرًا في إثراء المعرفة الإسلامية في أرخبيل الملايو، ولا سيما في مجال تفسير القرآن الكريم. ومن أبرز مؤلفاته في هذا المجال: تفسير سورة يسّ بهاس ملايو، تفسير القرآن المربوي جزء الم، تفسير القرآن يانغ رينجكاس، القرآن بيرجانتونج مكن ملايو، وتفسير القرآن المرباوي سورة يس. وتُظهر هذه المؤلفات أسلوبه التفسيري المميز، الذي يختلف باختلاف موضوع كل عمل، متجاوزًا بذلك كثيرًا من المفسّرين الذين اقتصرُوا على تأليف تفسير واحد فقط. وقد اكتُشفت مخطوطة القرآن المربوط بالمعنى الملايوي، التي كُتبت عام 1956، على يد أحفاده عام 2013، مما أعاد إحياء الاهتمام الأكاديمي بها. تهدف هذه الدراسة إلى تحليل منهج الشيخ المرباوي في التفسير، مع التركيز على القضايا المتعلقة بالعقيدة، والفقه، والجوانب الاجتماعية. وقد اعتمدت الدراسة المنهج النوعي من خلال تحليل المحتوى والوثائق. وتُبيّن النتائج أن هذه المخطوطة تُمثّل تفسيرًا تحليليًا متوسطًا، وأن منهجه يجمع بين التفسير بالمأثور والتفسير بالرأي. كما يُظهر تفسيره اهتمامًا واضحًا بالسياق المحلي، ويقدم معاني أصيلة تتماشى مع واقع المجتمع الملايوي في عصره. وتؤكد نتائج الدراسة أن القرآن المربوط بالمعنى الملايوي يُعدّ إسهامًا قيّمًا في تقاليد التفسير الملايوي، ولا يزال يحتفظ بأهميته في الخطاب المعاصر.

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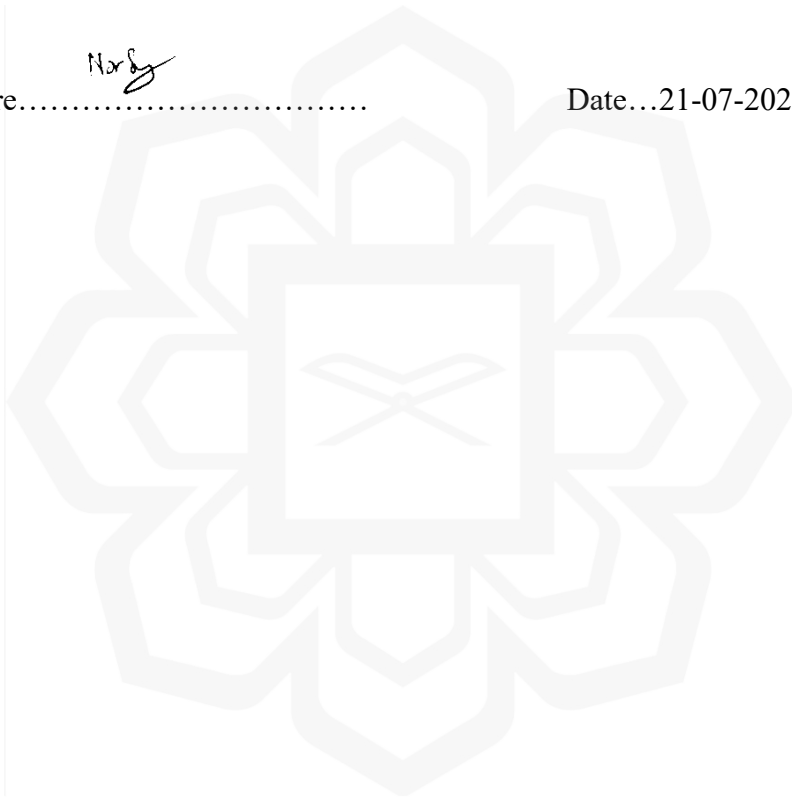
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## TRANSLITERATION

Romanization	Arabic Character	Romanization	Arabic Character
'	همزة	GH gh	غ
Ā ā	ا	F f	ف
B b	ب	Q q	ق
T t	ت	K k	ك
TH th	ث	L l	ل
J j	ج	M	م
Ḥ ḥ	ح	N n	ن
KH kh	خ	H h	هـ والتاء المربوطة في نهاية الكلمة
D d	د	W w	و
DH dh	ذ	Y y	ي
R r	ر	Ā ā	آ
Z z	ز	Ā ā	آ
S s	س	I ī	ي
SH sh	ش	Ū ū	و
Ṣ ṣ	ص	Aw aw	ؤ
Ḍ ḍ	ض	Ay ay	ئ
Ṭ ṭ	ط	an	ء
Ẓ ẓ	ظ	in	ـ
'	ع	un	ـ

## TABLE OF CONTENTS

Abstract .....	ii
Abstract in Arabic .....	iii
Approval Page.....	iv
Declaration .....	v
Acknowledgements.....	vii
Transliteration .....	viii
List of Tables .....	xv
List of Figures .....	xv
<b>CHAPTER ONE: INTRODUCTION .....</b>	<b>1</b>
1.1 Background of the Study .....	1
1.2 The Problem Statement .....	4
1.3 Research Questions.....	7
1.4 Research Objectives.....	8
1.5 Significance of the Study.....	8
1.6 Limitation of the Research.....	9
1.7 Literature Review .....	9
1.8 Research Methodology .....	15
1.8.1 Data Collection.....	15
1.8.2 Analysing Data .....	16
1.9 Conclusion .....	16
<b>CHAPTER TWO: THE BIOGRAPHY OF SHAYKH MOHAMED IDRIS</b>	
<b>AL-MARBAWI .....</b>	<b>18</b>
2.1 Introduction.....	18
2.2 Early Life .....	19
2.3 Sociopolitical and Sociocultural Background .....	20
2.4 Education .....	22
2.5 Shaykh Al-Marbawi’s Teachers and Students.....	24
2.6 Shaykh Al-Marbawi’s Works .....	26
2.6.1 His works in Qur’ānic Exegesis .....	27
2.6.1.1 <i>Tafsir Surah Yasin Bahasa Melayu</i> .....	27

2.6.1.2	<i>Tafsir Qur'an Marbawi Juz Alif Lam Mim</i> .....	28
2.6.1.3	<i>Tafsir Qur'an Marbawi Ringkas</i> .....	28
2.6.1.4	<i>Qur'an Bergantung Makna Melayu</i> .....	28
2.6.1.5	<i>Tafsir Quran Marbawi Surah Yasin</i> .....	29
2.6.2	His Works in Other Islamic Disciplines .....	30
2.6.2.1	Ḥadīth .....	30
2.6.2.1.1	<i>Baḥr al-Mādhī: Sharḥ Mukhtaṣar Ṣaḥīḥ al-Tirmidhī</i> .....	30
2.6.2.1.2	<i>Bulūgh al-Marām Serta Terjemah Melayu</i> .....	30
2.6.2.1.3	<i>Kitab Idangan Guru Ṣaḥīḥ al-Bukhārī dan Muslim</i> .....	30
2.6.2.2	<i>Fiqh</i> .....	30
2.6.2.2.1	<i>Punca Agama dan Pati Hukum Ibadat (The foundation of Religion and the Essence of Rules of °Ibādah)</i> .....	31
2.6.2.2.2	<i>Nizām al-Ḥayāh Peraturan Hidup Umat Islam (Law of Life)</i> .....	31
2.6.2.2.3	<i>Asas Islam (Uṣūl al-Islām) (Fundamentals of Islam)</i> .....	31
2.6.2.3	Malay-Arabic Dictionary.....	31
2.6.2.4	Encyclopedia .....	32
2.6.2.5	Magazines .....	32
2.7	Award .....	33
2.8	His Demise.....	33
2.9	Conclusion .....	34

**CHAPTER THREE: SHAYKH AL-MARBAWI'S METHOD OF QUR'AN INTERPRETATION IN *QUR'AN BERGANTUNG MAKNA MELAYU*.....35**

3.1	Introduction.....	35
3.2	The Significance of <i>Qur'an Bergantung Makna Melayu</i> in the Development of Malay Qur'ānic Commentary Writing in Malaysia.....	36
3.3	Introduction To The <i>Qur'an Bergantung Makna Melayu</i> .....	37
3.3.1	Background of <i>Tafsīr</i> .....	37
3.3.3	Significance of Writing .....	37

3.3.3 Features and Writing Style of <i>Qur'an Bergantung Makna Melayu</i> .....	39
3.3.4 Sources of <i>Qur'an Bergantung Makna Melayu</i> .....	43
3.3.4.1 <i>Tafsīr al-Jalālayn</i> .....	43
3.3.4.2 <i>Tafsīr al-Khāzin</i> .....	44
3.3.4.3 <i>Hāshiyat al-Jamāl 'alā al-Jalālayn</i> .....	45
3.3.5 The Use of Local Language in Interpretation of Qur'ān .....	47
3.4 Method of Interpreting Al-Qur'ān .....	47
3.4.1 Interpretation of Shaykh Al-Marbawi Based on <i>Ma'thūr Sources</i> .....	50
3.5 <i>‘Ulūm Al-Qur’ān</i> (Sciences of The Qur'ān) Aspects .....	57
3.5.1 <i>Makkī</i> And <i>Madani</i> (Makkan and Madinan Revelations) ..	58
3.5.2 <i>Nāsikh Mansūkh</i> .....	61
3.6 <i>Qaṣāṣ Al-Qur’āni</i> (Stories in the Qur'ān) .....	62
3.7 Conclusion .....	63

**CHAPTER FOUR: SHAYKH AL-MARBAWI'S THOUGHTS ON TAFSĪR IN THE QUR'AN BERGANTUNG MAKNA MELAYU ..... 64**

4.1 Introduction .....	64
4.2 The Approach of Shaykh Al-Marbawi on the Issues of <i>‘Aqīdah</i> in <i>Qur'an Bergantung Makna Melayu</i> .....	65
4.2.1 Levels of <i>Taqwā</i> .....	67
4.2.2 The Verses of <i>Mutashābihāt</i> .....	68
4.2.3 Misguidedness and Distortion of Faith .....	71
4.2.3.1 <i>Shirk</i> is the Greatest Misguidedness of the Faith ..	71
4.2.3.2 Advice to the <i>Munāfiq</i> (Hypocrites) .....	72
4.3 The Approach of Shaykh Al-Marbawi on the Issues of <i>Fiqh</i> in <i>Qur'an Bergantung Makna Melayu</i> .....	74
4.3.1 Rituals ( <i>Fiqh ‘Ibādat</i> ) .....	76
4.3.1.1 <i>Ṭahārah</i> .....	76
4.3.1.2 The Method of Performing <i>Wuḍū’</i> (Ablution) .....	77
4.3.1.3 <i>Tayammum</i> (Dry Ablution) As A Symbolic Act Interpreting the Spiritual and Purificatory Elements in	

Islamic Worship.....	80
4.3.1.4 Obligation of the Five Daily Prayers.....	81
4.3.1.5 Prayer to Teach Muslims Punctuality.....	85
4.3.1.6 Obligation of the Fasting and the Gold of Fasting ..	87
4.3.1.7 Challenges in Performing Fasting.....	87
4.3.1.8 <i>Zakāt</i> Seeders and Property Cleaners.....	89
4.3.1.9 The Obligation of <i>Hajj</i> and How to Perform It.....	92
4.3.2 The Law of Transaction ( <i>Fiqh Mu`āmalāt</i> ).....	95
4.3.2.1 Making a Will is Recommended (Sunnah).....	96
4.3.2.2 Management of Orphan's Assets.....	96
4.3.2.3 The Age of Baligh (Puberty) and the Age Criteria for a Child to be Considered An Orphan.....	97
4.3.3 <i>Fiqh Munākahāt</i> .....	97
4.3.3.1 Justice In Polygamy.....	97
4.3.3.2 The Waiting Period ( <i>‘Iddah</i> ) for a Pregnant Woman, Whose Husband Has Passed Away.....	99
4.3.4 Islamic Criminal Law ( <i>Fiqh Jināyat</i> ).....	100
4.3.4.1 Retribution for Theft.....	100
4.3.4.2 Punishment for a Murderer.....	102
4.4 The Approach of Shaykh Al-Marbawi to Social Issues in the <i>Qur’an</i> <i>Bergantung Makna Melayu</i> .....	108
4.4.1 Consultation ( <i>Shūrā</i> ) When Making Decisions.....	108
4.4.2 Justice.....	109
4.4.3 Gambling.....	111
4.4.4 Tolerance And Cooperation.....	114
4.4.5 The Practice of <i>Ribā</i> (Interest-Based Transactions) Removes Blessings from Wealth.....	115
4.4.6 Actions that Damage the Rewards of Charity and Alm.....	117
4.4.7 Corruption.....	119
4.5 Conclusion.....	121
<b>CHAPTER FIVE: CONCLUSION.....</b>	<b>122</b>
5.1 Introduction.....	122
5.2 Summary of Overall Research Findings.....	122

5.3 Implications of the Study.....127  
5.4 Recommendations for Further Research .....127  
5.5 Conclusion .....129

**BIBLIOGRAPHY .....130**



## LIST OF TABLES

Table 1.1	List of commentary in Malaysia (1950s)	36
Table 3.1	The form of <i>matan hadīth</i> in the <i>Qur'an Bergantung Makna Melayu</i>	57



## LIST OF FIGURES

Figure 3.1	Cover page of <i>Qur'an Bergantung Makna Melayu</i>	38
Figure 3.2	Preface of <i>Qur'an Bergantung Makna Melayu</i>	41
Figure 3.3	An Example of Body Text of <i>Qur'an Bergantung Makna Melayu</i>	42



# CHAPTER ONE

## INTRODUCTION

### 1.1 BACKGROUND OF THE STUDY

The Qur'ān is the holy book of Islam, containing miracles and providing guidance for life in this world and the hereafter. It is revealed in Arabic, and the choice of this language offers various advantages, both to the language itself and to Muslims who seek to understand and study Arabic in depth. While mastering the Arabic language is important, gaining a deeper understanding of the contents of the Qur'ān also requires interpretation. The discipline of Qur'ānic exegesis (*tafsīr*) plays a crucial role in guiding Muslims towards achieving the objectives and purposes of the Qur'ān. This is accomplished through systematic examination and analysis of the various dimensions of the Qur'ān, ensuring that all aspects are properly understood and practised.

The study of Qur'ānic interpretation has been ongoing since the time of Prophet Muḥammad P.B.U.H., who himself was a prominent exegete during that period. After the passing of Prophet Muḥammad P.B.U.H., the task of interpreting the Qur'ān was continued by subsequent generations of the Companions, the *tābi'īn*, and later through the Umayyad and early 'Abbāsīd periods.<sup>1</sup> Subsequently, the field of Qur'ānic interpretation continued to evolve significantly, leading to the emergence of highly proficient and experienced scholars. Scholars in the Malay Archipelago also made significant contributions by producing notable works in Qur'ānic exegesis, including translations of the Qur'ān into the Malay language to facilitate understanding of the Qur'ānic message among the Malay community.<sup>2</sup>

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<sup>1</sup> Al-Dhahabī, Muḥammad Ḥusayn, *Al-Tafsīr wa al-Mufasssīrūn*, vol. 2 (al-Qāhirah: Dār al-Ḥadīth, 2005), 33–100.

<sup>2</sup> Harun Mat Piah, Ismail Hamid, Siti Hawa Salleh, Abu Hassan Sham, Abdul Rahman Kaeh & Jamilah Haji Ahmad, *Kesusasteraan Melayu Tradisional* (Kuala Lumpur: Dewan Bahasa dan Pustaka, 2006), 90; Wan Nasyrudin Wan Abdullah, “Tafsir Tarjuman al-Mustafid: Kajian Intertekstualiti” (PhD diss., University of Malaya, 2008), 1-20.

The movement of Qur'ānic commentary writing in Malaysia began in the early twentieth century with activities such as the translation of selected Arabic *tafsīr* works into Malay<sup>3</sup> and the publication of interpreted translations in newspapers and magazines<sup>4</sup>, followed by the production of original exegetical works<sup>5,6</sup>. One of the most significant Qur'ānic commentary works in Malaysia is *Qur'an Bergantung Makna Melayu* by Shaykh al-Marbawi (1893 – 1989), also known by his full name, Mohamed Idris bin Abdul Rauf bin Ja'far bin Idris al-Marbawi al-Azhari.<sup>7</sup> It was recently discovered by a family member of Shaykh al-Marbawi, and subsequently handed over to a group of researchers at the National University of Malaysia for preservation and further study in March 2013.<sup>8</sup> *Qur'an Bergantung Makna Melayu* is an original work written in classical Malay, comprising the interpretation of Sūrah al-Fātiḥah until Sūrah al-An'ām, verse 14. Shaykh al-Marbawi began writing this manuscript on 21<sup>st</sup> Sha' bān 1375 AH (2<sup>nd</sup> April 1956) in Cairo, as recorded on the front page of the manuscript.

<sup>3</sup> For example, *Tafsir Surah al-Fatihah* and *Tafsir Juzuk 'Ammā* by Syed Shaykh bin Ahmad bin Hasan bin Saqaf al-Hadi (d. 1934) are regarded as Malay translations of Muḥammad 'Abduh's Qur'ānic commentary. Another example is *Anwār al-Hudā wa Amtār al-Nadā (al-Baqarah)* by Shaykh 'Uthmān Jalāluddīn (d. 1952), in which he translated the interpretation of Sūrah al-Baqarah from the book *Tafsīr al-Jalālayn*. Similarly, *Tafsir Surah Yasin* by Shaykh al-Marbawi (d. 1989) is based on the commentary of Sūrah Yāsīn found in *Tafsīr al-Shawkānī*. Haziyah Hussin, Mazlan Ibrahim, Latifah Abdul Majid, Kharuddin Mohd Amin, Sabri Mohamad, Fadlan Mohd Othman, Mohd Arif Nazri, dan Faisal Ahmad Shah, "The Trend of Malay Qur'ānic Commentary Writing in Malaysia in the 20th Century," *Journal of Applied Sciences Research* 8, no. 8 (2012): 4343–4349.

<sup>4</sup> For example, the interpretation of *Juz' 'Ammā* was first published serially in *Majalah al-Ikhwān* beginning on 16th February 1928. It was later printed by Jelutong Publication in Penang in 1929. Talib Samad, *Syed Syeikh al-Hadi: Sasterawan Progresif Melayu (Syed Syeikh al-Hadi: The Progressive Malay Writer)* (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1992), 66.

<sup>5</sup> For example, *Tafsir Nur al-Ihsan* by Muhammad Said bin Umar (d.1932), *Tafsir al-Quran al-Hakim* by Mustafa Abdul Rahman (d.1968), and *Tafsir Harian al-Quran al-Karim* by Abdullah Abbas Nasution (d. 1987). Ismail Yusoff, *Perkembangan Pengajian dan Penulisan Tafsir di Malaysia* (Doctoral dissertation, University of Malaya, 1995), 135-164.

<sup>6</sup> Peter G. Riddell, *Islam and the Malay-Indonesian World: Transmission and Responses* (Singapore: Horizon Books Pte. Ltd., 2001), 101-165; Ismail Yusoff, *Perkembangan Pengajian*, 43; Haziyah Hussin et al., "The Trend of Malay Qur'ānic Commentary," 4345; Ammar Fadzil, Nadzrah Ahmad, dan Ahmed El-Mogtaba, "Qur'ānic Exegesis in Malaysia: General Overview with Special Reference to the Recent Development," *Al-Burhān: Journal of Qur'ān and Sunnah Studies* 3, no. 1 (2018): 32-40.

<sup>7</sup> Ismail Mat Ludin, "Sheikh Idris al-Marbawi dan sumbangannya" (Unpublished academic exercise, Fakulti Pengajian Islam, Universiti Kebangsaan Malaysia, 1991), 2–20.

<sup>8</sup> Haziyah Hussin, Latifah Abdul Majid, Wan Nasyrudin, and Sabri Mohamad, *Tafsir al-Marbawi: Qur'an Bergantung Makna Melayu* (Kuala Lumpur: Dewan Bahasa dan Pustaka, 2021), vii; Haziyah Hussin, Latifah Abdul Majid, Wan Nasyrudin, and Sabri Mohamad, "Pemikiran Tafsir Sheikh Mohamed Idris al-Marbawi dalam Manuskrip Qur'an Bergantung Makna Melayu," *Jurnal al-Turath* 1, no. 1 (2016): 24-34.

Shaykh al-Marbawi also authored several Qur'ānic commentaries, encompassing both original works and translations. His original *tafsīr* writings include *Tafsīr Qur'an Marbawi Juzuk Alif Lam Mim*, *Tafsīr Qur'an Marbawi Ringkas*, *Qur'an Bergantung Makna Melayu*, and *Tafsīr Qur'an Marbawi Surah Yasin*. Meanwhile, *Tafsīr Surah Yasin Bahasa Melayu* is a translated work in which he interpreted Sūrah Yāsīn based on *Tafsīr al-Shawkānī*<sup>9</sup>. These writings demonstrate his intellectual expertise in Qur'ānic interpretation and distinguish him from other scholars who produced only a single commentary. Notable examples of such works include *Tafsīr Nur al-Ihsan* by Muhammad Said bin Umar (published in 1934), *Tafsīr al-Qur'an al-Hakim* by Mustafa Abdul Rahman (published in 1949), and *Tafsīr Harian al-Qur'an al-Karim* by Abdullah Abbas Nasution (published in 1959).

Although Shaykh al-Marbawi authored numerous *tafsīr* works, *Qur'an Bergantung Makna Melayu* is not listed among his Qur'ānic commentaries by earlier scholars who examined the development of Qur'ānic exegesis in Malaysia, such as Ismail Yusoff,<sup>10</sup> Mustaffa Abdullah<sup>11</sup> and Mazlan Ibrahim<sup>12</sup>. According to Haziyah et al.,<sup>13</sup> the exegetical approach employed by Shaykh al-Marbawi in *Qur'an Bergantung Makna Melayu* is consistent with other exegetes who employ *tafsīr bi al-ma'thūr* and *tafsīr bi al-ra'y*. Their study further indicates that the *tafsīr bi al-ra'y* approach is dominant in this manuscript. These findings are significant in demonstrating Shaykh al-Marbawi's expertise in Qur'ānic interpretation.

The study of *Qur'an Bergantung Makna Melayu* should be pursued further because it is a large Qur'ānic exegesis in comparison to his other commentaries and was only recently revealed to the public. Moreover, more examples and discussions highlighting its additional value to Qur'ānic interpretation should be emphasised, particularly his approaches in *'aqīdah*, *fiqh*, and social issues.

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<sup>9</sup> It is also known as *Fath al-Qadīr*, authored by Muḥammad ibn 'Alī al-Shawkānī.

<sup>10</sup> Ismail Yusoff, "Perkembangan Pengajian dan Penulisan Tafsīr," 90-240.

<sup>11</sup> Mustaffa Abdullah, *Khazanah Tafsīr di Malaysia*, 82-93.

<sup>12</sup> Mazlan Ibrahim, Jawiah Dakir, and Mohd Najib Abdul Kadir, "Kitab Tafsīr Qur'an Marbawi dan Tafsīr Surah Yasin oleh Sheikh Mohd Idris al-Marbawi," in *Pengenalan Tokoh dan Kitab-Kitab Tafsīr Melayu Ulama Nusantara* (Bangi: Fakulti Pengajian Islam, Universiti Kebangsaan Malaysia, 2013), 15-298.

<sup>13</sup> Haziyah Hussin et al., "Pemikiran Tafsīr Sheikh Mohamed Idris al-Marbawi," 30.

## 1.2 THE PROBLEM STATEMENT

Shaykh al-Marbawi, a prominent Muslim scholar and prolific writer, has made significant contributions to the development of Qur'ānic interpretation, particularly in Malaysia and the broader Islamic world. Numerous studies have examined the Qur'ānic commentaries authored by Shaykh al-Marbawi, including works by Ismail,<sup>14</sup> Abdul Salam,<sup>15</sup> Muhammad Mustaqim,<sup>16</sup> Nor Azlida,<sup>17</sup> Mustaffa,<sup>18</sup> Muhd Najib et al.,<sup>19</sup> Abdul Rahim,<sup>20</sup> and Wardani.<sup>21</sup> The focus of these studies has mostly been limited to historiography and chronology, in addition to introducing the author's works and the methodology he applied in *Tafsir Surah Yasin Bahasa Melayu*, *Tafsir Qur'an Marbawi Juzuk Alif Lam Mim*, *Tafsir Qur'an Marbawi Ringkas*, and *Tafsir Qur'an Marbawi Surah Yasin*. However, the Qur'ānic commentary titled *Qur'an Bergantung Makna Melayu* has not been studied in depth through academic research, possibly due to limited scholarly awareness of its existence.

Furthermore, *Qur'an Bergantung Makna Melayu* contains a greater number of sūrah elucidated by Shaykh al-Marbawi compared to his other *tafsīr* works, which generally focus on a single sūrah. It includes six sūrah, beginning with sūrah al-Fātiḥah and continuing up to sūrah al-An'ām verse 14. In contrast, *Tafsir Surah Yasin Bahasa Melayu*, and *Tafsir Qur'an Marbawi Surah Yasin* focus solely on one sūrah. These differences suggest that Shaykh al-Marbawi employed a distinctive style and approach to Qur'ānic interpretation, shaped by the particular objectives of each work. This highlights the significance of his scholarly depth and comprehensive contributions to

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<sup>14</sup> Ismail Mat Ludin, "Sheikh Idris al-Marbawi dan Sumbangannya", 2–20.

<sup>15</sup> Abdul Salam Muhamad Shukri, "Al-Sheikh Dr. Muhammad Idris al-Marbawi's Contribution to Islamic Studies in the Malay World," in *Monograph on Selected Malay Intellectuals*, ed. Mohamad@Md. Som Sujimon (Kuala Lumpur: International Islamic University Malaysia Research Centre, 2020), 87-112.

<sup>16</sup> Muhammad Mustaqim Mohd Zarif, The Bahr al-Madhi of Sheikh Muhammad Idris al-Marbawi: a preliminary analysis, *Ulum Islamiyyah: Malaysian Journal of Islamic Sciences*, v.2, no. 1, (2003), 61-80.

<sup>17</sup> Nor Azlida Aziz, "Metodologi Pentafsiran Sheikh Muhammad Idris al-Marbawi dalam Kitab Tafsīr Qur'an Marbawi" (Master's diss., University of Malaya, 2010), 16-119.

<sup>18</sup> Mustaffa Abdullah, *Khazanah Tafsīr di Malaysia* (Kuala Lumpur: Penerbit Universiti Malaya, 2009), 82-93.

<sup>19</sup> Muhd Najib Abdul Kadir et al., "Methodology of al-Marbawi in the Interpretation of the Qur'an: A Study on *Tafsīr al-Marbawi Juz' Alif Lām Mīm*," *Advances in Natural and Applied Sciences* 5, no. 5 (2011): 446-451.

<sup>20</sup> Abdul Rahim bin Mohd Ali, "Metode Idris al-Marbawi dalam Mentafsirkan Surah al-Baqarah: Kajian terhadap Manuskrip Tafsir al-Qur'an Marbawi yang Ringkas" (Master's diss., The National University of Malaysia, 2017), 15-97.

<sup>21</sup> Wardani, "The Intellectual Genealogy of Indonesian-Malay Qur'an Interpreters: A Historical Tracking," *Global Journal al-Thaqafah (GJAT)* 12, no. 1 (2022): 1-13.

Qur'ānic understanding. Moreover, the analytical interpretation style (*tafsīr tahlīlī*) further supports the relevance of studying his methodology and intellectual contributions.

Although a study related to *Qur'an Bergantung Makna Melayu* conducted by Haziyah et al. (2016), in their study entitled *Pemikiran Tafsir Sheikh Mohamed Idris al-Marbawi dalam Manuskrip Quran Bergantung Makna Melayu (Thoughts on the Tafsir by Sheikh Mohamed Idris al-Marbawi in the Manuscript Quran Bergantung Makna Melayu)*, the analysis remains limited. It offers merely a brief examination of selected verses, focusing primarily on the methods of writing and interpretation, particularly in relation to *fiqh* and modern science. A comprehensive and holistic examination of *Qur'an Bergantung Makna Melayu* has yet to be undertaken. To address this academic gap, the present study focuses on the methodology employed throughout the entire book of *tafsīr*, with special attention to Shaykh al-Marbawi's interpretative ideas concerning *‘aqīdah*, *fiqh*, and social issues.

In order to pursue a study entitled *Methodological Approach of Shaykh Mohamed Idris al-Marbawi in Qur'an Bergantung Makna Melayu*, several critical issues need to be highlighted. The first relates to Shaykh al-Marbawi's unique life experiences, shaped by his studies and residence in both Malaya and the Middle East, which influenced his writing and intellectual outlook. The second involves the differing interpretative approaches employed in his five *tafsīr* works. The third concerns his intellectual response to various societal challenges during his lifetime.

The first issue underscores how Shaykh al-Marbawi's upbringing and education in Malaya, Mecca, and Egypt shaped his character as a distinguished scholar. Residing in Egypt for over 50 years, he was influenced by reformist movements and had the opportunity to contribute to *Seruan al-Azhar*, a magazine addressing religious, economic, political, and social issues.<sup>22</sup> He also authored numerous works during his time in the Middle East. In contrast, his early life in Malaya was marked by colonial

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<sup>22</sup> Faisal Ahmad Shah, "Sumbangan Syekh Mohamed Idris al-Marbawi dalam Penentuan Identiti Perawi: Tumpuan kepada Kitab *Baḥr al-Mādihī*," *Jurnal Hadis* 1, no. 1 (2011): 11-34.

conditions and limited access to education.<sup>23</sup> These experiences played a significant role in shaping the background and intellectual development of Shaykh al-Marbawi.

The second issue concerns the different objectives and approaches reflected in his *tafsīr* works. According to al-Khālīdī, a scholar's *tafsīr* approach is often influenced by personal circumstances, education, the objectives of his *tafsīr* writing, and the sources referenced.<sup>24</sup> Shaykh al-Marbawi composed *Tafsīr Juzuk Alif Lam Mim* to support Malaysian students at al-Azhar University struggling with Arabic texts.<sup>25</sup> *Tafsīr Qur'an Marbawi Surah Yasin*, on the other hand, was inspired by reflections on the works of Imām Fakhr al-Dīn al-Rāzī and al-Qurṭubī.<sup>26</sup> In his writings, he frequently cites *Tafsīr al-Kabīr*, *Tafsīr al-Qurṭubī*, and *Tafsīr al-Ṭabarī*.<sup>27</sup> These diverse purposes and sources of inspiration inform his methodological choices in each *tafsīr*. Therefore, the present study aims to identify the specific objectives behind the writing of *Qur'an Bergantung Makna Melayu* and to examine how these objectives shaped his interpretative method.

The final issue pertains to Shaykh al-Marbawi's responses to the sociocultural challenges of his time. His extensive publications in Arabic linguistics, *fiqh*, *tafsīr*, and ḥadīth, written in Malay, reflect his dedication to his community, even from abroad. His contributions helped establish intellectual networks between the Malay world and the Middle East.<sup>28</sup> Through works such as *Baḥr al-Mādhī* he conveyed ideas addressing issues like education, unity, and socio-economic advancement, while warning against detrimental habits such as laziness, time-wasting, blind admiration of Western culture, and moral decay.<sup>29</sup> These topics remain highly relevant today. His interpretation of Sūrah al-Baqarah, verse 169 in *Tafsīr Qur'an Marbawi Juzuk Alif Lam Mim*, for

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<sup>23</sup> Ismail Awang, *Tokoh-tokoh Ulama' Semenanjung Melayu (2)* (Kota Bharu: Majlis Agama Islam dan Adat Istiadat Melayu Kelantan, 2007), 50.

<sup>24</sup> al-Khālīdī, Ṣalāḥ 'Abd al-Fattāḥ, *Ta'rif al-Dārisīn bi Manāḥij al-Mufasssīrīn* (Damascus: Dār al-Qalam, 2010), 21-35.

<sup>25</sup> Nor Azlida Aziz, "Metodologi Pentafsiran Sheikh Muhammad Idris al-Marbawi," 82-93; Muhammad Idris al-Marbawi, *Tafsīr Qur'an Marbawi: Juzuk Alif Lam Mim* (Cairo: Maṭba'ah al-Marbāwīyyah, 1938), ↵.

<sup>26</sup> Ahmad Bazli Ahmad Hilmi, Zulkifli Mohd Yusoff, Selamat Amir, Zulkarnin Zakaria, and Mahiz Spawi, "Aspek Pemikiran dan Metodologi Penyampaian al-Marbawi dan Mustafa Abdul Rahman: Perbandingan dalam Pentafsiran Surah Yasin," *Ulum Islamiyyah Journal* 23 (2018): 79-95.

<sup>27</sup> Nor Azlida Aziz, "Metodologi Pentafsiran Sheikh Muhammad Idris al-Marbawi," 116.

<sup>28</sup> Haziyah Hussin et al., "Pemikiran Tafsir Sheikh Mohamed Idris al-Marbawi," 24-34.

<sup>29</sup> Faisal Ahmad Shah, "The Success and Excellence Factors of Malays According to Mohamed Idris al-Marbawi," *Jurnal Pengajian Melayu* 20, no. 1 (2017): 26-50.

instance, addresses the nature of Satanic temptations by illustrating behaviors observable in modern society. Despite his long residence in Egypt, he remained concerned with the issues affecting the Malay Muslim community.<sup>30</sup> Therefore, this study will explore Shaykh al-Marbawi's responses to 'aqīdah, fiqh, and social social issues, as represented in *Qur'an Bergantung Makna Melayu*.

Hence, the purpose of this study is to examine the intellectual background of Shaykh al-Marbawi, to analyse his approach to interpreting the Qur'ān in his work *Qur'an Bergantung Makna Melayu*, and to evaluate his perspectives on matters of 'aqīdah, fiqh, and social issues in the same work. It represents a humble attempt to meet the contemporary needs of the academic community and ordinary individuals seeking an authentic interpretation of the Qur'ān, particularly through the manuscript of the *Qur'an Bergantung Makna Melayu*.

### 1.3 RESEARCH QUESTIONS

This research seeks to answer the following questions:

1. What is the intellectual background of Shaykh al-Marbawi, and how does he interpret Qur'ānic verses in *Qur'an Bergantung Makna Melayu*?
2. How does Shaykh al-Marbawi approach issues of 'aqīdah (Islamic creed) in *Qur'an Bergantung Makna Melayu*?
3. How does Shaykh al-Marbawi approach issues of fiqh (Islamic jurisprudence) in *Qur'an Bergantung Makna Melayu*?
4. How does Shaykh al-Marbawi approach social issues in *Qur'an Bergantung Makna Melayu*?

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<sup>30</sup> Nor Azlida Aziz, "Metodologi Pentafsiran Sheikh Muhammad Idris al-Marbawi," 86.

#### 1.4 RESEARCH OBJECTIVES

This research aims to accomplish the following objectives:

1. To investigate Shaykh al-Marbawi's intellectual background and to identify Shaykh al-Marbawi's method of *tafsīr* in *Qur'an Bergantung Makna Melayu*.
2. To analyse Shaykh al-Marbawi's approaches to the issues of *ʿaqīdah* (Islamic creed) in *Qur'an Bergantung Makna Melayu*.
3. To analyse Shaykh al-Marbawi's approaches to the issues of *fiqh* (Islamic jurisprudence) in *Qur'an Bergantung Makna Melayu*.
4. To analyse Shaykh al-Marbawi's approaches to social issues in *Qur'an Bergantung Makna Melayu*.

#### 1.5 SIGNIFICANCE OF THE STUDY

The significance of the study can be outlined as follows:

1. This study contributes to the preservation of *Qur'an Bergantung Makna Melayu* as a part of the heritage of Qur'ānic commentary in the Malay Archipelago. In addition, it aims to introduce this work to the Muslim community at large and, specifically, to the academic community.
2. It also reveals the privileges and advantages of *Qur'an Bergantung Makna Melayu* in terms of the method of interpretation, serving as a guide to understanding the true message of al-Qur'ān for its readers. Thus, the exposition of the content of this writing should be undertaken, ensuring that both the explicit and implicit meanings of this writing can be shared and utilized by the Muslim community, students, and academicians.
3. Apart from that, it provides ideas to leaders at various levels of leadership on how to address the diverse issues of *ʿaqīdah* (Islamic creed), *fiqh* (Islamic jurisprudence), and social that arise in the Muslim community and humanity at large. These insights are drawn from the scholarly perspectives of well-known Muslim exegetes, namely Shaykh al-Marbawi.

## 1.6 LIMITATION OF THE RESEARCH

This study focuses on analysing al-Marbawi's work in Qur'ānic exegesis, specifically *Qur'an Bergantung Makna Melayu*. It does not include his contributions in *Tafsir Surah Yasin Bahasa Melayu*, *Tafsir Qur'an Marbawi Juzu' Alif Lam Mim*, *Tafsir Qur'an Marbawi Ringkas*, and *Tafsir Quran Marbawi Surah Yasin*. The primary objective of this research is to examine the methodological approach of *Qur'an Bergantung Makna Melayu* from Sūrah al-Fātihah to Sūrah al-An'ām, verse 14, within the realms of *‘aqīdah*, *fiqh*, and social issues.

## 1.7 LITERATURE REVIEW

To carry out this study, the researcher refers to various literature related to the background and *tafsīr* works of Shaykh al-Marbawi, the method of interpretation, and his approaches in Qur'ānic exegesis. A few works closely related to the topic are as follows:

Wardani, in her journal article entitled *The Intellectual Genealogy of Indonesian-Malay Qur'an Interpreters: A Historical Tracking*, emphasizes the historical connections and the transmission of knowledge within this network of Qur'ānic exegetes. It specifically highlights the genealogical relationship between Qur'ānic exegetes in Indonesia and Malaysia. The central figure in this network is Shaykh 'Abd al-Ra'ūf al-Singkilī, an Acehnese Muslim scholar who studied in the Middle East. One of his prominent pupils, Shaykh Abdul Malik bin Abdullah (Tok Pulau Manis), played a crucial role by transmitting Qur'ānic exegeses from his master and teaching them in *pondok* and mosques. In addition, the network of Tok Kenali, particularly through figures like Muhammad Idris al-Marbawi and Haji Abdullah Abbas Nasution, contributed significantly to the development of famous Qur'ān exegetes in the region.<sup>31</sup> However, the author does not specifically focus on Shaykh al-Marbawi's interpretation of the Qur'ān in *Qur'an Bergantung Makna Melayu*. Instead, the discussion in this

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<sup>31</sup> Wardani, "The Intellectual Genealogy of Indonesian-Malay Qur'an Interpreters," 1-13.

article serves as a valuable contextual foundation for the present study, offering important insights into Shaykh al-Marbawi's intellectual background.

*Studi Terjemah Tafsir Al-Qur'an Berbahasa Melayu Lughat Jawi Pada Tafsir Yasin Karya Muhammad Idris al-Marbawi*, authored by Nazilatul, highlights the style and typology of Qur'ānic interpretation in the Malay Archipelago, which is influenced by local Islam, culture, and conditions, therefore differ from classical and modern interpretations. The focus of the study is on the method and style of translation used by Shaykh al-Marbawi in the book *Tafsir Surah Yasin Bahasa Melayu*, specifically analysing the approach and characteristics of the translation. The article argues that Shaykh al-Marbawi's translation favours the target language text and categorises it as a literal translation, without including the original text of *Tafsīr Fatḥ al-Qadīr* by Muḥammad bin Alī al-Shawkānī. However, the article notes that this claim may be somewhat exaggerated, since the original text of Qur'ānic verses or ḥadīth is still included in several instances, indicating the importance of both texts for readers' understanding.<sup>32</sup> Nevertheless, *Qur'an Bergantung Makna Melayu* is not discussed in this study. Some information from this article remains useful for understanding Shaykh al-Marbawi's background and his *tafsīr* works in general.

The book entitled *Tafsir al-Marbawi: Quran Bergantung Makna Melayu (Tafsir al-Marbawi: Qur'ān in the Context of Malay Meaning)*, authored by Haziyah, Latifah, Wan Nasyrudin, and Sabri, was the output of a research project conducted in collaboration with the Dewan Bahasa dan Pustaka (DBP) to publish the manuscript of *Qur'an Bergantung Makna Melayu*. Among the aspects highlighted by the authors are the preparation of two versions of the interpretation, namely in Romanised script and modern Jawi script, the addition of punctuation marks, paragraph structuring, and the transcription of Qur'ānic verses using *Rasm Imlā'ī*. In addition, the book provides a brief biography of Shaykh al-Marbawi, covering his birth, family background, marriage, education, scholarly contributions, and awards.<sup>33</sup> Overall, the study finds that the primary objective of this publication is the preservation and technical enhancement of the manuscript, ensuring that the *tafsīr* can be utilised by the general public.

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<sup>32</sup> Nazilatul Maghfiroh, "Studi Terjemah Tafsir al-Qur'an Berbahasa Melayu Lughat Jawi pada Tafsir Yasin Karya Muhammad Idris al-Marbawi," *Jurnal Mafhum* 7, no. 1 (2022): 76-89.

<sup>33</sup> Haziyah Hussin, Latifah Abdul Majid, Wan Nasyrudin, and Sabri Mohamad, *Tafsir al-Marbawi: Qur'an Bergantung Makna Melayu* (Kuala Lumpur: Dewan Bahasa dan Pustaka, 2021), 1-706.

However, it does not examine in depth the substantive knowledge content of the manuscript. Nevertheless, the book is highly beneficial for the present study, particularly when encountering difficulties in interpreting words in the original manuscript due to unclear handwriting or faded ink.

Faisal wrote an article entitled *Faktor Kejayaan dan Kecemerlangan orang Melayu menurut Mohamed Idris Al-Marbawi (Malay Success and Excellence Factors as Perceived by Mohamed Idris al-Marbawi)*. This article aims to highlight several of Shaykh al-Marbawi's ideas concerning the development and excellence of the Malays in particular, and the Muslim community in general, through selected writings. Among the works referenced are *Seruan al-Azhar Magazine*, *Baḥr al-Mādhī*, *Nizām al-Ḥayāt*, and *Kitab Perbendaharaan Ilmu*. The article also discusses Shaykh al-Marbawi's brief biography, including his name, family background, education, writings, and death. The discussion illustrates how Shaykh al-Marbawi articulated his ideas and concerns regarding the challenges faced by the Muslim community. His ideas in inspiring the spirit of the Malays remain a potent influence even decades after being introduced. While he may not be widely recognised as a prominent intellectual figure, his writings present sharp, critical, and sometimes cynical reflections intended to raise awareness among the Malays of their responsibilities and surrounding dangers. Issues such as education, unity, progress, and excellence, as well as negative traits like laziness, time-wasting, excessive admiration of Western culture, and moral decline, continue to affect the Malay community today.<sup>34</sup> However, the author does not specifically concentrate on Shaykh al-Marbawi's interpretation of the Qur'ān in *Qur'an Bergantung Makna Melayu*. Nonetheless, the article provides valuable contextual insights into his intellectual background.

*Al-Sheikh Dr. Muhammad Idris al-Marbawi's Contribution to Islamic Studies in the Malay World*, authored by Abdul Salam, focuses on Shaykh al-Marbawi's biography, education, and contributions to Islam. On the other hand, the author emphasizes the introduction of Shaykh al-Marbawi's works in various fields, including Arabic linguistics, *fiqh*, Qur'ānic exegesis, and ḥadīth.<sup>35</sup> However, the *Qur'an Bergantung Makna Melayu* is not discussed. Nevertheless, some information from this

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<sup>34</sup> Faisal Ahmad Shah, "The Success and Excellence Factors of Malays," 26-50.

<sup>35</sup> Abdul Salam Muhamad Shukri, "Al-Sheikh Dr. Muhammad Idris al-Marbawi's Contribution," 82-105.

writing will be useful for studying Shaykh Marbawi's background and his *tafsīr* in general.

*Metode Idris al-Marbawi dalam Mentafsirkan Surah al-Baqarah: Kajian terhadap Manuskrip Tafsir Quran Marbawi yang Ringkas (Method of al-Marbawi in Interpreting Surah al-Baqarah: Study of Manuscript Tafsir Qur'an Marbawi yang Ringkas)* written by Abdul Rahim, elucidates Shaykh al-Marbawi's biography and his *tafsīr* methodology in *Tafsīr Qur'ān Marbawi yang Ringkas*, with a focus on Sūrah al-Baqarah. The study finds that Shaykh al-Marbawi employed multiple writing styles and utilised *tafsīriyyah* and *ḥarfīyyah* translation approaches as the primary forms. These are further supported by four subsidiary techniques: grammatical structure and classical sentence construction, northern dialect usage, loanwords, and abbreviations.<sup>36</sup> Although the author does not specifically focus on Shaykh al-Marbawi's interpretation of the Qur'ān in *Qur'an Bergantung Makna Melayu*, it provides important insights into Shaykh al-Marbawi's general *tafsīr* methodology.

An article journal, entitled *Pemikiran Tafsir Sheikh Mohamed Idris al-Marbawi dalam Manuskrip Quran Bergantung Makna Melayu (The Thought of Tafsīr by Sheikh Mohamed Idris al-Marbawi in Manuskrip Quran Bergantung Makna Melayu)*, written by Haziyah Hussin, Latifah Abdul Majid, Nor Syamimi Mohd, Wan Nasyrudin Wan Abdullah, and Sabri Mohamad, presents a similar study to the current research, aiming to examine the *tafsīr* methods and views of Shaykh al-Marbawi in the *Qur'an Bergantung Makna Melayu*. However, the authors specifically focus on selected verses related to the method of writing and interpretation of Qur'ānic verses. Furthermore, they concentrate on issues of *fiqh* and modern science from al-Marbawi's perspective.<sup>37</sup> In contrast, the present study analyses Shaykh al-Marbawi's methodology comprehensively, covering Sūrah al-Fātiḥah until Sūrah al-An'ām, verse 14, and expands the discussion to include *'aqīdah*, *fiqh*, and social issues. Overall, this paper serves as a valuable reference for researcher exploring Shaykh al-Marbawi's methodological approach in *Qur'an Bergantung Makna Melayu*.

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<sup>36</sup> Abdul Rahim bin Mohd Ali, "Metode Idris al-Marbawi dalam Mentafsirkan Surah al-Baqarah," 1-104.

<sup>37</sup> Haziyah Hussin et al., "Pemikiran Tafsir Sheikh Mohamed Idris al-Marbawi," 24-34.

An article in book chapter written by Mazlan Ibrahim, Jawiah Dakir dan Muhd Najib Abdul Kadir, entitled *Pengenalan Tokoh dan Kitab-kitab Tafsir Melayu Ulama Nusantara (Introduction to prominent personalities and Malay Qur'ānic commentary books written by Archipelago scholars)*, discusses the biography of Shaykh Marbawi, his education and his contributions. Besides that, they also highlighted the author's method of interpretation in *Tafsir al-Qur'an Marbawi: Juzu' Alif Lam Mim* and *Tafsir Surah Yasin*.<sup>38</sup> However, the study found that this article do not mention the existence of *Qur'an Bergantung Makna Melayu* as the list of al-Marbawi work's in Qur'ānic commentary writings. Although the author do not focus on the interpretation methods and views of Shaykh al-Marbawi in *Qur'an Bergantung Makna Melayu*, all the information from this article will be used as a beneficial foundation to this study related to his background and method of *tafsīr* in general.

Muhd Najib Abdul Kadir, Mohamad Zaid Mohd Zin, Ahamad Asmadi Sakat, Mohd Roslan Mohd Nor, Mohd Arip Kasmu, Latifah Abdul Majid, Fadlan Mohd Othman, Jaffary Awang, and Mazlan Ibrahim wrote an article journal entitled *Methodology of al-Marbawi in the Interpretation of al-Quran: a Study on Tafsir al-Marbawi Juzuk Alif Lam Mim*. This paper aims to discuss the contribution of Shaykh al-Marbawi through his writing, *Tafsir al-Marbawi Juzuk Alif Lam Mim*. Besides that, the authors assert that the method of *tafsīr* used by al-Marbawi in *Tafsir al-Marbawi Juzuk Alif Lam Mim* is in line with the interpretation applied by other exegetes, which is based on *tafsīr bi al-ma'thūr* and *tafsīr bi al-ra'y*.<sup>39</sup> Nevertheless, he does not discuss the issues of *‘aqīdah*, *fiqh*, and sociocultural aspects in his book of *tafsīr*. In summary, some information from this writing will be useful in analysing Shaykh Marbawi's background and his *tafsīr* in general.

Nor Azlida, in her master's dissertation entitled *Metodologi Pentafsiran Sheikh Muhammad Idris al-Marbawi dalam Kitab Tafsir Quran Marbawi (The Methodology of Qur'anic Interpretation of Sheikh Muhammad Idris al-Marbawi in Kitab Tafsir Quran Marbawi)*, discusses Shaykh Marbawi's biography, education, and contributions. She analyses his interpretative methodology in *Tafsir al-Qur'an Marbawi: Juzu' Alif*

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<sup>38</sup> Mazlan Ibrahim et al., "Kitab Tafsir Qur'an Marbawi," 276-306.

<sup>39</sup> Muhd Najib Abdul Kadir et al., "Methodology of al-Marbawi," 90.

*Lam Mim* and *Tafsir Surah Yasin*, including a comparative analysis.<sup>40</sup> Although the author does not specifically focus on the interpretation methods and views of Shaykh al-Marbawi in *Qur'an Bergantung Makna Melayu*, all the information from this article will be used as a beneficial foundation for this study, providing insights into his background and general method of *tafsīr*.

Similar to previous literature reviews, Mustaffa, in his book entitled *Khazanah Tafsir di Malaysia (The Heritage of Qur'ānic Commentary in Malaysia)*, explores the biography of Shaykh Marbawi, his education, and contributions. In addition, the author highlights the introduction of *Tafsir Surah Yasin* and *Tafsir al-Qur'an Marbawi: Juzu' Alif Lam Mim*, along with the method of writing and Qur'ānic interpretation.<sup>41</sup> However, the author does not discuss *'aqidah*, *fiqh*, and social aspects in either of the *tafsīr* works. Although the article does not examine the *tafsīr* methods and views of Shaykh al-Marbawi in *Qur'an Bergantung Makna Melayu*, the information will be used as a beneficial foundation for this study related to the background of Shaykh al-Marbawi, his *tafsīr* work, and the general method of *tafsīr*.

*Perkembangan Pengajian dan Penulisan Tafsir di Malaysia (Development of Qur'ānic Studies and Qur'ānic Commentary Writing in Malaysia)* is a PhD dissertation written by Ismail. The author highlights the development of Qur'ānic studies and Qur'ānic commentary writing in Malaysia, explaining the biographies of Malay Qur'ānic scholars during the 19th and 20th centuries, their education and contributions, as well as the methods of interpretation employed in their *tafsīr* works.<sup>42</sup> However, the study found that the author does not mention the existence of *Qur'an Bergantung Makna Melayu* in the list of Shaykh al-Marbawi's works on Qur'ānic commentary writings. Although the author does not focus on the interpretation methods and views of Shaykh al-Marbawi in *Qur'an Bergantung Makna Melayu*, the information presented in this dissertation provides a valuable foundation for the present study, particularly in understanding Shaykh al-Marbawi's background and his general method of *tafsīr*.

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<sup>40</sup> Nor Azlida Aziz, "Metodologi Pentafsiran Sheikh Muhammad Idris al-Marbawi," 100.

<sup>41</sup> Mustaffa Abdullah, *Khazanah Tafsīr di Malaysia*, 36.

<sup>42</sup> Ismail, *Perkembangan Pengajian dan Penulisan Tafsir di Malaysia*, 60-99.

In conclusion, the existing literature provides substantial insights into Shaykh al-Marbawi's background, works, and general *tafsīr* methodology. However, limited attention has been given to *Qur'an Bergantung Makna Melayu*. Therefore, the present study seeks to analyse Shaykh al-Marbawi's ideas through his interpretation of the Qur'ān in *Qur'an Bergantung Makna Melayu*, with a focus on 'aqīdah, fiqh, and social issues.

## 1.8 RESEARCH METHODOLOGY

The study employs a qualitative research method that involves library-based research, and the research design adopts a content analysis approach. The researcher utilises document analysis, and the obtained data is analysed through thematic descriptive analysis. A detailed explanation for each methodology is discussed herein.

### 1.8.1 Data Collection

The study employs data collection through document analysis. The primary document for this study is manuscript *Qur'an Bergantung Makna Melayu*, written by Shaykh al-Marbawi on April 2, 1956. The data collected from the *tafsīr* book focuses on verses containing 'aqīdah, fiqh, and social issues. Subsequently, the data is encoded and organized based on specific categories or themes.

Document analysis is also conducted on the book *Ulūm al-Qur'ān, Uṣūl al-Tafsīr wa Ittijāhātuh*, encyclopedias, and the works of several Muslim scholars discussing the method of Qur'ānic exegesis. Among the main works used as references are *Ta'rīf al-Dārisīn bi Manāhij al-Mufasssīrīn* by al-Khālidī, *Tafsīr al-Taḥrīr wa al-Tanwīr* by Ibn 'Ashūr, *Kayfa Nata'āmal ma'a al-Qur'ān al-<sup>c</sup>Azīm* by Yūsuf al-Qaraḍāwī, *Mafātīh li al-Ta'āmul ma'a al-Qur'ān* by al-Khālidī and *al-Tafsīr wa al-Mufasssīrūn* by al-Dhahabī.

In addition, data related to the background of the Shaykh al-Marbawi and his methodology of writing and Qur'ānic exegesis will be collected. Primary references include *Tokoh Ulama Nusantara (Prominent Scholars of the Malay Archipelago)*

authored by Tajudin Saman (1993), *al-Sheikh Dr. Muhammad Idris al-Marbawi's Contribution to Islamic Studies in the Malay World* written by Abdul Salam (2003), *Khazanah Tafsir di Malaysia (The Intellectual Heritage of Qur'ānic Exegesis in Malaysia)* prepared by Mustaffa (2009), *Metodologi Pentafsiran Sheikh Muhammad Idris al-Marbawi dalam Kitab Tafsir Quran Marbawi (The Methodology of Qur'ānic Interpretation Employed by Sheikh Muhammad Idris al-Marbawi in Tafsīr al-Qur'ān al-Marbawi)* authored by Nor Azlida (2010), *Kitab Tafsir Quran Marbawi dan Tafsir Surah Yasin oleh Sheikh Mohd Idris al-Marbawi (Kitab Tafsir Quran Marbawi and Tafsir Surah Yasin by Sheikh Mohd Idris al-Marbawi)* prepared by Mazlan Ibrahim, Jawiah Dakir, Mohd Najib Abdul Kadir (2013), and *Pemikiran Tafsir Sheikh Mohamed Idris al-Marbawi dalam Manuskrip Quran Bergantung Makna Melayu (Exegetical Thought of Shaykh Mohamed Idris al-Marbawi in the Qur'an Bergantung Makna Melayu Manuscript)* written by Haziyah Hussin et al. (2016).

### 1.8.2 Analysing Data

The data analysis method for this study employs a descriptive approach with three thematic focuses on al-Marbawi's perspectives in *‘aqīdah*, *fiqh*, and social issues. In addition, the study utilizes a deductive approach to draw specific conclusions regarding Shaykh al-Marbawi's interpretations of Qur'ānic verses related to *‘aqīdah*, *fiqh*, and social issues. To analyse the author's method of *tafsīr*, the study refers to a *tafsīr* approach outlined by scholars such as al-Dhahabī<sup>43</sup> and al-Khālidī,<sup>44</sup> covering both *manhaj tafsīr bi al-ma'thūr* and *tafsīr bi al-ra'yī*.

## 1.9 CONCLUSION

This chapter has introduced the key foundations of the study by outlining its background, aims, and scope. It identifies a significant gap in existing research concerning *Qur'an Bergantung Makna Melayu*, a lesser-known yet substantial *tafsīr*

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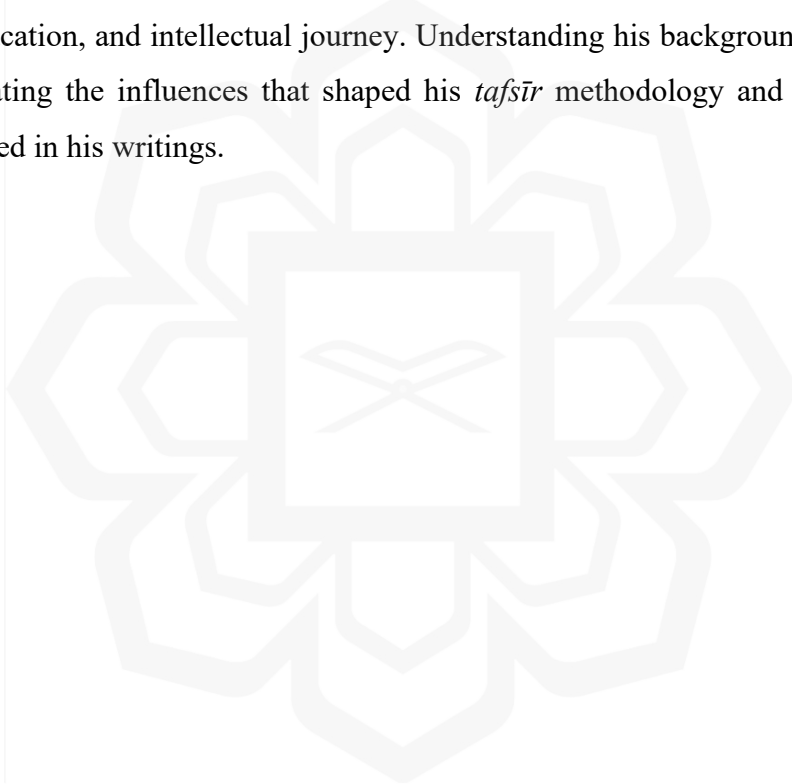
<sup>43</sup> al-Dhahabī, *al-Tafsīr wa al-Mufasssirūn*, 76.

<sup>44</sup> al-Khālidī, *Ta'rīf al-Dārisīn*, 67.

work by Shaykh Mohamed Idris al-Marbawi. While his other commentaries have received scholarly attention, this particular manuscript remains largely unexplored in academic circles.

The study seeks to fill this gap by examining Shaykh al-Marbawi's method of interpretation, particularly in relation to themes of *ʿaqīdah*, *fiqh*, and social issues areas that reflect both his scholarly depth and his engagement with the needs of his community. The methodology and research design outlined in this chapter provide a clear direction for a focused and meaningful inquiry.

The next chapter will present the biography of Shaykh al-Marbawi, tracing his life, education, and intellectual journey. Understanding his background is essential for appreciating the influences that shaped his *tafsīr* methodology and the perspectives embedded in his writings.



## CHAPTER TWO

### THE BIOGRAPHY OF SHAYKH MOHAMED IDRIS AL-MARBAWI

#### 2.1 INTRODUCTION

A Qur'ānic exegete (*mufasssir*) plays a crucial role in understanding and interpreting the Qur'ān. One of the renowned Qur'ānic scholars in Malaysia and Malay Archipelago is Shaykh al-Marbawi. Several scholars, including Ismail,<sup>45</sup> Abdul Salam,<sup>46</sup> Muhammad Mustaqim,<sup>47</sup> Nor Azlida,<sup>48</sup> Mustaffa,<sup>49</sup> Muhd Najib et al.,<sup>50</sup> Latifah,<sup>51</sup> Faisal,<sup>52</sup> Abdul Rahim,<sup>53</sup> and Wardani,<sup>54</sup> conducted various studies on the biography of Shaykh al-Marbawi. In this chapter, the study analyses Shaykh al-Marbawi's biography, which includes his early life, education, students, and teachers, works, positions held, awards, and demise.

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<sup>45</sup> Ismail Mat Ludin, "Sheikh Idris al-Marbawi dan Sumbangannya", 2–20.

<sup>46</sup> Abdul Salam Muhamad Shukri, "Al-Sheikh Dr. Muhammad Idris al-Marbawi's Contribution," 87-112.

<sup>47</sup> Muhammad Mustaqim Mohd Zarif, "The *Bahr al-Mādhi* of Sheikh Muhammad Idris al-Marbawi," 61-80.

<sup>48</sup> Nor Azlida Aziz, "Metodologi Pentafsiran Sheikh Muhammad Idris al-Marbawi," 80.

<sup>49</sup> Mustaffa, *Khazanah tafsir di Nusantara: penelitian terhadap tokoh dan karyanya di Malaysia, Brunei Darul Salam, Singapura dan Thailand*, 82-93.

<sup>50</sup> Muhd Najib Abdul Kadir et al., "Methodology of al-Marbawi," 446-451.

<sup>51</sup> Latifah Abdul Majid, "The Bahr Al-Madhi of Shaykh Idris al-Marbawi and the Jawahir al-Bukhari of Tuan Haji Husayn: Significance hadith texts for Malay Muslims as tools for religious, political and social teaching during twentieth century" (Unpublished PhD's dissertation, University of Wales, 2008), 52-90.

<sup>52</sup> Faisal Ahmad Shah, *Metodologi penulisan Mohamed Idris al-Marbawi dalam Bahr al-Madhi*, (Unpublished PhD's dissertation, University of Malaya, 2007).

<sup>53</sup> Abdul Rahim bin Mohd Ali, "Metode Idris al-Marbawi dalam Mentafsirkan Surah al-Baqarah," 15-37.

<sup>54</sup> Wardani, "The Intellectual Genealogy of Indonesian-Malay Qur'an Interpreters," 1-13.

## 2.2 EARLY LIFE

The full name of Shaykh al-Marbawi is Mohamed<sup>55</sup> Idris bin Abdul Raof bin Ja'far bin Idris al-Marbawi al-Azhari.<sup>56</sup> However, he himself did not use his full name but simply 'Idris al-Marbawi'<sup>57</sup> or 'Mohamed Idris al-Marbawi al-Azhari'<sup>58</sup>. The affiliation of the word 'al-Marbawi' to his name refers to his family's origin village in Lubuk Merbau, located in the district of Kuala Kangsar, Perak, on the northern coastal region of Malaysia. Meanwhile, 'al-Azhari' refers to al-Azhar University in Egypt, where he gained knowledge in Islamic studies.<sup>59</sup> He was born in a village called Masfalah, Makkah, on 28 Zulqaedah 1313H, equivalent to 12 May 1896.<sup>60</sup> This information about his birth date and place is documented in his well-known dictionary, *Kamus al-Marbawi*.<sup>61</sup>

His father's name is Abdul Raof bin Ja'afar, originally from Minangkabau (West Sumatra) but migrated to Malaysia.<sup>62</sup> His mother, Asma' binti Abd. Karim, hails from Kota Lama Kiri, Kuala Kangsar, Perak, and is the first wife of Shaykh al-Marbawi's father. They married in the early 1890s and then traveled to Makkah with the intention of settling there. Shaykh al-Marbawi was the eldest of six sons from his father's first marriage, including Haji Abdullah, Haji Tahir, Haji Harun, Haji Abd Kadir,

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<sup>55</sup> According to Monika et al. (2011), the correct spelling of his name is "Mohamed" instead of "Muhammad," as most authors have written it. The spelling is as recorded in his identity card, which is stored in the Islamic Centre of Malaysia (now known as JAKIM). See to Monika @ Munirah Abd Razzak, Nik Mohd Zaim Ab Rahim & Khadher Ahmad, Sumbangan Syeikh Idris Al-Marbawi dalam memartabatkan al-Quran dan al-Sunnah: tumpuan kitab Tafsir Surah Yasin, 2011. Among the authors who use the spelling "Mohammad" in their writing are Abdul Salam Muhamad Shukri, "Al-Sheikh Dr. Muhammad Idris al-Marbawi's Contribution," 87-112; and Latifah Abdul Majid, *The Bahr Al-Madhi of Shaykh Idris al-Marbawi*, 53-54.

<sup>56</sup> Ismail Mat Ludin, "Sheikh Idris al-Marbawi dan Sumbangannya", 1.

<sup>57</sup> Latifah Abdul Majid, *The Bahr Al-Madhi of Shaykh Idris al-Marbawi*, 53; al-Marbawi. (1956). *Qur'an Bergantung Makna Melayu*, 2.

<sup>58</sup> See cover page *Qur'an Bergantung Makna Melayu*.

<sup>59</sup> Faisal, *Metodologi Penulisan Mohamed Idris al-Marbawi dalam Bahr al-Madhi*.

<sup>60</sup> Muhammad Mustaqim Mohd Zarif, "The *Bahr al-Mādhi* of Sheikh Muhammad Idris al-Marbawi," 61-80; Faisal, *Metodologi Penulisan Mohamed Idris al-Marbawi dalam Bahr al-Madhi*.

<sup>61</sup> Abdul Salam Muhamad Shukri, "Al-Sheikh Dr. Muhammad Idris al-Marbawi's Contribution," 87-112; Faisal, *Metodologi Penulisan Mohamed Idris al-Marbawi dalam Bahr al-Madhi*.

<sup>62</sup> Latifah Abdul Majid, *The Bahr Al-Madhi of Shaykh Idris al-Marbawi*, 53.

and Haji Hassan. Shaykh al-Marbawi also has two sisters from his father's second marriage,<sup>63</sup> namely Hajjah Hafsa and Hajjah Khadijah.<sup>64</sup>

Shaykh al-Marbawi was married twice throughout his life. His first marriage took place in 1923, shortly after he completed his studies at Pondok Tok Kenali in Kelantan. His first wife, Khadijah binti Muhammad Adham, was a native of Kota Lama, Kuala Kangsar, Perak. The couple had ten children; however, all but one Mariam binti Mohamed Idris passed away at a young age. In 1960, Shaykh al-Marbawi entered into a second marriage with an Egyptian woman named Munirah 'Abd Wahab. This marriage, however, did not result in any children.<sup>65</sup>

Shaykh al-Marbawi revealed great diligence and unwavering dedication in all that he did. Regarding his clothing, he always donned a robe and a turban, and he carried either a walking stick or an umbrella. He was always willing to offer assistance to his peers whenever they sought his advice or guidance in their studies.<sup>66</sup>

### 2.3 SOCIOPOLITICAL DAN SOCIOCULTURAL BACKGROUND

Shaykh al-Marbawi dedicated a significant part of his life, over five decades, to residing in Egypt. Consequently, lots of written works were produced throughout his time in Egypt. Nevertheless, the present study revealed that his writings addressed the sociopolitical and social concerns prevalent within the local community of Malaya. This indirectly depicts the environment that shaped Shaykh al-Marbawi's personality, intellect, and way of thinking throughout his existence. This society's history is divided into sociopolitical and socioeconomic categories.<sup>67</sup>

In terms of sociopolitical development during his lifetime, the British colonised Malaya (now known as Malaysia). During the 18th and 19th centuries and the early

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<sup>63</sup>After analysing all the previous studies about Shaykh al-Marbawi's background, the present study does not acquire the name of Abdul Raof second wife.

<sup>64</sup> Abdul Salam Muhamad Shukri, "Al-Sheikh Dr. Muhammad Idris al-Marbawi's Contribution," 87-112; Faisal, *Metodologi Penulisan Mohamed Idris al-Marbawi dalam Bahr al-Madhi*; Latifah Abdul Majid, *The Bahr Al-Madhi of Shaykh Idris al-Marbawi*, 54; Mustaffa, *Khazanah tafsir di Nusantara: penelitian terhadap tokoh dan karyanya di Malaysia, Brunei Darul Salam, Singapura dan Thailand*, 31-46.

<sup>65</sup> Abdul Salam Muhamad Shukri, "Al-Sheikh Dr. Muhammad Idris al-Marbawi's Contribution," 89.

<sup>66</sup> Tengku Yusuff, *Tokoh Ulama' Perak Darul Ridzwan, Pendang: Pustaka Alam Melayu*, 132.

<sup>67</sup> Faisal, *Metodologi Penulisan Mohamed Idris al-Marbawi dalam Bahr al-Madhi*, 300.

20th century, the British acquired control of a number of Malayan regions. Through the medium of writing, he played a significant role in reminding the people of his time to avoid division and strife in the face of the threat of British colonialism. He wrote a poem in the magazine *Seruan al-Azhar* in 1928 to convey his idea of the unity of the Malays.

From a sociocultural development perspective, the society of his time was easily influenced by Western culture and lifestyle. Shaykh al-Marbawi exposed this in his ḥadīth book titled *Baḥr al-Mādhī*. According to him, there were some Muslims who belittled the pilgrimage to the three holy places of Islam, namely Masjid al-Haram, Masjid al-Nabawi, and Masjid al-Aqsa. Instead, they held Western places in higher regard.<sup>68</sup>

Furthermore, the society of his time did not have a strong inclination towards seeking knowledge. This statement is evident in the writing of *Baḥr al-Mādhī*. According to him, the people were not earnest in acquiring knowledge directly from teachers, and they did not apply the knowledge they gained. He also expressed disappointment when observing Muslims earnestly studying Napoleon's law, medical science, engineering, and fashion-related disciplines, neglecting Islamic studies. However, his view did not mean he opposed other fields of knowledge; rather, his advice was to prioritize and pay attention to Islamic sciences before delving into other fields.<sup>69</sup>

In terms of socio-economic development, some Malays of his time were lazy to strive for employment, while others were selective in their choice of jobs. Observing this situation, Shaykh al-Marbawi played a role in advising and educating the community through his writings. This is evident in his book, *Nizam al-Hayah* or the Regulation of Muslim Life, where he listed the characteristics that Malays should possess to achieve progress. These include diligence in work, avoiding complaints, and not engaging in futile activities. Additionally, there were social issues in Malay society such as alcohol consumption and corruption. He took action to advise and educate the community through his ḥadīth writings in *Baḥr al-Mādhī*.

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<sup>68</sup> Faisal Ahmad Shah, "The Success and Excellence Factors of Malays," 26-50.

<sup>69</sup> *Ibid.*

In conclusion, Shaykh al-Marbawi was not only a prolific and talented writer but also sensitive and concerned about the problems and issues arising in the lives of the surrounding society. He responded to the problems in society by attempting to open the eyes of the people through critical analysis of emerging issues, education, and preaching, so that the society of his time could live based on the true teachings of Islam. The ideas he presented can serve as a guide not only to the society of his time but also to the present.

## 2.4 EDUCATION

Education is an aspect highly emphasized by Islam, as depicted in the first surah revealed by Allah S.W.T., sūrah al-ʿAlaq:

أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ ۝١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝٢ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝٣ الَّذِي عَلَّمَ بِالْقَلَمِ ۝٤ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝٥

Read in the name of your Lord Who created. He created man from a clot. Read and your Lord is Most Honorable, who taught (to write) with the pen Taught man what he knew not.<sup>70</sup>

Besides that, education plays an important role in developing an individual morally, ethically, intellectually, and professionally. From the perspective of Qurʾānic interpretation, according al-Khālīdī,<sup>71</sup> an individual's educational background influences the thinking of a *mufassir* in explaining the verses of the Qurʾān. In addition, the situation or ambiance surrounding their life, objectives of writing commentary, and references are also elements that influence their thinking of Qurʾānic interpretation.

Shaykh al-Marbawi began his early education at home, receiving guidance from his beloved parents, especially his father, Abdul Raof. Abdul Raof was a Shaykh Haji who brought pilgrims to Makkah,<sup>72</sup> a religious teacher, and a preacher. Shaykh al-

<sup>70</sup> Qurʾān, 96: 1-5.

<sup>71</sup> al-Khālīdī, *Taʾrīf al-Dārisīn*, 21-35.

<sup>72</sup> Faisal Ahmad Shah, “The Success and Excellence Factors of Malays,” 26-50.

Marbawi's father was widely known as an *'ālim* (knowledgeable man) and a pious person in his village.<sup>73</sup> At the age of four, Shaykh al-Marbawi was exposed to the knowledge of memorizing the Qur'ān before enrolling in Masfalah School in Makkah city two years later. He succeeded in memorizing 16 *juzu'* of the Qur'ān, *Kitab al-Dam*, and *Matan Ajrumiyyah* when he was 10 years old.<sup>74</sup>

After his family returned to their hometown in 1902, Shaykh al-Marbawi continued his studies at Lubuk Merbau Malay School at the age of 11 to learn the Malay language. His interest and tendency towards Islamic studies prompted Shaykh al-Marbawi to continue his education at *Pondok* Shaykh Wan Muhammad Wan Husain (1849-1929) in Bukit Chandan, Kuala Kangsar. After three years, he moved to *Pondok* Tuan Hussein al-Mas'udi (1863-1936) in Kedah, then to *Pondok* Shaykh Ahmad al-Fatani, known as Madrasah al-Masriyah in Padang Lalang, Bukit Mertajam for four years.<sup>75</sup>

Afterward, al-Marbawi furthered his studies with Shaykh Muhammad Yusuf bin Muhammad (1868-1933), known as Tok Kenali in Kelantan, to learn Islamic studies and the Arabic language,<sup>76</sup> especially *nahw* and *sarf*.<sup>77</sup> He had a close relationship with Tok Kenali and gained a lot of knowledge from him.<sup>78</sup> Therefore, not surprisingly, he is said to be influenced by *išlah* (reform) thinking and some other aspects of Tok Kenali's thinking, such as awareness of the importance of education and interest in

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<sup>73</sup> Abdul Salam Muhamad Shukri, "Al-Sheikh Dr. Muhammad Idris al-Marbawi's Contribution," 83; Latifah Abdul Majid, *The Bahr Al-Madhi of Shaykh Idris al-Marbawi*, 53.

<sup>74</sup> Tajudin Saman *Tokoh Ulama Nusantara*, (Kuala Lumpur: Berita Publishing Sdn Bhd, 1993), 78; Ismail, *Sheikh Idris al-Marbawi dan Sumbangannya*, 7.

<sup>75</sup> Abdul Salam Muhamad Shukri, "Al-Sheikh Dr. Muhammad Idris al-Marbawi's Contribution," 87-112; Faisal, *Metodologi Penulisan Mohamed Idris al-Marbawi dalam Bahr al-Madhi*; Latifah Abdul Majid, *The Bahr Al-Madhi of Shaykh Idris al-Marbawi*, 55-62.

<sup>76</sup> Abdul Salam Muhamad Shukri, "Al-Sheikh Dr. Muhammad Idris al-Marbawi's Contribution," 90.

<sup>77</sup> Faisal, *Biografi Ulama Malaysia Mohamed Idris al-Marbawi Penulis Karya Agung Bahr Al-Madhi*.

<sup>78</sup> Wan Mohd Saghir Abdullah. (2008). *Sheikh Idris al-Marbawi pengarang Bahrul Mazi*. Utusan Malaysia.

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September. [[http://www.utusan.com.my/utusan/info.asp?y=2008&dt=0908&pub=utusan\\_malaysia&sec=Bicara\\_Agama&pg=ba\\_04.htm](http://www.utusan.com.my/utusan/info.asp?y=2008&dt=0908&pub=utusan_malaysia&sec=Bicara_Agama&pg=ba_04.htm)]. (Accessed on 30 March 2021)

writing activities.<sup>79</sup> In addition to studying with Tok Kenali, al-Marbawi also attended religious studies at Masjid al-Muhammadi, Kelantan.<sup>80</sup>

In 1924, Shaykh al-Marbawi pursued his studies at al-Azhar University, Egypt. Besides that, he followed the study of ḥadīth conducted by Shaykh Muḥammad Ibrāhīm al-Samalūṭī (D. 1355H), a ḥadīth scholar who had a chain transmission from Imām al-Bukhārī at Sayyidina Husain Mosque and Sayyidah Zainab Mosque. After graduating from al-Azhar University, he was awarded Shahādah ‘Āliyah in the field of Islamic Shariah, becoming one of the earliest students to receive this achievement.

To sum up, the exposure of early education from his parents, especially in the knowledge of religion makes him a person who adheres to the values and principles of Islam. Moreover, his educational journey in Makkah, Malaysia and Egypt and the opportunity to learn with great teachers made him an Islamic scholar with high intellectual and respect throughout the ages.

## 2.5 SHAYKH AL-MARBAWI’S TEACHERS AND STUDENTS

His teacher from a few *Pondok* in Malaya were:

1. Shaykh Haji Wan Muhammad Merbol.<sup>81</sup>
2. Tuan Haji Mahmud, Imam at Kelantan.
3. Shaykh Wan Muhammad bin Wan Husain from Bukit Chandan.

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<sup>79</sup> Mohd Fauzi Hamat, Mohd Nuri al-Amin Endut & Ahmad Husni Hasan. (2006). Hadith sebagai sumber pemikiran kritis: tinjauan terhadap pemikiran al-Shaikh Idris al-Marbawi dalam Kitab Bahr al-Madhi. In Prosiding of Nadwah Ulama Nusantara III. Bangi: Fakulti Pengajian Islam UKM; Latifah Abdul Majid, *The Bahr Al-Madhi of Shaykh Idris al-Marbawi*, 59.

<sup>80</sup> Faisal, *Metodologi Penulisan Mohamed Idris al-Marbawi dalam Bahr al-Madhi*.

<sup>81</sup> Nama penuh beliau ialah Shaykh Haji Wan Muhammad @ Ahmad bin Haji Wan Hussain bin Haji Wan Muhammad Nur Marbo al-Fathani. Beliau dilahirkan di kampung Saring, Mukim Merbol, Pasir Putih, Kelantan. Keturunannya berasal dari Kampung Marbo atau Merebo di Patani dan seterusnya berhijrah di Kelantan. Tarikh kelahirannya terdapat pertikaian dalam kalangan para pengkaji. Ada yang menyatakan bahawa Shaykh al-Marbawi lahir pada tahun 1848, riwayat lain pula menyatakan 1852. Beliau merupakan Mufti Perak pertama kepada baginda Sultan Yusof Sarifuddin Muzaffar Shah bermula tahun 1887-1916. Beliau telah meninggal dunia pada 13 Tengku Yusuff, *Tokoh Ulama’ Perak Darul Ridzwan, Pendang: Pustaka Alam Melayu*, 12-19.

4. Tuan Husain Mohd Nasir al-Mas`udi al-Banjari from Kedah.<sup>82</sup>
5. Muhammad Yusof, also known as Tok Kenali, is from Kelantan.<sup>83</sup>
6. Haji Yaakub Legor di Masjid Muhammadi from Kota Bahru, Kelantan.
7. Haji Muhammad Ali Salahuddin bin Awang from Pulau Pinang.
8. Tuan Guru Haji Ahmad Pondok Padang Lalang.

Shaykh al-Marbawi learned from several religious teachers in Egypt; they were.<sup>84</sup>

1. Shaykh Muhammad Ibrahim al-Samaluti<sup>85</sup>
2. Shaykh Mahmud Ghunaym<sup>86</sup>
3. Shaykh Muhammad Bahith<sup>87</sup>

<sup>82</sup> A great religious scholar from Kedah, better known as Tuan Husain Kedah (1863-1936). He established the Al-Khairiah Al-Islamiah Madrasah in Pokok Sena. Ismail Che Daud. *Tokoh-tokoh Ulama Semenanjung* (2001).

<sup>83</sup> Tok Kenali, also known as Muhammad Yusuf bin Ahmad, was a distinguished Islamic scholar hailing from Kelantan, Malaysia<sup>1</sup>. He was born about 1868 and died on November 19, 1933. He is renowned as an eminent Islamic theologian and a pivotal player in the advancement of Islamic philosophy worldwide, with a special focus on Malaysia and Southeast Asia during the early 20th century. He lived a modest life and is also known as a saint who attained heavenly inspiration and understanding (Ilmu Kurniaan Ilahi) without any formal education<sup>1</sup>. His teachings have had a profound impact on the Islamic community, disseminated by his pupils who are dispersed across different locations in the Malay Archipelago, as well as via his written ideas in periodicals like "*Pengasuh*" and "*Al-Hikmah*". Tok Kenali played a major role in advancing Arabic-language education and religious teachings in Malaysia. A significant number of his pupils attained prominent roles in the field of Islamic affairs inside the country.

<sup>84</sup> Muhammad Mustaqim Mohd Zarif, "The *Bahr al-Mādhi* of Sheikh Muhammad Idris al-Marbawi," 61-80; Abdul Salam Muhamad Shukri, "Al-Sheikh Dr. Muhammad Idris al-Marbawi's Contribution," 87-112; Latifah Abdul Majid, *The Bahr Al-Madhi of Shaykh Idris al-Marbawi*, 55-62; Mustaffa, *Khazanah tafsir di Nusantara: penelitian terhadap tokoh dan karyanya di Malaysia, Brunei Darul Salam, Singapura dan Thailand*; Nor Azlida Aziz, "Metodologi Pentafsiran Sheikh Muhammad Idris al-Marbawi," 16-119; Mustaffa, *Khazanah tafsir di Nusantara: penelitian terhadap tokoh dan karyanya di Malaysia, Brunei Darul Salam, Singapura dan Thailand*.

<sup>85</sup> A famous hadith scholar in Egypt in the 1920s. He taught hadith at Masjid al-Husayni and Masjid al-Sayyidah Zainab near Al-Azhar University. He passed away in the year 1355H, as recorded in the *Majalah al-Azhar (Al-Azhar Magazine)*. Faisal, *Biografi Ulama Malaysia Mohamed Idris al-Marbawi Penulis Karya Agung Bahr Al-Madhi*, 15.

<sup>86</sup> He is a lecturer at the Faculty of Islamic Studies at Al-Azhar University, Egypt, and a great scholar in the Hanafi school. See *Bahr al-Madhi*, v. 22, 226-227; Mahani, Shaykh Mohamed Idris al-Marbawi: sumbangannya dalam bidang penulisan dan penerbitan, 1892-1989, (Master Thesis, University of Malaya, 2010), 52.

<sup>87</sup> He was a knowledgeable and wise scholar in the Hanafi school of thought. He was appointed as the mufti for the government of Egypt, and he issued many important *fatwas* that served as guidance for the government and the people of Egypt. Faisal, *Biografi Ulama Malaysia Mohamed Idris al-Marbawi Penulis Karya Agung Bahr Al-Madhi*, 15.

4. Shaykh Muḥammad Ali al-Maliki<sup>88</sup>
5. Shaykh Yusuf al-Hawi<sup>89</sup>
6. Ustadz ‘Abdul Wasif bin Muhammad<sup>90</sup>
7. Shaykh Abu al-A’la al-Falaki<sup>91</sup>

As for his students, it is very difficult to be identified as he has spent most of his life in Egypt. The information about Shaykh al-Marbawi's students were only obtained through his *fard` ayn* classes that he had taught three times a week, after performing Maghrib at Kampung Parit. Among those were Haji Ibrahim bin Ariffin, Kulub bin Abdul Wahab, Haji Ishak bin Musa, Ilyas bin Arsyad, Abdul Mutalib bin Husain, Pandak Muhammad bin Haji Husain, Haji Abbas bin Abdul Rauf and Ishak bin Muhammad Arif.<sup>92</sup>

## 2.6 SHAYKH AL-MARBAWI’S WORKS

Shaykh al-Marbawi began to get inspiration to produce a literary work after his teacher, Tok Kenali, encouraged him to arrange Arabic Dictionary.<sup>93</sup> He later developed a talent in writing during his studies at al-Azhar University after was appointed as a member of the editorial *Seruan al-Azhar* magazine.<sup>94</sup> Hence, due to his interest in writing, he spent much of his academic life, i.e. for 55 years in Egypt besides being involved in translating, editing books, printing and publishing.<sup>95</sup> According to Latifah,<sup>96</sup> Shaykh al-Marbawi produced at least twenty works in various Islamic disciplines such as *tafsīr*, ḥadīth, *fiqh*, *‘aqīdah*, and arabic. It is also possible that the number of his work is more

<sup>88</sup> The name of his teacher is mentioned in the introduction to his book, *Bulūgh al-Marām*. Among his works is *al-Maqṣad al-Ṣadīd*. He passed away on July 6, 1948, in Taif. Faisal, (2013), *Ibid*. pp.16.

<sup>89</sup> An expert in various fields of Islamic knowledge, especially in hadith and Islamic fiqh)

<sup>90</sup> He was the editor for the *Kamus al-Marbawi (al-Marbawi Dictionary)*. Faisal, (2013), *Ibid*. pp.16.

<sup>91</sup> He possessed expertise in the science of astronomy (‘ilm al-falak) and taught this discipline to Shaykh al-Marbawi over the course of one year. Mahani, Shaykh Mohamed Idris al-Marbawi: sumbangannya dalam bidang penulisan dan penerbitan, 1892-1989.

<sup>92</sup> Faisal, *Metodologi Penulisan Mohamed Idris al-Marbawi dalam Bahr al-Madhi*, 80.

<sup>93</sup> Yusoff Zaky Yacob. (1988). ‘Tok Kenali (1868-1933)’, in Ismail Daud (ed), *Tokoh-tokoh Ulama’ Semenanjung* (1). Kota Bharu: Majlis Agama Islam dan Adat Istiadat Melayu Kelantan). pp.121-132.

<sup>94</sup> Haziyah Hussin et al., “Pemikiran Tafsir Sheikh Mohamed Idris al-Marbawi,” 26

<sup>95</sup> Abdul Salam Muhamad Shukri, “Al-Sheikh Dr. Muhammad Idris al-Marbawi’s Contribution,” 92.

<sup>96</sup> Latifah Abdul Majid, *The Bahr Al-Madhi of Shaykh Idris al-Marbawi*, 64.

than that because some of them are still in a manuscript form or do not reach the current generation.

### 2.6.1 His works in Qur'ānic Exegesis

As for Qur'ānic commentary, al-Marbawi has *Tafsir Surah Yasin Bahasa Melayu*, *Tafsir Qur'an al-Marbawi Juz Alif Lam Mim*, *Tafsir Qur'an Marbawi Ringkas* and *Qur'an Bergantung Makna Melayu*.

#### 2.6.1.1 *Tafsir Surah Yasin Bahasa Melayu*<sup>97</sup>

The *Tafsir Surah Yasin Bahasa Melayu* was the first Qur'ānic commentary authored by Shaykh al-Marbawi in October 1934. The first publication of this work occurred in 1935, printed by Maṭba'ah Mustafā al-Bābiy al-Ḥalabīy wa Awlādūh. This work is a translation of the original Arabic book titled *Fath al-Qadīr* by Muḥammad bin 'Alī bin Muḥammad al-Shawkānī. It is also known as *Tafsīr Fath al-Qadīr* and *Tafsir Surah Yasin*, which is a translation of *Fath al-Qadīr*. The *Tafsir Surah Yasin Bahasa Melayu* provides a complete interpretation of all 83 verses in Surah Yāsīn.<sup>98</sup> In the introduction of this book, Shaykh al-Marbawi explicitly recognises that he took the responsibility of translating the original work from Arabic to Malay.<sup>99</sup>

According to Anwar, this commentary book is not merely a translation because Shaykh al-Marbawi made efforts to add content and references to other commentary books while presenting his interpretations. Among the other *tafsīr* works he referred to are *Tafsīr al-Qurṭubī*, specifically *al-Jāmi' li Ahkām al-Qur'ān* by Imām al-Qurṭubī; *Mafātīḥ al-Ghayb min al-Qur'ān al-Karīm* by Fakhr al-Dīn al-Rāzī; *Tafsīr al-Ṭabarī* or *Tafsīr Jāmi' al-Bayān fī Ta'wīl Āy al-Qur'ān* by Imām al-Ṭabarī; *Tafsīr al-Khāzin*, which is *Lubāb al-Ta'wīl fī Ma'ānī al-Tanzīl* by al-Khāzin; and *Tafsīr al-Kabīr*.

<sup>97</sup> Haziyah Hussin et al., "Pemikiran Tafsir Sheikh Mohamed Idris al-Marbawi," 26.

<sup>98</sup> Al-Marbawi, 1935, *Tafsir Surah Yasin Bahasa Melayu*, (Maṭba'ah Mustafā al-Bābiy al-Ḥalabīy wa Awlādūh), 3-7.

<sup>99</sup> Al-Marbawi. 1935.

Shaykh al-Marbawi explicitly mentioned this. This statement is clearly stated by Shaykh al-Marbawi at the beginning of the introduction to this book. Shaykh al-Marbawi states: *'Tidaklah saya memindahkan ke sini apa-apa isi tafsir itu sahaja, bahkan saya datangkan apa-apa masalah dari tafsir lain yang ada disebutkan nama-namanya di awal di akhir apa masalahnya'*.<sup>100</sup>

#### 2.6.1.2 *Tafsir Qur'an Marbawi Juz Alif Lam Mim*<sup>101</sup>

This writing contains the interpretation of surah al-Fāṭihah and surah al-Baqarah. It is written in three *juzu'* according to the order of *juzu'* (volumes) in the Qur'an. The first *juzu'* is the complete interpretation of sūrah al-Fatihah and surah al-Baqarah which is until verse 141 only. The second *juzu'* was called *juzu' Sayaqul* in conjunction with the first time in the verse 142 as the beginning of the interpretation of *Sayaqūlu al-Sufahā'*. It contains the interpretation of verse 142 surah al-Baqarah until verse 252. While the third *juzu'* contains the interpretation of verse 253 until the final verse of surah al-Baqarah which is verse 286. For this *juzu'*, Shaykh al-Marbawi named it as *juzu' Tilka al-Rusul*. This book of *tafsir* completed written in 22 Rabiul Awal 1357H equivalent to 23 May 1938. *Tafsir Qur'an al-Marbawi Juz Alif Lam Mim* was printed by al-Maṭba'ah al-Marbawiyah in Cairo, Egypt.

#### 2.6.1.3 *Tafsir Qur'an Marbawi Ringkas*<sup>102</sup>

The Manuscript of the *Tafsir Qur'an Marbawi Ringkas* consists of 247 pages and was written by al-Marbawi on 16 Jamadil Awwal 1338 equivalent to 3 July 1939. It contains the interpretation of sūrah al-Fāṭihah until sūrah al-Isra'. However, there are several pages of mashaf al-Qur'an which have not been interpreted and only posted as one page of Qur'an text. In terms of writing style, al-Marbawi writes only the initial part of the

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<sup>100</sup> Translation: I did not merely transfer the contents of the commentary here; rather, I brought forth any issues from other commentaries, the names of which are mentioned at the beginning and end, along with their respective problems. Al-Shaykh Muhammad Idris al-Marbawi al-Azhari. 1964. *Tafsir Quran Marbawi Surah Yasin*. Mesir: Maṭba'ah al-Anwar. pp.2.

<sup>101</sup> Abdul Salam Muhamad Shukri, "Al-Sheikh Dr. Muhammad Idris al-Marbawi's Contribution," 88; Mustaffa, *Khazanah tafsir di Nusantara: penelitian terhadap tokoh dan karyanya di Malaysia, Brunei Darul Salam, Singapura dan Thailand*, 82-93.

<sup>102</sup> Haziyah Hussin et al., "Pemikiran Tafsir Sheikh Mohamed Idris al-Marbawi," 24-34

verses to be interpreted, then interprets it briefly. The interpretation method used is likely a translation of the meaning of Qur'an verses in Malay language.

#### 2.6.1.4 *Qur'an Bergantung Makna Melayu*<sup>103</sup>

*Qur'an Bergantung Makna Melayu* is a form of manuscript which was written in classical Malay language and contains the interpretation of surah al-Fātiḥah until surah al-An'ām, verse 14. Shaykh al-Marbawi started to write this manuscript on 21 Sha'ban 1375H equivalent to 2<sup>nd</sup> April 1956 in Cairo as recorded on the front page of the manuscript. The further explanation about this work will be explained in subtopic 3.3.

#### 2.6.1.5 *Tafsir Quran Marbawi Surah Yasin*<sup>104</sup>

*Tafsir Quran Marbawi Surah Yasin* contains only the interpretation of sūrah Yasin. It contains 574 issues related to the laws of the Quran. Shaykh al-Marbawi wrote it during his stay in Egypt and completed the writing in 1966. The first part of this book was printed in Sya'ban 1383 equivalent to January 1964 as stated on the front page of the book. It was printed by Maṭba'ah al-Anwār which was owned by his friend in Egypt.

To sum up, Qur'ānic commentary written by Shaykh al-Marbawi consist of two styles (*uslūb*), firstly, *tafsīr taḥlīlī* (analytical exegesis) and secondly, translated works. *Tafsir Qur'an al-Marbawi Juz Alif Lam Mim*, *Tafsir Quran Marbawi Surah Yasin* and *Qur'an Bergantung Makna Melayu* are *tafsīr taḥlīlī*, while *Tafsir Surah Yasin Bahasa Melayu* and *Tafsir Qur'an Marbawi Ringkas* are translated works.

## 2.6.2 His works in other Islamic disciplines

Among the works of Shaykh al-Marbawi published are:

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<sup>103</sup> Ibid, 24-34

<sup>104</sup> Nor Azlida Aziz, "Metodologi Pentafsiran Sheikh Muhammad Idris al-Marbawi," 41; Monika et. al., *Sumbangan Syeikh Idris Al-Marbawi Dalam Memartabatkan Al-Quran Dan Al-Sunnah: Tumpuan Kitab Tafsir Surah Yasin*, 317-340.

### 2.6.2.1 *Ḥadīth*

#### 2.6.2.1.1 *Bahr al-Mādhī: Sharh Mukhtasar Sahīh al-Tirmidhī*

The title *Bahr al-Mādhī*, which translates to "Sea of Honey," serves as an elucidation of the ḥadīths of Prophet Muḥammad (SAW), carefully selected from the book *Sunan al-Tirmidhī*. Originally written in classical Malay, the book retains its accessibility for the present generation. First published in Egypt in the Jawi edition in 1933M (equivalent to 1352H), the book spans 11 volumes and comprises 22 sections. It encompasses 2772 ḥadīths presented as chapters and discussion topics, along with 8265 discussions addressing matters pertaining to both worldly and afterlife affairs.<sup>105</sup>

#### 2.6.2.1.2 *Bulūgh al-Marām Serta Terjemah Melayu*

It is the translation and commentary on the ḥadīths found in the book *Bulūgh al-Marām* by Ibn Ḥajar al-‘Asqalānī.<sup>106</sup>

#### 2.6.2.1.3 *Kitab Idangan Guru Sahīh al-Bukhārī dan Muslim*<sup>107</sup>

Written in 1934, this book is a translation and commentary on selected ḥadīths from Ṣaḥīḥ al-Bukhārī and Muslim.<sup>108</sup>

### 2.6.2.2 *Fiqh*

#### 2.6.2.2.1 *Punca Agama dan Pati Hukum Ibadat (The foundation of Religion and the Essence of Rules of ‘Ibādah)*

The third edition of the book was printed by al-Maṭba‘ah al-Marbawiyah in 1939. This book is structured in a question-and-answer format, covering various issues related to

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<sup>105</sup> Faisal, *Biografi Ulama Malaysia Mohamed Idris al-Marbawi Penulis Karya Agung Bahr Al-Madhi*, 39-59.

<sup>106</sup> Ibid, 39-59.

<sup>107</sup> Faisal, *Biografi Ulama Malaysia Mohamed Idris al-Marbawi Penulis Karya Agung Bahr Al-Madhi*, 39-59.

<sup>108</sup> Ibid, 39-59.

theology (*tawhīd*), jurisprudence (*fiqh*), and mysticism (*taṣawwuf*). It consists of 83 questions and answers, including 17 in the section on Uṣūl al-Dīn (fundamentals of religion), 60 in the section on the Essence of Worship Laws, and 6 addressing *taṣawwuf*. The purpose of this writing is to introduce fundamental matters for those who are new to the study of Islamic laws and for those who find it challenging to remember.<sup>109</sup>

#### 2.6.2.2.2 Nizām al-Hayāh Peraturan Hidup Umat Islam (Law of Life)

Shaykh al-Marbawi wrote this book in 1938, addressing 36 contemporary issues related to the Muslim community. The purpose of the book is to elucidate the causes of discord and disputes among Muslims and to provide guidance on overcoming them.<sup>110</sup>

#### 2.6.2.2.3 Asas Islam (Usūl al-Islām) (Fundamentals of Islam)

This book discusses the fundamental aspects of performing ablution (*wuḍūʿ*) and prayers, accompanied by illustrations.<sup>111</sup>

#### 2.6.2.3 Malay-Arabic Dictionary

##### i. Kamus al-Marbawi<sup>112</sup>

This dictionary was first published in 1937 in the Malay language, utilizing Arabic script. It is available in two sizes large and small and has been published by various companies, including Dār al-Nuʿmān and Dār al-Fikr. The dictionary comprises 18,000 Arabic words with corresponding Malay meanings, and 700 words are elucidated with pictures. It is written in the Jawi script and is organized for easy readability and comprehension. The dictionary consists of two volumes: the first volume spans 384 pages, and the second volume comprises 401 pages. Each volume contains 18,000 Arabic sentences with Malay translations and several hundred illustrative images. The entries are arranged alphabetically from the Arabic letter "*alif*" to "*ya*" and are based on

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<sup>109</sup> Ibid, 24-25.

<sup>110</sup> Ibid., 25.

<sup>111</sup> Ibid, 25.

<sup>112</sup> Ibid, 18-20.

verbs, encompassing all their derivatives. In addition to providing meanings, the author includes examples of how the words are used in Arabic, particularly as found in religious texts or verses from the Quran, in certain sections. Since its initial publication in 1937, the Shaykh al-Marbawi Dictionary has been reprinted at least 25 times and has undergone additions and improvements by its author.<sup>113</sup>

- ii. *Kamus Melayu-Arab Bergambar*
- iii. *Tauladan Belajar Arabnya yang Senang*
- iv. *Qāmūs al-Jayb ‘Arabī-Melayu Latin*

#### 2.6.2.4 Encyclopedia

- i. *Kitab Perbendaharaan Ilmu 14H (Encyclopaedia of Knowledge in 14 Hijrah)*
- ii. *Mu‘jam al-Kā’ināt (Lexicon of the Existent Things)*

It was published in 1957 by Maṭba‘ah al-Marbawiyah. This book, written in Arabic, discusses the uses of plants in the field of medicine, the origins of diseases, and methods of treatment and prevention.<sup>114</sup>

#### 2.6.2.5 Magazines

- i. *Majalah Pengasoh*
- ii. *Seruan al-Azhar (Call of Azhar)*<sup>115</sup>

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<sup>113</sup> Ibid, 18-20.

<sup>114</sup> Faisal, *Biografi Ulama Malaysia Mohamed Idris al-Marbawi Penulis Karya Agung Bahr Al-Madhi*, 18-20.

<sup>115</sup> "Seruan Al-Azhar" (The Call of Al-Azhar) is a periodical that was established in October 1925 by Indonesian and Malay students studying at the Al-Azhar University in Cairo. This journal was created as a platform for these students to associate themselves with their homeland while also sharing their ideas for the betterment of their people and their birthplace. One of the active contributors to this journal was Ahmad' Atta Allah Suhaimi<sup>1</sup>. The periodical played a significant role in promoting intellectual exchanges and modernist ideas from Egypt to Southeast Asia.

## 2.7 AWARD

On the 5<sup>th</sup> of July 1980, Shaykh al-Marbawi awarded an honorary doctorate (Ph.D) in literature from The National University of Malaysia when he was 87 years old. Seven years later, he was chosen as the first recipient of National Maal Hijrah award on 1 Muharram 1408H /1987. Next, on 19 April 1988, Shaykh al-Marbawi awarded '*Pingat Ahli Mahkota Perak*' by Sultan Azlan Shah. After 15 years of his demise, he awarded as '*Tokoh Anugerah Penulis Pentas Perak*' from the Perak crown prince, Raja Nazrin on 28 February 2004. The award was received by his daughter Mariam binti Muhamed Idris al-Marbawi.<sup>116</sup> As a conclusion, due to Shaykh al-Marbawi's enormous contribution to Islamic studies in the Malay world, he received various award during his life as well as after his demise.

## 2.8 HIS DEMISE

Shaykh al-Marbawi passed away on Friday, October 13, 1989,<sup>117</sup> at 8:40 a.m. at Ipoh General Hospital, following a 40-day illness, of which 28 days were spent in the hospital ward.<sup>118</sup> He was laid to rest at the Islamic Cemetery of Kampung Lubuk Merbau,<sup>119</sup> beside the grave of his first wife, Hajah Khadijah binti Muhammad Adham.<sup>120</sup> Although his passing marked the end of an era, his intellectual legacy and contributions to the community endure and continue to be recognised within scholarly and religious circles.

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<sup>116</sup> Muhammad Mustaqim Mohd Zarif, "The *Bahr al-Mādhi* of Sheikh Muhammad Idris al-Marbawi," 61-80; Abdul Salam Muhamad Shukri, "Al-Sheikh Dr. Muhammad Idris al-Marbawi's Contribution," 87-112; Latifah Abdul Majid, *The Bahr Al-Madhi of Shaykh Idris al-Marbawi*, 52-93; Mustaffa Abdullah, *Khazanah Tafsir di Malaysia*, 82-93; Nor Azlida Aziz, "Metodologi Pentafsiran Sheikh Muhammad Idris al-Marbawi," 16-119; Mustaffa, *Khazanah tafsir di Nusantara: penelitian terhadap tokoh dan karyanya di Malaysia, Brunei Darul Salam, Singapura dan Thailand*, 31-46.

<sup>117</sup> Faisal, *Metodologi Penulisan Mohamed Idris al-Marbawi dalam Bahr al-Madhi*, 38.

<sup>118</sup> Tengku Yusuff, *Tokoh Ulama' Perak Darul Ridzwan, Pendang: Pustaka Alam Melayu*, 124-134.

<sup>119</sup> Faisal, *Metodologi Penulisan Mohamed Idris al-Marbawi dalam Bahr al-Madhi*, 38.

<sup>120</sup> Tengku Yusuff, *Tokoh Ulama' Perak Darul Ridzwan, Pendang: Pustaka Alam Melayu*, 124-134; Faisal, *Metodologi Penulisan Mohamed Idris al-Marbawi dalam Bahr al-Madhi*, 38.

## 2.9 CONCLUSION

In conclusion, Shaykh al-Marbawi is a significant figure in Islamic scholarship in the Malay Archipelago, greatly impacting his peers and future generations. Born in 1896 in Makkah, and raised in Malaysia, his early education and scholarly pursuits led him to al-Azhar University in Egypt, where he honed his expertise in Islamic studies. Throughout his prolific career spanning over five decades in Egypt, Shaykh al-Marbawi authored numerous significant works across various disciplines such as Qur'anic exegesis, ḥadīth, fiqh, and Arabic lexicography. His contributions not only enriched the Islamic literary landscape but also addressed contemporary socio-political and cultural challenges faced by the Malay-Muslim community under British colonial rule.

Beyond his scholarly achievements, Shaykh al-Marbawi was honored with several awards, including an honorary doctorate and recognition for his literary contributions. His legacy endures through his enduring works and the educational institutions he helped establish. By advocating for Islamic principles and values, Shaykh al-Marbawi left an indelible mark on Islamic scholarship in Malay Archipelago, emphasizing the importance of knowledge, unity, and adherence to Islamic teachings for societal well-being and progress. His life serves as an exemplary model of dedication, scholarship, and service to the Muslim community and humanity at large.

The next chapter discusses the method of Qur'ān interpretation by Shaykh al-Marbawi in the book *Qur'an Bergantung Makna Melayu*.

**CHAPTER THREE**

**SHAYKH AL-MARBAWI'S METHOD OF QUR'AN**

**INTERPRETATION IN *QUR'AN BERGANTUNG MAKNA***

***MELAYU***

**3.1 INTRODUCTION**

Al-Qur'ān is a *wahy* (divine revelation) from Allah S.W.T. to Prophet Muhammad P. B. U. H. through the angel Jibril A.S.. The function of the Prophet is to explain the Qur'ān. Later on, Muslim scholars developed a number of the methods of Qur'ānic interpretation in which the most popular are *tafsīr bi al-ma'thūr* (narrative interpretation) and *tafsīr bi al-ra'yi* (reasoning interpretation). *Tafsīr bi al-ma'thūr* relies on established traditions, including the sayings and actions of Prophet Muḥammad (ḥadīth), the consensus of Islamic scholars (*Ijma*), and analogical reasoning (*Qiyas*). Meanwhile, *tafsīr bi al-ra'yi* involves the use of personal reasoning and opinion in the interpretation of the Qur'ānic verses. It permits a broader interpretation that can adjust to evolving circumstances and contexts, but it necessitates a profound grasp of the Arabic language, Islamic history, and Islamic sciences. Scholars such as Ibn Taimiyyah has regarded these two methods as the best method of interpretation in obtaining the authentic understanding of the Qur'ānic verses.<sup>121</sup>

The emerging of the *Qur'ān Bergantung Makna* by Shaykh al-Marbawi is a continuity of earlier *tafsīr* works in Malaysia in particular and Malay Archipelago in general. Shaykh al-Marbawi initiated to write this writing in 1956 and he owned a distinctive approach and method of interpreting the verses pertaining *‘aqidah, fiqh* and social (*ijtimā'ī*). In this chapter, the study analyses Shaykh al-Marbawi's method of Qur'ān interpretation in *Qur'an Bergantung Makna Melayu*. The discussion is divided into three major topics, which are preceded by an explanation of the significance of *Qur'an Bergantung Makna Melayu* in the development of Malay Qur'ānic commentary

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<sup>121</sup> Ibn Taimiyyah, Ahmad bin ‘Abd al-Halim, *Muqaddimah fī Uṣūl al-Tafsīr*, in Muḥammad Ṣāliḥ al-Uthaymīn, *Sharḥ Muqaddimah al-Tafsīr* (Riyāḍ: Dār al-Waṭan, 1415H/1995), 15.

writing in Malaysia. The second topic is the introduction to the *Qur'ān Bergantung Makna* and lastly, the method of interpreting the Qur'ān applied by Shaykh al-Marbawi.

### 3.2 THE SIGNIFICANCE OF *QUR'ĀN BERGANTUNG MAKNA MELAYU* IN THE DEVELOPMENT OF MALAY QUR'ĀNIC COMMENTARY WRITING IN MALAYSIA

Qur'ānic exegesis in Malaysia began in the late 17<sup>th</sup> century and early 18<sup>th</sup> century. Nevertheless, the activity of writing, translation, and study more widely developed in the 19<sup>th</sup> century, along with expansion of *pondok* (religious school)<sup>122</sup> and continues until now. Based on the Haziyah's study,<sup>123</sup> there are 39 books of Malay *Qur'ānic* commentary that published starting from the late 1920s to the 1990s.

However, data obtained by Haziyah studies changed after the emergence of the *Qur'an Bergantung Makna Melayu* in the heritage of Qur'ānic commentary in Malaysia. The changes occurred in the 1950s only and it's illustrated in the table below:

Table 1.1: List of commentary in Malaysia (1950s)

Decade	Year of first Publication	Name of Tafsīr Books	Author/ Translator
1950s	1950	<i>Tafsīr al-Rawi (Juzuk 'Ammā)</i>	Haji Yusuf bin Abdullah
	1956	<i>Qur'an Bergantung Makna Melayu</i>	Mohamed Idris al-Marbawi al-Azhari
	1957	<i>Ramuan Rapi dari Arti Surah al-Kahf</i>	Haji Mohamad Nor Ibrahim
	1958	<i>Falsafah Kiamat dari surah al-Naba'</i>	Yusuf Zaky Yacob
	1959	<i>Terjemahan al-Quran surah al-Baqarah</i>	Yusuf Zaky Yacob

<sup>122</sup> Ismail, Perkembangan Pengajian dan Penulisan Tafsir di Malaysia, 9-10 & 91; Haziyah & Latifah, *Early development of Quranic exegesis in Malaysia*, 1736

<sup>123</sup> Haziyah Hussin, Mazlan Ibrahim, Latifah Abdul Majid, Kharuddin Mohd Amin, Sabri Mohamad, Fadlan Mohd Othman, Mohd Arif Nazri & Faisal Ahmad Shah. (2012). The trend of Malay Quranic commentary writing in Malaysia in the 20<sup>th</sup> century. *Journal of Applied Sciences Research* 8(8): 4343-4349. [http://www.aensiweb.com/jasr/jasr\\_August\\_2012.html](http://www.aensiweb.com/jasr/jasr_August_2012.html). (Accessed on 21 February 2021).

In the grey row of the table, it depicts that *Qur'an Bergantung Makna Melayu* by Shaykh Mohamed Idris al-Marbawi al-Azhari is the second tafsīr book that produced in the 1950s and it makes an increase of the total of *tafsīr* book to five books compared to the data from Haziyah's study which mentioned only four books in this decade. Overall, *tafsīr* books that emerge at the same decades with *Qur'an Bergantung Makna Melayu* are *Tafsir al-Rawi (Juzuk 'Ammah)*, *Ramuan Rapi dari Arti Surah al-Kahf*, *Falsafah Kiamat dari Surah al-Naba'* and *Terjemahan al-Quran surah al-Baqarah*.

### 3.3 INTRODUCTION TO THE *QUR'AN BERGANTUNG MAKNA MELAYU*

The discussion of the introduction of *Qur'an Bergantung Makna Melayu* is divided into five subtopic i.e background of *tafsīr*, significance of writing, features of *Qur'an Bergantung Makna Melayu*, references of *Qur'an Bergantung Makna Melayu* and northern dialect language in interpretation of *Qur'an*.

#### 3.3.1 Background of *Tafsīr*

Shaykh al-Marbawi started to write *Qur'an Bergantung Makna Melayu* on 21 Sya'aban 1375H equivalent to 2<sup>nd</sup> April 1956 in Cairo, Egypt as recorded on the front page of the manuscript. This is a handwriting manuscript which has not been published by the author. It was written in a classical Malay language and *jawi* script with 377 pages including the title index. *Qur'an Bergantung Makna Melayu* contains the interpretation of chapter al-Fātiḥah until al-An'ām, verse 14. In addition, there are 19 verses i.e. verse 15 until 34 in the surah al-An'ām where the author only wrote the Qur'anic text without commentary.<sup>124</sup> It is, however, could not be figured out on what reason Shaykh al-Marbawi did not complete the interpretation of these verses.

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<sup>124</sup> Muhammad Idris al-Marbawi al-Azhari, *Qur'an Bergantung Makna Melayu* (Kaherah: n.p., 1956), 333-338.

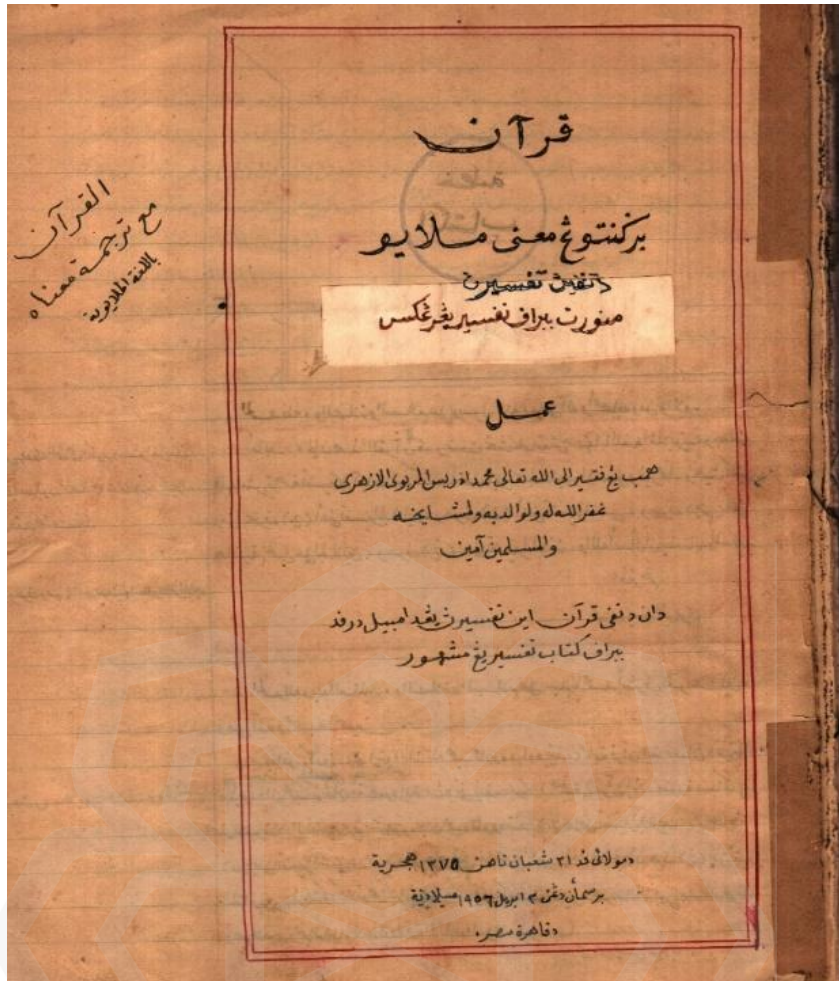


Figure 3.1: Cover page of *Qur'ān Bergantung Makna Melayu*

### 3.3.3 Significance of Writing

The publication of Qur'ānic commentary writing among exegetes, especially Malay scholars, is due to a certain urge or encouragement. This led them to be able to stretch their time and devote their energy so that the works could be fully produced.

Shaykh al-Marbawi in the preface of his work, *Qur'an Bergantung Makna Melayu* does not mention clearly the factor that prompted him to write this *tafsīr* book. However, he quoted verse of the Qur'ān from surah al-Isrā' verse nine: Allah (S.W.T.) has said:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ  
الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

Surely this Quran guides to that which is most upright and gives good news to the believers who do good that they shall have a great reward.<sup>125</sup>

Based on this verse, it could be assumed that the factor of writing this *tafsir* book is for Muslims to make al-Qur'an as the most accurate source of reference and guidance to gain well-being and excellence in their life.

In addition, *Qur'an Bergantung Makna Melayu* was written in Malay language which contains the translation of the meaning of verses of the Qur'an word by word and its interpretation based on several well-known *tafsir* books to make it easier for readers to understand it. This statement is mentioned by him:

*Maka telah hamba taruh di bawah tiap-tiap kalimah Qur'an itu maknanya dengan bahasa Melayu. Dan hamba terangkan maksud ayat-ayatnya di tepi tiap-tiap muka (şafhah) Qur'an ini. Menurut sebagai yang tersebut di dalam tafsir-tafsir yang masyhur. Diharapkan kepada Tuhan umum memanfaatkannya bagi bangsa Melayu khususnya orang-orang Islam umumnya.*<sup>126</sup>

Therefore, it could be inferred that the factor prompting Shaykh al-Marbawi to write this writing was to facilitate Muslims especially Malay community who did not understand Arabic language in order to take advantage of what is contained in the Qur'an for the worldly life and the Hereafter. In addition, since the *tafsir* does not cover the entire Quran, he detailed the *tafsir* discussions to be suitable for the middle and lower classes.<sup>127</sup>

### 3.3.3 Features and Writing Style of *Qur'an Bergantung Makna Melayu*

*Qur'an Bergantung Makna Melayu* is written in *kajang* paper (single line paper) which used two types of pen colors, black and red. The writer used a black ink pen to write texts, while red ink pen is used for illustrations of text body boxes with one line and a

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<sup>125</sup> Qur'an 17: 9.

<sup>126</sup> Al-Marbawi, *Qur'an Bergantung Makna Melayu*, 2. This phrase means 'So I put it under every word in the Qur'an that means something in Malay. And I explain the meaning of the verses on every page of the Qur'an according to the popular interpretations. It is hoped that the entire Malay community, particularly Muslims in general, will use and benefit from it'.

<sup>127</sup> Ahmad Bazli Ahmad Hilmi et al., "Aspek Pemikiran dan Metodologi Penyampaian al-Marbawi," 79-95.

box that contains Qur'ānic verses with two lines. These features have similarities with other Malay manuscript features, as Asmak et. al.<sup>128</sup> noted that the use of black ink pen as the main color and red ink as the second color.

This writing begins with *Khuṭbat al-Kitāb* (book preface) and that followed by *basmalah*, a praise to Allah (S.W.T.), *ṣalawat* on Rasulullah (P.B.U.H.) and the word *'amma ba'd*. Then, it explains the author writing technique which used several letter symbols as a reference point to certain books. The preface is written in two languages, Arabic and Malay.



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<sup>128</sup> Asmak Haji Ali, Fatimah Haji Salleh, and Che Zaharah Abdullah, “Penulisan Manuskrip Melayu Islam: Satu Tinjauan Awal,” in *Prosiding Seminar Serantau Manuskrip Melayu dan Kearifan Tempatan* (2013).

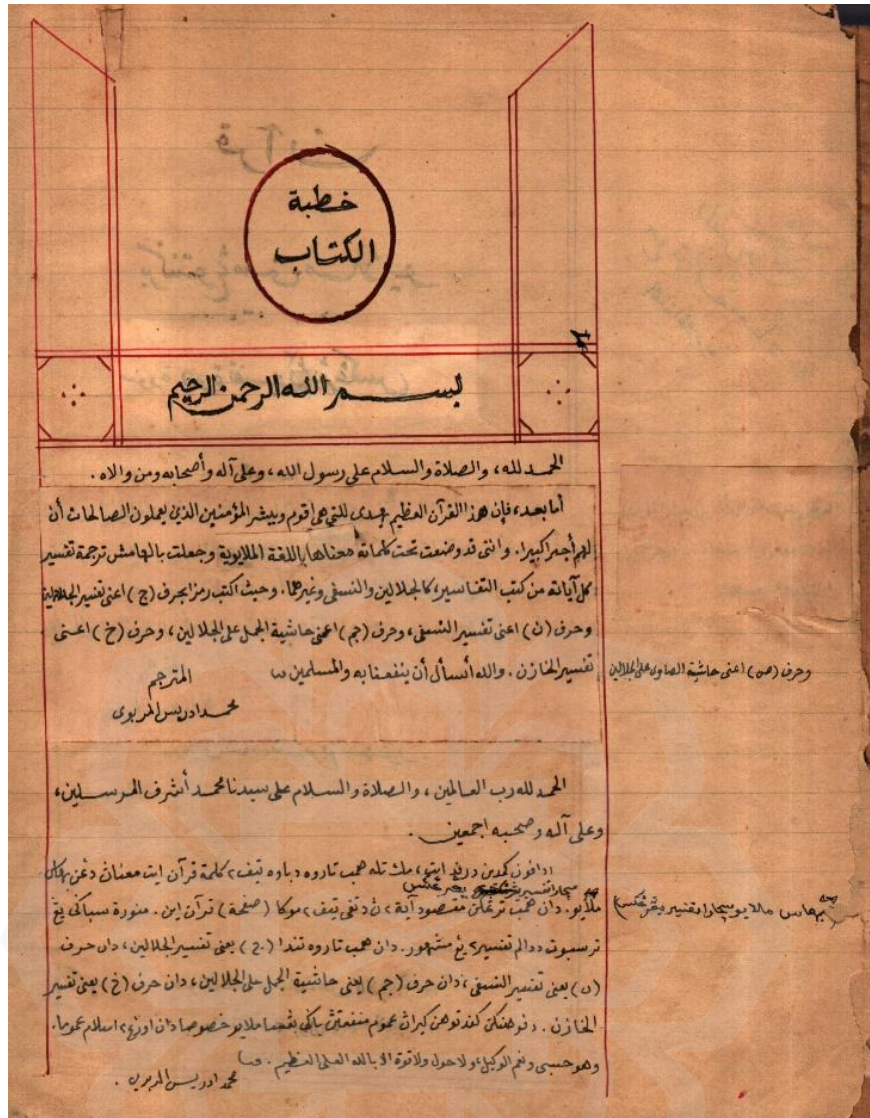


Figure 3.2: Preface of *Qur'ān Bergantung Makna Melayu*

The body of *Qur'ān Bergantung Makna Melayu*'s text consists of two parts. The first part is a box divided into two columns. The first column contains the introduction of the surah, the number of verses and the position of the surah either *Makkiyyah* or *Madaniyyah*. The second column contains a group of verses from the *Qur'ān* that will be interpreted while at the bottom, there is a translation of the meaning of the word by word. These verses were written using *Rasm al-'Uthmānī*.

The second part is the explanation of the meaning of the verses of the Qur’ān. Shaykh al-Marbawi wrote the number of verses and complete texts or fragments of the verse, then interpreted them. The verses of the Qur’ān in this section are written using *rasm imlā’i*, for instance مالک يوم الدين.<sup>129</sup>

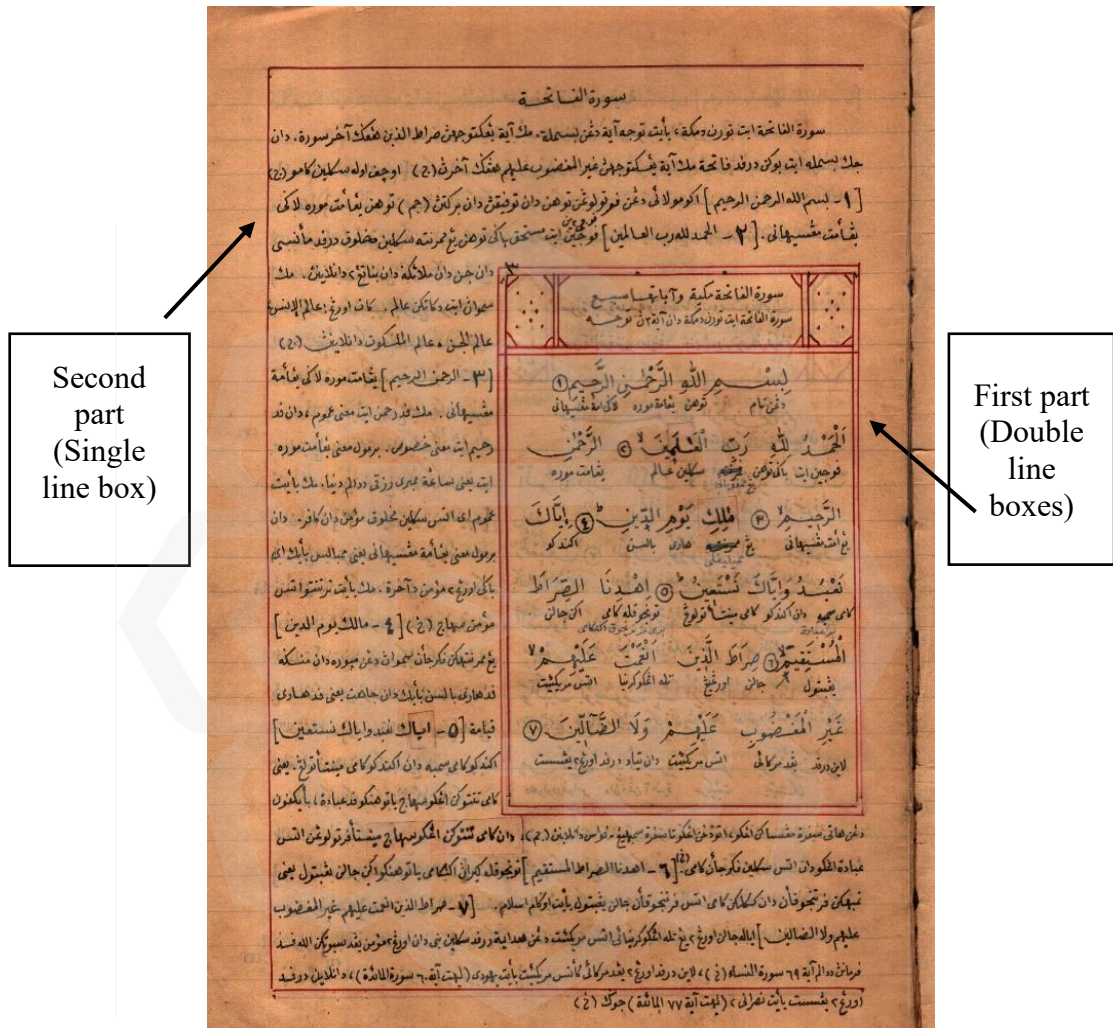


Figure 3.3: An Example of Body Text of *Qur'an Bergantung Makna Melayu*

<sup>129</sup> Al-Marbawi, *Qur'an Bergantung Makna Melayu*, 3.

In this interpretation, the reader will find reference symbols, namely: the letter (ج) for *Tafsīr al-Jalālayn*; the letter (ن) is derived from *Tafsīr al-Nasaftī*; letter (جم) for *Hāshiyat al-Jamāl ‘alā al-Jalālayn*; letter (خ) for *Tafsīr al-Khāzin*, while the letter (اه) as the end of the explanation which means *intaha* (end). *Hāshiyat al-Jamāl ‘alā al-Jalālayn*

### 3.3.4 Sources of *Qur’an Bergantung Makna Melayu*

As mentioned by Shaykh al-Marbawī in the book preface, he referred to four *tafsīr* book, namely *Tafsīr Jalālayn*, *Tafsīr al-Khāzin*, and *Hāshiyat al-Jamāl ‘alā al-Jalālayn*. Here are examples of his citations from each *tafsīr* books:

#### 3.3.4.1 *Tafsīr al-Jalālayn*

In the *Qur’an Bergantung Makna Melayu*, Shaykh al-Marbawī used the letter (ج) to illustrate that he referred to *Tafsīr Jalālayn*<sup>130</sup> to interpret Qur’ān verses. The example of his citation from *Tafsīr Jalālayn* is the issue of imitating the verse or surah of the Qur’ān which came in the light in verse eight and nine Surah Āl ‘Imrān.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ  
 الْوَهَّابُ ﴿٨﴾ رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ  
 الْمِيعَادَ ﴿٩﴾

<sup>130</sup> It was authored by Jalāl al-Dīn al-Maḥallī (d.864H) and Jalāl al-Dīn al-Suyūṭī. Jalāl al-Dīn al-Maḥallī began the commentary from the beginning of surah al-Kahf and ended with the last of the Qur’ān. Then he commented on surah al-Fātiḥah and after its completion he passed away. The rest of al-Qur’ān was commented by Jalāl al-Dīn al-Suyūṭī by adopting the methodology of the previous author (al-Dhahabī, *al-Tafsīr wa al-Mufasssīrūn*, 38-39).

(They pray to Allah by saying :) “O Lord! Do not cause our hearts to go astray after You have guided us; and bestow upon us Your mercy; surely You and only You are the Munificent Giver of Bounties without measure. Our Lord! You will surely gather all mankind together before You (to be recompensed) upon a day (the Hour of Doom) of which there is no doubt.” Surely Allah will not fail to fulfil His promise.<sup>131</sup>

He quoted from *Tafsīr Jalālayn*:

Kata al-<sup>c</sup>Allāmah al-Jalāl al-Suyūṭī: bermula dengan maksud berdoa dengan yang demikian itu ialah menerangkan bahawasanya yang dipentingkan oleh mereka itu ialah pekerjaan Akhirat. Sebab itulah telah bermohon mereka itu akan ketetapan atas pertunjukan sampai mencapai mereka itu akan pahalanya.”<sup>132</sup>

#### 3.3.4.2 *Tafsīr al-Khāzin*

Another source which was frequently referred to by al-Marbawi was *Tafsīr al-Khāzin*<sup>133</sup> or known as *Lubāb al-Ta’wīl fī Ma’ānī al-Tanzīl* written by al-Khāzin. Shaykh al-Marbawi used the letter (خ) to illustrate that he cited *Tafsīr al-Khāzin* in his interpretation. An example of referring to this book is:

Verse three of Surah al-Fātiḥah which describes the meaning of *al-rahman* and *al-rahīm*.

الرَّحْمَنُ الرَّحِيمُ

The Beneficent, the Merciful.<sup>134</sup>

According to *al-Khāzin* as cited by Shaykh al-Marbawi, the most beneficial is the meaning of *al-rahmān*. It means that Allah (S.W.T.) is most generous in supplying sustenance and livelihood to all creatures, including *Mu’mins* (believer) and *Kāfirs*

<sup>131</sup> Qur’ān 3: 8-9.

<sup>132</sup> Al-Marbawi, *Qur’an Bergantung Makna Melayu*, 138. This phrase means ‘As said by al-<sup>c</sup>Allamah al-Jalal al-Suyuti, the meaning of verse nine *Surah ‘Ali Imran* is they (those who are well-grounded in religious knowledge) are concerned about matters in the Hereafter. So they have sought prayer to be given a strong heart with Allah’s (S.W.T.) guidance in order that they may be rewarded’.

<sup>133</sup> The author of this *tafsīr* is Imam <sup>c</sup>Abd Allah bin Muḥammad known as al-Khāzin (d.741H). The original title of this *tafsīr* was *Lubāb al-Ta’wīl fī Ma’ānī al-Tanzīl* but is popularly known as *Tafsīr al-Khāzin*.

<sup>134</sup> Qur’ān 1: 3.

(non- believer). While *al-rahim* means most forgiving, it refers to rewarding good deeds in the hereafter exclusively for mu'min.<sup>135</sup>

#### 3.3.4.3 *Hāshiyat al-Jamāl 'alā al-Jalālayn*

Shaykh al-Marbawi referred to *Hāshiyat al-Jamāl 'alā al-Jalālayn* when commenting on the issue of *taqwā* (God-conscious) characteristics and its levels in the following verse:

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾

This Book is without doubt (as regard to its divine origin and perfection), a guide for those who are God-conscious (*taqwā*).<sup>136</sup>

He quoted from *Hāshiyat al-Jamāl 'alā al-Jalālayn*:

*Lagi yang menunjuk bagi orang-orang yang jadi takwa, dengan sebab menjunjung suruh-surahan Allah dan menjauhi tegah-tegahannya. Maka ini taqwā al- khāwaṣ namanya. Yang lebih daripadanya taqwā khāwaṣ al-khāwaṣ: iaitu orang yang menjauhkan barang yang memberi bimbang daripada Tuhan. Dan yang lebih kurangnya iaitu taqwā al- 'awām iaitu orang yang menjauhkan kufar dengan iman (كفر).<sup>137</sup>*

According to *Hāshiyat al-Jamāl 'alā al-Jalālayn*, as cited by Shaykh al-Marbawi, *taqwā khawāṣ* are people who obey what Allah (S.W.T.) commands and refrain from his prohibitions. While *taqwā khāṣ al-khawāṣ* refers to those who avoid doing anything that distracts them from or causes them to forget Allah (S.W.T.), *taqwā al- 'awām* refers to those who refrain from disbelieving with faith. *Taqwā khawāṣ al-khawāṣ* is the highest level, followed by *taqwā khawāṣ* and finally *taqwā al- 'awām*.

Overall, in terms of writing and citing references, Shaykh al-Marbawi only mentions references in some parts of the verses. It is expected that as an author, he

<sup>135</sup> Al-Marbawi, *Qur'an Bergantung Makna Melayu*, 3.

<sup>136</sup> Qur'an 2: 2

<sup>137</sup> Translation: "Furthermore, the indication for those who attain righteousness is by upholding the commands of Allah and avoiding His prohibitions. This is known as the special *taqwā* (piety). Beyond this is the most special *taqwā*: that is, the one who distances themselves from anything that leads them astray from God. And lesser than this is the general *taqwā*, which refers to those who keep away from disbelief through faith (iman)." Al-Marbawi. (1956). *Ibid.* pp. 4.

would have read all those references, but practically speaking, he only mentions some as evidence for his interpretation. For example, when he interprets verse 191 of Surah Āl ‘Imrān regarding those who remember Allah in various situations, whether standing, sitting, or lying down. They reflect on the creation of the heavens and the earth and acknowledge that everything was not created without purpose. Allah S.W.T. says:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ  
السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth: Our Lord! Thou hast not created this in vain! Glory be to Thee; save us then from the chastisement of the fire.<sup>138</sup>

This can be demonstrated through the interpretation of Shaykh al-Marbawi, namely:

*Sekalian yang berzikir mereka itu akan Allah Taala hal keadaannya berdiri, dan duduk dan atas lambung mereka itu yakni dengan menyengeng atas lambung kanan atau kiri. Dan diriwayatkan daripada Ibn Abbas pada makna, itu ertinya sembahyang mereka itu dengan tiga sifat itu sekira-kira kuasa. Dan memikir mereka itu pada kejadian tujuh petala langit dan bumi, yakni memikirkan pada sifat tujuh petala langit dan bumi yang ajaib (fikirkan ayat 27-33 Sūrat al-Nāzi'āt mathalan), supaya mengambil dalil dengan dia atas tinggi kekuasaan yang menjadikannya, kemudian berkata orang-orang yang memikirkan itu: Ya Tuhanku, tiada Engkau jadikan ini makhluk yang kami lihat akan dia ini sia-sia, bahkan semuanya dalil atas sempurna kekuasaan-Mu (seperti dalam ayat 65-72 Surah al-Nahl mathalan) dan seperti (ayat 4-17 Surah al-Nahl).<sup>139</sup>*

<sup>138</sup> Qur'ān, 3: 191.

<sup>139</sup> Translation: All those who engage in remembrance of Allah Taala [the Exalted], their condition will be standing, sitting, and lying on their sides, whether it be on the right or left. It is narrated from Ibn Abbas regarding the meaning [of this], it means their prayer with these three attributes, approximately as much as they are capable. They contemplate the creation of the seven heavens and the earth, that is, they contemplate the marvelous attributes of the seven heavens and the earth (reflect on verses 27-33 of Surah al-Nazi'at for example), to take evidence from them regarding the greatness of the power that created them. Then those who contemplate say: 'O our Lord, You did not create these creatures that we see in vain, rather all of them are evidence of Your perfect power' (similar to verses 65-72 of Surah al-Nahl for example) and like (verses 4-17 of Surah al-Nahl). Al-Marbawi, *Qur'an Bergantung Makna Melayu*, 198.

Furthermore, this study found that Shaykh al-Marbawi referred to more than one exegesis book when interpreting the verse of the Qur'ān. This is evidenced by his interpretation of verse 96 of Surah Āl 'Imrān, which reads:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٩٦﴾

Most surely the first house appointed for men is the one at Bekka, blessed and a guidance for the nations.<sup>140</sup>

Shaykh al-Marbawi interpreted the verse above as:

Bahawasanya awal rumah yang diletakkan di bumi kerana ibadat bagi orang-orang, ialah yang di Mekah al-Mukarramah, telah dibangunkan dia oleh malaikat dahulu daripada dijadikan Adam, dan dibina oleh Adam akan Baitul Maqdis kemudian daripada bina Adam akan Baitullah yang dibina oleh malaikat (جم, ص). Hal keadaan Mekah itu diberkatkan dia, dan petunjuk bagi sekalian alam kerana kiblat mereka itu (ج).<sup>141</sup>

The example of interpretation clearly indicates that Shaykh al-Marbawi refers to three books of exegesis, namely *Tafsīr al-Nasafī*, *Tafsīr Jalālayn*, and *Hāshiyat al-Jamāl 'alā al-Jalālayn* when interpreting the verse. This indirectly proves his scholarship in interpreting the Quran, which does not rely solely on one reference.

### 3.3.5 The use of local language in interpretation of Qur'ān

The writing style of a particular work serves as a reflection of the development of language and culture of that time. Shaykh al-Marbawi wrote this commentary in 1956, using Malay language style which was influenced by classical Malay language. Examples of the classical Malay language influence are words such as 'tok pekong'<sup>142</sup> means photo (statue) of a deity, the word 'diwal'<sup>143</sup> means wall of bricks or stones around city, the word 'litak'<sup>144</sup> means tired or weak (because of hunger), the word

<sup>140</sup> Qur'ān 3: 97.

<sup>141</sup> Al-Marbawi, *Qur'an Bergantung Makna Melayu*, 166.

<sup>142</sup> Ibid, 10.

<sup>143</sup> Ibid, 55.

<sup>144</sup> Ibid, 78.

'*sundak*'<sup>145</sup> means sharp ends (thorns etc.) or stings, '*kelebur*'<sup>146</sup> means collapsed place, '*hawar*'<sup>147</sup> means seasonal diseases, particularly in farm animals. Hence, due to this style of presentation resulting in difficulties of the current generation to understand these word in the commentary. Some exceptions can be for those who had studied the language from the older generation or been passed the knowledge or book primarily from a shaykh or teacher.

In another work by al-Marbawi, namely the book *Baḥr al-Māzī*, the explanations are provided using the northern dialect. This is because he wanted to impart and clarify all religious knowledge and laws to his close family and relatives. By using the local dialect, he could captivate their hearts and make it easier for them to understand the religious laws, as the local dialect is deeply ingrained in their souls. Similarly, when he taught, he used Malay with the local dialect. This is because the majority of his target audience (*mad'ū*) were Malays.<sup>148</sup>

### 3.4 METHOD OF INTERPRETING AL-QUR'ĀN

The methodology of interpretation is used as a guide for exegetes to interpret the meaning of the Qur'ān's verses. It consists of the *tafsīr bi al-ma'thūr* and *tafsīr bi al-ra'yi*. *Tafsīr bi al-ma'thūr* is what is found in the Quran through evidence and explanation of its verses, as well as what is narrated by the Prophet P.B.U.H. and the Companions and Tabi'in R.A.<sup>149</sup> Ibn Taimiyyah explained the method of *Tafsīr bi al-ma'thūr*, which states that the exegetes must first interpret the Qur'ān with the Qur'ān itself. If the Qur'ān cannot be found, exegetes should use al-Sunnah as an explanation of the Qur'ān. If they cannot be found, exegetes should turn to the words of the Prophet's Companions P.B.U.H., who were more aware of the events and circumstances

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<sup>145</sup> Ibid, 153.

<sup>146</sup> Ibid, 170.

<sup>147</sup> Ibid, 186.

<sup>148</sup> Muhd Norazam Nordin, Mohamad Zulkifli Abdul Ghani, Fatimah Nadirah Mohd Noor, and Azmi Budin, "Sumbangan Syeikh Mohamed Idris al-Marbawi dalam Dakwah Islamiyyah di Malaysia," *Jurnal Maw'izah*, Jilid 1 (2008): 15–26, accessed November 20, 2020, <https://unimel.edu.my/journal/index.php/JMAW/article/view/223/193>.

<sup>149</sup> Ibn Taimiyyah, Aḥmad bin °Abd al-Ḥalim. 1415H/1995. Muqaddimah fī uṣūl al-tafsīr. In al-°Uthaymin, Muḥammad Ṣalih. *Sharh Muqaddimah al-Tafsīr*. Riyāḍ: Dār al-Waṭan.

surrounding the transmission of the Qur'ān. Ibn Taimyyah's method is agreed upon by al-°Ak, al-Dhahabī, and al-Khālīdī. They also agree that the best way to interpret the Qur'ān is through *tafsīr bi al-ma'thūr*.<sup>150</sup>

If no source is found using the *tafsīr bi al-ma'thūr*, the next step is to use the *tafsīr bi al-ra'yi*. *Tafsīr bi al-ra'yi* means interpreting the Qur'ān with *ijtihad*, which requires knowledge of the Arabic language and their style of speech, as well as mastery of its meaning and comprehension, knowledge of the reasons for the descent of a verse, mastery of *nāsikh* and *mansūkh*, and all knowledge related to it.<sup>151</sup> *Tafsīr bi al-ra'yi* is divided into two categories: *tafsīr bi al-ra'yi al-mahmūd* and *tafsīr bi al-ra'yi al-madhmūm*.<sup>152</sup> *Tafsīr bi al-ra'yi al-mahmūd* is an interpretation with common sense that parallels and coincides with the Qur'ān and al-Sunnah, as well as according to the conditions and methods established for interpreting the Quran. While *tafsīr bi al-ra'yi al-madhmūm* is a misinterpretation that does not meet the requirements and methods of interpreting the Qur'an, which is considered to deviate from the true meaning because it is done with desire and without evidence.<sup>153</sup>

When interpreting the Qur'an using *ijtihad*, al-Dhahabī outlined several conditions and methods to consider for acceptance. Here are some of the conditions and methods that al-Dhahabī outlined to ensure the acceptance of his interpretation:

al-Dhahabī outlined several conditions and methods for consideration when interpreting the Qur'an using *ijtihad* in order for the interpretation to be accepted. The following are some of the conditions and methods:

- i. Parallel between interpretation and interpretation, i.e. does not reduce explanation of meaning and does not add something unrelated to the topic and does not correspond to the context of the sentence,

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<sup>150</sup> Ibn Taimyyah, Aḥmad bin °Abd al-Ḥalīm. 1415H/1995. Muqaddimah fī uṣūl al-tafsīr. In al-°Uthaymīn, Muḥammad Ṣalīh. *Sharh Muqaddimah al-Tafsīr*. Riyāḍ: Dār al-Waṭan; al-°Ak, Khālīd °Abd Raḥmān. 1994. *Uṣūl al-Tafsīr wa Qawā'iduhu*. Ed. ke-3. Beirūt: Dar al-Nafa'is; al-Dhahabī, Muḥammad Husain. 1426H/2005. *al-Tafsīr wa al-Mufasssīrūn*. Jil. 2. al-Qāhirah: Dār al-Ḥadīth; Al-Khālīdī, *Ta'rif al-Dārisīn*, 39-65.

<sup>151</sup> al-Dhahabī, *al-Tafsīr wa al-Mufasssīrūn*, 76.

<sup>152</sup> *Ibid.*

<sup>153</sup> Al-Khālīdī, *Ta'rif al-Dārisīn*, 67-84.

- ii. Considering the meanings of and, it is likely that what is desired is *majāzī*, whether the conversation is *haqīqī* or not.
- iii. Consider the conversation's structure and purpose, as well as incorporating the *mufradāt* (vocabulary).
- iv. Considering the relevance of the verse, explaining the form of relevance, and relating to the verse before and after until it is clear that there is no disunity in the Qur'ān.
- v. Highlight *asbāb al-nuzūl*. Before going in depth into the verse's discussion, specify the occasions of revelation of Quranic verses after clarifying their relevance.
- vi. Begin discussions with the single words *al-naḥw*, *al-ṣarf*, and *al-ishtiḳāq*. Then there was a discussion based on the verse order, which started with *al-i'rāb*, *al-ma'ānī*, and *al-bayān*. Then, explain the meaning of the desired and instil what the Qur'ān is capable of within the limits of Shari'a rulings.
- vii. Interpreters should limit *tikrār* (repetition) in the Qur'ān, avoid additions in interpretation such as long discussions in explaining *ʿilal al-naḥw*, and avoid mentioning what is not authentic regarding *asbāb al-nuzūl*, ḥadīth of faḍāil (ḥadīth of Qur'ānic virtues), and so on.
- viii. If the verse contains more than one opinion, the interpreter must perform the argument and select a wise and alert viewpoint.

#### 3.4.1 Interpretation of Shaykh al-Marbawi Based on *Ma'thūr* Sources

In *Qur'an Bergantung Makna Melayu*, the author interprets several other verses, either from the same surah or from a different surah, to further clarify the meaning of a verse.

The following are some examples of Shaykh al-Marbawi's interpretations of Qur'ānic verses from the same surah:

### Example 1

Shaykh al-Marbawi elucidated verse 122 from Surah al-Baqarah by another verse from the same surah, verse 44.

يٰۤاَيُّهَا اِسْرٰٓءِيْلَ اذْكُرُوْا نِعْمَتِيْ الَّتِيْ اَنْعَمْتُ عَلَيْكُمْ وَاِنِّيْ فَضَّلْتُكُمْ عَلٰى الْعٰلَمِيْنَ

١٢٢

O children of Israel, call to mind My favor which I bestowed on you and that I made you excel the nations.<sup>154</sup>

يٰۤاَيُّهَا اِسْرٰٓءِيْلَ اذْكُرُوْا نِعْمَتِيْ الَّتِيْ اَنْعَمْتُ عَلَيْكُمْ وَاِنِّيْ فَضَّلْتُكُمْ عَلٰى الْعٰلَمِيْنَ

٤٧

O children of Israel! call to mind My favor which I bestowed on you and that I made you excel the nations.<sup>155</sup>

According to Shaykh al-Marbawi:

*Dan bahawasanya Aku telah melebihkan tok nenek sekalian kamu atas sekalian alam zaman Rasulullah SAW, dan telah diulang-ulang Tuhanmu menyebutnya seperti tersebut di dalam ayat 47 Surah al-Baqarah dahulu, ialah memberi ingat akan mereka itu beringatkan nikmat Tuhan.<sup>156</sup>*

Both verses are from the same surah, but they are from different verse numbers, verses 122 and 44. This verse is an affirmation from Allah S.W.T. to the nation of Israel, reminding them of Allah S.W.T.'s blessings on them.

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<sup>154</sup> Qur'an 2: 122

<sup>155</sup> Qur'an 2: 47

<sup>156</sup> al-Marbawi, *Qur'an Bergantung Makna Melayu*, 56. This phrase means: And that I preferred your grandmothers over all the worlds of the Prophet P.B.U.H.'s time, and it has been repeated that your Lord mentioned it as such in Surah al-Baqarah verse 47, is to remember that they are reminded of God's blessing.

## Example 2

Another example is Shaykh al-Marbawi's interpretation of Surah Āl 'Imrān verse 111 in light of Surah Āl 'Imrān verse 186.

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى طَّ وَإِنْ يُقَاتِلُوكُمْ يُؤَلُّوكُمُ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ ﴿١١١﴾

They shall by no means harm you but with a slight evil; and if they fight with you they shall turn (their) backs to you, then shall they not be helped.<sup>157</sup>

لَتَجَلَّبَوْنَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٨٦﴾

You shall certainly be tried respecting your wealth and your souls, and you shall certainly hear from those who have been given the Book before you and from those who are polytheists much annoying talk; and if you are patient and guard (against evil), surely this is one of the affairs (which should be) determined upon.<sup>158</sup>

According to Marbawi's interpretation of Surah Āl 'Imrān verse 111:

*Tiada boleh memberi mudarat orang Yahudi itu akan sekalian kamu hai Muslimin, yakni tiada sampai bagi sekalian kamu daripada mereka itu mudarat dengan sesuatu sekali-kali melainkan sakitnya dengan lidah jua daripada makinya ke atas Nabi dan sahabat-sahabatnya dan ugutnya ke atas orang-orang Mukmin dengan katanya: Nanti kita kalahkan mereka itu dan kita mulia dan di atas, adapun mereka itu nanti di bawah dan hina (lihat ayat 186 Surah Ali Imran).<sup>159</sup>*

To summarise, Shaykh al-Marbawi interprets both verses above claiming that Jews will never harm Muslims, other than to hurt your feelings with mockery and

<sup>157</sup> Qur'an 3: 111

<sup>158</sup> Qur'an 3: 186

<sup>159</sup> al-Marbawi, *Qur'an Bergantung Makna Melayu*, 171. This phrase means: The Jews will never harm Muslims except to hurt your feelings with mockery and unfounded accusations. They also threaten *Mukminin* (believers), saying, "We will defeat them, and we are noble and above, while they are beneath and humiliated." (see verse 186 of Surah Ali Imran).

ridiculous claims. As a result, Muslims must be patient and divinely in order to receive glory from Allah S.W.T. While the Jews continue to be insulted by Allah S.W.T., they will not be able to win.

### **Example 3:**

Shaykh al-Marbawi interprets verse 173 of Surah al-Baqarah by referring to verses from another surah, namely, verse 145 of Surah al-An'ām. The words of Allah in Surah al-Baqarah, verse 173, are as follows:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ  
اللَّهِ فَمَنْ أَضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

﴿١٧٣﴾

He has only forbidden you what dies of itself, and blood, and flesh of swine, and that over which any other (name) than (that of) Allah has been invoked; but whoever is driven to necessity, not desiring, nor exceeding the limit, no sin shall be upon him; surely Allah is Forgiving, Merciful.<sup>160</sup>

While the words of Allah in Surah al-An'ām, verse 145, are as follows:

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ  
مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهْلَ لِغَيْرِ  
اللَّهِ بِهِ فَمَنْ أَضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ ﴿١٤٥﴾

Say: I do not find in that which has been revealed to me anything forbidden for an eater to eat of except that it be what has died of itself, or blood poured forth, or flesh of swine-- for that surely is unclean-- or that which is a transgression, other than (the name of) Allah having been invoked on it; but whoever is driven to necessity, not desiring nor exceeding the limit, then surely your Lord is Forgiving, Merciful.<sup>161</sup>

<sup>160</sup> Qur'an 2: 173.

<sup>161</sup> Qur'an 6: 145.

Based on these verses, Allah S.W.T. has prohibited what is harmful, such as carrion that has not been properly slaughtered according to Sharia, flowing blood, pork, and animals slaughtered in the name of other than Allah. In the book *Qur'an Bergantung Makna Melayu*, Shaykh al-Marbawi explains that "*Hanyasanya diharamkan atas sekalian kamu memakan bangkai iaitu barang yang tiada disembelih pada syarak, dan barang yang dipotong daripada binatang hidup, dan darah yang ditumpahkan sebagai tersebut dalam Surah al-An'am pada ayat 145, dan daging babi, dan barang yang disembelih atas nama lain daripada Allah.*"<sup>162</sup>

However, this study found that Shaykh al-Marbawi interpreted the same verse, namely verse 173 of Surah al-Baqarah, in another of his exegesis works, namely *Tafsir Qur'an Marbawi Juzu' Alif Lam Mim*, from a different perspective. He interpreted this verse using the words of the companion Saydina Ali. He interpreted it as follows:

*Kata Sayyidina Ali R.A apabila sekalian kamu dengar bahawa Yahudi dan Nasrani menyembelih kerana lain daripada Allah, maka jangan sekalian kamu makan. Dan apabila menyembelih kerana Allah maka makanlah.*<sup>163</sup>

Therefore, it clearly demonstrates Shaykh al-Marbawi's ability as a great exegesis scholar when interpreting the same verse with different approaches. In his book *Qur'an Bergantung Makna Melayu*, he interprets verse 175 of Surah al-Baqarah by referring to other Qur'anic verses, while in *Tafsir Qur'an Marbawi Juzu' Alif Lam Mim*, he interprets the same verse using the words of a companion. In other words, he does not employ the same interpretative approach to verse 175 of Surah al-Baqarah in both of his exegesis works.

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<sup>162</sup> Translation: It is only prohibited for you to consume carrion, which refers to things that have not been slaughtered according to Sharia, and what is cut from living animals, and spilled blood, as mentioned in Surah al-An'ām, verse 145, as well as pork, and anything slaughtered in a name other than Allah. al-Marbawi, *Qur'an Bergantung Makna Melayu*, 22.

<sup>163</sup> Translation: The saying of Sayyidina Ali (may Allah be pleased with him): When you hear that the Jews and Christians slaughter an animal, do not eat it, as they slaughter it for other than Allah. But if they slaughter it in the name of Allah, then you may eat it. Muḥammad Idrīs 'Abd al-Ra'ūf al-Marbawī, *Tafsir Qur'an al-Marbawī Juz' Alif Lām Mīm* (Kaherah: Maṭba'ah Nabawiyyah, 1938), 120. See also Mustaffa Abdullah, *Khazanah Tafsir di Malaysia*, 90.

Shaykh al-Marbawi consistently included the ḥadīth of the Prophet P.B.U.H. in his discussion, whether to elucidate the meaning of a verse or to provide supporting evidence in his interpretation and explanation of the verse. Among the indicators or signs in the book of *tafsīr* that clearly identify it as a ḥadīth of the Prophet Muhammad P.B.U.H. are “*Dan telah diterangkan oleh Nabi SAW akan fardunya dengan sabdanya....*”<sup>164</sup>, “*Diriwayatkan bahawasanya Nabi SAW...*”<sup>165</sup> “*Dan diriwayatkan oleh Bukhari dan Muslim hadisnya bahawasanya....*”<sup>166</sup> “*Dan pada ḥadīth Muslim nahawasanya....*”<sup>167</sup>

On the other hand, for ḥadīth that is merely translated or in the form of comprehending ḥadīth, some of the terms (*lafaz*) given to indicate that it is sourced to a ḥadīth are as follows “*Dan dihubungkan dengan orang yang tamattu’ itu akan orang yang qarin dengan dalil hadith Rasulullah pada wajib dam atau gantinya....*”<sup>168</sup> “*....sahaya perempuan yang mati suaminya, maka iddahnya setengah perempuan yang merdeka dengan dalil daripada hadith Rasulullah.*”<sup>169</sup> “*Dan diterangkan oleh Sunnah (hadith) akan harus bergadai di negeri (pada masa tiada musafir) serta ada jurutulis*”.<sup>170</sup>

*Qur’an Bergantung Makna Melayu* has a total of 61 ḥadīths. In the corpus of 61 ḥadīths documented by Shaykh al-Marbawi, the present research reveals the existence of two different forms of *matan ḥadīth*. The first form includes *matan ḥadīth* in Malay, which just comprises translations. The second form includes *matan ḥadīth* in Malay, followed by the author's interpretation and comprehension as presented in the book of *tafsīr*. This situation is consistent with Khadher's<sup>171</sup> assertion that the ḥadīths recorded or written in most Jawi books, including the book of *tafsīr* in the Malay Archipelago, do not deviate from the four main types of *matan*. In fact, first, Arabic ḥadīth is written

<sup>164</sup> al-Marbawi, *Qur’an Bergantung Makna Melayu*, 66

<sup>165</sup> Ibid, 143

<sup>166</sup> Ibid, 154.

<sup>167</sup> Ibid, 154.

<sup>168</sup> Ibid, 85.

<sup>169</sup> Ibid, 104

<sup>170</sup> Ibid, 132.

<sup>171</sup> Khadher Ahmad, “Analisis Bentuk-bentuk Matan Hadith dalam Kitab Jawi Nusantara: Penentu Arah dalam Takhrij Hadith,” paper presented at *Seminar Takhrij Hadith Nusantara* (2009).

and recorded based on the ḥadīth's original *matan* (text). Second, the Arabic-language ḥadīth is recorded according to the author's memories and comprehension. The third is the ḥadīth translation in Malay, which is a language other than Arabic. Fourth, the Malay-language ḥadīth is based on the ḥadīth and is written in the author's own words.

As a result, the following is how ḥadīths are cited in the *Qur'an Bergantung Makna Melayu*:

### **First: Citing the Translation of the Ḥadīth Text Only**

#### **Example 1**

Shaykh al-Marbawi, for instance, cited a ḥadīth concerning the obligation of *sa'ī* in ḥajj and 'umrah, in which the Prophet (P.B.U.H.) stated:

*Dan telah diterangkan oleh Nabi SAW akan fardunya dengan sabdanya: Bahwasanya Allah Taala mewajibkan atas sekalian kamu itu sa'i. Telah meriwayatkan dia oleh Imam Baihaqi dan lainnya. Dan sabdanya mulakan oleh sekalian kamu dengan barang yang dimulai Tuhan menyebutnya iaitu Safa. Meriwayatkan dia oleh Muslim.*<sup>172</sup>

#### **Example 2**

*"Diriwayatkan bahwasanya Nabi SAW..."*<sup>173</sup>

#### **Example 3**

*Dan diriwayatkan oleh Bukhari dan Muslim hadisnya bahwasanya....*<sup>174</sup>

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<sup>172</sup> Translation: And it has been elucidated by the Prophet, peace be upon him, regarding the obligation of it with his saying: 'Verily, Allah the Exalted has made Sa'i obligatory upon all of you.' It was narrated by Imam Baihaqi and others. And his saying, 'Begin with what Allah began with, which is Safa.' It was narrated by Muslim. al-Marbawi, *Qur'an Bergantung Makna Melayu*, 66

<sup>173</sup> Translation: It is narrated that the Prophet (peace be upon him)... al-Marbawi, *Qur'an Bergantung Makna Melayu*, 143.

<sup>174</sup> Translation: "And narrated by Bukhari and Muslim, its hadith states that... al-Marbawi, *Qur'an Bergantung Makna Melayu*, 154.

## Second: Citing *Matan Ḥadīth* in the Form of the Author's Understanding

### Example 1

“Dan dihubungkan dengan orang yang tamattu’ itu akan oramg yang qarin dengan dalil hadith Rasulullah pada wajib dam atau gantinya....”<sup>175</sup>

### Example 2

....sahaya perempuan yang mati suaminya, maka iddahnya setengah perempuan yang merdeka dengan dalil daripada hadith Rasulullah.<sup>176</sup>

### Example 3

“Dan diterangkan oleh Sunnah (ḥadīth) akan harus bergadai di negeri (pada masa tiada musafir) serta ada jurutulis”.<sup>177</sup>

Overall, the form of *matan ḥadīth* and its number in the *Qur’an Bergantung Makna Melayu* can be summed up in Table 1 below:

Table 3.1: The form of *matan ḥadīth* in the *Qur’an Bergantung Makna Melayu*

Number	The form of <i>matan ḥadīth</i> and its number in the <i>Qur’an Bergantung Makna Melayu</i>	Number of <i>Ḥadīths</i>
1	<i>Matan ḥadīth</i> translation only	9
2	<i>Matan ḥadīth</i> in the form of the author's Understanding	10
Total ḥadīth		19

<sup>175</sup> Translation: "And connected to the person performing tamattu' will be a person who is qarin with evidence from the hadith of the Prophet regarding obligatory blood money or its equivalent..." al-Marbawi, *Qur’an Bergantung Makna Melayu*, 85.

<sup>176</sup> Translation: "...a female slave whose husband has passed away, then her waiting period (‘iddah) is half of that of a free woman with evidence from the hadith of the Prophet." Al-Marbawi, Ibid, pp. 104

<sup>177</sup> Translation: "And explained by the Sunnah (hadith) is the necessity of pawning (property) in the town (when there are no travelers) and there is a scribe." al-Marbawi, *Qur’an Bergantung Makna Melayu*, 132.

The interpretation of the Qur'ān with the narration of the Companions is also included in the exegesis of the Qur'ān.

### **Example 1**

*Diriwayatkan daripada Ibn 'Abbas: Bahawasanya sa'i itu tiada fardu, kerana dapat faham daripada tidak berdosa itu daripada pilihan (takhyir)<sup>178</sup>*

### **Example 2**

*Diriwayatkan daripada Siti Aisyah RA,: Katanya telah membaca Rasulullah SAW akan ini ayat 7 Surah Ali Imran sampai akhirnya. Kemudian bersabda ia: Apabila engkau lihat akan sekalian orang yang bergantung dengan ayat mutasyabihat itu, maka mereka itulah orang yang dinamakan Tuhan dengan firmanNya **فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْجٌ**<sup>179</sup> maka takut sekalian kamu akan mereka itu.<sup>180</sup>*

### **Example 3:**

*Dan diriwayatkan oleh Ibn Abbas pada makna...<sup>181</sup>*

In conclusion, Shaykh al-Marbawi demonstrates a balanced and thoughtful approach in his use of ḥadīth within *Qur'an Bergantung Makna Melayu*, giving priority to authentic and authoritative narrations from credible sources such as al-Bukhārī, Muslim, and al-Bayhaqī. He presents these ḥadīths either through direct translations or paraphrased interpretations, accompanied by clear indicators that identify their origin. This method not only aligns with the traditional approach of *tafsīr bi al-ma'thūr* but also reflects the established practice in Malay-Jawi tafsīr literature. By incorporating

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<sup>178</sup> Translated into English: "It is narrated from Ibn 'Abbas: Verily, Sa'i (the ritual walk between Safa and Marwa during Hajj or Umrah) is not obligatory, because understanding from not committing a sin is a matter of choice (*takhyīr*)."  
al-Marbawi, *Qur'an Bergantung Makna Melayu*, 66.

<sup>179</sup> Surah Ali Imran, verse 7.

<sup>180</sup> Translation : "It is narrated from Siti Aisyah (may Allah be pleased with her): She said that she heard the Prophet Muhammad (peace be upon him) reciting from verse 7 of Surah Ali Imran until the end. Then he said: 'When you see people who are engrossed in these ambiguous verses, they are the ones who are called to account for their Lord's words. So, all of you beware of them.'" al-Marbawi, *Qur'an Bergantung Makna Melayu*, 137

<sup>181</sup> Translation: "And it was narrated by Ibn Abbas in the context..." al-Marbawi, *Qur'an Bergantung Makna Melayu*, 198

the sayings of the Prophet and the interpretations of his Companions, Shaykh al-Marbawi ensures that his tafsīr remains faithful to classical Islamic teachings while being accessible and meaningful to his Malay-speaking audience.

### 3.5 *‘ULŪM AL-QUR’ĀN* (SCIENCES OF THE QUR’ĀN) ASPECTS

*‘Ulūm al-Qur’ān* consists of a number of sciences that are essential for exegete in understanding the meaning and message of Qur’ānic text. The science of the Qur’ān that is found to be applied by Shaykh al-Marbawi are as follows:

#### 3.5.1 *Makkī* and *Madanī* (Makkan and Madīnan Revelations)

##### 3.5.1 *Definition of Makkī and Madanī*

There are three opinions regarding the definition of *Makkī* and *Madanī*: those based on location, target groups, and time.<sup>182</sup>

##### i. Definition based on location

*Makkī* refers to verses and chapters (*Surahs*) revealed in Mecca and its surrounding areas, including Arafah, Hudaibiyah, and Mina, whether before or after the Hijrah (migration to Medina). On the other hand, *Madanī* pertains to verses and chapters revealed in Medina and its vicinity, such as Badr, Quba', and Uhud, irrespective of whether they were revealed before or after the Hijrah. However, this classification is not entirely accurate and comprehensive, as there are verses revealed neither in Mecca nor in Medina. For instance, some verses were revealed during the Prophet's time in Tabuk and other locations.<sup>183</sup>

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<sup>182</sup> al-Suyutiyy, ‘Abd al-Rahman bin Abi Bakr, *al-Itqān fī ‘Ulūm al-Qur’ān* (al-Qāhirah: Dār al-Turāth, 2000).

<sup>183</sup> Ibid.

## ii. Definition based on target groups

*Makkī* refers to verses and chapters addressed to the people of Mecca and its surrounding areas. *Madanī* refers to verses or chapters addressed to the inhabitants of Medina and its surrounding areas. This opinion is not accurate because not all verses and chapters addressed to the people of Mecca use the phrase **يَا أَيُّهَا النَّاسُ** (O mankind),

and those addressed to the people of Medina use the phrase **يَا أَيُّهَا الَّذِينَ آمَنُوا** (O you who have believed).<sup>184</sup>

## iii. Definition according to time

*Makkī* refers to verses and chapters revealed before the Prophet Muhammad (P.B.U.H.) migrated to Medina, while *Madanī* pertains to those revealed after his migration. This widely accepted classification is recognized by the majority of scholars as it encompasses the Quranic verses revealed to the Prophet (P.B.U.H.).<sup>185</sup>

In his interpretation, Shaykh al-Marbawi elucidates the verses of *Makkī* and *Madanī*. In truth, explaining the *Makkī* and *Madanī* verses at the introduction of every sūrah to be interpreted became one of the most important aspects of his interpretation. Among the instances in which he cited *Makkī* verses was when he interpreted Sūrah al-Fatihah: '*Surah al-Fatihah itu turun di Mekah, iaitu tujuh ayat dengan basmalah. Maka ayat yang ketujuhnya hingga akhir surah. Dan jika basmalah itu bukan daripada Fatihah, maka ayat yang ketujuhnya hingga akhirnya*'. In the same way, when interpreting Surah Ali 'Imran, he states: '*Ini Surah Ali 'Imran, turun di Mekah, iaitu dua ratus ayat*'. The same applies to his interpretation of Surah al-An'ām, he said: '*Ini Surah al-An'am turun di Mekah iaitu 165 ayat*'.

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<sup>184</sup> al-Suyutiy, 'Abd al-Rahman bin Abi Bakr, *al-Itqān fī 'Ulūm al-Qur'ān* (al-Qāhirah: Dār al-Turāth, 2000). 99.

<sup>185</sup> Ibid.

While he explained the Madanī verse by interpreting Surah al-Baqarah, he states, '*Surah al-Baqarah itu turun di Madinah, iaitu 286 atau 287 ayat*'. In surah al-Nisā', he said: '*Ini Surah al-Nisa' namanya, turun di Madinah, iaitu 176 ayat*'. Next on surah al-Ma'idah he said: '*Ini Surah al-Ma'idah namanya, turun di Madinah, iaitu seratus dua puluh ayat*'. Overall, Shaykh al-Marbawi discussed *Makkī* and *Madanī* briefly to notify the reader of the position of a surah and whether it falls under the category of surah *makkiyyah* or surah *madaniyyah* at the beginning of the interpretation of a surah.

### 3.5.2 *Nāsikh Mansūkh*

*Naskh* and *Mansūkh* are two Arabic words used in Islamic legal exegesis. *Naskh* means “abrogation” and *Mansūkh* means “abrogated”. In technical language these terms refer to certain parts of the Qur’ānic revelation, which have been ‘abrogated’ by others. The abrogation of a verse is usually indicated by the appearance of a new verse that cancels the previous one.<sup>186</sup>

Among the examples of 2 *nāsikh mansūkh* found in the *Qur’an Bergantung Makna Melayu* is when the author interprets verse 217 of Surah al-Baqarah, which is related to the ruling of fighting in the haram month. According to the interpretation of Shaykh al-Marbawi: '*Bertanya mereka itu, yakni orang-orang Islam padamu ya Muhammad, daripada bulan yang diharamkan berperang di dalamnya dengan tiada sengaja, adakah harus atau tiada? Katakan olehmu akan jawabnya: Bermula berperang di dalam bulan yang diharamkan itu dosa besar jika dengan sengaja. Maka ayat ini telah dinasakhkan dia dengan ayat 5 Surah al-Tawbah*'. Thus, the author's interpretation clearly states the verse of the *naskh mansukh* for a question of law. This indirectly helps the reader understand what is contained in the Qur’ān.

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<sup>186</sup> al-Suyutiy, ‘Abd al-Rahman bin Abi Bakr, *al-Itqān fī ‘Ulūm al-Qur’ān* (al-Qāhirah: Dār al-Turāth, 2000), 109.

### 3.6 QAṢAṢ AL-QUR'ĀNI (STORIES IN THE QUR'ĀN)

Manna' al-Qattān asserts that the *qaṣaṣ al-Qur'ān* are a statement about the condition of earlier people, the prophets of the past, and the events that have occurred.<sup>187</sup> According to Hasan Abbas, the *qaṣaṣ* of the Qur'ān are the stories depicted in the Qur'ān for a specific purpose.<sup>188</sup>

*Qasas Qu'rān* found in the *Qur'an Bergantung Makna Melayu* which is *Hārūt* and *Mārūt* Story. Allah S.W.T. stated that:

وَاتَّبَعُوا مَا تَتْلُوا الشَّيْطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ  
الشَّيْطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ ۖ هَرُوتَ  
وَمَرُوتَ ۖ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ  
مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا  
بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي  
الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ ۖ أَنفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٧٤﴾

And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But the two angels do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]." And [yet] they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allah . And the people learn what harms them and does not benefit them. But the Children of Israel certainly knew that whoever purchased the magic would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew.<sup>189</sup>

The narrative has several components, such as the portrayal of Hārūt and Mārūt as magic instructors, which might be associated with the Israiliyyat tradition. This tradition, inspired by Jewish and Christian beliefs, had a significant role in shaping early interpretations of the story. For instance, within Jewish tradition, there were accounts

<sup>187</sup> Mannā' al-Qaṭṭān, *Mabāḥith fī 'Ulūm al-Qur'ān* (al-Qāhirah: Maktabah Wahbah, 2000).

<sup>188</sup> Ḥasan 'Abbās, *Qaṣaṣ al-Qur'ān al-Karīm* (Jordan: Dār al-Nafā'is, 2010).

<sup>189</sup> Surah al-Baqarah 2: 102.

of angels who descended from heaven and imparted knowledge of magic to people. It is plausible that these accounts may have had an impact on the Islamic interpretation of Hārūt and Mārūt.

Nevertheless, within Islamic tradition, the narrative of Hārūt and Mārūt is often seen as a trial bestowed by Allah and encompasses ethical lessons about the perils of sorcery and the improper use of knowledge. Overall, Shaykh al-Marbawi did not include israiliyyāt narrations in this tafsīr.

### 3.7 CONCLUSION

In summary, this chapter has explored Shaykh al-Marbawi's distinctive method of Qur'ān interpretation within the framework of *Qur'an Bergantung Makna Melayu*. The significance of this method in the development of Malay Qur'anic commentary in Malaysia, highlighting its impact on local scholarship and religious understanding. The introduction to *Qur'an Bergantung Makna Melayu* provided insight into its origins, the characteristics of its writing style, and its reliance on authoritative sources such as *Tafsīr al-Jalālayn* and *Tafsīr al-Khāzin*. Furthermore, the examination of local language use in Qur'anic interpretation underscored its role in making the text accessible and relevant to the Malay-speaking audience.

Shaykh al-Marbawi's interpretative approach, which integrates traditional sources with the specific linguistic and cultural context of the Malay world, demonstrates a profound understanding of both the sacred text and its application in local practice. His methodology, encompassing the use of *ma'thūr* sources and considerations of various aspects of *‘Ulūm al-Qur'ān* such as *Makkī* and *Madanī* revelations and *Nāsikh Mansūkh*, reflects a meticulous and contextually aware approach to interpretation. Ultimately, Shaykh al-Marbawi's work exemplifies how Qur'anic interpretation can be both faithful to classical scholarship and responsive to the unique cultural and linguistic contexts of its audience, thereby contributing significantly to the richness of Malay Qur'anic commentary.

Next, in chapter four, Shaykh al-Marbawi's thoughts on tafsīr in *Qur'an Bergantung Makna Melayu* are presented.

## CHAPTER FOUR

### SHAYKH AL-MARBAWI'S THOUGHTS ON TAFSĪR IN THE *QUR'AN BERGANTUNG MAKNA MELAYU*

#### 4.1 INTRODUCTION

Qur'ānic exegesis (*tafsīr al-Qur'ān*) continues to be a dynamic field with Qur'ānic exegetes exploring the Qur'ān's teachings and meanings in light of evolving social and intellectual circumstances. It is noteworthy that the field of *tafsīr al-Qur'ān* involves *mufasssir* with different backgrounds and viewpoints, hence fostering a variety of interpretations that enhance comprehension of the Qur'ānic text. Over the centuries, numerous *mufasssir* have contributed to the field of *tafsīr al-Qur'ān*, offering insights into the Islamic creed (*‘aqīdah*), legal jurisprudence (*fiqh*) and social (*ijtimā‘ī*) aspects of the Qur'ānic verses. Some of the most renowned classic *mufasssir* include al-Ṭabarī, Ibn Kathīr, al-Nasafī, Jalāl al-Dīn al-Maḥallī, and Jalāl al-Dīn al-Suyūṭī. Meanwhile, some notable contemporary *mufasssir* include Ibn ‘Ashūr, Sayyid Quṭb, al-Marāghī, and al-Jaṣṣāṣ. These are just a few examples of classic and contemporary *mufasssir* from the Middle East. Each *mufasssir* brings their unique approach and insights to the interpretation of the Qur'ān, contributing to a diverse and rich tradition of understanding the Qur'ān.

In the context of the Malay Archipelago, Malay *mufasssir* have made significant contributions to interpreting the Qur'ān. One prominent figure in the field is Shaykh al-Marbawi, a Malaysian scholar who has authored *Qur'an Bergantung Makna Melayu*. In this chapter, the study analyses Shaykh al-Marbawi's thoughts on *tafsīr* in the *Qur'an Bergantung Makna Melayu*. The discussion will focus on three primary topics. First, the approach of Shaykh al-Marbawi on the issues of *‘aqīdah* in the *Qur'an Bergantung Makna Melayu*. The second topic is the approach of Shaykh al-Marbawi on the issues of *fiqh* in the *Qur'an Bergantung Makna Melayu*, and the last one is the approach of Shaykh al-Marbawi on the issues of social in the *Qur'an Bergantung Makna Melayu*.

#### 4.2 THE APPROACH OF SHAYKH AL-MARBAWI ON THE ISSUES OF *‘AQĪDAH* IN *QUR’AN BERGANTUNG MAKNA MELAYU*

The first six surah of the Qur’ān address different aspects of *‘aqīdah* (Islamic creed) as presented in the Qur’ān. The first surah, al-Fatihah, sometimes referred to as *Ummul Kitāb*, comprises of seven verses that encapsulate the fundamental tenets of *‘aqīdah* in Islam:

- i. *Tawḥīd* (Belief in the One God): "All praise is due to Allah, the Lord of all the worlds." (Verse 2)
- ii. Allah's Mercy: "The Most Gracious, the Most Merciful." (Verse 3)
- iii. Day of Judgment: "Master of the Day of Judgment." (Verse 4)
- iv. Worship and Prayer: "You alone we worship, and to You alone we ask for help." (Verse 5)

The second sūrah, sūrah al-Bāqarah, the longest sūrah in the Qur’ān, contains many important issues of faith:

- i. Belief in Allah and His Book: "This is the Book (the Qur'an), about which there is no doubt, a guidance for those conscious of Allah." (Verse 2)
- ii. Belief in the Hereafter: "And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith]." (Verse 4)
- iii. Prohibition of Shirk (associating partners with Allah): "And yet, among the people are those who take other than Allah as equals [to Him]. They love them as they [should] love Allah." (Verse 165)

The third surah, Surah Āl ‘Imrān, emphasizes the importance of faith and correct creed:

- i. Belief in Allah and His Messenger: "Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is]

maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise." (Verse 18)

- ii. Importance of *tawhīd* (monotheism): "Say, 'O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah.'" (Verse 64)
- iii. Obedience to Allah and His Messenger: "O you who have believed, obey Allah and obey the Messenger." (Verse 132)

The fourth surah, Surah al-Nisā', discusses many aspects of creed related to social justice and women's rights:

- i. Belief in Allah and His Messenger: "O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray." (Verse 136)
- ii. Allah's Justice: "Indeed, Allah does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great reward." (Verse 40)
- iii. Prohibition of *Shirk* (associating partners with Allah) and disbelief: "Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin." (Verse 48)

The sixth surah, Surah al-An'ām, emphasizes the sovereignty of Allah and the importance of pure faith:

- i. Belief in Allah: "All praise is due to Allah, who created the heavens and the earth and made darkness and light; yet those who disbelieve equate [others] with their Lord." (Verse 1)

The discussion of faith (*‘aqīdah*) is not novel to the writing world. The theme of *‘aqīdah* is found in the field of Usuluddin, and the field of interpretation is no exception. Since the dawn of time, it has been a frequent topic of discussion in numerous intellectual discourses. Therefore, it is significant that the interpretation of *‘aqīdah* point out the opinion of *tafsīr* scholars, particularly Shaykh al-Marbawi, when explaining matters of *‘aqīdah* within the community. Among the issues discussed are *taqwā*, the attributes of Allah and the verse of *mutashābihāt* and misguidedness and distortion of *‘aqīdah*.

#### 4.2.1 Levels of *Taqwā*

Shaykh al-Marbawi referred to *Hāshiyat al-Jamāl ‘alā al-Jalālayn* when commenting on the issue of *taqwā* (God-conscious) characteristics and its levels in the following verse:

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢٠٠﴾

This Book is without doubt (as regard to its divine origin and perfection), a guide for those who are God-conscious (*taqwā*).<sup>190</sup>

He quoted from *Hāshiyat al-Jamāl ‘alā al-Jalālayn*:

*Lagi yang menunjuk bagi orang-orang yang jadi takwa, dengan sebab menjunjung suruh-suruhan Allah dan menjauhi tegah-tegahannya. Maka ini taqwā al- khāwāṣ namanya. Yang lebih daripadanya taqwā khāwāṣ al-khāwāṣ: iaitu orang yang menjauhkan barang yang memberi bimbing daripada Tuhan. Dan yang lebih kurangnya iaitu taqwā al- ‘awām iaitu orang yang menjauhkan kufar dengan iman (جم).<sup>191</sup>*

According to *Hāshiyat al-Jamāl ‘alā al-Jalālayn*, as cited by Shaykh al-Marbawi, *taqwā al-khawāṣ* are people who obey what Allah (S.W.T.) commands and refrain from his prohibitions. While *taqwā khāṣ al-khawāṣ* refers to those who avoid

<sup>190</sup> Qur’ān 2: 2

<sup>191</sup> al-Marbawi, *Qur’an Bergantung Makna Melayu*, 4. Translation: In addition, it guides those who are righteous due to their adherence to Allah's commands and avoidance of His prohibitions. This is known as the *taqwā* of the elite (*taqwā al-khawāṣ*). Higher than this is the *taqwā* of the elite of the elite (*taqwā khawāṣ al- khawāṣ*), which refers to those who avoid anything that distracts them from Allah. On a lower level is the *taqwā* of the common people (*taqwā al- ‘awām*), which refers to those who avoid disbelief through faith.

doing anything that distracts them from or causes them to forget Allah (S.W.T. ), *taqwā al-‘awām* refers to those who refrain from disbelieving with faith. *Taqwā khāwas al-khāwas* is the highest level, followed by *taqwā khāwas* and finally *taqwā al-‘awām*

On the other hand, definition of *taqwā* in Surah al-Nisā’ verse one according to Shaykh al-Marbawi is *Takutlah sekalian kamu akan Tuhan kamu yakni takutkan seksaanNya, dengan menjunjung perintah-Nya*.<sup>192</sup>

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحِلُّوا شَعْبَرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَئِدَ وَلَا  
ءَامِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا  
يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى  
الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٠٦﴾

O you who believe! do not violate the signs appointed by Allah nor the sacred month, nor (interfere with) the offerings, nor the sacrificial animals with garlands, nor those going to the sacred house seeking the grace and pleasure of their Lord; and when you are free from the obligations of the pilgrimage, then hunt, and let not hatred of a people-- because they hindered you from the Sacred Masjid-- incite you to exceed the limits, and help one another in goodness and piety, and do not help one another in sin and aggression; and be careful of (your duty to) Allah; surely Allah is severe in requiting (evil).<sup>193</sup>

Shaykh al-Marbawi quoted:

.....bertolong-tolong sekalian kamu atas kebajikan yakni memperbuat barang yang disuruhkan sekalian kamu memperbuatnya, dan takwa dengan meninggalkan barang yang ditegah akan sekalian kamu daripada memperbuatnya dan jangan bertolong-tolong sekalian kamu atas dosa yakni buat maksiat dan keaniayaan dengan melampaui sempadan Tuhan dan takut oleh sekalian kamu akan Tuhan yakni takut kamu akan seksa-Nya dengan bahawa menurut sekalian kamu akan perintah-Nya bahawasanya Allah Taala bersabatan menyeksa bagi orang yang menyalahi-Nya.<sup>194</sup>

<sup>192</sup> al-Marbawi, *Qur'an Bergantung Makna Melayu*, 202. Translation: Fear your Lord, that is, fear His punishment, by adhering to His commands.

<sup>193</sup> Qur'an 5: 2.

<sup>194</sup> al-Marbawi, *Qur'an Bergantung Makna Melayu*, 277. Translation: ...help one another in righteousness, that is, in performing what you are commanded to do, and in piety by avoiding what you are prohibited from doing. And do not help one another in sin, that is, in committing disobedience and injustice by transgressing the limits set by Allah. And fear your Lord, that is, fear His punishment by following His commands, for indeed Allah is severe in punishment towards those who disobey Him.

Shaykh al-Marbawi interprets this verse by calling on Muslims to assist one another in performing good deeds by following all of Allah's commands and avoiding His prohibitions. We should not cooperate in committing sins or injustices by transgressing the boundaries set by Him. Always remain fearful of Allah's punishment, for Allah will severely punish those who disobey His commands.

#### 4.2.2 The Verses of *Mutashābihāt*

The verses of the Qur'ān are divided into verse *al-Muḥkam* and verse *al-Mutashābih* according to their pronunciation. Wahbah al-Zuhaylī interprets *al-Muḥkam* as a clear *dalīl*, and there is no conflict between the two interpretations. However, *al-Mutashābih* contains verses that are not *zāhir*, and it is unclear whether there is a contradiction between the *zāhir* and its intended meaning.<sup>195</sup> Verse five of Surah Ṭāhā is included in the category of *al-Mutashābih*, which contains verses on the attributes of Allah.

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٥﴾

The Most Merciful [who is] above the Throne established.<sup>196</sup>

And verse 10 of Sūrah al-Faṭḥ is:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ  
فَأِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمَسْئُولِيهِ أَجْرًا  
عَظِيمًا ﴿١٠﴾

Indeed, those who pledge allegiance to you, [O Muhammad] - they are actually pledging allegiance to Allah. The hand of Allah is over their hands. So he who breaks his word only breaks it to the detriment of himself. And he who fulfills that which he has promised Allah - He will give him a great reward.<sup>197</sup>

<sup>195</sup> al-Zuhaylī, Wahbah. 1998. *Al-Tafsīr al-Munīr fī 'Aqīdah wa al-Sharī'ah wa al-Manhaj*. Vol. 3. Damshik: Dar Fikr. pp. 150-151.

<sup>196</sup> Surah Ṭāhā 16: 5.

<sup>197</sup> Surah al-Faṭḥ 26: 10.

These two verses become a scholar's argument about whether the verse should be interpreted (*ta`wīl*) or otherwise. In the meantime, in verse seven of Surah Āli ʿImrān, discuss directly the verses of *al-Muḥkam* and *al-Mutashābih*. Allah S.W.T. said:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخْرُ  
 مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ  
 وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّسُخُونَ فِي الْعِلْمِ يَقُولُونَ  
 آمَنَّا بِهِ ۗ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٧﴾

It is He who has sent down to you, [O Muḥammad], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah. But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding.

In terms of the attributes of Allah and the verse of *mutashābihāt*, Shaykh al-Marbawi remarked that the *Madhhab Khalaf* employed an approach to interpret (*ta`wīl*) verses related to the attributes of Allah. His explanation is as follows:

....Dialah jua Tuhan yang menurunkan atasmu akan kitab, yakni al-Qur'an, setengah daripadanya ayat-ayat yang terang tunjukkannya, teratur ibaratnya dengan rapi, terpelihara daripada ihtimal dan kesamaran. Sekalian ayat yang muhkam itu pohon kitab yang diperpegang atasnya pada segala hukum agama dan dunia, dan yang lagi-lagi yakni yang lain-lainnya tiada difaham maknanya-maknanya, yakni tidak dapat fahamnya dengan mudah, bahkan dengan fikir dan ta'ammul sebagaimana ia mazhab Khalaf seperti yang pada setengah awal-awal surah.<sup>198</sup>

<sup>198</sup> Al-Marbawi, *Qur'an Bergantung Makna Melayu*, 136. Translation: "...He is also the Lord who has sent down upon you the Book, that is, the Qur'an. Some of its verses are clear and precise, organized meticulously, and free from ambiguity and doubt. All of these clear verses are the foundation of the book upon which all religious and worldly laws are based. The other verses, which are less clear and not easily understood, require contemplation and reflection, similar to the understanding of the later scholars, as mentioned in some of the early surahs."

However, the analysis revealed that Shaykh al-Marbawi interprets the attributes of Allah using the *Madhhab Salaf* approach. According to him, the attributes of Allah cannot be interpreted, and their meaning should be returned to Allah. This corresponds to his explanation:

.....*Dan sekalian orang yang tetap dan teguh pada ilmu itu berkata mereka itu: Telah percaya kami dengan ayat yang mutasyabih itu daripada Tuhan dan tiada kami ketahui maknanya, semuanya yakni muhkam dan mutasyabih itu daripada sisi Tuhan kita.*<sup>199</sup>

### 4.2.3 Misguidedness and Distortion of Faith

Misguidedness and distortion of the Islamic faith are issues of faith that have existed throughout the ages and remain to this day. In every age and era of human existence, there must be certain groups of individuals who deviate from the genuine faith. Throughout human history, *shirk*, *kufr*, and *nifāq* have occurred as instances of misguided and distorted faith.

#### 4.2.3.1 Shirk is the Greatest Misguidedness of the Faith

According to Salih Fauzan, *shirk* means likening Allah S.W.T. to others other than Him in matters that are specific to Allah S.W.T. , such as supplication to others other than Allah or turning away a form of worship such as slaughtering sacrifices to others other than Him.<sup>200</sup> Allah S.W.T. stated in verse 116, Surah al-Nisā':

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ ۗ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾

Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly gone far astray.

<sup>199</sup> Al-Marbawi, *Qur'an Bergantung Makna Melayu*, 136. Translation: "...And those who are steadfast and grounded in knowledge say: 'We believe in the ambiguous (mutashabih) verses from our Lord, though we do not know their meanings. All of it, both the clear (muhkam) and ambiguous (mutashabih) verses, are from our Lord.'"

<sup>200</sup> Ṣāliḥ Fauzān ibn 'Abd Allāh al-Fauzān, *Kitāb al-Tawḥīd*, vol. 3 (Jakarta: Dār al-Ḥaqq, 1999), 5.

According to Shaykh al-Marbawi, *shirk* is an act that Allah S.W.T. will not forgive and for which one should repent. According to him, *shirik* is the greatest misguidedness of the faith, as he said:

.....siapa menyekutukan ia akan Tuhan maka sesungguhnya telah sesat ia akan sebagai sesat yang jauh daripada hak, kerana syirik itu sebesar-besar macam kesesatan dan yang sejauh-jauhnya daripada betul dan ketetapan.<sup>201</sup>

#### 4.2.3.2 Advice to the *Munāfiq* (Hypocrites)

*Nifāq* represents the most abhorrent form of *kufr*.<sup>202</sup> The definition of *nifāq* is to give rise to something that does not suit her heart. This is in line with Shaykh al-Marbawi's definition of *nifāq*, which is as follows:

.....makna nifaq itu: mulut kata percaya dan hati ingkarkan dan tak percayakan apa-apa yang didatangkan oleh Nabi Muhammad SAW.<sup>203</sup>

The act of what was done is referred to as *nifāq*, and the individual is referred to as a *munāfiq*. The characteristic of a *munāfiq* is described in Sūrah al-Baqarah, verse eight, which states: He who pretends to be a *mu'min* but in reality is a *Kāfir* for he is shown that he is a *mu'min* but in his heart is disobedient.<sup>204</sup>

In addition, Allah S.W.T. declared the following in Sūrah al-Baqarah, verse 14:

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ  
إِنَّمَا نَحْنُ مُسْتَهْزَءُونَ ﴿١٤﴾

<sup>201</sup> al-Marbawi, *Qur'an Bergantung Makna Melayu*, 253. Translation: "...whoever associates partners with Allah has indeed gone astray, straying far from the truth, for *shirk* (associating partners with Allah) is the gravest form of misguidance and the farthest from correctness and certainty."

<sup>202</sup> Disbelief (*kufr*) is the antonym of faith (*iman*), which is not believing in Allah S.W.T. and His Messenger, regardless of whether his disbelief is accompanied by denying Allah S.W.T. or His Messenger or by not being imbued with an untruth. In fact, a person has been punished with disbelief if he is suspicious, unsure, turned away, *takabbur* with the truth, or acts according to his desires and refuses to follow the teachings of the Prophet Muhammad (P.B.U.H.). (Abdullah Yasin. 2003. *Aqidah Ahl Sunnah wa Jama'ah*. Vol 1. Kuala Lumpur: Al-Furqan Enterprese, 243).

<sup>203</sup> al-Marbawi, *Qur'an Bergantung Makna Melayu*, 6. Translation: "...the meaning of hypocrisy (*nifaq*) is: speaking with the mouth in professed belief while the heart disbelieves and does not accept what has been brought by the Prophet Muhammad (peace be upon him)."

<sup>204</sup> al-Marbawi, *Qur'an Bergantung Makna Melayu*, 5.

And when they meet those who believe, they say, "We believe"; but when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mockers."<sup>205</sup>

In this verse, Shaykh al-Marbawi gives the following explanation of the circumstance and character of the *munāfiq*:

*Dan apabila berjumpa orang-orang Munafik itu dengan orang-orang yang telah beriman maka mereka itupun memasukkan tipu-daya dan ejek-ejekan. Dibuatnya pura orang beriman. Cukup dengan cakap yang manis, berkatalah mereka itu kepada orang-orang mukmin: Telah beriman kami seperti beriman sekalian kamu, maka bersaudaralah kita pada agama. Ibadat dan taat kita buat bersama-sama. Dan apabila berasing mereka itu daripada orang-orang mukmin serta kembali mereka itu kepada hantu-hantu pelesitnya, yakni kepala-kepalanya yang berperangai hantu pelesit.....*<sup>206</sup>

According to this interpretation, Shaykh al-Marbawi uses the situation between the believers and the *munāfiq* as an example to help the readers understand this verse, which is about a *munāfiq* who acts as a *Mu'min* by speaking affably to trick the *Mu'min* when they are with him by saying that they are brothers in religion and worship and that their obedience is similar to the *mu'min*. In order to emphasise the evil that the *munāfiq* are, Shaykh al-Marbawi sometimes referred to Satan as the "*Hantu Pelesit*." Satan is the leader of the *munāfiq*. However, it was discovered that Shaykh Mustafa Abdul Rahman, a scholar from the Malay World who lives in Shaykh al-Marbawi and is the author of the book *Tafsīr al-Quran al-Hakim*, did not use the phrase "*hantu pelesit*" since he only used the term "*head*" to describe the leader of the *munāfiq*.<sup>207</sup>

In addition, the *munāfiq* should not get criticism or advice. There must be a defence and an excuse. If it were forbidden for them not to cause chaos and devastation

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<sup>205</sup> Surah al-Baqarah 2: 14

<sup>206</sup> al-Marbawi, *Qur'an Bergantung Makna Melayu*, 7. Translation: "And when the hypocrites meet those who have believed, they say, 'We believe,' but when they go away to their devils (leaders or followers with corrupt intentions), they say, 'Indeed, we are with you; we were only mocking.' They make a show of faith with sweet words, claiming to share the same belief as the true believers, and they participate in worship and obedience together. However, when they separate from the believers and return to their corrupt leaders, they reveal their true nature, showing their alignment with the deceitful and treacherous ones."

<sup>207</sup> Mustafa Abdul Rahman. 1959. *Tafsīr al-Qur'ān al-Hakīm*. Penggal 1. Pulau Pinang: Percetakan al-Ma'rif Sendirian Berhad.

on the earth, they would claim, "We are good people; our purpose is to do good for peace." They are unaware that they have acted in a way that contradicts their own confession. In Sūrah al-Baqarah, verse nine, Allah S.W.T. says the following:

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿٩﴾

And when it is said to them, "Do not cause corruption on the earth," they say, "We are but reformers."

Shaykh al-Marbawi indicates the following as some advice for the *munāfiq*:

*Dan apabila dikatakan kepada orang-orang munafik itu dengan jalan nasihat dan tegur ajar: Jangan membuat jahat dan buat kacau dan pesona sekalian kamu di muka bumi. Yakni jangan ujuk-mengajuk, acum-mengacum, usik-mengusik, ejek-mengejek, maki-memaki, kenytit-mengenyit, berangsang memberangsang dan lainnya, supaya orang-orang berontak, beramuk-amukan, berbenci bencian, berlawan-lawan, berbinasa-binasa dan sebagainya.<sup>208</sup>*

Based on these, it appears that Shaykh al-Marbawi's interpretation not only explains the meaning of the verse but also serves as a detailed reminder to the community, aiming to prevent them from falling into the deceptive behaviours and moral corruption characteristic of the *munāfiqūn*.

According to these statement, it seems that Shaykh al-Marbawi not only outwardly explains the verse but also serves as a detailed reminder to the community to prevent them from engaging in actions like of those of perverted *munāfiq*.

#### **4.3 THE APPROACH OF SHAYKH AL-MARBAWI ON THE ISSUES OF *FIQH* IN *QUR'AN BERGANTUNG MAKNA MELAYU***

Qur'ānic exegetes (*tafsīr Qur'ān*) are closely related to the science of Islamic jurisprudence (*fiqh*), where the Qur'ān serves as the primary source for legal rulings.

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<sup>208</sup> Translation: "And when the hypocrites are advised and admonished to avoid committing wrongdoing, causing corruption, and spreading discord on the earth—meaning not to be boastful, provocatively challenging, irritating, mocking, insulting, making disparaging gestures, inciting conflict, and engaging in other similar behaviors that stir rebellion, hostility, and destruction among people."

The science of *fiqh* provides an understanding and application of Islamic laws in everyday life. Meanwhile, *tafsīr* helps explain the context and meanings of the verses of the Qur'ān, guiding scholars, especially experts in *fiqh*, in formulating laws relevant to contemporary situations. There are four main schools of *fiqh* in Islam: the Ḥanafī, Mālikī, Shāfi'ī, and Ḥanbalī schools. In Malaysia, the Islamic religion is widely practiced by the majority of the people, with the Shāfi'ī school of Islamic law (*fiqh*) being the prevailing school. Hence, Qur'ānic exegetes integrate *fiqh* terminology into their exegesis of the Qur'ān, particularly when dealing with legal verses.

The *fiqh* issues in the surah al-Baqarah, Āl 'Imrān, al-Nisā', and al-Mā'idah cover various aspects of Islamic law, including prayer, *zakāt* (almsgiving), marriage, halal and haram food, and criminal regulations. Below is a brief explanation of the *fiqh* issues contained in these surahs along with example verse numbers:

Surah al-Fātiḥah does not directly address *fiqh* issues, but it is very important in the context of prayer as it is obligatory to recite in every unit (*rak'āt*) of prayer.

Surah al-Baqarah contains many verses that discuss *fiqh* issues:

- i. Verse 43: The obligation of prayer and *zakāt*.
- ii. Verse 187: Laws of fasting.
- iii. Verses 221-242: Laws of marriage, divorce, and *'iddah* (waiting period).
- iv. Verses 275-280: Prohibition of usury (*ribā*) and obligations in transactions (*mu'āmalāt*).

Sūrah Ali 'Imrān also contains several verses related to *fiqh*:

- i. Verse 92: The obligation to give charity from beloved possessions.
- ii. Verse 130: Prohibition of usury.
- iii. Verse 134: Ethics of giving and forgiving others' mistakes.
- iv. Surah An-Nisa' Surah An-Nisa' extensively discusses laws related to family and society:
- v. Verses 2-12: Inheritance distribution.

- vi. Verses 19-25: Marriage laws, including the prohibition of marrying certain women.
- vii. Verse 34: Responsibilities of husbands and wives.
- viii. Verse 43: Laws of ablution (wudu) and dry ablution (tayammum).

Sūrah al-Mā'idah contains many regulations regarding food, agreements, and criminal punishments:

- i. Verse 3: Prohibition of consuming carrion, blood, and pork.
- ii. Verse 6: Laws of ablution, ritual bath (ghusl), and dry ablution (tayammum).
- iii. Verse 38: Punishment for theft.
- iv. Verses 90-91: Prohibition of alcohol consumption and gambling.

Therefore, this discussion analyses Shaykh al-Marbawi's approach to *fiqh* issues in his exegesis book *Qur'an Bergantung Makna Melayu*. The discussion covers *fiqh 'ibādat*, *fiqh mu'amalat*, *fiqh jināyat*, and *fiqh munākaḥāt*.

#### 4.3.1 Rituals (*Fiqh 'Ibādat*)

The science of *fiqh 'ibādat* is a discipline that elucidates the fundamental legal principles of Islamic law, particularly in specific acts of worship such as *ṭaharah* (purification), prayer, *zakāt*, fasting, *hajj* (pilgrimage), *qurbān*, *'aqīqah*, and others. All of these are intended as expressions of submission and the hope of attaining Allah's pleasure.

##### 4.3.1.1 *Ṭaharah*

*Ṭaharah*, in language, means cleanliness and freeing oneself from impurities and filth. In terms of religious usage, it refers to the removal of the state of ritual impurity (*ḥadas*)

to perform prayer or other worship. This purification is achieved by using water or a substitute for water, known as *tayammum*.

#### 4.3.1.2 The Method of Performing Wudū' (Ablution)

In terms of language, ' *wudū* ' means good and clean.<sup>209</sup> Meanwhile, in terms of terminology, ' *wudū* ' refers to washing and wiping specific body parts with a specific intention.<sup>210</sup> Islam strongly encourages the practice of ' *wudū* ' (ablution), and it is obligatory for the purpose of performing prayers. No prayer can be performed without first performing ablution. This aligns with the stipulation of ablution that coincides with the issuance of the command to pray for the entire Muslim community.<sup>211</sup> The only verse in the Qur'ān that discusses the act of ablution explicitly, stating the method of performing ' *wudū* ' (ablution), is in the following words of Allah in Surah al-Mā'idah verse 6:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَا يَكُن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾

O you who believe! when you rise up to prayer, wash your faces and your hands as far as the elbows, and wipe your heads and your feet to the ankles; and if you are under an obligation to perform a total ablution, then wash (yourselves) and if you are sick or on a journey, or one of you come from the privy, or you have touched the women, and you cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith, Allah does not desire to put on you any

<sup>209</sup> Muḥammad ibn Ya'qūb al-Fayrūzābādī, *Qāmūs al-Muḥīṭ* (Beirut: Mu'assasah al-Risālah, 1998), 55.

<sup>210</sup> Muḥammad 'Abd al-Ra'ūf al-Mināwī, *al-Tawfiq 'alā Muḥimmat al-Ta'arīf*, ed. Muḥammad Riḍwān al-Dayah, vol. 1 (Beirut: Dār al-Fikr al-Mu'āṣir, 1410H), 728.

<sup>211</sup> al-Suyūṭī, 'Abd al-Raḥmān ibn Abī Bakr, *Lubāb al-Nuqūl fī Asbāb al-Nuzūl* (Beirut: Dār Iḥyā' al-'Ulūm, n.d.), 86.

difficulty, but He wishes to purify you and that He may complete His favor on you, so that you may be grateful.<sup>212</sup>

Based on this verse, Shaykh al-Marbawi provides a deeper understanding of how the *wuḍū'* (ablution) procedure is comprehended and applied in the community's life according to the *Madhhab al-Shāfi'ī* (Shāfi'ī School). This can be observed based on his statement, which is:

*"Hai sekalian yang telah beriman, apabila menghendaki sekalian kamu mendirikan sembahyang padahalnya sekalian kamu orang berhadap maka basuhlah oleh sekalian kamu akan muka-muka kamu, dan dua tangan sekalian kamu sampai ke siku yakni serta siku itu sebagaimana diterangkan dia oleh hadith Rasulullah dan sapu oleh sekalian kamu akan kepala sekalian kamu yakni lekapkan sapu itu di kepala dengan tiada mengalir air, maka memadai sekurang-kurang barang yang dibenarkan atas nama sapu, iaitu menyapu setengah daripada sehelai rambut, dan atasnya Mazhab Shafi'i dan membasuh dua kaki sekalian kamu sampai dua buku lali yakni serta keduanya, sebagaimana diterangkan oleh hadith Rasulullah. Dan perceraian antara segala tangan dan kaki yang dibasuh dengan kepala yang disapu, memberi faedah ia akan wajib tertib pada menyucikan segala ini anggota. Maka atasnya Mazhab Shafi'i. Dan diambil faham daripada hadith Rasulullah wajib niat pada wuduk itu, seperti yang lainnya daripada segala ibadat..."<sup>213</sup>*

Based on the explanation, it can be understood that the *wuḍū'* (ablution) according to the *Shāfi'ī* School involves six steps or actions:

- i. Intention (*niyyah*): Making the intention before starting ablution.
- ii. Washing the face: Cleaning the face from the hairline above the forehead to the bottom of the chin and from the right ear to the left ear.

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<sup>212</sup> al-Qur'ān, 5: 6.

<sup>213</sup> al-Marbawī, *Qur'an Bergantung Makna Melayu*, 280. Translation: "O believers, when you wish to perform prayers and are in a state of impurity, then wash your faces and your hands up to the elbows, and wipe your heads, and wash your feet up to the ankles. This is as prescribed by the hadith of the Prophet. So, it is sufficient to wipe over at least half of a strand of hair for what is permissible for wiping. This is according to the Shāfi'ī school. Wash both of your feet up to the ankles, as explained in the hadith of the Prophet. The separation between the parts that are washed (face and feet) and the part that is wiped (head) has a beneficial effect, as it ensures the proper order in purifying all these parts. This is according to the Shāfi'ī school. And it is understood from the hadith of the Prophet that it is obligatory to have the intention (*niyyah*) for ablution, as with other acts of worship..."

- iii. Washing both hands up to the elbows: Cleaning both hands, including the elbows, from the fingertips to the elbows.
- iv. Wiping some of the head or hair within its limits: Wiping or spreading water on some part of the head or hair, enough to cover at least half of the head.
- v. Washing both feet up to the ankles: Cleaning both feet, including the ankles or the top of the feet, from the tips of the toes to the ankles.
- vi. Orderliness (*tertib*): Performing these steps sequentially and in an orderly manner.

Subsequently, this study found that Shaykh al-Marbawi took an approach of not discussing comparison with other schools of thought, except for the *Shāfi'ī* School, when addressing verses related to *wuḍū'* (ablution) in the Qur'ān. Nevertheless, this approach differs from the interpretations of Malaysian scholars who lived during the same time as Shaykh al-Marbawi, such as Shaykh Mustafa Abdul Rahman (1918-1968), the author of the book *Tafsīr al-Quran al-Hakim*. Mustafa explained the sixth verse of Surah al-Mā'idah by engaging in discussions from various schools, including the Ḥanafī, Mālikī, and Shāfi'ī schools, in elucidating that particular verse. This is evident in his explanations as follows:

*"Pada ayat enam Allah menerangkan perkara wuduk dan tayammum, iaitu jika kamu hendak mengerjakan sembahyang, maka wajiblah lebih dahulu kamu mengambil wuduk iaitu (1) membasuh muka (2) membasuh kedua tangan kamu hingga dua mata siku (3) menyapu kepala, bersalahan ulama fekah tentang menyapu kepala, Imam Malik dan Ahmad mewajibkan sapu sekalian kepala, Imam Abu Hanifah mewajibkan sapu satu rubu'. Dan Imam Shafi'i berkata memadai dengan nama sapu walaupun hanya mengenai sehelai rambut, dan nabi pernah menyapu sekadar ubun-ubunnya, kemudian menyempurnakan sapu atas serbannya. (4) membasuh kedua kaki kamu hingga dua mata kaki....."*<sup>214</sup>

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<sup>214</sup> Mustafa Abdul Rahman, n.d. *Tafsīr al-Quran al-Hakim*, Pulau Pinang: Persama Press. pp. 33-34. Translation: In verse six, Allah explains the matters of ablution (wuduk) and dry ablution (tayammum). If you intend to perform prayer, it is obligatory for you to first perform ablution, which involves (1) washing your face, (2) washing both hands up to the elbows, (3) wiping your head. There is a difference of opinion among scholars regarding wiping the head: Imam Malik and Ahmad require wiping the entire head, Imam Abu Hanifah requires wiping a quarter of the head, and Imam Shafi'i states that it is sufficient to wipe even if it touches only a single hair. The Prophet once wiped only the top of his head and then completed wiping over his turban. (4) washing both feet up to the ankles....

In summary, Shaykh al-Marbawi's interpretation is more concise compared to Shaykh Mustafa Abdul Rahman's, which is rich in discussions among *fiqh* scholars regarding the method of performing *wuḍū'* (ablution).

#### 4.3.1.3 *Tayammum (Dry Ablution) as a Symbolic Act Interpreting the Spiritual and Purificatory Elements in Islamic Worship*

In the context of language, *tayammum* is defined as "towards." As explained by experts, *tayammum* involves applying or rubbing sacred dust on the face and hands as an alternative to performing *wuḍū'* (ablution) or bathing, especially in situations where washing is not feasible due to specific conditions.<sup>215</sup> Surah al-Nisā', verse 43 in the Qur'ān addresses the concept of *tayammum*.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ  
وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ  
جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَايِبِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا  
صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا ﴿٤٣﴾

O you who believe! do not go near prayer when you are Intoxicated until you know (well) what you say, nor when you are under an obligation to perform a bath-- unless (you are) travelling on the road-- until you have washed yourselves; and if you are sick, or on a journey, or one of you come from the privy or you have touched the women, and you cannot find water, betake yourselves to pure earth, then wipe your faces and your hands; surely Allah is Pardoning, Forgiving.<sup>216</sup>

According to Shaykh al-Marbawi in his *tafsīr* book *Qur'an Bergantung Makna Melayu*, the practice of *tayammum* (dry ablution) can serve as an alternative to *wuḍū'* (ablution) under specific circumstances. He illustrates this by providing examples of such situations to enhance the reader's understanding. This can be observed as follows:

".....Dan jika ada sekalian kamu itu orang sakit sebagai sakit yang memberi mudarat akan dia oleh air seperti kusta dan kebakaran api dan

<sup>215</sup> al-Anṣārī, Abū Yahyā Zakariyyā ibn Muḥammad ibn Aḥmad, 2016, *Ghāyat al-Wuṣūl ilā Sharḥ Lub al-Uṣūl fī al-Fiqh al-Shāfi'ī*. Bayrūt: Dār al-Kutub al-ʿIlmiyyah, 79

<sup>216</sup> Qur'ān 4: 43

*seumpama yang demikian itu, dan jika setengah anggotanya luka atau buruk takutkan memakai air jadi binasa atau bertambah sakit, maka tayamum ia dan sembahyang serta ada air. Dan jika setengah anggotanya baik dan setengah luka, maka dibasuh yang baik dan tayamum kerana luka pada muka dan dua tangan. Atau ada sekalian kamu orang musafir padahal sekalian kamu orang berjunub atau orang berhadass kecil dan dikehendaki dengan musafir itu ialah safar yang panjang atau safar yang pendek serta ketiadaan air, maka bahawasanya bertayamum ia dan sembahyang, dan tiada ulang sembahyangnya, atau datang seorang daripada sekalian kamu dari tempat kencing berak yakni berhadass atau menyentuh sekalian kamu akan perempuan atas mazhab Syafie, dan masuk dengan sentuh tangan itu, iaitu bersentuh antara mana-mana kulit laki-laki dengan perempuan. Dan diriwayatkan daripada Ibn Abbas dengan makna: Atau jimak sekalian kamu akan perempuan-perempuan maka tiada mendapat sekalian kamu akan air yang boleh dibuat bersuci dengan dia kerana sembahyang, kemudian dituntut dan dicari, maka hendaklah tayamum sekalian kamu....<sup>217</sup>*

The interpretation above clearly indicates situations that allow a person to perform *tayammum* (dry ablution). Among them are illnesses that should not come into contact with water, such as leprosy and burns from fire, travelers whether for an extended period or briefly, minor ritual impurity (small *ḥadas*) or contact with women, and the unavailability of water for purification.

#### 4.3.1.4 *Obligation of the five daily prayers*

Muslims are obligated to perform the five-time prayer, and Islam does not require its ummah to skip the prayer except during menstruation or *nifās*. Even in difficult times such as travel, war, or fear, it is an obligation to do so. This is clearly in the verse 101 Surah al-Nisā' about praying while travelling:

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<sup>217</sup> Al-Marbawi. 1956. Ibid. pp.223. Translation: "...And if any of you are sick or in a state of impurity, and water is harmful to you due to diseases like leprosy, or fear of aggravating the condition with water and fire, and the like, and if some parts of your body are injured or in a bad state, and you fear using water may lead to harm or worsen the condition, then perform *tayammum* and offer your prayers without using water. If some parts of your body are in good condition and some are injured, then wash the unaffected parts and perform *tayammum* for the injured parts on the face and both hands. If any of you are travelers, or in a state of major or minor impurity, and you are intended to travel, be it a long or short journey, and there is no water available, then perform *tayammum*, offer your prayers, and there is no need to repeat the prayers. Or if any of you come from relieving oneself, that is, after answering the call of nature or experiencing minor impurity, and you touch any of the women (as per the Shāfi'i school of thought) and enter into physical contact, meaning any skin-to-skin contact between a man and a woman. It is narrated from Ibn Abbas with the meaning: Or if all of you engage in sexual relations with women, and you cannot find water for purification for prayers, then seek *tayammum*..."

وَإِذَا صَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنَّ  
خِفْتُمْ أَنْ يُفْتِنَكُمْ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا

﴿١١﴾

And when you travel throughout the land, there is no blame upon you for shortening the prayer, [especially] if you fear that those who disbelieve may disrupt [or attack] you. Indeed, the disbelievers are ever to you a clear enemy.<sup>218</sup>

According to Shaykh al-Marbawi, a traveller can shorten the four-*rak'āt* prayer to two *rak'āt* if he or she fears being assaulted by non-Muslims. He stated that the trip must have been lengthy. He also cited the opinion of Mazhab al-Shāfi'ī, according to which a lengthy journey is four *barid*, which is equivalent to two *marhalah*, or two days. This is elucidated by the author in the *Qur'an Bergantung Makna Melayu*:

*Dan apabila musafir sekalian kamu di bumi, maka tiada mengapa dan tiada berdosa atas sekalian kamu bahawa meringkas kamu akan sembahyang yang empat rakaat diringkaskan jadi sembahyangkan dua rakaat jika takut sekalian kamu difitnahkan oleh sekalian yang telah kufur mereka itu yakni mencapai akan sekalian kamu dengan yang dimakruhkan yakni yang dibencikan. Dan diterangkan oleh sunnah (hadis Nabi) dikehendaki dengan safar itu ialah safar yang panjang iaitu empat bard di sisi Shafi'i. Dan satu bard itu empat farsakh iaitu dua marhalah iaitu perjalanan dua hari yang pertengahan. Maka diambil faham daripada firman Tuhan: Itu ialah rukhsah, bukannya qasar itu wajib. Maka atasnya Mazhab Shafi'i.*<sup>219</sup>

Next, in the next verse of verse 102, Surah al-Nisā explains how to perform *Khawf prayer*<sup>220</sup>, which is a prayer performed during a state of war or anxiety due to war:

<sup>218</sup> Qur'ān 4: 101.

<sup>219</sup> Translation: When all your travelers are on Earth, there is no reason and no sin against any of you to shorten the four *rak'āt* prayer into two *rak'āt* if you fear slander from those who have disobeyed. This means that each of you may combine and shorten the prayers, specifically two *rak'āt*, in the presence of perceived harm or dislike. The Sunnah (hadīth of the Prophet) clarifies that this desire for shortening (*qasr*) during travel is intended for a lengthy journey, such as four bards according to the Shafi'i school. In this context, one bard equals four farsakhs or two marhalahs, equivalent to a mid-day journey. Therefore, we derive from God's words that it is a concession (*rukhsah*) rather than an obligation, specifically in accordance with the Shāfi'ī School. al-Marbawi, *Qur'an Bergantung Makna Melayu*, 247.

<sup>220</sup> The *Khawf prayer* is performed when at war with an enemy or in a state of fear due to war, natural disasters, or catastrophes.

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُمْ مَعَكَ وَلْيَأْخُذُوا  
 أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِن وَرَائِكُمْ وَلْتَأْتِ طَآئِفَةٌ أُخْرَى لَمْ  
 يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَذَ الَّذِينَ كَفَرُوا لَوْ  
 تَعَفَّلُونَ عَن أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَّيْلَةً وَاحِدَةً وَلَا  
 جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذَى مِّن مَّطَرٍ أَوْ كُنْتُمْ مَّرْضَى أَن تَضَعُوا  
 أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١٦﴾

And when you are among them and lead them in prayer, let a group of them stand [in prayer] with you and let them carry their arms. And when they have prostrated, let them be [in position] behind you and have the other group come forward which has not [yet] prayed and let them pray with you, taking precaution and carrying their arms. Those who disbelieve wish that you would neglect your weapons and your baggage so they could come down upon you in one [single] attack. But there is no blame upon you, if you are troubled by rain or are ill, for putting down your arms, but take precaution. Indeed, Allah has prepared for the disbelievers a humiliating punishment.

According to Shaykh al-Marbawi:

*Dan apabila ada hadir engkau ya Muhammad di dalam mereka itu yakni di dalam sahabat-sahabatmu padahalnya sekalian kamu takutkan musuh, maka berkehendak engkau mendirikan sembahyang dengan mereka itu, maka hendaklah berdiri satu puak daripada sahabat-sahabat itu serta engkau kemudian daripada engkau jadikan mereka itu dua puak dan hendaklah berdiri satu puak yang lagi itu menentangi musuh supaya menjaga sekalian kamu daripada langgar mereka itu. Dan hendaklah mengambil oleh satu puak yang berdiri serta engkau ya Muhammad akan segala senjatanya bersertanya, jangan letakkan dia atau dicampakkan dia. Maka apabila sembahyang mereka itu maka hendaklah ada satu puak yang lagi itu dari belakang sekalian kamu menjaga mereka itu sampai selesai sekalian kamu daripada sembahyang, dan pergi ini puak yang telah selesai sembahyang denganmu dan hendaklah, menjaga musuh mengambil mereka itu akan barang yang memelihara diri mereka itu dengan dia daripada seteru seperti baju rantai dan perisai dan seumpamanya dan mengambil senjata mereka itu serta mereka itu hingga selesai mereka itu akan sembahyang. Maka sesungguhnya telah memperbuat Rasulullah SAW akan sembahyang yang demikian di tempat bernama Batn Nakhl...<sup>221</sup>*

<sup>221</sup> Translation: When you, O Muhammad, are present among them, that is, among your companions, while all of you are concerned about the enemy, and you desire to establish the prayer with them, then

Thus, according to Shaykh al-Marbawi's interpretation of how to perform the *khawf* prayer, it can be concluded that when fear becomes intense, the *imam* divides the people into two groups: one group facing the enemy and another group behind himself. He performs one *rak'ah* and two *sajdas* with the latter group. When he raises his head from the second *sajda*, this group proceeds to face the enemy, and the other group attends. The *imam* performs one *rak'ah* and two *sajdas* with the second group, and then he performs the *tashahhud* and *salam*. They do not perform the *salam* but leave to face the enemy.

In addition, according to Shaykh al-Marbawi, it is obligatory to pray when one is afraid of a flood or wild animals. This prayer may be performed on foot or in a vehicle, whether facing the *qibla* or not. Saluting and prostrating the bow serve as a signal only, in correspondence with his words:

*Maka jika takut sekalian kamu daripada musuh atau air sebak atau binatang buas, maka sembahyang sekalian kamu akan lima waktu di dalam berjalan kaki atau di atas tunggangan sebarang apa tunggangan sebagaimana boleh dengan menghadap kiblat atau tidak menghadap kiblat, dan tunduk rukuk dan sujud itu sebagai isyarat jua. Maka apabila sentosa sekalian kamu daripada ketakutan, maka sembahyang sekalian kamu kerana Allah akan sembahyang lima waktu itu dengan cukup segala rukunnya dan sunat-sunatnya sebagaimana sembahyang yang telah diajar-Nya sekalian kamu akan barang yang tiada ada sekalian kamu ketahui sebelum daripada diajar-Nya.<sup>222</sup>*

His explanation is based on Allah S.W.T. 's declaration:

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let one group of your companions stand in prayer with you, and let them take their weapons. After they have prostrated, let them move to the rear, and let the other group, which has not prayed yet, come forward and pray with you, taking precautions and holding their weapons. The group that has completed the prayer with you should take their turn to guard you, so that all of you are protected from any potential attack. Let the group standing guard take all their weapons with them, and do not leave or discard them. When they finish their prayer, the group that had been standing guard with you should depart, and the other group should then guard against the enemy, taking the necessary precautions and collecting their defensive gear such as chainmail and shields, as well as their weapons, until they have completed their prayer. Indeed, the Messenger of Allah (SAW) performed such a prayer at a place called *Batn Nakhl*. al-Marbawī, *Qur'an Bergantung Makna Melayu*, 247

<sup>222</sup> Translation: So if you are afraid of all your enemies or running water or wild animals, then perform your prayers five times while walking or riding any mode of transportation, facing the Kaaba or not facing it, and bowing and prostrating as a sign. When you are safe from fear, then perform your prayers for Allah. Pray the five times with all its pillars and recommended acts, as He has taught you to pray for things you did not know before He taught you. al-Marbawī, *Qur'an Bergantung Makna Melayu*, 107.

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾

And if you fear [an enemy, then pray] on foot or riding. But when you are secure, then remember Allah [in prayer], as He has taught you that which you did not [previously] know.<sup>223</sup>

To conclude, it is evident clearly that prayer is a mandatory form of worship for every Muslim in certain circumstances, such as menstruation and *nifās*. It also suggests adhering to obligations can be adjusted based on individual circumstances.

#### 4.3.1.5 Prayer to Teach Muslims Punctuality

Allah S.W.T. stated:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾

Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah , devoutly obedient.

Marbawi asserts,

*Peliharakan segala sembahyang lima waktu oleh sekalian kamu dengan menunaikan dia di dalam waktu-waktunya , dengan sekalian syaratnya dan hududnya dan kesempurnaan rukun-rukunnya dan memperbuatnya di dalam waktu-waktunya yang ditentukan, dan peliharakan sembahyang wusta ialah sembahyang asar atau subuh atau zuhur atau lainnya beberapa qaul dan berdiri sekalian kamu di dalam sembahyang itu kerana Allah Taala hal keadaannya taat atau dengan tiada berkata akan apa perkataan yang tiada diharuskan.*<sup>224</sup>

According to Shaykh al-Marbawi, the meaning of maintenance in this verse is firstly maintenance in terms of the time care of prayer and complying with all the requirements

<sup>223</sup> Surah al-Baqarah 2: 239.

<sup>224</sup> Translation: Take care to perform all the five daily prayers, observing them within their designated times, fulfilling all their conditions and requirements, and ensuring the completeness of their pillars. Perform them at their appointed times, with full attention to the specified conditions and requirements. Guard the middle prayer (*wusta*), whether it is the Asr, Fajr, Dhuhr, or any other time, and stand in prayer, devoting yourself to Allah in a state of obedience, avoiding unnecessary speech and adhering to what is required. al-Marbawī, *Qur'an Bergantung Makna Melayu*, 107.

and pillars of prayer. The second is the maintenance of *al-ṣalāh al-wuṣṭā*<sup>225</sup>, which includes *ʿAsr*, *Ṣubḥ*, *Zuḥr*, or other prayers.<sup>226</sup>

In addition, Allah S.W.T. said in Surah al-Nisā' verse 103:

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿١٠٣﴾

And when you have completed the prayer, remember Allah standing, sitting, or [lying] on your sides. But when you become secure, re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times.<sup>227</sup>

According to this verse, Shaykh al-Marbawi explained that prayer must be performed at a specific time and should not be late. His interpretation is as follows: "*.....Bahawasanya sembahyang itu difardukan atas orang Mukmin lagi dikadarkan waktunya maka jangan ta'khirkan daripadanya*".<sup>228</sup>

To sum up, it is clear that an obligation to pray is strongly linked to the established timeline and depends on more than a person's words and actions. As a result, the quality of prayer is also evaluated depending on one's discipline in maintaining his time.

<sup>225</sup> Regarding the meaning of *al-Ṣalāh al-Wuṣṭā*, various scholarly opinions occur. Imam Nawawī stated the opinion of Imam al-Shāfi'ī, which is that it is a *Ṣubḥ* prayer; Imām Abū Ḥanīfah is of the opinion that it is an *ʿAsr* prayer; others are of the opinion that it is *Zuḥr*, *Ishā'*, *Jumu'ah*, or any five-time prayer without being specified; and others state all prayers. Then, Imam Nawawī stated the opinion that the *ʿAsr* prayer is more complying to the hadith of the Prophet Muhammad (P.B.U.H.) (al-Nawawī, Abū Zakariyyā Muḥyī al-Dīn ibn Sharaf. (n.d.). *al-Majmū' Sharḥ al-Muhadhdhab* (Vol. 3). Jeddah: Dār al-Minhāj, 63-64.), which is:

عن علي؛ قال: قال رسول الله صلى الله عليه وسلم، يوم الأحزاب "شغلونا عن الصلاة الوسطى صلاة العصر. ملأ الله بيوتهم وقبورهم ناراً."

Ali reported: The Messenger of Allah S.W.T. said on the day (of the Battle) of Ahzab: They diverted us from saying the middle prayer, i. e. the *ʿAsr* prayer. May Allah fill their houses and graves with fire; he then observed this prayer between the evening prayer and the night prayer. (Ṣaḥīḥ Muslim, Kitāb al-Masājid, Bāb al-Dalīl liḥimān Qāla: al-Ṣalāh al-Wuṣṭā Hiya Ṣalāt al-ʿAsr, Vol. 4, 226).

<sup>226</sup> Shaykh al-Marbawi. (1957). pp. 107.

<sup>227</sup> Surah al-Nisā' 4: 103.

<sup>228</sup> Translation: ..Indeed, prayer is obligatory upon the believers, and its timing has been prescribed, so do not delay it. al-Marbawī, *Qur'an Bergantung Makna Melayu*, 249.

#### 4.3.1.6 Obligation of the Fasting and the Goal of Fasting

Fasting is one of the main pillars of Islam. Fasting tests the sincerity of believers. The worship of fasting is a secret between a slave and his God. In the Quran al-Karim, the obligation of fasting is clearly stated in Surah al-Baqarah verse 183:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ  
لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous -<sup>229</sup>

The above verse states that fasting is obligated as fasting, which has been obligated upon the earlier ummah. This proves that the practice of fasting is a form of worship that already existed in the previous Sharī'ah. Furthermore, in this verse, Allah S.W.T. commands Muslims to perform fasting in the hope that they will become God-fearing. According to Shaykh al-Marbawi, the meaning of piety for people to fast means that those who are afraid to commit vices should fast because fasting breaks desires. This is what he said: "*supaya takut sekalian kamu akan segala maksiat kerana puasa itu memecahkan syahwat*".<sup>230</sup>

Besides that, Islam only permits fasting during certain times of the day. At night, after the time of maghrib until dawn, it is permissible for the fasting person to do what has been prohibited things during the day, such as drinking and intercourse. Allah S.W.T. said:

أَحَلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٍ لَّكُمْ وَأَنْتُمْ لِبَاسٍ  
لَّهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ  
فَالْزَنَ بِشُرُوهِنَّ وَأَبْتغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمْ  
الْحَيْضُ الْأَبْيَضُ مِنَ الْحَيْضِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا

<sup>229</sup> Surah al-Baqarah 2: 183.

<sup>230</sup> Translation: So that you may be afraid of all sins because fasting breaks desire. al-Marbawi, *Qur'an Bergantung Makna Melayu*, 77

تُبَشِّرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا كَذَلِكَ  
يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]. They are clothing for you and you are clothing for them. Allah knows that you used to deceive yourselves, so He accepted your repentance and forgave you. So now, have relations with them and seek that which Allah has decreed for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the sunset. And do not have relations with them as long as you are staying for worship in the mosques. These are the limits [set by] Allah, so do not approach them. Thus does Allah make clear His ordinances to the people that they may become righteous.<sup>231</sup>

This is in line with Shaykh al-Marbawi's interpretation of the sanctioning of fasting:

.....Dan makan oleh sekalian kamu dan minum pada malam hari puasa itu, tiada ada larangan lagi, hingga nyata bagi sekalian kamu oleh benang putih daripada benang hitam daripada fajar sadiq yang diserupakan cahaya fajar yang panjang melintang berserak di celah kelam malam sebagai benang putih keluar di celah-celah benang hitam di kaki langit sebelah matahari naik. Maka apabila sampai waktu itu dilaranglah ke atas orang yang puasa itu makan - minum dan jimak.<sup>232</sup>

#### 4.3.1.7 Challenges in Performing Fasting

Allah S.W.T. said:

أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى  
الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا  
خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨٤﴾

<sup>231</sup> Surah al-Baqarah 2: 187.

<sup>232</sup> al-Marbawī, *Qur'an Bergantung Makna Melayu*, 79. Translation: "...And eat and drink during the night until the white thread of dawn becomes distinct to you from the black thread [of night], which refers to the true dawn, whose light spreads across the horizon as a white thread emerges among the black thread of night on the horizon where the sun rises. Once that time arrives, those who are fasting must refrain from eating, drinking, and marital relations."

[Fasting for] a limited number of days. So whoever among you is ill or on a journey [during them] - then an equal number of days [are to be made up]. And upon those who are able [to fast, but with hardship] - a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers excess - it is better for him. But to fast is best for you, if you only knew.

This verse gives leeway (*rukḥṣah*) to those who are unable to fast due to illness and travel. Loosening is given to the sick person because he is worried that his pain will increase and harm his life. The same relaxation is given to the traveller, who is full of difficulties and challenges. This is in line with Shaykh al-Marbawi's explanation of this verse: "*Maka siapa daripada sekalian kamu pada waktu hadir puasa itu sakit atau di dalam musafir akan sebagai safar qasar dan memberi litak akan dia oleh puasa pada dua kelakuan itu, maka berbuka puasa ia*".<sup>233</sup> The meaning of the *litak* in this interpretation is tired, hard, weak, lethargic, hungry.<sup>234</sup>

Therefore, whoever has an excuse, such as illness or being a traveller, Islam opens the space to postpone the execution of the fast and *qaḍā'*<sup>235</sup> when his excuse is lost. While those who are powerless to fast because they are old or have no hope of recovery are required to pay *fidyah*,<sup>236</sup> which is to feed the poor. Shaykh al-Marbawi stated that the *fidyah* produced must be food that can fill the poor for a day. Shaykh al-Marbawi explains this as follows:

*...Maka lazim atasnya qada'kan puasa sebilangan hari yang telah ia berbuka daripada beberapa hari yang lain. Dan atas orang-orang yang tiada upaya puasa kerana tuanya atau kerana sakit yang tiada harapkan sembuhnya membayar fidyah, iaitu makanan seorang miskin sekadar cukup pada seharusnya iaitu secupak daripada ghalib penganjang negerinya pada tiap-tiap sehari. Maka siapa berbuat kebaktian dengan lebih fidyah itu sehari atas kadar yang tersebut itu maka iaitu lebih baik baginya. Dan berpuasa sekalian kamu itu lebih baik bagi kamu daripada berbuka serta*

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<sup>233</sup> Translation: Whoever is sick or traveling during the time of fasting may that may cause tiredness choose to perform '*safar qasar*' (shortening the prayer during travelling) and relieve themselves from the obligation of fasting. In such situations, it is permissible to break the fast. al-Marbawi, *Qur'an Bergantung Makna Melayu*, 77.

<sup>234</sup> Kamus Dewan Edisi Keempat.

<sup>235</sup> *Qaḍā'* fasting refers to making up for missed fasts. It becomes necessary when someone misses fasting during Ramadan due to unusual reasons (such as travel, illness, or other valid excuses). The person who missed the fasts must later observe them on other days to fulfill their obligation. *Qaḍā'* fasting is a way to compensate for the missed days of fasting during Ramadan.

<sup>236</sup> *Fidyah* is a specific form of donation given to the poor in lieu of missed fasts or prayers (*Ṣalāh*).

*bayar fidyah, jika ada sekalian kamu itu mengetahuikan lebih baik bagi sekalian kamu.*<sup>237</sup>

#### 4.3.1.8 Zakāt seeders and property cleaners

*Zakāt*, in terms of language, means clean, sacred, growing, and fertile.<sup>238</sup> *Zakāt* is obliged to cleanse the rich from bakhil and stingy, as well as to cleanse the unbelievers of vengeance and envy towards those who live in luxury, and even to cleanse the society of Umunya from all the disappointments and chaos that will arise from the disgruntled gologan, who feels himself without a defence. Obviously, the purpose of *zakāt* is to form a fair society. Those who are happy to help the hard-pressed, and vice versa, those who have difficulty loving the happy. By issuing *zakāt*, the property becomes free from the rights of the poor and others who are obligated to it; otherwise, it will become extinct and the owner will receive the bad consequences of this world and the hereafter. Allah S.W.T. said:

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ  
لَّهُمْ سَيُطَوَّقُونَ مَا بَخَلُوا بِهِ ۗ يَوْمَ الْقِيَامَةِ ۗ لِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ بِمَا  
تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾

And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth. And Allah, with what you do, is [fully] Acquainted.<sup>239</sup>

This is as stated by Shaykh al-Marbawi, which is: *"Dan jangan disangkakan oleh sekalian yang kikir mereka itu dengan barang yang telah dikurniai akan mereka*

<sup>237</sup> Translation: ...So, it is necessary for them to make up for the missed fasting for a certain number of days that they have broken their fast on other days. As for those who are unable to fast due to old age or incurable illness, they are required to pay fidyah, which is providing the daily sustenance of a poor person, equivalent to the amount that would be sufficient for one day's meal, based on the prevailing cost of food in their local area. Therefore, whoever performs an act of goodness by giving more than the specified amount as fidyah for one day, it is better for them. Fasting for all of you is better than breaking the fast and paying fidyah if you only knew what is better for all of you. al-Marbawi, *Qur'an Bergantung Makna Melayu*, 77.

<sup>238</sup> Ibrāhīm Anīs, *al-Mu'jam al-Wasīṭ*, 396.

<sup>239</sup> Surah Āli 'Imrān 3: 180.

itu oleh Tuhan daripada kurniaan-Nya itu ialah lebih baik bagi mereka itu, bahkan ialah lebih jahat bagi mereka itu lagi akan dilingkarkan mereka itu akan barang yang dibakulkan oleh mereka itu dengan dia pada hari kiamat".<sup>240</sup> He also cited the words of scholars and ḥadīth, which are "...Ialah bakhilkan daripada mengeluarkan zakāt wajib. Maka pada hari kiamat dijadikan Tuhan ular melingkar lehernya dan mengungkis akan dia sebagaimana tersebut di dalam hadith...."<sup>241</sup>

To support the interpretation presented by Shaykh al-Marbawi, which only cites the words of scholars and ḥadīths literally, this study brings a ḥadīth on doom that will befall those who are not willing to pay *zakāt* as follows:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ آتَاهُ اللَّهُ مَالًا فَلَمْ يُؤَدِّ زَكَاتَهُ مِثْلَ  
لَهُ مَالُهُ شُجَاعًا أَقْرَعَ لَهُ زَبَيْتَانِ يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ يَأْخُذُ بِلَهْمَتَيْهِ يَعْغِي بِشِدْقَيْهِ يَقُولُ أَنَا مَالُكَ  
أَنَا كَنْزُكَ ثُمَّ تَلَا هَذِهِ الْآيَةَ (وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ  
شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخَلُوا بِهِ يَوْمَ الْقِيَامَةِ)

From Abu Hurairah, he said: The Messenger of Allah (peace be upon him) said: "Whoever is given wealth by Allah - the Mighty and Majestic - and does not pay its *zakāt*, then on the Day of Resurrection, his wealth will turn into a snake with a white head (due to its abundant poison) and with two black spots over its eyes or two fangs. It will bite him with its jaws (fangs) on the Day of Resurrection and say, 'I am your treasure, I am your treasure.'<sup>242</sup>

Therefore, every Muslim is obligated to withdraw *zakāt* from his property which has sufficient nisab and haul. The one who refuses to pay the *zakāt*, on the Day of Resurrection, his property will turn into a serpent that will twist and become a slander for him.

<sup>240</sup> Translation: Do not be stingy with them, thinking that what the Lord has granted them is better for them than His grace. On the Day of Judgment, it will be even more detrimental for them, as they will be encircled by the consequences of their actions. al-Marbawī, *Qur'an Bergantung Makna Melayu*, 194.

<sup>241</sup> Translation: ..It is due to their miserliness in giving the obligatory *zakāt*. Thus, on the Day of Judgment, God will transform it into a coiled snake around their necks, constricting them, as mentioned in the hadith. al-Marbawī, *Qur'an Bergantung Makna Melayu*.

<sup>242</sup> Ṣaḥīḥ al-Bukhārī, no. 4565, Book 65, Hadith 87. *Hukm: Ṣaḥīḥ* by al-Albani.

#### 4.3.1.9 The Obligation of Hajj and How to Perform It

Allah says:

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ ۖ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّع بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَّمْ يَجِدْ فَصِيَامٌ ثَلَاثَةِ أَيَّامٍ ۚ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۚ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۚ ذَٰلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلَهُ ۚ وَحَاضِرِ الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾  
الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ ۚ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۚ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَّعْلَمُهُ اللَّهُ وَتَرَوُودُوا ۚ فَإِنَّ خَيْرَ الرَّادِ اتَّقَوِي ۚ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴿١٩٧﴾

And accomplish the pilgrimage and the visit for Allah, but if, you are prevented, (send) whatever offering is easy to obtain, and do not shave your heads until the offering reaches its destination; but whoever among you is sick or has an ailment of the head, he (should effect) a compensation by fasting or alms or sacrificing, then when you are secure, whoever profits by combining the visit with the pilgrimage (should take) what offering is easy to obtain; but he who cannot find (any offering) should fast for three days during the pilgrimage and for seven days when you return; these (make) ten (days) complete; this is for him whose family is not present in the Sacred Mosque, and be careful (of your duty) to Allah, and know that Allah is severe in requiting (evil). The pilgrimage is (performed in) the well-known months; so whoever determines the performance of the pilgrimage therein, there shall be no intercourse nor fornication nor quarrelling amongst one another; and whatever good you do, Allah knows it; and make provision, for surely the provision is the guarding of oneself, and be careful (of your duty) to Me, O men of understanding.<sup>243</sup>

In interpreting these verses, Shaykh al-Marbawi adopts a jurisprudential approach grounded in the Shāfi‘ī madhhab, offering detailed legal rulings on the performance of ḥajj and ‘umrah, especially in scenarios involving obstacles, exemptions, or compensations (*fiḍyah*). His commentary serves both as a legal manual

<sup>243</sup> Qur’ān 2: 196-197.

and a spiritual guide, especially tailored to the needs of the Malay Muslim community.

This is evident in his interpretation, where he states:

*Dan sempurnakan oleh sekalian kamu akan haji dan umrah itu kerana Allah Taala, yakni tunaikan segala kewajipan-Nya. Maka jika ditahan orang akan sekalian kamu, yakni tertegah daripada menyempurnakan kedua-duanya dengan sebab seteru, maka barang yang mudah ia atas kamu daripada hadyat, iaitu seekor kambing Dan jangan bercukur kepala sekalian kamu, yakni tiada boleh tahallul hingga sampai hadyat yang tersebut itu ke tempatnya sekira-kira halal disembelih akan dia. Maka ialah tempat kena tahan di sisi Imam Shafi'I. Maka disembelih pada tempat itu dengan niat tahallul dan diberi-berikan orang-orang miskin dan bercukur ia. Maka berhasil tahallul dengan dia, yakni keluar daripada. Maka siapa nusuk ada daripada sekalian kamu itu orang sakit yang berhajat kepada cukur, atau adapadanya penyakit di kepalanya, seperti ada kutu, dan sakit kepala lalu bercukur ia di dalam ihramnya, maka atasnya membayar fidyah daripada puasa tiga hari atau sedekah tiga gantang daripada ghalib pengimbang negeri Mekah itu, yakni sedekahkan kepada enam orang miskin, atau menyembelih seekor biri-biri, yang memadai pada korban. Maka ini dam ialah dam takhyir dan taqdir namanya. Dan juga siapa bercukur kerana ketiadaan uzur, kerana ia lebih auala dengan kafarah, begitu juga siapa bersedap-sedap ia dengan lain daripada cukur seperti memakai bau-bauan dan pakaian dan berminyak kerana uzur atau tiadanya. Maka apabila aman sekalian kamu daripada musuh, dengan bahawa telah pergi ia atau tidak ada ia, maka siapa bersedap-sedap dengan umrah dengan sebab habisnya daripada mengerjakannya, yakni bersedap dengan segala yang ditegah di dalam ihram sampai kepada waktu ihram haji di dalam bulan hajinya, maka kena bayar dam dengan apa-apa yang mudah daripada hadyat atasnya, iaitu menyembelih seekor kambing kemudian daripada ihram haji itu. Dan yang afdalnya pada hari menyembelih. Maka siapa tiada dapat hadyat (dam) kerana habis kambing atau tidak ada milik harganya, maka lazim atasnya puasa tiga hari di dalam haji, yakni di dalam waktu ihram dengan haji itu, maka wajib pada ketika jatuhnya di dalam ihram bahawa ihram ia dahulu daripada hari yang ketujuh daripada Zulhijjah. Dan yang afdalnya dahulu daripada hari yang keenam, kerana makruh puasa pada hari Arafah, dan tiada diharus puasanya pada hari Tasyriq atas qaul yang asah daripada dua qaul Shafi'i. Dan tujuh apabila kembali sekalian kamu kepada watan kamu negeri Mekah atau lainnya. Dan kata qila: Apabila selesai kamu daripada mengerjakan segala amal haji itu sepuluh. Bermula hukum yang tersebut itu cukup jumlahnya daripada wajib hadyat (dam) atau puasa atas mereka yang tamattu' iaitu bagi mereka yang tiada ahlinya, yakni anak isterinya hadir di Masjid al-Haram dengan bahawa ada mereka itu atas kurang dari*

dua marhalah daripada haram Mekah pada sisi Shafi'i. Tiap-tiap orang yang adalah watannya dari Mekah kurang daripada sejauh qasar maka ialah daripada orang yang hadir al-Masjid al-Haram. Maka jika ada ahlinya atas kurang daripada dua marhalah, maka tiada kena dam atasnya dan tiada puasa, dan jika tamattu' ia sekalipun. Dan pada menyebutkan ahli memberitahukan syarat bermastautin, maka jikalau bermukim seorang dahulu daripada bulan-bulan mengerjakan haji dan tiada niat bermastautin ia dan tamattu' ia, maka lazim atasnya hadyat (dam). Jika tiada maka puasa. Ini ialah salah satu daripada dua wajah di sisi Imam Shafi'i dan wajah yang kedua tiada wajib dam atas yang bermukim. Dan dihubungkan dengan orang yang tamattu' itu akan orang yang qarīn dengan dalil hadith Rasulullah pada wajib dam atau gantinya iaitu orang yang ihram ia dengan umrah dan haji bersama-sama atau dimasukkan haji atas umrah dahulu daripada tawaf, yakni dahulu daripada masuk pada tawaf. Dan takut oleh sekalian kamu akan Allah pada barang yang disuruh-Nya akan sekalian kamu, dan ditegah-Nya sekalian kamu daripadanya. Dan ketahui oleh sekalian kamu bahawasanya Allah itu sangat-sangat menyeksa bagi orang yang menyalahi perintah-Nya. Bermula waktu haji itu beberapa bulan yang maklum, iaitu Syawal - Zulkaedah dan sepuluh malam daripada Zulhijjah. Adapun waktu umrah itu maka sepanjang tahun. Maka siapa mewajibkan haji atas dirinya di dalam dua bulan sepuluh hari itu dengan ihram ia dengan haji, maka tiada boleh jimak di dalamnya, dan tiada boleh buat apa-apa maksiat dan tiada boleh berbantah-bantahan di dalam segala hari haji itu. Dan dikehendaki nafi. Dan barang pada tiga itu ialah tegah dengan makna haram yang memperbuat oleh sekalian kamu daripada kebajikan seperti sedekah, mengetahui akan dia oleh Allah, maka dibalasnya sekalian kamu dengan dia. \*Dan adalah orang-orang Yaman apabila mereka itu pergi mengerjakan haji keluar mereka itu dari negerinya dengan tidak membawa bekalan, dan beriktikad akan perbuatan demikian itu tawakal, kemudian apabila telah datang mereka itu ke negeri Mekah minta makan mereka itu kepada orang, terkadang menjadikan mereka itu merampas dan menyamun maka turun firman Allah Taala: Dan mengambil bekal sekalian kamu dengan barang yang boleh sampai sekalian kamu bagi musafir kamu. Maka sebaik-baik bekalan itu ialah takwa, yakni barang yang terpelihara dengan dia daripada meminta apa-apa daripada orang dan terpelihara. Dan takut oleh daripada lainnya seperti menyamun dan merampas sekalian kamu akan Aku, hai sekalian orang yang berakal. Tiada dosa atas sekalian kamu pada menuntut kamu akan rezeki daripada Tuhan kamu dengan berniaga di dalam haji. \*Sesungguhnya telah muwafaqah ulama atas berniaga di dalam haji itu jika menjadikan kekurangan pada ibadatnya nescaya tiada harus ia. Dan jika tiada menjadikan kekurangan ibadatnya nescaya harus ia. Dan meninggalkan berniaga itu aila. Turun ayat ini menolakan iktikad orang yang benci berniaga sambil mengerjakan haji. Arafah kemudian daripada wuqufnya dan berangkat sekalian kamu keluar

*daripadanya, maka berzikir sekalian kamu akan Allah kemudian daripada bermalam di Muzdalifah itu dengan talbiah dan tahlil dan doa di tempat bernama Mash'ar al-Haram iaitu satu bukit pada akhir. Dan berzikir sekalian kamu akan Dia kerana telah menunjuk Dia akan kamu akan segala petunjukan agama-Nya dan segala ibadah haji-Nya, dan bahawasanya adalah sekalian kamu itu dahulu daripada tunjuk-Nya daripada orang-orang yang sesat.*

Shaykh al-Marbawi adopts a jurisprudential approach rooted in the Shāfi'ī madhhab in his interpretation of Sūrah al-Baqarah, verses 196 until 197. He elaborates on the legal rulings related to the performance of ḥajj and 'umrah, including cases of obstruction (*iḥṣār*), the obligation of *hady* (sacrificial offering), and the compensatory options (*fiḍyah*) such as fasting, charity, or animal sacrifice. His interpretation reflects a comprehensive understanding of legal scenarios, including those concerning *tamattu'* pilgrims and the distinction between residents and non-residents of the Ḥaram.

In addition to legal provisions, Shaykh al-Marbawi underscores the ethical requirements of pilgrimage, such as abstaining from sexual relations, immoral behaviour, and disputes. He also critiques historical misconceptions, particularly the practice of some Yemeni pilgrims who travelled for ḥajj without provisions under the pretext of relying solely on *tawakkul*, which often led to begging or unlawful behaviour upon arrival in Makkah. He emphasises the importance of both spiritual and material readiness.

His *tafsīr* is characterised by concise explanations and avoids unnecessary elaboration, using clear examples that are easily understood by readers, particularly within the Malay-Muslim context.

#### **4.3.2 The Law of Transaction (*Fiqh Mu'āmalāt*)**

*Fiqh Mu'āmalāt* pertains to the Islamic jurisprudence (*fiqh*) that specifically addresses transactions and business dealings in the economic and social domains of life. It constitutes a division of Islamic jurisprudence that furnishes Muslims with guidelines and principles to govern their financial and commercial matters in alignment with Islamic principles. The term "*Mu'āmalāt*" finds its origin in the Arabic root word

"amal," which signifies transactions or dealings. *Fiqh mu'amalat* encompasses a broad spectrum of subjects associated with economic activities, contracts, trade, partnerships, and other financial transactions. The objective is to ensure that these activities adhere to Islamic ethics and principles, thereby promoting fairness, justice, and social responsibility.

#### 4.3.2.1 Making a will is recommended (sunnah)

A will is one of the forms of *mu'āmalāt* mentioned in the Qur'ān. Allah S.W.T. said:

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ  
وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٠﴾

Prescribed for you when death approaches [any] one of you if he leaves wealth [is that he should make] a bequest for the parents and near relatives according to what is acceptable - a duty upon the righteous.<sup>244</sup>

According to Shaykh al-Marbawi:

*Difardukan atas sekalian kamu-apabila hadir akan seorang daripada kamu oleh sebab maut, yakni zahir atasnya beberapa alamatnya seperti sakit yang ditakuti, jika meninggal la akan harta berwasiat bagi dua ibu bapa dan kerabat-kerabat dengan adil, iaitu berwasiat tiada lebih daripada sepertiga harta, dan tiada dilebihkan yang kaya. Sebenar, yakni tetap akan sebagai tetap sunat berwasiat, tiada wajib atas orang yang takutkan Allah dan hukum berwasiat bagi kerabat-kerabat itu mansukh dengan ayat mirath.*<sup>245</sup>

#### 4.3.2.2 Management of Orphan's Assets

The management of the assets for orphaned children involves considerations of the issues of the age of *baligh* (puberty) and the age criteria for a child to be considered an orphan.

<sup>244</sup> Surah al-Baqarah 2: 180.

<sup>245</sup> al-Marbawi, *Qur'an Bergantung Makna Melayu*, 137.

4.3.2.2.1 The Age of Baligh (Puberty) and the Age Criteria for a Child to be Considered an Orphan

Allah (S.W.T. ) states in Surah al-Nisā', verse six:

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ ءَانَسْتُمْ مِّنْهُمْ رُّشْدًا فَادْفَعُوا  
إِلَيْهِمْ أَمْوَالَهُمْ ۖ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبُرُوا ۚ وَمَن كَانَ غَنِيًّا  
فَلْيَسْتَعْفِفْ ۚ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ  
أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ ۚ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٦﴾

And test the orphans until they attain puberty; then if you find in them maturity of intellect, make over to them their property, and do not consume it extravagantly and hastily, lest they attain to full age; and whoever is rich, let him abstain altogether, and whoever is poor, let him eat reasonably; then when you make over to them their property, call witnesses in their presence; and Allah is enough as a Reckoner.<sup>246</sup>

Shaykh al-Marbawi states:

...dan katakan oleh sekalian kamu bagi mereka itu akan perkataan yang baik. Seperti berkata wali bagi anak yatim: Hartamu ada padaku, dan aku penjaganya, apabila engkau sudah cukup umur dan cukup cerdas, aku berikan harta itu padamu. Maka dikatakan demikian itu supaya membaikkan hati mereka itu dan supaya bersungguh-sungguh mereka Dan uji itu pada mendatangkan sebab kecerdikannya oleh sekalian kamu akan segala anak yatim sebelum cukup umurnya, uji pada agamanya, dan menjalankan pekerjaannya dan ehwalnya hingga apabila sampai boleh berkahwin, yakni jadi anak-anak yatim patut berkahwin yakni cukup umur dengan mimpi atau dengan tahun, iaitu cukup 15 tahun di sisi Shafi'i dan lapan belas tahun di sisi Hanafi, maka jika nampak sekalian kamu akan baik pada agama mereka itu dan pada harta mereka itu, maka pulangkan oleh sekalian kamu kepada mereka itu akan hartanya. Dan jangan memakan oleh sekalian kamu hai wali-wali akan harta anak yatim itu dengan boros ketiadaan hak, dan bersegera memperbelanjakannya, takutkan besar mereka itu cerdas maka melazimkan atas sekalian kamu menyerahkan hartanya. Dan barang siapa daripada wali-wali itu ada kaya maka hendaklah jauhkan diri daripada harta anak-anak yatim itu dan enggankan diri daripada memakannya. Dan siapa daripada wali ada ia fakir, maka hendaklah makan daripada harta anak yatim itu dengan baik yakni dengan kadar upah menguruskannya. Maka apabila memulang sekalian kamu kepada anak-anak yatim akan harta mereka itu, maka persaksikan oleh

<sup>246</sup> Qur'ān 4: 6.

*sekalian kamu atas mereka itu bahawasanya mereka itu sudah menerima hartanya, dan lepas sekalian kamu daripadanya, supaya tiada berlaku perselisihan, maka kembali kamu kepada saksi. Dan memada Tuhan yang memelihara bagi segala amal makhluk-Nya, dan yang mengirai mereka itu. \*Ayat yang akan datang ini membatalkan adat zaman jahiliah, iaitu perempuan-perempuan dan budak-budak kecil tiada dapat pusaka.<sup>247</sup>*

In his interpretation of Surah al-Nisā' verse 6, Shaykh al-Marbawi explains that the age of *bulūgh* (puberty) for orphans is 15 years according to the Shāfi'ī madhhab and 18 years according to the Ḥanafī madhhab, reflecting his inclusive approach to fiqh. He emphasises that maturity of intellect (*rushd*) in both religion and financial matters is required before returning an orphan's wealth. Shaykh al-Marbawi's use of simple dialogue, such as a guardian speaking kindly to the orphan, reflects his clear, reader-friendly style. He also highlights the guardian's ethical responsibilities and the Qur'ān's reform of pre-Islamic practices that denied inheritance to women and children.

### **4.3.3 FIQH MUNĀKAḤĀT**

#### *4.3.3.1 Justice in Polygamy*

Although polygamy is permitted in Islam, it is subject to stringent ethical and legal conditions that prioritise justice and equity among co-wives. This principle is explicitly addressed in Surah al-Nisā', verse 3, where Allah, the Most High, states:

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<sup>247</sup> "...and say to them good words. For example, a guardian says to an orphan: 'Your wealth is with me, and I am its custodian. When you reach maturity and possess sound judgment, I will return that wealth to you.' This is said to reassure them and to encourage their diligence. And test the orphans in regard to their intelligence and religion before they reach maturity by observing their conduct and affairs until they become eligible for marriage. That is, when orphans are deemed mature, either through having a wet dream or by reaching the age of fifteen according to al-Shāfi'ī or eighteen according to the Ḥanafī school. If you find them to be righteous in religion and sound in managing their wealth, then return their wealth to them. And do not consume the property of orphans wastefully and without right, nor hasten to spend it fearing that they will grow up and demand their wealth. If a guardian is wealthy, he should refrain from using the orphan's property. If he is poor, he may use it reasonably, that is, in the form of compensation for managing it. When you return the orphan's property to them, take witnesses over them to ensure they have received their property and that you are free from liability, thus avoiding disputes. And Allah is sufficient as a reckoner of the deeds of His creatures and their actions. The following verse abrogates a pre-Islamic custom where women and children did not inherit property."

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ  
 مَثْنَىٰ وَثُلَاثَ وَرُبْعًا فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ  
 ذَلِكَ أَذَىٰ أَلَّا تَعُولُوا ﴿٣﴾

And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) only one or what your right hands possess; this is more proper, that you may not deviate from the right course.<sup>248</sup>

Shaykh al-Marbawi states:

*Dan jika takut sekalian kamu akan tidak adil kamu pada segala anak yatim, maka menuntut sekalian kamu keluar daripada dosa daripada pekerjaan mereka itu, maka takut pula sekalian kamu akan tiada adil kamu antara segala isteri apabila nikah kamu dengan perempuan-perempuan itu, maka nikahlah sekalian kamu akan siapa yang baik ia bagi sekalian kamu daripada perempuan-perempuan itu dua-dua, dan tiga-tiga, dan empat-empat. Dan tiada boleh melebihi sekalian kamu daripada empat itu. Maka jika takut sekalian kamu akan bahawa tiada adil sekalian kamu pada sekalian isteri itu dengan nafkah dan giliran, maka seorang jua bernikah sekalian kamu akan dia atau barang yang dimiliki oleh sekalian kamu daripada sahaya perempuan, kerana tiada bagi sahaya perempuan-perempuan itu kewajipan barang yang ada bagi isteri-isteri. Itulah yakni nikah empat sahaja atau seorang atau pun bersahaya perempuan lebih hampir kepada bahawa tiada berbuat aniaya sekalian kamu.<sup>249</sup>*

Shaykh al-Marbawi, in his tafsīr of Surah al-Nisā' verse 3, explains that polygamy is permitted up to four wives, but strictly conditioned on the ability to maintain justice, particularly in financial support and time allocation. If one fears being unjust, then marrying only one wife or a slave woman is preferable to avoid wrongdoing. His explanation reflects both juristic understanding and ethical concern, emphasising that fairness is central to polygamy in Islam. Shaykh al-Marbawi's practical language and clarity make the verse accessible to readers, showing his commitment to just and balanced family guidance.

<sup>248</sup> Qur'an 3: 3.

<sup>249</sup> al-Marbawī, *Qur'an Bergantung Makna Melayu*.

#### 4.3.3.2 The Waiting Period (‘Iddah) For A Pregnant Woman, Whose Husband Has Passed Away

The waiting period (‘iddah) is a crucial aspect of Islamic family law that regulates the timeframe a woman must observe before remarrying after her husband’s death. For pregnant women, this period lasts until childbirth, as clarified in the Qur’ān:

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۖ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٣٤﴾

And (as for) those of you who die and leave wives behind, they should keep themselves in waiting for four months and ten days; then when they have fully attained their term, there is no blame on you for what they do for themselves in a lawful manner; and Allah is aware of what you do.<sup>250</sup>

According to Shaykh al-Marbawi’s interpretation:

*Dan sekalian yang mati daripada sekalian kamu dan meninggal isteri-isteri, hendaklah isteri-isteri tunggu iddahnya dengan sendirinya, tidak boleh berakad nikah empat bulan sepuluh malam dan hari-harinya. Maka ini hukum pada isteri yang tiada bunting, maka melengkapi hukum ini akan isteri yang kecil dan yang tua, dan yang sudah dukhulnya dan tidaknya, dan yang mempunyai quru' dan lainnya dan isteri budak laki-laki dan lainnya. Adapun isteri yang bunting dan mati suaminya, maka idahnya ialah beranakanya (lihat ayat 4 Surah al-Talaq) dan sahaya perempuan yang mati suaminya, maka idahnya setengah idah perempuan yang merdeka dengan dalil daripada hadis Rasulullah. Maka apabila telah habis masanya, yakni habis masa tungguanya maka tiada mengapa atas sekalian kamu hai wali-wali nikah, pada barang yang memperbuat oleh janda perempuan itu pada dirinya daripada berhias dan sediakan diri bagi pinangan orang dengan baik-baik pada syarak. Dan Allah Taala amat Mengetahui dengan apa yang memperbuat oleh sekalian kamu, zahirnya dan batinnya.*<sup>251</sup>

<sup>250</sup> Qur’ān 2: 234.

<sup>251</sup> al-Marbawī, *Qur’an Bergantung Makna Melayu*, 104. Translation: "And those of you who die and leave behind wives, the wives should wait for their ‘iddah period on their own, not entering into a marriage contract for four months and ten nights. This ruling applies to wives who are not pregnant and encompasses young and old wives, those who have consummated their marriage or not, those who experience menstruation (qur') and those who do not, and slave women and others. As for wives who are pregnant and their husbands die, their ‘iddah period is until they give birth (see verse 4 of Surah al-Ṭalāq). For slave women whose husbands die, their ‘iddah period is half that of a free woman based on the hadith of the Prophet Muhammad. When the waiting period ends, there is no blame upon you, O guardians of

Shaykh al-Marbawi, in his interpretation of Surah al-Baqarah verse 234, explains that widows must observe a waiting period (*‘iddah*) of four months and ten days unless they are pregnant, in which case the period concludes upon childbirth, as clarified through his cross-reference to Surah al-Ṭalāq verse four. By linking verses across the Qur’ān, Shaykh al-Marbawi demonstrates a *ma’thūr*-based tafsīr approach, showcasing his intellectual depth and adherence to interpretative traditions grounded in the Qur’ān and ḥadīth. He further explains that the waiting period for slave women is half that of free women, based on Prophetic tradition. His tafsīr integrates scriptural evidence with juristic understanding, using accessible language and contextual examples to guide the Malay-speaking audience in grasping both the legal rulings and spiritual dimensions of *‘iddah*.

#### 4.3.4 ISLAMIC CRIMINAL LAW (*FIQH JINĀYAT*)

##### 4.3.4.1 Retribution for Theft

The Qur’ān addresses theft as a serious moral and social offence that threatens the stability of society. As a deterrent, Islam prescribes a firm but just punishment to protect public property and uphold ethical standards. Allah S.W.T. said in the Qur’ān:

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ  
عَزِيزٌ حَكِيمٌ ﴿٣٨﴾ فَمَن تَابَ مِن بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ  
إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿٣٩﴾

And (as for) the man who steals and the woman who steals, cut off their hands as a punishment for what they have earned, an exemplary punishment from Allah; and Allah is Mighty, Wise. But whoever repents after his iniquity and reforms (himself), then surely Allah will turn to him (mercifully); surely Allah is Forgiving, Merciful.<sup>252</sup>

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marriage, regarding what the widow does with herself in terms of beautifying herself and preparing for suitors in a manner that is good and permissible in Shari’ah. Allah the Exalted is fully aware of what you do, both outwardly and inwardly."

<sup>252</sup> Qur’ān 5: 38-39.

Shaykh al-Marbawi states:

*Dan pencuri laki-laki dan pencuri perempuan mereka itu maka potong oleh sekalian kamu akan tangan keduanya yang kanan daripada tiap-tiap keduanya sampai ke pergelangannya. Dan telah diterangkan oleh sunnah akan orang yang kena potong itu pencuri sebanyak seperempat dinar ke atas. Apabila diulangnya mencurinya nescaya dipotong kaki kirinya sampai ke buku lalinya. Kemudian jika diulangnya lagi dipotong tangannya yang kiri, kemudian jika diulangnya lagi dipotong pula kakinya yang kanan, kemudian jika diulangnya sebagai balasan dengan sebab usaha lagi maka ditakzirkan dia keduanya jadi dera bagi keduanya daripada Tuhan dan Tuhan itu lulusan atas pekerjaannya lagi yang berhikmah pada yang dijadikan-Nya. Maka siapa taubat ia kemudian daripada buat zalim atas orang lainnya yakni tiada kembali mencuri dan berbuat amal yang baiknya maka bahawasanya Allah Taala menerima taubatnya. Bahawasanya Tuhan itu Amat Mengampun lagi Amat Mengasihani. Maka pada firman Tuhan itu tiada menggugurkan dengan sebab taubatnya akan hak anak Adam daripada potong tangan dan memulangkan harta. Sungguh juga di dalam hadis menerangkan maaf potong tangan itu sebelum sampai pengaduannya kepada imam dan ialah mazhab Shafi'i.<sup>253</sup>*

In his interpretation of Surah al-Mā'idah, verses 38 and 39, Shaykh al-Marbawi adopts a legalistic approach grounded in the Shāfi'ī madhhab, emphasising the procedural and jurisprudential dimensions of the *ḥadd* punishment for theft. He clearly outlines the threshold for the enforcement of the punishment, stating that the amputation of the right hand applies when the stolen amount reaches a quarter of a dinar, a view based on authenticated Sunnah and consistent with the majority of classical jurists.

Al-Marbawi also details the graduated application of punishment in cases of repeated offences: the left foot, left hand, and right foot are amputated successively upon further thefts, before the implementation of discretionary punishment (*ta'zīr*) in

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<sup>253</sup> Translation: "And as for the male thief and the female thief, cut off their right hands at the wrist as a recompense for what they committed. The Sunnah explains that the one who deserves the hand to be cut off is the thief who steals a quarter of a dinar or more. If the thief repeats the theft, then cut off their left foot at the ankle. If the thief repeats again, cut off their left hand, and if they repeat once more, cut off their right foot. If the theft continues, then they are to be punished with discretionary punishment (*ta'zīr*), which is a form of corporal punishment administered by the ruler as a deterrent for their persistent crime. This is a punishment from Allah, and Allah is Almighty, Wise in what He decrees. Whoever repents after their wrongdoing, that is, ceases to steal and performs good deeds, then indeed Allah will accept their repentance. Verily, Allah is Oft-Forgiving, Most Merciful. According to the command of Allah, repentance does not waive the right of cutting off the hand or returning the stolen property to the rightful owner. It is also mentioned in the hadith that forgiveness of the hand-cutting punishment is valid before the case reaches the judge, and this is the Shāfi'ī school of thought."

subsequent cases. This reflects both legal precision and classical fiqh reasoning on the cumulative nature of retribution within the framework of Islamic criminal law.

Notably, al-Marbawi addresses the role of repentance (*tawbah*) and moral reform, affirming that sincere repentance after wrongdoing is accepted by Allah. However, he asserts that such repentance does not nullify the legal right (*ḥaqq al-'abd*) of the victim or the state's obligation to enforce the prescribed punishment once the case is brought to the authority. He writes: “...*tiada menggugurkan dengan sebab taubatnya akan hak anak Adam daripada potong tangan dan memulangkan harta.*”

This reflects the Shāfi'ī view that repentance prior to the complaint reaching the *imam* may prevent implementation, but once the legal process is initiated, *ḥadd* punishment remains enforceable. His mention of the ḥadīth permitting forgiveness before reaching the ruler further reinforces this jurisprudential nuance.

Finally, Shaykh al-Marbawi's method shows a balance between Qur'ānic command, Prophetic Sunnah, and ethical reform, guiding readers not only through legal boundaries but also toward moral consciousness and restorative justice.

#### 4.3.4.2 Punishment for a Murderer

Allah (S.W.T. ) says:

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٣﴾ وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٤﴾

And it does not behoove a believer to kill a believer except by mistake, and whoever kills a believer by mistake, he should free a

believing slave, and blood-money should be paid to his people unless they remit it as alms; but if he be from a tribe hostile to you and he is a believer, the freeing of a believing slave (suffices), and if he is from a tribe between whom and you there is a covenant, the blood-money should be paid to his people along with the freeing of a believing slave; but he who cannot find (a slave) should fast for two months successively: a penance from Allah, and Allah is Knowing, Wise. And whoever kills a believer intentionally, his punishment is hell; he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful chastisement.<sup>254</sup>

According to Shaykh al-Marbawi in *Qur'an Bergantung Makna Melayu*, the ruling for a Muslim who kills another believer unintentionally (*qatl khata'*) involves freeing a believing slave and paying blood-money (*diyah*) to the deceased's heirs, unless the family chooses to forgive. He elaborates:

*Dan tiada sayugiyanya dan tiada sepatutnya bagi seorang Mukmin bahawa membunuh ia akan seorang Mukmin melainkan tersalah pada membunuhnya dan siapa membunuh ia akan dengan ketiadaan qasad seorang Mukmin dengan tersalah, seperti ia qasad menembak burung atau binatang, atau memarang pohon kayu, tiba-tiba kena kepadanya peluru atau kena parang, atau dipukulnya akan Mukmin itu dengan benda yang tidak membunuh akan dia pada ghalibnya tiba mati ia maka wajib atasnya memerdekakan seorang hamba yang Mukmin dan diyat yang diserahkan dan ditunaikan kepada warisnya yakni waris yang kena bunuh itu melainkan bahawa disedekahkan oleh waris-waris itu ke atas yang membunuh seperti bahawa dimaafkan dia daripadanya. Dan diterangkan oleh sunnah (hadis Nabi), bahawasanya diyatnya seratus ekor unta, dua puluh bint makhad, dan dua puluh bint labun dan dua puluh banu labun dan dua puluh hakaq dan dua puluh jaza' ini tertentu bagi orang yang berunta. Dan adapun orang yang ada emas, iaitu seribu dinar, dan orang yang ahli perak dua belas ribu dirham. Dan yang membayar diyat ialah atas akalunya yakni 'asabahnya lain daripada bapa ke atas dan anak ke bawah, dibahagikan diyat itu atas kerabatnya itu tiga tahun, yang kaya daripada mereka itu setengah dinar, dan yang pertengahannya seribu dinar tiap-tiap tahun, maka jika tak cukup maka baitulmal mencukupinya, maka jika uzur Baitulmal maka atas yang membunuh. Maka jika adalah yang kena bunuh tersalah itu daripada kaum seteru bagi sekalian kamu padahal ia Mukmin yakni Islam ia di dalam tengah-tengah kaum itu dan tidak bercerai dengan mereka itu tiba-tiba kena bunuh oleh Mukmin dengan tersalah, seperti: Islam ia di luar kaumnya kemudian pergi ia masuk ke dalam kaumnya kerana satu perkara yang muhim tiba-tiba kena bunuh dengan tersalah, maka wajib atas yang membunuhnya*

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<sup>254</sup> Qur'ān 4: 92-93.

*memerdekakan seorang hamba yang Mukmin, dan tiada diyat yang diserahkan kepada dan jika ada yang kena bunuh tersalah itu daripada kaum yang ada warisnya kerana warisnya musuh Muslimin antara sekalian kamu dan antara mereka itu perjanjian seperti ahlu al-zimmah, maka diyat bagi yang kena bunuh itu diserahkan kepada ahlinya, iaitu sepertiga diyat orang Mukmin jika ada ia Yahudi atau Nasrani. Dan tiga persepuluh diyat orang Mukmin jika ada ia Majusi dan merdekakan seorang sahaya yang Mukmin atas yang membunuhnya maka siapa tiada dapat sahaya, kerana habis, atau tidak ada maka wajib atas yang membunuh itu puasa dua bulan berturut-turut, ialah kafarah atasnya. Dan tiada disebut Allah Taala berpindah kepada makanan seperti kafarah zihar. Maka dengan dia mengambil Imam Shafi'i pada yang lebih asah daripada dua qaulnya telah disyarak Tuhan yang demikian itu kerana taubat daripada Allah dan adalah Allah Taala itu Amat Mengetahui dengan makhluk-Nya lagi yang mempunyai hikmah pada barang yang ditadbir-Nya akan dia. Dan siapa membunuh ia akan seorang Mukmin dengan sengaja, iaitu dengan qasadnya membunuhnya dengan apa benda yang mematikan pada ghalibnya lagi mengetahui ia dengan beriman si mati itu, maka balasannya ialah neraka jahanam yang berkekalan ia di dalamnya dan dilaknat-Nya akan dan murka Tuhan ke atasnya dia yakni dijauhkan-Nya daripada rahmat-Nya. Dan disediakan baginya azab yang amat besar. Maka ini ditakwilkan dia pada orang yang menghalalkan membunuh Mukmin dengan sengaja, atau dikehendaki dengan berkekalan di dalam neraka itu tunggu yang lama dan diriwayatkan daripada Ibn Abbas r.a. bahawasanya ayat itu atas zahirnya. Dan bahawasanya ia ayat yang menentukan bagi lainnya daripada segala ayat maghfirah dan telah diterangkan oleh ayat 178 Surah al-Baqarah akan yang membunuh dengan sengaja itu wajib dibunuh akan dia, dan atas yang membunuh itu diyat jika dimaafkan oleh warisnya. Dan telah lalu menyebutkan kadar diyat itu pada ayat yang dahulu daripada ayat ini. Dan diterangkan oleh sunnah (hadis Nabi) antara sengaja dan tersalah itu bunuh yang dinamakan dia: Semacam sengaja. Iaitu membunuh dengan benda yang tiada mematikan pada ghalibnya seperti dipukul dengan cemeti atau tongkat ringan pada tempat yang tidak mematikan maka baik tiada bila bunuh padanya bahkan kena diyat sebagai diyat bunuh sengaja pada sifat dan sebagai diyat bunuh salah pada tanggungan dan tanggungan. Maka ia dan bunuh sengaja terlebih utama bayar kafarah daripada bayar bunuh tersalah.<sup>255</sup>*

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<sup>255</sup> Translation: "It is not appropriate and not permissible for a believer to kill another believer except by mistake. Whoever kills a believer by mistake, such as intending to shoot a bird or animal, or cutting a tree, and accidentally hitting a person, or striking a believer with a non-lethal object but causing death, then it is obligatory upon him to free a believing slave and pay the blood money (diyat) to the heirs of the deceased unless the heirs forgive it. The Sunnah explains that the diyat is a hundred camels: twenty bint makhad, twenty bint labun, twenty banu labun, twenty hiqqah, and twenty jaz'ah, specifically for those who possess camels. For those who deal in gold, it is a thousand dinars, and for those who deal in silver, it is twelve thousand dirhams. The payment of diyat is the responsibility of the offender's 'aqilah (tribal kin other than ascendants and descendants), divided over three years, with the rich contributing

Shaykh al-Marbawi, in his tafsīr of Surah al-Nisā' verses 92 until 93, explains that killing a believer unintentionally obliges the offender to free a believing slave and pay *diyyah* (blood money), unless it is waived by the victim's heirs. He outlines in detail the amount and form of *diyyah*, whether paid in camels, gold, or silver, and specifies that payment is the responsibility of the offender's *'āqilah* (male relatives) over three years. Besides that, Shaykh Al-Marbawi integrates Prophetic ḥadīth to support his explanation, including the classification of *diyyah* and the distinction between accidental (*khaṭa*), intentional (*'amd*), and *shibh 'amd* (quasi-intentional) killings. He cites the Shāfi'ī madhhab in affirming that if the offender cannot find a slave, he must fast for two consecutive months, and that *kafārah* is obligatory even in *shibh 'amd*. In the case of intentional murder, he emphasises the Qur'ānic warning of eternal punishment, divine wrath, and curse, while also mentioning the possibility of *qisās* or *diyyah* if pardoned by the victim's heirs.

A notable feature of Shaykh al-Marbawi's *tafsīr* approach is his effort to simplify complex legal rulings by including realistic and relatable examples. When explaining accidental killing, for instance, he cites everyday scenarios such as shooting at a bird or cutting a tree, which accidentally results in someone's death. This method aids comprehension and demonstrates his concern for clarity and accessibility. By combining Qur'ānic guidance, ḥadīth-based evidence, legal reasoning from the Shāfi'ī

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half a dinar, and the middle class one thousand dinars each year. If the amount is insufficient, the baitulmal (state treasury) will cover the shortfall; if the baitulmal is unable, the responsibility falls on the offender. If the deceased by mistake is from a hostile tribe to you, but is a believer (i.e., a Muslim among a non-Muslim tribe without separation), killed mistakenly by a believer, the offender must free a believing slave, and no diyat is required. If the deceased by mistake is from a tribe at peace with you, such as dhimmis (non-Muslims under Muslim protection), the diyat for the deceased is a third of the diyat of a Muslim if he is Jewish or Christian, and three-tenths if he is Majusi (Zoroastrian), and the offender must free a believing slave. If the offender cannot find a slave due to unavailability, he must fast for two consecutive months as expiation. Unlike zihar expiation, there is no mention of feeding the poor. Whoever intentionally kills a believer, knowing their faith and intending to kill with a lethal object, his recompense is Hell, where he will abide eternally, cursed and angered by Allah, and a severe punishment is prepared for him. This is interpreted as applying to those who believe it permissible to kill a believer intentionally or indicating a long stay in Hell. Ibn Abbas (r.a.) stated that the verse is to be understood literally, overriding other verses of forgiveness. Surah al-Baqarah (2:178) clarifies that intentional murder requires the death penalty, or diyat if forgiven by the heirs. The previous verse mentioned the diyat amount. The Sunnah distinguishes between intentional and accidental killing, defining "semi-intentional killing" as killing with a non-lethal object like a whip or light stick in a non-lethal area. Such killing requires diyat like intentional killing but is delayed and borne by the tribe like accidental killing. This makes "semi-intentional killing" and intentional killing more deserving of expiation than accidental killing.

school, and practical illustrations, Shaykh al-Marbawi offers a balanced and accessible interpretation tailored to the needs of his Malay-Muslim readership.

In another verse, Allah S.W.T. says:

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ  
وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصًا فَمَن تَصَدَّقَ بِهِ ۗ فَهُوَ  
كَفَّارَةٌ لَّهُ ۗ وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٥٦﴾

And We prescribed to them in it that life is for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and (that there is) reprisal in wounds; but he who foregoes it, it shall be an expiation for him; and whoever did not judge by what Allah revealed, those are they that are the unjust.<sup>256</sup>

According to Shaykh al-Marbawi in his interpretation of this verse, the principle of *qiṣāṣ* was ordained upon the Children of Israel in the Torah and is upheld in Islamic law with clear rulings regarding equivalent retaliation for physical harm. He explains:

*Dan telah Kami fardukan atas mereka itu di dalam Taurat: Bahawasanya seorang dibunuhkan dia dengan seorang apabila membunuh ia akan dia, dan mata dipersilakan dia dengan mata, dan hidung diromponkan dengan hidung, dan telinga dikudungkan dengan telinga, dan gigi dicabutkan dia dengan gigi dan segala luka balasan luka padanya apabila boleh ia, seperti terpotong tangan dan kaki dan zakarnya dan dua pelir dan sebagainya. Dan tiada boleh padanya ambil balasan seperti luluh di dalam daging, atau pecah dalam tulang, atau luka di dalam perut maka padanya hukumah yakni bayar sepenggal daripada diyat dan ini hukum sungguhpun difardukan atas Bani Israel di dalam Taurat maka iaitu difardukan dia maka siapa sedekahkan dengan balasan pada syarak kita Islam itu seperti dibolehkan oleh yang membunuh itu ambil bela daripada dirinya maka ialah kafarah bagi barang yang didatangkannya akan dia dan barang siapa tiada menghukum ia dengan barang yang diturunkan Tuhan pada qisas dan lainnya maka mereka itulah orang yang zalim.*<sup>257</sup>

<sup>256</sup> Qur'ān 5: 45.

<sup>257</sup> Translation: "And We have ordained for them in the Torah: A life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds, there is legal retribution. When possible, such as a cut hand, foot, penis, or testicles, there is retribution. However, retribution is not applicable for injuries such as internal bleeding, bone fractures, or internal abdominal injuries. For these, compensation equivalent to a portion of diyat is required. This law was imposed upon the Children of Israel in the Torah. Even though it was made obligatory for them, it applies in our Islamic Sharia as well, such that if the injured person forgives the retribution, it acts as expiation for the offender. However, whoever does

In his tafsīr of Sūrah al-Mā'idah verse 45, Shaykh al-Marbawi explains the principle of *qiṣāṣ* (legal retaliation) as a divinely ordained form of justice, originally revealed in the Torah and reaffirmed in Islam. He details cases where exact retaliation is possible such as eye for eye or tooth for tooth and clarifies that when precise retaliation is not feasible, compensation (*ḥukūmah*) must be paid. He emphasises that forgiving the offender is considered a *kafārah* (expiation) for the victim. His tafsīr reflects a balanced approach, combining legal precision, ethical values, and accessibility for readers through clear and concrete examples.

#### **4.4 THE APPROACH OF SHAYKH AL-MARBAWI TO SOCIAL ISSUES IN THE *QUR'AN BERGANTUNG MAKNA MELAYU***

In the interpretation, social issues often become a focus. Social issues of the community often enter the interpretation due to the continuity between the main themes of the Qur'ānic verses and the social issues occurring in society. In the *Qur'an Bergantung Makna Melayu*, there are several socio-cultural issues that can be highlighted, namely prohibition of practicing *ribā* (*interest-based transactions*), spending (*infāq*) wealth that is lawful and *awlawiyyāt* (*prioritizing needs*), gambling, corruption and consultation (*shūrā*).

##### **4.4.1 Consultation (*Shūrā*) when making decisions**

*Shūrā* is one of the fundamental principles established based on the guidelines prescribed by the Qur'an and Sunnah. Shura refers to consultation or deliberation to reach decisions on matters and issues concerning the interests and welfare of humanity, grounded in faith and piety. Shaykh al-Marbawi considers the implementation of Shura as an obligation, referring to the evidence provided in the Qur'ānic verse 159 of Sūrah Ali 'Imran. Allah, the Most High, says:

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not judge by what Allah has revealed concerning retribution and other matters, they are indeed the wrongdoers."

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا  
 مِن حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا  
 عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

So by mercy from Allah , [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah . Indeed, Allah loves those who rely [upon Him].<sup>258</sup>

Through his interpretation of this verse, Shaykh al-Marbawi explains that: *"Maka apabila telah berazam engkau atas melangsungkan barang yang engkau kehendaki kemudian daripada mesyuarat, maka bertawakal engkau atas Allah Taala, percayakan Dia, bukan dengan mesyuarat."*<sup>259</sup> According to Shaykh al-Marbawi, Muslims must ultimately place their trust in Allah rather than in the outcome of the consultation. Mustafa Abdul Rahman, a contemporary interpreter of Shaykh al-Marbawi, offers a similar understanding of the verse, stating: *"....bermesyuaratlah dengan mereka di dalam perkara sebelum melakukannya, dan apabila sudah berazam kukuh, teruskanlah serta berserahlah kepada Allah."* Overall, both scholars convey a similar message; however, Shaykh al-Marbawi's explanation reflects a deeper emphasis on the *tawhīdic* dimension of the verse that is, placing Allah at the centre of all actions and decisions.

#### 4.4.2 Justice

Justice a fundamental concept in Islam, and the Qur'ān provides extensive guidance on how to implement justice in various aspects of life. The following are some Qur'ānic verses that highlight the importance of justice:

<sup>258</sup> Qur'ān 3: 159.

<sup>259</sup> Translation: So when you have determined a plan and made a decision, then rely upon Allah. Trust Him and do not rely solely on consultations. al-Marbawī, *Qur'an Bergantung Makna Melayu*, 187.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلّٰهِ شُهَدَاءَ بِالْقِسْطِ ۗ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى  
 ءَآلَآءِكُمْ اَعْدِلُوا اَعْدِلُوا هُوَ اَقْرَبُ لِلتَّقْوٰى ۗ وَاتَّقُوا اللّٰهَ ۗ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿٨﴾

O you who believe! Be upright for Allah, bearers of witness with justice, and let not hatred of a people incite you not to act equitably; act equitably, that is nearer to piety, and he careful of (your duty to) Allah; surely Allah is Aware of what you do.<sup>260</sup>

Shaykh al-Marbawi quoted:

*Hai sekalian yang telah beriman, jadilah sekalian kamu orang yang mendirikan kewajipan kerana Allah, yakni dirikan dengan kerana Allah pada sekalian barang yang dilazimkannya sekalian kamu mendirikan dia daripada amal dengan taat-Nya, dan menjauhkan segala yang ditegah-Nya. Dan bagi makhluk orang naik saksi dengan adil. Maka tiada naik saksi atas satu pekerjaan dengan menyalahi yang berlaku, bahkan sebagaimana berlaku sebagai itulah dikhabarkan dan jangan memperusahakan sekalian kamu oleh kebencian satu kaum daripada orang kafir atas bahawa tiada adil sekalian kamu, yakni memperusahakan sekalian kamu atas jangan adil kamu, biar kamu berbuat zalim ke atas mereka itu pada barang yang tiada diharuskan, seperti membatalkan janji mereka itu, dan tidak menerima siapa yang telah Islam daripada mereka itu, dan membunuh anak-anak cucu mereka itu. Maka apabila memperusaha sekalian kamu dengan demikian nescaya mencapai kamu daripada mereka itu akan maksud sekalian kamu daripada membunuhnya dan mengambil hartanya. Adillah sekalian kamu pada seteru kamu yakni orang kafir, dan adillah sekalian kamu pada wali-wali kamu yakni taulan-aulan kamu, iaitu orang Mukmin. Jangan jadikan adil kamu tertentu atas orang Mukmin jua, bahkan adil pada orang Mukmin dan lain daripada Mukmin. dan takut sekalian kamu, lalah yang lebih hampir bagi takwa akan Tuhan, bahawasanya Tuhan Amat Mengetahui la dengan barang yang memperbuat oleh sekalian kamu.<sup>261</sup>*

<sup>260</sup> Qur'ān 5: 8.

<sup>261</sup> al-Marbawī, *Qur'an Bergantung Makna Melayu*, 272. Translation: O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves, your parents, or your relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse to give it, then indeed Allah is Acquainted with what you do. (Surah al-Nisā', 4:135)

The verse emphasizes the importance of establishing justice consistently and impartially. Believers are instructed to uphold justice for the sake of Allah, regardless of personal biases or the status of individuals involved. This includes being fair even in situations where one might be inclined to act unjustly due to personal animosities or favoritism. Justice should be applied universally, whether towards friends, family, or adversaries, and is crucial for maintaining righteousness and faithfulness to Allah's commandments.

Surah al-Mā'idah, verse 8 underscores the universal and impartial nature of justice in Islam, commanding believers to uphold justice for the sake of Allah S.W.T. even when dealing with adversaries. Shaykh al-Marbawi, in his tafsīr, expands on this theme by explaining that justice (*'adl*) must be carried out sincerely for Allah, not merely as a social obligation, but as an act of worship grounded in obedience (*tā'ah*) and piety (*taqwā*). He further stresses that justice is not limited to fellow Muslims, but must also be shown to non-Muslims, even enemies. He condemns the misuse of hatred (*shanā'ān*) as a justification for injustice, warning against behaviours such as breaking agreements, rejecting conversion, or harming the families of non-believers out of vengeance. This interpretation aligns with the Qur'ānic command for universal justice, demonstrating Shaykh al-Marbawi's ethical and inclusive approach rooted in Islamic moral theology. His tafsīr illustrates that justice is not merely legalistic, but a moral imperative that transcends group identity. Shakyh al-Marbawi also warns believers that failing to uphold justice even against one's enemies undermines divine accountability, as Allah S.W.T. is fully aware of all actions.

By providing clear explanations in Malay and addressing real socio-political behaviour (e.g., mistreatment of non-Muslims), Shaykh al-Marbawi's *tafsīr* offers both legal insight and ethical instruction tailored to the needs of his community. His approach reflects a Qur'ānic worldview where justice serves as both a spiritual principle and a foundation for social order.

#### 4.4.3 Gambling

In the Qur'ān, gambling is referred to as *al-maysīr*. It is a form of game that involves staking money, with its distinguishing feature being that one person's winnings come at the expense of others' losses. Consequently, gambling is prohibited due to its potential to foster hostility among people. Allah S.W.T. states:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ رِجْسٌ مِّنْ عَمَلِ  
الشَّيْطَانِ فَأَجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ  
الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ  
فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah ], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful. Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?<sup>262</sup>

Shaykh al-Marbawi explains:

*Hai sekalian yang telah beriman dengan Allah dan rasulNya hanyasanya arak dan judi dan segala berhala dan buah-buah penerka penipu baik dan jahat itu busuk lagi dilewati daripada amal syaitan yang menghiasi akan dia maka jauhkan oleh sekalian kamu akan busuk dilewati itu, mudah-mudahan dapat kemenangan sekalian kamu. Hanyasanya menghendaki syaitan bahawa menjatuhkan antara sekalian kamu akan perseteruan dan berbenci-bencian pada arak dan judi apabila mendatang oleh sekalian kamu akan keduanya, kerana barang yang berhasil pada keduanya daripada kejahatan dan fitnah. Dan menegah ia akan sekalian kamu dengan sebab berbimbang dengan keduanya daripada zikirkan Tuhan dan daripada sembahyang. Maka adakah sekalian kamu orang yang berhenti daripada mendatangkan keduanya. Telah memberi isyarat istifham akan suruh berhenti. Yakni hendaklah berhenti sekalian kamu.<sup>263</sup>*

In his tafsīr of Surah al-Mā'idah verse 90 and 91, Shaykh al-Marbawi strongly condemns gambling (*al-maysīr*) as an impure act that stems from Satan's influence, highlighting its role in causing enmity and hindering devotion. He interprets the Qur'ānic command to avoid gambling using accessible Malay language, describing it as "*busuk lagi dilewati*" (filthy and cursed), and emphasises its moral and spiritual harm. His approach is ethical and exhortative, aimed at guiding readers to obedience through practical examples and clear warnings, rather than legalistic detail.

Allah S.W.T. said in Surah al-Baqarah, verse 219:

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<sup>262</sup> Surah al-Mā'idah 5: 90-91.

<sup>263</sup> Translation: O believers, indeed, intoxicants, gambling, idols, and divining arrows are abominations of Satan's handiwork. So avoid them, that you may be successful. Satan only desires to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist? Obey Allah and obey the Messenger and beware. But if you turn away, then know that Our Messenger's duty is only to convey clearly. Those who believe and do righteous deeds will not be blamed for what they ate [in the past] when they [now] fear Allah and believe and do righteous deeds, and then fear Allah and believe, and then fear Allah and do good; and Allah loves the doers of good. al-Marbawi, *Qur'an Bergantung Makna Melayu*, 315-316.

۞ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا  
 أَكْبَرُ مِنْ نَفْعِهِمَا ۚ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۖ قُلِ الْعَفْوَ ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ  
 الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾

They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit." And they ask you what they should spend. Say, "The excess [beyond needs]." Thus Allah makes clear to you the verses [of revelation] that you might give thought.<sup>264</sup>

Based on Shaykh al-Marbawi's commentary:

*Bertanya segala sahabatmu ya Muhammad, akan dikau daripada arak dan judi, apakah hukum keduanya? Katakan olehmu bagi mereka itu: Pada menggunakan arak dan judi itu dosa besar kerana berhasil dengan sebab keduanya itu berbantahan dan berkelahi dan bermaki-maki dan cakap busuk, dan beberapa faedah bagi manusia, iaitu dengan bersedap-sedapan dan kesukaan pada arak itu, dan dapat harta dengan tiada penat lelah pada judi. Dan dosa keduanya, yakni barang yang jadi daripada keduanya segala kejahatan lebih besar daripada faedah keduanya. Apakala didengar oleh sahabat-sahabat Nabi akan sepotong ayat ini meminum akan arak itu oleh satu kaum daripada sahabat-sahabat Nabi itu, dan enggan setengah kaum yang lain, hingga turun hukum haramnya pada ayat 90 Surah al-Ma'idah.*<sup>265</sup>

In his tafsir of Surah al-Baqarah verse 219, Shaykh al-Marbawi provides a contextual explanation of the gradual prohibition of wine and gambling. He highlights that although these two activities carry certain worldly benefits such as temporary enjoyment in drinking and effortless financial gain through gambling they are ultimately outweighed by their harmful consequences. These include quarrelling, insults, and the deterioration of social ethics. Shaykh al-Marbawi also notes the reaction of the Prophet's

<sup>264</sup> Surah al-Baqarah 2: 219.

<sup>265</sup> al-Marbawi, *Qur'an Bergantung Makna Melayu*, 95. Translation: "Ask your companions, O Muhammad, about the consumption of alcohol and gambling. What is the ruling on both? Say to them: 'In both alcohol and gambling, there is great sin, as they lead to disputes, quarrels, and abusive language, along with some benefits for people, such as enjoyment and pleasure from alcohol, and gaining wealth without effort from gambling. However, the harm caused by both, which results in various forms of wrongdoing, is greater than the benefits they offer.' When the Companions of the Prophet heard this verse, some of them continued drinking alcohol, while others refrained. This led to the revelation of the prohibition in Surah al-Mā'idah, verse 90."

Companions upon the revelation of this verse: while some continued consuming wine, others began to abstain, anticipating further clarification. This tafsīr reflects the Qur'ān's measured approach to prohibiting harmful behaviours through stages and demonstrates Shaykh al-Marbawi's exegetical awareness in guiding readers toward moral consciousness through rational reasoning and textual evidence.

#### 4.4.4 Tolerance and Cooperation

The Qur'ānic command to uphold tolerance and cooperation is fundamental to fostering a harmonious society. Allah S.W.T. the Almighty states:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُحِلُّوا شَعِيرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا  
ءَامِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا  
يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى  
الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٦٦﴾

O you who believe! do not violate the signs appointed by Allah nor the sacred month, nor (interfere with) the offerings, nor the sacrificial animals with garlands, nor those going to the sacred house seeking the grace and pleasure of their Lord; and when you are free from the obligations of the pilgrimage, then hunt, and let not hatred of a people-- because they hindered you from the Sacred Masjid-- incite you to exceed the limits, and help one another in goodness and piety, and do not help one another in sin and aggression; and be careful of (your duty to) Allah; surely Allah is severe in requiting (evil).<sup>266</sup>

Shaykh al-Marbawi remarks:

*.....bertolong-tolong sekalian kamu atas kebajikan yakni memperbuat barang yang disuruhkan sekalian kamu memperbuatnya, dan takwa dengan meninggalkan barang yang ditegah akan sekalian kamu daripada memperbuatnya dan jangan bertolong-tolong sekalian kamu atas dosa yakni buat maksiat dan keaniayaan dengan melampaui sempadan Tuhan dan takut oleh sekalian kamu akan Tuhan yakni takut kamu akan seksa-Nya dengan bahawa menurut sekalian kamu akan perintah-Nya bahawasanya Allah Taala bersangatan menyeksa bagi orang yang menyalahi-Nya.<sup>267</sup>*

<sup>266</sup> Qur'ān 5: 2.

<sup>267</sup> al-Marbawī, *Qur'an Bergantung Makna Melayu*, 277. Translation: "...you should help one another in righteousness which means to carry out the deeds that are prescribed for you, and in piety, which involves avoiding what you are prohibited from doing. And do not cooperate in sin meaning in committing sins and transgressions by exceeding the limits set by Allah. And be mindful of Allah's punishment which involves fearing His retribution for failing to follow His commandments, as Allah is severe in punishment for those who disobey Him."

In his interpretation of Surah al-Mā'idah verse 2, Shaykh al-Marbawi emphasises the ethical imperative of mutual cooperation grounded in righteousness (*birr*) and piety (*taqwā*), while simultaneously warning against collaboration in sin (*ithm*) and transgression (*'udwān*). He highlights that believers are commanded to assist one another in fulfilling what is divinely ordained and in refraining from what has been clearly prohibited. Shaykh al-Marbawi's commentary reinforces the idea that cooperation must align with the ethical boundaries set by Allah, where acts of justice, virtue, and communal benefit are to be encouraged, and anything leading to injustice or harm is categorically condemned. Furthermore, his use of accessible language and repetition such as "*bertolong-tolong*" (mutual assistance) reflects his broader tafsīr approach aimed at educating the Malay-speaking public. He ends the commentary with a cautionary note on divine retribution, reiterating the serious consequences for those who violate God's limits. This interpretation not only illustrates Shaykh al-Marbawi's moral framework but also his instructional clarity in transmitting Qur'ānic values into daily social practice.

#### 4.4.5 The Practice of *Ribā* (Interest-Based Transactions) Removes Blessings from Wealth

Islam completely prohibits its followers from engaging in *ribā*. *Ribā* cannot solve the economic problems of humanity; instead, it is a system of oppression that makes the poor poorer and the rich richer. Shaykh al-Marbawi was deeply concerned about the economic state of the Islamic community at that time. He explained the Qur'ānic verses related to *ribā* and simultaneously warned Muslims against involvement in an economy based on *ribā*. One example of his interpretation regarding the prohibition of practicing *ribā* can be seen when he interpreted the words of Allah S.W.T.:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ  
 مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ  
 الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ

وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾ يَمْحَقُ اللَّهُ الرِّبَا  
 وَيُرِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾

Those who swallow down usury cannot arise except as one whom Shaitan has prostrated by (his) touch does rise. That is because they say, trading is only like usury; and Allah has allowed trading and forbidden usury. To whomsoever then the admonition has come from his Lord, then he desists, he shall have what has already passed, and his affair is in the hands of Allah; and whoever returns (to it)-- these are the inmates of the fire; they shall abide in it. Allah does not bless usury, and He causes charitable deeds to prosper, and Allah does not love any ungrateful sinner.<sup>268</sup>

In Arabic, the word "*ribā*" means an increase or addition. According to Islamic law, *ribā* refers to a contract that occurs with the exchange of specific commodities. According to Islamic law, *ribā* is the repayment of a loan with an excess acquired by the borrower. This repayment is made through the exchange of similar commodities or currencies, such as wheat for wheat, rice for rice. The act of buying and selling or exchanging these goods should be of the same kind. Shaykh al-Marbawi briefly explains the concept of *ribā* (usury). He states that consuming usurious wealth is *bekerjasama pada unjuk-mengunjuk wang dan barang makanan pada lebih kadar dan masa*.<sup>269</sup> Besides that, he stated that *ribā* is *mengambil faedah pada untung dan anaknya*.<sup>270</sup> He also explained that the harm arising from usury is the loss of blessings in wealth.<sup>271</sup> The issue of the harm of consuming usurious wealth is also explained by another Qur'ānic commentator in Malaysia, namely Abdullah Nasution. He is the author of the book *Tafsir Harian al-Quran al-Karim*. The author states that the harm arising from the practice of usury is greater than its benefits because the wealthy become wealthier, while the poor become poorer, even to the point of bankruptcy, leading to the loss of all possessions, hometown, and even the breakup of marriages.<sup>272</sup>

<sup>268</sup> Qur'ān 2: 275

<sup>269</sup> Translation: Collaborating in the display of money and food items at a higher rate and duration. al-Marbawī, *Qur'an Bergantung Makna Melayu*, 127.

<sup>270</sup> Translation: Taking benefits from profit and its capital. al-Marbawī, *Qur'an Bergantung Makna Melayu*, 127.

<sup>271</sup> al-Marbawī, *Qur'an Bergantung Makna Melayu*, 127.

<sup>272</sup> Mazlan Ibrahim. (2008). *Tafsir Harian al-Quran al-Karim: Kajian Tokoh dan Metodologi* (Daily Interpretation of the Noble Quran: Study of Figures and Methodology). Bangi: Penerbit UKM.

#### 4.4.6 Actions that Damage the Rewards of Charity and Alms

*Infāq* is a noble practice. The Qur'an al-Karim praises those who give alms many times and recommends *infāq fi sabīlillāh*, until it finally became a practice that was in great demand by the companions and the solihins. Allah S.W.T. says:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي  
كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.<sup>273</sup>

Based on this verse, Shaykh al-Marbawi states that:

*Perbuatannya belanjaan sekalian yang memperbelanjakan harta-hartanya pada jalan Allah, yakni pada segala taatnya seumpama sebiji bijian yang menumbuhkan dan mengeluarkan tujuh tangkal, pada tiap-tiap satu tangkal itu seratus biji. Demikianlah juga belanjaan mereka itu digandakan tujuh ratus ganda, dan Allah itu menggandakan lebih banyak daripada itu bagi siapa yang dikehendak-Nya, tiada bagi tiap-tiap orang bersalahan tujuh ratus ganda maka iaitu bagi tiap-tiap orang yang membelanjakan, dan Allah itu yang luas kurnia-Nya lagi yang amat Mengetahui akan siapa yang mustahak digandakan.*<sup>274</sup>

In addition to promoting almsgiving, the Qur'ān elucidates essential manners and conditions pertaining to this act, including:

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذَى  
لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾ قَوْلٌ مَّعْرُوفٌ  
وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذَى وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٦٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا

<sup>273</sup> Surah al-Baqarah 2: 261.

<sup>274</sup> Translation: The example of those who spend their wealth in the Way of Allah is like that of a grain which grows seven spikes; in every spike, there are a hundred grains. Thus, Allah multiplies the action of whom He wills. Allah is Munificent, All-Knowing. Those who spend their wealth in the Way of Allah and do not couple their charity with reminders of their generosity or hurtful words, will have their reward with their Lord. No fear for them, nor shall they grieve. A kind word and forgiveness are better than charity followed by hurtful words. Allah is All-Sufficient, Most Forbearing. al-Marbawī, *Qur'an Bergantung Makna Melayu*, 130.

لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٦﴾

Those who spend their wealth in the way of Allah and then do not follow up what they have spent with reminders [of it] or [other] injury will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve. Kind speech and forgiveness are better than charity followed by injury. And Allah is Free of need and Forbearing. O you who have believed, do not invalidate your charities with reminders or injury as does one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day. His example is like that of a [large] smooth stone upon which is dust and is hit by a downpour that leaves it bare. They are unable [to keep] anything of what they have earned. And Allah does not guide the disbelieving people.<sup>275</sup>

In these verses, Allah S.W.T. outlines various conditions and etiquettes regarding giving alms, emphasizing the importance of not boasting about one's generosity, avoiding any harm or insult to the feelings of those receiving gifts, and refraining from showing off.

Shaykh al-Marbawi quoted:

*Sekalian orang yang menafkahkan segala hartanya pada jalan Allah, yakni pada taatnya seperti nafkahkan kerana bersedia bagi berperang daripada makanannya dan senjata-senjata dan kenaikannya dan ubat-ubatnya dan lainnya, kemudian tiada diikutnya barang yang dinafkahnya itu dengan bangkitan, seperti dikatanya: Sia-sia aku tolong belikan makanan bagimu, tetapinya rupanya engkau orang bukan mengenang budi. Dan tiada menyakiti hatinya seperti disebutkan dan dikhabarkan kepada orang yang tiada disukanya dikatakan: Telah aku memberi bahagian-bahagian menolong kesusahannya dan kepayahannya atau sakitnya atau lainnya. Bagi mereka itu pahala segala yang diperbelanjakannya di sisi Tuhan mereka itu, dan tiada takut atas mereka itu di akhirat, dan tiada Perkataan, mereka itu berdukacita di akhirat baik dan perkataan yang elok yang diterima oleh hati seseorang, dan memberi perkataan yang manis kepada orang yang minta yang tiada diberi sedekah, dan tidak marah kepada yang minta sedekah pada waktu bersangat-sangat ia memintanya dengan ulang pinta beberapa kali,*

<sup>275</sup> Surah al-Baqarah 2: 262-264

*sekalian itu lebih baik daripada sedekah yang diikutkan dia dengan menyakiti hati, dan dengan membangkit-bangkit, dan mencaci-caci yang minta sedekah itu. Dan Tuhan jua yang kaya tiada berhajat kepada sedekah hamba-hamba-Nya, lagi tiada lekas marah. Hai sekalian dengan takhirkkan seksa-Nya yang beriman, jangan batalkan dan jangan sia-siakan pahala sedekah-sedekah sekalian kamu dengan bangkit-bangkitan dan menyakit-nyakit hati, jangan batalkan pahala nafkah seperti membatalkan orang yang menafkahkan hartanya kerana riyak, yakni memperlihatkan amalnya pada orang-orang supaya dapat nama dan gah, dan tiada percayakan Allah dan hari yang kemudian. Maka umpamanya pada menafkahkan itu seperti umpama batu licin.<sup>276</sup>*

Allah S.W.T.'s commandments regarding almsgiving, when adhered to diligently, have the potential to foster a competitive and productive Muslim society. Such a society would not only aim to increase economic achievements for personal wealth but also view wealth as a share capital for the afterlife, particularly through various forms of charitable giving, including almsgiving.

#### **4.4.7 Corruption**

Corruption means giving a person something wrong (*bāṭil*) with the purpose of helping him perfect his wish. Corruption occurs either way to get something that has become his right and responsibility.<sup>277</sup> Corruption is a form of offence prohibited in the Qur'ān and ḥadīth. Allah S.W.T. said:

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<sup>276</sup> Translation: All those who spend their wealth in the way of Allah, that is, in obedience such as spending in preparation for battle, providing food, weapons, mounts, medicine, and other necessities, without making their charity known through reminders, saying, 'I have given this for you,' but rather, giving with a pure intention. Not hurting the feelings of the recipient, as mentioned and warned about those who do not like it when it is said to them: 'I have given a share to help with your difficulty, need, illness, or other matters.' For them is the reward of all that they have spent in the sight of their Lord. They have no fear in the Hereafter, nor will they grieve. No words cause them grief in the Hereafter. Good words and gentle speech that are accepted by the heart of a person, giving sweet words to those who ask for charity and are not given, and not getting angry with those who repeatedly ask for charity in times of extreme need, all of this is better than charity accompanied by hurting the heart, reproach, and insult to the one seeking charity. The Lord, who is rich, has no need for the charity of His servants, and He is not quick to anger. O believers, do not nullify and do not waste the reward of your charity by boasting and hurting feelings. Do not nullify the reward of your spending by canceling out the charity of those who give because of showing off, that is, displaying their deeds to people to gain reputation and status, without trusting in Allah and the Last Day. The example of such spending is like that of a smooth rock.

<sup>277</sup> al-Nawawī, Muḥyī al-Dīn ibn Sharaf. (1405H/1985M). *Rawḍat al-Tālibīn wa 'Umdat al-Muḥtājīn* (Vol. 11, 144). Bayrūt: Maktabah al-Islāmiyyah.

سَمْعُونَ لِلْكَذِبِ أَكُلُونَ لِّلسُّحْتِ فَإِن جَاءوكَ فَأَحْكُم بَيْنَهُم أَوْ أَعْرِضْ عَنْهُمْ وَإِن تُعْرِضْ عَنْهُمْ فَلَن يَضُرُّوكَ شَيْئًا وَإِن حَكَمْتَ فَأَحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٢﴾

[They are] avid listeners to falsehood, devourers of [what is] unlawful. So if they come to you, [O Muhammad], judge between them or turn away from them. And if you turn away from them - never will they harm you at all. And if you judge, judge between them with justice. Indeed, Allah loves those who act justly.<sup>278</sup>

Shaykh al-Marbawi explains:

*Mereka itu orang yang memperdengarkan bohong lagi yang sangat kuat makan haram, seperti makan wang tumbuk rusuk<sup>279</sup> maka jika datang mereka itu kepadamu supaya engkau hukum antara mereka itu maka hukumkan olehmu antara mereka itu atau berpaling engkau daripada mereka itu.<sup>280</sup>*

وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِيَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾

And do not swallow up your property among yourselves by false means, neither seek to gain access thereby to the judges, so that you may swallow up a part of the property of men wrongfully while you know.<sup>281</sup>

*Dan jangan makan setengah daripada sekalian kamu akan harta setengah kamu dengan jalan haram pada syarak seperti merampas dan curi dan jangan memberi dan tipu dan lainnya atau membayar sekalian kamu dengan segala harta itu akan rasuah, yakni tumbuk rusuk kepada orang-orang yang menghukumkan (hakim) supaya ditolongnya akan sekalian kamu membatalkan yang hak, maka boleh sekalian kamu makan sebahagian atau sekumpulan daripada harta orang dengan jalan dosa, padahal tahu kamu akan diri kamu tiada betul.<sup>282</sup>*

This verse emphasizes the prohibition against bribing judges or authorities to gain unfair advantages and harm others.

<sup>278</sup> Surah al-Mā'idah 5: 42.

<sup>279</sup> Wang tumbuk rusuk bermaksud sogok atau suap. Kamus Dewan Edisi Keempat, 200.

<sup>280</sup> Translation: They are people who spread falsehood and consume the forbidden. It is like one who devours wealth and oppresses others. So if they come to you seeking judgment, then judge between them or turn away from them. al-Marbawī, *Qur'an Bergantung Makna Melayu*, 295.

<sup>281</sup> Qur'ān 2: 188.

<sup>282</sup> al-Marbawī, *Qur'an Bergantung Makna Melayu*, 80

## 4.5 CONCLUSION

Chapter four has presented Shaykh al-Marbawi's thoughts on tafsīr in *Qur'an Bergantung Makna Melayu*. The discussions include the approach of Shaykh al-Marbawi on the issues of *‘aqīdah*, *fiqh*, social (*ijtimā‘ī*) in the *Qur'an Bergantung Makna Melayu*. Next, chapter five presents conclusions, discussions, and recommendations for future research.



## CHAPTER FIVE

### CONCLUSION

#### 5.1 INTRODUCTION

The fifth chapter serves as the conclusion for the study entitled *Methodological approach of Mohamed Idris al-Marbawi in Qur'an Bergantung Makna Melayu: an analytical study*. In this chapter, the study summarises the overall findings in line with the objectives stated in chapter one. Furthermore, the study discusses the implications of its findings and provides recommendations for future research.

#### 5.2 SUMMARY OF OVERALL RESEARCH FINDINGS

In chapter two, the study explains the biography of Shaykh Idris Al-Marbawi. He was born on May 10, 1896, in a village named Misfallah in Makkah, and passed away on October 13, 1989, in Ipoh, Perak, Malaysia. His parents were originally from Kampung Lubok Merbau, Kuala Kangsar, Perak Darul Ridzuan. By the age of 10, he had already memorized 16 *Juzu'* of the Qur'ān, along with several other books. In 1323 Hijrah, he returned to Malaysia with his family. Upon his return, he pursued his studies at Sekolah Melayu Lubok Merbau, which is now known as Sekolah Kebangsaan Syeikh Mohd Idris al-Marbawi. He continued his studies at several *pondok* schools, including Pondok Wan Mohammad, Bukit Chandan, Kuala Kangsar (now known as Madrasah Idrisiah), Pondok Tuan Hussien al-Masudi (Kedah), Pondok Syeikh Ahmad al-Fatani (Bukit Mertajam), and Pondok Tok Kenali (Kelantan).

After completing his studies, he worked as a religious teacher in Perak. In 1924, he continued his studies at al-Azhar University in Egypt, where he obtained the highest degree, *Ijāzah 'Āliyyah*. He was the first native of Perak to study in Makkah. While in Makkah, he compiled the Arabic-Malay dictionary known as *Kamus Al-Marbawi*, which was first published in 1937 and has been reprinted more than 24 times. Shaykh al-Marbawi was also a respected scholar in ḥadīth and tafsīr. His significant

contributions in these fields include his works *Baḥr al-Mādhī*, *Bulūgh al-Marām*, and *Kitab Idangan Guru Ṣaḥīḥ al-Bukhārī dan Muslim*. These works reflect Shaykh al-Marbawi's deep understanding and knowledge in the fields of Arabic language, ḥadīth studies, *tafsīr*, and *fiqh*. His works continue to be a valuable resource for researchers, scholars, and students in these fields. For his significant contributions to religious studies and literature, Shaykh al-Marbawi was awarded an Honorary Doctorate in Literature by the National University of Malaysia (UKM) on July 5, 1980. He was also declared the first National Ma'al Hijrah Personality on August 28, 1987. On April 19, 1988, he was awarded the Ahli Mahkota Perak (AMP) medal by the Sultan of Perak.

Shaykh al-Marbawi is a scholar who has a special life experience because he had the opportunity to live and study in two different regions: the Middle East and the Malay World. This special life experience has given him a significant advantage and strength in understanding and teaching Islam. Through this extensive journey of life and education, he has had the opportunity to learn from a variety of teachers and madrasas, which has subsequently given him a wide range of perspectives and approaches to religious teaching.

He resided in the Middle East, namely in Mecca and Egypt, for almost 50 years. Throughout that period, he had the opportunity to interact with many prominent and influential scholars. He had the opportunity to study under their guidance, obtaining exposure to various fields of religious science such as *tafsīr*, ḥadīth, *fiqh*, and *taṣawwuf*. Among his most renowned teachers are Shaykh Muḥammad Ibrāhīm al-Samālūtī, Shaykh Maḥmūd Ghunaym, Shaykh Muḥammad Bāḥith, Shaykh Abū al-A'īn al-Falakī, and Shaykh Muḥammad 'Alī al-Mālikī. Education in the Middle East, which was the center of Islamic science development, has given him a solid foundation in a wide range of religious disciplines. Shaykh al-Marbawi has encountered a unique social context and ambiance in Malay world. This experience is essential because it allows him to understand the application of Islam within the context of Malay culture. He can observe the Malay people's integration of Islamic teachings into their daily existence through their customs, traditions, and daily practices. He acquires a comprehensive understanding of the adaptability of Islam to a variety of cultural contexts and the diversity of lifestyles.

In addition, the experience of living in these two different regions also gives Shaykh al-Marbawi the opportunity to build connections and networks with scholars from various backgrounds. This not only helped with the dissemination of science, but it also enhanced his reputation as a respected scholar. This network allowed him to exchange views and ideas with other scholars, which further enriched his understanding of Islam. He could advantage over this connection to develop a more inclusive and relevant approach to religious teaching. Shaykh al-Marbawi had the opportunity to practice the science of *nahw* and *sarf* with Shaykh Muhammad Yusuf bin Muhammad (1868–1933), also known as Tok Kenali, in Kelantan. He had a close relationship with Tok Kenali and gained a lot of knowledge from him. Unsurprisingly, Tok Kenali's thinking, including his awareness of the importance of education and his interest in writing, influenced him.

In chapter three, this study concludes that Shaykh al-Marbawi has produced dozens of works across various disciplines. This attests to the sharpness of his intellect, depth of knowledge, and his authority in Islamic studies. Some of his works have been published, while others remain in manuscript form. One of his recently disclosed manuscript works for public view is the tafsīr book *Qur'an Bergantung Makna Melayu (The Qur'an Depends on the Malay Meaning)*. The uniqueness and distinction of this commentary are evident as it represents his interpretation of the Qur'ān in line with the cultural nuances of the Malay society. It is written in Malay, making it accessible to the local community, the majority of whom may not be proficient in understanding Arabic-language commentaries. Shaykh al-Marbawi also consistently shows awareness and concern for the issues affecting his people, reflected in the advice and guidance he provides, stemming from his own observations and experiences. Despite presenting his ideas and thoughts decades ago, they remain fresh, relevant, and ahead of their time.

Shaykh al-Marbawi is a renowned scholar in Malaysia, with extensive experience and significant contributions in the fields of Islamic studies and the study of Qur'ānic exegesis. The author employs two important strategies to aid the reader in understanding the verses: firstly, providing a translation of each sentence into the relevant languages, and secondly, offering an explanation of the translation. As a concise interpretation, this book does not extensively delve into questions related to the verses, whether concerning legal matters, moral laws, language intricacies, or

contemporary issues in Islam. There is no disagreement among interpreters in this regard.

*Qur'an Bergantung Makna Melayu* can be categorized as moderate *tafsīr tahlīlī*, a form of commentary that interprets Qur'ānic verses based on the sequence or order of surahs in the mushaf. It elucidates the meaning of excerpts from verses by emphasizing their main purposes. The commentator also employs his own words as much as possible to facilitate the readers' comprehension. This book of *tafsīr* represents a combination of *tafsīr bi ma'thūr* and *tafsīr bi al-ra'yi*. The author makes every effort to convey the meaning of a verse by describing it from a linguistic perspective in the Malay language. He also explains the connection between the verses interpreted and the preceding and subsequent verses. The meaning of the difficult words in the verses

In chapter four, this study concludes that the emerging of the *Qur'ān Bergantung Makna* by Shaykh al-Marbawi is a continuity of earlier *tafsīr* works in Malaysia in particular and Malay Archipelago in general. Shaykh al-Marbawi initiated to write this writing in 1956 and he owned a distinctive approach and method of interpreting the verses pertaining *‘aqīdah*, *fiqh* and social (*ijtimā'ī*). This book does not contain any scientific discussions or disputes of opinions of various *madhhab*, which can affect the interest and understanding of the reader of the objective and true meaning of the verse read. He gives his judgement and his view in matters not agreed by scholars, especially in the chapters of *‘aqīdah*, and worship, without any obscene attitude to anything *madhhab*. He was also found to focus his attention on the legal aspects of the legal system as well as the legitimate and moral development of society.

Furthermore, the study indicated that Shaykh al-Marbawi's approach regarding the *‘aqīdah* issues in the *Qur'an Bergantung Makna Melayu*. He elucidates the attributes of Allah through the *Salaf* school of thought. According to him, the attributes of Allah cannot be interpreted, and their meaning should be returned to Allah. Next, according to Shaykh al-Marbawi, *shirik* is an act that Allah S.W.T. will not forgive and for which one should repent. According to him, *shirik* is the greatest misguidedness of the faith. Besides that, Shaykh al-Marbawi uses the situation between the believers and the *munāfiq* as an example to help the readers understand about a *munāfiq* who acts as a *mu'min* by speaking affably to trick the *mu'min* when they are with him by saying that

they are brothers in religion and worship and that their obedience is similar to the *mu'min*. In order to emphasise the evil that the *munāfiq* are, Shaykh al-Marbawi sometimes referred to Satan as the "*Hantu Pelesit*." Satan is the leader of the *munāfiq*. However, it was discovered that Shaykh Mustafa Abdul Rahman, a scholar from the Malay World who lives in Shaykh al-Marbawi and is the author of the book *Tafsīr al-Quran al-Hakim*, did not use the phrase "*hantu pelesit*" since he only used the term "*head*" to describe the leader of the *munāfiq*.

Next, his approach to *fiqh* issues in his exegesis book *Qur'an Bergantung Makna Melayu*. Shaykh al-Marbawi provides a deeper understanding of how the *wuḍū'* (ablution) procedure is comprehended and applied in the community's life according to the *Madhhab al-Shāfi'ī* (*Shāfi'ī* School). On the other hand, according to Shaykh al-Marbawi, the practice of *tayammum* (dry ablution) can serve as an alternative to *wuḍū'* (ablution) under specific circumstances. He illustrates this by providing examples of such situations to enhance the reader's understanding. Subsequently, to support the interpretation presented by Shaykh al-Marbawi, which only cites the words of scholars and ḥadīths literally, this study brings a ḥadīth on doom that will befall those who are not willing to pay *zakāt*.

In the *Qur'an Bergantung Makna Melayu*, there are several social issues that can be highlighted, namely *prohibition of practicing ribā* (*interest-based transactions*). Shaykh al-Marbawi briefly explains the concept of *ribā* (usury). He states that consuming usurious wealth is *bekerjasama pada unjuk-mengunjuk wang dan barang makanan pada lebih kadar dan masa*. Besides that, he stated that *ribā* is *mengambil faedah pada untung dan anaknya*. He also explained that the harm arising from usury is the loss of blessings in wealth.

On the issue consultation (*shūrā*), Shaykh al-Marbawi quoted: "*Maka apabila telah berazam engkau atas melangsungkan barang yang engkau kehendaki kemudian daripada mesyuarat, maka bertawakal engkau atas Allah Taala, percayakan Dia, bukan dengan mesyuarat.*"<sup>283</sup> According to Shaykh al-Marbawi's interpretation, Muslims must place their trust in Allah and not the meeting's decision. According to

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<sup>283</sup> Translation: So when you have determined a plan and made a decision, then rely upon Allah. Trust Him and do not rely solely on consultations. al-Marbawī, *Qur'an Bergantung Makna Melayu*, 187.

Mustafa Abdul Rahman, a modern interpreter of al-Marbawi, he interpreted the verse pertaining to the order of this meeting as follows: "...*bermesyuaratlah dengan mereka di dalam perkara sebelum melakukannya, dan apabila sudah berazam kukuh, teruskanlah serta berserahlah kepada Allah*. Overall, the interpretation of these two scholars has approximately the same meaning. But the explanation of Shaykh al-Marbawi is that there are elements of Allah's *tauhid*, which is to put Allah in the first place in any actions.

Therefore, more effort should be made to study interpretation books in the Malay World in particular and the Islamic World in general in order to fulfil the needs of Malaysia's Muslim population in light of contemporary challenges and issues.

### **5.3 IMPLICATIONS OF THE STUDY**

This study introduces the *Qur'an Bergantung Makna Melayu* as one of the prominent exegesis books in Malaysia, possessing high value and making significant contributions to the Malay community in understanding and interpreting the Qur'ān. This exegesis book needs to be introduced to the public, especially the Muslim community, as it has recently been revealed to the public and contains relevant interpretative thoughts that are still accepted and in line with contemporary issues despite being written since 1956. Furthermore, the method of interpretation employed in the *Qur'an Bergantung Makna Melayu* by its author adheres to the methods outlined by scholars. Therefore, this exegesis book can be considered a authentic work with contemporary value comparable to the scholars of its time and those who came after.

### **5.4 RECOMMENDATIONS FOR FURTHER RESEARCH**

Recommendations for further research are as follows:

- i. This study recommends a comprehensive comparative analysis of all four exegetical works authored by Shaykh al-Marbawi, namely *Tafsīr Surah Yasin Bahasa Melayu*, *Tafsīr Qur'an al-Marbawi Juz Alif Lam Mim*, *Tafsīr*

*Qur'an Marbawi Ringkas*, and *Qur'an Bergantung Makna Melayu*. Such a study is significant in examining the interpretive methodologies and exegetical approaches employed by Shaykh al-Marbawi, thereby offering valuable insights for scholars, researchers, and students in the field of Qur'ānic studies.

- ii. It is proposed that a scholarly committee comprising experts in Qur'ānic exegesis be established to continue and complete the unfinished sections of *Qur'an Bergantung Makna Melayu*, covering the remaining portions of all 30 *juzu*'.
- iii. Furthermore, this study advocates for the adoption of *Qur'an Bergantung Makna Melayu* as a teaching and reference text in courses on tafsīr. The work's accessible language, engaging style, and pedagogical value make it suitable for both academic and public learning contexts. In particular, public universities are encouraged to include this work in their curriculum to highlight the scholarly contributions of local '*ulamā*'. Doing so will ensure that such intellectual legacies are preserved, appreciated, and utilized, rather than being relegated to mere shelf display.
- iv. The study also proposes a critical edition of *Qur'an Bergantung Makna Melayu*, which includes textual revision, hadīth authentication (*takhrīj*), and the elucidation of classical phrases.
- v. Given that the *Qur'an Bergantung Makna Melayu* manuscript is categorized as a *Mushaf Imlā'ī*, this study recommends further research into the *imlā'ī* script or *rasm* used in the manuscript. The proposed research should explore orthographic inconsistencies and their implications for Qur'ānic recitation, writing, and comprehension. A detailed analysis should also assess how such variations might affect understanding among readers and the broader Muslim community.
- vi. Researchers focusing on *tafsīr* methodology are encouraged to further examine exegetical approaches from the Malay world, particularly the

contributions of scholars in Malaysia, as this area remains underrepresented in contemporary tafsīr scholarship.

- vii. Continued scholarly engagement with the tafsīr methodology of Shaykh al-Marbawi is highly recommended, including comparative studies with other contemporary exegetes. Such comparative research will yield new perspectives beneficial for both academic and public understanding of tafsīr.
- viii. Higher education institutions in Malaysia are encouraged to organize academic conferences dedicated to introducing Malay Archipelago scholars of tafsīr and showcasing research related to their exegetical works.
- ix. Lastly, this study underscores the necessity of producing a critically edited version of *Qur'an Bergantung Makna Melayu*, which includes rigorous ḥadīth verification (*takhrīj*) and comprehensive annotations to clarify classical linguistic expressions. This editorial effort would enhance the scholarly value of the work and facilitate its effective use in both academic and educational contexts.

## 5.5 CONCLUSION

The author expresses immense gratitude to Allah S.W.T. for successfully completing this study. May the modest contributions from this research further enrich the treasury of Islamic knowledge and, in turn, open opportunities for future researchers to explore other aspects that were not covered in this thesis. The overall summary of this study provides information about methodological approach of Shaykh Mohamed Idris al-Marbawi in *Qur'an Bergantung Makna Melayu: an analytical study*.

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