

Acehnese Exegetes in Modern Indonesia: Muhammad Hasbi Ash-Shiddieqy's Perspectives on Quranic Exegesis

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Abstract: This study examines the thought of Muhammad Hasbi Ash-Shiddieqy, a prominent Acehnese scholar, in the field of Quranic exegesis and its sciences. The main focus is to explore his contributions to the development of Quranic exegesis in Indonesia, highlighting three of his major works: *Tafsir An-Nuur*, *Sejarah dan Pengantar Ilmu al-Quran dan Tafsir*, and *Ilmu-Ilmu al-Quran: Membahas Ilmu-Ilmu Pokok dalam Menafsirkan al-Quran*. This research employs a qualitative approach, with textual analysis of these works. The objective is to understand how his ideas offer a new perspective on Quranic exegesis that is moderate, rational, and contextual. Using Talcott Parsons' modernization theory, the study analyzes the social and religious changes reflected in Hasbi's thought. The findings reveal that despite being influenced by external ideas, Hasbi remained rooted in local and religious values, emphasizing intellectual freedom, *ijtihad*, and contextual understanding of the Quran. The study argues that Hasbi's approach significantly contributes to a more inclusive and contemporary interpretation of the Quran, making it relevant to the evolving needs of society.

Keywords: Qur'an, exegesis, modernization, *ijtihad*, contextual, Islamic tradition

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Introduction

Muslims have an essential obligation to make the Quran a guide for life. As a book of guidance, the Quran was not revealed merely to be recited and chanted; it was meant to be studied and understood in terms of its meaning and content. Truly studying the words of Allah demands an intensive and special interaction between the Quran and Muslims. Without this interaction, the Quran cannot serve as a guide in an individual's life.

Interacting with the Quran involves delving deeply into its essence as a holy book and the divine speech revealed for humanity and practicing its teachings. In his book *Kaifa Nata'amal Ma'a al-Qur'an*, Sheikh Yūsuf al-Qaraḍāwī outlines a framework for interacting with the Quran. This includes learning its recitation and etiquette, memorizing its verses, reflecting on its meanings (*tadabbur*), and understanding its interpretations (*tafsīr*). Most importantly, practicing its teachings and making the Quran a model or guide in a Muslim's life. At the beginning of his discussion, al-Qaraḍāwī extensively elaborates on the nature and characteristics of the Quran and the objectives of its revelation.¹

However, this paper does not intend to discuss Sheikh Yūsuf al-Qaraḍāwī's work. Instead, it examines the thoughts of a prominent Indonesian scholar, Teungku Muhammad Hasbi Ash-Shiddieqy, on the Quran and its interpretation. The issues related to the Quran and its interpretation discussed in this paper are drawn from three of his major works: *Tafsir An-Nuur*, *Sejarah dan Pengantar Ilmu al-Quran dan Tafsir*, and *Ilmu-Ilmu al-Quran: Membahas Ilmu-Ilmu Pokok dalam Menafsirkan al-Quran*.

Choosing Teungku Muhammad Hasbi's thoughts as the subject of this study is academically justifiable, given his stature as a moderate and influential Muslim scholar of his time. His works offer significant insights into Islamic scholarship, especially in the field of Quranic studies and exegesis. Despite his contributions to various Islamic disciplines, his legacy in the Quranic studies and tafsir field is particularly noteworthy. It is rich with ideas and thoughts that warrant deeper exploration.

¹ Yūsuf al-Qaraḍāwī, *Kaifa Nata'amal Ma'a al-Qur'an* (Cairo: Dār al-Shuruq, 2000).

Furthermore, certain scholars consider some of his views controversial, adding to their relevance and importance in academic discourse.

This study focuses on the thought of Muhammad Hasbi Ash-Shiddieqy, a prominent Acehnese scholar, in the field of Quranic exegesis and its sciences. The primary aim is to analyze his contributions to the development of Quranic exegesis by examining his three major works: *Tafsir An-Nuur*, *Sejarah dan Pengantar Ilmu al-Quran dan Tafsir*, and *Ilmu-Ilmu al-Quran: Membahas Ilmu-Ilmu Pokok Dalam Menafsirkan al-Quran*. Hasbi's thought is significant because it introduces a new perspective in Quranic interpretation in Indonesia, emphasizing a moderate, rational, and contextual approach. This study also employs Talcott Parsons' modernization theory² to analyze the changes and developments in Hasbi's thought within the social and religious context of Indonesia. Through this approach, the study seeks to understand how Teungku Muhammad Hasbi's ideas have influenced the tradition of Quranic interpretation in Aceh and Indonesia in general, and how his contributions have renewed Islamic understanding to be more flexible and aligned with the needs of modern society. The central argument of this research is that although Teungku Muhammad Hasbi was influenced by external ideas, he remained steadfast in adhering to local and religious values, emphasizing the importance of intellectual freedom, *ijtihad*, and contextual understanding of the Quran.

Methods

This study employs a qualitative approach using textual analysis to explore the thought of Muhammad Hasbi Ash-Shiddieqy in Quranic exegesis. The primary focus is on analyzing Hasbi's contributions to the development of Quranic sciences in Indonesia, particularly through his three major works: *Tafsir An-Nuur*, *Sejarah dan Pengantar Ilmu al-Quran dan Tafsir*, and *Ilmu-Ilmu al-Quran: Membahas Ilmu-Ilmu Pokok dalam Menafsirkan al-Quran*. The analytical approach is informed by Talcott Parsons' modernization theory, which is used to understand the social and religious changes reflected in Hasbi's thoughts. Using

² Talcott Parsons, *The Social System* (Glencoe, IL: The Free Press, 1951), Talcott Parsons, *Essays in Sociological Theory* (Glencoe, IL: The Free Press, 1949), Talcott Parsons, *Structure and Process in Modern Societies* (Glencoe, IL: The Free

this theoretical framework, the study explores how Hasbi's ideas represent an effort to adapt to the complex social dynamics of Indonesia. It also examines how his perspectives on Quranic interpretation opened space for rationality, intellectual freedom, and *ijtihad* within the Islamic tradition. The textual analysis involves an in-depth examination of Hasbi's works to identify his main ideas, theoretical underpinnings, and contributions to the development of a moderate, rational, and contextual Quranic exegesis. The analysis compares Hasbi's thoughts with those of other scholars and the broader religious discourse in Indonesia during his era. This research was conducted through library studies by collecting, reading, and analyzing relevant literature on Hasbi's works and Islamic thought in Indonesia.

Results and Discussion

A Brief Biography of Teungku Muhammad Hasbi

Muhammad Hasbi Ash-Shidieqy was born in Lhokseumawe on March 10, 1904. His mother, Teungku Amrah, was the daughter of Teungku Abdul Aziz, a Qāḍī *Syik* (senior judge) of Maharaja Mangkubumi during his time. His father, al-Haj Teungku Muhammad Husen bin Muhammad Su'ud, succeeded his father-in-law as Qāḍī *Syik* after his passing.³

Hasbi was known for his strong-willed character, high discipline, hard work, and critical thinking. He was an independent figure who sought to liberate himself from the constraints of tradition and stagnation.⁴ He was born and raised during the turmoil of war caused by the Dutch military aggression. In 1910, the same year Pocut Mutia was martyred, Hasbi's mother passed away when he was only six years old. He was then cared for by his maternal uncle, Teungku Syam. After his uncle's died in 1912, Hasbi lived with his elder sister, Teungku Manch. However,

Press, 1960).

³ Nourouzzaman Shiddiqi, *Fiqh Indonesia: Penggagas Dan Gagasannya* (Yogyakarta: Pustaka Pelajar, 1997), 3.

⁴ Muhammad Syahril Razali Ibrahim. "Rasionalitas Al Quran Dalam Tafsir An-Nur: Studi Penafsiran Surah Al-Nisâ' [4]: 1". *Mutawatir: Jurnal Keilmuan Tafsir Hadith* 6, no. 1 (2016): 179-205. <https://doi.org/10.15642/mutawatir.2016.6.1.179-205>.

during this time, he often slept in the *meunasah* rather than at home. There, Hasbi began his education in *dayah* (Islamic boarding schools or *pesantren*). He met his father only during study sessions, a situation that shaped Hasbi into a determined and resolute individual.⁵

Before attending Islamic boarding schools, Hasbi received his foundational education from his father. By the age of nine, he had learned basic Islamic studies, including *qirā'ah* (recitation), *tajwīd* (rules of Quranic recitation), as well as the fundamentals of *tafsīr* and *fiqh* (Islamic jurisprudence). At the age of eight, he had already completed reading the Quran.⁶ Young Hasbi spent eight years studying at various *dayah*, starting in 1912 at the *dayah* of Teungku Syik in Piyeung, where he focused on learning Arabic. His religious education culminated at the *dayah* of Teungku Syik in Kruengkale, Aceh Besar, in 1918. After two years of studying *fiqh* and *hadith* in depth, Hasbi received a *shahādah* (certificate) in 1920 from Teungku Syik in Kruengkale, granting him the authority to establish his own *dayah* as he was deemed proficient in religious sciences. Despite his formal education at traditional Islamic institutions, Hasbi did not limit himself to Arabic texts. He also read books written in Latin script and in the Dutch language.⁷

A significant transformation in Hasbi's intellectual journey occurred upon his return from Kruengkale when he met Sheikh Muhammad bin Salim al-Kalili, an Islamic modernist residing in Lhokseumawe. Under Sheikh al-Kalili's mentorship, Hasbi was introduced to books and magazines authored by Islamic reformists. He frequently engaged in discussions with Sheikh al-Kalili about the concepts and objectives of Islamic reform. In 1926, Hasbi pursued formal education at al-Irsyad School in Surabaya, an initiative encouraged by Sheikh al-Kalili.⁸

There, Hasbi further honed his Arabic skills. After completing his studies at al-Irsyad, he continued his self-development through self-directed learning, fueled by his exceptional enthusiasm for reading. As a result of his dedication to knowledge, Teungku Muhammad Hasbi authored over 100 books and articles. He was awarded two honorary

⁵ Razali, "Rasionalitas al-Quran," 183.

⁶ Razali, "Rasionalitas al-Quran," 183.

⁷ Razali, "Rasionalitas al-Quran," 183–184.

⁸ Razali, "Rasionalitas al-Quran," 184.

doctorate degrees from UNISBA and IAIN Sunan Kalijaga in 1975. He also attained the rank of professor in 1960.⁹ Notably, Teungku Muhammad Hasbi was one of the three prominent Indonesian scholars to have successfully authored a comprehensive 30-volume Quranic commentary post-independence.¹⁰ Teungku Muhammad Hasbi passed away on December 9, 1975.¹¹

Teungku Muhammad Hasbi's Thoughts on the Quran

This article discusses fundamental aspects related to the essence of the Quran, such as revelation, the process of its revelation, and the concept of abrogation in the Quran.¹²

1. Revelation

In his book *Sejarah dan Pengantar Ilmu Al-Quran dan Tafsir*, Teungku Muhammad Hasbi provides at least three definitions of revelation. One of them is: "Knowledge obtained by an individual from within themselves, accompanied by the conviction that it originates from Allah, whether through intermediaries or directly." This definition reflects Muḥammad 'Abduh's understanding of revelation, which has been subject to critique by certain scholars. For instance, Fahd al-Rūmī, in his book *Manhaj al-Madrasah al-'Aqliyah al-Ḥadīthah fī al-Tafsīr*, refutes this definition. He argues that it merely serves to support

⁹ Razali, "Rasionalitas al-Quran," 184.

¹⁰ It is undeniable that, apart from Teungku Muhammad Hasbi, Buya Hamka, and M. Quraish Shihab, there are others who have written complete 30-juz interpretations of the Quran. However, their commentaries are not as comprehensive or extensive as those produced by the three aforementioned scholars. Remarkably, Teungku Muhammad Hasbi authored two separate Quranic exegeses, *Tafsir An-Nuur* and *Tafsir al-Bayan*. This statement does not negate the existence of multi-volume interpretations, such as those published by the Ministry of Religious Affairs of Indonesia or thematic interpretations (*Tafsir Tematik*). Nevertheless, such monumental works were produced collectively by teams, rather than individually.

¹¹ Shiddiqi, *Fiqh Indonesia*, 61.

¹² The presentation of Teungku Muhammad Hasbi's thoughts here is not intended to analyze or critique them but rather to introduce – as they are – some of

Western scientific theories, which reject belief in the unseen. Fahd al-Rūmī highlights that this definition explicitly suggests that revelation is knowledge derived by Prophet Muhammad (PBUH) from within himself, rather than from an unseen source—Allah.¹³

Nevertheless, this definition has also been accepted by several Quranic scholars, including Sheikh Muḥammad bin Muḥammad Abū Shuhbah,¹⁴ Sheikh Mannā‘ Khafīl Qaṭṭān,¹⁵ Sheikh Fāḍil Ḥasan ‘Abbās,¹⁶ Sheikh Muṣṭafa Dīb al-Bugha,¹⁷ and others. One reason for its acceptance is that Muḥammad ‘Abduh carefully distinguishes between *wahy* (revelation) and *ilhām* (inspiration). Without such a distinction, confusion over the meaning of revelation may arise. This reasoning is elaborated by Sheikh Mannā‘ Khafīl Qaṭṭān.¹⁸

2. The Revelation of the Quran

In general, scholars agree that the Quran was revealed to the Prophet Muhammad (PBUH) through two phases: from the *Lawḥ al-Maḥfūz* to *Bait al-‘Izzah* in the heavenly realm, and from *Bait al-‘Izzah* to the Earth. The Quran was revealed all at once from the *Lawḥ al-Maḥfūz* to *Bait al-‘Izzah*, and it was gradually revealed from *Bait al-‘Izzah* to Earth.

The simultaneous revelation of the Quran from the *Lawḥ al-Maḥfūz* to *Bait al-Izzah* is indicated in several Quranic verses, including Sūrah al-Burūj (21–22), al-Baqarah (185), al-Dukhān (3), and al-Qadr (1). These verses also suggest that this revelation occurred on the Night of Decree (*Laylat al-Qadr*) during the month of Ramadan.

his views on the Quran. Similarly, this approach will be maintained when discussing his perspectives in the field of Quranic exegesis in the subsequent sections.

¹³ Fahd ‘Abd al-Raḥmān bin Sulaimān al-Rūmī, *Manhaj al-Madrasah al-‘Aqliyah al-Ḥadithah fī al-Tafsīr*, vol. 2 (Riyāḍ: n.p., 1983), 484 – 488.

¹⁴ Muḥammad bin Muḥammad Abū Syuhbah, *al-Madkhal li Dirāsāt al-Qur’ān al-Karīm* (Bairut: Dār al-Jīl, 1992), 79.

¹⁵ Mannā‘ al-Qaṭṭān, *Mabāḥith fī ‘Ulūm al-Qurān* (Cairo: Maktabat Wahbah, tth), 27.

¹⁶ Fāḍil Ḥasan ‘Abbās, *Itqān al-Burhān fī ‘Ulūm al-Qurān*, vol. 1 (Amman: Dār al-Furqān, 1997), 62.

¹⁷ Muṣṭafa Dīb al-Bugha dan Maḥyuddīn Dīn Mastu, *al-Waḍīh fī ‘Ulūm al-*

Imam al-Suyūṭī mentions that this is the most widely accepted and strongest opinion. Similarly, the hadiths related to this event are considered authentic according to Imām al-Suyūṭī, even though they are reported as *mauqūf* (stopped) by Ibn ‘Abbās.¹⁹ However, in the realm of the unseen, a *mauqūf* hadith can still be regarded as *marfū‘* (elevated), as it pertains to matters not open to individual interpretation but revealed through divine guidance.

The second phase refers to the gradual revelation of the Quran over a period of 23 years, during the Prophethood of Muhammad (PBUH). This is indicated in verses such as Sūrah al-Isrā’ (106) and al-Furqān (32).

Teungku Muhammad Hasbi, upon being confronted with these opinions regarding the Quran’s revelation in two stages, refutes them and asserts that these views lack strong evidence and fail to align with reason. He questions the rationale behind the simultaneous revelation from the *Lawḥ al-Maḥfūz* to the heavenly realm, deeming the narration attributed to Ibn ‘Abbās as weak.²⁰

In reinforcing his argument, Teungku Muhammad Hasbi cites Muḥammad ‘Abduh’s view that all narrations regarding the Quran’s dual-stage revelation are weak. The purpose of such narrations, according to ‘Abduh, is to exaggerate the sanctity of the month of Ramadan. However, Allah has never stated that the Quran was revealed all at once during Ramadan, nor is there any mention that it existed in the *Lawḥ al-Maḥfūz* before being revealed to *Bait al-‘Izzah*.²¹ He further emphasizes that, just as the Quran was revealed gradually, so too were the previous scriptures such as the Torah and the Gospel. The reason for this, he argues, is that there is no evidence suggesting that these earlier scriptures were revealed all at once, rather than gradually.²²

3. The Issue of *Naskh* (Abrogation)

One of the contentious issues among scholars is the concept of

Qurān (Damshik: Dār al-Kalām al-Ṭaib, 1998), 17.

¹⁸ Al-Qaṭṭān, *Mabāḥith fi ‘Ulūm al-Qurān*, 27, See also: al-Sayyid Muḥammad Rasyīd Riḍā, *al-Wahyu al-Muḥammadi* (Bairut: Mu’assat ‘Izzuddin, 1406 H), 82.

¹⁹ Jalāl al-Dīn al-Suyūṭī, *al-Itqān fi ‘Ulūm al-Qur’ān*, ed. Syu’iab al-Arnauth (Bairut: Mu’assasah al-Risālah, 2007), 94.

²⁰ Muhammad Hasbi Ash-Shiddiqy, *Sejarah dan Pengantar Ilmu al-Quran*

naskh (abrogation) in the Quran. Some scholars, including contemporary figures like Muḥammad ‘Abduh, Sayyid Rashīd Riḍā, Muḥammad Khudārī Bik, Muḥammad ‘Abdullāh Darrāz, and Muḥammad al-Ghazālī, reject the existence of *naskh* in the Quran. Among those rejecting *naskh* is Teungku Muhammad Hasbi Ash-Shiddieqy.²³

Teungku Muhammad Hasbi’s rejection of *naskh* is largely influenced by the logic of Abū Muslim al-Aṣḥfahānī (d. 322 AH), who argued that if *naskh* were allowed in the Quran, it would imply that the Quran contains falsehoods that need to be erased and replaced with other verses. However, Allah says in the Quran: “*Falsehood cannot approach it from before or behind it; it is a revelation from the Wise, Praiseworthy*” (Q.S. al-Fuṣṣilat: 41).²⁴

Another reason for rejecting *naskh*, according to Teungku Muhammad Hasbi, is that the Quran serves as an eternal source of law (sharia) and a decisive argument for all of humanity until the end of time. Therefore, it is inappropriate for any verses to be abrogated (*mansūkh*). Unlike the Sunnah, some parts of which are meant for specific times and later abrogated by subsequent revelations, the Quran consists of universal and general legal principles (*kulliyat*), which are not detailed to the extent that they would require abrogation.²⁵

Teungku Muhammad Hasbi also rejects the interpretation of verse 106 of Sūrah al-Baqarah as evidence for *naskh* in the Quran. In his view, the term *ayat* in this verse should not be understood exclusively as a Quranic verse (whether written or recited), but also as a miracle (*mu‘jizah*), as mentioned in Sūrah al-Naḥl (101). According to him, interpreting *ayat* as miracles aligns better with the context. Even if *naskh* is understood as the removal of a verse, this does not necessarily mean that such an event occurred; it only indicates the possibility of *naskh* rather than its actual occurrence.²⁶ Furthermore, he argues that if there are verses in apparent contradiction with one another, this

dan *Tafsir* (Jakarta: Bulan Bintang, 1994), 32.

²¹ Ash-Shiddieqy, *Sejarah dan Pengantar Ilmu al-Quran dan Tafsir*, 42–43.

²² Ash-Shiddieqy, *Sejarah dan Pengantar Ilmu al-Quran dan Tafsir*, 51.

²³ See: ‘Abbās, *Itqān al-Burhān*, vol 2, 547, Muḥammad al-Khudhari Bik, *Tārīkh Tasyri‘ al-Islāmī* (Bairut: Dār al-Fikr, 1968), 19–24, and Muḥammad al-Gazālī, *Naḍarat fī al-Qur‘ān* (Cairo: Nahḍah Miṣr, 2005), 194.

does not necessarily indicate *naskh*, as every verse can still be interpreted and harmonized (*tauḥīq*) with others that may seem to abrogate them.²⁷

In summary, Teungku Muhammad Hasbi provides several arguments against the concept of *naskh* in the Quran: (1) the Quran never mentions any verses as being abrogated, (2) there is no authentic hadith to serve as conclusive evidence of *naskh*, (3) there is no consensus among scholars on the number of abrogated verses, (4) if two verses that appear contradictory can be reconciled or harmonized, then *naskh* is invalid, and (5) the wisdom behind the concept of *naskh* in the Quran remains unclear. After presenting these arguments, Teungku Muhammad Hasbi firmly asserts his belief: “The Quran we believe in is the one with no abrogation in it.”²⁸

Talcott Parsons, in his framework of modernization theory, emphasizes the importance of social development and adaptation to changes occurring in society. In the context of Teungku Muhammad Hasbi’s views on the Quran, it can be observed that his understanding of revelation, the descent of the Quran, and *naskh* reflects a response to the dynamics of religious and intellectual thought in his time.

For instance, the debate on the definition of revelation, as articulated by Teungku Muhammad Hasbi based on Muḥammad ‘Abduh’s ideas, aligns with the principle of modernization, which advocates for a religious understanding that is open to rationality and scientific knowledge. On the other hand, Teungku Muhammad Hasbi’s rejection of the concept of *naskh* in the Quran reflects an effort to preserve the purity of the text and avoid reinterpretations that could potentially undermine the integrity of religious teachings, thus becoming part of the process of adaptation within religious traditions.

From the perspective of Parsons’ modernization theory, this phenomenon demonstrates how individuals and groups attempt to respond to the challenges of the time by reinterpreting and reformulating their religious beliefs and doctrines. The rejection of the simultaneous descent of the Quran from the *Lawḥ al-Maḥfūz* to *Bait al-‘Izzah* and then to Earth, as well as the rejection of *naskh*, can be understood as a reaction to the limitations of conventional knowledge and the pressure to align religious

²⁴ Ash-Shiddieqy, *Sejarah dan Pengantar Ilmu al-Quran dan Tafsir*, 109.

understanding with logic and scientific rationality. This reflects a progression towards modernization, where traditional values are maintained while simultaneously opening space for more progressive thinking, as exemplified by Teungku Muhammad Hasbi's approach to the Quran.

Teungku Muhammad Hasbi and Quranic Exegesis

One of the great works ever written by Teungku Muhammad Hasbi in his lifetime was his Quranic exegesis, *Tafsir An-Nuur*. This exegesis, which he wrote over a span of nine years—from 1952 to 1961—comprises five substantial volumes. In addition, he also wrote a more concise commentary, *Tafsir al-Bayan*, which consists of two volumes. While both *Tafsir An-Nuur* and *Tafsir al-Bayan* are not as extensive as those written by scholars before and after him, they contain valuable ideas and insights for anyone willing to study and delve into them.

Several key reasons for Teungku Muhammad Hasbi's decision to write his exegesis can be seen in his writings in *'Ulūm al-Qur'ān*. He states that the primary purpose of the Quran's revelation is for the benefit and welfare of humanity. There is only one way for humans to achieve this goal, which is by studying the meaning of the Quran through exegesis (*tafsīr*). Without studying tafsir, no one can ever grasp the full essence of the Quran, even if they are proficient in reading it. This is particularly true for those who have a limited understanding of the Quranic language (Arabic), making the presence of Quranic exegesis both urgent and essential.²⁹

Hasbi's zeal for reform and renewal (*iṣlāḥ & tajdīd*) among the Muslim community in Indonesia at that time is reflected in his words at the beginning of *Tafsir An-Nuur*. He states that one of the aims of writing this exegesis was to enrich the reading material available to the Indonesian Muslim community. Thus, he wrote the tafsir in a simple style of language so that it would be easily understood by anyone. He

²⁵ Ash-Shiddieqy, *Sejarah dan Pengantar Ilmu al-Quran dan Tafsir*, 110.

²⁶ Ash-Shiddieqy, *Sejarah dan Pengantar Ilmu al-Quran dan Tafsir*, 110.

²⁷ Ash-Shiddieqy, *Sejarah dan Pengantar Ilmu al-Quran dan Tafsir*, 110–111.

²⁸ Ash-Shiddieqy, *Sejarah dan Pengantar Ilmu al-Quran dan Tafsir*, 115.

encouraged the scholars of his time to write exegeses in accessible language so that readers would not only gain the reward of reading but also the reward of contemplating its meaning (*tadabbur*).³⁰

Another reason Hasbi mentioned for writing a *tafsīr* was that the backwardness of Muslims, compared to other nations, was partly due to their distance from the Quran. The community did not fully understand the contents of the Quran. They were unwilling to use their intellect to comprehend the Quran in light of contemporary developments and changes. For this reason, he believed it was necessary to write a Quranic exegesis that would explain its meanings, both for lovers of tafsir and for anyone interested in understanding the content and teachings of the Quran.³¹

1. Between *Naqli* and *'Aqli*

In his book *Sejarah dan Pengantar Ilmu Al-Quran/Tafsir*, Teungku Muhammad Hasbi emphasizes that the best method for interpreting the Quran is a combination of *naqli* (scriptural) and *'aqli* (rational) methods. However, in practice, he tended to favor the *'aqli* approach over the *naqli* one. His preference for reasoning (rationality) is intriguing, especially considering that Teungku Muhammad Hasbi was also well-known as a hadith scholar. He was even appointed as a professor in the field of hadith by IAIN Sunan Kalijaga.³² His expertise in hadith is evident from his works, such as *Mutiara Hadits*, which consists of eight volumes, and *Koleksi Hadits-Hadits Hukum*, written in eleven volumes. He also authored several legal works such as *Pedoman Shalat*, *Pedoman Zakat*, *Pedoman Puasa*, and *Pedoman Haji*, all of which employ a hadith-based approach.³³

This reality shows that Teungku Muhammad Hasbi had a deep understanding of the nature of Quranic exegesis, which does not necessarily have to be bound by *naqli* arguments. He understood that the Quran was revealed in Arabic, and to truly understand its meaning, one must have a good grasp of the Arabic language. In fact, an interpretation

²⁹ Muhammad Hasbi Ash-Shiddeiqy, *Ilmu-Ilmu al-Quran: Membahas Ilmu-Ilmu Pokok Dalam Menafsirkan Al-Quran* (Semarang: PT. Pustaka Rizki Putra, 2009), 199–200.

³⁰ Muhammad Hasbi Ash-Shiddeiqy, *Tafsir An-Nuur*, vol 1 (Semarang: Pustaka

would be limited and unable to develop if it only relied on *naqli* aspects. Therefore, it is not surprising that from the time of the Prophet, the interpretation of the Quran was entrusted to the understanding and *ijtihad* (juridical reasoning) of the companions, except for certain verses that required direct explanation from the Prophet Muhammad (PBUH).³⁴

Speaking of *ijtihad*, Teungku Muhammad Hasbi has advocated for the importance of *ijtihad* from the very beginning, asserting that the door to *ijtihad* is never closed. In a paper presented at the Islamic Conference in Lahore, Pakistan, in 1975, one of the points he emphasized was the importance of *ijtihad*. He stressed that the Quran calls on humanity to use their intellect and think critically. Moreover, *ijtihad* in the present day, according to him, is far easier than in previous times due to the abundance of available references.³⁵

Therefore, when he came across Ibn Taymiyyah's prohibition of *ijtihad* in *tafsir*, he responded with understanding. He interpreted Ibn Taymiyyah's stance not as a prohibition on *ijtihad* in *tafsir*, but as a cautionary measure to prevent people of his time from over-interpreting Quranic verses to suit their erroneous desires.³⁶

2. The Characteristics of *Tafsir An-Nuur*

In general, *Tafsir An-Nuur* possesses several distinctive characteristics or qualities that indirectly provide a deeper insight into the intellectual mindset and scholarly character of Teungku Muhammad Hasbi. These characteristics can be explained as follows:

a. Simplicity and Accessibility

One of the primary features of this significant work by Teungku Muhammad Hasbi is the use of simple and easily understandable language. In the preface of his *tafsir*, he emphasizes that as the Indonesian society embraces the development of *tafsir* in the Indonesian language, there

Rizki Putra, 1995), xii, and *Fiqh Indonesia*, 220.

³¹ Ash-Shiddiqy, *Tafsir An-Nuur*, vol 1, xi.

³² Muhammad Hasbi Ash-Shiddiqy, *Dinamika Syariat Islam* (Jakarta: Galura Pasec, 2007), 54.

is a need to create a simple tafsir that guides its readers toward understanding the Quranic verses through the verses themselves.³⁷

Teungku Muhammad Hasbi's explanation reflects two points: First, he writes this *tafsīr* in a way that is simple, making it easier for people to comprehend the meaning and intent of the verses explained. In an article quoted by Nouruzzaman, Teungku Muhammad Hasbi urged Indonesian Muslim intellectuals to write in the fields of *tafsīr*, hadith, and fiqh using Indonesian, a language that is easy for Indonesian Muslims to understand at the time and in the future.³⁸

Furthermore, Teungku Muhammad Hasbi did not write *Tafsīr An-Nuur* to merely express academic inclinations or satisfy intellectual desires in the Quran studies. More importantly, he sought to address the needs and issues of society. He observed a gap in the religious life of Indonesian Muslims and felt the need for reform and improvement. This is why Teungku Muhammad Hasbi opted to write in a simple style, ensuring that the text could be easily understood by readers.³⁹ This reflects his reformist spirit.

Simplicity can also be understood as a style that is neither too lengthy nor too brief. In his explanations, Hasbi always considers an appropriate level of detail. While there are sections where he elaborates extensively, this is done when he feels that a more detailed explanation is necessary. Otherwise, he simplifies his explanations, even in legal matters, in which Teungku Muhammad Hasbi was well-known as an expert.⁴⁰

Additionally, Teungku Muhammad Hasbi tried to facilitate readers' comprehension by transcribing Quranic verses into the Latin alphabet (Romanized script), particularly for those who were not proficient in

³³ Ash-Shiddieqy, *Tafsīr An-Nuur*, vol. 1, xi.

³⁴ Muḥammad Ḥusain al-Dhahabī, *al-Tafsīr wa al-Mufasirūn*, vol. 1 (Cairo: Maktabah Wahbah, 2000), 45.

³⁵ Shiddiqi, *Fiqh Indonesia*, 132 – 135.

³⁶ Ash-Shiddieqy, *Sejarah dan Pengantar Ilmu al-Quran dan Tafsīr*, 245.

³⁷ Ash-Shiddieqy, *Tafsīr An-Nuur*, vol. 1, xii.

³⁸ See: Shiddiqi, *Fiqh Indonesia*, 220.

³⁹ Although *Tafsīr An-Nuur* was intended to simplify understanding for readers, many found it challenging to comprehend. This was because Teungku Muhammad Hasbi had not fully managed to distance himself from the Arabic linguistic style and terminology that permeated his writing. As a result, the language used seemed somewhat misaligned with the linguistic preferences of that era and future periods.

reading Arabic script. This idea was a brilliant innovation at the time, considering that many Indonesians were unable to read the Quran using Arabic letters. Although this view was unpopular and deviated from the mainstream perspective,⁴¹ Teungku Muhammad Hasbi chose to differ from other scholars because he recognized the pragmatic benefits of writing the Quran in the Latin alphabet. For him, this would make it easier for many people to read the Quran.⁴²

b. Explaining the Wisdom Behind Legislation

Another prominent feature of *Tafsir An-Nuur* is Teungku Muhammad Hasbi's focus on explaining the wisdom behind why certain laws are legislated. This approach seems to stem from his recognition of the low quality of religious understanding among Indonesian Muslims at the time. Many people, when faced with religious practices—whether in the past or even today—only ask “how.” How to perform wudhu (ablution), how to pray, fast, and so on. Few are concerned with “why.”

A person who only knows the “how” but not the “why” will never be wise and discerning in religion. This is one of the reasons (in the author's view) why the Muslim community has lagged behind other nations. Muslims often get trapped in religious symbols and rituals while being far removed from the substantial values that should be understood and practiced. This is what Teungku Muhammad Hasbi seems to have observed in the religious life of Indonesian society at the time, prompting him to explain the underlying wisdom of religious legislation.

It appears that he wanted to convey to his readers that Islam is not limited to words, movements, or specific rituals. Many legal verses in the Quran were not only revealed to explain the methods of worship

This limitation became one of the reasons why the book was later revised and edited into a more modern language. See: Ash-Shiddieqy, *Tafsir An-Nuur*, vol. 1, ix.

⁴⁰ Muhammad Syahril Razali Ibrahim, *Qaḍaya Ma'ashirah fī Fikri al-Shaikh Muḥammad Hasbi al-Shiddieqy min Khilāl Tafsīraihi al-Nūr wa al-Bayān: Dirāsah Tahliyyah Naqdiyyah* (Kuala Lumpur: IIUM, 2017), 148 – 149.

⁴¹ There has been an ongoing debate and difference of opinion among scholars regarding the *rasm* (orthography) of the Quran. The primary question revolves around whether it is *tauqifi* (divinely fixed) or *ijtihadi* (subject to human reasoning).

or *mu'āmalah* (social transactions) in Islam but also to encourage Muslims to ask and understand the deeper wisdom behind these rituals. For example, when discussing the ritual of wudhu, Teungku Muhammad Hasbi did not want Muslims to merely know how to perform it correctly during each of the five daily prayers but to also recognize the broader spirit of cleanliness and purity it entails. He noted that Muslim-majority countries are often associated with dirt and disorder, contrasting them with the cleanliness and tidiness of Western nations, which do not practice wudhu.

c. Free from Isra'iliyat but Not Free from Weak or Fabricated Hadiths

In his book *Sejarah dan Pengantar Ilmu al-Quran dan Tafsir*, Teungku Muhammad Hasbi criticizes the attitude of some early scholars who trivialized Isra'iliyat (biblical traditions) or Christian narratives, leading to their inclusion in numerous tafsir books. He writes, "What we should regret in the development of tafsir is the great attention some tabi' in gave to Isra'iliyat and Nasraniyat, thus filling tafsir with these narratives."⁴³ When discussing the weaknesses of *tafsīr bi al-ma'thūr* (*tafsīr* based on narrations), he mentions that Isra'iliyat contains myths that cannot be justified, particularly those related to faith, which must not be based on assumptions or conjectures.⁴⁴

Teungku Muhammad Hasbi is well-known for his opposition to Isra'iliyat or fabricated stories with no credible sources. The presence of *Tafsir An-Nuur*, which is free from such narratives, reinforces his reputation as a reformer who sought to rid society of illusions and unrealistic beliefs.⁴⁵ However, despite his strict stance against fabricated

Should the orthography strictly adhere to the consensus established during the era of Uthman ibn Affan (*rasm al-'Uthmani*), or is deviation from it permissible?, see: Muḥammad 'Abd al-'Azim al-Zarqānī. *Manāhil al-'Irfān fī 'Ulūm al-Qur'ān*, vol. 1. (Bairut: Dār al-Kitāb al-'Arābi, 1995), 310.

⁴² Ash-Shiddieqy, *Sejarah dan Pengantar Ilmu al-Quran dan Tafsir*, 97.

⁴³ Ash-Shiddieqy, *Sejarah dan Pengantar Ilmu al-Quran dan Tafsir*, 222.

⁴⁴ Ash-Shiddieqy, *Ilmu-Ilmu al-Quran*, 214.

⁴⁵ This does not indicate that *Tafsir An-Nuur* is entirely free from *Israiliyyat*

traditions, *Tafsir An-Nuur* is not entirely free from weak or fabricated hadiths. According to Baso Midong's research, there are at least 209 hadiths found in *Tafsir An-Nuur*. Of these, 63 are considered weak (*da'if*), and 8 are even fabricated (*mawḍū'*).⁴⁶ This contradicts Teungku Muhammad Hasbi's earlier assertion that weak hadiths should not be used as evidence (*hujjah*), especially in legal matters or merely for motivating good deeds (*faḍā'il al-a'māl*), let alone fabricated ones.⁴⁷

How then did Teungku Muhammad Hasbi approach this situation? This question is intriguing. In his book *Sejarah dan Pengantar Ilmu al-Quran dan Tafsir*, when explaining "the values of hadith in *tafsīr*," he writes, "In such cases, the content of these fabricated hadiths may still hold value in terms of meaning. This is because many of them are based on sincere *ijtihād* (juridical effort), even though their chain of transmission is fabricated."⁴⁸

This acknowledgment further strengthens the argument that Teungku Muhammad Hasbi understood the true nature of *tafsīr*, which does not rely solely on narration but emphasizes understanding the language of the Quran itself. Thus, *tafsīr* can adapt and evolve with the times.

Muhammad Husain al-Dhahabī, when commenting on fabricated hadiths in *tafsīr*, explains that the problem lies in the chain of narration, but the content, in many cases, represents legitimate *ijtihād* and is not far from the intended meaning of the verses. Often, such practices were done to make interpretations of certain verses more widely accepted by the public.⁴⁹

Talcott Parsons, in his theory of modernization, posits that social change in society is linked to the process of adaptation to more complex social structures and functionalities. This perspective is relevant for evaluating the research findings regarding Teungku Muhammad Hasbi and his Quranic exegesis, particularly in the context of his efforts to introduce a more accessible *tafsīr*. The straightforward approach taken

(narratives of Jewish or Christian origin). Some accounts from the era of Bani Israil are still present in the interpretation, although they fall into the category of narrations that can be accepted or rejected. Such narrations are based on the Prophet's hadith: "Do not believe the People of the Book nor disbelieve them, but say, 'We believe in Allah and what has been revealed to us'" (Narrated by Bukhārī), see: Ibrahim, *Qaḍaya Ma'ashirah*, 146.

by Teungku Muhammad Hasbi, writing *Tafsir An-Nuur* in an easily understandable language and using Latin script to facilitate access for Indonesian society, can be seen as a step toward religious modernization. This reflects a transition toward a more rational and practical understanding of religious teachings, aligned with the reform spirit necessary to advance the Muslim community, which had fallen behind in the development of the times.

In Parsons' theory of modernization, Teungku Muhammad Hasbi plays the role of an actor encouraging change within the social system by introducing a *tafsīr* that accommodates the needs of the era. By emphasizing the importance of *ijtihād* and integrating both textual and rational methods, he encourages Muslims to think critically and not be confined to mere dogma. This aligns with Parsons' assertion that, to maintain social balance, social institutions must adapt to individual needs and changing times. Through his approach to Quranic exegesis, Teungku Muhammad Hasbi sought to renew the understanding of religion, making it more relevant to intellectual and social developments while ensuring Islamic teachings remain applicable in everyday life.

***Tafsir An-Nuur* and Controversial Issues**

The spirit of *ijtihād* and freedom that Teungku Muhammad Hasbi embodied made him stand apart from other intellectuals of his time. He spoke and wrote only in accordance with his knowledge and beliefs, even if it meant being in conflict with the scholars of his era. He was a member of the Muhammadiyah organization, but some of his views were controversial in relation to the Muhammadiyah Tarjih Assembly. He believed that Islam was based on intellectual freedom and the liberty to express opinions, while aiming to achieve the welfare of both body and soul. This called for continuous *ijtihad* by those qualified to do so.⁵⁰

Professor Mukti Ali once stated that Teungku Muhammad Hasbi was a teacher, not a leader, because he only expressed opinions that

⁴⁶ Baso Midong, *Kualitas Hadis Dalam Kitab Tafsir An-Nur Karya T.M Hasbi Ash-Shiddieqy* (Jakarta: UIN Syarif Hidayatullah, 2006), 309.

⁴⁷ Muhammad Hasbi Ash-Shiddieqy, *Pokok-Pokok Dirayah Hadits*, vol. 1 (Jakarta: Bulan Bintang, 1981), 227.

were consistent with his knowledge, even if many people disagreed or failed to understand what he said. It was this psychological situation that led Teungku Muhammad Hasbi to voice the idea of Indonesian jurisprudence.⁵¹ Not only in the realm of law, his major work *Tafsir An-Nuur* also contains a number of controversial thoughts, including:

1. Gender Equality Issues

One of Teungku Muhammad Hasbi's views that contradicted the majority of scholars was the issue of the creation of Eve. Most scholars believed that Eve was created from Adam (AS), referencing Sūrah al-Nisā' verse 1, where the phrase *nafsun wāḥidah* (one soul) is understood as referring to Adam.⁵² This interpretation leads to the belief that Eve was created from Adam. This view was even considered by some scholars to be a consensus (*ijmā'*).⁵³

However, Teungku Muhammad Hasbi disagreed with the majority view that *nafsun wāḥidah* in verse 1 of Sūrah al-Nisā' referred to the "person of Adam" and preferred to interpret it as "the same kind." This interpretation implies that Adam and Eve were created from the same kind, from which Allah created Adam.

Teungku Muhammad Hasbi believed that the majority of scholars were influenced by the story in the Torah, which claims that Eve was created from Adam's left rib. This narrative is also found in some hadiths. He remained firm in his view that all humans today are born of men and women, and that both men and women, as the origin of humanity, were created from the same substance. Just as he rejected interpreting *nnafsun wāḥidah* as Adam, he also denied the notion that Adam was the first human. Sūrah al-Nisā' verse 1, he argued, is not a verse that affirms this idea.⁵⁴ He then cited several verses to support his interpretation that *nafsun* should be understood as "kind" rather than something else.

⁴⁸ Ash-Shiddieqy, *Sejarah dan Pengantar Ilmu al-Quran dan Tafsir*; 217.

⁴⁹ Al-Dhahabī, *Al-Tafsīr wa al-Mufasssīrūn*, vol. 1, 120.

⁵⁰ Muhammad Syahrial Razali Ibrahim, "Moderate Islam Revisits: A Lesson From T.M Hasbi Ash-Shiddieqy's Interpretation of Wasathiyah in Tafsir An-Nuur," *Journal of Contemporary Islam and Muslim Societies* 6, no. 1 (2022), 21. <http://>

2. Interfaith Marriage

Another controversial view that Teungku Muhammad Hasbi wrote in his *tafsīr* was regarding interfaith marriage. Most religious scholars refer to three primary verses from the Qur'an when discussing interfaith marriage: Surah al-Baqarah 221, al-Mumtaḥanah 10, and al-Mā'idah 5.

From these three verses, a consensus emerged among scholars that a Muslim woman should not be married to a non-Muslim man, whether he is from the People of the Book (Ahl al-Kitāb) or a polytheist. Muslim men, on the other hand, were only permitted to marry women from the People of the Book but not polytheist women. This was a widely accepted view among Muslims. However, Teungku Muhammad Hasbi deviated from this mainstream position. He did not fully agree with the aforementioned opinion, which limited the permissibility of Muslim men marrying non-Muslim women. He argued that Muslim men, just as they are allowed to marry women from the People of the Book, should also be allowed to marry polytheist women.

Hasbi reasoned that the prohibition in Sūrah al-Baqarah 221 specifically applied to polytheist women from the Arabs who did not have a holy scripture. In his book, he explained that the verse referred to “do not marry polytheist women who do not have a scripture, such as Arab polytheists, until they believe in Allah and affirm the message of Muhammad (PBUH). However, women from other backgrounds, such as Chinese or Hindu women, are not included in this prohibition.”⁵⁵

Teungku Muhammad Hasbi's opinion, while still limiting interfaith marriage between Muslims and non-Muslims, was broader than the view upheld by most scholars, who permitted marriage only with Jewish or Christian women and not with others.

The difference between Teungku Muhammad Hasbi and the majority of scholars lies in their perspectives on polytheism. He considered anyone from the People of the Book to be permissible for marriage, whether they were Jewish, Christian, Hindu, Buddhist, or others, as long as they had a scripture. He seemed to place all non-Muslim women with sacred texts into the category of Ahl al-Kitāb. This view contrasted with the view of many scholars who considered anyone other than

Jews and Christians (Ahl al-Kitāb) to be polytheists, regardless of whether they had a scripture.

3. Polygamy

Another controversial issue addressed by Teungku Muhammad Hasbi in *Tafsir An-Nuur* is polygamy. Most scholars have never questioned the permissibility of polygamy, focusing instead on the limits—whether it is 4 wives or more. In general, they all agreed that polygamy is permissible, citing Sūrah al-Nisā’ verse 3 and several hadiths.

In contrast, Teungku Muhammad Hasbi rejected the permissibility of polygamy except in cases of necessity (*darūrat*).⁵⁶ He argued that the allowance for multiple wives should not be taken lightly. It is only permissible in emergency situations for a husband who genuinely believes he can treat his wives equally and remain free from injustice.⁵⁷ At the same time, he also explained that the “justice” referred to in Sūrah al-Nisā’ verse 3 meant fairness in the heart. He believed that ensuring true justice in polygamy is extremely difficult, as it is impossible for a man to love his wives equally.⁵⁸

Additionally, Teungku Muhammad Hasbi argued that the harm caused by polygamy outweighs the benefits. He was deeply influenced by the Mu‘tazilah school of thought, which emphasized considering the potential harm or negative consequences of polygamy in a household. He argued that if a goal leads to harm or could result in harm, then the means to achieve that goal are prohibited in Islam. In relation to polygamy, if it causes harm or if the likelihood of harm outweighs the benefits, the practice should be prohibited. Preventing harm should take precedence over seeking benefit. Quoting the opinion of Amir Ali, Teungku Muhammad Hasbi affirmed that polygamy is haram (forbidden).⁵⁹

⁵¹ Shiddiqi, *Fiqh Indonesia*, ix – x.

⁵² Muḥammad Wahbah al-Zuhāfī, *Tafsīr al-Munīr*, vol. 2 (Damsyik: Dār al-Fikr, 2003), 552.

⁵³ Al-Fakr al-Rāzī, *Tafsīr al-Fakhr al-Rāzī*, vol. 9 (Bairut: Dār al-Fikr, 2005), 140.

⁵⁴ Ash-Shiddieqy, *Tafsir An-Nuur*, vol. 1, 775–776.

⁵⁵ Ash-Shiddieqy, *Tafsir An-Nuur*, vol. 1, 373.

⁵⁶ Muhammad Syahrrial Razali Ibrahim, “The Concept of Marriage From the

Talcott Parsons, in his theory of modernization, emphasized the importance of social change guided by evolving values and norms, and how these systems function to stabilize society. In the context of Teungku Muhammad Hasbi's ideas, his controversial views, such as those on gender equality, interfaith marriage, and polygamy, can be seen as part of the process of modernization in Islamic thought. Teungku Hasbi challenged traditional thinking and advocated for *ijtihad* and intellectual freedom as part of the social change dynamic. He rejected interpretations bound by old dogma, such as the belief that Eve was created from Adam or the limitations on interfaith marriages, reflecting a drive to create space for a more inclusive and progressive interpretation of religion.

Parsons' perspective also suggests how individuals or groups advocating differing views, such as Teungku Hasbi, can influence the social structure through ideological innovation that promotes progress. For example, his views on polygamy, emphasizing justice in the heart and rejecting polygamy without valid reasons, could be seen as a response to the social inequalities that may arise from the practice. In the theory of modernization, changes in religious and social thought like these could play an essential role in renewing normative structures, facilitating the integration of new elements more aligned with the dynamics of modern social needs and challenges.

Conclusion

The preceding discussion represents just a small fragment of the intellectual journey of Teungku Muhammad Hasbi Ash-Shiddieqy. His contributions remain a fertile ground for further exploration and development. In this section, the author wishes to highlight several key insights into Hasbi's thought. First, discussing Teungku Muhammad Hasbi means examining how one understands and values local wisdom. Hasbi was a product of local culture. Unlike many prominent scholars in the Nusantara who studied abroad, he never sought education overseas. Yet, his intellectual journey was undeniably influenced by external ideas. Despite this, he remained deeply rooted in his cultural and regional identity. He recognized that culture is a vital element in practicing religion, facilitating a harmonious and approachable faith. Through culture, religion's grandeur and flexibility can be showcased, making

it accessible to all. From this realization emerged the concept of “Indonesian fiqh.” Hasbi truly grasped the essence of Muhammad Abduh’s teachings on freedom, which shaped him into an independent thinker, unbound even by ‘Abduh himself.

Second, discussing Teungku Muhammad Hasbi is also about courage—challenging tradition, rejecting *taqlīd* (blind imitation), and fostering *ijtihād* (independent reasoning). Hasbi deeply understood the significance of intellectual freedom. To him, the liberty to express one’s opinions was more essential than mere physical freedom from colonial rule. Without *ijtihād* and intellectual freedom, a society cannot progress. This belief, which he consistently championed, is evident in the preface to his monumental work *Tafsir An-Nuur*. For Hasbi, human essence lies in reason and heart; if these are suppressed, humanity is enslaved. His desire to break free from the constraints of tradition was evident even in his youth and was later reinforced by his intellectual engagement with Arab reformists such as Muḥammad ‘Abduh.

Third, discussing Teungku Muhammad Hasbi is ultimately about respecting and elevating knowledge. He was both free and disciplined—free in his intellectual pursuits but bound to the principles of knowledge itself. He was not beholden to any particular person, not even his teachers, but to the pursuit of truth and understanding. Hasbi was the epitome of a pure academic. His dynamic thinking reflected his refusal to remain stagnant, always aligning with the knowledge and convictions his knowledge and convictions at any given time. His intellectual stance evolved, from his early days in Aceh to his later years in Yogyakarta, demonstrating his adaptability and commitment to intellectual growth.

Through Talcott Parsons’ modernization theory, social change is seen as an adaptive response to increasing societal complexities, a concept mirrored in Hasbi’s thought. His approaches to the Quran, such as his rejection of the concept of *nasakh* (abrogation) and the notion of revelation’s descent, reflects a need to preserve the sanctity of the text while making space for rationality and scientific inquiry. Hasbi’s modernization efforts are also evident in his attempt to simplify Quranic interpretation, using accessible language and encouraging critical engagement through *ijtihād*. His progressive views—such as those on gender equality and polygamy—introduced a more inclusive and socially relevant interpretation of Islam, aligning with modernization

principles that balance tradition with renewal. These approaches underscore his commitment to addressing evolving social challenges while maintaining the Quran's timeless relevance. Teungku Muhammad Hasbi's intellectual legacy remains a valuable contribution to Islamic scholarship, offering insights that continue to resonate with modern societal needs.

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