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The International Conference on Quranic StudiesIlmu al-Quran dan Tafsir, Fakultas Ushuluddin, IAIN Kudus**THE INFLUENCE OF CONTEXT AND POSITION OF WORDS IN THE QUR'AN ON
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Abstrak

The use of context and the position of the arrangement of a word in Arabic greatly influences our understanding of the Book of Allah. Buya Hamka is one of the Indonesian commentators who provides detailed explanations of various forms of the phenomenon of the use of context and position of words in the Qur'an which have an impact on various interpretations of verses, especially those related to fiqh law which includes the fiqh of worship, fiqh muamalah and fiqh. family. This research paper uses a qualitative approach to the type of literature study. Sources of data come from references to Arabic dictionaries as well as the Al-Azhar commentary by Buya Hamka, and other commentary books as comparative material and are then analyzed and constructed to answer the istinbat solutions made by Buya Hamka against fiqh laws. contained in a verse. By understanding the use of context and the position of Arabic word order by Buya Hamka, this research comes to the conclusion that the use of various Arabic words in different contexts will result in different legal instructions and interpretations of verses. This can be proven by analyzing the verses of the Koran in the interpretation of Al-Azhar using the perspective of using the context of the wording.

Keywords: *Buya Hamka, fiqh law, interpretation of Al-Azhar*

Introduction

If we compare the abilities of Nusantara Ulama figures with other Muslim countries in terms of Islamic knowledge and insight, Indonesia is actually not inferior to countries such as Egypt, Yemen etc. There are many factors that have caused Indonesian intellectuals to be less well-known in the eyes of the world, apart from the slow media factor as well as the internal factors of the Indonesian nation which may appear to be lacking in conveying the thoughts of our Muslim intellectual figures in the eyes of the world. This is evidenced by the lack of academics in wading through and exploring the sciences except those they have previously highlighted and forgetting the treasures of the works of indigenous Indonesian scholars.

History records that in the past several Indonesian scholars have taken part so that their names are known throughout the world. He was a prominent scholar in the mid-1900s named Buya Hamka, who had a book of commentary that was very familiar in Indonesia, namely the interpretation of Al-Azhar.

Hamka short biography

His full name is Haji Abdul Malik bin Abdul Karim Amrullah, better known as HAMKA. He was born in Tanah Sirah, Sungai Batang village on the shores of Lake Maninjau (West Sumatra), on 16 February 1908 M/13 Muharram 1326 H from a religiously devout family. His father was Haji Abdul Karim Amrullah or often called Haji Rasul bin Sheikh Muhammad Amarullah bin Tuanku Abdullah Saleh. Haji Rasul was a cleric who had studied religion in Mecca, was a pioneer of the revival of young people and Muhammadiyah figures in Minangkabau, while his mother was named Siti Shafiyah Tanjung bint Haji Zakaria (d. 1934). From this genealogy, it can be seen that he came from a devout religious ancestry and had a relationship with the generation of Islamic reformers in Minangkabau at the end of the XVIII century and the beginning of the XIX century. He was born in the structure of Minangkabau society which adheres to a matrilineal system. Therefore, in the Minangkabau genealogy he comes from the Tanjung tribe, like his mother's tribe. (Nizar, 2008, pp. 15-17).

Abdul Malik, when HAMKA was called when he was small, started his education by learning to read the Koran at his parents' house until finishing. When he was 6 years old in 1914, to be precise, his father brought him to Padang Panjang which was the basis for the Minangkabau youth movement in 1914 AD. At the age of 7, he was then sent to a village school where he only attended 3 years. school. Much religious knowledge he obtained by studying himself (self-taught). Not only religious knowledge, Hamka is also self-taught in various fields of science such as philosophy, literature, history, sociology and politics, both Islamic and Western. (Hamka, 1974, p. 46).

In 1916, when Zainuddin Labai el-Yunusi founded the Diniyah (afternoon) school at Pasar Usang Padang Panjang, his father sent HAMKA to the school. Finally, in the morning HAMKA went to study at the village school, in the afternoon he studied at the Diniyah school that had just been established, and at night he studied the Koran. Such was HAMKA's daily activities in his childhood.

In 1918, when HAMKA was only 10 years old, his father founded and developed Sumatra Thawalib in Padang Panjang. It was there that Hamka studied religion and studied Arabic. Sumatra Thawalib is a school and college that strives for and advances various kinds of knowledge related to Islam that bring good and progress in this world and the hereafter. Initially Sumatra Thawalib was an organization or association of students or students reciting the Koran at the Padang Panjang Iron Bridge Surau and the Parabek Surau Bukittinggi, West Sumatra. However, in its development, Sumatra Thawalib immediately engaged in the field of education by establishing schools and

colleges that turned surau recitation into classy schools. (Razikin, 2009, p. 53). In 1916, a new classical system was introduced in Sumatra Thawalib Jembatan Besi. However, at that time the classical system that was introduced did not have benches, tables, chalk and blackboards. Educational material is still oriented towards studying classical books, such as nahwu, sharaf, manthiq, bayan, fiqh, and the like. The educational approach is carried out by emphasizing the rote aspect. At that time, the rote system was the most effective way of implementing education. (Nizar, 2008, p. 22).

Even though the classical system has been implemented by Thawalib School, the curriculum and learning materials still use the old method. Old books with mandatory memorization are still the main feature of this school. This is what makes HAMKA get bored quickly, even though he continues to move up in class. After studying for four years until he was in fourth grade, perhaps because of his critical attitude and rebellious spirit, HAMKA is no longer interested in completing his education at the school founded by his father, even though the education program at the school is designed for seven years of education.

The learning situation that was applied like at the Thawalib School was indeed unattractive, because the seriousness of learning did not grow from within, but was forced from the outside, this then made HAMKA flee until finally HAMKA drowned himself in a library founded by Zainuddin Labai el-Yunusi and Bagindo Sinaro, which is named the Zainaro Library. This escape is a positive thing because it contributes a lot to the development of imagination in childhood and the ability to tell stories and write later. During his educational years, HAMKA was also sent to study at the Shaykh Ibrahim Musa Parabek school, in Parabek Bukit Tinggi, but this did not last long because in 1924, HAMKA left Ranah Minang and went to Yogyakarta. Overall, the formal education period that HAMKA had taken was only more than seven years, from 1916 to 1924. (Razikin, 2009, p. 189).

At the age of 16, Hamka traveled to Java, specifically Yogyakarta and Pekalongan (1924-1925). This rihlah ultimately had a major impact on Hamka's Islamic perspective. In Yogyakarta, Hamka had the opportunity to meet directly with prominent Islamic figures at that time, first; Ki Bagus Hadikusumo; From him, Hamka, for the first time, acquired a new method of studying interpretation, namely prioritizing the meaning/content of the verses of the Koran, not reading the interpretation with the correct nahwu-as was his experience in Padang Panjang-. He also met with HOS Cokroaminoto (Leader of Syarikat Islam), RM. Suryopronoto and Haji Fachruddin (Muhammadiyah figures). Of these three figures, Hamka each gets a different life value, Islam and socialism, sociology, and the last name he gets a special study of 'Islamic Religion'. (Hamka, 1974, pp. 90, j. II). In Pekalongan, Ahmad Rasyid Sutan Mansur's services will never be forgotten by Hamka, who brought him together with Muslim youth activists Osman Pujotomo, Muhammad Rum and Iskandar Idris. Overall, the accumulated influence of the two figures (father and uncle) and other figures helped

shape Hamka's life mission, namely "Moving for the revival of Muslims," he said himself. (Hamka, 1974, pp. 16, j. II)

At the age of 29, Buya HAMKA started his work activities by becoming a religion teacher at the Tebing Tinggi plantation. HAMKA then continued his career as a lecturer at the Jakarta Islamic University and Muhammadiyah University in Padang Panjang from 1957 to 1958. After that he was appointed as a chancellor of the Jakarta Islamic College and also served as a professor at Mustopo University Jakarta. (Razikin, 2009, p. 191).

In addition, HAMKA also served as a high-ranking religious official who was appointed by the Minister of Religion of Indonesia from 1951 to 1960, but he left his position after Soekarno gave him two options to remain as state officials or continue his political activities in Masyumi (Majelis Shura). Indonesian Muslims). (Razikin, 2009, p. 188)

Buya HAMKA is also an active figure in the mass media sector. He was a journalist for several media such as Pelita Andalas, Islamic Call, Bintang Islam, and Muhammadiyah Call. In 1928, HAMKA had been the editor of the Progress Society magazine. And in 1932, he became editor and published al-Mahdi magazine in Makassar. In addition, he is also the editor of magazines such as Community Guidelines, Panji Masyarakat, and Gema Islam. (Razikin, 2009, p. 190)

Hamka's progress in the scientific field has earned recognition from several world-leading universities. In 1958 he was awarded the title Doctor Honoris Causa by Al-Azhar University, Egypt with an inaugural speech on Muhammad Abduh's influence in Indonesia. Hamka also awarded a similar title by the National University of Malaysia, in 1974. (Amirhamzah, 1993, pp. 6-7).

Buya Hamka's books

As a forward-thinking person, Hamka does not only reflect on his freedom of thought through various pulpits in religious lectures, but he also expresses it in various kinds of works in the form of writing. The orientation of his thoughts covers various disciplines, such as theology, tasawuf, philosophy, Islamic education, Islamic history, fiqh, literature and interpretation. As a very prolific writer, Hamka wrote dozens of books, no less than 103 books. Some of his works are as follows: Among his works are Khatib Ummah volumes 1-3 written in Arabic, Layla Majnun, Under the Protection of the Kaaba, Modern Sufism, Islam and Democracy, Development of Sufism from the Ages Through the Ages, Wandering the Nile Valley, On the Banks of the Dajlah River, Islam and Mysticism, Expansion of Ideology, Islamic Ideological Philosophy, The Steadfastness of Pancasila, Minangkabau Tradition Facing the Revolution, Muhammadiyah in Minangkabau, and his well-known work, Tafsir al-Azhar Juz 1 -30, and many more. (Razikin, 2009, pp. 191-192).

Discusses Al-Azhar Interpretation Background and History of Writing

If traced back, the content of Al-Azhar Interpretation actually came from Hamka's dawn lecture or lecture that he delivered at the Al-Azhar Grand Mosque, Jakarta, since 1959. During his journey, Hamka then continued and completed the interpretation in custody after being arrested by the authorities. new order for two years.

As Hamka himself admits in his muqaddimah, that the naming of his commentary work with Tafsir Al-Azhar is motivated by several factors, one of which is that this interpretation is a study at the Al-Azhar Great Mosque itself, and the second reason is that it is an award and a form of gratitude. to Al-Azhar Egypt who has awarded him a scientific title which he called Ustdziyah Fakhriyah (Doctor Honoris Causa). (Hamka, Tafsir Al-Azhar, 1982, p. 48)

There are several points that become academic-community concerns that really urge Hamka to write this commentary. First, the increasing enthusiasm and interest of young Indonesians (Malay regions) in studying Islam at that time, especially the study of the contents of the Koran. However, according to him, this enthusiasm was not matched by sufficient mastery of the Arabic language. Second, there were many Muballigh or da'wah preachers who were 'hanging around' at that time, but were still awkward in conveying their da'wah. On the one hand, their rhetoric is quite good, but general knowledge and the Qur'an are still in question. Vice versa. These two entities, said Hamka, were the main targets and reasons for writing Tafsir al-Azhar. (Hamka, Tafsir Al-Azhar, 1982, p. 4)

Tafsir al-Azhar is written based on the views and framework of a clear manhaj with reference to Arabic rules, salaf interpretations, asbâb al-nuzûl, nâsikh-mansûkh, Hadith Science, Fiqh Science and so on. He also manifests strength and ijtihad in comparing and analyzing the schools of thought. (Hamka, Tafsir Al-Azhar, 1982, p. 3)

This interpretation is HAMKA's biggest achievement and contribution in building ideas and elevating scientific traditions that gave birth to an important history in writing interpretations in the archipelago. (Hamka, Tafsir Al-Azhar, 1982, p. 58) The most important objective in writing Tafsir al-Azhar is to strengthen and strengthen the arguments of preachers and support the missionary movement. (Hamka, Tafsir Al-Azhar, 1982, p. 6).

Al-Azhar Interpretation Source

After paying attention to the rhetoric of interpretation in interpreting the Qur'an, the details and sources of interpretation, the author concludes that the sources of interpretation in Tafsir al-Azhar are divided into two categories, Primary and Secondary. The primer means that, Hamka cannot be separated from the rules of interpretation bi al-ma'tsur, namely interpreting the Koran with the Koran, sunnah and the words of the Companions. (Al-Qattan, 2007, pp. 482-483) Then secondary data is the reference source used by Hamka in explaining the meaning of verses taken from

qaul tabi'in, previous conventional commentary books, as well as several works of Indonesian commentary. comparative study.

The sources of references to the interpretations used by Hamka can be read in the preface, including: Tafsir al-Tabari by Ibn Jarir al-Tabari, Tafsir Ibn Katsir, Tafsir al-Razi, Lubab al-Ta'wil Fi Ma'ani al-Tanzil, Tafsir al-Nasafi-Madariku al-Tanzil wa Haqa'iqu al-Ta'wil, by al-Khazi, Fath al-Qadir, Nailu al-Athar, Ersyad al-Fuhul (Ushul Fiqh) by al-Syaukani, Tafsir al-Baghawi, Ruhul Bayan by al-Alusi, Tafsir Al-Manar by Sayyid Rasyid Ridha, Tafsir al-Jawahir by Tanthawi Jauhari, Tafsir Fi Zhilal al-Qur'an by Sayyid Qutb, Mahasin al-Ta'wil by Jamaluddin al-Qasimi, Tafsir al-Maraghi by Shaykh al-Maraghi, Al-Mushaf al-Mufassar by Muhammad Farid Wajdi, al-Furqan by A Hassan, Tafsir al-Qur'an joint work by H. Zainuddin Hamidi and Fahrudin H.S, Tafsir al-Qur'anul Karim by H. Zainuddin Hamidi and Fahrudin H.S, Tafsir al-Qur'anul Karim by Mahmud Yunus, Interpretation of An-Nur by TM Hasbi as-Shiddiqie, Tafsir al-Qur'anul Hakim jointly with HM Kassim Bakri, Muhammad Nur Idris and AM Majoino, al-Qur'an and Translation of the Indonesian Ministry of Religion, Tafsir al-Qur'anul Karim by Shaykh Abdul Halim Hasan, H. Zainal Arifin Abbas and Abdurrahim al-Haitami, Fathurrahman Lithalibi ayati al-Qur'an by Hilmi Zadah Faidhullah al-Hasani, Fath al-Bari by Ibn Hajar al-Asqalani, Sunan Abu Daud, Sunan al-Tirmizi, Riyadh al-Shalihin, Syarh al-Muhazzab by Shaykh Nawawi, Al-Muwaththa' by Imam Malik, Al-Umm and al-Risalah by Imam Syafi'i, al-Fatawa, al-Islam 'Aqidah wa al-Shari'ah by Shaykh Mahmud Syalthut, Subulussalam fi Syarh Bulug al-Maram by Amir Ash-Shan'ani, al-Tawassul wa al-Wasilah by Ibn Taimiyah, Al-Hujjatul Balighah by Shah Waliyullah al-Dihlawi, and others.

Systematics of Al-Azhar Tafsir Book

In compiling Tafsir al-Azhar, HAMKA uses its own systematics which will be explained as follows, (Alviyah, 2016), namely:

1. According to the composition of the interpretation, Buya HAMKA uses the tartīb utsmânî method, namely interpreting verses coherently based on the arrangement of the Uthmânî Mushaf, starting from Surah al-Fâtihah to Surah al-Nâs. Such an interpretation method is also called the tahlîfî method or also known as the Tajzi'i interpretation method, which explains the contents of the Qur'an from various aspects by paying attention to the sequence of verses listed in the manuscript starting from vocabulary, asbab nuzul, munasabah and others. . (Al-Farmawi, 1992, p. 22)
2. In each surah, an introduction is included and at the end of the commentary, Buya HAMKA always provides a summary in the form of a message of advice so that the reader can take the ibrah-ibrah from the various surahs in the Qur'an that he interprets. (Federspiel, 1996, pp. 141-143).

3. There are similarities in the method and plot between Hamka and Muhammad Abduh and Sayyid Rasyid Ridha when writing his Tafsir Al-Manar. Regarding this similarity, earlier Hamka emphasized that in composing his interpretations he was 'oriented' to the method of interpretation used in Tafsir Al-Manar, so it is not surprising that his style of interpretation is similar to that of Tafsir Al-Manar, as he said: " The interpretation that is very interesting for interpreters to serve as an example is the interpretation of al-Manar by Sayyid Rashid Ridha, based on the teachings of his teacher Muhammad Abduh's interpretation. This interpretation of his apart from expounding knowledge regarding religion, regarding hadith, jurisprudence and history and others, also adapts the verse to political and social developments that are in accordance with the times when the interpretation was composed" (Hamka, Tafsir Al-Azhar, 1982, page 41). Dengan alur penafsiran yang digunakan, maka terlihat jelas bahwa *Tafsir Al-Azhar* memiliki corak-sebagaimana dalam ilmu tafsir- digolongkan kedalam corak *adab al-ijtima'i* (corak sastra kemasyarakatan), yaitu corak tafsir yang menitik beratkan pada penjelasan ayat-ayat al-Qur'an dari segi ketelitian redaksinya, kemudian menyusun kandungannya dalam suatu redaksi yang indah dengan menonjolkan aspek petunjuk al-Qur'an bagi kehidupan, serta mengaitkan pengertian ayat-ayat dengan hukum alam (*sunnatullah*) yang berlaku dalam masyarakat. . (Al-Farmawi, 1992, pp. 23-24)
4. Before he translated and interpreted a verse in one sura, each sura was written with its meaning, the number of verses, and the place where the verse was revealed. Example: Surah al-Fâtihah (opening), the first sura consisting of 7 verses, was revealed in Mecca. (Hamka, Tafsir Al-Azhar, 1982, p. 79) And Surah al-Takâtsur (boasting), the 102nd surah which consists of 8 verses and was revealed in Mecca.
5. The presentation is written in short sections consisting of several verses – one to five verses– with an Indonesian translation along with the Arabic text. This is followed by a lengthy explanation, which may range from one to fifteen pages. (Federspiel, 1996, p. 140).
6. In his interpretation, history and contemporary events are explained. An example is HAMKA's comments on the influence of orientalism on nationalist group movements in Asia in the early 20th century. (Federspiel, 1996, pp. 142-143)
7. Sometimes the quality of the hadith that is included is also mentioned to strengthen his interpretation of a discussion. As an example, namely in the discussion of Surah al-Fâtihah as a pillar of prayer, the hadith about the priest who recites Surah al-Fâtihah with jahr, let the congregation listen silently.

"From Abu Hurairah that Rasulullah SAW. said: verily faith is different and has not been made to be your follower, so when he has takbir, you should also be takbir and when he reads, then you should be silent." (Narrated by the five, except al-Turmudzi, and said Muslim: this hadith is authentic). (Hamka, Tafsir Al-Azhar, 1982, p. 119)

7. In each sura, HAMKA adds certain themes of fihiyyah verses and groups several verses that become the subject of discussion. For example, in Surah al-Fâtiḥah there are themes including :

- a. Al-Fâtiḥah as pillars of prayer. (Hamka, Interpretation of Al-Azhar, 1982, pp. 116-120)
- b. Between jahr and sirr (Hamka, Tafsir Al-Azhar, 1982, pp. 121-128)
- c. From the matter of âmîn. (Hamka, Tafsir Al-Azhar, 1982, p. 129)
- d. Al-Fâtiḥah in Arabic. (Hamka, Interpretation of Al-Azhar, 1982, pp. 130-133)

Based on the above systematics, especially the arrangement of the Arabic language which can be said to be very complex, the author is interested in researching Hamka's efforts in carrying out istinbat on the position of an Arabic word in the Qur'an with the theme "The Influence of Word Positions in the Qur'an on Hamka's Interpretation Against the Verses of Ahkam fihiyyah", with the hope that it will become ibroh and add to our insights in studying the Book of Allah in detail.

Method

This type of research is library research (Library research), because the data is obtained from various books, journals, and various books that are relevant to the research material. While the method used is descriptive qualitative using content analysis, namely by analyzing the contents of texts to obtain data related to research. The data sources consist of primary and secondary data. Primary data was taken from Buya Hamka's Book of Tafsir Al-Azhar, while secondary data included journals and books related to research. The topic of study discussed in this study is the influence of context and word position in Buya Hamka's Interpretation of the verses of the Fiqh of Worship, Fiqh Muamalah and Fiqh Usroh (Family).

Result and Discussion

The Influence of Word Position in the Qur'an on Hamka's Interpretation of Verses Ahkam Fiqhiyyah

The Qur'an is a lamp and a guide for life that provides guidance for humans and answers problems that are necessary for both worldly and hereafter affairs. Among the contents of the Qur'an there is an explanation of fiqh laws that stand on two things: First, Subut al-Dalil (Truth of the source of theorem). Second, Subut al-dalalah (Truth

is the source of the content of meaning). The laws that stand in Subut al-dalil, researchers do not need an explanation and discussion of the laws contained in the Qur'an because they are qot'iy (certain), whose truth is unquestionable. As for what stands above Subut al Dalalah, this is what has become a lot of discussion, and is also very necessary in order to arrive at a conclusion of legal results, because there is a different understanding among experts, while based on the argument can cover everything, so to reach a conclusion of legal results for the thinkers about this will be more difficult. (Al-Syahrony, 2015, p. 429).

In terms of al-dalalah, Quraish-Shihab explained, the commentators' scholars focused on the Qur'an being hammat li al-wujuh so that from the point of view of extracting meaning, a well-known expression, a person is not called a mufassir unless he is able to give various interpretations of the verses verses of the Qur'an (Shihab, 1992, p. 137). That is the reason why the Islamic scholars and jurists are more inclined to interpret the Qur'an in the words of Allah in the sense of the word lafzi, because their aim is to istinbat, explore and issue laws from the verses of the Qur'an. From the explanation that the Qur'an is hammat li al-wujuh, of course there will be different understandings, there may even be contradictions in the interpretation of a verse.

The context and position of a word in the Qur'an will provide various understandings of certain laws. For example, once upon a time, Aisyah RA gave advice to Urwah bin Zubair about the urgency of deciding a legal issue. When he was asked by Aisyah RA about the law of sa'i between Shofa and Marwa,

"Dari Urwah bin Zubair berkata: Saya pernah bertanya kepada Aisyah RA: " Tidakkah engkau melihat tentang ayat: (Innas shofa wal marwata min sya'a'irillah faman hajjal baita awi'tamaro fala junaha alaihi an yattowwafa bihima) yang berarti "Sesungguhnya Shafa dan Marwa adalah sebagian dari syiar Allah, Barangsiapa yang berhaji ke Baitullah atau berumroh, maka tidak ada dosa baginya mengerjakan sa'i antara keduanya".

Maka Demi Allah kalau begitu tidak ada pula dosa bagi orang yang melaksanakan haji bila tidak melaksanakannya atau dengan kata lain hukum Sa'ie tersebut adalah mubah belaka - sebagaimana yang biasa ditunjukkan kalimat " Laa Junaaha " biasanya. Maka sang Bibi nan Mulia 'Aisyah radhiyallahu 'anha pun menjawab apa yang dilontarkan oleh keponakannya itu :

"Buruk sekali apa yang engkau simpulkan itu wahai keponakanku, walaupun kesimpulanmu itu benar tentu kata-katanya adalah : « فلا جناح عليه أن لا يطوف بهما » (tidaklah ada dosa bagi yang tidak mengerjakan sa'ie diantara keduanya), akan tetapi sesungguhnya ayat ini turun dengan sebab orang-orang Anshar dulu sebelum masuk Islam bila mereka memulai haji atau umrahnya maka mereka

bertalbiah dengan menyebut nama Manat (berhala yang mereka sembah) dan bila sudah begitu maka mereka merasa sungkan untuk melaksanakan sa'ie antara Shafa dan Marwah oleh sebab itu mereka pun bertanya kepada Rasulullah shallallahu 'alaihi wasallam : wahai Rasulullah kami merasa sungkan untuk sa'ie antara Shafa dan Marwah saat kami berada dalam era Jahiliyyah , maka Allah subhanahu wata'ala pun menurunkan ayat : { Innas shofa wal marwata min sya'a'irillah } 'Aisyah berkata : demikian pula Rasulullah telah mencontohkan dengan mengerjakan Sa'ie tersebut maka tidaklah boleh seseorang meninggalkannya." (Al-Bukhori, 1422 H / 2001 M, p. 157) jilid 2 nmr hadis 1643).

So it can be seen that the words of Ummul Mukminin Aisyah RA to Urwah are clear evidence that the salafussalih pay close attention to the context and position of a word to reach a legal conclusion from verses about fiqh law.

Haji Abdul Malik Karim Amrullah or better known as Buya Hamka (1908-1981 AD) was one of the leading Indonesian mufassir. One of his monumental works is the interpretation of Al-Azhar. He thoroughly discussed the influence of word order in the interpretation of Al-Azhar, as well as its implementation in the interpretation of the verses of ahkam fihiyyah.

This study will discuss 3 (three) aspects of the influence of context and word position in Buya Hamka's interpretation of the verses of ahkam fihiyyah which include the jurisprudence of worship, the jurisprudence of muamalat and the jurisprudence of the family.

1. The influence of context and word position in Buya Hamka's Interpretation of the verses of the Fiqh of Worship

One of the fardhu practices included in the category of worship fiqh is fasting in the holy month of Ramadan. In accordance with the word of Allah (QS. Al-Baqoroh: 183-184) the Ulama' have different views in determining the law for breaking the fast for travelers:

The first opinion is that the law of breaking the fast for travelers is obligatory, they may not carry out fardhu fasts, and for those who fast while traveling, it is obligatory to make up the fast when they have settled. This opinion was stated by Umar bin Khattab RA, Abu Hurairah, Abdurrahman bin Auf, and supported by the Zahiriyyah school of thought.

The second opinion, fasting and breaking the fast are both permissible only it is more important to break the fast even though there is no masyaqqoh (exhaustion). This opinion was expressed by Ibn Abbas, Ibn Umar, Ibn Musayyab, Hanabilah, Ibn Taimiyyah and some of the Shafi'iyyah (Quddamah, 1968, pp. 157-158, j.3).

The third opinion, fasting is more important for people who can afford it without community. This opinion was expressed by Anas bin Malik, Hudzaifah bin Al-Yaman, Hanafiyah, Malikiyyah and Syafi'iyyah (Al-Nawawi, tt, pp. 271, j.6).

Of the three differences of opinion, the meaning and interpretation of QS can be understood explicitly. Al-Baqoroh: 183-184) that the verse shows the virtue of fasting for travelers if there is no god, namely distress/masyaqqoh, because if there is a god in the form of masyaqqoh then the more important thing is to break the fast.

Buya Hamka mentions in the context of the verse QS. Al-Baqoroh: 183-184 "people on a journey, there is no limit to the journey that is fixed, as long as the traveler is named, he may change on another day" (Hamka B., 1982, pp. 95, j.2).

Buya Hamka's words explicitly support the third opinion where fasting and breaking the fast are both permissible for travelers, it's just that fasting is more important if there is no god of distress. This is supported by Buya Hamka's statement "If the body is not sick and it is not heavy to carry because of old age or late illness, the benefits of fasting are enormous for the soul" (Hamka B., 1982, pp. 95, j.2). And also the next word of God "wa an tashumu khoirun akum". Sheikh Muhammad Abduh and his students, where Buya Hamka oriented in his interpretation said the priority of fasting for travelers on condition that there is no fatigue.

Another example is in QS. Al-Baqoroh: 196 concerning orders to perfect Hajj and Umrah. Scholars say that there are two opinions on the law of Umrah. First opinion: The law of Umrah is sunnah, as is the opinion of Ibn Mas'ud, Hanafiyyah (Al-Kasani, 1982, p. 302 j.3), Al-Malikiyyah (Rusyd, p. 262 j.3), etc.

Second opinion: Umrah is obligatory for the first time, as is the opinion of Imam Baghawi (Al-Baghawi, 1994, p. 218 j.1), etc.

Buya Hamka mentions in the context of the verse QS. Al-Baqoroh: 196 oriented to the opinion of Muhammad Rasyid Ridho, Abu Zahroh etc. who said that Umrah for beginners is not obligatory based on this verse, only if it starts to be done it must be completed until the end. (Hamka B., 1982, pp. 130, j.2).

Buya Hamka's statement shows that if this verse is used as an argument that Umrah for beginners is obligatory then it cannot be justified, because the context and position of the word in the Ahkam verse of worship is that it is obligatory to finish it until it is finished for people who start Umrah, it is not obligatory to start Umrah.

1. The influence of context and word position in Buya Hamka's Interpretation of Muamalah's fiqh verses

Islam is a perfect religion, which covers all aspects of life to compile and regulate charity, business, worship, muamalah, political, economic and social. (ASh-Shiddiqi, 1957, p. 15). The Qur'an prescribes rules for human needs to limit desires so as to enable humans to achieve their goals without causing harm to others. Likewise, the matter of accounts payable is a muamalah matter, the initial goal is noble, namely to help others who are in trouble. With the hope that debt can provide opportunities and also benefits when directed at a business. However, not every plan goes well, causing debts to pile up and also distancing friendly relations because of hostility and mistrust (Yanti, 2019, p. 13).

One of the things that is *masyru'* in muamalah fiqh is writing or making receipts in matters of debts. Allah mentions in the Al-Qur'an QS.Al-Baqoroh: 283, where the scholars differ in understanding the *istinbat* of the verse First opinion: Making written receipts in the verse is *sunnah*, as is the opinion of Malikiyyah (Araby, 1996, p. 343 j.1), Syafi'iyah (Asy-Syafi'i, 1992, pp. 126-129 j.2) etc. Second opinion: Making written receipts in the verse is obligatory, as is the opinion of Ibn Umar, Abu Musa Al-Asy'ari, Ibn Sirin, Az-Zhahiri etc.

Abu Zahroh says:

“Perintah Kitabah dalam ayat ini apakah wajib atau hanya anjuran atau *sunnah*? Jumhur Ulama mengatakan bahwa hal tersebut adalah *sunnah*, dengan dalil Allah berfirman pada ayat berikutnya “*fa in amina...*” maka tanpa diragukan lagi boleh tanpa kwitansi, dan yang menjadi sandaran adalah menjaga amanah. Dan biasanya sandaran itu merupakan bukti kuat jika disertai kwitansi bukan hanya sekedar aspek kepercayaan saja. Tanpa kwitansi maka tidak ada bukti yang kuat dalam menjaga amanah. (Zahroh, p. 1066 j.2)

Abu Zahroh's opinion was also agreed by Buya Hamka in the interpretation of this muamalah verse in his words "In travelers, while you don't have a writer, you should hold collateral items. This means that the first point is whether at home or while traveling, the debt agreement should be written down, but if you have to because the writer is not there or is both in a hurry on the way between the debtor and the debtor, then replace writing, hold it by the person giving the debt. it is collateral or pawn as collateral for the money borrowed or owed" (Hamka B., 1982, pp. 85, j.3).

1. The influence of context and word position in Buya Hamka's interpretation of family fiqh verses

As a guideline for the religion of Islam, the Qur'an has its own concepts or provisions relating to the family. The Qur'an's attention to happy families is very high and large. This is evidenced by the many verses that speak in detail about family problems, from marriage problems, divorce to the problem of dividing inheritance. This attention to the Qur'an is not only shown by the details on family matters regulated in it, but also by the many verses which speak about various family rules. (Sarhini, p. 493). Although family in Arabic can be translated into various words, such as *al-usrah*, *al-al*, and *adz-dzurriyyah*, the Qur'an uses the word *al-ahl* to discuss family. (Thohir, 2015, p. 2).

One of the urgent things that is part of *usroh* fiqh is about the meaning of the *quru'*. Allah mentions in the Al-Qur'an QS.Al-Baqoroh: 228, where the scholars of interpretation differ in understanding the meaning of the verse:

First opinion: The meaning of the *quru'* in the verse is menstruation, as mentioned by khulafaurrasyidin, Ibnu Mas'ud, Ibnu Abbas, Hanafiyyah (Al-Jashos, p. 444 j.1), Syafiyyah (Asy-Syafi'i, 1992, p. 250 j.1), Hanabilah (Qudamah, p. 83 j.9). etc. Second opinion: The meaning of the *quru'* in this verse is holy, as mentioned by Aisyah RA, Zaid

Bin Thabit, Ibn Umar etc. Abu Zahroh said that the argument for determining iddah in interpreting the Qur'an is the meaning of menstruation, not the meaning of purity, because the basis for determining iddah is menstruation, because the purpose contained in the verse is the cleansing of the womb of a divorced woman, and this can only be realized if means menstruation. (Zahroh, pp. 761-764 j.2). In this case Buya Hamka did not discuss the differences regarding the meaning of the quru'. Another example is the verse about giving mut'ah (property) to women who are divorced before being dukhul, as Allah says QS. Al-Baqoroh: 236. Scholars' commentators differ in understanding the meaning of this verse (Asy-Shahroni, 2016, p. 478): The first opinion: Giving mut'ah (property) to a woman who is divorced before being dukhul is obligatory, as is the opinion of Ibn Umar, Ibn Abbas, Mujahid, Syafi'iyah, Hanafiyyah, Hanabilah etc. Second opinion: Giving mut'ah (property) to a divorced woman before dukhul is sunnah/not obligatory, as is the opinion of the Malikiyyah school of thought (Araby, 1996, p. 291 j.1). In this case, Abu Zahroh, supported by Buya Hamka, said that giving mut'ah to divorced women before dukhul is an obligation. use the word "ala" which shows an obligation in accordance with the ability of the ex-husband. And Buya Hamka supported Abu Zahroh's opinion and said "give the woman money to heal her heart... it is an obligation for people who want to do good, this is the deepest ethical behavior of believers" (Hamka, Tafsir Al-Azhar, 1982 , p. 244 j.2).

Conclusion

Buya Hamka is one of the Indonesian Muslim leaders, a wise and pious figure, and has extensive knowledge and insight, a poet, intellectual, writer who has contributed greatly to the development of this nation. He is very keen to invite Muslims to voice contextual interpretations.

He is also very skilled and masters the sciences related to aspects that are very necessary in interpretation which include Arabic language, nahwu, shorof, nasakh mansukh, balaghoh, asbabun nuzul and others. The composition of his interpretation, Hamka uses the tahlîlî method because it starts from Surah al-Fâtiyah to Surah al-Nâs. As for the way of explanation, HAMKA uses the muqârin method, namely interpretation in the form of an interpretation of a group of verses that speak on a problem by comparison. According to the breadth of the explanation, HAMKA uses the tafshîlî method, namely interpretation in which the interpretation of the Qur'an is based on the sequence of verses verse by verse, with a detailed but clear description.

Hamka's method in taking the lead from the verses of ahkam fiqhiyyah which includes verses of the fiqh of worship, fiqh muamalah and fiqh usroh is also oriented and follows the opinions of contemporary scholars such as Muhammad Abduh, Rashid Ridho etc.

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