

An Analysis of Sheikh Fadhlullah Al-Suhaimi, The Author of “Pedoman Kemuliaan Pada Mentafsirkan Al-Qur’an”

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Abstract

Several exegeses have been written by Islamic Scholars in Malay Archipelago, such work desirably benefit the community, specifically the Malay Muslim community. *Pedoman Kemuliaan Pada Mentafsirkan al-Qur’an* among the exegeses written by Sheikh Fadhlullah al-Suhaimi (1964AD). Until today, Sheikh’s exegesis has yet to receive its eligible recognition and sufficient studies academically. Considering Sheikh’s contributions and other works, his methodologies, opinions, approach in this exegesis are worth of study. Therefore, this article aims to presenting this exegesis produced by Sheikh Fadhlullah, as well as studying his methods and approach, alongside with setting forth first background and early life of Sheikh Fadhlullah al-Suhaimi. The researcher adopts historiography studies and library studies, and analytical approaches. Among the findings of this research reveals that Sheikh Fadhlullah brought numerous benefits and comforts to the blossom of widespread knowledge in the community, and two different methodologies which are *Al-Tafsir Bi Al-Ma’thur* and *Al-Tafsir Bi Al-Ra’yi* were adopted by Syeikh Fadhlullah in *Pedoman Kemuliaan Pada Mentafsirkan al-Qur’an*.

Keywords: Sheikh Fadhlullah Al-Suhaimi, Malay Archipelago, Scholar, Exegesis, Methodologies.

Background

Sheikh Fadhlullah al-Suhaimi was an educator, writer, man of wisdom and was considered as someone who brought benefits and convenience wherever he went during his time in the 1900s era. He was a brilliant graduate from al-Azhar University (the oldest Egypt's university), and following his return to homeland, some of his contributions focused on uplifting and elevating the Malay community's understanding of the religion (*Islam*) and instilling purposeful conscious vicegerent Muslims rooted with the guidance of the *Holy Book (al-Qur'an)* and the *Sunnah (Hadith)* of our beloved Prophet Muhammad peace be upon him (Ni'mah 1994). Syeikh Fadhlullah was well known of a notable Madrasah (school) that was established by himself, Madrasah al-Maarif was the first madrasah to offer English Language as a medium language to study besides Malay and Arabic language. He was involved in writings as well beyond disciplines and among his works are *Kitab Pelajar Tauhid (Students of Monotheism)*, *Tarikh Islam Pada Menyatakan Perjalanan Sayyidil Anam (History of Islam, referencing the best of Humankind)*, and *Pedoman Kemuliaan Pada Mentafsirkan Qur'an (Guide to Understanding Qur'an)* (Mustaffa Abdullah 2011).



SYEIKH MUHAMMAD FADHLULLAH SUHAIMI

Early life and Upbringing

Fadhlullah al-Suhaimi was born in Pahang Street, in Kampung Glam, a city in Singapore on 1886 AD (1305 AH). His father was *Muhammad al-Suhaimi bin Abdullah al-Suhaimi*, a renowned scholar of his time originated from *Kampung Sudagaran, Wonosobo, Jawa Tengah* while his mother was Qani'ah binti Kiayai Abdul Rahim, a loving housewife and nurturing mother originated from *Kampung Kali Beber, Garung Wonosobo* (Ni'mah 1994). It is worth mentioning that Fadhlullah's parents originated from Indonesia, descendants of *al-Syaibani* designation of *Ahl al-Bayt* (holy family of Prophet Muhammad peace be upon him and his family). The list of descendants was recorded and evidenced in a book called "*Syams al-Zahirah Fi Nasab Ahil Bayt Min Bani Alawi Furu' Fatimah al-Zahrah*) authored by *al-Allamah al-Sayyid al-Sharif Abdul Rahman bin Muhammad al-Masyhur* published by *Alam al-Ma'rifah* 1984 AD (1404AH) in Jeddah, Saudi Arabia (Ni'mah 1994).

Passing of Syeikh Fadhlullah

In 1964, at the age of 78 years old, Syeikh Fadhlullah al-Suhaimi departed from this world. His passing was broadcasted and shared by radios and news. *Majalah Qalam* wrote a heartfelt passing letter in Malay "*Dengan kepulauan ke rahmatullah seorang ulamak besar seperti Syeikh Fadhlullah maka padamlah sebuah obor yang dulunya sentiasa menerangi umat Islam di Singapura dan Tanah Melayu ke jalan yang diridhai Allah swt*" which can be simply translated: "With the passing of a great scholar such like Al-Marhum Syeikh Fadhlullah, a light which used to illuminate the muslim community in Singapore mainly and Malay peninsula has extinguished" (Jakfar 2010).

Education and Travels Abroad

He embarked on his education journey at a young age, had undergoing and experiencing both formal and informal education approach. Nazier (2000), explained that education is divided into two parts, namely formal and informal education. Formal education is a process of gaining knowledge and skills through systematic methods, changing over time, and following the times. While informal education refers to the process of interaction and observation of a person with the family or local community. Fadhlullah al-Suhaimi started his education informally with the guidance of his father Muhammad al-Suhaimi, and it is said that Fadhlullah read the Holy Book (al-Qur'an), from start to end, page to page, surah to surah, verse to verse (approximately 604 pages) twice. This shows that Fadhlullah was a hardworking and disciplined boy and could finish more than a thousand pages at a young age with the blessings of Allah swt.

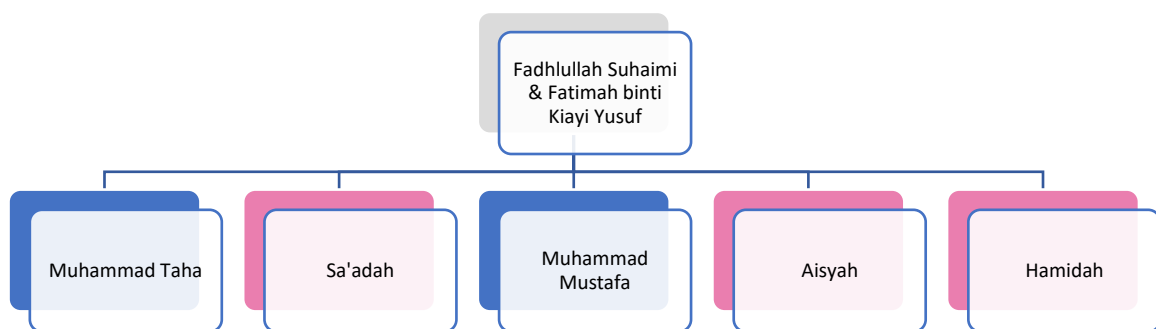
In 1896, Fadhlullah (12 years old) began his travel to different countries in the pursuit of knowledge (Embek 2010). His own will led him to decide to travel first to Indonesia, accompanied by family member, *Uncle Hayati bin Kiayi Abdul Rahim*. Fadhlullah went to different places in Indonesia, stayed in *Wonosobo* for three days, then moved to *Kampung Kali Beber* to meet his maternal grandfather *Kiyai Abdul Rahim*. Fadhlullah studied various disciplines in Islamic Sciences such as Qur'an, *Fiqh* (Islamic Jurisprudence), *Nahw* (Arabic Grammar), *Berzanji* (Islamic music in general or Qasidah). He stayed in Indonesia close to two years and this reiterates that despite of his young age, he was disciplined and dedicated himself to garner as much knowledge, and it proves as well that both his parents nurtured him excellently. After almost two years of hard work and episodes, he returned to homeland Singapore and continue his seeking of knowledge with the teaching of his father, some of the books are *Fathul Qarib*, *al-Minha al-Qawim*, *Tafsir al-Jalalayn*, and *Hadith Irsyahdul 'Ibad* (Ni'mah 1994).

In 1906, his father brought him to *Kampung Teluk Pulai*, *Kelang Selangor* and he was taught and trained to be *Imam* (the one who leads prayer) *Khatib* (the one who delivers the sermon during Friday prayer). He was then appointed as *Khatib* in Malaysia, and in Singapore upon his return and it is well received and pleased by the local community. Despite that, Fadhlullah felt that he needed to gain more knowledge considering the great deal of responsibility being an *Imam* and *Khatib*.

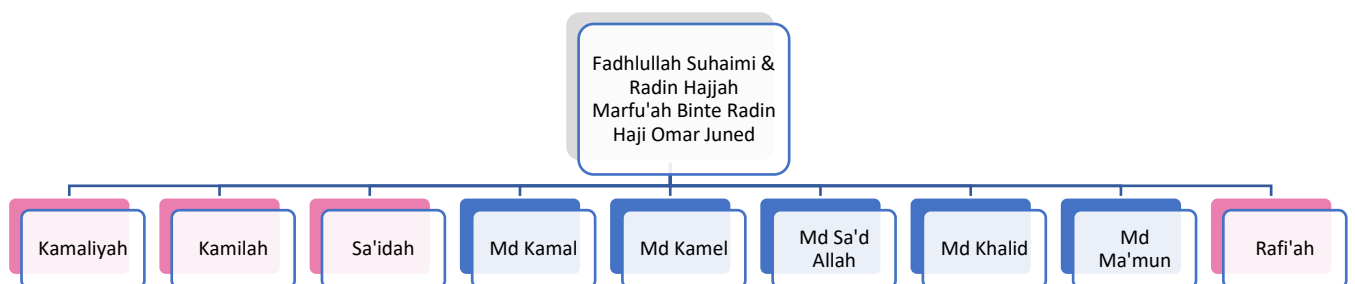
Subsequently, he travelled to Mecca, Madinah, Egypt to pursue knowledge and study multiple disciplines on knowledge. With the guidance of his teachers, and of course *Allah's swt* blessings, he enhanced and refined his Quranic recitation, abide by, and conform to better his *Tajwid* (Elocution which is a set of rules for the correct pronunciation of the letters with all their qualities). In 1911, he started his undergraduate studies in *al-Azhar* University and within four years of studying, he completed his bachelor to graduate on time and return to Singapore. It is significant to consider that Egypt at that point of time had various reformist scholars for instance *Syeikh Muhammad Abduh*, *Jamal al-Din al-Afghani*, *Sayyid Rashid Ridha*, *Mustaffa al-Manfaluti* and others (Mustaffa Abdullah 2011). They are prominent and popular with their reformist characteristic and reform ideas, high spirit, and enthusiasm. Fadhlullah al-Suhaimi exemplifies the essence of his teachers, therefore making him profoundly known as dedicated educator, reformist, articulate writer and knowledgeable (Shumsudin Yabi 2020).

Marriages and children

Fadhullullah al-Suhaimi was married to two wives in separate situations, he is married to his first wife *Fatimah binti Kiayi Yusuf* while his second wife after approximately five years, he is married to *Radin Hajjah Marfu'ah binte Radin Haji Omar Juned* (Nizamuddin 2020). They were blessed with 14 children, 7 boys and 7 girls, *Muhammad Taha, Sa'adah, Muhammad Mustafa, Aisyah, Hamidah, Kamaliyah, Kamilah, Sa'idah, Muhammad Kamal, Muhammad Kamel, Muhammad Sa'd Allah, Muhammad Khalid, Muhammad Ma'mun, and Rafi'ah*. Attached family chart for easier reference, dark blue coloured box indicates a boy while light pink coloured box indicates a girl (Nizamuddin 2020).



Family Tree with First Wife



Family Tree with Second Wife

Contributions

On his return to homeland, Fadhlullah al-Suhaimi had published tens of writings from books, articles, and letters. He dedicated himself to educating the community, be it formal education in schools or non-formal education for instance in mosques, schools, or homes. He was also involved in advisory situations concerning Muslims in the Malay Archipelago, in Singapore, Malaysia and Indonesia.

Founder of Madrasah al-Maarif

The generation of al-Suhaimi is still well known in Singapore, possibly because of the inheritance legacy left by al-Fadhlullah al-Suhaimi for instance Madrasah al-Maarif, the school founded by Fadhlullah in 1936 and it is still operating excellently up until today. It is an all-girls Islamic school that offers Primary, Secondary, and Pre-U programmes and was the first madrasah to offer English Language as a medium language to study besides Malay and Arabic language. The recent current chairman was Fadhlullah's grandson Ustaz Hafiz al-Suhaimi whom departed from this world recently on 21st Feb 2024.



Dedicated Preacher

Syeikh Fadhlullah spent his years uplifting and elevating the Malay community's understanding of the religion (*Islam*) and instilling purposeful conscious vicegerent Muslims rooted with the guidance of the *Holy Book (al-Qur'an)* and the *Sunnah (Hadith)* of our beloved Prophet Muhammad peace be upon him. He was involved in teaching in various schools, such as *Madrasah al-Maarif*, *Madrasah Alsagoff Al-Arabiah*, *Kuliah Firdaus* all in Singapore, some other schools in Malaysia which are *Kuliyyah Al-Attas* in Johor, *Kuliyyah Al-Lughah Wad-Din* in Pekan Pahang, and *Madrasah An-Na'im Lil Banat* and *Maahad Muhammadi* both in Kelantan, and Darul Ma'arif in Indonesia. He was appointed as principal in some of these school such as *Madrasah Alsagoff Al-Arabiah*, *Maahad Muhammadi*. Apart from *Madrasah (schools)*, Syeikh Fadhlullah was given the advisory role for instance when he was appointed as adviser to the Pahang Islamic Scholars Council and participated representing Singapore in a meeting within Islamic Scholars held in Johor by UMNO (Jakfar 2010).

Prolific and Articulate Writer

Fadhlullah Suhaimi started writing for newspaper during his university days in *al-Azhar* university, as mentioned by Ni'mah (1994) it is believed that his first publication was by *al-Ittihad* magazine in Cairo, Egypt, unfortunately the writing was not found. He continued to write when he reached back home and published more than hundreds of works including books, letters, newspapers. His work covers a wide range of disciplines and topics, such as Tauhid, Sirah, Tafsir, Fiqh, Marriage, Tasawwuf, Politics, Women's Right (Nizamuddin 2020). Among the works of Syeikh Fadhlullah al-Suhaimi

1. *Kitab Pelajaran Tauhid* (Students of Monotheism)
2. *Tarikh Islam Pada Menyatakan Perjalanan Sayyidil Anam* (History of Islam, referencing the best of Humankind)
3. *Pedoman Kemuliaan Pada Mentafsirkan Qur'an* (Guide to Understanding Qur'an).

4. *Kitab Menyatakan Asas Mazhab Ahlisunnah Wal Jama'ah* (Book on Foundation of Ahl Sunnah Wa al-Jamaah)
5. *Kitab Tarikh al-Qur'an* (History of Qur'an)
6. *Panduan Kahwin Yang Berbahagia* (Guideline to Happy Marriage)
7. *Jalan Ke Syurga: Falsafah Tasawuf* (Path to Heaven: Tasawwuf Philosophy)
8. *Malaya Baharu* (New Malaya)
9. *Wanita Dan Politik* (Women and Politics)
10. *Pertahankan Islam Kita* (Uphold our Religion)

Introduction of Syeikh's Exegesis

This second edition of Syeikh Fadhlullah al-Suhaimi (the first was published in 1345AH/1926AD) was published in 1376AH/1956AD. At just approximately 250 pages, it was initially published on 7 different small books, then it was combined into a volume. It covers the first Juzu of the Qur'an, from *surah al-Fatihah* to *surah al-Baqarah* verse 141, as of now it is the only volume that was found, reserved in library of The National University of Malaysia (Fadhlullah Suhaimi 1956).

Here is a brief overview of the content of the book (Exegesis). It starts with an introduction, followed by *tafsir surah al-Fatihah*, and ended with *tafsir surah al-Baqarah* till the verse 141 as mentioned. In his exegesis, it covers different range of topics for instance, evidence and truth of the Qur'an, Iman's validity of Muqallid, scientific expect of how rain falls, the malicious danger of envy and jealousy and arrogance, historical expect of *Yahudi* and *Nasrani*, importance of *Solah* and *Zakah* and many other topics.



Like most works, it has their own motivation and desired outcomes, Syeikh Fadhlullah mentioned clearly in the beginning of his exegesis that based on his observations that the Qur'an was not known except for its name, was not emphasized except for its art of writing, was not listened except for its words and melody. The sayings of Allah swt was not practiced, and not taught except for few or minority of people. Syeikh Fadhlullah al-Suhaimi desires to cover the loopholes within the community, to explain and interpret the Qur'an based on his man-kind capacity, provide an enough and concise explanation for those who desire guidance, and perform obedience and abstain from disobedience.

The language implemented in the exegesis was old Malay *jawi*. Syeikh Fadhlullah begins every interpretation by putting forward the verse of the Qur'an first in Arabic before translating it to Malay language, and subsequently added with his interpretation. Any hadith (sayings of the Prophet peace be upon him) was put forward and translated as well. This translation method is consistent from the start till the end of the exegesis. It is worth mentioning that Syeikh Fadhlullah block several verses in one group as a prerequisite for interpretations (Fadhlullah Suhaimi 1956).

Al-Tafsir Bi Al-Ma'thur in Syeikh's Exegesis

Based on Al-Qattan's (2000), definition, al-Tafsir bi al-Ma'thur means an interpretation that adhere s to authentic narrations based on sources from the Qur'an itself which is the interpretation of the Qur'an with other verses, with the Hadith of the Prophet peace be upon

him which is the second source after the Qur'an and the opinion of his companions. As of al-Dhahabi (1977), he mentioned that there is one other source apart from the three sources that are included in al-Tafsir bi al-Ma'thur, which is interpreting the Qur'an with the opinion of tabi'in, that is, those who receive knowledge from the companions. For instance,

When dealing with verse 2 of surah al-Baqarah ﴿ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ﴾, which means: "This is the Book! There is no doubt about it, a guide for those mindful of Allah". Syeikh Fadhlullah interprets the previous verse with verse 43 of surah al-Taubah ﴿عَفَا اللَّهُ عَنْكَ لِمَ أَذْنَتْ لَهُمْ حَتَّىٰ يَتَّبِعَنَ لَكَ الَّذِينَ صَدَفُوا وَتَعْلَمَ الْكٰذِبِينَ﴾ which means: "May Allah pardon you O Prophet! Why did you give them permission to say behind before those who told the truth were distinguished from those who were lying?". Syeikh Fadhlullah stated that this verse is crystal clear evidence that al-Qur'an is the word of Allah s.w.t, and not from the sayings of the prophet nor anyone else. He further elaborates the verse 2 of surah al-Baqarah with verse 2 of surah al-Anfal ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾, which means: "The true believers are only those whose hearts tremble at the remembrance of Allah, whose faith increases when His revelations are recited to them, and who put their trust in their Lord", and verse 7 of surah Luqman ﴿وَإِذَا تُلِيَ عَلَيْهِ آيَاتُنَا وَوَيْسَتْ لَهُ آيَاتُنَا وَإِذَا تُلِيَ آيَاتُنَا وَوَيْسَتْ لَهُ آيَاتُنَا وَإِذَا تُلِيَ آيَاتُنَا وَوَيْسَتْ لَهُ آيَاتُنَا...﴾, which means: "Whenever Our revelations are recited to them, they turn away in arrogance...". Syeikh Fadhlullah elaborates that al-Qur'an was sent by Allah s.w.t as mercy and guidance for those fear Him and obey His command.

Sheikh Fadhlullah has interpreted with sayings of beloved Prophet peace be upon him for example, when dealing with verse 103 of surah al-Baqarah ﴿وَلَوْ أَنَّهُمْ ءَامَنُوا وَأَتَقُوا لِمُتُوبَةً مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ﴾, which means: "If only they were faithful and mindful of Allah, there would have been a better reward from Allah, if only they knew". Sheikh explained that the people of Israel believed in Allah s.w.t and His prophets and the religion that his messenger brought, followed His commands, and abstained from His prohibitions, despite that they still follow act of black magic. Syeikh further explains with hadith, Prophet peace be upon him says: "He who goes to one who claims to tell about matters of the Unseen and believes in him, his Salat (prayers) will not be accepted for forty days" (Hanbal, 2001, 27/197).

Contingent to stated examples, it shows that Sheikh Fadhlullah al-Suhaimi interpreted the Qur'an with Tafsir Bi al-Ma'thur method (Fadhlullah Suhaimi 1956). In some cases, Sheikh interpreted the verse with another verse from the Qur'an, in other cases, he interpreted the verse with the sayings (hadith) prophet peace be upon him.

Al-Tafsir Bi Al-Ra'yi in Syeikh's Exegesis

Based on al-Dhahabi (1977) as well, he describes this pattern of interpretation occurs when interpreter interprets other than the pattern of al-Tafsir al-Ma'thur in addition to meeting the conditions outlined by the scholars, such as mastering the Arabic Language, knowing al-Nasikh and al-Mansukh and mastering usuluddin.

For instance, when Sheikh Fadhlullah interacts with verse 29 of surah al-Baqarah ﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَآءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾, which means: "He is The One Who created everything in the earth for you. Then He turned towards the heaven, forming it into seven heavens. And He has 'perfect' knowledge of all things". Sheikh interprets that Allah swt described and reminded His greatness, especially those who do not believe in

Him or His Law (Shariah). He is The Almighty God, The Creator of all things such as earth, plants, livestock, the seven heavens and so on, and all these creations are of beneficial living in this earth. Then Sheikh further explains the seven heavens citing the opinions of the linguist, where he said that what is meant by the seven heavens (linguistically) is what is above us, (Istilah or technically) it is a place for the angels. He added that opinions of astronomist which they say the seven heavens are the moon, mercury, venus, sun, mars, Saturn, and others.

In another verse where Sheikh applied the Al-Tafsir Bi Al-Ra'yi method, when he encounters with these two verses. Verse 31 and 35 of surah al-Baqarah ﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ۝٣١... وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ۝٣٥﴾ which means: "He taught Adam the names of all things, then He presented them to the angels and said, "Tell Me the names of these, if what you say is true" and "We cautioned, "O Adam! Live with your wife in Paradise and eat as freely as you please, but do not approach this tree, or else you will be wrongdoers." After interpreting Adam a.s as the vicegerent in this world, Sheikh decided to dive into the guidelines of selecting our vicegerent (leaders). He highlights in appointing a person to a high position is by looking at one's suitability for the positions or his deservingness for it, and by looking at one's familiarity with the responsibilities which would make him to carry out his responsibilities with distinction. He also added that just is an absolute quality for the chose one, and if we were assuming a choice between two rulers, the unjust Muslim ruler and just non-Muslim ruler, Sheikh guides to choose the just leader as he will not betray or oppress his people (Fadhullullah Suhaimi 1956).

Syeikh's References in in Syeikh's Exegesis

The display and integration of knowledge is managed through referencing, a system of formal acknowledgement of the sources of other writer's words and thoughts. This skill involves understanding other writers' work, being able to restate that understanding, having the intellectual confidence to admit another's precedence, and finally mastering the control of a variety of tools for the proper display of this recognition. These were outlined in the University of Leeds Master of Education Handbook (1997). Sheikh Fadhullullah al-Suhaimi adopted the same concept when writing his exegesis, he referenced the ideas to the owners'. Especially in the discipline of *Tafsir* our main concern in this article, and among the books which was clearly stated by himself are *Tafsir Jami' al-Bayan 'An Ta'wil 'Ay al-Qur'an* and *Mafatih al-Ghaib* (Fadhullullah Suhaimi 1956).

There were many instances where Sheikh mentioned the author of *Tafsir Jami' al-Bayan 'An Ta'wil 'Ay al-Qur'an*, he is Muhammad bin Jarir bin Yazid al-Tabari, Abu Ja'far. He was an expert in *Tafsir* or considered by no means as *Sheikh al-Mufassirin*, the father of all exegesis (al-Suyuti). He was born in Amal, Tabaristan in the year 224H/839M, and passed on in the year 310H/923M in Baghdad. Sheikh Fadhullullah referred to al-Tabari when interacting with verse 88 of surah al-Baqarah ﴿وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ۝٨٨﴾, which means: "They say, "Our hearts are unreceptive!". In fact, Allah has condemned them for their disbelief. They have but little faith". Al-Tabari interprets that the people of Yahud have little belief (*Iman*), where most of them believed in Allah s.w.t and the hereafter, and heaven, and hellfire but they disbelieve Prophet Muhammad peace be upon him, and they do not accept that the Holy al-Qur'an was the words of Allah s.w.t (al-Tabari 2000). In a different instance,

when dealing with verse 108 of surah al-Baqarah ﴿أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ ۗ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ﴾ ١٠٨, which means: “Or do you believers intend to ask of your Messenger as Moses was asked before? But whoever trades belief for disbelief has truly strayed from the Right Way. Al-Tabari explains that the people of Quraisy asked Prophet Muhammad peace to be upon him to turn Mount Safa into Gold. Prophet Muhammad peace be upon him replied “Yes, I pray to God for you to turn Mount Safa into gold, but if you disbelieve in your promise after obtaining the request, God will punish you just as He punished the people of Moses and the people of Jesus (Al-Ma'idah)”, so they returned from the request and would never call for anything like that again (al-Tabari 2000).

Another main reference was Mafatih al-Ghaib by Fakh al-Din al-Razi. He was born in the year 544H/1150M in al-Ray and passed on in 606H/1210M (al-Dawudi). In occurrence with verse 88 of surah al-Baqarah ﴿وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ﴾ ٨٨, which means: “They say, “Our hearts are unreceptive!” In fact, Allah has condemned them for their disbelief. They have but little faith”. Al-Razi interprets that the people of Israel do not believe except for little.

Conclusion

This research findings emphasize certain aspects of Syeikh Fadhullah al-Suhaimi such that he was nurtured by his parents at a young age, they were concerned of his education and paid a huge amount of effort and attention to it. They sent him to further his studies in starting from learning among the Asatizah within community, subsequently sent to Indonesia at a young age, later to Egypt. These helped him to gain as much knowledge and experience, and greatly affected his identity as a well-known scholar in Malay Peninsula. He was deeply involved in writing especially with regards to references for Malay Muslim community. Pedoman Kemuliaan Pada Mentafsirkan Qur'an is Syeikh's exegesis which interpreted the first volume of Qur'an. He relied on two main methodologies which are Al-Tafsir Bi Al-Ma'thur (the narrative method) and Al-Tafsir Bi Al-Ra'yi (the reasoning method). Syeikh in his writing also referred to main exegesis such as Tafsir al-Tabari and Tafsir al-Razi. It can also be concluded that Syeikh's exegesis were amongst the ambitious efforts to the spread of Islamic Knowledge generally or Ilm Tafsir specifically especially in Malay Peninsula. Additionally, this research may be of reference to those who are concern of Syeikh Fadhullah's exegesis and methodologies, furthermore these precious legacies can be implemented and inherited in daily lives for different levels of community so that one can exemplify his positive virtues and characteristics.

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