

## ***TAFSĪR AL-KHATĪB AL-MAKKĪ: A Study of Sayyid 'Abd Al-Hamīd Ibn Ahmad Al-Khatīb's Interpretation of Juz Tabarak***

**Ridhoul Wahidi<sup>1</sup>**

Universitas Islam Indragiri Riau

Email: dhoul\_faquet@yahoo.co.id

**Abdul Halim**

UIN Sulthan Thaha Saifuddin Jambi

Email: ah394574@gmail.com

**Mohd Arifullah**

UIN Sulthan Thaha Saifuddin Jambi

Email: mohd.arifullah@uinjambi.ac.id

### **Abstract**

This research examines the characteristics of Tafsir *al-Khatib al-Makki*; Tafsir *Juz Tabarak* by Sayyid 'Abd al-Hamīd ibn Ahmad al-Khatīb. The writing of the title of this commentary is attributed to the name of his father, namely Shaykh Ahmad Khatib al-Minangkabawi, even though it was his son who wrote it. He was a scholar of Indonesian descent who was born, had a career and died in Arabia. Traces of his work and intellect, which are still little explored, are a contribution to completing the treasures of works by Indonesian ulama. Using library research and descriptive analysis, this article examines and analyzes the background to the preparation of the interpretation, methodology, and the advantages and disadvantages of the interpretation. The results of this research found that the preparation of this interpretation was motivated by the attitude of people who had ignored the benefits of the Al-Qur'an to the point that they had become backward among other nations. The interpretations that emerged did not accommodate the fast-paced conditions of the times. The ulama did not try to spread the message of Islam through the Qur'an in

---

<sup>1</sup> Corresponding Author

language that was simple and easy for everyone to understand. The preaching scholars are only concerned with fiqh issues. After long reflection on the religious spirit of Islam and the Muslim community, he wrote a comprehensive commentary entitled *Tafsir Al-Khatib al-Makki*. From the aspect of Tafsir sources, this book is classified as a Tafsir bi al-ma'sūr. The method used is the tahlili method and the style used is adabi ijtima'i and the systematics of writing Tafsir *Juz Tabarak* is *tartib mushafi*.

**Keywords:** Tafsir *al-Khatib al-Makki*, Tafsir *Juz Tabarak*, Sayyid 'Abd al-Hamīd ibn Ahmad al-Khatīb

### Abstrak

Penelitian ini mengkaji tentang karaktersitik Tafsir *al-Khatib al-Makki*; Tafsir *Juz Tabarak* karya Sayyid 'Abd al-Hamīd ibn Ahmad al-Khatīb. Penulisan judul Tafsir ini dinisbatkan pada nama ayahnya yakni syaikh Ahmad Khatib al-Minangkabawi, padahal yang menulis adalah putra beliau. Beliau adalah ulama keturunan Nusantara yang lahir, berkarir, dan wafat di Arab. Jejak karya dan intelektualitas beliau yang masih sedikit dieksplorasi menjadi kontribusi untuk melengkapi khazanah karya-karya ulama Nusantara. Menggunakan penelitian pustaka dan analisis-deskriptif, artikel ini menelaah dan menganalisa latar belakang penyusunan Tafsir, metodologi, dan kelebihan serta kekurangan Tafsir. Hasil penelitian ini ditemukan bahwa penyusunan Tafsir ini dilatarbelakangi oleh sikap orang-orang yang telah mengabaikan manfaat dari al-Qur'an hingga menjadi terbelakang di antara bangsa lainnya. Tafsir-Tafsir yang lahir tidak mengakomodir kondisi zaman yang serba cepat. Para ulama tidak berupaya menyebarkan dakwah Islam melalui al-Qur'an dengan bahasa yang sederhana dan mudah dipahami oleh semua orang. Para ulama berdakwah hanya mementingkan persoalan-persoalan fikih. Setelah melalui perenungan yang lama dengan semangat keagamaan Islam dan umat Islam, beliau menulis Tafsir komprehensif yang diberi judul *Tafsir Al-Khatib al-Makki*. Dari aspek sumber Tafsir, kitab ini tergolong Tafsir bi al-ma'sūr. Metode yang digunakan adalah metode tahlili dan corak yang digunakan adabi ijtima'i serta sistematika penulisan Tafsir *Juz Tabarak* adalah *tartib mushafi*.

**Kata Kunci:** Tafsir *al-khatib al-Makki*, Tafsir *Juz Tabarak*, Sayyid 'Abd al-Hamīd ibn Ahmad al-Khatīb

## Introduction

The Hijaz (Makkah-Medina) ulama played an integral role in the growth of Islam in the archipelago. There have been many Indonesian intellectuals who have contributed to the advancement of science in Arab countries, coming from various backgrounds. Among the scholars are Syaikh Nawawi al-Bantani al-Makki, Syaikh Ahmad Khatib al-Minangkabawi al-Makki, Syaikh Mahfudz at-Turmusi al-Makki, Syaikh Abdul Hamid al-Qudsi al-Makki, Syaikh Muhsin al-Musawa al-Palimbani al-Makki, Syaikh Abdullah Muhaimin bin Abdul Aziz al-Lasemi al-Makki, Syaikh Baqir bin Muhammad Nur al-Jukjawi al-Makki, Syaikh Yasin bin Isa al-Fadani al-Makki, Syaikh Ahmad bin Abdul Ghaffar al-Sambasi al-Makki, Syaikh Ismail al-Khalidiyah al-Minangkabawi al-Makki, Syaikh Muhammad Mukhtar bin 'Atharid al-Bughuri al-Makki, Syaikh Junaid al-Batawi, Syaikh Abdul Karim al-Bantani al-Makki, Syaikh Ali bin Abdullah al-Banjari al-Makki, Syaikh Muhammad Ahyad bin Muhammad Idris al-Bughuri al-Makki, Syaikh Abdul Ghani al-Bimawi al-Makki, Syaikh Jinan Muhammad Thayyid al-Sariaki al-Makki, Syaikh Asy'ari bin Abdurrahman al-Baweani al-Makki, Syaikh Abu Bakar bin Syihabudin at-Tambusi al-Makki, Syaikh Ahmad Nahrawi al-Banyumasi al-Makki, Syaikh Muhammad Zainudin al-Baweani al-Makki, Syaikh Abdul Qadir al-Mindili al-Makki, Syaikh Abdullah bin Hasan al-Jawi al-Makki, Syaikh Muhammad bin Muhammad al-Jawi al-Makki, Syaikh Marzuki al-Jawi al-Makki dan Syaikh Muhammad bin Umar al-Sumbawi al-Makki.<sup>2</sup>

Of the many scholars named above, one (Jawi) is of Indonesian heritage and was born, reared, and worked in Mecca. He had a successful career and significant impact in Arab society at the time. His full name was 'Abd al-Hamīd ibn Ahmad Al-Khatīb ibn 'Abd Al-Lathīf Al-Minānkabāwī Al-Makkī. He is the son of Sheikh

---

<sup>2</sup> Amirul Ulum, *Ulama-Ulama Aswaja Nusantara Yang Berpengaruh Di Negeri Hijaz* (Yogyakarta: Pustaka Ulama, 2015). 50.

Ahmad Al-Khatīb Al-Minānkabāwī, a charismatic cleric with significant influence in both Arab and non-Arab areas.<sup>3</sup> He is a scholar who contributed to Arabic literature and history from the 14th century to the present.<sup>4</sup> His name is naturally featured in Arabic tarājim (historiography) because he was born, bred, and lived in the Hijaz. However, it is rarely encountered in Indonesian sources.

He has historically been one of the most industrious scholars. He wrote at least fourteen books. One of the nine works is *Tafsir al-Khatīb al-Makkī*. Muthafā al-Bābī al-Halabī to be published the first printing of this four-juz *Tafsir* in Cairo in 1947. Dār al-Fikr, a Lebanese publisher, reissued this book in 1960. The printed edition of Muthafā al-Bābī al-Halabī can be found at the al-Haramain al-Syarīfain library at the Nabawi Mosque, the Riyadh University library in Saudi Arabia, and the Jāmi'ah al-'Ulūm al-Tathbīqīyyah library in the UAE.<sup>5</sup> The author focuses on *Tafsir Juẓ Tabārak* among the four. This interpretation is named after the author's father, Sheikh Ahmad Al-Khatīb Al-Minānkabāwī.<sup>6</sup>

As far as the author's research is concerned, a study of *Tafsir Al-Khatīb Al-Makkī* was carried out by Ni'matul Maula & Norma Azmi Farida with the title, "Traces of *Tafsir Al-Khatīb Al-Makkī* *Tafsir*: Identification of Interpretation Methods for *Tafsir Al-Khatīb Al-Makkī*". This article describes the systematics, writing methods, and writing patterns in Qs. al-Baqarah verses 1-141 only. The study author's initial hypothesis could not accommodate the claims regarding his interpretive methodology. So, to strengthen

---

<sup>3</sup> Ahmad Khatib, *Dari Minangkabau untuk dunia Islam: otobiografi Syeikh Ahmad Khatib al-Minangkabawi (1860-1916 M)* (Yogyakarta: Gre Publishing, 2016). 2.

<sup>4</sup> Umar 'Abd al-Jabbar, *Siyār wa al-Tarājim li Ba'dh 'Ulamāina fi al-Qarn al-Rabi' al-'Ayyar* (Jeddah: Tihama, 1982). 38.

<sup>5</sup> Khairul Anam, "Khazanah Ulama Nusantara Di Timur Tengah *Tafsir Al-Khatib Al-Makki Karya Abdul Hamid Bin Khatib Minangkabau*," <https://www.nu.or.id/pustaka/tafsr-al-khatib-al-makk-karya-abdul-hamid-bin-khatib-minangkabau-7i71f> 2016 Nu Online., 2023.

<sup>6</sup> Khatib, *Dari Minangkabau untuk dunia Islam*.

these assumptions and findings, this article will examine further the methodological aspects of the book Tafsir Al-Khatib Al-Makkī in 1 juz, namely Tafsir *Juz Tabarak* using Abdul Mustaqim's methodology. He stated that in research on interpretive figures there are several important aspects, namely the building blocks of the figure's thinking and critical analysis.<sup>7</sup>

### Biography of ‘Abd al-Hamīd ibn Ahmad al-Khatīb

His full name is 'Abd al-Hamīd ibn Ahmad Al-Khatīb ibn 'Abd Al-Lathīf Al-Minānkabāwī Al-Makkī (898–1961). He was born in Mecca in the year 1316 H. He gained wisdom from his father and family. He also studied under Sheikhs Saeed Al-Yamani and Omar bin Abu Bakr Bajunaid. He then traveled to Egypt following the overthrow of the Hashimiah administration. He was involved in numerous Islamic organizations under the name Hijazi Youth Association. He led the group. He then established the Ahrār Al-Hijāz Association. Despite his busy schedule, he continues to write for numerous national newspapers, including al-Ahram, al-Wathan, and al-Muqattam.<sup>8</sup>

During his time in Mecca, he achieved great success. He has held several positions, including teaching at the Grand Mosque, serving on the Shura Council from 1355 to 1366 AH, Minister of Negotiations in Pakistan in 1367 AH, representing the Kingdom at the ceremony of handing over power from the Netherlands to recognize and support Indonesia, and serving as the first Saudi ambassador to Pakistan from 1373 to 1374. The king appointed 'Abd al-Hamīd ibn Ahmad Al-Khatīb for his integrity, patriotism,

---

<sup>7</sup> Abdul Mustaqim, *Madzhabut tafsir: peta metodologi penafsiran al-Qur'an periode klasik hingga kontemporer* (Yogyakarta: Nun Pustaka, 2003). 38.

<sup>8</sup> ‘Abd al-Jabbar, *Siyār wa al-Tarājim li Ba'dh ‘Ulamaina fi al-Qarn al-Rabi’ al-‘Asyar*. 39.

and strong religion. Around 1949, he went on safari to his native country, Minangkabau.<sup>9</sup>

He had eight sons, including Ahmad, Fuad, Sāriah, Yāsir, Usāmah, Thāriq, Sahīl, and 'Abd al-Nāshir. He had eleven daughters, including Lathīfah, Khairiyah, Tsariyyā, Miyā, Hadiyā, Sāmiyah, Salwā, Rābi'ah, Sahra, Sahiyā, and Hindun. In some texts, his wife's name is not stated. At the conclusion of his life, he had heart problems, and the doctor advised him to rest completely. Then he presented a retirement request to the monarch, which was granted. He calls Zabadani, a village in Damascus' countryside, home. He continued to preach, write books, and create religious and poetic works. He died on Tuesday, 18 Rabi'ul Awwal, 1381 H.<sup>10</sup>

### **The Works of 'Abd al-Hamīd ibn Ahmad al-Khatīb**

He is a scholarly writer. His publications are quite diversified, demonstrating his depth of knowledge. Sayyid 'Abdul Hamid al-Khatib wrote the following books:

- 1 *Sirah Sayyidi Waladi Adam Saw al-Sirah al-Nabawiyyah fi al-Fay Bait*. This book contains a compilation of the Prophet's biography in around 2300 verses, and is the final part of Ta'iyya Al-Khatib. This book was printed by a Salafi publisher in 1362 H.
- 2 *Tāiyat al-Khatīb Manzumah fi sirr Ta'akebar al-Muslimin wa Hikmah al-Tasryi' al-Islam wa Mubādi al-Islam wa Ghayatihi fi Khamsati Alāfi Bait*. This book explains the reasons for the backwardness of Muslims, the wisdom of Islamic legislation, as well as the principles and goals of Islam, and is contained in five thousand verses.
- 3 *Munājat Allah manzumah fi al-Tauhid al-Khālīs wa 'Aqāid al-Salaf al-Shālīb*. 3. Munājat Allah manzumah fi al-Tauhid al-

---

<sup>9</sup> Musthafa Musthafa, "Sayyid'Abdul Hamid al-Khatib, sāhib al-Kitāb Imām al-'Ādil," *website* <https://www.almrsal.com/post/433767> ., 2017, 8 edisi.

<sup>10</sup> Musthafa.

Khālis wa ‘Aqāid al-Salaf al-Shālih. This book is part of Tāiyat al-Khatīb, where he mentions several matters of faith, such as the unification of names and attributes, the Last Day and matters related to it. This book was published.

- 4 *Fī Hubbillah wa Rasulihi majmu’ah Qashaid: Tahīyyatul Habib, Nahjul Burdah, Hamaziyah al-Khatib Bānat Sa’ad, Ubibbuka Ya Rabbī*
- 5 *Jauhar al-Dīn fī Bayāni Haqīqatil Islam wa Qashidah ilā ‘umumil al-Muslimin bi al-Arabiyyah wal Injilīziyyah, wa al-Urdudiyyah.* This book, printed by Mustafa Al-Bābi Al-Halabī in Egypt in 1370 H, explains the nature of worship, warnings against polytheism, conflict about monotheism, the meaning of means and their types, and the nature of Islam. It also warns against seeking blessings from trees, stones, and amulets.
- 6 *Tafsir Al-Khatib al-Makki Yuwaddhibul Ma’na al-Lughawi wa al-Syarhi wa al-Maghzā wa al-Hukmi min al-Ayāt.* This book interprets the Qur’an clearly and concisely. He addressed the passages’ meanings and connotations, as well as the readings found in numerous of them. This book was printed by Al-Tarqi Press in 1378 H.
- 7 *Al-Imām al-A’dil Tārikh Syāmil li Hayāti Shāhib al-Jalālah al-Malik Abd al-Azīz Al Su’ud wa Tārikh Hijaz fī nisfhi Qarni Juḡ’an ‘Araby wa Injilīzi.* This book provides a detailed account of King Abdulaziz Al Saud's life, from childhood to death. Mustafa al-Bābi Al-Halabī printed this book, which has two parts.
- 8 *Hal Allah Mustabad, Yabhasu fī Haqiqati al-Qada wa al-Qadr.* This book analyzes legal concerns and the groups who oppose them, and then responds to their suspicions, which serve as evidence. The book was issued by Dār al-Kutub in Egypt in 1374 H.

- 9 *Ism al-Risālah fī Haqaiq al-Dakwah al-Islamiyyah wa Asrar al-Tasryi' Mustanbitah sirah al-Rasul Saw wa da'watibi al-Samiah, Arabiy, Urdu wa Injiliziyyah.* This book includes three sections: First section: life of the Prophet Muhammad, his mission as an apostle, preaching, conquest, morals, virtues, illness, and death. The second half covers questions of religion and Islam, as well as explanations of the pillars, God's characteristics, belief in the Last Day and its signs, and belief in qadha and qadar. The third section was devoted to analyzing various aspects of Islam and its system. The book was printed at Dār Al-Kitāb Al-'Arabi in 1370 H.
- 10 *Mustaqbilaka fī Yadika.* This book includes three sections: When did you come to know your God? When do you feel confident in your abilities? When did you realize your true identity?
- 11 *Nahj al-Burdah.* This work takes the form of a nazam about love for God and His Messenger, which Al-Busiri criticized in his burdah. In this work, he discusses the Sunni philosophy and society's affection for the Prophet.
- 12 *Hamziyah Al-Khatib.* This book discusses both mahabbatullah and mahabbatul al-Rasul. This book has one hundred and fifty-five verses and was published.
- 13 *Al-Istigatsah al-Kubrā.* This book, which contains approximately 700 stanzas about the appeal to return to God and obedience to faith, was released.

### **Background for Writing the Book**

Sayyid 'Abdul Hamīd al-Khatīb's muqaddimah Tafsir Al-Khatīb was lengthy, reaching up to 12 pages. Starting with the words basmalah, then praise for Allah both jinn and humans to worship Him, making the earth and sky as signs of His power, sending prophets and apostles to convey His message, sending down books to explain the laws Allah, establishes guidance to show His majesty,



and calls people to something that brings them closer to His presence, and prayers and greetings may be poured out on His apostles and prophets, Muhammad bin Abdullah, who was chosen and he loved among humans, and his family and friends.

Sayyid 'Abdul Hamīd al-Khatīb's muqaddimah *Tafsir Al-Khatīb* was lengthy, reaching up to 12 pages. Starting with the words basmalah, then praise for Allah both jinn and humans to worship Him, making the earth and sky as signs of His power, sending prophets and apostles to convey His message, sending down books to explain the laws Allah, establishes guidance to show His majesty, and calls people to something that brings them closer to His presence, and prayers and greetings may be poured out on His apostles and prophets, Muhammad bin Abdullah, who was chosen and he loved among humans, and his family and friends.

Then he described the function of the Qur'an, which is that Allah sent it down as a message from Himself to all men, requiring them to listen to it, think on its meaning, and carefully analyze its meaning and purpose in order to live their lives. According to His laws, based on His guidance and teachings, and learning from the ancients' stories and the knowledge they contain. Then explain to knowledgeable and attentive people about the horrors of the Day of Resurrection, and show them that heaven is as vast as the skies and the earth.<sup>11</sup>

Sayyid 'Abd al-Hamīd was concerned that people in the era of civilization and science neglected the Qur'an and paid little attention to it. They are content with reading the Qur'an for worship and blessings, rather than seeking advise, instruction, or mental enlightenment. If you are pleased with this, your faith will dwindle, piety will fade, religious pillars will crumble, pillars of truth and certainty will corrode, noble values will vanish, and Muslims will face humiliation and destitution everywhere. According to him, we

---

<sup>11</sup> Sayyid 'Abdul Hamid al-Khatib, *Tafsir al-Khatib al-Makki, Tafsir Juz Tabarak* (Damaskus: Dār al-Fikr, 1957). 4-5

have overlooked the blessings of the Qur'an and failed to fulfill our commitments to this faith to the point that we have become backward and weakest among other nations.<sup>12</sup>

Sayyid 'Abdul Hamīd al-Khatīb criticized classical Tafsir for their global model and lengthy explanations, which can be boring for readers. Additionally, some Tafsirs combine ijmalī and tahlilī and do not reflect current conditions or times. Rapidly paced. This period necessitates a modern spirit and expression that is fit for the existing and future state of society. Scholars who analyze and explain the Qur'an thoroughly while still referring to it. On another occasion, he was chastised by a senior journalist at a Cairo publisher, who questioned him why the ulama did not endeavor to disseminate the message of Islam through the Qur'an in basic, easy-to-understand English. So, why do Islamic preaching experts exclusively focus on fiqh issues.<sup>13</sup>

The assumptions and phenomena mentioned above served as motivation and context for producing this analysis. After reflecting on Islam and Muslims, he created *Tafsīr Al-Khatīb al-Makki*, a comprehensive Tafsir that explains the meanings of linguistic sentences (*ma'āni al-al-kalimāt lughawī*), simplifies explanations, and explains verses while mentioning the *maghẓā* (meaning, purpose, and significance), *istinbat al-ahkam* of the interpreted verses, and the *qira'at-qira'at* of the imams. He requested that Allah provide him inspiration to understand the meanings of each verse of the Qur'an and reveal its secrets, which were revealed in a mutawatir way based on the composition of tauqifi and asbab nuzul distributed among various verses and letters.<sup>14</sup>

There are differences in the history of the asbab nuzul revelation. Fiqh specialists follow the rule of *al-Ibratu bi generali al-lafz la bi, specifically al-sabab*. According to Sayyid 'Abdul Hamīd

---

<sup>12</sup> 'Abdul Hamid al-Khatib. 9.

<sup>13</sup> 'Abdul Hamid al-Khatib. 10

<sup>14</sup> 'Abdul Hamid al-Khatib. 10.

al-Khatīb, if a verse was revealed for a specific reason, but the pronunciation is general, the law taken refers to the generality of the pronunciation, not the specific cause. However, it is important to note that the conclusions drawn from these meanings may not align with God's intentions. He believes that the Qur'an, Prophet Muhammad's behaviors and sayings, maqāsid verses, and hikmah al-tasyri' are the most accessible and understanding sources.<sup>15</sup>

This inspired and encouraged him to interpret the ibārat and explain rules based on Islamic beliefs. He presented various reasonable evidence and scientific facts that support the meaning of the verses, ensuring that their advantages are widely distributed and that the purpose of spreading the message of Islam is met in its broadest sense, direction, and features.<sup>16</sup> According to Sayyid 'Abd al-Hamīd, the Book of *Tafsir al-Khatīb al-Makkī* has four juz. This book is written in orthography in accordance with established regulations because many of today's pupils, particularly those attending foreign schools, find it difficult to read the Qur'an in Ottoman unless someone reads it to them.

### **Systematics of Writing Tafsir *Juz Tabārak***

What is meant by systematic interpretation is the way utilized by a commentator to apply the guidelines outlined in the methodology. It can also refer to a method of presenting or forming an interpretation, or a sequence of interpretations. In general, the interpretation technique begins with the mufradat meaning, followed by the ijmālī meaning, and finally the tafsilī meaning. There are also those who provide thorough definitions first, using word meanings and global meanings. Some authors provide explanations in the form of footnotes.<sup>17</sup>

---

<sup>15</sup> 'Abdul Hamid al-Khatib. 11.

<sup>16</sup> 'Abdul Hamid al-Khatib. 11.

<sup>17</sup> Dani Akbar, *Variasi Metode Tafsir al-Qur'an* (Bandung: UIN Sunan Gunung Jati, 2020). 72.

In *Tafsīr al-Khatīb: Tafsir Juz̤ Tabārah*, the author provides a systematic interpretation as follows:

1. Muqaddimah of the book
2. Mention the letter's name, where it came down, and the number of verses
3. Presents an editorial on the poem based on the letter's theme
4. At the beginning of each letter, write a basmalah statement
5. Explain the relationship between the beginning and end of the previous letter, as well as the letter that will be interpreted in its entirety
6. Explain the significance of the interpreted verse
7. Interpret the passage in light of other verses or historical sources, such as the Qur'an, hadith, qira'at, and poetry.

Sayyid 'Abdul Hamīd al-Khatīb's muqaddimah *Tafsir al-Khatīb al-Makkī: Tafsir Juz̤ Tabārah* opens with three verses from several suras.

*First questions. Ibrāhīm [14]:52.*

هَذَا بَلَّغُ النَّاسِ وَلِيُنْذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهُ وَاحِدٌ وَلِيَذْكُرَ أُولُوا الْأَلْبَابِ<sup>ع</sup>

Meaning: 'This (Al-Qur'an) is a (perfect) explanation for mankind in order to warn them, to show them that He is the Almighty God, and to teach those who comprehend.

*Second, Qs. Al-Isrā' [17]:9*

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ  
أَنَّ لَهُمْ أَجْرًا كَثِيرًا<sup>ل</sup>

Meaning: Verily, this Qur'an directs to the straightest (way) and informs believers who do good deeds that they will receive a huge reward.

*Third*, Q. Ṣād [38]:29.

كَتَبْنَا لَهُ الْكِتَابَ الْمُبَارَكُ لِيَذَّبَ رَوْا اَيْتِه وَلِيَتَذَكَّرَ اُولُوا الْاَلْبَابِ

Meaning: (This Al-Qur'an is) a book that We have sent down to you (Prophet Muhammad) that is full of blessings so that they can appreciate its verses and those of sound mind can learn from them.

Then he wrote about praising Allah and honoring the Messenger of Allah, his family, friends, and followers. Then he invited everyone to listen to the message brought by the Qur'an (as in the three verses above), which was commanded by God Almighty to all His servants to listen to, reflect on its meaning, and act in accordance with what the verse conveys, meaning, and purpose, and God Almighty has given *taufik*, the secrets of its meaning based on His instructions and His Prophet's teachings.

He is confident that each poem contains hidden gems and will provide a solution to every challenge encountered in this life. Indeed, I declare without breaking the Shari'a that there is not a single believer created by Allah, His Forerunner, and the Qur'an who enjoys the pleasure of tranquillity inside himself and success in all his activities, and who obtains true satisfaction in this world and the next. We beseech You, O Allah, first and foremost, to protect us from temptation, to provide us good, and to determine my prosperity. Except for Allah, in Him I put my trust and submit.

This is the table of contents for *Tafsir al-Khatib*: *Tafsir Juz Tabarak*.

## فهرس الجزء التاسع والعشرون

الصفحة	موضوع البحث	الصفحة	موضوع البحث
٣	تقرب	٢٢	نهي الرسول عن التدخل في شأن المكذبين
٤	هذا بلاغ	٢٣	نهي الرسول عن ان يكون كني الله يونس
٥	سورة الملك	٢٥	سورة الحاقة
٥	الحياة والموت في خلق آدم	٢٥	ما اصاب قوم ثمود وعاد وغيرهم
٦	الحكمة في الحياة الدنيا	٢٧	وصف ليوم العرض في الآخرة
٧	النجوم رجوم الشياطين	٢٩	الاجرام في حق الله والمجتمع
٨	اعترافات الكفار باستحقاقهم للعذاب	٢٩	الادلة على ان القرآن كلام الله
٩	خوف الله سبيل غفرانه	٣١	سورة المعارج
٩	الجزاء على النية والعمل	٣١	اهوال يوم القيامة
١٠	السعي لا يوجد اساس الرزق	٣٣	طبائع الانسان
١١	ما الذي يمسك الطير والطائرات	٣٤	بم يكون الانسان ثابت الجأش
١١	النصر والرزق من عند الله	٣٦	ليست الدنيا بدارم نعيم

خالق الخلق هو مغير السنن	٣٧	الإيمان نتيجة التأمل في الحقائق	١٢
سورة نوح ودعوته لقومه	٣٨	انذار الرسول قومه	١٣
تأخير الاجال وتقديمها	٣٩	سورة القلم ومعنى ن	١٤
شكوى نوح من قومه	٣٩	اخلاق الرسول	١٥
تأثير العبادات ومزايا الاستغفار	٤٠	نفيه عن مجارات المكذبين	١٦
تعداد آلاء الله على عباده	٤١	نفيه عن الأخذ برأي الاثرياء والوجهاء	١٧
اعراض قوم نوح عن دعوته	٤٢	الاعتماد على المادة من دون الله	١٨
دعاء نوح على قومه	٤٣	الخط والنصيب والعمل	١٩
		العقائد التي تنافي عدل الله	٢٠

## تابع الفهرس

موضوع البحث	الصفحة	موضوع البحث	الصفحة
وسيلة حفظ الآيات	٦٨	سورة الجن وحقيقتهم	٤٤
سر تحاذل المسلمين	٦٩	اعترافات الجن عن انفسهم	٤٥
الحث على العمل للأخوة	٦٩	ما استنتجه الجن من كلام الله	٤٨
حالة المحتضر	٦٩	ما يجب ان يعلم من الامور الاعتقادية	٤٩
تذكير الانسان بمبدأ نشأته	٧٠	علم الغيب	٥١

سورة المزمل	٧١	سورة الانسان	٥٢
اول ما فرض الرسول	٧٢	خلق الانسان وحرثته الشخصية	٥٣
تهديد المكذبين	٧٣	ما اعد الكافرين من عذاب	٥٥
التيسير في العبادة	٧٤	ماسيناله الابرار جزاء اعمالهم	٥٦
سورة المدثر	٧٧	الدعوة الى الله يجب ان تكون قائمة على اساس ما اعطى الناس من خيار	٥٧
أمر الرسول بالقيام بالدعوة	٧٩	ترلزل العقيدة وفهمها فيما خاطنا	٥٧
مهمة الرسول مقصورة على الدعوة	٧٩	حقيقة القضاء والقدر	٥٨
الله و الانسان	٨٠	معنى المشيئة والادارة والعلم	٥٩
عدة خزنة النار	٨٢	سورة المرسلات	٦١
ضلا الله وهدايته	٨٢	خصائص الرياح	٦٢
ذكرى وانذار	٨٣	اشراط الساعة	٦٣
اعترافات العصاة باستحقاقهم أن يتذكر	٨٤	ترقب القيامة بعودة عيسى	٦٤
القرآن تذكرة لمن شاء أن يتذكر	٨٥	انذار المكذبين وبشرى المتقين	٦٥
سورة القيامة	٨٧	عرض لحوال الناس يوم القيامة	٦٦



		مناقشة اسباب الكفر يوم القيامة	٦٦
		متى تتجلي الحقيقة للمكذابين	٦٧

### Interpretation of Tafsir *Juz Tabārak*:

Tafsir studies distinguish between two types of sources for understanding the Qur'an: those based on history (*bi al-rimayah/ bi al-ma'thur*) and those based on reason (*bi al-ra'yi*). Tafsir al-Khatib is one of two categories of interpretive sources: Tafsir *Juz Tabārak* relies on the first source of Tafsir, al-ma'thur, which is intimately tied to the Qur'an. This source includes hadith from the Prophet, sayings of friends, tabi'in, and al-Qira'at. This seems to be the primary theme in his understanding. The use of multiple sources of interpretation is an attempt to understand and apply the Qur'an contents.

These sources are referred to as “tasfir bi al-ma'thur sources.” Sayyid 'Abd al-Hamid's interpretation of *Juz Tabārak* relied on prior sources. Reference sources include the following:

#### The-Qur'an with The-Qur'an.

The Al-Qur'an bi al-Qur'an model is a model for reading the Qur'an in conjunction with other passages. According to the mufasssir, Qur'anic passages are mutually understood. Here, the Qur'an is allowed to speak for itself. This method of interpretation includes additional verses, clarifying what is said in a certain verse, and one narration that is typically interpreted with another verse that carries a unique and thorough meaning.<sup>18</sup> When a mufasssir interprets verse by verse, he considers not only the preceding and next verses, but also the relationship between verses in one surah and verses in

<sup>18</sup> Moh Quraish Shihab dan Azyumardi Azra, ed., *Sejarah & 'Ulūm al-Qur'an*, Cet. 1 (Pasar Minggu, Jakarta: Pustaka Firdaus, 1999). 175.

other surahs. This is finished with the belief that one verse and another explain each other and form a unified whole and have a relationship.<sup>19</sup>

After thorough research, he used al-Qur'an bil Qur'an 16 times over 11 letters in juz 29 or Tabārak. Qs. Tabarak: 2 dengan Qs. Taha: 123-124, Qs. Nūn: 8 dengan Qs. al-Isra': 90, Qs. Al-Ma'arij: 32 dengan Qs. al-Isra': 90, Qs. Al-Mulk: 8 dengan Qs. Qaf:30, Qs. Al-Qalam: 6 dengan Qs. Al-Hijr: 9 Qs. Al-Qalam: 8 dengan Qs. Al-Isra: 94, Qs. Al-Qalam:28 dengan Qs. Al-Ra'd:11, Qs. Al-Qalam: 32 dengan Qs. Al-Nisa: 123, Qs. Al-Qalam: 45 dengan Qs. Al-An'am: 44 dan Qs. Al-Mukminun: 55, Qs. Mudatsir: 13 dengan Qs. al-Syura:49, Qs. Al-Mudatsir: 31 dengan Qs. Ibrahim: 27 dan Qs. Al-Baqarah: 26, Qs. Al-Insan/al-Dhar: 3 dengan Qs. Al-Baqarah:177, Qs. Al-Insan/al-Dhar: 24 dengan Qs. Sajdah: 13, Qs. Al-Insan/al-Dhar: 29 dengan Qs. Al-Nahl: 40 dan Qs. Al-Maidah: 51.

Following the above-mentioned search, the author describes and examines the following verses. Example for understanding Qs. Tabārak: 2.

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ الْعَزِيزُ الْغَفُورُ

Meaning: the one who created death and life to see which of you is superior in deeds. He is the Most Mighty and the Most Forgiving.

Sayyid 'Abdul Hamid al-Khatib defined the word (ليبلوكم) as a test to determine whether you follow Allah's instruction or Satan's. This is to either achieve bliss or go astray. Happiness cannot be gained until you obey Allah's commandments so that you are not wounded by remembering Him. As Allah says, Qs. Taha: 123–124.

---

<sup>19</sup> Muhammad Yusuf, "Studi Kasus tentang Idah dalam Tafsir Berbahasa Bugis Karya MUI Sulsul," *SUHUF* 7, no. 1 (8 November 2015): 61–82, <https://doi.org/10.22548/shf.v7i1.23>.

قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَأَمَّا يَا تِيتَكُمْ مَنِّي هُدًى ۖ فَمَنِ اتَّبَعَ  
هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا  
وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَىٰ

Meaning: Allah commanded, "Come down from above together. Some of you (Adam and his descendants) developed foes with others. If My wisdom comes to you, know that whomever follows it will not go astray or be harmed. Whoever ignores My warning will lead a restricted existence. We will collect them blindly on the Day of Resurrection.

Another example of reading Qs: 8.

فَلَا تُطِعِ الْمُكَذِّبِينَ

Meaning: Do not obey those who deny (Allah's verses).

Sayyid 'Abdul Hamīd al-Khatīb identified Quraish infidel officials who rejected Allah's verses brought by the Messenger of Allah. On the contrary, they desired and invited the Prophet SAW to practice the religion of their forefathers. Aside from that, they requested proof in the form of miracles, as previous prophets had been sent, and Allah granted the Prophet Saw a miracle in the shape of the Qur'an. Allah urges people to the path of faith through the Qur'an, and the Qur'an itself challenges deniers to set an example of the Qur'an if they are actual believers. They even rejected and refuted what the Messenger had conveyed.<sup>20</sup> Sayyid 'Abdul Hamīd al-Khatīb interpreted it by quoting Allah's statement (Qs. al-Isra':90).

<sup>20</sup> 'Abdul Hamid al-Khatib, *Tafsir al-Khatib al-Makki, Tafsir Juz Tabarak*. 16.

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا

Meaning: Nothing prohibits people from believing when they get guidance, except for their question, "Why did Allah send a man to be a messenger?"

In the preceding verse, he demonstrates what they mean by asking that people breach customs as they claim.<sup>21</sup>

### The Qur'an with The Hadith

Apart from the Qur'an, the Prophet Muhammad SAW (hadith) has the authority to interpret the Qur'an.<sup>22</sup> Hadith is beneficial in the Prophet's words, actions, and taqrir since he was the Qur'an's first interpreter. Sayyid 'Abdul Hamīd al-Khatīb recorded 19 hadiths in Tabarak in 11 letters. This article presents three hadiths, albeit they do not cover all of the hadiths contained in this Tafsir. The following examples can be used when quoting hadiths:

First, Q. Al-Mulk [67]: 2.

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ الْعَزِيزُ الْغَفُورُ

Meaning: the one who created death and life to see which of you is superior in deeds. He is the Most Mighty and the Most Forgiving.

Sayyid 'Abdul Hamīd al-Khatīb discusses life and death. The loss of prior happiness would constitute death for a person in reference to his first life and life in relation to the life he is currently living. Salvation from this transient earthly life, which we call death, is really a return to nature and the first life. Rasulullah SAW said: "

---

<sup>21</sup> 'Abdul Hamid al-Khatib. 16.

<sup>22</sup> Abd Muin Salim dkk, *Metodologi Penelitian Tafsir Maudhu'i* (Yogyakarta: Pustaka Zikra, 2017). 53.

”الناس نيام فإذا ماتوا انتبهوا” The meaning is: "Man is sleeping, so when he dies, he wakes up."

The significance of this verse is that Allah created the world in two states: death and life.<sup>23</sup>

Second, Q. Al-Mursalāt [77]:36.

وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ

Meaning: They are not permitted (to talk), so they may apologize.

Sayyid 'Abdul Hamīd al-Khatīb interpreted the phrase as "And they were not given permission to apologize." That is, they do not find a method to apologize for their doubts, challenges, and wrongdoings. Anas' acquaintance recounted that he responded, "We were with the Prophet," then chuckled and asked, "Do you know who made me laugh?" They said, "Allah and His Messenger know better." He replied, "From a servant's disobedience to his Lord." Then he asked, "Oh Lord, didn't you save me from injustice?" He replied, "Yes." He went on to say, "Today I do not allow testimony that is detrimental to myself except from me." Then he responded, "Your Lord is sufficient." Meaning: They are not permitted to speak, but they may apologize.

Sayyid 'Abdul Hamīd al-Khatīb translated the phrase as "And they were not given permission to apologize." That is, they do not find a way to apologize for their uncertainties, struggles, and mistakes. Anas' acquaintance stated that he replied, "We were with the Prophet," then chuckled and asked, "Do you know who made me laugh?" They said, "Allah and His Messenger know better." He responded, "From a servant's disobedience to his Lord." Then he said, "Oh Lord, didn't you save me from injustice?" He responded, "Yes." He went on to state, "Today I do not allow testimony that is

---

<sup>23</sup> 'Abdul Hamid al-Khatib, *Tafsir al-Khatib al-Makki*, *Tafsir Juz Tabarak*. 6.

detrimental to myself except from me." Then he replied, "Your Lord is sufficient."<sup>24</sup>

Third, Q. Al-Muzzammil [73]:5.

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا

Meaning: Indeed, We will cast upon you a heavy word.

Sayyid 'Abdul Hamīd al-Khatīb explained that it is different from what people say because it contains a noble meaning, valuable wisdom, and a deep purpose that cannot be understood by the human mind. It is the word of God, as the Messenger of Allah said, "in it there is news about what happened before you, and the best of what happened after you, and the decision about what is between you," which is not a joke. Whoever seeks instruction from someone other than Him is lost. The Qur'an is a strong rope from God; it is God's word from the Most Wise; it is the straight path; it is the only one with which desires do not deviate; tongues are not confused with it; scholars do not feel full with it; it does not cause damage due to its frequency; and it does not expire. When they heard it, they answered, "Truly, we have heard the miracles of the Qur'an that guide us to maturity, therefore we believe in it. Whoever practices it will receive a reward, and whoever calls on it will be guided along the right path."<sup>25</sup>

Sayyid 'Abdul Hamīd al-Khatīb elaborated on the connection between the Qur'an and hadith in his interpretation of *Juz' Tabarak*. The author states this since his interpretation includes many examples. This is heavily influenced by the reference to *Tafsir bi al ma'tsur*, but no further assessment is carried out regarding the validity and quality of the hadith used. The hadith is not included in

---

<sup>24</sup> 'Abdul Hamid al-Khatib. 87.

<sup>25</sup> 'Abdul Hamid al-Khatib. 53.

its complete sanad and mata, but only fragments of it, so the degree of the hadith is unknown, *ṣaḥīḥ*, *ḥasan*, and *dlāif*.

### ***Al-Qira'at***

One branch of interpretative sources in Tafsir bi al-ma'sur is the interpretation of the Qur'an using qira'at al-Qur'an.<sup>26</sup> The emergence of various qira'at dates back to the Prophet's lifetime.<sup>27</sup> The science of qira'at is used to explain variations in the reading of the Qur'an, including qira'ats seven, ten, and fourteen. Sayyid Khatib al-Makkī employed the science of Qira'at to interpret *Juz̤ Tabārak* and the Qur'an. The examples will be presented as follows:

First, Qs. Al-Mudatsir [74]: 5

وَالرُّجْزَ فَاهْجُرْ<sup>ط</sup>

Meaning: Leave all evil (deeds) behind.

Patron (الرجز) is read by reading the kasrah of the letter ra (ر) to become (وَالرُّجْزَ). Some additionally pronounce the letter ra (ر) as the Hafs priest reads.<sup>28</sup>

Second, Q. Al-Ma'ārij [70]: 43.

يَوْمَ يُخْرِجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَانَهُمْ إِلَى نُصْبٍ يُؤْفَضُونَ<sup>ل</sup>

Meaning: (Specifically) on the day when they emerge from the dead as swiftly as they approached the idols (while in the world).

<sup>26</sup> Muhammad Salim 'Ubaydat, *Dirāsah fī 'Ulūm al-Qur'an* (Yordania: Dār al-Ammār, 1990). 244.

<sup>27</sup> 'Abdul Hamid al-Khatib, *Tafsir al-Khatib al-Makkī, Tafsir Juz̤ Tabārak*. 58.

<sup>28</sup> 'Abdul Hamid al-Khatib. 58.

Patron (نَسَب) is pronounced with the harakat *ẓamah* in the letter nun (ن), and shad (ص) becomes (نُصِب). In other qira'at, the letter nun (ن) is read as *ẓamah*, while the letter shad (ص) is read as نُصِب. In other qira'at, the fathah is read on the letter nun (ن), whereas the shad letter (ص) is read as (نُصِب).

Third Qs. Al-Haqqah [69]: 9

وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَتُ بِالْخَاطِئَةِ

Meaning: Similarly, Pharaoh and his predecessors, as well as the residents of the countries that were turned upside down, made significant mistakes.

On the patron (وَمَنْ قَبْلَهُ), the qira'at imam reads the letter qaf (ق), with the fathah harakat becoming (وَمَنْ قَبْلَهُ). In other qira'at, reading the kasrah on the letter ha (ه) and reading the fathah on the letter ba (ب), becomes (وَمَنْ قَبْلَهُ).<sup>29</sup>

## Poetry

Ibn Abbas was one of the Prophet's companions who used poetry to help him grasp the Qur'an. Ibn Abbas observed, "If you are unfamiliar with the expressions of the Qur'an, look at the poetry, because it is pure Arabic." Sayyid 'Abdul Hamīd al-Khatīb interpreted the Qur'an verses using poetry as a reference. Because he is known as a poet, and several of his works include poems. Tabārak employs verse 23-24 of Qs. Al-Ma'ārij to understand another verse.

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ لِلْسَّائِلِ وَالْمَحْرُومِ

<sup>29</sup> 'Abdul Hamid al-Khatib. 26.



Meaning: whose riches has a portion for (poor) people who beg and (poor) people who do not beg.

People who have assets with known rights for those in need believe in this sustenance. As a result, there is no benefit other than what one merits in terms of reward. A beggar who comes to others or an unemployed person who does not have enough and is embarrassed to confess his wants to someone who may not be able to supply them, as the poet says:

ولو سئل الناس التراب الأوشكوا إذا قيل هاتوا أن يملوا ويمنعوا وإن من يعترف بحق الله  
في أمواله فيخرجه عن طيب نفس لا شك أنه لا يحزن على ما نقص من مال أنعم الله  
به عليه ولا يضمن به في سبيل مرضاته لثقتة بوفاء الله بوعده له بالمضاعفة لما كان خالصاً  
لوجه.

Meaning: If people ask for dust, they will be fed up and prevented, and whoever recognizes Allah's right to his property will be willing to accept it, not for His pleasure, because his trust is in Allah's promise to multiply what He has given him. It's solely because of Allah.<sup>30</sup>

### Language Grammar

Attempts to understand the Qur'an using language grammar date back to the Prophet and his companions.<sup>31</sup> Almost all of these models may be found in interpretive works, which seek to disclose the meanings of language in a stanza. Sayyid Khatib al-Makkī relied on linguistic grammar to interpret Qur'anic texts. For example, when clarifying the meaning of (انكالا) in Qs. Al-Muzzamil [73]:12.

إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا<sup>٣٢</sup>

<sup>30</sup> 'Abdul Hamid al-Khatib. 34.

<sup>31</sup> M. Nur Kholis Setiawan, *Pemikiran Progresif dalam Kajian al-Qur'an* (Jakarta\; Kencana Prenada Group, 2008). 36.

Meaning: We have (heavy) fetters, Jahim.

Patron (انكالا) states that this word is the plural form of the word (نكل), which refers to making the law an example in the hereafter.<sup>32</sup> Is an example of explaining the meaning of (حرس) Qs. Al-Jin [72]: 8

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَهَا مُلَيَّتٌ حَرًّا شَدِيدًا وَشُهَبًا

Meaning: (The jinn repeated,) "Indeed, we (jinn) have attempted to learn the secrets of the sky. So we discovered it was full with tough guards and scorching arrows.

Patron (حرس) defines the word as "isim mufrad" in the sense of "guard" (الحارس). Similarly, the word (وشيبا) is the jama' of the phrase شهاب, which signifies that all light is generated by fire.<sup>33</sup>

### Method for Tafsir *Juz Tabarak*

There are four interpretation methods: global (ijmâli), analytical (tahlîlî), comparative (muqāran), and thematic (maudlū'i).<sup>34</sup> According to Sayyid Khatîb al-Makkî's Tafsir book *Juz Tabarak*, applying different methodologies to understand the Qur'an results in varied numbers. The author concludes that the tahlîlî approach is more prominent in adorning Khatîb al-Makkî's interpretation than other methods. The author's conclusion is based on the notion that the Tafsir tahlili research method is a methodology that aims to explain the verses of the Qur'an by researching them in detail.<sup>35</sup> From this deep meaning, it follows that scientific techniques from

---

<sup>32</sup> 'Abdul Hamid al-Khatib, *Tafsir al-Khatib al-Makki, Tafsir Juz Tabarak*. 86.

<sup>33</sup> 'Abdul Hamid al-Khatib. 36.

<sup>34</sup> Nashruddin Baidan dan Kamdani, *Metodologi penafsiran al-quran* (Yogyakarta: Pustaka Pelajar, 1998). 13.

<sup>35</sup> Salim Ashar Dian Erwanto, *Metodologi Penelitian Tafsir al-Qur'an* (Yogyakarta: CV. Bintang Semesta Media, 2021). 35.

languages and science are required to reach this purpose ushul and understanding of the Qur'an.

Sayyid 'Abdul Hamid al-Khatib's interpretation of the Qur'an aligns with the text, giving readers a sense that the explanation is relevant to the context. In some verses, Sayyid 'Abdul Hamid al-Khatib explains the meaning of a verse by expressing the reason of its revelation (*asbab al-nuzul*), circumstances that can explain its meaning, hadith of the Prophet or the opinions of scholars, qira'at of the Qur'an, poetry and grammar. In this approach, comprehensive knowledge may be learned and the objective reached in an easy manner, as well as concise and good descriptions. One of the main features of this style of interpretive literature is that it is produced and printed in a huge number of volumes.<sup>36</sup>

This article provides instances for understanding Qs. Al-Jin verse 21:

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا

That is to say, "Indeed, I am not able to (resist) harm nor (also) able to bring good to you."

Sayyid 'Abdul Hamid al-Khatib explained it as follows:

وقال خامساً ( قل اني لا املك لكم ضراً ولا رشداً ) الضر : ضد النفع ، والرشد : ضد الغي والمعنى احذروا ان تظنوا ان لي من النفوذ او الكرامة عند ربي ما يجعلني قادر اعلى ايقاع الضر بكم متى أردت أو أنني استطيع أن اهديكم الى طريق الحق اذا كنتم لا تريدون ذلك او اذا لم تساعدوني على انفسكم باتباع اوامر الله.

---

<sup>36</sup> Ahmad Sarwat, *Ilmu Tafsir; Sebuah Pengantar* (Jakarta: Rumah Fiqih Publishing, 2020). 60.

Another example for understanding Qs. Al-Mursalāt [77]:50.

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ

Meaning: So, after the Qur'an, in what words will people believe?

Sayyid 'Abdul Hamīd al-Khatīb explained it as follows:

فبأي حديث ( أي خبر ( بعده ) أي بعد القرآن ( يؤمنون ) أي أنه لا يرجي الايمان لأحد من الناس إذا لم يؤمن بالقرآن الذي أنزله الله بالنص من عنده وحفظه من عبث العابثين وفساد المفسدين وضمنه أخبار الأولين والآخرين بما لا مجال فيه للمكذابين ومن المواعظ والحكم ما يكفي لهداية الناس أجمعين إلى سبيل رب العالمين جعلنا الله منهم يوم الدين بفضلهم ورحمته

Another example of reading Qs. Al-Muzammil verses 12-13:

إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَّهِيلًا

Meaning: Indeed, We have (heavy) chains, (hell) Jahim, food that clogs the throat, and a severe punishment. Remember the day when the ground and mountains shook fiercely, and the mountains resembled mounds of pouring sand.

Sayyid 'Abdul Hamīd al-Khatīb explained it as follows:

(إن لدينا ) ما يضاد نعيمهم الذي نالوه في الدنيا ( أنكالاً ) جمع نكال وهو اسم لما يجعل من العقوبات عبرة للآخرين ( وجحيما ) كل نار شديدة التأجج ( وطعاماً ذا غصة ) أي يقف في الحلق ولا يمكن ابتلاعه ( وعذاباً أليماً ) أي وأنواعاً أخرى من كل

ما لا يحتمل لشدة الايلام وما لا يمكن أن يتصوره العقل البشري في هذه الحياة ولكنه سينجلي بحقيقته ( يوم ترجف ) تهتز وتتحرك بشدة حركة غير ارادية ( الأرض والجبال ) وذلك هو يوم القيامة ( وكانت الجبال كثيباً ) تلالاً من الرمل ( مهيباً ) أي منصبا يقال هال عليه التراب بمعنى انصب فوقه

Sayyid 'Abdul Hamīd al-Khatīb provided brief explanations for the examples in this verse. He just clarified the sentence's overall meaning, complemented by additional long details. The descriptions are limited to topics in the verses being interpreted, as if the reader is interacting directly with the Qur'an, despite the fact that what is being read is an interpretation. Sayyid Khatīb al-Makki's view clearly aligns with the tahlili technique. For example, when explaining Qs. Al-Jin verse 21, he explains the meaning of the word (ضر ولا رشد), which means damage (benefit) and goodness (bad). We can understand the meaning of terms in Qur'anic verses, such as Qs. Al-Mursalāt [77]:50 for the word (حديث) and Qs. Al-Muzammil verses 12-13.<sup>37</sup>

### ***Juz Tabarak: Tafsir Style***

In the Middle Ages, Muslims developed sciences, particularly those directly relevant to Islam, such as fiqh, kalam, Sufism, language and literature, and philosophy. Bearing in mind that there are certain people among those interested in studying each of these scientific disciplines who try to use their knowledge base as a framework for understanding the Qur'an, or there are even some of them who deliberately look for a basis that legitimizes their theories from the Qur'an. an, then what came to be called fiqhi Tafsir, i'tiqadi Tafsir, Sufi Tafsir, ilmy Tafsir and falsafi Tafsir, even what is currently "popular" is feminist Tafsir.<sup>38</sup> This style variation is

<sup>37</sup> 'Abdul Hamid al-Khatib, *Tafsir al-Khatib al-Makki, Tafsir Juz Tabarak*. 44-45.

<sup>38</sup> Abdul Mustaqim, *Madzhabut tafsir*. 82-86

inextricably linked to disparities in mufassir motive, mission, surroundings, and situations, among other factors.

This interpretation style is similar to that of Sayyid Khatīb al-Makkī and *Juẓ Tabārak*. Sayyid Khatīb al-Makkī interprets the Qur'an based on his personal history, rather than just quoting past scholars. So we'll see where the train of thought (tendency) is when it comes to understanding the Qur'an.

The author studies the interpretation of the Qur'an by Sayyid Khatīb al-Makkī and *Juẓ Tabārak*, concluding that the adabi ijtimai style is prominent. This is consistent with the meaning of al-Adabi al-Ijtimai's Tafsir style, which explains Qur'anic verses based on the accuracy of the expressions arranged in straightforward language, with emphasis on the main purpose of the Qur'an's revelation, and then applies it to the order of social life. Solving the challenges of Muslims and the nation in general in accordance with the social life of society.<sup>39</sup>

This opinion is supported by Quraish Shihab's belief that the adabi ijtimai style discusses instructions from Qur'anic verses that are directly related to society, as well as efforts to overcome society's ills or problems based on the guidance of the verses. -verses, by presenting these instructions in language that is easy to understand but beautiful to hear.<sup>40</sup>

The adabi ijtimai style is distinguished by several characteristics, including the belief that each letter is a harmonious whole, that Qur'anic verses are general, that the Qur'an is a source of faith and law, the extensive use of reason in understanding Qur'anic verses, opposition to and eradication of taqīd, and the

---

<sup>39</sup> Muhammad Husain Zahabi, *al-Tafsīr wa al-Mufasssīrīn* (Bairut: Dar al-Fikr, 1976). 342

<sup>40</sup> Muhammad Quraish Shihab dan Ihsan Ahli Fauzi, *Membumikan al-Quran: fungsi dan peran wahyu dalam kehidupan masyarakat*, Edisi ke-1 (Bandung: Mizan, 2013). 108

connection of Qur'anic interpretation to social life.<sup>41</sup> From the features given, the author discovers the element of 'extensive use of reason in understanding the verses of the Qur'an', namely the application of logical interpretation based on reason. Several verses in the Qur'an encourage us to employ our thoughts, including *afalā tatafakkarūn*, *afalā tatadabbarun*, *afalā ta'qilūn*, and *afalā ta'lamūn*. The words in the Qur'anic verses show great regard for reason and place it in a respectable position based on scientific facts. Examples for understanding Qs. *al-Mursalāt* [77]:9–10.

وَإِذَا السَّمَاءُ فُرِجَتْ<sup>ل</sup> وَإِذَا الْجِبَالُ نُسِفَتْ<sup>ل</sup>

Meaning: when the sky breaks open and the mountains are obliterated.

According to Sayyid Khatib al-Makkī, being split (*al-faraj*) means to reveal. Perhaps this is what happened with the discovery of the ester layer, making it simpler for people to reach the highest layers of the atmosphere. In fact, Russia has launched its first artificial airplane. The planet orbits the Earth in an ellipse with an estimated height of 900 kilometers, a diameter of 58 centimeters, and a weight of 83.6 kilograms, which is used by two wireless transmission stations. They are now considering reaching the moon and building several satellites or stations to fly over it. Perhaps it is the time mentioned in the word of Allah Qs. Yunus [10]: 24,

"Until the earth is perfect in its beauty, decorated (348), and its owners believe that they will undoubtedly dominate it (reap its fruits), Our punishment will come to them at night or day." Then we made it look like a weeded plant, as if it had never grown before. As a result, we provided a detailed explanation of the verses to a thinking audience."

---

<sup>41</sup> Abd Ghafir, "SEKILAS MENGENAL AT-TAFSIR AL-ADABI AL-IJTIMA'I," *Al-Abkam Jurnal Ilmu Syari'ah dan Hukum* 1, no. 1 (30 Juni 2016), <https://doi.org/10.22515/alakhkam.v1i1.102>. 30-32

In the next verse, it is explained, "and when mountains are destroyed, they are plucked from their roots. Perhaps what is meant is what happened as a result of atomic explosions that blew up mountains and devastated towns and their populations in less than a blink of an eye. In issue 24443, issued by Mar Aslha in California on May 11, 1954, Al-Ahrām said that astronomer Dr. Waltobed predicted that the sun will eventually erupt and destroy the entire solar system. This is because the hydrogen in the sun eventually converts to helium as the planet moves farther from the moon. If the helium content hits 12 percent, the sun's temperature will rise, and it will burst, destroying the entire planet.<sup>42</sup>

### **Pros and Cons of Tafsir *Juz Tabārak***

Any interpretative work or result undoubtedly has pros and limitations. The interpretation yields both relative and ijtihādi findings. The advantages of an interpretation product will be revealed as a result of identifying its drawbacks. The advantages and disadvantages mentioned in this debate are not negative features of interpretative products, but rather the characteristics and qualities of interpretive literature.

Sayyid Khatīb al-Makkī's interpretation of *Juz Tabārak* offers the following advantages:

1. This Tafsir is written in Usmani, making it easy for Muslims to study the translated verses.
2. Free from Isrā'iliyāt. This interpretation is considered more pure and free of Islam-related notions. Understanding the Qur'an is influenced by isrā'iliyāt thinking, which may not align with its messages.
3. In general, this mufasssir uses synonyms to clarify the meaning of a word or phrase, rather than expressing personal beliefs or opinions. So that the reader does not

---

<sup>42</sup> 'Abdul Hamid al-Khatib, *Tafsir al-Khatib al-Makkī, Tafsir Juz Tabārak*. 84.



feel as if he is reading an explanation book, but rather is impressed by simply reading the Qur'an and being acquainted with its language.

Sayyid Khatīb al-Makkī's interpretation of *Juz Tabarak* has the following shortcomings:

1. When quoting a hadith, one does not mention the narrator of the hadith and the quality of the hadith, making it difficult for researchers to find the narrator and determine the quality of the hadith. Hadith quotations that are not mentioned by the narrator and quality of hadith on pages 6, 8, 9, 14, 15, 26, 27, 38, 39, 53, 65, 67, 69, 71, 74, 75, 81, 85, and 87.
2. Even in quoting qira'at he does not mention the imams of qira'at as on pages 13, 21, 24, 26, 27, 32, 3, 42, 54, 55, 56, 57, 58, 65, 67, 68, 71, 75, and 76. The absence of any mention of the name of the qira'at imam will make it difficult for researchers to find him. However, on the other hand, it is an opportunity for other researchers to study aspects of qira'at in this interpretation.

Previous Tafsir academics' viewpoints are rarely mentioned or quoted. Only found twice, once quoting Ibn al-A'rabī while reading Qs. Al-Insan [76]: 12 about the meaning of *salsabīlā*. Then, mention Ibn 'Abbās while understanding Qs. al-Ma'ārij [70]:4.

## Conclusion

This article concludes that Sayyid 'Abd al-Hamīd ibn Ahmad al-Khatīb wrote *Tafsir al-Khatīb al-Makkī*; *Tafsir Juz Tabarak*, despite the title attributed to his father, Shaykh Ahmad Khatīb al-Minangkabawi. He was a scholar of Indonesian heritage who was born, worked, and died in Arabia.

The findings of this study revealed that the preparation of this interpretation was prompted by the mindset of people who had overlooked the benefits of the Al-Qur'an to the point where they

had fallen behind other nations. The interpretations that arose did not reflect the fast-paced nature of the times. The ulama did not attempt to spread the message of Islam through the Qur'an in simple language that everyone could understand. The preaching scholars are exclusively concerned with fiqh concerns. *Tafsir Al-Khatib al-Makki*, a thorough commentary on Islam and the Muslim community, was written after extensive reflection. According to Tafsir sources, this work falls within the category of Tafsir bi al-ma'sūr. Tafsir *Juz Tabarak* is written using the tahlilī method, adabi ijtima'i style, and *tartib mushafi* writing system.

### Bibliography

‘Abd al-Jabbar, Umar. *Siyār wa al-Tarājim li Ba’dh ‘Ulamāina fī al-Qarn al-Rabi’ al-‘Ayyar*. Jeddah: Tihama, 1982.

‘Abdul Hamid al-Khatib, Sayyid. *Tafsir al-Khatib al-Makki*, Tafsir *Juz Tabarak*. Damaskus: Dār al-Fikr, 1957.

Abdul Mustaqim. *Madzhabut Tafsir: peta metodologi penafsiran al-Qur'an periode klasik hingga kontemporer*. Yogyakarta: Nun Pustaka, 2003.

Akbar, Dani. *Variasi Metode Tafsir al-Qur'an*. Bandung: UIN Sunan Gunung Jati, 2020.

Amirul Ulum. *Ulama-Ulama Aswaja Nusantara Yang Berpengaruh Di Negeri Hijaz*. Yogyakarta: Pustaka Ulama, 2015.

Anam, Khairul. “Khazanah Ulama Nusantara Di Timur Tengah Tafsir Al-Khatib Al-Makki Karya Abdul Hamid Bin Khatib Minangkabau.” <https://www.nu.or.id/pustaka/tafsr-al-khatib-al-makki-karya-abdul-hamid-bin-khatib-minangkabau-7i71f> 2016 Nu Online., 2023.

Baidan, Nashruddin dan Kamdani. *Metodologi penafsiran al-quran*. Yogyakarta: Pustaka Pelajar, 1998.

Dian Erwanto, Salim Ashar. *Metodologi Penelitian Tafsir al-Qur'an*. Yogyakarta: CV. Bintang Semesta Media, 2021.

Ghafir, Abd. “SEKILAS MENGENAL AT-TAFSIR AL-ADABI AL-IJTIMA’I.” *Al-Ahkam Jurnal Ilmu Syari'ah dan Hukum* 1,

- no. 1 (30 Juni 2016).  
<https://doi.org/10.22515/alahkam.v1i1.102>.
- Husain Zahabi, Muhammad. *al-Tafsir wa al-Mufasssirun*. Bairut: Dar al-Fikr, 1976.
- Khatib, Ahmad. *Dari Minangkabau untuk dunia Islam: otobiografi Syeikh Ahmad Khatib al-Minangkabawi (1860-1916 M)*. Yogyakarta: Gre Publishing, 2016.
- Muhammad Quraish Shihab, dan Ihsan Ahli Fauzi. *Membumikan al-Quran: fungsi dan peran wahyu dalam kehidupan masyarakat*. Edisi ke-1. Bandung: Mizan, 2013.
- Muin Salim dkk, Abd. *Metodologi Penelitian Tafsir Maudhu'i*. Yogyakarta: Pustaka Zikra, 2017.
- Musthafa, Musthafa. "Sayyid'Abdul Hamid al-Khatib, sāhib al-Kitāb Imām al-'Ādil." *website* <https://www.almrsal.com/post/433767> ., 2017, 8 edisi.
- Salim 'Ubaydat, Muhammad. *Dirāsah fī 'Ulūm al-Qur'an*. Yordania: Dār al-Ammār, 1990.
- Sarwat, Ahmad. *Ilmu Tafsir; Sebuah Pengantar*. Jakarta: Rumah Fiqih Publishing, 2020.
- Setiawan, M. Nur Kholis. *Pemikiran Progresif dalam Kajian al-Qur'an*. Jakarta\ : Kencana Prenada Group, 2008.
- Shihab, Moh Quraish, dan Azyumardi Azra, ed. *Sejarah & 'Ulūm al-Qur'an*. Cet. 1. Pasar Minggu, Jakarta: Pustaka Firdaus, 1999.
- Yusuf, Muhammad. "Studi Kasus tentang Idah dalam Tafsir Berbahasa Bugis Karya MUI Sulsel." *SUHUF* 7, no. 1 (8 November 2015): 61–82.  
<https://doi.org/10.22548/shf.v7i1.23>.