

## Comparative Study of Al-Azhar & Al-Mishbah's Interpretation of the Qur'an, Surah Al-Baqarah Verse 153 Regarding the Concept of Patience

Yulis Karlina<sup>1\*</sup> Ainur Rhain<sup>2</sup>

<sup>1,2</sup> Faculty of Islamic Education, Universitas Muhammadiyah Surakarta, Surakarta, Indonesia.

### Abstract

This research entitled: "Comparative Study of Al-Azhar and Al-Mishbah Interpretations in the Qur'an Surah Al-Baqarah Verse 153 Regarding the Concept of Patience" raises a comparative study of the interpretation of Prof. Dr. Haji Abdul Malik Karim Amrullah (Buya HAMKA) in the Tafsir Al-Azhar and Prof. Dr. M. Quraish Shihab, MA in the Tafsir Al-Mishbah. The selection of this topic is due to the inaccurate understanding of the Indonesian Muslim community regarding the need for patience. Researchers often find that the meaning of patience is equated with "enduring poverty and misfortune" or being 'forced' to accept misfortune. In this context, patience falls into the "passive" or "forced" realm. Examining several verses about patience, including the command of Allah SWT to ask for help with patience and prayer (QS Al-Baqarah: 153), the researcher believes this verse and other verses of patience should be understood as "active and productive patience." This article shows that patience is a very important moral or behavior for every Muslim to maintain their honor, dignity, and status as superior Muslims. Every Muslim must be patient in receiving blessings or trials in open or narrow, easy or challenging circumstances. Prof. Hamka and Prof. M. Quraish Shihab see the essence of patience as a person's ability to control emotions to control themselves in good or harmful situations. According to Buya Hamka, patience is a noble and enlightened attitude of the soul, which is achieved through self-control, steadfastness, and persistence in all trials and gratitude to God and holding fast to piety, while according to M. Quraish Shihab, patience is restraining oneself from the tumult of the heart to achieve something good through the holiness of God.

Keywords: Concept of Sabar, Al-Azhar, Al-Mishbah

### Introduction

Islam is the religion revealed by Allah SWT to the Prophet Muhammad SAW as the last prophet and apostle who will be a guide for all mankind until the end of time. Islam is a religion that views noble morals (good morals) as an integral part of the Islamic aqidah and Sharia system, which includes aqidah (encouragement or belief) and Sharia (God's rules for humans). These morals are essential for every Muslim in living their life, and this life is full of various trials and tests, as well as aspirations and hopes to be successful. One of the noble morals in Islam is patience. The word patience itself comes from the Arabic phrase الصبر, which means to restrain oneself from complaining. In contrast, according to the KBBI (Big Indonesian Dictionary), patience means being able to endure trials, not getting angry quickly, not giving up easily, not getting heartbroken easily, and being steadfast. Given the importance of patience in Islam, scholars have long paid great attention to discussing patience in the Qur'an. Aware of the existing problems, many people experience stress, tension, and mental health disorders in facing trials, even going astray when going through this trial, such as using illegal drugs and going to forbidden places (Musradinur, 2016: 185). So great is the meaning of patience in the life of a servant that Allah commands them to make him a helper, as stated in the Al-Qur'an surah Al-Baqarah/2: 153, which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (١٥٣)

Yaa ai-yuhaal-ladziina aamanuuusta'iinuu bish-shabri wash-shalaati innallaha ma'ash-shaabiriin(a) (153)

"O you who believe, ask for help (from Allah) by being patient and (performing) prayer indeed Allah is with those who are patient

This verse uses fi'il amr استعينوا, which means ordering or inviting believers to perform prayer (be obedient in carrying out worship) and patience as an aid to face all the trials of life. The word al-Sabr in this verse covers many things, such as being patient in facing ridicule and seduction, being patient in carrying out orders and avoiding prohibitions, being patient

\*Corresponding author: [g100231118@student.ums.ac.id](mailto:g100231118@student.ums.ac.id)

in disasters and difficulties, and being patient in upholding truth and justice. Then it closes with the sentence, "Indeed, Allah is with those who are patient. This verse signals that if someone wants to overcome the cause of their sadness or distress, if they're going to fight for truth and justice, they should involve Allah in every step they take. He must be with Allah in his difficulties and ease. At that time, Allah, the all-knowing and all-powerful, will help him because Allah is always with His servants.

Such problems must be solved by providing a good and correct way to solve the problem. That is what aroused the interest of researchers to raise the topic of the work entitled "The Concept of Patience in the Qur'an Surah Al-Baqarah Verse 153: A Comparative Study of the Interpretations of Buya Hamka and M. Quraish Shihab." Thus, this article tries to compare views on the nature of patience in the works of the interpretations of the two Indonesian interpreters. The creation of this work is an effort to find answers to the nature of patience based on the Qur'an and its application in life. This is because the Muslim community generally has not fully understood the nature of patience in the Qur'an.

## Literature Review

### Definition of Patience

#### *Etymological Meaning*

Patience is a loan word from Arabic, namely صبر, which consists of the letters shad, ba', and ra,' which means to be patient, steadfast, and brave. The word shabr is a compound form of shad/ba'/ra'. Lexically, the word صبر has several meanings. If followed by the particle على ('ala), it means patient or steadfast, followed by the particle عن ('an), it implies أمسك (amsaka) it means: to stop or prevent, followed by the particle هـ (hu) it means ألزم و أكره (akraha wa alzama) it means: to force and oblige, and if followed by the particle ب (bi) it means تكفل (takaffala) it means: to bear, For example, صبرت على ما أكره (shabartu 'ala ma akraha wa shabartu 'an ma uhibb) it means: I am steadfast towards what I dislike, and I restrain myself from what I like. According to Toshihiko Izutsu, patience is part of شجاعة (Syaja'ah), which means courage, because there is no courage without being accompanied by patience. In this context, fasting is also called patience, and the month of fasting is called the month of patience (شهر الصبر). People who fast must not eat, drink, and refrain from the temptation of lust from dawn (dawn call to prayer) until sunset (maghrib call to prayer).

#### *Meaning of Terminology*

Patience means restraining ourselves from something we do not like to gain Allah's pleasure. This means that patience teaches us to control ourselves, remain calm, and not immediately react to negative emotions in difficult situations or situations that do not go according to our wishes. By restraining ourselves, we will gain Allah's pleasure in every step we take, realizing that Allah has a bigger and better plan than we want. Through this process, patience includes self-control, building a closer relationship with Allah, and strengthening faith (Sutarman, 2014: 186). Scholars define patience in different ways. The difference in understanding patience is due to the difference in their understanding of patience in the Qur'an due to the scientific background of the scholars themselves. However, scholars with a Sufi background generally talk about patience. This is because patience is one of the main studies of Sufism. Popular definitions of patience include:

1. According to al-Muhashibi (d. 243 H/857 AD), patience is "confining oneself in a place of servitude (ubudiyah) and throwing away anxiety. A person who has been able to get rid of anxiety means he is already in a state of servitude (ubūdiyyah)."

2. According to Dzu-al-Nun (d. 246 H/861 M), patience is "avoiding conflict (mukhalafah), being calm in the face of disaster, and being sufficient in the face of poverty." Patience in the Qur'an contains elements of action. This means that patience is an attitude that encourages action and doing something well. This concept is no longer foreign to Muslims and has become the spirit and motivation for giving alms. This can be measured by the time it takes to gain confidence and certainty in facing various difficulties and disasters. From the description above, we can conclude that patience is a noble attitude according to Islam.

### Patience Verses in the Qur'an

The Qur'an mentions patience as the source of all knowledge in many chapters and verses. According to scholars, the word patience is mentioned in more than 70 verses or more than 100 words in the Qur'an. Scholars have different opinions regarding the number of verses of patience or the word patience in the Qur'an. The number of verses of the Qur'an that contain the word patience is as follows:

1. Abu Thalib al-Makki mentioned the word patience more than 90 times in the Qur'an.
2. Abu Hâmid al-Ghazali mentioned the word sabar in the Qur'an in more than 70 places. The differences among scholars in determining the number of the word shabu written in the Qur'an, according to al-Qardhawi, do not mean that there is a contradiction in the Qur'an itself. The difference occurs because in some verses, there are two or more shabr words; some scholars count as one and others as two or more.

With a reasonably high frequency, it shows that the command to be patient is very important in everyday life.

## **Biography of Buya Hamka and M. Quraish Shihab**

### ***Hamka's biography***



**Figure 1.** Buya Hamka

### ***Family Background***

Buya Hamka had a childhood name, namely Haji Abdul Malik Karim Amrullah, born in Nagari Sungai Batang, Tanjung Raya, Agam Regency, Maninjau-West Sumatra, on February 16, 1908 AD, or 13 Muharram 1326 H with the title Datuk Indomo and was famous by his pen name, Hamka. Buya Hamka was an Indonesian cleric and writer who died in Jakarta on July 24, 1981 AD, at the age of 73 years. Buya Hamka was the first child of four siblings. His father was named Haji Abdul Karim Amrullah bin Syaikh Muhammad Amrullah bin Tuanku Abdullah Saleh, and his mother was named Siti Shafiyah Tanjung binti Haji Zakaria. He grew up in a family that strictly practiced religious teachings. His father was a prominent religious follower and a pioneer in spreading new teachings of Islam in Minangkabau. Judging from the lineage, Buya Hamka came from a family of Minangkabau scholars who had a different understanding of Islam regarding religious practices and fundamental beliefs. Hamka's grandfather, Syaikh Muhammad Amrullah bin Tuanku Abdullah Saleh, was a follower of the Naqsyabandiyah order and was highly respected and admired by many people. He was also believed to have mystical powers and was considered a saint.

### ***Hamka's Educational History***

Buya Hamka began his education under the direct supervision of his father. He studied the Qur'an from his parents until the age of six, when they moved house from Maninjau to Padang Panjang that year. In 1914, After a year had passed, when Hamka was seven years old, his father decided to enroll him in Maninjau Elementary School, known as the Village School. He only attended school in the village for three years. After that, when he was 10 years old, Hamka preferred to study religion at Sumatera Thawalib in Padang Panjang, an Islamic school founded by his father after returning from Mecca around 1906. Even though he was in seventh grade, he did not have a diploma. His teachers at that time included Sheikh Ibrahim Moussa Palabek, Engku Muda Abdul Hamid Hakim, Sutan Marajo, and Sheikh Zainuddin Rabay El Yunusi. At that time, the learning material was still focused on the study of classical books such as Nahwu, Sharaf, Mantiq, Bayan, and Fikih. Memorization was the most effective educational method at that time. Even though the lessons were in Arabic, the materials were at the lowest level in Egypt. The teaching given was also less than optimal, so many of his friends could read books fluently. However, he could not write well. Although not satisfied with the existing method, Hamka still followed it.

Then in 1925, he left for Pekalongan and lived with his brother-in-law, Buya Ahmad Rasyid Sutan Mansur for six months. He learned a lot from his brother-in-law about dynamic Islam and politics. Here, he began to get acquainted with the thoughts of Muhammad Jamaluddin al-Afghani, Muhammad Abduh, and Rasyid Ridha, who tried to break the stiffness of the people. After that, Buya Hamka returned to Maninjau; he brought a new spirit and insight into dynamic Islam. The valuable souvenirs he brought were several works containing the thoughts of scientists at that time. With provisions, experience, and knowledge, both religious and general, he had dared to appear to speak in public. To broaden his horizons, he began to be interested in ideas of renewal and the movement of Muslims both in Indonesia and abroad. To introduce the modernist spirit of the new Islamic insight, he started by opening a speech course called "Tabligh Muhammadiyah." It was held once a week at the Padang Panjang Iron Bridge prayer room. Then Buya Hamka wrote a speech with his friends, and the collection of speeches was printed in a book entitled Khotib al-Ummah. From there, his journalistic abilities began to

be seen, which led to his many works in various fields. Historians also know Buya Hamka, who has a very strong spirit of independent learning.

### ***Hamka's Works***

According to the management of the Al-Azhar Foundation, Hamka has produced more than 110 works in the fields of literature, history, Sufism, and religion. Among his works are: *Between Fact and Fantasy "Tuanku Rao"*, *My Father (Biography of Dr. HA Karim Amrullah)*, *Several Challenges to Muslims in the Present Day*, *Lies in the World*, *From the Valley of Aspirations*, *Under the Protection of the Kaaba*, *In the Valley of Life*, *Minangkabau Customary Islam*, *Memories of Life*, *Stories of the Prophets*, *Wisdom Institution*, *Traveling to Deli*, *Muslim Outlook on Life*, *Islamic Religious Lessons*, *Development of Spirituality in Indonesia*, *Personal Reflections on Sufism*, *Said Jamaluddin al-Afghani*, *Pioneer of the Muslim Awakening*, *History of Islam in Sumatra*, *History of the Muslim Community*, *Al-Azhar Interpretation*, *Questions and Answers*, *Modern Sufism*, *The Sinking of the Van der Wijk Ship*, *1001 Questions of Life* and many other works.

### ***About Al-Azhar Interpretation***

#### ***Research History***

Al-Azhar's interpretation comes from a dawn lecture given by Buya Hamka at the Al-Azhar Grand Mosque in Jakarta in 1959. On Monday, 12 Ramadhan 1383, or January 27, 1964, unexpectedly, Buya Hamka was arrested shortly after he gave a recitation in front of women at the Al-Azhar Mosque. As told in the preamble to *Tafsir Al-Azhar*, he was accused of wanting to stage a coup against the government. In this detention center, Buya Hamka took the time to write *Tafsir Al-Azhar*. And while he was being treated in hospital, Buya Hamka continued his research on *Tafsir Al-Azhar*.

This opportunity was used by Buya Hamka to improve and perfect the *Tafsir Al-Azhar*, which he had written about in several previous detention houses. At that time, Buya Hamka gave his *tafsir* the name *Tafsir Al-Azhar* because the *tafsir* emerged from the Al-Azhar mosque. The first edition of *Tafsir Al-Azhar*, volume I, was published by *Pemunjuk Masa Jakarta*; the first edition completed the publication from volume I to volume III. *Pemunjuk Masa* was then continued by the *Nurul Islam Foundation*, which is also the publisher of the *Panji Masyarakat* magazine led by Buya Hamka himself. And on February 17, 1981, coinciding with Buya Hamka's birthday, *Tafsir Al-Azhar* was published in full.

#### ***Pattern and Methodology***

Various types of interpretation are known in the study of the science of interpretation. The types of interpretation that have been known so far include:

1. Linguistic Literary Patterns
2. Philosophical and Theological Patterns
3. Scientific Pattern
4. Legal/Fiqh Pattern
5. Patterns of Sufism
6. Social Cultural Literature Patterns.

This type of interpretation originated from Sheikh Muhammad Abduh (1849-1905). Hamka also used this type to write *Tafsir al-Azhar*. This was because Hamka liked modernist figures such as Muhammad Rasyid Ridha and Sayyid Qutb. He even stated that Sayyid Qutb's interpretation had a major influence on Hamka's research on *Tafsir al-Azhar*. This suggests that *Tafsir Al-Azhar* uses the *Adab Ijtima'i* style, namely thinking about various problems related to the content of the verse being interpreted. Thus, it is very appropriate if Shihab then asserts that *Tafsir Al-Azhar* is one of the interpretations that use the *Adab Ijtima'i* style. Meanwhile, the interpretation methodology adopted by Hamka in the *Al-Azhar Tafsir* is inclined towards the *tahlili* or *tajzi'i* method, namely an interpretation methodology in which the interpreter tries to explain the contents of the verses of the *Al-Qur'an* from various aspects by paying attention to the sequence of verses as stated in the *Al-Azhar Mushaf-Quran*.

### ***Quraish Shihab's biography***

#### ***Family Background***

Quraish Shihab, his full name is Muhammad Quraish Shihab, was born on February 16, 1944, in Sindenreng Rappang Regency (Sindrap) in South Sulawesi Province. Muhammad Quraish Shihab comes from an educated family of Arab-Bugis descent. Muhammad Quraish Shihab is the fourth of twelve children. His father was Habib Abdurrahman Shihab (1905-1986, a *Tafsir* scholar), and his mother was Asma Aburisyi. His father even served as rector at two Islamic universities in Makassar, as Rector of the State Islamic Institute (IAIN) Alaudin Ujung Pandang, in South Sulawesi Province from 1972 to 1977 and at the Indonesian Muslim University (UMI) from 1959 to 1965. He was also directly involved in the establishment of the Indonesian Muslim University (UMI) in Ujung Pandang. His siblings are Nur Shihab, Ali Shihab,

Umar Shihab (older brother), Wardah Shihab, Alwi Shihab, Nina Shihab, Ahmad Nizar Shihab, Abdul Mutalib, Salwa Shihab, Ulfa Shihab and Latifah Shihab (younger sister). On February 2, 1975, he married Fatmawati Assegaf, daughter of Murni Ali Abu Bakar Assegaf, in Solo, Central Java. The couple was blessed with five children; Najelaa Shihab, Najwa Shihab, Nasywa Shihab, Ahmad Shihab, and Nahla Shihab.



**Figure 2.** M. Quraish Shihab

### *Educational background*

Since he was a child, M. Quraish Shihab was taught by his father how to develop a love for the Quran. At the age of six, he had to attend Qur'an lessons and short stories in the Qur'an held by his father. From here, his love for the holy book of the Qur'an began to grow. After completing his elementary education in Ujung Pandang, he continued his secondary education in Malang, which he did while studying at the Darul-Hadits al-Faqihyyah Islamic Boarding School for 2 years under the guidance of Habib Abdul Qadir Bilfaqih. Through diligent study at the boarding school, he was able to speak Arabic fluently within two years. Realizing his talent in Arabic and his persistence in deepening his Islamic studies, Quraish Shihab and his younger brother Alwi Shihab were sent by their father in 1958 on a scholarship from South Sulawesi to Al-Azhar University in Cairo. Accepted in the second class of I'dadiyah Al-Azhar (equivalent to junior high school/Tsanawiyah in Indonesia) until graduating from Tsanawiyah Al-Azhar. He then continued his studies in the Department of Hadith Interpretation, Faculty of Ushuluddin, Al-Azhar University, and earned an LC degree in 1967. Two years later (1969), Quraish Shihab succeeded in obtaining a master's degree in the same department, he wrote a thesis entitled "al-I'jaz at-Tasryri'i al-Qur'an al-Karim (the miracle of the Qur'an al-Karim from a legal perspective)".

In 1973, he was called back to Makassar by his father, who was then the rector, to help manage education at IAIN Alauddin. He served as vice rector for Academic and Student Affairs until 1980. In addition to these public positions, he often replaced his father in carrying out certain major tasks. After that, Quraish Shihab held various positions, such as Coordinator of Private Universities for Region VII of Eastern Indonesia, assisting the police chief in the field of intellectual development, and many other positions outside the campus. Although busy, he still had time to complete several of his research assignments, including the implementation of religious harmony in Indonesia (1975) and the issue of Waqf in South Sulawesi (1978). To realize his dream of studying interpretation, Quraish Shihab returned to his alma mater at Al-Azhar Cairo in 1980 and specialized in the study of Quranic interpretation. It only took him two years to earn a doctorate in this field. His dissertation entitled "Nazm ad-Durar li al-Biq'a'i Tahqiq wa Dirasah (A Study and Analysis of the Authenticity of the Book Nazm ad-Durar by al-Biq'a'i)" was successfully defended with the award of Mumtaz Ma'a Martabah asy-Syaraf al-Ula (summa cum laude) and he has completed many other educational programs.

### *Works of Quraish Shihab*

Summarized from cariustadz.id, here is a list of Quraish Shihab's works:

1. Tafsir al-Manar, Keistimewaan dan Kelemahannya (Ujung Pandang, IAIN Alauddin, 1984);
2. Menyingkap Tabir Ilahi; Asma al-Husna dalam Perspektif al-Qur'an (Jakarta: Lentera Hati, 1998);
3. Untaian Permata Buat Anakku (Bandung: Mizan 1998);
4. Pengantin al-Qur'an (Jakarta: Lentera Hati, 1999);
5. Haji Bersama Quraish Shihab (Bandung: Mizan, 1999);
6. Sahur Bersama Quraish Shihab (Bandung: Mizan 1999);
7. Panduan Puasa bersama Quraish Shihab (Jakarta: Penerbit Republika, Nopember 2000);
8. Panduan Shalat bersama Quraish Shihab (Jakarta: Penerbit Republika, September 2003);
9. Anda Bertanya, Quraish Shihab Menjawab Berbagai Masalah Keislaman (Mizan Pustaka)
10. Satu Islam, Sebuah Dilema (Bandung: Mizan, 1987);
11. Filsafat Hukum Islam (Jakarta: Departemen Agama, 1987);
12. Pandangan Islam Tentang Perkawinan Usia Muda (MUI & Unesco, 1990);

13. Kedudukan Wanita Dalam Islam (Departemen Agama);
14. Membumikan al-Qur'an; Fungsi dan Kedudukan Wahyu dalam Kehidupan Masyarakat (Bandung: Mizan, 1994);
15. Studi Kritis Tafsir al-Manar (Bandung: Pustaka Hidayah, 1996);
16. Tafsir al-Qur'an (Bandung: Pustaka Hidayah, 1997);
17. Secercah Cahaya Ilahi; Hidup Bersama Al-Qur'an (Bandung; Mizan, 1999)
18. Hidangan Ilahi, Tafsir Ayat-ayat Tahlili (Jakarta: Lentera Hati, 1999);
19. Jalan Menuju Keabadian (Jakarta: Lentera Hati, 2000);
20. Tafsir Al-Mishbah; Pesan, Kesan, dan Keserasian al-Qur'an (Jilid 15, Jakarta: Lentera Hati, 2003);
21. Jilbab Pakaian Wanita Muslimah; dalam Pandangan Ulama dan Cendekiawan Kontemporer (Jakarta: Lentera Hati, 2004);
22. Perempuan (Jakarta: Lentera Hati, 2005);
23. Logika Agama; Kedudukan Wahyu & Batas-Batas Akal Dalam Islam (Jakarta: Lentera Hati, 2005);
24. Rasionalitas al-Qur'an; Studi Kritis atas Tafsir al-Manar (Jakarta: Lentera Hati, 2006);
25. Berbisnis dengan Allah; Tips Jitu Jadi Pebisnis Sukses Dunia Akhirat (Jakarta: Lentera Hati);
26. M.Quraish Shihab Menjawab; 1001 Soal Keislaman yang Patut Anda Ketahui (Jakarta: Lentera Hati, 2008);
27. Doa Harian bersama M. Quraish Shihab (Jakarta: Lentera Hati, Agustus 2009);
28. Seri yang Halus dan Tak Terlihat; Jin dalam al-Qur'an (Jakarta: Lentera Hati);
29. Seri yang Halus dan Tak Terlihat; Malaikat dalam al-Qur'an (Jakarta: Lentera Hati);
30. Seri yang Halus dan Tak Terlihat; Setan dalam al-Qur'an (Jakarta: Lentera Hati);
31. M.Quraish Shihab Menjawab; 101 Soal Perempuan yang Patut Anda Tahu (Jakarta: Lentera Hati, Maret 2010);
32. Al-Qur'an dan Maknanya; Terjemahan Makna disusun oleh M. Quraish Shihab (Jakarta: Lentera Hati, Agustus 2010);
33. Membumikan Alquran Jilid 2; Memfungsikan Wahyu dalam Kehidupan (Jakarta: Lentera Hati, Februari 2011);
34. Tafsir Al-Lubâb; Makna, Tujuan, dan Pelajaran dari Surah-Surah Al-Qur'an (Boxset terdiri dari 4 buku) (Jakarta: Lentera Hati, Juli 2012)

### ***About the Interpretation of Al-Mishbah***

#### ***Research History***

The background of the research on the interpretation of Al-Mishbah comes from Prof. M. Quraish Shihab, who has taught at universities for decades. For example, in one semester, Quraish Shihab and his students can only discuss dozens of verses. Because there are many repetitions in the discussion and the Qur'an, vocabulary or rules of interpretation that come from the holy book are not presented. Therefore, students cannot understand the Qur'an's messages in a relatively short time. Based on that experience, the publisher Pustaka Hidayah published Tafsir Al-Qur'an al-Karim by Quraish Shihab in 1997. There are 24 letters in the book. Many explanations refer to the Qur'an and As-sunnah, which use the tahlili method by interpreting verse by verse according to their arrangement. This interpretation focuses on understanding the vocabulary and expressions of the Qur'an by referring to the views of language experts and then paying attention to how the vocabulary or expressions are used in the Qur'an.

According to the Tafsir Al-Qur'an al-Karim, the explanation of the surahs explained by Quraish Shihab is based on the order of their origin, starting from Al-Fatihah as the first surah in the Qur'an, followed by the surah containing the first revelation (iqra'), namely Al-Alaq, then Al-Muddatsir, Al-Muzammil and so on until Al-Thariq. The interpretation of the Qur'an based on the order of its revelation is expected to make the reader understand the sequence of Divine guidance given to the Prophet Muhammad SAW and his people. On the other hand - according to Quraish Shihab - the interpretation of the Qur'an based on the order of the surahs in the mushaf often results in a lot of repetition even though the content or message of the vocabulary of the verses and their letters are similar or even the same as the verses or letters that were interpreted previously. It takes a lot of time to study the scriptures. Therefore, in this interpretation, Quraish Shihab explains in full the meaning of the vocabulary and the rules of interpretation that explain the meaning of the verse and can be used to understand other verses. Finally, Quraish Shihab realized that what was presented in his tafsir book was less interesting to the majority; even some readers took too long to appreciate the meaning of vocabulary or rules in his description. According to this book, the service method might be suitable for those who have taken translation courses or are experts in the field of interpreting and not for general consumption. Realizing this, Quraish Shihab stopped the effort.

#### ***Pattern and Methodology***

Judging from the existing interpretation style, Quraish Shihab's interpretation style in Tafsir Al-Mishbah is no different from the style adopted by Hamka in Tafsir Al-Azhar, namely both adopting the socio-cultural literary style, namely Islah Gusmanian. . also called social nuances. The motivation for his research is the community's need for the Quran and its interpretation. In addition, society has many problems that require understanding the Qur'an. The method used is also based on the tahlili methodology, namely an interpretation that tries to explain the contents of the verses of the Qur'an from various perspectives by paying attention to the order of the verses of the Qur'an. As stated in the Mushhaf Al-Qur'an. The

presentation model is descriptive, analytical, and comparative, namely a research model that tries to examine the interpretation products of previous interpretation researchers from various interpretation literature, both interpretation researchers and other researchers, within the limits of possibility. The data collected in the literature is then described as a whole and analyzed using a categorical and comparative approach. The interpretation he wrote is called Tafsir Al-Mishbah: Message, Consequences, and Conformity of the Qur'an, with the hope that his interpretation can provide enlightenment to humans like a lantern that lights up its surroundings so that in turn he can provide cool enlightenment to people who thirst for the study of the Qur'an and its interpretation. Having the qualifications of Quraish Shihab in his interpretation, he humbly emphasized that what is presented in Tafsir Al-Mishbah is not entirely the result of his *ijtihad*, which plagiarizes the works of many previous and contemporary scholars. These scholars include Ibrahim bin 'Umar al-Biq'a'i (d. 885 H/1480 AD), Sayyid Muhammad Thanthawi, Sheikh Mutawalli al-Sya'rawi, Sayyid Qutub, Muhammad Thâhir bin Ahyhammad, Hu. As well as other translation experts.

## **Method**

### ***Data collection technique***

This research is fully focused on literature research. It means collecting a number of articles, books, magazines, or other literature relevant to the research's problem and objectives. Prof. Dr. Hamka and Prof. Dr. M. Quraish Shihab researched the concept of patience in the Qur'an, Surah Al-Baqarah verse 153. Tafsir Al-Azhar and Al-Mishbah are the main sources of this article's research.

### ***Analysis Approach and Method***

This article uses a comparative or comparison approach as a learning method. For this approach, the most appropriate step is analytical descriptive—explaining all the thoughts of the Mufasssirs first. Tafsir Al-Azhar by Buya Hamka and Tafsir Al-Mishbah by M. Quraish Shihab. The researcher then researched, analyzed, and searched for information in these books, especially those related to verse 153 of the Al-Baqarah surah. The researcher then reached an analytical conclusion. In addition to analytical descriptive, the researcher attempted to explain the data of this study by analyzing, comparing, and interpreting the search results from various primary and secondary sources. This study was conducted using a qualitative approach because the data is qualitative. Therefore, the content and correlation of the variable network are also qualitative.

## **Result and Discussion**

### ***The Concept of Patience***

In analyzing the views of Prof. Dr. Hamka and Prof. Dr. Quraish Shihab regarding the nature of patience, the researcher took two approaches: (1) presenting the interpretations of the two commentators and (2) comparing their opinions critically with an analytical descriptive approach. The nature of patience is the ability of humans to control themselves, obey Allah's commands, and face tests and trials from Allah SWT. In this chapter, the researcher took Surah Al-Baqarah verse 153, which represents the views of Hamka and Quraish Shihab regarding the concept of patience, namely as follows:

According to Hamka's interpretation, The verse has a great purpose and goal. A high hope is to uphold the word of Allah, uphold the sentence of monotheism straight, and eradicate all forms of self-serving other than Allah. This struggle certainly reaps many obstacles and barriers; the more noble a path is taken, the more difficult the path that is passed will be. It is important for humans who take this path to uphold and strengthen their hearts as strong as steel and a spirit that never knows the word tired (Hamka, 1982: 348). Hamka said that victory will only come to those who are patient in pursuing these noble ideals. Therefore, anyone who believes in Allah and in His Messenger must maintain the strength of his heart, be patient with all kinds of suffering, patiently wait for the desired results, avoid anxiety, and remain steadfast in a noble goal. Hamka said that there are more than a hundred words of patience in the Qur'an because of the importance of patience for humans to achieve their goals, increase their faith, advise the Negatives, and uphold the truth. (Hamka, 1982: 348).

There are various obstacles to upholding the religion of Allah. Here are some of them. First, social and economic discrimination: In some places, religious minorities may be treated unfairly or face barriers in accessing education, employment, and health services (Afrizal, 2022: 6). Second, persecution: In some countries, religious people can face violence, both physical and non-physical. Third, rejection from society. Religious people may experience resistance from the surrounding community because they differ in beliefs or actions (Awaluddin, 2021: 14-16). Fourth, obstacles in preaching. Various things can hinder preaching (the spread of religion), such as laws that prohibit or hinder preaching by the government or certain groups. Fifth, disputes with other religions can cause conflict and disagreement. Sixth, changes in the social and political environment can have an impact on religious practices and preaching (Awaluddin, 2021: 88).

Religious people must continue to strive to uphold the religion of Allah in a good and correct way, always showing patience and not giving up easily, even though there are many obstacles faced. Buya Hamka provides an exemplary interpretation of several stories of the prophets about patience and great hope for Allah's help with patience and remembering Allah. For example, the Prophet Muhammad SAW faced many trials and tests in his life, including in terms of patience. Before the migration to Medina in Mecca, the period was one of the most famous tests of patience. The infidels of Mecca at that time treated the Prophet Muhammad SAW and his followers cruelly. In addition, they experienced social and economic problems. However, the Prophet Muhammad SAW showed patience and remained steadfast in his missionary duties. In addition, he advised his friends to be patient and not give up on the test (Hamka, 1982: 348). During their lives, all prophets faced trials and difficulties. However, they had to show extraordinary patience in facing these difficulties and remain steadfast in conveying the message from Allah SWT. The Prophet Ibrahim AS, for example, had to leave his city and family to face threats from King Namrud. Prophet Musa AS and the Egyptian army who chased him together with the Children of Israel had to face Pharaoh. The Jews rejected the Prophet Isa AS and accused him of being an obstacle to the Torah. The Prophet Muhammad SAW had to face problems from the Makkans who rejected his preaching. To convey Allah's message to humanity, every prophet had to show patience and steadfastness in facing this test. This shows that patience is an important trait that every religious community must have. Patience is a quality highly valued in religion, and by being patient, you can get closer to Allah and receive abundant love from Him (Miskahuddin, 2020: 197).

According to Hamka, a patient person will be given an unlimited reward, as mentioned in the Quran, where Allah says, "Indeed, those who are patient will be given an unlimited reward." One of the unlimited rewards is heaven, which has many pleasures, such as many trees and fresh fruits, fresh water, and other pleasures that have never been felt by the world before (Arjuna, 2022: 49). Patience is also interpreted as patience in carrying out Allah's commands and avoiding His prohibitions. People who are patient in facing the tests and trials of life will be considered obedient and receive blessings from Allah. Patience can also make someone closer to Allah because patience is a form of faith and obedience. People who are patient in facing the trials of life will find it easier to control themselves and will not be easily influenced by the lusts and temptations of the world. So, in religion, patience is highly valued and considered a way to increase one's status in the sight of Allah (Hamka, 1982: 348).

Prophet Yakub AS experienced many trials in his life, including the loss of his beloved son, Yusuf. The Quran and the Torah tell that Yusuf's brothers killed him and sold him to Egypt. For years, Prophet Yakub from the United States did not find his children, including Yusuf. Prophet Yakub AS experienced very difficult trials but remained patient and did not blame Allah for what happened. He remained convinced that Allah must have a good plan to test His people. In the Quran, Allah mentions that Prophet Yahya from the United States was patient. Prophet Yakub's patience was extraordinary while waiting for Yusuf to return. He never gave up or gave in to the trials he faced. In addition, in facing life's challenges, he taught his children to remain patient and believe in Allah (Hamka, 1982: 348). Prophet Job from the United States was a rich and respected person in his community. He had a large family and many possessions, but God took everything to test his patience. He lost his health, his possessions, and his children. He was diagnosed with a very painful skin disease. But Prophet Ayub AS remained patient and trusted in God. He does not blame God for his trials and continues to pray for deliverance and help. In the Qur'an, Prophet Ayub AS asked God to give him patience and perseverance. After that, God healed him and gave him back everything he had. Prophet Ayub AS is considered an example of patience in facing difficulties. He is an example for others (Hamka, 1982: 348).

In addition to providing inspiration for the story of the patience of the Prophet and Apostle, Buya Hamka also raised the story of the Prophet Yunus from the United States who was impatient when facing his people as a comparison between people who are patient and people who are impatient in facing life's challenges. The story of the Prophet Yunus AS in the Quran shows that being impatient when facing problems can cause more serious problems. The Prophet Yunus AS was sent to the city of Ninawa to convey God's message to its residents, but they did not want to listen to him. Because they were impatient and did not believe in the power of God, the Prophet Yunus AS decided to leave the city without giving God another chance to show his power. This story shows that patience and trust in God are very important when facing difficulties. We must believe that God will provide a way out of difficulties, even though sometimes we cannot see it. We must also continue to try and pray, even if the results do not meet our expectations. We must also avoid blaming or cornering ourselves or others when facing difficulties (Hamka, 1982: 348).

According to Buya Hamka in Tafsir Al-Azhar, patience is a very strong fortress for oneself. It helps us remain calm and stable when facing pressure and difficulties in our lives, allowing us to think clearly and find effective solutions to our problems. In addition, patience helps us to avoid being carried away by emotions and making decisions. It is very important to calm a restless heart because it can affect physical and mental health. Restlessness can cause problems such as depression, anxiety, and other health problems. Therefore, to maintain the well-being of the soul and body, prayer and calming the heart with patience are good ways to calm the heart and calm the mind. If you are in a state of stress or anxiety, this can help you calm your heart and calm your mind. Prayer is a way to connect with God and ask for help. Being patient also helps overcome problems better without being affected by emotions (Hamka, 1982: 349).

Buya Hamka said that God's power and strength are far greater than worldly affairs such as personal problems, work, finances, and others. God created and arranged the world so that He knows what is best for everyone and can easily overcome problems. We must entrust God with all our worldly affairs and ask for help and guidance from Him to overcome

them. For God, everything in this world is very small and easy to take care of. God, who is Almighty and All-Knowing, can easily overcome all the problems and difficulties in this world. We do not need to worry or be anxious about worldly problems; instead, we should focus on our relationship with God and ask for help and guidance from Him to overcome our problems. Seeking God's pleasure and reaching heaven is the true goal of life. All our efforts should be centered on achieving this goal, such as doing good, improving ourselves, and carrying out God's commands. Other goals in life, such as career, wealth, and worldly happiness, are only temporary goals that will not last long. Therefore, seeking God's pleasure and achieving the true goal of life should be our main priority (Hamka, 1982: 349).

Prayer can calm heart; doing it with concentration and humility will help calm the mind and make the heart calm. Prayer is also a way to connect with Allah and ask for help in overcoming life's problems and trials. Therefore, performing prayers regularly and with high quality is important to maintain peace of mind. Allah is with those who are patient, and Allah loves those who are patient because they are able to overcome challenges and difficulties calmly and surrender to Allah. People who are patient also have the strength and fortitude to continue trying and praying, so that they can achieve happiness and success in their lives. Therefore, when we face challenges and trials in life, we must strive to be people who are patient and surrender to Allah. (Hamka, 1982: 349).

According to M. Quraish Shihab's interpretation, this verse invites believers to use patience and prayer, as taught by Allah SWT. The word "patience" also known as "ash-shabr", can refer to many things, such as patience in the face of criticism and temptation, patience in following orders and rejecting prohibitions, patience in hardships and calamities, and patience in fighting for truth and justice. The conclusion of the verse, which says that Allah is with those who are patient, indicates that a person must include Allah in every step if they want to overcome the source of their difficulties or sorrows or succeed in fighting for truth and justice. During their difficulties and struggles, they must be with Allah. Because Allah has been with His servants, Allah, the All-Knowing, the All-Mighty, the All-Powerful, will definitely help His servants. Difficulties cannot be overcome without togetherness. In fact, problems may become worse because of Satan and human anger. We must struggle and fight because patience brings goodness and happiness. They should not sit idly by or be carried away by sadness by the calamities they experience. Then, in interpreting the word *ṣalat* (الصلاة), Quraish Shihab said that the reason Allah mentioned *ṣalat* in conjunction with *ṣabar* is because of its great value and frequent practice. Prayer in Arabic means prayer, if it comes from an angel, it means *istigfar*, and if it comes from Allah, it means mercy.

M. Quraish Shihab explains various stories about patience found in the story of Prophet Yusuf, and all of this is related to what the researcher has written above about the meaning of patience, which according to M. Quraish Shihab means restraining oneself from desires to achieve good or better goals. and that is what Prophet Yusuf did, he restrained himself from anger when his brothers left him alone in the well, he restrained himself from the desire of Aziz's wife to do evil, and he restrained himself from anger when he was imprisoned even though he was innocent. Prophet Yusuf had the quality of patience, which helped him restrain strong desires and pass the test of his life with patience. For the patience that Prophet Yusuf had done, Allah rewarded him with goodness. So that in difficult circumstances Prophet Yusuf could accept it.

According to M. Quraish Shihab, a patient person will know self-autonomy regarding his rights and responsibilities as a human being in vertical (*hablum minallah*) and horizontal (*hablum minannas*) relationships. Self-autonomy means human rights to everything in this world. People will limit themselves when something is not their right if they are aware of their rights. Because the rights of others must be respected, he will not take away their rights. In addition, a patient person has the ability to control his environment. He adapts quickly to his environment. Even though the environment is undesirable, he can adjust to the circumstances. Patience can form an environment that suits him, even though the environment sometimes does not match expectations.

According to M. Quraish Shihab, a patient person has six main characteristics:

1. Accepting God's unavoidable decree with full willingness;
2. Patience towards the urges of lust;
3. Be patient with the passions of passion;
4. Patient to follow orders;
5. Patience to refrain from evil deeds; And
6. Be patient in facing trials.

These characteristics are as stated by M. Quraish Shihab as follows; a person who is struck by a calamity will struggle and grumble in various forms and against various parties if he follows his desires. In this case, they need to be patient with the turmoil of their desires, whether it is against God, humans, or their environment. If he can accept the trial, he will accept the calamity with full willingness. He can comfort himself by saying, "The calamity could have happened more than what has happened," or "There must be wisdom behind what has happened," and words like that so that he can accept everything while hoping for something better in the future. Here, patience means "accepting with full willingness the inevitable decrees of God" and remaining patient in fulfilling obligations.

1. Patience is the ability to accept God's inevitable decree with full willingness. A patient person will accept God's decree without complaint. No matter whether it is sweet or bitter, he gladly accepts the decision. He believes that the best is what God has determined for him.
2. Patience against the turmoil of lust for all the pleasures of life, the pleasures, and the splendors of the world. Patience is needed to control all those desires. Do not let the pleasures of worldly life make someone forget themselves, let alone God. The Qur'an reminds us that wealth and children (which are desired by human lust) should not make someone forget to remember Allah SWT.
3. Patience in obedience. In obeying God's commands, especially in worshipping Him, patience is needed.
4. Patience in refraining from committing sins: Committing sins may be enjoyable, but it will eventually make one restless. Therefore, a patient person tries patiently to refrain from committing sins.
5. Everyone will be faced with trials of life that are patient, whether physical or non-physical, such as hunger, thirst, illness, fear, loss of loved ones, or property. No one can avoid such trials because they are normal for humans. What needs to be done is to accept them patiently and return all things to Allah SWT.

Patience demands steadfastness in facing difficult, heavy, and bitter things, which must be accepted and faced with full responsibility. The result is that religious scholars formulate patience as "restraining or limiting the soul from its desires in order to achieve something good or better (noble)", a very positive statement from M. Quraish Shihab. However, although patience has a good connotation, it is not necessarily right. Therefore, there are three types of patience laws, namely obligatory, sunnah, and makruh.

Back to the definition of patience, which means that one must be patient and not complain when facing challenges within a certain period of time to achieve a certain goal. The key to patience is knowing what you want to achieve. When an unpleasant situation arises, people who forget their goals usually cannot control their emotions. Feelings of gratitude are also usually associated with patience. In other words, people who are good at being grateful are usually patient, while people who are ungrateful (kufur kasih) are usually easily hurt emotionally. Patience is a very big and effective tool in solving problems in various aspects of life. Therefore, the Qur'an explicitly reminds us that when asking for help from Allah, do not forget to build a psychological infrastructure consisting of patience and prayer (salat). *Yaa ai-yuhaal-ladziina aamanuuusta'inuu bish-shabri wash-shalaati innallaha ma'ash-shaabiriin(a)(Q/2:l 53).*

Taking into account the opinion of M. Quraish Shihab and the previous explanation, as well as the meaning, role, and function of patience, the researcher realizes that the path traveled in life is not always flat. However, sometimes the path goes down and up, and sometimes there are ups and downs on it. Humans sometimes experience happiness, but sometimes they also experience difficulties or calamities. There are times when we laugh, and there are times when we cry; there are times when we are happy, and there are times when we suffer; there are times when we win, and there are times when we lose, and so on. This is the law of nature, the sunnatullah. Therefore, the highest patience, according to M. Quraish Shihab, is when maintaining the truth of religion even though it must face death to do so. In the next verse, Allah tells the believers who died in battle against the infidels that they did not die, but were still alive and always received sustenance from Allah.

### ***Similarities and Differences of Two Mufassir in QS Al-Baqarah/2:153***

The results of the study show that both interpretations equally explain the concept of patience as an event that shows the gift and control of Allah, as well as the test that He gives to His servants. In addition, both also emphasize that the concept of patience includes everyone without exception. Therefore, the concept of patience is the same in both interpretations, although the emphasis and meaning are different. Patience, according to Prof. Dr. H. Abdul Malik Karim Amrullah (HAMKA), means remaining steadfast, steadfast and patient when facing difficulties. So be patient. By praying, so that the soul is always close and connected to God. People who combine patience and worship will have a clear heart and a big soul, and they will not be hampered by small and unimportant things. However, Quraish Shihab said that the word "ash-shabr" or patience means refraining from bad things in order to achieve goodness through the holiness of God. It also means steadfastness, and the highest patience is patience in maintaining the truth of religion, even though facing death to maintain the principles of one's faith. According to Hamka, this study discusses prayer as a defense mechanism for someone from media crimes. Stool can calm heart when practicing it with concentration and humility will help calm the mind and make the heart calm. Prayer is also a way to connect with Allah and ask for help in overcoming life's problems and trials. Therefore, it is important to perform prayers regularly and with high quality to maintain peace of mind. According to M. Quraish Shihab, prayer is a prayer directed by a lower party who needs a higher party, Allah SWT. This shows the weakness of humans and their need for Allah SWT.

### **Conclusion**

A high hope to uphold the word of Allah, uphold the sentence of monotheism straight and eradicate all forms of servitude to other than Allah. This struggle certainly reaps many obstacles and barriers, the more noble a path taken, the path that is passed will be very difficult. It is important for humans who take this path to uphold and strengthen their hearts as strong as steel and a spirit that never knows the word tired. Hamka said that there are more than a hundred words of patience in

the Qur'an because of the importance of patience for humans to achieve their goals, increase their faith, advise the negligent, and uphold the truth. The Prophet Muhammad SAW had to face problems from the people of Mecca who rejected his preaching. This shows that patience is one of the important qualities that must be possessed by every religious person. Patience is one of the qualities that is highly valued in religion and with patience one can get closer to Allah and receive abundant love from Him. The story of Prophet Yunus AS in the Qur'an shows that being impatient when facing problems can lead to more serious problems.

According to Buya Hamka in *Tafsir Al-Azhar*, patience is a very strong fortress for oneself. It helps us to remain calm and stable when facing pressure and difficulties in our lives, allowing us to think clearly and find effective solutions to the problems we face.

According to M. Quraish Shihab, the application of the concept of patience in everyday life is very important because it can form individuals with a healthy mentality. The Qur'an teaches Muslims to be patient. Patience has great benefits in fostering the soul, strengthening personality, increasing human strength to endure suffering, renewing human strength in facing problems, burdens, calamities, and disasters, and encouraging them to continuously strive to elevate the words of Allah SWT. If someone is patient in bearing the difficulties and calamities of life, patient in the disturbances and hostility of others, it is proof that patience has many benefits. These people are considered mature, balanced, perfect, and creative if they are able to overcome their desires and be patient in working and creating. If someone follows his lust, he will struggle and grumble in various ways and against various parties, such as against God, humans, or his environment. However, if he can restrain himself, he will accept the calamity with full willingness. He may console himself by saying, "The calamity could have been greater than what happened" or, "There must be wisdom behind what happened," and such words, so that he accepts everything while hoping for something better in the future. Here, patience is defined as "accepting with full willingness the inevitable decrees of God." Patience in facing difficult, heavy, and bitter things, which must be accepted and faced with full responsibility, is part of patience. Based on this conclusion, religious scholars define patience as "restraining or limiting the soul from its desires in order to achieve something good or better (noble)."

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