



## Mahmud Yunus ve *Tafsir Qur'an Karim* Adlı Eseri

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### Öz

Bu makalede, modern dönem Endonezya eğitim ve tefsir dünyasının önde gelen isimlerinden biri olan Mahmud Yunus, ve onun hayatı, eserleri ve kaleme aldığı en değerli eserlerinden biri olan *Tafsir Qur'an Karim* incelenecektir. Mahmud Yunus, Endonezya'daki ilk nesil olarak Kur'an'ın tefsir ve tercüme alanında önemli bir role sahiptir. Tefsir çalışmaları, 20. yüzyılda Kur'an'ın tercüme ve tefsirinde öncü olarak anılmıştır ve Güneydoğu Asya bölgesindeki daha geniş toplum için bir referans haline gelmiştir. O dönemde, özellikle Kuran tercümesi ve tefsiri alanında dini materyallere erişim çok nadirdi. Hatta birçok bilim adamı, Endonezya diline de dahil olmak üzere Kuran'ın tercüme edilmesinin yasak olduğuna inanıyordu. Arapça bir kitap olarak indirilen Kuran, Müslüman tarafından okunması ve anlaşılması gerekiyordu. Bu durum Endonezya toplumunun çoğunluğu da dahil olmak üzere Arapçayı anlama yeteneği olmayan ve Arapça konuşmayan topluluklar için bir zorluk teşkil ediyordu. *Tafsir Kuran Karim*, mushaf sırasına göre Kuran'ın içeriğini Endonezyaca olarak tercüme eden ve açıklayan bir çeviri ve tefsir çalışmasıdır. Bu tefsir, Endonezya dilini konuşan genel topluluğa yönelik olarak basit ve özlü bir dille yazılmıştır Bu makale Mahmud Yunus'u ve eseri olan *Tafsir Quran Karim*'i ve özellikle Endonezya başta olmak üzere Güneydoğu Asya bölgesinde modern dönemdeki Kuran tefsir modelini tanıtmayı amaçlamaktadır. Mahmud Yunus, eserinde Kur'an-ı Kerim'i açıklamak için çeşitli tefsir yöntemleri kullanmıştır. Bunlar arasında Kur'an'ın Kur'an'la, hadislerle tefsiri, âlimlerin görüşlerine, esbâb-ı nuzûle, münâsebet ilmine başvurma; bunun yanı sıra, ictihâd ve tasavvufun verilerini kullanarak tefsir etme yer almaktadır. Ayrıca bu tefsir, özellikle Kur'an'ın mucizevî yönlerini ortaya çıkarmak için çağdaş bilimsel yaklaşımlardan

da yararlanmıştır.

### **Anahtar Kelimeler**

Tefsir, Mahmud Yunus, Biyografi, *Tafsir Quran Karim*, Tefsir Yöntemleri.

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## Mahmud Yunus and His Work Titled *Tafsir Quran Karim*

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### Abstract

This article intends to discuss Mahmud Yunus, one of the prominent figures in modern-era Indonesian education and exegesis, his life, works, and one of his most monumental works that he successfully wrote, entitled *Tafsir Quran Karim*. Mahmud Yunus played a significant role in the field of interpretation and translation of the Quran for the first generation in Indonesia, in which his interpretation work is called a pioneer of Quranic translation and exegesis in the 20th century and has become a reference for a wider community in Southeast Asia. At that time, access to religious material, especially in the field of Quranic translation and interpretation, was very rare. Many scholars even believed that it was forbidden to translate the Quran into the other languages including the Indonesian. The Quran, as a book in Arabic, had to be read and understood in its original language, which posed a challenge for non-Arabic-speaking communities, including the majority of Indonesian society, who did not have the ability to comprehend Arabic. *Tafsir Quran Karim* is a work of translation and exegesis that fully translates and explains the contents of the Quran into Indonesian language, based on the sequence of the Mushaf in 30 chapters. This interpretation was written in simple and concise language, intended for the general Indonesian-speaking community. The discussion in this article will focus on several points, including the biography and life of Mahmud Yunus, the background of the writing of *Tafsir Quran Karim*, the characteristics of the interpretation, the reference sources, and the methodology of interpretation. This article aims to introduce Mahmud Yunus and his work *Tafsir Quran Karim*, as well as the model of Quranic interpretation in the modern era in the Southeast Asian region, especially in Indonesia. Mahmud Yunus used various methods of interpretation in his work to explain the Quran. Among them are the interpretation of the Quran with the Quran, interpretation with the narrations of Hadith, opinions of scholars, the use of *asbāb al-nuzūl*, *munāsabah*, as well as the use of rationality and Sufi approach. In addition, this interpretation also explains the Quran by using modern scientific approaches, especially to reveal the miraculous and wondrous aspects of the Quran.

## Keywords

Tafsir, Mahmud Yunus, Biography, *Tafsir Quran Karim*, Interpretation Methods.

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## Introduction

The study and teaching of the Quran have been one of the main agendas in the spread of the Islamic religion since the early days since the early days of the development of Islam in Indonesia.<sup>1</sup> The scholars who spearheaded the spread of the Islamic religion, besides teaching fiqh and moral, emphasized one of the main things taught to the people: the study of the Quran, in the form of reading and understanding its contents.<sup>2</sup> The need for Quranic study resources in the form of translations and exegeses became increasingly necessary, prompting many scholars to devote their attention to translating the Quran into local languages. Among the earliest translation and exegesis works that discuss the Quran as a whole is *Tarjumān al-Mustafid*, written by Abdul Rauf Singkel (d. 1105/1693).<sup>3</sup> In the following periods, various works of interpretation emerged, attempting to present the explanation of the Quran in the local language to fulfill the need of Indonesian Muslim society for access to the content of the Quran.<sup>4</sup> One of the translation-exegesis works that emerged in the 20th century, which became a popular work and a pioneer in the field of Indonesian language Quranic exegesis translations, is the *Tafsir Quran Karim* by Mahmud Yunus.<sup>5</sup> This Quranic exegesis appeared as an effort to spread the Islamic message by providing translations and commentary of the Quran for people who do not understand Arabic language so that they can access and understand the content of the Quran.”<sup>6</sup>

The *Tafsir Quran Karim* is a translated Quranic exegesis work that explains the content of the Quran in a concise and compact language, covering all 30 Juz. The existence of

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<sup>1</sup> Muhammad Esa Prasastia Amnesti, “Karakteristik Penafsiran Alquran Dan Tafsirnya Karya Tim Kementerian Agama Republik Indonesia,” *Ascarya: Journal of Islamic Science, Culture, and Social Studies* 1/2 (August 6, 2021), 94; Muhammad Fajri, “Dynamics of The Study of The Quran in Indonesia: Language and Paradigm,” *Islam Transformatif: Journal of Islamic Studies* 5/1 (August 29, 2021), 60.

<sup>2</sup> Halimatussa’diyah, *Karakteristik Tafsir Di Indonesia: Analisis Terhadap Tafsir Juz ‘Amma Risālat Al-Qawl Al-Bayān Dan Kitāb Al-Burhān* (Jakarta: Sakata Cendikia, 2020), 65; Didik Andriawan, “Bisri Mustofa And His Work Entitling Al-Ibriz Li Ma’rifati Tafsir al-Qur’an al-Aziz,” *Din ve Bilim-Muş Alparslan Üniversitesi İslami İlimler Fakültesi Dergisi* 5/1 (2022), 57.

<sup>3</sup> Dicky Wirianto, “Meretas Konsep Tasawuf Syaikh Abdurrauf Al-Singkili,” *Dalam Jurnal Islamic Studies* 1/1 (2012); Khairunnas Jamal, “Wawasan Keindonesiaan Dalam Tafsir Al Qur’an Al Karim Karya Mahmud Yunus,” *Al-Fikra: Jurnal Ilmiah Keislaman* 16/1 (2017), 28; Fajjul Akhyar, *Diskursus Metodologi Dan Karya-Karya Tafsir al-Quran Generasi Awal Di Indonesia* (Yogyakarta: Zahir Publishing, 2021), xi; Halimatussa’diyah, *Karakteristik Tafsir Di Indonesia*, 68.

<sup>4</sup> Akhyar, *Diskursus Metodologi*, xi, 71; Siti Pajriah - Sahlan Muhammad Faqih, “Tafsir Resmi Versi Pemerintah Di Indonesia,” *Jurnal Iman Dan Spiritualitas* 1/2 (May 4, 2021), 116.

<sup>5</sup> Akhyar, *Diskursus Metodologi*, 71; Nurus Syarifah, “Tafsir Akademik Karya Mahmud Yunus: Corak Ilmiah, Sosial Dan Intelektual Dalam Tafsir Al-Qur’an Al-Karim,” *Jurnal At-Tibyan: Jurnal Ilmu Alqur’an Dan Tafsir* 5/1 (2020), 106.

<sup>6</sup> Mahmud Yunus, *Tafsir Quran Karim* (Selangor: Klang Book Center, 2003), III; Syarifah, “Tafsir Akademik,” 106.

Mahmud Yunus' work is quite significant as a reference in the field of Quranic exegesis translations considering that similar works were very rare at that time.

## 1. Biography of Mahmud Yunus

Mahmud Yunus was born on Saturday, February 10th, 1899 AD/30th of Ramadan, 1316 AH in Sungayang District, Batusangkar Regency, West Sumatra (now a region in Indonesia).<sup>7</sup> His father was named Yunus bin Incek, a farmer who was known as a religious figure and as a teacher who taught at the local madrasah.<sup>8</sup> His mother was named Hafsa binti Imam Samiun, one of the grandchildren of Engku Gadang M. Tahir bin Ali, a religious figure who was known as the founder and caretaker of the madrasah in the region. His mother worked as a weaver of traditional Minangkabau cloth, which was a common profession among the people at that time.<sup>9</sup>

As a son of a local religious figure, Mahmud Yunus had received a strict religious education since he was a child. From an early age, Mahmud Yunus had studied the Quran along with various religious practices and other religious knowledge. In addition, he also received formal education such as attending Sekolah Rakyat (Volkschool) and later continuing his education at Madrasah School, an educational institution founded by H.M. Thaib Umar, a figure of Islamic renewal at that time. Mahmud Yunus was known as a bright student who was able to master various subjects of knowledge taught to him. Therefore, he was trusted by the madrasah to teach several books, such as *Kanz al-Rāgibīn* by Mahallī (d. 864/1459), *Sharh Alfiyyah b. Mālik* by Ibn 'Aqīl (d. 769/1367), *Jam' al-Jawāmi'* by Subkī (d. 771/1370), *Bidāyāt al-Mujtahid* by Ibn Rushd (d. 595/1198), *Husūl al-Ma'mūl* by Siddiq Hasan Khan (d. 1307/1890), and *Irshād al-Fuhul* by Shawkānī (d. 1250/1834), even though he was still relatively young at that time.<sup>10</sup> After feeling that he had learned enough in his hometown, he continued his studies at Cairo University in Egypt, until 1929 or 1930 AD.<sup>11</sup>

Mahmud Yunus was an intellectual figure known for his active role in advancing religious education and successfully establishing several Islamic educational institutions.

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<sup>7</sup> Anisa Albasiroh, *Terjemahan Tafsir Al-Quran Al-Karīm Karya Mahmud Yunus: Kalimat Majemuk Subordinatif Hubungan Komplementasi Dalam Surat Al-Baqarah* (Jakarta: UIN Syarif Hidayatullah, Fakultas Adab dan Humaniora, Undergraduate Thesis, 2015), 43.

<sup>8</sup> Kusri Siti et al., *Jejak Pemikiran Pendidikan Ulama Nusantara: Genealogi, Historiografi, Dan Kontekstualisasi Pendidikan Islam Di Nusantara* (CV. Asna Pustaka, 2021), 298.

<sup>9</sup> Akhyar, *Diskursus Metodologi*, 72; Syarifah, "Tafsir Akademik," 106–107.

<sup>10</sup> Syeh Hawib Hamzah, "Pemikiran Mahmud Yunus Dalam Pembaruan Pendidikan Islam Di Indonesia," *Dinamika Ilmu* 14/1 (2014), 127; Akhyar, *Diskursus Metodologi*, 73; Syarifah, "Tafsir Akademik," 107.

<sup>11</sup> Akhyar, *Diskursus Metodologi*, 73; Syarifah, "Tafsir Akademik," 107; Anwar Mujahidin, "Hubungan Kebudayaan Tafsir Indonesia Analisis Kisah Ibrahim Dan Musa Dalam Tafsir Karya Mahmud Yunus, Hamka, Dan M. Quraish Shihab," *Nun* 3/1 (2017), 107; Yulia Rahmi, "Konstruksi Manhaj Akademisi Terhadap Kitab Tafsir Al-Fatihah Karya Mahmud Yunus," *Islam Transformatif: Journal of Islamic Studies* 4/2 (2020), 165–175.

In 1931 AD, Mahmud Yunus founded an Islamic educational institution called al-Jami'ah al-Islamiyyah in West Sumatra.<sup>12</sup> He was once the head of Sekolah Islam Tinggi (The Higher Islamic School) in Padang. He was also the founder of Akademi Dinas Ilmu Agama (The Academy of Religious Science) and served as dean from 1957 to 1960 AD. In addition, Mahmud Yunus also successfully initiated the establishment of Sekolah Menengah Islam (The Islamic Secondary School) together with local educators in 1946 AD. In 1960 AD, he was appointed as the Dean of the Faculty of Tarbiyah at UIN Syarif Hidayatullah Jakarta, and also served as the Rector of IAIN Imam Bonjol Padang from 1967 to 1970.<sup>13</sup> In the field of politics, Mahmud Yunus also played an important role, such as serving as an advisor to the Resident (Shucokan) during the Japanese government, representing the Higher Islamic Council.<sup>14</sup>

During his lifetime, Mahmud Yunus had five wives and was blessed with 18 children. In the early 1970s, Mahmud Yunus began to suffer from deteriorating health, and he often received medical treatment in hospitals. Despite this, Mahmud Yunus continued to dedicate himself to spreading Islamic knowledge to the community.<sup>15</sup> He passed away on January 16, 1982 AD.<sup>16</sup>

## 2. Works of Mahmud Yunus.

Mahmud Yunus was a reformist scholar who was active in writing works in various fields, such as education, Islamic law, ethics, Islamic history, and others, both in Indonesian language and Arabic.<sup>17</sup> Here are various works of Mahmud Yunus in various fields of study:

### 2.1. Field of education

Mahmud Yunus is widely known as an educational figure who has written various of his ideas in works such as *Pengetahuan Umum dan Ilmu Mendidik* (General Knowledge and Educational Science), *Metodik Khusus Pendidikan Agama* (Special Methodology of Islamic Education), *Pengembangan Pendidikan Islam di Indonesia* (Development of Islamic Education in Indonesia), *Pokok-Pokok Pendidikan dan Pengajaran* (Principles of Education

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<sup>12</sup> Syarifah, "Tafsir Akademik," 107; Niswatin Hasanah, *Konsep Pendidikan Islam Perspektif Mahmud Yunus* (IAIN Sunan Ampel Surabaya, 2009), 21.

<sup>13</sup> Hasanah, *Konsep Pendidikan Islam*, 25; Syarifah, "Tafsir Akademik," 107.

<sup>14</sup> Muhammad Arif Musa et al., "Terjemahan Ayat Amthal Di Dalam Al-Quran: Kajian Terhadap Tafsir Quran Karim Karya Prof. Dr. H. Mahmud Yunus," *Journal of Ma Alim Al-Qur'an Wa Al-Sunnah*, (2019), 14; K. M. Khader Ahmad, "Ketokohan Mahmud Yunus Dalam Bidang Tafsir Al-Quran: Kajian Terhadap Tafsir Kitab Tafsir Qur'an Karim," *The 2nd Annual International Quranic Conference 2012 (MUQADDAS)*, 2012, 200.

<sup>15</sup> Khader Ahmad, "Ketokohan Mahmud Yunus Dalam Bidang Tafsir Al-Quran," 201.

<sup>16</sup> Syarifah, "Tafsir Akademik," 106-107; Rahmi, "Konstruksi Manhaj Akademisi," 167.

<sup>17</sup> Syarifah, "Tafsir Akademik," 107; Khader Ahmad, "Ketokohan Mahmud Yunus Dalam Bidang Tafsir Al-Quran," 200.

and Teaching), at-Tarbiyyah wa at-Ta'lim, Pendidikan di Negara-Negara Islam dan Intisari Pendidikan Bara (Education in Islamic Countries and Essence of Western Education), and Metodik Khusus Bahasa Arab (Special Methodology of Arabic Language).<sup>18</sup>

## 2.2. Field of Fiqh

Some of Mahmud Yunus' works in the field of fiqh or Islamic law include: Marilah Sembahyang (Let's Pray), Puasa dan Zakat (Fasting and Zakat), Haji ke Mekkah (Pilgrimage to Mecca), Hukum Warisan dalam Islam (Inheritance Law in Islam), Hukum Perkawinan dalam Islam, "Pelajaran Sembahyang untuk Orang Dewasa," "Manasik Haji untuk Orang Dewasa," "Mabādi' l-Fiqh al-Wāḍih," "al-Masāil al-Fiqhiyah 'alā al-Madhāhib al-Arba'ah," and "Soal Jawab Hukum Islam."<sup>19</sup>

## 2.3. Field of Tafsir (Quranic Exegesis)

Mahmud Yunus is also known as a figure proficient in the field of interpretation and Quranic studies with various works he successfully wrote in the field of interpretation, as follows: Tafsir al-Qur'an al-Karim, Tafsir al-Fatihah, Tafsir Ayat Akhlak, Juz 'Amma and its translation, Tafsir al-Qur'an (10 juz), Ta'lim Huruf al-Qur'an (Teaching the Letters of the Quran), Kesimpulan Isi Al-Qur'an (Conclusion of the Content of the Qur'an), Alif Ba Ta wa Juz 'Amma, and *Muḥāḍarāt al-Isrā'iliyyāt fi al-Tafsīr wa al-Hadīth*.<sup>20</sup>

## 2.4. The field of ethics

Among Mahmud Yunus' works in the field of ethics are: Faith and Ethics (4 volumes), Belief and Morals, New Songs for Religious and Ethical Education, Indonesian Ethics, Moral Development in Islam, Ethics and other works. Meanwhile, in the field of history, they include: History of Islamic Education, History of Islamic Education in Indonesia, Tarikh al-Fiqh al-Islami, History of Islam in Minangkabau, and Tarikh al-Islam.

In addition to the various aforementioned works, Mahmud Yunus also has other works in various fields, such as Arabic language, Aqidah and Hadith sciences, including the Indonesian-Arabic Dictionary, Durusu al-Lughah al-'Arabiyyah (3 volumes), Durus al-Tawhid, and Ilmu al-Mushtalah al-Hadits.<sup>21</sup>

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<sup>18</sup> Muhammad Abdulloh, "Pembaharuan Pemikiran Mahmud Yunus Tentang Pendidikan Islam Dan Relevansinya Dengan Pendidikan Modern," *Jurnal Al-Murabbi* 5/2 (2020), 26; Endad Musaddad, "Metode Tafsir Mahmud Yunus," *Al-Fath* 1/1 (2007), 38.

<sup>19</sup> Hamzah, "Pemikiran Mahmud Yunus Dalam Pembaruan Pendidikan Islam Di Indonesia," 133; Abdulloh, "Pembaharuan Pemikiran Mahmud Yunus," 26; Musaddad, "Metode Tafsir Mahmud Yunus," 38.

<sup>20</sup> Abdulloh, "Pembaharuan Pemikiran Mahmud Yunus," 26; Rahmi, "Konstruksi Manhaj Akademisi," 169; Musaddad, "Metode Tafsir Mahmud Yunus," 38.

<sup>21</sup> Hamzah, "Pemikiran Mahmud Yunus Dalam Pembaruan Pendidikan Islam Di Indonesia," 133; Musaddad, "Metode Tafsir Mahmud Yunus," 38.



### 3. About the *Tafsir Quran Karim*

The *Tafsir Quran Karim* is a tafsir work by Mahmud Yunus that explains the Quran in its entirety of 30 juz (parts) according to the order of the mushaf (printed version of the Quran). This work is the result of research that he has been conducting for about 53 years, from the age of 20 to 73. Mahmud Yunus emphasizes that his work focuses on explaining the guidance of the Quran to be practiced by Muslims especially and humankind in general.<sup>22</sup> It can be said that the *Tafsir Quran Karim* is Mahmud Yunus' most complete work in the field of exegesis, in which since 1922 he has started his efforts in translating and interpreting the Quran, even though at that time there were many scholars who believed that translating the Quran was forbidden and tried to hinder Mahmud Yunus' efforts.<sup>23</sup>

The Exegesis (Interpretation) of the Quran is written by starting with an introduction that contains information about the chronology of its writing regarding the exegesis of the Quran and his efforts in translating and interpreting the Quran, which were colored with quite a few obstacles.<sup>24</sup> In the introduction, Mahmud Yunus also explains his perspective on the science of exegesis, which is related to the sources of exegesis or, on one side, can also be called the method of exegesis, which is generally used by exegetes in explaining the verses of the Quran. These include interpreting the Quran with Quran, authentic hadiths, the sayings of the companions, the sayings of the successors, using the science of Arabic language, interpretation using the *ijtihad*, rational exegesis from the Mu'tazilah, Shia and Sufi interpretations. Mahmud Yunus emphasizes the prohibition of using the *Isrāiliyat* narrations in exegesis. After that, the exegesis begins with an explanation of *Sūrat al-Fātiḥa*, and so on.<sup>25</sup>

When interpreting the Quran, Mahmud Yunus begins his discussion by mentioning the name of the surah along with its meaning. In addition, brief information is given about the place where the surah was revealed (*Makkī* or *Madānī*) and the number of its verses. The Arabic text of the Quranic verse is written on the right-hand side along with the verse number, while the translation is written on the left. Then, the explanation of the verse is given in more detail in the following section. The meaning of the words that a verse includes are also explained without citing any reference. Occasionally, Mahmud Yunus quotes other parts of the Quranic verse to explain the verse he is discussing.<sup>26</sup>

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<sup>22</sup> Yunus, *Tafsir Quran Karim*, V; Syarifah, "Tafsir Akademik," 108.

<sup>23</sup> Yunus, *Tafsir Quran Karim*, III; Syarifah, "Tafsir Akademik," 108; Musaddad, "Metode Tafsir Mahmud Yunus," 39.

<sup>24</sup> Yunus, *Tafsir Quran Karim*, III-V.

<sup>25</sup> Yunus, *Tafsir Quran Karim*, III-VII.

<sup>26</sup> Yunus, *Tafsir Quran Karim*, 2.

### 3.1. Background of Writing Commentary

Mahmud Yunus played an important role in the field of education in Indonesia, where he advocated for the inclusion of religious education in general education. The limited references in the field of religion, particularly in the area of Quranic commentary, apparently motivated Mahmud Yunus to write Quranic commentaries, including *Tafsir Alfatihah*, which is intended for an academic audience.<sup>27</sup> It can be said that the emergence of *Tafsir Quran Karim* was one of Mahmud Yunus' efforts to convey Islamic da'wah to the general public who did not know Arabic. Particularly at that time, Arabic was still very foreign to the general Indonesian population and references to religious knowledge in Indonesian language were very limited.<sup>28</sup> At that time in Indonesia, there were some scholars who believed that it was forbidden to translate the Quran into foreign languages, including Indonesian. Even Mahmud Yunus himself directly received objection letters from some scholars urging him to stop his efforts to translate and interpret the Quran into Indonesian.<sup>29</sup> Although many scholars believed that translating the Quran was forbidden to do, Yunus denied that opinion and continued to strive to translate the Quran.<sup>30</sup>

### 3.2. Characteristics of Commentary

The following are several special characteristics that distinguish *Tafsir Quran Karim* by Mahmud Yunus from other commentaries:

1. The verses of the Quran and their translations in *Tafsir Quran Karim* are written side by side, with the Quranic verses on the right and their translations on the left. This is apparently intended to enable readers to compare the Arabic text of the verses easily with their meanings.<sup>31</sup>

2. The commentary by Mahmud Yunus explains the Quran in a concise and straightforward manner. Explanations of the linguistic aspects, such as the meaning of words, are also briefly supplied. The language style is concise and easy to understand for the general public. Apparently, Mahmud Yunus aimed to present the core contents of the Quran in a way that is easy to understand and implement by the Muslim community.

3. The commentary on the Quran was written using the Indonesian language, as the purpose of this commentary was to present the Quran translated and interpreted in a way that can be read by Muslims who are proficient in the Indonesian language.<sup>32</sup>

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<sup>27</sup> Rahmi, "Konstruksi Manhaj Akademisi," 170.

<sup>28</sup> Musaddad, "Metode Tafsir Mahmud Yunus," 39.

<sup>29</sup> Yunus, *Tafsir Quran Karim*, III-IV.

<sup>30</sup> Yunus, *Tafsir Quran Karim*, III; Syarifah, "Tafsir Akademik," 108.

<sup>31</sup> Sulaiman Ibrahim, "Karakteristik Tafsir Al-Qur'an Al-Karim Karya Mahmud Yunus," *Jurnal Al-Ulum* 11/2 (2011), 402.

<sup>32</sup> Musaddad, "Metode Tafsir Mahmud Yunus," 39.

4. In some places, there are Quranic verses that are only translated without giving any explanation.<sup>33</sup>

### 3.3. Sources of Commentary

In the introduction of his commentary, Mahmud Yunus explains several sources that should be used while interpreting the Quran, as previously mentioned. Apparently, these sources were also used as guidelines in compiling his interpretation. Thus, it can be concluded that Mahmud Yunus compiled his interpretation using various sources such as Quranic interpretation with the Quran, authentic hadiths, statements from companions and successors, the results of ijtihad, rational interpretations from the Mu'tazilah and Shia schools of thought, and Sufi interpretations from Sufi scholars. As for the explicit interpretation works that he used as a reference source, Mahmud Yunus did not mention any. He emphasizes the prohibition of using Isrā'īliyyāt narratives as a source of interpretation. Apart from the fact that hadith prohibits validating Isrā'īliyyāt narratives, making them unsuitable as a source of interpretation, Isrā'īliyyāt also contains information that contradicts reason, often becoming a focal point of criticism among modern society.<sup>34</sup>

Based on research, it was found that Mahmud Yunus used several interpretations in his work, including *Tafsir Jalālayn* by al-Maḥallī (d. 864/1459) and Suyūṭī (d. 911/1505)<sup>35</sup>, *Durr al-Manṣūr* by Suyūṭī<sup>36</sup>, and *al-Manār* by Muhammad Abduh (d. 1905/1323) and Rashid Rida (d. 1353/1935).<sup>37</sup> Yunus also quoted the opinions of experts of interpretation by mentioning their names, such as Abū Muslim (d. 322/934).<sup>38</sup> However, in the most places he quoted interpretations without mentioning their writers, but only using the term "Expert of interpretation"<sup>39</sup>, "Some experts of interpretation"<sup>40</sup>, "Scholars"<sup>41</sup>, ""<sup>42</sup>, "Scholars of

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<sup>33</sup> Examples are Sūrat Āl 'Imrān 3/137-149 and Sūrat al-Ḥijr 15/19-21. No explanation of the interpretation or further information about these verses. Yunus, *Tafsir Quran Karim*, 90-92/370-371.

<sup>34</sup> Yunus, *Tafsir Quran Karim*, VI.

<sup>35</sup> Yunus, *Tafsir Quran Karim*, 705, 921.

<sup>36</sup> Yunus, *Tafsir Quran Karim*, 160.

<sup>37</sup> Yunus, *Tafsir Quran Karim*, 140.

<sup>38</sup> Yunus, *Tafsir Quran Karim*, 61.

<sup>39</sup> Yunus, *Tafsir Quran Karim*, 476.

<sup>40</sup> Yunus, *Tafsir Quran Karim*, 652.

<sup>41</sup> Yunus, *Tafsir Quran Karim*, 78, 627, 630, 652, 655.

<sup>42</sup> Yunus, *Tafsir Quran Karim*, 516, 517, 793.

interpretation”<sup>43</sup>, “Most scholars”<sup>44</sup>, “Some scholars”<sup>45</sup>, “Islamic scholars”<sup>46</sup>, and “Islamic scholars of the past”<sup>47</sup>.

### 3.4. Methods of Interpretation

It can be said that Mahmud Yunus used the concise method in explaining the interpretation of the Quran in his work, *Tafsir Quran Karim*.<sup>48</sup> Mahmud Yunus tended to explain the meaning of the verses of the Quran globally (ijmālî), and often did not go into detail of the meaning of each word of the verse.<sup>49</sup> In some verses, the interpretation is not supplied, even in some chapters such as Sūrat al-Naşr and Sūrat al-Nās, the interpretation is not provided as a whole, only the translations of the verses are given.<sup>50</sup> In the following section, we will discuss the interpretation method used by Mahmud Yunus in his *Tafsir Quran Karim* in more detail, in order to obtain a more complete picture of the interpretation.

#### 3.4.1. Interpretation of the Quran with the Quran

The most effective method commonly used by scholars in interpreting the Quran to obtain a valid interpretation is the method of interpreting the Quran with the Quran.<sup>51</sup> This method means explaining a verse with another verse that has a related theme. Mahmud Yunus, like most of the exegetes, regards the importance of interpreting the Quran with the Quran, so it is often found that he quotes other verses when explaining a verse. In the introduction of his interpretation, he also clearly explains that there are seven sources of interpretation, including Quranic verses, because Quranic verses explain and interpret one another.<sup>52</sup>

In some instances, Mahmud Yunus quoted information from a verse to provide further explanation for the verse he was discussing. A mastery example is when interpreting the sentence *اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا* “Allah takes the souls of humans (at the time of their death) - both those who have died and those who have not yet died in their sleep...”<sup>53</sup>

<sup>43</sup> Yunus, *Tafsir Quran Karim*, 476, 484, 823.

<sup>44</sup> Yunus, *Tafsir Quran Karim*, 124, 212, 216, 294.

<sup>45</sup> Yunus, *Tafsir Quran Karim*, 154, 566, 630, 853.

<sup>46</sup> Yunus, *Tafsir Quran Karim*, 104.

<sup>47</sup> Yunus, *Tafsir Quran Karim*, 241, 497, 857.

<sup>48</sup> Rifa Roifa et al., “Perkembangan Tafsir Di Indonesia (Pra Kemerdekaan 1900-1945),” *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir* 2/1 (2017), 26.

<sup>49</sup> For more information, see Nashruddin Baidan, *Perkembangan Tafsir Al-Qur'an Di Indonesia* (Solo: Tiga Serangkai Pustaka Mandiri, 2003), 91.

<sup>50</sup> Yunus, *Tafsir Quran Karim*, 924.

<sup>51</sup> Abū ‘Abdillāh Badruddin Muhammad b. Bahādir b. ‘Abdillāh az-Zarkashī, *Al-Burhān Fī ‘ulūmī'l-Ḳur‘ān*, critical ed. Muhammad Abū al-Faḍl İbrahim (Cairo: Dāru't-Turās, no date), 2/175.

<sup>52</sup> Yunus, *Tafsir Quran Karim*, VI.

<sup>53</sup> Sūrat al-Zumar 39/42.

Regarding that verse, Mahmud Yunus said: “A sleeping person is similar to a dead person, as both have no memories, so putting someone to sleep is like killing him”. He then quoted another verse by explaining its translation directly without quoting the Arabic text and also did not mention the verse number or its chapter, namely “Allah takes your souls at the time of your death”. Based on research, this verse is verse 60 of Sūrat al-An‘ām.<sup>54</sup>

Elsewhere, Mahmud Yunus uses an explanation of another verse to clarify the method of understanding the Quran that appears to be contradictory. An example is when explaining the verse “أَفَلَا يَتَذَكَّرُونَ أَلَمْ يَكُنْ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا” “Do they not then reflect on the Quran? Had it been from anyone other than Allah, they would have certainly found in it many inconsistencies”<sup>55</sup>, Mahmud Yunus says:

“If the Quran was written by humans, then errors would appear within it that are in contradiction with the knowledge acquired by people in later centuries. Similarly, if we read the Quran from the beginning to the end, we will not find any contradiction between one verse and another. Instead, they are all in harmony. Only between the Quranic verses do we find complementary explanations. For example, in one verse there may be a brief and general explanation, but in another verse, there may be additional or more specific explanations. So, that cannot be called a contradiction. For example, in one verse (Sūrat al-Nisā’ 4/74), Muslims are commanded to fight against non-believers, and in that verse, non-believers are mentioned in a general sense. But in another verse, they are only commanded to fight against non-believers who fight against Muslims (Sūrat al-Baqara 2/190). Therefore, this verse is specific to non-believers who fight against Muslims. Hence, we must follow the verse that provides specific explanations because it adds to the explanation of the general verse.”<sup>56</sup>

### 3.4.2. Interpretation with Hadiths

Another method that Mahmud Yunus also used in interpreting the Quran is to explain the Quran with the Prophet’s Hadiths. Generally, scholars consider explaining the Quran with Hadiths as a very important method to obtain a valid interpretation.<sup>57</sup> The Prophet Muhammad (pbuh) is the prophet who was sent to humanity with the Quran, and he was also tasked with explaining it to people.<sup>58</sup> Thus, no one knows the meaning of the Quran better than the Prophet himself.<sup>59</sup> Mahmud Yunus also considers interpreting the Quran with Hadiths as a method that should be applied when someone wants to interpret the

<sup>54</sup> Yunus, *Tafsir Quran Karim*, 684.

<sup>55</sup> Nisā’ 4/82.

<sup>56</sup> Yunus, *Tafsir Quran Karim*, 124.

<sup>57</sup> Abū ‘Abdillāh al-Ḥārith Ibn Asad al-Maḥāsibī, *Fahmu ‘l-Qur‘ān Wa Ma‘āniḥ*, ed. Husayn al-Qūtilī (Beirut: Dāru ‘l-Fikr, Dāru ‘l-Kindī, no date), 248; Zarkashī, *Al-Burhān*, 2/175.

<sup>58</sup> Muḥammad Husayn al-Dhahabī, *Al-Tafsīr Wa al-Mufasssirūn* (Cairo: Maktabatu Wahba, no date), 1, 42.

<sup>59</sup> Muḥammad b. Sālih b. Muḥammad al-Uthaymīn, *Uṣūlun Fi ‘t-Tafsīr* (Cairo: al-Maktaba al-Islāmiyya, 1422), 25.

Quran.<sup>60</sup> In several places of his interpretation, Mahmud Yunus also quotes Hadiths to explain the meaning of the Quran. An example is his explanation about the verse... وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى <sup>61</sup> “And that a person does not obtain anything except what he strives for.”<sup>61</sup> Regarding that verse, Mahmud Yunus said:

“These verses clearly explain that a person does not receive rewards for the actions of others, but only for his own actions. This is also mentioned in a hadith that states: ‘When a person dies, his actions come to an end except for three things: (1) continuous charity whose benefit remains, such as endowments for mosques, schools, etc. (2) The knowledge that is taught to people and benefited by others. (3) A righteous child who prays for him (Narrated by Muslim). Actually, these three things are also included in his deeds, because he is the reason for those deeds.’”<sup>62</sup>

### 3.4.3. The Interpretation Using the Sayings of the Companions and Followers (Tabi‘īn)

The interpretation of the Quran by citing explanations from the companions is considered as one of the widely used tafsir bi al-ma‘thūr methods in interpreting the Quran. The companions are considered to have the capacity to interpret the Quran because they directly witnessed the revelation of the Quran, interacted with the Prophet Muhammad, and had the ability to perform ijtihad.<sup>63</sup> As for the tabi‘īn, their narration of interpretations is considered significant because they are regarded as the best humans after the companions who are most trustworthy in seeking the truth and most protected from personal desires. Moreover, the Arabic language during the time of the tabi‘īn had not undergone significant changes. Hence, they are closer to the truth in understanding the Quran compared to the generations that came after them.<sup>64</sup>

Mahmud Yunus in his interpretation also cited some sayings of the companions, although it can be said that the quotations are quite few. Among them is an example of an explanation about Sūrat al-Nūr 24/30-31, which discusses “awrah” (private parts). Mahmud Yunus cited the saying of Ibn Abbas, stating that “According to the interpretation of Ibn Abbas, the parts of the body that are commonly uncovered are the face and the two palms”.<sup>65</sup> In the explanation of Sūrat al-Baqara 2/228-231 regarding the rights and obligations of husband and wife, Mahmud Yunus cited the saying of Ibn Abbas as follows: “Verily, I adorn myself for

<sup>60</sup> Yunus, *Tafsir Quran Karim*, VI.

<sup>61</sup> Sūrat al-Najm 53/39.

<sup>62</sup> Yunus, *Tafsir Quran Karim*, 785.

<sup>63</sup> Zarkashī, *Al-Burhān*, 2/176.

<sup>64</sup> Muhammad ‘Abdul’azīm az-Zurqānī, *Manāhilu’l-‘irfān Fi ‘ulūmi’l-Kur‘ān* (Cairo: ‘Isa al-Bab al-Halabī, 1362), 2/13.

<sup>65</sup> Yunus, *Tafsir Quran Karim*, 516.

my wife, just as she adorns herself for me”.<sup>66</sup> Besides Ibn Abbas, the only other companions’ names cited by Mahmud Yunus are Abū Bakr (d. 13/634)<sup>67</sup>, Dzar al-Gifārī (d. 32/653)<sup>68</sup>, and Ali b. Abi Tālib (d. 40/661).<sup>69</sup> As for Mahmud Yunus’s citations of the sayings of the tabi‘īn by mentioning their names, it can also be said that they are quite few. Among them are Mujāhid b. Jabr (d. 103/721) and al-Ḥasan al-Baṣrī (d. 110/728). An example of interpretation using the sayings of the tabi‘īn is the explanation of Sūrat al-A‘rāf 7/ 163-166, where Yunus cited the saying of Mujāhid that the Children of Israel became monkeys, which means their behavior and personality resembled that of monkeys.<sup>70</sup>

#### 3.4.4. The Characteristic of Language in Interpretation

Like most commentators, Mahmud Yunus also discussed the characteristic of language in interpreting the Quran, as this is an important matter for understanding the Quran properly.<sup>71</sup> However, it can be said that the discussion on the aspect of language in the interpretation of the Quran is quite limited. Not all verses of the Quran are explained in detail in terms of language aspect. Only on a few words that are considered necessary, Yunus explained the language aspect of those words. The language explanations in the interpretation of the Quran usually cover the aspect of the origin of words, changes in words, and the meaning of those words in the Indonesian language. When discussing Sūrat al-Qadr, Yunus explains the word “qadr” which comes from the word “qadara” and is related to the word “taqdīr”. Yunus says that the word “qadr” comes from the word “qadara”, “yaqdurū”, “qadran/qadratan”, which means a lot in Arabic. Then, he explains words related to “qadr”, such as the word “taqdīr” which means to determine the amount of something, “Layla al-Qadr (the Night of Qadr)” which means the night in which matters are determined, and other expressions related to the word “qadr”.<sup>72</sup> Yunus also explained the various meanings of a word, for example the word “khayr”, which can mean goodness or the opposite of the word “sharr” (evil). The word can also mean wealth, and can also mean “better” as in the phrase وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ “But to fast is better for you...”<sup>73, 74</sup>

#### 3.4.5. The Use of Asbāb al-Nuzūl in Interpretation

The knowledge of asbāb al-nuzūl is a very important tool in understanding the Quran correctly. This is because many verses of the Quran have a specific context, which is related

<sup>66</sup> Yunus, *Tafsir Quran Karim*, 49.

<sup>67</sup> Yunus, *Tafsir Quran Karim*, 121.

<sup>68</sup> Yunus, *Tafsir Quran Karim*, 390.

<sup>69</sup> Yunus, *Tafsir Quran Karim*, 733.

<sup>70</sup> Yunus, *Tafsir Quran Karim*, 238.

<sup>71</sup> Ibn Asad al-Maḥāsibī, *Fahmu 'l-Qur'ān Wa Ma'ānih*, 248.

<sup>72</sup> Yunus, *Tafsir Quran Karim*, 912.

<sup>73</sup> Sūrat al-Baqara 2/184.

<sup>74</sup> Yunus, *Tafsir Quran Karim*, 45.

to the meaning of the verse. Mahmud Yunus, in several places in his tafsir, also cites the reports of asbāb al-nuzūl to explain the context of the verses in more detail, although it can be said that the explanation of asbāb al-nuzūl is quite minimal. One example of an explanation of asbāb al-nuzūl is in the interpretation of Sūrat al-Sajda 32/34, where Yunus cites a narration about Haris b. Amr who asked the Prophet about the time of the Day of Judgment.<sup>75</sup>

### 3.4.6. The Relevance of Verses and Surahs

The term “munāsabah” in interpretation means seeking relationships between verses and chapters in the Quran in order to find similarities or connections in meaning between one verse or chapter and another.<sup>76</sup> Having a proper understanding of munāsabah is crucial in interpreting the Quran accurately.<sup>77</sup> In his interpretation, Yunus does not always explain the aspect of munāsabah between verses or chapters of the Quran. It can be said that the explanation about munāsabah is quite limited. Yunus sometimes explains the aspect of munāsabah in verses that have a direct thematic connection, such as the relationship between Sūrat al-Baqara 2/219 and 220, where the end of the first verse is directly related to the beginning of the second verse.<sup>78</sup>

Sometimes, Yunus explains munāsabah in verses that discuss the same theme, where one verse complements the explanation of another verse. For example, in the interpretation of Sūrat al-Nūr 24/26, *الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ* “Wicked women are for wicked men, and wicked men are for wicked women. And virtuous women are for virtuous men, and virtuous men are for virtuous women.” Yunus stated that the verse is an additional explanation to Sūrat al-Nūr 24/3, which explains that male adulterers may only marry female adulterers.<sup>79</sup>

### 3.4.7. Interpretation with the Effort of Reason

Mahmud Yunus is highly aware that intellect is extremely important for humans to be able to discover the truth. When interpreting Sūrat al-Ra’d 13/19, Yunus stated that intellect is crucial in obtaining knowledge and accepting the truth. Intellect needs to be educated in order to be sharp enough to contemplate the greatness of Allah, reflect on nature, and distinguish between what is beneficial and what is harmful.<sup>80</sup> The uniqueness

<sup>75</sup> Yunus, *Tafsir Quran Karim*, 608.

<sup>76</sup> Jalāl al-Dīn Abū al-Faḍl ‘Abd al-Rahmān ibn Abī Bakr Suyūṭī, *Al-Itqān Fī ‘ulūmi’l-Qur’ān*, critical ed. Muhammad Abū al-Faḍl Ibrahim (Beirut: Dāru’l-Fikr, 1429), 3/369; Muhsin Demirci, *Tefsir Usulü* (İstanbul: İFAV Yayınları, 2019), 203.

<sup>77</sup> Ibn Asad al-Mahāsibī, *Fahmu’l-Qur’ān Wa Ma’ānih*, 248; Dhahabī, *Al-Tafsir Wa al-Mufasssırūn*, 1/197; Mannā’ Khalīl al-Qaṭṭān, *Mabāhiṣ Fī ‘ulūmi’l-Qur’ān* (Cairo: Maktabat Wahba, 2000), 96.

<sup>78</sup> Yunus, *Tafsir Quran Karim*, 46.

<sup>79</sup> Yunus, *Tafsir Quran Karim*, 514.

<sup>80</sup> Yunus, *Tafsir Quran Karim*, 354.



of human beings as creations of Allah is distinguished by the presence of intellect.<sup>81</sup> Intellect also plays a significant role in understanding religious texts in order to gain a proper understanding in interpretation.<sup>82</sup> From the very beginning, the first surah of the Quran, *Sūrat al-Qalam*, has combined the effort and help of Allah, intellect and heart, thought and remembrance, faith and knowledge.<sup>83</sup>

In several instances in his interpretation, Mahmud Yunus uses his intellectual effort to explain Quranic verses within the context of the contemporary age. For example, when explaining the meaning of *Sūrat al-Anfāl* 8/60, Yunus stated that preparing strength for a country means preparing strength to fight against the enemy. This is manifested in the form of sufficient strength and maintaining surveillance on the borders of the country. That is why present-day countries have perfect preparations, which is to intimidate their enemies.<sup>84</sup> Another example of the use of intellectual effort in interpretation can be seen in the explanation of *Sūrat al-Nisā* 4/116, which at first glance appears to be the same as *Sūrat al-Nisā* 4/115, giving the impression that the Quran is repeating its verses. Mahmud Yunus emphasizes that there are indeed repeated verses in the Quran. This is because the Quran is not just a book that, once read and understood, no longer needs to be read again. Mahmud Yunus portrays the Quran as a Friday sermon that must be repeated so that its contents can be embedded in one's heart. This is because the Quran is a book that contains guidance, advice, and teachings for man to acquire good morals. Therefore, it is only natural that the Quran must be read repeatedly, both in prayer and outside of prayer.<sup>85</sup>

### 3.4.8. Interpretation Using Modern Science

One characteristic of modern-contemporary exegesis is the discussion of Quranic verses using an approach based on modern science. In this case, the Quran is considered to have a miracle in the form of the harmony of its verses with modern scientific knowledge, proving that the Quran comes from Allah, the Creator. In several places in his tafsir, Mahmud Yunus explains the Quran using a modern scientific approach, especially in verses related to science. Mahmud Yunus also cites opinions from the experts of modern science using the term “doctor”<sup>86</sup>, “specialist in knowledge”<sup>87</sup>, “expert in natural sciences and technology”<sup>88</sup>,

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<sup>81</sup> Aḥmad Maḥmūd Muḥammad Ābid, *al-'Aql bayna al-Firāq al-Islāmiyah Qadīman wa Hadīthan* (Beirut: Dār al-Kutub al-'Ilmiyah, 2012), 72.

<sup>82</sup> Zurqānī, *Manāhilu l-'irfān*, 2/59-60; Dhahabī, *Al-Tafsīr Wa al-Mufasssīrūn*, 188–189.

<sup>83</sup> M. Quraish Shihab, *Wawasan Al-Quran: Tafsir Maudhu'i Atas Pelbagai Persoalan Umat* (Bandung: Mizan, 1996), 7.

<sup>84</sup> Yunus, *Tafsir Quran Karim*, 256.

<sup>85</sup> Yunus, *Tafsir Quran Karim*, 131.

<sup>86</sup> Yunus, *Tafsir Quran Karim*, 119, 530, 713, 909.

<sup>87</sup> Yunus, *Tafsir Quran Karim*, 470, 497, 531.

<sup>88</sup> Yunus, *Tafsir Quran Karim*, 644.

“modern astronomer”<sup>89</sup>, “expert in astronomy”<sup>90</sup>. An example of Yunus’ interpretation with scientific explanation is about the interpretation of *Sūrat al-Anbiyā’* 21/30. Regarding that verse, Yunus said:

“This condition is in accordance with the opinion of modern Falak experts today. They have determined that the Earth and the stars that revolve around it all originate from the Sun. Then the Earth was ejected (scattered) from the Sun, then it circled around the Sun and also rotated on its axis. Meanwhile, the Moon originated from the Earth. At the time when the Earth was not yet cold and was spinning rapidly around its axis, the Moon was ejected (scattered) from it, then it circled around the Earth and rotated on its axis.”<sup>91</sup>

### 3.4.9. The Study of Jurisprudence in Quranic Exegesis

In his commentary, Mahmud Yunus generally explains the issues of jurisprudence, although in some places he provides detailed explanations of the opinions of scholars regarding a particular issue. Among the names of the jurists he quotes are those of Abū Ḥanīfa (d. 150/767)<sup>92</sup>, Awzā’ī (d. 157/774)<sup>93</sup>, Mālik b. Anas (d. 179/795)<sup>94</sup>, Shāfi’ī (d. 204/820)<sup>95</sup>, and Ahmad b. Hanbal (241/855)<sup>96</sup>. An example of the study of jurisprudence in the Quranic exegesis is the difference among scholars regarding the prohibition of eating the meat of wild animals discussed in verses 168-173 of *Sūrat al-Baqara*. Mahmud Yunus explains that according to Shāfi’ī, Abū Ḥanīfa, and Ahmad b. Hanbal, eating the meat of wild animals and birds caught by talons is considered haram (prohibited). However, according to Imam Malik, it is not haram, but only disliked (*makrūh*).<sup>97</sup>

### 3.4.10. The Sufi Approach in Quranic Exegesis.

Regarding the Sufi approach in Quranic exegesis, in some places Mahmud Yunus appears to discuss the Quran by revealing the aspect of Sufism of the Quranic verses. Thus, it can be said that Mahmud Yunus is among the scholars who are in favor of the Sufi approach in Quranic exegesis, although the use of this approach is relatively minimal. One example of interpretation in accordance with Sufi style is the explanation of the verse, *رُدُّوْهَا عَلَيَّ ۖ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ* “He ordered, ‘Bring them back to me!’ Then he began to rub down their legs and necks.”<sup>98</sup> Regarding the verse, Yunus cites the opinion of Sufi scholars

<sup>89</sup> Yunus, *Tafsir Quran Karim*, 470.

<sup>90</sup> Yunus, *Tafsir Quran Karim*, 650, 711, 858, 901.

<sup>91</sup> Yunus, *Tafsir Quran Karim*, 470.

<sup>92</sup> Yunus, *Tafsir Quran Karim*, 35, 48, 197.

<sup>93</sup> Yunus, *Tafsir Quran Karim*, 48.

<sup>94</sup> Yunus, *Tafsir Quran Karim*, 35, 197.

<sup>95</sup> Yunus, *Tafsir Quran Karim*, 35, 146, 197.

<sup>96</sup> Yunus, *Tafsir Quran Karim*, 35, 197.

<sup>97</sup> Yunus, *Tafsir Quran Karim*, 35.

<sup>98</sup> *Sūrat Şād* 38/33.

who say that everything that can cause forgetfulness of worshiping Allah should be sacrificed, just like the horses that were slaughtered in that verse. Because those horses caused Solomon to be negligent and forget to worship Allah, they were then slaughtered, and their meat was given to the poor.<sup>99</sup>

Although Yunus seems to agree with the Sufi approach in interpreting the Quran, he also appears to criticize the mistaken views of Sufism. An example of this is his criticism of the explanation of the term “awliyā’ allāh (the allies of Allah)” in Sūrat Yūnus 10/62. Mahmud Yunus seems to criticize the views of Sufi practitioners, especially those in Indonesia, who say that “awliyā’ allāh” or “waly allāh (as singular)” is a saint person who can do strange and miraculous things such as walking on water, knowing the innermost thoughts of a person, and so on. Some even refer to a “waly allāh” as someone who is mentally deficient and whose behavior is bizarre. Yunus says that this is not the meaning of “waly allāh” in the terminology of the Quran.<sup>100</sup>

## Conclusion

Mahmud Yunus is an Indonesian scholar specialized in the field of Quranic exegesis and Islamic education, who has been dedicated to the study of Quranic exegesis, the science of the Quran, and Islamic education for a long time. His expertise in the field of exegesis is evidenced by the various works he has written. Among his most phenomenal works is the *Tafsir Quran Karim*, a work in the form of a translation-exegesis of the Quran that explains the complete contents of the Quran in 30 concise and compact juz. The work is intended to serve as a reference for non-Arabic speaking communities, in this case, Indonesian society. To enable them study and understand the contents of the Quran. At that time, many scholars believed that it was forbidden to translate and interpret the Quran into the Indonesian language, but Mahmud Yunus opposed this view because the community indeed needed references to learn the meanings of the Quran.

The interpretation of the Quran has the characteristic of being an interpretation in the form of a translation of the Quran, along with explanations or interpretations of the Quran that are written in a concise and easy-to-understand language. This interpretation takes information from various sources, such as *Tafsir Jalālayn* by al-Mahallī and al-Suyūṭī, *Durr al-Manşūr* by al-Suyūṭī, and *al-Manār* by Muhammad Abduh, as well as opinions from experts of interpretation like Abū Muslim. The interpretation of the Quran uses various methods commonly used by exegetes, such as interpreting the Quran with the Quran itself, interpreting with the use of hadith, the sayings of scholars, the use of asbāb al-nuzūl (occasions of revelation) and munāsabah (contextual relevance), as well as the use of

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<sup>99</sup> Yunus, *Tafsir Quran Karim*, 672.

<sup>100</sup> Yunus, *Tafsir Quran Karim*, 300.

rationality and Sufi approaches. In addition, this interpretation also explains the Quran using modern scientific tools to reveal the miraculous and wondrous aspects of the Quran.

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