



RESEARCH ARTICLE

The Thought of the Kaum Tua and the Kaum Muda in the Qur'anic Tafsir of Minangkabau

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ABSTRACT

The purpose of this research is to examine the thoughts of the Kaum Tua and Kaum Muda in the Minangkabau Qur'anic interpretation/tafsir (Tafsir al-Burhân and Risâlah al-Qaul al-Bayân fî Tafsîr al-Qur'ân). This type of research is library research, using qualitative methods. The data analyzed in this study are sourced from primary and secondary data. The primary data are the tafsir al-Burhân by Haji Abdul Karim Amrullah and the Risâlah al-Qaul al-Bayân fî Tafsîr al-Qur'ân by Sheikh Sulaiman Arrasuli. The secondary data are other tafsir books and relevant books related to this research. This research concludes that the tafsir books written by Minangkabau scholars/ulama, especially Haji Abdul Karim Amrullah and Sheikh Sulaiman Arrasuli, were influenced by the thoughts of the Kaum Tua and Kaum Muda in Minangkabau. The study found that the tafsir al-Burhân by Haji Abdul Karim Amrullah reflects the influence of Kaum Muda thought, identifying at least three aspects: first, rabithah became a focal point of Kaum Muda criticism towards the practices of the Kaum Tua; second, the notion of piety as perceived by ignorant people directed towards the Kaum Tua; and third, criticism of the Kaum Tua for deifying their teachers. In the Risâlah al-Qaul al-Bayân fî Tafsîr al-Qur'ân, there is a defense against the allegations of bid'ah by the Kaum Muda towards the Old Generation, a reinforcement of thariqah practices, criticism of the Wahhabi group by the Kaum Tua, and criticism of the Kaum Muda along with a warning to the Kaum Tua.

INTRODUCTION

Islah Gusman states that the interpretation of the Qur'an as a cultural product inevitably contends with the traditions, cultures, and socio-political realities surrounding its authors. This phenomenon is also observed in the writing of tafsir in Indonesia. The development of tafsir writing in Indonesia spans regions from Sumatra, such as Aceh and Minangkabau, to Java, Bugis, and Sunda.

In Minangkabau, the tradition of writing tafsir began to flourish in the early 20th century, evidenced by the discovery of several tafsir books written by Minangkabau scholars. These include Haji Abdul Karim Amrullah (1879-1945) with his work Tafsîr al-Burhân,¹ Syekh Sulaiman Arrasuli (1871-

¹*Tafsîr Al-Burhân*, Bukittinggi: Dar Fikr "Baru" Fort De Kock, 1927. The inclusion of the publisher and publication year simultaneously critiques the data mentioned by Rifa Roifa et al. in their work titled "Perkembangan Tafsir di Indonesia (pra Kemerdekaan 1900-1945)." In their introduction, they state, "tafsir literature works that concentrate on specific parts, with only Juz 30 (Juz Amma) being the object of interpretation." As an example, they mention "Al-Burhan Tafsir Juz Amma (Padang: al-Munir, 1922)." However, from the book I obtained, the title of the tafsir is "Al-Burhan," and the explanation given by Haji Abdul Karim Amrullah in the introduction indicates that he only interpreted twenty verses, starting from Surah Al-Duha to An-Nas. The book was published in Bukittinggi, not Padang, by Dar Fikr "Baru" Fort De Kock in 1927, not 1922 as stated. However, other data, such as that presented by Akhria Nazwar when listing the works of Haji Abdul

1970) with Risâlah al-Qaul al-Bayân fi Tafsîr al-Qur'ân, Abdul Lathif Syakur (1882-1963) who wrote several tafsir books including Al-Da'wah wa al-Irsyâd ilâ Sabîl al-Rasyâd (Tafsir wa Minan Nas), Djalaluddin Thaib (1895-1959) with Tafsîr al-Munîr, Mahmud Yunus (1899-1982) with Tafsir al-Qur'an al-Karim, Hamka (1908-1981) with Tafsir al-Azhar, and various other tafsir works.²

In line with Islah's statement regarding the context of writing tafsir books in Minangkabau, these works inevitably intersect with the traditions, social realities, and cultural context of Minangkabau, including ideological and interpretative conflicts. Even Nelly van Doorn-Harder notes in her writing 'Southeast Asia' that in Indonesia, Sunan Kalijaga developed Islam using local practices.³

Considering the conditions in Minangkabau, it is essential to heed the observations of researchers like Jeffrey Hadler, who describes the Minangkabau society as dynamic, outward-looking, and monotheistic.⁴ This aligns with Christine Dobbin's assertion that the Minangkabau are an ethnic group quick to adapt to change and innovation, indicating an open mindset.⁵ This view is further supported by Taufik Abdullah,⁶ who asserts that the inherent tradition of the Minangkabau people is flexible and open to new ideas. Taufik Abdullah further emphasizes that this flexibility and openness were tested in the early 20th century with the social and intellectual upheaval between the Kaum Tua (Old Ulama) and the Kaum Muda (Young Ulama). This upheaval had also occurred in the 19th century, involving the Customary Group and the Religious Group (Paderi), sparked by reformist and puritanical Islamic movements, led by the council of eight tigers (*harimau nan salapan*).⁸

Schrieke (1890-1945) referred to the events as religious dynamics in the early 20th century. During this period, dozens of books were published regarding the ongoing polemics, both in Arabic script and in Arab-Malay script. This period also saw the publication of various magazines,⁹ such as the magazine *al-Munir* (1911-1915)¹⁰ which represented the Kaum Muda, and *Soerti*, representing the Kaum Tua. The religious dynamics mentioned by Schrieke involved intellectual interactions between the Kaum Muda and Kaum Tua.

Karim Amrullah, notes that the book "Al-Burhan" was published in 1922, but does not mention the place of publication or the publisher. See Akhria Nazwar, *Syekh Ahmad Khatib Ilmuan Islam di Permulaan Abad Ini*, Jakarta: Pustaka Panjimas, 1983, p. 72.

² Aldomi Putra, *Tafsir Al-Qur'an Minangkabau: Epistemologi, Lokalitas & Dialektika*, Ciputat: Unit Perbitan IMTI, 2021, hal. 205-206.

³ Sunan Kalijaga introduced the method of infusing local customs and practices with Islam, which provided a model of peaceful religious transmission. He used local practices and culture such as the shadow puppet theater (*wayang*) and the *salamatan*, a ceremonial communal meal of reconciliation to gradually convert the population to Islam. See Nelly van Doorn-Harder, *Southeast Asia* dalam Andrew Rippin (ed) *The Islamic World*, London & New York: Routledge, 2010, p. 105.

⁴ Jeffrey Hadler, *Sengketa Tiada Putus Matriakat, Reformisme Islam, dan Kolonialisme di Minangkabau*, Jakarta: Freedom Institute, 2010, hal. 1.

⁵ Christine Dobbin, *Gejolak Ekonomi, Kebangkitan Islam, dan Gerakan Paderi Minangkabau 1784-1847*, Jakarta: Komunitas Bambu, 2008, hal. 379.

⁶ Taufik Abdullah, *Schools and Politics: The Kaum Muda Movement in West Sumatra (1927-1933)*, London: Cornell University Press/ Ithaca, 1971, hal. 1.

⁷ Taufik Abdullah, *Modernization in the Minangkabau World: West Sumatra in the early decades of the twenty century*, dalam Claire Holt, et al 'Culture and politics in Indonesia', London: Cornell University Press/Ithaca, 1972.

⁸ This opportunity was used by the Dutch to intervene in the interior regions of Minangkabau. Eventually, due to excessive interference by the Dutch, this movement changed course (*baliak awa panabangan*) and became an anti-Dutch movement. See Christine Dobbin, *Gejolak Ekonomi, Kebangkitan Islam, dan Gerakan Paderi Minangkabau 1784-1847*, Jakarta: Komunitas Bambu, 2008, p. 305. Thus, the conflict between the Adat (traditional customs) faction and the Paderi group was resolved through deliberation and consensus, known as the "Sumapah Satia Bukik Marapalam" (Marapalam Hill Oath of Loyalty). This agreement led to the adage "Adat Basandi Syarak, Syarak Basandi Kitabullah" (ABS-SBK), meaning "Customs Based on Sharia, Sharia Based on the Quran," with "Sharia dictates, Custom applies." Ultimately, this adage became a new reference in the social order of Minangkabau people from the mid-19th century to the present.

⁹ B.J.O. Schrieke, *Bijdrage Tot De Bibliografie Van De Huidige Godsdienstige Beweging Ter Sumatra's Westkust*, terj. Soegarda Poerbakawatja, *Pergolakan Agama di Sumatra Barat: Sebuah Sumbangan Bibliografi*, Jakarta: Bhratara, 1973. Hal. 9-10

¹⁰ Mahmud Yunus, *History of Islam in Minangkabau (West Sumatra)*, ...p. 47.

The Kaum Muda, as the reformist group in Islam in Minangkabau, was led by figures like Haji Abdul Karim Amrullah (1879-1945), Haji Abdullah Ahmad (1878-1933), Muhammad Jamil Jambek (1862-1947),¹¹ and Zainuddin Labai el-Yunusiah (1890-1924). They criticized the practices of the Kaum Tua or traditional group, such as tariqah rituals, reciting qunut during Fajr prayers, and other practices, which they labeled as superstitions, innovations, and heresies. These criticisms led to the denunciation and invalidation of the traditional practices of the group adhering to Shafi'i jurisprudence, Ahlusunah wa al-Jama'ah theology (Ash'ariyah-Maturidiyah), and Sufism with the teachings of al-Ghazali and Junaid al-Baghdadi (d. 505 H).¹² In Azyumardi Azra's terms, this reformist group was described as the leading transmitters in disseminating Islamic intellectual traditions from the centers of Islamic learning in the Middle East.

The criticism and accusations from the Kaum Muda received responses from the Kaum Tua. M. Sanusi Latif referred to this as the reaction of the Kaum Tua.¹³ Among the Kaum Tua who responded were Syeikh Muhammad Sa'ad al-Khalidi Mungka Payakumbuh (1859-1922), Syeikh Muhammad Dalil Bayang (1864-1923), Syeikh Muhammad Khatib 'Ali Padang (1863-1936), Syeikh Sulaiman Arrasuli al-Khalidi Canduang (1871-1970), Syeikh Muhammad Jamil Jaho (1875-1940), and Syeikh 'Abbas Qadhi Ladang Laweh (1867-1952).

Based on the polemics between the Kaum Tua and Kaum Muda in Minangkabau, which led to ideological and academic debates, the author suspects that this polemic also influenced the writing of Qur'anic interpretations in Minangkabau. The questions are whether the polemics between the Kaum Tua and Kaum Muda affected the writing of Qur'anic interpretations in Minangkabau and how the presentations of Qur'anic interpretations influenced by these polemics are structured.

To examine this influence, the author focuses the research on two Qur'anic interpretation works written by representatives of each group: Haji Abdul Karim Amrullah¹⁴ with his interpretation al-Burhan and Syeikh Sulaiman Arrasuli¹⁵ with his interpretation Risalah al-Qaul al-Bayan fi tafsir al-Qur'an. Besides writing interpretations, these two figures were also actively responding to each

¹¹ Hamka mentioned that they were the ones who introduced new ideas in line with the teachings of Ibn Taymiyyah and Ibn al-Qayyim in Minangkabau. Hamka, *Muhammadiyah di Minangkabau*, Jakarta: Yayasan Nurul Islam, 1974, pp. 8-9.

¹² Hamka noted that the issues being debated were: 1) Ushali, 2) Feasts in the house of the deceased, 3) Mentalkinkan (reciting prayers for) the dead, 4) Reciting Berzanji while standing, 5) Prohibition of wearing Western clothing (tasyabuh), 6) Adding/combining Friday prayers with Dhuhr prayers, 7) Mandatory rukyah and prohibition of hisab, 8) Replacing the prayers of deceased individuals, 9) The necessity of taqlid (following established interpretations) and prohibition of ijtihad (independent reasoning), 10) Issues of bid'ah (religious innovation), 11) The practice of cindur buta, 12) The custom of staying overnight, 13) Nusyuz (disobedience) and matters related to sharia and worship, 14) Sanctifying and visiting graves, 15) Using specific methods in zikir, 16) Rabithah (spiritual connection) with a teacher, 17) Adat inheritance laws. Hamka, *Ayahku*,...pp. 102-104. See also Burhanuddin Daya, *Sumatere Thawalib dalam Gerakan Pembaharuan Pemikiran Islam di Sumatera Barat*, Dissertation at Institut Agama Islam Negeri Yogyakarta, 1988, p. 118.

¹³M. Sanusi Latif, *Gerakan Kaum Tua di Minangkabau*, Dissertation at SPS Institut Agama Islam Negeri Jakarta, p. 412.

¹⁴ He is Abdul Karim Amrullah, the son of Sheikh Muhammad Amrullah, the son of Sheikh Abdul Shalih, the son of Sheikh Abdul Arif. He was born on Sunday, 17 Safar 1296 AH (February 10, 1879), in Kapalo Kabun, Jorong Batang Panjang, Nagari Sungai Batang, Maninjau, Agam Regency. His mother was named Tarwasa, the third wife of Sheikh Muhammad Amrullah. Abdul Karim Amrullah was the third child among three siblings (Maryam and Aisyah).

¹⁵ Sheikh Sulaiman Arrasuli was the son of Angku Mudo Muhammad Rasul and Siti Buliah from the Caniago tribe. Sulaiman was born on Sunday evening, December 10, 1871, corresponding to Muharram 1297 AH, in Surau Pakan Kamis, Nagari Canduang Koto Laweh, Agam Regency, West Sumatra Province.¹⁵ Regarding Sheikh Sulaiman Arrasuli's birth year, the author found data from the National Archives indicating that he was recorded as being born on May 10, 1878.¹⁵ his data from the National Archives lists Sheikh Sulaiman Arrasuli as one of the members of the 1956 Constituent Assembly. However, Sheikh Sulaiman Arrasuli's son, Buya Baharuddin Rusli, wrote in his book "Ayah Kita" that his father (Sheikh Sulaiman Arrasuli) was born in 1871 and passed away on August 1, 1970.¹⁵

other's strengthening of practices. Their responses even bore positive results, with each establishing educational institutions, organizations, and publishing magazines.

The results of the literature review found by the author reveal several studies, such as Howard M. Federspiel's titled 'Popular Indonesian Literature of The Qur'an/Kajian Al-Qur'an di Indonesia'.¹⁶ Howard summarizes various literature on Qur'anic studies in Indonesia, recording as many as 60 pieces of literature. Despite summarizing quite a lot of literature, Howard has not provided a significant methodological contribution. In his research, he also mentions several Qur'anic interpretations written by Minangkabau scholars, such as Al-Burhan by Haji Abdul Karim Amrullah and Tafsir Qur'an Karim by Mahmud Yunus. He even comments on Haji Abdul Karim Amrullah, stating that the Al-Burhan interpretation is a combination of the opinions of classical, middle, and modernist commentators.

Apart from Howard, Islah Gusmian, in his research titled 'Tafsir al-Qur'an Bahasa Jawa: Peneguhan Identitas, Ideologi dan Politik',¹⁷ concludes that the writing of the Javanese language Qur'anic interpretation is colored by the interests, desires, and critical attitudes of the author as a response to social realities. Additionally, in Islah's notes, the writing of interpretations in Javanese is not only related to religious interests but also involves feedback from the interpreters regarding social, cultural, and political issues.

Research directly related to Qur'anic interpretations in Minangkabau includes Mafri Amir's study titled 'Tafsir Al-Burhân Abdul Karim Amrullah: Studi Analisis Metode dan Corak'.¹⁸ Mafri's research focuses on the methods and styles of Abdul Karim Amrullah in his interpretation broadly. In other words, this research is only intended to introduce Haji Abdul Karim Amrullah's interpretation work to the academic public, particularly those in the academic community focusing on Qur'anic and tafsir studies.

Aside from Mafri Amir, Helfi also researched Abdul Karim Amrullah's tafsir al-Burhân in a study titled "Kritik Abdul Karim Amrullah Terhadap Râbithah di Minangkabau dalam Tafsir al-Burhân."¹⁹ In his research, Helfi explores Abdul Karim Amrullah's criticism of the Kaum Tua regarding râbithah in the Naqshbandiyyah order. Helfi's discussion only covers a small part of the contents of Tafsir Al-Burhan focused on râbithah. This indicates that research on Al-Burhan still has room for further exploration.

Irwani, in his thesis²⁰ *Corak Tafsir Ijtimâ'î dalam Karya-Karya dan Pemikiran Keagamaan Syekh Sulaiman Arrasuli (1871-1970)*, states that Sheikh Sulaiman Arrasuli deserves to be called a mufassir (interpreter of the Qur'an) with a social interpretation style. This is evidenced by his works that encompass the fields of Qur'anic Tafsir and Minangkabau customs. His two famous works in the field of tafsir are al-Qaul al-Bayân fî Tafsîr Al-Qur'ân and "Pedoman Hidup di Alam Minangkabau Menurut Garisan Adat dan Syarak." Irwani only emphasizes that Sheikh Sulaiman Arrasuli's work Risalah al-Qaul al-Bayan is a book of tafsir.

Halimatusa'diyah also conducted research titled "*Karakteristik Tafsir di Indonesia: Analisis Kritis Terhadap Tafsir Juz 'Amma Risâlah Al-Qaul Al-Bayân dan Kitab Al-Burhân*".²¹ Her research focuses on the characteristics of Risâlah al-Qaul al-Bayân fî Tafsîr by Sheikh Sulaiman Arrasuli and tafsir al-Burhân by Haji Abdul Karim Amrullah. Halimatusa'diyah's study emphasizes the characteristics that

¹⁶ Howard M. Fiderspiel, *Popular Indonesian Literature of the Qur'an/Kajian al-Qura'an di Indonesia; dari Mahmud Yunus hingga Quraish Shihab*, Bandung: Mizan, 1996.

¹⁷ Islah Gusmian, Tafsir Al-Qur'an Bahasa Jawa: Peneguhan Identitas, Ideologi, dan Politik, *Jurnal Suhuf*, Vol. 9. No. 1, Juni 2016, p. 141-168. Issn 1979-6544; eISSN 2356-1610; <http://journalsuhuf.kemenag.go.id>

¹⁸ Mafri Amir, *Tafsir Al-Burhân Abdul Karim Amarullah: Studi Analisis Metode dan Corak*, Laporan Penelitian Berbasis Publikasi Nasional Terakreditasi, Jakarta: Universitas Islam Negeri (UIN) Syarif Hidayatullah Jakarta, 2014.

¹⁹ Helfi, Kritik Abdul Karim Amarullah Terhadap Râbithah di Minangkabau dalam Tafsir al-Burhân, *Islamika: Jurnal Studi Keislaman*, Volume 12, Nomor 2, Maret 2018; p-ISSN: 1978-3183; e-ISSN: 2356-2218; 481-506

²⁰ Irwani, *Corak Tafsir Ijtimâ'î dalam Karya-Karya dan Pemikiran Keagamaan Syekh Sulaiman Arrasuli (1871-1970)*, Thesis at the Graduate Program of Institut Ilmu al-Qur'an (IIQ) Jakarta, 2019.

²¹ Halimatusa'diyah, *Karakteristik Tafsir di Indonesia: Analisis Kritis Terhadap Tafsir Juz 'Amma Risalah Al-Qaul Al-Bayan Dan Kitab Al-Burhan*, Dissertation at SPS UIN Jakarta, 2020.

include: sources, methods, and styles as well as their application in the interpretation of the two books she examined.

In addition to the researchers mentioned above, Aldomi Putra has also conducted a study titled "*Tafsir Al-Qur'an Minangkabau: Epistemologi, Lokalitas & Dialektika*". This research identifies patterns of Qur'anic interpretation in Minangkabau in the early 20th century in terms of epistemology, rooted locality, and the dialectics that color the tafsir works in Minangkabau.²²

Compared to the above-mentioned studies, this paper focuses on the influence of the thoughts of the Kaum Tua and Kaum Muda in Minangkabau Qur'anic Tafsir. This research is a continuation of Aldomi Putra's previous work and will further explore and demonstrate the extent of the influence of the Kaum Tua and Kaum Muda in Minangkabau Qur'anic Tafsir.

MATERIALS AND METHODS

This research is categorized as library research,²³ and employs qualitative methods.²⁴ The data analyzed in this research come from primary and secondary sources.²⁵ The primary data include the tafsir book "Al-Burhân" by Haji Abdul Karim Amrullah and the tafsir book "Risâlah al-Qaul al-Bayân fî Tafsîr al-Qur'ân" by Sheikh Sulaiman Arrasuli. The secondary data consist of other tafsir books and related literature relevant to this research.

The interpretation and presentation of data are carried out using descriptive-analytical methods, which involve compiling data in narrative text form, then analyzing the data and constructing theories ready for validation.²⁶ Operationally, the steps of this research involve examining Minangkabau tafsir books, focusing on the works of Haji Abdul Karim Amrullah and Sheikh Sulaiman Arrasuli, while considering the social setting in Minangkabau rich with the debates between the Kaum Tua and Kaum Muda.

Aldomi analyzes the data using descriptive analysis patterns and induction methods. This descriptive analytical method aims to describe various methods used by the mufassir in Minangkabau. The description is carried out by comparing one method with another. The author also compares them with other tafsir works in the Nusantara and even compares them with tafsir books by Middle Eastern scholars.

The Kaum Tua and the Kaum Muda

In Minangkabau tradition, there are terms "Kaum Tua" and "Kaum Muda." M. Sanusi Latif notes that these terms were first used by Datuk Sutan Maharajo²⁷ and his friends. They believed their movement was similar to the Turkish Young Turks who fought against Sultan Abdul Hamid. The term "Kaum Tua" referred to the Padang aristocrats who were their opponents. Therefore, it can be understood that these terms were initially used by the adat (customary law) group led by Datuk Sutan Maharajo to cleanse Minangkabau customs from Aceh's influence, particularly in Padang City in 1905.²⁸

M. Sanusi Latif also mentions that the terms "Kaum Muda" and "Kaum Tua" in religious circles were also coined by Datuk Sutan Maharajo.²⁹ Datuk Sutan Maharajo supported and encouraged Haji Abdullah Ahmad by writing articles in newspapers concerning the reform movement. In his writings, he introduced Haji Abdullah Ahmad and his group as "Kaum Muda" to the Minangkabau community. This article was published in 1907.

²² Aldomi Putra, Dissertation: *Tafsir Al-Qur'an Minangkabau: Epistemologi, Lokalitas dan Dialektika* (Studi Kitab Tafsir Al-Burhan, Risalah al-Qaul al-Bayan fi Tafsir al-Qur'an dan Ad-Dakwah wa al-Irsyad ila sabil al-Rasyad, Pacasarjana Institut PTIQ Jakarta, tahun 2020 M.

²³Kaelan, *Metode Penelitian Agama Kualitatif Interdisipliner*, Yogyakarta: Paradigma, 2010. p. 134.

²⁴Lexy J. Meolong, *Metode Penelitian Kualitatif*, Bandung: PT Remaja Rosdakarya, 2003, p. 35

²⁵A primary source is a source that directly provides data to the data collector, while a secondary source is a source that indirectly provides data to the data collector. Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D*, Bandung: Alfabeta, 2009, p. 225.

²⁶Abuddin Nata, *Metodologi Studi Islam*, (Jakarta: PT. Raja Grafindo Persada, 1993), h. 172-175

²⁷Pioneer of the newspaper in 1894 and published Pelita Kecil.

²⁸ M. Sanusi, *Gerakan Kaum Tua di Minangkabau ...*p. 130-131

²⁹ M. Sanusi, *Gerakan Kaum Tua di Minangkabau ...*p. 130-131

Meanwhile, the term "Kaum Tua" was attributed to traditional ulama (Islamic scholars) who were the targets of Haji Abdullah Ahmad and his colleagues' criticism, including Haji Abdul Karim Amrullah.

The Kaum Muda movement in Minangkabau's religious field began to gain momentum as the reformist group aimed to purify Islamic teachings. They believed that Islamic teachings had been tainted by *bid'ah* (innovations), *khurafat* (superstitions), and *takhayul* (myths).³⁰ The reformist group claimed that the traditional Minangkabau practices did not originate from the teachings of the Prophet Muhammad (SAW) or were *bid'ah*. Based on this, the Kaum Tua group tried to refute these accusations with argumentative evidence, proving that their practices were derived from the Qur'an and hadith.

In his dissertation, M. Sanusi Latif mentions that the Kaum Tua is divided into three generations: the first generation from 1907-1928, the second generation from 1928-1950, and the third generation emerging after 1950.³¹ The Kaum Tua scholars of the first generation were actively debating with the Kaum Muda. They include:

1. Syeikh Sa'ad ibn Tinta' (1857-1923) from Mungka, 50 Kota, founder and chairman of Ittihad Ulama Sumatera (1921-1923).
2. Syeikh Sulaiman Arrasuli (1871-1970), founder of Madrasah Tarbiyah Islamiyah Candung and Persatuan Tarbiyah Islamiyah (Perti).
3. Syeikh Khatib Ali (1871-1970) from Sungai Pagu, Muaro Labuah.
4. Syeikh Muhammad Dalil (1864-1923) from Bayang Painan.
5. Syeikh Abbas Qadhi (1863-1949) from Ladang Laweh, Bukittinggi, founder of Arabiyah School.
6. Syeikh Arifin al-Arsyadi (d.1938) from Batu Hampa, 50 Kota.
7. Syeikh Abdul Wahid (d.1369 H) from Tabek Godang, 50 Kota, founder of MTI Tabek Godang.
8. Syeikh Muhammad Jamil Jaho (1875-1940), founder of MTI Jaho Tanah Datar.
9. Syeikh Muhammad Sa'id Bonjol (d.1978) from Pasaman.

The first generation of Kaum Muda includes:

1. Syeikh Muhammad Jamil Jambek (1862-1947) from Bukittinggi.
2. Syeikh Thaib Umar (1874-1920) from Sungayang, Batusangkar, founder of Madrasah School.
3. DR H. Abdul Karim Amrullah (1879-1949) from Sungai Batang, Maninjau, founder of Thawalib Padang Panjang.
4. DR. H. Abdullah Ahmad (1878-1933) from Padang, founder of Adabiyah Padang.
5. H. Daud Rasyidi (1880-1948) from Balingka Bukittinggi.
6. Syeikh Ibrahim Musa (1882-1963) from Parabek Bukittinggi, founder of Thawalib Parabek.
7. Abbas Abdullah (1883-1957) from Padang Japang, 50 Kota.
8. Zainuddin Labay el-Yunusi (1890-1924), founder of Madrasah Diniyyah School in 1915.

Tafsir of the Qur'an in Minangkabau Amid the Controversy Between the Kaum Tua and the Kaum Muda

Aldomi Putra notes that there are at least ten interpretations of the Qur'an written by Minangkabau scholars, which are:³²

1. Tafsir Al-Burhân by Doctor Haji Abdul Karim Amrullah, published by Dar Fikr Baru For De Kock, Bukittinggi, 1927.
2. Tafsir Risâlah al-Qaul al-Bayâ fî Tafsîr al-Qur'ân by Sheikh Sulaiman Arrasuli, published by Matba'ah al-Islamiyah For De Kock, Bukittinggi, 1929.
3. Tafsir Qur'an Karim by Mahmud Yunus, published in 1938.

³⁰ M. Sanusi Latif, *Gerakan Kaum Tua di Minangkabau*.... p. 130

³¹ M.Sanus Latif, *Gerakan Kaum Tua di Minangkabau*... p. 154-163.

³² Aldomi Putra, *Tafsir al-Qur'an Minangkabau*, p.207-208

4. Al-Da'wah wa al-Irsyâd ilâ Sabîl al-Rasyâd by Abdul Lathif Syakur, printed in 1951 at Fort de Kock, Bukittinggi.
5. Tafsir Juz 'Amma Bahasa Melayu by Jamâ'in 'Abd al-Murâd, published by Fatani: Mathba'ah Ibn Halâbî, 1959.
6. Tafsir al-Munîr by Djalaluddin Thaib, , *t.tp, t.th.*
7. Tafsir Qur'an by Zainuddin Hamidy and Facruddin HS, published by Widjaya Jakarta, first edition 1959, 13th edition 1987.
8. Tafsir al-Azhar by Abdul Malik Amrullah (Buya Hamka), published in 1967.
9. Tafsir Sinar by Buya Malik Ahmad, published in 1867.
10. Tafsir Rahmat by Oumar Bakry, published in Jakarta, Mutiara 1984.

Out of these ten interpretations, the author focuses on two works: Tafsir al-Burhân by Haji Abdul Karim Amrullah and Tafsir Risâlah al-Qaul al-Bayâh fî Tafsîr al-Qur'ân by Sheikh Sulaiman Arrasuli.

Tafsir al-Burhan

The tafsir book Al-Burhân is the first generation of tafsir in Minangkabau, written by Haji Abdul Karim Amrullah and published in 1928 by the publisher Dar Fikrî Baru For De Kock Bukittinggi. This tafsir book is a result of or a collection of Haji Abdul Karim Amrullah's studies at Surau Jembatan Besi Padang Panjang, which were held every Tuesday, Thursday, and Sunday evenings. Additionally, the writing or compilation of this tafsir book was based on requests from his students and the congregation of Surau Jembatan Besi.³³

Tafsir Risâlah Al-Qaul Al-Bayân Fî Tafsîr Al-Qur'ân

The book Risâlah Al-Qaul Al-Bayân Fî Tafsîr Al-Qur'ân, written by Syeikh Sulaiman Arrasuli, was inspired by requests from some of his colleagues to write a tafsir of the Qur'an in Arabic-Malay. Initially, he hesitated (taradud) between agreeing or not, because Syeikh Sulaiman Arrasuli believed that there was no benefit in writing a tafsir in Arabic-Malay. This was based on the argument that understanding the laws mentioned in the Qur'an is impossible without the twelve branches of Arabic knowledge, usul knowledge, qira'at knowledge, hadith knowledge, and other sciences that are essential for ijtihad.³⁴

Syeikh Sulaiman Arrasuli's statement, "there is no benefit in writing a tafsir in Arabic-Malay," likely had other factors influencing his thought. Notably, the Dutch colonial influence introduced and popularized Roman script, leading to a shift in writing forms among the Nusantara community.³⁵ Ahmad Zaiyadi termed this as romanization or latinization.³⁶ Additionally, the Nusantara society was preparing itself as the Indonesian nation, proclaimed in the Youth Pledge of 1928. Despite this, Syeikh Sulaiman Arrasuli eventually agreed to the request, reasoning that if it could lead to more focused prayers, it would have some benefit. This rationale led to the writing of the tafsir by Syeikh Sulaiman Arrasuli, named Al-Qaul Al-Bayân Fî Tafsîr Al-Qur'ân. He noted that this tafsir was intended to facilitate concentration in prayer and should not be considered as issuing legal rulings, as it did not fulfill the requirements for such purposes, especially since he (Syeikh Sulaiman Arrasuli) was not yet qualified for that.

From the reasons provided by Syeikh Sulaiman Arrasuli, it is evident that he was a humble scholar. He was known as an expert in fiqh and adat. Thus, he was well aware and knowledgeable about the conditions he presented in the preface of his book.

The phrase "do not consider this as issuing legal rulings" in the preface of his book means that the type of tafsir he wrote was not ahkam/fiqh-oriented. In other words, Syeikh Sulaiman Arrasuli limited himself in this work by not delving into istinbat al-Ahkam aspects, as the mujtahids do when deriving laws.

³³ Abdul Karim Amrullah, *Kitab al-Burhân*, Bukittinggi: Dar Fikrî Baru Fort De Kock, 1928, p. 16

³⁴ Syeikh Sulaiman Arrasuli, *Risâlah Al-Qaul Al-Bayân Fî Tafsîr Al-Qur'ân*, Bukittinggi: Mathba'ah al-Islâmiyah Fort De Kock, 1927, p. 1-2.

³⁵ Izzul Fahmi, *Lokalitas Tasfir di Indonesia (Studi Tentang Corak Kebudayaan dalam Kitab Tafsir Ibrîz, Thesis at the Graduate Program of UIN Sunan Ampel, Surabaya, 2017, p. 4.*

³⁶Ahmad Zaiyadi, *Lokalitas Tafsir Nusantara: Dinamika Studi al-Qur'an di Indonesia, Makalah*, t, th. p. 13.

The orientation of his tafsir, as stated in the preface, was to facilitate concentration in prayer. This means that this tafsir helps the Muslim community in Minangkabau understand the verses of the Qur'an, particularly those frequently recited in prayers, which are found in juz 'amma (the 30th part). Therefore, it does not mean that his tafsir lacked structure and rules in its writing. Below, the author presents Syaikh Sulaiman Arrasuli's epistemology in writing his tafsir book.

The Influence of the Thoughts of the Kaum Tua and the Kaum Muda in the Tafsir Al-Burhan and Tafsir Risalah al-Qaul al-Bayan fi Tafsir al-Qur'an.

It cannot be denied that there is an influence of the thoughts of the Old Generation and the Young Generation of Minangkabau in the Qur'anic exegesis written by Minangkabau scholars. To observe this influence, the author demonstrates it in two tafsir books written directly by figures who were in direct contact with the Old Generation and the Young Generation, namely Haji Abdul Karim Amrullah with his work Tafsir al-Burhan and Sheikh Sulaiman Arrasuli with his Tafsir Risalah al-Qaul al-Bayan

A. In Tafsir al-Burhan

Sufi practices (tariqah) became the target of criticism by the Young Generation (Kaum Muda). Haji Abdul Karim Amrullah is noted for his critiques and denunciations of tariqah practices in Minangkabau. These criticisms are detailed in his book "Izhâr Asâthir al-Mudhillî fî Tasyabuhim bilmuhtadîn."³⁷ In this book, he criticizes the Satariyah, Samaniyyah, and Naqshbandiyyah tariqah. Among the practices he targets are the methods of zikr (remembrance), the 40-day/20-day/10-day seclusion (suluk), abstaining from eating meat, the khatam khawajakan, and râbithah. He denounces all these practices as reprehensible and as innovations (bid'ah) as revealed in his book. More specifically, his criticism of these tariqah practices is found in his tafsir, al-Burhân, namely:

a. Râbithah

Râbithah became a contentious issue among the Young Generation in Minangkabau. The Young Generation claimed that râbithah is an innovation (bid'ah) and even an act of polytheism (shirk) that must be abandoned. Meanwhile, râbithah itself is part of the method of zikr practiced by the Naqshbandiyyah tariqah. Martin Van Bruinessen notes that the Naqshbandiyyah tariqah is followed by the majority of the population in West Sumatra, and West Sumatra is recorded as having the largest number of Naqshbandiyyah adherents in Indonesia.³⁸ The question is whether râbithah is an innovation (bid'ah) or an act of following the Prophet (ittiba')? To answer this question, the author explains the meaning and significance of râbithah.

Râbithah is a term used by the Sufis (al-Mutashawifîn) aimed at achieving love for Allah (al-Mahabbah fillah), which connects believers with one another.³⁹ Râbithah has two meanings: the general (al-'Âm) and the specific (al-Khâs). Râbithah in the general sense is the love (al-Mahabbah) between scholars, the pious, those who perform zikr, the friends of Allah (Auliya' Allah), and all believers. Meanwhile, râbithah in the specific sense refers to a disciple remembering the form of his teacher in some aspects of life, to help avoid excessive heedlessness, which results in the heart being veiled from Allah, and subsequently, to engage in zikr to Allah SWT.

Haji Abdul Karim Amrullah, as previously mentioned, criticized the tariqah practitioners in Minangkabau, particularly the Naqshbandiyyah and Syatariyyah tariqah. His criticisms are not only found in his books "Izhâr asâtir al-mudillîn fî tashabbuhim bi al-muhtadîn" and "Qâthi'riqâb al-mulhidîn," but also in his tafsir, al-Burhân. The author found his criticisms in al-Burhân as a form of antithesis (to borrow Hegel's term) against the practices of the Old Generation, specifically râbithah practiced by the Naqshbandiyyah tariqah..

In his tafsir al-Burhân, Haji Abdul Karim Amrullah interprets Surah Al-Bayyinah, verse 6 (Qs. Al-Bayyinah/98:6).

³⁷ Abdul Karim Amrullah, *Izhâr Asâthir al-Mudhillî fî Tasyabuhim bilmuhtadîn*, Padang: Voelherding, 1909.

³⁸ Martin Van Bruinessen, *Tariqah Naqshbandiyyah di Indonesia (survey Historis, Geografis dan Sosiologis)*, Bandung: Mizan, 1996, cet ke IV, p. 124. This tariqah was first introduced by Sheikh Isma'il from Smambur in 1850, and then developed by his disciples such as Sheikh Tuanku Barulak (Muhammad Thahir), who passed away in the 1860s.

³⁹ Muhammad Khair Fâthimah, *ittibâ' lâ ibtidâ'*, Damaskus: Dâr al-'Ushamâ', 1428H/2008M, p. 43.

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ

That indeed all disbelievers from among the Jews and Christians and those who associate partners with God, their fate will be in the Hellfire of Jahannam, and they will abide therein eternally, and those are the worst of all people.. [Qs. Al-Bayyinah/98:6]

Haji Abdul Karim Amrullah explains the interpretation of *وَالْمُشْرِكِينَ* by elucidating the meaning of shirk (associating partners with God) and its various types. According to him, shirk is associating God with something else. His definition aligns with the explanation provided by the majority of scholars. After defining shirk, Haji Abdul Karim Amrullah categorizes it into three types: associating partners with God in His essence, associating partners with God in His attributes, and associating partners with God in His rights.⁴⁰

Among the three types of shirk presented by Haji Abdul Karim Amrullah, his explanation of shirk involving associating partners with God in His attributes is illustrated by examples of people who believe that beings other than Allah possess power and influence. Furthermore, in his tafsir, he explains that this category of shirk includes those who believe that magic has an inherent effect, that a sacred place (keramat) can cause death, and similar beliefs. Additionally, seeking help from the graves of revered people and performing *râbithah* (visualizing the teacher's form during *zikr*) with the belief that this will connect them to God or dispel doubts, as well as those who believe that fire inherently causes effects, all fall under this type of shirk. This category also includes those who hold beliefs for the sake of showing off (*riya*) and seeking fame (*sum'ah*).⁴¹

Haji Abdul Karim Amrullah mentions that *râbithah*, one of the practices of the *Naqshbandiyyah tariqah*, falls into the category of associating partners with God in His attributes. Although he does not explicitly mention the *Naqshbandiyyah tariqah*, the purpose of *râbithah* referred to in his tafsir is indeed a practice of the *Naqshbandiyyah tariqah*. This practice (*râbithah*) was one of the roots of the dialectic that occurred in the early 20th century between the *Kaum Tua* and the *Kaum Muda* in *Minangkabau*.

b. The belief that pious people are ignorant

In addition to criticizing *râbithah*, Haji Abdul Karim Amrullah, in his tafsir *al-Burhân*, further criticizes and engages in polemics by mocking the righteous deeds performed by the Old Generation (*Kaum Tua*). This can be found in his explanation while interpreting *Surah Al-'Asr*, verse 3 (Qs. Al-'Ashr/103:3).

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

Except those who do not suffer loss are all those who believe and perform righteous deeds. [Qs. Al-'Ashr/103:3].

Before explaining righteous deeds, Haji Abdul Karim Amrullah first elaborates on what 'amal' (deeds) and 'saleh' (righteous) mean. *Amal* means working and performing, while *saleh* means appropriate, good, prosperous, and correct. Thus, a person who performs righteous deeds is someone who does everything that is appropriate, good, prosperous in their work, and correct in all their actions according to the right path, which is religion.⁴² Haji Abdul Karim Amrullah further states that performing righteous deeds is not limited to those who pray a lot, fast a lot, do a lot of *dhikr*, carry a *tasbeih* (prayer beads) everywhere they go, sit in *suraus* and mosques only, meditate deeply, or isolate themselves and ignore everything else, focusing solely on worship day and night, even wearing shabby clothes. Such people are considered righteous according to the perception of ignorant people.

The author observes that Haji Abdul Karim Amrullah's explanation and criticism or mockery of the *tariqah* practitioners show a lack of agreement with them. Additionally, the difference in views is also due to different perspectives on righteous deeds. If we look closely, the definition of righteous deeds according to the tafsir of *Khâzin*, for example, is all acts of obedience to Allah.⁴³ Obviously, what the

⁴⁰ Abdul Karim Amrullah, *Al-Burhân*, p. 131-134.

⁴¹ Abdul Karim Amrullah, *Al-Burhân*, p. 131-134.

⁴² Abdul Karim Amrullah, *Al-Burhân*, ... p. 184.

⁴³ 'Alâ' al-Dîn Alî bin Muhammad al-Baghdâdî al-Ma'rûf bi al- Khazîn, *Tafsîr Khazîn al-Musammâ Lubâb al-Ta'wîl fî Ma'ânî al-Tanzîl*, Dâr al-Fikr

group criticized by Haji Abdul Karim Amrullah has been doing is a form of obedience to Allah; they are trying to draw closer to the Creator.

The mockery delivered by Haji Abdul Karim Amrullah in his interpretation is a harsh rebuke against the Kaum Tua. Because the notion of righteousness, as mentioned in his criticism above, is attributed to the perception of ignorant people. The mockery shown by Haji Abdul Karim Amrullah indicates that the mocking character of the Minangkabau people is strongly attached to him. Regardless of the pros and cons regarding the mocking character of the Minangkabau people, there remains constructive criticism within the mockery.⁴⁴

All the criteria mentioned above regarding righteous deeds, according to the perception of ignorant people, are the work and practices carried out by the tariqah congregation.⁴⁵ All the criteria mentioned above regarding righteous deeds, according to the perception of ignorant people, are the work and practices carried out by the tariqah congregation. The interesting question is why Haji Abdul Karim Amrullah considers the practices of the tariqah congregation, who always strive to connect their hearts to Allah, as the actions of ignorant people. The author sees his criticism as revealing a sentiment against tariqah practitioners, especially Naqshbandiyyah, with his mockery⁴⁶ of these individuals.

After delivering his criticism, Haji Abdul Karim Amrullah outlines the criteria for righteous deeds, which are: being free from *riya* (showing off), *sum'ah* (seeking fame), arrogance, and all things that can diminish sincerity; guarding one's gaze, tongue, feet, hands, private parts, sitting, walking, sleeping, and ensuring all these actions are lawful; ensuring that clothing, food, and drink are free from what is haram; and practicing everything that is known and taught. For ignorant (*jahl*) people, righteousness involves being careful in learning and diligent according to the teacher, even if they are far away. For kings, judges, and government officials, righteousness involves worship, adequate knowledge, and upholding the truth. For the rich, besides worshiping, righteousness involves managing wealth well. For the poor, righteousness involves obedience and avoiding prohibitions, along with patience in the face of shortages. Righteousness in social relationships, such as between children and parents, siblings, and other relatives, involves adhering to proper customs.⁴⁷

What Haji Abdul Karim Amrullah criticizes and proposes regarding righteous deeds are actually complementary to each other. The notion of righteous deeds for the group he criticizes shares the same substance with the perspective of Haji Abdul Karim Amrullah. In other words, both approaches to performing righteous deeds are based on sincere intentions.

c. Revering the teacher is a criticism

Another target of Haji Abdul Karim Amrullah's criticism in his tafsir is the tradition among the tariqah congregation, which he perceives as revering their teachers to an excessive degree. He believes this practice is not in accordance with Islamic teachings. This criticism is mentioned in his explanation of Surah Al-Bayyinah, verse 6.⁴⁸ In his interpretation of this verse, he notes that there is *shirk* (associating partners with God) concerning God's rights. By *shirk* concerning God's rights, he means permitting, forbidding, and prescribing religious laws for His servants. Those who permit what Allah has forbidden and forbid what Allah has permitted are, according to Haji Abdul Karim Amrullah, usurping God's rights. Moreover, those who accept the laws set by their teachers, which contradict

⁴⁴Yendra, Penerapan sosiolinguistik dalam Memahami Sosialkultural Minangkabau Untuk Pendidikan Karakter; Cime'eh dan IsnyaAllah orang Minangkabau, *Jurnal IPTEK TERAPAN* research of Applied Science and Education V10.il (71-80) ISSN:1979-9292. E-ISSN:2460-5611.

⁴⁵The tariqah in question are the Naqshbandiyyah and Satariyah tariqahs, as referred to in his critique of these two tariqahs in his book *Izhaâr asâthir al-Mudhillîn fî Tasyabbuhihim bi al-Muhtadîn*.

⁴⁶ The tradition of mocking and/or belittling the practices of the Kaum Tua by the Kaum Muda began with the establishment of the Thawalib schools. This mockery was crafted into poetry by the Kaum Muda, including Haji Abdul Karim Amrullah and Muhammad Thaib Umar. One of the poems, as noted by Maulana Abdul Manaf Amin in his records, goes as follows: "Asked for rice to study # there was no work at the surau but studying, hit for eating porridge and congee # that's a very despicable job." Thaib Umar composed a poem: "Don't be like our elders # who pursue only one branch of knowledge, only fiqh is their dearest love # blind to everything else." For more information, see Imam Maulana Abdul Manaf Amin, n.p., n.d., p. 8..

⁴⁷ Abdul Karim Amrullah, *Al-Burhân*, p.185-189.

⁴⁸ Abdul Karim Amrullah *Al-Burhân*, p. 132-133.

Allah's provisions, are also committing shirk by associating others with Allah. To reinforce his criticism of those who excessively revere their teachers, Haji Abdul Karim cites Surah At-Tawbah, verse 31.

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ (31)

They have taken their scholars (Jews) and monks (Christians) as lords besides Allah, and also the Messiah, son of Mary, while they were commanded to worship only one God. There is no god but Him. Glory be to Him above what they associate with Him. [Qs. At-Taubah/9:31]

What Haji Abdul Karim Amrullah highlights in the aforementioned verse is the idea of "taking their priests and monks as lords besides Allah."⁴⁹ Unquestioningly accepting everything a teacher says and blindly following the teacher is akin to taking a lord other than Allah. This includes accepting and following whatever the teacher says, even if it means forbidding what Allah has permitted. This criticism is directed at the Naqshbandiyyah tariqah, as they practice not eating meat during the khalwat (spiritual retreat), which Haji Abdul Karim Amrullah considers as associating partners with God in His right, and following this practice because the teacher says so is seen as revering the teacher excessively. He observes that the salik (student) does not question this practice but merely obeys and follows the manners (adab) taught.

According to Haji Abdul Karim Amrullah, a salik should question this because, in his view, forbidding the consumption of meat during the suluk (retreat) is akin to forbidding what Allah has permitted. However, this is not the case; it is merely part of the adab that must be observed by the salik, and abstaining from meat strengthens the salik's ability to sit and continuously engage in dhikr (remembrance of Allah).

Haji Abdul Karim Amrullah's criticism, equating the tariqah congregation' reverence for their teachers with the Christian monks who forbid what Allah has permitted and permit what Allah has forbidden, is, in the author's opinion, incorrect. Christian monks forbid marriage entirely, while tariqah congregation abstain from meat during the retreat, which does not mean they are forbidding it permanently. Comparing this temporary abstinence with the monks' lifelong prohibition of marriage is not accurate. During their practice, after 20 days of khalwat, the salik is allowed to eat meat again by their mursyid (spiritual guide). This shows that not eating meat is a temporary restriction and not a permanent prohibition in the fiqh sense, which would be considered sinful if done and rewarded if avoided.

What Haji Abdul Karim Amrullah focuses on is the issue of blind imitation (taqlid) of a teacher. According to him, it is obligatory for every servant to know the laws of Allah regarding every matter. The obedience of a student to their mursyid (spiritual guide) during suluk (spiritual retreat) is a matter of etiquette between teacher and student. Therefore, it is not as Haji Abdul Karim Amrullah perceives it, which he describes as blind imitation. Sheikh Sulaiman Arrasuli explains that common people must follow a qualified mujtahid (Islamic jurist).⁵⁰ This means not everyone is capable of independent reasoning (ijtihad) on religious matters, and it is incorrect to label a layperson who follows a qualified mujtahid as engaging in blind imitation.

B. Tafsir Risalah al-Qaul al-Bayan fi Tafsir al-Qur'an

a) Defense against the accusation of bid'ah (innovation)

In the early 20th century, the Minangkabau society was confronted with a dialectic between the Old Faction (Kaum Tua) and the Young Faction (Kaum Muda). The edicts of the Young Faction often criticized and condemned the practices of the Old Faction, leading to mutual retaliation and defense of their respective doctrines. Among the prominent issues discussed was the matter of bid'ah (innovation in religious matters). The Young Faction issued edicts, such as those mentioned by Syeikh Sulaiman Arrasuli and recorded by Haji Imam Maulana Abdul Manaf Amin. These edicts included declaring celebrations of the Prophet's birthday (maulid), reciting specific prayers (ushalli) during prayers, the qunut supplication at dawn, reciting the term "sayyidina," and similar practices, as

⁴⁹ Abdul Karim Amrullah, *Al-Burhân*, p. 133.

⁵⁰ Syeikh Sulaiman Arrasuli, *Aqwâl al-Wâsithah fî al-Dzikr wa al-Râbithah*, ... p.56.

bid'ah.⁵¹ This stance was supported by Hamka, who cited in his book "Ayahku" that Haji Abdul Karim Amrullah had stated in the magazine al-Munir that ushalli, the verbal intention before prayer, was not from the teachings of Prophet Muhammad but was a later scholarly interpretation, thus considered bid'ah, among other points. In Haji Abdul Karim Amrullah's handwritten notes, there was a specific discussion about ushalli, acknowledging it as an opinion of later scholars. However, Haji Abdul Karim Amrullah, as described by Hamka, condemned the innovation of verbalizing the intention (ushalli).

Following the explanations of bid'ah according to linguistic and Islamic legal perspectives, the author proceeds to clarify which innovations became a polemic among scholars. The bid'ah controversy between the Kaum Tua and Kaum Muda in Minangkabau stemmed from the definition proposed by Haji Abdul Karim Amrullah, quoting Ibn Hajar's.⁵² definition that bid'ah in religion is introducing something new without precedent in the obligatory or recommended practices of Islam. Strengthening this definition, Haji Abdul Karim Amrullah referenced a hadith of Prophet Muhammad stating that every innovation in religion leads astray and every misguidance leads to the Hellfire. Additionally, he argued from Qur'anic verse Al-Maidah (5:3), which states that Islam brought by Prophet Muhammad is complete, implying that anyone who adds to this perfected religion introduces innovation and falsehood.

Thus, the dispute over bid'ah in Minangkabau was deeply rooted in interpretations of religious practice and the authority of religious innovations within Islam, reflecting broader debates within the Muslim community at that time.

Haji Abdul Karim Amrullah even stated that those who introduce innovations are evil scholars (ulama su')⁵³ Besides the aforementioned verse, Haji Abdul Karim Amrullah also used a hadith of the Prophet Muhammad, which says, "Allah does not accept the fasting, prayer, pilgrimage, and umrah of the person who commits bid'ah until they abandon that bid'ah."⁵⁴ He also cited Imam al-Ghazali, who stated that the rank of bid'ah is higher than the sin of adultery. The practices most prominently deemed bid'ah by Haji Abdul Karim Amrullah were the rituals of the Naqshbandi Sufi order, as highlighted in his critique of râbithah. The opinions and arguments presented by Haji Abdul Karim Amrullah were refuted and clarified by Syeikh Sulaiman Arrasuli in his book "Aqwâl al-Wâsithah fî al-Dzikr wa al-Râbithah." Regarding the hadith "kullu bid'ah dhalâlah" (every innovation is misguidance), Syeikh Sulaiman Arrasuli argued that not every controversial issue should be deemed a misguided bid'ah, as there are supporting arguments from knowledgeable scholars, even if these arguments are not apparent or strong to others. Syeikh Sulaiman Arrasuli concluded by pointing out the errors of contemporary mujtahids (independent jurists) in this regard.⁵⁵

Syeikh Sulaiman Arrasuli, in his book "Risâlah al-Qaul," criticized the group that labeled the practices of the majority of Minangkabau Muslims as bid'ah. This criticism was aimed at defending and countering the accusations made by the Young Faction (Kaum Muda). In the introduction to his exegesis, Syeikh Sulaiman explained the concept of a mujtahid. A mujtahid is someone who possesses various tools of ijthad (independent reasoning) such as the twelve branches of Arabic knowledge,

⁵¹ Imam Maulana Abdul Manaf Amin, *Inilah Sejarah Berdirinya Tarbiyah Islamiyah untuk Mempertahankan Madzhab Syafii dan 'itiqad ahl Sunnah wa al-Jama'ah*, t.tp, t.th, p. 17-19.

⁵² Haji Abdul Karim Amrullah, *Qâthi' Riqâb al-Mulhidîn fî 'Aqâid al-Mufsidîn*, Padang Panjang: Darulfikir al-Munîr, Cetekan ke-2, 1916 M/ 1334H, p.33-34.

⁵³ Haji Abdul Karim Amrullah, *Idzhâr Asâthir al-Mudhillîn fî Tasyabihihim bi al-Muhtadîn*, Padang: Voelherding 1909 M/1327 H, p. 19-28.

⁵⁴ The hadith redacted by Haji Abdul Karim Amrullah, the writer found in the book of Ibn Majah, however, the text is slightly different from the text written by Haji Abdul Karim Amrullah. Here is the text of the hadith narrated by Ibn Majah:

عَنْ حُدَيْفَةَ قَالَ قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- « لَا يَقْبَلُ اللَّهُ لِصَاحِبٍ بِدْعَةَ صَوْمًا وَلَا صَلَاةً وَلَا صَدَقَةً وَلَا حَجًّا وَلَا عُمْرَةً وَلَا جِهَادًا وَلَا صَرْفًا وَلَا عَدْلًا يَخْرُجُ مِنَ الْإِسْلَامِ كَمَا تَخْرُجُ الشَّعْرَةُ مِنَ الْعَجِينِ ».

The hadith is found in the book Sunan Ibn Majah, in the chapter on avoiding innovation and argumentation, hadith number 51. This hadith is also quoted by Sheikh Sulaiman Arrasuli in explaining religious innovation. He mentions that the meaning of this hadith pertains to religious innovations (bid'ah syar'iyah) and not linguistic innovations (bid'ah lughawiyah). See Sheikh Sulaiman Arrasuli, *Aqwâl al-Wâsithah*, ..., pp. 3-4.

⁵⁵Nowadays, new mujtahids are focusing on scholars from the Kaum Muda.

the principles of Islamic jurisprudence (usul fiqh), knowledge of the Qur'an and hadith, and more.⁵⁶ According to Syeikh Sulaiman Arrasuli, such mujtahids are difficult to find in the present time (20th century). Therefore, he continued his explanation;

-Therefore, it is hoped that you gentlemen do not hastily declare that a matter is bid'ah, not found in the Qur'an, because in reality, it is not absent from the Qur'an just because your eyes have not seen it, or you have not come across it. It is best to leave such matters to those who are knowledgeable in them.⁵⁷

The expression "Gentlemen, do not boldly declare that a matter is bid'ah" is a warning conveyed by Syeikh Sulaiman Arrasuli to the Kaum Muda, because they appeared hasty in condemning matters which are not explicitly found in the Qur'an and hadith as bid'ah. This warning is similar to Syeikh Sulaiman's advice to the authors of Soerti and al-Mizan in Bukittinggi, where one of his advices was not to rush into doing a job without adequate tools, like going to the fields without sufficient tools and wanting to finish quickly, which would eventually result in weeds growing instead of rice.⁵⁸

Although the message was directed towards the Soerti and Mizan magazines, it also indirectly criticized the Young Faction for appearing to rush in making legal judgments. This is evident from Syeikh Sulaiman Arrasuli's further explanations published in the Soerti magazine. The essence of all contained in Syeikh Sulaiman Arrasuli's critique is to leave the work to those who are knowledgeable. This notion of leaving the work to those who are knowledgeable is in accordance with the hadith of Prophet Muhammad from Abu Hurairah, recorded by Imam Bukhari, when the Prophet explained in response to a man's question about the Day of Judgment, "When will the Day of Judgment occur?":

إذا وسد الأمر إلى غير أهله فانتظر الساعة⁵⁹

If a task is entrusted to someone who is not skilled in it, then await its destruction. Hadith narrated by Bukhari.

It, or you have not come across it. It is best to leave such matters to those who are knowledgeable." This means that to understand a verse or interpret it, it must be done by someone who is qualified, such as a mujtahid scholar. As explained by Syeikh Sulaiman Arrasuli, he equates and even states that a commentator (mufassir) must be a mujtahid. Therefore, a commentator must also meet the criteria of a mujtahid. A mujtahid is someone who dedicates their abilities to produce/derive legal rulings with certainty (zhanni).⁶⁰ The criteria for a mujtahid include being mature, possessing intellect, having deep knowledge acquisition abilities, understanding rational proofs, mastering Arabic language, usul al-fiqh (principles of jurisprudence), eloquence (balaghah), and other aspects related to legal issues from the Qur'an and hadith. They must also understand abrogation (naskh) and abrogated (mansukh), reasons for revelation (asbab al-nuzul), criteria for mutawatir and ahad hadith, authentic (sahih) and weak (da'if) hadith, and the conditions of narrators.⁶¹ In the book "Ushul al-Fiqh" by Wahbah az-Zuhali (d. 2015 CE), it is stated that the criteria for a mujtahid include expertise in Arabic language and its branches, knowledge in usul al-fiqh, understanding legal verses in the Qur'an, knowledge of legal hadiths, issues of consensus (ijma') and its stances, as well as understanding various forms of analogy (qiyas) and its conditions.⁶²

⁵⁶Syeikh Sulaiman Arrasuli, *Risalah al-Qaul al-Bayyan...*p.3.

⁵⁷Syeikh Sulaiman Arrasuli, *Risâh Al-Qaul Al-Bayyân Fî Tafsi'r Al-Qur'ân*, Bukittinggi: Mathba'ah al-Islâmiyah Ford Dek Kock, 1929, p. 3-4

⁵⁸ Hasan Zaini, Muhammad Kasim, dan Aldomi Putra, *Jati Diri Persatuan Tarsbiyah Islamiyah*, Padang: Sangsurya, p. 124-131. See also the magazine Soerti edition of March 1, 1939 AD / Muharram 1358 H. Advice from Syeikh Sulaiman Arrasuli dated February 15, 1939.

⁵⁹ Imam al-Bukhârî, *Shahîh al-Bukhârî*, al-Qâhirah: Dâr al-Hadist, 2004, juz I, Kitab al-'ilm, bab man su'la 'ilm, p. 25.

⁶⁰ Taj Juddin 'Abdul Wahhab ibn As-Subkî, *Hasyiah al-'Alamah al-Bannâni 'al syarh al-Jalâl Syams ad-Din Muhammad Ibn Ahmad al-Mahallî 'ala Matn Jam' al-Jawâmi'*, Beirut Dâr al-Fikr, t.th, p. 379

⁶¹ Taj Juddin 'Abdul Wahhab ibn As-Subkî, *Hasyiah al-'Alamah al-Bannâni 'al syarh al-Jalâl Syams ad-Din Muhammad Ibn Ahmad al-Mahallî 'ala Matn Jam' al-Jawâmi'*, Beirut Dâr al-Fikr, t.th, p. 382-384. See also Imam Jalâl ad-Dîn Abdirrahmân ibn Abî Bakr as-Suyûthî, *Syarh al-Kakib al-Sâthi' Nazham Jam' al-Jawâmi'*, al-Qâhirah: Dâr as-salâm, 1437H/2016, p. 733-734.

⁶²Wahbah az-Zuhailî, *Ushul al-Fiqh*, Tripoli: Kuliyyah al-Da'wah al-Islamiyah, 1400 H/ 1990M, p. 218-219.

Furthermore, Syeikh Sulaiman Arrasuli mentions that "if you insist on seeking the meaning of the Qur'an without possessing the tools of ijtihad, you will certainly arrive at incorrect issues or rulings."⁶³ What Syeikh Sulaiman Arrasuli said is in accordance with the hadith of Prophet Muhammad (SAW).

من فسر القرآن برأيه فليتبوء مقعده من النار

*Whoever interprets a verse of the Qur'an based on their own opinion (without it being transferred from the companions, may Allah be pleased with them), then that person should find their place in Hellfire.*⁶⁴

In addition to the wording of the above hadith, there is another similar wording found in a hadith narrated by Imam Tirmidzi:

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- « مَنْ قَالَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ ». قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.⁶⁵

Accepted from Ibn Abbas (may Allah be pleased with him), he said, the Messenger of Allah (peace be upon him) said, "Whoever speaks about the Qur'an without knowledge, then let him prepare his place in Hellfire." Hadith narrated by Tirmidzi.

In another wording, the Messenger of Allah (peace be upon him) emphasized that whoever interprets the Qur'an with their own opinion, even if they are correct, is still wrong.⁶⁶

Based on the hadith above, what Syeikh Sulaiman Arrasuli wanted to convey is that those who interpret the Qur'an must have knowledge about it and should not interpret the Qur'an without having a source, especially sources from the companions of the Prophet (peace be upon him). This means that interpreting the Qur'an should also involve referring to the understanding of the Prophet's companions regarding the Qur'an.

The criticism expressed by Syeikh Sulaiman Arrasuli was a form of defense from the Old Faction (Kaum Tua) to counter the practices of the Old Faction labeled as bid'ah by the Young Faction (Kaum Muda), which in other terms are also referred to as new fatwas among the Minangkabau Muslims. In countering the criticisms from the Young Faction, the author calls this defensive dialectic. Besides showcasing defensive dialectic, Syeikh Sulaiman Arrasuli also criticized the Kaum Muda.

Syeikh Sulaiman Arrasuli's counter-criticism towards the Young Faction was expressed by stating that something is considered bid'ah if it is not based on evidence from the Qur'an and Sunnah and if the evidence is not appropriately applied to an issue. Such criticism is not only directed at the Young Faction but also at those who are hasty in passing judgments. This is found in his book "Tabligh al-Âmânât," where he criticizes Haji Jalaluddin, who wrote a book defending the Naqshbandi Sufi order and a book on Sufi pearls. In this book, Syeikh Sulaiman Arrasuli stated that bid'ah or introducing innovations in religion without evidence from the Qur'an and Sunnah is forbidden, quoting a hadith of the Prophet (peace be upon him) which says, "Every bid'ah in religion is in Hellfire."⁶⁷

Syeikh Sulaiman's explanation implies that something is considered bid'ah if no evidence for it is found in either the Qur'an or the Sunnah. In other words, if there is evidence for a practice, then it is not bid'ah as claimed by the Young Faction. The declarations of bid'ah made by the Young Faction fall into the realms of disputable matters (khilafiah) and subsidiary issues (furu'iyah).

The explanation about bid'ah above clearly shows that not every new action is deemed misguided bid'ah (bid'ah dhalâlah). A new action will be judged as misguided bid'ah if it relates to religious principles (syarak), as explained by Syeikh Sulaiman Arrasuli, concerning beliefs and practices, not linguistic matters (lughawiyah).

⁶³ Syeikh Sulaiman Arrasuli, *Risâlah al-Qaul al-Bayyân*, p.4.

⁶⁴ Syeikh Sulaiman Arrasuli, *Risâlah Tabligh al-Âmânât*, Bukittinggi: Astra, 1337H/1954, p. 9

⁶⁵ Al-Tirmidzi, *Sunan al-Tirmidzi*, juz V, p. 43

⁶⁶ Lihat Al-Tirmidzi, *Sunan al-Tirmidzi*, juz V, p. 44.

عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- « مَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ فَاصْطَبْ فَقَدْ أَخْطَأَ »

⁶⁷ Syeikh Sulaiman Arrasuli, *Risâlah Tabligh al-Âmânât*, Bukittinggi: Astra, 1337H/1954, p.18.

This form of defensive dialectic demonstrated by Syeikh Sulaiman in the case of bid'ah allegations from the Kaum Muda against the Kaum Tua in Minangkabau resulted in an antithesis to the Kaum Muda's understanding, eventually leading to a synthesis on the issue of bid'ah.

b) Strengthening the practices of tariqah

The antithesis posed by the Kaum Muda against the practices of the Kaum Tua sparked a spirit and a necessity for the Kaum Tua to explain and prove the validity of their practices by presenting both scriptural (naqli) and rational (aqli) arguments. Syeikh Sulaiman Arrasuli is recorded as one of the scholars in the Kaum Tua who defended and justified the Sufi practices that were criticized by the Kaum Muda. For instance, Haji Abdul Karim Amrullah claimed that the practices of the Naqshbandi Tariqah were bid'ah, even haram, and contrary to sharia. In his tafsir (interpretation) of the Qur'an, Syeikh Sulaiman Arrasuli explained the strengthening of tariqah practices, particularly when interpreting Surah An-Nazi'at, verses 40-41.

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ (40) فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ (41)

And as for those who fear their Lord and restrain their souls from desires, then surely, Paradise is their abode. [Qs. An-Nâzi'ât/79: 40-41].

Syeikh Sulaiman Arrasuli explained that "restraining desires" is a practice of Sufi adherents. Sufi practitioners restrain their desires by eating and drinking little, sleeping minimally, and avoiding other worldly pleasures.⁶⁸ The effort to restrain desires, besides being a practice performed and trained by the Sufi group, is also one of the wisdoms of fasting. This is what Syeikh Sulaiman Arrasuli mentioned in his book "Kitab Pedoman Puasa."⁶⁹ It is stated that the wisdom of fasting is to curb lustful desires until they can be subdued. Regarding the reason for associating the wisdom of the obligation to fast with the context of restraining desires in his tafsir, the author notes that for Sufi practitioners, besides eating less or sleeping less, fasting is a means to restrain desires. Thus, the riyadhah activities for the Sufi group in training and restraining desires are particularly emphasized during Ramadan. During Ramadan, they also practice seclusion (khalwat or suluk) to train themselves to be closer to Allah SWT.

What Syeikh Sulaiman Arrasuli explained is a form of Sufi practice, specifically the Naqshbandi Sufi order. In Minangkabau at that time, the Naqshbandi Sufi order was under scrutiny by the Young Faction, including their practices of eating little, limiting food intake, and sleeping less.

As previously mentioned, the dynamics between the Old Faction and the Young Faction in Minangkabau at the beginning of the 20th century required each group to provide arguments, defenses, and justifications for the practices they followed. Additionally, each group criticized and weakened the other's opinions. This also influenced the various works written during that period.

The antithesis posed by the Young Faction against the Old Faction regarding Sufi practices resulted in an ongoing and never-ending polemic. Syeikh Ahmad Khatib and Haji Abdul Karim Amrullah criticized the Sufi group for not eating meat during seclusion, equating it with the practices of Christians, who at certain times deliberately refrain from eating meat as a form of worship.⁷⁰

Syeikh Sulaiman Arrasuli attempted to respond to the antithesis by providing a synthesis. He stated in his tafsir that those who can restrain their desires are Sufi practitioners who train themselves through seclusion (suluk), eating little, and sleeping little in order to draw closer to Allah SWT. Based on the explanation about restraining desires, it is clear that one of Syeikh Sulaiman's goals was to justify and strengthen the practices of Sufi adherents. Additionally, this was done to provide a synthesis in response to the antithesis posed by the Kaum Muda.

Controlling one's desires is not an easy task; therefore, the tariqah engage in various riyadhah (spiritual exercises) to control these desires, which the Kaum Muda criticizes as part of their attack

⁶⁸Syeikh Sulaiman Arrasuli, *Risâh Al-Qaul Al-Bayyân Fî Tafsîr Al-Qur'ân*, Bukittinggi: Mathba'ah al-Islâmiyah Ford Dek Kock, 1929, p. 24

⁶⁹ Syeikh Sulaiman Arrasuli, *Kitab Pedoman Puasa*, Bukittinggi: Dar al-Fikr Tsamarah al-Ikhwan, cetakan ke-3, 1937, p.5.

⁷⁰ M. Sanusi Latif, *Gerakan Kaum Tua di Minangkabau...*, p.410. See also Haji Abdul Karim Amrullah, *Izhâr Asâthir al-Mudhillîn*, Voelherding-Padang, 1327H/1909M.

on the practices of the Sufi groups, predominantly belonging to the Kaum Tua. It is in this context that Syeikh Sulaiman Arrasuli reinforces and supports the practices of the Sufi adherents by asserting that controlling one's desires is a practice of the Sufis.

c) Wahhabis became the target of criticism

Wahhabism is a movement initiated by Muhammad ibn Abdul Wahhab (1115H/1703M-1206H/1792M). Abd al-Aziz Abd al-Jabbâr al-Hâdharî mentioned that Wahhabis are the congregation of Muhammad ibn Abdul Wahhab.⁷¹ This movement began to reveal its teachings in the year 1143 M. At its inception, Muhammad ibn Abdul Wahhab was opposed by his father, his teachers, and the scholars in the region.⁷² The movement recognizes only two religious authorities in Islam: the Qur'an and the Sunnah. Abdul Wahhab's movement aimed to purify Islamic teachings from superstition, bid'ah (innovation), and heresy.⁷³

The Wahhabi group became one of the groups criticized by Syeikh Sulaiman Arrasuli in his tafsir. This group is well-known for prohibiting communal prayers and frequent praying. This criticism can be found when Syeikh Sulaiman Arrasuli explains his interpretation of Surah Al-Insyirah/94:8.

وَأَلِي رَبِّكَ فَارْغَبْ (8)

Artinya and to your Lord you are humiliated. [Qs. Al-Insyirah/94:8].

The meaning of the above verse is to humble yourself before God, desire paradise, and fear hell. Then Syeikh Sulaiman Arrasuli said;

"When the Prophet Muhammad SAW was commanded to increase his prayers, then to pray the obligatory prayers, while the Prophet Muhammad SAW in his prayer did not remember anything except Allah alone, what do we think of this safety? Is it likely that prayers and subsequent prayers would be forbidden, as the Wahhabi fatwas now dictate, while their prayers are filled with worldly concerns? This is a great lie in religion-".⁷⁴

In his explanation, Syeikh Sulaiman Arrasuli stated, "The Prophet SAW instructed us to increase our prayers and supplications." This means that as Muslims, we must follow what the Prophet SAW commanded by praying and supplicating more frequently, not by saying that those who pray and supplicate often are engaging in bid'ah (innovation) as the Wahhabi group has decreed. The Wahhabi group referred to by Syeikh Sulaiman Arrasuli are those who frequently criticize and label the practices of the Kaum Tua as bid'ah. As mentioned earlier, they belong to the Kaum Muda.

d) Kaum Muda and Kaum Tua: Criticism and Warning

Syeikh Sulaiman Arrasuli in his tafsir not only criticizes the Kaum Muda but also gives a warning to the Kaum Tua. This is found in the concluding section of the book *Risâlah Al-Qaul Al-Bayân*, where Syeikh Sulaiman Arrasuli warns that the heart sometimes remembers Allah and sometimes forgets.⁷⁵ Syeikh Sulaiman Arrasuli in his tafsir not only criticizes the Kaum Muda but also gives a warning to the Kaum Tua. This is found in the concluding section of the book "*Risâlah Al-Qaul Al-Bayân*", where Syeikh Sulaiman Arrasuli warns that the heart sometimes remembers Allah and sometimes forgets.

Syeikh Sulaiman provides an example with performing prayer: during the takbir, the heart is humble, but afterward, the heart starts to revolve around worldly matters. Such is the heart that is negligent, always infiltrated by the whispers of Satan. The disease of negligence not only afflicts ordinary people but also those who are already knowledgeable in religious matters. Syeikh Sulaiman Arrasuli then advises to earnestly treat a heart that is negligent of Allah, so that good deeds can be performed and evil deeds avoided. The remedy for a heart that is negligent of Allah is to engage in dhikr (remembrance of Allah). Syeikh Sulaiman Arrasuli cites its basis from Qs. Ar-Ra'd/13:28.

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

⁷¹ Abd al-Aziz Abd al-Jabbâr al-Hâdharî, *Tanzîh al-Haq al-Ma'bûd 'an al-Hayyiz wa al-Hudûd*, Damaskus: Maktabah al-Yasar, 1428/2007, p. 32.

⁷² Abu Salafy, *Mazhab Wahabi Monopoli Kebenaran & Keimanan ala Wahabi*, Jakarta: Ilya, 2009, p.17.

⁷³ Burhanuddin Daya, *Sumatera Thawalib dalam Gerakan Pembaharuan Pemikiran Islam di Sumatera Barat*, Yogyakarta: Institut Agama Islam Negeri Yogyakarta, 1988, p.76.

⁷⁴ Syeikh Sulaiman Arrasuli, *Risâlah* p. 89.

⁷⁵ Syeikh Sulaiman Arrasuli, *Risâh Al-Qaul Al-Bayân Fî Tafsîr Al-Qur'ân*, p. 125.

"Those who believe and whose hearts find peace in the remembrance of Allah, indeed, in the remembrance of Allah do hearts find peace," meaning that the heart truly finds peace with the remembrance of Allah.

Sheikh Sulaiman Arrasuli mentions among the remembrances as a cure for the heedless heart, such as reciting "الله إلا إله لا" and "الله الله الله" and others. After stating the remedy for the heedless heart by remembering Allah, Sheikh Sulaiman Arrasuli calls upon all brothers to increase their remembrance of Allah! With whatever words of remembrance, in whatever manner, and not to be concerned with the half-hearted words of the troublemaker jurists nowadays, claiming this is innovation, this lacks proper jurisprudential basis, and this leads to Hellfire. Because indeed, such statements arise from the ignorance of people, "People are enemies of what they are ignorant of."

Sheikh Sulaiman Arrasuli again throws a taunt at the group that often considers the practices of the Elderly Faction as innovation, dismissing their views. Sheikh Sulaiman Arrasuli instead regards them as "half-hearted troublemakers," causing confusion due to their ignorance or lack of knowledge, therefore, do not be influenced by them, the Kaum Muda. In addition, Sheikh Sulaiman Arrasuli also has another term for the Kaum Muda, which is "scholars who cause confusion."⁷⁶

Sheikh Sulaiman Arrasuli's critique of the Young Faction represents a dialectical opposition. This dialectic emerges, borrowing Syahrur's terminology, because there is a coexistence,⁷⁷ dualities that seem irreconcilable with each other. The resistance undertaken by Sheikh Sulaiman Arrasuli against the Kaum Muda, which has criticized and invalidated various practices of the Kaum Tua, is a contradictory and simultaneous resistance. Sheikh Sulaiman Arrasuli's dialectical opposition forms an antithesis to the criticisms put forward by the Kaum Muda, prompting him to take a stance of disregarding the viewpoints expressed by them.

After launching criticism at the Young Generation, Sheikh Sulaiman Arrasuli gave a warning to the Old Generation with the following statement:

"Let us not be like most people in Minangkabau, where half of them focus solely on knowledge and neglect wirid and zikir, resulting in hardened hearts and using their knowledge as a tool to seek worldly gains, as is common in Minangkabau. Meanwhile, the other half only engage in zikir and neglect knowledge, leading to many of their practices not following the rules of sharia due to their ignorance. Some even criticize scholars and refuse to meet with them, and many use zikir as a tool for worldly profit, like many tariqah teachers who lack knowledge."

The statement by Sheikh Sulaiman Arrasuli above serves as a warning to the Old Generation, describing the condition of the people in Minangkabau at that time. In Sheikh Sulaiman Arrasuli's perspective, the people of Minangkabau are divided into three groups: first, those who focus solely on knowledge without paying attention to wirid and zikir; second, those who engage only in zikir without paying attention to knowledge; third, those who sow discord among scholars and use zikir as a tool for worldly gain. These three groups mentioned by Sheikh Sulaiman Arrasuli are considered a calamity for Minangkabau society, and he hopes that people do not fall into these traps and avoid such behaviors. The underlying message is that the people of Minangkabau should practice and engage in zikir with knowledge, not separating knowledge from practice.

⁷⁶ Ulama nan pamacah adalah ulama yang banyak hadir di masa sekarang. Banyak hal yang aneh-aneh yang disampaikan. Pengajiannya banyak yang baru-baru, sehingga menyebabkan orang sekampung terpecah-belah. Menceraikan anak dengan bapak, pemutus silaturrahmi, penghasut dan melawan guru. Mendengar nagari telah kusut dan rusuh, tersebut merampas pekerjaan orang, dia naik memberikan ceramah dan khutbah, tanpa diminta atau disuruh oleh orang. Sementara sebelum menjadi khatib, dia telah berbuat dan menyusahkan pemerintah untuk menyelesaikan kekisruhan yang terjadi. Ulama nan pamacah ini merupakan salah satu dari pembagian ulama versi Syeikh Sulaiman Arrasuli. Alim ulama menurutnya terbagi kepada tujuh bagian yaitu *pertama*, ulama matahari. *Kedua*, ulama sumbu lampu. *Ketigo*, ulama nan pemacah. *Keempat*, ulama banyak lancah. *Kelima*, ulama bag kancan. *Keenam*, ulama ruap sabun. *Ketujuh*, ulama nan penguat. Lebih lanjut lihat Syeikh Sulaiman Arrasuli, *Pedoman Hidup di Alam Minangkabau Menurut Garisan Adat dan Syarak*, Bukittinggi: Tsamarah al-Ikwan, 1939., hal. 60-61.

⁷⁷ Muhammad Syahrur, *Epistemologi Qur'ani Tafsir Kontemporer Ayat-Ayat al-Qur'an Berbasis Materialisme-Dialektika-Historis*, trj.M. Firdaus, Bandung: Penerbit Marja, edisi revisi, 2015, hal.34

Sheikh Sulaiman's warning and explanation demonstrate that he was an objective scholar in addressing the issues of the ummah. He was not only defending the practices of the Old Generation from the criticism of the Young Generation but also advising and reminding the Old Generation themselves.

CONCLUSION

This research concludes that the tafsir books written by Minangkabau scholars, particularly Haji Abdul Karim Amrullah and Sheikh Sulaiman Arrasuli, were influenced by the thoughts of the Old Generation and the Young Generation in Minangkabau.

The research found that the tafsir book "Al-Burhan" by Haji Abdul Karim Amrullah reflects the influence of the Old Generation's thinking, identifying at least three key points: first, the practice of rabithah became the focus of criticism by the Young Generation; second, the perception of piety as ignorance directed towards the Old Generation; and third, the critique of the Old Generation for venerating their teachers excessively.

In contrast, the tafsir book "Risalah al-Qaul al-Bayan fi Tafsir al-Qur'an" shows a defense against accusations of bid'ah by the Young Generation, reinforces the practice of the tariqa, criticizes Wahhabism as targeted by the Old Generation, addresses criticisms from the Young Generation, and includes warnings from the Old Generation.

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