

## **Paradigm Shifts in the Interpretation of Heaven Illustration Among Indonesian Mufassirin: A Comparative Analysis of As- Singkili, Hamka, and M. Quraish**

*Pergeseran Paradigma dalam Interpretasi Ilustrasi Surga di Kalangan Mufasir  
Indonesia: Analisis Komparatif As-Singkili, Hamka, dan M. Quraish Shihab*

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### **Abstract**

This article examines the changes in the interpretation of the illustration of heaven among Indonesian mufassirin (interpreters), including As-Singkili, Hamka, and M. Quraish Shihab, using Thomas Kuhn's paradigm shift theory. The study reveals a shift in the meaning of the illustration of heaven in each generation of interpreters in Indonesia, particularly in the areas of the width of heaven, the river that flows beneath heaven, fruits in heaven, spouses and houris (heavenly virgins) in heaven, and the color green and adornment for humans in heaven. The article concludes that As-Singkili's interpretation is considered normal science as it remains literal, whereas Hamka and M. Quraish Shihab's interpretations are categorized under scientific revolution due to the rationalization and development of their interpretations still based on normal science or literal texts. This study contributes to a deeper understanding of the evolution of interpretation of Islamic texts in Indonesia.

Keywords: Paradigm shift of heaven illustrations, As-Singkili, Hamka, M. Quraish Shihab

### **Abstrak:**

Kajian ini menjelaskan tentang pergeseran paradigma penafsiran ilustrasi surga dalam tafsir Indonesia, yakni As-Singkili, Hamka dan M. Quraish Shihab. Teori yang digunakan adalah dengan teori pergeseran paradigma yang diintrodusir oleh Thomas Kuhn. Kesimpulan artikel ini menunjukkan bahwa ada pergeseran pemaknaan ilustrasi surga dalam setiap generasi tafsir di Indonesia, yaitu pada tema 1) Luas surga ; 2) Sungai yang mengalir di bawah surga ; 3) Buah-buahan di surga ; 4) Pasangan dan bidadari di surga ; dan 5) Warna hijau dan perhiasan bagi manusia di surga. Dalam memahami tema-tema tersebut penafsiran oleh As-Singkili masih pada kategori normal sains karena masih bersifat lieteral. Sedangkan penafsiran oleh Hamka dan M. Quraish Shihab umumnya masuk pada kategori revolusi sains, karena terdapat pengembangan dan rasionalisasi penafsiran yang dilakukan oleh Hamka dan M. Quraish Shihab, namun rasionalisasi dan pengembangan penafsiran tersebut tetap berlandaskan normal sains atau literal teks.

Kata Kunci: Pergeseran Paradigma Ilustrasi Surga, As-Singkili, Hamka, M. Quraish Shihab

## Introduction

The typology of Islamic thought in Indonesia is generally represented by two models, namely scriptural-traditionalist and scriptural-substantial.<sup>1</sup> The scriptural-traditionalist groups try to understand religious texts by maintaining the arguments of the salafi scholars so that they are difficult to quell or tend to 'reject' rationalization of thought.<sup>2</sup> Meanwhile, the scriptural-substantialist group is a group that seeks to understand religious texts by sticking to the 'original' knowledge, but also does not close themselves in accepting changes and rationalizations of thought as long as it does not conflict with general rules in the Shari'a.<sup>3</sup> These two models are also found in the interpretation of thought, including understanding verses about illustrations of heaven.

The interpretations of various Indonesian religious figures regarding the verses about illustrations of heaven were focused on in order to further study this theme, taking into account the two Islamic thought frameworks mentioned above. The use of Kuhn's paradigm shift theory is also applicable in observing the evolution or alteration in the interpretation of heaven illustrations in the Qur'an, specifically in the works of three different Indonesian interpreters of varying generations and cultures. In this study, the selection of verses regarding heaven illustrations is limited and representative in nature, as the primary aim is to investigate the paradigm shifts in interpretations made by As-Singkil, Hamka, and M. Quraish Shihab. Additionally, this study explores the relationship between the different Islamic thought traditions and the motivation behind the research.

First, scriptural-traditionalists; this group does not provide a detailed explanation or interpretation of the description of heaven. This could be due to several factors: 1) the interpretation – indeed classified as a global-textualist interpretation, was born in a society that still lacked knowledge about interpretation, or 2) it could be because this group assumes that heaven is transcendent-metaphysical in nature so that it seems as though they are reasoning. If only guessing, then the 'safety' of interpretation is only done like the language of the translation of the Qur'an without

1 Fauzan Saleh, "Trend Perkembangan Islam Di Indonesia : Suatu Pendekatan Teologis," *Millah* 2, no. 1 (2002): 1–21.

2 Greg Burton, "Neo-Modernism: A Vital Synthesis of Traditionalist and Modernist Islamic Thought in Indonesia," *Studia Islamika*, 1995.

3 Amer Zulficar Ali, "Brief Review of Classical and Modern Tafsir Trends and Role of Modern Tafasir in Contemporary Islamic Thought," *Australian Journal of Islamic Studies* 3, no. 2 (2018): 39–52; Shahzadi Pakeeza and Ali Asghar Chishti, "Critical Study of Approaches To the Exegesis of the Holy Qur'an," *Pakistan Journal of Islamic Research* Vol 10, no. 4 (2012): 19–26, <http://www.bzu.edu.pk/PJIR/vol10/eng 2 Shehzadi Pakeeza New 24-05-13v10.pdf>.

doing further and in-depth reasoning.<sup>4</sup> Second, scriptural-substantialists; this second group actually tries to understand several verses that talk about illustrations of heaven with an allegorical-rationalist model and are even supported by modern sciences, including modern scientists. For example, ‘Paradise beneath which rivers flow’ (Qs. Al-Baqarah/ 2: 25), this second group interprets it connotatively that ‘flowing water’ represents ‘coolness, prosperity and fertility, and scientifically flowing water tends to be cleaner than in stagnant water’. Thus, this group assumes that the illustrations in the Qur’an about heaven are only allegorical (mitsl) with the aim that humans are able to reason and grasp the meaning that God wants to convey.<sup>5</sup>

Based on the typology of understanding and interpretation of the verses that illustrate heaven above, we are interested in seeing the interpretation of the illustration of heaven in the narrative among the Indonesian interpreters, which is represented by three different generations of interpreters, namely the interpretation of Tarjuman Al-Mustafid by Abdurrauf. as-Singkili (early interpretation generation of the Indonesian Archipelago in the 17th century AD – pre-independence), Hamka’s interpretation of Al-Azhar (interpretation of the Indonesian Archipelago in the 19th/20th century AD - the new order era) and the interpretation of Al-Misbah by M. Quraish Shihab (contemporary generation of the 21st century AD – the period of revolution until now).<sup>6</sup> As-Singkili as an early generation at least adequately represents the traditionalist-scriptural interpretation group. Meanwhile, Hamka and M. Quraish Shihab as the generation of modern-contemporary interpretation represent the modernist-rationalist style. The themes of the illustrations of heaven examined in this article are as follows: 1) The width of heaven (Qs. Ali Imran/3: 133), 2) The rivers that flow beneath heaven (Qs. Al-Baqarah/ 2: 25 and 266, Ali Imran/ 3: 198, An-Nisa` / 4 : 122, Muhammad/ 47 : 15) , 3) Spouses for the inhabitant of heaven and an illustration of angelic beings (Qs. Al-Baqarah/ 2: 25, Ad-Dukhan/

4 Suarni, “Karakteristik Tafsir Tarjuman Al-Mustafid,” *Subs* 17, no. 2 (2015): 245–258; D. I. Ansusa Putra and Zikwan Zikwan, “The Role of Jawi Tafsir in Socio-Cultural Transformation of the Nusantara Islam: A Study on Tarjuman Al-Mustafid,” *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 8, no. 2 (2019): 269–296.

5 M. Quraish Shihab, *Tafsir Al Misbah : Pesan, Kesan Dan Keserasian Al-QUr’an* (Jakarta: Lentera Hati, 2002).

6 ahmad Izzan, “Pergeseran Penafsiran Moderasi Beragama Menurut Tafsir Al-Azhar Dan Tafsir Al-Misbah,” *Studi Ilmu Al-Qur’an dan Tafsir* 6(2) (2022): 129–141; Mohd Sholeh Sheh Yusuff et al., “Sabab Nuzul Ayah (The Contexts and Occasions of the Revelation of the Quran) at Tafsir Tarjuman Al-Mustafid: A Genetic Approach in Surah Al-Baqarah,” *International Journal of Humanities and Social Science* 7, no. 8 (2017): 79–85; Wendi Parwanto, “Penafsiran Surat Al-Falaq [113]: 3-4 : Menurut Abd. Ar-Rauf As-Singkili, Hamka Dan M. Quraish Shihab: Telaah Atas Epistemologi Dan Genealogi,” *Misykat: Jurnal Ilmu-ilmu Al-Quran, Hadist, Syari’ah dan Tarbiyah* 3, no. 2 (December 20, 2018): 205, <https://pps.iiq.ac.id/jurnal/index.php/MISYKAT/article/view/65>.he does not state the source of reference for sabab nuzul ayah that he citing it. Thus, this study aims to identify the source of the reference. Sample sentence analyzed based on genetic approach in the study of comparative introduced by Goldman (1967

59: 54 / As-Saffat/ 37: 47-48 ) , and 4) Colors, plants and objects that exist or are given to the inhabitants of heaven ( Qs. Kahf / 18: 31, Ar-Rahman / 55 : 64, Al-Insan/ 76 : 21).

Furthermore, before describing the theoretical framework of this research, it is important to expose previous studies on the theme of heaven, it is important to see the novelty and differences of this study with previous studies, following some relevant studies such as a study by Mervat Albufalasa, examining the terms heaven and hell in Juz Amma, The conclusion of this study is that there are 54 terms that represent the mention of heaven and hell, 35 terms (65%) about hell and 19 terms (35%) about heaven (firdaus). The mention of heaven and hell contributes to motivating people to increase their righteous deeds (to heaven) and suggests fear of hell.<sup>7</sup> Ahmad Minnanurrohman wrote about Surga Perspektif Tafsir Al-Misbah [Heaven from the Perspective of Al-Misbah], the conclusion of his article is that heaven is eternal life and to enter it, not only are good deeds required but it also requires a share of God's love, including the blessings in heaven that God gives to humans, such as fruits, clothes and the pleasure of seeing Allah.<sup>8</sup> Relative to Ahmad's study, Iis Juheiriyah conducted a study on heaven in the interpretation of Al-Azhar, the conclusion of her study is that heaven is a place of return for people who purify their obedience to Allah. In her study Juheiriyah also briefly describes the names of heaven and some things provided for the inhabitants of heaven.<sup>9</sup> Riswan Sulaeman conducted a study on heaven from the perspective of Abdul Qadir Jailani's interpretation. The conclusion of his study is that the pleasures of heaven according to Abdul Qadir Jailani are immaterial (ruhiyyah), and the highest pleasure is ma'rifatullah.<sup>10</sup>

In addition to the study of the thoughts of important figures, the theme of heaven is also conceptually examined. Samsul and Hilal, for example, conducted research entitled Amtsal dalam Ayat-ayat Surga dan Nereka. The conclusion of their study is that the Qur'an gives an illustration of heaven and hell with physical and spiritual pleasures and torments with the aim that humans have a fear of Allah's punishment.<sup>11</sup> A conceptual study of heaven was also carried out by Saidin Manysur

7 Mervat Albufalasa, "A Semantic Perspective on Referring Expressions of Paradise and Hell in the Holy Qur'an : The Case of Chapter 30 (Amma Part)," *International Journal of Linguistics, Literature and Translation* 4, no. 3 (2021).

8 Ahmad Minnanurrohman, *Surga Dalam Tafsir Al-Misbah* (UIN Tulung Agung: UIN Tulung Agung, 2021).

9 Iis Juheiriyah, "Surga Dalam Perspektif Alquran (Kajian Tafsir Al-Azhar)," *Jurnal Al-Fath* 11, no. 2 (2017): 1576–1580.

10 Riswan Sulaeman, *Tafsir Isyari Tentang Surga Menurut Syekh Abd Al-Qadir Jailani* (Jakarta: UIN Syarif Hidayatullah, 2017).

11 Samsul Bahri dan Hilal Refiana, "Amtsal Dalam Ayat-Ayat Surga Dan Neraka," *Tafse : Journal of Islamic Studies* 2, no. 1 (2017): 46–62.

with the title *Konsep Al-Qur`an tentang Surga* [The Qur'an Concept of Heaven]. The conclusion of his study is that the Qur'an not only describes heaven, but also explains the pleasures in it and the way to obtain it.<sup>12</sup>

Based on a number of studies above, it seems that these researchers have overlooked the shift in the interpretation of the illustrations of heaven in the Indonesian interpretation literature, because the previous studies were mostly descriptive-conceptual-figurative. On the other hand, previous studies have yet to apply a theory or philosophical approach as a frame of analysis. Therefore, in this article we sought to use a philosophical theory in studying the theme of the illustrations of heaven in intergenerational interpretation in Indonesia.

This research is a type of literature study with a narrative-analytical model, namely by describing the interpretation of the illustrations of heaven by As-Singkili, Hamka and M. Quraish Shihab and then conducting an analysis with the selected theory.<sup>13</sup> The theory used as the analytical framework in this article is Thomas Kuhn's paradigm shift theory. In Kuhn's theory, there are several phases that must be considered: First, Normal Science (Paradigm I), which is when a paradigm or knowledge becomes very dominant or so dominant that it is considered to be the main truth that is used as the main and general reference to the point that it seems unnecessary. The first principle is questioned whether it is still relevant or not.<sup>14</sup> In relation to interpretation, in the normal phase of science, interpretation is still relatively rooted textually with the text of the Qur'an.

Second, the phase of anomalies and crisis, an anomaly occurs when there is a lack of relevance of initial knowledge with developing reality or when the old (initial) paradigm is unable to provide solutions to problems that arise later. Then when these anomalies peak, they will stimulate 'doubts or questions', for example 'is it still relevant or not, is it still appropriate or not, etc.', so according to Kuhn this phase is called the crisis phase in seeking the relevance of knowledge.<sup>15</sup> Third, the scientific revolution (Paradigm II), which is also known as the new paradigm. This new paradigm is when knowledge is reconstructed or updated either by deleting or by adding without removing or removing the initial argument. So, this new knowledge or new paradigm is considered a relatively final because it is considered to be in accordance with the needs of reality, until variables that can cause irrelevance are

12 Saidin Mansyur, "Konsep Al-Qur'an Tentang Surga," *al-Asas* I, no. 2 (2018): 1–13.

13 Muhammad Ramdhan, *Metode Penelitian* (Surabaya: Cipta Media Nusantara, 2021).

14 Thomas Kuhn, *The Structure of Scientific Revolution* (Leiden, Belanda: Institut Voor Theoretische Biologie, 1962).

15 Ibid.



found.<sup>16</sup> The following is a diagram of the framework for Kuhn's paradigm shift theory:

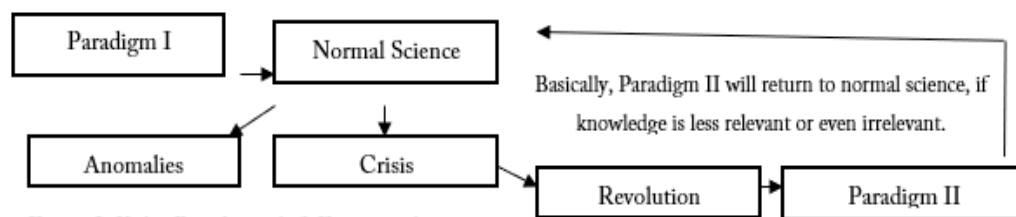


Figure I: Kuhn Paradigm shift Framework

## Historical-Biographical Context of As-Singkili, Hamka and M. Quraish Shihab

As-Singkili, Hamka and M. Quraish Shihab are Indonesian interpreters who live in different times. As-Singkili was an Indonesian cleric who lived in the 17th century AD, born in Singkel, Aceh in 1615 AD, and died in Kuala, Aceh in 1693 AD. As-Singkili took part in Qur'anic interpretation after three great Sufi figures in Aceh, namely Hamzah Fansuri, Syamsuddin Sumatrani and Nuruddin ar-Raniry.<sup>17</sup> As for Hamka, he was born in Sungai Batang (West Sumatra), February 17, 1908 and died in 1981 (a national scholar of the 20th century AD).<sup>18</sup> Hamka had a career in the pre-independence period until the Old Order.<sup>19</sup> Meanwhile, M. Quraish Shihab was born on February 16, 1944 in the Rappang area (South Sulawesi), taking part in the New Order period until the reform era (20th-21<sup>st</sup> century AD).<sup>20</sup> So, with differences in life span and generation, it will generally form and give birth to different perspectives, thinking models and characteristics in seeing and solving problems.

In intellectual networks, at least there are important figures who play a role in shaping the perspectives and thinking models of As-Singkili, Hamka and M.

<sup>16</sup> Ibid.

<sup>17</sup> Fakhriati Fakhriati, Aniek Farida, and Agus Iswanto, "The Roots of Religious Moderation in Indonesia: As-Singkili and Langgien's Works on Tolerance," *Proceedings of the International Symposium on Religious Literature and Heritage (ISLAGE 2021)* 644, no. Islage 2021 (2022): 289-297; Chafid Wahyudi dan Ika Khusnia A., "Tarjumān Al-Mustafid : Answering The Need For Accessible Qur'anic Interpretation For The Masses," *Studi Ilmu-ilmu Al-Qur'an dan Hadis* 24, no. 1 (2023): 5-10.

<sup>18</sup> Media Zainul Bahri, "Expressing Political and Religious Identity: Religion-Science Relations in Indonesian Muslim Thinkers 1970-2014," *Al-Jami'ah* 56, no. 1 (2018): 155-186; Saifuddin Herlambang, "Hamka, Social Criticism and The Practices of Polygamy In Minangkabau," *Al-Albab* 9, no. 1 (2020); Rusydi Hamka, *Pribadi Dan Martabat Buya Prof. Dr. Hamka* (Jakarta: Pustaka Panjimas, 1981).

<sup>19</sup> Izzan, "Pergeseran Penafsiran Moderasi Beragama Menurut Tafsir Al-Azhar Dan Tafsir Al-Mishbah."

<sup>20</sup> M. Djidid and Sahiron Syamsuddin, "Indonesian Interpretation of The Qur'an On Khilafah : The Case of Quraish Shihab and Yudian Wahyudi on Qur'an 2: 30-38," *Al-Jami'ah* 57, no. 1 (2019): 143-166; Syamsuddin Syamsuddin, Zainal Abidin, and Syahabuddin Syahabuddin, "Polygamy from Quraish Shihab's View in the Tafsir Al-Mishbah," *International Journal of Contemporary Islamic Law and Society* 3, no. 2 (2021): 1-18.

Quraish Shihab. As-Singkili's thought was heavily influenced by *tareqa* or Sufi scholars, among his quite well-known teachers were Ibrahim Al-Kurani and Ahmad Al-Qusyasyi, both of whom were great figures of the Naqshabandiyah and Syaattariyah orders.<sup>21</sup> Meanwhile, Hamka, among the figures who influenced his thinking was his father, who was a scholar as well as a well-known *preacher (muballigh)* at the time. Hamka's admiration for his father was described in his book entitled *'Ayah'* [Father].<sup>22</sup> Apart from being influenced by his father, Hamka was also influenced by a number of prominent figures from the Islamic Union and Muhammadiyah, such as HOS Cokroaminto, H. Agus Salim, Sheikh Ibrahim Musa, Sheikh Ahmad Rasyid Sutan Mansur, R.M. Surjopranoto and Ki Bagus Hadikusumo.<sup>23</sup> When Hamka joined the Muhammadiyah organization, the reformist-rationalist thinking models were manifested in the realities of life, including in the literature of his works. In addition to a rationalist mindset, Hamka's genealogy and da'wah instinct also did not fade away, as his father, his teacher, and the people around him, the majority of whom were preachers (*muballigh*), so when he returned from a trip after his studies in Minangkabau, Hamka founded a *muballigh* training institute. The results of the speeches and writings of his students at the institution, were published the *Khatibul Ummah newspaper*, before finally being published as books.<sup>24</sup>

As for M. Quraish Shihab, at least his study in Egypt became an important stimulation for the formation of his rationality mindset. In addition, Grand Sheikh Al-Azhar Ahmad Thayib, who was his teacher – also visited Indonesia. Ahmad Thayib emphasized that Al-Azhar graduates must be open-minded, reformist and not exclusive. So from the Grand Sheikh's narrative, at least it is sufficient to represent the formation of Shihab's mindset and the typology of education at Al-Azhar Egypt, especially after M. Abduh and M. Rasyid Rida, these two scholars voiced the idea of reform and rationalization of Islamic thought at Al-Azhar, until finally a normalization and regulation of thinking was formed for the next generations of Al-Azhar.<sup>25</sup>

21 Basheer M. Nafi, "Tasawwuf and Reform in Pre-Modern Islamic Culture : In Search of Ibrahim Al-Kurani," *Die Welt Des Islams : International Journal* 42, no. 3 (2002): 23; Abdul Manan., "The Influence of Tareqat Syattariyah Toward Political and Social Aspects in the Regency of Nagan Raya, Aceh-Indonesia.," *International Journal of Advanced Research* 5, no. 7 (2017): 258–267.

22 Hamka, *Ayahku* (Jakarta: Gema Insani Press, 2019).

23 Izzan, "Pergeseran Penafsiran Moderasi Beragama Menurut Tafsir Al-Azhar Dan Tafsir Al-Misbah"; Zulfikri and Mohammed A.F. Badawi, "The Relevance of Muhammad Abduh's Thought in Indonesian Tafsir: Analysis of Tafsir Al-Azhar," *Millah* 21, no. 1 (2021): 113–148.

24 Wendi Parwanto, "Visualization and Legalization of K . H . Ahmad Dahlan 's Hisab Method in Tafsir Al-Azhar by Hamka" 19, no. December (2021): 166–177.

25 Diyah Puji Lestari, Tri Zahra Ningsih, and Nunuk Suryani, "Transformation of Hamka's Thought About Ethical Values Through History Learning as a Reinforcement of Character Education," *Indonesian Journal*

Interpreters	Working Era	Figures of Intellectual Influence
As.Singkili	Pre-Independence (17th Century AD)	Nuruddin Ar-Raniry, Ibrahim Al-Kurani and Ahmad Al-Qusyasyi.
Hamka	Pre-Independence to the Old Order (20th Century AD)	H. Karim Amrullah (Hamka's father), HOS Cokroaminoto, H. Agus Salim, Sheikh Ibrahim Musa, Sheikh Ahmad Rasyid Sutan Mansyur, RM Surjopranoto, and Ki Bagus Hadikusumo.
M. Quraish Shihab	The Old Order until the Reform period (20-21 AD)	Grand Sheikh of Al-Azhar, Ahmad Thayib and lecturer at Al-Azhar University, Cairo, Egypt.

Table. 1 (Intellectual Influence)

## The Historical Context and Authorial Intent of Tafsir

First, the context of the emergence or history of the interpretation from the author's side: *Tarjuman al-Mustafid's* is estimated to be completed in 1675 AD. The writing of this interpretation was carried out by As-Singkili while serving as *qadi* or *mufi* of Aceh during the reign of the four women leadership (*sulthanah*).<sup>26</sup> So, the emergency or history of *Tarjuman al-Mustafid's* is in the Islamic kingdom (*kesultanan Islam*).<sup>27</sup> However, prior to and during the As-Singkili period, it was a time of the proliferation of tareqat or Sufi schools of thought in the Indonesian Archipelago, and therefore, the literature that developed at that time was still dominated by literature with nuances of Sufism. The development of the literature on the interpretation of the Qur'an also tended to be based on 'Sufism'. Otherwise, the interpretation was written in a simple and systematic form and tended to be textual, because the interpretation was still considered to be 'foreign knowledge' in the reality of society.<sup>28</sup>

As for *Tafsir Al-Azhar*, the emergence of this interpretation began when Hamka became the administrator and manager of the Al-Azhar Mosque in Kebayoran Jakarta around 1956. In addition to managing of the mosque, Hamka was also active in providing routine and cultural studies around the interpretation of the Qur'an at dawn at the Mosque. The results of his study were published in the magazine called *Gema Islam* around 1958 until the end of 1963, namely from chapters 18-19. Then in

*of Social Science Education (IJSSE)* 2, no. 1 (2020): 40–48; Izzan, "Pergeseran Penafsiran Moderasi Beragama Menurut Tafsir Al-Azhar Dan Tafsir Al-Misbah."

26 Peter G. Riddell, "Variations on an Exegetical Theme: Tafsir Foundations in the Malay World," *Studia Islamika* 21, no. 2 (2014): 259–292; Arivaie Rahman, "Tafsir Tarjumân Al-Mustafid: Diskursus Biografi, Kontestasi Politis-Teologis, Dan Metodologi Tafsir," *Miqot* 42, no. 1 (2018): 1–22.

27 The model of the emergence of this kind of interpretation is the same as the model of the emergence of the interpretation of *the Qur'an and its interpretation* by the Ministry of Religion of the Republic of Indonesia, so that this kind of interpretation can be referred to as the interpretation of 'state or interpretation of power'.

28 Antony Jhons, "The Qur'an in the Malay World : Reflection on 'Abd Rauf of Singkel," *Journal of Islamic Studies* 9, no. 2 (1998): 121.



1964, Hamka was detained for two years on charges of holding a secret meeting. So, when in his detention, Hamka also continued to write his interpretation, which he called '*Hikmah Ilahi*', because he could focus on finishing writing his interpretation.<sup>29</sup>

Meanwhile, M. Quraish Shihab began writing *Tafsir Al-Misbah* in 1999 and it was completed in 2003. Prior to and during this period of time, Shihab took many roles in the academic and state affairs, including: serving as a staff lecturer and assistant rector of IAIN (now UIN Alauddin, Makassar) in 1974-1980; Lecturer at IAIN (now UIN) Syarif Hidayatullah, Jakarta in 1984; Member of *Lajnah Pentashih Mushaf Al-Qur'an* since 1989; Rector of UIN Syarif Hidayatullah, Jakarta for two terms (1992-1996 and 1997-1998); Chairman of the MUI in 1985-1998; Minister of Religious Affairs of the Republic of Indonesia in 1998; and the Indonesian Ambassador to Egypt --concurrently Djibouti-- from 1999-2002.<sup>30</sup>

*Second*, the purpose of writing an interpretation; the purpose of writing can be seen from the way in which the interpretation appears or from the author's speech through his work. The purpose of writing *Tafsir Tarjuman al-Mustafid*' was for a religious reference for the internal community of the Sultanate and the surrounding the Acehnese, since the interpretations that appeared within the scope of the sultanate or kingdom were encouraged and facilitated by the state or kingdom so that it was adjusted to the direction and interests of the state in general.<sup>31</sup> On the other hand, the interpretations that appeared in the sultanate generally carried a global typology of interpretation (*ijmaliy*), except for verses with *fiqh* nuances – which were sometimes given several analytical reviews because the majority of the authors were the kingdom's *mufti* or *qadi*.<sup>32</sup> Hamka explained the purpose of writing *Tafsir Al-Azhar* in the introduction of his interpretation: 1) As a guide for the youth or ordinary people, especially in Malay lands who have little knowledge of Arabic or '*ulum al-Qur'an* – in order to study and understand the content of the Qur'an; and 2) As a guide or reference for *muballigh* (preachers) in taking legal arguments for the benefit of da'wah and delivery of da'wah.<sup>33</sup>

29 Akmal Rizki Gunawan, "Relasi Otoritas Dan Tradisi Dalam Pewacanaan Pancasila Pada Tafsir Al-Azhar," *AL QUDS : Jurnal Studi Alquran dan Hadis* 5, no. 1 (2021): 183.

30 Moh. Nor Ichwan and Faizal Amin, "Quraish Shihab's Interpretation of Gender Equality In Tafsir Al-Misbah," *Humanisma : Journal of Gender Studies* 6, no. 1 (2022): 59.

31 Putra and Zikwan, "The Role of Jawi Tafsir in Socio-Cultural Transformation of the Nusantara Islam: A Study on Tarjuman Al-Mustafid."

32 Among the interpretations born from the womb of the Islamic sultanate or Islamic kingdom, such as the interpretation of *Nurul Ihsan* by Said b. Umar, the Sultanate of Kedah, and the interpretation of *Surah Tujub* and *Ayat as-Siyam* by M. Basiuni Imran, the Sultanate of Sambas. Both of these interpretations carry a global typology of interpretation (*ijmaliy*), written in Malay and Jawi script, is the same as *Tarjuman Al-Mustafid's* interpretation.

33 Hamka, *Tafsir Al Azhar* (Singapura: Pustaka Nasional PTE LTD, 1989).

Meanwhile, the purpose of writing Tafsir *Al-Misbah* according to M. Quraish Shihab in the introduction to his interpretation are: 1) To make it easier to understand the verses of the Qur'an in terms of language aspects; 2) As a tool for academics in understanding the interpretation of the Qur'an, which Shihab regarded as being ineffective to study in a class with a limited and short time; 3) As a rationalization of the argument for *surah* that are considered to have certain virtues (such as: *Yasin*, *Ar-Rahman*, *Al-Waqiah*, etc) which are commonly understood based on *hadith daif*.<sup>34</sup>

So, mapping the context of the emergence of interpretations both from the author's side or from the point of view of the purpose of writing the interpretation needs to be revealed. It aims to see the characteristics and frame of mind of As-Singkili, Hamka and M. Quraish Shihab in their correlation when interpreting the illustrations of heaven in the Qur'an which will be discussed in the next subchapter. The mapping of the different frameworks of thought of As-Singkili, Hamka and M. Quraish Shihab in the context of the emergence of interpretation can be seen in the following Table:

Interpreters	The Context of the Emergence of Tafsir		
	Author's Position When Writing the <i>Tafsir</i>	Place of Writing and Publication of the <i>Tafsir</i>	Target of Writing the <i>Tafsir</i> <sup>1</sup>
As-Singkili	As <i>Qadi / Mufti</i> of the Kingdom (-1675 AD)	Aceh Sultanate	Internal Kingdom and Society of Aceh
Hamka	Al-Azhar Mosque Manager & <i>muballigh</i> (1956-1964 AD)	Jakarta <i>Al-Azhar</i> Mosque, Daily Gema Islam and written in prison	<i>Preachers (muballigh)</i> , the general public and the youth of the archipelago
M. Quraish Shihab	Extraordinary Ambassador of Indonesia-Egypt concurrently Djibouti based in Egypt (1999-2002 AD)	Indonesia-Egypt	Indonesian academic community and society

Table. 2 (Context of the Emergence of Interpretation).

### Comparative Analysis of the Interpretation of Heaven Illustrations in the Qur'an by As-Singkili, Hamka, and M. Quraish Shihab

First, regarding the width of heaven '*as wide as the heavens and the earth*' (*Qs. Ali Imran/3: 133*), As-Singkili interprets it textually, saying, "*Berhadap kamu kepada pekerjaan yang mustahaq (benar) dengan dia beroleh ampunan daripada Tuhan kamu, dan beroleh surga yang lebarnya seperti langit tujuh lapis dan bumi...*"<sup>35</sup> [*Turn to work*

34 M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002).

35 Abdur Ra'uf as-Singkili al-Fansuri, *Tarjuman Al-Mustafid* (Singapura: Maktabah wa Mathbu'ah Sulaiman Maraghi, 1951), p. 68.

*of truth with him get forgiveness from your Lord, and get a paradise that is as wide as the seven heavens and the earth...].* Meanwhile, Hamka interprets that the *width of heaven*, not only heaven in the context of the *afterlife*, but according to him people who always maximize themselves to do good and be virtuous, whether poor or rich, nobility or ordinary people, then they not only get a very wide place in the world and heaven in the hereafter, but they also get good in the association in the world. So, according to Hamka, the meaning of *'the width of heaven'* is the width of God's recompense from this world to the land of the hereafter.<sup>36</sup> As for Shihab, he understands the vastness of heaven – in addition to being an allegorical form (parable) according to the level of human reasoning in accepting such vast information, it is also to inform Muslims so that they are not arrogant and assume that only *'he and his group'* can enter heaven. With the narration of heaven *'as wide as the heavens and the earth'*, then all who surrender to Allah will have a wide place there.<sup>37</sup>

So, the similarities and differences in interpretation in the context of the width of heaven above, all three interpreters agree that the description of heaven being as wide as the heavens and the earth is an allegorical form of the Qur'an to adjust the capacity and measure of human reason. As for the difference, As-Singkili interprets it just the way it is (*literal-textual*), while Hamka as a preacher (*muballigh*) emphasizes the aspect of expanding the meaning of heaven in the context of happiness in the world and the hereafter. As for Shihab, the meaning of *'width'* is that heaven is not only for individuals or groups who make *truth claims* on their groups, but it is for all peoples.

*Second*, with regard to *'Paradise beneath which rivers flow'*, (Qs. Al-Baqarah/ 2: 25, 266, Ali Imran/ 3 : 198, An-Nisa / 4 : 122, Muhammad/ 47 : 15). As-Singkili understands it literally as the translation of the Qur'an "... pada Tuhan mereka itu beberapa surga yang berlaku<sup>38</sup> di bawahnya segala sungai kekal mereka itu di dalamnya..."<sup>39</sup>[...to their Lord several gardens beneath which rivers flow and they will there forever...]. Meanwhile, Hamka understands *'flowing water'* as a reflection of *'prosperity and fertility'*, something that is fertile reflects shade, usefulness and peace. Furthermore, Hamka, a person who is concerned with the field of da'wah, uses an illustration of the condition of the Indonesian people to clarify the meaning of *'fertility and prosperity'* which comes from *'flow of water'*.

"... kitapun dapatlah mengambil qiyas bandingan dengan kebun kelapa

36 Hamka, *Tafsir Al Azhar*, v. 2, p. 926.

37 M. Quraish Shihab, *Tafsir Al-Misbah : Pesan, Kesan, Dan Keserasian Al-Qur'an*.

38 The word *'Berlaku'* according to As-Singkil means *'run or flow'*. He wrote this in the footnote when interpreting Qs. Al-Baqarah [2]: 25.

39 Abdur Ra'uf as-Singkili al-Fansuri, *Tarjuman Al-Mustafid*, p. 52.

*di Minahasa, atau kebun di Kalimantan, atau sawah-sawah yang luas di Sulawesi yang cukup pengairannya, atau kebun cengkeh di Solok Sumatera Barat yang memberi hasil tiap pekan...*"<sup>40</sup> [...we can also make comparison with coconut plantations in Minahasa, or farmland in Kalimantan, or vast rice fields in Sulawesi which are sufficiently irrigated, or clove farms in Solok, West Sumatra which yield every week...]

As for Shihab, it *seems* different from the interpretation made by Hamka or As-Singkili. Shihab interprets *'Paradise with rivers flowing beneath it'* with the following interpretations: 1) Textually, it means *that the flowing river* is interpreted as water that flows beneath a palace and beneath the surrounding gardens or lush trees; 2) As a form of the esthetic of heaven, *'these rivers'* cannot be imagined by human reason which are different from rivers on earth; 3) Integration of science and the Qur'an means that flowing water or a flowing river is considered cleaner than stagnant water which may contain a lot of bad bacteria for the body.<sup>41</sup>

*Third*, regarding the *'Spouse for the inhabitants of heaven'* (Qs. *Al-Baqarah*/ 2: 25), *'Spouse'* in the verse is understood by As-Singkili in the context of *'wife'*, i.e. *the holy angelic being of no menstruation*.<sup>42</sup> Hamka is also the same as As-Singkili, understand it In the context of *'wife'*, however, Hamka expands the scope of the meaning of *wife*, not just an angelic being – including *shalehah* wives who are reunited and repurposed for their husbands, these wives are free from physical and spiritual disabilities.<sup>43</sup> Different from As-Singkili and Hamka, M. Qurasih Shihab tends to interpret *'spouse'* in the context of *'biological spouse'*, so it includes spouses for men and women.<sup>44</sup> Then in terms of the beauty of the angels (Qs. *Ad-Dukhan* / 59: 54 / *As-Saffat*/ 37: 47-48) *"And We made them pair with angels."* Angels are described in all forms of beauty, including having beautiful eyes. As-Singkili only interprets it by saying *"...dan kami perjodohkan mereka itu dengan anak bidadari yang putih.."*<sup>45</sup> [...and we match them with white angelic beings..]. As-Singkili does not explain whether it is her body or her eyes that are white. Meanwhile, Hamka interprets it in two forms: 1) Beautiful eyes in the true sense, meaning they are beautiful like the eyes of beautiful girls in general in this world; and 2) *'Beautiful'* in the sense of behavior; she always

40 Hamka, *Tafsir Al Azbar*, p. 650.

41 M.Quraish Shihab, *Tafsir Al Misbah : Pesan, Kesan Dan Keserasian Al-Qur'an*.

42 Abdur Ra'uf as-Singkili al-Fansuri, *Tarjuman Al-Mustafid*, p. 6.

43 Hamka, *Tafsir Al Azbar*.

44 M.Quraish Shihab, *Tafsir Al Misbah : Pesan, Kesan Dan Keserasian Al-Qur'an*.

45 Abdur Ra'uf as-Singkili al-Fansuri, *Tarjuman Al-Mustafid*, p. 499.

looks after and lowers her gaze.<sup>46</sup> As for Quraish Shihab, it is relatively the same as Hamka. Shihab uses language analysis from the root words 'hur' (meaning 'round and slanted') and 'in' (big and beautiful eyes) (Qs. *Ad-Dukhan*/ 44: 54).

*Fourth*, regarding plants and objects in heaven, for example, Qs. *Al-Baqarah*/ 2: 25 (*Fruits in heaven*), As-Singkili interprets by saying that maybe the fruit is the same as the fruit on earth, but it can also be different according to Allah's will.<sup>47</sup> Meanwhile, Hamka interprets it by quoting from several interpretations, by saying that – indeed, visually the appearance of the fruit is the same as the fruit on earth, but essentially, the delicacy and enjoyment is different.<sup>48</sup> So the interpretations made by As-Singkili and Hamka have not provided an in-depth explanation regarding fruits in heaven because it could be driven by the fact that heaven being abstract (*unseen - metaphysical*), so the explanations still tend to be textual. As for Quraish Shihab, the substance is relatively the same as the interpretation made by As-Singkili and Hamka. However, in his narration, Shihab tries to rationalize *why the fruit in heaven tends to be equated with the fruit on earth?*. According to Shihab, this equation by the Qur'an is intended so that the people in heaven will not hesitate to eat it, because it is still the same as what is in their minds. If the fruit is distinguished, it will look foreign, something foreign and new – making people doubt and think twice to do something about it.<sup>49</sup>

Furthermore, regarding *the color green in heaven (heaven, clothes, pillows) gold and silver jewelry* (Qs. *Kahf*/18: 31, *Ar-Rahman*/55: 64, *Al-Insan*/76: 21 ), As-Singkili interprets the color green on the objects in heaven as well as gold and silver jewelry as being textual, so that the information is in accordance with the literal text of the Qur'an.<sup>50</sup> Meanwhile, Hamka's interpretation is relatively the same as As-Singkili's. For example, in the context of green silk clothing, Hamka added that *green clothing is given to ahl al-Jannah* (residents of heaven) in two types of clothing: 1) *underwear* (using thin green silk), and 2) *outerwear (gamis/ robes)* of thick green silk. In the context of *dark green heaven* (Qs. *Ar-Rahman*/55: 64 ), Hamka named it '*lembayung*' (a very beautiful color). Then regarding the gold and silver jewelry given to the inhabitants of heaven, Hamka said - it will be given according to the level and needs of the wearer (not excessive).<sup>51</sup>

46 Hamka, *Tafsir Al Azhar*.

47 Abdur Ra'uf as-Singkili al-Fansuri, *Tarjuman Al-Mustafid*, p. 6.

48 Hamka, *Tafsir Al Azhar*, p. 7802.

49 M. Quraish Shihab, *Tafsir Al-Misbah : Pesan, Kesan, Dan Keserasian Al-Qur'an*.

50 Abdur Ra'uf as-Singkili al-Fansuri, 1951, p: 298)

51 Hamka Hamka, *Tafsir Al-Azhar*, p. 7802.



As for Quraish Shihab, he tends to differ from As-Singkili and Hamka. Shihab interprets ‘*color green in heaven, gold and silver jewelry*’ in the context of ‘*symbol*’ or *majazi*. ‘*Green*’ represents ‘*fertility, beauty (cool to the eye) and gold and silver*’, represents ‘*majesty and luxury*’. So the implication of Shihab’s view shows that - for example, the color *green* in clothes, so it is not only soft and comfortable to wear, but fits the body and is beautiful to look at. Meanwhile, in the context of luxury, Shihab did not mention ‘*it is given according to the level of needs or needs of the user*’ like Hamka, but he paid more attention to the context of the habits of the earth inhabitants, which is something that is considered majestic and beautiful like the palace which is synonymous with luxury – it is an illustration of heaven so that it can be digested by the human mind.<sup>52</sup>

### **Paradigm Shift in the Interpretation of Heaven Illustrations by As-Singkili, Hamka, and M. Quraish Shihab**

As described in the previous theoretical framework, there are at least several phases that need to be seen in Thomas Kuhn’s paradigm shift theory. *First, Normal Science* --according to Kuhn-- is when a paradigm or knowledge becomes very dominant or ‘*so dominant*’ that it is considered to be the main truth that is used as the main and general reference, so that it seems that there is no need to question the first principle whether it is still relevant or not.<sup>53</sup> In relation to interpretation, in the *normal science*, interpretation is still relatively rooted textually with the text of the Qur’an. So looking at the description of the interpretation of the illustration of heaven above, in general, the position of As-Singkili’s interpretation is still at the *normal science*. However, interpretation is not a scientific product that can be empirically tested, it is a product of thought and knowledge that is tentative and dynamic, not *rigid* and static. So even though in Kuhn’s paradigm, the interpretation of heaven illustration by As-Singkili is classified as *normal science*, it is necessary to look at other variables or factors why the interpretation is made in such a way. At least there are several factors that underlie why As-Singkili’s interpretation is still in the *normal science category* :

1) Tafsir *Tarjuman Al-Mustafid* by As-Singkili is the first *tafsir* to interpret the complete 30 Juz of the Qur’an in the Indonesian Archipelago. Even though there had previously been an interpretation of the Qur’an, it was still in sheets. On the other hand, people’s knowledge of interpretation at that time was limited, and it was still considered foreign knowledge, because the dominant teachings and knowledge

<sup>52</sup> M. Quraish Shihab, 2002, v.7. p: 287-288.

<sup>53</sup> Thomas Kuhn, 1962.

at that time was knowledge of *tareqat* or Sufism. So it *seems* natural that As-Singkili introduced the global-textual interpretation model so that the public would be more accommodating in receiving information on the interpretation.

2) The narrative textual interpretation of As-Singkili is also very closely related to the interpretations that it refers to, such as the *Tafsir of Al-Khazin*, *Tafsir Baidarwi*, *Tafsir An-Nasafi* – even some researchers argue that the *Tafsir of Tarjuman Al-Mustafid*, including the translation of the interpretation of *Al-Khazin*, or the *Tafsir of Al-Baidarwi* – there is also a mention of the translation of the interpretation of *Jalalain*. Regardless of whether the interpretations above are used as references or translations, the emphasis is that they are textual interpretations, especially in explaining verses about illustrations of heaven. So it is natural that the interpretation made by As-Singkili is still textual and in the category of *normal science*.

*Second*, in Kuhn's paradigm shift the second phase is the emergence of *anomalies*, anomalies are when there is a lack of relevance of initial knowledge with developing reality or when the old (*initial*) *paradigm* is unable to provide solutions to problems that arise later. Then when these anomalies peak, it will stimulate 'doubt' in the form of questions – for example '*is it still relevant or not, is it still appropriate or not, does it need updating or not, and in the form of other linear questions*'. This phase is called the crisis phase, which would later become the foundation or construction of *a paradigm revolution* (paradigm II)<sup>54</sup>. So, if the second phase of Kuhn is linked in the context of the interpretation of the Qur'an, then there will be variables that have an influence in shaping and giving birth to anomalies. In the first phase above, it is explained that As-Singkili's interpretation is still at the *normal stage science* (in Kuhn), because it still carries the concept of literal-textual interpretation. So the question is, is this interpretation still relevant to the context of today's society? Nevertheless, the interpretation of the '*metaphysical world*' does not make a major contribution to making the Qur'an a problem solving in life.

However, Hamka and M. Quraish Shihab – in several themes regarding the illustration of heaven – attempted to reinterpret it while still using *normal science* (early literal knowledge of the Qur'an) as the main reference. For example, Hamka interprets the *width of heaven* in the context of the width of the goodness of the world and the hereafter for pious humans; The river that flows beneath heaven is understood by Hamka as a form of fertility and prosperity. As for Shihab, for example the color green in heaven is understood as a form of coolness, comfort, and beauty; Shihab understands the mention of banana trees as a reflection of the shade,

54 Thomas Kuhn, 1962.

and its long reach that can provide shade many people, and give a lot of benefits <sup>55</sup> See the description of the interpretation of As-Singkili, Hamka and M. Quraish Shihab above for more detail. So, even though Hamka and M. Quraish Shihab try to reinterpret and shift from the normal context of *science* in interpreting several themes about heaven illustrations, both of them still refer to ‘early knowledge’, sometimes they even do textualization before rationalization, for example on the interpretation of the description of the angel, in addition to interpreting it in an illustrative way- *majazi* – it is also interpreted in a descriptive way- *haqiqi*.

Thus, the shift in interpretation of Hamka and M. Quraish Sihab did not occur instantaneously and spontaneously, meaning that there was a long process in the formation of the intellectual pattern of the two, both in terms of intellectual relations, family, *madzhab* [school of thought], organization, target interpretation and other variables and this is what stimulates the formation of anomalies to crises. Anomaly as he meant above is when the initial knowledge (*normal science*) is considered lacking or even no longer able to solve the problems of society. ‘Public problems’ also tend to be *subjective* depending on where, when and in the situation how an interpreter interprets the Qur’an. Hamka, for example, was a passionate person in the field of da’wah, so his interpretation tends to be preaching. For example, when he interprets ‘*rivers that flow beneath heaven*’, with the context of ‘*fertility*’, he takes an illustration with the reality of the fertility of rice fields, agriculture and plantations in Indonesia – this is usually what a preacher (*muballigh*) does in narrating his da’wah so that it is catchy and easy to be digested by the audience.

In contrast, Quraish Shihab is an academic, has served as Minister of Religious Affairs of the Republic of Indonesia, lives in a time of rapid development of the times and technology, encounters the issues of terrorism, *truth claims* by religious groups and radicalism, so the rationalization of interpretation that he makes is relatively different from that of Hamka. For example, in the context of ‘*rivers flowing beneath heaven*’, Shihab interprets it among others that flowing water is better than stagnant water, because stagnant water can generate many bacteria that are harmful to humans. Furthermore, in Shihab’s interpretation, ‘the *width of heaven*’ means that anyone who purifies piety to Allah can enter heaven; the wide heaven is not meant for a particular individual or group, but everyone has the right to entering heaven in accordance with their level of faith and piety. So, from *normal science* to *anomaly* so that it generates a *crisis* – it is still influenced by the variables that surround an interpreter. Then the ‘*relevant*’ context is also still tentative and dynamic according to who, where, how and when the interpreter lives and when his interpretation is written and taught.

<sup>55</sup> M. Quraish Shihab, 2002.

*Third*, paradigm II (*revolution science*), which is also known as a new paradigm. This new paradigm is when knowledge is reconstructed or updated either by removing or deleting or by adding without removing or deleting the initial argument.<sup>56</sup> So this new knowledge or new paradigm is considered a relatively final paradigm because it is considered to be in accordance with the needs of reality, until the variables that can cause irrelevance are found. When this new paradigm is deemed irrelevant, it will give birth to anomalies and crises again, thus generating to a new paradigm. So, this pattern will continue to occur. For example, the interpretation of *dzarrab* (the smallest particle) in the classical interpretation tends to be interpreted as 'mustard seed'. However, in contemporary interpretation literature or in scientific interpretation, the word *dzarrab* is defined as the 'nucleus of the atom'. Thus, the meaning of the word *dzarrab* (smallest particle) in each generation can be different and shift according to the development of civilization and the advance of science.

In fact, the new paradigm in Kuhn can ideally be applied to knowledge that is empirical in nature, while interpretation is a product of dynamic thinking. So the barometer of interpretation in the context of a *new paradigm* - is also difficult to measure, except for the interpretation of verses with scientific nuances that can be proven with the help of technology (read : *tafsir ilmi*). As for the context of the interpretation of the verses about the illustration of heaven by As-Singkili, Hamka and M. Quraish Shihab - the barometer of *normal science* (paradigm I) is the textual interpretation of the Qur'an (in this case the interpretation of As-Singkili) - until the narrative of interpretation evolves into the narrative and meaning of the interpretation which are considered 'new' and relevant to the times, then this new narrative and interpretation is considered a *new paradigm* (paradigm II). However, not all verses that explain the illustration of heaven are interpreted by Hamka and Quraish Shihab in the context of the *new paradigm*, because both of them - in some narratives also interpret textually as As-Singkili did. To be clear about the paradigm shift in the interpretation of the illustration of heaven made by As-Singkili, Hamka and M. Quraish Shihab, consider the following text:

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56 Thomas Kuhn, 1962.

Theme	Interpreter	Narrative Interpretation	Category	
			NS	RS
Heaven as Wide as the Heavens and the Earth ( <i>Qs. Ali Imran/ 3: 133</i> )	As-Singkili	As wide as the levels of heaven and earth (7 layers or levels)	√	
	Hamka	Wide in the sense of heaven in the hereafter, which is as wide as the heavens and the earth, and wide in the context of 'goodness', good behavior that will bring 'heaven' ( <i>extensive comfort</i> ) to this world and the hereafter ( <i>akhirat</i> ).	√	√
	M.Q Shihab	as wide as the heavens and the earth as an allegorical form of the Qur'an so that human reason is able to grasp its meaning, as well as 'wide' in the sense that heaven is intended for all people who purify obedience to Allah, not only for certain individuals or groups who make truth claims.	√	√
Heaven beneath which rivers flow. ( <i>Qs. Al-Baqarab/ 2: 25, 266, Ali Imran/ 3: 198, An-Nisa/ 4: 122, Muhammad/ 47: 15</i> ).	As-Singkili	Rivers flow beneath it and under the trees around it.	√	
	Hamka	As a symbol of 'fertility and prosperity', like a garden with enough water to keep the body healthy; Hamka illustrated it with a number of gardens and rice fields in Manahasa, Kalimantan, Sulawesi and West Sumatra.		√
	M.Q Shihab	Textually understood, meaning that there are indeed rivers flowing beneath heaven, or as an aesthetic form of the Qur'an to symbolize fertility, and in science flowing water tends to be cleaner than stagnant water.	√	√
Context of Spouses in Heaven and the Beauty of Angels ( <i>Qs. Al-Baqarab/ 2: 25, As-Saffat/ 37: 47-48, Ad-Dukhan/ 59: 54</i> ).	As-Singkili	Spouse in the context of 'wife', namely the heavenly angels. The beauty of the angel is only interpreted as 'having a white body'.	√	
	Hamka	Spouse in the context of 'wife', but the wife is not only an angel in heaven, but also a pious wife on earth who will be reunited with her husband in heaven. The beauty of the angel is described in <i>hakiki</i> (denotative) and <i>majazi</i> (connotative) way.	√	√
	M.Q Shihab	Spouse in the context of 'biological spouse', meaning a man and a woman in heaven will be given the best spouse. The beauty of an angel is depicted in a <i>hakiki</i> (denotative) and <i>majazi</i> (connotative) way.	√	√
Fruits in Paradise ( <i>Qs. Al-Baqarab/ 2: 25</i> ).	As-Singkili	It could be similar to the fruit on earth, and it could be different.	√	
	Hamka	In the shape and color similar to the fruit on earth, but essentially it is different.	√	
	M.Q Shihab	It could be the same as the fruit on earth in form, but it could also be different. Illustration of the similarity with the fruit on earth so that the inhabitants of heaven do not hesitate to eat it, because it is the same as the fruit they encountered while on earth.	√	



Heaven and objects in heaven are green (Qs. <i>Al-Kahf</i> / 18: 31, <i>Ar-Rahman</i> / 55: 64, <i>Al-Insan</i> /76: 21).	As-Singkili	The dark green color of heaven, pillows and clothing is understood denotatively ( <i>hakiki</i> ), that these objects are indeed green.	√	
	Hamka	Dark green heaven is understood to be the color ' <i>lembayung</i> ' (a distinctive color and shows its beauty). Green clothes and pillows are understood textually – they are green.	√	√
	M.Q Shihab	The dark green color of heaven, pillows and clothes is understood connotatively ( <i>majazi</i> ), that green represents coolness, peace (fertility) – pillows are not only pleasing to the eye, but soft and comfortable to use, including clothes that are not only attractive, but also comfortable to wear and fit the body, because not everything that is beautiful is comfortable and fits the body.		√
Gold and silver jewelry for the inhabitants of heaven (Qs. <i>Al-Baqarab</i> / 2: 25, <i>Al-Kahf</i> / 18: 31, <i>Al-Insan</i> /76: 21).	As-Singkili	The inhabitants of heaven are indeed given jewelry of gold and silver.	√	
	Hamka	Gold and silver jewelry is given in accordance with the level of need (not excessive).	√	
	M.Q Shihab	Gold and silver represent something precious and luxurious on earth. So it is possible for the inhabitants of heaven to be given something more luxurious than just gold and silver, because gold and silver are only a symbol of splendor and luxury that will be given by Allah.		√

Table 3: Mapping the Shift in the Interpretation of Heaven Illustrations.

## Conclusion

The use of Kuhn's theory in this article does not mean placing the product of interpretation in the context of 'right and wrong' or 'valid and invalid', but it examines the narrative revolution of interpretation from time to time in the theme of heaven illustrations. In addition, the *normal context of science* is when the narrative of interpretation is familiar with the '*literal translation of the Qur'an*' (*textual*)' – and when the interpretation changes and shifts from the literal meaning of the Qur'an, then it is perceived as a scientific revolution or an interpretation revolution. The revolution of interpretation that generates an interpretation that is different from the Qur'an literally in this article is called the *new paradigm* (paradigm II). Furthermore, this article does not talk about 'whether the interpretation is appropriate or not, relevant or not with reality', because the context of being 'appropriate or not' in interpretation is subjective, making it difficult to measure especially in the interpretation of verses with esoteric and metaphysical nuances.

On the other hand, this article also shows that the revolution or reactualization of interpretation does not only occur in verses with a normative-practical nuance (*fiqh* or law), but it can also occur in theological-metaphysical nuanced verses. Thus, of

course, similar themes or other themes in the Qur'an are still very wide open for the reviewers to examine from various perspectives and with different theories. Kuhn's Theory of *Paradigm shift* in this article is one of the many theories that can be used as an alternative to portray the study of the Qur'an and interpretation in Indonesia (even the interpretation in broad terms). Of course, the theory used here serves as a framework so that the research will have a better structure, orientation and results. Therefore, we hope that there will be further research or new breakthroughs in the study of the Qur'an and interpretation in Indonesia, with various analyses and approaches.

### **Supplementary Materials**

The data presented in this study are available in [insert article or supplementary material here] (Usually the datasets were analyzed from library research can be found in the whole data references ).

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### **Authors' contributions**

All listed authors contributed to this article. S.H wrote the original draft, reviewed and edited it, and wrote the formal analysis, compiled the resources, conceptualised the study, and managed the project administration. W.P was responsible for the methodology and validation and supervised the project

### **Data availability statement**

Data sharing is not applicable to this article as no new data were created or analysed in this study.

### **Conflicts of Interest**

None of the authors of this study has a financial or personal relationship with other people that could inappropriately influence or bias the content of the study.

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