The Qur'ān in the Malay–Indonesian World
Context and interpretation

Edited by Majid Daneshgar,
Peter G. Riddell and
Andrew Rippin
The Qur'an in the Malay–Indonesian World

The largely Arabo-centric approach to the academic study of tafsir has resulted in a lack of literature exploring the diversity of Qur'anic interpretation in other areas of the Muslim-majority world.

The essays in *The Qur'an in the Malay–Indonesian World* resolve this, aiming to expand our knowledge of tafsir and its history in the Malay–Indonesian world. Highlighting the scope of Qur'anic interpretation in the Malay world in its various vernaculars, it also contextualizes this work to reveal its place as part of the wider Islamic world, especially through its connections to the Arab world, and demonstrates the strength of these connections. The volume is divided into three parts written primarily by scholars from Malaysia and Indonesia. Beginning with a historical overview, it then moves into chapters with a more specifically regional focus to conclude with a thematic approach by looking at topics of some controversy in the broader world.

Presenting new examinations of an under-researched topic, this book will be of interest to students and scholars of Islamic studies and Southeast Asian studies.

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Mustaffa Abdullah

The exact time Islam first arrived in Pattani remains unknown, but it may well have been as early as the tenth century. Accoding to historical records from Kelantan, a preacher from Pattani came and started spreading Islam in 1150 CE. This suggests that Islam had reached Pattani well before the fifteenth century as information regarding its early presence becomes more certain. Such studies claim that Islam entered Pattani far earlier than it did in Malacca, and Pattani had been the Southeast Asian centre of Islam for many centuries. However, Scuplin opines that “although some early scholars have posited that Islam came to Pattani, the principal Muslim center of south Thailand, at an earlier date than its entry into Malacca, no firm evidence has been established to corroborate this conclusion.” There are also some records suggesting that the king converted to Islam in 1457 CE; 300 years after Islam was likely introduced to the area. Nonetheless, this study shows the importance of offering studies of Islam in general and tafsîr in particular in Thai academies and colleges.

Islamic studies in traditional religious boarding schools (pondok)

Boarding schools represent a type of traditional institution that manages Islamic religious education. Boarding school teachers’ knowledge in areas of religious education is recognized by villagers. School complexes accommodate the teachers’ houses, study rooms, and a group of small buildings known as the boarding school or pondok, which serves as the students’ accommodation. In the sixteenth century, a scholar named Fakih Wân Mûsî bin Wân Muhammed Sîleh al-Laqqî established the first boarding school in Pattani, which was situated in the village of Sena. In the seventeenth century, Wân Hûsen Senawi (Wan Musa’s nephew) moved to Sena from Teluk Manak, where he built a mosque and started a boarding school as a centre for religious studies. Then, between the seventeenth and eighteenth centuries, another boarding school was founded in the village of Pauh Buk. The first scholar produced by this school was Lebâl ‘Abdul Mubîn, who passed down the boarding school to his children who included Shaykh Abdul Rahman and Shaykh Abdullah. It was then handed down to the grandson of Shaykh Abdul Rahman, Abdullah bin Muhammad Soleh bin Shaykh Abdul Rahman bin Abdul Mubîn al-Pattani.
In 2008, Hassan bin Muhammad assembled a non-published work on Q 4:116, 48; 5:72; 31:13 dealing with *shirk*. The author says that verse 116 from *Sūrat al-Nisā'*, was revealed in Medina. The term *shirk* is then explained and classified into four different categories: *shirk* towards divinity done by the community of *dāhī*, communists, the bahā'ī people and others; *shirk* towards worship such as prayers, intentions, obedience and passion; *shirk* towards the name of Allah; and finally, *shirk* towards the attributes of Allah.асса Hassan also presents the minor or small *shirk* such as hypocrisy or *riyā*, luck which will lead to divination, witchcraft, astrology (al-*tanjīm*), sorcery, swearing in the name of other than God, vows made not because of Allah, and finally, light *shirk*.ussa Subsequently, he included the classifications of the major sins, namely killing people, disobeying parents, cutting off relationships, having unlawful sexual intercourse, having financial interests, and the minor sins which are all vices other than the major sins.

Conclusion

In this study I have attempted to point out the gradual development of *tafṣīr* studies in Southern Thailand. The reason for this is the absence of expert scholars as well as the lack of published works like textbooks or public readings in the related fields of study. This situation needs to be addressed by *tafṣīr* scholars in each education institution, especially the Islamic Studies College, Prince of Songkhla University and Yala Islamic University, which have the ability to contribute comprehensively to the Qur'an and its interpretations as primary resources for Muslims, particularly in Southern Thailand.

Notes

2 Ismail Hamid, *Peradaban Melayu dan Islam* (Kuala Lumpur: Fajar Bakti Sdn. Bhd, 1985), 67. Moreover, such evidence of the year when Islam reached Pattani is supported by a paper presented by Indus Hamdan Hassan, lecturer at the Department of Malay Studies, University of Malaya, at a history seminar held in Aceh in 1978.
5 It seems the king was King Phaya Tu Nakpa who, according to the *Hikayat Pattani* studied by Tewui and Wyat, became a Muslim and changed his name to Sultan Ismail Syah. Tewui and Wyat, *Hikayat Pattani* (The Hague: Nijhoff, 1970).