

ABSTRAK

Shaykh Muḥammad al-Ghazālī bukanlah nama asing dalam dunia Islam era baru. Beliau adalah mujaddid alaf baru. Ketokohan Shaykh Muḥammad al-Ghazālī bukan sahaja diiktiraf di negara asalnya Mesir, malah negara-negara umat Islam yang lain. Beliau telah menghasilkan pelbagai karya ilmiah termasuklah beberapa karya dalam bidang tafsir al-Quran. Namun, oleh kerana karyanya dalam bidang tafsir tidak sebanyak bidang-bidang yang lain, karyanya diragui keabsahannya. Disokong oleh bukti-bukti awal yang menunjukkan kecenderungan beliau mentafsirkan al-Quran secara bebas dan liberal. Kajian ini telah menganalisa kembali penulisan tafsir beliau secara umum dan meneliti dengan lebih terperinci karyanya ‘*Al-Maḥāwir al-Khamsah li al-Qur’ān al-Karīm*’. Skop kajian ditumpukan pada genre pentafsirannya yang cenderung kepada aliran *Tafsīr bi al-Ra’y*. Dapatan kajian menunjukkan pentafsiran al-Quran beliau sebenarnya hampir kepada pentafsiran *Tafsīr bi al-Ma’tḥūr*, masih mengikuti ijmak malahan banyak idea baru dari beliau telah dikenalpasti menjadikan pentafsiran al-Quran lebih tuntas dan menarik. Karya beliau ini juga relevan dan signifikan dengan citarasa umat Islam alaf baru.

ABSTRACT

Shaykh Muḥammad al-Ghazālī is not a foreign name in the new era of Muslim world. Not to mention, he is a millennium mujaddid. Shaykh Muḥammad al-Ghazālī is not only recognized in his native country of Egypt, he is also well-known in the other muslim countries. He has produced a scholarly work includes a number of works in interpreting Quranic verse. However, his works in Quranic interpretation are not many as compared to his works in the other field, thus the validity of his work was doubted. This prediction is supported by early evidence that showed his tendency to interpret Quran independently and liberally. Study has re-analyzed his interpretation of Al-Quran as general and makes a deep review on his work named as '*Al-Maḥāwir al-Khamsah li al-Qur'ān al-Karīm*'. By focusing on the genre of his interpretation, which inclined with the stream of *Tafsīr bi al-Ra'y*, the findings showed that his way of interpretating Holy Qur'an is actually tends to be closer to the interpretation of *Tafsīr bi al-Ma'thūr*, still follow the ijma. Yet new ideas identified to make the interpretation of Quran become more comprehensive and attractive. His work is relevant and significantly favorable with current muslim era.