



# Epistemology of the Interpretation of Tajul Muslimin Min al-Kalam al-Rabb al-'Alamiin by Misbah Mustafa

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## ABSTRACT

This article attempts to examine the epistemological dimension of a local interpretation by a Nusantara scholar, namely Tafsir Tajul Muslimin Min al-Kalam al-Rabb al-'Alamiin by Misbah Mustafa. Misbah Mustafa's interpretation in his work is strongly influenced by the scientific background and socio-political dynamics of Javanese Islamic society at that time. This study employs a historical-philosophical approach, utilising a qualitative research method that involves descriptive analysis. The data used are derived from literature studies, particularly those related to the interpretation of Tajul Muslimin and other relevant literature that support this research. The results of this study are that Misbah Mustafa's interpretation in his work is influenced by at least two factors: internal factors, such as the scientific background of traditional Islamic boarding schools that tend towards socio-community studies, and external factors, namely the cultural and political situation at the time of writing. Regarding the epistemological structure of Tajul Muslimin's interpretation, in terms of the sources of interpretation used, it is classified as *tafsir bi al-ra'y* al-Mahmud or also called *burhani* epistemology. Meanwhile, the interpretive method used by Misbah is generally classified as *at-tahlili* (analysis), and specifically, the author identified at least 10 distinct steps employed by Misbah in his interpretation. Then, regarding the validity of Misbah Mustafa's interpretation in his interpretation, the author concluded that his interpretation contains elements of three theories of truth in philosophy: coherence, correspondence, and pragmatism.

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## 1. INTRODUCTION

Discussing epistemological issues is not limited to philosophy but also involves various disciplines, including the science of interpretation. This stems from the understanding that works of interpretation often reflect the way of thinking (episteme), discourse, and socio-cultural context of religious communities at the time of their writing. The theory of the sociology of knowledge states that every product of knowledge cannot be separated from the social cognitive space and the socio-cultural religious context, as well as the ideology that surrounds it when that knowledge is developed (Putra, 2021). Similarly, works of interpretation are a hermeneutic reception of the Qur'an, formed through a dialectical process and interaction between the interpreter and the sacred text and the context

surrounding the interpreter (Saeed, 2006). Discussing the works of interpretation by Indonesian scholars, we will find various works of interpretation of the Qur'an written by scholars using various languages and scripts. *Tafsir Nusantara* itself can be understood as an interpretation written by Indonesian authors, both in Arabic-Malay such as *Tarjuman Al Mustafid*, Indonesian such as *Tafsir al Misbah* by Quraish Shihab, *Tafsir al Azhar* by Buya Hamka, Javanese such as *Tafsir al Huda* by Bakri Syahid, Sundanese such as *Qur'anul Azhimi* by Haji Hasan Mustapa, and Bugis such as *Tafsir Bahasa Boegisnja Soerah Amma* by Anre Gurutta H. M. As'ad (Saifuddin, 2017).

One of the *tafsir* books by the scholars of the archipelago that is interesting to study is *Tafsir Tajul Muslimin min al-Kalam al-Rabb al-'Alamiin* by Misbah Mustafa. Historically, *Tajul Muslimin* *tafsir* is the second *tafsir* of Misbah Mustafa. Another work of interpretation is the first, *tafsir al-Iklil fi Ma'ani al-Tanzil*, this book totals 30 volumes. Second, *tafsir Taj al-Muslimin min Kalami Rabbi al-'Alamin* which consists of 4 Volumes. Third, a translated work on the book of interpretation of *Jalalain* by Imam Jalaludin al-Suyuthi and Imam Jalaludin al-Mahlli, a *tafsir* that became one of the studies at the pesantren. The interpretation and translation of Misbah Mustafa's work is written using Javanese Arabic *pegon* letters (Gusmian, 2016). The writing of local *tafsir* using the Javanese language and the *Pegon* Arabic alphabet is considered unique among scholars in Java at that time who generally wrote religious books using the Arabic language. It is not an exaggeration to say that scholars such as Soleh Darat, Bisri Mustafa and Misbah Mustafa have actually transmitted and transformed knowledge which according to the term A.H. John, it can be called the vernacularization of the Qur'an in the context of Javanese society.

At the time of its writing, Indonesia was in the midst of the New Order era. Historically, the New Order regime asserted its power through obedience and discipline to those in power in order to ensure political stability so that planned development would proceed smoothly throughout the New Order's reign. This regime succeeded in controlling society not only to discipline and obey in the name of good citizens but also to further control thoughts and ideas under the shadow of obedience to the ruling ideology (Farchan, 2022). *Tajul Muslimin*'s interpretation is a pure work born from the womb of Islamic boarding schools, using the Javanese *Pegon* script in its writing. This interpretation can be said to represent an interpretation that straightforwardly critiques the New Order regime. The direction of the vision, movement, and discourse developed by this interpretation has provided critical content and resistance to the New Order era (Gusmian, 2015).

Furthermore, Misbah Mustafa is known as a firm *kiai*, whose attitudes and thoughts are often expressed in his work, the *Tajul Muslimin* commentary. One such critique is Misbah Mustafa's criticism of the government's policy at the time regarding the Family-Planning (KB) program. Specifically, he interpreted Surah al-Baqarah verse 49 by attempting to contextualize the story of Pharaoh, who at that time made the decision to kill all male babies, a program that was being touted during the New Order government (Mustafa, 1990).

Misbah Mustafa not only criticized political issues, but also social and religious phenomena such as the *tumpeng* tradition, *tahlil*, and others. One of Misbah Mustafa's criticisms in this issue was when Misbah Mustafa gave his views on the *tumpeng* tradition as when he interpreted Q.S al-Baqarah verse 170 (Mustafa, 1990). Based on this, this article aims to explore further related to a construct of thought such as what factors influence thought and its interpretation. The epistemological study of *Tafsir Taj al-Muslimin* by Misbah Mustafa is important to do considering that the study of *tafsir* books also has a strong relationship with epistemological problems that discuss the roots of thought, sources of knowledge, method of knowledge, and validity of knowledge to reveal the substance of Misbah Mustafa's thoughts (Bonjour, 2009).

## 2. RESULTS AND DISCUSSION

### 2.1 Factors behind the thinking and writing of the book *Tafsir Tajul Muslimin* by Misbah Mustafa

#### a. Internal Factors

Misbah ibn Zainal Mustafa or familiarly known as *Kyai Misbah* was born on May 5, 1916 AD in the village of Sawahan Rembang, Central Java. He was the third child born to H. Zainal Mustafa and Nyai Chadijah. Misbah has three siblings, including his eldest brother named *Mashadi* or known as Bisri Mustafa, the author of the book *Tafsir al-Ibriz li Ma'rifat at-Tafsir al-Al-Qur'an al-'Aziz*. Then, his second sister is named *Salamah* and he has a younger sister named *Aminah*. Misbah Mustafa's real name is *Masruh*, which later after performing the Hajj he changed his name to Misbah Mustafa (Baidowi, 2015). H. Zainal Mustafa, Misbah Mustafa's father, was a wealthy merchant who was known to be very generous and very devoted to scholars. It was not uncommon for his father to always provide assistance to scholars and *kyai* to manage their educational institutions. Meanwhile, his mother was a housewife who successfully educated her sons and daughters, who became successful figures. In 1923 AD, Misbah and his family performed the Hajj pilgrimage. The family group consisted of H. Zainal Mustafa, Chadijah,

Mashadi (8 years old), Salamah (5.5 years old), Misbah (3.5 years old), and Ma'shum (1 year old) (Supriyanto, 2017).

In carrying out the worship, H. Zainal Mustafa was attacked by an illness, so he had to be carried on a stretcher when performing wukuf and sa'i. After completing the Hajj, H. Zainal Mustafa's father's illness worsened and when the ship was about to depart for Indonesia, his father breathed his last at the age of 63. His body was handed over to an Arab sheikh by handing over Rp 60 for the costs of administration and burial. This caused the family to not know the whereabouts of H. Zainal Mustafa's grave (Gusmian, 2016). From his father's line, Misbah Mustafa was a descendant of the Javanese elite, besides that he also still has a lineage from Sultan Hasanuddin Goa, Makassar. H. Zainal Mustafa, namely his father, had the real name Ratiban who was the son of Podjojo or H. Yahya, a wealthy non-kyai merchant. Even so, H. Yahya was very close to the kyai, ulama, and the community at that time. Meanwhile, his mother, Chodijah, is of Javanese descent with Makassar blood, the daughter of E. Zajadi and Aminah, the son of E. Syamsuddin and Datuk Dijjah (Huda, 2005).

After H. Zainal Mustafa passed away, Misbah, Bisri, and their two younger siblings were raised by their half-brother, H. Zuhdi. Misbah grew up in the Islamic boarding school tradition with his older brother, Bisri Mustafa. Misbah Mustafa's intellectual background began when he attended elementary school, which was then called SR (People's School) at the age of 6. After completing his studies at the People's School, in 1928 Misbah continued his education at the Kasingan Islamic Boarding School in Rembang (Gusmian, 2016). According to another opinion, Misbah Mustafa began studying in 1933 AD, following his older brother, Bisri Mustafa, who had previously studied at the Kasingan Islamic Boarding School under the care of KH. Cholil bin Harun, who later became his father-in-law. During that time, he focused on studying Arabic grammar through the books *al-Jurumiyyah*, *al-'Imrithi*, and *Alfiyyah* *ibn Malik*. From a young age, he even managed to memorize the *Alfiyyah* 17 times. After mastering the basics of grammar, he continued on to fiqh, hadith, tafsir, kalam, and also studied in Tebu Ireng Jombang and Mecca (Robikah & Muyassaroh, 2020).

During this intellectual journey, Misbah was known as a superior student and possessed more competence than his other friends. While studying at the Kasingan Islamic Boarding School, he was often asked by his friends to demonstrate teaching methods, especially on the book *Alfiyyah* *ibn Malik*, so that these activities became quite famous among students with the *Alfiyyah* Kasingan learning method. Then, during his studies at the Tebu Ireng Islamic Boarding School, Misbah studied the sciences of Hadith and major books of hadith such as the books of *Bukhari* and *Muslim* (Annisa et al., 2023). After returning from Mecca in 1948, Misbah Mustafa was matched with Masrurah, the granddaughter of KH. Ahmad bin Syu'aib. He then settled in Bangilan Tuban, helping teach at the al-Balagh Islamic Boarding School and eventually leading it. From this marriage, five children were born, while he remained active in teaching the yellow book (Robikah & Muyassaroh, 2020).

Misbah Mustafa is known as a kiai who is active in politics. He has joined NU, Masyumi, Golkar, and PPP. While serving as an NU administrator, he left in 1958 with the reason that NU returned to its original khittah and not be trapped in practical politics. His change between parties was triggered by his search for the right forum for preaching (Gusmian, 2016). Misbah Mustafa is known as a very productive kyai, especially in the field of writing works. It is said that Misbah has a unique habit in terms of writing: in writing a work, Misbah Mustafa always writes no less than 100 pages every day. In the next stage, Misbah Mustafa's writings will be copied by several of his scribes into a book form and format ready for printing. In writing his work, Misbah writes his work by hand in Arabic Pegan script rather than using a typewriter. His works that have been widely published in book form cover various fields of Islamic science as follows: (Gusmian, 2016). First, in the field of interpretation, Misbah Mustafa has three works, namely the book of interpretation *al-Iklil fi Ma'an al-Tanzil*. This interpretation book was started in 1977 AD and completed in 1985 AD. In its writing technique, this interpretation is written using the Javanese pegon script and is equipped with the meaning of gandul which is a characteristic of the works of Javanese pesantren scholars (Conference et al., 2024).

In addition to writing the *tafsir al-Iklil*, Misbah Mustafa also produced the *tafsir Tajul Muslimin*, which is the object of this study, and *an-Nibras al-Muslimin*, which is an explanation of the *Tafsir al-Jalalain*. In the study of hadith, he translated popular pesantren books such as *Riyadh al-Shalihin*, *al-Jami' al-Shagir*, and *Arba'in an-Nawawi*. In the field of fiqh, his works include translations of the books *Bulugh al-Marram*, *Fath al-Qarib*, *al-Muhadzab*, as well as original writings such as *al-Mabadi al-Fiqhiyyah*, *Masail al-Nisa*, and *al-Nur al-Mubin*, mostly written in Javanese pegon script (Gusmian, 2016). Misbah Mustafa is known for being firm and consistent in his principles, although he often differs from government policies and the NU community. He emphasizes the Qur'an and Sunnah as the primary sources, but rejects anti-madzhab attitudes or excessive fanaticism. For him, differences should not trigger divisions among the Muslim community, but rather should be managed to maintain Islamic unity (Mustafa, 2006). Misbah Mustafa is known as a figure of wara', asceticism, and istiqamah. He is noted

as a follower of the Syadziliyah order, reflected in his works such as Khizb an-Nasr, Manaqib Hasan al-Syadzili, and Syarh al-Hikam. His clericism was shaped by the tradition of the NU Islamic boarding school and the guidance of KH. Hasyim Asy'ari and KH. Khalil bin Harun (Gusmian, 2016).

### b. External Factors

This discussion is about the social and political conditions that are important to explore because with this we will know the extent of their influence on Misbah Mustafa's intellectualism and its influence on his works, especially Tafsir Tajul Muslimin min al-Kalam al-Rabb al-'Alamiin. This discussion is based on the hypothesis put forward by Islah Gusmian that an interpretation product is a cultural product that contains interrelated elements such as the genealogy of the interpreter's knowledge, the socio-cultural and political space when the interpretation was written, the social basis and ideology of the interpretation audience and the socio-political role played by the interpreter at the time the interpretation was written (Gusmian, 2013). Misbah Mustafa (1916–1994 AD) lived and developed in the Javanese Islamic tradition in the 20th century. This tradition was born from a long encounter between local culture and Islamic teachings that were wisely managed by its disseminators. The result is a cultural-religious fusion that gives birth to various ritual expressions such as Selamatetan, tahlilan, haul, mauludan, visiting the graves of ancestors and saints, as well as reading manaqib and barzanji. All of these traditions are forms of acculturation that remain in line with Islamic values (Supriyanto, 2017).

Misbah Mustafa grew up in the Javanese Islamic tradition, so his interpretations and thoughts are rich in local content, for example the use of the Javanese Pegon script and the raising of socio-cultural issues. Interpretation for him is not only a religious process, but also a cultural practice that interacts with the social, political, and life realities of Muslim society (Gusmian, 2013). In addition to the Javanese cultural traditions that surround Misbah Mustafa's life, according to Islah, Misbah Mustafa is included among the authors of the Quranic interpretations who lived in the tradition of the coastal pesantren community. Socially and culturally, this coastal community is depicted with an open attitude where the daily communication system tends not to hide anything but seems straightforward and firm. Therefore, as is common in Islamic works of pesantren, these three interpretations are written in the Pegon script. The Pegon script is an Arabic script used to write Javanese texts with a distinctive writing system. This Pegon script is very popular among Islamic boarding schools in Java (Gusmian, 2016).

In the New Order era of the 1980s, the political situation with issues of injustice, militarism, and population restrictions influenced Misbah Mustafa's thinking. His interpretation appeared critical with strong socio-political content. The writing of Tajul Muslimin in 1987 was done to perfect Tafsir al-Iklil, because some of its content was cut by the publisher unilaterally, especially parts that were considered critical of Buya Hamka's thoughts (Gusmian, 2016). Misbah was indeed a prolific kyai figure in producing written works where he had a very unique habit: every day Misbah always wrote and translated no less than 100 pages of books, either writing his own work, translating books or commenting on books. According to Misbah, the writing would be able to help and provide enormous benefits in the context of nasyr al-ilm to the community (Asmah, 2012). The social conditions of society at that time strongly encouraged Misbah to write a work that could be of benefit to his surroundings. According to him, many societal behaviors deviate from the teachings of the Quran and Hadith, and many people have forgotten the guidance for life, namely the teachings contained in the Quran. Therefore, this strong motivation strongly motivated him to write this commentary, as he states in the introduction to the Tajul Muslimin commentary:

*"Suwijine kesalahan laku kang roto lan umum ono ing kalangan muslimin yaiku ninggalake mangertenis isine Alquran kang diakuni suwijine kitab suci kanggo tuntunan uripe. Sedulur-sedulur kang podo ngaji ing pondok-pondok utowo sekolah, kaprahe yen wus rabi podo leren olehe ngudi ngilmu lan wus ora kenal karo Alquran. Opo maneh wus anduweni bojo ayu, anak bagus-bagus lan wus mergawe senajan waktune isih akeh seng kosong. Akibat soko coro urip kang mengkene iki, poro muslimin akeh kang podo kesepian, sehingga nimbulake macem-macem laku ora manfaati awake gandeng karo olehe ngelakoni agamane Allah Swt".*

[One of the behavioral errors that has become widespread and common in Muslim society is that they abandon understanding the contents of the Quran, which is recognized as the holy book of guidance for life. Brothers who study the Quran in Islamic boarding schools or schools, when they get married, they stop seeking knowledge and are no longer familiar with the Quran. Especially when they already have a beautiful wife, handsome and beautiful sons and daughters, and have jobs, even though they still have a lot of free time. As a result of this way of life, many Muslims are lonely, which gives rise to various behaviors that are not beneficial for themselves and when applying Allah's religion, namely Islam] (Mustafa, 1990).

The social phenomenon at that time also became the reason for Misbah to name his tafsir book "Tafsir Tajul Muslimin min al-Kalam al-Rabb al-'Alamiin" which he hoped with this name his tafsir could be a crown for Muslims and could raise the status of Muslims because they were willing to learn and understand the meanings contained in the words of Allah SWT and were able to obey His commands and prohibitions. As in his introduction he stated "This interpretation of the Qur'an is not just a crown for Muslims, but also for those who hope that this interpretation can raise the status of Muslims and Muslims because it is understood that Allah Ta'ala's commands are able and are obeyed." Misbah also hopes that Allah SWT will give us His taufiq, meaning that Allah SWT will make it easier to practice the contents of the Koran (Mustafa, 1990).

Epistemological issues are not only the domain of philosophy but also part of the science of interpretation. Tafsir books reflect the ways of thinking, discourse, and socio-religious contexts of society. The epistemology of Misbah Mustafa's interpretation is based on a specific paradigm, influenced by the genealogy of science, culture, and ideology, thus forming a unique understanding of the sacred text (Putra, 2021). Therefore, in this discussion, the author will explore and focus this research on the epistemological aspects of Misbah Mustafa's Tafsir Tajul Muslimin, such as the issues of Misbah Mustafa's sources of knowledge (the sources of interpretation and roots of thought), the method of knowledge (the method used in interpreting the Qur'an), and the validity of knowledge (the benchmark for the truth of his interpretation).

The essence in epistemological studies explains the essence of a potential interpreter, namely Misbah Mustafa. Furthermore, the theory regarding the classification of the essence of interpretation according to Abdul Mustaqim is classified into several types: first, the essence of interpretation in a technical framework, a functional framework, and an accommodative framework (Mustaqim, 2010). Revealing the term Tafsir, basically always reviewed from two aspects: the etymological side and second, the terminological side. First, the word essence in the KBBI is stated to have the meaning of essence or basis as well as a true or actual reality. Then, the essence according to the term is a phrase used as it is originally and of course intended for a specific purpose (Hasanudin & Zulaiha, 2022). The word interpretation etymologically or linguistically has various meanings. Tafsir comes from the words fassara-yufassiru-tafsiran which follow the wazan pattern fa'ala-yufa'ilu-taf'ilan. This taf'ilan (interpretation) term has many or various meanings, such as at-taksir (appraisal), at-ta'diyah (appraisal), tawajuh (measurement), nisbah (equivalence), and sulbi (equivalence). Therefore, tafsir linguistically has various meanings, such as al-Idhah (appraisal), al-Syarh (equivalence), and al-Bayan (equivalence).

Similar to the linguistic definition of tafsir, the terminological definition of tafsir also has various versions, with up to 13 definitions recorded. However, these definitions can be divided into two groups. The first group understands tafsir as a scientific discipline, while the second group understands it as an activity. The group that understands tafsir as a scientific discipline provides the following definition: First, the opinion expressed by al-Zarkasyi and quoted by al-Suyuthi:

علم يعرف به كتاب الله تعالى المنزل على نبيه محمد صلى الله عليه وسلم وبيان معانيه  
واستخراج أحكامه وحكمه

Meaning: "Tafsir is a scientific discipline that is used to understand the book of God that was revealed to the Prophet Muhammad SAW and explain the meanings contained in it and derive laws and various wisdom from it (Az-Zarkasyi, 1971).

Second, the opinion conveyed by Abu Hayyan which was later followed by al-Alusi as follows:

علم يبحث عن كيفية نطق بألفاظ القرآن ومد لولاتها واحكامها الافرادية والتركيبية ومعناه التي  
تحمل عليها حالة التركيب وتنتمي لذالك

Meaning: "The science that discusses how to pronounce the words of the Qur'an. Its principles, its rulings, whether singular or in a series of sentences, its meanings contained in the tarkib, and everything related to it".

Third, the opinion expressed by Khalid Ustman al-Sabt in his work entitled Qawa'id al-Tafsir Jam'an al-Dirasah is as follows:

علم يبحث فيه عن أحوال القرآن العزيز من حيث دلالته على مراد الله تعالى بقدر الطاقة البشرية

Meaning: "Tafsir is a science that discusses or studies aspects related to the Qur'an, concentrating on the intentions of Allah SWT as stated in the Qur'an, with the level of human ability. Of the three definitions that the author has presented, it is the definition of tafsir that represents the group that considers tafsir as a scientific discipline, from which it can be concluded that tafsir is a science used to study the Qur'an comprehensively."

Meanwhile, other experts direct interpretation as a "thought activity" where in this case there are various meanings given by experts, for example, as conveyed by al-Jurjani, where he defines interpretation as an effort to explain the meaning of the verses of the Qur'an both from the historical side, asbab nuzul using clear expressions. Another definition, the author quotes the opinion of al-Dzahabi who suffices the definition of interpretation by saying that interpretation is an explanation of the words of Allah SWT or in other words, interpretation is something that explains the sentences of the Qur'an and their understanding (Dzahabi, 1976). From the definitions above, it is clear that interpretation is a term that cannot be separated from the three concepts contained within it. First, as a scientific activity that functions to understand and explain the content of the Qur'an. Second, as a science (knowledge) used in this activity. Third, as a science (knowledge) that is the result of this scientific activity. These three concepts cannot be separated from interpretation as a process, a tool, and as a product (Ilmiyah, 2011).

According to Abdul Mustaqim in his Epistemology of Contemporary Interpretation, the essence of interpretation can be understood through three paradigms: technical, functional, and accommodative. The technical paradigm views interpretation as a science that studies the *kaifiyyah* of understanding the Qur'an, including laws, *lafaz*, and supporting sciences such as *asbab al-nuzul*. The functional paradigm emphasizes interpretation as a tool to explain the meaning and wisdom of the Qur'an based on Arabic language, *fiqh*, and *ushul fiqh*. Meanwhile, the accommodative paradigm views interpretation as an effort to understand the word of God according to human capacity (Mustaqim, 2010). If we look at the explanation that has been given previously, we can conclude that the material object of interpretation is the Qur'an itself, while the formal object of interpretation is the problem of giving meaning and producing meaning to reveal the intent of the word of Allah SWT. An interpreter is simply trying to understand the meaning of Allah SWT's word, based on his or her knowledge and the surrounding context. Therefore, he or she is merely a seeker of the 'truth' through textual interpretation, not an absolute determinant of truth itself (Zulaiha, 2017). M. Quraish Shihab states that a person's thoughts (including interpretation) are influenced not only by their level of intelligence, but also by the discipline they pursue, their experiences, scientific discoveries, social and political conditions, and so on. Therefore, each person's thoughts will naturally differ from those of another. Therefore, no one is prevented from contemplating, understanding, and interpreting the Qur'an, as long as such understanding and interpretation are carried out consciously and responsibly (M. Q. Shihab, 1997).

In the context of *Tafsir Tajul Muslimin min al-Kalam al-Rabb al-'Alamiin*, Misbah Mustafa does not directly provide a definition regarding the interpretation that emerged purely from his thoughts. Misbah categorizes this *Tafsir Tajul Muslimin* as a work in the field of Qur'anic interpretation. Misbah argues that this work is an interpretation, not a translation, arguing that a work to be called a translation must have the same equivalence as the thing translated, both in terms of strength and in terms of beauty. We can see this opinion in the following editorial:

فرا کع مرنسني کتاب "تاج المسلمين" اکي اجا اندوویني فاعيرا بین تفسير تاج المسلمين سوره  
البقرة لن ساترروسى ايکى سووچيچى ترجمة القرآن. فاعيرا کع معکونوا اکوا سلاه. کرن مستحيل  
منوصا بىيضا کوي ترجمة القرآن. سبب کن اراني ترجمة (سالنان بھسا) لن کع ترجماهكى ايکو  
کودوا فدا معکوه ککوواتانى، انداه بهاسانى لن ايسىنى. افا کع کترعاني انا اع "تاج المسلمين" ايکى  
ناموع نراعكى افا کع ايسنى فکران ساووچى عادفى القرآن ساووچى نعالى کتاب-كتاب تفسير  
کع لوکوا انا اع اندونيسيا – والله ولی التوفيق و الهدایة.

"Poro kang mirsani kitab *Tajul Muslimin* iki, ojo nduweni pangira yen tafsir *Tajul Muslimin* surah al-Baqarah lan surah sateruse *iki* sawjine tarjamah al-Qur'an. Pangira kang mengkono iku salah. Karna mustahil manuso iso gawe tarjamah al-Qur'an. Sabab kan arane tarjamah (salinan bahasa) lan kang tarjamahake iku kudu pada mungguh kakuwatane, indah bahasane lan isine. Opo kang katerangane ono ing "Tajul Muslimin" iki namung nerangake opo kang isine pikiran sauwise ngadepi al-Qur'an sauwise ningali kita-kitab tafsir kang lumaku ono ing indunisia. Waallahu walii al-taufiq wa hidayah" (Mustafa, 1990).

Misbah Mustafa's commentary reflects his in-depth study of the verses of the Quran, supported by his expertise in various disciplines. Tajul Muslimin emerged as a result of his analysis after reviewing numerous Indonesian tafsir books. Although it does not provide a direct definition, his commentary reflects a functional paradigm, namely, making the Quran a guide for life by explaining its meaning, laws, and wisdom. The name Tajul Muslimin is intended as a crown for Muslims to better understand the word of God (Mustafa, 1990).

## 2.2 Sources of Interpretation in the Book of Tafsir Tajul Muslimin

The source of interpretation is a fundamental aspect for an interpreter when explaining and understanding the meanings contained in the Qur'an. The source of interpretation can also be understood as the reference used by an interpreter in the process of interpreting the Qur'an (Bazith, 2021). In Islam, there are various sources or references for knowledge, including senses, reason, intuition, inspiration, and divine revelation. Al-Attas divides the sources of knowledge into four types: the five senses (al-hawwas al-khamsah), sound reason (al-'aql al-salim), authentic news (al-khabar al-shadiq), and intuition (ilham). In the context of interpretation, the sources or references used by an interpreter are three sources: tafsir al-riwayah or tafsir bi al-ma'tsur, tafsir al-dirayah or also called tafsir al-ra'y, and tafsir bi al-isyarah (Dzahabi, 1976). Furthermore, tafsir al-ma'tsur is an ashliyyah (primary) source where tafsir bi al-ma'tsur is the interpretation of the Qur'an with the Qur'an, al-hadith, qoul of the companions and qaul tabi'in.

Then, tafsir bi al-ra'y which is a secondary source is an interpretation of the Qur'an that uses ijihad, after which a mufassir understands the Arabic language style and its aspects, understands the Arabic language phrases and their dilalah aspects, including knowing the poetry of the Jahiliyah Arabs, asbab al-nuzûl, nasikh-mansûkh, and other devices. From the definition above, it can be seen that the interpretation of the Qur'an using ijihad must be supported by strong scientific tools, both in terms of linguistics, tafsir, hadith, and so on (Zulaiha, 2023) As we can understand, although tafsir bi al-ra'y is an interpretation that relies heavily on reason or ijihad to explain the verses of the Qur'an, in the process this interpretation does not deny the source of the text, namely the Qur'an, hadith and the opinions of previous commentators. We can see this as Misbah Mustafa refers to the sources of his interpretation in the book of tafsir Tajul Muslimi. Furthermore, to make it easier for readers to find these sources, the author will describe the sources of Misbah Mustafa's interpretation in Tafsir Tajul Muslimin as follows:

### Naqli Source (Mashadir Ashliyyah)

Although the sources of interpretation used by Misbah Mustafa are classified as tafsir al-ra'y or al-'aqli sources, Misbah essentially does not abandon naqli sources (mashadir ashliyyah) or texts as sources of interpretation. This is evident in how Misbah uses the text of the Qur'an, al-hadith, qoul shahabat and tabi'in in his interpretation. First, the interpretation of the Qur'an with the Qur'an, as in Q.S. al-Baqarah verse 8:

وَمِنَ النَّاسِ مَن يَقُولُ إِيمَانًا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُم بِمُؤْمِنِينَ

Meaning: Among mankind are those who say: "We believe in Allah and the Last Day," but they are not believers.

In explaining this verse, Misbah quoted another verse of the Qur'an, namely Q.S. an-Nisa verse 145 with the following wording: "And the hypocrites are those who are true believers who are not true believers. The hypocrites will have a greater punishment in the hereafter than the infidels, Jews and Christians. Allah says, 'O my God, I am the One who is the Most High. Allah Dawuh "إِنَّ الْمُنَافِقِينَ فِي الدُّرُجِ الْأَسْقُلِ مِنَ الْأَنَارِ وَنَرِدَ لَهُمْ نَصِيرًا artine wong-wong munafiq iku bakal manggon ana ing tingkatan kang paling ngisor sangking neroko".

Second, the interpretation of the Qur'an with the Hadith which we can see in the same place, namely Q.S al-Baqarah verse 8 regarding the hypocrites where Misbah quotes the hadith of the Prophet Muhammad SAW with the wording "The Messenger of Allah said:

أَيَةٌ بَيْنَنَا وَبَيْنَ الْمُنَافِقِينَ شَهُودُ الْعِشَاءِ وَالصَّبَحِ لَا يَسْتَطِعُونَهَا

It means: "The difference between us and the hypocrites is attending 'Isha and Subuh" congregations. So anyone who does not want to go to Isha and Subuh congregations should be called a hypocrite but a practical munafiq.

وَإِذَا قِيلَ لَهُمْ إِنَّمَا إِيمَانَ النَّاسِ قَالُوا أَنْؤُمُ كَمَا إِيمَانَ السُّفَهَاءِ إِلَّا إِنَّهُمْ هُمُ الْسُّفَهَاءُ  
وَلَكِنْ لَا يَعْلَمُونَ

Meaning: "When it was said to them: "Believe as others have believed". They replied: "Shall we believe as those foolish people have believed?" Remember, indeed they are foolish people; but they do not know" (Mustafa, 1990).

Third, the interpretation of the Qur'an with the opinions of the companions that we can see in Q.S. al-Baqarah verse 170 which talks about the efforts of the Prophet Muhammad SAW in inviting the Jews to convert to Islam. In explaining this verse, Misbah quotes the opinion of a companion, namely Ibn 'Abbas with the wording "Ibn 'Abbas said: this verse is passed down from generation to generation with the Jews who were invited to convert to Islam by the Prophet's fathers. It is better for our fathers to do what we do than to be a learned man" (Mustafa, 1990).

Fourth, the interpretation of the Qur'an with the opinion of the Tabi'in as in Q.S al-Baqarah verse 254 which contains the command of Allah SWT regarding Infaq. In his interpretation of this verse, Misbah quotes the opinion of a tabi'in, namely Hasan al-Basri with the wording "Mitutur al-Hasan al-Basri's command to infaq specifically analyzing obligatory infaq, namely zakat, because the dawuh مَنْ قَبْلَ أَنْ يَأْتِي يَوْمَ الْخِتَامِ is a threat. While the threat must be accompanied by an obligatory act" (Mustafa, 1990).

### Source of 'Aqli

As previously stated, the author concludes that the dominant source of interpretation used by Misbah Mustafa is the 'Aqli source or also called tafsir bi al-ra'y al-Mahmudah. Where Misbah, as an interpreter, tries to understand the Qur'an with various supporting aspects such as Arabic style and its aspects, Arabic poetry, asbab Nuzul, nasikh-mansukh and other tools. We can see this in the following examples: first, language and qiraat. Among the examples of Misbah's interpretation that pays attention to language is when interpreting the fragment of verse 20 of Q.S al-Baqarah namely يَأْتِيَ الْأَنْسَابُ اغْبُدُوا with the following interpretative wording: (Mustafa, 1990)

اغْبُدُوا مَعْنَانِي وَحْدَوْا فِي الْعِبَادَةِ

"Tegese sira kabeh supaya podo nyuwijkake allah ana ing perkara ibadah".

As for the example of the interpretation of the Misbah that pays attention to the study of Qiraat is as in Q.S al-Baqarah verse 10 at the end of the verse بِمَا كَانُوا يَكْذِبُونَ with the redaction of the interpretation as follows: (Mustafa, 1990)

بِمَا كَانُوا يَكْذِبُونَ

"Mitutur qiraah e imam 'Ashim, imam Hamzah dan imam Kisai iku "Yakdzibun". Imam Qiraat liyane moco "Yukadzzibun". Yen mitutur qiraah "Yukadzzibun" artine podo anggorohake Nabi Muhammad Saw".

Second, the Asbab Nuzul. As we know, the asbab nuzul is the cause of the revelation of a verse, group of verses, or chapter of the Qur'an to the Prophet Muhammad (peace be upon him) (Ilyas, 2014). Among the examples of Misbah's interpretations that take into account the asbab nuzul is the interpretation of Surah al-Baqarah verse 154, which speaks of the Muslims who died during the Battle of Badr, with the following wording:

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ

"Ayat iki temurun marang kanjeng Nabi gandeng karo wong muslim pat welas kang mati ana ing perang Badr. Nuli wang pada gunaman: Fulan mati. Wus ora oleh kani'matan dunya lan kasenengan dunya. Wong pat welas iku kang nenem sangking sohabat Muhajirin yaiuku pindahan sangking mekkah yaiku Ubaidah ibn al-Haris, Umair bin Waqas, Umair bin Abdi Ghamrin, 'Aqil bin al-Bukair, Muhjiz Shafwan bin Baidha. Kang wolu sangking sohabat Anshar yaiku Sa'ad bin Khaisamah, Mubassir bin Abdu al-Mundzir, Yazid bin al-Haris, Umair bin Hamman, Rafi' bin Ma'la, Haritsah bin Suraqah, 'Auf bin al-Haris, dan Mu'awwaz bin al-Haris".

Third, the harmony of verses. The science of harmony is the harmonious relationship within the explanations of the Quran, and this harmony is discussed in this science (Q. Shihab, 2007). Misbah also considers the relationship between the previous verse and the next, or with other verses, in his interpretation. The harmony of one verse with another can be seen in the interpretation of Q.S. al-Baqarah verses 165-166, with the following wording:

"Ayat iki lan ayat sakdurunge, senajan ditujuake marang wong-wong kafir, nanging ugo ngenani kepala-kepala masyarakat Islam kang anduweni kelakuan koyo kelakuane wong-wong kafir koyo poro kiai-kiai, guru toriqoh, wongkang ngaku pemimpin kang podo usaha supoyo masyarakat supoyo podo anut marang deweane senajan usaha iku melanggar dawuh-dawuh e Allah. Kerono:

كل اية وردت ذما على الكفار والمنافقين جرت بذيلها على المسلمين

Artine: saben-saben ayat kang teko maida marang kelakuane wong kafir lan wong munafiq, buntute iku ayat mesti nyabet marang wong-wong Islam kang nduwensi kelakuan koyo kelakuane wong kafir lan wong munafiq, Kelakuane wong musyrik kafir.

Meaning: Every verse that is intended to criticize the actions of infidels and hypocrites ultimately satirizes Muslims who also act like those of infidels and hypocrites. The actions of polytheists and hypocrites mentioned in this verse are the submission of ignorant people to their superiors without thinking about whether it is right or wrong (Mustafa, 1990).

Fourth, Arabic poetry. In his interpretation of Surah al-Baqarah, verse 6, which speaks of the infidels, Misbah was found to have included Arabic poetry from the Prophet's uncle, Abi Thalib, with the following wording: (Mustafa, 1990).

ابى طالب داوه:

ولقد علمت بان دين محمد # من خير اديان البرية دينا  
لولا الملامة او حذار مسبة # لوجدتني سمحا بذلك مبينا

Artine : aku iki yakin yen agamane muhammad iku agamane manusia kang paling bagus, upame aku ora kuwatir dipaido dening kaumku utawa di pisuhu kaumku siro tentu weruh yen aku sewijene wong kang terang kang seneng agamane Muhammad Saw".

Fifth, the Principles of Usul. In this case, the principles of usul are crucial for an interpreter in his efforts to unearth the meaning or istinbath of law. Here, Misbah also uses the principles of usul in his explanation of the Quranic verse, as can be seen in his interpretation of Surah al-Baqarah verse 48, worded as follows:

وَأَنْتُمْ أَيُّومًا لَا تَجْزِي نَفْسٌ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنْصَرُونَ

"Dene ayat-ayat kang nuduhake ora anane syafaat, iku dening ahlussunnah di terangake yen kang dikarepake, syafaat kanggo wong kafir. Dadi dalil loro kanggo karo pisan. Koyo mengkono Qoidah Ushul Fiqih : Yen ono dalil loro kang lahire katon pertentangan, iku yen siji keno di tanggungake marang siji sifat utowo kahanan, kudu digunaake karo pisan kelawan nanggungake siji dalil marang kahanan utowo sifat iku" (Mustafa, 1990).

Sixth, the Book of Tafsir. In his tafsir, Misbah Mustafa refers to various books, both tafsir bi al-ma'tsur and bi al-ra'y. Among the bi al-ma'tsur references are Tafsir Ibn Kathir, al-Jami' li Ahkam al-Qur'an by al-Qurtubi, and Tanwir al-Miqbas by Ibn 'Abbas. Meanwhile, bi al-ra'y references include al-Kabir by Fakhruddin al-Razi, al-Baidawi, al-Khazin, al-Manar, al-Jalalayn, Abu Su'ud, and al-Munir by Wahbah al-Zuhaili.

Seventh, the Opinions of Scholars of the School of Islamic Law. In interpreting the Quran, Misbah Mustafa also explains the differences of opinion among scholars of the schools of Islamic law. This can be found especially in verses related to legal issues, such as the issue of differences of opinion regarding menstruation in Q.S. al-Baqarah verse 222 with the following wording:

"Poro ulama' podo persulayaan gandeng karo mangsane haid, Syafii rahimahullahu ta'ala dawuh: paling sithik mangsane haid iku sedino sewengi, tegese pat likur jam, paling akeh limo las dino, kang mengkene iku ugo dadi madzhab sayyidina Ali bin Abi Tholib, Atho' bin Robah, al-Auza'i, Ahmad bin Hanbal, Ishaq Radliyallohu anhum. Abu Hanifah lan Sufyan as-Sauri dawuh sitik-sitik e haid ikut telung dino telung bengi. Yen kurang saking telung dino telung bengi, yen kurang saking telung dino, arane getih kang rusak. Akehakeh e mangsane haid sepuluh dino. Panjenengan Abu Bakar ar-Razi dawuh ono in tafsir Ahkam Alquran: Abu

*Hanifah iku ugo dawuh koyo dawuhe Atho', yen sithik-sithik e haid iku sedno sewengi lan akeh-akeh e limo las dino".*

Meaning: "The scholars have different opinions regarding the menstrual period, al-Syafi'i said: the minimum menstrual period is a day and a night, meaning twenty-four hours, and the maximum menstrual period is 15 days, this opinion is also the opinion of Sayyidina Ali bin Abi Tholib, Atho' bin Robah al-Auza'i, Ahmad bin Hanbal, Ishaq Radliyallohu anhum. While Abu Hanifah and Sufyan as-Sauri are of the opinion that the minimum menstrual period is three days and three nights. If it is less than three days then it is called damaged blood. The maximum menstrual period is 10 days. Meanwhile, according to Abu Bakar ar-Razi, in the interpretation of Ahkam: Abu Hanifah also has the same opinion as Atho' that the minimum menstrual period is a day and a night and the maximum menstrual period is 15 days (Mustafa, 1990)."

Therefore, based on the description above, the author is of the opinion that *Tafsir Tajul Muslimin min al-Kalam al-Rabb al-'Alamiin* by Misbah Mustafa, when viewed from the perspective of its interpretative sources, is included in the *tafsir bi al-Ra'y al-Mahmudah*. Because Misbah Mustafa as an interpreter in this case always tries to understand the verses of the Qur'an and explain them through Arabic language style and its aspects, Arabic language words and its dilalah aspects, including through the poetry of the *Jahiliyah* Arabs, *asbab al-nuzul*, *nasikh-mansukh*, and other devices.

### 2.3 Misbah Mustafa's Interpretation Method

In the study of interpretation methods, scholars often refer to the mapping of Abd al-Hayy al-Farmawi who divided interpretation into *tahlili*, *ijmali*, *muqaran*, and *maudhu'i*. This mapping is rooted in the idea of Muhammad Syaltut who previously only divided three, then refined by Ahmad Sayyid al-Kumi by adding the *muqaran* method. Meanwhile, Badruzzaman M. Yunus differentiates interpretation methods into two, namely the general method and the specific method (Yunus, 2012). As also mentioned by Eni Zulaiha in her writing, in analyzing interpretation methods, one can analyze the methods contained in an interpretation work, both 'ammah (general) and *khashshah* (specific). In his writing, he argues with the opinion of Fahd al-Rumi who places the method as a way or technique where an interpreter may use a technique or method that is generally known by the practitioners of the science of Qur'anic interpretation (*tahlili*, *ijmali*, *muqaran* and *maudhu'i*) or perhaps only someone uses his own special way in interpreting the Qur'an (Zulaiha, 2023). Therefore, the author will describe the interpretation method used by Misbah Mustafa in his work *Tafsir Tajul Muslimin min al-Kalam al-Rabb al-'Alamiin* into two divisions, namely seen from the general interpretation method (*al-Manhaj al-'Am*) and seen from the specific interpretation method (*al-Manhaj al-Khas*) as follows:

#### General Method (*al-Manhaj al-'Am*)

*Al-Manhaj al-Tafsir al-'Am* from the *tafsir* book *Tajul Muslimin Muslimin min al-Kalam al-Rabb al-'Alamiin* can be categorized as the *at-tahlili* method. The reason for drawing the conclusion made by the author is as defined by the *at-tahlili* method as conveyed by Fahd al-Rumi in his book *Buhuts fi Ushul at-Tafsir wa manahijihi* as follows:

التفسيـر التـحلـيلي وـهـوـ أـسـلـوبـ الـذـيـ يـتـبـعـ فـيـهـ المـفـسـرـ الـآـيـاتـ حـسـبـ التـرـتـيبـ الـمـصـفـحـ سـوـاءـ  
تـنـاـوـلـ جـمـلـةـ مـنـ الـآـيـاتـ مـتـابـعـةـ اوـ سـوـرـةـ كـامـلـةـ اوـ الـقـرـآنـ الـكـرـيمـ كـلـهـ وـيـبـينـ مـاـ يـتـعـلـقـ بـكـلـ آـيـةـ مـنـ  
مـعـانـيـ الـفـاظـهـ وـوـجـوـهـ الـبـلـاغـةـ فـيـهـ وـأـسـبـابـ نـزـولـهـ وـأـحـكـامـهـ وـمـعـنـاـهـ وـنـحـوـ ذـلـكـ

Meaning: "Tahlili is a technique or method used by an interpreter in explaining the verses of the Qur'an, whether a number of verses in sequence according to the *Mushaf*, or a whole chapter or all the verses of the Qur'an. In addition, this method also attempts to uncover or analyze each verse's vocabulary, *balaghah*, *asbab nuzul*, legal aspects and so on" (Rumi, 1998).

In the context of *Tafsir Tajul Muslimin* by Misbah Mustafa, the writer sees this *tafsir* full of detailed explanations that he wrote based on the *mushafi* order and he tried to explain his interpretation from various aspects such as the meaning of the verse, reasonableness, *asbab nuzul*, *nasikh-mansukh*, history, previous stories, legal aspects contained in a verse that Misbah intended to obtain a detailed explanation and understanding of the verse (Mustafa, 1990). Of course, the role of a commentator when using this method is very large where the description will be very long when interpreting a verse and sometimes the importance and ability of the commentator in interpreting

the verses of the Qur'an is more dominant than the proportion that is actually contained in the verse (Zulaiha, 2023).

### Special Method (al-Manhaj al-Khas)

Misbah's interpretation of the Quranic verses in his work has a unique method that is characteristic of his interpretation of the Quran. The specific methods the author identified in his interpretation include the following:

First, Misbah compiled the Tajul Muslimin commentary using the Tartib Mushafi model, where the writing is based on the sequence of verses and chapters in the Ottoman Mushaf. However, this commentary was not completed until its 30th volume, as Misbah died while it was still in its fourth volume (Mustafa, 1990).



Figure 1.1

**سُورَةُ الْفَاتِحَةِ**  
 - سُورَةُ فَاتِحَةِ إِنَّكِي تَمُورُونَ آنَا أَعْلَمُ مَكَّةَ. أَيْتَ آنَا  
 - كَمَرَنِي آنَا ٢٧ - جُرُونِي آنَا ١٤ -

Front cover of Tafsir Taj al-Muslimin published by Majlis Ta'lif Bangilan Tuban

Second, Misbah Mustafa, when beginning his interpretation, always first outlines the name of the surah, the place where it was revealed, the number of verses, sentences, and letters contained in the surah. We can see this in the following example:

Third, in terms of writing, Misbah Mustafa used the Javanese Pegon Arabic script in his tafsir. He always

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشُدُ مِنَ الْغَيْرِ  
 قَدْ أَنْفَقُوا مِمْوَنَهُمْ بِمَا شَاءُوا إِنَّمَا مَا حَسِبُوهُ مَسْكُنٌ  
 لِمَنْ يَرِدُهُ وَمَا حَسِبُوهُ غَيْرُ مَسْكُنٍ

provided a translation first, written in an italic position, hanging below the vocabulary contained in a verse—a characteristic of the works of Javanese scholars of that time. We can see this in the following example: (Mustafa, 1990)

(مسائلة) فَارَأَ عَلَمَاءَ مجتهدِينَ فَإِذَا سُوْلَيْا آنَا إِنْ قَرْنَكَ  
 وَاجِبَ مَا چَارَ فَاتِحَةً تَلِينَكَ صَلَاتَهُ - مِنْتَوْرُوتْ مَذْهَبِي  
 اِمامَ مَالِكَ، شَافِعِي، اَحْمَدُ بْنُ حَنْبَلَ، وَعَنْكَعَ صَلَاتَهُ  
 وَاجِبَ مَا چَارَ فَاتِحَةً - يَيْنَ اُورَامَا چَارَ فَاتِحَةً، اُورَاصَحَ  
 صَلَاتَيْ - بَجِيَا مَأْمُومَ مَسْبُوقَ - مَأْمُومَ مَسْبُوقَ اُورَامَا  
 وَاجِبَ مَا چَارَ فَاتِحَةً.

Fourth, in each discussion of his interpretation, Misbah always divides his discussion into specific subsections to provide effective explanations. The phrase Misbah uses includes the phrase (مسالة) to explain the issue being interpreted. For example, when Misbah Mustafa explains the law of reciting the Fatihah in prayer in his interpretation of Surah Al-Fatihah, he explains the following: (Mustafa, 1990)

(تشيي) گَلَّا كُوْهَانَ وَوَعَ مُنَافِقَ آنَا إِنْ لَيْكَيْ آيَةَ  
 تَيَانِكُوْ أَمْبُو جُوْئِيْ اللَّهَ لَنْ وَوَعَ مُؤْعِنَ - دَارِيْ سَفَارَ وَوَغَنْكَعَ  
 آمْبُو جُوْئِيْ اللَّهَ . اُتَوَا أَمْبُو جُوْئِيْ وَوَعَ مُؤْعِنَ مِلِنْكُوْ نَانَدَاءَكَيْ  
 يَيْنَ وَوَعَ لَيْكُوْ آنَدُ وَوَنِيْ گَلَّا كُوْهَانَ گَايَ گَلَّا كُوْهَانَ وَوَعَ  
 مُنَافِقَ لَنْ لَيْصَادَيْ سَبُوتَ مُنَافِقَ عَمَلَنَ .

There is also lafadz (فاندة) to display the content of the verse or things that can be quoted from the verse. An example is when he interpreted Q. S al-Baqarah verse 33 as follows: (Mustafa, 1990)

فَإِنَّمَا : سَعْكُثُ أَيْهَهُ إِلَكِي تَرَأْعَ يَيْنَ ادَمَ إِلَكُو عَلَّاكُونِي  
لَكُو سَالَهُ اتَّوَامَعَصِيَّهُ ، اَنَّا اَعَزُّ اِيَّهَهُ ۖ ۲۱ سُورَةُ طَهُ تَرَأْعَ  
دِي بَادُو هَاهِكِي : وَعَصَيَ ادَمُ رَبَّهُ فَعَوْنِي .

Another phrase, (قصة), is used as a sign when Misbah Mustafa intends to explain a story or narration related to the verse. For example, when Misbah Mustafa interprets Q.S. Al Baqarah verse 33 as follows: (Mustafa, 1990)

قصَّةٌ : سِجِّي مُوْعَصِّبَا وَوَعْ كَرِيْسَتَنْ بَكَارَارُومْ سَعْ  
نَلِيَّكَا اِيَّكُو دَادِيَ بَأَوَاهِي نَكَارَالاسْلَامَكَعْ فُوْسَانِي اَنَّا اَعَزُّ  
بَغْدَادُ ، فَادَّا اَمْبَأْشَكَاعُ اُوْرَاجَلَهُ اَمْبَأْيَارَ فَكَجَافَ كِبَّا  
يَيْنَ عَلَمَاءُ اِسْلَامَ فَادَّا يِصَّبَا عَلَّاكِهِي فَرَجَ بَاتَنْ بَقَنْ كَانِي  
اُوْرُوْسَانْ اَبَّا مَا . دِي سَاعَبَكُو فِي دِيْنِيْجَعْ قَمِرِيْتَهُ بَغْدَادُ .

Fifth, namely providing an explanation of the differences in Qiraat that we can see when he interprets Surah al-Baqarah verse 10 as follows: (Mustafa, 1990)

بِمَا كَانُوا يَكْذِبُونَ - مِنْتُوْرُوتْ قِرَاءَهُنِي عَاصِمْ ، حَمْزَةُ .  
لَنْ كَسَانِي يَكْذِبُونَ - قِرَاءَلِيَانِي مَا جَاهَا يَكْذِبُونَ - يَيْنِي  
مِنْتُوْرُوتْ قِرَاءَهُ يَكْذِبُونَ - اَرْتِيَنِي : فَادَّا اَغْبُورَوْهَاهِي نَبِيِّ  
مُحَمَّدَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

Sixth, namely Misbah Mustafa also gave his explanation regarding the issue of Nasikh wa al-Mansukh found in the Qur'an as in surah al-Baqarah verse 142 as follows: (Mustafa, 1990)

إِنِّيْكُنْ آيَةً جَلَّ أَسْنَى نَوْدُوْهَاكَنْ يَيْنِ آنَا إِنْجَ أَلْقَرَانْ لَنْ آنَا إِنْجَ حُكْمُ نَعْمَنْ اللَّهِ إِنِّيْكُنْ آنَا نَاسِخَ مَنْسُوْخَ. كَنْ كَعَ مَنْغِكِنْيَ إِنِّيْكُنْ وَوْسَ دَادِيَ إِنْجَمَاعِيْ عَلَمَاءَ. عَلَمَاءَ أَوْكَاوْسَ فَدَبَا إِنْجَمَاعَ يَيْنِ كَأَاوْيَتْ ٢٢ تَأَكِيْ آنَا دَادَوْهَ كَعَ دَيَ مَنْسُوْخَ يَا إِنِّيْكُنْ فَرْكَرَا لَكِنْبَدَا هَاهَ قِبْلَةَ.

Seventh, that is observing Asbab Nuzul as in the interpretation of surah al-Baqarah verse 121 as follows: (Mustafa, 1990)

إِنِّيْكِي آيَةً حَمَوْرُونْ مَرَاعِيْ كَجَنْجَعَ نَبِيِّ كَانِدَيْتَ كَرَوْ سِجِيِّ كَوْ لَوْعَانَ كَعَ رَاوَهُ سَعْكَعَ تَكَارَأَ حَبْسَةَ نَوْلِيْ فَدَبَا إِسْلَامَ لَنْ فَدَبَا حَمَا آيَةَ قَرَآنْ كَلَوَانْ بَجَارَا كَعَ شَاءَ مَسْبِطِيْنِيْ. رَوْمَبُو شَانْ مَهْوَأَنَا وَوْعَ فَتَاعَ فُولُوْهُ. كَعَ تَلُوْعَ فَكُوْهُ لَوْرَوْ سَعْكَعَ تَكَارَأَ حَبْسَةَ. كَعَ وَوْلُوْ قَنْدِيْطَا كَرِيْسَانْ سَعْكَعَ تَكَارَا شَامَ. رَوْمَبُو شَانْ إِنِّيْ دَيَ كَفَلَادِيْ دَيَنْيَيْتَ سَيِّدِنَا جَعْفَرَ بْنَ أَبِي طَالِبَ مِسَانَانِيْ كَنْجَعَ نَبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Eighth, namely explaining the opinions of fiqh experts on legal issues contained in a verse, such as in their interpretation of the al-Fatiyah surah on the issue of the basmalah verse as follows: (Mustafa, 1990)

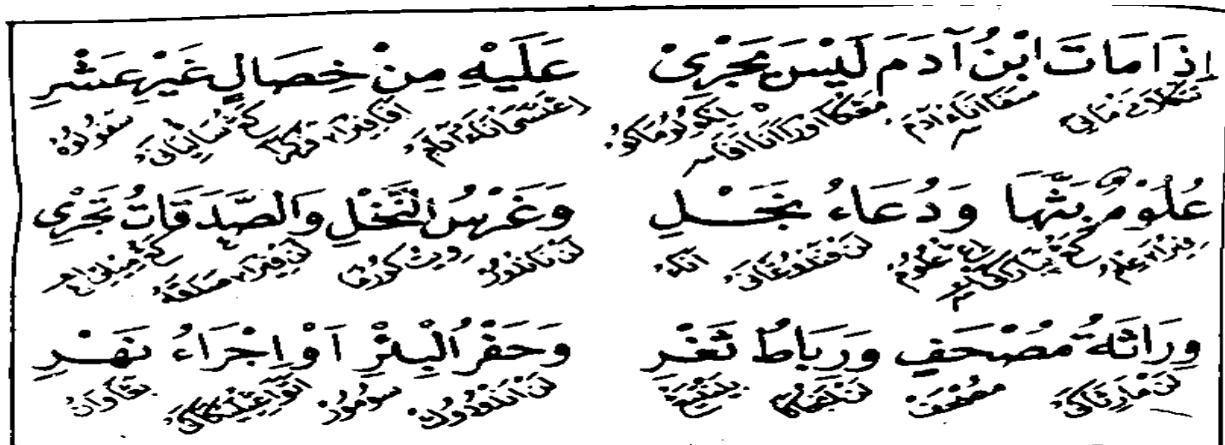
صَوْرُوتْ مَذْهَبِيِّ إِمَامَ الْأَوْزَاعِيِّ، لَنْ إِمَامَ مَالِكَ لَنْ إِمَامَ أَبُو حِينَفَةَ، بَسْمَلَةَ إِنِّيْكُنْ أَوْرَاسْتَعَهَ سَعْكَعَ آنِيَ فَاتَّحَةَ.

Ninth, Misbah Mustafa often closes each of his interpretations of a verse by using expressions such as *وَاللَّهُ أَعْلَم* (Mustafa, 1990) This is an ethic taught by scholars, that scholars essentially judge a problem according to its outward form and casuistics, while behind that, only Allah knows the true nature. As the testament of the companion Ibn Mas'ud:

يَا أَيُّهَا النَّاسُ مَنْ سُئِلَ عَنْ عِلْمٍ هُوَ عَنْهُ فَلِيَقُولْ إِنَّمَا أَعْلَمُ إِنْ مِنَ الْعِلْمِ إِنْ تَعْلَمُ لَمَّا لَا تَعْلَمُ اللَّهُ أَعْلَمُ

"O mankind, whoever is asked about a matter of knowledge and he knows it, let him answer it. And whoever does not know the answer, let him say: "Allaah knows best," because indeed, part of knowledge is that you say: "Allaah knows best" about something you do not know".(Mustafa, 1990)

Tenth, he often included poetry in his interpretations. For example, when he interpreted Surah al-Baqarah verse 134, which discusses the retribution for the actions of each individual, both those of the past and present, as follows: (Mustafa, 1990)



## 2.4 Validity of Misbah Mustafa's Interpretation

Epistemological studies highlight the benchmarks for the truth of interpretation, which are relative and temporary, because they are always influenced by partial focus, different dimensions, and the changing realities of space and time (Asy'ari, 2002). In the context of interpretation, it is important to first understand that interpretation is not the revelation of the Quran, but rather an explanation of the meanings contained in its verses. As revelation, the Quran is believed to be absolutely true. However, the interpretation of its truth is relative and inter-subjective. This is because a verse may be interpreted differently by other interpreters. These differences in interpretation are due to differences in theology, schools of thought, and approaches used (Mustaqim, 2010). Because interpretation is relative and inter-subjective, there is no harm in having a benchmark of truth from the philosophy of science that discusses the validity of interpretation. Validity is part of the epistemological benchmark that functions to measure, to what extent the interpretation can be said to be scientifically correct which is intended to position Misbah Mustafa's interpretive product entitled *Tafsir Tajul Muslimin Min al-Kalam al-Rabb al-Alamiin* objectively and can be accounted for. In looking at an interpretation, the author uses 3 theories of truth from Louis O. Kattsoff, namely the theory of correspondence, coherence, and pragmatism (Kattsoff, 2004).

### Coherence Theory

Based on the theory of coherence (Coherency Theory of Truth) an interpretation can be said to be correct if the interpretation is logically-philosophically consistent with the proportions and in accordance with the methodology built by the interpreter himself previously. Therefore, it can be understood that the interpretation carried out by Misbah Mustafa must maintain consistency in thinking philosophically and methodologically in accordance with the framework he has built previously. In this context, the validity of the interpretation is measured by the extent to which the interpretation can maintain internal coherence and harmony (Kattsoff, 2004). According to Louis O. Katsoff, the theory of coherence assesses truth through the consistency of interpretative propositions that are systematically arranged, including sources, methods, and approaches. Misbah Mustafa's interpretation reflects this: he consistently explains the Makkiyah-Madaniyah, the number of verses, sentences, and letters of each surah; includes language analysis, asbab nuzul, and dhilalah verses; and adhering to the style of *adabi al-ijtima'i*, emphasizing the Al-Qur'an as a book of guidance for happiness in the world and the hereafter (Mustafa, 1990).

### Correspondence Theory

After examining Misbah's interpretations from the perspective of coherence theory, the author will also examine Misbah's interpretations from the perspective of correspondence theory. In the context of Qur'anic interpretation, the correspondence theory of truth states that an interpretation is correct if it aligns with objective/scientific empirical facts in the field (Kattsoff, 2004). This explanation emphasizes that interpretation must be in harmony with reality. The author considers Misbah Mustafa's interpretation in *\*Tajul Muslimin\** valid because it contains appropriateness, namely connecting the premises of the Qur'an with social issues. This interpretation

is relevant to the conditions of Indonesian society, as seen in his criticism of the tumpeng tradition, tahlil, occult practices, and government policies, particularly in the field of education (Mustafa, 1990).

### Pragmatism Theory

The final theory in viewing the validity of Misbah Mustafa's interpretation after coherence and correspondence is that we can view it from the perspective of pragmatism theory. Based on pragmatism theory, a work can be considered true if a proposition is constructed that can provide benefits in solving a problem. This theory, as stated by Mustaqim, has three characteristics: this theory starts from the assumption that the truth of interpretation is not final, highly values scientific work, and critically observes the reality in the field. Thus, it can be understood that a work of interpretation is viewed critically to see whether it is still able to answer the challenges of its time (Mustaqim, 2010). Misbah Mustafa's interpretation fulfills pragmatic characteristics: it does not claim a single opinion, is born from a long intellectual journey even without formal education, and provides social solutions. His contextual interpretation is oriented towards social issues, as seen from his criticism of Q.S. al-Baqarah verse 134. The social issue that he criticized in the verse concerns the specialization of tahlil time as we can see in the following editorial: (Mustafa, 1990)

"Dene tahlil kang sering lumaku ono ing telung dinane mayit, patang puluhe, satuse, mandar saiki ono modele haule (setaune mayit) lan sewune, iku wes terang ono ing kitab-kitab fiqh disebut bid'ah. Nanging persoalane ora ngenani tahlile balik olehe ngususake (nertemoake) dinane tahlil."

The author observes that the focus of his critique is not on the assembly or the recitation of the tahlil, but rather on the specific timing of the tahlil. He believes that society should not believe that these times, such as the three days after the death of a deceased person or the seven days after the death of a deceased person, are obligatory. Therefore, the author concludes that, from a pragmatic perspective, his interpretation has provided a more open solution and understanding for traditional communities, especially in Java. Although he is a prominent figure in the Nahdlatul Ulama (NU), he strives to avoid subjective interpretations of the Quran, even though the subjectivity of an interpreter is inherently inseparable.

### 3. CONCLUSION

After the author conducted an analysis of the epistemology of the interpretation of Tajul Muslimin min al-Kalam al-Rabb al-'Alamiin by Misbah Mustafa, the author can draw the first conclusion, Misbah Mustafa's thoughts were formed through two factors, namely the internal factors of the traditional Islamic boarding school scientific background and the tendency to deepen the study of fiqh and morals which became the tendency of his interpretation. Second, external factors that shaped Misbah Mustafa's thoughts such as culture and political conditions at that time so that these two factors formed an epistemology of interpretation that tried to maintain the text as a source of interpretation but was critical in responding to social and political issues that occurred at that time. Second, the structure of the Epistemology of the Interpretation of Tajul Muslimin min al-Kalam al-Rabb al-'Alamiin by Misbah Mustafa can also be seen from the sources of interpretation used, the method of interpretation, and the validity of the interpretation. First, the sources of interpretation used by Misbah Mustafa in his commentary are classified as tafsir bi al-ra'yi al-Mahmud or also called Burhani epistemology. The interpretation method used is generally the at-Tahlili method (analytical) and specifically, he interprets the Quran using at least 10 steps that the author found in his commentary book. Then, related to the validity of Misbah Mustafa's interpretation, his interpretation contains three elements of truth and can be measured through three theories of truth: coherence, correspondence, and pragmatism.

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