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**Bisri Mustofa And His Work Entitling *al-Ibriz li Ma'rifati Tafsir al-Qur'an al-Aziz***

Bisri Mustofa ve *al-Ibriz li Ma'rifati Tafsir al-Qur'an al-Aziz* Adlı Eseri

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## Abstract

This article will discuss contemporary Indonesian commentator Bisri Mustofa and his book entitled *al-Ibriz li ma'rifati tafsir al-Qur'an al-Aziz*. The opus is a Javanese interpretation of the Qur'an, as Javanese is Indonesia's most widely spoken regional language. Bisri Mustofa is one of the most prolific commentators among Indonesian theologians. Numerous opuses were composed in the tens, and some are being studied now. Bisri Mustofa's opuses include several disciplines, including the Qur'an, Hadith, Arabic Language Science, Jurisprudence, Ethics, and History. *al-Ibriz* is one of his works researched extensively in interpretation. It is widely studied in different places of Java, both by the average community and by scholars. The opus of *al-Ibriz* is a significant commentary opus as it aims to explain the sacred verses of the Qur'an to the Indonesian people in Javanese using Arabic script. By examining *al-Ibriz*, we hope to learn about the description of the progression of contemporary interpretation in Southeast Asia, particularly in Indonesia and Java. This research will focus primarily on Bisri Mustofa's *al-Ibriz* in terms of methods. To gain a general understanding of the author and his thought tendencies, the author's biography, as well as details about his works, will be provided. In addition, *al-Ibriz* will be analyzed in terms of its historical background, sources of tafsir, characteristics of interpretation, as well as the various methods of interpretation, and interpretation examples it includes.

**Keywords:** Interpretation, Bisri Mustofa, Biography, *al-Ibriz*, Commentary Method.

## Öz

Bu makalede, çağdaş Endonezyalı tefsirci Bisri Mustofa ve *al-Ibriz li ma'rifati tafsir al-Qur'an al-Aziz* adlı eseri incelenecektir. Cava dili, Endonezya'nın en çok konuşulan bölgesel dilidir ve bu eserde Kur'an, bu Cava diliyle tefsir edilmiştir. Endonezyalı ilahiyatçılar arasında en üretken tefsircilerden biri de Bisri Mustofa'dır. Yazar, birçok eser yazmış olup bir kısmı da bugüne kadar çalışılmaktadır. Bisri Mustofa'nın Kur'an, Hadis, Arap Dili Bilimi, Hukuk, Ahlak ve Tarih gibi çeşitli alanlarda eserleri söz konusudur. Onun *al-Ibriz* adlı eseri, tefsir alanında en çok araştırılan eserlerinden birisidir. Hem halk hem de bilim insanları tarafından Cava'nın farklı yerlerinde geniş çapta incelenmiştir. *al-Ibriz*, Kur'an'ın ayetlerini Endonezya halkına Cava dilinde açıklamayı amaçlayan önemli tefsir eserlerindedir. *al-Ibriz*'i inceleyerek, Güneydoğu Asya'da, özellikle Endonezya ve Cava'da çağdaş tefsirin ilerleyişi hakkında bilgi vermeyi amaçlıyoruz. Bu araştırmada öncelikle Bisri Mustofa'nın *al-Ibriz* adlı eseri yöntem açısından değerlendirilecektir. Yazar ve düşünce yapısı hakkında genel bir fikir sahibi olabilmek için yazarın hayatı ve eserleri hakkında ayrıntılar verilecektir. Ayrıca *al-Ibriz* adlı eser, tarihsel arka planı, tefsir kaynakları, tefsirlerin özellikleri, çeşitli tefsir yöntemleri ve içerdiği tefsir örnekleri açısından incelenecektir.

**Anahtar Kelimeler:** Tefsir, Bisri Mustofa, Hayatı, *al-Ibriz*, Tefsir Yöntemi.

## Introduction

Since the introduction of Islam to Indonesia, the Qur'an study has become a priority in the propagation of Islamic beliefs.<sup>1</sup> In addition to conveying Islamic teachings in the form of fiqh and moral reflections, one of the most significant aspects is the study of the Qur'an, particularly in terms of reading and analyzing the Qur'an's contents.<sup>2</sup> The need for the Qur'an in the form of translation and interpretation is developing; thus, scholars are also particularly worried about efforts to translate Qur'anic passages into local languages.<sup>3</sup> *Turjumān al-Mustafid*, penned by Abdul Rauf Al-Singkili, is considered the first complete interpretation of a Qur'anic passage and is the masterpiece of local

<sup>1</sup> Islah Gusmian, *Khazanah Tafsir Indonesia: Dari Hermeneutika Hingga Ideologi* (Yogyakarta: Penerbit & distribusi, LKiS Yogyakarta, 2013), 17; Sakti, *Diskursus Studi Qur'an-Hadis Kontemporer* (Yogyakarta: Guepedia Group, 2020), 50.

<sup>2</sup> Halimatussa'diyah, *Karakteristik Tafsir Di Indonesia: Analisis Terhadap Tafsir Juz 'Amma Risalat Al-Qawl Al-Bayān Dan Kitāb Al-Burhān* (Jakarta: Sakata Cendikia, 2020), 65. For an article examining the development of schools for teaching the Qur'an in Indonesia during the pre-colonial period, when it was colonized, and afterwards, see İshak Kizilaslan, "Endonezya Tecrübesi Örneğinde İslam Ülkelerinde Kur'an Tefsirâtı," *Tokat İlmîyat Dergisi*, (November 26, 2021), 487–509.

<sup>3</sup> Peter G. Riddell, "Menerjemahkan al-Quran ke Dalam Bahasa-bahasa di Indonesia," *Sadur: sejarah terjemahan di Indonesia dan Malaysia*, ed. Henri ChambertLoir (Jakarta: Kepustakaan Populer Gramedia, 2021), 557.

interpretation of the archipelago that has been successfully identified.<sup>4</sup> *Turjumān al-Mustafīd* is the earliest surviving comprehensive Malay commentary. Since its debut in the late 17<sup>th</sup> and early 18<sup>th</sup> centuries, the commentary has played a crucial role as a source for Indonesian commentary studies.<sup>5</sup> In the 19<sup>th</sup> century, an unidentified Malay-Jawi commentary titled *Farāidh al-Qur'ān* appeared. This commentary is presented in a simple format; with only two pages, it resembles an essay about the interpretation. Meanwhile, *Tafsīr marāh al-labīd* or *Tafsīr Munīr*, a commentary on the Qur'ān by Nawawi al-Bantani (d. 1314 H/1814) that explained the entire text in 30 *juz*, appeared at the end of the 19<sup>th</sup> century. This book was printed in the Middle East and was written in Arabic.<sup>6</sup>

As the 20<sup>th</sup> century began, various new interpretations emerged. During this time, many variations arose, including *Tafsīr al-Burhan* by Haji Rasul, which dealt with portions of some of *juz* al-Qur'ān in Malay-Jawi using Arabic script. In addition, there is the Interpretation of the Qur'ān in Malay-Jawi entitled *Tafsīr al-Quran al-Karim* by Mahmud Yunus (d. 1402/1982) and numerous of his followers, comprised of 30 chapters.<sup>7</sup> During this time, Haji Abdul Malik Karim Amrullah (d. 1401/1981) also published a full Indonesian interpretation of *al-Azhar* in 30 *juz* in nine volumes.<sup>8</sup> There are also multiple interpretations and translations of the Qur'ān in local languages with varying wording, such as Javanese and Sundanese.<sup>9</sup>

*al-Ibrīz li ma'rifati tafsīr al-Qur'ān al-Azīz* by Bisri Mustofa, a scholar from Rembang, Central Java, is one of several outstanding contemporary Javanese interpretations of the Qur'ān. The commentary provides a comprehensive interpretation of 30 chapters of poetry, beginning with Sūrat al-Fātiḥa and ending with Sūrat al-Nās, which are written in Arabic script in Javanese, also recognised as Arabic Pegon.<sup>10</sup> Bisri's commentary is prevalent within the *pesantren* (Islamic boarding school) tradition, especially in Central and East Java. From its debut till the present, students and the general public have often studied the work. This piece grows progressively familiar with the ambience of *pesantrens* in Java as it employs a dense Javanese dialect. According to numerous surveys and studies, this book *al-Ibrīz* is used as course material in several *pesantrens* in Indonesia, particularly Java. Moreover, Bisri Mustofa's *al-Ibrīz* is one of the most widely read and cherished interpretations, adorning the libraries of people's homes, particularly Javanese.<sup>11</sup>

This article examines both Bisri Mustofa and his work *al-Ibrīz*. The article contains a biography and a discussion of the works of Bisri Mustofa. In part on the study of *al-Ibrīz*, we will discuss the context of the commentary's composition, its characteristics, sources of interpretation, and method of interpretation. By studying this commentary, it is believed that we would be able to observe the evolution of contemporary interpretations in Southeast Asia, particularly in Indonesia.

<sup>4</sup> Hasani Ahmad Said, *Diskursus munasabah Alquran: dalam tafsir Al-Mishbāh* (Jakarta: Amzah, 2015), 20; Sakti, *Diskursus Studi Qur'an-Hadis Kontemporer*, 50.

<sup>5</sup> AH. Johns, "Penerjemahan Bahasa Arab Ke Dalam Bahasa Melayu," *Sadur: sejarah terjemahan di Indonesia dan Malaysia*, 62-63; Halimatussa'diyah, *Karakteristik Tafsir Di Indonesia*, 68; Afifullah Ahyak, *Endonezyali Müfessir Muhammed Kureyş Şihab ve "el-Misbah" Adli Tefsirindeki Metodu* (Kayseri: Erciyes Üniversitesi, Sosyal Bilimler Enstitüsü, Yüksek Lisans Tezi, 2013), 4.

<sup>6</sup> Halimatussa'diyah, *Karakteristik Tafsir Di Indonesia*, 70; Kholilurrohma, *Sufisme Dalam Tafsir Nawawi* (Jakarta: Nurul Hikmah Press, 2018), 11; Sakti, *Diskursus Studi Qur'an-Hadis Kontemporer*, 53.

<sup>7</sup> Hidayet Aydar, "Endonezya'da Tefsir Hareketi ve Endonezya Dilinde Yazılmış Tefsirler," *FSM İlmî Araştırmalar İnsan ve Toplum Bilimleri Dergisi* 0/6 (January 13, 2016), 27.

<sup>8</sup> Zulfi❀kri❀ Zulkarnai❀n, *Son Devir Müfessirlerinden Endonezyali Abulmâlik Kerim Emrullah'in Tefsir Görüşleri* (Bursa: Uludağ Üniversitesi, Sosyal Bilimler Enstitüsü, Doktora Tezi, 2022), 94.

<sup>9</sup> Halimatussa'diyah, *Karakteristik Tafsir Di Indonesia*, 78. For an article examining the Quranic Commentary Studies in Indonesia, see Aydar, "Endonezya'da Tefsir Hareketi ve Endonezya Dilinde Yazılmış Tefsirler," 13-43.

<sup>10</sup> Sumanto Al Qurtuby, *Saudi Arabia and Indonesian Networks: Migration, Education, and Islam* (London, UK ; New York, NY, USA: I.B. Tauris & Co. Ltd, 2020), 67; Sakti, *Diskursus Studi Qur'an-Hadis Kontemporer*, 55; Gusmian, *Khazanah Tafsir Indonesia*, 53.

<sup>11</sup> Zeni Nur Latifah, *Kualitas Hadis Dalam Tafsir Al-Ibrīz: Kajian Kritik Sanad Hadis Dalam Surat Yasin* (Jakarta: UIN Syarif Hidayatullah, Fakultas Ushuluddin, Undergraduate Thesis, 2018), 3.

## 1. The Biography of Bisri Mustofa

Bisri Mustofa was born in Sawahan, Rembang, Central Java, Indonesia, on 1334/1915. He is Zainal Mustofa (d. 1923) and Siti Khatijah's first child. His father was a wealthy merchant who loved the clerics despite not being religious.<sup>12</sup> Bisri Mustofa's father, Zainal Mustofa, died at a young age, at 8 years old, after completing the pilgrimage. After his father's death, H. Zuhdi, Bisri Mustofa's half-brother, assumed responsibility for Bisri Mustofa's education.<sup>13</sup>

H. Zuhdi provided Bisri Mustofa with an excellent education. H. Zuhdi enrolled Bisri in the HIS (*Hollandsch-Inlandsche School*) elementary school in Rembang. HIS schools are designed for groups of individuals of indigenous Indonesian backgrounds. This school is typically designated for children of the nobility, notable personalities, and government officials. Bisri Mustofa can enroll at this HIS school as he is recognised as a part of the family of Raden Sudjono, a HIS instructor who is friendly with Bisri Mustofa's family.<sup>14</sup> KH. Kholil Kasingan, an influential cleric, recommended that H. Zuhdi withdraws from Bisri Mustofa's admission at HIS school after he enrolled. Several considerations prompted the advice against the postponement. First, HIS is a Dutch-owned institution that serves the children of stable-income civil officials. While Bisri Mustofa himself is merely the son of a merchant, he cannot be admitted or acknowledged as a member of another family to attend HIS. Second, KH. Kholil was concerned that if Bisri Mustofa attended HIS, he might develop a personality similar to that of the Dutch colonialists. Thirdly, KH Khalil and most intellectuals at the time believed it was illegal to enter a Dutch colonial school.<sup>15</sup>

Bisri Mustofa resumed his education at the Ongko Loro Javanese school in the Rembang area and graduated in 1926 after evaluating many opportunities, including the advice of KH. Kholil.<sup>16</sup> Bisri Mustofa also attended many *pesantrens*, including the *pesantren* Kajen and the *pesantren* Kasingan Rembang, managed by KH. Khalil. During this time, Bisri Mustofa learnt a great deal about religious knowledge, including the Qur'an, Arabic, Islamic law, and several other religious sciences. Several texts, like *Alfiyyah Ibn Mālik* and the book of *Fath al-mu'īn*, have been successfully mastered. Not only that, but Bisri Mustofa also reviewed various books, including *Tafsīr al-Jalālain*, *Tafsīr al-Baidawī*, *Tafsīral-Manār*, *Tafsīr al-Marāghī*, *Fath al-Wahhāb*, *Iqnā'*, *Jam' al-jawāmi'*, *'Uqud al-jumān*, *Sahīh Muslim*, *Sahīh al-Bukhārī*, *Latāif al-irshād*, *Sullām al-mu'āwanah*, *Nuhbah al-fikr* and many more.<sup>17</sup> Due to his dogged determination of knowledge at KH. Khalil's boarding school was selected as the chief of the Islamic boarding school and KH. Khalil's principal assistant. Bisri Mustofa also studied Islam in Mecca for two years in the years that followed. Bisri Mustofa was able to study intensively with notable scholars in Mecca, including Kyai Bakir, Sheikh Hasan Mashyat, Sayyid 'Alawi, and Kyai Abdul Muhaimin.<sup>18</sup>

Bisri Mustofa later returned to Indonesia to serve the community and fight for the state's independence. Bisri lived during the Dutch and Japanese colonial periods at the time.<sup>19</sup> Bisri Mustofa was appointed administrator of the Religious Office during the Japanese colonial period to carry out

<sup>12</sup> Ahmad Zayadi, *Menuju Islam Moderat* (Yogyakarta: Cantrik Pustaka, 2020), 48; Luqman Chakim, *Tafsir Ayat-Ayat Nasionalisme Dalam Tafsir Al-Ibriz Karya KH Bisri Mustofa* (Semarang: IAIN Walisongo, Faculty of Ushuluddin, Undergraduate Thesis, 2014, 2014), 39.

<sup>13</sup> Zayadi, *Menuju Islam Moderat*, 48; Khusnul Khotim - Bunyamin, *Prosiding Webinar Internasional Ulama Tafsir Dan Hadis Di Nusantara* (Samarinda: LP2M IAIN Samarinda, 2021), 144.

<sup>14</sup> Chakim, *Tafsir Ayat-Ayat Nasionalisme*, 41.

<sup>15</sup> Zayadi, *Menuju Islam Moderat*, 49; Yanuar Arifin, *Karamah Para Wali Allah: Mereguk Hikmah Dari Para Kekasih Allah* (Yogyakarta: Diva Press, no date), 96.

<sup>16</sup> Chakim, *Tafsir Ayat-Ayat Nasionalisme*, 42; Izzul Fahmi, "Lokalitas Kitab Tafsir Al-Ibriz Karya KH. Bisri Mustofa," *Islamika Inside: Jurnal Keislaman Dan Humaniora* 5 (2017), 101–102.

<sup>17</sup> Zayadi, *Menuju Islam Moderat*, 49; Abdullah Muaz et al., *Khazanah Mufasir Nusantara*, ed. Muhammad Khoirul Anwar (Jakarta: Program Studi Ilmu Al-Qur'an dan Tafsir, 2020), 30.

<sup>18</sup> Achmad Zainal Huda, *Mutiara Pesantren: Perjalanan Khidmah KH. Bisri Mustofa*, ed. Sholeh Isre (LKIS, 2005), 17; Zayadi, *Menuju Islam Moderat*, 50.

<sup>19</sup> Zayadi, *Menuju Islam Moderat*, 50; Asfa Widiyanto, *Religious Authority and the Prospects for Religious Pluralism in Indonesia: The Role of Traditionalist Muslim Scholars* (Zürich: LIT), 99.

tasks for the benefit of the people, such as organising training for scholars, conducting *da'wah* for the community, providing educational equipment, and registering mosques and religious schools (*madrassa*).<sup>20</sup> Bisri Mustofa remained capable of running *da'wah* even though the Japanese government closely monitored it. Even in challenging circumstances, he persisted in performing the *da'wah*. Due to his exceptional oratory skills, he is known as an accomplished orator and a flawless cleric.<sup>21</sup> Bisri Mustofa encouraged the people to preserve and be patient until Indonesia achieved independence, despite living under colonial rule.<sup>22</sup> Bisri Mustofa founded the *Pesantren Raudhatul Tholibin* in Rembang, Central Java, to extend *da'wah* and Islamic education upon Indonesia's independence in 1945.<sup>23</sup> He lectures at the *pesantren* and performs *da'wah* throughout the community in multiple locations. Bisri Mustofa continued to engage in *da'wah* and produce a variety of writings to the end of his life. Bisri Mustofa passed away February 17, in 1977.<sup>24</sup>

## 2. The Works of Bisri Mustofa

Bisri Mustofa is a prolific scholar who has written numerous works on various topics, including Qur'ān science and interpretation, hadith, nahwu, sharaf, aqidah, fiqh, and morals. All of Bisri Mustofa's works contain at least 54 pieces.<sup>25</sup> Bisri Mustofa's works are also quite diverse because they are written in numerous languages and scripts, including Javanese with Pegon Arabic script, Indonesian with Arabic writing, Indonesian with Latin script, and some Arabic. Included among Bisri Mustofa's works are the following:

### 2.1. Tafsir and Uṣūl al-Tafsir

1. *al-Ibrīz li ma'rifati tafsīr al-Qur'ān al-Azīz*, is a complete commentary work of 30 juz discussed in this article.

2. *Tafsīr Surat Yāsīn*. The interpretation is an opus of interpretation with a brief and concise explanation typically utilized as a reference for public preaching of the *da'wah*.<sup>26</sup>

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<sup>20</sup> Muaz et al., *Khazanah Mufasir Nusantara*, 36; Abu Asma Anshari - Abdullah Zaim, *Ngetan-Ngulon Ketemu Gus Mus: Refleksi 61 Th. K.H.A. Mustofa Bisri* (Semarang: HMT Foundation, 2005), 25. In Indonesia, Islamic schools are typically classified into two categories: *madrassa* and *pesantren* (Islamic Boarding School). *Madrassa* is a multi-tiered educational institution that adheres to a modern curriculum structure and primarily emphasises religious education. *Pesantren* is a non-formal educational institution that focuses mostly on religious development. The primary aspect of a *pesantren* is that the pupils live in dorms near the caregiver's house. In addition, *pesantren* use a system of informal education based on the policies of teachers or caregivers. In *pesantren*, learning activities may continue into the evening, but *madrassa* typically have classes from morning to afternoon. The *pesantren* system enables students to access a 24-hour education and practice religious knowledge in their daily lives. There are numerous educational institutions that combine *madrassa* and *pesantren* in the modern era, where students study in *madrassa* during the day and *pesantren* in the afternoon and evening. See Achmad Muchaddam Fahham, *Pendidikan Pesantren: Pola Pengasuhan, Pembentukan Karakter, Dan Perlindungan Anak* (Jakarta: P3DI Setjen DPR RI dan Azza Grafika, 2015), 2-3; Rufaidah Salam, "Pendidikan di Pesantren dan Madrasah," *IQRA : Jurnal Pendidikan Agama Islam* 1 (2021), 9.

<sup>21</sup> Glenda Abramson - Hilary Kilpatrick (eds.), *Religious Perspectives in Modern Muslim and Jewish Literatures* (London ; New York: Routledge), 101.

<sup>22</sup> Huda, *Mutiara Pesantren*, 32; Chakim, *Tafsir Ayat-Ayat Nasionalisme*, 59.

<sup>23</sup> This *pesantren* was founded by Bisri Mustofa to continue learning activities at the *Pesantren Kasingan* owned by KH. Khalil which disbanded during the Japanese occupation. Bisri Mustofa aspires to empower the community through religious instruction at the *pesantren* under the motto "Learning knowledge and teaching it to the community." This *pesantren* later became one of the main pillars in the Java region for the study of Islamic religious knowledge, including Qur'ān, fiqh, morality, nahwu, sharaf, and balāghah knowledge. See Arifin, *Karamah Para Wali Allah*, 98; Khotim - Bunyamin, *Prosiding Webinar*, 145; Muaz et al., *Khazanah Mufasir Nusantara*, 35-36.

<sup>24</sup> Saiful Amin Ghofur, *Profil Para Mufasir Al-Qur'an*, ed. M. Alaika Salamulloh (Yogyakarta: Pustaka Insani Madani, 2008), 216; Khotim - Bunyamin, *Prosiding Webinar*, 145.

<sup>25</sup> Muaz et al., *Khazanah Mufasir Nusantara*, 38.

<sup>26</sup> Islah Gusmian, "Bahasa Dan Aksara Dalam Penulisan Tafsir Al-Qur'an Di Indonesia Era Awal Abad 20 M," *Mutawatir* 5/2 (2015), 232; Rizkiyatul Imtyas, "Tafsīr Al-Ibrīz Lima'rifati Tafsīr Al-Qur'ān Karya Kh Bisri Musthofa," *Ushuluna* 1/2 (2015), 66.

3. *Al-Iksir*. It is a book that addresses the science of interpretation which is carefully written and intended for novice students studying the science of interpretation.<sup>27</sup>

## 2.2. Hadith

1. *Sullāmul afhām*. This book consists of 4 volumes containing the text of *Bulūgh al-marām* and its explanation.<sup>28</sup>

2. *al-Azwād al-Mustafāwiyyah*. This opus is a book explaining hadith in the book of *Arba'īn an-Nawawī* prepared for beginning-level students.<sup>29</sup>

3. *al-Manzūmah al-Bayqūniyyah*. This opus work is a book discussing the science of Mustalah al-Hadith written in the form of nadham or poetry.<sup>30</sup>

## 2.3. Kalām

1. *Rawīhah al-aqwām nazm 'Aqīdah al-awwām*. This book contains a translation and Javanese explanation of Sayyid Ahmad Marzuki's *Aqīdah al-awwām*. According to the author's preface, the opus was completed about 1476 H/1957 M.<sup>31</sup>

2. *Sullam al-afhām*. In addition to *Rawīhah al-aqwām*, Bisri Mustofa also wrote *Sullam al-afhām*, a translation and explanation of the book *'Aqīdah al-awwām*. This book presents a more condensed description than *Rawīhah al-aqwām*.<sup>32</sup>

3. *ad-Durar al-bayān fī tarjamati Shuab al-īmān*. This kind of opus is a translation of Nawawi al-Bantani's *Shuab al-īmān* book with its explanation.<sup>33</sup>

## 2.4. Fiqh and Uṣūl al-Fiqh

1. *Sullāmul afhām*. The book is a translation of *Bulūgh al-marām* by Ibn Hajar al-Asqalānī (d. 852/1449).<sup>34</sup>

2. *Farāid al-bahīyyah qāida fiqh*. The book is a translation of the *Farāid al-bahīyyah* book explaining the rules in the Ushul Fiqh by Abu Bakar al-Ahdal al-Yamani (d. 1036/1626).<sup>35</sup>

3. *Tuntunan Shalat dan Manasik Haji*. This book offers a prayer and pilgrimage guide.<sup>36</sup>

4. *Islam dan Salat (Islam and Salat)*.<sup>37</sup>

## 2.5. Morals-Sufism

1. *Wasāya al-abā' lī al-abnā'*. As implied by its title, this book provides the good values or character that parents wish for their children to learn.<sup>38</sup>

2. *Syi'ir Ngudi Susilo (Looking for good manners)*. This book is written in Arabic letters with Javanese spelling and explores the morals of Sufism.<sup>39</sup>

3. *Mitra Sejati*. This book presents a variety of topics, including morals toward other people, children's attitudes toward their parents, students' attitudes toward teachers, and so forth.<sup>40</sup>

<sup>27</sup> Thoriqul Aziz, *Literasi Para Kiai: Menapaki Jejak Literasi Para Kiai* (Yogyakarta: Guepedia Group, 2021), 93.

<sup>28</sup> Muaz et al., *Khazanah Mufasir Nusantara*, 66.

<sup>29</sup> Imtyas, "Tafsīr Al-Ibrīz," 66; Chakim, *Tafsir Ayat-Ayat Nasionalisme*, 64.

<sup>30</sup> Aziz, *Literasi Para Kiai*, 93.

<sup>31</sup> Bisri Mustofa, *Rawīhah Al-Aqwām Nazm 'Aqīdah al-Awwām* (Kudus: Menara Kudus, no date), 3.

<sup>32</sup> Bisri Mustofa, *Sullam Al-Afhām Tarjamah 'Aqīdah al-Awwām* (Semarang: Toha Putra, no date), 19.

<sup>33</sup> Bisri Mustofa, *Ad-Durar al-Bayān Fī Tarjamati Shuab al-Īmān* (Kudus: Menara Kudus, no date), 2.

<sup>34</sup> Muaz et al., *Khazanah Mufasir Nusantara*, 38.

<sup>35</sup> Latifah, *Kualitas Hadis Dalam Tafsīr Al-Ibrīz*, 16.

<sup>36</sup> Muaz et al., *Khazanah Mufasir Nusantara*, 41.

<sup>37</sup> Muaz et al., *Khazanah Mufasir Nusantara*, 41.

<sup>38</sup> Muaz et al., *Khazanah Mufasir Nusantara*, 41; Latifah, *Kualitas Hadis Dalam Tafsīr Al-Ibrīz*, 17.

<sup>39</sup> Bisri Mustofa, *Ngudi Susilo* (Kudus: Menara Kudus, no date), 16.

<sup>40</sup> Bisri Mustofa, *Mitra Sejati* (Surabaya: Maktaba Muhammad b. Ahmad Nabhan, no date), 1–8.

4. *al-Ta'liqāt al-mufidah*. This book is an explanation from *the Qasidah al-munfaridah* by Yusuf al-Tawzirī from Tunisia.<sup>41</sup>

5. *Al-Haqībah*. This book is a collection of prayers in daily life which consists of two volumes.<sup>42</sup>

6. *Buku kumpulan Khutbah al-Idhamah al-Jumu'iyah*. This work is a book comprising a set of sermon material consisting of six volumes.<sup>43</sup>

7. *Islam lan Keluarga Berencana (Islam and Family Planning)*. This book is a type of light reading book designed to serve as a learning resource for rural communities.<sup>44</sup>

## 2.6. Arabic Language

1. *Nabrsiyyah*. This book is a translation of *Matn al-Ājurrūmiyyah* and its explanation. It is written in Javanese with Arabic script.<sup>45</sup>

2. *al-Unshūfī*. This book is a translation book and a sharah from *Nazm al-Imrītī*, which discusses an explanation of the science of nahwu.<sup>46</sup>

4. *al-Mawfūd*. As the title suggests, this book is a translation and explanation of *Nazm al-maqsūd fī* by Ahmad b. Abdurrahim al-Tahtawi (d. 1302/1885).<sup>47</sup>

## 2.7. Mantiq and Balāgha

1. *Tarjamah Sullām al-munawwaraq*. This text comprises the fundamentals of thought, often known as Mantiq science or logic.<sup>48</sup>

2. *Terjemah dan Syarah Jauhar al-Maknūn (The Translation and Explanation of Jawhar al-Maknūn)*. This book consists of translations and explanations of the book *Jauhar al-maknun* which discusses the science of balaghāh.<sup>49</sup>

## 2.8. History

1. *al-Nabrasy*.<sup>50</sup>

2. *Tārikh al-Anbiyā'*.<sup>51</sup>

3. *Tārikh al-Awliyā'*. Menara Kudus published the last two books.<sup>52</sup>

In addition to the texts above, Bisri Mustofa also has several works in other fields, such as *Tiryāq al-aghyār* (translation of *Qasidah burdah al-mukhtār*), *Cerita Humor Kasykūl (The Kasykūl of Humor Stories)*, *Syi'ir-syi'ir (The Poetries)*, *Naskah Sandiwara (The Manuscripts Drama)*, and *Metode Berpidato (Methods of a speech)*.<sup>53</sup>

<sup>41</sup> Muaz et al., *Khazanah Mufasir Nusantara*, 41.

<sup>42</sup> Muaz et al., *Khazanah Mufasir Nusantara*, 40.

<sup>43</sup> Muaz et al., *Khazanah Mufasir Nusantara*, 42.

<sup>44</sup> Muaz et al., *Khazanah Mufasir Nusantara*, 40.

<sup>45</sup> Bisri Mustofa, *An-Nabrsiyyah Sharh al-Ājurrūmiyyah Fi an-Nahwu* (Kudus: Menara Kudus, no date), 26–27.

<sup>46</sup> Bisri Mustofa, *Al-Unshūfī ī Sharh Nazm al-Imrītī ī* (Kudus: Menara Kudus, no date), 13.

<sup>47</sup> Bisri Mustofa, *Al-Mawfūd Fi Tarjamah Nazm al-Maqsūd* (Semarang: Karya Toha Putra, no date), 3.

<sup>48</sup> Muaz et al., *Khazanah Mufasir Nusantara*, 42.

<sup>49</sup> Muaz et al., *Khazanah Mufasir Nusantara*, 42.

<sup>50</sup> Muaz et al., *Khazanah Mufasir Nusantara*, 42.

<sup>51</sup> Muaz et al., *Khazanah Mufasir Nusantara*, 42.

<sup>52</sup> Abdul Munip, "Tracing the History of the Arabic-Javanese Language Translation Books in Nusantara Islamic Education," *Jurnal Pendidikan Islam* 5/1 (June 1, 2016), 61.

<sup>53</sup> Muaz et al., *Khazanah Mufasir Nusantara*, 39.

### 3. About *al-Ibrīz*

#### 3.1. The Background of Writing the Interpretation

There are no precise records that indicate when *al-Ibrīz* was first penned. Several sources indicate that this commentary was completed on 29 Rajab 1379, corresponding to January 28, 1960.<sup>54</sup> According to Mrs. Ma'rufah (Bisri Mustofa's wife), *al-Ibrīz* was completed around 1964, following the birth of Atikah, his youngest daughter.<sup>55</sup> Also, this year, the publisher of Menara Kudus issued *al-Ibrīz* for the first time. Bisri Mustofa may have been writing and interpreting the Qur'ān for an extended period before his family was aware. Bisri Mustofa is used to carry writing implements and paper both at home and when traveling.

Regarding the motivations for drafting *al-Ibrīz*, Bisri Mustofa mentions himself in the introduction of his commentary. He stated that translation professionals had translated the Qur'ān into other languages, including Dutch, English, German, and Indonesian. Even Qur'ān translated into local languages like Javanese and Sundanese has been extensively distributed. Diverse ethnic groups and nations can comprehend the meaning and purpose of the Qur'ān through the mediation of its translation. In addition to his admirable devotion and effort, Bisri Mustofa felt the necessity to make a translation of Qur'ān's interpretation that was straightforward, light, and easy to comprehend.<sup>56</sup>

The information indicates that he intended the readers of the Qur'ān, particularly the Javanese, to comprehend its significance. Its predecessors completed the translation process in English, German, Dutch, Indonesian, Javanese, and Sundanese. He desires to offer an explanation of the Interpretation in Language that is light and simple, especially for the Indonesian people.

#### 3.2. Source of Interpretation

*al-Ibrīz* took a variety of sources from earlier interpretations, both classical and contemporary. In the Preface, Bisri Mustofa reveals that *al-Ibrīz* takes material from several interpretations, which he specifies are *Tafsīr Jalālayn*, *Tafsīr Baidāwī*, and *Tafsīr Khāzin*. Seemingly, these three books are the critical commentaries and references in *al-Ibrīz*. Apart from that, sources of commentary books are also available. However, the titles of such comments are not explicitly given, in which he uses the word "and (books of interpretation) other like ones".<sup>57</sup> These other books may be the intended books that Bisri Mustofa and his students frequently study and discuss. According to several sources, Bisri Mustofa read a lot and studied several books of interpretation, such as *Tafsīr al-Manar* by Muḥammad 'Abduh (d. 1323/1905) and Muḥammad Rashīd Ridā (d. 1354/1935); *Fi zilāl al-Qur'ān* by Sayyid Qutb (d. 1386/1966); *Tafsīr al-Jawhārī* by Tantāwī Jawhārī (d. 1358/1940); *al-Mahasīn al-ta'wil* by Jamal al-Dīn al-Qasīmī (d. 1332/1914); and *Irshād al-akl al-salīm* by Ebussuud Efendi (d. 982/1574).<sup>58</sup>

#### 3.3. General Overview of *al-Ibrīz*

*al-Ibrīz* is an interpretation written by Bisri Mustofa in Javanese using Arabic script or what is known as "Arabic Pegon" style script in the Local Language.<sup>59</sup> Even though there was already a Latin

<sup>54</sup> Muaz et al., *Khazanah Mufasir Nusantara*, 44.

<sup>55</sup> Abu Rohkmad, "Telaah Karakteristik Tafsir Arab-Pegon Al-Ibriz," *Analisa: Journal of Social Science and Religion* 18/1 (2011), 27–38.

<sup>56</sup> Bisri Mustofa, *Al-Ibrīz Li Ma' rifati Tafsīr al-Qur' ān Bi al-Lugati al-Jawiiyyah* (Kudus: Menara Kudus, no date), 1/1.

<sup>57</sup> Mustofa, *Al-Ibriz*, 1/1.

<sup>58</sup> Muaz et al., *Khazanah Mufasir Nusantara*, 50; Fejrian Yazdajird Iwanebel, "Corak Mistis Dalam Penafsiran KH. Bisri Mustofa: Telaah Analitis Tafsir AL-Ibriz," *Jurnal Rasail* 1/1 (2014), 25–26.

<sup>59</sup> Qurtuby, *Saudi Arabia and Indonesian Networks*, 68. Javanese is a language derived from the Javanese tribe, the most populous tribe in Indonesia, particularly on the island of Java. Javanese has been spoken by around 40% of Indonesia's population since the early 20th century. It indicates that Javanese is the predominant local Language. According to the most recent statistics, over 75,000,000 people speak Javanese. See I Ketut Dibia - I Putu Mas Dewantara, *Bahasa Indonesia Untuk Perguruan Tinggi* (Depok: Rajawali Pers, 2017), 3; Moeliono MA., *Bahasa Indonesia Menjelang Tahun 2000: Risalah Kongres Bahasa Indonesia VI* (Kongres Bahasa Indonesia, Jakarta, 1998), 547; Marsono, *Morfologi Bahasa Indonesia Dan Nusantara: Morfologi Tujuh Bahasa Anggota Rumpun*



script at the time, Bisri Mustofa picked Arabic script for his interpretation because people may have previously been familiar with Arabic lettering, even if it was written in Javanese.<sup>60</sup> *al-Ibriz* is published in multiple formats, one of which is published in three and thirty volumes. The print consists of three books, each of which contains ten consecutive chapters of the Qur'an: Volume I has chapters 1 through 10, volume II contains chapters 11 through 20, and volume III includes chapters 21 through 30. Regarding the opus written in 30 volumes, one volume corresponds to one *juz* in the Qur'an. Therefore, the display of each volume grows thinner. There was no information indicating why this interpretation was not published in a single volume, making it simple to transport. However, it is possible that the decision to print the interpretation in 30 thin volumes rather than one thick volume was influenced by the intended audience of rural-class individuals and Islamic boarding school students.<sup>61</sup> *al-Ibriz* is typically studied by having a teacher recite it aloud while the congregation listens. Therefore, those who attend the recitation assembly would find it easier to bring books that correspond to the chapters being studied. There is no need to get all the volumes of *al-Ibriz* in their entirety.

*al-Ibriz* analyses the Qur'an in its entirety following the order of the manuscripts starting from Sūrat al-Fātiha to Sūrat al-Nās using the *tahlīlī* (text analysis) method, which is a method that explains the Qur'an word for word. In *al-Ibriz*, the verse of the Qur'an is written in a big letter in the middle, followed by the translation in smaller Javanese Arabic letters at the bottom. The translation is written in italics in the text of the Qur'an. Similar to the *matan* and *sharah* book writing models, the interpretation of the Qur'an verses is included in the margins. The number of verses was written on one page and interpreted following the prevalent style of Qur'anic manuscripts. Hence, we could conclude that *al-Ibriz* is comparable to the translations and interpretations found in the margins of Qur'anic texts.<sup>62</sup>

Occasionally, when interpreting specific verses, Bisri Mustofa gives no further information, such that the explanation is essentially identical to a straightforward translation. It may be since certain verses are easy to comprehend without further explanation. Therefore, the interpreter does not feel the need to use lengthy terms. If the verse's meaning is complex and demands a lengthy explanation, Bisri Mustofa will provide a more in-depth commentary. Bisri Mustofa acknowledges the view that is practically identical to this translation. In his *Muqadimah* (Introduction), he asserted that *al-Ibriz* was nothing but "translations." With a sense of modesty, the interpreter believes he is merely interpreting Javanese and gathering data from numerous sources.<sup>63</sup>

In certain verses, Bisri Mustofa also provided additional notes, which he gave titles such as "*muhimmah*" (essential), "*fāidah*" (benefits), "*tanbīh*" (attention) and "*qissah*" (story).<sup>64</sup> According to the author, the description of "*muhimmah*" contained information that was extremely vital to disclose, concerning new things linked to social topics and about *asbāb al-nuzūl* relating to specific verses. As an illustration, when discussing the verse of *لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوْءِ مِنَ الْقَوْلِ* "God does not like the public uttering of bad language..."<sup>65</sup> Bisri Mustofa mentioned the word "*muhimmah*" and stated that it was forbidden to engage in dishonor or backbiting unless it was compelled, such as when reporting a theft.<sup>66</sup>

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*Austronesia Dalam Perbandingan* (Yogyakarta: Gadjah Mada University Press, 2011), 12; Id., *Fonologi Bahasa Indonesia Jawa Dan Jawa Kuna* (Yogyakarta: Gadjah Mada University Press, 2021), 364.

<sup>60</sup> There are multiple reasons that may make Bisri Mustofa chose Arabic pegon as the script for his interpretation, including: (1) The Pegon Arabic script was widely used in the literature of the intellectuals of the time. (2) The translation books were typically written in Arabic script to facilitate the translation of the Arabic text from right to left. (3) The Latin script is regarded as a Dutch script, which includes the pagan invaders, and if it is imitated, it will resemble them. See Muhamad Jaeni, *Sang Pecinta Ilmu: Simbah KH. Zainuddin Lasem (Pendiri Madrasah an-Nashriyyah)* (Pekalongan: Penerbit NEM, 2021), 52–53; Doni Wahidul Akbar - Fitri Liza, *Modul Pembelajaran Filologi* (Bandung: Media Sains Indonesia, 2021), 149–150.

<sup>61</sup> Muaz et al., *Khazanah Mufasir Nusantara*, 40; Anshari - Zaim, *Ngetan-Ngulon Ketemu Gus Mus*, 30.

<sup>62</sup> Mustofa, *Al-Ibriz*, 1–2.

<sup>63</sup> Mustofa, *Al-Ibriz*, 1–2.

<sup>64</sup> Mustofa, *Al-Ibriz*, 1–2.

<sup>65</sup> *Quran English Translation: Clear, Pure, Easy to Read*, trans. Talal Itani (Beirut: Clear Quran, No. Date), al-Nisā' 4/148.

<sup>66</sup> Mustofa, *Al-Ibriz*, 6/256. For another examples, see *Al-Ibriz*, 15/894, 18/1163.

Information “*fāidah*” is supplementary information that offers direction in areas of worship, advice, or images (parables). For example, when interpreting the verse of وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۗ “*And He united their hearts...*”<sup>67</sup>, Bisri Mustofa explains under the heading “*fāidah*” that the Jahiliyah-era Arabs have tribal features. When one member of a tribe conflicts with another member of the same tribe, all tribe members will engage in combat as they support their members regardless of the situation. When Islam arrives, people will be able to make peace, and any conflicts that arise will be dealt with as effectively as possible.<sup>68</sup>

The word “*tanbīh*” is an invitation to pay attention or be reminded of the interpretation. Bisri Mustofa explained in the “*tanbīh*” part that Allah may have created the heavens and world in a short time when understanding the verse about the creation of the heavens and earth in six days. However, creating the heavens and the earth in six days is meant to teach humankind that to get good, strong, and long-lasting outcomes in business, one must be patient, not rush, and not adhere to the idea of origin.<sup>69</sup>

The description of “*qissah*” is additional information that covers tales or sagas related to the poem at hand, such as the tales of the prophets and the ancestors. An illustration would be an explanation of the verse وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ “*We have killed the Messiah, Jesus, the son of Mary...*”<sup>70</sup> Et cetera, which describes the Prophet, Isa. In this part, Bisri Mustofa describes “*qissah*” and says that Jesus was born without a father in this world, just as God meant to produce the Prophet Adam without a father or mother. The Prophet Isa performed numerous miracles, such as curing the sick.<sup>71</sup>

Regarding the *asbāb al-nuzūl* of a verse, Bisri Mustofa occasionally provides sufficient information regarding the narrations of the *asbāb al-nuzūl*. Sometimes, interpreters also explain verses that other verses have validated. This explanation of *nāsikh-mansūkh* is unquestionably beneficial for ordinary readers. They do not erroneously interpret specific verses since another verse has erased the law contained in such verses. In general, when interpreting Qur’ānic texts, Bisri Mustofa does not provide references or interpretation sources. Infrequently, interpretations based on knowledge from other verses and hadith narrations are frequently found in multiple locations throughout the interpretation. It is achievable because the author desires to give a straightforward interpretation so that it might serve as a means for the larger community to comprehend God’s word.

### 3.4. Characteristics

Based on the approach and style of *al-Ibrīz*, i.e., its features or tendencies, *al-Ibrīz* does not have a dominant tendency in a single style. *al-Ibrīz* typically combines fiqh, social society, and moral-Sufism. In a second sense, many interpreters emphasize verses with legal, Sufi, or social-society undertones. Some of the more noticeable elements of *al-Ibrīz* are as follows:

1. The language style of *al-Ibrīz* is relatively straightforward. The Language is *Ngokoh* Javanese, one of the official Javanese dialects and sounds calm accent and has a straightforward structure. The Language spoken is familiar and brief, making it easier for ordinary people to recognize the interpretation.

2. *al-Ibrīz* translates the Qur’ān based on the meaning of every word and sentence fragment in the Qur’ān. This interpretation analyses each vocabulary item in *lughawī*, *nahwī*, and *sharfī* by inserting each interpretation under each Qur’ānic verse word. This type of translation accurately conveys the meaning of each word and its position within a verse’s sentence structure.

3. The *al-Ibrīz*’s interpretation includes specific verse-related information. As previously explained, knowledge is given titles such as “*tanbīh*”, “*fāidah*”, “*muhimmah*”, and “*qissah*”. If the

<sup>67</sup> al-Nisā’ 4/148.

<sup>68</sup> Mustofa, *Al-Ibriz*, 10/515. For antoother examples, see 5/248, 15/902, 18/1153.

<sup>69</sup> Mustofa, *Al-Ibriz*, 8/422. For another examples, see *Al-Ibriz*, 9/498, 19/1189.

<sup>70</sup> al-Nisā’ 4/157.

<sup>71</sup> Mustofa, *Al-Ibriz*, 6/260. For another examples, see *Al-Ibriz*, 8/377, 19/1186.

information is cautious, the author uses “*tanbih*”.<sup>72</sup> If the extra material guides the form of practise, advice, or imagery (parable), then the author uses the term “*faidah*”.<sup>73</sup> It is essential to reveal new developments in social science and *asbab al-nuzul*, which the author refers to as “*muhimmah*” in this instance.<sup>74</sup> In addition, a “*qissah*” portion describes the story and saga of a verse that has been interpreted.<sup>75</sup>

### 3.5. The Commentary Method of *al-Ibriz*

Since the revelation of the Qur'an, clerics have endeavored to construct a technique of interpretation to obtain an accurate understanding. In general, the academics' approach to interpretation is separated into two categories: *riwāyah* (transmission) and *dirāyah* (reason).<sup>76</sup> Even though every cleric employs the *riwāyah* and *dirāyah* interpretation approach, there are discrepancies in the specific section and application of this method that demonstrate the unique traits of each cleric's interpretations of works. In the following section, we shall examine the method of interpretation applied by Mustofa in *al-Ibriz* to obtain a complete description.

#### 3.5.1. Interpretation of the Qur'an with the Qur'an

To acquire a correct interpretation of the Qur'an, the primary way is to interpret a verse using explanations from other verses.<sup>77</sup> The clerics of Islam concur that the way of interpreting the Qur'an is the primary method that cannot be disregarded. Thus, they also explain a significant portion of the Qur'an using this method.<sup>78</sup> Similarly, when Bisri Mustofa interpreted the Qur'an according to the interpretation of *al-Ibriz*, he attempted to explain Qur'anic verses using interpretations derived from other verses. For example, the interpretation of verse *وَلَا تَحْنَبُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ* “*And do not waver, nor feel remorse. You are the superior ones, if you are believers.*”<sup>79</sup> Regarding the verse, Bisri Mustofa explained that the verse is a promise from Allah to Muslims, which states that Muslims are the superior people. However, the promise will only be fulfilled if Muslims truly become believers. As long as a Muslim has not become a sincere believer, he or she should not expect any triumph other than one that is solely the result of Allah's mercy. Then, Bisri Mustofa explained about the characteristics of a true believer by quoting the following verse: *إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَحْمَةٍ رَبِّهِمْ يَتَوَكَّلُونَ* “*The believers are those whose hearts tremble when God is mentioned, and when His revelations are recited to them, they strengthen them in faith, and upon their Lord they rely*”.<sup>80</sup> Therefore, according to this verse, sincere believers have two characteristics: (1) their hearts will tremble when Allah's verse is read to them, and (2) they trust their Lord.<sup>81</sup>

In the explanation of the verse *وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْأَرْضِ* “*And the trumpet will be blown, when whosoever are in the heavens and whosoever are on the earth will swoon away...*”<sup>82</sup> *al-Ibriz* provides a further instance of the Interpretation of the Qur'an with the Qur'an. The verse describes the occurrence of the Day of Judgment as the sounding of the Soor (The Trumpet), after which all living creatures on earth

<sup>72</sup> Mustofa, *Al-Ibriz*, 15/891, 29/2161.

<sup>73</sup> Mustofa, *Al-Ibriz*, 15/902, 29/2165.

<sup>74</sup> Mustofa, *Al-Ibriz*, 15/894, 20/1288.

<sup>75</sup> Mustofa, *Al-Ibriz*, 29/2161, 2169, 21/1408, 21/1376.

<sup>76</sup> Subhi Salih, *Mabahith Fi Ulum Al-Quran* (Beirut: Dar al-'Ilm lil Malayin, 2000), 291; Mannā' Khalil al-Qaṭṭān, *Mabah is- Fi ' ulūmi'l-Qur'ān* (Cairo: Maktabatu Wahba, 2000), 358; Muhammad Ahmad Ma'bad, *Nafahat Min 'ulum al Quran* (Cairo: Dar al-Salam, 1426/2006), 133.

<sup>77</sup> Shāh Waliyyullāh al Dihlawī, *Al-Fawz al-Kabīr Fi Uṣ ūl at-Tafsi'r*, trans. Salman al-Husayni al-Nadwi (Cairo: Dar al-Sahwah, 1407/1986), 180; Muhammad ' Abdul' azīm az-Zurqānī, *Manāhīlu'l- ' irfān Fi ' ulūmi'l-Kur'ān* (Cairo: ' Isa al-Bab al-Halabī, 1362), 2/23; Hasan al-Bannā, *Nadharat Fi Kitabillah* (Cairo: Dar al-Tawzi wa-al-Nashr al-Islamiyah, 1423), 57.

<sup>78</sup> Fahad b. Abd al-Rahman al-Rumi, *Ittijāhāt Al-Tafsi'r Fi al-Qarn al-Rābi' Ashar* (Beirut: Muassasah al-Risalah, 1407/1986), 1/86.

<sup>79</sup> Āl 'Imrān 3/139

<sup>80</sup> al-Anfāl 8/2

<sup>81</sup> Mustofa, *Al-Ibriz*, 4/169.

<sup>82</sup> al-Zumar 39/68.

and in the heavens perish save for those that Allah wills. Bisri Mustofa concludes his analysis of the condition of the Day of Judgment by citing more scriptures. On that day, humans and animals shall be gathered following the verse وَإِذَا الْوُحُوشُ حُشِرَتْ "When the beasts are gathered".<sup>83</sup> As described in the verses وَإِذَا الْجِبَالُ سُيِّرَتْ "When the mountains are set in motion."<sup>84</sup> and وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ "And the mountains shall become as wool carded"<sup>85</sup> the mountains were subsequently demolished. The earth is then shaking as described in verse إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا "When the earth is shaken with its quake".<sup>86</sup> As stated in the next verse إِذَا الشَّمْسُ كُوِّرَتْ وَإِذَا النُّجُومُ انْكَدَرَتْ "When the sun is rolled up. When the stars are dimmed."<sup>87</sup> The sun then lost its light, and the stars fell. In the next section, Bisri Mustofa details the circumstances on the Day of Judgment without referencing Qur'ānic verses, such as pregnant ladies giving birth and people appearing to be intoxicated when they are not; it occurs due to the magnitude of the Day of Judgment.<sup>88</sup>

### 3.5.2. Interpretation of the Qur'ān with Hadith

Interpreting the Qur'ān with Hadith is one of the essential methods of interpreting the Qur'ān to get a proper understanding. It is because the Prophet Muhammad (pbuh) was the one who was sent to deliver the Qur'ān, interpret it, and establish human laws based on it.<sup>89</sup> No individual knows the Qur'ān better than Muhammad, the Messenger of Allah. Therefore, it is essential to interpret the Qur'ān according to the Prophet's traditions. Bisri Mustofa acknowledges the significance of hadith in interpreting the Qur'ān. Both the Qur'ān and the hadith are revelations from Allah. According to Bisri Mustofa, they should not be separated when we consider that Allah gave the Interpretation of the Qur'ān to the Prophet Muhammad. Therefore, we should not read the Qur'ān in a manner that contradicts the Prophet's words.<sup>90</sup>

Based on the information, Bisri Mustofa employs hadith to explain the verses of the Qur'ān in *al-Ibriz*. However, because the explanation of *al-Ibriz* is brief, the author rarely uses straight hadith quotations. Among the application of hadith in *al-Ibriz* is his explanation of Sūrat al-Shu'arā' verse 224, which discusses poets: وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ "And as for the poets — the deviators follow them".<sup>91</sup> Bisri Mustofa spoke in his commentary that the *shi'ir* (the poet) is dependent on its substance. If the substance is harmful, then the poetry is terrible and violates the law. Conversely, if the poem's material is good, the verse will also be good. Then, Bisri Mustofa cited a hadith transmitted by Bukhari from Ubay bin Ka'b (d. 33/654), the Messenger of Allah: إن من الشعر لحكمة that "Indeed, poetry contains insight".<sup>92</sup>

In *al-Ibriz*, the hadith are also employed to bolster fiqh positions regarding verse difficulties. For instance, regarding the verse لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ "None can grasp it except the purified"<sup>93</sup>, Bisri Mustofa mentions two different interpretations. First, the majority opinion holds that the verse shows that touching the Mushaf is forbidden for those with *hadas* (impurities). Meanwhile, the second opinion holds that the verse is not proof that the individuals with *hadas* are prohibited from touching the Mushaf. The Qur'ān referred to in verse is not in written or audible form. While *al-Mutahharun* is an angel, Bisri Mustofa chose the first viewpoint by citing a hadith attributed to the Prophet Muhammad that لا تمس القرآن إلا وأنت طاهر

<sup>83</sup> al-Takwīr 81/5.

<sup>84</sup> al-Takwīr 81/3.

<sup>85</sup> al-Qāri'a 101/5.

<sup>86</sup> al-Zilzāl 99/1.

<sup>87</sup> al-Takwīr 81/1-2.

<sup>88</sup> Mustofa, *Al-Ibriz*, 14/1664-1665.

<sup>89</sup> Abū 'Abdillāh Badruddīn Muhammad b. Bahādir b. 'Abdillāh az-Zarkashī, *Al-Burhān Fī 'ulūmi'l-Ḳur'ān*, critical ed. Muhammad Abu'l-Faḍl Ibrahim (Cairo: Dāru't-Turās, 1375), 2/175; Rūmī, *Ittijāhāt Al-Taḥsīn*, 1/86; Hasan al-Bannā, *Nadharat Fi Kitābillah*, 57.

<sup>90</sup> Mustofa, *Al-Ibriz*, 289, 2/58-59.

<sup>91</sup> al-Shu'arā' 26/224.

<sup>92</sup> Mustofa, *Al-Ibriz*, 19/1249.

<sup>93</sup> al-Wāqī'a 56/79.

“Do not touch the Qur'an unless you are pure”.<sup>94</sup> Sometimes, the hadith also include the *fazilah* (virtue) of the Qur'an. One of them is that at the end of Sūrat al-Qiyāma, Bisri Mustofa cites the hadith transmitted by Abū Dāwud (d. 275/889) and Hākim (d. 405/1014), which says that when the Prophet Muhammad completed reading this surah, he also read سبحانك اللهم بلي “Glory to Allah, indeed (You will)”.<sup>95</sup>

### 3.5.3. The Statement of Companions and Tābi'in

The technique of interpreting the Qur'an gives importance to *Tafsir bi'l ma'thur*, which includes the interpretation based on knowledge from the companions.<sup>96</sup> They bonded with the Prophet as they experienced the revelation of the Qur'an firsthand. Moreover, they possess advantages in terms of *ijtihad*.<sup>97</sup> The question of poetry is one of the examples of the utilization of the companion statement in *al-Ibriz's* interpretation. In Sūrat al-Shu'arā' verse 224, it is stated that wayward individuals followed poets. Allah categorically refuted the unbelievers of Quraish's assertion that the Prophet Muhammad was a poet. Allah further explains that poets who captivate polytheists with their poetry are followed by those who deviate from the truth. Regarding this poem, Bisri Mustofa emphasized that not all poetry is poor, as the quality of a poem is contingent on its subject matter. Bisri Mustofa cites a narrative to clarify Aishah's statement regarding poetry as follows: الشعر كلام ومنه حسن ومنه قبيح فخذ الحسن ودع القبيح “Poetry is speech; it contains both good and evil; take the good and abandon the bad (from them)”.<sup>98</sup>

One of *Tabi'in* histories employed in this book is the *mujahid* dealing with the facts on the *nāsikh* and *mansūkh* of the verse. Regarding the Sūrat al-Anfāl verse 61, according to Ibn Abbās (d. 68/687-88), the *qital* verse removed the verse. However, according to Mujāhid (d. 103/721), the verse was not removed but only for the experts of the book.<sup>99</sup>

### 3.5.4. The Story of Īsrāiliyāt

Īsrāiliyāt is one of the sources of interpretation debated among clerics. Some of them avoid utilizing the Īsrāiliyāt history, while others use it as a source of interpretation.<sup>100</sup> In *al-Ibriz*, there are also several citations regarding the stories of Īsrāiliyāt, which are used to explain a verse. The source of the story of Īsrāiliyat cited is also generally not mentioned in discussing Sūrat al-Mā'ida verse 78, Bisri Mustofa cites the Īsrāiliyat tale regarding the children of Israel, namely that the infidels from the Children of Israel in the past were cursed by Prophet Dawud so that they became monkeys and by Prophet Jesus so that they became pigs. It is because they are exceeding the bounds of acceptable behavior.<sup>101</sup>

The history of Īsrāiliyāt is also referenced in *al-Ibriz* on Sūrat al-A'rāf verses 189 and 190. The verse reveals that Allah created man from a single soul and then produced his wife from the same soul. Next, his wife became pregnant, and both husband and wife stated that they would be thankful parents if they were bestowed with perfect children. After receiving a son, though, they associate partners with Allah. In *al-Ibriz*, Bisri Mustofa states that Adam and Eve are the focus of this husband and wife's supplication. The story is then explained using a quotation from the history of the Īsrāiliyat. According to folklore, Adam and Eve gave their sons the name Abdullah. However, it later died. After that, Eve gave birth to another son, Ubaydillāh, but he died once more. Then, Eve gave birth to a second son, Ubaydurrahmān, before passing away. Then, the devil whispered to Adam and Eve to give themselves

<sup>94</sup> Mustofa, *Al-Ibriz*, 27/1986.

<sup>95</sup> Mustofa, *Al-Ibriz*, 29/2181-2182.

<sup>96</sup> Zurqānī, *Manāhilu'l-irfān*, 2/12; Hasan al-Bannā, *Nadharat Fi Kitābillah*, 57.

<sup>97</sup> Muḥammad Ḥusayn az-Dhahabī, *Al-Tafsir Wa'l-Mufassirūn* (Cairo: Maktabatu Wahba, 2000), 1/49.

<sup>98</sup> Mustofa, *Al-Ibriz*, 19/1251.

<sup>99</sup> Mustofa, *Al-Ibriz*, 10/514.

<sup>100</sup> Ibrahim Muhammad al-Jarami, *Mu'jam Ulum al-Quran* (Damascus: Dar al-Qalam, 1422/2001), 46.

<sup>101</sup> Mustofa, *Al-Ibriz*, 6/308.

the name Abd al-Hārith so that they may perish. After a time, Eve gave birth to a second child, whom he named Abd al-Hārith. It turns out that the child will grow as an adult.<sup>102</sup>

### 3.5.5. The Aspect of Language

In identifying the proper meaning of the Qur'ān, it is essential to pay close attention to the Language, which is included in the permitted *bi al-ra'yi* (reason) interpretation model.<sup>103</sup> Qur'ān is a book that speaks, and only linguists can comprehend the Qur'ān. It can be said that the explication of the linguistic aspect in *al-Ibriz* is limited. It is conceivable that Bisri Mustofa intended to provide the reader with a clear, brief explanation so that the meaning of the Qur'ān could be quickly learned. However, in several verses of the Qur'ān, there is also an explanation of the linguistic aspect of the discussion of the origin of a word's meaning. Bisri Mustofa defines the meaning of bourgeoisie as follows when explaining the verse *تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا* "Blessed is He who placed constellations in the sky..."<sup>104</sup> he said:

*Burūj* originally signified a towering building. The seven stars are referred to as the term *الكواكب السيارة*, and they have their own location, which is known as *Burūj*, the constellation. If it is regarded as a building, then the meaning of the seven previously described is a building or a house.<sup>105</sup>

The definition of the word "*yāsīn*" is another example of demonstrating this aspect of Language. Bisri Mustofa said that there are clerics who disagree over the definition of the word *yāsīn*. Then, he said the disagreement in the following manner: (1) the term *yāsīn* signifies human. The human is what the Prophet Muhammad perceived. Therefore, the word *Yasīn* refers to the Prophet Muhammad. (2) *Yāsīn* refers to *Sayyid al-Mursalīn*. (3) *Yāsīn* is one of the names of the Qur'ān. (4) one of the names of the Prophet Muhammad. (5) one of the names of a surah of the Qur'ān.<sup>106</sup> The explanation of the verse *وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِيَسَآءَ* "And it is He who hath made for you the night a covering..."<sup>107</sup> is another illustration of this element of Language. Regarding the verse, Bisri Mustofa explained that the night was given the term "*libas*" (clothing) because it is dark and can be covered by darkness. It is comparable to clothing that serves the purpose of covering the body.<sup>108</sup>

It can be claimed that the language-related discussion in this interpretation is relatively brief and short. Some aspects of *nahwu*, *sharaf*, *mantiq*, and *balaghāh* are not discussed. It may be due to Bisri Mustofa's desire to provide the reader with a clear, brief, and straightforward reading of the Qur'ān by avoiding complicated explanations.

### 3.5.6. The Use of Reason/Ijtihad

Bisri Mustofa uses the concept of *ijtihād* to make the verses of the Qur'ān easier to comprehend when he explains them. The understanding of *ijtihād* includes the use of contemporary scientific instruments. Bisri Mustofa's interpretation of Allah's word: *وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَبِكَةُ مِنْ حِجَابِهِ* "The thunder praises His glory, and so do the angels, in awe of Him."<sup>109</sup> It is an illustration of the use of *ijtihād* in *al-Ibriz*. Mustofa interprets the verse based on the natural science hypothesis about the term *الرَّعْدُ* (thunder), which has the following explanation:

Low clouds containing cold air can generate heat on the surface of the earth, causing hot and cold air to collide and produce *الرعد* or thunder. The collision was so powerful that it generated *البرق* or a light, known as

<sup>102</sup> Mustofa, *Al-Ibriz*, 9/483.

<sup>103</sup> Qattān, *Mabāhīs*, 341; Zurqānī, *Manāhilu'l-irfān*, 2/49-50.

<sup>104</sup> *al-Furqān* 25/61.

<sup>105</sup> Mustofa, *Al-Ibriz*, 19/1196.

<sup>106</sup> Mustofa, *Al-Ibriz*, 10/1529.

<sup>107</sup> *al-Furqān* 25/47.

<sup>108</sup> Mustofa, *Al-Ibriz*, 19/1189-1190.

<sup>109</sup> *al-Ra'd* 13/13.

'lightning'... It is not different from the view of ancient scholars, who believed that lightning was the voice of an angel guiding clouds.<sup>110</sup>

Bisri Mustofa also used analogies prevalent in the period to make the Qur'an simpler to follow. In emphasizing that Allah is omnipotent in controlling day and night, he cites the analogy of an individual who routinely switches on his house lights at night and off during the day. It is derived from the interpretation of the verse *أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ* "Have you not seen how God merges the night into the day, and merges the day into the night?"<sup>111</sup> According to the verse, Bisri Mustofa commented:

The house that looks bright at night indicates that there are lights in it. The presence of bright lights in the home at night indicates that someone is activating them. If the current time of day has arrived, the house's lights will be switched off. If night-time returns, the lights in the house will once again be on because someone turned them on. It is like day and night taking turns. The day and night occur as there is a revolving Essence. The day and night shift time continues without interruption... It signifies that a guarding Essence is present-day and night.<sup>112</sup>

### 3.5.7. The Problem of Fiqh

Bisri Mustofa stressed the significance of basing fiqh rules on the Qur'an, Hadith, Ijma, and Qiyas when discussing the subject of fiqh in the Qur'an. If an individual lacks sufficient understanding to do *ijtihad*, he should follow the jurisprudence scholars instead of referring directly to the Qur'an and hadith.<sup>113</sup> *al-Ibriz's* interpretation of fiqh issues is relatively straightforward and avoids debates on fiqh issues. Even in verses addressing fiqh issues, the fiqh sects are rarely referenced in their interpretations. In the explanation of the ablution verse, Sūrat al-Mā'ida verse 6, for example, Bisri Mustofa explains the verse according to the intent and purpose without addressing the fiqh issues that may emerge in the interpretation of the verse.<sup>114</sup>

In certain verses, the fiqh aspect is also addressed by mentioning the viewpoints of fiqh clerics alongside disputes surrounding the verse. Regarding the verse *لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ* "None can grasp it except the purified"<sup>115</sup> for example, Bisri Mustofa said that fiqh clerics view the verse as evidence that it is unlawful for those with *hadās* to touch manuscripts. Nevertheless, a minority of clerics believe it is acceptable for hadith-holders to touch the Mushaf. It is because the verse cannot be utilized to justify the restriction against touching the Mushaf for individuals with *hadās*. As for the meaning of the Qur'an in this verse, it is the Qur'an itself that is devoid of sound and writing. While "*al-Mutahharūn*", the angels are purified. Bisri Mustofa said that he referred to this group as a minority since the clerics of the Four Sects believed that the passage in question is evidence that it is banned for individuals with *hadās* to touch the Mushaf.<sup>116</sup>

### 3.5.8. Aspect of Local Culture

The Interpretation of *al-Ibriz* relates the reading of the Qur'an to the local culture and customs of the Javanese people of Indonesia in various places.<sup>117</sup> Moreover, *al-Ibriz* attempts to interpret the Qur'an to achieve harmony between the Qur'an and the positive traditions of Indonesian society. Bisri Mustofa explained in *al-Ibriz* that there are certainly Indonesians who continue to practice certain traditions

<sup>110</sup> Mustofa, *Al-Ibriz*, 13/722.

<sup>111</sup> Luqmān 31/29.

<sup>112</sup> Mustofa, *Al-Ibriz*, 21/1417-1418.

<sup>113</sup> Mustofa, *Al-Ibriz*, 2/59.

<sup>114</sup> Mustofa, *Al-Ibriz*, 6/274-275.

<sup>115</sup> al-Wāqī'a 56/79.

<sup>116</sup> Mustofa, *Al-Ibriz*, 27/1986.

<sup>117</sup> For some studies done in Turkey on Indonesian understandings of Islam, see İsmail Hakkı Göksoy, "Endonezya'da Tasavvufi Hareketler ve Bazı Özellikleri," *Tasavvuf İlmî ve Akademik Araştırma Dergisi* 4/11 (2003), 75–115; Halide Rumeysa Küçüköner, "Kültürel Farklılıkların İslam Anlayışları Üzerindeki Etkisi: Endonezya Örneği," *Din Düşünce ve Ahlak*, ed. Bayram Kanarya et al., 2 Volume (İstanbul: Nida Akademi, 2022), 523–540.

because their forefathers practiced them for generations. However, it cannot be compared to the verse in the Qur'ān that states it is forbidden to follow one's ancestors. About adhering to established customs, further information is required. If a custom is antithetical to Islamic law, it must be eliminated, just as idol worship and flower-giving are forbidden. However, if the tradition does not violate Islamic law, there is nothing wrong with a Thanksgiving celebration that includes the distribution of food and other items. Moreover, this entire principle is charity.<sup>118</sup>

### 3.5.9. The Aspect of Moral-Sufism

In a number of places when the interpretation of a verse is explained, the Sufi orientation of this interpretation is also clearly evident, as chapters of Sufi morals are highlighted. As an illustration, when interpreting the verse of *فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ* "Then when ye enter houses, salute each other with a greeting from before Allah"<sup>119</sup> Bisri Mustofa highlights the moral significance of entering one's home. If someone is present upon entering a house, one must say *السلام عليكم* "Peace be upon you". Nevertheless, if we are alone, we should greet *السلام علينا وعلى عباد الله الصالحين* "Peace be upon us and upon the righteous slaves of Allah." with intentions for ourselves.<sup>120</sup>

Another example of the moral emphasis can be found when Bisri Mustofa explains the verse *اللَّهُ وَالَّذِينَ آمَنُوا مَخْرُجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ* "God is the Lord of those who believe; He brings them out of darkness and into light."<sup>121</sup> Bisri Mustofa argued that we should deepen our gratitude to Allah since we were made believers. Let us not then accept that our faith is based exclusively on our own efforts. When interpreting Sūrat Āl 'Imrān verse 200, which discusses patience, Bisri Mustofa highlights the numerous facets of patience that are relevant to the verse. These comprise (1) the requirement to always be patient, including patience in obeying, enduring obstacles and tribulations, as well as refraining from immoral behavior. (2) The patience of a Muslim must surpass that of his adversaries.<sup>122</sup>

## Conclusion

From the preceding discussion, we may draw the following conclusions: Bisri Mustofa's *al-Ibriz* was compiled using the *tahlili* (Text analysis) method according to the sequence of the 30 *juz* of the entire Qur'ān. The meaning or translation of each verse is provided word-for-word at the bottom of each verse's word fragment. It was the general approach for translating Arabic writings into Indonesian or Javanese. The interpretation or explanation is placed externally. In Javanese, both literal translations and interpretations are written in Arabic script. In terms of characteristics, *al-Ibriz* is clear and straightforward in explaining the content of the verses of the Qur'ān. It is because the interpretation is intended for the public and early-level students. The explanations in this commentary are drawn from a variety of commentators, including *Tafsīr al-Manār* by Muhammad Abduh and Muhammad Rashid Rida; *Fi zilāl al-Qur'ān* by Sayyid Qutb; *Tafsīr al-Jawāhir* by Tantāwī Jawharī; *Mahāsīn al-Ta'wīl* by al-Qāsimī; and *Irshād al-akl al-salīm* by Abu Su'ud.

In terms of methodology, *al-Ibriz* employs a two-part method of interpretation, namely *riwāyah* and *dirāyah*, as commonly adopted by commentators. Bisri Mustofa uses the method of interpreting the Qur'ān with the Qur'ān on various occasions in *al-Ibriz* to obtain a more detailed explanation and

<sup>118</sup> Mustofa, *Al-Ibriz*, 21/1414. Bisri Mustofa's description of prescription drugs using a honey mixture when describing Sūrat al-Nahl 68-69, which describes honey, is another instance of local culture in *al-Ibriz*. Bisri Mustofa stated that wounds treated with honey would recover rapidly in his commentary. In addition, a mixture of honey and ginger juice can be utilized to alleviate stomachache. Honey combined with ghee and chicken gut, then cooked over an open flame, can enhance energy levels. The argument appears to be influenced by indigenous medicinal practices that employ honey and other natural substances to cure specific conditions. See Mustofa, *Al-Ibriz*, 14/805.

<sup>119</sup> al-Nūr 24/61.

<sup>120</sup> Mustofa, *Al-Ibriz*, 18/1165-1166.

<sup>121</sup> al-Baqara 2/257.

<sup>122</sup> Mustofa, *Al-Ibriz*, 4/192.



description of an event. In this commentary, explanations based on the history of hadith are also used. Due to the simplicity of this interpretation, however, there are numerous explanations including hadith quotations. Hadith is used to explain the ayah's meaning, fiqh law, or prophetic actions in relation to the verse being discussed. History from companions and tabiin is rarely used and is typically employed to clarify the meaning of a statement or to explain *nāsikh-mansūkh*. This commentary makes extensive use of Israel's history, particularly to explain an event related to a verse. Extremely few language-related explanations are provided in *al-Ibriz*, with most focusing on the definition of a word in verses of the *Qur'an*. The *ijtihad* method in *al-Ibriz* particularly with the current scientific approach to explain a verse and relate it to the interpretations of previous scholars. The explanation of fiqh is also the primary focus of this commentary, as this interpretation aims to present the law in the *Qur'an* to ordinary readers in an accessible manner. The locality part of the interpretation is also evident in a number of locations when he relates themes consistent with the local community's realities. In some of its interpretations, the discussion of a verse is related to the moral subject of Sufism, which is also the primary focus of this interpretation.

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