

**THE INTERPRETATION OF KH AHMAD RIFA'I IN TASYRIHATAL  
MUKHTAJ MANUSCRIPT  
( Study of Methodology and Contextualization of interpretation)**



**THESIS**

Submitted to Faculty of Ushuluddin and Humanities in Patrial Fulfillment of the  
requirements for the Degree of S-1 of Islamic Theology  
On Al- Qur'an Science and Interpretation Departement

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**SEMARANG**

**2022**

## DECLARATION

I declare that this thesis is definitely my own work. I am responsible for the whole content of this thesis. Other writer's argumen or findings included within it are quoted or cited in accordance with ethical standars.

Semarang, June 17<sup>th</sup> 2022

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In Tasyrihatal Mukhtaj Manuscript ( Study of  
Methodology And Contextualization of Interpretation)**

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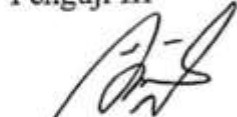
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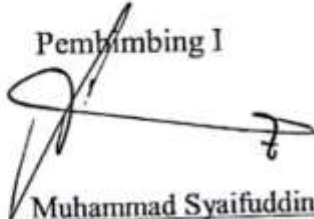
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## MOTTO

*“Dalane bekja iku ruju’ ing pangeran, sakuwasane ngumpulaken patang perkarane, ati kagiyungan ing Allah, kenugerahan iman islam, tauhid ma’rifatan “*

(The path of luck is to hope in God, by as much as possible to collect four things, a heart inclined to Allah, the gift of Islamic faith, *tauhid* and *ma’rifat*.)

-KH Ahmad Rifa’i-

## DEDICATION

*The thesis is dedicated to:*

*My dear parents : Erlani and Herlis, love and respect are always for you. Thank you for the valuable effort and contributions in making my life and education.*



*My beloved brothers, and big family, Iqbal Adz. dzikro and Muhammad Atsalul Syafi', keep on your study*



*All of my beloved teachers who inspired me to always study. Teachers who always give me guidance for every step that i will take.*



*A family of FUPK and all the supervisors, family of TPQ Al-Falah. It is an honor to be part of you*



*All of My Friends thanks for lovely friendship*



*Everyone who appreciates my work*

## TRANSLITERATION

English transliteration International Version<sup>1</sup>

### 1. Single Consonant

Arabic	Written	Arabic	Written
ب	B	ط	ṭ
ت	T	ظ	ẓ
ث	ṯ	ع	‘
ج	J	غ	g
ح	ḥ	ف	f
خ	Kh	ق	q
د	D	ك	k
ذ	Ẓ	ل	l
ر	R	م	m
ز	Z	ن	n
س	S	و	w
ش	Sy	ه	h
ص	ṣ	ء	‘
ض	ḍ	ي	y

---

<sup>1</sup> The team of compiling the thesis, Pedoman Penulisan Skripsi Fakultas Ushuluddin dan Humaniora (Fakultas UIN Walisongo Semarang 2020), p. 98- 103.

2. Double Consonant

Double consonant, including syaddah is written double.

For example : رَبَّكَ is written *rabbaka*

3. Tā' Marbutah (ة) in the End of Word

a. Tā' Marbutah (ة) in the End of Word with sukūn is written as h, except Arabic word that is used as Indonesian word, such as salat, zakat, etc.

For example : فَاطِمَةَ is written as Fātimah

b. Tā' Marbutah (ة) followed by ال, but read as *sukun* must be written as *h*.

For example: مَدْرَسَةُ الْعَالِيَةِ is written as *madrasah al-'aliyah*

c. Tā' Marbutah (ة) followed by ال, but read as unite, must be written as *t*.

For example : مَدْرَسَةُ الْعَالِيَةِ is written as *madrasatul 'aliyah*.

4. Vowel

a. Short Vowel

اَ	A
اِ	I
اُ	U

b. Long Vowel

Long Vowel ( maddah) written as huruf and stripe (-) above it

نَامَ	Nāma
كَرِيمَ	karIm
مَحْمُودَ	mahmūd

c. Double Vowel

Fathah + ya' sukūn = بَيْنَ	<i>Baina</i>
Fathah = + wawu sukū = قَوْلَ	<i>Qaula</i>



- d. Consecutive Short Vowels in One Word separated with the Apostrophe

الأنتم	<i>A'antum</i>
--------	----------------

5. Article Alif + lam (ال)

- a. Followed by huruf Qamariyyah is written as al and separated by stripe (-)

القران	<i>Al-Qur'an</i>
--------	------------------

- b. Followed by huruf Qamariyyah is written as real formula separated with stripe (-)

6. Word as Part of Phrase or Sentence

It is written as real formula

اهل السنة	<i>Ahl as-sunnah</i>
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Praise to the Almighty God, Allah SWT who had guided me to finish this thesis in a very meaningful time. Peace and salutation always be given to our prophet Muhammad SAW, the last messenger of God. That we are all waiting for his blessing in the day after. My thesis with the title “*The Methodology Interpretation Of K.H Ahmad Rifa’i In Tarajumah ( Tasyrikhatal Mukhtaj Manuscript)*”, submitted to the Faculty of Islamic Theology and Humanities in partial fulfillment of the requirements for degree of the Sciences of Qur’an and Tafseer Department.

I would like to provide my appreciation to all those who have supported me during my graduate studies at State Islamic University (UIN) Walisongo Semarang. Thousand thanks to:

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Semarang, 17<sup>th</sup> June 2022

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## ABSTRACT

*Efforts to provide an understanding of the Qur'anic teaching to the public at the time of the development of interpretation in the archipelago were mostly carried out by scholars. Taking into account the context of the community, some scholars interpret the Qur'an using local languages, such as Malay, Sundanese, Javanese, and Balinese, to facilitate the understanding of the people who read it. Some of which were carried out by KH. Ahmad Rifa'i preached through his book called the book of tarajumah. One of his many books, the Tasyriḥatal Mukhtaj book, is a manuscript book that discusses the issue of muamalah fiqh. It also includes verses from the Qur'an, interpreted using ancient Javanese language and written in Arabic letters pegon.*

*Writing this thesis aims to determine the method, style, and contextuality of the interpretation of KH. Ahmad Rifa'i with Hans George Gadamer's Hermeneutics approach in the book. so this research focuses on the title *The Methodology Interpretation Of KH Ahmad Rifa'i In Tarajumah (Tasyriḥatal Mukhtaj Manuscript)**

*This research is library research with qualitative research methods. That is understanding the Qur'an by going through the process of collecting data, interpreting data, and writing other narratives. with the primary source being the Tasyriḥatal Mukhtaj book. At the same time, the secondary sources are books related to KH. Ahmad Rifa'i, the book of Abyanal Hawaij, is also related to the explanation of interpretation in the book of Tasyriḥatal Mukhtaj, as well as other books.*

*From the analysis of the Tasyriḥatal Mukhtaj book, the researchers found several findings, namely 1). The book of Tasyriḥatal Mukhtaj uses the ijmalī interpretation methods, 2). The style is fiqhī, Adabi al-ijtima'i and Tauhidi. As well as writing the commentary in the form of rhyming nazam. 3). This book's interpretation follows the contextualization at that time and is still relevant and used today.*

*Keywords: Tasyriḥatal Mukhtaj, methodology, KH Ahmad Rifa'i, contextualization, Gadamer's hermeneutic.*



## CHAPTER I

### A. Background

In the history of the development of the science of the Qur'an, efforts to understand the meaning of the Qur'an to Muslims continue to this day. The Qur'an, which acts as a guidebook for humans to a path that is pleasing to Allah and also as a seeker of a way out of darkness into the realm of light, certainly has a very important position. However, the ideal function of the Qur'an cannot simply be applied because it requires deep thought and analysis. Many verses are still global and require particular study and analysis to use. The existence of these global verses does not make the role of the Qur'an weak but instead makes it universal. This situation places Islamic law as a rule that is *takammul* (perfect), which means that it can establish itself and cover all aspects of life; It is *washathiyah* (balanced and harmonious) between the worldly and hereafter dimensions, between individuals and society, is also dynamic, can develop and be applied throughout the ages.<sup>1</sup> On the other hand, the Qur'an, which was revealed and written in Arabic, is also an obstacle for humans who do not really understand and understand Arabic. This problem has become one of the backgrounds for the emergence of various attempts at translating and interpreting the verses of the Qur'an into other languages, with the aim that the messages in the Qur'an can be understood and applied by all Muslims in the world, through their language. each. As the word of Allah SWT in Q.S Ibrahim verse 4:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۗ وَهُوَ الْعَزِيزُ  
الْحَكِيمُ ﴿٤﴾

*Meaning: "And we did not send a messenger, but in the language of his people, so that He could explain to them. So Allah misleads whom He wills, and guides whom He wills. He is the Mighty, the Wise." ( Ibrahim (14): 4)*

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<sup>1</sup> Abd. Mu'in Salim, *Metodologi ilmu tafsir*, Yogyakarta: Teras, 2005, p. 26.

After the Prophet's death, the activities of interpreting the Qur'an did not stop, new problems emerged along with the progressive dynamics of society, encouraging the early generations of Muslims to devote attention to answering the problems of the people. Their main attention is on the Qur'an as a source of Islamic teachings. So the interpretation efforts continue. At that time their main grip was the narrations narrated from the Prophet.<sup>2</sup>

Over time the commentators in their efforts to interpret the Qur'an, use several sources of interpretation. The main sources of interpretation of the Qur'an are the Qur'an, hadith, and qaul companions (or qaul tabi'in). Given that technically textual, the main sources in the form of hadith and qaul companions (or qaul tabi'in) do not have to exist or are adequate, reason is needed as a second source in interpretation. The interpretation of the Qur'an which is based on the main source is called the interpretation of bi al-ma'tsur which places the Qur'an, hadith, and qaul ulama as subjects. The interpretation based on the source of reason is called the bi al-ra'y interpretation. This interpretation with the source of al-ra'y is also called at-tafsir al-ma'qul or al-'aqli, which is interpreting the Qur'an with ratio ijtihad.<sup>3</sup>

More broadly, the discussion of the various methods of interpretation that are commonly known today is classified into four types, ijmalī, tahlīlī, muqarān, and maudhu'ī. The interpretation methodology is a verse in an effort to explore the messages contained in the holy book. Consequently, the quality of each commentary also depends on the exegetical methodology used in producing the commentary.

The type of the methodology of interpretation from the aspect of how the interpretation of the Qur'an can be described and explained. First, ijmalī, can also be referred to as the concise method, namely understanding with general, concise and simple explanation techniques, making it possible to be more easily understood by the reader. Second, tahlīlī is an interpretive method that describes

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<sup>2</sup> Abd. Mu'in Salim, *Metodologi ilmu tafsir*, p.41

<sup>3</sup> Syukron Affani, *Tafsir Al-Qur'an :dalam sejarah perkembangannya*, Jakarta: Prenadamedia Group, 2019, p.32

in detail the aspects or parts of the verse, the object of its interpretation, verse by verse in tartibi-mushafi manner.<sup>4</sup> Quraish Shihab relates this tahlili method to the interpretation which first appeared independently (separate from the hadith) and was tartib mushafi. The third muqaran, muqaran interpretation is a method of comparing a theme between one or a number of verses with other verses or also with the hadith of the prophet, qaul companions, qaul tabi'in, opinions of commentators or even the text of the Bible and the Torah.<sup>5</sup>

Fourth, maudhu'i, this method of interpretation is also known as thematic interpretation, namely the method of interpretation by discussing all verses related to the discussion of certain themes. These various methods have their respective effectiveness / advantages and disadvantages in the interpretation of the Qur'an. Relation to methodology<sup>6</sup> interpretation, a discussion of the style of interpretation into a complementary whole. The style of interpretation is the paradigmatic tendency and ideology of the commentator that influences his perspective in understanding the Qur'an. In general, the styles of interpretation consist of 'scientific, philosophical, fiqhi, lughawi, bayan, shufy, and adabiy al ijtima'i styles. The style of interpretation indicates a certain choice of understanding that is taken by the interpreter, motivated by interest, idealism, scientific capacity and so on, which affects the quality of an interpreter's interpretation. In the end, the interpretation efforts made by the commentators lead to Muslims being able to understand and practice what was conveyed by the Qur'an. As the interpretation of Kh. Ahmad Rifa'i through one of his books, Tasyrikhatal Mukhtaj, which is intended for the Indonesian people, especially Java. This book is one of the manuscript books written in the late 18th and early 19th centuries. Overall, Kh.

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<sup>4</sup> Quraishy Shihab, *Wawasan Al-Qur'an: Tafsir maudhui atas berbagai persoalan Umat*, (Bandung: Mizan, 2007), p. xii

<sup>5</sup> Syukron Affani, *Tafsir Al-Qur'an :dalam sejarah perkembangannya*, Jakarta: PRENADAMEDIA GROUP, 2019, p. 36

<sup>6</sup> Methodology comes from two words; methods and logos. In Indonesian, Method is known as a method which means, an orderly and well thought out way to achieve a goal (in science and so on); a systematic way of working to facilitate a job in order to achieve the specified goals.

Ahmad Rifa'i uses an introduction to the Javanese language written in Arabic pegon.<sup>7</sup>

In his book, he also includes verses of the Qur'an, hadith and opinions of previous scholars in Arabic, and then he interprets them with a translation of tafsir. Book of Kh. Ahmad Rifa'i has a unique characteristic, namely that most of his books are written using the Nadzam method, so they are easy to remember, memorize, and understand.

An example of interpretation in the book Tasyrikhatal Mukhtaj.

يَأْيُهَا الَّذِيْنَ أَمْنُوا لَا تَأْكُلُوا أَمْوَالِكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونُوا بِتَرَاضٍ مِنْكُمْ  
(النساء (٤) : ٢٩)

*“He eling-eling sekeh wong kang iman  
Ngestoaken kabeh ing Allah pituturan  
Aja ana sira kabeh tekser memangan  
Ing arta nira kabeh podo kesalahan  
Antara nira kabeh kelawan batil  
Haram ndalem syara' tinemu ono dalil  
Kaya riba lan totohan salah pengambil  
Anging halal yen ana bener hasil  
Laku dedagangan saking pada ridhanan  
Satengah saking sira kabeh dodolan<sup>8</sup>*

It means;

Remember- Remember, O you who believe  
Believe truly in what Allah has said (Al-Qur'an)  
Don't let all of you eat arbitrarily  
Many mistakes in your property  
Among all of you with falsehood  
What is forbidden in Sharia law  
Like mistakes in usury and betting  
Unless there is a correct result then it is halal.  
There is mutual pleasure in buying and selling  
Some of (there are halal and haram) buying and selling of all of you.

---

<sup>7</sup> Pegon is writing with Javanese meaning written in Arabic script.

<sup>8</sup> Ahmad Rifa'i, *Tasyrikhatal Mukhtaj*, p.9-10.

In this study the author will examine the book Tasyrikhatal Mukhtaj, this book is different from the book of interpretation in general, because KH Ahmad rifa'i as the author of the book, does not interpret all the verses of the Qur'an in a coherent way, but the verses that are interpreted are verses - Verses that are in accordance with the discussion of fiqh in the book. There are 23 verses of the Koran listed in the Tasyrikhatal Mukhtaj manuscript, the number is obtained based on the author's manual calculation. The teachings conveyed by Kh. Ahmad Rifa'i in the book Tasyrikhatal Mukhtaj specifically discusses Fiqh muamalah (buying and selling, etc.), written in the form of nadzam / poetry. as he said in the introduction to the beginning of his book.

*“Tanbihun ikilah kitab Ndzam tasyrikhatal mukhtaj Namane tarajumah  
Nyataaken mu'amalah bai' lan liyane  
Saking haji Ahmad Rifa'i ibnu Muhammad  
Syafi'iyah madzhabe  
ahli suni thariqate”*

it means:

Attention, this is the Nadzam Tasyrikhatal Mukhtaj book called tarajumah

Saying about muamalah and others

From Hajj Ahmad rifa'i ibn Muhammad

Shafi'i madhhab

Ahlu Sunnah as the thariqat

This book has a fairly important position for the Javanese people, especially for the Tarajumah or Rifa'iyah congregations who are still studying the book until now. This is because it discusses matters related to muamalah fiqh, which is very necessary in the practice of everyday life. In addition to writing a unique book, this book is also thick with the cultural aspects of the archipelago. The rhyming nadzam model and the Javanese language used in this book also make it easier for people to memorize and understand the contents of this

book. Based on this background the author feels the need to conduct research on the Methodology of Interpretation of K.H Ahmad Rifa'i in the Book of Tarajumah (Tasyrikhatal Mukhtaj).

## **B. Research Question**

Based on the background above, the focus of the problem that will be studied is related to the methodology of KH Ahmad Rifa'i's interpretation in the book of Tarajumah (Tasyrikhatal Mukhtaj). The formulation of the problem in general is:

1. What is the methodology of interpretation of the Qur'an in *Tasyrihatal Mukhtaj* manuscript?
2. What is the style of interpretation in the *Tasyrihatal Mukhtaj* Manuscript ?
3. How is the contextualization of interpretation Kh. Ahmad Rifa'i in *Tasyrihatal Mukhtaj* manuscript ?

## **C. Research Objectives**

Based on the explanation of the formulation of the problem above, then in general the objectives of this research are as follows:

1. To find out the interpretation methodology of Kh Ahmad Rifa'i in the *Tasyrihatal Mukhtaj* manuscript.
2. To find out the interpretation style of Kh Ahmad Rifa'i in the *Tasyrihatal Mukhtaj* manuscript.
3. To find out the contextualization of the interpretation of Kh. Ahmad rifa'i in the *Tasyrihatal Mukhtaj* manuscript.

## **D. Research Benefits**

The benefits of research to be achieved in this study are:

- a. This research is expected to provide awareness of the importance of preserving and reviewing archipelago manuscripts which are likely to have potential teachings or messages that are useful for the benefit of human life.

- b. This research is expected to open one's insight that one's interpretation can not only be studied from the book of commentaries but can also be studied through works containing the interpretation of the verses of the Qur'an.
- c. This research is also expected to be able to add to the scientific treasures, especially in the field of Indonesian interpretation.

## **E. Literature Review**

This literature review contains a brief description regarding the results of research conducted previously with problems similar to the research that the author did. This review was conducted to clearly identify the position and contribution of the authors' scientific contributions in research, so that there is no plagiarism or repetition of similar research.

This study focuses on the interpretation of KH. Ahmad Rifa'i on the verses of the Qur'an in the *tasyrikhatal mukhtaj* book. There are several previous research studies that also discuss the works of KH. Ahmad Rifa'i. The results of these studies include:

1. Muhammad haikal faza's thesis entitled "Metode dan corak penafsiran KH. Ahmad Rifa'i dalam kitab *Riayatal Himmah* (Studi analisis tentang ayat-ayat iman)". In this thesis, he discusses the method of interpretation of KH. Ahmad Rifa'i, he reviewed the verses of the faith section. Unfortunately, the theory presented by haikal is not clear and seems less focused. So that the conclusions reached do not answer the title given. He conveyed this because it was not certain to conclude the style of interpretation used by KH. Ahmad rifa'i, is it the same as other interpretations or is he carrying a new interpretation. The similarity between the research and the author's research is that the research character is Shaykh Ahmad Rifa'i and the type of research used is library research. The difference is in the book and the focus of the verse to be studied, in previous studies examining the interpretation of KH. Ahmad Rifa'i in the book *Riayatal Himmah* (study of verses of faith) while in this study the author examines the interpretation of KH. Ahmad Rifa'i in the verses of the Qur'an in the *Tasyrihatal Mukhtaj* manuscript.

2. Lina Mazidah's thesis entitled " Penafsiran KH. Ahmad Rifa'i terhadap ayat-ayat Tauhid dalam kitab Ri'ayatal himmah." This thesis discusses the interpretation of KH. Ahmad Rifa'i which focuses on the verses of monotheism/faith (covering faith, Islam, the pillars of faith, the pillars of Islam, the attributes of Allah, verses about hypocrites and dhikr). In reading the interpretation of KH. Ahmad Rifa'i He uses Jorge's theoretical approach to interpretation. J.E. Gracia. In it Lina mazidah also analyzes the characteristics of the interpretation of the Riayatal himmah book, the researcher concludes that the style of interpretation in the book is a literary style and social culture. The similarity between the research and the author's research lies in the character of the research being studied and the research method used. The difference lies in the object of research or the book to be studied and the focus of the verse being studied. In previous studies focusing on the study of the interpretation of the verses of monotheism in the Riayatal Himmah book, in this study the author examines the interpretation of the verses of the Qur'an in the *Tasyrihatal Mukhtaj* manuscript.
3. M.Ulinuha's thesis entitled " Metodologi penafsiran ayat dalam kitab karya KH Ahmad Rifa'i (studi analisis kitab syarihul iman dan tabyinal Islah)". The results of this research, the methodology used by KH Ahmad Rifa'i is the maudhu'i method, and the style for the *syarihul iman* manuscript is theology. As for the *tabyinal islah* manuscript, it is fiqh and adabi al-ijtima'i. The results of this study explain that the method of interpreting the tabyinal islah and syarhul faith manuscripts is the maudhu'i method with the form of ar-ra'yu interpretation and the styles used are fiqhi and adabi al-ijtima'i. The similarity between the research and the author's research lies in the character (K.H Ahmad Rifa'i) of the research being studied and the research method used. The difference lies in the object of research or the book to be studied as well as the focus of the verse being studied and contextual analysis of interpretation. In previous research, the focus was on the study of the methodology of interpreting the verses of monotheism in the Syarhul iman and tabyinal islah



- manuscript, while in this study, the author studied the interpretation of the verses of the Qur'an in the book of *Tasyrihatal Mukhtaj* and their contextuality.
4. Journal of Shinta Nurani, with the title "*Praktik Penafsiran Hermeneutika K.H Ahmad Rifa'i*". It was explained that K.H Ahmad Rifa'i in his interpretation had applied hermeneutic principles and practices. This is because in his interpretation K.H Ahmad Rifa'i considered the reality, the social historical context, and the political situation in Java which at that time was under the control of the Dutch colonial government and was a response to the influence of western traditions in social and religious politics in Indonesia, especially Java. The similarity between the research and the author's research lies in the character of the research being studied. The difference lies in the object of research and the research study being studied. In this journal, the focus of the research study is the practice of hermeneutic interpretation of KH. Ahmad Rifa'i, did not focus on one particular book. Meanwhile, in this study, the author examines the interpretation of the verses of the Qur'an in *Tasyrikhatal Mukhtaj* manuscript.
  5. The journal of fika hidayani entitled "the principles of sharia economic law in *Tasyrikhah al mukhtaj* manuscripts by K.H Ahmad Rifa'i", this journal discusses the principles of muamalah contained in the book of *tasyrikhah al mukhtaj* by K.H Ahmad Rifa'i, muamalah discussed in this manuscript include usury, consent, debt, pawn, wages, hawalah, and wakalah. This journal also explains how K.H Ahmad Rifa'i's thoughts on sharia economics are explained. The similarity between the research and the author's research lies in the character of the research being studied and the object of research used, namely the book of *Tasyrikhatal Mukhtaj*. The difference lies in the focus of the research studies discussed and the research approach used. The journal focuses on the study of sharia or law in the form of muamalah principles (usury, debt, consent, pawning, wages, hawalah and wakalah). While the focus of the author's research is on the study of interpretation (methodology and interpretation styles) of the verses of the Qur'an in the book of *Tasyrikhatal Mukhtaj*.

6. Tatik haryaningsih's thesis, entitled "The concept of Sufism according to KH Ahmad Rifa'i and its relevance to mental health". In the study it was said that regarding the issue of Sufism, K.H Ahmad Rifa'i tended to the category of 'amali Sufism and more moral formulations to get closer to Allah through self-isolation with commendable traits and emptying oneself of despicable traits. Sufism does not imply a specific meaning as conventional Sufism whose idioms suggest the existence of exclusive elements such as the meaning of prayer, wara' and zuhud. For K.H Ahmad Rifai, the notion of commendable and despicable qualities has a meaning that is not much different from the notion of morality. The culmination of his Sufism is the acquisition of the fear of Allah by decorated with three conditions, namely fear (khauf), mahabbah and ma'rifat. In his book *Abyanal hawaij* K.H Ahmad Rifa'i does not explicitly discuss mental health, let alone describe it. However, the concept of discussing self-cleaning through zuhud, qana'ah, patience and so on, it can be concluded that there is an implicit concept of mental health.
7. Rofida Ulya's thesis, entitled "*Tafsir surat Al-fatihah menurut KH. Ahmad Rifa'i dalam kitab nadzam tasfiyah*", in this thesis discusses the methodology and interpretation of K.H Ahmad Rifa'i in the *Nadzam Tasfiyah* book, the author concludes that in the book K.H Ahmad Rifa'i uses the ijmal method with the style of his research in the form of adabi al ijtima'i. As for when viewed from the meaning contained in his book, it can be seen that KH Ahmad Rifa'i uses the haroki manhaj. It was explained that KH Ahmad Rifa'i explained Al-Fatihah by connecting the existing social and cultural realities. In this case, what is meant is the symptoms of the pros and cons when the Dutch controlled the Indonesian government. In addition, the spirit of renewal (tajdid) is clearly visible in the interpretation.

Overall, the similarity between the research and previous studies lies in the character of the research being studied and the research method used. The difference lies in the object of research or the book to be studied and the focus of the verse being studied. In Rofida Ulya's research, the focus is on the interpretation of KH. Ahmad Rifa'i in the *Nadzam Tasfiyah* book, while in

Tatik haryaningsih's thesis her research focuses on the Sufism thoughts of KH Ahmad Rifa'i which can be seen and concluded from several of her books. so in this study the author examines the interpretation of the verses of the Qur'an in the book of Tasyrikhatal Mukhtaj.

## **F. Research method**

Achieving a focused scientific research and achieving optimal results must be supported by appropriate research methods. This study used qualitative research methods.

Qualitative research method is research that intends to understand the phenomenon of what is experienced by the research subject, for example behavior, perception, motivation, action and others. Holistically, and describe in the form of words and language, in a special context that is natural and by utilizing various natural methods.<sup>9</sup>

### **1. Type of research.**

This research uses a type of library research or also called library research. This type of library research is a type of research all of the data is based on written text materials in the form of books, manuscripts, documents, photos and others.<sup>10</sup> in this case, one of them is in the form of the Tasyrikhatal Mukhtaj book.

### **2. Data Collection Method**

The type of research used is library research, so the data collection techniques use documentation and interview techniques. Documentation is a record of events that have passed, documents can be in the form of writing, pictures, or monumental works of someone.<sup>11</sup>

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<sup>9</sup> Lexy Moelong, *Metodologi Penelitian Kualitatif*, Bandung: PT. Remaja Rosdakarya, 2015, h.6

<sup>10</sup> Nasirudin Baidan dan Ernawati Aziz, *Metodologi Khusus Penelitian Tafsir*, Yogyakarta: Pustaka Pelajar, 2016, h.28.

<sup>11</sup> Sugiyono, *Metode Penelitian Pendidikan (pendekatan kuantitatif, kualitatif, dan R&D)*, Bandung: Penerbit Alfabeta, 2015, h. 329.

The documents sought in this research are in the form of writings, for example books, life histories, biographies, or monumental works of KH. Ahmad Rifa'i, as well as collecting documents related to the book *Tasyrikhatal Mukhtaj* by KH. Ahmad Rifa'i, thought KH. Ahmad Rifa'i, such as the book on the resistance of Kiai Desa (Islamic thought and movement KH. Ahmad Rifa'i kalisalak) by DR. Abdul Djamil, and books on Gadamer's hermeneutic theory such as the book by Marthino, G da Silva G, entitled *Hans Georg Gadamer: The Initiator of Modern Hermeneutic Philosophy that Promotes Tradition*, as well as various journals related to this research. While the interview method according to Moelong in the book *Qualitative Research Methodology* is a conversation with a specific purpose that involves two parties, namely the interviewer who asks the question and the interviewee who provides the answer to the question. In this study the author will interview the leading figures of Tarajumah or Rifa'iyah.

All the books and journals above as well as the results of the interviews will support knowledge regarding KH's background. Ahmad Rifa'i, interpretation in the book *Tasyrikhatal Mukhtaj*, and an explanation of Gadamer's theory of hermeneutics.

### 3. Data Analysis Methods and Research Approach

The object of research in this thesis is the method and interpretation of KH. Ahmad Rifa'i in the book *Tasyrikhatal Mukhtaj*. After the data is collected, it will be analyzed using descriptive methods. According to Setyosari, descriptive research is research that aims to explain or describe a situation, event or other research object related to variables that can be explained either in words or numbers. Then the conclusion is drawn using the inductive method, which is a method that starts with detailed and individual things in the field, then produces general conclusions.<sup>12</sup>

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<sup>12</sup> Sugiyono, *Metode Penelitian Pendidikan (pendekatan kuantitatif, kualitatif, dan R&D)*, Bandung: Penerbit Alfabeta, 2015, h.80.

The approach used to analyze the content is hermeneutics, which is Gadamer's hermeneutic approach. Hermeneutics is an approach that departs from language analysis which then turns to context, to further draw meaning.

### **G. Systematics of Writing**

The systematics in this research will be organized into several chapters, each chapter consisting of several points. The explanation is as follows:

**Chapter I** is an introduction that explains the background of the problem raised. Then the formulation of the problem followed by the objectives and benefits of the research. And continued with a literature review to show the authenticity of this research. Then the research method and the last systematic writing with the aim that this research is systematic and directed.

**Chapter II** explains the meaning, function and classification, sources, methodology, and interpretation styles. And explain the meaning of hermeneutics, Hans George Gadamer's hermeneutics and the scope of hermeneutics.

**Chapter III** contains the biography of Shaykh Ahmad Rifa'i, starting from his family, educational background, and his many works. After explaining about Kh. Ahmad Rifa'i's next point is about the movement of Kh Ahmad Rifa'i students that still exists today. And continued with the primary explanation of the book studied in this study, namely Tasyrikhatal Mukhtaj, at this point the background of writing the book and an overview of the book of Tasyrikhatal Mukhtaj will be explained.

**Chapter IV** Discusses how the method and style of interpreting Kh. Ahmad Rifa'i on the verses of the Qur'an in the book Tasyrikhatal Mukhtaj, the discussion in this chapter also summarizes the themes discussed by KH. Ahmad Rifa'i in his work. The author also gives several examples of interpretation in the work. the next point the author will analyze Gadamer's hermeneutical approach to the contextualization of the interpretation of KH. Ahmad Rifa'i.

**Chapter V** Closing, contains conclusions from the answers to the academic problems raised, and continued with suggestions.

## CHAPTER II

### An Overview of the Interpretation of the Qur'an and Hans George Gadamer's Hermeneutical Theory

#### A. Overview of the Interpretation of the Qur'an

##### 1. Understanding Tafsir, Ta'wil, and Tarjamah

###### a. Tafsir

In the language, tafsir it comes from Arabic *fassara* which means *awdhaha* and *bayyana*, where interpretation is masdar from *fassara*. The word means to explain or declare. In terms, interpretation means explaining the meaning of the Qur'an, the circumstances, the story, and the reason for the revelation of the verse with a pronunciation that shows the *dzahir* pronunciation. and their meanings.

Based on the above definition, the interpretation, in general, can be interpreted as an explanation or explanation put forward by humans according to their ability to capture the message conveyed by Allah in the verses of the Qur'an.

Interpreting the Qur'an means capturing the meaning contained in it. Because the Qur'an is a message that comes from Allah, a commentator must try his best to grasp the meaning or understanding intended by Allah in these verses.<sup>1</sup>

###### b. Ta'wil

The word ta'wil is a masdar from the word *awwala*, namely *awwala*, *yu'awwilu*, *ta'wil*. Linguistically, it means to refer (to return) to the origin. At-ta'wil also has an explanatory meaning.

Ta'wil according to the term means "turning a pronunciation from the meaning of zahir to that meaning according to the book and sunnah". The ta'wil according to mutaakhhirin scholars is to turn the meaning of pronunciation from the *rajih* (strong) to the *marjuh*

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<sup>1</sup> Kadar M. Yusuf, *Studi Al-Qur'an*, Jakarta : Amzah, 2012, p. 121.

(less strong). Because there are arguments that show the need for meaning to be turned away.<sup>2</sup>

The ta'wil according to mutaakhhirin scholars is to turn the meaning of pronunciation from the *rajih* (strong) to the marjuh (less strong). Because there are arguments that show the need for that meaning to be turned away.<sup>3</sup>

Meanwhile, salaf scholars define takwil by explaining the original meaning of a verse or sentence in the Qur'an, in accordance with basic rules and based on in-depth research. Some other scholars define takwil as the same as tafsir. Others distinguish between tafsir and takwil, tafseer means explaining lafadz with riwayat while takwil is explaining lafadz with dirayah, tafseer explains meaning with ibarah while takwil with isyarah.<sup>4</sup>

#### c. Tarjamah

The translation comes from Arabic tarjamah or turjumah, which means (a) conveying words to people who do not know them, (b) explaining words in their original language (c) explaining words in other languages, (d) transferring one language to another.<sup>5</sup>

Thus, translation is the transfer of a pronunciation into another language, or explaining the meaning of an expression contained in a language by using another language.

Scholars classify translation into two types, namely as follows.

- a. Literal translation, namely the transfer of an expression from one language to another, while maintaining the structure, order, and all meanings of the language being translated. Literal translation can be categorized into two forms, namely the content of the

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<sup>2</sup> Ali bin Muhammad Al-Jarjani, *Kitab At-Ta'rifat*, Beirut : Dar Al-Kutub Al-Ilmiyyah, 1988, p. 50.

<sup>3</sup> Muhammad Husain Adz-Dzahabi, *At-Tafsir wa Al-Mufasssirun*, Jilid I, p. 20.

<sup>4</sup> Manna al-Qattthan, *Mabahits Fi Ulum Al-Qur'an*, Riyadh: Daar al-Rasyid,t.th, p. 327.

<sup>5</sup> Anshori, *Ulumul Qur'an ( Kaidah-Kaiadah Memahami Firman Tuhan )*, Jakarta: PT Raja Grafindo Persada, 2013, p. 167.

literal translation or exactly the content of the original language, and the transfer of language that is not exactly the same as the content of the original language being translated. The first category is impossible to do with the Qur'an, because the Qur'an is a divine message that cannot be matched and equated with any language.<sup>6</sup>

- b. Tafsiriyah translation (maknawiyah), which is translating from one language to another, by understanding the original meaning, then explaining it again with a translated language according to the structure, structure and *uslub* of the language used to translate.<sup>7</sup>

## **2. History of the Development of Interpretation in Indonesia**

The development of Tafsir in Indonesia is spread through the intellectual network of Nusantara Muslims with Middle Eastern Muslims and Saudi Arabia which have been formed for quite a long time. One of the effective mediums in this process of intellectual interaction is the Hajj performed by some Indonesian Muslims. This is because many of them perform the pilgrimage while studying and deepening religious knowledge from the *masyayikh* in the city of Mecca. In this context, the tradition of interpretation in Indonesia has been moving for quite a long time, with a variety of technical writings, styles and languages used.

In the 16<sup>th</sup> century in the archipelago there has been a process of writing interpretations. At least this can be seen from the text of the interpretation of Surah al-Kahf (18): 9. The technical of this interpretation is written partially based on a certain letter, namely chapter al-Kahf and it is not known who the author is. The manuscript was brought from Aceh to the Netherlands by an Arabic linguist from

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<sup>6</sup> Abd. Mu'in Salim, *Metodologi ilmu tafsir*, Yogyakarta: Teras, 2005, p. 124

<sup>7</sup> Husein Adz-Dzahabi, *Al-Tafsir wa Al-Mufasssirun*, Al-Qahirah: Maktabah Wahbab, 2003, Jilid 1, p. 25.



the Netherlands, Erpinus (died 1624) in the early 17th century AD. Currently the manuscript is in the collection of the Cambridge University Library with catalog MS li.6.45. It is estimated that the manuscript was made during the early reign of Sultan Iskandar Muda (1607 – 1636 AD), where the mufti of the sultanate was Syams al-Din al-Sumatran, or even earlier, Sultan 'Ala al-Din Ri'ayat Ayah Sayyid al-Mukammil (1537 -1604), where the mufti of the sultanate was Hamzah al-Fansuri.<sup>8</sup>

A century later, Tarjuman al-Mustafid's commentary appeared written by 'Abd al-Rauf al-Sinkili (1615-1693 AD), this commentary was written in 30 chapters in full. The year of writing of this work cannot be known with certainty. Peter Riddel, after looking at information from the oldest manuscript of this work, draws a tentative conclusion that this work was written around 1675 AD.<sup>9</sup>

According to many observers, Tarjuman al mustafid is a translation of the Baylawi interpretation. The scientist who thinks this is the case is Cristian Snouck Hurgronje. Meanwhile, Peter Riddel has another opinion, according to him, this tarjuman al-Mustafid is actually a translation of the Jalalayn Tafsir, although many are also in the Baydlawi interpretation, Khazin interpretation and other interpretations. This is because Tarjuman al Mustafid's commentary is compiled with a brief, clear and elementary model, while Tafsir al Baydlawi is an extensive and complicated commentary work.

In the 19<sup>th</sup> century AD, a work of Tafsir that used the Malay-Jawi language appeared, namely the book of Faraidh Al-Qur'an. This interpretation is written in a very simple form, and looks more like an commentary article, because it only consists of two pages with

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<sup>8</sup> Lihat, Moc.Nur Ichwan, “ Litertur Tafsir Quran Melayu-jawi di Indonesia: Relasi Kuasa, Pergeseran, dan Kematian”, dalam Visi Islam, Jurnal Ilmu-ilmu Keislaman, Volume 1, Nomor 1, Januari 2002, p.15.

<sup>9</sup> Moc.Nur Ichwan, “ Litertur Tafsir Quran Melayu-jawi di Indonesia: Relasi Kuasa, Pergeseran, dan Kematian”., p.17.

lowercase letters and double spacing. The manuscript of this book is stored in the library of Amsterdam University with the catalog code: Amst.IT. 481/96 (2). This work was later published in Bulaq. The author of this commentary is unknown. In the 19<sup>th</sup> century AD, there was also a complete exegetical literature written by a scholar from Indonesia, namely Imam Muhammad Nawawi al-Bantani (1813 - 1879 AD), namely Tafsir Munir li Ma'alim al-Tanzil. This interpretation is written using Arabic as the language of instruction, and is written outside the archipelago, namely Mecca. The writing was completed on Wednesday, 5 Rabiul Akhir 1305 H.

Then in the 20<sup>th</sup> century AD, various exegesis literatures written by Indonesian Muslims began to appear. The various works of interpretation are presented in various models, themes, and languages. In its development, there were known figures of Nusantara interpretation, namely Mahmud Yunus, A. Hassan, T.M. Hasbi Ash-Shiddieqy, and Hamka as the next generation of commentators by writing an even 30 juz interpretation using a coherent presentation model (tahlili) in accordance with the order of the manuscripts in the Qur'an. For this part, the Tafsir of the Qur'an al-karim in Indonesian written by Mahmud Yunus is one of the pioneers' works. The model and variety of interpretation of the Qur'an in the archipelago continues to grow, including the thematic interpretation model which became known at the end of the 19<sup>th</sup> century, although in a simple form. This can be seen from the anonymous commentary entitled Fara'id al-Qur'an, in Isma'il bij Abd al-Muthallib al-Asi (ed.), Jam'al – Jawami al-Mushannafat: Majmu' several books written by several Eceh scholars.<sup>10</sup>

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<sup>10</sup>The manuscripts are kept in the University Library of Amsterdam under the code: Amst.I.T.481/96 (2); Published by Bulaq, t.h p.30-31, this commentary, which consists of only two pages, written in small letters spaced tightly, comments briefly on verses related to fara'id (inheritance law), quoted by Nur Ichwan.

On the other hand, there have also been developments in the Tafsir presentation model which concentrates on certain letters, for example the Surah Al-Fatihah, the interpretation of the Qur'anul Karim, the Surah Al-Fatihah by Muhammad Nur Idris; the secret of ulumul Qur'an or the interpretation of Surah Al-Fatihah. In addition, specifically for Yasin's letter, there is a commentary on Surah Yasin's Tafsir with a description of the work of A. Hasan. An interesting further development is the emergence of coherent interpretations according to the order of the manuscripts written in full, 30 juz.

This interpretation was written by Mahmud Yunus with the title Tafsir Al-Qur'an Al-karim in Indonesian. This work also became a pioneer of interpretation in Indonesia. In 1958, Hamka's Tafsir Al-Azhar appeared, the interpretation was carried out in full 30 juz of the Qur'an. Simultaneously with the birth of Tafsir Al-Azhar came the Tafsir al-Qur'an written by H. Zainuddin Hamidy and Fachruddin. Furthermore, two books of interpretation from the hands of them were also born. Hasbi Ash-Shiddieqy, an expert in fiqh and tafsir. These two interpretations are named Tafsir Al-Qur'an al-Majid al-Nur and Tafsir Al-Qur'an Al-Karim Al-Bayan. The first interpretation was printed in 1971.

Starting in the 1990s, in Indonesia, various works of interpretation written by Indonesian Muslims have emerged. This diversity can be seen from the models of writing techniques, hermeneutics of interpretation, as well as the various themes raised.<sup>11</sup> Besides that, the variety of languages used in the interpretation of the Qur'an is also growing, some of the works of interpretation that have been written, some use Javanese script and Arabic pegon.

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<sup>11</sup> Islah, Gusmian, Khazanah Tafsir Indonesia Dari Hermenutika hingga Ideologi, Yogyakarta, LkiS Yogyakarta:2013. p. 49-51.

### 3. Classification of Interpretation

The scholars classify the interpretation into 3, namely the bi al ma'tsur interpretation, bi ar-ra'yu interpretation, and bi al-isyari interpretation, along with the explanation.

#### a. Tafsir bi al Ma'tsur

In language, *al-ma'tsur* means something that is narrated. It can be interpreted that the interpretation of bi *al ma'tsur* is an interpretation based on narration. Thus in terms of interpretation bi *al-ma'tsur* is the interpretation of the Qur'an with the Qur'an, the interpretation of the Qur'an with the hadith of the Prophet. Interpretation of the Qur'an with the description of friends, and the interpretation of the Qur'an with the description of the tabi'in. If the understanding of the Qur'an is not obtained from the hadith of the Prophet, then you can use sources of information from friends. If it is not found in the friend's information, it can use the source of information from the friend's student (tabi'in). The process of interpretation using the basis of ma'tsur takes place in two ways (*fi al-shudur*) and notes (*fi al-sudur*). In understanding the Qur'an on the basis of ma'tsur it is permissible through oral information, this process occurs in the early days (friends and tabi'in). As for the record process, it occurred more during the bookkeeping of interpretation into a post-tabi'in book.<sup>12</sup>

#### a. Tafsir bi ar-ra'y

Linguistically, the word ar ra'yu means al-i'tiqadu (belief), al-'aqlu (reason) and at-tadbiru (contemplation). Tafsir bi ar-ra'y is also referred to as tafsir bi al-'aqlu and bi al-ijtihad, namely interpretation based on reason and ijtihad.

In terms, bi ar-ra'yi interpretation is an effort to understand the Qur'an on the basis of the ijtihad of an expert commentator (mufassir) who understands Arabic from all its aspects, fully understands its

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<sup>12</sup> Syukron Affani, *Tafsir Al-Qur'an Dalam Sejarah Perkembangannya*, Jakarta: Prenadamedia Group, 2019, p. 32.

pronunciation and dalalah, Arabic poetry as basic meaning, asbabun nuzul, nasikh mansukh in the Qur'an, and mastering other sciences required by a commentator.<sup>13</sup>

#### **b. Tafsir bi al- isyarah**

Tafsir bi al-isyarah is an interpretation of the Qur'an which is based on the inner signals that radiate from the Sufis.

In this case, scholars differ on whether or not it is permissible to use this interpretation. Some accept it and some reject this interpretation.

The receiving group provides the following conditions:

- a. The inner meaning that is expressed does not contradict the meaning of the outer meaning of the Qur'an.
- b. The interpreter does not claim that only the interpretation of his inner eye is the most correct, ignoring its outer meaning.
- c. The results of his interpretation do not conflict with shar'i law or reason.
- d. The results of the interpretation are supported by other syar'i arguments.<sup>14</sup>

### **4. Method of Interpretation**

#### **a. Definition of Method**

The method in Arabic is termed manhaj which comes from the word nahju, etymologically it means a path, a clear or straight path.<sup>15</sup> While the pattern, taken from the Arabic "laun" which literally means color, such as black, white and others. But there are also those who say that the term "al-ittijah" means orientation and tendency.<sup>16</sup>

Meanwhile, according to terminology, the method is a tool used to explain and express the meaning, the core message of the Qur'an. While

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<sup>13</sup> Husein Adz-Dzahabi, *Al-Tafsir wa Al-Mufasssirun*, Al-Qahirah: Maktabah Wahbab, 2003, p. 183.

<sup>14</sup> Khalid Abdurrahman al-'Ak, *Ushul at- Tafsir wa Qawa'iduhu*, Beirut: dar al- Nafais, 1986), p. 208.

<sup>15</sup> Al-Raghib al-Asfahani, *Mufradat al-Alfaz al-Qur'an*, Damaskus: Dar al-Qalam, 2009, h. 825; Ahmad Ibnu Faris, *Mu'jam Maqayis al-Lughah*, juz 5, tt, p.361

<sup>16</sup> *Ibid*, p. 751

the pattern is the color of the interpretation of a commentator who is influenced by religious understanding, theological schools, fiqh schools, Sufi schools, philosophy and modern scholarship.

The methodology of interpretation can be interpreted as knowledge of the methods taken in reviewing, discussing and reflecting on the content of the Qur'an in an appreciative manner based on a certain conceptual framework so as to produce a representative work of interpretation.<sup>17</sup>

The interpretation methodology is a tool to explore the messages contained in the holy book of the Qur'an. The result of hard efforts by using the tool is meant as an interpretation. Consequently, the quality of each commentary highly depends on the methodology used in producing the commentary.<sup>18</sup>

#### **b. The Development of Methods And Patterns of Interpretation**

Since the birth of Islam, the seeds of the science of interpretation have existed and were used by the Prophet as an early interpreter. The method used by the prophet in interpreting the Qur'an is with the Qur'an itself. After the Prophet's death, the Prophet's family and companions still used the same method of interpreting the Qur'an, plus the narrations that came from the Prophet. Then during the *tabi'in* and *tabiut tabi'in*, those who used reason were more dominant than the companions. There is even a tendency to reject the narrations originating from the Prophet, which is called *tafsir bi ar ra'yi*.

#### **c. Types of Methods and Patterns of Interpretation**

##### **a. Ijmali interpretation method**

Ijmali language comes from the word *ajmala* which means to mention something that is not detailed. So it can be interpreted that the *ijmali* interpretation is an explanation of the verses of the Qur'an in general

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<sup>17</sup> The representative work that is meant here does not have to be in the form of a comprehensive commentary that offers the entire content of the holy book from beginning to end.

<sup>18</sup> Abd. Mu'in Salim, *Metodologi ilmu tafsir*, Yogyakarta: Teras, 2005, p. 38.

and does not specify it. Or a brief explanation of the messages contained in the Qur'an.<sup>19</sup>

The ijmalî method is a method of interpreting the Qur'an by presenting the global meaning of the Qur'an.<sup>20</sup> In this method the interpreter explains the meaning and purpose of the verse with a brief description with an explanation of its meaning without mentioning things other than what is desired. In his description, the interpreter discusses in a coherent manner according to the order of the manuscripts.<sup>21</sup>

This method is referred to as the concise method ( ikhtishar), is a method of understanding with a general explanation, concise and simple, making it possible to be understood simply by the reader. The object of interpretation is verse by verse sequentially (tartibi). The discussion leaves many of the descriptions of mufradat, munasabah, asbab nuzul, and atsar, but directly on the meaning and global purpose.<sup>22</sup>

#### **b. Tahlili's Method of Interpretation**

Tahlili is a method of interpretation that aims to explain the verses of the Qur'an from all its aspects completely.<sup>23</sup>

Interpreters who use this method interpret the verses of the Qur'an in a coherent way from beginning to end, according to the order of the Ottoman manuscripts. The interpreter describes vocabulary and lafadz, as well as various elements of I'jaz and balaghah, asbabun nuzul, munasabah between verses and letters in the Qur'an, as well as various aspects of knowledge and law.<sup>24</sup>

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<sup>19</sup> Kadar M. Yusuf, *Studi Al-Qur'an*, Jakarta : Amzah, 2012, p. 138.

<sup>20</sup> Abd al hay al farmawi, *Muqaddimah fi al tafsir al maudhu'i*, Kairo: Al-hadharah al-Arabiyyah, 1977, p.42.

<sup>21</sup> Abd. Mu'in Salim, *Metodologi Ilmu Tafsir*, Yogyakarta: Teras, 2005, p.45.

<sup>22</sup> Syukron Affani, *Tafsir Al-Qur'an Dalam Sejarah Perkembangannya*, Jakarta: Prenadamedia Group, 2019, p.33.

<sup>23</sup> Abd al hay al farmawi, *Muqaddimah fi al tafsir al maudhu'i* ( kairo: Al-hadharah al-Arabiyyah, 1977), p. 23.

<sup>24</sup> Abd. Mu'in Salim, *Metodologi ilmu tafsir* ( Yogyakarta: Teras, 2005), p. 42

The tahlili method is also called the ta'jizi method because it describes in detail the aspects or parts of the verse. The object of interpretation, verse by verse, is in accordance with the tartibi mushafi. all aspects are discussed in detail starting from mufradah, munasabah, asbabun nuzul, and atsarnya.<sup>25</sup>

### **c. Muqaran Interpretation Method**

Literally, muqaran means comparison. Meanwhile, in terms, muqaran interpretation means a method of interpreting the Qur'an by comparing the opinion of one commentator with other commentators. Included in the object of discussion of this method is comparing the verses of the Qur'an with the hadiths of the Prophet SAW which seem contradictory, as well as comparing the opinions of commentators on the interpretation of the verses of the Qur'an.<sup>26</sup>

As the name implies, this method of interpretation emphasizes its study on the comparative aspect of the interpretation of the Qur'an. The interpreter with this method, first collects a number of verses of the Qur'an and then examines them with the interpretation of several interpreters regarding these verses. With this method, the interpreter can find out the tendency of the work of interpretation from each previous interpreter.<sup>27</sup> The Muqaran Interpretation Method is a method of comparing a theme between one or a number of verses with other verses as well as the hadiths of the prophet, qaul companions, qaul tabi'in, the opinions of commentators or even the texts of the Bible and the Torah. After finding the theoretical framework, the data is selected as the most superior.

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<sup>25</sup> Syukon Affani, *Tafsir Al-Qur'an ( Dalam Sejarah Perkembangannya )*, Jakarta : Prenadamedia Group, 2019, p. 34

<sup>26</sup> M. Quraish Shihab, *Membumikan Al-Qur'an : Fungsi Dan Peran Wahyu Dalam Kehiduoan Masyarakat*, Bandung : Mizan Media Utama, 2009, p. 182.

<sup>27</sup> Abd. Mu'in Salim, *Metodologi ilmu tafsir ( Yogyakarta: Teras, 2005)*, p. 47



This method is also used in discussing the verses of the Qur'an which have the same editorial but differ in the topic of discussion. Or vice versa, the same topic with different editors.

#### **d. Maudhu'i . Method of Interpretation**

Practically this method has been used since the beginning of Islam, especially with regard to certain topics. The maudhu'i method according to Sayhrur (born 1938) is the tartili method (inner – Quranic exegetical method), which is an interpretation method by discussing all verses related to a certain desired theme. The theme verses are configured chronologically based on the findings of the asbab nuzul, understand the asbab nuzul with the verse well, understand the correlation (munasabah) between verses including their position in a surah; complete the data with relevant hadiths. And compose a logical framework for the meaning of the verse in a unified idea.

The maudhu'i method is also called the thematic method because the discussion is based on certain themes contained in the Qur'an. There are two ways in the workings of the maudhu'i interpretation method: first, by collecting all the verses of the Qur'an that talk about a problem with the same goal, even though the revelations are different and scattered in various chapters of the Qur'an.

### **5. Interpretation Style**

#### **1. Understanding the pattern of interpretation**

The style of interpretation is a tendency that is understood as a paradigmatic tendency and the ideology of the commentator that influences his perspective in understanding the Qur'an. The interpretation orientation is a tendency to certain themes in the Qur'an. the interpretation orientation will be influenced by the paradigmatic tendencies and ideology of the interpreter.

#### **2. Various Patterns of Interpretation**

a). Sufi interpretation / Isyari

Sufi interpretation is a style of Sufism interpretation which in terms of its source includes isyari interpretation, namely interpretation with Sufistic tendencies. Interpreters with this style, hold fast to the deepest feelings of the heart, by practicing the soul and revealing the mind without relating to the dzahir verse.

b). Tafsir Fiqhi

Tafsir fiqhi is a style of interpretation that focuses a lot on fiqh issues, interpretations whose commentators tend to pay a lot of attention to the istimbath of syar'i law on verses related to syar'i law. A commentator who is an expert in fiqh tries to establish laws in the form of practice and in general are still global in nature and additional explanations from hadith to reach amaliah laws. In addition to the verses of the Qur'an, the exegete must also master the rules of fiqh. From the source of the interpretation, the interpretation with fiqhi style includes the bi al-ma'tsur interpretation.

c). Philosophical interpretation

The style of philosophical interpretation is a style of interpretation that uses a philosophical approach, including in this case the interpretation of the science of kalam. From the source of the interpretation, the interpretation with a philosophical style is included in the bi ar-ra'yi interpretation.

d). Scientific Interpretation

Scientific interpretation is an interpretation with more emphasis on the discussion of the general sciences approach. especially discussing the many verses of the Kauniyah in the Qur'an. This type of interpretation developed rapidly after the progress of the development of Islamic civilization. However, the number of interpretations with this style is not so much. As for the source of the interpretation, this interpretation is included in the biar ra'y interpretation.

e). Tafsir Adabi al-Ijtima'i.

That is one style of interpretation with an emphasis on discussing social problems and prioritizing the beauty of language style. This type of interpretation is more dominant in expressing things that have to do with cultural developments that have been or are in progress. Tafsir Al-Manar by Muhammad 'Abduh and Rashid Rida can be categorized in the interpretation with the Adabi al-Ijtima'i style.<sup>28</sup>

## **B. Gadamer's Hermeneutics**

### **1. Definition of Hermeneutics**

The word hermeneutics or in English- Hermeneutics comes from the Greek word *hermeneuein* which means to translate or act as an interpreter. Historically, the word hermeneutics refers to the name Hermes, the messenger of God in Greek mythology. He became an intermediary between the god Zeus and humans. He is tasked with conveying messages and orders from the god Zeus to humans.

One time Hermes was faced with a complicated problem, when he had to convey Zeus's message to mankind. That is how to explain the language of Zeus who uses the language of the sky, can be understood by humans who use the language of the earth. Then Hermes interpreted and translated the language of Zeus into human language, thus turning it into a sacred text. The word text comes from Latin which means woven or spun products. In this case, what Hermes spun is the idea or words of Zeus so that the result becomes a narrative that is in human language so that it can be understood.

Since its inception, hermeneutics has dealt with the issue of how to explain spoken or written language that is unclear, unclear, or contradictory so that it becomes easier to understand, and does not cause doubt or misinterpretation for the reader. Then in subsequent developments hermeneutics became a philosophical discipline that

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<sup>28</sup> Abd. Mu'in Salim, *Metodologi Ilmu Tafsir*, Yogyakarta: Teras, 2005, p.45.

focused its field of study on understanding of understanding a text, especially the text of the scriptures, which came from a period of time, place and social situation that was foreign or different from the reader.<sup>29</sup>

## **2. Biography of Hans George Gadamer**

Hans George Gadamer, a German philosopher, was born in Marburg on 11 February 1900 to a middle class German family, who had a high academic career. Gadamer studied literature, art history, psychology and philosophy at the University of Breslau (now Wroclaw in Poland) in early 1918. From Breslau Gadamer moved with his father to the University of Marburg, where he had many discussions with Nicolai Von Hartmann and Paul Natorp who were supervising his dissertation. entitled *Das Wesen der Lust in den platonischen Dialogen* (The essence of *nafsi* in Plato's dialogues) which was completed in 1922. In 1949 he moved to Heidelberg university and worked there until his death. His work, *Wahrheit und Methode*, was written at the age of 60, a work which was translated into many languages and launched him as a world philosopher. In 1985 a collection of his works was published.

Gadamer is one of the hermeneutic figures whose ideas have influenced Rahman's thoughts a lot. One of them is in the continuity and discontinuity of tradition or history. Based on the concept of time which was initiated by Heidegger in his book *Being and Time*, Gadamer views that the time dimension is the main key to gain understanding.

In *truth and method*, Gadamer classifies time in three parts. First, the past (past), the place where the text was born or published. Since then the text no longer belongs to the author, but belongs to everyone/everyone. Both present (present) in which there are a number of interpreters with prejudice (prejudice) respectively. This prejudice will give birth to a dialogue with the past to bring up an interpretation

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<sup>29</sup> Komarudin Hidayat, *Arkoun dan tradisi hermeneutika, dalam tradisi kemoderenan dan modernisme*, penyunting Dr, Johan Hendrik mauleman (Yogyakarta: LkiS,1994), p. 24-25.

that is in accordance with the interpreter's context, and the three futures which contain fresh and new nuances.

Gadamer argues that understanding is a dialectical process between the past, present and tomorrow. When interpreting texts or past social events, the interpreter is always influenced by the intentions, perspectives and pre-conceptions inherited by tradition. The tradition lives and resides in the interpreter, although it is very transparent, it is not seen by the interpreter as water is not seen by fish.<sup>30</sup>

However, the interpreter also has wishes and hopes for the future. Therefore, the meaning of a text or history always refers to the future even though the meaning process is carried out today. This dialectic of the past, present and future has led to the continuity of tradition. Meaning then becomes a continuous process.

### **3. Fundamental Theories of Gadamer's Hermeneutics**

a. Theory "Awareness influenced by history (*wirkungsgeschichtliches bewusstsein; historically effected consciousness*)

Gadamer defines this theory as follows:

*Wirkungsgeschichtliches Bewusstsein ist zunächst Bewusstsein der hermeneutischen Situation. Die Gewinnung des Bewusstseins einer situation ist aber in jedem Falle eine Aufgabe von einer Schwierigkeit.(...) Die Situation stellt einen Standort dar, der die Sichtmöglichkeit beschränkt, in Form eines Horizontes.*

*Wirkungsgeschichtliches Bewusstsein* is the first awareness of the hermeneutic situation. But gaining awareness of a situation is however a difficult task... it is a position that limits the ability to see things; This situation takes the form of a horizon.

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<sup>30</sup> Muzairi, "Hermeneutika dalam pemikiran Islam" dalam sahiron Syamsudin, et. el. *Hermeneutika Al-Qur'an Madzhab Yogya*, Yogyakarta: Islamika, 2003, p. 59.

The theory explains that an interpreter's understanding is in fact influenced by certain hermeneutic situations that surround him, be it tradition, culture or life experience. Therefore, when interpreting a text, the interpreter must be aware that he is in a certain position that can greatly influence or color his understanding of a text that is being interpreted. Gadamer further said: "A person (must) learn to understand and recognize that every understanding, whether he is aware of it or not, the influence of *Wirkungsgeschichte* (affective history; "history that affects someone") plays a very important role."<sup>31</sup>

The message of this theory is that an interpreter must be able to overcome his subjectivity when he interprets a text.<sup>32</sup>

b. Theory of "Preunderstanding" ( *Vorverständnis; preunderstanding* )

The influence of the hermeneutic situation or *Wirkungsgeschichte* forms an interpreter called *Vorverständnis* or "para-understanding" of the interpreted text. Pre-understanding which is the initial position of the interpreter is certain and must be present when he reads the text.

In his book *Das Problem des historischen Bewusstseins*, Gadamer reveals that in the process of understanding pre-understanding always plays a role, this pre-understanding is colored by the influential tradition in which an interpreter is located, and is also colored by the prejudices formed in that tradition.

According to this theory, the need for pre-understanding is intended so that an interpreter is able to mediate between this pre-understanding and the content of the text being interpreted. Without pre-understanding one will not succeed in understanding the text well. However, pre-understanding must be open to criticism, by the interpreter himself when he is aware or knows that his pre-understanding does not or does

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<sup>31</sup> As Gadamer dalam *Wahrheit und Methode*, quoted by Sahiron Syamsudin et al, in *Upaya Integrasi Hermeneutika dalam Kajian Qur'an dan Hadits* ( Teori dan Aplikasi ), Yogyakarta: Lembaga Penelitian UIN Sunan Kalijaga, 2011, p. 306

<sup>32</sup> M. Nur kholis Setiawan dkk, *Upaya Integrasi Hermeneutika dalam Kajian Al-Qur'an dan Hadits* ( Teori dan Aplikasi), Yogyakarta: Lembaga Penelitian UIN Sunan Kalijaga, 2011, p. 37.

not match what is meant by the text being interpreted. This is done to avoid misunderstanding the text message. The result of the rehabilitation or correction of this pre-understanding is called the *Vollkommenheit des Vorverständnisses* (perfection of pre-understanding).

- c. Theory "Horizon Merger / Assimilation" ( *Horizontverschmelzung*; fusion of horizon) and Theory " Hermeneutic Circle" (*hermeneutischer Zirkel*; hermeneutical circel)

In the previous explanation, it has been mentioned that in interpreting a text, one must always try to improve his pre-understanding. This is related to the theory of "combination or assimilation of horizons", which means that one must be aware that in the process of interpretation there are two horizons. Namely (1) the horizon in the text, and (2) the horizon of the reader. Both horizons are always present in the process of understanding and interpretation. A reader of the text begins with his hermeneutic horizon, but he also notices that the text also has its own horizon which may be different from the horizon of the reader. These two horizons, according to Gadamer, must be communicated, so that the tension between the two can be resolved. Therefore, when someone reads a text that appeared in the past, he must pay attention to the historical horizon, where the text appeared, was expressed or written.

Gadamer asserts:

*Eine Überlieferung verstehen, verlangt also gewis historischen Horizont. Aber es kann sich nicgt darum handeln, dass man diesen Horizon gewinnt, indem man sich ineine historische situation versetzt. Mann muss vielmehr immr schon horizon haben, umsich dergestalt in eine situation versetzen zu können.*<sup>33</sup>

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<sup>33</sup>As Gadamer in *Wahrheit und Methode*, quoted by Sahiron Syamsudin et al, in *Upaya Integrasi Hermenutika dalam Kajian Qur'an dan Hadits* (Theory and Applications), Yogyakarta: Research Institute of UIN Sunan Kalijaga, 2011, p. 39.

(Understanding past texts of course requires (to pay attention to) the historical horizon. However, this does not mean that one cannot understand or know this horizon by diving deep into the historical situation. Moreover, one must first have one's own horizon. . To be able to dive into historical situations)

#### **4. Gadamer's Hermeneutical Theory in Interpretation**

After explaining the main points of Gadamer's hermeneutics, then how is the application of Gadamer's hermeneutic theory when it is integrated with the science of interpretation. Sahiron Syamsudin assumes that hermeneutic ideas and theories can be collaborated in the science of interpretation. It can even develop and strengthen the method of interpreting the Qur'an in accordance with the times. Opinions are based on several arguments as follows:

- a. Terminologically, hermeneutics means the art of understanding or interpreting and the science of interpreting the science of interpretation is basically no different. Both teach how to understand and interpret texts correctly and carefully.
- b. The thing that distinguishes between the two is the history and time of its emergence, which includes the scope and object of the discussion. Hermeneutics can cover all research objects in the social sciences and humanities (including language or text), while the science of interpretation only deals with texts. The text as the object of interpretation is one of the things that unites hermeneutics and the science of interpretation.
- c. The main object of the science of interpretation is the text of the Qur'an, while the object of hermeneutics was originally the Biblical text, where the process of revelation of these two holy books is different. In this case, although the Qur'an is believed by most Muslims to be a verbal revelation of God, while the Bible is believed by Christians to be God's revelation in the form of inspiration, both of them use human language



to communicate the divine message, so that it can be investigated. both through hermeneutics and the science of interpretation.

- d. After examining Gadamer's hermeneutical theories, it can be concluded that these theories can strengthen methodical concepts that previously existed in the science of interpretation.

## CHAPTER III

### KH. AHMAD RIFA'I, RIFA'YAH AND THE TASYRIHATAL MUKHTAJ MANUSCRIPT

#### A. Biography of KH. Ahmad Rifa'i

##### 1. Family Educational background

KH. Ahmad Rifa'i was born on Thursday, 9 Muharram 1200 Hijriyah (13 November 1786 AD) in the village of Tempuran from a penghulu (a religious official who took care of mosque matters during the Dutch colonial period).<sup>1</sup> He grew up in a family environment that upholds Islamic religious values. Since the age of 6 he was raised by his brother Nyai Radjiah and his brother-in-law Kiai Asy'ari. Because Muhammad Marhum, KH Ahmad Rifa'i's father died. Two years later, his grandfather KH Abu Sudjak, who died in 1792, was buried in the Kendal Jami mosque complex. With the aim of lightening the burden on Siti Rahmah (KH Ahmad Rifa'i's mother) and for the sake of continuing her future education, when she was seven years old, Rifa'i was brought by her older sister Nyai Radjiah in Kaliwungu and lived in her home (Kiai Asy'ari Islamic boarding school).<sup>2</sup>

Kiai Asy'ari is an Islamic preacher who was born in Wanatara, Yogyakarta, around 1746 AD, under the name Asy'ari bin Ismail bin Abdurrahman bin Ibrahim. Kiai Asy'ari lived during the Islamic Mataram kingdom. Kiai Asy'ari learned a lot from the scholars, kiai and religious leaders in the Mataram kingdom, some of the knowledge he learned were the knowledge of the Qur'an, nahwu, sharaf, badi', matiq, bayan, 'arud, hadith science and so on.<sup>3</sup>

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<sup>1</sup> Abdul Djamil, *Perlawanan Kiai Desa (Pemikiran dan Gerakan Islam KH. Ahmad Rifa'i Kalisalak)*, Yogyakarta : LkisYogyakarta, 2001, p.xvi

<sup>2</sup> Ahmad Saifullah, Khaerul khakim, *Merajut Serpihan Mutiara yang Terpencar (Rifa'iyah : Sejarah, Doktrin, dan Komunitas )*, pekalongan :MARIK Press, 2021, p. 8

<sup>3</sup> Ahmad Syadzirin Amin, *Mengenal Ajaran Tarjumah Syaikh H. Ahmad Rifa'i R.H.*, yayasan Al-Insap: Pekalongan, 1989, p. 9

At the age of 35, Kiai Asyari was assigned to preach in the Kendal area, precisely now known as the Pesantren village, Kranjankulon Village, Kaliwungu District. Kiai Asy'ari was known as a great charismatic scholar in the decade of the 1781s in the area. Its popularity is due to its unique, interesting, and controversial da'wah method.<sup>4</sup>

In that village, Kiai Asy'ari founded a salaf Islamic boarding school, which is now an APIP (Islamic boarding school) boarding school. Because at that time the existing facilities were not adequate, Kiai Asy'ari used the prayer room as a place to study for students, including KH Ahmad Rifa'i, who participated in studying at the boarding school.

While in Kaliwungu, KH Ahmad Rifa'i received education and coaching directly from his brother-in-law, Kiai Asy'ari. For the perseverance and sincerity of Kiai Asy'ari, little KH Ahmad Rifa'i became an intelligent student. Kiai Asy'ari dedicated his life to preaching and serving to uphold the religion of Allah SWT. With the support and strong determination Kiai Asy'ari continued to preach until he died, but when and at what age he died no records have been found. However, it can be estimated that Kiai Asy'ari died not long after KH Ahmad Rifa'i died in 1875.

According to the history of KH Ahmad Rifa'i's grandfather, KH Abi Sujak alias Soedjowidjodjo was a landerad (Dutch colonial era court). He is also a descendant of the royal court of Yogyakarta. He died in 1794 and was buried in the Great Kendal mosque complex, Central Java, along with the tombs of Wali Joko and Wali Hadi. Abu Sujak has five sons, namely KH Muhammad Marhum, Kiai Bukhari, KH. Ahmad Hasan and Kiai Abu Mustofa. KH Ahmad Rifa'i's father, Muhammad Marhum was the second son of Abu Sujak. Muhammad marhum married Siti Rahmah alias Umi Radjiah who was blessed with eight children, namely KH Qomarun, KH Abdul Karim, Kiai Salamah, KH Zakaria, Kiai Rakhibah, Nyai Radjiah, Kiai Muhammad Arif and finally KH Ahmad Rifa'i.<sup>5</sup>

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<sup>4</sup> Ahmad Syadzirin Amin, *Mengenal Ajaran Tarjumah Syaikh H. Ahmad Rifa'i R.H.*, p. 7

<sup>5</sup> Ahmad Syadzirin Amin, *Mengenal Ajaran Tarjumah Syaikh H. Ahmad Rifa'i R.H.*, p. 12-13

KH. Ahmad Rifa'i married a Kendal native woman named Ummul Umrah. From this marriage, KH Ahmad Rifa'i was blessed with five children. Namely KH Khobar, Kh Junaid, KH Jauhari, Nyai Zaenah, and Nyai Fatimah who are known as Nyai Umrah. Besides Ummul Umrah, KH Ahmad Rifa'i also had a wife after him named Sujainah and was blessed with a son. His daughter, Fatimah, is married to Imam Puro (Maufuro), a senior santri of KH Ahmad Rifa'i who is 'Alim. After KH Ahmad Rifa'i was arrested, Imam Puro was entrusted with continuing his da'wah at the Kalisalak Islamic Boarding School, Batang. For a while, Imam Puro managed the pesantren, but then for security reasons he left Kalisalak for Malacca, Singapore. Imam Puro lived there until the end of his life. Meanwhile, another daughter of KH Ahmad Rifa'i, Nyai Zaenah married Durjat, and was blessed with a child named Nyai Siti. After growing up Nyai siti then married and had a child named Nyai Rumijah who married with Muhammad Bilal.

KH. Ahmad Rifa'i also has descendants from the village of Java Tornado, he is married to Nyai Rumambi, a former resident's wife. From this marriage, KH. Ahmad Rifa'i was blessed with descendants who are now scattered in North Sulawesi, Gorontalo, South Sulawesi, and other areas. The descendants of KH. Ahmad Rifa'i can be easily identified because they always include the Rifa'i clan behind their name. Among them are H Abdurrahman Rifa'i, Abdul Hamid Rifa'i, Rachmat Irwan Rifa'i, Masrikah Rifa'i, Fauziah Rifa'i, Halimah Rifa'i, and so on.

In 1833 KH. Ahmad Rifa'i went to Mecca to perform the pilgrimage through the port of Semarang and then stayed there for 8 years, besides that there were also those who said that he also studied in Egypt for 12 years.<sup>6</sup> Continue learning. Arriving from KH Ahmad Rifa'i's Mecca in Indonesia, KH Ahmad Rifa'i was excited to preach and share social protests against religion in Kendal, Batang and the surrounding area. However, this activity was controlled

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<sup>6</sup> Abdul Djamil, *Perlawanan Kiai Desa (Pemikiran dan Gerakan Islam KH. Ahmad Rifa'i Kalisalak)*, Yogyakarta : LkisYogyakarta, 2001, p.13-14

by the Dutch colonial government. After going through a long judicial process, in 1859 AD, KH Ahmad Rifa'i was arrested and exiled to Ambon, Maluku. Then in 1861 it was moved to Minahasa, North Sulawesi. At the age of 84 years, KH Ahmad Rifa'i died in 1870 AD. There are differences of opinion regarding the time of the death of KH Ahma Rifa'i, some say that he died on Thursday, 25 Rabiul Akhir 1286 H (4 August 1861) at the age of 83 year. KH Ahmad Rifa'i was buried in the Kiai Modjo cemetery, on a hill not far from the Javanese village of Tondano (Jaton), to be precise in the village of Wulauan, North Tondano, Minahasa.<sup>7</sup>

## 2. The works of Kh. Ahmad Rifa'i

KH. Ahmad Rifa'i is one of the most productive scholars, he has various works of books, most of which are written in the form of nazam, the books of KH Ahmad Rifa'i in Java discuss various religious issues, especially in matters of ushul, fiqh and Sufism. The reference book itself is compiled with the aim of facilitating the understanding of the Javanese community. Taken from the Qur'an, Hadith and qaul of the companions which are arranged and combined and matched in such a way that it is easier to understand. these books were translated into Javanese so that these books are known as the tarajumah book.

The books compiled on the island of Java include 62 books:

- 1). The treatise contains religious fatwas (1254 H)
- 2). *Nasihatul Amal*, contains advice to the layman or the public
- 3). *Syarihul Iman*, contains chapters of imam, Islam, ihsan and ta'alu 'goods
- 4). *Taisir*, the procedure for Friday prayers.
- 5). *Inayah* contains the chapter on the caliph of the Messenger of Allah (1256 H)
- 6). *Bayan*, contains the methodology of educating and teaching science (1256 H)
- 7). *Jam'ul Masail*, discusses 3 Chapters of Religion (1256 H)
- 8). *Qowa'id*, contains the chapter on Religious Studies (1257 H)

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<sup>7</sup> Ahmad Saifullah, Khaerul khakim, *Merajut Serpihan Mutiara yang Terpeñar ( Rifa'iyah : Sejarah, Doktrin, dan Komunitas )*, pekalongan :MARIK Press, 2021, p. 13-14

- 9). *Targhib*, Discussing Ma'rifatullah Chapter (1257 H)
- 10). *Thoriqot Besar*, Contains Chapter Hidayatullah (1257 H)
- 11). *Thoriqot kecil*, contains Chapter Tariqatullah (1257 H)
- 12). *Athlab*, Discussing the chapter seeking knowledge (1259 H)
- 13). *Husnul Mitholab*, contains 3 Religious Sciences (1259 H)
- 14). *Thuulab*, Discussing the Qibla Chapter of prayer (1259 H)
- 15). *Absyar*, Discussing the Qibla Chapter of prayer (1259 H)
- 16). *Tafriqoh*, contains Chapter obligations of Mukalaf (1260 H)
- 17). *Asnal Miqosod*, Chapter 3 Religious Studies (1261 H)
- 18). *Tafsilah*, contains the chapter on the stability of faith (1261 H)
- 19). *Imdad*, contains the problem of arrogant sin (1261 H)
- 20). *Irsyaad*, contains the Chapter of Benefit (1261 H)
- 21). *Irfaq*, contains Chapters of Faith, Islam, Ihsan (1261 H)
- 22). *Nazam Arja Syafa'at*, discusses the journey of Isro 'Mi'raj prophet Muhammad SAW (1261 H).
- 23). *Jam'ul Masail*, contains Chapters of Jurisprudence and Sufism (1261 H)
- 24). *Jam'ul Masail*, contains the Chapter of Sufism (1261 H)
- 25). *Tahsin*, contains the Fidyah chapter of prayer and fasting (1261 H)
- 26). *Showalih*, contains religious harmony (1262 H)
- 27). *As'ad*, contains Chapter Faith and ma'rifatullah (1262 H)
- 28). *Miqshadi*, contains the chapter reading Surah Al-Fatihah (1262 H)
- 29). *Fauziah*, contains the chapter on the number of immorality (1262 H)
- 30). *Hasaniah*, with the chapter of Fardlu mubablood (1262 H)
- 31). *Fadliyah*, discussing the Dhikrullah Chapter (1263 H)
- 32). *Tabyinal Islah*, contains chapters on marriage, tholaq and reconciliation (1264 H)
- 33). *Abyanal Hawaii*, contains 3 chapters of religious knowledge (Usul, Fiqh, Sufism).
- 34). *Rujumiyah*, contains the Friday prayer chapter (1266 H)
- 35). *Misbahah*, contains the chapter on the sin of leaving prayer (1266 H).
- 36). *Mufhamah*, contains Chapters of Believers and Unbelievers (1266 H)

- 37). Riayat al Himmah, contains Chapter 3 religious knowledge (1266 H)
- 38). Ma'uniyah, contains the reasons for being an infidel (1266 H)
- 39). Kaifiyah, contains chapters on how to pray (1266 H)
- 40). 'Uluwiyah, contains the chapter of being arrogant because of wealth (1266 H)
- 41). Tasyrihatal Mukhtaj, contains Chapter Muamalah (EKSOS) (1266 H)
- 42). Takhirah Mukhtasar, contains the Chapter of Islamic Faith (1266 H)
- 43). Basthiyah, contains the Shari'ah Science Chapter (1267 H)
- 44). Tahsinah, contains the chapter of the science of Tajweed (1268 H)
- 45). Tadzkriyah, contains the chapter on slaughtering animals (1269 H)
- 46). Fatawiyah, contains chapters on how to give religious fatwas (1269 H)
- 47). Samhiyah, contains the Friday Prayer Chapter (1269 H)
- 48). Rukhsiyah, contains Chapter Prayer Jama ' - Qosor and prayer traveler (1269 H)
- 49). Maslahah, contains the chapter on the division of Islamic inheritance (1270 H)
- 50). Munawirul himmah, contains a will to humans (1272 H)
- 51). Wadliyah, contains chapters of the Hajj manasikh (1272 H)
- 52). Tasfiyah, chapter on the meaning of al-fatihah (1273 H)
- 53). Letter to R. Penghulu Pekalongan (1273 H)
- 54). Mirghabut Thaa'ah, discussing Faith and the creed (1273 H)
- 55). Mahabbatullah, discusses the chapter of Nikmatullah (1273 H)
- 56). Tansyiroh, contains 10 religious wills (1273 H)
- 57). 500 tanbih of Javanese (1273 H)
- 58). Hujahiyyah, contains a chapter on dialogue procedures (1273 H)
- 59). Nazam wiqoyah, (1270's H)
- 60). Shihatun nikah, mukhtashor tabyinal islah (1270s H)
- 61). 700 nazam prayers and their answers (1270-1273 H)
- 62). Dozens of Tanbih Rejeng, discussing religious issues (1273 H)

Books and wills and tanbih compiled in Ambon

- 1). Targhibul Mathlabah, discusses the chapter on Usuluddin (1274 H)
- 2). 60 books of Malay language tanbih (1275 H)
- 3). Advice Haq, discussing the chapter of Sufism (1275 H)
- 4). Hidayatul Himmah, discussing the Sufism Chapter (1275 H)
- 5). Wills to Maufuro and other students (1275 H)
- 6). Kaifiyatul Miqshadi, contains the Fiqh Chapter (1275 H)

The book of tanbih consists of three folio pages with 114 lines of nazam and in each tanbih it discusses a religious issue that is different from the other tanbih, which means that in 500 tanbih there are 500 titles. If each tanbih can be counted as one book, then the various books written by KH. Ahmad Rifa'i there are 562 books written on the island of Java alone. Meanwhile, the books written in Ambon include 60 tanbih and 4 books in Malay and there are also two letters that were willed to Maufuro, so that if you add up all the works of KH. Ahmad Rifa'i numbered 627 books.<sup>8</sup>

Among scientists or followers of the Rifa'iyah congregation, no agreement has been found regarding the number of works by KH. Ahmad Rifa'i, both of which he wrote when he was in Kalisalak and when he was exiled to Ambon. Ahmad Syadzirin Amin, one of the leaders of this congregation, provided details regarding the number of works by KH. Ahmad Rifa'i, both those who currently exist and can be used as references in Rifa'iyah recitations and those who are still being searched for reasons of being lost and others, totaling 53 books, DR. Kuntowijoyo explained that the books of KH Ahmad Rifa'i amounted to 55 books. KH. Nasihun details 52 books, while R.M. Moelyadi Martosoedormo gave fewer details, namely a total of 50 books. The difference is because many of KH Ahmad Rifa'i's books are still stored in the Leiden University museum in the Netherlands. The confiscation of books by KH Ahmad rifa'i was carried out because they were considered to contain many dangerous provocations for the

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<sup>8</sup> Wikipedia Rifa'iyah, diunduh pada tanggal 09 februari 2022, dari <https://id.wikipedia.org/wiki/Rifa%27iyah>



political stability of the Dutch colonial government. The book is a collection of a number of Dutch East Indies government officials such as Snouck Hurgronje, Hazeaeu D.A Rinkes, and G.W.J. Drewes.

Snouck Hurgronje with 5 collections, namely:

- 1). *Tanbih* with code number Lor 7520 in the form of poetry,
- 2). *Husn al-Mithalab* with code number Lor 7521 in the form of poetry, discusses Usul, Fiqh, and Sufism.
- 3). *Takhyirah* of 16 pages with the code number Lor 7522 in the form of poetry, explaining the creed,
- 4). *Abyanal Hawaij*, code number Lor 7523 consists of three books (the first book is 555 pages, the second book is 563 pages, and the third book is 518 pages). The book explains about ushul, fiqh and tasawuf.
- 5). *Nazam Arfa'*, with the code number Lor 7524, as many as 17 pages, discusses faith and the creed.

Adapun Hazeau<sup>9</sup> has one collection, namely nazam kaifiyah, with the code number Lor 6617 as many as 70 pages, in the form of poetry that talks about Islamic law.

Douwe Adolf Rinkes<sup>10</sup> with 7 collections :

- 1). *Tasyriḥah al-Mukhtaj* with code number Lor 8567 as many as 99 double pages, in the form of poetry, discusses fiqh muamalah (buying and selling).
- 2). *Nazam Athlab* with code Lor 8565 as many as 16 pages, in the form of poetry, discussing procedures for seeking knowledge. This book is collected together with other books, namely Tasyriḥah al-Mukhtaj.
- 3). *Nazam Tazkiyah*, with code number Lor 8566, 121 pages, discusses slaughter procedures, collected together with the Riayah al-Himmah manuscript (239) which is also written in verse or nazam, explaining Usul, Fiqh and Sufism.
- 4). *Syarh al-Iman* with code number Lor 8568 totaling 121 pages, written in the form of poetry / nazam, discusses Aqidah.

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<sup>9</sup> Dutch scientist who once held the position of government adviser on indigenous affairs.

<sup>10</sup> His full name is Douwe Adolf Rinkes, born in 1878 in Friesland, received his Doctorate degree at Leiden University in 1909 with the title *Abdoerraoef van Singkel; Bijdrage tot de Kennis van de Mystiek op Sumatra en Java*. Has held a position as a government adviser to the natives.

5). *Tasfiyah*, with the code number Lor 8569, discusses the letter Al-Fatihah. This manuscript was collected together with the Takhiyarah Mukhtasar and Nazam Athlab manuscripts.

6). Husn al-Mathelib, with the code number Lor 8570 (117 double pages) written in the form of poetry, discusses Usul, Fiqh, and Sufism.

7). Nazam Tahsinah, with the code number Lor 8571 (53 double pages), discusses how to read the Qur'an properly and correctly (Tajwid).<sup>11</sup>

G.W.J. Drawes has 4 collections, two of which have the same title, namely the Riayah al-Himmah book, while the other two each contain three books that are collected into one, namely:

- 1). One bundle with the code Lor 11001 as many as 469 pages, consisting of:
  - a. The parrot written in 1840
  - b. imdad written in 1845
  - c. an untitled article in prose written in 1838
- 2). One bendek with code number Lor 11004 as many as 518 pages consisting of:
  - a. Takhyirah in prose written in 1848
  - b. Tanbih written in 1860
  - c. The tarekat book written in verse in 1841

The existence of ownership of these books by scientists and/or former government officials, indicates the importance of KH Ahmad Rifa'i's writings in the context of politics and scientific research.<sup>12</sup>

## **B. Rifa'iyah From Movement To Community Organization**

Rifa'iyah is one of the community organizations engaged in religion. The name Rifa'iyah is taken from the name of the character, namely KH. Ahmad Rifa'i Kalisalak. Like most traditional social movements, the Rifa'iyah

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<sup>11</sup> Abdul Djamil, *Perlawanan Kiai Desa ( Pemikiran dan Gerakan Islam KH. Ahmad Rifa' i Kalisalak)*, Yogyakarta : LkisYogyakarta, 2001, p.23-24

<sup>12</sup> Kiai Hasan Mustafa's letter to Snouck Hurgronje dated 23 January 1894 explaining the book of Tarajumah, letter A.B. Cohen Stuart to the Governor General of the Dutch East Indies on January 29, 1859 regarding the book *Nazham Wiqayah*, is also an example of the authorities' attention to the political implications of some of Ahmad Rifa'i's works. In Abdul Djamil, *The Village Kiai Resistance (Pemikiran dan Gerakan Islam KH. Ahmad Rifa' i Kalisalak)*, Yogyakarta: LkisYogyakarta, 2001, p. 24

congregation is very attached to its charismatic leader. The birth and development of the Rifa'iyah Organization is basically a form of implementation of the thoughts of KH. Ahmad Rifa'i as outlined in his books. From his life history, it can be seen that KH. Ahmad Rifa'i is a cleric who is consistent against the colonial government. In his preaching he not only conveyed religious issues, but also social problems. For his services and sacrifices, in 2004 the government awarded the title of National Hero to KH Ahmad Rifa'i from President Susilo Bambang Yudhoyono as a form of appreciation for the struggle of the heroes.

The beginning of the emergence of the rifa'iyah organization was the result of a long process that began with religious movements in the 19th century. The name Rifa'iyah was taken from the charismatic central figure of this movement, namely KH Ahmad Rifa'i. This religious movement is not in the form of open virginty by taking up arms, but is more cultural in the form of a traditional religious movement.<sup>13</sup> Judging from the typology, the rifa'iyah movement is a religious movement with a traditional style that has the characteristics of local loyalty, kinship and relationships based on traditional status. The typology of this movement is basically a cultural movement that creates silent protests, and in this case KH Ahmad Rifa'i protested against the Dutch colonial government through his book which was the result of summaries and translations of Arabic books. the work is written in Arabic letters pegon, in the form of nazam (poem) and in Javanese (some in Malay). His book is often called the book tarajumah which means translation and contains material on Usul, Fiqh and Sufism. Therefore this movement is also called the *Tarajumah*<sup>14</sup> movement and the satri who study it are called Tarajumah students.

Historically, in 1965 a formal organization called the Rifa'iyah educational foundation was formed in Tanahbaya, Randudongkal, Pemalang, to gather

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<sup>13</sup> Ahmad Saifullah, Khaerul khakim, *Merajut Serpihan Mutiara yang Terpencar ( Rifa'iyah : Sejarah, Doktrin, dan Komunitas )*, pekalongan :MARIK Press, 2021, p.393-394

<sup>14</sup> His books are nicknamed the tarajumah books, because according to some, they are translations of Arabic books into Javanese. This is in accordance with KH Ahmad Rifa'i's own statement when answering the investigator's questions in the verbal process at the Pekalongan State Court on May 6, 1859. The text of this verbal process is still stored in the government general archives (*Algemeene Rijk Aarchieve*) The Hague, No.37

Rifa'iyah residents. The establishment of this organization was initiated by Carbin (a local Rifa'iyah figure) who later also became chairman for the first time. With the formation of the foundation, the Rifa'iyah organization began to develop by forming a branch government in each Rifa'iyah base in the next period. Rifa'iyah improved internally and externally, internally established branches in several districts and cities, and externally submitted a request for ratification of KH Ahmad Rifa'i's books to the Indonesian Ministry of Religion in Jakarta. The request was granted with the issuance of a welcoming letter from the Director of Religious Education, R. Moelyadi Martosoedarmodi Jakarta in 1968.

Rifa'iyah came to the fore and became known to the public starting in 1981 with the intermediary services of journalists for newspapers and magazines for the capital and regions. Due to the close relationship between Rifa'iyah and the press, in 1987-1990 news or articles about Rifa'iyah often appeared in the mass and electronic media. Especially after Sri Wibawa dissected the midget fiber book through Amanah Jakarta Magazine, followed by Dr. Kuntowijoyo, who revealed the cebolek fiber through the journal *Ulumul Qur'an*, revealed that Rifa'iyah's existence was getting more lively. Rifa'iyah also began to be known by intellectuals and universities after Ir. Syaifudin Simon and Prof. Dawam Rahardjo often publishes Rifa'iyah through the capital and regional mass media.

The Rifa'iyah education foundation was officially established on Wednesday, July 16, 1965, based on the Notary Deed No. 10 of 1965. This establishment was proposed by several Rifa'iyah figures who are domiciled in Tanahbaya, Randudongkal, Pematang Regency. The Rifa'iyah figures who played a role in the establishment of the Rifa'iyah foundation were; 1) Carbin, an Islamic religion teacher who became chairman I, 2) Ramli, a farmer who became chairman II, 3) Achmad Chambali, a farmer who became secretary I, 4) Muhammad Nasir, a farmer who became secretary II, 5) Solecah, a farmer who became the treasurer and 6) Ali H. Abdurrahman, 7) Thoha, 8) Abdullah Thahir, from among the farmers and the three became business administrators. With the

establishment of this legal entity, Rifa'iyah already has a legal and legal entity, although its development is still limited.

At first the Rifa'iyah foundation was not comprehensive and was still local in nature, only within the Tanahbaya Pemasang village congregation. So that consolidation efforts were carried out with Rifa'iyah congregations in other areas to develop the foundation. The establishment of the foundation went through a simple process, such as the proposals to form a foundation which were discussed by local clerics. Indeed, the Rifa'iyah organization with the central figure KH Ahmad Rifa'i has de facto existed since KH. Ahmad Rifa'i built a pesantren in *Kalisalak Batang* in the 1850s. However, the official change of this organization into an Islamic community organization was established in 1991 after being declared by Rifa'iyah ulama and scholars in the first national gathering held in Arjawinangun, Cirebon district. As previously explained, on 7 May 1965 (7 Muharram 1384 H) a legal entity was established, namely the Rifa'iyah Islamic Education Foundation (Yasrif) in Pemasang, which was followed by the establishment of branches in other districts and cities in the Central Java region. However, some of the Rifa'iyah congregations have not been able to accept the existence of the foundation. So, as a follow-up, the Rifa'iyah congregation held its first congress on December 30, 1968 in Paesan Tengah, Kedungwuni, Pekalongan Regency. Every congress participant has the opportunity to study the AD/ART made by the foundation at the congress. This congress resulted in an agreement to accept the existence of the foundation, and succeeded in establishing institutions that would support the mechanism of the organization's activities.<sup>15</sup>

The Rifa'iyah education foundation was officially established on Wednesday, July 16, 1965, based on the Notary Deed No. 10 of 1965. This establishment was proposed by several Rifa'iyah figures who are domiciled in Tanahbaya, Randudongkal, Pemasang Regency. The Rifa'iyah figures who played a role in the establishment of the Rifa'iyah foundation were; 1) Carbin,

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<sup>15</sup> Ahmad Saifullah, Khaerul khakim, *Merajut Serpihan Mutiara yang Terpencar (Rifa'iyah : Sejarah, Doktrin, dan Komunitas)*, 395-396

an Islamic religion teacher who became chairman I, 2) Ramli, a farmer who became chairman II, 3) Achmad Chambali, a farmer who became secretary I, 4) Muhammad Nasir, a farmer who became secretary II, 5) Solecah, a farmer who became the treasurer and 6) Ali H. Abdurrahman, 7) Thoha, 8) Abdullah Thahir, from among the farmers and the three became business administrators. With the establishment of this legal entity, Rifa'iyah already has a legal and legal entity, although its development is still limited.

In the beginning the Rifa'iyah Foundation was not yet comprehensive and was still local only in the environment of Tanahbaya Pernalang Village. So that consolidated efforts were made with Rifa'iyah worshipers in other areas to develop the foundation. The establishment of the foundation through a simple process, such as the proposals for forming a foundation discussed by the local cleric. Indeed, the Rifa'iyah organization with the central figure of KH Ahmad Rifa'i in Defacto has existed since KH. Ahmad Rifa'i built a pesantren in Kalisalak Batang in the 1850s. But officially the change of this organization into an Islamic community organization was established in 1991 after being declared by Ulama and Rifa'iyah scholars in the first national friendship held in Arjawinangun, Cirebon Regency. Previously as explained, on May 7, 1965 (7 Muharram 1384 H) a legal entity was established, namely the Rifa'iyah Islamic Education Foundation (Yasrif) in Pernalang, which was followed by the establishment of branches in other districts and cities in the Central Java region and . However, some of the Rifa'iyah pilgrims have not been able to accept the existence of the foundation. So, as a follow -up, the Rifa'iyah congregation held a Conference I on December 30, 1968 in Paesan Tengah, Kedungwuni, Pekalongan Regency. Every participant in the conference had the opportunity to study the AD/ART made by the foundation at the time of the Conference. In this conference produced an agreement to accept the existence of the foundation, and succeeded in establishing institutions that would support the mechanism of organizational activities.<sup>16</sup>

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<sup>16</sup> Ahmad Saifullah, Khaerul khakim, *Merajut Serpihan Mutiara yang Terpencar ( Rifa'iyah : Sejarah, Doktrin, dan Komunitas*, p.400-401

On December 25, 1991 (18 Jumadil Awal 1412 H) at the Al-Islah Arjawinangun Islamic Boarding School complex, Cirebon, West Java, a gathering of scholars, intellectuals and Rifa'iyah scholars was held. The meeting resulted in a decision on the establishment of a religious organization called Rifa'iyah Tarajumah with its general chairman KH. Muhammad Saud from Kendal, chairman of I KH. Ali Munawir Kendal, General Secretary KH. Ahmad Syadzirin Amin, Secretary I Drs. Mukhlisin Muzarie and H. Ali Nahri. One year later, in December 1992, Rifa'iyah's central leadership held Mukernas I in Batang district, Central Java. At the Mukernas, a decision was taken to propose an application for the award of the title of National Hero to KH Ahmad Rifa'i, as well as the inauguration of the Rifa'iyah branch leaders covering the areas of Central Java, West Java, Yogyakarta and DKI Jakarta. Then in December 1993 again held Mukernas II in Dalangan Wonosobo by deciding: the determination of the Rifa'iyah logo and its meanings as well as the confirmation of the request to the Indonesian government for the conferment of the title of national hero to KH Ahmad Rifa'i and several other decisions.

### **C. KH Ahmad Rifa'i's Fiqh Thoughts and an Overview of the Book of Tasyrihatal Mukhtaj**

In the field of fiqh, Ahmad Rifa'i declared himself a follower of the Shafi'i madhhab as stated in almost the beginning of every book he wrote. Among them the book Ri'ayah al-Himmah he states:

*Ikilah bab nyataaken tinemune  
Indalem ilmu fiqh iabadah wicarane  
Atas madzhab imam syafi'i panutan  
Ahli mujtahid mutlak kaderajatane*

Meaning:

This is the chapter to declare it.

In the conversation about the science of fiqh worship

Based on the Syafi'i Madzhab

Mujtahid expert is absolutely degree.

Judging from the historical context of Islamic thought and movement, actually KH Ahmad Rifa'i is in the modern phase, where there is a strong tendency to restore the image of classical Islam which has produced a lot of ijtihad and combating taklid against madzhab. This can be seen from the thought of at-Tahtawi (1801-1873) which hinted to re-open the door of Ijtihad, only that he did not state it openly with the aim of adjusting to the condition of society at that time.<sup>17</sup>

The Book of Tasyriḥ al-Mukhtaj was written in 1256 H, in the form of nazam, consisting of 10 koras (200 pages) and discusses muamalah fiqh ranging from buying and selling (bai') to deposited goods (wadi'ah).<sup>18</sup>

KH. Ahmad Rifa'i interprets the 23 verses in the Tasyriḥatal Mukhtaj book, there are 22 articles of discussion in the book. However, not every chapter of the discussion in the book is included in the verses of the Qur'an. Some of the articles in which the interpretation of the verses of the Qur'an are included are articles on buying and selling, usury, accounts payable, pawning, torch, Ijarah (wages), grants, and Wadi'ah.

In its presentation, this book is quite systematic because the explanations always refer to the main fiqh themes discussed, and are coherent as fiqh books that discuss muamalah chapters such as the book of fath al-wahab written by Abu Zakaria Al-Ansari and also Nihayah az-Zain written by Nawawi al-Bantani.<sup>19</sup> In this book, to divert the conversation from one discussion to another, the term fashl (chapter) is used which is written on the edge of the page of the book. In general, this book is only owned by a small number of Rifaiyah residents, especially certain scholars who keep many collections.<sup>20</sup>

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<sup>17</sup> Abdul Djamil, *Perlawanan Kiai Desa (Pemikiran dan Gerakan Islam KH. Ahmad Rifa'i Kalisalak)*, Yogyakarta : LkisYogyakarta, 2001, p. 77

<sup>18</sup> Ahmad Rifa'i, *Tasyriḥatal Mukhtaj*.

<sup>19</sup> Abdul Djamil, *Perlawanan Kiai Desa (Pemikiran dan Gerakan Islam KH. Ahmad Rifa'i Kalisalak)*, Yogyakarta : LkisYogyakarta, 2001, p.29.

<sup>20</sup> Diantara Ulama Rifa'iyah yang memiliki banyak koleksi adalah Kiai Zaenal Abidin, Kyai Sydzirin Amin, Kiai Ahmad Rifa'i (Pekalongan), Kiai Zuhri, dan Kiai Dahlan Rais.



In the Book of Tasyrihatal Mukhtaj KH Ahmad Rifa'i which discusses the muamalah of buying and selling between fellow humans and others, there are 22 theme/*Fasal* of fiqh muamalah that are discussed, including:

1.) *Faşlun riba*<sup>21</sup>

*Iki faşalan ing dalem nyataaken riba*

2.) *Faşlun fiahkamis silmi*

*Ikilah faşalan ing dalem nyataaken wong tampah hukuman*

3.) *Faşlun utang*

*Ikilah faşalan dalem nyataaken hukuman wong aweh utang lan yaiku kinaweruhan*

4.) *Faşlun aħkam ar-rahn*

*Ikilah faşalan dalem nyataaken gegede hukuman*

5.) *Faşlun Mahju*

*Ikilah faşal kinaweruhan ing dalem nyataaken mahjur kinaweruhan*

6.) *Faşlun aħkamis şuluh*

*Ikilah faşalan ingdalem nyataaken papatutan*

7.) *Faşlun hawalalah*<sup>22</sup>

*Ikilah faşalan ingdalem nyataaken hukum ligeran*

*Yaiku ngakihaken utange wong duwe putangan maring utange wong kang dilegeri kenyataan*

8.) *Faşlun Domani*

*Ikilah faşalan dalem nyataaken wong kang naggupi utangan*

*Ing wong liyane tetep arta ning semayan*

9.) *Faşlun fil wikalah*

*Ikilah faşalan ning nyataaken wakil hukum kinaweruhan*

10.) *Faşlun fi aħkamil Iqrar*

*Ikilah faşalan dalem nyataaken iqrar nutur hukuman*

11.) *Faşlun fil 'Ariyah*

*Ikilah faşalan ning nyataaken wong nyenyilih ing sawijinan*

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<sup>21</sup> Ahmad Rifa'i, *Tasyrikhatal Mukhtaj*, korasan 2. P. 22

<sup>22</sup> Ahmad Rifa'i, *Tasyrikhatal Mukhtaj.*, korasan 4, p.67

12). *Faşlun fil ghosbi*

*Ikilah faşalan dalem nyataaken wong anjaroh ing liyan*

13). *Faşlun fişşyaf'ati*

*Ikilah faşal ning nyataaken syafa'atan*

14). *Faşlun fil Qirad*

*Ikilah faşalan dalem nyataaken tinamune hukum qirođ mutangi mawiti  
dagangan*

15). *Faşlun fil masaqot*

*Ikilah faşalan ning nyataaken masaqot nyenyiram tanduran*

16). *Faşlun fil Ijarah*

*Ikilah faşalan dalem nyataaken ijarah ngalap upahan*

17). *Faşlun fi aḥkamil muḥābarah*

*Ikilah faşal ning nyataaken hukuman muḥābarah kapartelanan*

18) *Faşlun fil aḥya'il mawāti*

*Ikilah faşal ning nyataaken hukuman wong nguripaken bumi kang kematian*

19). *Faşlun fil Waqfi*

*Ikilah faşal ning nyataaken wong waqaf kinaweruhan*

20). *Faşlun fi aḥkamil hibah*

*Ikilah faşal ning nyataaken weweh hukuman lan yaiku ingdalem syara'  
panggeran*

21). *Faşlun fi aḥkamil luqatah*

*Ikilah faşal ning nyataaken hukuman wong kang nenemu barang sawiji-  
wijinan*

22). *Faşlun fi aḥkamil wadi'ah*<sup>23</sup>

*Ikilah faşal nyataaken hukuman wadi'ah wong kang titip kapartelanan.*

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<sup>23</sup> Ahmad Rifa'i, *Tasyrikhatal Mukhtaj*, korasan 9. p. 180

1. A list of verses included in the book of Tasyriḥatal Mukhtaj, totaling 23 verses:

No.	verses	Chapter	Page <sup>24</sup>
1.	يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالِكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ بَيْعَةً عَنْ تَرَاضٍ مِّنْكُمْ ۖ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا	An-Nisa : 29	10
2.	يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً ۖ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ	Ali Imran : 130	24
3.	وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ	Ali Imran : 131	24
4.	وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ	Ali Imran : 132	24
5.	الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ۚ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا ۗ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ۗ فَمَنْ جَاءَهُ مَوْعِظَةٌ مِّن رَّبِّهِ فَاتَّبَعَهَا فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ ۗ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ	Al-Baqarah : 275	25
6.	وَإِنْ كَانَ دُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَنْ نَّصَدَّقُوا خَيْرٌ لَّكُمْ ۗ إِنَّ كُنْتُمْ تَعْلَمُونَ	Al-Baqarah : 280	35

<sup>24</sup> In the original manuscript there are no pages, this page is based on the calculation of the number of pages in the tasyriḥatal mukhtaj manuscript

7	<p>قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ ۚ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ</p>	Al-Maidah : 100	45
8.	<p>وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ افْتَتَحُوا فَأَصْلِحُوا بَيْنَهُمَا ۚ فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقْتُلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ</p>	Al-Hujurat : 9	61
9.	<p>يَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۚ فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ ءَاخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا</p>	An-Nisa : 59	62
10.	<p>إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ</p>	Al-Hujurat :10	63
11.	<p>وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ</p>	Al-Maidah : 49	65
12.	<p>وَكُنْتُمْ عَلَيهِمْ فِيهَا أَنْ النَّفْسِ بِالنَّفْسِ وَالْعَيْنِ بِالْعَيْنِ وَالْأَنْفِ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ ۚ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ ۚ وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ</p>	Al-Maidah : 45	65

13.	فَاتْلُهُمْ اللَّهُ ثَوَابَ الدُّنْيَا وَحَسَنَ ثَوَابِ آلِ آخِرَةِ ۖ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ	Ali Imran : 148	123
14.	مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَآلِ آخِرَةٍ ۖ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا	An-Nisa : 134	156
15.	مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ ۗ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَسِعَ عَلِيمٌ	Al Baqarah : 261	160
16.	الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى ۖ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ	Al-Baqarah : 262	161
17.	قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعَهَا أَذًى ۗ وَاللَّهُ غَنِيٌّ حَلِيمٌ	Al-Baqarah : 263	161
18.	يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ آلِ آخِرِ ۖ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ ثَرَابٌ فَأَصَابُهُ وَابِلٌ فَفَرَّكُهُ ۖ صَلْدًا ۖ لَا يَقْدِرُونَ عَلَى شَيْءٍ ۚ مِمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ	Al-Baqarah : 264	164
19.	اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَهَوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ ۖ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ۖ ثُمَّ يَهِيَجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ خُطْمًا ۖ وَفِي آلِ آخِرَةٍ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ ۚ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ	Al hadid : 20	167

20..	مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفٍ إِلَيْهِمْ أَعْمَلُهُمْ فِيهَا وَهُمْ فِيهَا لَا	Hud : 15	169
21.	أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي آخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِطُلَّ مَا كَانُوا يَعْمَلُونَ	Hud : 16	169
22.	فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعِ الْحَيَاةَ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَنْبَىٰ لِلَّذِينَ ءَامَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ	Asy-Syura : 36	188
23.	وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِيَ إِلَيْهِمْ ۖ فَسَلُّوا أَهْلَ الدِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ	An-Nahl : 43	191

2. A list of the number of verses in the chapter included in the Tasyriḥatal Mukhtaj Manuscript.

No.	Chapter	Number of verses
1.	An-Nisa	3
2.	Ali- Imran	4
3.	Al-Baqarah	6
4.	Al-Maidah	3
5.	Al-Hujurat	2
6.	Hud	2
7.	Al-Hadid	1
8.	Asy- Syura'	1
9.	An-Nahl	1

## CHAPTER IV

### METHODOLOGY ANALYSIS, STYLE AND CONTEXTUALIZATION OF INTERPRETATION KH. AHMAD RIFA'I IN THE MANUSCRIPT OF TASYRIHATAL MUKHTAJ

#### A. Methodology and Style of Interpretation of the Qur'an Verses in the Manuscript of Tasyrihatal Mukhtaj.

In connection with the study of the interpretation of the Qur'an, the discussion related to the methodology of interpretation cannot be separated, namely "a regular and good way of thinking to achieve a correct understanding of what Allah meant in the verses of the Qur'an He revealed to the Prophet Muhammad SAW. "<sup>1</sup>

The method used by KH Ahmad Rifa'i in interpreting the verses of the Qur'an in the Tasyrihatal Mukhtaj manuscript tends to use the ijmalî and maudhu'i methods. The systematics of writing focus on discussing verses with the theme of muamalah, although there are some verses that do not directly explain the law of muamalah fiqh. Most of the verses listed in the manuscript of Tasyrihatal Mukhtaj are interpreted in general or global terms, although in some verses the interpretation is also explained in more detail.

As the name suggests, the maudhu'i method or what is often called the thematic method, this method only explains verses with the theme being discussed. In this case KH. Ahmad Rifa'i did not fully apply it in his work. He discusses the theme of muamalah fiqh in interpreting the verses of the Qur'an according to the theme of discussion and correlates them with other verses and completes the explanation with hadith. Not all discussions of muamalah fiqh in the manuscript are accompanied by the inclusion of verses from the Qur'an, and not all verses that talk about these discussions are compiled in their interpretations. Some of the sub-

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<sup>1</sup> Nashruddin Baidan, *Metode Penafsiran Al-Qur'an kajian Kritis Terhadap Ayat-Ayat yang Beredaksi Mirip*, ( Yogyakarta: Pustaka Pelajar, 2002). p. 55

chapter discussions in the Tasyriḥatal Mukhtaj manuscript are only equipped with hadith or opinions of scholars.

In interpreting the manuscript Tasyriḥatal Mukhtaj KH. Ahmad Rifa'i adapted to the conditions of the people at that time who were still unfamiliar with the rules of muamalah in Islam, especially about the Arabic language. Especially in relation to the Dutch colonial government.

The manuscript of Tasyriḥatal Mukhtaj is written in Javanese Pegon in the form of poetry and nadzam. This manuscript has 200 pages, while the number of verses interpreted in it is 23 verses. In the systematic writing of the Qur'anic commentary, each commentator has his own way of writing his commentary which cannot be separated from various factors and backgrounds such as interests, educational background, knowledge and goals.

KH. Ahmad Rifa'i in the Tasyriḥatal Mukhtaj manuscript does not interpret coherently or mushafi from Surah Al-Fatihah to An-naas. In his interpretation, KH Ahmad Rifa'i took several verses in the Qur'an which were adapted to the issues discussed. In understanding or interpreting the verses of the Qur'an, Muhammad Abduh revealed that there are two basic foundations that cannot be separated, namely reason and social conditions. The Qur'an does not demand to just accept what is conveyed, but also describes the problem and proves it with argumentative arguments. He even elaborated on the views of his opponents while proving their mistakes. although there are religious issues that cannot be believed except by logical proof. Although revelation must be understood by reason, Muhammad Abduh acknowledged the limitations of reason and the human need for the guidance of the Prophet, especially in matters of metaphysics or in matters of worship.

In general, the teachings of Islam are divided into two, namely general teachings and detailed teachings. Detailed teachings are a set of decrees of God and His Prophet that cannot undergo change or development. While the general nature is the principles or rules that can change the description and details according to the circumstances and social conditions. Therefore, in establishing a law, these



conditions should be explained. If the conditions change, the law or its provisions must also change.

Based on the two views of Muhammad Abduh, the style of Adabi Al Ijtim'i appeared. In terms of interpretation, al-adabi ijtim'a'i is a style of interpretation that tries to understand the verses of the Qur'an carefully. Then explain the meanings of Al-Qur'an using beautiful and interesting language. Then the interpreter connects the verses of the Qur'an which are studied with the socio-cultural and cultural reality that exists. So, this method seeks to reveal the beauty of the Qur'an in terms of language, and its miracles. The interpreter also explained the laws and social rules and tried to find alternative solutions to the problem being faced by the people.<sup>2</sup>

Based on the understanding of Adabi al ijtim'a'i, the writing of commentaries in the manuscript of Tasyriḥatal Mukhtaj uses beautiful verses and is full of literature, therefore this manuscript tends to have the Adabi al Ijtim'a'i pattern. While the style used in this interpretation is seen in terms of the verses interpreted in the Tasyriḥatal Mukhtaj manuscript which discusses the issue of muamalah fiqh, then the manuscript also uses the fiqhi style. Although the theme of the discussion in the manuscript is fiqh muamalah, some of the verses included are more about monotheism (*tauhid*), there are Ali Imran verses 130-132, Ash shura 'verse 36, Al Maidah verse 100, An-Nisa verses 20 and 134, Al-Hadid verse 20. and KH. Ahmad Rifa'i also includes an additional explanation in the form of an invitation to always put his trust in and obey Allah SWT and reflect on everything that Allah has conveyed in the Qur'an which is usually placed in the middle or at the end of his interpretation. so it can be said that the interpretation in this manuscript also contains a *tauhidi* style.

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<sup>2</sup> Abd. Hayy Al-Farmawi, Metode Tafsir Mudhu'iy : sebuah pengantar, Terj. Suryan A. Jamrah, ( Ed. 1, Cet.2 Jakarta: Raja Grafindo Persada, 1996), p.12

The first verse of the Qur'an which is interpreted in this manuscript is the verse from chapter An-Nisa Verse 29 which is included in the chapter on buying and selling, as follows:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبُطْلِ إِلَّا أَنْ تَكُونَ بَحْرَةً عَنْ تَرَاضٍ مِّنْكُمْ ؕ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ؕ إِنَّ اللَّهَ

كَانَ بِكُمْ رَحِيمًا

- ❖ *“He eling-eling sekeh wong kang iman<sup>3</sup>*  
*Ngestoaken kabeh ing Allah pituturan<sup>4</sup>*
- ❖ *Aja ana sira kabeh tekser memangan<sup>5</sup>*  
*Ing arta nira kabeh podo kesalahan<sup>6</sup>*
- ❖ *Antara nira kabeh kelawan batil<sup>7</sup>*  
*Haram ndalem syara' tinemu ono dalil<sup>8</sup>*
- ❖ *Kaya riba lan totohan salah pengambil<sup>9</sup>*  
*Anging halal yen ana bener hasil<sup>10</sup>*
- ❖ *Laku dedagangan saking pada ridhanan<sup>11</sup>*  
*Satengah saking sira kabeh dodolan<sup>12</sup>*

In the interpretation of the verse, KH Ahmad Rifa'i explains that Allah forbids His servants from consuming wealth from false ways, except by means of commerce on the basis of mutual pleasure between them. let none of you eat wealth arbitrarily, because there will be a lot of evil or danger that is forbidden in the provisions of sharia law, such as property obtained from usury and bets. KH Ahmad Rifa'i did not interpret the whole verse 29 of An-Nisa's letter, he only interpreted fragments of the verse, namely from the beginning to the middle of the verse (عَنْ تَرَاضٍ مِّنْكُمْ). In addition, he also added the word bilharam fisyar'i karriba i wal qimaari, in his interpretation after the word bil

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<sup>3</sup> Remember, O Believers

<sup>4</sup> Believe me truly to what Allah (Al-Qur'an) said

<sup>5</sup> Don't let all of you eat arbitrarily

<sup>6</sup> Many mistakes in your property

<sup>7</sup> Among all of you with the faintness

<sup>8</sup> Which is forbidden in Sharia Law '

<sup>9</sup> Like mistakes in usury and betting

<sup>10</sup> Unless there are correct results then halal.

<sup>11</sup> The existence of mutual pleasure in buying and selling

<sup>12</sup> Some (buying and selling are halal and haram) from buying and selling all of you.

baathil, which in his nadzam he explained "*haram ndalem syara' tinemu ono dalil, kaya riba lan totohan salah pengambil.*" KH Ahmad Rifa'i gave an example of usury and betting as the wrong way to obtain wealth, this was adjusted to the condition of the people at that time.

The next verse is taken from the letter of Ali Imran verses 130-132, this verse is included in the discussion of the usury chapter, as follows:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ, وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ  
وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

- ❖ *He eling-eling sekeh wong kang podo iman<sup>13</sup>  
ngestoaken kabeh ing allah pituturan<sup>14</sup>*
- ❖ *aja ana memangan sira sekabehan<sup>15</sup>  
ing riba haram gede dosa hukumane<sup>16</sup>*
- ❖ *mutangaken nikel-nikelaken anakane<sup>17</sup>  
lan pada wediya sira kabeh ning atine<sup>18</sup>*
- ❖ *ing Allah tinggala riba haram gede dosa siksane<sup>19</sup>  
mala mandar temen sira kabeh oleh rahmat<sup>20</sup>*
- ❖ *tinggal haram riba beja teko akhirat<sup>21</sup>  
sira kabeh pinaringan suwarga nikmat<sup>22</sup>*
- ❖ *anom urip langgeng ilang kabeh mudarat<sup>23</sup>  
lan wediya sira kabeh ning kebatinan<sup>24</sup>*
- ❖ *ing neraka kang cinawisaken kamedharatan<sup>25</sup>  
kaduwe wong kafir kabeh tan iman<sup>26</sup>*
- ❖ *yen siniksa wong iku kafir sekabehan<sup>27</sup>*

<sup>13</sup> Remember O you who believe

<sup>14</sup> Have faith all of you in what Allah says

<sup>15</sup> Don't any of you eat

<sup>16</sup> For usury which is forbidden, the punishment is big

<sup>17</sup> owe by doubling the payment

<sup>18</sup> and fear all of you in your heart

<sup>19</sup> to Allah, leave usury which is forbidden with great sin and punishment

<sup>20</sup> so that you all get the grace

<sup>21</sup> leaving usury that is forbidden to be lucky until the afterlife

<sup>22</sup> all of you are given the pleasure of heaven

<sup>23</sup> eternal young life, lost all trouble.

<sup>24</sup> And fear all of you in your heart

<sup>25</sup> in hell has provided evil / danger

<sup>26</sup> for all unbelievers who do not believe

<sup>27</sup> tortured all the infidels

- kelawan kekel ning neraka urip susah*<sup>28</sup>
- ❖ *lan pada bektiha sira kabeh ing Allah*<sup>29</sup>  
*lan utusane Allah mala'mandarlah*<sup>30</sup>
  - ❖ *temen sira kabeh janji wus winarah*<sup>31</sup>  
*kinasihane kabeh dene Allah pengeran*<sup>32</sup>
  - ❖ *pinaringan suwarga urip kelanggengan*<sup>33</sup>  
*anom mulya ilang kasusahan*<sup>34</sup>

In verse 130, KH. Ahmad Rifa'i explained God's prohibition to His servants not to do usury such as lending money by doubling the interest payment. Allah will multiply the sin of usury committed by his servant. The next verse 131, explains that His servant has the fear of Allah in his heart so that he can leave the prohibition of usury and get mercy from Allah and good luck until the hereafter. The luck that is given is in the form of the pleasures of heaven, eternal life and happiness in it. At the end of the verse, it is reaffirmed to leave usury because of his fear and piety to Allah SWT, to obey Allah and his messenger in earnest. As the promise of Allah has been known. That Allah has mercy on all of His creatures. He is bestowed with various pleasures in Paradise in the form of eternal life and happiness.

The next paragraph is still in the discussion of the usury chapter, KH. Ahmad Rifa'i also included the argument in the form of the letter Al-Baqarah verse 275, as follows:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يُضْعَمُونَ إِلَّا كَمَا يُضْعَمُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ  
مِثْلُ الرِّبَا ۗ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ۗ فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ ۗ  
وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ

- ❖ *Utawi sekeh wong kang memangan sekabehan*<sup>35</sup>

<sup>28</sup> eternally in hell life is hard

<sup>29</sup> and worship all of you to Allah

<sup>30</sup> and the messenger of Allah sincerely

<sup>31</sup> mean it all of you, promise is taught

<sup>32</sup> loved by Allah the almighty

<sup>33</sup> granted heaven with eternal life

<sup>34</sup> young, glorious pleasure and lost trouble

<sup>35</sup> Who are the people who eat everything

- Ing riba iku ora nana ngadek badan<sup>36</sup>*
- ❖ *Wong sekabehan tangine saking kuburan<sup>37</sup>*  
*Anging ngadeke senggoyongan kabingungan<sup>38</sup>*
  - ❖ *Kaya pengadeke sekehe wong kelakuhane<sup>39</sup>*  
*Anjongkongaken syaiton saking majnune<sup>40</sup>*
  - ❖ *Mengkono iku turune ayat tinemune<sup>41</sup>*  
*Kelawan sebab satuhune wong sekabehane<sup>42</sup>*
  - ❖ *Podo ngucap kabeh ora nana kinaweruhan<sup>43</sup>*  
*Anging satuhune bai' wong dodolan<sup>44</sup>*
  - ❖ *Wenang ngalap bati sineja linakonon<sup>45</sup>*  
*Iku kenane kaya riba kawenangan<sup>46</sup>*
  - ❖ *Pada ndene ngambil bati kang pinilahur<sup>47</sup>*  
*Maka ngendika Allah ning Qur'an tinutur<sup>48</sup>*
  - ❖ *Anulak saking pangucapane wong kufur<sup>49</sup>*  
*Lan anghalalaken Allah ing bai'jujur<sup>50</sup>*
  - ❖ *Saking asare 'aqod anut syari'at<sup>51</sup>*  
*Lan angharamaken Allah ing riba lepat<sup>52</sup>*
  - ❖ *Maka sapa wonge kateknanan ayat<sup>53</sup>*  
*Ing wong iku bener pitutur munfa'at<sup>54</sup>*
  - ❖ *Saking pangeran ira maka marenan<sup>55</sup>*  
*Nyegah saking mangan riba gede kadosan<sup>56</sup>*
  - ❖ *Maka duweni wong iku ingapuran<sup>57</sup>*  
*Barang kang wus kaliwat maka penggawehan<sup>58</sup>*

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<sup>36</sup> In usury, it can't stand

<sup>37</sup> Everyone woke up from the grave

<sup>38</sup> But the establishment of staggering and confusion

<sup>39</sup> Like the establishment of a person in accordance with his actions

<sup>40</sup> Syaitan pushed from madness

<sup>41</sup> That is the verse that comes down

<sup>42</sup> with one's reason of knowing

<sup>43</sup> All speak without clear knowledge

<sup>44</sup> But understand people who buy and sell

<sup>45</sup> Can take advantage

<sup>46</sup> It can be like usury

<sup>47</sup> So also take advantage of the intended destination

<sup>48</sup> Then Allah said in the Qur'an

<sup>49</sup> Refuse from the words of infidels

<sup>50</sup> And Allah justifies buying and selling

<sup>51</sup> From the influence of the contract according to the shari'ah

<sup>52</sup> And Allah forbids usury

<sup>53</sup> Then whoever is the person who arrives

<sup>54</sup> In that person is true advice

<sup>55</sup> From Allah, then repent

<sup>56</sup> Prevent from eating a large riba of his sins

<sup>57</sup> Then the person has the opportunity to apologize

<sup>58</sup> Something charity that has been missed

- ❖ *Iku maring Allah ruju'e sekabehane*<sup>59</sup>  
*Lan sapa wonge baleni haram ribane*<sup>60</sup>
- ❖ *Maka samidayane anduweni siksane*<sup>61</sup>  
*Neraka wong iku kabeh ing jerone*<sup>62</sup>
- ❖ *Neraka iku pada kekel kabeh sebab kufur*<sup>63</sup>  
*Tan gugu ing sebenere qur'an pitutur*<sup>64</sup>
- ❖ *Ikulah mukalaf arep tafakur jujur*<sup>65</sup>  
*Saking mangan haram riba nuli mundur*<sup>66</sup>

If the previous verse explained the prohibition against usury and the commandment to obey Allah and His messenger, then in this verse KH Ahmad Rifa'i describes the picture of a person who eats the results of usury, that on the Day of Judgment that person cannot stand, or in this manuscript it is called staggering, Waking up from the grave in a state of confusion and staggering, this is because they say that buying and selling is the same as usury, even though in the Qur'an Allah has permitted buying and selling and forbidden usury. As for the person who has reached him (the verse) of Allah's prohibition against usury and he accepts (repents), then that person has the opportunity to ask for forgiveness and for him what he has done (before the prohibition) all of it is left (his business) to Allah. As for the person who repeats the act of usury, then that person has the right to be tortured and eternally placed in hell, for not following the truth that Allah has conveyed in the Qur'an. At the end of his interpretation, KH Ahmad Rifa'i added, that it is an obligation for people who already know (baligh) to reflect or reflect on the law, consequences, and descriptions as well as retribution if someone commits usury. KH Ahmad Rifa'i

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<sup>59</sup> That is all back to Allah

<sup>60</sup> And whoever repeats the ribs

<sup>61</sup> Then it has the right to be tortured

<sup>62</sup> Hell where the person is all in it

<sup>63</sup> Hell is all eternal because of kufr

<sup>64</sup> Not obeying the truth conveyed by the Qur'an

<sup>65</sup> That is the obligation for people who have been baligh to be perseverable (Sufism patterns)

<sup>66</sup> From the haram eating usury, hurry away quickly.

did not include the entire verse, but only two-thirds of the verse 275 of this surah al-Baqarah.

The next discussion in this chapter is about accounts payable, in this chapter KH Ahmad Rifa'i lists the arguments in the form of chapter Al-Baqarah verse 280, as follows:

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۗ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ ۖ إِن كُنتُمْ تَعْلَمُونَ

- ❖ *Lan lamun ana wong iku nduweni utang*<sup>67</sup>  
*Maka ngentekno wong mutangi uwang*<sup>68</sup>
- ❖ *Maring segampange duwe arta kawilang*<sup>69</sup>  
*Lan lamun neja sidqah ati tan mamang*<sup>70</sup>
- ❖ *Sira kabeh maring Allah bener panejan*<sup>71</sup>  
*Maka luweh becik kaduwe sira sekabehan*<sup>72</sup>
- ❖ *Lamun ana sira kabeh kapinteran*<sup>73</sup>  
*Pada weruh sira kabeh ning kebatinan*<sup>74</sup>
- ❖ *Satuhune kelakuan becik nyatane*<sup>75</sup>  
*Maka pada gaweha sira sekabehane*<sup>76</sup>
- ❖ *Ing sidaqah arta bener putangane*<sup>77</sup>

In this debt chapter, KH. Ahmad Rifa'i interprets verse 280 of the letter Al-Baqarah by explaining that if there are people who have debts, then the person who owes the debt must wait until the person who is in debt has concessions to pay off his debt. If you (the debtor) have the goal of giving the money that was lent with the right belief in Allah, then it is better for the person who is giving the loan, if that person knows. Then KH

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<sup>67</sup> And if there are people who have debt

<sup>68</sup> Then you have to wait for the person who stimulates people

<sup>69</sup> To the amount of the amount of assets owned

<sup>70</sup> And if you have a purpose for alms without doubt

<sup>71</sup> All of you are to God with the right purpose

<sup>72</sup> Then it's better for all of you

<sup>73</sup> If you all know

<sup>74</sup> Then see you guys

<sup>75</sup> Actually the act is good

<sup>76</sup> Then do all of you

<sup>77</sup> In alms lent wealth

Ahmad Rifa'i added his interpretation by inviting people to see with inner vision, that the act (alms of lent assets) was good, so do it.

The next verse is included in the discussion of the Pawn Chapter, namely the letter Al-Maidah verse 100, as follows:

قُلْ لَا يَسْتَوِي الْحَمِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْحَمِيثِ ۖ فَاتَّقُوا اللَّهَ يَا أُولِي  
الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ

- ❖ *Ngucapa sira Muhammad utusan*<sup>78</sup>  
*Ing wong pada asih haram ingambilan*<sup>79</sup>
- ❖ *Ora sama sawiji-wiji reregedan*<sup>80</sup>  
*Haram arta lan liyane kinaweruhan*<sup>81</sup>
- ❖ *Lan antarane kang becik halal hukumane*<sup>82</sup>  
*Lan senadyan anggawoaken tinamune*<sup>83</sup>
- ❖ *Ing sira kehe haram kedohirane*<sup>84</sup>  
*Pun maka wediya sira sekabehane*<sup>85</sup>
- ❖ *Ing Allah tinggala saking haram reregedan*<sup>86</sup>  
*He wong kang pada duweni akal kabeneran*<sup>87</sup>
- ❖ *Mala' mandar temen sira sekabehan*<sup>88</sup>  
*Pada bekja kabeh ning akhirat pinaringan*<sup>89</sup>
- ❖ *Suwarga langgeng urip anom ni 'mat*<sup>90</sup>  
*Suka bungah luweh luhur derajat*<sup>91</sup>

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<sup>78</sup> Convey to you O Prophet Muhammad

<sup>79</sup> On people who like to take haram

<sup>80</sup> Not the same as something dirty

<sup>81</sup> the prohibition of property and others clearly

<sup>82</sup> And of them are good, the law is lawful

<sup>83</sup> and even though that which is unlawful is outwardly pleasing to you.

<sup>84</sup> To the apparent illegitimacy

<sup>85</sup> Therefore, be afraid of all of you

<sup>86</sup> To Allah by leaving the dirtiness of the forbidden

<sup>87</sup> O people with reason

<sup>88</sup> Be serious all of you

<sup>89</sup> So that all are given good luck in the afterlife

<sup>90</sup> Enjoy eternal life in heaven

<sup>91</sup> Filled with happiness and nobility



It was explained in the interpretation of this verse that Allah ordered the Prophet Muhammad to convey to people who like to take prohibition, that it is not the same between good and bad ones, even though the bad is more interesting or fun for you. Therefore fear all of you to God and leave the prohibition, God gave a warning to those who are intelligent in order to leave all forms of prohibition, so that they get good luck in the hereafter, enjoy the eternity of life in heaven and happiness and vandalism. The inclusion of verse 100 of the Al-Maidah letter in this pawn chapter, does not explicitly indicate that this verse discusses the law of pawn, but rather explains the commands and warnings of God globally, so that humans do not take something that is haram, or mix it. Because basically the haq and bathl are different. So in this case the pawn is included in muamalah that needs to be considered the law.

The next chapter discusses is about *ṣuluh* (reconcile). In this chapter KH Ahmad Rifa'i lists 5 verses of the Qur'an, namely the letter Al-Hujurat verse 9, An-Nisa verse 59, Al-Hujurat verse 10, Al-maidah verse 45 and verse 49. The following is the interpretation:

#### 1. Chapter Al-Hujurat verse 9

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَت إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ

- ❖ *Lan lamun ana wong rong ponto kinaweruhan*<sup>92</sup>  
*Satengah saking sekeh mukmin sesatronan*<sup>93</sup>
- ❖ *Peperangan wong iku kabeh pedang gegaman*<sup>94</sup>  
*Tuwin kelawan wicara hujah pepadonan*<sup>95</sup>
- ❖ *Maka wajib sira kabeh gawe muslikhat*<sup>96</sup>  
*Ṣuluhan anut benere hukum syari'at*<sup>97</sup>
- ❖ *Ing antarane wong rong ponto medharat*<sup>98</sup>

<sup>92</sup> And if there are two groups that disagree

<sup>93</sup> Some of the believers are hostile

<sup>94</sup> They all fight using tools

<sup>95</sup> Or disagree with words or argue

<sup>96</sup> Then it is obligatory on all of you to reconcile

<sup>97</sup> explain according to or in accordance with the truth of sharia law

<sup>98</sup> Between the two disputing groups

- Anyata 'na ingkang bener lan ingkang lepat*<sup>99</sup>
- ❖ *Di tilik ning syara' sabenere panggeran*<sup>100</sup>  
*Lan wong salah dikon anut ingkang kabeneran*<sup>101</sup>
  - ❖ *Lan lamun bagha nyata kinaweruhan*<sup>102</sup>  
*Salah sawijine karone kesalahan*<sup>103</sup>
  - ❖ *Tan arep anut atas wenahe jujur*<sup>104</sup>  
*Ingdalem panggerane syara' wus tinutur*<sup>105</sup>
  - ❖ *Maka wajib sira kabeh aja mundur*<sup>106</sup>  
*Memerangana ing kang bagha dosa kebanjur*<sup>107</sup>
  - ❖ *Anging hingganuhani nuli tobat*<sup>108</sup>  
*Anut maring parintahe Allah ning syari'at*<sup>109</sup>

In this verse KH. Ahmad Rifa'i interprets the verse briefly not so much addition is given in his interpretation. It is explained that if there are two groups of people who disagree between you, or some of the Muslims are hostile, even they fight using tools. So it is obligatory to reconcile the two. In a way that is explained in accordance with the truth of the existing sharia law. Then the two disputing groups are obliged to reveal the truth which is based on the existing syara' law. For those who are wrong, they must follow what is right. As for if the wrongdoing is done clearly and one of the two groups of people who are in dispute does not want to follow the truth that is in accordance with the provisions of sharia law, then as a Muslim it is not permissible to give up and Allah commands that you continue to try to reconcile between the two, until the person who is in dispute The person admits his sin and repents, returns to the way of Allah and follows the Shari'ah.<sup>110</sup>

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<sup>99</sup> Revealing right and wrong

<sup>100</sup> Seeing the syara' argument as the correct rule

<sup>101</sup> And the wrong person is commanded to obey the truth

<sup>102</sup> And when doing dhaliman clearly

<sup>103</sup> One of the two groups that are at odds

<sup>104</sup> Do not want to obey the existing truth

<sup>105</sup> In accordance with the syara' rules that have been said

<sup>106</sup> Then all of you can't back down

<sup>107</sup> Fighting sinners who already don't accept

<sup>108</sup> But make peace until they confess (sin) then repent

<sup>109</sup> Follow Allah's commands in the Shari'ah.

<sup>110</sup> Ahmad Rifa'i, Tasyrikhatal Mukhtaj (Şuluh). p. 63

KH. Ahmad Rifa'i does not interpret the whole verse, but only half of it.

2. Chapter An-Nisa ayat 59

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنكُمْ ۗ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ ءَاخِرِ ۗ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

- ❖ *Maka lamun pada padonan sira sekabehane*<sup>111</sup>  
*Ingdalem sawiji-wiji ana perkarane*<sup>112</sup>
- ❖ *Maka wajib sira kabeh nolako sakuwasane*<sup>113</sup>  
*Ngajak maring hukum Allah lan utusane*<sup>114</sup>
- ❖ *Anut ing qur'an kalamullah hukuman*<sup>115</sup>  
*Lamun ana sira kabeh kinaweruhan*<sup>116</sup>
- ❖ *Ngestoaken sira kabeh ing Allah pangeran*<sup>117</sup>  
*Lan ngestoaken dino akhir ning kebatinan*<sup>118</sup>
- ❖ *Mengkono kang sinebut becik pinilahur*<sup>119</sup>  
*Lan luwihbecik maleh panggonan jujur*<sup>120</sup>
- ❖ *Ruju' maring Allah panguwasane tinutur*<sup>121</sup>  
*Iku lakune mukmin haq tan kufur*<sup>122</sup>
- ❖ *Tan tentu wong dadi qadhi gawe şuluhan*<sup>123</sup>  
*Dadiya liyane qadhi tinemu kewajiban*<sup>124</sup>
- ❖ *Kaya amarnaha fardhu kifayahan*<sup>125</sup>  
*Terkadang fardhu 'ain tan nana 'alim liyan*<sup>126</sup>
- ❖ *Luwih haq mukmin ing syara' junjungan*<sup>127</sup>

In this verse KH Ahmad Rifa'i interprets that if there is a person or group of people who are in dispute, then it must be rejected to the best of

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<sup>111</sup> So when in a fight all of you

<sup>112</sup> In one case

<sup>113</sup> Then all of you must refuse to the best of your ability

<sup>114</sup> Inviting to the law of Allah and His messenger

<sup>115</sup> Adhering to the Qur'an the law that Allah has said

<sup>116</sup> If there is knowledge for all of you

<sup>117</sup> believe all of you in Allah

<sup>118</sup> And believe in the end of the day mentally

<sup>119</sup> Such is the so-called good aim

<sup>120</sup> And better yet the right place

<sup>121</sup> Return to God in power

<sup>122</sup> That is the true believer's deed, not kufir

<sup>123</sup> Not necessarily people become advisers to make peace

<sup>124</sup> Being in addition to the judge also has an advisor.

<sup>125</sup> Like inviting to the goodness of fardhu kifayahan

<sup>126</sup> Sometimes fardhu ain if there is no other 'alim'

<sup>127</sup> It is truer that the believer enforces the shari'a law'

their ability, on the contrary, the person in dispute is invited to obey Allah's law and his messenger, and to follow Allah's law in the Qur'an, and believe in the Last Day in his heart. this is what a good believer should do. KH Ahmad Rifa'i added that it is not only judges who are obliged to reconcile disputing people or groups but also all believers, this is as if there is no other pious person.

In this verse KH Ahmad Rifa'i does not include the entire verse but is taken from the middle of the verse (فَإِنْ تَنَزَعْتُمْ) to the end of the verse.

### 3. Chapter Al-Hujurat verse 10

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ؕ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

- ❖ *Anging satuhune mukmin kabeh sah iman*<sup>128</sup>  
*Iku sadulur agama islam kabecikan*<sup>129</sup>
- ❖ *Maka pada gaweha şuluh rukunan*<sup>130</sup>  
*Sira kabeh ing antarane saduluran*<sup>131</sup>
- ❖ *Sira kabeh tetkala selaya pada sadulur*<sup>132</sup>  
*Para padonan arta tuwin agama luhuran*<sup>133</sup>
- ❖ *Iku wajib dişuluh aja haram kebanjur*<sup>134</sup>  
*Di pulih anuta ing syara' kang jujur*<sup>135</sup>

KH. Ahmad Rifa'i, in this verse does not include the entire verse, but only two-thirds of verse 10 of this Surah Al-Hujurat. In his interpretation, it is explained that Allah explains that all believers whose faith is valid are brothers and sisters of goodness in Islam. Therefore, if there is a difference of understanding or dispute between the two, it is obligatory for other Muslims to reconcile.

<sup>128</sup> That in fact all believers whose faith is valid

<sup>129</sup> That's the brother of goodness in Islam

<sup>130</sup> Then make / create peace harmony

<sup>131</sup> Among all of you in the brotherhood

<sup>132</sup> When you all have different opinions

<sup>133</sup> Argue with each other about wealth and noble religion

<sup>134</sup> It must be reconciled, do not leave it in the forbidden

<sup>135</sup> reconciled, obey the rules of syara' that is right

#### 4. Chapter Al- Maidah verse 49

وَأَنِ احْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ

- ❖ *Lan arep ngukumana sira kabeh sakuwasane*<sup>136</sup>  
*Ing antarane wong iku kabeh tinemune*<sup>137</sup>
- ❖ *Kelawan hukum kitab sebener nyatane*<sup>138</sup>  
*Anurunaken Allah qur'an hukumane*<sup>139</sup>
- ❖ *Lan aja anut sira ing ala kekarepan*<sup>140</sup>  
*Hawane wong iku kabeh sasar kenyataan*<sup>141</sup>
- ❖ *Gawe şuluh tinggal syara' hukuman*<sup>142</sup>  
*`Şuluhan bangsa 'adat ginawe panggeran*<sup>143</sup>
- ❖ *Nyata dhalim hukum syara' tan di kanggo'na*<sup>144</sup>

In the interpretation of this verse KH. Ahmad Rifa'i only includes fragments of the initial verse only ( وَأَنِ احْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ ) with the explanation that if you are going to punish those who disagree, then base it on the law of Allah's manuscript which is clearly true. And let none of you judge something by abandoning the shari'a law, or using customary law as a rule, because that is clearly wrong. In this context, the customary law in question is a law that is determined not according to the syara' rules. For example, a judge or leader commutes the sentence of someone who is guilty on the grounds that it is still within the scope of the family.

#### 5. Al-Maidah ayat 45

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصًا ۚ فَمَن تَصَدَّقَ بِهِ ۖ فَهُوَ كَفَّارَةٌ لَّهُ ۚ وَمَن لَّمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

- ❖ *Lan sapa wonge tan gawe hukum kabeneran*<sup>145</sup>

<sup>136</sup> And if all of you will punish

<sup>137</sup> Among those people all exist

<sup>138</sup> With the true law of the manuscript in fact

<sup>139</sup> Allah revealed the law in the Qur'an

<sup>140</sup> And do not obey evil

<sup>141</sup> All of you who are clearly lost

<sup>142</sup> Reconciling by leaving the sharia law'

<sup>143</sup> Peace with habit is used as a rule

<sup>144</sup> Obviously dhalim does not use syara law '

<sup>145</sup> And whoever does not make the law right

- ❖ *Ing kitab qur'an kang wus kinaweruhan*<sup>146</sup>
- ❖ *Nurunaken Allah sabenere hukuman*<sup>147</sup>
- Maka samidayane wong iku sekabehan*<sup>148</sup>
- ❖ *Ya wong iku kabeh dhalim gede dosa*<sup>149</sup>
- Wong iku kabeh maha kena siksa*<sup>150</sup>
- ❖ *Terkadang kekel urip ning neraka dirasa*<sup>151</sup>
- Sebab dhalim kufur iku manusia*<sup>152</sup>
- ❖ *Partela haram wong tinggal syara' hukuman*<sup>153</sup>
- Agawe şuluh ing antarane wong sekabehan*<sup>154</sup>
- ❖ *Muhung 'adah kang ginawe şuluhan*<sup>155</sup>

If the interpretation of the previous verse (Al-maidah verse 49) KH. Ahmad Rifa'i interprets the first fragment of the verse, so the interpretation of this verse, he only interprets the last fragment of this verse. In this verse it is explained that whoever does not decide the law correctly, in accordance with the provisions of the Qur'an as Allah revealed, then that person bears a big sin. They feel eternal life in hell because of the tyranny they do. Then it is emphasized again that it is clearly forbidden to reconcile someone only with tradition and leave the sharia law'. Verse 49 of Al-Maidah is a strengthening and complementary verse of the previous verse.<sup>156</sup>

6. The next paragraph is included in the discussion chapter on Ijarah (wages), namely the letter Ai Imran verse 148, as follows:

فَأَنذَرْتَهُمْ اللَّهُ تَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ آلِ آخِرَةِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

- ❖ *Ngendika Allah ta'ala ing dalem qur'an*<sup>157</sup>

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<sup>146</sup> In the Qur'an it is clear

<sup>147</sup> Allah sent down the real law

<sup>148</sup> Then it's all the same people

<sup>149</sup> Those people are all wrongdoers of big sins

<sup>150</sup> All of them were severely tormented

<sup>151</sup> Sometimes feel eternal life in hell

<sup>152</sup> because humans are unjust and unbelievers

<sup>153</sup> It is clear that it is forbidden for people to leave the Shari'a law

<sup>154</sup> Making peace among everyone

<sup>155</sup> Only tradition is made/used as reconciliation

<sup>156</sup> Interview with Kiai Chumaidi, on 9 May 2022, Jalan Raya Kesesi, near the Al-Aminin Rifa'iyah prayer room, Pekalongan, Central Java

<sup>157</sup> Allah has said in the Qur'an

- Maka paring Allah ing wong to 'ah sekabehan*<sup>158</sup>
- ❖ *Ing ganjarane dunya oleh pitulungan*<sup>159</sup>  
*Lan ni 'mat kamulyan bungah sandang pangan*<sup>160</sup>
  - ❖ *Lan paring Allah luwih becik kahimmat*<sup>161</sup>  
*Ganjaran akhirat suwarga langgeng nikmat*<sup>162</sup>
  - ❖ *Kaduwe mukmin sah iman pepek syarat*<sup>163</sup>  
*Utawi Allah iku asih paring rohmat*<sup>164</sup>
  - ❖ *Ing wong kang gawe becik sekabehan*<sup>165</sup>  
*Sakuwasane netepi waib tinggal maksiat.*<sup>166</sup>

In the Ijarah Chapter (wages) KH Ahmad Rifa'i only includes one verse of the Qur'an, which explains that Allah rewards his servants in the form of enjoyment with several conditions. KH Ahmad Rifa'i added lafadz التَّصَرُّعُ النَّعْمَةَ in the middle of the verse after lafadz ثَوَابِ الدُّنْيَا, in this interpretation it is explained that Allah gives rewards in the world in the form of help, various pleasures and happiness to obedient people. While the reward in the hereafter is given in the form of heaven with eternal pleasures, to believers who have valid faith and meet the requirements. Then he added that Allah is most merciful and merciful to all who try to do good, to the best of their ability in carrying out their obligations and abandoning disobedience.

The next verse included in the *Hibah* Chapter is 6 verses, namely the letter in the form of An-Nisa verse 134, Al-Baqarah chapter 261 to 264, Al-Hadid verse 20 and Hud verse 15-16. The interpretation is as follows:

#### 1. An-Nisa 134

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ ۗ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا

- ❖ *Ngendika Allah ta'ala ing dalem qur'an*<sup>167</sup>

<sup>158</sup> So Allah gives to all those who obey

<sup>159</sup> The reward in the world is in the form of help

<sup>160</sup> And the blessings of glory, happiness, clothing and food

<sup>161</sup> And God's gift is expected and better

<sup>162</sup> While the reward in the hereafter, in the form of heaven with eternal pleasure

<sup>163</sup> Given to believers who have valid faith and meet the requirements

<sup>164</sup> Allah is merciful and merciful

<sup>165</sup> To all those who do good

<sup>166</sup> With his ability in carrying out obligations and leaving disobedience

<sup>167</sup> Allah has said in the Qur'an

- Sapa wonge ana ngarepaken kinaweruhan*<sup>168</sup>
- ❖ *Kelawan ngamal ganjaran dunya kinarepan*<sup>169</sup>  
*Ora neja amrih akhirat ganjaran*<sup>170</sup>
  - ❖ *Maka mungguh Allah paring nikmat*<sup>171</sup>  
*Ganjaran dunya lan ganjaran Akhirat*<sup>172</sup>
  - ❖ *Paring suwarga langgeng tan pegat*<sup>173</sup>  
*Kaduwe wong kang sah iman pepepek syarat*<sup>174</sup>
  - ❖ *Lan ana Allah iku kang miharsa*<sup>175</sup>  
*Narima ing ngamal kawulane kapariksa*<sup>176</sup>
  - ❖ *kang ningali Allah kang kuwasa mesesa*<sup>177</sup>  
*Tinemu Allah ngampura Alalh ing wong ngadil dosa.*<sup>178</sup>

In this verse KH Ahmad Rifa'i adds the word *بعمله* after lafadz *من*

*كان يريد* , it is explained that Allah has said in the Qur'an, whoever clearly desires the reward of charity in this world and does not aim to expect charity in the hereafter, then he should know that Allah has the reward of this world and the hereafter. The reward in the hereafter is in the form of eternal paradise with its pleasures, for those whose faith is valid and fulfills the requirements. Verily, Allah is All-Seeing, All-Powerful, and accepts the deeds of His servants.

## 2. Al Baqarah ayat 261

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنبُلَةٍ مِائَةٌ  
حَبَّةٌ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

- ❖ *Upamane sifate sekeh wong kinaweruhan*<sup>179</sup>  
*Kang pada sidqah wong iku sekebehan*<sup>180</sup>

<sup>168</sup> Whoever wants clearly

<sup>169</sup> By hoping for the reward of the good deeds of the world

<sup>170</sup> Not aiming for the afterlife reward

<sup>171</sup> So according to Allah, Allah gives pleasure

<sup>172</sup> Rewards in this world and rewards in the hereafter

<sup>173</sup> Given an eternal unbroken paradise

<sup>174</sup> For people who have legitimate faith and meet the requirements

<sup>175</sup> And Allah is all-seeing

<sup>176</sup> Accepting the deeds of his servant

<sup>177</sup> The one who sees and the almighty

<sup>178</sup> Likewise, Allah is merciful to those who leave sin

<sup>179</sup> The parable of the person who knows

<sup>180</sup> In all acts of charity



- ❖ *Ing artane wong iku kabeh kebeneran*<sup>181</sup>  
*Dalem dalane bekti ing Allah karidho'an*<sup>182</sup>
- ❖ *Iku upamane wiji tandurane*<sup>183</sup>  
*Tukul pitung gagang epang epangane*<sup>184</sup>
- ❖ *Ingdalem saben gagang sawijiwijine*<sup>185</sup>  
*Iku satus wiji woh tinamune*<sup>186</sup>
- ❖ *Maka kaya mengkunu kang kinaweruhan*<sup>187</sup>  
*Shodaqohe wong iku kabeh kabeneran*<sup>188</sup>
- ❖ *Ditikel-tikelaken dene Allah pangeran*<sup>189</sup>  
*Kelawan pitung utus tikel ganjaran*<sup>190</sup>
- ❖ *Utawi Allah nikel-nikelaken ganjaran*<sup>191</sup>  
*Luwih akeh saking mengkunu ikune*<sup>192</sup>
- ❖ *Kaduwe wong ngarsaaken tinemune*<sup>193</sup>  
*Allah ing wong iku ikhlas atine*<sup>194</sup>
- ❖ *Utawi Allah iku nyata kang kejembaran*<sup>195</sup>  
*Kanugerahane Allah sugih temenan*<sup>196</sup>
- ❖ *Kang ngudanani ing kawulane kinasihan*<sup>197</sup>  
*Kang podo shodaqoh nejo ing Allah kebatinan.*<sup>198</sup>

The addition of this verse is in the form of lafadz *اي طاعته* after lafadz

*فكذلك نفقاتهم تضاعف سبع مائة ضعف* , addition of information *في سبيل الله* after

lafadz *مائة حبة*, the word *و الله يضاعف* after *اكتر من ذلك* and the word *فضله* after

*و الله واسع*

<sup>181</sup> With that person's property properly

<sup>182</sup> On the path that is pleasing to Allah

<sup>183</sup> It is likened to a seed of a plant

<sup>184</sup> Which grows seven branches

<sup>185</sup> Within each branch

<sup>186</sup> It grows a hundred seeds

<sup>187</sup> Then its as already explained

<sup>188</sup> The charity of that person is correct

<sup>189</sup> Multiplied by Allah SWT

<sup>190</sup> With seven hundred times the reward

<sup>191</sup> It is Allah who multiplies the reward

<sup>192</sup> Much more than expected

<sup>193</sup> For someone who Allah wills

<sup>194</sup> Sincere person

<sup>195</sup> That God is clear in his grace

<sup>196</sup> And God is rich

<sup>197</sup> Who bestows love on his servant

<sup>198</sup> Those who want to give charity only because of Allah alone.

As for the explanation of his interpretation, namely regarding the example of a person who knows that giving charity in a righteous way in a way that Allah is pleased with, it is likened to a seed of a plant that grows into seven branches, and each branch grows a hundred seeds, as has been explained that Allah will multiply the reward of those who give charity by giving charity. seven hundred times the reward. And only Allah can multiply the reward, much more than what could be expected. All of this is given to someone who Allah wills and is sincere in his heart. Verily, Allah is wide in grace and rich in grace. Allah who bestows love on his servants, especially people who want to give alms sincerely only because of Allah.<sup>199</sup>

### 3. Al-baqarah verse 262- 263

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى ۖ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

- ❖ *Utawi sekeh wong podo sedekahan*<sup>200</sup>  
*Wong iku kabeh ing artone kabeneran*<sup>201</sup>
- ❖ *wong iku kabeh ning dalane Allah karidhoan*<sup>202</sup>  
*Maka kari-kari lestari bener panejan*<sup>203</sup>
- ❖ *Tan nut mbureaken wong iku sekabehane*<sup>204</sup>  
*Barang shodaqoh wong iku kabeh atine*<sup>205</sup>
- ❖ *Tan ngundat-ngundat ing pawewehane*<sup>206</sup>  
*Maring wong kang dishodaqohi tinemune*<sup>207</sup>
- ❖ *Lan ora ngelaraaken nin kebatinan*<sup>208</sup>  
*Ing wong kang dishodaqohi pepanganan*<sup>209</sup>
- ❖ *Andueni wong iku kabeh ganjaran*<sup>210</sup>

<sup>199</sup> Ahmad Rifa'i, Tasyrikhatal Mukhtaj (Hibah). p.123

<sup>200</sup> That people who give charity

<sup>201</sup> All those people with the right treasure

<sup>202</sup> Everyone is on a path that is pleasing to Allah

<sup>203</sup> Then the more the goal is continuously correct

<sup>204</sup> Not turning your back on that person at all

<sup>205</sup> Charity shodaqoh the intentions of all those people

<sup>206</sup> Do not bring up the gift

<sup>207</sup> To those who are dishonored

<sup>208</sup> And don't hurt his heart

<sup>209</sup> For people who are given food

<sup>210</sup> Everyone has a reward

- Wong iku kabeh shodaqoh kabeneran*<sup>211</sup>
- ❖ *Mungguh pangerane wong iku sekabehane*<sup>212</sup>  
*Ora wedi khuwatir dalem batine*<sup>213</sup>
  - ❖ *Atas wong iku kabeh selamat ndanya.*<sup>214</sup>  
*Lan ora nono wong iku kabeh bilahine*<sup>215</sup>
  - ❖ *Tan perihatin wong iku kabeh kabekjan*<sup>216</sup>  
*Ingdalem akhirat ning sawarga panggonan*<sup>217</sup>
  - ❖ *Ingapuro anane jili kedosan*<sup>218</sup>  
*Ikulah mukmin ngadil kinaweruhan*<sup>219</sup>
  - ❖ *Utawi pangucap becik wicarane*<sup>220</sup>  
*Ing wong jejaluk rizki ana tinamune*<sup>221</sup>
  - ❖ *Lan jaluk pangapurane alus basane*<sup>222</sup>  
*Ing wong jaluk shodaqoh bener lakune.*<sup>223</sup>
  - ❖ *Iku luweh becik nemu akih ganjarane*<sup>224</sup>  
*Tinimbang saking wong aweh sedekahan*<sup>225</sup>
  - ❖ *Nut mbureaken ngelaraaken kebatinan*<sup>226</sup>  
*Ing wong kang doshodaqohi kinawaruhan.*<sup>227</sup>
  - ❖ *Utawi Allah iku kang sugih satemene*<sup>228</sup>  
*Ora ngalap faidah ing makhluk anane*<sup>229</sup>
  - ❖ *Kang haris tan niksa kelawan temuline*<sup>230</sup>  
*Ing kawulane kang dosa dalem donyane*<sup>231</sup>

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<sup>211</sup> Those people all donate properly

<sup>212</sup> In front of Allah all those people

<sup>213</sup> Not afraid and worried in his heart

<sup>214</sup> Everyone is safe in fact

<sup>215</sup> And Nothing in everyone is torment

<sup>216</sup> Don't be sad everyone who is lucky

<sup>217</sup> In the hereafter placed in heaven

<sup>218</sup> Get forgiveness for minor sins

<sup>219</sup> That is the just believer who knows

<sup>220</sup> That speaks well

<sup>221</sup> In people who ask for sustenance

<sup>222</sup> And ask forgiveness in a kind language

<sup>223</sup> In people who ask for alms, their behavior

<sup>224</sup> That's better, and gets a lot of rewards

<sup>225</sup> Compared to people who give alms

<sup>226</sup> Turn your back on / keep away from hurting the mind

<sup>227</sup> One who is clearly donated

<sup>228</sup> That is God who is very rich

<sup>229</sup> Do not expect the slightest benefit from His creatures

<sup>230</sup> The wise and do not torture hastily

<sup>231</sup> To his servants who sin in the world

❖ *Tan siniksa lamun tobat dalem dunya*<sup>232</sup>

*Ikulah rohmate Allah tan sifat kaya.*<sup>233</sup>

In this verse it is explained that people who give charity using their wealth, have the right goal in the way that is pleasing to Allah, so maintain that right goal continuously. Then that person does not accompany his alms by bringing up his gift to the person who is in charity, then for that person the reward is great and he gives charity properly, there is no fear or worry in their hearts because they are safe from the torments of hell. Calm his heart and not sad, get forgiveness of minor sins and in the hereafter placed in heaven. Then proceed with the interpretation of verse 263 of Surah Al-Baqarah.

That speaking and doing good in asking for sustenance or asking for forgiveness, it is better and gets a great reward, compared to people who give charity but bring up their alms and hurt the heart of the person who is giving charity clearly. That is Allah who is all-rich, does not need the slightest benefit from His creatures. Allah is wise and just, not in a hurry in giving punishment to His servants who sin. If a sinner repents to Allah while on earth, Allah will forgive and erase that person's sins.

#### 4. Al-Baqarah verse 264

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ  
بِاللَّهِ وَالْيَوْمِ ءَآخِرِ ۖ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۖ لَا يَقْدِرُونَ  
عَلَى شَيْءٍ مِّمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

❖ *He eling-eling sekehe wong sah iman*<sup>234</sup>

*Lan sah ngibadah syarate kapepekan*<sup>235</sup>

❖ *Iku aja ana batalaken sira sekabehan*<sup>236</sup>

*Ing shodaqoh ira kabeh kang wus kabeneran*<sup>237</sup>

❖ *Dibatalaken kelawan sesuwit ning lisane*<sup>238</sup>

<sup>232</sup> And he will not be punished if he repents in this world

<sup>233</sup> That is the grace of God who is very rich

<sup>234</sup> Remember, O you who believe

<sup>235</sup> and valid worship meets the requirements

<sup>236</sup> it doesn't exist you cancel everything

<sup>237</sup> to all of you shodaqoh that has been done correctly

<sup>238</sup> canceled with a little word on his tongue

- Nuturaken ing akehe pawewehane*<sup>239</sup>
- ❖ *Lan ngelaraaken ing atine wong ikune*<sup>240</sup>  
*Kang wus dishodaqohi lara atine*<sup>241</sup>
  - ❖ *Iku batale harame kinaweruhan*<sup>242</sup>  
*Kaya sekehe wong kafir munafikan*<sup>243</sup>
  - ❖ *Pada shodaqoh ing artone kerono kadunyan*<sup>244</sup>  
*Haram karone manuso riya 'an*<sup>245</sup>
  - ❖ *Lan tan ngestoaaken ing Allah milahur*<sup>246</sup>  
*Lan ing dino qiyamat pangestune lebur*<sup>247</sup>
  - ❖ *Maka upamane shodaqohe munafiq kufur*<sup>248</sup>  
*Riya haram kerana dunya masyhur*<sup>249</sup>
  - ❖ *Iku lir upamane watu kelimisan*<sup>250</sup>  
*Kaselesahn atas luhur watu panggonan*<sup>251</sup>
  - ❖ *Kelawan lebu maka nuli katekanaan udan*<sup>252</sup>  
*Kang banget deres wus kinawaruhan*<sup>253</sup>
  - ❖ *Maka dadi ngilangaken udan kedene*<sup>254</sup>  
*Ing lebu ning watu kulimistinamune*<sup>255</sup>
  - ❖ *Tan nana kari sawiji-wiji lebune*<sup>256</sup>  
*Tan nana ngira-ngiraaken sekabehane*<sup>257</sup>
  - ❖ *Wong iku atas sawiji-wiji linakonan*<sup>258</sup>  
*Wong iku kabeh ing sodaqoh riya 'an*<sup>259</sup>
  - ❖ *Ikulah mitsile sodaqohe kafir munafikan*<sup>260</sup>  
*Tan nemu teka akhirat olih kamunfaatan*<sup>261</sup>

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<sup>239</sup> tell the many gifts

<sup>240</sup> And hurt the person's heart

<sup>241</sup> who has been given shodaqoh, his heart hurts

<sup>242</sup> It's a known illegitimate

<sup>243</sup> like a hypocrite disbeliever

<sup>244</sup> They give alms with their money because of the world

<sup>245</sup> Haram because of riya 'against humans

<sup>246</sup> And do not believe in Allah

<sup>247</sup> And on the Day of Judgment, the forgiveness is gone

<sup>248</sup> Then from that, it is like the charity of a hypocrite disbeliever

<sup>249</sup> Riya is haram because she wants fame in the world

<sup>250</sup> it's like a smooth stone

<sup>251</sup> on which the ground is placed

<sup>252</sup> with earth/dust, then the rain comes

<sup>253</sup> very heavy

<sup>254</sup> then it gets rid of the heavy rain

<sup>255</sup> on the ground above the slippery rock

<sup>256</sup> not a shred of land is left behind

<sup>257</sup> no one calculates everything

<sup>258</sup> the person on some questions

<sup>259</sup> everyone is on sodaqoh who riya'

<sup>260</sup> that's an example of the sodaqoh of a hypocrite

<sup>261</sup> who do not find any benefit in the afterlife

- ❖ *Utawi Allah iku ora anuduhaken anane* <sup>262</sup>  
*Ing qoum kafir kabeh sepi imane* <sup>263</sup>
- ❖ *Sumerep sodaqoh sholat dunya nejane* <sup>264</sup>  
*Sumawana muamalah penggawe dunyane* <sup>265</sup>
- ❖ *Iku sebab saking penegestu ing syara' mungkur* <sup>266</sup>  
*Hibah, hadiah, sodaqoh dunya pinilahur* <sup>267</sup>
- ❖ *Ikulah sifat wong podo munafik kufur* <sup>268</sup>  
*Iku ong mukmin arep tafakur jujur* <sup>269</sup>

KH Ahmad Rifa'i in this section interprets to include the entire verse without any additional words or lafadz in the verse. It is explained in the interpretation that Allah reminds people who have valid faith and valid worship fulfill the conditions. So that they do not cancel the alms that they have done correctly with a few words that come out of their mouths. the saying is about mentioning the amount of alms they have given and hurting the heart of the person who receives the alms. it is clearly illegitimate and invalid. As the hypocrites do. he gives charity with their wealth because of riya' to people, he does not believe in Allah and on the Day of Judgment there will be no forgiveness for him. So the example of a person who is a hypocrite for kufr is like a smooth stone on which earth is laid, and then the rain comes and pours down on it, so that it removes the soil that is on the stone, and there is not a bit of soil left. They do not master anything from what they strive for. That is an example of the charity of a hypocritical disbeliever who does not get any benefit in the hereafter. Allah does not guide the disbelievers who do not have faith in their hearts.

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<sup>262</sup> that Allah does not give any indications

<sup>263</sup> to all the unbelievers who have no faith

<sup>264</sup> Seeing alms, prayer, the world the goal

<sup>265</sup> Likewise muamalah deeds of the world

<sup>266</sup> That's for denying the permission of syara'

<sup>267</sup> Grants, gifts, alms the world is aiming for

<sup>268</sup> That is the nature of a hypocrite kufr

<sup>269</sup> That's the believer wants to meditate.

Then in the last three stanzas KH Ahmad Rifa'i added an interpretation explaining that Allah sees the purpose of alms, praying for the sake of the world, as well as muamalah that is done. It's all because they disobeyed the statutes of syara'. Their grants, gifts and alms are only because of the world to which they are headed. That is the nature of the kufir hypocrite. Therefore, the believers should reflect properly.

5. Al-Hadid verse 20

أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَهُوَ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَمًا ۗ وَفِي آخِرَةِ عَذَابٍ شَدِيدٍ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ ۗ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ

- ❖ *Weruha sira kabeh ning kebatinan*<sup>270</sup>  
*Ora nana anging kahuripan ning kadunyan*<sup>271</sup>
- ❖ *Iku ameng ameng lan lelahan*<sup>272</sup>  
*Lan pepaes ginawe inggal inggalan*<sup>273</sup>
- ❖ *Lan suka antara nira sekabehane*<sup>274</sup>  
*Lan ngakeh-akehaken dalem arta dunyane*<sup>275</sup>
- ❖ *Lan sekehe anak katunggulane*<sup>276</sup>  
*Iku dunya upamane udan banyune*<sup>277</sup>
- ❖ *Pada nggawo banget asih sekeh wong kufuran*<sup>278</sup>  
*Ningali pegagan sawah tanduran*<sup>279</sup>
- ❖ *Kang podo tukul rizki kabungahan*<sup>280</sup>  
*Maka kari-kari owah aking kenyataan*<sup>281</sup>
- ❖ *Maka ningali sira ing tandurane*<sup>282</sup>  
*Pada kuning maka nuli tinemu anane*<sup>283</sup>

<sup>270</sup> Know all of you deeply

<sup>271</sup> That there is no life in the world

<sup>272</sup> It's a joke and a game

<sup>273</sup> And a made/quickly decorated place.

<sup>274</sup> And among you all like it

<sup>275</sup> And multiply in the treasures of the world

<sup>276</sup> And busy multiplying children

<sup>277</sup> The world is like rain

<sup>278</sup> Many disbelievers are very amazed

<sup>279</sup> Seeing rice field plantations

<sup>280</sup> Those who grow sustenance as pride / pleasure

<sup>281</sup> Then then/after the reality turns dry

<sup>282</sup> So they looked at the plant

<sup>283</sup> Then it is yellow (plant)

- ❖ *Pegat-pegat kelawan angin kedadengane*<sup>284</sup>  
*Ikulah misile wong kahuripan dunyane*<sup>285</sup>
- ❖ *Wus pertela wong kahuripan dunya*<sup>286</sup>  
*Tan lana wong pada mati ilang mulya*<sup>287</sup>
- ❖ *Mukmin haq bekjane akhirat di upaya*<sup>288</sup>  
*Wong kafir buru dunya beloko sinadya*<sup>289</sup>
- ❖ *Pada nggawo' ing rizki dunya tan lana*<sup>290</sup>  
*Tan mikir ning akhirat langgeng dijanje'na*<sup>291</sup>
- ❖ *Lan ing dalem akhirat kang tinemu ana*<sup>292</sup>  
*Siksa kang banget neraka dicawisna*<sup>293</sup>
- ❖ *Kaduwe wong kafir langgeng kahuripan*<sup>294</sup>  
*Ning neraka jahannam kang kematian*<sup>295</sup>
- ❖ *Lara panas tan tinemu ingentasan*<sup>296</sup>  
*Lan ning akhirat ana pangapura kadosan*<sup>297</sup>
- ❖ *Saking Allah lan karidho'an sawargo*<sup>298</sup>  
*Kaduwe mukmin sah iman ika*<sup>299</sup>
- ❖ *Anom urip langgeng suko-suko*<sup>300</sup>  
*Ikulah ngestokno ing Allah pangendika*<sup>301</sup>

The interpretation of this verse is, know all of you in depth, that life in this world is just a joke and a game. The world is a temporary adornment, and all of you love to multiply wealth, and are busy multiplying offspring. Even though this world is like rain water, many people are amazed to see a plant that grows pride, then the plant is yellow and dry and then blown apart by the wind. That's an example of people's lives in the world, nothing lasts

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<sup>284</sup> Separated apart because of the wind

<sup>285</sup> That's an example of people's lives in the world

<sup>286</sup> It is clear that human life in the world

<sup>287</sup> Nothing lasts forever, people will die and lose their glory

<sup>288</sup> The true believer will be lucky because he strives for the hereafter

<sup>289</sup> Unbelievers seek only the world to go to

<sup>290</sup> Proud of the sustenance of the world that is not eternal

<sup>291</sup> Don't think that the hereafter promises eternity

<sup>292</sup> And in the afterlife that really exists

<sup>293</sup> A very hard torment in hell is served

<sup>294</sup> For the disbelievers eternal life

<sup>295</sup> In hell and not dead

<sup>296</sup> Endless heat ache

<sup>297</sup> And in the afterlife there is forgiveness of sins

<sup>298</sup> From Allah and His pleasure (heaven)

<sup>299</sup> For believers whose faith is valid

<sup>300</sup> live young live eternally joy

<sup>301</sup> That is the word of God that must be believed / believed in



forever, humans will die and lose their glory. The true believer will be lucky because he strives for the hereafter. While the disbelievers are only focused on looking for the world, they boast of worldly sustenance that is not eternal and do not think that in the hereafter, eternity is promised. For the disbelievers, hell has been served eternal torment, they will live in it forever and do not die, feel endless pain and heat. As for the believers, Allah provides forgiveness and paradise, they live eternally full of joy, that is the word of Allah that must be believed.

In interpreting this verse KH. Ahmad Rifa'i added many explanations regarding the recompense for the believer and the kufur. It is also seen in this verse that KH Ahmad Rifa'i also emphasizes that humans must fully believe.<sup>302</sup>

#### 6. Hud verse 15-16

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي  
 الْآخِرَةِ إِلَّا النَّارُ وَحِطَّ مَا صَنَعُوا فِيهَا وَبَطُلَ مَا كَانُوا يَعْمَلُونَ

- ❖ *Sapa wonge ana kinaweruhan*<sup>303</sup>  
*Ngarepaken ing kahuripan kadunyan*<sup>304</sup>
- ❖ *Lan pepaes dunya kabesaran*<sup>305</sup>  
*Shodaqoh lan gawe becik kadohiran*<sup>306</sup>
- ❖ *Maka nuhani isun ing wewalesane*<sup>307</sup>  
*Maring wong kerana dunya sekabehane*<sup>308</sup>
- ❖ *Ngamala wong iku kabeh kerana dunyane*<sup>309</sup>  
*Winales pinaringan dunya rizqine*<sup>310</sup>
- ❖ *Sugih arta lan mulya dunya kedhohiran*<sup>311</sup>  
*Ing jerone dunya rizki kajembaran*<sup>312</sup>

<sup>302</sup> Interview with Kiai Chumaidi, on 9 May 2022, Jalan Raya Kesesi, near the Al-Aminin Rifa'iyah prayer room, Pekalongan, Central Java

<sup>303</sup> Whoever is clear

<sup>304</sup> Hope in the life of the world

<sup>305</sup> And the size of the world's jewels (sparkling)

<sup>306</sup> Be shodaqoh and do good dhohir (visible)

<sup>307</sup> Then I (Allah) will fulfill the recompense to all of you

<sup>308</sup> To people because the world is everything

<sup>309</sup> people's charity is all because of the world

<sup>310</sup> Reply to the gift of sustenance in the world

<sup>311</sup> Rich in wealth and noble in the world

<sup>312</sup> In the breadth of sustenance in the world

- ❖ *Utawi wong iku kabeh jero kadunyan*<sup>313</sup>  
*Tan kinurangan saitik pun kacukupan*<sup>314</sup>
- ❖ *Wong iku kabeh di lulu dalem dunya*<sup>315</sup>  
*Samidayane wong iku kabeh mulya*<sup>316</sup>
- ❖ *Kang ora nana anduweni munfa'at iya*<sup>317</sup>  
*Wong iku kabeh dalem akhirat sinadiya*<sup>318</sup>
- ❖ *Anging duweni neroko kamedhorotan*<sup>319</sup>  
*Lan rusak barang kang podo gawe shodaqohan*<sup>320</sup>
- ❖ *Lan barang anane gawe kabecikan*<sup>321</sup>  
*Ingdalem tekane akhirat luwih katunan.*<sup>322</sup>
- ❖ *Maka ora nana ganjarane ngibadah*<sup>323</sup>  
*Hibah, hadiah, shodaqoh dunya dihajat*<sup>324</sup>
- ❖ *Kaduwe wong iku kabeh riya'to'at*<sup>325</sup>  
*Karana dunya dosa gede lali akhirat*<sup>326</sup>
- ❖ *lan batil ngamale barang kang linakonon*<sup>327</sup>  
*Wong iku kabeh kerana haram kadunyan*<sup>328</sup>
- ❖ *Muamalah adol lan tuku lanliyane*<sup>329</sup>  
*Gholib batolan haram barang kelakuan*<sup>330</sup>

Still in the Grant Chapter, the interpretation of KH. Ahmad Rifa'i in verse 15 of the chapter Hud, is listed in its entirety, while in verse 16, KH. Ahmad Rifa'i added a sentence *ما يصنعوا فيها*, after verse *اي في الاخرة فلا ثواب لهم*

*ما يصنعوا فيها*

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<sup>313</sup> That everyone is worldly  
<sup>314</sup> Not lacking in the slightest, sufficient  
<sup>315</sup> Everyone is spoiled in the world  
<sup>316</sup> It's the same, everyone is noble  
<sup>317</sup> Which has no benefit at all  
<sup>318</sup> All those people do not have an afterlife  
<sup>319</sup> But only have misery in hell  
<sup>320</sup> and the destruction of the charity that is done.  
<sup>321</sup> And there are good deeds  
<sup>322</sup> In arriving in the hereafter more losses  
<sup>323</sup> Then there is no reward for worshipping  
<sup>324</sup> Gifts, gifts, shadaqoh of the world aimed at  
<sup>325</sup> For everyone it is riya 'in obedience  
<sup>326</sup> Because the world of big sins forgets the hereafter  
<sup>327</sup> Everyone is because it is forbidden to be worldly  
<sup>328</sup> And the destruction of the deeds done  
<sup>329</sup> *Muamalah* buying and selling and others  
<sup>330</sup> In general, the deeds that are done are null and void

As for the interpretation, that is, whoever clearly hopes for life and the brilliance of the world, by doing good or giving charity outwardly (obviously), then Allah will reward all of that person's deeds in the world without reducing anything, they do good because of the world then Allah will reward them. also in the world. The revenge can be in the form of treasures and glory in the world. They don't lack anything, everyone is spoiled in the world. But all that glory has no benefit at all, because they have no goal in the afterlife in their deeds. They only have misery in hell later and the destruction of the charity that they have done (because they only hope for the world), so that when they arrive in the hereafter they get a lot of losses, there is no reward for worship in it. The charity they do in the form of grants, gifts, alms is only intended for the world. They do obedience only for riya 'to other humans. they get a big sin and damage to other deeds they do, such as muamalah in buying and selling and others.

The next verse is listed in the Wadi'ah Chapter. Namely the letter Ash-Syura' verse 36, as follows:

فَمَا أُوتِيتُمْ مِّنْ شَيْءٍ فَمَتَّعُ الْحَيَاةَ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ ءَامَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

- ❖ *Maka barang kang pinaringan sira sekabehan*<sup>331</sup>  
*Saking sawiji-wiji dunya arta kamulyan*<sup>332</sup>
- ❖ *Kanikmatan kabungahan kedohiran*<sup>333</sup>  
*Maka iku kabeh wus kinaweruhan*<sup>334</sup>
- ❖ *Ngalap suka kahuripan dunya ika*<sup>335</sup>  
*Mung kediq temah ilang arta tan kaduga*<sup>336</sup>
- ❖ *Sumawana dunya nulungi gede duroko*<sup>337</sup>  
*Iku dunya narik maring neroko ciloko*<sup>338</sup>
- ❖ *Tinemu bekja dunya halal kinaweruhan*<sup>339</sup>

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<sup>331</sup> Then something given to all of you

<sup>332</sup> From something that is the world

<sup>333</sup> Like wealth, glory, and enjoyment of outward happiness (world)

<sup>334</sup> Then it's all clear

<sup>335</sup> That we take advantage of the life of that world

<sup>336</sup> But only a little, because all the treasures will be lost

<sup>337</sup> Likewise for someone who has the world to do a disobedience

<sup>338</sup> Then the world will be pulled into hell

<sup>339</sup> Likewise the treasures of the world bring luck clearly

- Dadi nulungi maring to 'at karido 'an*<sup>340</sup>
- ❖ *Iku dunya arta kamulyan dadi kabekjan*<sup>341</sup>  
*Lan barang kang mungguh Allah pangeran*<sup>342</sup>
  - ❖ *Wong pada bekti ing Allah milahur*<sup>343</sup>  
*Arta dunya kamulyan dadi nulungi jujur*<sup>344</sup>
  - ❖ *Iku luwih becik ganjaran akhirat tinutur*<sup>345</sup>  
*Lan luwih langgeng nikmat sawargo luhur*<sup>346</sup>
  - ❖ *Kaduwe sekehe wong pada sah iman*<sup>347</sup>  
*Lan atas pangerane wong iku sekabehan*<sup>348</sup>
  - ❖ *Pada pasrah kabeh ing Allah tan liyan*<sup>349</sup>  
*Netepi wajib tinggal saking maksiat*<sup>350</sup>
  - ❖ *Iku mukmin bener tawakkal maring Allah*<sup>351</sup>  
*Ngenggoni 'adil derajat luhur kelenggah*<sup>352</sup>

In the chapter on the discussion of wadi'ah KH Ahmad Rifa'i only lists one argument from the Qur'anic verse, and he includes all 36 verses of this Ash-Shura letter without any cuts or additions to words or sentences in Arabic. In the explanation of the interpretation, it is explained that something that is given to you all, something in the form of the world, such as wealth, glory, and the enjoyment of happiness in the world (outwardly) then all of that is only worldly pleasure, only a little and all possessions will be lost. Likewise, someone who makes worldly treasures to help in disobedience, then the world's treasures will be pulled into the hell which is harmful. As for worldly wealth, it brings good luck if it is used for lawful things to help towards obedience that is pleasing to Allah. That is the world (wealth, glory, enjoyment of happiness) that leads to goodness. Like a

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<sup>340</sup> Halal is to help with obedience that is pleased with '

<sup>341</sup> That is the world that leads to good

<sup>342</sup> And something that is with Allah

<sup>343</sup> Like someone who serves Allah

<sup>344</sup> With the treasures of this world and the glory of being a true helper

<sup>345</sup> That's a better reward hereafter

<sup>346</sup> And heaven is more eternal and high in degree

<sup>347</sup> Owned by people whose faith is valid

<sup>348</sup> And to their Lord

<sup>349</sup> all surrender only to Allah

<sup>350</sup> Carry out obligations and leave disobedience

<sup>351</sup> That is a true believer and put his trust in Allah

<sup>352</sup> Occupying a 'adil position (leaving big sins and not perpetuating minor sins)

person who is devoted to God, so the treasures of this world and its glory become true helpers. It must be known that the reward of the Hereafter is better than the reward of this world, and the blessings of Paradise are of a high degree. It is intended for people whose faith is valid and those who put their trust in their Lord, carry out obligations and leave disobedience. That is the true believer and puts his trust in Allah and keeps the position of 'just'. In this case KH. Ahmad Rifa'i interprets 'fair' with the meaning of people who leave the immorality of major sins and do not perpetuate or repeat minor sins.

In this manuscript, the last verse listed is chapter An-Nahl verse 43, the following is the interpretation:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِيَ إِلَيْهِمْ ۖ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

- ❖ *Maka takono sira kebeh kewajiban*<sup>353</sup>  
*Ing wong ahli pitutur ngalim kangadilan*<sup>354</sup>
- ❖ *Kaparcayaane Allah ning syara' pituturan*<sup>355</sup>  
*Lamun ana sira kabeh bodo kekurangan*<sup>356</sup>
- ❖ *Tan weruh sira kabeh sabenere syari'at*<sup>357</sup>  
*Ingdalem sahe iman lan sahe ngibadat*<sup>358</sup>
- ❖ *Kelawan mepeki sekeh kang dadi syarat*<sup>359</sup>  
*Ikulah ing 'alim 'adil i'timad*<sup>360</sup>

Verse 43 of chapter An-Nahl is the last verse of the Qur'an to be included in the *Tasyriḥatal Mukhtaj* manuscript. Contains advice for those who do not know, as well as closing the discussion and interpretation of fiqh and the verses listed. KH. Ahmad Rifa'i in this verse explains, it is obligatory for all of you to ask people who are experts in conveying in their fields and have the nature of 'alim 'adil, who is trusted by Allah to convey

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<sup>353</sup> Then must ask all of you

<sup>354</sup> In people who are experts in conveying who have the nature of 'alim and 'adil

<sup>355</sup> Who is trusted by Allah in conveying syara' matters

<sup>356</sup> If any of you are people who lack knowledge

<sup>357</sup> Those who do not know the truth of the Shari'ah

<sup>358</sup> In the dalem the validity of faith and the validity of worship.

<sup>359</sup> With various conditions that must be met

<sup>360</sup> That is the necessity of following the 'alim and 'adil

syara' matters, if any of you are people who do not know or understand the truth of the Shari'ah in the validity of faith and worship that must be fulfilled. So it is a must to follow people who are 'alim and 'adil.

Based on the interpretation of KH. Ahmad Rifa'i, it can be seen that the interpretation methodology of KH. Ahmad Rifa'i in the manuscript *Tasyriḥatal Mukhtaj* is a thematic and ijmalī method with the interpretation patterns of fiqh, adabi alijtima'i and Sufi.

## **B. Contextualization of Ahmad Rifa'i's Interpretation with Hans George Gadamer's Hermeneutic Approach**

Contextualization analysis of the interpretation of KH. Ahmad Rifa'i with Hans Gadamer's hermeneutic approach. By Sahiron Syamsudin, the main theories of Gadamer's hermeneutics are summarized into four theories, this theory is used to analyze the contextualization of KH's interpretation. Ahmad Rifa'i, including:

### **1. The theory of consciousness influenced by history (*Wirkungsges chichtliches Bewusstsein; historically effected consciousness*)**

In this theory, an interpreter's understanding is influenced by certain hermeneutic situations that surround him, whether it be in the form of tradition, culture, or life experience.<sup>361</sup> In the interpretation of KH Ahmad Rifa'i, the influence of his life experience when studying in Mecca and Medina. After he performed the pilgrimage, as was the tradition of the previous scholars who did not immediately return to their homeland after performing the pilgrimage, so did KH Ahmad Rifa'i who lived there to study there for eight years. While in Mecca, KH Ahmad Rifa'i studied with a number of scholars, the relationship between students and teachers was often colored by spiritual bonds as is common in the tradition of Sufism.

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<sup>361</sup> Sahiron Syamsudin, dkk “Upaya Integrasi Hermeneutika dalam kajian Qur'an dan hadits (Teori dan Aplikasi), (Yogyakarta: Lembaga penelitian UIN Sunan Kalijaga, 2011).p. 36

One of his teachers was Shaykh Isa al-Barawi<sup>362</sup> is part of the chain of Shafi'iyah scholars. He had been a teacher of al-Syinwani who came to al-Ramli and Zakariya al-Ansari (Author of the manuscript of Fath al-Wahab). As a Fuqoha and hadith expert, Shaykh Isa al-Barawi's thoughts were quite influential in the interpretation of KH. Ahmad Rifa'i. As is known, the works of KH Ahmad Rifa'i's manuscripts mostly discuss fiqh issues. So that the verses of the Koran listed in the manuscript also have many fiqh patterns. As an example of his interpretation in the manuscript *Tasyrihatal Mukhtaj* chapter Al-Baqarah verse 280;

- ❖ *Lan lamun ana wong iku nduweni utang*  
*Maka ngentekno wong mutangi uwang*
- ❖ *Maring segampange duwe arta kawilang*  
*Lan lamun neja sidqah ati tan mamang*
- ❖ *Sira kabeh maring Allah bener panejan*  
*Maka luweh becik kaduwe sira sekabehan*
- ❖ *Lamun ana sira kabeh kapinteran*  
*Pada weruh sira kabeh ning kebatinan*
- ❖ *Satuhune kelakuan becik nyatane*  
*Maka pada gaweha sira sekabehane*
- ❖ *Ing sidaqah arta bener putangane*

In addition to Shaykh Isa al-Barawi, KH. Ahmad Rifa'i also studied with Shaykh Ibrahim al-Bajuri<sup>363</sup> who discussed and produced works on the topic of monotheism, such as *Tuhfa al-Murid* and *Hasyisyah al-Bajuri*. The influence of al-Bajuri's thoughts is quite strong in these works. KH's interpretation. Ahmad Rifa'i also got influence from Shaykh Ibrahim al-Bajuri, this can be seen from the work of KH Ahmad Rifa'i which also discusses the science of monotheism quite a lot, including the manuscript *Abyanal Hawajj*, *Takhiroh Mukhtashar*, *Riayatal Himmah* and so on. In its interpretation, the spirit of *tajdid* (renewal) is seen.

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<sup>362</sup> His full name is Isa bin Ahmad bin Isa bin Muhammad az-Zubairi ash-Shafi'i al-Qahiri al-Azhari. He is known as al-Barawi, a hadith and fiqh expert who died in 1182/1768.

<sup>363</sup> His full name is Burhanuddin Ibrahim al-Bajuri bin Shaykh Muhammad Al Jizawi bin Ahmad. He was born in the village of Bajur from the province of Al Munufiya, Egypt, in 1198 H / 1783 AD.

## **2. Pre-understanding theory ( *Vorverständnis; pre-usstanding* )**

Gadamer argues in this theory, that the course of an interpretation starts from the pre-understanding or prejudice of the interpreter. The influence of the situation and condition of the interpreter forms a pre-understanding in the interpreter, which is colored by an influential tradition, the place where the interpreter is located and is colored by the prejudice formed in the existing tradition.<sup>364</sup> KH Ahmad Rifa'i's pre-understanding here is influenced by the situation in which he lives. KH Ahmad Rifa'i's thoughts have a contextual nature with Islamic society in the first half of the 19th century, especially in the interior of Central Java. At that time, Indonesia was still colonized by the Dutch. The existence of a belief in a religion that is used as a role model ('alim 'adil), is a reflection of his criticism of religious figures who at that time made a lot of deviations because they wanted to cooperate with infidel rulers (at that time the Dutch colonial government) . The figure of the 'alim' fair was used as a tool to create distance between the community he built and the rulers and their staff.<sup>365</sup> Teachings are often included in the interpretation, both when discussing the topic of ushul, fiqh and tasawuf. This is illustrated by one of them when KH Ahmad Rifa'i interpreted the letter An-Nahl verse 43 in the Tasyriḥatal Mukhtaj manuscript which was explained in the previous point.

## **3. The theory of merging or assimilation of horizons (*Horizontverschmelzung; fusion of horizons*) and the theory of "hermeneutic circle" (*Hermeneutischer Zirkel; hermeneutical circle*)**

In this theory, Gadamer argues that the interpreter cannot deny that he is rooted in the horizon of the world he is living in. When the interpreter interprets the text, he must be aware that he is on two horizons, namely (1) the horizon (understanding) or the horizon in the text (2) understanding or

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<sup>364</sup> Sahiron Syamsudin, dkk “ Upaya Integrasi Hermenutika dalam kajian Qur’an dan hadits ( Teori dan Aplikasi), (Yogyakarta: Lembaga penelitian UIN Sunan Kalijaga, 2011). p.41

<sup>365</sup> Abdul Djamil, Perlawanan Kiai Desa ( Pemikiran dan Gerakan Islam KH. Ahmad Rifa’i Kalisalak), Yogyakarta : LkisYogyakarta, 2001, p. 222-223



the horizon of the reader. A text reader begins to read with his hermeneutic horizon, but he also notices that the text also has its own horizon which may be different from the horizon owned by the reader.<sup>366</sup>

Al-Qur'an which is eternal and salih fi kulli era wa eating cannot be separated from the historicity of the Qur'an which is thick with nuances of Arab cultural locality.<sup>367</sup> The Qur'an has dimensions related to the local context and the context of Arab society, as well as related to socio-historical, anthropological and psychological aspects of the history of the Arabian Peninsula at that time. Although not all verses have sabāb al nuzūl, but as a manuscript that came down in the context of a certain space, time and culture, the Qur'an certainly has a locality dimension.<sup>368</sup>

Al-Qur'an in the tradition of Islamic thought gave birth to a derivative text that is so broad and amazing. The derivative text is the second text, if the Qur'an is considered as the first text, which is the revealer and explanation of the meanings contained therein. This second text is known as the Qur'anic commentary literature written by scholars, who have their own tendencies and characteristics in interpreting the Qur'an..<sup>369</sup>

While KH. Ahmad Rifa'i came up with his work called Tarajumah. It contains verses of the Qur'an with their interpretations and has an ādābi al ijtīmā'i pattern by including local elements in it. KH's residence. Ahmad Rifa'i, who was in a remote area of Batang, Central Java, and seeing the condition of the Islamic community at that time who had limited access to education due to being in the Dutch colonial colony, this became one of the reasons that prompted KH Ahmad Rifa'i's desire to help people with low Arabic language skills in understanding the Qur'an. So he made the works

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<sup>366</sup> Sahiron Syamsuddin, dkk, *op.cit.*, p.38

<sup>367</sup> Rusdi, *Al-Qur'an dan Dialektika kebudayaan Indonesia* ( Telaah Atas Penulisan Tafsir Jenis Kolom dalam Buku *Nasionalisme Muhammad; Islam Menyongsong Masa Depan* Karya Emha Ainun Nadjib), Skripsi, Fakultas Ushuludin, UIN Sunan Kalijaga, Yogyakarta, 2009, p. 3

<sup>368</sup> Sahiron Syamsudin, dkk “ Upaya Integrasi Hermenutika dalam kajian Qur'an dan hadits ( Teori dan Aplikasi), (Yogyakarta: Lembaga penelitian UIN Sunan Kalijaga, 2011). p.38

<sup>369</sup> Islah Gusman, *Khazanah Tafsir di Indonesia dari Hermenutika hingga Ideologi*, ( Jakarta: Teraju, 2003), p. vii

of the Tarajumah manuscripts by including local wisdom from the local area, including the form of poetry or traditions that were there.

The form of horizon assimilation carried out by KH. Ahmad Rifa'i, which is to pour the message of the Qur'an that cannot be separated from the horizon of the Arab tradition, then convey it to the horizon where KH. Ahmad Rifa'i is alive. KH. Ahmad Rifa'i with his manuscripts using the local language and written in the form of poetry.

If it can be concluded from the analysis of the theory of merging or assimilation horizons, then the interpretation of KH Ahmad Rifa'i is in accordance with the context of Javanese society at that time, while even today the interpretation can still be used because of the compatibility between what is conveyed by the Qur'an in Arabic can be conveyed. in the ancient Javanese language as well as the examples used in accordance with the concrete picture in the interpreter's community. so as to facilitate the understanding of people who read.

#### **4. Theory of Application (*Anwendung*; Application)**

Gadamer argues that the message that must be applied during the interpretation period is not the literal meaning of the text, but meaningful sense or a message that is more meaningful than the literal meaning of the text.<sup>370</sup>

The application of the message carried out by KH Ahmad Rifa'i is by including Javanese poetry or terms, as well as providing examples that are more than just literal meanings. The presentation delivered by KH Ahmad Rifa'i was in accordance with the context of the state of society at that time.

KH. Ahmad Rifa'i gave a deeper explanation in his interpretation, one of which was by adding examples and explanations of what the verses

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<sup>370</sup> Sahiron Syamsudin, dkk “ Upaya Integrasi Hermenutika dalam kajian Qur'an dan hadits ( Teori dan Aplikasi), (Yogyakarta: Lembaga penelitian UIN Sunan Kalijaga, 2011). p. 38

of the Qur'an meant, one of which was in interpreting verse 29 of Surah An-Nisa,

*“He eling-eling sekeh wong kang iman  
Ngestoaken kabeh ing Allah pituturan  
Aja ana sira kabeh tekser memangan  
Ing arta nira kabeh podo kesalahan  
Antara nira kabeh kelawan batil  
Haram ndalem syara’ tinemu ono dalil  
Kaya riba lan totohan salah pengambil*

In the nadzam KH Ahmad Rifa'i explained that examples of obtaining wealth by means of vanity are usury and bets, KH Ahmad Rifa'i gave examples of usury and betting as wrong ways to acquire wealth, this was adjusted to the condition of society at that time. In addition, the term 'alim' fair as an ideal role model is also one of KH's efforts. Ahmad Rifa'i in providing a more understanding of the community, because at that time many religious leaders shared with the infidel rulers (Dutch colonial).

## CHAPTER V

### CLOSING

#### A. Conclusion

Based on the results of research on the interpretation methodology of KH. Ahmad Rifa'i in the tarajumah book (*Tasyriḥatal Mukhtaj manuscript*) and in accordance with the formulation of the problem and research objectives, it can be concluded as follows:

1. The method used by KH. Ahmad Rifa'i in interpreting the verses of the Qur'an in the *Tasyriḥatal Mukhtaj* manuscript tends to use the *ijmali* interpretation method.
2. Pattern used in this interpretation is seen in terms of the verse interpreted in the book of *Tasyriḥatal Mukhtaj* which discusses the issue of *fiqh muamalah*, so that the pattern used is the *fiqhi* style, as for the writing of the interpretation that uses beautiful and rhyming verses, and laden with literature contained in the book *Tasyriḥatal Mukhtaj* tends to have an *al-adābi Ijtima'i* style. Although the theme of the discussion in the manuscript is *fiqh muamalah*, some of the verses included are more about monotheism and KH. Ahmad Rifa'i also includes an additional explanation in the form of an invitation to always put his trust in and obey Allah SWT and reflect on everything that Allah has conveyed in the Qur'an which is usually placed in the middle or at the end of his interpretation. so it can be said that the interpretation in this book also contains the *tauhidi* style.
3. Contextualization of KH Ahmad Rifa'i's Interpretation. Ahmad Rifa'i by using Hans George Gadamer's Hermeneutics approach, it can be concluded that in his interpretation, KH Ahmad Rifa'i explains the meaning of the verse more than the literal meaning of the text by providing examples of actions or events in a verse that are relevant to the context of people's lives. Although this interpretation was written in the 19th century, the interpretation and discussion in this manuscript is still relevant to the context with the current state of social society.

## **B. Suggestions**

The Book of Tasyriḥatal Mukhtaj is a manuscript book by KH Ahmad Rifa'i which discusses the fiqh of Muamalah and contains the interpretation of the verses of the Qur'an. There are many books by ulama that are still foreign to the ears, even though these books are included in the wealth of the archipelago's Islamic scientific treasures which still need to be researched and developed, even though the age of the works of interpretation are in the form of manuscripts with an age of one century or more, no means that the book is no longer relevant to be studied or investigated. There are still many possibilities for finding new methods or lessons that are unique and interesting to study and even apply today. As this research focuses on the methodology, style and contextualization of the interpretation of KH Ahmad Rifa'i in the book Tasyriḥatal Mukhtaj, it also still needs to be developed, to be investigated from other aspects, such as from the concept of the discussion presented, the thoughts of the figures, and others.

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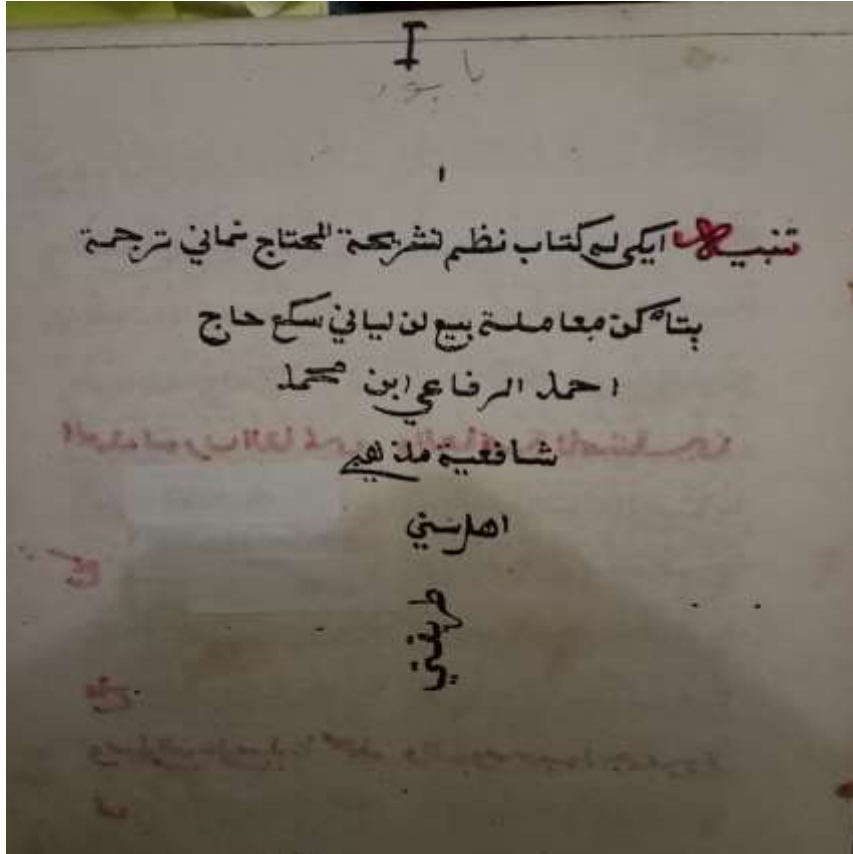
<https://tafsriweb.com>

Rifa'iyah Wikipedia

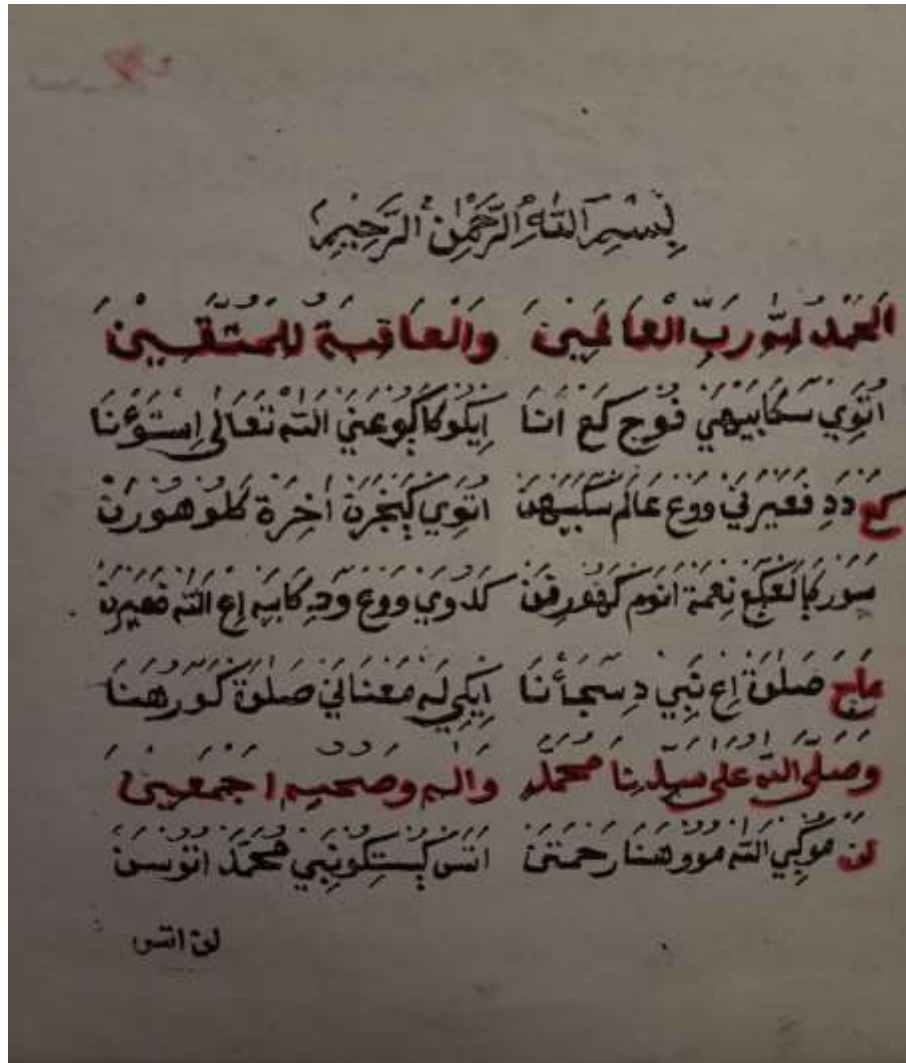
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ATTACHMENT I: Cover of Tasyrihatal Mukhtaj

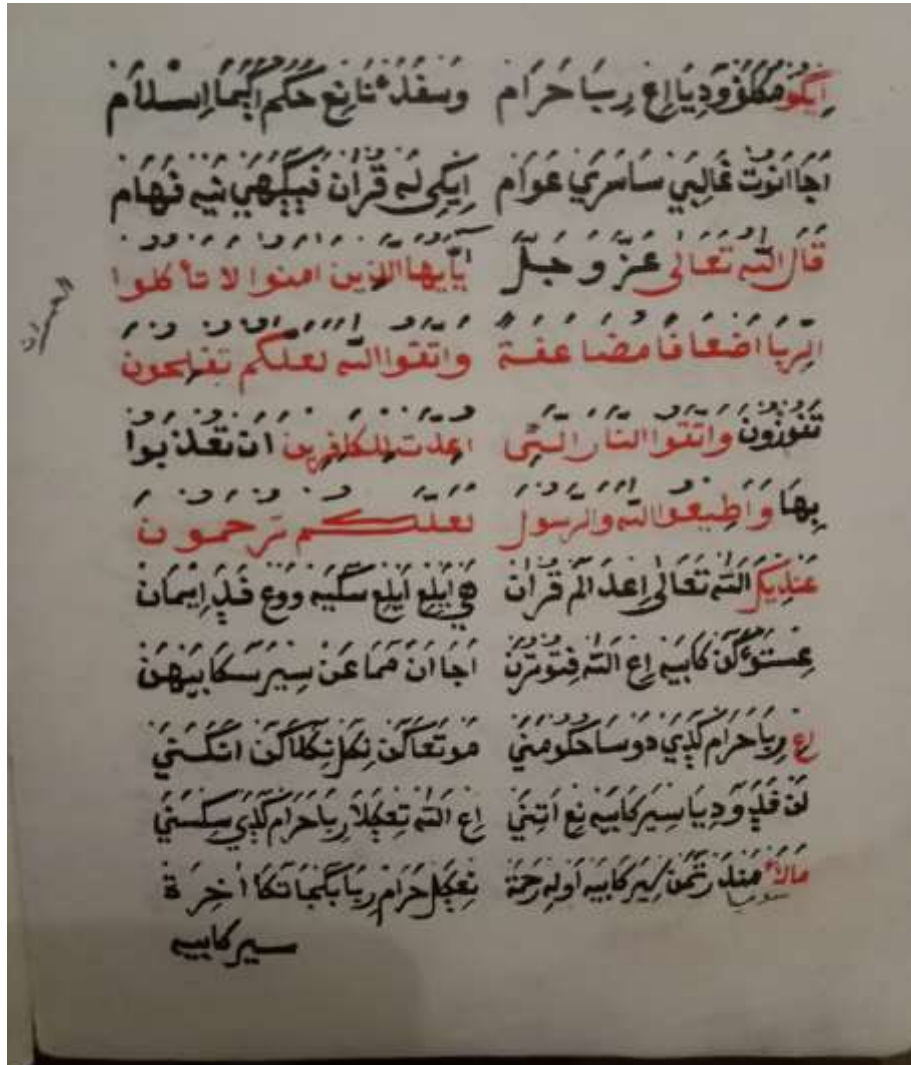


ATTACHMENT II : *Muqaddimah* of Tasyrihat al Mukhtaj



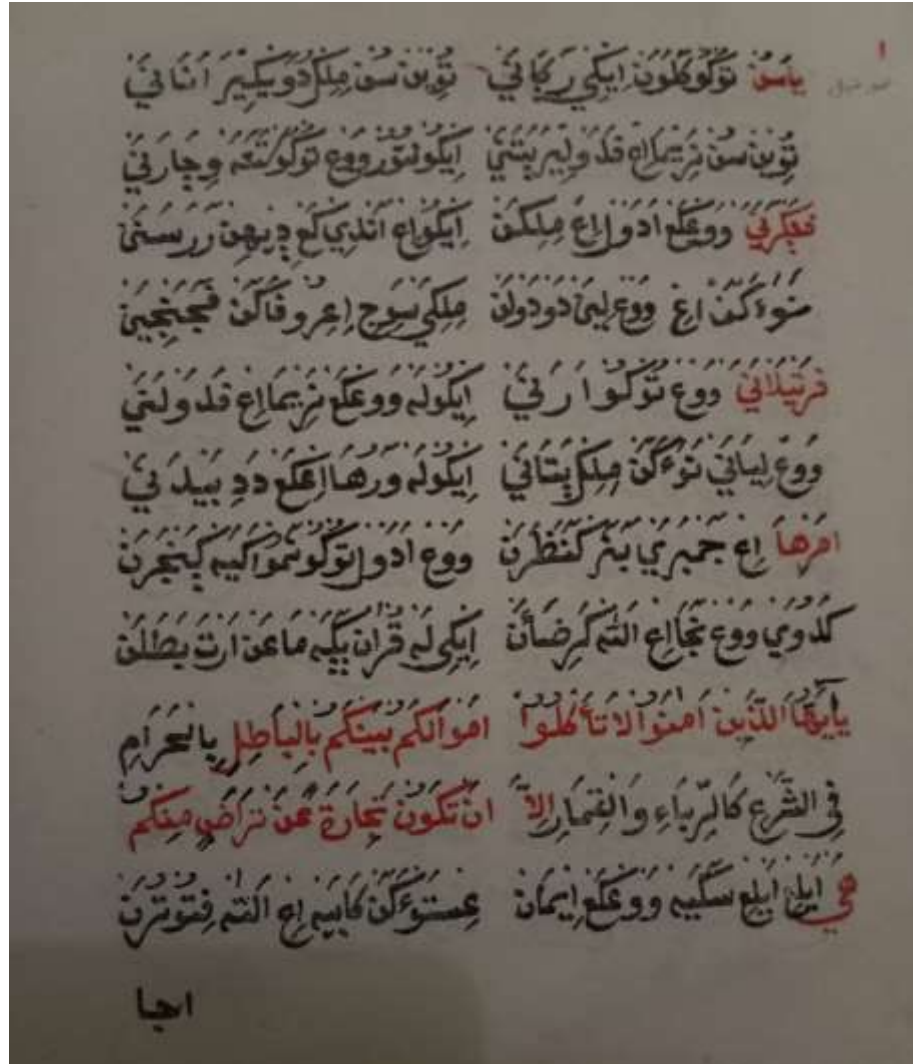
ATTACHMENT III: The Content of Tasyriḥatal Mukhtaj

( Interpretation of Ali-Imran 130-132)



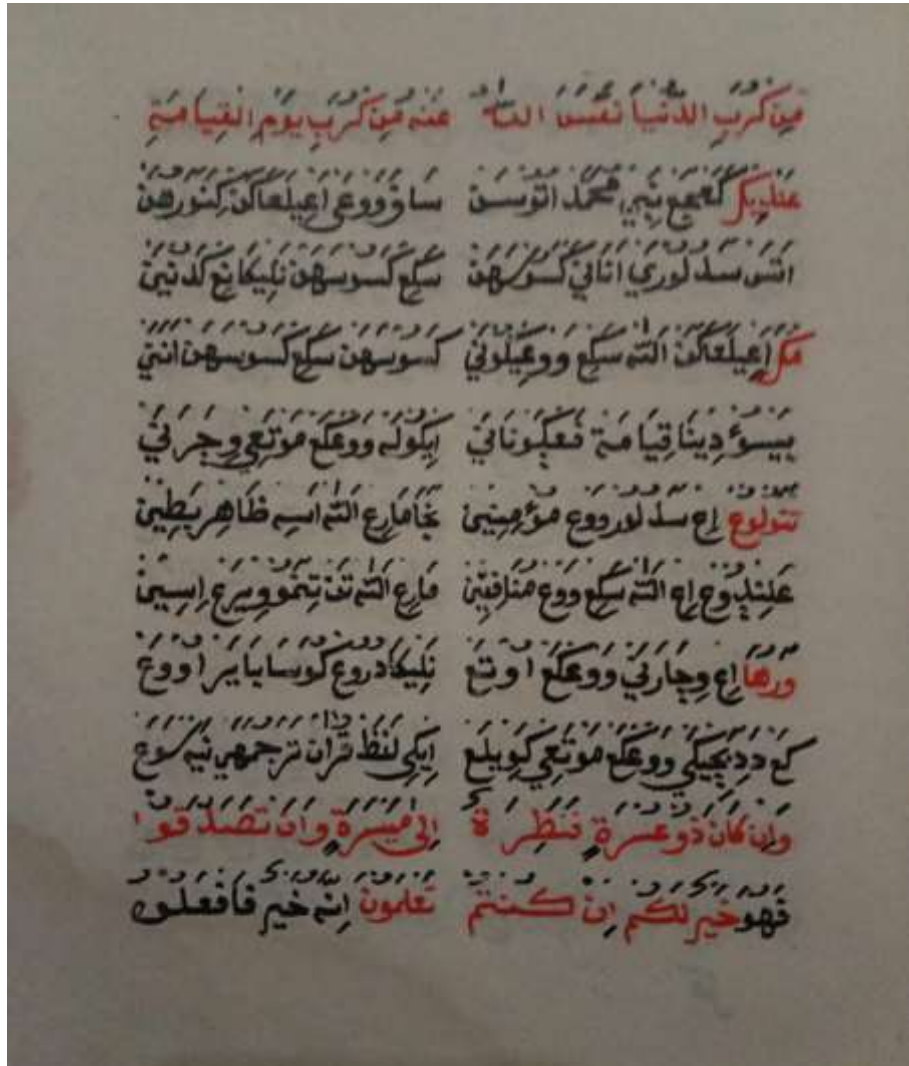
ATTACHMENT IV: The Content of Tasyriḥatal Mukhtaj

(Interpretation of An-nisa : 29 )



ATTACHMENT V: The Content of Tasyriḥatal Mukhtaj

( Interpretation of Al-Baqarah : 280)



ATTACHMENT VI : The Content of Tasyriḥatal Mukhtaj

( Al-Hujurat : 9)



ATTACHMENT VII : The Content of Tasyriḥatal Mukhtaj

( Hud : 15-16)



**ATTACHMENT VI : The Picture of KH Ahmad Rifa'i**





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