



## EXAMINING AL-KHAZIN'S INFLUENCE ON TAFSIR WRITING IN INDONESIA: (A STUDY OF 17TH AND 20TH CENTURY TAFSIR)

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### ABSTRACT

*This research is based on the opinion of Abdur Rauf Al-Fansuri and Bisri Musthafa who mentioned that the writing of the tafsir book takes reference sources from the Al-Khazin interpretation, even though these two tafsirs were born in different centuries. The purpose of this research is to see how much influence Al-Khazin has in writing tafsir, especially the 7th century and 20th century tafsir and in what way Al-Khazin influences his interpretation. This research uses the literature study method by analyzing several sources both primary and secondary. The result of this research is that Al-Khazin proved to have a considerable influence on the writing of Al-Mustafid Tarjuman's interpretation and Al-Ibriz's interpretation. This can be seen, taking interpretations of several aspects. The first, aspects of hadiths or narrations, although both interpretations tend to rarely include sanads in their entirety. Second, taking the asbab nuzul verse. Third, the aspect of the story of israiliyyat or the story of the previous prophet. In addition, there are similarities and differences in including Al-Khazin's interpretation in both interpretations such as both interpretations both use signs to strengthen their interpretation including the interpretation taken from Al-Khazin, the difference is that Al-Mustafid Tarjuman's interpretation provides a clear explanation if the interpretation takes from Al-Khazin's interpretation is different from Al-Ibriz's interpretation which does not clearly express Al-Khazin's interpretation in his interpretation.*

**Keywords:** *Tarjuman Al-Mustafid's interpretation, Al-Ibriz's interpretation, Al-Khazin's interpretation, influence*

### ABSTRAK

*Penelitian ini dilatar belakangi oleh pendapat Abdur Rauf Al-Fansuri dan Bisri Musthafa yang menyebutkan penulisan kitab tafsirnya mengambil sumber referensi dari tafsir Al-Khazin, padahal kedua tafsir ini lahir dalam abad yang berbeda. Tujuan penelitian ini untuk melihat seberapa besar pengaruh Al-Khazin dalam geliat penulisan tafsir khususnya tafsir Abad 7 dan abad 20 dan dalam hal apa Al-Khazin mempengaruhi penafsirannya. Penelitian ini menggunakan metode studi kepustakaan dengan menganalisis beberapa*

*sumber baik primer maupun sekunder. Hasil dari penelitian ini adalah Al-Khazin terbukti memberikan pengaruh yang cukup besar terhadap penulisan Tafsir Tarjuman Al-Mustafid dan Tafsir Al-Ibriz. hal ini terlihat, pengambilan penafsiran terhadap beberapa aspek diantaranya yaitu pertama, aspek hadits atau riwayat walaupun kedua tafsir cenderung jarang memasukkan sanad secara utuh. kedua, pengambilan asbab nuzul ayat. ketiga, aspek kisah Isra'iliyyat ataupun kisah nabi terdahulu. selain itu, terdapat persamaan dan perbedaan dalam mencantumkan penafsiran Al-Khazin dalam kedua tafsirnya seperti kedua tafsir sama-sama menggunakan tanda untuk menguatkan penafsirannya termasuk penafsiran yang diambil dari Al-Khazin, perbedaannya yaitu Tafsir Tarjuman Al-Mustafid relatif memberikan penjelasan jelas jika penafsirannya mengambil dari Tafsir Al-Khazin berbeda dengan Tafsir Al-Ibriz yang tidak secara jelas mengungkapkan penafsiran Al-Khazin dalam tafsirnya.*

**Kata Kunci:** *Tafsir Tarjuman Al-Mustafid, Tafsir Al-Ibriz, Tafsir Al-Khazin, Pengaruh*

## 1. INTRODUCTION

The movement of tafsir writing in Indonesia was historically recorded in the 16th M with the discovery of the interpretation of one verse in QS. Al-Kahf verse 9 which was allegedly written using a Sufistic approach. Although the initial writing of this tafsir is not known to the author and the time of writing this tafsir, this proves that the writing of tafsir in Indonesia has begun to be recognized and eventually motivated the next generation to interpret the Qur'an (Gusmian, 2013).

The development of Qur'anic interpretation in Indonesia is certainly much different from what happened in parts of the Arab world including the Middle East, this is motivated by cultural and linguistic differences (Baidan, 2003). Arabs do not encounter too many difficulties in understanding the text of the Qur'an because the Qur'an is written in their language. Whereas Indonesians in understanding the Qur'an must first go through translation into Indonesian, then the Qur'anic text can be interpreted. The long process has caused the development of tafsir writing in Indonesia to experience a long period of time (Cholid Ma'arif, 2017).

The development of translation until the writing of tafsir in Indonesia according to Nashruddin Baidan consists of four periods, including the Classical Period (7th-15th Century AD); Medieval Period (16th-18th M); Pre-Modern Period (19th M); and Modern Period (20th Century until now) (Baidan, 2003). Meanwhile, according to Howard M. Federspiel and Islah Gusmian classify the development of tafsir writing in Indonesia began in the 20th century by using the terms first, second and third periods (Gusmian, 2013).

One century later, precisely in the 17th century, tafsir was found using the Malay language written by a native of Aceh, namely Abdur Rauf Al-Fansuri or also known as Abdur Rauf As-Sinkili. The writing of tafsir in this century is more comprehensive than the previous century, writing tafsir as a whole 30 juz, written according to tartib mushafi by using the method of interpretation as well as Tafsir Jalalain except that the writing is in Arabic writing pegon in Malay language (Lakmana et al., 2023).

The writing of tafsir like this was followed by the mufassir who was born afterward including in the 20th century M which began with the writing of tafsir Al-Qur'an Karim by Mahmud Yunus. According to Federspiel, the tafsir book that was born in the 20th century is quite representative, apart from Mahmud Yunus, there is also Tafsir Al-Furqan by Ahmad Hassan, Tafsir Al-Ibriz is attached to the Javanese language used in its interpretation and other interpretations that are included in the second period (Syarifah, 2020).

The writing of this tafsir by Indonesian mufassirs cannot be separated from the literature reading of tafsir originating from the Middle East. For example, Tafsir Tarjuman Al-Mustafid itself was written by looking at the reference sources of several tafsir books including Tafsir Al-Khazin, Tafsir Al-Baidhawi, and Tafsir Jalalain (Al-Fansuri, 1951). Similarly, Tafsir Marah Labib which was born in the 19th century also took several sources of tafsir including Tafsir Mafatihul Ghaib (Al-Jawi, 1997). Tafsir Al-Qur'an Karim by Mahmud Yunus in his tafsir reveals the interpretation of Muhammad Abduh in Tafsir Al-Manar, Tafsir Al-Qur'an 'Adzim by Ibn Kathir and other tafsir (Yunus, 2015). In addition, Tafsir Al-Ibriz has similarities in taking reference sources with tafsir in the 17th century, namely sourced from Tafsir Al-Khazin, Tafsir Jalalain, and Tafsir Al-Baidhawi (Mustofa, n.d.).

There is a similarity between taking reference sources between Tafsir Tarjuman Al-Mustafid and Tafsir Al-Ibriz, namely taking thoughts from Al-Khazin. In time, these two interpretations were born not simultaneously but uniquely these two interpretations both take references from the interpretation of Lubab at-Ta'wil fi Ma'na At-Tanzil by Al-Khazin. This is the focus of research in this paper, namely examining the influence of Al-Khazin in the writing of the two commentaries. Questioning Al-Khazin's contribution to the development of Qur'anic thought with his magnum opus Tafsir Lubab at-Ta'wil fi Ma'na At-Tanzil, some of the major problems highlighted in this tafsir are related to the use of israiliyyat by putting great intensity on History, especially in the issue of the Children of Israel (Zulkarnaini, 2021).

Research on the terms discussed in this study has not been documented, meaning that previous research is still focused on the issue of Tafsir Al-Khazin. Such as Zulfikri Zulkarnaini's research with the title Questioning Al-Khazin's Interpretation in Tafsir Lubab Al-Ta'wil Fi Ma'ani Al-Tanzil. This study found that Al-Khazin's interpretation was present because it was inspired by Al-Baghawi's interpretation and a form of respect between students and teachers even though in his interpretation he included hadith with many cuts in the sanad rawi, quoting israiliyyat stories without critical selection and not many of them contradicted the Shari'a. However, the interpretation written by Al-Khazin is not the same as the interpretation written by Zulfikri Zulkarnaini. However, the tafsir written by Al-Khazin aims to give the impression of a very simple, repetitive and partial interpretation. Zulkarnaini, 204-205. Other research that discusses the influence of Al-Khazin in the writing of Indonesian Tafsir has no previous research. Therefore, the author utilizes this opportunity to examine more deeply the position of Al-Khazin and the influence of Al-Khazin in writing tafsir, especially Tafsir Tarjuman Al-Mustafid and Tafsir Al-Ibriz which makes Tafsir Al-Khazin as a reference source for its interpretation.

## 2. RESEARCH METHODE

This research uses a library research method, which is a method of collecting data through understanding the literature and studying theories related to the research. The data collection technique is taking from several sources both primary sources and secondary sources.

The analysis techniques carried out in this study include:

First, analyzing various sources and constructing sources from both primary and secondary source data. The primary sources used in this research are Tafsir Al-Khazin and Al-Khazin's thoughts, Tafsir Tarjuman Al-Mustafid and Tafsir Al-Ibriz which in the muqadimah tafsirnya reveals that the source of tafsir references used in writing tafsirnya is from Tafsir Al-Khazin. The secondary sources used are of course discussions that have relevance to the research terms discussed, including sourced from books, articles, news and other sources that can strengthen the results of this study.

Second, data analysis. This technique is carried out by the author by analyzing Al-Khazin's thoughts in his tafsir, examining the Indonesian tafsir which is used as research is Tafsir Tarjuman Al-Mustafid and Tafsir Al-Ibriz in terms of taking references from Tafsir Al-Khazin. Third, classifying Al-Khazin's thoughts taken by the two commentaries. Fourth, drawing conclusions from the influence of Al-Khazin on the writing of tafsir in Indonesia.

## 3. RESULT AND ANALYSIS

### Biography of Al-Khazin

Al-Khazin's real name is 'Alauddin Ali bin Muhammad bin Ibrahim Al-Baghdadi (Al-Baghdadi, 2004). Al-Khazin is a title that means the keeper, because in the learning process he was known to be more in the library and became the keeper of the al-Sumeysatiyyah library in Damascus City until finally he was better known as Al-Khazin. He was born in Baghdad in 678 H/1280 M and died in 725 H as stated on the first page of his tafsir book, but there are also those who say Al-Khazin died at the end of Rajab 741 H in the city of Halb (Aleppo) (Adz-Dzahabi, 1976).

During his intellectual journey, Al-Khazin while still in Baghdad, precisely at Darul Hadith, Al-Khazin studied with Sheikh Ibn Al-Dualliby and in Damascus studied with Al-Qasim bin Muzaffar and Sittulwazirah bint Umar bin Asad (716 H/1316 M) (Mujiburrohman, 2019). Therefore, Al-Khazin is a figure who likes to read, especially when he worked as a library keeper who read a lot of various books of interpretation, even there are several books of interpretation that are admired and written the essence of each book of interpretation read. In essence, Al-Khazin is known as a respected mufassir among scholars and became one of the Sufi figures (Suri & Akhyar, 2020). This was confirmed by Ibn Qadi Syahbah, saying that Al-Khazin was an intellectual who was qualified in various fields of knowledge such as the Qur'an, hadith, tafsir, fiqh, creed, Sufism and other sciences as Al-Khazin poured in several of his works.

Al-Khazin's monumental study of the Qur'an and tafsir gave birth to Tafsir Lubab At-Ta'wil fi Ma'ani at-Tanzil which is a solid summary of Al-Baghawi's Ma'alim at-Tanzil tafsir. Another work is the syarh Umdatul Ahkam which specifically discusses the fiqh of Islamic law, especially Shafi'i fiqh, the book Maqbul al-Manqul which is specialized in the field of hadith written in 10 volumes with a variety of hadith sourced from Kutubusittah, Muwatha Imam Malik, Musnad Imam Ahmad, Musnad Shafi'i, and Sunan Darul Quthni. In the field of history, Al-Khazin wrote the book Ar-Raud wa Haqaiq fi Tahzib Shari'ati Kahiril Khalaq which contains the history of the Prophet Muhammad PBUH (Zulkarnaini, 2021).

### **Introduction to Tafsir Lubab at-Ta'wil fi Ma'ani At-Tanzil by Al-Khazin**

Tafsir born in the 8th century H which is named Lubab at-Ta'wil fi Ma'ani at-Tanzil or known as Tafsir Al-Khazin. The writing of this interpretation was completed on the 10th of Ramadan 725 H. In his muqadimah Al-Khazin mentioned that the writing of this interpretation is a summary of the interpretation that has been written by Imam Husein Ibn Mas'ud Al-Baghawi (1122 M/516 H), namely the Book of Tafsir Ma'alim at-Tanzil (Al-Baghdadi, 2004). Al-Khazin has an assessment of Al-Baghawi who is none other than his teacher, Al-Baghawi is known as a noble person, living the sunnah of the Prophet and has a breadth of knowledge. Tafsir Ma'alim at-Tanzil is considered to be the best tafsir book that contains authentic hadiths, interesting stories and contains explanations about shari'ah law.

The effort to summarize made by Al-Khazin in his tafsir is by removing many hadith sanads and cutting some stories that are considered long. Nevertheless, the book of Tafsir Al-Khazin is the same as other tafsir books that before starting the interpretation explains first in the muqadimah some components related to the Qur'an (Al-Baghdadi, 2004), including explaining three fashl and two explanatory fashl:

- a. The virtues of the Qur'an, reciting it and practicing it
- b. A rebuke to those who interpret the Qur'an according to rationality (ra'yu) and a rebuke to those who were given the Qur'an but forgot it and did not have the will to correct it.
- c. Information about the codification of the Qur'ān, the asbab nuzul and the fact that the Qur'ān was revealed with seven letters
- d. Explanation of the Qur'ān being revealed in seven letters and its problems
- e. Explanation about tafsir and ta'wil (Al-Baghdadi, 2004).

Tafsir Al-Khazin is written in four volumes according to the printing of Dar Kitab al-'alamiyyah, Beirut Lebanon in 2004, the first volume, as many as 463 pages written from Surah Al-Fatihah to Surah An-Nisa, the second volume, as many as 568 pages from Surah Al-Maidah to Surah Yusuf, the third volume, with a total of 464 pages written from Surah Ar-Ra'du to Surah Fatir and the fourth volume with a total of 512 pages written from Surah Yasin to Surah An-Nass (Al-Baghdadi, 2004).

The source of interpretation of Tafsir Al-Khazin can be categorized as using bil ma'tsur sources although in some interpretations Al-Khazin uses bil ra'yi sources, including the hadiths of the prophet by removing the sanad. While quoting the hadith attributed to the Prophet Al-Khazin mentions the first narrator of the companions and mukharrij with the following marks: **خ** for the mukharrij of Bukhari, **م** for the mention of Muslim, and **ق** for the mention of Bukhari Muslim. If the hadith narration is from a sunan book, the author's name is written directly. Meanwhile, if the hadith quotation comes from Al-Baghawi then Al-Khazin writes **روه البغوى بسنده**, and if Al-Baghawi's quotation from Tafsir Al-Tsa'laby then Al-Khazin writes it with **روه البغوى بإسناد الثعلبي** and if there is no sign as described means Al-Khazin's own interpretation by taking from several books (Al-Baghdadi, 2004). This kind of writing Al-Khazin wrote according to the systematic interpretation as writing in the muqadimah mentioning some important points mentioned above, then Al-Khazin interpreted the Qur'an from the beginning of Surah Al-Fatihah to Surah An-Nass (Mujiburrohman, 2019).

Another source of interpretation is israiliyyat stories. Although israiliyyat is often interpreted with all forms of information sourced from Jews and Christians, or stories that are inserted intentionally by people who do not like Islam. One of the mufassirs who is very thick in including israiliyyat stories in his tafsir is Al-Khazin, which is very different from his parent tafsir, namely Al-Baghawi (Zulkarnaini, 2021). According to Adz-Dzahabi, the source of israiliyyat used by Al-Khazin was obtained from the history of Wahab Ibn Munabbih, Ka'ab Al-Ahbar and so on (Adz-Dzahabi, 1976). Al-Khazin's weakness in including israiliyyat stories in his tafsir seems to often impose so that there are some kisags that are not relevant to the interpretation of the verse.

The interpretation done by Al-Khazin is getting an assessment from other scholars such as Subhi Shalih, Husein Adz-Dzahabi that Tafsir Al-Khazin is included in the categorization of a fairly good interpretation, but has problems in quoting hadith, including israiliyyat cherries so that there is an unfavorable impression and has a considerable impact on Qur'anic scholars who do not recommend Tafsir Al-Khazin as a reference source for interpretation (Adz-Dzahabi, 1976).

The method of interpretation in Tafsir Al-Khazin is Tahlili method because this tafsir is written using Tartib Mushafi, a coherent interpretation from the first verse of Al-Fatihah to Surah An-Nas (Al-Baghdadi, 2004). In addition, because this tafsir was born in the 8th century H and the writing of tafsir using the tahlili method is also dominantly used by mufassir in interpreting the Qur'an. In addition, the writing of his tafsir often includes an explanation of the sabab of the descent of the verse and Al-Khazin's interpretation by interpreting verse-by-verse chunks marked with brackets as well as the writing of Jalalain's tafsir.

The style of interpretation in this Tafsir focuses more on the historical aspect, this is evidenced by how Al-Khazin always includes israiliyyat stories. However, it does not rule out the tendency of interpretation in legal verses by Al-Khazin using Fiqh approaches and explanations.

### **Introduction to Tafsir Tarjuman Al-Mustafid by Abdur Rauf Al-Fansuri**

Tafsir Tarjuman Al-Mustafid was written in the 17th century M by a Sufi figure from Aceh named Abdur Rauf Al-Fansuri or whose full name is Aminuddin Abdul Rauf bin Ali Al-Jawi Tsumal Fansuri Al-Singkili (Rosyadi, 2020). This tafsir became the first tafsir that was born complete with 30 juz by having its own charm, including the mufassir including the discussion of Qira'at and the Tarikh aspect which was intended that the writing of this tafsir was written in four sultanahs who led Aceh at that time (Gunawan et al., 2020).

The background of the writing of this tafsir is not clearly known, but seeing the condition of Aceh with its problems at that time regarding mysticism due to Sufistic understanding of wahdatul wujud, it can be identified that the birth of this tafsir was to restore the existence of wahdatul wujud understanding and become an arbiter of the problems that occurred (Akhdiat, 2022). Abdur Rauf's more moderate Kesufian is what led him to write a complete tafsir book with explanations of his interpretation and using Malay language which at that time there was no tafsir book in Malay language (Gusmian, 2013).

In addition, Abdur Rauf's role as Mufti in the Sultanate of Aceh gave him considerable authority in the process of writing this Tarjuman Al-Mustafid tafsir. Moreover, the condition of the Acehnese community also encouraged Abdur Rauf to help the community in understanding the teachings of Islam by writing a Malay-language interpretation.

It was not found exactly when this tafsir was written, but Riddell mentioned that the earliest copy of this tafsir was the end of the 17th century M and the beginning of the 18th century M. This tafsir has also experienced printing in several countries including Singapore, Penang, Bombay, the Middle East, Istanbul by the publisher Mathba'ah al-Uthmaniyyah in 1884 M/1302 H, Cairo by the publisher Sulaiman Al-Maraghi in 1906 M/1324 H, Mecca by Al-Amiriyyah publisher, and the last edition was published in Jakarta publisher in 1981 M (Azra, 2004).

Tafsir Tarjuman Al-Mustafid was compiled in two volumes printed by Ahmad Abadi, Bombay in 1915 M/1370 H with the first volume written from Surah Al-Fatihah to Surah Al-Isra and the second volume from Surah Maryam to Surah An-Nas with a total of 613 pages (Al-Fansuri, 1951).

This reference source is considered by Cristian Snouck Hurgronje that Tafsir Tarjuman Al-Mustafid is a translation of Al-Baidhawi's tafsir, This is confirmed because the cover of the tafsir published in Bombay includes "Tarjuman Al-Mustafid wa huwa Tarjamatul Jawiyyah li Tafsir al-Musamma Anwar At-Tanzil wa Asrar At-Ta'wil lil Imam Qadhi Nasiruddin Abi Sa'ad 'Abdullah bin Umar bin Muhammad As-Syirazi Al-Baidhawi (Al-Fansuri, 1951). However, this allegation is refuted because there are differences in the interpretation done by Abdur Rauf with the interpretation of Al-Baidhawi because the tafsir is only a reference.

As for the method of interpretation of Tafsir Tarjuman Al-Mustafid, it uses the ijmal method, which as written is similar to Tafsir Jalalain by Jalaluddin Al-Mahalli and

Jalaluddin As-Suyuthi. This led Riddell to judge that Tafsir Tarjuman Al-Mustafid is a translation of Tafsir Jalalain (Gusmian, 2013).

Abdur Rauf's consistency in his interpretation that includes an explanation of Qira'at makes this interpretation interesting to study. In addition, the method of writing tafsir is clearly very neat, including Abdur Rauf is consistent in explaining the identity of the letter, the interpretation is interpreted per sentence or in one verse as a whole marked by parentheses ( ), the writing of the verse is written in a column and the interpretation is outside the column, There are special signs used to explain certain meanings such as Qishah signs, Faidah, Mufassir's Words, Beginning, As for and As for, and ya'ni, at the end of the interpretation written prayer khatam al-Qur'an and fahrash at the end of each volume (Al-Fansuri, 1951). In addition, Tafsir Tarjuman Al-Mustafid has a tendency to interpret the aspects of 'adabul ijtimai, but Abdur rauf also provides sufficient interpretation of verses related to fiqh, as well as intersecting with Sufism.

### **Introduction to Tafsir Al-Ibriz by Bisri Musthafa**

Tafsir Al-Ibriz li Ma'rifati Tafsir Al-Qur'an Al-'Aziz bi Lughah al-Jawiyah written by a cleric from Rembang, Central Java named Bisri Musthafa. This monumental tafsir is written in full 30 Juz by arranged in three juz, namely juz 1-10, juz 11-20, and juz 21-30 with a total of 2270 pages (Mustofa, n.d.).

The writing of this tafsir as written in the muqadimah of the tafsir is to dedicate as a form of service to the Qur'an because for Bisri Musthafa the Qur'an is a very great and special holy book. Because of its glory, Bisri Musthafa believes that anyone who reads the Qur'an even though they do not understand its contents will get a reward from Allah. In addition, still in his muqadimah, Bisri Mustafa revealed that the Al-Ibriz tafsir was written using previous sources of tafsir including Tafsir Jalalain, Tafsir Al-Baidhawi, Tafsir Al-Khazin and other tafsir (Mustofa, n.d.) which is almost the same reference as the source of tafsir used by the writing of Tafsir Tarjuman Al-Mustafid.

This interpretation was written for approximately 9 years starting in 1369 H/1951 M and completed in 1376 H/1960 M (Khumaidi, 2018). therefore, this interpretation becomes one of the books of interpretation that provides an understanding of the Qur'an, especially to the Javanese community so that Al-Ibriz interpretation is written using Javanese with pegon writing which at that time was commonly preserved in the world of pesantren in Central Java (Mustofa, n.d.).

The source of interpretation of Al-Ibriz is more likely to use bil ra'yi sources, but in some places Bisri Musthafa's interpretation uses bil ma'tsur interpretation sources by including hadith and interpretation of the Qur'an with the Qur'an. The method of interpretation of Al-Ibriz uses ijmal method with simple and global interpretation. Uniquely, Bisri Mustafa translates the verse with the meaning of gandhul (meaning per word) which for readers, especially santri, is commonly used in interpreting the yellow book.

This kind of presentation, Bisri Musthafa conveyed in the muqadimah of his tafsir, including the Qur'an written with the meaning of gandul, the interpretation is written on the side with a number sign, the numbering of the verse is written at the end of each verse



while the numbering of the interpretation is written at the beginning, the writing of this tafsir is equipped with information using signs such as *tanbih* signs that indicate warning or attention in the verse, *faidah* sign indicates that there is something useful in the explanation of the verse, *muhimmah* sign that indicates something that requires attention or importance, *Qishah* sign indicates a previous story and *hikayat* sign indicates a previous story that needs to be retold or contains *israiliyyat* stories (Mustofa, n. d.).

Each interpretation has its own characteristics, including the interpretation of Al-Ibriz in its interpretation is more inclined to the '*adabul ijtima'*' approach, especially in accordance with the myths or culture of Javanese society, although there are other interpretative trends that are tailored to the needs in general and do not dominate.

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### **Tafsir Al-Khazin as a Source of Reference for Indonesian Tafsir**

Some popular tafsir among the Indonesian people are inseparable from the reading of scholars who study tafsir. Educational destinations that are often visited by Indonesian scholars include Mecca, Medina, Egypt and other Arab countries. As was done by Abdur Rauf Al-Fansuri, for approximately 19 years conducting educational *rihlah* in Arab countries (Lakmana et al., 2023). In addition, Bisri Mustafa who stayed one year in Mecca after completing the Hajj pilgrimage only to study with the sheikhs in Mecca (Abidin et al., 2022).

As a result of this intellectual journey, tafsir born from the eastern world was brought to Indonesia and delivered to the community including scholars who have educational institutions such as *pesantren*. Among the popular interpretations in the community are Tafsir Jalalain, Tafsir Al-Baidhawi, Tafsir Ibn Kathir and others including Tafsir Al-Khazin is also known even by Indonesian mufassirs to finally include Tafsir Al-Khazin as a reference source for his interpretation.

Tafsir *Tarjuman Al-Mustafid* in some literature is even seen in the tafsir several times writing "in Al-Khazin" although there is no mention of tafsir, this shows that taking opinions both about the story, *asbab nuzul* and interpretation is always preceded by the sentence (Al-Fansuri, 1951). In addition, Tafsir Al-Ibriz clearly states in its *muqadimah*,

that the writing of Tafsir Al-Ibriz takes from tafsir references including Tafsir Al-Khazin (Mustofa, n.d.).

Although Tafsir Al-Khazin was written as a summary of Tafsir al-Baghawi, its existence and existence are able to influence and add insight into interpretation among Indonesian mufassirs in interpreting the Qur'an. The author tries to draw a red thread from Al-Khazin's connection to the development of interpretation in Indonesia. Tafsir Al-Khazin which is known to be very thick with israiliyyat stories, as well as Tarjuman Al-Mustafid and Tafsir Al-Ibriz also include israiliyyat stories. As in Tafsir Tarjuman Al-Mustafid marked with qishoh, the word of the mufassir, while Tafsir Al-Ibriz is marked with hikayat. However, there are also those who include Al-Khazin's opinion in his tafsir by not beginning with the sign.

Some of the reasons Al-Khazin is popular among Indonesian mufassirs include:

1. Tafsir Al-Khazin is a simple tafsir because it is a summary of Tafsir Al-Baidhawi;
2. Against hadiths sourced from the Prophet, companions although there is a sanad trimming;
3. In addition to the hadith, Tafsir Al-Khazin is also rich in historical stories both related to Israiliyyat stories and stories of previous prophets;
4. There is an explanation of asbab nuzul so that some Indonesian commentaries take reference to asbab nuzul in this tafsir;

#### **Aspects of Al-Khazin's Influence in Tafsir Tarjuman Al-Mustafid and Tafsir Al-Ibriz**

As has been mentioned in the point above that Tafsir Tarjuman Al-Mustafid and Tafsir Al-Ibriz have similarities in taking Tafsir Al-Khazin as a reference source in his tafsir. This research tries to limit the author only to the influence of Al-Khazin in the interpretation of the Qur'an in Surah Al-Baqarah and Juz 30. The reason is because Surah Al-Baqarah is very close to the story of the Children of Israel which will certainly attract Al-Khazin to interpret more from the point of view of the israiliyyat story as a support for his interpretation. While the interpretation of letters in Juz 30, has a reason because in that juz the letters are relatively short compared to Surah Al-Baqarah.

This restriction is done by the author to make it easier to draw a common thread from Al-Khazin's influence on the two commentaries in interpreting. Moreover, there is a difference between the two in including Al-Khazin's interpretation, for example Tafsir Tarjuman Al-Mustafid usually more clearly reveals its interpretation of taking from Tafsir Al-Khazin by writing beforehand with a sign of Qishoh, Mufassir's Word, or Faidah although not entirely when prefixed with the sign mentions its interpretation of Al-Khazin. While Tafsir Al-Ibriz because the interpretation is not clearly taken from Tafsir Al-Khazin, the author focuses on the sign of hikayat which is usually used by Bisri Mustafa as an additional form of explanation of the previous story including the Israiliyyat story.

After researching, it can be found that Abdur Rauf Al-Fansuri in Tafsir Tarjuman Al-Mustafid includes quotations from Al-Khazin in Surah Al-Baqarah 17 times either beginning with the interpretation of qishoh, the word mufassir or faidah. While in Juz 30 there are 7 times mentioning Al-Khazin.

No	Ayat	Tanda	Keterangan
1	Qs. Al-Baqarah: 2	قصة	Pengambilan <i>Asbab Nuzul</i> dari <i>Tafsir Al-Khazin</i>
2	Qs. Al-Baqarah : 8	كات مفسر	Pengambilan kisah israiliyyat
3	Qs. Al-Baqarah: 40	فائدة	Penjelasan tentang siapa Bani Israil
4	Qs. Al-Baqarah: 55	قصة	Pengambilan tentang kisah <i>israiliyyat</i>
5	Qs. Al-Baqarah: 79	قصة	Pengambilan tentang kisah
6	Qs. Al-Baqarah: 104	كات مفسر	Pengambilan tentang <i>asbab nuzul</i>
7	Qs. Al-Baqarah: 124	كات مفسر	Pengambilan hadits dari Ibnu Abbas Riwayat Bukhari Muslim tentang penjelasan ujian yang diberikan kepada Nabi Ibrahim berupa bersuci
8	Qs. Al-Baqarah: 144	كات مفسر	Pengambilan tentang <i>asbab nuzul</i> perintah arah kiblat
9	Qs. Al-Baqarah : 150	كات مفسر	Pengambilan penjelasan Al-Khazin tentang penegasan pengalihan kiblat ke ka'bah yang sebelumnya juga termasuk kiblat Ibrahim
10	Qs. Al-Baqarah: 178	كات مفسر	Pengambilan tentang <i>asbab nuzul</i> diwajibkannya Qishas
11	Qs. Al-Baqarah : 180	كات مفسر	Pengambilan Hadits dari An-Nasa'I dan Tirmidzi tentang diwajibkan berwasiat kepada kedua orang tua dan kerabat dekat
12	Qs. Al-Baqarah: 185	كات ابن عباس	Pengambilan Riwayat dari Ibnu Abbas tentang turunnya Al-Qur'an
13	Qs. Al-Baqarah : 187	كات مفسر	Pengambilan tentang <i>asbab nuzul</i> yang diperbolehkannya berjima' pada malam bulan Ramadhan
14	Qs. Al-Baqarah: 225	قصة	Pengambil tentang <i>asbab nuzul</i>
15	Qs. Al-Baqarah: 240	قصة	Pengambil tentang <i>asbab nuzul</i>
16	Qs. Al-Baqarah: 248	قصة	Pengambilan Riwayat tentang kisah <i>tabut</i>
17	Qs. Al-Baqarah: 258	قصة	Pengambilan tentang kisah Nabi Ibrahim yang tidak mempan dibakar api
18	Qs. At-Takwir : 22-23	فائدة	Pengambilan kisah <i>israiliyyat</i>
19	Qs. Al-Balad: 3-5	كات مفسر	Pengambilan tentang <i>asbab nuzul</i>
20	Qs. Ad-Duha: 3	كات مفسر	Pengambilan tentang <i>asbab nuzul</i>
21	Qs. At-Tin : 8	كات مفسر	Pengambilan hadits yang diriwayatkan oleh Abu Hurairah,

			namun dalam tafsir <i>tarjuman al-mustafid</i> tidak mencantumkan sanadnya
22	Qs. Al-Kafirun: 6	قصة	Pengambilan tentang <i>asbab nuzul</i> ayat
23	Qs. Al-Lahab: 1	كات مفسر	Pengambilan tentang <i>asbab nuzul</i> berdasarkan riwayat Nabi
24	Qs. Al-Ikhlās	كات أهل تفسر	Yang dimaksud ahli tafsir adalah Fakhruddin Ar Razi yang Al-Khazin kutip pendapatnya tentang rahasia dibalik Surat Al-Ikhlās

From the table above, the author concludes that there are five signs that characterize the interpretation of Al-Khazin, including the sign of Qishah, faidah, the word of the mufassir, the word of Ibn 'Abbas, and the word of the Tafsir Expert which in his statement has differences, including:

1. Qishah, qishah signs usually Abdur Rauf Al-Fansuri quoted from Al-Khazin, namely the history that became the *asbab nuzul* of the verse, the stories of previous prophets, israiliyyat stories;
2. Faidah, this sign is usually to explain about israiliyyat stories and stories of certain people who have faidah in it;
3. The word mufassir, this mark is mostly used by Abdur Rauf in marking his quotation of Al-Khazin and has different meanings including taking hadith, israiliyyat stories, and explaining *asbab nuzul* verses;
4. The word Ibnu Abbas, this mark indicates that the narration is from Ibn Abbas but the complete sanad of the hadith is not written;
5. The word tafsir expert, the author found only in one place in Surah Al-Ikhlās. This sign indicates that Al-Khazin includes other mufassirs in his interpretation.

The writing of Tafsir Al-Ibriz has similarities with the writing of Tafsir Tarjuman Al-Mustafid which between the two there are some special signs in the interpretation and make Tafsir Lubab at-Tanzil fi Ma'ani at-Ta'wil by Al-Khazin a source of reference in writing the tafsir. Although these two interpretations were not born at the same time, namely in the 17th century M and the 20th century M, but in writing tafsir using jawi writing (pegon script) is still preserved in the 20th century which at that time tafsir born in the 20th century M already used Indonesian Latin writing.

Al-Khazin's influence in Bisri Mustafa's interpretation does not clearly reveal Al-Khazin. Therefore, there are several efforts that the author makes in examining the influence of Al-Khazin in the interpretation of Al-Ibriz, including: first, by digging up information from several signs used by Bisri Musthafa in his interpretation and matching with Al-Khazin's interpretation in his interpretation; second, from several verses related to the story of both the story of the previous prophets and the story contained in Qs. Al-Baqarah and Juz 30; and third, using the same verse as the Tarjuman Al-Mustafid interpretation that quoted from Al-Khazin's interpretation.

No	Surat	Tanda	Keterangan
1	Qs. Al-Baqarah : 1	Penafsiran	Penjelasan tentang <i>huruf muqatha'ah</i> Bisri Musthafa menafsirkan di awal dengan hanya Allah yang mengetahui makna huruf tersebut namun memasukkan pula pendapat ulama salaf tentang pemaknaan huruf <i>muqatha'ah</i> sama seperti Al-Khazin yang mencantumkan pemaknaan tentang huruf tersebut
2	Qs. Al-Baqarah : 54	قصة	Penjelasan tentang kisah Nabi Musa saat bermunajat selama 40 hari di Gunung Tursina.
3	Qs. Al-Baqarah: 125	مهمة	Penjelasan tentang maqam Ibrahim adalah <i>yaqut</i> dari Syurga. Dalam Al-Khazin dijelaskan dengan mengambil Riwayat hadits dari 'Abdillah 'Amr bin 'Ash sedangkan dalam <i>Al-Ibriz</i> dimasukkan dalam penadapat yang sangat penting.
4	Qs. Al-Baqarah : 138	تنبيه	Penjelasan tentang kisah <i>israiliyyat</i> kebiasaan orang nashrani terhadap bayi yang baru berusia tujuh hari biasanya di masukkan ke dalam air kuning, dan menyebutnya dengan pembaptisan sebagai pengganti sunat dalam Al-Khazin merupakan Riwayat dari Ibnu 'Abbas sedangkan di <i>tafsir Al-Ibriz</i> tidak mencantumkan asal riwayatnya.
5	Qs. Al-Baqarah: 144	Penafsiran	Penjelasan tentang perpindahan kiblat dari <i>bait al-maqdis</i> ke <i>ka'bah</i> pada saat nabi berada di <i>Baitul Maqdis</i> selama 16 atau 17 bulan maka turun perintah untuk berpindah kiblat. Jika Al-Khazin memasukkan beberapa hadits yang diriwayatkan oleh Bukhari Muslim untuk menguatkan penafsirannya sedangkan Bisri Mustafa tidak menyebutkan hadits melainkan hanya penafsiran ayatnya.
6	Qs. Al-Baqarah: 173	تنبيه	Penjelasan tentang pesan penting bagi manusia hukum dalam ayat ini tentang makanan yang diharamkan. Bisri Mustafa menjelaskan dengan meringkas penjelasan hukum yang sering keliru manusia terhadap makanan yang diharamkan sedangkan Al-Khazin menjabarkan dengan membaginya menjadi lima masalah hukum.

7	Qs. Al-Baqarah: 217	تنبيه	Penjelasan tentang pembatalan ayat perang dengan bunuhlah orang-orang musyrik yang kamu jumpai dalam tafsir Al-Khazin Riwayat dari Sa'id bin Musayyab dan Sulaiman bin Yassar.
8	Qs. Al-Baqarah : 240	تنبيه	Penjelasan tentang hukum wasiat yang di Mansukh oleh ayat <i>mirats</i> .
9	Qs. Al-Baqarah: 248	حكاية	Penjelasan tentang kisah tabut
10	Qs. Al-Baqarah: 286	فائدة	Penjelasan hadits tentang keutamaan membaca surat Al-Baqarah yang diriwayatkan dari Imam At-Tirmidzi
11	Qs. Al-Fajr: 1-5	تنبيه	Perbedaan penafsiran tentang lafadz <i>walayalin 'Ashr</i> menurut riwayat dari Ibnu 'Abbas
12	Qs. Al-Lail : 17-18	مهمة	Penjelasan tentang sebab nuzul ayat
13	Qs. Ad-Duha : 11	فائدة	Penjelasan tentang perintah membaca Allahu akbar Ketika mendengar atau membaca surat ad-duha dari awal sampai akhir Riwayat dari Nu'man bin Basyir penukilan Al-Khazin dari Tafsir At-Tsa'labi
14	Qs. At-Tin: 8	فائدة	Pengambilan hadits yang diriwayatkan oleh Abu Hurairah, namun Bisri Musthafa tidak memasukkan sanadnya hanya menyebutkan ada keterangan dalam hadits.
15	Qs. Al-Fil	حكاية	Menjelaskan kisah terdahulu yaitu Abrahah dalam Surat Al-Fil yang diriwayatkan dari Ibnu 'Abbas

The influence of Al-Khazin in Tafsir Al-Ibriz includes first, in taking hadith or history Bisri Musthafa is more likely to rarely include the history, even though in Al-Khazin's interpretation it is explained. Second, taking the story of the previous prophet or the story of the previous people which is usually marked with a sign of hikayat, Qishah, Muhimmah. Third, the retrieval of israiliyat stories marked with tanbih signs. and fourth, the retrieval of asbab nuzul verse references that use muhimmah signs means there is something that has important attention.

### Similarities and Differences in Taking Reference to Tafsir Al-Khazin

From the above research, it can be concluded about the influence of Al-Khazin on the interpretation of Abdur Rauf and Bisri Mustafa in his tafsir. There are similarities and differences in including Al-Khazin's interpretation in his tafsir, among others:

No	Persamaan	Tafsir <i>Tarjuman Al-Mustafid</i>	Tafsir <i>Al-Ibriz</i>
1	Tanda yang digunakan	Tafsir <i>Tarjuman Al-Mustafid</i> menggunakan tanda dalam penafsirannya	Tafsir <i>Al-Ibriz</i> menggunakan tanda dalam menafsirkan Al-Qur'an sebagai penjelasan tambahan dalam penafsirannya
2	Aspek yang terpengaruh	Abdur Rauf mengambil beberapa aspek dari Al-Khazin diantaranya: <ol style="list-style-type: none"> <li>1. Hadits walaupun terkadang tidak mencantumkan sanad atau rawinya</li> <li>2. Pengambilan Riwayat <i>Asbab Nuzul</i> ayat</li> <li>3. Pengambilan kisah-kisah <i>Israiliyyat</i> maupun kisah Nabi terdahulu</li> <li>4. Penegasan penafsiran dari Al-Khazin</li> </ol>	Bisri Mustafa menjadikan al-Khazin sebagai referensi dalam berbagai aspek diantaranya: <ol style="list-style-type: none"> <li>1. Hadits walaupun relatif cenderung Bisri Mustafa membuang sanad</li> <li>2. Pengambilan Riwayat <i>Asbab Nuzul</i></li> <li>3. Pengambilan kisah <i>Israiliyyat</i></li> <li>4. Penegasan penafsiran dari Al-Khazin</li> </ol>
No	Perbedaan	Tafsir <i>Tarjuman Al-Mustafid</i>	Tafsir <i>Al-Ibriz</i>
1	Penyebutan Al-Khazin	Tafsir <i>Tarjuman Al-Mustafid</i> dengan jelas mencantumkan Al-Khazin dalam penafsirannya sehingga memudahkan dalam pengidentifikasian pengaruh penafsirannya	Tafsir <i>Al-Ibriz</i> tidak mencantumkan secara jelas sehingga penulis membutuhkan upaya lain dalam melakukan penelitian ini sebagaimana telah dijelaskan di atas.
2	Penafsiran yang digunakan	Tafsir <i>tarjuman Al-Mustafid</i> cenderung lebih sering mengungkapkan penafsiran Al-Khazin sama seperti dalam tafsir aslinya	Tafsir <i>Al-Ibriz</i> cenderung sebaliknya, Bisri Mustafa biasanya menggunakan bahasa sederhana namun tetap mengikuti alur penafsiran Al-Khazin

#### 4. CONCLUSION

This research concludes that Al-Khazin has influenced the writing of Indonesian tafsir, this can be seen in the way Indonesian mufasssirs include Al-Khazin in their interpretations both written implicitly and explicitly. So that there are similarities and differences between Tafsir *Tarjuman Al-Mustafid* by Abdur Rauf Al-Fansuri and Tafsir *Al-Ibriz* by Bisri Musthafa in placing Al-Khazin, including in taking hadith, both of which tend to often cut the hadith sanad. Therefore, the major influence brought by Al-Khazin to Indonesian interpretation is more on the aspect of hadith, asbab nuzul and previous stories both the stories of the prophets and israiliyyat stories.

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