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THINKING ULUMUL QUR'AN KH. MUNTAHA AL-HAFIDZ, A STUDY TAHQIQI/PHILOLOGICAL AND CONTENT ANALYSIS OF THE BOOK ABHAR AL-QUR'AN

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Abstract

Ulumul Qur'an is one of the basic knowledge of Islam which has many branches. It discusses issues that are ushuli and furu'i, among the science of ushuli are makki-madani, asbabun nuzul, nasikh-mansukh, muhkam-mutasyabih and the others. The furu'i examples include adab or ethics and fadha'ilul Qur'an. This furu'i discussion is useful because there is a term for the science of perfection (kamalat) in Islam. A Qur'anic scholar from Wonosobo, KH. Muntaha Al-Hafidz has special attention in this knowledge of kamalat or perfection. He wrote a book "abharul Qur'an" or the Qur'anic ocean which discusses two major themes, namely the primacy of the Qur'an and ethics with the Qur'an. This book is studied and investigated in this thesis. So that it is known the position of the abharul Qur'an among similar books from the ulama' who first composed it, as well as the role or contribution of KH. Muntaha in that sector.

Keywords: abharul Qur'an, fadha'il, Adab, Muntaha

Abstrak

Ulumul Qur'an merupakan salah satu ilmu dasar Islam yang memiliki banyak cabang. Membahas masalah yang bersifat ushuli dan furu'i, diantara ilmu ushuli adalah makki-madani, asbabun nuzul, nasikh-mansukh, muhkam-mutasyabih dan lain-lain. Contoh furu'i antara lain adab atau etika dan fadha'ilul Qur'an. Pembahasan furu'i ini bermanfaat karena dalam Islam ada istilah ilmu kesempurnaan (kamalat). Ustadz Al-Qur'an dari Wonosobo, KH. Muntaha Al-Hafidz memiliki perhatian khusus dalam ilmu kamalat atau kesempurnaan ini. Ia menulis buku "aharul Qur'an" atau samudra Qur'an yang membahas dua tema besar, yaitu keutamaan Al Qur'an dan etika dengan Al Qur'an. Buku ini dipelajari dan diselidiki dalam artikel ini. Sehingga diketahui kedudukan abharul Qur'an di antara kitab-kitab sejenis dari para ulama' yang pertama kali menyusunnya, serta peran atau kontribusi KH. Muntaha di sektor itu..

Keywords: abharul Qur'an, fadhai', adab, muntaha

Introduction

KH. Muntaha or Mbah Mun is a charismatic scholar who is a highly respected Al-Qur'an expert in Wonosobo. His work in the field of education is very large, especially in al-Qur'an based education. Researchers found one of the works in the form of a book attributed to Mbah Mun. The book is entitled abharul Qur'an which contains content related to the sciences of the Qur'an. The attribution of the book to Mbah Mun left a question mark in the minds of researchers. Because, the author never found information that Mbah Mun had ever written a book or books. Therefore, in this study, researchers tried to study the background of the birth of the book. Researchers will also analyze the roles and contributions KH Muntaha in the field of Ulumul Qur'an.

Method

This research Methodology is divided into two variables, namely script research and content analysis. For manuscript research, researchers used the foundational method and a structural approach. The foundation method is a philological research method that is used when there are two or more texts in which one is superior to the other. In the process of researching this manuscript, there are stages that must be passed by researchers, namely editing and translation. In the editing process, researchers are guided by opinions Pamusuk

Eneste¹ which was then formulated by the University Sebelas Maret.²³ Among these guidelines are:

- a. The editor must know exactly the information about the author of the manuscript he will edit;
- b. Editors are not scriptwriters;
- c. Editors must respect the scriptwriter's style;
- d. Keep the information contained in the manuscript confidential;
- e. The editor must consult with the scriptwriter regarding the things to be changed;
- f. Editors must maintain and maintain the manuscript properly until it is published

In the next process, namely translation. Researchers are guided by opinions Larson that translation is: "transferring the meaning of the source language into the receptor language" or the process of transferring meaning from the source language to the target language.⁴ In this translation process, the researcher used the independent method (free translation) as quoted by Hartono from Newmark and Machali.⁵⁶ Free translation is translation that prioritizes content rather than the form of the source text.

In translating the abhar al-qur'an manuscript, the writer follows the translation technique explained by Moh. Syarif Hidayatullah in his book on the Arabic-Indonesian translation strategy section.⁷ Among the strategies presented are as follows:

- a. Prioritize and finish (taqdim and ta'khir), as an example (قد حدد الإسلام (التعدد بالزواج) translates to "Islam has restricted polygamy", not "Islam

¹ Pamusuk Eneste, *Buku Pintar Penyuntingan Naskah* (Jakarta: Gramedia Pustaka Utama, 2005). P. 112

² Pusat Pengembangan Teknologi Informasi untuk Pembelajaran, "Dasar-Dasar Penyuntingan," Portal SPADA Universitas Sebelas Maret, 2020. Diakses pada 10 mei 2022

³ Andri Nirwana An, *Dasar Dasar Ulumul Qur'an Dan Ulumul Hadis (Ringkas Dan Praktis)*, ed. Abd. Wahid (Banda Aceh: Searfiqh, 2017).

⁴ M.L Larson, *Meaning-Based Translation: A Guide to Cross-Language Equivalence* (Lanham: University Press of Amerika, Inc., 1984). p. 3

⁵ R Hartono, *Model Penerjemahan Novel Dari Bahasa Inggris Ke Bahasa Indonesia* (Yogyakarta: Diandra Pustaka Indonesia, 2014). p. 23

⁶ Andri Nirwana et al., "Kajian Kritik Pada Bentuk Dan Pengaruh Positif Al-Dakhil Dalam Tafsir Jalalain Tentang Kisah Nabi Musa Dan Khidir," *AL QUDS : Jurnal Studi Alquran Dan Hadis* 5, no. 2 (2021), <https://doi.org/10.29240/alquds.v5i2.2774>.

⁷ Moch. Syarif Hidayatullah, *Jembatan Kata: Seluk Beluk Penerjemahan Arab-Indonesia* (Jakarta: Grasindo, 2017). p. 33-35

has limited polygamy", this change in arrangement is because in Indonesian there is no such arrangement in Arabic.

- b. Add (ziyadah), as an example (فهم القرآن امر مهم) translated as "understanding the Qur'an (is) important", four words in Arabic become six words in Indonesian because the structure of the source text requires that. In the source text, there is no need for lexical predicate markers, because the structure already holds this, while in the target text, predicate markers are required to be realized.
- c. Throw away (hadzf), as an example (يوزع مجاناً ولا يباع) translates to "free or not for sale", from five words to one or two words. This replacement is based on the prevalence used in the target text.

As for content analysis, researchers used a sociocultural approach to examine the relationship between book content and personality KH Muntaha, this is necessary to know the construction of his thoughts. In the problem of Ulumul Qur'an, the researcher refers to the definition put forward by Az-Zarqani, namely: Discussion on the revelation of the Qur'an, its sequence, collection, writing, reading, interpretation, mu'jizat, nasikh-mansukh and efforts to get rid of things that raise doubts about it.⁸

The definition put forward by Az-Zarqani is different from that put forward by other figures such as Manna Khalil al-Qattan. The majority of figures think that Ulumul Qur'an is a scientific tool used to understand the Qur'an, such as knowing asbabun nuzul, jam'u al-Qur'an, makki-madani, nasikh-mansukh, muhkam-mutasyabih and the like.⁹ including adab and the virtues of the Qur'an. Manna al-Qattan calls the ulumul Qur'an with the suggestion at-tafsir, so that the exegesis is not included in the ulumul Qur'an.

⁸ Muhammad Abdul Adzim az- Zarqani, *Manahil Al- Irfan Fi Ulum Al-Qur'an* (Kairo: Dar al-Hadits, 2001). p.27

⁹ Manna' bin Khalil Qattan, *Mabahis Fi 'Ulum Al-Qur'an* (t.tp: Maktabah al-Ma'arif, 2000). p. 12

Discussion

Birth and Education of KH Muntaha

Based on constituent member profile data, KH. Muntaha was born on January 27, 1912.¹⁰ but based on other data he was born on July 9, 1912.¹¹ This difference may occur due to differences in references such as KTP or Passport. KH Muntaha is a scholar who has been very close to the Qur'an from an early age. He is the third son of the couple KH. Asy'ari and Nyai Safinah. In several narrations from the ahlu bait it is narrated that the father of KH. Muntaha is khadim, or servant of KH. Munawir Krapyak when riyadhoh in Mecca who was always told to repeat al-Fatihah recitation when he recited the Qur'an to Kyai Munawir. The closeness between Kyai Asy'ari and Kyai Munawir made Kyai Asy'ari aspire to have descendants who are experts in the Qur'an like KH. Munawir.¹²

Little Muntaha first memorized the Qur'an from his own mother, namely Nyai Safinah. According to Nyai Azizah's statement, Mbah Mun (KH. Muntaha nickname) had finished memorizing the Qur'an to his mother. Then Mbah Mun continued his education at the Darul Ma'arif Banjarnegara Madrasah. Then he continued rihlah al-Qur'an to KH. Usman Kaliwungu Kendal. From Kyai Usman he then continued to Krapyak (KH. Munawir) then to Tremas Pacitan (KH. Dimyathi). So, his sanad al-Qur'an is connected to the three famous al-Qur'an in Central Java. Even when in Termas, KH. Muntaha is believed to have studied and studied religious knowledge such as hadith, fiqh and the sciences of the Qur'an.¹³ This information is reinforced by Faisal Kamal research in the book *Charismatic Leadership*.¹⁴

¹⁰ Syahrul Hidayat and Kevin W. Fogg, "Profil Anggota: Muntaha," *Konstituante.Net*, n.d.

¹¹ Dr. Samsul Munir Amin, *KH. Muntaha Al-Hafizh: Pecinta Al-Qur'an Sepanjang Hayat* (Bantul: Pustaka Pesantren, 2010). p. 27

¹² Wendi Parwanto and Engku Ahmad Zaki Engku Alwi, "The Pattern of Sufism on Interpretation of Q.S. Al-Fatihah in the Tafsir Manuscript By M. Basiuni Imran Sambas, West Kalimantan," *QiST: Journal of Quran and Tafseer Studies* 2, no. 2 (2023): 163-79, <https://doi.org/10.23917/qist.v2i2.1472>.

¹³ Amin, *KH. Muntaha Al-Hafizh: Pecinta Al-Qur'an Sepanjang Hayat*. p. 43

¹⁴ Dr. Faisal Kamal, *Charismatic Leadership: Peranan, Pemikiran Dan Pandangan Hidup KH. Muntaha Wonosobo* (Wonosobo: Bimalukar Kreativa, 2021). p. 90-95

Thoughts and Works KH Muntaha

KH. Muntaha has extensive experience as an activist and politician. However, the author will not describe this in detail. In this study, the author will discuss the thoughts of KH. Muntaha and his work related to the Ulumul Qur'an. Among the works of KH. Muntaha in the field of Ulumul Qur'an is as follows:

- a. Tahfidz Al-Qur'an (Established PPTQ Al-Asy'ariyyah)
- b. Ulum Al-Qur'an Study (Establish IIQ or UNSIQ)
- c. Rasm Al-Qur'an (Writing of the Grand Mushaf)
- d. Tafsir (Publication of Tafsir Maudhu'i: Al-Muntaha)

Manuscript of the Abhar Qur'an

1. History of Writing

This book was written by Kyai Rois Syuhada' at the request of KH. Ahmad Faqih Muntaha at the time of the 40th anniversary of the death of KH. Muntaha around January 2005.¹⁵ However, Kyai Rois gave a different statement when interviewed by Aditya who was quoted in his thesis.¹⁶ There he said that the order occurred during the 100th anniversary of the death KH. Muntaha. Kyai Faqih at that time hoped that someone would be willing to collect notes KH Muntaha which are usually tucked away in his books.

Kyai Rois then collected the books of KH. Muntaha as well as his little notes. Where then Kyai Rois arranged it in such a way and gave him the chapters to make it easy to learn.¹⁷ Indeed, Kyai Rois admitted that he had only moved excerpts from the notes or book of KH. Muntaha marked. Then on his own initiative arranged them into the order as in the abhar al-qur'an. When the author asks why the sequence is not so systematic? Kyai Rois replied that this was the first time he had written a book with a lot of themes at first, and he did not have time to sort them out first, he then wrote with a focus only on the virtues of the Qur'an and adab. In addition, because he wrote by hand, so sometimes there is a follow-up material that has just been found and of course it is placed at the end.¹⁸

After getting about 50 pages, he felt the writing was enough for the students to study. With this number of pages, it is felt that it is neither too thick

¹⁵ Penjelasan Kyai Rois Syuhada' saat kunjungan silaturahmi lebaran di PPTQ Sirojus Syuhada Tambi, Jum'at, 13 Mei 2022

¹⁶ M. Choirul Anwar Aditia, "Al-Qur'an Dalam Pandangan KH. Muntaha Al-Hafizh | (Kajian Kitab Abh{a>r Al-Qur'a>n)" (Universitas Sains Al-Qur'an, 2021). p. 29

¹⁷ Muntaha Al-Hafizh Muntaha, *Naskah Induk Abkhar Al-Qur'an* (ttp: tnp, n.d.). Hlm. 3

¹⁸ Wawancara dengan Kyai Rois Syuhada pada tanggal 22 Mei 2022 di Rakit, Banjarnegara

nor too thin for the students. Then he brought the book to Kyai Chozin, the teacher for reciting the yellow book KH. Muntaha even until he was old.¹⁹ Kyai Chozin then read and then blessed Kyai Rois efforts. Then later the book was handed over to Kyai Faqih to be copied and reproduced for the students. The first printing, which is estimated to have taken place in 2006, is still stored in the PPTQ Al-Asy'ariyyah Library.²⁰

In its development, around 2010. Kyai Faqih's son named Dr. Abdurrohman ordered his student named Ahmad Irfa'i to rewrite and provide an Indonesian translation with the Arabic-pegon script, so that it would be easy for junior and senior high school students to learn.²¹ Finally, today you can find two models of Abhar Al-Qur'an, the first is the writing of Kyai Rois without translation and syakal, and the second is the writing of Ustadz Irfa'i complete with translation and syakal or punctuation.

2. Manuscript Description

The manuscripts that the author researched were printed or published manuscripts stored in the al-Asy'ariyyah library. On the cover, the manuscript is titled only "Kitab Abharul Qur'an li As-Syaikh Al-Alim Al-Fadhil Muntaha Al-Hafidz", with a statement that the collector and compile are Al-Faqir Muhammad Rois Syuhada' at-Tambi.

At the beginning there are remarks from KH. Ahmad Faqih Muntaha, the first son of KH. Muntaha which contains basmalah, hamdalah, sholawat and expressions of gratitude to the compilers who have collected the treatises of KH Muntaha. Continued with the prayer of hope that the book will be useful for students and the community and become a charity for KH Muntaha.

On the next page there is a muqoddimah or introduction from the compiler which contains basmalah, hamdalah and a brief statement that he has collected nubdzah-nubdzah KH. Muntaha and arrange it into several chapters so that it is easy to learn. Furthermore, it contains a prayer of hope that his writing will become a good deed and make the writer and the reader listed as experts in the Qur'an.

At the end of this book only contains a table of contents and a statement that the katib or author is Muhammad Rois Syuhada'. There is no information on when this book was completed, it only contains prayers and trust in Allah.

¹⁹ Kyai Chozin dimakamkan di pasarean Karang Sari. Sebagai penghormatan kepada Kyai Chozin, Kyai Faqih berwasiat agar dimakamkan dibawah *samparan* atau kaki Kyai Chozin.

²⁰ Observasi penulis di PPTQ Al-Asy'ariyyah pada April 2022

²¹ Wawancara dengan Dr. Abdurrohman Al-Asy'ari pada tanggal 25 Mei 2022 di Kalibeber, Wonosobo

The manuscript that the author examined has a half HVS size or page dimensions of 15x21 cm, with a total of 52 pages, using white HVS paper without watermarks. The size of the text on each page is 13 lines with a total dimension of 10x17cm text section. The number of text pages is 47 pages with perfect conditions or no missing parts. Each page of the text is framed by a batik frame with a thickness of 1 cm, written in upright Arabic script with the Khot Tsuluts model, the size of the script is medium as well as the size of the strokes. Black ink color, easy to read trained handwriting results.

This manuscript uses standard Arabic without margin notes. Only additions were found in the form of the Arabic translation of the pegon, the source of the quotation and the contents of the text at the end of the development manuscript.

Manuscript Edits, Manuscripts Sample and Translations

1. Manuscript Edits

(جكايّة) رُوِيَ عَنْ بَعْضِ الْأَخْيَارِ مَنْ أَهْلُ التَّلَاوَةِ الْقُرْآنِ الْكَرِيمِ أَنَّهُ لَمَّا حَضَرَتْهُ الْوَفَاةُ كَانَ كَلِّمًا قَالُوا قُلْ: لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ، قَالَ: (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ طه مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى إِلَّا تَذَكْرَةً لِمَنْ يَحْشَى) إِلَى قَوْلِهِ: (اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى) [طه: 1-8]، فَلَمْ يَزَلْ يُعِيدُهَا كُلَّمَا أَعَادُوا عَلَيْهِ حَتَّى مَاتَ عَلَى هَذِهِ الْآيَةِ الْكَرِيمِ فَظَهَرَ أَنَّ الْمَوْتَ عَلَى مَا عَاشَ عَلَيْهِ الشَّخْصُ. وَكَانَ بَعْضُ أَهْلِ الْجِرْفَةِ يَبِيعُ الْحَشِيثَ وَهُوَ غَافِلٌ عَنِ اللَّهِ تَعَالَى فَلَمَّا حَضَرَتْهُ الْوَفَاةُ قِيلَ لَهُ: لَا إِلَهَ إِلَّا اللَّهُ، قَالَ: خُرْمَةٌ بِفُلْسٍ، نَسَأُ اللَّهُ التَّوْفِيقَ لِلْمَوْتِ عَلَى الْإِسْلَامِ. كَذَا فِي رُوحِ الْبَيَانِ.⁽²²⁾

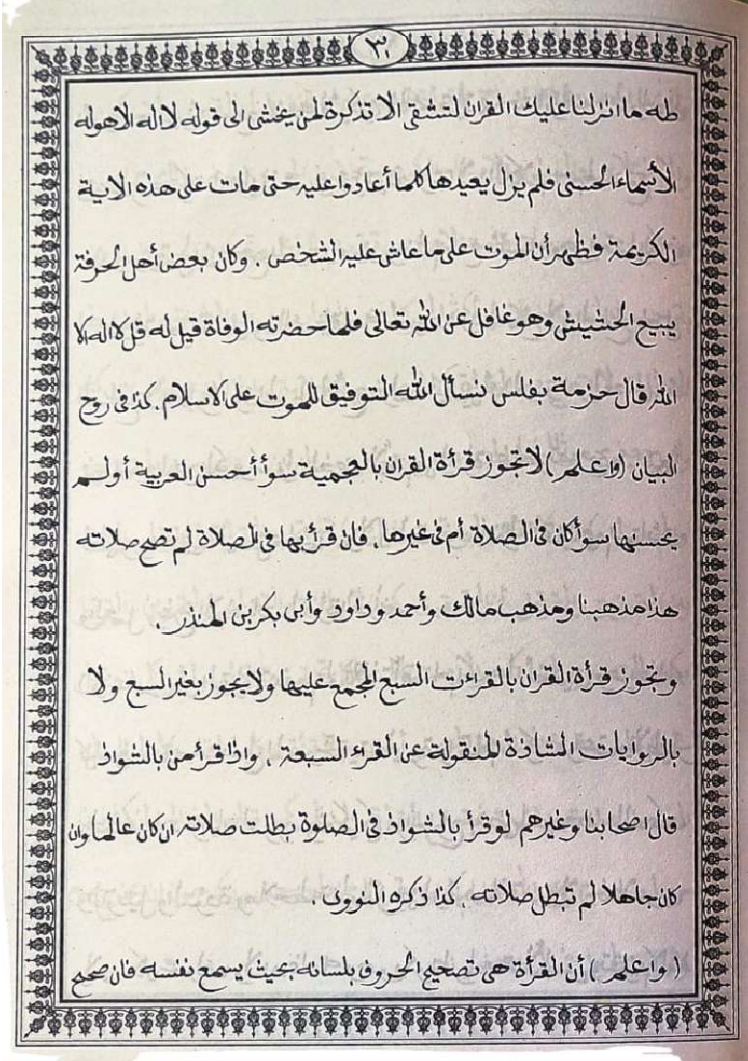
وَاعْلَمْ! لَا تَجُوزُ قِرَاءَةُ الْقُرْآنِ بِالْعَجْمِيَّةِ سِوَاءَ أَحْسَنَ الْعَرَبِيَّةِ أَوْ لَمْ يُحْسِنْهَا سِوَاءَ كَانَ فِي الصَّلَاةِ أَمْ فِي غَيْرِهَا، فَإِنَّ قِرَاءَ بِهَا فِي الصَّلَاةِ لَمْ تَصِحَّ صَلَاتُهُ، هَذَا مَذْهَبُنَا وَمَذْهَبُ مَالِكٍ وَأَحْمَدَ وَدَاوُدَ وَأَبِي بَكْرٍ بَنِ الْمُنْذِرِ .

وَتَجُوزُ قِرَاءَةُ الْقُرْآنِ بِالْقِرَاءَاتِ السَّبْعِ الْمُجْمَعِ عَلَيْهَا، وَلَا تَجُوزُ بغيرِ السَّبْعِ وَلَوْ بِالرَّوَايَاتِ الشَّاذَّةِ الْمَنْقُولَةِ عَنِ الْقُرَّاءِ السَّبْعَةِ، وَإِذَا قَرَأَ مَنْ بِالشَّوَاذِ قَالَ أَصْحَابُنَا وَغَيْرُهُمْ:

(22) روح البيان في تفسير القرآن: سورة الأنعام: 157، 3 / 129.

لَوْ قَرَأَ بِالشُّوَادِ فِي الصَّلَاةِ بَطَلَتْ صَلَاتُهُ إِنْ كَانَ عَالِمًا، وَإِنْ كَانَ جَاهِلًا لَمْ تَبْطُلْ صَلَاتُهُ.
كَذَا ذَكَرَهُ النَّوَوِيُّ⁽²³⁾

2 Manuscript Sample



3. Translations

(23) التبيين في آداب حملة القرآن ص: 75.

It is narrated from among the chosen ones that there was a person who used to recite the Quran, when that person was near death and was being led to read: "lailahaillallah muhammadurrasulullah" he actually read surah thahah verses 1-8, he did not stop repeating it until he died. So it is clear that death comes in what conditions a person often does when he is alive.

There is also another story, there is a craftsman who sells plants, that person is negligent towards Allah, when he is taught the sentence of tahlil before his death he actually says "come on, a bouquet of one hundred thousand flowers, please buy it". we hope to Allah that we die in a state of Islam. This is explained in the book *Ruhul Bayan*.²⁴

Know that it is not permissible to read the Qur'an in a non-Arabic language whether the person is proficient or not in Arabic, whether in prayer or outside prayer. When recited in prayer, the prayer is invalid. This is our school of thought as well as the schools of Imam Malik, Imam Ahmad, Imam Daud and Abu Bakr bin Munzir.

It is permissible to read the Al-Qur'an with the agreed 7 qiraat, and it is not permissible with other than the 7 qiroat such as the syadz history quoted from the qiroat 7 imam. in prayer, his prayer is invalidated if he knows, if he does not know then his prayer is not invalidated. This was stated by Imam an-Nawawi.²⁵

Analysis of Manuscripts and Abhar Al-Qur'an Texts

1. Manuscript Analysis

The manuscript that the author examined was in handwriting which was then reproduced by copying using a copier (photo copy). When viewed from the physical condition, this manuscript is still relatively good and there are no signs of significant damage.

The written form of this manuscript uses Arabic script with the Khat Tsuluts model which is generally easy to read. However, there are very few punctuation marks such as periods or commas and no vowels or syakal. Thus, this manuscript is difficult to study without adequate knowledge of Arabic.

Inconsistent fragmentation is also one of the things that makes this text difficult to understand. This is because the compiler sometimes puts a new discussion in a new paragraph, sometimes without a new paragraph without even a separator.²⁶

²⁴ Barwaswiy, *Ruhu Al-Bayan Fi Tafsir Al-Qur'an*. Juz 3, p. 129

²⁵ Abu Zakaria Yahya bin Syaraf An- Nawawi, *At-Tibyan Fii Adabi Hamalat Al-Qur'an* (t.tp: Haramain, n.d.). p. 75

²⁶ Muntaha, *Naskah Induk Abkhar Al-Qur'an*. p. 10, 38

In general, the authors consider that the abhar al-Qur'an text is still easy to study. Because the data contained in it is a quote from other books that are easily accessible. So if the writer finds it difficult, he will return to the original text of the quoted book. Then rewrite it with paragraph updates and punctuation as stated in the edited section of the book.

2. Text Analysis

Broadly speaking, the researcher considers that the discussion in the abhar al-Qur'an is systematic. This book at the beginning discusses fadha'il and the last part discusses adab. Even though the researcher still finds that there are several paragraphs that are out of place. Like the hadith regarding the prohibition of reading the Koran for menstruating women or junub people located in the first chapter.²⁷

The researcher also considers that the flow of discussion in a chapter or section tends to be unsystematic and inconsistent. Only the first chapter is systematically assessed by the author because it starts with the arguments from the Qur'an, then the hadith, atsar of the companions and the opinions of the scholars. Other chapters tend not to be sequential, there are even several hadiths that are followed at the end of the chapter, as in the second chapter.²⁸

In addition to systematic problems in the inconsistent order of theorem, the quoted texts are often as is without any changes in wording or sentences. There are even sections that force the author to refer directly to the original source due to imperfect quotations. The author finds this problem in a quote from the book al-qoulu sabat fi raddi 'ala da'awi al-barutastant. The majority of quotations from this book are not preceded by a statement that the paragraphs quoted are a response to Protestant Christian accusations. Thus forcing the author to provide additional information so that the quoted paragraphs are easier to understand.

As for other quotations that are not exactly the same or incomplete, the author believes they are choices or suggestions KH Muntaha on the issue under discussion. The author finds this problem in the prohibition of reading the Qur'an in non-Arabic languages,²⁹ KH. Muntaha quotes Imam Nawawi opinion in his tibyan but does not include all of his sentences, especially Imam Hanafi opinion which allows it.

²⁷ Muntaha, *Naskah Induk Abkhar Al-Qur'an*. p. 18

²⁸ Muntaha, *Naskah Induk Abkhar Al-Qur'an*. p. 25

²⁹ Muntaha, *Naskah Induk Abkhar Al-Qur'an*. p. 30

Another problem that the author believes to be an endeavor KH Muntaha is in the matter of forgetting to memorize. In this issue, KH Muntaha also chose not exactly the same as Imam Nawawi who only quoted hadiths about the threat and strict prohibition of forgetting the memorization of the Qur'an.³⁰ KH Muntaha instead it begins with the definition of forgetting in the interpretation of surat thaha which is still disputed by scholars', and the limitations of forgetting which are also still being debated, especially between Imam Malik and Imam Syafi'i.³¹ However, even though it seems flexible, KH Muntaha quoting all the propositions of prohibitions and threats as Imam Nawawi did as a hint that even forgetting is something natural, KH Muntaha Not wanting that convenience to then become a pretext for his students to underestimate forgetting to memorize.

Another analysis of the author is on the systematics of hadith quotes, KH Muntaha quoting hadith without mentioning sanad so it is different from the book fadha'il the work of Ubaid ibn Salam or Ibn Katsir whose work is indeed based on historical sources bil ma'tsur. Actions KH Muntaha this the author believes is also his choice by following Imam Nawawi because to summarize the presentation.³²

Analysis of thought constructions KH Muntaha in Ulumul Qur'an

The author found that the construction of thought KH Muntaha In the book abhar al-Qur'an It can be seen from the arrangement of the sources of postulate he used. KH Muntaha quoting verses from the Qur'an, hadith and scholars' opinions in explaining the mater-material of the Qur'an in the book abhar al-Qur'an. The following author describes the results of the analysis of his thought constructions:

- a. Foundation or Rationale
1. Al-Qur'an

As the main source of instruction in any matter, the Qur'an is also used as the foundation in the book abhar al-Qur'an. Counted 28 times KH Muntaha quoting verses from the Qur'an. In each quotation, there are differences in how to present the verse. Sometimes KH Muntaha only mentions verse pieces,³³ one full verse³⁴ and sometimes more than one verse. Sometimes accompanied by an interpretation or explanation from the mufassir after the mention of the verse,³⁵

³⁰ Nawawi, *At-Tibyan Fii Adabi Hamalat Al-Qur'an*. p 54

³¹ Muntaha, *Naskah Induk Abkhar Al-Qur'an*. p. 38

³² Nawawi, *At-Tibyan Fii Adabi Hamalat Al-Qur'an*. p. 7

³³ Muntaha, *Naskah Induk Abkhar Al-Qur'an*. p. 8, 10, 11, 12, 14, 15, 16, 23

³⁴ Muntaha, *Naskah Induk Abkhar Al-Qur'an*. p. 15

³⁵ Muntaha, *Naskah Induk Abkhar Al-Qur'an*. p. 5-6

and sometimes the verse is quoted to corroborate the opinion that has been expressed.³⁶

The difference in the way the presentation is presented, the author believes is because KH Muntaha merely moving the description that the clerics had submitted before him. His role is to re-present the explanation in the form of summaries sourced from major books, where it is most likely that the books were not or have not been studied directly by his students.

As for the literacy of interpretation used by KH Muntaha there are four fruits, namely the tafsir marah labid or tafsir al-munir by Sheikh Nawawi al-Bantani, tafsir hasiyatu ash-shawi 'ala tafsir jalalain by Ash-Shawi, ruh al-bayan fi tafsir al-qur'an by al-Buruswi and al-wajiz fi tafsir al-kitab al-'aziz by al-Wahidi.

2. Hadith

Book abhar al-qur'an composed of a great many hadith quotations. In each of its phases, it must refer to the hadith of the Prophet Muhammad pbuh. The author counts that there are 57 citation histories or 63 hadiths if counted from the sanad side. Quote from shahih al-Bukhari 7 times,³⁷ sunan at-Tirmidzi³⁸, 9 times, and sunan Ibn Majah³⁹ 6 hadiths, shahih Muslim 6 times,⁴⁰ sunan Abu Daud 9 times,⁴¹ syu'abul iman⁴² and mu'jam al-kabir⁴³ 6 hadiths each, and the rest from other hadith books.

From these hadiths, there are hadiths shahih, hasan, dha'if and even maudhu'. The author found one of the hadiths included in the book of false hadith by as-Suyuthi.⁴⁴ However, the historical meaning does not diverge and

³⁶ Muntaha, *Naskah Induk Abkhar Al-Qur'an*. p. 15, 18

³⁷ Muntaha, *Naskah Induk Abkhar Al-Qur'an*. Hadits riwayat al-Bukhori ada pada halaman 18, 25, 27, 38, 39, 40, 40

³⁸ Muntaha, *Naskah Induk Abkhar Al-Qur'an*. Hadits riwayat at-Tirmidzi ada pada halaman 13, 18, 22, 23, 27, 34, 39, 42, 45

³⁹ Muntaha, *Naskah Induk Abkhar Al-Qur'an*. Hadits riwayat Ibnu Majah ada pada halaman 17, 18, 18, 21, 34, 42,

⁴⁰ Muntaha, *Naskah Induk Abkhar Al-Qur'an*. Hadits riwayat Muslim ada pada halaman 18, 27, 38, 39, 40, 40

⁴¹ Muntaha, *Naskah Induk Abkhar Al-Qur'an*. Hadits riwayat Abu Daud ada pada halaman 18, 25, 25, 27, 33, 35, 39, 42, 44

⁴² Muntaha, *Naskah Induk Abkhar Al-Qur'an*. Hadits riwayat al-Baihaqi ada pada halaman 6, 17, 17, 26, 26, 49

⁴³ Muntaha, *Naskah Induk Abkhar Al-Qur'an*. Hadits riwayat at-Thabarani ada pada halaman 6, 14, 27, 33, 33, 46

⁴⁴ Muntaha, hlm. 36; Abdurrahman bin Abu Bakr as-Suyuti, *Al-La'i Al-Masnu'ah Fi Al-Ahadisi Al-Maudhu'ah* (Beirut: Dar al-Ma'rifah, n.d.). Juz 2, hlm. 222

is still under the umbrella of the more general shahih hadith.⁴⁵ From this the author finds that KH Muntaha In taking the hadith as a construction of thinking is not so strict. The author considers that having faith with a weak hadith in the matter of fadha'ilul amal is not problematic, because it is also exemplified by Imam Nawawi in the book of at-Tibyan.⁴⁶ It's just that, the author feels that quotations from false hadith do not need to be included.

3. Scholars' Opinion

Majority of referrals KH Muntaha In Abhar Qur'an is from the opinion of scholars'. Both scholars' salaf from the ranks of companions and tabi'in and medieval clerics. The author found that KH Muntaha many quote histories from the book of khazinatul asrar by Muhammad Haqqi Nazaly. There is even a possibility of similarity of reasons between the writing of khazinatul asrar and abhar al-qur'an, that is, both in order to popularize the superiority of the Qur'an over other readings. Because, khazinatul asrar was written because the recitation of the Qur'an was less popular according to Nazaly.⁴⁷ The society at that time was compulsive with the works of wirid, sholawat, khizib of the teachers or sheikhs. This phenomenon is not much different from the conditions of the people in Java in general and especially the communities around the environment KH Muntaha.⁴⁸

In addition to the above book, KH Muntaha also refers to the ulumul books of the classical Qur'an such as As-Suyuthi's al-itqan, or Ubaid ibn Salam's at-Tibyan an-Nawawi and Ubaid ibn Salam's fadha'il al-Qur'an in the field of fadha'il and adab.

b. Material or Content of the Book

1. Fadha'il

The discussion of the author's fadha'il is found in the first four phases. Although there are also some paragraphs that allude to ethics or customs in the four phases. The author finds that the discussion of fadha'il in this book includes:

a) The primacy of the Qur'an over all things⁴⁹

⁴⁵ Muhammad bin Ismail al- Bukhari, *Sahih Al-Bukhari: Al-Jami' Al-Sahih* (Beirut: Dar Ibn Kasir, 2002). Seperti hadits "*khoirukum man ta'allama al-Qur'an wa 'allamahu*"

⁴⁶ Nawawi, *At-Tibyan Fii Adabi Hamalat Al-Qur'an*. hlm.8 Pada bagian muqaddimah kitab.

⁴⁷ Muhammad Haqqi an- Nazali, *Khazinat Al-Asrar Jalilat Al-Adzkar* (t.tp: Haramain, n.d.)hlm. 3 pada bagian pembuka kitab.

⁴⁸ Amin, *KH. Muntaha Al-Hafizh: Pecinta Al-Qur'an Sepanjang Hayat*. Hlm. 3-8 tentang sekilas tentang Wonosobo

⁴⁹ Muntaha, *Naskah Induk Abkhar Al-Qur'an*. p. 6

- b) The primacy of the Qur'an over other scriptures⁵⁰
- c) The primacy of the Qur'an in terms of its content which is very broad and will not run out until the end of the day⁵¹
- d) The primacy of the Qur'anic laws over the previous samawi shari'a⁵²
- e) The primacy of the Qur'an over other kalams and the harm to people who prefer wirid and other dhikr besides the Qur'an⁵³
- f) The virtues of reading the Qur'an, learning and teaching the Qur'an and practicing its contents⁵⁴
- g) The virtue of reading by seeing mushaf by reading without seeing mushaf⁵⁵
- h) The primacy of hamil al-Qur'an or the person who guards and practices the Qur'an.⁵⁶

2. Adab

This discussion of adab in the book of abharul qur'an the author finds specifically exists in the last four phases. However, there is actually some discussion of the adab or ethics listed in the previous phases as outlined in the later text analysis section.⁵⁷ Among the adab issues discussed in this book are:

- a) Ethics before reading or touching mushaf.⁵⁸
- b) Ethics when reading the Qur'an⁵⁹
- c) Ethics in maintaining memorization of the Qur'an⁶⁰
- d) Ethics and procedures for dividing the reading of the Qur'an⁶¹
- e) Ethics when khataman al-Qur'an⁶²

⁵⁰ Muntaha, *Naskah Induk Abkhar Al-Qur'an*. p. 8-9

⁵¹ Muntaha, *Naskah Induk Abkhar Al-Qur'an*. p. 12-14

⁵² Muntaha, *Naskah Induk Abkhar Al-Qur'an*. p. 8-9

⁵³ Muntaha, *Naskah Induk Abkhar Al-Qur'an*. p. 23

⁵⁴ Muntaha, *Naskah Induk Abkhar Al-Qur'an*. p. 26-28

⁵⁵ Muntaha, *Naskah Induk Abkhar Al-Qur'an*. p. 32

⁵⁶ Muntaha, *Naskah Induk Abkhar Al-Qur'an*. p. 33-35

⁵⁷ Muntaha, *Naskah Induk Abkhar Al-Qur'an*. p. 18

⁵⁸ Muntaha, *Naskah Induk Abkhar Al-Qur'an*. p. 18

⁵⁹ Muntaha, *Naskah Induk Abkhar Al-Qur'an*. p. 47

⁶⁰ Muntaha, *Naskah Induk Abkhar Al-Qur'an*. p. 37

⁶¹ Muntaha, *Naskah Induk Abkhar Al-Qur'an*. p. 40

⁶² Muntaha, *Naskah Induk Abkhar Al-Qur'an*. p. 45

Conclusion

The edits of the abhar qur'an that the author made found that the book quoted as it is (copy-paste) from the earlier books. The author finds that there are 42 books that are the source of reference to the abhar Qur'an. Among them are the books of the parent hadith such as sahih al-Bukhari and Muslim, sunan at-Tirmizi, an-Nasa'i etc. There are also books of interpretation such as tafsir al-Wahidi and Marah Labid, books of fiqh such as al-Majmu' Syarh al-Muhazzab. The book of abhar al-qur'an also quotes at least 28 verses of the Qur'an. As for the hadith, the author found as many as 57 histories that were attributed to the Messenger of Allah saw. Among them there are those with weak status or dha'if. Among all the references, the book of abhar Qur'an quotes the most from the book of khazinatul asrar, a book that actually has the status of a skunder.

The author concludes that KH Muntaha following the majority of scholars' shafi'iyah in the matter of construction thinking. There is even a discussion of the basics of istinbath law using the Qur'an, hadith, ijma' and qiyas. However, there are also quotations from other madhabs. From this the author concludes that KH Muntaha contribute to collaborating between madhabs that are considered in accordance with the conditions of students and their communities. Other contributions KH Muntaha is to present a concise and easy-to-understand discussion of fadha'il and adab. The book of abhar al-qur'an contains only eight parts that are no more than 50 pages, so it can be studied by anyone who has free or narrow time.

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