



The Vernacularization of Qur'anic Sciences through Pegon: Sholeh Darat's *al-Murshid al-Wajiz* in Nineteenth-Century Java

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Abstract

The study of Qur'anic scholarship in nineteenth-century Java has largely focused on Sholeh Darat's exegetical works, particularly *Fayḍ al-Rahmān*, while his contribution to the transmission of Qur'anic sciences (*'ulūm al-Qur'ān*) remains comparatively understudied. This article examines the vernacularization of Qur'anic sciences through Sholeh Darat's *al-Murshid al-Wajiz fi 'Ilm al-Qur'ān al-'Aziz*, with particular attention to its use of Javanese and Pegon script as a medium of religious knowledge transmission. Employing a qualitative descriptive-analytical approach combined with historical analysis, the study primarily draws on *al-Murshid al-Wajiz*. It contextualizes its contents within the intellectual and socio-historical conditions of 19th-century Java. The analysis reveals four interrelated dimensions of Kiai Sholeh Darat's Qur'anic thought: prophethood and revelation, Qur'anic codification, ethical engagement with the Qur'an, and the obligation to study *'ilm al-tajwid*. The study further demonstrates that the use of Javanese Pegon was not merely a linguistic adaptation but constituted a pedagogical strategy to make Qur'anic sciences accessible to Javanese Muslims with limited knowledge of Arabic. Sholeh Darat simultaneously emphasized scholarly competence, teacher-student transmission, continuous *sanad*, and ethical formation in Qur'anic learning. The article argues that *al-Murshid al-Wajiz* represents an important form of vernacular Qur'anic scholarship that localized established Islamic knowledge while preserving its connection to the broader classical scholarly tradition. It therefore contributes to the intellectual history of Islam in Nusantara by highlighting vernacularization as a significant mode of Qur'anic knowledge production and transmission.

Keywords:

Sholeh Darat, *al-Murshid al-Wajiz*, vernacularization, Javanese Pegon script, Qur'anic sciences

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Introduction

Muslims consider the Qur'an to be the divine word of Allah, revealed to the Prophet Muhammad in its entirety, word for word (verbatim).¹ Each word in the Qur'an is believed to hold miraculous qualities to the extent that any action related to it, such as reading and studying, is regarded as an act of worship that will be rewarded.² This sacred text serves as a direction for humanity, offering noble values and practical guidance for solving a wide range of problems.³ Through active involvement with the Qur'an, either by reciting it, understanding its message, or putting its teachings into practice, individuals can attain divine guidance, escape the darkness of life, and embrace a path illuminated by the truth. This holy book illuminates the straight path for humanity, leading to true guidance in this world and salvation in the afterlife. For Muslims, the Qur'an serves as a compass and a guide, leading them to transform a life filled with darkness into one illuminated by the light of truth. Allah asserted in the Qur'an, chapter al-Isra', verse 9: *"This Qur'an guides to what is most upright ..."*⁴

When engaging with the Qur'an, it is essential to adopt a scientific approach known as *'ulūm al-Qur'ān* (the sciences of the Qur'an), which encompasses various fields of knowledge. *'Ulūm al-Qur'ān* is a discipline that encompasses the comprehensive study of various aspects associated, for instance, with the context and circumstance of the time when the Qur'an was revealed (*asbāb al-nuzūl*), the process of its writing and codification, the classification of the Qur'an into the *makkiyah* verses (revealed in Mecca) and the *Madaniyah* verses (revealed in Madina), the concept of *muhkam* and *mutasyabih*, the theory of *nasikh* and *mansukh*, and other topics related to the Qur'an.⁵ Throughout its epistemological progression, *'Ulūm al-Qur'ān* did not emerge as a complete discipline within a short span of time but instead underwent extensive stages of scientific growth. The field of *'ulūm al-Qur'ān*

¹ Rahman, Saepul & Wely Dozan. (2021). The Living Qur'an: Tradisi Free Lunch Setelah Shalat Jumat Di Masjid Jogokariyan Yogyakarta. *REVELATIA: Jurnal Ilmu Al-Qur'an dan Tafsir*, 2 (2), 196-205. <http://ejournal.iainmadura.ac.id/index.php/revelatia/article/view/5121>

² Manna' Khalil Al-Qattan, *Studi Ilmu-ilmu Qur'an* terj. Drs. Mudzakir AS (Bogor: Lentera AntarNusa, 2016), 17.

³ Muhammad Quraish Shihab, M.A., *Wawasan Al-Qur'an Tafsir Maudhu'i Atas Berbagai Persoalan Umat* (Bandung: Mizan), 13.

⁴ Departemen Agama Republik Indonesia, *Al Qur'an dan Terjemahnya* (Surabaya: Dana Karya, 2004), 385.

⁵ Al-Qattan, *Studi Ilmu-ilmu Qur'an*, 9.

has existed since the era of the Prophet Muhammad, even though the specific term (*'Ulūm al-Qur'ān*) was not explicitly used during that time.⁶

The Qur'an was entirely written and compiled during the lifetime of Prophet Muhammad; however, it was still not yet codified in the form we recognize today.⁷ Historical records indicate that the Qur'an was codified under the caliphate of Uthman ibn Affan. The codified version of the Qur'an, identified as *muṣḥaf 'uthmānī*,⁸ has since become the authoritative text of the Qur'an. Prior to its codification, the dissemination of the Qur'an to broader Muslim communities was primarily facilitated through oral transmission, which relied on personal memorization. The codification of the Qur'an brought significant advantages, including the ability to reconcile differences and disputes in recitation stemming from diverse Arabic dialects. Moreover, it ensured the preservation of the Qur'an's authenticity, guarding against potential distortions and alterations, and allowed Muslim communities to create standard copies of the Qur'an that could be disseminated across broader Muslim territories. It is essential to note that the Uthmānic copies of the Qur'ān were inscribed using a specific orthography known as *al-rasm al-'uthmānī*, the Uthmānic method of Qur'ān transcription.⁹

The caliphate of Uthman's initiative of codifying the Qur'an was recognized as an early catalyst for the emergence of a field of knowledge called *'ilm rasm al-muṣḥaf/al-Qur'ān*. This development continued under the Caliphate of Ali ibn Abi Thalib, who commissioned Abu Al Aswad Al Duwali to formulate the principles of Arabic, which were later considered the groundwork for the Qur'anic science known as *i'rāb al-Qur'ān*.¹⁰ The peak of Qur'anic sciences occurred in the 9th and 10th centuries, mainly through the influential works of Jalaluddin Al-Suyuthi, who compiled *al-Ta'bīr fī al-Tafsīr* Al and *al-Itqān fī 'ilm 'Ulūm al-Qur'ān*. After Al-Suyuthi's death in 911 H, the study of the Qur'an continued to flourish until the end of the 12th century H, representing a significant era of scholarly achievement.¹¹

⁶ Zhang, Jinfeng. (2013). Translator's Horizon of Expectations and the Inevitability of Retranslation of Literary Works. *Theory and Practice in Language Studies*, 3 (8), 1412-1416. <https://doi.org/10.4304/tpls.3.8.1412-1416>

⁷ Hal, V. N. A., Hidayat, H., Ma, A., Wirdiyan, M., Haggie, S., & Suki, N. (2024). Sejarah Jam'ul Qur'an pada masa Nabi, Khulafa' Al-Rasyidin, dan sesudahnya. 1(4), 348–353.

⁸ Ummy Almas, Tri Ulva Chandra, dan Wandī Abdul Rojak, "Perbedaan Penulisan Rasm: Telaah I'jaz Rasm Al-Qur'an Perspektif M. Syamlul," *At-Tahfidz: Jurnal Ilmu Al-Qur'an dan Tafsir* 4, no. 2 (2023): 130-145, <https://doi.org/10.53649/at-tahfidz.v4i2.248>

⁹ Tottoli, R. (2023). The Qur'an in Europe, A European Qur'an: A History of Reading, Translation, Polemical Confrontation and Scholarly Appreciation. *Jurnal Studi Ilmu-Ilmu al-Qur'an dan Hadis*, 24(2), 285–336. <https://doi.org/10.14421/gh.v24i2.4738>

¹⁰ Muhammad Zaini, *Pengantar Ulumul Qur'an* (Banda Aceh: Penerbit PeNA, 2012), 5.

¹¹ Zaini, *Pengantar Ulumul Qur'an*, 9.

In the Indonesian context, there are many books and works authored by Indonesian Muslim scholars that discuss and explore the sciences of the Qur'an, such as *Fath al-Khabr Syarḥ Miftāḥ al-Tafsīr* by Syaikh Mahfuzh from Termas, *Barakāt fī Sab'ī al-Qirā'āt* by Syaikh Muhammad Arwani Amin from Kudus, *al-Miftāḥ 'alā Taḥrīr Uṣūl al-Tafsīr* by Miftah bin Ma'mun al-Syianjuri from Cianjur, *Sejarah dan Pengantar ilmu Al Qur'an dan Tafsir* by M. Hasbi Ash Shiddieqy, *Membumikan Al-Qur'an* by M. Quraish Shihab, *Mawārid al-Bayān fī 'Ulum al-Qur'ān* by a young Muslim scholar Afifuddin Dimyathi from Jombang, and however among the earliest of which is a book that will be the object of the present study that is *al-Murshid al-Wajīz fī 'Ilm al-Qur'ān al-'Azīz* by Kiai Sholeh Darat from Semarang,

Sholeh Darat, a renowned Islamic cleric, resided in Semarang, Central Java, during the 19th century (1820-1903). His profound insights on Qur'anic interpretation and the sciences of the Qur'an were conveyed through his books and works written in the Javanese language. Consequently, Kiai Sholeh Darat gained recognition as a prominent Muslim figure, greatly influencing the dissemination of Islamic religious knowledge in Java. One of his works related to the sciences of the Qur'an is *al-Murshid al-Wajīz fī 'Ilm al-Qur'ān al-'Azīz*,¹² which is written in the Pegon Arabic script.¹³ The majority of books and scholarly works on Qur'anic interpretation and the sciences of the Qur'an, as well as other areas of knowledge in Islamic studies, were predominantly penned by Muslim scholars in Arabic. This language, widely spoken in the Middle East, holds great significance in Islamic studies. Numerous studies have been carried out on the religious ideas of Kiai Sholeh Darat.¹⁴

Nevertheless, the focus of these studies primarily revolved around his contributions to Qur'anic interpretation, specifically his renowned work titled *Fayḍ al-Raḥmān fī Tarjumān Tafsīr Kalām al-Malik al-Dayyān*. Conversely, the exploration of his perspectives on the Qur'anic sciences remains relatively scarce. Kiai Sholeh Darat wrote a book, *al-Murshid al-Wajīz fī 'Ilm al-Qur'ān al-'Azīz*, which delves into the sciences of the Qur'an. Interestingly, this book was written in Javanese. The ideas of Kiai Sholeh Darat regarding the Ulumul Qur'an are inextricably linked to the context and circumstances of his time when this book was written in the 19th century. His use of metaphorical narratives in his writings reflects the influence of Javanese culture, which is characterized by a strong appreciation for metaphorical tales and proverbs. Kiai Sholeh Darat recognized that employing the Javanese

¹² Muḥammad Ṣāliḥ, *al-Mursyid al-Wajīz fī 'Ilm al-Qur'ān al-'Azīz* (Singapura: Matba' Haji Muḥammad Āmīn, 1318 H) . 273-277

¹³ Ghazali Munir, *Warisan Intelektual Islam Jawa Dalam Pemikiran Kalam Muhammad Shalih as-Samarani*, ed. Ismail SM, (Semarang: Walisongo Press, 2008). 34–35

¹⁴ Sri Wulan Rujati Mulyadi, *Kodikologi Melayu di Indonesia* (Depok: Universitas Indonesia Fakultas Sastra, 1994), 8; Titik Pudjiastuti, *Naskah dan Studi Naskah* (Bogor: Akademia, 2006), 44-45.

language would resonate deeply with readers and align with the narrative styles, metaphors, and proverbial expressions prevalent in Javanese culture and tradition.

Method

The primary strategy for collecting information on the research focus is a comprehensive examination of library materials. The required data will be extracted from various literature sources, including books, theses, journals, and other relevant materials. The data collected for analysis can be categorized into two main types: primary data and secondary data. As alluded to previously, the *al-Murshid al-Wajiz fī 'Ilm al-Qur'ān al-'Azīz* serves as the primary data for the present study. The secondary data is derived from additional sources relevant to the research subject matter. Secondary data is just as crucial as primary data for bolstering analysis and strengthening arguments for any research.

Data analysis plays a crucial role in comprehending the subject matter under investigation and uncovering the desired insights by examining various documents and literary sources. This study employs a descriptive-analytical approach to elucidate the research problem by offering a comprehensive explanation and conducting a thorough analysis of the collected data. The present study will also adopt a historical perspective as one of its fundamental approaches. The historical approach is a systematic effort to thoroughly comprehend and discuss various aspects of Islamic studies. An extensive search and analysis of the contextual information surrounding the book's composition will be conducted to achieve this. By employing these various approaches, this study aims to gain a comprehensive understanding of Kiai Shalih Darat's thoughts and ideas in the field of *'Ulūm al-Qur'ān*.

Table 1. *Operational Flow of Research Data Analysis*

Step A: Heuristics & Transliteration	Step B: Contextual & Historical Mapping	Step C: Comparative Textual Analysis	Step D: Theoretical Synthesis & Conclusion
Primary manuscript collection, transcribing Javanese Pegon script into Latin text, and initial thematic coding.	Analyzing the 19th-century colonial Javanese social context, teacher-student directives, and linguistic barriers.	Comparing <i>al-Murshid al-Wajiz</i> content with classical Arabic texts (<i>al-Itqān</i>) and modern manuals.	Synthesizing Kiai Sholeh Darat's core thought, pedagogical innovations, and research implications.

Source: Processed research analysis stage (2026).

Result and Discussion

Al-Murshid al-Wajiz: The Content and the Context of Writing

The writing of *al-Murshid al-Wajiz* was completed on Tuesday, 26 Dzulqa'dah 1317 AH, and the copying process was finished on Monday, 28 Muharram 1318 AH. The book's manuscript, the article's subject, was printed in Bombay by Matba' Al Karimi in 1323 AH. The book has gained popularity throughout the Indonesian archipelago and has been widely circulated abroad, including in countries such as Egypt, Singapore, and Bombay. This indicates that we should take pride in the role of Indonesian Muslim scholars, such as Kiai Sholeh Darat, whose achievements are as significant as those of scholars from the Middle East.¹⁵

For his book on the science of the Qur'an, Kiai Sholeh Darat chose the title *al-Murshid al-Wajiz fi 'Ilm al-Qur'an al-'Aziz*, which can be translated as "a concise guide to the science of the Qur'an". His intention behind this title is to create a book that is beneficial for Muslims and to seek blessings from the almighty Allah.¹⁶ The book covers various topics, including prophethood, the historical account of the revelation and codification of the Qur'an, and more. However, what distinguishes this book from other books on the science of the Qur'an is its detailed explanation of the science of recitation (*'ilm al-tajwid*). It also provides guidance on how to handle the Qur'an in accordance with the teachings of Prophet Muhammad SAW and the principles of *shari'ah* (Islamic jurisprudence).

The book *al-Murshid al-Wajiz* commences its discourse with an introduction penned by Kiai Sholeh Darat himself, followed by the sub-chapters that make up the contents of the book. Chapters one to five elucidate the narrative of the sending of the Prophet Muhammad's mission and the process of revelation bestowed upon him. Subsequently, chapters six to nine shed light on the codification of the Qur'an, which spanned from the caliphate of Uthman ibn Affan until the formulation of the rules of grammatical analysis (*i'rāb*) of the Qur'an.¹⁷ Moving forward, chapters ten to twenty-one elucidate how to treat the Qur'an well, including methods of teaching it and guidelines for receiving payment for teaching it. Lastly, chapters twenty-two to forty-four expound on the necessity of studying the science of recitation (*'Ilm al-Tajwid*), along with the rules that govern the correct way of reciting the Qur'an and

¹⁵ Muhammad Salih. *Al-Murshid al-Wajiz fi 'Ilm al-Qur'an al-'Aziz*.

¹⁶ Rifai, A. (2021). Dimensi Esoterik Pemahaman Al-Qur'an: Analisis Tafsir Fayd Al-Rahman Karya Salih Darat Dalam Surat Al-Baqarah. Disertasi. Sekolah Pascasarjana UIN Syarif Hidayatullah Jakarta. <https://repository.uinjkt.ac.id/dspace/handle/123456789/56381>

¹⁷ Irfan, A. (2017). Local Wisdom dalam Pemikiran Kyai Sholeh Darat: Telaah Terhadap Kitab Fiqh Majmu'at Al-Shari'ah Al-Kafiyah Li Al-'Awam. Ulul Albab: Jurnal Studi dan Penelitian Hukum Islam, 1(1), 88–109. <https://doi.org/10.30659/jua.v1i1.2224>

providing examples of waqf (the way of pause or stop for a short time when reciting the Qur'an) in the short chapters (*sūrah*) of the Qur'an.¹⁸

The introduction states that the sources for this book are the works of well-known scholars of Qur'anic studies. Notable among these works are *al-Itqān* by Imam al-Suyuti, the esteemed *al-Asrār al-Kubrā* by Sheik Nazili, *Syarḥ al-Jazariyyah* by Al Allamah Al-Sheik Ali Al-Qari, *Manār al-Hudā fi 'Ilm al-Waqf wa al-Ibtidā'* authored by Al Allamah Muhammad Asymuni, and other significant works. It is important to emphasize that *al-Itqān* holds great significance in the literature related to the sciences of the Qur'an and, therefore, serves as the primary reference for this field of knowledge.¹⁹

Furthermore, Kiai Sholeh Darat explained some factors that led him to write the book on the sciences of the Qur'an. He said that the primary catalyst for writing *al-Murshid al-Wajiz* was the explicit directive from his teacher.²⁰ In addition, Kiai Sholeh Darat noted that during his time, many Javanese people faced difficulties in reading and studying religious knowledge, especially in the field of Qur'anic studies, since most books and materials in this field were written in Arabic. It was for that reason that Kiai Sholeh Darat was inspired to write *al-Murshid*, as he stated in his book:

مَک تَتکَلانی اِناعَلَمُ الْقُرْآنَ اَیْکُو لَوِیْهِ اَتَمَاوَتَمَانِی عِلْمَ لَنْ لَوِیْهِ لِبُوت ۲ تَنی عِلْمَ، لَنْ سَتَهَوِی
مِچَا قَرَأَنْ اَیْکُو لَوِیْهِ اَفْضَلُ ۲ الْعِبَادَةُ کَدُوْی اُمَّةٌ مُّحَمَّدٌ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّم . مَک سَرِیْهِی
مَعْکُونُو مَک دِیْنُ فَرِیْتَهَی اِغْشَوْنُ دِیْنِی کَوْرُوْ اِغْشَوْنُ کَافُورِیْهِ کَاوِی تَرْجَمَهِ چَارَا جَاوَا عِدَالَمْ
عِلْمُونِی بِحَوِیْدُ الْقُرْآنِ الْعَظِیْم . مَک دَادِی مَتُورُوْ اِغْشَوْنُ لَنْ اَوْرَا کَوَا سَا اِغْشَوْنُ لَمُوْنَا
یُوْلِیَان . اَیَا بَنَرُ وُوسِ اِنَا فِیْرَا ۲ کِتَابِ عِلْمَ تَحْوِیْدَتَنَانِی کَاوِیْهِ اَیْکُو چَارَا عَرَب . مَک وُوعِ جَاوَا
اَعْکَعِ بُوْدُو ۲ . کَاوِی اَعْسُوْنِ اَعْکَعِ اَوْرَا غَرْتِی کَلَامِ الْعَرَبِ اَیْکُو اَوْرَا نَا فِدَا غَرْتِی لَنْ
اَوْرَا نَا فِدَا وُورُوْهِ . بَلِیْکِ اَوْرَا نَا فِدَا غَرُوْغْ وِیْنِ غَرَجِی عِلْمَ التَّحْوِیْدِ اَیْکُو فَرَضِ عَیْن .²¹

¹⁸ Aziz, A. L. (2018). "Internalisasi Pemikiran K.H. Muhammad Sholeh Darat di Komunitas Pecintanya: Perspektif Sosiologi Pengetahuan." *Living Islam: Journal of Islamic Discourses*, 1(2), 317–339. <https://doi.org/10.14421/lijid.v1i2.1733>

¹⁹ Muhammad Salih. *Al-Murshid al-Wajiz fi 'Ilm al-Qur'an al-'Aziz*.

²⁰ Wahab, A. (2021). Media Transmisi Studi Al-Qur'an Ulama Nusantara: Studi Terhadap Kitab *Al-Mursyid Al-Wajiz Fi Ilm Al-Qur'an Al-'Aziz* Karya Kyai Sholeh Darat. *Prosiding Muktamar Pemikiran Dosen PMII Memuat Hasil Penelitian Dengan Tema Reposisi Budaya Intelektual: Upaya Pergerakan Untuk Meneguhkan Transformasi Nilai-Nilai Islam Di Indonesia Dari Berbagai Disiplin Ilmu*, 2021, 1(1)

²¹ Muhammad Salih. *Al Murshid Al Wajiz Fi 'Ilm Al-Qur'Ān Al 'Aziz*. (Matba' Al-Karimi: 1323). "Moko tatkalane ono ilmu Al Qur'an iku luwih utomo-utomone ilmu lan luweh lebut-lebute ilmu, lan setuhune

The sciences of the Qur'an is an invaluable field of knowledge that holds unparalleled benefits. For the followers of the Prophet Muhammad *ṣallallāhu 'alayhi wa sallam*, reciting the Qur'an is the utmost form of worship. Consequently, my teacher instructed me to translate the science of Qur'anic recitation, specifically *Tajwīd*, into Javanese. I had no choice but to comply with the instruction, as I could not possibly refute it. Although numerous books are available on the subject of *Tajwīd*, they are all written in Arabic. This poses a challenge for Javanese people who are unable to comprehend Arabic, hindering their understanding of this critical knowledge, and leaving them unaware that studying *Tajwīd* is obligatory.

The Landscape of Kiai Sholeh Darat's Thoughts in *Al-Murshid al-Wajīz*

Kiai Sholeh Darat undeniably stands as a knowledgeable scholar in the fields of Qur'anic interpretation and related disciplines.²² However, the book *al-Murshid al-Wajīz* offers concise and to-the-point discussions on multiple topics due to its limited number of pages. This book is considerably smaller in size and page count compared to numerous Qur'anic Studies books, which are much larger in size and Content. The latter is known for being extensive and in-depth, spanning many pages. Kiai Sholeh Darat's explanation of the sciences of the Qur'an and other related issues is straightforward and short. However, despite its brevity, his explanation does not overlook the essential aspects he intends to elucidate in his book. This book serves as a concise handbook on the sciences of the Qur'an.²³

The analysis will be confined to Sholeh Darat's ideas and thoughts on the sciences of the Qur'an, as elucidated in his *al-Murshid al-Wajīz*. By delving into several topics discussed in this book, this study will distill Kiai Sholeh Darat's thoughts into four key arguments.

1. The Prophethood and Revelation

In *al-Murshid al-Wajīz*, Sholeh Darat devotes considerable attention to the discourse on prophethood and revelation, underscoring the relevance of this topic within Qur'anic studies. The discussion of these issues makes this book unique

moco Qur'an iku luweh afdhol-afdhole ibadah kaduwe umat Nabi Muhammad *ṣallallāhu 'alayhi wa sallam*. Moko sarehe mengkunu moko den perintahi insung dene guru insun kapureh gawe tarjamah coro jowo ingdalem ilmune tajwid Al Qur'an Al Adzim. Moko dadi miturut insun lan ora kuwoso insung lamuna nyulayani. Iyo bener wus ana piro-piro kitab ilmu tajwid tenapi kabeh iku coro arab. Maka wong jowo ingkang bodo-bodo, koyo insung ingkang ora ngerti kalam arab iku, ora ono podo ngerti lan ora ono podo weruh. Balek ora ono ngerungu yen ngaji ilmu tajwid iku fardhu 'ain'.

²² Taufiq Hakim, Kiai Sholeh Darat dan Dinamika Politik di Nusantara Abad XIX-XX M (Yogyakarta: INDeS, 2016), 18.

²³ Amirul Ulum, KH. Muhammad Sholeh Darat al-Samarani: Maha Guru Ulama Nusantara (Yogyakarta: Global Press, 2016), 85

compared to, for example, Manna al-Qathan's *Mabāhith fī 'ulūm al-Qur'ān*. Unlike in *al-Murshid al-Wajiz*, the topic of prophethood and the history of revelation is not addressed in Manna al-Qathan's book.²⁴ Regarding the issue of prophecy, Sholeh Darat states that there is no maximum age limit for being chosen as a prophet. The issue of the age limit for choosing a prophet can be understood because prophethood is God's absolute right. Contrary to the opinion of some Muslim scholars who claim that 40 is the minimum age for prophethood, Kiai Sholeh Darat said:

لن غنديكا بعضهم لن أورا أنا تنفي نبوه إكو كؤ دين شرطكن عمور فتاغ فوله تھون إيكو أور. أنديني
فنديكاني بعض الحديث أورصح دادني نبي أغيث سؤوسي عمور فتاغ فوله تھون إكو حديث باغة موضوعي
لن ضعيفي²⁵

There are some Muslim scholars who argue that there is no required condition that necessitates the age of forty for the appointment of prophethood (*nubuwwah*). As for the hadith that suggests the requirement of being forty for prophethood (*nubuwwah*) is considered weak (*ḍa'if*) and fabricated (*mauḍū'*).

Concerning the prophethood of Muhammad, it is affirmed that he is the last of the Prophets and Apostles. In his book *al-Taḥrīr wa al-Tanwīr*, Ibn Ashur states that the companions reached a consensus that Muhammad is the seal of the prophets and apostles. This consensus has been consistently passed down through generations, and to reject it is to renounce the Islamic faith. It is imperative to acknowledge this agreement, as there should be no differing views. Additionally, this reinforces the notion that the Qur'an revealed to Muhammad is the final divine revelation to humankind.

Moreover, deliberations concerning prophethood are inseparable from discussions of the Qur'anic divine revelation. The fact that the Qur'an was revealed gradually is relevant, as it provides much ease for Muslims during the time of the Prophet Muhammad. Suppose the Qur'an had been revealed in its entirety at once, filled with a sudden influx of religious commands and prohibitions. In that case, it is conceivable that many Muslims would have chosen to renounce Islam. The gradual revelation of the Koran has proven to be convenient and not a burden for Muslims.²⁶

With regard to the issue of the descent of the Qur'an, Kiai Sholeh Darat explained the distinction in meaning between the terms "*inzāl*" or "*anzala*" and the term "*tanzīl*." He says "*anzala*" signifies a complete and instantaneous descent,

²⁴ Manna' Khalil Al-Qattan, *Studi Ilmu-ilmu Qur'an* terj. Drs. Mudzakir AS (Bogor: Lentera AntarNusa, 2016): 17.

²⁵ Muhammad Salih, *Al Mursyid Al Wajiz*, 9. "Lan ngendiko ba'dohum, lan ora ono tetatine *nubuwwah* iku kok den sertoaken umur petang puluh tahun iku ora. Andene pengendikane ba'du hadist ora sah dadi nabi anging sakwuse umur petang puluh tahun, iku hadist banget mauḍhu'e lan dhoif.e".

²⁶ Al-Shalih, Subhi, *Mabahith fi 'ulum al-Qur'an / Subhi al-Salih* (Dar al-'Ilm lil Malayin, 1988): 62

whereas "*tanzil*" denotes a gradual descent over twenty-three years. This topic was documented by Kiai Sholeh Darat in his book as follows:

أنا دني معناني لفظ أنزل إيكو تموروني سوج ٢ كلون بابر فيسان لن معناني لفظ تانزيل إيكو تموروني
سوج ٢ كلون دن إيجير إيجير هعكا كاسي تلو ليكور تھون²⁷

The term '*anzala*' signifies a complete and instantaneous descent. On the other hand, '*tanzil*' refers to a gradual descent that took place over twenty-three years.

There exists a divergence of views among scholars concerning the stages of the Qur'an's revelation, which can be classified into two primary schools of thought. Notably, these perspectives are consistent with one another. The first perspective, championed by Ibn Abbas and widely accepted by many Muslim scholars, asserts that the Qur'an was initially preserved in the *lauḥul mahfudz* (the preserved tablet) and then sent down all at once to *bayt al-'izzah* (the first heaven), followed by a gradual revelation to the Prophet Muhammad over twenty-three years. The second perspective, as recounted by Ash Sya'bi, indicates that the Qur'an was first revealed to the Prophet Muhammad on the night of *laylat al-qadr* (the blessed night of power) during the month of Ramadan. Afterward, the Qur'an was revealed gradually over twenty-three years.²⁸

In line with the views of the majority of Qur'anic Studies scholars (the first perspective), Sholeh Darat holds that the Qur'an was securely preserved in the *lauḥul mahfudz* (preserved tablet) before being gradually revealed to Prophet Muhammad in several phases. In the first phase, the Qur'an, in its complete and intact form, was sent down from the *lauḥul mahfudz* and placed in what is known as *bayt al-'izzah* (the first heaven). This critical stage is believed to have occurred on the night of Lailatul Qadar. In the second phase, the Qur'an, located in the first heaven (*bayt al-'izzah*), was then descended from the first heaven into the Earth, meaning it was gradually revealed to Prophet Muhammad over twenty-three years. However, the stages of the Qur'an's descent have been the subject of differing opinions and perspectives among Muslim scholars. The differences have been a result of various factors, one of which, and notably significant, is the divergences in interpreting some verses of the Qur'an, such as in verse 1 of the *sūrah* (chapter) *al-Qadr* or the verse

²⁷ Muhammad Salih. *Al Murshid Al Wajiz Fi 'Ilm Al-Qur'ān Al 'Aziz*. (Matba' Al-Karimi: 1323). "Ono dene maknane lafadz *anzala* iku temurune suwiji wiji kelawan babar pisan lan maknane lafadz *tanzil* iku temurune suwiji-wiji kelawan den ijer ijer hinggo kasi telu likor tahun".

²⁸ Manna' Khalil Al-Qattan, *Studi Ilmu-ilmu Qur'an* terj. Drs. Mudzakir AS (Bogor: Lentera Antar Nusa, 2016): 143-145.

185 of the surah al-Baqarah, as well as the sayings of Prophet Muhammad that are related to the revelation of the holy book. It can therefore be concluded that Kyai Sholeh Darat's perspective aligns with the views of the majority of Muslim scholars, as supported by the hadith reported by Ibn Abbas, while simultaneously not conflicting with al-Sya'bi's opinion concerning the revelation of the Qur'an.

Furthermore, regarding discussions of the nature of the Qur'an, Kiai Sholeh Darat shares views consistent with those of Aḥl al-Sunnah wa al-Jamā'ah, who believe that the Qur'an is uncreated and therefore eternal. Abu Hasan Al Asy'ari, an esteemed scholar recognized as a central figure in the Aḥl al-Sunnah wa al-Jamā'a school of thought on theological issues, asserts that the Qur'an, the speech of Allah (*al-Qur'ān Kalām Allāh*) is classified into two categories. The first, *kalam nafsi* (self-speech), signifies the word of Allah that is abstract and does not possess a physical form within the essence of Allah Himself. This type of *kalām* is eternal and unchanging, unaffected by time, space, or location. The second, *kalam lafdzi*, refers to the divine words revealed to the Prophets, expressed in written and spoken forms, such as the Qur'an, allowing for daily recitation by His followers. The second type, *kalam lafdzi*, refers to the words of Allah that were revealed to the Prophets in a tangible format, consisting of letters and words that can be written, read, and articulated by His creations, notably exemplified by the Qur'an, which is recited daily.²⁹

This perspective differs from the beliefs of scholars in the Mu'tazilite school of thought, who maintain that the Qur'an is created and therefore temporal. The Qur'an, being the sacred scripture of God, is compiled in a physical form with Arabic inscriptions that can be recited. However, the physical copy of the Qur'an is merely a representation of the divine word of God, which transcends the limitations of letters, sounds, or writing. Kiai Sholeh explains this concept with an example as follows:

كاي اوفمانى لفظ نار كنى. انا دينى كنى ايكو جوهر ائكغ غوبوغ ائج سوج ٢ ائكغ فانس ائدالم ذاتي,
مكا نولي لفظ نارا ايكو دين و اچا دينى لسان لن دين توليس كلون حروف لن محفوظ ائدالم ائي. افا
صفتي نار ائكغ جومئغ ائدالم ذاتي لن ايا ايكو جوهر ائكغ غوبوغ سوج ٢ ائكغ فانس ايكو افا انا
سوواراني اف انا توليسانى اف انا حروفي تو اورا. فهما سيرا اجا سيرا بودباليك ائكغ كتوليس ناموغ
لفظ نار. ايكو نودوهاكن مرغ صفة كغ تنوتور. سمونوا اوكا لافظى قران.³⁰

²⁹ K.H. Noer Iskandar al-Barsany, M.A., *Biografi dan Garis Besar Pemikiran Kalam Ahlussunnah Waljamaah*, Ed.I, Cet1; (Jakarta: PT. Raja Grafindo Persada, 2001): 2.

³⁰ Muhammad Shihab. *Al Murshid Al Wajiz Fi 'Ilm Al-Qur'ān* Al 'Aziz. (Matba' Al-Karimi: 1323). "Koyo upamane lafadz نار geni. Ono dene geni iku jauhar ingkang ngobong ing suwiji wiji ingkang panas ingdalem

The example of this is the word “fire.” Essentially, fire is a scorching substance that can burn anything. The word “fire” is then inscribed in letters, spoken orally, and stored in one’s memory. Does this blazing substance (fire) possess sound, written form, or letters? Undoubtedly not. It is crucial to understand that the written word “fire” conveys its essence, much like the words of the Qur’an.

Based on the explanation above, it is evident that Sholeh Darat's perspectives on prophethood and the revelation of the Qur’an are quite interesting. The clarity and conciseness of the explanation in *al-Murshid al-Wajiz* significantly facilitate readers' grasp of its contents, particularly for Javanese-speaking people with limited familiarity with Arabic.³¹

2. The Codification of the Qur’an

In various scholarly works on Qur’anic studies, the term *jam’ul Qur’an*, meaning the compilation of the Qur’an, is frequently used to denote the process of its codification. The term *jam’ul Qur’an* differs from the terms *kitab al-Qur’an* and *tadwin al-Qur’an*, which refer to the act of writing the Qur’an.³² Experts in this field explain that *jam’ul Qur’an* encompasses both the memorization and the recording of the Qur’an. Although there are distinctions among Muslim scholars regarding the application of terms such as *kitab al-Qur’an*, *tadwin al-Qur’an*, and *jam’ul al-Qur’an*, these differences ultimately reflect a shared understanding of the processes involved in conveying, memorizing, documenting, writing, and compiling the Qur’an into a single *mushaf*. In the time of the Prophet Muhammad, the Qur’an was safeguarded through memorization and written records. Kiai Sholeh Darat explains in *al-Murshid al-Wajiz* that the Qur’an was indeed written in the lifetime of the Prophet Muhammad, but not all companions were allowed to do so. At that time, the writings of the Qur’an were not compiled into a single manuscript or book; they were scattered and not in order. Some were written on palm leaves, stones, and other materials.

Memorizing some or all of the verses of the Qur’an is of paramount importance in codifying the Islamic Holy Scripture. A frequently asked question in this regard is whether the memorizers of the Qur’an hold in their hearts the complete verses of

dzat.e, maka nuli lafadz nar iku den woco dene lisan lan den tulis kelawan huruf lan mahfudz ingdalem ati. Opo sifate nar ingkang jumeneng ingdalem dzat.e lan iya iku jauhar ingkang ngobong suwiji wiji ingkang panas iku apa ana suarane, apa ana tulisane apa ana huruf.e tur ora. Fahamo siro aja siro bodo balek ingkang katulis namung lafadz nar. Iku nuduhaken Marang sifat kang tinutur. Semunu uga lafadz.e Qur.an”.

³¹ Subadi, “Pemikiran KH Sholeh Darat (1235–1321 H/1820–1903 M) tentang Pendidikan Islam dan Relevansinya dalam Pendidikan Sekarang,” *Jurnal Pemikiran dan Pendidikan Islam* 8, no. 1 (2019): 55–72.

³² Al-Shalih, Subhi, *Mabahith fi ‘ulum al-Qur’an/Subhi al-Salih* (Dar al-‘Ilm lil Malayin, 1988): 65.

the Qur'an as they were revealed to the Prophet Muhammad or retain only a majority of them. From a historical standpoint, it is clear that the first and foremost step in the codification of the Qur'an was its memorization, while the written documentation of the Holy Scripture was regarded as a measure to support this primary step. Thus, one can confidently state that no single verse of the Qur'an was left unrecorded in the hearts of the Qur'an's memorizers at that time. Among the companions of the Prophet Muhammad, Ubay bin Ka'ab, Mu'az bin Jabal, Zaid bin Sabit, and Abu Zaid Al Ansari, among others, were recognized for their extraordinary talents in memorization.³³

Then, during the caliphate of Abu Bakar, there was an initiative to compile the Qur'an into a single physical text following the Yamamah war, in which many companions who had memorized the Qur'an died. The effort persisted until the era of the caliphate of Uthman ibn Affan, which ultimately resulted in the creation of an intact manuscript of the Qur'an, famously known as the Uthmani manuscript (*muṣḥaf 'uthmānī*).³⁴ The Qur'an was codified through three key stages: the first stage occurred during the lifetime of the Prophet Muhammad, who received the divine revelations; the second stage took place during the administration of Abu Bakar Ash Shiddiq; and the final stage was achieved under the rule of Utsman bin Affan. Additionally, Kiai Sholeh Darat emphasizes in his book the necessity for specialists of the Qur'an to adhere to the standard scripts and writings of the Uthmani manuscript, without any room for dispute, regardless of whether they align with the principles of Arabic grammar and morphology (*'ilm nahw and 'ilm ṣarf*).³⁵

It is worth noting that the holy book of the Qur'an has been a source of inspiration for the emergence of several branches of science, such as geography, astronomy, and psychology, especially in Arabic and other fields. Particularly in Arabic, the Qur'an has significantly advanced grammar (*'ilm nahw*), morphology (*'ilm ṣarf*), and other literary sciences.³⁶ The codification of the Qur'an and its compilation in a physical written manuscript have accelerated the development of the Arabic language and Qur'an-related sciences. Undoubtedly, the Qur'an was the main influence behind Abu al-Aswad al-Duali's effort to invent film nahwu (Arabic grammar). *'ilm nahw*, which serves as one of the foundations of the Arabic language,

³³ Munawir, "Problematika Seputar Kondifikasi Al Qur'an (Sebuah Kajian Kesejarahan Perspektif Kesarjanaan Muslim dan Analisa Kritis Kesarjanaan Barat)," *Jurnal Ilmu Al Qur'an dan Tafsir*, Vol. 3, No. 2 (2018) : 171, <https://doi.org/10.24090/maghza.v3i2.2128>

³⁴ Navis Daris Salamah, "Out of Darkness Comes Light: An Analysis of Tafsīr Fa'id al-Rahmān QS. al-Baqarah (2): 257 by KH. Sholeh Darat," *MUSHAF: Jurnal Tafsir Berwawasan Keindonesiaan* 4, no. 2 (2024). <https://doi.org/10.33650/mushaf.v4i2.8430>

³⁵ Muhammad Salih. *Al Murshid Al Wajiz Fi 'Ilm Al-Qur'ān Al 'Aziz* (Matba' Al-Karimi: 1323).

³⁶ Hafid Nur Muhammad, Dudung Abdul Karim, and Dais Hajjar Fauziyah, "Corak Sufistik dalam Tafsir Fayd Ar-Rahman," *Ulumul Qur'an: Jurnal Kajian Ilmu Al-Qur'an dan Tafsir* 2, no. 2 (2022): 209–225. <https://doi.org/10.58404/uq.v2i2.112>

may not be separated from the Qur'an. The correct understanding of the Qur'an can be achieved by using Arabic grammar, which enables anyone to read and comprehend it accurately.³⁷ Kiai Sholeh Darat provides an example of the Qur'an, for instance, regarding how to pronounce the letter "lām" in the word *رَسُولُهُ* "rasūlah" in the verse *إِنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ*.³⁸ He said that the letter "lām" in the word "rasūlah" should be pronounced with a *fatḥah/naṣab*, not with a *ḍommah/rofa'* or a *kasrah/jarr*.

An important point to underscore is that the codification of the Qur'an has prompted Muslims to take steps to safeguard its purity and authenticity. The Muslim community demonstrated a strong commitment to ensuring the purity and authenticity of the Uthmani manuscripts of the Qur'an. Therefore, they paid close attention to issues related to the transmission of the Qur'an from one generation to the next and its dissemination to broader society. In this matter, Kiai Sholeh Darat stated that to preserve the purity and authenticity of the Qur'an, as well as to disseminate Qur'anic knowledge, Muslims must study the Qur'an under teachers with a continuous chain of transmission leading back to the Prophet Muhammad.³⁹

3. The Respectful Interaction with the Qur'an

Regarding this theme, Kiai Sholeh Darat in *al-Murshid al-Wajīz* begins the discussion by quoting a hadith narrated by Imam al-Tirmidzi, al-Nasai, and Ibnu Majah from Abu Hurairah and Ubay bin Ka'ab, stating that the Prophet said:

تَعَلَّمُوا الْقُرْآنَ وَاقْرَءُوهُ ... الْحَدِيثُ . فِدَا غَاجِيهَا سِيرَا كَابِيهِ إِغْ قُرْآنَ لَنْ نُولِي فِدَا مَوْجَاهَا سِيرَا كَابِيهِ
إِغْ قُرْآنَ مَكَارِنَا سَتَهْوِي مِثْلِي قُرْآنَ كَدُوِي وَوَعْكَ غَاجِي قُرْآنَ مَكْ نُولِي دِينَ وَاجَا لَنْ دَنْ لَاكُونِي
إِكُو كَاي مِثْلِي كَرِيَا وَادَاه مَسْكَ⁴⁰

Learn and recite the Qur'an, as the analogy of those who learn, recite, and implement the Qur'an is similar to a vessel of musk that diffuses its fragrance everywhere.

³⁷ Ikhwān Ansori and Idil Hamzah, "Tafsir Faḍḥ Ar-Rahmān by KH. Sholeh Darat: Method, Stylistic Features (Corak), and Indonesian Localization," *Al-'Allāmah: Journal of Scriptures and Ulama Studies* 1, no. 2 (2024): 115–131. <https://doi.org/10.70017/al-allmah.v1i2.17>

³⁸ Muhammad Salih. *Al Murshid Al Wajīz Fī 'Ilm Al-Qur'ān Al-'Azīz*. (Matba' Al-Karimi: 1323): 33.

³⁹ Salih. *Al Murshid Al Wajīz*, 34

⁴⁰ Muhammad Salih. *Al-Murshid al-Wajīz fī 'ilm al-Qur'ān al-'Azīz* (Matba' Al-Karimi: 1323): 34. Podo ngajio siro kabeh ing Qur'an lan nuli podo mocoho siro kabeh ing Qur'an moko keronu setuhune misli Qur'an kedue wongkang ngaji Qur'an, moko nuli den woco lan den lakoni iku koyo misli keriba wadah misik.

The core message of the hadith above is that someone who recites the Qur'an is compared to the fragrance of musk due to the nobility of the people of the Qur'an. Sholeh Darat also referenced a hadith emphasizing that knowledge should be acquired from the teachings of teachers, similar to how the Prophet Muhammad taught Ubay ibn Ka'ab and instructed him to educate the broader community. This principle remains relevant today, highlighting that learning and studying the Qur'an signifies a person's honor.

Sholeh Darat quoted a hadith that states: خيركم من تعلم القرآن وعلمه "The best among you (Muslims) are those who learn the Qur'an and teach it."⁴¹ Moreover, regarding the necessity for every Muslim to learn and teach the Qur'an, Sholeh Darat believes that everyone who teaches it should be paid for their work. He bases his opinion on the teachings of the Prophet, who stated that the most appropriate form of payment is teaching the book of Allah. Within Islamic jurisprudence, Imam Malik, Syafii, and Imam Hambali are three notable scholars who, along with numerous subsequent Muslim scholars, concur that it is permissible to accept payment for teaching the Qur'an. Sholeh Darat explains that it is permitted to accept payment, but the intention in accepting payment should always be to seek the pleasure of Allah. However, if the intention is only to seek money, Kiai Sholeh Darat clearly states that it is obviously prohibited.

After discussing the permissibility of receiving payment for teaching the Qur'an, Kiai Sholeh Darat continued to explain the etiquette for those who read the Qur'an and the special times to read it.⁴² Several things must be considered when reading the Qur'an, such as reading in a sacred place; wearing clean clothes; avoiding dirty or filthy places; facing the *qibla* with a clean body, clothes, and mind; carrying the Qur'an with the right hand; and placing it in a clean place. Before reading the Qur'an, it is recommended to perform ablution and use *miswak* (wooden stick), then recite *taawudh* (seeking protection from Allah against the temptations of Satan, and it is prohibited to interrupt reading the Qur'an by speaking).

Sholeh Darat also emphasizes certain practices in interacting with the Qur'an; for example, it is forbidden to touch the pages of the Qur'an with a licked finger, and it is highly recommended to cry while reading, remembering the sins that have been committed. Sholeh Darat believes that those who recite the Qur'an with their tongues and make their homes places for Qur'anic recitation are indeed fortunate. According to him, those who engage in Qur'anic recitation are blessed with divine enlightenment and abundant blessings, are protected from evil spirits, and are close

⁴¹ Salih. *Al-Murshid al-Wajiz fi 'ilm al-Qur'an al-'Aziz*, 38.

⁴² Lilik Faiqoh, "Unsur-Unsur Isyary dalam Sebuah Tafsir Nusantara: Telaah Analitis Tafsir *Faid al-Rahman* Karya Kiai Sholeh Darat," *el-Umdah: Jurnal Ilmu Al-Qur'an dan Tafsir* 1, no. 1 (2018). <https://doi.org/10.20414/elumdah.v1i1.408>.

to the angels. Kiai Sholeh Darat quotes Imam al-Nawawi, stating that when someone finishes reciting the Qur'an, an angel bestows a gentle kiss on the reader's forehead.

4. The Necessity of Studying *Ilm al-Tajwīd*

The authenticity of the Qur'an is an essential aspect of the Muslim faith, providing evidence of the truth of the divine word as compiled in the Mushaf Uthmani. As such, more than the Qur'an is needed to be proud of as an original and authentic holy book. More than that, Muslims are encouraged to read, memorize, and practice the teachings of the Qur'an in everyday life. How we interact with the Qur'an significantly differs from how we treat magazines, newspapers, novels, storybooks, and other books.

There are binding rules and specific guidelines that every Muslim must follow when interacting with the Qur'an. Issues related to reading proficiency, fluency, and the correct application of *tajwīd* and *tartil* (elocution in reciting the Qur'an) are crucial to proper Qur'an recitation. Therefore, Muslims must learn and accurately understand the science of Qur'anic recitation.

The following topic in *Al-Murshid al-Wajiz*, which will be discussed in this study, concerns Sholeh Darat's views on the importance of every Muslim learning *ilm tajweed* (the knowledge of *tajwīd*). He emphasizes that anyone who reads the Qur'an must have adequate *ilm tajweed*. *Tajwīd* (تجوید), which means elocution, refers to the rules governing pronunciation during recitation of the Qur'an. Referring to the words of Allah that state: *وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا*, which means: "and recite the Qur'an in slow, measured rhythmic tones." In the introduction of *al-Murshid al-Wajiz*, Sholeh Darat argues that it is obligatory (*wajib* or *fardhu ain*) for every person who reads the Qur'an to study the science of *tajweed* (تَكْسِي بِكُوسْنَا سِيرَا اَغْ قُرْآنَ كُلُونِ اِغْخَ بِكُوسْ) "treat the Qur'an with the highest degree of respect and consideration."⁴³ Kiai Sholeh Darat provides a comprehensive explanation of the laws governing the reading of the Qur'an. In his analysis, he delves into the concepts of *izhār*, *ikhfā'*, *iqālāb*, *idghām*, *tafkīm*, *tarqīq*, and *imālah*, with demonstrative examples for each. To support his arguments, Kiai Sholeh Darat takes references from the renowned book *al-Itqān fī 'Ulūm al-Qur'ān*, authored by Imam al-Suyuthi, which emphasizes the obligatory nature of practicing *izhār*, *ikhfā'*, *iqālāb*, *idghām*, *tafkīm*, *tarqīq*, and *imālah*. Furthermore, Sholeh Darat asserts that anyone who denies these principles is deemed an infidel.⁴⁴

⁴³ Muhammad Salih, *Al-Murshid al-Wajiz fī 'Ilm al-Qur'ān al-'Azīz*. (Matba' Al-Karimi: 1323): 68. Bagusana siro ing Qur'an kelawan ingkang bagus.

⁴⁴ Salih, *Al-Murshid al-Wajiz fī 'Ilm al-Qur'ān al-'Azīz*, 81.

Following the agreement of some scholars of *'ilm al-tajwīd* (the rules of reciting the Qur'an), Sholeh Darat requires the application of the rule of *izhār* and *saktah* (temporary pause) at four specific places in the Qur'anic verses: on the letter "lām" in the phrase *بَلْ رَانَ*, the letter "nūn" in the phrase *مَنْ رَانِي*, the letter "alif" in the phrase *مِنْ مَرَقَدِنَا*, and the letter "alif" in the phrase *عَوَجَاقِيْمًا*. This ruling aligns with the opinion of Imam Hafs, the narrator and transmitter of the recitation from Imam Ashim, the third transmission from Prophet Muhammad through the Tabi'in (the second generation after the Prophet), like Al-Sulami, Zir ibn Hubaiys, and Al-Syaibaini.

In addition, Sholeh Darat also elaborates on the importance of the concepts of *waqf* and *ibtidā'*, a rule to determine when one should stop and start while reading the Qur'an. He asserts that a holistic comprehension of the Qur'an cannot be attained without a comprehensive understanding of the concepts of *waqaf* and *ibtidā'*. Subsequently, in explaining the concept of *ikhfā'* (concealment), Sholeh Darat asserts that in pronouncing *عَنْكَ*, one must pay attention to the position of the tongue before uttering the letter kaf, and to verify this, one can press both nostrils simultaneously, so then the sound of the letter kaf that emerges can be classified as *ikhfā'*. Sholeh Darat closes the discussion on *'ilm al-tajwīd* in this book by quoting the opinion of Sheik al-Nuri al-Maliki that reciting the Qur'an using *qirā'at shādzah* (unfamiliar recitation styles) intentionally is forbidden, except if it is unintentional.⁴⁵

From this perspective, Kiai Sholeh Darat places significant emphasis on reciting the Qur'an correctly and appropriately. This reflects his profound aspiration for the Javanese community, despite not being of Arabic-speaking descent, to comprehend and recite the Qur'an in accordance with the principles of *al-tajwīd*. Kiai Sholeh Darat strongly encourages Muslims to study and seek guidance from knowledgeable, trustworthy, and competent Qur'an teachers who uphold virtuous morals and conduct. By adopting such an approach, every Muslim is expected to recite the Qur'an in accordance with the necessary criteria and to possess a continuous chain of scholarly knowledge that traces back to the Prophet Muhammad.⁴⁶

Another exciting feature of this book is its discussion of the rules and laws governing the recitation of the Qur'an in accordance with the discipline of *tajwīd*.⁴⁷

⁴⁵ Mahfuzh bin Abdullah al-Termasi, *Fath al-Khabīr Sharḥ Miftāḥ al-Tafsīr* (Jeddah: Dār al-Minhāj, 1998).

⁴⁶ M. Munawir, "Problematika Seputar Kodifikasi Al-Qur'an," *MAGHZA: Jurnal Ilmu Al-Qur'an dan Tafsir* 3, no. 2 (2018): 148–163, <https://doi.org/10.24090/maghza.v3i2.2128>.

⁴⁷ Nur Baeti Amaliya, "Tafsir Sufistik Jawi Kyai Sholeh Darat," *Aqwal: Journal of Qur'an and Hadis Studies* 4, no. 1 (2023): 16–33. <https://doi.org/10.28918/aqwal.v4i1.928>

Kiai Sholeh Darat's explanation of this field of knowledge makes this book slightly different from other books on Qur'anic science, for example, Teungku Muhammad Hasbi Ash-Shiddieqy's *Sejarah dan Pengantar Ilmu al-Qur'an dan Tafsir* (the history and introduction to the science of the Qur'an and interpretation), which only explains the definition of *tajwid*.⁴⁸ Similarly, Manna' Khalil Al-Qattan's work⁴⁹ It only defines '*ilm tajwid*' but does not explain the rules of reciting the Qur'an as thoroughly as Kiai Sholeh Darat does. Although *al-Murshid al-Wajiz* is small in size and brief in its discussion, it seems highly relevant, especially for the Javanese community, as a concise guide to the science of the Qur'an and to reading the holy book correctly.⁵⁰

In the final paragraph of this book, Kiai Sholeh Darat attempts to convince his students and the broader community that the knowledge he has acquired has a continuous chain that leads back to the Prophet Muhammad.⁵¹ He also lists the books he has studied and the teachers he has learned from, both among the scholars of Nusantara and those of the two holy cities of *Ḥarāmayn* (Mecca and Medina). Kiai Sholeh Darat states this not to show off his achievements but to ensure that those who study with him know that the knowledge they acquire is connected to the Prophet Muhammad, and to encourage every student to consider the sources of their education.⁵²

Conclusion

Referring to the discussion presented above, some conclusions can be drawn as follows: the book *al-Murshid al-Wajiz fi 'Ilm al-Qur'an al-'Aziz* was written by Kiai Sholeh Darat in response to the advice and direction given by his teachers. Moreover, he recognized the socio-historical circumstances of that time, in which Javanese society faced challenges in studying religious knowledge, particularly the sciences of the Qur'an, because most books on the subject were written in Arabic. Accordingly, Kiai Sholeh Darat wrote this book in the Arab Pegon script, making it concise and useful, especially for ordinary people who wish to learn the sciences of

⁴⁸ Teungku Muhammad Hasbi Ash Shiddieqy, *Sejarah dan Pengantar Ilmu Al Qur'an dan Tafsir* (Semarang: Pustaka Rizki Putra, 1999): 99.

⁴⁹ Manna' Khalil Al-Qattan, *Studi Ilmu-ilmu Qur'an* terj. Drs. Mudzakir AS (Bogor: Lentera AntarNusa, 2016), 264.

⁵⁰ Widodo Hami, "Studi Tafsir Pegon Nusantara," *The International Journal of Pegon: Islam Nusantara Civilization* 14, no. 1 (2025): 87–116, <https://doi.org/10.51925/inc.v14i01.130>.

⁵¹ Lilik Faiqoh, "Unsur-Unsur Isyary dalam Sebuah Tafsir Nusantara: Telaah Analitis Tafsir *Faid al-Rahman* Karya Kiai Sholeh Darat," *el-Umdah: Jurnal Ilmu Al-Qur'an dan Tafsir* 1, no. 1 (2018). <https://doi.org/10.079190/elumdah.v1i1.408>

⁵² Lilik Faiqoh, "Vernacularization in Tafsir Nusantara: A Study of Tafsir *Faidh Rahman* by KH. Sholeh Darat al-Samarani," *Living Islam: Journal of Islamic Discourses* 1, no. 1 (2018). <https://doi.org/10.14421/lijid.v1i1.1247>

the Qur'an, particularly for the majority of Javanese people who were unfamiliar with the Arabic language.

Kiai Sholeh Darat's perspective on the Qur'anic sciences, as explored in *Al-Murshid al-Wajiz*, highlights key points that distinguish this book from other works on Qur'anic studies. These points include the recognition that studying *'ilm al-tajwid* is a mandatory duty for every Muslim, the significance of reviewing historical contexts linked to particular topics discussed in the book, the reliance on the expertise of classical scholars in their respective fields of the Qur'anic studies, the importance of learning from competent specialists in Qur'anic sciences and religious studies, the acquisition of Qur'anic sciences from teachers with an uninterrupted chain of transmission to Prophet Muhammad, and the recognition of the indispensability of studying the Qur'an together with other related disciplines such as morality and ethics. Through this elucidation, it becomes evident that, despite its brevity, this book encompasses a multitude of facets of the Qur'anic sciences, making it highly captivating for scholarly exploration.

Authors Contribution

Author contributions to this article: Aslam Sa'ad contributed as data analyzer and interpreter, and critically revised the article; Hazza Fitria Aulia contributed as data analyzer and interpreter, collecting data and serving as drafter of the article; Arwansyah bin Kirin contributed as validator of data and analysis results. All authors agree to be accountable for all aspects of this work.

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