

Eschatological Visions in Javanese Exegesis: A Study of Sholeh Darat's Tafsir Fayḍ al-Raḥmān

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Abstract: This study examines the eschatological interpretations in Tafsir Fayḍ al-Raḥmān by Sholeh Darat, a prominent Javanese mufasir of the 19th century. It delves into the nuances of Sholeh Darat's interpretation of Surah al-Baqarah verses 24-25, exploring its method, sources, and style, particularly in the context of the Javanese cultural milieu. The research employs library research and content analysis methods, incorporating a historical approach to understand Sholeh Darat's interpretations within the socio-political and cultural dynamics of his era. The study reveals that Sholeh Darat's interpretations are a blend of traditional Sunni views and Sufistic insights, which he adapts to the Javanese context, thus making Islamic eschatology more accessible to the local populace. His critiques of Mu'tazilah views and the rationalist movement of his time reflect his role in safeguarding Islamic orthodoxy in Java. The study concludes that Sholeh Darat's eschatological interpretations in Tafsir Fayḍ al-Raḥmān significantly impact both the religious understanding and social practices of Javanese Muslims, strengthening their faith and providing a more relatable and comprehensible view of Islamic eschatology.

Keywords: *Sholeh Darat, Tafsir Fayḍ al-Raḥmān, Eschatology, Javanese Islam*

Abstrak: Penelitian ini mengkaji interpretasi eskatologi dalam Tafsir Fayḍ al-Raḥmān karya Sholeh Darat, seorang mufasir Jawa terkemuka abad ke-19. Kajian ini mengeksplorasi nuansa interpretasi Sholeh Darat pada Surah al-Baqarah ayat 24-25, menggali metode, sumber, dan gaya interpretasinya, khususnya dalam konteks budaya Jawa. Metode penelitian ini menggunakan studi pustaka dan analisis konten, dengan pendekatan historis untuk memahami interpretasi Sholeh Darat dalam dinamika sosio-politik dan budaya era tersebut. Penelitian ini mengungkapkan bahwa interpretasi Sholeh Darat merupakan perpaduan pandangan Sunni tradisional dan wawasan tasawuf, yang ia sesuaikan dengan konteks Jawa, sehingga membuat eskatologi Islam lebih mudah diakses oleh masyarakat lokal. Kritiknya terhadap pandangan Mu'tazilah dan gerakan rasionalis pada masanya mencerminkan perannya dalam menjaga ortodoksi Islam di Jawa. Penelitian ini menyimpulkan bahwa interpretasi eskatologi Sholeh Darat dalam Tafsir Fayḍ al-Raḥmān memberikan dampak signifikan baik pada pemahaman keagamaan maupun praktik sosial umat Islam Jawa, memperkuat iman mereka dan memberikan pandangan eskatologi Islam yang lebih *relatable* dan mudah dipahami.

Kata Kunci: *Sholeh Darat, Tafsir Fayḍ al-Raḥmān, Eskatologi, Islam Jawa*

Introduction

The description of the “last day” and the things associated with it still leaves a long puzzle. Debates and polemics have arisen, especially among philosophers and Sufis.¹ The discourse surrounding the last day is part of religious metaphysics, often termed eschatology. In the Indonesian Dictionary (KBBI), eschatology is a branch of theology discussing the end of time and the afterlife.² Meanwhile, when considering language composition, the term ‘eschatology’ comes from two words derived from Greek, namely *eschatos*, an adjective meaning ‘farthest’ or ‘last,’ and *logos*, a noun meaning ‘word’ or ‘science.’ Therefore, according to Grenz, the term ‘eschatology’ refers to the study of what is last or final in God’s plan.³

Moreover, eschatology is a branch of theology whose primary focus, as mentioned earlier, is on concepts related to the afterlife and the final destiny of the universe. Griffith defines ‘eschatology’ as “the study of final things.” Furthermore, Griffith also classifies the types of eschatology into Individual eschatology, which deals with the affairs of one’s future, including issues such as death, the immortality of the soul, and the transitional state of the individual. The second form of eschatology, namely general eschatology, is related to the future of all humanity. This paper discusses the day of resurrection, judgment, and creating a new heaven and earth.⁴

In Islam, the doctrines of eschatology are based on understanding the Qur’anic texts and some traditions. However, it must be recognized that the wording of the Qur’anic verses about it is global and not detailed. When explaining the verses of eschatology, the mufasirs generally contextualize their interpretations, often combining them with their experiences and spiritual journeys.

¹ Arivaie Rahman, “Imajinasi Eskatologis Dalam Tafsir Melayu-Jatim (Studi Tafsir Nūr Al-Ihsān Karya Muhammad Said Al-Kedahi),” *Tesis* (UIN Sunan Kalijaga Yogyakarta, 2018).

² Safaruddin, “ESKATOLOGI”, Vol. XIV, No. 2 (2013): 100–111, <https://media.neliti.com/media/publications/30629-ID-eskatologi.pdf>.

³ Stanley J Grenz, *The Millennial Maze: Sorting Out Evangelical Options* (Illinois: InterVarsity Press, 1992); Hossam Othman Mohammad El-sharqawy, “Translation of Culture-Specific Items Related to Eschatology in the Noble Qur’ān Hossam Othman Mohammad El-Sharqawy ترجمة الألفاظ ذات المدلولات الثقافية المتعلقة بالأخرويات في القرآن الكريم حسام عثمان محمد الشرقاوى سرديات, Vol. 11, no. 41 (2021): 75–108, <https://doi.org/10.21608/sardiat.2021.282002>.

⁴ Rick Griffith, *Eschatology: What the Bible Says about the Future* (Singapore: Singapore Bible College, 2015); El-sharqawy, “Translation of Culture-Specific Items Related to Eschatology in the Noble Qur’ān Hossam Othman Mohammad El-Sharqawy ترجمة الألفاظ ذات المدلولات الثقافية المتعلقة بالأخرويات في القرآن الكريم حسام عثمان محمد الشرقاوى.”

One of the tafsirs that contributed to thoughts related to the doctrine of eschatology is *Tafsir Fayḍ al-Rahmān* by Sholeh Darat (1820-1903 AD). This tafsir was born in the third period, namely the premodern period. Substantially, this tafsir tends to refer to Tafsir Jalalain, using the ijmalī method with quite diverse styles such as Sufi, fiqh, language, and others. Looking at the author's background as a famous Sufi in his time, it is interesting to see further how Sholeh Darat explores his interpretation of the verses of eschatology and contextualizes them so that his readers can easily understand them.

In connection with the eschatological discussion, in this case, the author takes the main point of interpretation of Q.S al-Baqarah verses 24-25 in the book *Tafsir Fayḍ al-Rahmān*, which will then be analyzed with various other interpretations that are relevant to the discussion. This paper will explore not only the source, method, and style of Sholeh Darat's performance but also further discuss the Eschatological illustration and the background of the uniqueness of Sholeh Darat's interpretation.

Res Scholars have conducted research on eschatology from the perspective of Nusantara mufasirs Rivaie Rahman's thesis in 2018 revealed that the eschatological imagination in tafsir Nūr Al-Ihsān is influenced by abstraction in the order of diction, highlighting the crucial role of language order in the interpretation of the Qur'an.⁵ Mochammad Rifqi Rahman's thesis in 2022 specifically focused on "Analysis of Eschatological Value in Surah Al-Takwir" with the approach of Fazlur Rahman's theory, finding the relationship between eschatological values, contexts, and implications in Q.S At-Takwir.⁶ In addition, Alfi Hidayati, in this thesis in 2022, analyzed "Eschatological Verses in Surah Al-Hāqqah, using two different interpretations, namely Tafsir Al-Qur'an Al-Adzīm and Tafsir al-Mishbah."⁷

Previous research has not explicitly reviewed aspects of eschatology from the perspective of Javanese mufasirs, especially in the interpretation of *Fayḍ al-Rahmān* by Sholeh Darat (1820-1903 AD). The study of eschatology from Soleh Darat's perspective

⁵ Rahman, "Imajinasi Eskatologis Dalam Tafsir Melayu-Jatim (Studi Tafsir Nūr Al-Ihsān Karya Muhammad Said Al-Kedahi)."

⁶ Mochammad Rifqi Rahman, "Analisis Nilai Eskatologi Dalam Surat Al-Takwir" (Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember, 2022).

⁷ Alfi Hidayati, *Analisis Ayat-Ayat Eskatologi Dalam Surah Al-Hāqqah (Studi Komparatif Tafsir Al-Qur'an Al-Adzīm Dan Tafsir Al-Mishbah)* (Institut Ilmu Al-Qur'an (IIQ) Jakarta, 2022), http://repository.iiq.ac.id/handle/123456789/1823%0Ahttp://repository.iiq.ac.id/bitstream/123456789/1823/3/18210914_Publik.pdf.

is crucial, given his central role in his day. He was one of the main pillars in conveying the understanding of Islam directly to the Javanese people when Islam was introduced through scriptural interpretation. Analyzing eschatology from his point of view is expected to provide valuable insights into the development of eschatological thought and how it was conveyed in the context of Javanese culture at that time.

The methods used in this research are library research and content analysis. This research also uses a historical approach to understand how the social, cultural, political, and intellectual conditions of the time influenced Sholeh Darat's way of interpreting the verses. This leads to the goal of knowing contextual values by departing from the textual in the tafsir book regarding the interpretation of Q.S Al-Baqarah verses 24-25. Thus, historical analysis will allow the author to see more clearly how this thought developed in the context of its time and place.

Biography and Works of KH. Sholeh Darat (1820-1903 AD)

Sholeh Darat was born around 1820M/1235 H in Kedung Jumleng Village, Mayong District, Jepara Regency, Central Java. He died on Friday, Legi, 28 Ramadhan 1321 H/18 December 1903 M and was buried in Bergota Public Cemetery, Semarang.⁸ The education history of Sholeh Darat, in several sources, begins with studying in the Java region and then moving to Makkah while learning Sholeh Darat (1820-1903 AD), exploring knowledge from various scholars in Java and Makkah. Among the Javanese scholars who became his role models: (1) Kiai Haji Muhammad Saleh Asnawi Kudus (1861-1959 AD), (2). Kiai Haji Ishaq Damaran, (3). Kiai Haji Abu Abdillah Muhammad Hadi Banguni (Mufti Semarang), (4). Kiai Haji Ahmad Bafaqih Ba'alawi, and (5). Kiai Haji Abdul Ghani Bima.⁹ Meanwhile, the ulama' who became role models while studying in Makkah included (1). Shaykh Muhammad al-Muqri al-Misri al-Makki taught about the science of 'aqa'id with the book *Umm al-Barahin* by Muhammad as-Sanusi. (2). Shaykh Muhammad ibn Sulaiman Hasb Allah taught at Masjid al-Haram and Masjid an-Nabawi, and he taught Sholeh Darat about *Syarh al-Khatib*, *Fath al-Wahhab*, and *Alfiyah ibn Malik* and its *Syarah*, (3). Sayyid Muhammad ibn Zaini Dahlan, (1232- 1304

⁸ Alimuddin Hasibuan, "Penafsiran Ayat-Ayat Mutasyabihat Tentang Sifat Allah (Kajian Tafsir Nusantara Kiai Sholeh Darat Dalam Kitab Faiḍ Al-Raḥmān)", Vol. 02, no. 02 (2023): 89–108, <https://ejournal.iainponorogo.ac.id/index.php/jusma/article/view/2551/661>.

⁹ Lilik Faiqoh, "Unsur-Unsur Isyary dalam Sebuah Tafsir Nusantara : Telaah Analitis Tafsir Fayḍ al-Raḥmān Karya Kiai Sholeh Darat" 1 (2018): 43–73.

H/1817- 1886 AD), Mufti Shafi'iyah in Makkah. Sholeh Darat learned from him about al-Ghazali's *I Ihya' Ulum ad-Din*, and from Sayyid Muhammad ibn Zaini Dahlan, he received a "diploma" (4). Al-'Alamah Ahmad an-Nahrawi al-Misri al-Makki taught him the book of *al-Hikam* by Ahmad ibn 'Ata' Allah. And the last one is (5). Sayyid Muhammad Salih az-Zawawi al-Makki was a teacher at Masjid al-Haram, Sholeh Darat, who received lessons on *Ihya' Ulum ad-Din* juz I and II.¹⁰

In addition, Sholeh Darat w, when in Makkah, et with fellow scholars who were contemporaries and peers, namely Sheikh Nawawi Banten and Sheikh Kholil Bin Abdul Latif Bangkalan.¹¹ and Sheikh Kholil Bin Abdul Latif Bangkalan.¹² Both of them were scholars who came from Java, and one of the teachers who became their role models was Sheikh Muhammad Zain bin Mustafa Al-Fathani, born in 1233 H / 1817 AD and died in 1325 H / 1908 AD. These three scholars later became the forerunners of Islamic proselytization, spread with various works of his books that are widely known among the community.

After studying in Makkah, Sholeh Darat (1820-1903 AD) returned to the country with various contributions. In addition to contributing to establishing pesantren, da'wah, and others, the works written by Sholeh Darat (1820-1903 AD) are also the result of contributions that deserve to be studied more deeply to expand the treasures of Islamic knowledge in the archipelago. His works include (1) *Majmu'at Asy-Syari'at al-Kafiyah li al-Awam* (1892 AD) (2) *Kitab Munjiyat*, an excerpt from Al-Ghazali's *Ihya' Ulum ad-Din* (3) *Shaykh Ibn Atho'ilah As-Sakandari's Syarah al-Hikam* (4) *Kitab Latha'if al-Thaharat* (5) *Kitab Manasik Al-Hajj* (6) *Pasolatan* (7) Translation of *Sabil Al- Abid Ala Juaharah At-Takandari*, (8) *Minhaj al-Atqiya* (9) *Mursyid al-Wajiz* (10) *Kitab Hadith Al-Mi'raj* (11) *Syarh al-Maulid al-Burdah* (12) *Kitab Tafsir Fayḍ al-Raḥmān* (13) *Asrar As-Sholah* and (14) *Syarh Barzanji*.

Almost all of his works use the Javanese language (Arabic Pegon), which becomes a distinctive characteristic in recognizing them. So, in this article, one of the highlights of the study in this paper is the work of *Tafsir Fayḍ al-Raḥmān*, which helped

¹⁰ Faiqoh, "Unsur-Unsur Isyary...", 75-79

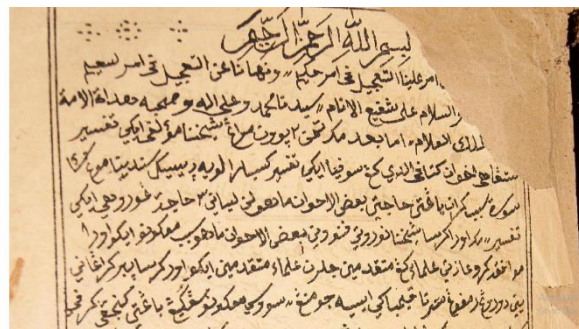
¹¹ Suwarjin Suwarjin, "Biografi Intelektual Syekh Nawawi Al-Bantani," *Tsaqofah Dan Tarikh: Jurnal Kebudayaan Dan Sejarah Islam* 2, no. 2 (2017): 189, <https://doi.org/10.29300/ttjksi.v2i2.717>.

¹² Siti Fatimah, "Peran KH. Muhammad Cholil Dalam Mengembangkan Islam Di Bangkalan-Madura," *UIN Syarif Hidayatullah* (UIN SYARIF HIDAYATULLAH JAKARTA, 2015).

color the style of interpretation of the Qur'an in the archipelago with the substance contained in it.

Background to the Writing of *Tafsir Fayḍ al-Raḥmān*

Faiḍ al-Raḥman fī Tarjamat Kalām Mālik al-Dayyān is the original name of the book we know briefly as *tafsir Fayḍ al-Raḥmān*, which is the first work of tafsir found in the archipelago using Javanese Arabic script or what is called pegon.¹³ There are two volumes in *tafsir Fayḍ al-Raḥmān*. The first volume consists of the *muqaddimah*, the interpretation of surah al-Fatihah verses 1-7, and surah al-Baqarah verses 1-286, totaling 503 pages.¹⁴ This first volume was written on the night of Thursday, 20 Rajab 1309 AH/19 February 1892 AD and completed on the night of Thursday, 19 Jumadil Awal 1310 AH/9 December 1892 AD and printed in Singapore at the printing house of Haji Muhammad Amin on 27 Rabi'ul Akhir 1311 AH/7 November 1893 AD. While the second volume starts from the *muqaddimah*, then surah Ali Imran verses 1-200 up to surah an-Nisa verses 1-176 with a total of 705 pages written exactly finished on Tuesday, 17 Safar 1312 H/20 August 1894 AD and then printed on the same printing in 1312H/1895 AD.¹⁵ Furthermore, according to the author's findings, added here to the notes listed in the book of *Fayḍ al-Raḥmān*, why the interpretation of the Qur'an by Sholeh Darat in the book there is a gap between the printing of volume 1 and volume 2, is estimated that there was previously a refusal not to be distributed directly before completion of the writing. This is listed as follows:



Picture 2.1 Kitab *Tafsir Fayḍ al-Raḥmān* Volume 1

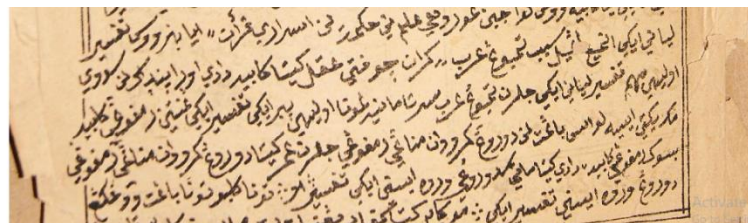
¹³ Mohamad Zaenal Arifin, "Aspek Lokalitas Tafsir Fayḍ al-Raḥmān Karya Muhammad Sholeh Darat," *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir*, Vol. 3, no. 1 (2018): 14–26, <https://doi.org/10.24090/maghza.v3i1.1951>.

¹⁴ Other information states that the number of pages in volume 1 is 577 pages. Read more in the document digitization of the work of *tafsir Fayḍ al-Raḥmān* conducted by Ikhwan and Anasom. Read more: Muhammad Sholeh Ibn Umar As-Samarani, "Tafsir Fayḍ al-Raḥmān," n.d., www.pdfactory.com.

¹⁵ Faiqoh, "Unsur-Unsur Isyary...", 48

R This article highlights two main aspects regarding the background to the writing of Tafsir Fayḍ al-Raḥmān. First, it relates to the historical context in which Indonesia was still influenced by the colonial period, which imposed restrictions on the translation of the Qurʾān. The encouragement of R.A. Kartini, who wanted to study Islam, prompted Sholeh Darat (1820-1903 CE) to translate and write the tafsir book *Fayḍ al-Raḥmān* using Pegon Arabic letters. Tafsir *Fayḍ al-Raḥmān* was a gift when R.A. Kartini married R.M. Joyodiningrat, a Regent of Rembag.¹⁶

The writing of tafsir *Fayḍ al-Raḥmān* uses Pegon letters because, at that time, people faced limitations in learning tafsir in pure Arabic. This is also explained in the following muqaddimah tafsir *Fayḍ al-Raḥmān*:



Picture 2.2 Kitab Tafsir Fayḍ al-Raḥmān Volume 1 page 1

*Ya bener, wus tafsir liyane iki anamung angel sebab tembung Arab, keronu cupete akal kita kabeh dadi ora nyandaki lan suwe olehe mahami tafsir liyane iki.*¹⁷
Translation: *Yes, other commentaries are pretty tricky because they use Arabic. Because of our minds' incompetence, we do not reach and understand other tafsirs than this one.*

By understanding the historical aspects behind the writing of this tafsir, we can highlight the second point, which is the strong influence of the socio-societal characteristics that have limitations in obtaining knowledge. This encouraged the emergence of strategies to spread knowledge, one of which was implemented by Sholeh Darat (1820-1903 AD) by interpreting the Qurʾan using Javanese dialectal Arabic script known as Pegon. The primary purpose was to facilitate understanding for the people at that time. By further exploring this context, we can conclude that the background of the writing of Tafsir *Fayḍ al-Raḥmān* is inseparable from the societal factors at that time. If analyzed from a historical perspective, this provides an essential lesson on how the presentation of tafsir requires attention to every mutually sustainable aspect, considering the need to understand the community at that time.

¹⁶ Faiqoh, "Unsur-Unsur Isyary...", 48

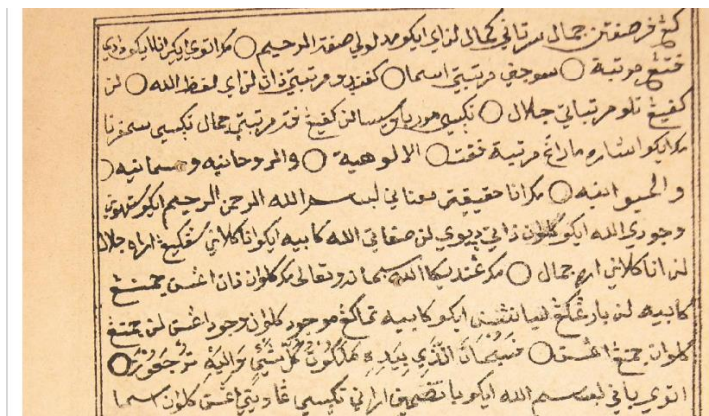
¹⁷ Muhammad Sholeh Ibn Umar al-Samarani, "*Tafsir Fayḍ Al-Rahman.*", 1

Analysis of Sources, Methods, and Style of Interpretation of *Tafsir Fayḍ al-Raḥmān*

Source of Interpretation

The source of interpretation is crucial in shaping thought as a described construction. In the terminology of scholars, the head of interpretation or *al-maṣḍar* (plural: *al-maṣādir*) refers to the material used by the *mufasir* as a tool for interpreting the Qur'an. Therefore, an interpreter needs specific references so that his work can be ideally conveyed.¹⁸ Sholeh Darat's sources of interpretation in *Fayḍ al-Raḥmān* include:

1. The Qur'an. Tafsir al-Qur'an with al-Qur'an is the best method of interpretation because, in essence, the Qur'an interprets each other. Something that is mentioned globally in one place can be analyzed and explained in another place. And what is discussed briefly in one area can be detailed and presented in another. For example, when Sholeh Darat describes QS. Al-Fatihah: 1.



Picture 3.1 Kitab Tafsir Fayḍ al-Raḥmān Volume 2 Page 5

and pay attention to the verse *فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ*

In the interpretation of Q.S al-Fatihah right in the first verse, namely “بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ”, it is clear that it is correlated with the interpretation in Q. S Yasin the last verse “فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ” with the discussion related to the attributes of Allah which are termed as *Jamāl* and *Kamāl*. The *Jamāl* attribute is interpreted as the attribute related to the beauty of Allah. Meanwhile, the *Kamāl* attributes include the attributes associated with the perfection of Allah.¹⁹

¹⁸ Didik Saepudin, “Epistemologi Tafsir Nusantara: Studi Atas Tafsir Fayḍ al-Raḥmān Karya K.H. Sholeh Darat,” *Diya Al-Afkar: Jurnal Studi al-Quran dan al-Hadis*, Vol. 07, No. 01 (2019): 1.

¹⁹ Abu Hamid, Syekh Yusuf Makassar: *Seorang Ulama, Sufi, Dan Pejuang*, Ed.,1, Cet.1, (Jakarta: Yayasan Obor Indonesia, 1994), 166.

2. Hadith, or Sunnah of the Prophet, is the second source after the Qur'an. Prophetic traditions are also included in *Tafsir Fayḍ al-Raḥmān*. But according to some opinions, the shortcomings lie in the absence of a sanad that is listed. For example, here, the attribution is only mentioned from the Companions without mentioning the Companions' names individually.

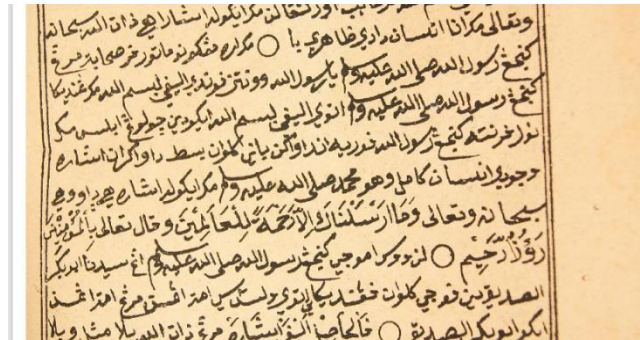


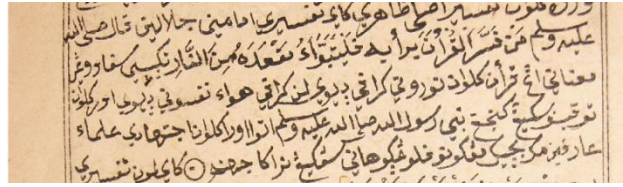
Figure 3.2 *Kitab Tafsir Fayḍ al-Raḥmān* Volume 2 Page 9

The text fragment above is a form of discussion about the *basmalah* lafadz, which is related to the existence of the letter alif. However, the discussion does not include the clarity of the sanad. They are only listed with the editorial form “*para sahabat*”.

3. Intellect occupies an essential position as a source of interpretation of this book. The two references above implicitly explain that reason is a source of knowledge processed from thinking, and finally, the creativity of interpretation is built. This means that from this source, *Fayḍ al-Raḥmān* includes arguments from the author, namely the reasoning of Sholeh Darat (1820-1903 AD).
4. Classic Tafsir books from this source then gave birth to an analysis of the methods and styles used in the work of Tafsir *Fayḍ al-Raḥmān* by Sholeh Darat. The list of sources of classical interpretation books used can be known, namely *Tafsir al-Jalālayn* by Jalal al-Din al-Mahalli and Jalal al-Din al-Suyuti, *Lubab al-Ta'wil fi Ma'ani al-Tanzil* by al-Khazin, *Tafsir al-Kabir Mafatih al-Gaib* by Fakhr al-Din al-Razi.²⁰ An example of the inclusion of this source can be examined in the following section:

<https://books.google.co.id/books?id=jGAQUZcSqCgC&printsec=copyright&hl=id#v=onepage&q&f=false>.

²⁰ Hamid. “*Syekh Yusuf Makassar...*”, 166.



Picture 3.3 *Tafsir Fayḍ al-Raḥmān Volume 1*

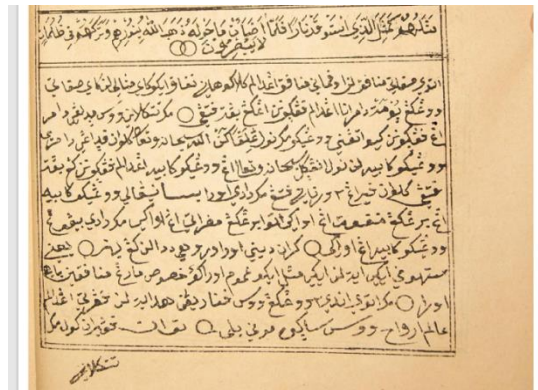
In that section, it is clear that one of the other sources of tafsir is *Tafsir al-Jalālayn*.

5. And other sources of interpretation, such as the thoughts of the Sufis and information from sagas or history.²¹

Method of Interpretation

Based on the background of the writing of tafsir *Fayḍ al-Raḥmān* by Sholeh Darat (1820-1903 AD) in its preamble, there are various opinions regarding the method of interpretation applied in the book. Some argue that the practice interpretation used is *ijmāli*, a concise overview, and global interpretation, making it easy to understand for beginners.²² On the other hand, other studies state that this tafsir *Fayḍ al-Raḥmān* uses the *tahlili* method, which is a sequential interpretation according to the order of the surah with a more in-depth analysis of the content of the verses being interpreted.²³

According to the author's view, these two methods of interpretation are used proportionally by paying attention to the parts of interpretation in certain verses. For example, in the interpretation of verse 17 of Surah Al-Baqarah below:

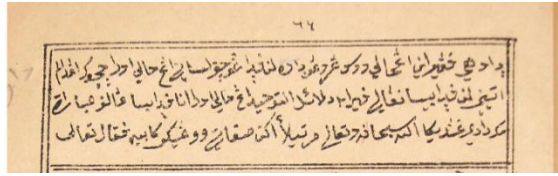


Picture 3.4 *Tafsir Fayḍ al-Raḥmān Volume 1 Q.S Al-Baqarah verse 17*

²¹ Misbahus Surur, "Metode Dan Corak Tafsir Fayd Al-Rahman Karya Muhammad Shaleh Darat Al-Samarani" (Institut Agama Islam Negeri Walisongo, 2011)., 27

²² Ahmad Izzan, *Metodologi Ilmu Tafsir* (Bandung: Tafakkur, 2011).

²³ Izzan. *Metodologi Ilmu....*, 103



Picture 3.4 *Tafsir Fayḍ al-Raḥmān Volume 1 Q.S Al-Baqarah verse 17*

In the interpretation of the verse, it is briefly explained that Allah does not specify the warning of “removing their light and leaving them in darkness” as in the translation of the verse. But this verse explains that the notice is intended for all humanity, not just the *munaḥiqīn*.²⁴ Meanwhile, suppose it is stated as a tahlili method of interpretation. In that case, this can also be approved because the order in interpreting the Qur’an verses is carried out according to the order of the utsmani mushaf. Some explanations are also done in fact and length.²⁵

Style of Interpretation

The style of interpretation is a color, direction, or tendency of thought that dominates a work of interpretation.²⁶ In the treasures of interpretation, style is a necessity inherent in interpretation. This is because the interpreter is always involved in time and space. Therefore, the social conditions and background of the mufasir are the main elements that make an interpretation colorful, alive and different from other interpretations. From this aspect, the interpretation style becomes interesting to examine. The scholars of ulumul al-Qur’an divide the style of interpretation into 6 styles: literary style of language, philosophical and theological style, scientific style, fiqh style, Sufi style, and adabi ijtimā’i style (social culture).

If you read the interpretation of *Fayḍ al-Raḥmān*, you will find many interpretations with ishari nuances and fiqh patterns.²⁷ He states this in the muqaddimah of his tafsir. Tafsīr ṣūfī is built on Sufistic theories, taking the meaning implied in the text. Before that, the mufasir performs mujāhadah to Allah. *Mujāhadah* is taken to

²⁴ This method of interpretation is supported by argumentative questions that include interpretive quotations in the introduction to the previous explanation of Q.S Al-Baqarah. Read more: Siti Kusriani, *Jejak Pemikiran Pendidikan Ulama Nusantara: Genealogi, Historiografi, Dan K...* - Google Books, CV. Asna Pustaka, vol. 1 (Semarang: CV. Asna Pustaka, 2021).9

²⁵ Referring to the review of sources of interpretation, one of which refers to *tafsir jalālayn* which tends to use the tahlili method from several studies that have been conducted. Read more: Muhammad Sholeh Ibn Umar As-Samarani, “*Tafsir Fayḍ al-Raḥmān*.”

²⁶ Nashrudin Baidan, *Metodologi Penafsiran Al-Qur’an* (Yogyakarta: Pustaka Pelajar, 2012).

²⁷ Kusriani, *Jejak Pemikiran Pendidikan Ulama Nusantara: Genealogi, Historiografi, Dan K...* - Google Books. 7

establish a close relationship with Him so that a mufasir can take the inner meaning of the verse because the veils that hinder the inner sense have been revealed to him. The intention taken in the *ṣūfī* tafsīr is different from the non-*ṣūfī* tafsīr which only takes the plain meaning of the text.²⁸

The use of Sufi isyari in this tafsir cannot be separated from the social context at the time of Sholeh Darat's writing. At that time, people needed persuasive invitations. Therefore, the application of this style of interpretation was adopted to facilitate understanding by inviting the process of action, as reflected in Amali and orientation, to act in the Sufi ishāri style of interpretation. During the development of Sufism, which is estimated to have begun in the 16th-17th centuries AD and flourished until the 19th century when the book of *Fayḍ al-Raḥmān* was circulated, there was a tendency for the dominance of Sufism and Tariqah in various sciences in society. Eventually, applying the Sufi ishāri style was geared towards accessible accommodation for the people then.²⁹

Characteristics of *Fayḍ al-Raḥmān*

As previously described, the presence of tafsir *Fayḍ al-Raḥmān* by Sholeh Darat (1820-1903 CE) is inseparable from the historical context of the archipelago in that period, especially in the Java region. The first striking feature is the use of language and script in this tafsir, namely applying *pegon* script with Javanese language. Sholeh Darat's courage in interpreting in Javanese is considered striking, considering that at that time, several Nusantara scholars prohibited the translation of the Qur'an into any language. *Fayḍ al-Raḥmān* became the first tafsir in Javanese with a Sufi-isyari concept.³⁰ The use of the local language (Javanese) by Sholeh Darat also has its appeal because the Javanese language is unique, including in the language hierarchy (*unggah-ungguh*), which is applied depending on the degree of a person or party that is considered high. For example, the word "say" in Javanese has variations such as *ngucap* for ordinary people and *dhawuh*

²⁸ Abdul Mustaqim, *Dinamika Sejarah Tafsir Al-Qur'an: Studi Madzahibut Tafsir/Aliran-Aliran Tafsir Dari Periode Klasik, Pertengahan, Hingga Modern-Kontemporer* (Yogyakarta: Adab Press, 2016).

²⁹ Wendi Parwanto, Saifuddin Herlambang, "Paradigm Shifts in the Interpretation of Heaven Illustration Among Indonesian Mufassirin: A Comparative Analysis of As-Singkili, Hamka, and M. Quraish," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, Vol. 24, No. 1 (2023): 181–204, <https://doi.org/10.14421/qh.v24i1.4454>.

³⁰ Abdul Mustaqim, "The Epistemology Of Javanese Qur'anic Exegesis A Study of Ṣāliḥ Darat 's Fayḍ Al-Raḥmān 1" 55, no. 2 (2017): 357–90, <https://doi.org/10.14421/ajis.2017.552.357-390>.

for honorable people such as the Prophets. Another feature is the use of rasm imla'i in listing the verses.³¹

In tafsir *Fayḍ al-Raḥmān*, the technique begins by presenting a verse, which is then translated into Javanese. Sholeh Darat then reviews the meaning of the verse by referring to the understanding of the text. The next step involves explaining the isyari meaning of the verse, which is indicated by the words “ishari meaning” written in bold. For example, in QS. Al-Baqarah [2]: 277, Sholeh Darat interprets the command to establish prayer. He first explains textually that the external prayer involves bodily movements and other aspects and only afterward elaborates on establishing prayer inwardly as a means to renounce lust and love of the world.³²

Sholeh Darat's Eschatological Imagination in *Fayḍ al-Raḥmān*: A Case Study of the Interpretation of Surah al-Baqarah verses 24-25

The concept of eschatology in Islam is different from that of other religions. Islam describes clearly in the Qur'an that there will be eternal life after the world ends. This is one of the foundations of faith that every Muslim must believe. As Imam Ghazali has said, one of the pillars of upholding the faith of believers is to believe in the concept of eschatology.³³

One of the scopes of eschatology discussion is the concept of heaven and hell in the Qur'an. Furthermore, in this regard, the author then highlights the interpretation of Q. S al-Baqarah verses 24-25 in the interpretation of *Fayḍ al-Raḥmān* by Sholeh Darat:

a. Interpretation of Q.S Al-Baqarah verse 24 in the commentary *Fayḍ al-Raḥmān*

Maka lamun ora ana pada bisa agawe Qur'an sira kabeh saiki lan ora bisa gawe Qur'an wong kang bakal teka sakburie sira tumeka dina kiamat maka dadi bisa apes sira. Maka mengkunu pada iman ana sira kabeh kelawan Qur'an lan pada wedihana sira neraka siksane wong kang ora iman kelawan Qur'an. Kang utawi urub-urube iku neraka iku manungso kang ora iman lan watu berhalane lan sak liyane. Kang wus den cawis-cawisaken iku neraka maring wong kang pada kufur kelawan Qur'an lan kufur kelawan Nabi Muhammad Shollallahu Alaihi Wasallam lan para Rasul kabeh. Lan aweh weruh ing dalem iki ayat setuhune merga iku wus den dadikaken saiki-iki. Semunu uga suwarga iku wus den dadiaken. قَالَ تَعَالَى أُعِدَّتْ لِلْكَافِرِينَ. Sulaya karepe Mu'tazilah setuhune “jannah” lan

³¹ Lihat bagian surah al-Fatihah pada *يَوْمَ الدِّينِ* terutama pada bagian *mā*. Baca selengkapnya: Muhammad Sholeh Ibn Umar al-Samarani, “Tafsir Fayḍ al-Raḥmān.”

³² al-Samarani, *Fayḍ al-Raḥmān*, 33.

³³ Ridotul Inayah, “Eskatologi Islam Dalam Al-Qur'an Qur'an (Studi *I'jaz Balaghi* Atas Ayat-Ayat Eskatologi)” (UIN Sultan Maulana Hasanuddin Banten, 2022), 1. <http://repository.uinbanten.ac.id/9878/>.

“naar” iku durung wujud karuwane. Kita kabeh wong ahlu Sunnah wal Jama’ah wajib ngimanaken setuhune suwarga neraka iku wus wujud karuwane. Anapun panggonane Wallahu a’lam. Kita ora wajib ngaweruhi balike fi ‘ilmillah. Maka tetkalani wus rampung sangking pertelane azabul kafiriin maka setuhune Allah kale al-mukminin.³⁴

Literal translation: ” Therefore, if none among you can produce a Qur’an like this now, and no one will be able to produce a Qur’an until the Day of Judgment, then you will indeed be unfortunate. Therefore, believe in the Qur’an and fear the hellfire’s punishment for those who do not believe in the Qur’an. The fuel of that hellfire will be people who do not believe, idolatrous stones, and others. Hell has been prepared for those who deny the Qur’an and deny the Prophet Muhammad, peace be upon him, and all the Prophets. And this verse gives clear knowledge because it has been made manifest now. Likewise, Paradise has been created. قَالَ تَعَالَى أَعَدَّتْ لِلْكَافِرِينَ (Prepared for the disbelievers) as stated by Allah the Highest. This is contrary to the belief of the Mu’tazilah who say that ‘heaven’ and ‘hell’ do not yet exist. We, the people of Ahlus Sunnah wal Jama’ah, are obliged to believe that heaven and hell already exist. As for their location, Allah knows best. We are not obliged to know the reverse in the knowledge of Allah. Thus, with the explanation of the punishment of the disbelievers completed, it is clear to the believers, as stated by Allah.”

b. Interpretation of Q.S Al-Baqarah verse 25 in the commentary *Fayḍ al-Rahmān*

Bebungahho sira ya Muhammad sekabehane maring kang wus pada angestoaken ing Allah lan Rasulullah lan ingkang wus pada ngelakoni amal sholeh. Bungah-bungahen setuhune keduwe mukmin kabeh iku suwarga kang pada milih sangking ngisore banyune bengawan jannah. Yakni setuhune Allah subhanahu wa ta’ala wus perintah ing utusane lan yaiku Nabi Muhammad Shollallahu alaihi wasallam utawa perintah ing saben-saben ulamane iku zaman utawi saben-saben wong kang nuturi den perintahe kufureh undang-undang aweh weruh maring para mukminin kabeh kang wus pada amal shaleh-shaleh kabeh keduweh nuturi setuhune wong iku kabeh den cadang-cadang suwarga kang dadi bungahaken ati lan dadi bebungahaken petingal kang pada milih banyune bengawane. Utawa nisbate manungsa awam mulyane panggonan iku ana tamane sari kang bagus banyune. Lan bagus mahligaine lan kayu tapane mahligai banyune milih lan who-wohane werna-warna lan mengkunu-mengkunu iku ora sampurna yen ora kelawan wadon kang ayu rupane kang sekira-kira pantai pelesir ana ing tamane sari. Maka ikulah artine suwarga nisbate wong awam. Utawi maknane basyarihi iku anaaken warna kelawan kang dadi bungahaken maring sama’ lan dadi dhahir ketingal bungahe ana ing dalem pulatane rohani kelawan seneng. Ngendika imam an-Nafi setuhune iku ayat aweh weruh setuhune iman lan amal iku dewe-dewe ora pada. Kerana athafe lafadz amanu lan lafadz amilu iku nuduhaken beda-beda kerana saben-saben athaf iku sulaya kelawan ma’thuf. Tetapi ora sampurna iman yen ora amal lan ora sah amal yen ora iman. Inggang den bungah-bungah ing dalem iki ayat iku kumpule iman lan amal kelawan bisyaroh mutlaq. Anapun iman selagi tanpa amal maka mauquf nganti kersa yen kerasa ngapura melbu suwarga.

³⁴ Al-Samarani, “*Tafsir Fayḍ Al-Rahman*.”, 86

Yen ora kersa ya melbu neraka, dihin maka nuli melbu surga. Yakni ishari setuhune mukmini iku durung werna ana mukminin khowas. Lan mukminin Wallahu 'alam khowasul khowas utawi khowasul mukminin iya iku wong kang wus pada oleh iman kelawan sebab nur lan ruhanine kang bisa ningali ing dalem samar-samare perkara akhirat lan pada bisa amal shaleh sebab den wus ana wancine iman ing dalem ati. Maka di paringi iki mukminin khowas suwarga jasmani kang beningaken petingal kang milih bengawane. Utawi khowasul khowas iku wong kang wus pada hasil iman kelawan ghaibul ghaibur robbaani kang bisa ningali kelawan mashahidah ing barang kang den imanaken lan kasyaf haqiqi. maka kaparinge jannatul qurbah sebab wus ana wancine imanul haqiqi lan pada bisa amal shaleh kang bangsa ati lan bangsa ruhani sak hasil amal tauhid, tajrid tawakkal, yaqin, zuhud, wara', taqwa, sididiq, qana'ah, iffah, mujahidah, syauq, wa ghaira zalika wallahu 'alam.³⁵

Literal translation: *“Be joyful, Muhammad, and all those who have submitted to Allah and the Prophet, and those who have carried out good deeds. The happiness of every believer is Paradise, chosen from under the waters of the rivers of Jannah. That is to say, Allah the Almighty has commanded in His revelation and that is the Prophet Muhammad, peace be upon him, or the command to each scholar in his time or to every person who follows the command against the laws of disbelief, giving knowledge to all the believers who have performed all kinds of good deeds. Those people are allocated Paradise which makes the heart joyful and the sight delightful, chosen from the waters of its rivers. Or in relation to the ordinary person, the glory of that place is in the garden's essence with beautiful water. And beautiful is its dwelling and the trees of the dwelling's water chosen and its fruits of various kinds. And so forth, it is not perfect if not with beautiful women, as if at a coastal resort in the garden's essence. Thus, that is the meaning of Paradise in relation to the common man. Or the meaning of basyarihi is to bring varieties that make joyful to the hearing and become visible happiness in the soul's sphere with delight. Imam an-Nafi' says that this verse gives knowledge that faith and deeds are each not the same. Because the conjunction of the words amanu and amilu shows differences because each conjunction is different from its subject. But faith is not perfect if not with deeds, and deeds are not valid if not with faith. Those who are made joyful in this verse are the gathering of faith and deeds with absolute good news. As for faith, as long as without deeds, then it is suspended until willing, if feeling forgiving entering Paradise. If not willing, then entering Hell, thereafter then entering Paradise. That is, the sign of the meaning of the believers is not yet specific among the believers. And the believers, Allah knows best, the most special of the special or the special of the believers, that is, people who have received faith with the cause of light and spirit that can see in the ambiguous of the matters of the hereafter and can do good deeds because faith has been in the heart. Thus, those special believers are given the physical Paradise that clarifies the sight chosen from its rivers. Or the most special of the special are people who have achieved faith with the unseen of the divine that can see with witnessing in the things that are believed and the real unveiling. So, they are given jannatul qurbah because they have been in the time of true faith and can do deeds of the heart and spirit kind as a result of the deeds of monotheism,*

³⁵ As-Samarani. *“Tafsir Fayḍ al-Rahmān”*, 87

detachment, trust, certainty, asceticism, caution, truthfulness, contentment, chastity, struggle, longing, and other than that, Allah knows best.”

The above description of Sholeh Darat's interpretation illustrates two crucial points. First, about the existence of Heaven and Hell. Second, the illustration of Heaven and Hell, including for ordinary people. When describing QS. Al-Baqarah; 24 Sholeh Darat strongly criticizes the view of the *Mu'tazilah* group, who argue that Heaven and Hell have not been created. This view is contrary to the belief of *Ahl al-Sunnah wa al-Jama'ah*, who hold that Heaven and Hell have been created.

Historically, Sholeh Darat's criticism of *Mu'tazilah* thought cannot be separated from the context of the 19th century. Sholeh Darat went on an intellectual odyssey to various places to gain knowledge until finally arriving in Makkah, which in the middle of the 19th century was not only a place for Hajj rituals but also a center for intellectual wanderings for prospective Nusantara scholars.³⁶ The title of Hajj is a symbol of knowledge because, after the Hajj rituals, they do not immediately return home but instead explore Islam and study with scholars in Mecca.

The 19th century also saw a significant development of thought known as the rationalization movement. This movement promoted a more rational understanding of Islam and was open to influences from outside the Islamic tradition, with one significant influence being *the Mu'tazilah perspective*. In various countries, Pictures such as Jamaluddin Al-Afghani, Muhammad Abduh in Egypt, and Muhammad Khan in India and Pakistan pioneered this movement.³⁷ In this context, Sholeh Darat felt the need to criticize the rationalist views that emerged in his time and interpreted the concepts of Heaven and Hell to defend the traditional views of *Ahl al-Sunnah wa al-Jama'ah*. Even this criticism of the *Mu'tazilah* is dominantly contained in Sholeh Darat's other works, namely the book *Tarjamah Sabil al Abid al Jauharh al Tauhid*, where the substance of the discussion is primarily related to theological matters. In addition, there are also discussions about fiqh and Sufism and, of course, eschatological issues related to the topic of discussion in this paper.³⁸

³⁶ Martin van Bruinessen, *Kitab Kuning, Pesantren Dan Tarekat*, ed. Mizan (Yogyakarta, 1995).

³⁷ M Baharudin, "M. Baharudin, Paham Teologi Rasional *Mu'tazilah* Di Indonesia," 2010, 99–104; Zainimal, "Mu ' Tazilah DALAM Lintasan Sejarah," *Tarikhuna*, Vol. 3, no. 1 (2021): 103, <https://ejournal.uinib.ac.id/jurnal/index.php/tarikhuna/article/view/2948>.

³⁸ Rusdiyanto Rusdiyanto and Umi Hafsa, "Kritik Terhadap *Mu'tazilah* Dalam Kitab *Tarjamah Sabīl Al-Abīd 'ala Jauharah Al-Tauhīd Karya Kiai Sholeh Darat*," *FIKRAH* 11, no. 1 (July 21, 2023): 15, <https://doi.org/10.21043/fikrah.v11i1.19457>.

As a scholar who played a central role in the education and dissemination of Islam in Java, Sholeh Darat was not only a teacher to several prominent kiai such as Kiai Ahmad Dahlan (founder of Muhammadiyah), KH Hasyim Asy'ari (founder of Jam'iyah Nahdlatul Ulama), H Mahfud Tremas (d. 1920), Muhammad Moenawir Krapyak, and even Raden Ajeng Kartini (female emancipation picture) but also an authority in maintaining the authenticity and integrity of Islamic teachings amidst the new influences that emerged in the 19th century.

His scholarly lineage connected to prominent scholars from the Middle East gave him the legitimacy to comment on and critique views that might contradict established Islamic teachings. This reflects the ulama's central role in maintaining the integrity of religious doctrine and helping Muslims understand the correct beliefs. In addition, Sholeh Darat's role was also crucial in maintaining the integrity of Islamic teachings in Javanese understanding and ensuring that fundamental values such as Heaven and Hell remained firmly in the people's consciousness.

In a broader context, when expounding QS. In Al-Baqarah verse 25, Sholeh Darat not only gives an explicit interpretation of heaven but also describes the concept of heaven from the perspective of ordinary people. This explanation must be understood within the framework of his position as a writer of Quranic interpretation who uses the Javanese language, lives in the tradition of coastal-pesantren society, and is committed to the world of pesantren.

Sholeh Darat was a kiai in the academic sense of mastering Islamic sciences and a kiai in the socio-cultural mind. He acted as an educator of santri and owned a boarding school, allowing him to interact actively with the surrounding community and the government. In this context, the pesantren tradition significantly influenced how Sholeh Darat interpreted the Quran.

One crucial aspect that influences Sholeh Darat's interpretation is the language and script used. The choice of Javanese language in writing his tafsir reflects his desire to interpret the Quran more familiar and understandable to the coastal Javanese community, who became his primary audience. The diction or words used in his interpretation are also very considerate of the community of readers of the interpretation, namely the coastal Javanese community. This helps convey religious messages in a way that is based on local culture and understanding.

Thus, Sholeh Darat was an interpreter of the Quran who explored the scientific aspects of Islam and understood the cultural and social interests in interpreting the sacred text. This approach allows religious messages to be more pervasive in his society and illustrates the importance of connecting spiritual teachings with the local context lived by coastal Javanese Muslims.

Implication of KH. Sholeh Darat's Illustration of Eschatology in Social Reality

The interpretation creates theoretical meaning and complications related to the context of real life. The interpretation implications can be analyzed by constructing and contextualizing the mufasir's thoughts. This approach aligns with Abdul Mustaqim's view, which highlights that every interpretation provides at least two forms of implications. First, in the form of reconstruction related to interpretation methodology, and second, involving reconstruction in the religious and social spheres of society.³⁹

In the context of the first implication, Sholeh Darat's interpretation methodology can be noticed through his interpretation approach. Sholeh Darat generally tends to use the Ijmali method in presenting interpretation. The choice of this method looks pretty appropriate considering the focus of his writing concentrated on the Javanese community at that time, where regional constraints, language, and conflicts with colonialism in the archipelago limited the understanding of the contents of the Qur'an. Hence, the tendency to provide simple and concise explanations became a hallmark for conveying the Qur'anic message in the social and cultural context of the time.⁴⁰ In the context of the first implication, Sholeh Darat's interpretation methodology can be noticed through his interpretation approach. Sholeh Darat generally tends to use the Ijmali method in presenting interpretation. The choice of this method looks pretty appropriate considering the focus of his writing concentrated on the Javanese community at that time, where regional constraints, language, and conflicts with colonialism in the archipelago limited the understanding of the contents of the Qur'an. Hence, the tendency to provide simple

³⁹ Abdul Mustaqim, *Tafsir Jawa: Eksposisi Nalar Shufi-Isyari Kiai Sholeh Darat, Kajian Atas Surat Al-Fatihah Dalam Kitab Faidl Al-Rahman* (Yogyakarta: Idea Press, 2018), <https://digilib.uin-suka.ac.id/id/eprint/32326/>.

⁴⁰ Manna' Al-Qattan, "Al-Mabahith Fi Ulum Alquran" (Beirut: Dar al-Fikr, n.d.); Kusroni Kusroni, "Eskatologi Al-Quran Perspektif Tafsir Sufi-Ishari," *PUTIH: Jurnal Pengetahuan Tentang Ilmu Dan Hikmah* 5, no. 1 (March 31, 2020): 135–59, <https://doi.org/10.51498/putih.v5i1.65>.

and concise explanations became a hallmark for conveying the Qur'ānic message in the social and cultural context of the time.

However, the situation becomes different when Sholeh Darat deals with eschatological aspects, especially in interpreting verses 24-25 of Surah Al-Baqarah. In this case, Sholeh Darat gives a detailed explanation, even applying a Sufistic approach, especially in the Sufi ishari style of interpretation, which is considered acceptable according to al-Qattan.⁴¹ This detailed description of eschatology is a crucial issue by Sholeh Darat. Therefore, explaining eschatological issues becomes very important for the layman.

When interpreting QS. Al-Baqarah verse 24, Sholeh Darat not only describes hell as a place consisting of humans and stones as fuel, which is intended for unbelievers so that its heat is not like the fire in the real world. More than that, Sholeh Darat also discusses conflicting theological schools, especially in the contradiction between Mu'tazilah and Sunni's thoughts regarding faith and kufr.⁴² At the end of the interpretation of QS al-Baqarah verse 24, Sholeh Darat explicitly criticizes Mu'tazilah's view.

Looking at the construction of interpretation in terms of tafsir methodology, it cannot be denied that Sholeh Darat's interpretation does not only come from his thoughts but is influenced by various factors, including the scientific sanad that he received from his teachers, as well as cultural traditions and the surrounding environment. Sholeh Darat's efforts to strengthen the identity of the pesantren with its Sunni adherents and spread the idea to the community are evidence of his commitment and active role in building and enriching religious discourse in society.

In the 24th verse, Sholeh Darat describes hell; in the 25th verse, the discussion continues by describing heaven. As before, Sholeh Darat's interpretation refers to the interpretation of Jalalain. The description of heaven in this verse involves language that ordinary people can understand, including natural images such as rivers and beautiful trees.⁴³

⁴¹ Al-Qattan, "Al-Mabahith Fi Ulum Alquran"; Kusroni, "Eskatologi Al-Quran Perspektif Tafsir Sufi-IsharI."

⁴² Muhammad Hasbi, "Iman dan Kufur Analisis Perbandingan Aliran-Aliran Teologi Islam," *Jurnal Mukaddimah* 17, no. 1 (2011): 68–83, <http://repository.iain-bone.ac.id/702/>.

⁴³ Jalaluddin Al-Mahalli and Jalaluddin As-Suyuti, "Tafsir Jalalain - Jilid 1, ASBABUN NUZUL AYAT Surat Al-Fatihah s.d. Al-Isra," *Sinar Baru Algensindo*, 2016, 1–1417.

In addition to illustrating the eschatology of heaven and hell through images that ordinary people can understand, Sholeh Darat also presents the levels of one's faith along with traits related to the realm of tasawwuf discussion. These levels of trust align with the concept explained by al-Ghazali, who tells them the story of ma'rifat of a person according to their faith. There are three levels described:

1. The first level includes the layman's faith, pure *taqlid* faith.
2. The second level includes the faith of the experts of kalam, who claim to be experts of reason and play the role of researcher or *istidlal*.
3. The third level is the faith of the '*arifin*, those who have a profound understanding and can witness with direct certainty (*ainul yaqīn*).⁴⁴

From this explanation of the levels of faith, it can be concluded that the level of *khowas* believers is in the second level, while the level of *khowash al-khowash* believers is in the third. The implication of this interpretation related to the description of the eschatology of heaven and hell by Sholeh Darat is connected to the imagination of ordinary people. This shows that Sholeh Darat refers to the understanding of the level of faith of ordinary people who are still pure and easily understood in everyday reality. This is in line with the original purpose of *tafsir Fayḍ al-Rahman*, which is to provide understanding to people who were still unfamiliar with the contents of the Qur'an at that time. This explanation also presents a transparent meeting point related to the second implication, namely construction in religious and social aspects. Sholeh Darat tried to strengthen the Javanese people's faith in eschatology because this issue significantly impacted the implementation of religious activities and their daily social life dynamics.

Conclusion

The discussion reveals that Sholeh Darat's eschatological interpretation in *Tafsir Fayḍ al-Rahman* primarily focuses on elucidating the concepts of Heaven and Hell, making them accessible and comprehensible to the lay audience. His unique approach not only shapes the methodology of Quranic interpretation but also significantly influences both religious understanding and social practices. In his exposition, particularly of QS. Al-Baqarah verses 24-25, Sholeh Darat challenges the Mu'tazilah perspective and the prevalent rationalist approach of the 19th century. As a prominent figure in the Javanese

⁴⁴ Abd. Rahman, "Hakikat Ilmu Tasawuf" (CV.Kaafah Learning Center, 2022), 138.

Islamic tradition, he serves not just as a religious teacher but also as a guardian of Islamic orthodoxy, actively safeguarding its doctrines against external intellectual influences. His critiques and interpretations, deeply rooted in the socio-cultural milieu of coastal Javanese society, are pivotal in embedding traditional Islamic beliefs, such as the concepts of Heaven and Hell, into the collective consciousness of the community. Sholeh Darat's work exemplifies the integration of religious teachings with cultural identity, ensuring their relevance and resonance within the local context.

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