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The Rights of Contemporary Women: A Comparative Study of Bisri Mustofa in Tafsir Al-Ibriz between Misbah Musthafa in Tafsir Taj al-Muslimin

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Abstrak

Artikel ini bertujuan untuk menginvestigasi pemenuhan hak-hak perempuan dalam konteks tafsir Al-Qur'an di Indonesia pada zaman kontemporer. Penelitian ini dilatarbelakangi oleh fenomena budaya patriarki yang masih mengakar dalam masyarakat, terutama di wilayah Jawa. Objek dari penelitian ini adalah dua tafsir Al-Qur'an, yaitu tafsir al-Ibriz karya Bisri Musthafa dan Tāj al-Muslimīn karya Misbah Musthafa, yang mencerminkan dampak dari budaya patriarki tersebut. Tujuan dari penelitian ini adalah untuk memahami latar belakang dan penyebab dari perbedaan dalam penafsiran keduanya. Pendekatan hermeneutika Gadamer digunakan dalam analisis untuk menunjukkan bahwa nuansa patriarki dalam penafsiran keduanya dipengaruhi oleh sumber-sumber penafsiran yang mereka gunakan dan pendekatan yang mereka adopsi. Kedua tafsir ini merujuk pada kitab-kitab tafsir dan fikih klasik dari ulama Timur Tengah yang juga cenderung memiliki pandangan patriarkis. Selain itu, penggunaan metode penafsiran taḥlīlī dengan

pendekatan tekstual ('umūm al-lafẓi) juga memberikan pengaruh pada hasil penafsiran yang cenderung bersifat patriarkis. Perbedaan signifikan antara kedua tafsir ini dalam menanggapi isu-isu gender terletak pada situasi dan kondisi yang berbeda saat penulisannya. Faktualnya, karangan Misbah lebih mampu memberikan respons terhadap isu-isu gender dibandingkan dengan karangan Bisri, karena telah terlibat dalam pemikiran para tokoh pembaharu yang saat itu mulai berkembang di Indonesia. Implikasi dari penelitian ini adalah bahwa penafsiran Al-Qur'an dalam konteks Indonesia masih terpengaruh oleh aspek-aspek budaya, termasuk patriarki, dan diperlukan pendekatan kritis dalam menafsirkan teks suci ini untuk memastikan pemenuhan hak-hak perempuan.

Kata Kunci: Hak Perempuan. Tafsir al-Ibriz, Tafsir Taj al-Muslimin

Abstract

This article aims to investigate the fulfillment of women's rights in the context of Qur'anic interpretation in contemporary Indonesia. This research is motivated by the phenomenon of a patriarchal culture that is still rooted in society, especially in Java. The object of this research is two Qur'anic commentaries, namely Bisri Musthafa's Tafsir al-Ibriz and Misbah Musthafa's Tāj al-Muslimīn, which reflect the impact of this patriarchal culture. The purpose of this study is to understand the background and causes of the differences in their interpretations. Gadamer's hermeneutic approach is used in the analysis to show that the patriarchal overtones in their interpretations are influenced by their sources and approaches. Both commentaries refer to classic books of tafsir and fiqh from Middle Eastern scholars who also tend to have patriarchal views. In addition, the use of the taḥlīli interpretation method with a textual approach ('umūm al-lafẓi) also influences the results of interpretations that tend to be patriarchal. The significant difference between these two commentaries in responding to gender issues lies in the different situations and conditions when they were written. In fact, Misbah's essay is more able to respond to gender issues than Bisri's because it has been involved in the thoughts of reformers who were then beginning to develop in Indonesia. The implication of this study is that Qur'anic interpretation in the Indonesian context is still affected by

cultural aspects, including patriarchy, and a critical approach is needed in interpreting this sacred text to ensure the fulfillment of women's rights.

Keywords: Women's Rights. Tafsir al-Ibriz, Tafsir Taj al-Muslimin

Introduction

Studies conducted by scholars on gender equality discourse have revealed that misconceptions about gender and sex are at the root of inequalities that lead to social injustice. These misconceptions create inequality in the distribution of rights between men and women. In addition, these misconceptions are also related to the patriarchal paradigm that places men in a position of power over women. Criticism of this patriarchal paradigm has been delivered by various scholars, both non-Muslims, and Muslims, in the context of Islam in Indonesia.

In the context of Qur'anic studies, it cannot be denied that the interpretations made by the mufasir can also shape the patriarchal culture in it, including in the Javanese Qur'anic interpretation. The patriarchal culture that still shows unequal treatment between women and men is still strong in Javanese life. This study reveals how Javanese mufasirs respond to this phenomenon in their culture.

Bisri Musthafa (1915-1977) and Mishbah Musthafa (1916-1994), two Javanese mufasirs who are closely related, are considered figures who represent this view. Besides having a Javanese background, both of them are also known as prolific writers in producing Islamic works in Javanese, although there are differences between them. Bisri Musthafa, for example, is known as a scholar with thoughts that tend to be moderate and flexible, while Mishbah Musthafa's thoughts tend to be firm and firm, which sometimes causes controversy in the community.

Theoretical Review

Gadamer believes reading and understanding a text is basically to dialogue and build a synthesis of a text, the author's world, and the reader's world. The world of texts,

the world of authors, and the world of readers are essential in constructing Gadamer's hermeneutic thinking (Dawami 2021).

Gadamer proposes at least four theories: First, Hermeneutic Prejudice: The reading of the self and the understanding of it is a construction that has existed and is formed in the structure of thinking about the human being itself. The environment shapes it and creates new understandings that emerge from it. Gadamer emphasizes critical thinking about what is encountered in interpretation.

Second, the Hermeneutic Circle: Traditionally, the hermeneutic circle implies that texts must be interpreted circularly: parts must be seen within the whole, and vice versa; the whole must be seen according to its interests.

Third, "I-Thou" becomes "We"; Understanding will be formed when the mention of I and Thou, which have personal meanings and different views, become "We" with one understanding. Fourth, Dialectical Hermeneutics: The text will sound and live when understood, interpreted, and invited to dialogue with its readers; the text becomes meaningful because we analyze it (Kau 2014:115).

Methods

This research uses the comparative method, which aims to compare the similarities and differences between the two scholars by analyzing their interpretations of Qur'anic verses related to women's rights in Surah An-Nisa'. Comparisons will be made based on the results of their interpretations, the historicity of the mufasir, and the interpretation methods used. In addition, the socio-historical background of the two scholars will also be analyzed to understand the factors that influence their interpretations. The data related to this research uses qualitative data analysis, which begins with a detailed and systematic presentation of data that is certainly related to the title of this research, such as collecting data used in the form of journals and related books. For example, Mahbub Gozali's writing with the title *Cosmology in Tafsir al-Ibriz* (Ghozali 2020:1), the study of Theological verses in *Tafsir al-Ibriz* by K.H. Bisri Mustafa, which emphasizes the study of tafsir bil ra'yi, another more important aspect is about Women's Rights (Comparative Study of Bisri Mustofa in tafsir Al-Ibriz and Misbah Musthafa in *Tafsir Taj al-Muslimin*) (Raihan and Syafieh 2022:132).

Results and Discussion

Overview of Bisri Musthafa and Misbah Musthafa

Bisri Musthafa

Bisri Musthafa is known as a famous speaker and writer. He was born in Sawahan, Rembang, in 1915 to parents named H. Zainal Musthafa, a wealthy merchant in his day, and Siti Chodijah, a woman of Makassar descent. His original name was Masyhadi, which was later changed to Bisri.

His formal education began at Ongko Loro school, which is a type of folk school or elementary school in Rembang often referred to as HIS in Dutch. After graduating, he continued his studies at the pesantren. The Kasingan Pesantren in Rembang under the tutelage of Kiai Cholil was his choice. In 1932, he asked for his Kia's blessing to move to Pesantren Tremas, Pacitan, which was cared for by Kiai Dimiyati. However, his request was not allowed by Kiai Cholil Kasingan because he would be matched with Kiai Cholil's daughter. Then, in 1936, he stayed in Mecca for a year to study religion. Among his teachers were KH Bakir, Sheikh Umar Hamdan, Sheikh Ali Maliki, Sayyid Amin, Sheikh Hasan Masysyat, Sayyid 'Alwi al-Maliki, and KH Abdul Muhaimin (Aunillah Reza Pratama 2018:286).

Since childhood, Mashadi, more familiarly known as Mbah Bisri, has shown extraordinary intelligence. In his childhood, Mbah Bisri was guided by his parents on the basics of Islamic education. After his father died, Mbah Bisri wandered to seek knowledge from one pesantren to another. Before and firm; third, his boarding schoolmates did not respond to him; fourth, because Mbah Bisri wanted to work. Arriving in Kasingan, Mbah Bisri was not immediately caught by KH. Cholil, but was entrusted to his brother-in-law, Suja'i.

When with Suja'i, Mbah Bisri was only taught Alfiyah Ibnu Malik, so every day, he only recited the book. Approximately two years Mbah Bisri recited the book after studying diligently for almost three years at KH. Cholil's pesantren, Mbah Bisri, became the main reference place for his friends when they had difficulties in learning (Faiqoh 2016:12).

Kitab al-Ibriz li Ma'rifati Tafsir Al-Qur'an al-Aziz, also known as Tafsir al-Ibriz, is a monumental work of Bisri Musthafa. The book uses the Javanese language but is written using Arabic letters, commonly called Pegon Arabic. The Javanese language used is the local language with a coastal Javanese dialect. The book consists of 3 large volumes containing 2270 pages. The writing of this book was written for approximately four years, from 1957-1960, precisely completed on Thursday 20 Rajab 1379 H or 28 January 1960, and published by Menara Kudus. Before the book of al-Ibriz was printed by Menara Kudus and disseminated to the general public, it was first corrected or Taṣḥiḥ by several competent scholars, namely KH. Arwani Kudus, KH. Abu Umar, KH. Hisyam, and KH. Sya'roni Ahmad (Mafri Amir 2013:164).

In the muqaddimah of tafsir al-Ibriz, Bisri explains his systematic interpretation, namely: Firstly, the Qur'an is written using *gandul* meaning. Second, the translation of the interpretation is written in the margins with a number or number mark; the number or number of the verse is located at the end, while the number or number for the translation is located at the beginning. Third, other information is marked with the words *tanbih*, *fāidah*, *muhimmah*, and *qiṣṣah*. The systematic model of interpretation used is the *muṣḥafī* model, which is in accordance with the order of verses and letters in the *Mushaf*. Bisri's interpretation begins by writing the verse as a whole, then each vocabulary of the verse is translated into Javanese with Pegon Arabic writing written in italics down below each vocabulary of the verse. This writing model is called *gandul*, meaning writing, and is often used by traditional *pesantren* in Indonesia. The use of *gandul* meaning can be seen as an effort to maintain the *pesantren* tradition (Aunillah Reza Pratama 2018:288).

Misbah Musthafa

K.H. Miṣbah Muṣṭofa was born on 5 May 1919 AD in Sawahan Village, Pelem Gang, Rembang Regency, Central Java. His full name is Miṣbah bin Zainal Muṣṭofa. He came from an elite Javanese family. His father was Zainal Muṣṭofa, while his mother was Khadijah, who was the second wife of Haji Zainal Muṣṭofa. Miṣbah was the third of four children: Mashadi (Bisri Muṣṭofa), Salamah, Miṣbah, and Ma'shum. (Supriyanto 2016:24).

KH. Mishbah Mushthafa began his intellectual background when he started his education in elementary school, which was then known as SR (Sekolah Rakyat), at the age of 6. After completing his education at the People's School in 1928, Mishbah continued his education at the Kasingan Rembang Islamic Boarding School under the guidance of KH. Khalil bin Harun. The focus of Mishbah's education was to study grammar using Kitāb al-Jurūmiyah, al- 'Imriṭī, and Alfiyah.

At a young age, Mishbah managed to memorize Alfiyah 17 times. After feeling that he understood and was skilled in Arabic, Mishbah then deepened various religious disciplines, such as fiqh, kalam, hadith, tafsir, and others. In addition to learning from KH Khalil, he also became a student of KH Hasyim Asy'ari at the Tebuireng Islamic Boarding School, Jombang.

After mastering various religious disciplines through the sources contained in the yellow book, Mishbah also began to study religious sciences through direct examination of the primary source, namely the Qur'an. By directly understanding the verses of the Qur'an, Mishbah became more confident in his knowledge. He often preached from one village to another to spread the teachings of Islam. Mishbah Mushthafa became quite a popular preacher in his day, as well as a reciter who was adept at reciting the Qur'an. Before appearing to preach and give lectures, Mishbah often performed as a reciter in recitations (Ahmad Baidow 2015:36–37)

The tafsir Taj al-Muslimīn, which is Mishbah Musthafa's second work in writing tafsir, was written in response to his dissatisfaction with the publisher who published his previous tafsir book, al-Iklīl, which covers 30 juz. According to Mishbah, in al- Iklīl many additional details were omitted by the publisher without his permission. The publisher argued that they were against the general public and aimed to prevent disputes. Lacking the legal system to file a lawsuit against the publisher, Mishbah decided to write a new tafsir book by setting up his own printing press so that there would be no interference from other parties with his work (Muwaffaq 2020)

As a result, the tafsir Tāj al-Muslimīn was published in 1987 CE, two years after Mishbah finished writing al-Iklīl. The methodology of writing the two books is not different. The significant difference lies in the greater amount of information in Tāj al-Muslimīn. One of the reasons for writing this tafsir is that many Muslims, although able

to recite the Qur'ān, do not understand its contents. In addition, another motivation for writing the tafsir was the condition of the majority of people who follow scholars without knowing the correctness or incorrectness of their fatwas, as well as whether or not the scholars fulfill the criteria to be followed (Kusen 2015:114).

The method of interpretation used by Mishbah is the taḥlīlī method. In this method, he first interprets the verses of the Qur'an in the order in which they appear in the Mushaf. He gives the meaning of each verse vocabulary by using the double meaning model. After that, he translates each verse completely and gives an explanation or interpretation of the verse. Sometimes, Mishbah also adds asbāb an-nuzūl (the reasons for the revelation) of the verse and refers to the related hadiths and narratives. The explanations given are also extensive and comprehensive. In some sections, he also provides tanbīh or conclusions from his explanations. In Tāj al-Muslimīn, the style used by Mishbah is adabī ijtimā'ī, which means that he also incorporates elements of adab or social etiquette in his interpretation (Faila Sufatun Nisak 2019:162).

Interpretation of Women's Rights in Qs. an-Nisa

If you fear that you will not be able to do justice to orphans (if you marry them), then marry any other woman you like: two, three, or four. But if you fear that you will not be able to do justice, then marry only one or a female slave whom you own. But if you fear that you will not be able to do justice, then marry only one or a female slave whom you own.

Bisri tries to first reveal the reason for the revelation of the verse, which is then interpreted by him. The inclusion of the reason for the revelation shows that Islam has corrected the tradition that was rooted in the society at that time by setting a maximum limit on the number of women who can be married. Islam also provides strict requirements, namely fairness in the matter of maintenance and turnover.

In the Interpretation

Wong-wong Islam ing zaman awal, yen ana kang ngerumat yatimah ing mangka kabeneran ora mahram (anak dulur upamane) iku akeh - akehe nuli dikawin pisan. Nalika iku nganti kedadeyan ana kang ndue bojo wolu utawa sepuluh. Bareng ayat nomer loro mahu tumurun wong-wong mahu nuli pada kuatir yen ora bisa adil, nuli akeh kang pada sumpek, nuli Allah Subḥānahu

wa Ta'ālā nurunake ayat kang nomer telu iki, kang surasane: yen sira kabeh kuatir ora bisa adil ana ing antarane yatim-yatim kang sira rumat, iya wayoh loro-loro bahe, utawa telu-telu bahe utawa papat-papat, saking wadon – wadon kang siro senengi, ojo nganti punjul sangking papat. Lamun sira kabeh kuatir ora bisa adil nafaqah lan gilir, mangka nikaha siji bahe, utawa terima ngalap cukup jariah kang sira miliki, nikah papat utawa siji, utawa ngalap cukup jariahiku sejatine luwih menjamin keadilan (ora mlempeng).

The early Muslims, when taking care of female orphans who were not mahrams (such as relatives' children), mostly married them. At that time, there were incidents of people having eight or ten wives. When the second verse was revealed (i.e., Surah al-Nisā', the second verse), these men were worried that they would not be able to do justice. Then Allah, the Almighty, revealed verse number three (Surah al-Nisā', the third verse), which reads: When you all fear that you will not be able to do justice to the orphans whom you care for, then marry two, three, or four women whom you like, but not more than four. When all of you are worried that you will not be able to be fair in the matter of alimony and rotation, then marry only one woman, or feel sufficient with the jariah that you have; marrying four or one, or feeling that the jariah is sufficient, is actually more guarantee of justice (Bisri Musthofa 2019:50).

According to Misbah Mustafa's interpretation, a man is allowed to marry more than two, three, or four women on condition that he is fair. However, Misbah himself does not actually encourage men to marry more than one woman. Instead, he suggests that it is sufficient to have one wife because it will facilitate affairs in family life. Misbah also does not prohibit men from being polygamous as long as the issue of harmony depends on the husband's justice and the wife's wisdom.

Misbah gives advice on the permissibility of polygamy not only because he agrees with polygamy but because he is looking for a middle way that makes it easier for men and women in family life. If Misbah is really advocating polygamy, why is he not polygamous himself? According to some sources, Misbah did not practice polygamy, but his father did. If Misbah advocated polygamy, surely he would apply it in his life. Misbah's understanding is in line with one of the other Nusantara mufassirs, such as Bakri Syahid. (Ahmad Zainal Abidin 2019:15).

However, in his interpretation, Mishbah emphasizes the permissibility of polygamy. In his interpretation, he is more aggressive than Bisri because he considers that there are groups that oppose the provisions of Islam. The group referred to by Mishbah states that the practice of polygamy is unfair. In response to this, Mishbah states that it is impossible to be fair if women get equal rights in this matter. He said:

"In resolving this issue (polygamy), if the same rights are also owned by women (polyandry), it is called unfair because of what? In general, a woman must put up a red flag as a stop sign or not be allowed to enter (not allowed to have sex), namely because of menstruation. This period generally lasts for seven days. According to the Qur'ān, a wife should be submissive to her husband in terms of providing entertainment, namely sexual intercourse. However, if the wife is menstruating, then she should not submit her body to her husband for intercourse because the husband is prohibited from having intercourse with a menstruating wife. Allah says: *'tazilu an-Nissa fi al-Mahid.*

"O men, avoid your wives when they are menstruating." What this means is that you should not have sex with your wife when she is menstruating."

Misbah argues that the right to polygamy is given to husbands for specific reasons relating to sexual matters. He argues that every month, a wife indirectly "steals" the right of turn that should be given by the husband because it is hindered by menstruation. According to Mishbah, this menstrual period is considered an act of "theft" committed by women. Therefore, according to him, it is natural for a man to have more than one wife. Mishbah writes as follows:

"So a wife every month must reduce her husband's rights, namely the right to have sex which should be fulfilled by the wife for seven days. Whereas a husband always fulfils his wife's rights, namely providing for her and protecting her. If every month a wife corrupts her husband's right for seven days, then if you add it up for one year, a wife corrupts her husband's right for $7 \times 12 = 84$ days. If the wife was 18 to 21 years old when she got married, then for 44 years a wife corrupted 44×84 days = 3696 days. To fulfil her husband's lost rights, she is allowed to remarry three other women, making a total of four. This calculation is only an estimate, because sometimes a woman experiences a period of nifaas during which the husband cannot have intercourse with her. Even menstruation can last up to 14 days."

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KH Misbah Mustofa summarises at the end of his interpretation by saying that if a man does not give equal rights to his wives, then it is considered an injustice. According to him, justice is a balance between rights and obligations, and it prohibits a man from having four wives because it is considered unfair. If a man does not act justly, he will face the threat of having his body disfigured on the Day of Judgement. However, there is an exception to this.

KH Misbah Mustofa explains that this can happen if one of the wives gives up or waives her rights (acts fairly). Every individual has rights that must be fulfilled by the other party, but it is permissible to give up these rights so that the other party is not obliged to fulfill them. KH Misbah Mustofa gives an example with the case of a man named Saridin who is a fool and his family does not have a social position, while Sarifah is an intelligent woman and the daughter of a kiyai. If Sarifah ignores the balance of rights in line with her position, then their marriage is still valid. In other words, Sarifah has the freedom to marry an ordinary person who is not equal to her (Ismi Aisyah Khumami 2020:66).

At the end of his statement, Mishbah concluded that if men are not given the right to polygamy, it is unfair because, according to him, fairness is a balance between rights and obligations. That is, men are given the right to polygamy because men have been given the obligation to provide for and protect women. In my opinion, Mishbah tries to define fairness as a balance between rights and obligations; that is, men and women are both given rights, but the portion of the rights given is not always the same.

Therefore, Bisri argues that justice in the issue of polygamy is real or material justice, which involves fulfilling the biological needs of the wife and providing nafkah (wealth) to the wife. Meanwhile, Mishbah argues that the justice in question is the balance between rights and obligations, or between men and women, where both have different portions but are not always the same (Aunillah Reza Pratama 2018:290).

Inheritance rights

Allah has prescribed for you the division of inheritance for your children: a son's share is equal to the share of two daughters. And if the children are all girls and there are more than two of them, then their share is two-thirds of the property left behind. If she (the daughter) is the only one, then she gets half (of the property left). And for the two mothers-fathers, a share of one-sixth each of the property left behind if he (the deceased) has children. If he (the deceased) has no children and he is inherited by his mothers and father (only), then his mother gets a third. If he (the deceased) has several brothers, then his mother gets a sixth. (The aforementioned divisions) after (fulfilling) the will he made or (and after paying) his debts. (As for your parents and your children, you do not know which of them will benefit you more; this is the decree of Allah. Indeed, Allah is All-knowing, All-wise.

The following is Bisri Musthafa's interpretation regarding inheritance rights.

Wong-wong lanang iku dikuwasaake mengatasi wong-wong wadon. Sebab jenis lanang iku keparingan keluwihan ingatase jenis wong wadon; bab ilmu, akal, wilayah, lan liya-liyane lan sebab olehe infaq marang wong-wong wadon. Wong-wong wadon kang sholehah yaiku wong wadon kang to'at marang lakine. Kang ngrekso awake lan liya- liyane nalika lakine lunga. Bojo wadon kang sira kuwatirake nusyuze, nasihatana. Menawa wis terang nusyuze, ojo baturi turu. Yen mekso ora mendi-mendi, ajaren, nanging ojo banget-banget. Menowo wis bali to'at maneh, sira ojo nganiaya. Saktemene Allah Ta'ala iku Maha Luhur lan Maha Agung (*Bisri Musthofa 2019*)

Meaning: Men have the power to overcome women. This is because men have an advantage over women in terms of discipline, ideology, territory, etc., and this trait is a fitrah with women. A righteous woman is a woman who obeys her man. She takes care of herself and others when he is away. If you are worried about your wife's nusyuz, then advise her. If you are aware of nusyuz, do not go to bed with her first. If you insist, teach, but do not overdo it. If you have returned to obedience, your wife should not be mistreated. Verily, Allah is the Most Noble and the Most Great.

At the heart of this discussion is the phrase "li azzakari mişlu hażzi al- unşayāin" found in the verse. This phrase indicates that men receive twice the share of inheritance than women. This raises the issue that women are in a subordinate position and experience discrimination. However, classical mufasirs such as aţ-Ṭabari state that the division is not to discriminate against women. On the contrary, this division actually enhances the humanity of women as they previously did not receive a share of the inheritance. No explanation is mentioned as to why men get a larger share than women.

The kinship structure of Arab society is patriarchal. This patriarchal system is more dominant in Mecca. The male line, in this system, determines a person's fate. The highest authority is under the oldest male or head of the family. Marriage is virilocal, but it also applies uxorilocal. In the period leading up to the birth of Islam, this system replaced the material system (Waro 2019:66).

In this context, the debate continues between traditional understandings that see gender injustice in the division of inheritance and arguments that the division brings about a positive change in giving inheritance rights to women. This is a complex issue that is often debated in the context of religious interpretation and gender equality (Elvia Fauziyah 2022:64).

In the above interpretation, Bisri uses a 2:1 inheritance division formula between men and women, where women get half of the share received by men. For him, the issue of inheritance distribution has been determined by Allah because, according to him, no one knows who will utilize the inheritance more. Therefore, according to Bisri, it is Allah who determines the division. Bisri's interpretation is brief and does not elaborate further on why there is a difference in the division of inheritance between men and women.

Mishbah also agrees with the 2:1 division of inheritance but with different reasons and considerations. He argues that the 2:1 inheritance division arises because men have the obligation to protect and provide for women. Therefore, according to Mishbah, it is natural that men get a larger share than women.

In interpreting the verse on the division of inheritance in Surah An-Nisa' (4:11), Mishbah provides an example of the division of inheritance and includes the reason for the revelation of the verse. Furthermore, in the chapter of *tanbih*, Mishbah provides a description or condition that existed in his time. This interpretation reflects Mishbah's concern for the condition of Islamic society at that time. For him, many people who claim to be good at religion have been deceived by their own expertise, even daring to oppose the commands of the Qur'an and openly practicing the slogan of the disbelievers, namely "we believe in some, and we are free to deny others (Elvia Fauziyah 2022:295).

Comparative analysis

Both Bisri and Misbah use the same interpretative approach, namely the *tahlili* method with a textualist approach (*'umūm al- lafz*). Both also apply the *bi-ra'y* interpretation that emphasizes the personal opinion or *ijtihad* of the *mufasir* rather than relying on history in their interpretation.

However, despite using the same approach, there are differences in the application of the *bi-ra'y* interpretation model between the two. Bisri tends to favor a simple and concise interpretative approach, sometimes even tending to translate directly. On the other hand, Misbah, especially when interpreting verses related to *mu'amalah* (world affairs), is more lengthy in presenting his thoughts. This difference can be seen when both interpret Surah An-Nisa' (4):3 on polygamy.

In the case of polygamy, Bisri uses interpretative language that tends to be simple and concise, like the interpretation of other verses. He only gives a little explanation about the reason for the revelation of the verse without including the history, then briefly explains the interpretation of the verse. Bisri's interpretation can be said to be textualist, as it considers the generality of the verse as a whole, and the

explanation of *asbāb an-nuzūl* that he gives revolves around the fact that having more than one wife is allowed rather than the maintenance of orphans.

In contrast to Bisri, Misbah's interpretation of Surah An-Nisa'(4):3 shows a stronger sense of *ra'y* (personal opinion). He does not mention the reason for the revelation of the verse but directly presents his argument or *ijtihad* on the permissibility of polygamy. The explanation he gives has nuances of *fiqh* and science, namely by considering the existing *fiqh* law and linking it to health science.

In his *tafsir*, Misbah seems to be more explorative in his interpretation than Bisri. Sometimes, his interpretation becomes very long, for example, when he interprets the problem of inheritance to reach about 200 pages. The long interpretation explains more of his own thoughts. This tendency sometimes results in controversial thoughts among the people. This is also related to Misbah's principle of the Imami Qur'an (Aunillah Reza Pratama 2018:300).

Conclusion

Bisri and Mishbah's interpretations of women's rights have many similarities. However, differences arise when they interpret the concept of justice in the context of polygamy. Bisri interprets justice as a material requirement that must be fulfilled, while Mishbah does not concretely mention the form of justice. Furthermore, on the issue of inheritance, Mishbah states that the 2:1 division of inheritance is due to the burden of maintenance borne by men. On the other hand, Bisri states that the division is God's decree because humans do not know the needs of the future. Mishbah's interpretation tends to include gender issues because, at the time of writing the book, gender issues and thoughts from reformers (*mujaddid*) had emerged and developed in Indonesia. On the other hand, Bisri completed his writing before these new issues and thoughts became significant in Indonesia, so it is natural that he did not discuss them. The method of interpretation used by both of them is the same, namely *taḥlīlī* with a textual approach (*umum al-lafẓ*) and the form of *bi ar-ra'yi* interpretation.

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