

# AL-ALBAB

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## THE STYLE OF SUFISTIC INTERPRETATION: A Philological Study and Content Analysis of the Manuscripts By Three Popular Ulemas in West Kalimantan

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### ABSTRACT

*This paper aims to explain the content and inclination of the interpretive thoughts of the Sufi scholars in the Province of West Kalimantan. Among the Sufi scholars most popular in West Kalimantan in the 19th century and 20 were Ahmad Khatib al-Sambasi (1802-1879 AD), Muhammad Imran Basuni (1885-1953 AD) and Isma'il Mundu (1870-1957 AD). The works produced by these scholars are still in the form of manuscripts as the objects of study in this paper. This is a library research with philological and historical approaches. There are several stages in philological research including inventory, description of manuscripts, transfer of script and transfer of language. To support those four phases of philological research, the researcher employs content analysis in doing further exploration to the manuscripts. Very surprising, specific findings are presented. First, there are fifteen interpretations in the manuscript of Fathu Al-'Arifin and eight in the Bidayatu Al-Tauhid Fi Ilmi Al-Tauhid. While in Mukhtasaru Al-Mannan Ala Aqidahti Al-Arahman, the contents of the interpretation are not found. Secondly, the patterns of interpretive thoughts used by Ahmad Khatib al-Sambasi and Muhammad Basuni bin Muhammad Imran contained in Fathu Al-'Arifin and Bidayatu Al-Tauhid Fi Ilmi Al-Tauhid are of sufistic interpretation using the tahlili method. Whereas the thought pattern of Ismail Mundu's interpretation in Mukhtasaru Al-Mannan Ala Aqidahti Al-Arahman cannot be found. It is because the 20-pages manuscript consists of a summary that discusses the science of tawheed and Ismail Mundu did not quote any verses of the Qur'an in the manuscript.*

**Keywords:** Style, Sufistic, Interpretation, Manuscript, Scholars: West Kalimantan.

### INTRODUCTION

The way Islam was introduced to the Indonesian archipelago is different from that in several Middle Eastern Countries. The spread of Islam in Indonesia was by peaceful means. One of the ways was the use of the Sufistic approach. According to Hawash Abdullah (1930: 10), it was precisely these Sufi scholars who had the most influence on the rapid growth of Islam in Indonesia.

Abdullah gave an example of Sufi figures such as Sheikh Abdullah Arif who spread Islam for the first time in Aceh in the 12th century. In the province of West Kalimantan, the famous Sufi ulema well known for the *Qodiriyah wa Naqsyabandiyah Tareqat* was Ahmad Khatib al-Sambasi. To find out the role and contribution of the Sufi scholars, it can be seen the works produced by them, which are still in the form of manuscripts. The previous scholarly works are among the archipelago's priceless scientific treasures. The thought of these scholars, for the most part, are still in the form of manuscripts on various popular media at the time, such as palm leaves and animal skins (Rasidin, 2007). Based on the data contained in the Appendix to the Decree of the Director General of Islamic Education No. 7177 of 2017 concerning Technical Guidance for the 2018 Fiscal Year Research Program Assistance, Indonesia has hundreds of thousands of ancient manuscripts written by Indonesian scholars since the 17th century. At present, more than 26,000 are kept at the Leiden University, while in the National Library it is currently around 10,300. This number does not include manuscripts that are held individually by heirs and those in the palace library in Surakarta, Jogjakarta, as well as in West Kalimantan.

According to Faizal Amin (2012; 2014), the potential of ancient manuscripts in West Kalimantan, especially in Pontianak City is quite numerous and varied, although most of the ancient manuscripts originated from outside Pontianak. However, the potential for studies of ancient manuscripts has not been fully utilized by researchers and reviewers in West Kalimantan. In fact, West Kalimantan is one of the provinces in which some Islamic kingdoms (such as the Tanjung Pura Kingdom, Pontianak Kingdom, Mempawah Kingdom, Sambas Kingdom, Kubu Kingdom) produced several manuscripts written by scholars who lived during the period of the kingdom. As explained earlier, Islamic scholars in West Kalimantan spread religion more with the approach of Sufism. The result is that there are a number of ulema's works in West Kalimantan expressing their thoughts on monotheism in the form of written works which have now become manuscripts or ancient texts (Patmawati & Wahida, 2018) Among the scholars in West Kalimantan who wrote about monotheism were Ismail Mundu (*Mukhtashar Al-Mannan 'ala Al-Aqidah Ar-Rahman*), Sheikh Ahmad Khatib Sambas and Muhammad Basiuni Imran (*Bidayah al-Tawhid fi al-Tawhid* and *Durus al-Tawhid*), H. Muh. Shaleh and H. Khairuddin (*Tahshilu al-Maram li Bayani Manzhumati 'Aqidati al-Awam*), Abdul Malik Bin Haji Abu Bakar Krui), etc. (Hermansyah, et al., 2012: 63). The manuscripts are well preserved in the palace, the royal family and in the homes of the people scattered in West Kalimantan.

In producing the works in the form of the manuscripts, the scholars in West Kalimantan refer to the Qur'an as the main source in the teachings of Islam. One of the goals of the Qur'an's revelation is to be the guidance about the teachings of faith and belief in the Oneness of God (science of monotheism). To understand the verses of the Qur'an about the science of monotheism comprehensively, there is a need for the science of interpretation which aims to uncover the verses of the Qur'an which are general and vague in terms of the meaning. This is the importance of the interpretation of the Qur'an. M. Quraish Shihab (1992: 125) argued that understanding of the verses of the Qur'an through its interpretation has a very significant role for the progress of the people. At the same time, this interpretation can reflect the development and pattern of thought of the commentators. An example of the influence of interpretation in the manuscript of monotheism by West Kalimantan scholars can be seen in the manuscript of H. Muh. Shaleh and H. Khairuddin (1271 AD) entitled "*Tahshilu al-Maram li Bayani Manzhumati*" *Aqidati al-'Awam*" (Hermansyah, et al., 2012: 63). On page 14 of the text quoting the word of Allah (QS. Al-Furqan [25]: 1).

H. Muh. Shaleh and H. Khairuddin in the text interpreted the *dhomir* (pronoun) "hu" in that verse to be Prophet Muhammad. The quote of the text in the manuscript is as follows, "*The Most Holy is our Lord who sent down the furqon of His servant namely our Prophet Muhammad s.a.w that he is to the worlds a warner to all creatures.*" This is an example of one of the interpretive approaches used by the ulema in West Kalimantan found in the manuscript of monotheism, in this case the manuscript of *Tahshilu al-Maram li Bayani Manzhumati* *Aqidati al-'Awam* (1271 AD). There are still several more manuscripts of monotheism by the scholars of West Kalimantan who used the interpretive approach. A study conducted by Didik M. Nur Haris and Rahimin Affandi Abdul Rahim (2017: 41) revealed that there were three most popular Sufi scholars in West Kalimantan Province in the 19th and 20th centuries, Ahmad Khatib al-Sambasi (1802-1879 M) with his work entitled *Fathu Al-'Arifin*, Muhammad Basuni bin Muhammad Imran (1885-1953 AD) with his work *Bidayatu Al-Tauhid Fi Ilmi Al-Tauhid*, and Guru Haji Isma'il Mundu (1870-1957 M), with his work *Mukhtasaru Al-Mannan Ala Aqidahti Al-Arahman*. The three manuscripts are objects of study in this library research with philological and historical approaches. There are several stages in philological research, namely inventory, description of manuscripts, transfer of script, and transfer of language. After conducting the four phases of philological research above, the manuscript is then analyzed using content analysis.

There should be more studies on manuscripts as they provide information about community traditions in the past that cover inter-discipline studies, which in this case the research is entitled the influence of interpretation on manuscripts of monotheism: a philological study and content analysis of ulemas' works in West Kalimantan. Based on the background previously explained, the focus in this work is a study on manuscripts by the scholars in West Kalimantan which are rarely addressed by researchers. This work is found important for some reasons. It is a unique and specific due to the objects of the work are originated from West Kalimantan that is still little known for Islamic manuscript studies. It is also noted that Islamic Sufism has been found influential in the region that needs further studies.

### STUDY OF INTERPRETATION IN *FATHU AL-'ARIFIN*

Shaikh Ahmad Khatib Sambas was an ulama who founded the *Qadiriyyah Wa Naqsabandiyah* Tareqat, which is a merger between two tareqats namely the Qadiriyyah Tareqat and the Naqsabandiyah Tareqat. Khatib Sambas was born in Kampung Dagang of Sambas Regency of West Kalimantan in 1803 AD or Shafar 1217 AH and died in 1875 AD in Mecca. His full name was Ahmad Khatib bin Abd al-Ghaffar al-Sambasi al-Jawi. His father was Abdul Ghaffar ibn Abdullah ibn Muhammad ibn Jalaluddin. Khatib Sambas was born from a migrant family from Sange' Village (Wawan Nurkholim, 2017: 16). In his childhood, he was surrounded by pious people, so he spent much of his childhood until his teenage years studying religious sciences. Among his teachers were Muhammad Arsyad Al-Banjari, Daud Al-Fatani and Abdul Shamad Al-Palimbani. Khatib Sambas then continued his studies in Mecca to improve his religious knowledge. In Mecca, he succeeded in combining the two tareqat teachings (Qadiriyyah Tareqat and Naqsabandiyah Tareqat) and becoming the first Caliph of the Qadiriyyah wa Naqsabandiyah (Muhammad Zulkham Effendi & Asep Yudha Wirajaya, 2019: 213). In Java, the Qadiriyyah wa Naqsabandiyah Tareqat had five centers in spreading its teachings, namely Tebuireng Islamic Boarding School and Rejoso Islamic Boarding School in Jombang, Mranggen Islamic Boarding School in Semarang, Suryalaya Islamic Boarding School in Tasikmalaya, and Pegentongan Islamic Boarding School in Bogor (Firdaus, 2017: 206).

Khatib Sambas did not write a book, but his two faithful students recorded the traces of his teachings in short minutes in the Malay language. One of the books written by his students related to monotheism is "*Fathul 'Arifin*." Based on the record of Bruinessen (1992: 90), this book is considered the most accountable work on the tareqat (authoritative). This work describes *bai'at*,

*dhikr*, and other worship techniques, both from the Qadiriyyah Tareqat and the Naqsabandiyah Tareqat. While the fourteen-page manuscript is concluded with a pedigree of Ahmad Khatib Sambas (Kharisudin Aqib, 1997: 54). The contents of the interpretation in the book of *Fathu Al-'Arifin* are on pages seven to eleven using fifteen of the surahs in the Qur'an to describe the *bai'at*, *dhikr*, and techniques of worship of the Qadiriyyah and the Naqsabandiyah Tareqat. The fifteen verses are Surah Al-Ikhlâs verse 1, Surah Al-Hâdiid verse 4, Surah Qaaf verse 16, Surah Al-Maidah verse 54, Surah Al-Hadid verse 3, Surah Al-Ahqaf verse 35, Surah Al-Nisaa 'verse 125, Surah Taha verse 39, Surah Ali Imran verse 144, Surah As-Shaff' verse 6, Surah Al-Baqarah verse 165, Surah Asy-Syura verse 11, Surah Al-Baqarah verse 23, Surah Al-Nisaa 'verse 103, and Surah Adz-Dzariyat verse 56.

On the seventh page (1317 H) in the manuscript, Khatib Sambas (1317 H: 7) uses Surah Al-Ikhlâs verse 1 to explain the following:

*The One Dzat of God that is of infinite perfection and purity, half of which are the twenty essential attributes (and) He is most holy than all the attributes of infinite reproach and deficiency half of which are twenty impossible attributes of which the opposite are the twenty essential attributes, and we await the abundant favors of God the Most Great and Most Glorious of all jihat or six directions which are above, below, right, left, front and back, which are half of what must be sure.*

Then on the same page in the manuscript, Khatib Sambas (1317 H: 7) uses Surah al-hadid verse 4 to explain the following:

*And when (we) reach jam'iyah that is eternal motion of remembrance and all worries disappear for at least four hours, then (we) also move with the instruction of the teacher to (muroqobah al-ma'iyah) namely the heart is determined to be in the sight of God who is with us from each juz namely our tribes and with God are our hearing, sight, speech, feelings and tongue and smell which we still do not know about their behavior and how their kaifiyah is, but Allah is most knowing.*

Then on the same page in the manuscript, Khatib Sambas uses Surah Qaaf verse 16. Khatib Sambas (1317 H: 7) to explain the following:

*And we remind the atsar that He created man like us and created all the animals that creep on the earth and that fly in the clouds and all the animals in the sea, and also remind the world of ash-showi, namely the world above and seven layers of the sky and all the smoke in it like the moon and the sun and stars and clouds, then we remind as-sufli world which means the world below and the creation of the sea, land, mountains and clay as well as wood and stone and all plants.*

On the eighth page in the manuscript, Khatib Sambas uses Surah Al-Maidah verse 54 to explain the following:

*(And) the call of lathifatun nafsi then moves also with the permission of the shaykh to (muroqobah al-mahabbati fi al-quwsi) namely determination to love God to be merciful to half of the region, namely to the dzat of our Lord who loves us and we love Him as for the evidence is the three muroqobah.*

Then on the same page in the manuscript, Khatib Sambas (1317 H: 8) uses Surah Al-Hadid verse 3 to explain the following:

*The call of lathifatun nafsi then this determination is called the region of al-'ulya that is moving also with the permission of the shaykh to (muroqobatu wilayatil 'ulya) love God who created the al-ulya region that is determination to the dzat of our Lord who created the angelic region which is the inner command which called itself at that time with mind.*

On the ninth page in the manuscript, Khatib Sambas (1317 H: 9) uses Surah Al-hadid verse 3 to explain the following:

*'Anasiru al-arba'ati that is the wind-water-earth-fire biwasithoti al-masyekh'alaihimu ar-rahmah then moving also with the permission of the shaykh to (muroqobatu kamalaati ulil azmi) that is determination to the dzat of our Lord who makes things perfect of ulul azmi perfection of the kamalatun nubuwwah and kamalatur risalah.*

Then on the same page in the manuscript, Khatib Sambas (1317 H: 9) uses Surah An-Nisa' verse 125 to explain the following:

*Then moving also with the permission of the shaykh to (muroqobatu al-mahabbati fi dairatil khillah) that is to love God in standing place of love namely determination to the dzat of our Lord that made Sayyidina Ibrahim as his intimate friend.*

Then on the same page in the manuscript, Khatib Sambas (1317 H: 9) uses Surah Taha verse 39 to explain the following:

*Then moving also with the permission of the shaykh to (muroqobatu dairoti al-mahabbati ash-shorfati hiya of sayyidina musa), namely determination to the dzat of our Lord who pours out His mercy that is to bestow love upon Sayyidina Musa.*

Then on the same page in the manuscript, Khatib Sambas (1317 H: 9) uses Surah Ali Imran verse 144 to explain the following:

*Then moving also with the permission of the shaykh to (muroqobatu adz-dzatiyah al-mumtarijati bil mahbubiyati wa hiya haqiqotul muhammadiyah) namely determination to dzat of our Lord who made Muhammad His love that is the one He truly loves.*

On the tenth page of the manuscript, Khatib Sambas (1317 H: 10) uses Surah As-Shaff verse 6 to explain the following:

*Wal faidhu 'ala hai'ati al-wahdaniyah until finally bi washithoti al-masyekh'alaihimu ar-rahmati then moving also with the permission of the shaykh to (muroqobatul mahbubiyatis shorfati wa hiya haqiqotul*

*ahmadiyah) namely determination to the Dzat of our Lord who took Ahmad the only loved one. Namely bringing good tidings with a noble Messenger who came after me whose name is Ahmad.*

Then on the same page in the manuscript, Khatib Sambas (1317 H: 10) uses Surah Al-Baqarah verse 165 to explain the following:

*Wal faidhu 'ala hai'ati al-wahdaniyati until finally bi washithoti al-masyekh'alaihimu ar-rahmati then moving also with the permission of the sheikh to (muroqobatu al-hubbi wa ash-shorfi) namely determination to the Dzat of Lord or love of the Prophet or compassion for Angels or love for Muslims or love for something because everything is God's favors to His servants.*

Then on the same page in the manuscript, Khatib Sambas (1317 H: 10) uses Surah Asy-Shura verse 11 to explain the following:

*Then moving also with the permission of the shaykh to (muroqobatu la tu'ayyinu) namely loving the Dzat of Lord that is not visible namely determination to the Dzat of our Lord that is never to Him any equals not even angels who are muqorrobin or a prophet even though they never get to see the Dzat of our Lord because no one knows of God but God, hence this is a sign.*

Then on the same page in the manuscript, Khatib Sambas (1317 H: 10) uses Surah Al-Baqarah verse 23 to explain the following:

*Determination to the Dzat of our Lord who revealed the Qur'an unto Sayyidina Muhammad s.a.w which becomes virtue to people who recite it and the beginning of miracles with the shortest possible surah of it.*

Then on the same page in the manuscript, Khatib Sambas (1317 H: 10) uses Surah Al-Nisaa 'verse 103 to explain the following:

*Determination to the Dzat of our Lord who decreed prayer that is in some words and some actions begining with takbiratul ihram (and) concluded with greetings with some specified conditions.*

On the eleventh page of the manuscript, Khatib Sambas (1317 H: 11) uses Surah Adh-Dhariyat verse 56 to explain the following:

*Then it is also useful with the permission of the shaykh to (muraqabatu daeratu al-ubudiyyah al-surfati) namely determination to the Dzat of our Lord whom all of His creatures worship and who specifies worship of all kasanat.*

The contents of the teachings contained in Fathu Al-rifArifin and its interpretations practiced by the followers of the Qadiriyyah wa Naqsabandiyah Tareqat have social benefits and functions. According to a study by Muhammad Zulkham Effendi & Asep Yudha Wirajaya (2019: 213-219), practicing the dhikir contained in the Book of Fathu Al-Arifin can bring a person calmness and tranquility in his heart, while the social function is positive interaction

and caring for others. With dhikr, a person, when dealing with each other, has an attitude of reliance on God, patience, humility, qana'ah, and has the ability to socialize well.

#### STUDY OF TAFSIR IN *BIDAYATU AL-TAUHID FI ILMI AL-TAUHID*

The strong influence of Sufism in West Kalimantan that Ahmad Khatib al-Sambasi had brought began to shift to the notion of Islamic reform which was actually initiated from Ahmad Khatib's birthplace, i.e. Sambas, West Kalimantan. The movement was pioneered by a figure from the Maharaja Imam of the Sambas Kraton Mosque, Muhammad Basuni Imran. He was born in Sambas on 16 October 1885 (25 Dzulhijah 1302 AH) which coincided with the time of construction of the Sambas Palace Mosque. The construction was under the commission of Sultan Shafiudin II. Basuni Imran had two wives, namely Muzinah bint Imam H. Hamid and Mas Marhana (Didik M. Nur Haris and Rahimin Affandi Abd Rahim, 2017: 166). In 1901, Basuni Imran went to Mecca to perform the pilgrimage and broaden his religious knowledge informally for five years. He studied the Science of Nahwu and Shorf with Tuan Guru Umar Sumbawa and Uthman Sarawak, studied the Science of Fiqh with Sheikh Ahmad Khatib Minangkabau, studied Arabic, Mantiq, interpretation, ushul fiqh, and monotheism with Sheikh Ali Maliki. In 1910, Basuni Imran continued his studies at Al-Azhar University and Dar al-Da'wah wa al-Ershad Madrasa founded by Muhammad Rashid Rida (Didik M. Nur Haris and Rahimin Affandi Abd Rahim, 2017: 166-167).

In 1913, Basuni Imran returned to his hometown in Sambas, because his parents were seriously ill. At the same time, he was appointed by the Sultan as Maharaja Imam of the Sambas Palace Mosque. Precisely after Friday prayer on 9 November 1913, Basuni Imran was appointed by the Sultan to hold the mandate as Maharaja Imam of the Sambas Palace Mosque (Moh. Haitami Salim et al., 2011: 109-132). During his life, Basuni Imran wrote a lot of works, some have been printed and some drafts in books. According to Moh. Haitami Salim, et al. (2011: 109-132), there are fifteen works written by Basuni Imran, namely *Terjamah Durus al-Tarikh Syariat*, *Risalah Cahaya Suluh*, *Zikr al-Maulid al-Nabawi*, *Tadzkir*, *Khulashah Sirah al-Muhammadiyah*, *Nur al-Siraj fi Qissat al-Isra' wa al-Mi'raj*, *Al-Janaiz*, *Irsyad al-Gilman fi Adab Tilawat al-Quran*, *Durus al-Tawhid*, *Daw' al-Misbah fi Fakh al-Nikah*, *Al-Nusus wa al-Barahin 'ala Iqamat al-Jum'ah bimad al-Arba'in*, *Husn al-Jawab 'an Isbat al-Ahlillah bi al-Hisab*, *Manhal al-Gharibin fi Iqamat al-Jumu'ah bi dun al-'Arba'in*, *Al-Tazkirat Badi'ah fi Ahkam al-Jum'ah*, and *Bidayah al-Tawhid fi al-Tawhid*. Among the fifteen works, two are related to the science of tawheed, namely *Bidayah al-Tawhid fi al-Tawhid* and *Durus al-Tawhid*.

In this paper, only one of Basuni Imran's works in the field of tawheed is discussed, namely *Bidayah al-Tawhid fi al-Tawhid*. This book was written by Muhammad Basuni Imran on Wednesday, 13 Jumadil Awwal 1336 AH (27 March 1918 AD). This 59-page book was printed by the al-Ahmadiyah Singapore publication in the same year. This Malay-language book with Arabic Malay (Jawi) script may be Basuni Imran's first work printed in a publication (Zulkifli, 2018: 2). In its introduction, Basuni Imran explained that this book is an adaptation of several books, namely *al-Jawahir al-Kalamiyyah*, by al-Alamah Shaykh Tahir al-Jawazairi, *Kalimat al-Tawhid* by al-Alamah Shaykh Husein Waaly al-Mishry, and the book of *Kifayat al-Awwam*. Basuni Imran acknowledged that the contents of this book fully followed the contents of the books he adapted from, while the composition and systematic discussion were adjusted to the sense of the Malays (Muhammad Basuni Imran, 1918: 1).

In general, this 59-page manuscript contains six chapters supplemented with a list of errata, preface, introduction, and closing remarks. Chapter I discusses faith in Allah s.w.t; chapter II discusses faith in all angels; chapter III discusses faith in the Books of Allah s.w.t; chapter IV discusses faith in the Apostles, chapter V discusses faith in the Doomsday; chapter VI discusses faith in qadha and qadar. The contents of the interpretation contained in the book *Bidayatu Al-Tauhid Fi Ilmi Al-Tauhid* focus on eight subjects of discussion, namely Surah Yasin verse 82, Al-Baqarah verse 255, Al-Anbiya verse 22, An-Nisa' verse 164, Surah Al-Sajdah verse 11, Surah Ali Imran verse 31, Surah Al-Zalzalah verses 7-8, and Surah Al-Kawthar verse 1. Chapter I is about faith in Allah. Basuni Imran quoted four verses of the Qur'an and interpreted them, namely Surah Yasin verse 82, Al-Baqarah verse 255, Al-Anbiya verse 22, and An-Nisa' verse 164. When explaining the Attributes of Allah that are *mukholafatu lilhawadisi*, Basuni Imran quoted Surah Yasin verse 82. Basuni Imran (1918: 8) then explained Surah Yasin verse 82 as follows:

*In the case that He intends a thing, He says to it (be) you, and it is, and that He does not make something because He desires and wishes, (and) He creates it because there are purposes and wisdom because He is the Judge (delivering and putting things on the place). And the argument is that if there is no fault for all that is new, it must be like Him, but that is impossible because if He resembles something of all that is new, He is the new Holy, but with His new state, (it) is impossible.*

In explaining the Attributes of Allah that are *qiamuhu binafsihi*, Basuni Imran quoted Surah Al-Baqarah verse 255. Basuni Imran (1918: 8-9) then explained Surah Al-Baqarah verse 255 as follows:

*The beginning is Allah, there is God except Him who is worthy of worship but He is the one who is ever-living and sustainer (of all creations) and*

*if he does not stand alone, surely He is (new) holy but a new state is impossible because of the past evidence.*

In explaining the attribute of the Oneness of Allah, Basuni Imran (1918: 9) explains Surah Al-Anbiya verse 22 as follows:

*If there is in both (i.e in the heavens and earth) some other Gods than Allah surely have (both) the heavens and earth been ruined, there is something like the past and tafsil (hurayan) there is evidence that follows this, then this alone is sufficient for the new learners.*

In explaining the attribute of Allah that is *qiamuhu binafsihi*, Basuni Imran (1918: 12-13) explained Surah An-Nisa'verse 164 as follows:

*And has been said (responded) by Allah Ta'ala which will be as takallim (speech). So Allah removed from him the hijabun (covered) and He recited to him His word that is qodim. And had it not been by the permission of Allah Ta'ala with His kalam, He would have been like His opponents and He is lacking and that lacking nature is not pleased with Him by His creations, then how merciful is the Creator (God who creates things)? Kalam sumbits with the mandatory and impossible and jaiz. And whoever God wills that he understands, He gives that understanding that this is obligatory and this is impossible and this is jaiz. Namely he understands such thing.*

In chapter II, discussing faith in all angels, Basuni Imran (1918: 17) explained Surah Al-Sajdah Verse 11 as follows:

*Say, O Messenger, the angel who will take your death that is entrusted with you and in fact the One who takes your death is Allah. Izrail, he takes all the souls of all the animals and birds and others). Such is the word ahlu al-sunnah.*

In chapter IV discussing faith in the Apostles, Basuni Imran quoted Surah Ali Imran Verse 31 when explaining the difference between miracles and karomah. Basuni Imran (1918: 25) then explained Surah Ali Imran Verse 31 as follows:

*If the guardian alienates with himself and does not follow Prophet Muhammad sa.w, (he) will undoubtedly have no zahir on his hand by karomah and nor is he a guardian for rahman (Allah) but he is like a part and guardian for Satan like the goods required for such by the word of Alah Almighty, the Books to His Prophet on the rights of some peoples who think that they love Allah.*

In chapter V discussing faith in the hereafter (doomsday), Basuni Imran quoted two verses, namely Surah Al-Zalzalah Verses 7-8 and Surah Al-Kawthar verse 1. Surah Al-Zalzalah Verses 7-8 quoted by Basuni Imran when explain about reckoning. Basuni Imran (1918: 46-47) explained Surah Al-Zalzalah Verses 7-8 as follows:

*We believe that Allah s.w.t. will bring all human beings to Mahshar, He will reckon each person and He will determine the deeds that he did whether it is good or evil. And witness those who had been denied by all their disbelief, and He will make of all their genitals apparent, and their intentions are with them, and nothing for them to hide on the day of judgment.*

Surah Al-Kautsar Verse 1 was quoted by Basuni Imran when explaining about kautsar. Basuni Imran (1918: 48) then explained Surah Al-Kawthar Verse 1 as follows:

*Verily, kawthar is a river in heaven whose water is whiter than milk and sweeter than honey. Whoever drinks a mouthful of the water, he will not thirst forever. That Kawthar is bestowed by Allah s.w.t. upon our Prophet s.a.w., and He hinted it with His word.*

### **STUDY OF TAFSIR IN *MUKHTASARU AL-MANNAN ALA AQIDAHTI AL-ARAHMAN***

Ismail Mundu is a leading ulema in Kubu, the Mufti of the Kingdom of Kubu and the Kubu Court Judge. He was appointed Mufti of the Kubu Kingdom during the reign of King Syarif Abbas (1900-1911 AD), the sixth King of the Kubu Kingdom. After the end of the Kubu Kingdom and the establishment of the Unitary State of the Republic of Indonesia (NKRI) in 1951 AD, Ismail Mundu was later appointed as Judge of the Kubu Court by Wedana Kubu Pratama (Gusti Jalma) and former Sultan of the Kubu Kingdom (Syarif Hasan Al Idrus) (Baidhillah Riyadhi, 2012 : 37). Mundu has also succeeded in rectifying and improving the religious understanding of the Kubu Raya region and its surrounding communities. There are several religious contributions made by Mundu which can be seen from the 29 works he wrote (Luqman Abdul Jabar, et al., 2013: 56). Among the 29 works, there are two texts related to tawheed, namely *Zikir Tawhidiyah* and *Mukhtasaru Al-Mannan Ala Aqidahti Al-Arahman*. Since *Zikir Tawhidiyah* only contains dhikir, this study only describes the contents of the manuscript *Mukhtasaru Al-Mannan Ala Aqidahti Al-Arahman*.

The Book of *Mukhtasaru Al-Mannan Ala Aqidahti Al-Arahman* was completed in Teluk Pakedai, at 5 p.m. on Friday, 18 Rajab 1351 AH which coincides with 1929 AD. This 20-page book was printed at Matba'ah Al-Sayyid Ali Alaydrus Keramat 38 Jakarta. Generally speaking, the contents of this text are teachings about the 20 attributes which are divided into a number of attributes for Allah, namely the mandatory, impossible, and *jaiz* attributes. The next section also explains the lessons about the characteristics of the Apostles which are divided into the mandatory, impossible and *jaiz* (Luqman Abdul Jabar, et al., 2013: 143-144). As explained earlier, based on the record compiled by Abdul

Jabar, et al. (2013: 56), of the 29 works, there are two manuscripts related to tawheed, namely *Zikir Tawhidiyah* and *Mukhtasaru Al-Mannan Ala Aqidahti Al-Arahman*. In the *Zikir Tawhidiyah* Manuscript, there are no Qur'anic verses quoted by Mundu in explaining his writing. This is in accordance with the title of this small manuscript printed at Matba'ah AlSayyid Ali Alaydrus Keramat 38 Jakarta. The contents of the manuscript are only in the form of *dhikr*.

The manuscript which was lithographically printed has been translated into the Malay language by H. Riva'i Abbas. The transcript of this manuscript further expanded its spread not only to Mundu's students but also to various regions and West Kalimantan. The circulation range is even wider considering that it was printed outside West Kalimantan, namely, Batavia (now Jakarta) (Luqman Abdul Jabar, et al., 2013: 112). Meanwhile, the manuscript written by Mundu entitled *Mukhtasaru Al-Mannan Ala Aqidahti Al-Arahman*, after transcription, the contents are the same as *Zikir Tawhidiyah* (as explained above), that there are no verses of the Qur'an quoted in explaining his writing. The contents in the manuscript are not about *dhikr*, but about the summary of tawheed. This 20-page manuscript printed at Matba'ah Al-Sayyid Ali Alaydrus Keramat 38 Jakarta in general contains teachings about the 20 attributes which are divided into a number of attributes for Allah, namely mandatory, impossible, and *jaiz*. In the next section, lessons are also provided about the characteristics of the Messenger which are divided into mandatory, impossible and *jaiz* (Luqman Abdul Jabar, et al., 2013: 113-114).

## SUFISTIC STYLE OF INTERPRETATION AND METHODS ON THE MANUSCRIPTS

The Sufistic style in interpreting the verses of the Qur'an is still an interesting topic for debate. Generally speaking, there are two types of the differences among the scholars regarding whether or not to interpret the verses of the Qur'an with Sufistic patterns. First, the scholars who consider that the Sufistic interpretation style is a wrong interpretation, a lie, some people considering it to be disbelievers, and reject this interpretation style. Among these scholars are Imam al-Thusi, Ibn Shalah, Imam al-Taftazani, Ibn Atha, Imam al-Zarkasyi, Imam al-Rafi'i, Imam al-Nasafi. Second, the scholars who consider Sufistic interpretation style to be having the benefit of minimizing the esoteric side of the Qur'an. Imam al-Ghazali even stressed that there is no prohibition on someone interpreting the Qur'an with a Sufistic style (Badruzzaman M. Yunus, 2017: 2).

Apart from the issues mentioned above, the manuscripts of tawheed in the works of scholars in the province of West Kalimantan follow the opinions of

scholars who allow it. According to Didik M. Nur Haris and Rahimin Affandi Abdul Rahim (2017: 41), there were three of the most popular Sufi scholars in West Kalimantan Province in the 19th and 20th centuries. First, Ahmad Khatib al-Sambasi (1802-1879 AD) with his work entitled *Fathu Al-'Arifin*. Second, Muhammad Basuni ibn Muhammad Imran (1885-1953 AD) with his work, *Bidayatu Al-Tauhid Fi Ilmi Al-Tauhid*. Third, Guru Haji Isma'il Mundu (1870-1957 AD), with his work, *Mukhtasaru Al-Mannan Ala Aqidahti Al-Arahman*. The three works in the form of manuscripts written by the most popular Sufi scholars in the Province of West Kalimantan are the objects of this study.

After transcribing and translating the three manuscripts written by the three Sufi scholars, it can be concluded that not all of their texts quoted, used, and interpreted the verses of the Qur'an. The verses of the Qur'an and the interpretation of the authors can be found in the manuscripts of Ahmad Khatib al-Sambasi entitled *Fathu Al-rifArifin*, and of Muhammad Basuni ibn Muhammad Imran entitled *Bidayatu Al-Tauhid Fi Ilmi Al-Tauhid*. Whereas in *Mukhtasaru Al-Mannan Ala Aqidahti Al-Arahman* by Isma'il Mundu, there are no Qur'an verses and interpretation made by the author because the contents of the 20-page manuscript are only a summary of tawheed (Didik M. Nur Haris dan Rahimin Affandi Abdul Rahim, 2017: 113-114).

The style of interpretation used by Ahmad Khatib al-Sambasi and Muhammad Basuni ibn Muhammad Imran in each of the manuscripts is the Sufistic interpretation style, namely the interpretation of the verses of the Qur'an marked by differences in the explicit or obvious meaning of the verses, because there are implied guidance which can only be known by certain scholars who have been given light by Allah s.w.t. (Badruzzaman M. Yunus, 2017: 5). Khatib al-Sambasi and Basuni Imran used Sufistic style in interpreting the verses of the Qur'an to affirm their argument when discussing teachings related to tawheed. The Sufistic style of interpretation used by Khatib al-Sambasi and Basuni Imran is increasingly apparent when looking at examples of their interpretations with the method used. The method of interpretation used by Khatib Sambas and Basuni Imran is the *tahlili* which is a method of interpretation that aims to explain the content of the verses of the Qur'an from all its aspects (Al-Farmawi, 1996: 12). This method describes all aspects contained in the verses and explains the meanings included in it in accordance with the expertise and tendency of the interpreter (Nashruddin Baidan, 1998: 31).

The *tahlili* method used by Khatib Sambas is evidenced from several verses of the Qur'an used and their interpretation. For example, when Khatib al-Sambasi

explained that a final Messenger whose name is Ahmad (Muhammad) would come. Khatib Sambas (1317 H: 10) used Surah As-Shaff verse 6 to explain the following:

*Wal faidhu 'ala hai'ati al-wahdaniyah until finally bi washithoti al-masyekh'alaihimu ar-rahmati then moving also with the permission of the shaykh to (muroqobatul mahbubiyatis shorfati wa hiya haqiqotul ahmadiyah) which is determination to the Dzat of our Lord that made Ahmad the only loved one. Namely bringing good tidings of a noble Messenger who came later after me whose name is Ahmad.*

In addition, Khatib Sambas and Basuni Imran also used the *tahlili* method in interpreting the verses of the Qur'an they quoted. This is evidenced from several verses of the Qur'an quoted in the texts along with their interpretation. An example is when Basuni Imran explained about *Kawthar*. He argued that *kawthar* is a river that is in heaven. The water is whiter than milk and tastes sweeter than honey. Whoever drinks its water, he will never thirst forever. Basuni Imran supported his analysis with Surah Al-Kawthar Verse 1. Basuni Imran (1918: 48) then explained Surah Al-Kawthar Verse 1 as follows:

*Verily, kawthar is a river in heaven whose water is whiter than milk and sweeter than honey. Whoever drinks a mouthful of the water, he will not thirst forever. That Kawthar is bestowed by Allah s.w.t. upon our Prophet s.a.w., and He hinted it with His word.*

The *tahlili* interpretation method used by Khatib Sambas and Basuni Imran in each of their manuscripts was also used by other interpretive scholars. For example, the following works are written by the scholars who used the *tahlili* method of interpretation as described by Muhammad Amin Suma (2013: 380) are *Al-Jāmi li Ahkām al-Quran* by Syaikh Imam al-Qurṭūbi, *Jāmi' al-Bayānan Takwīl Ayyi al-Qur'an* by Ibn Jarīr al-Thabariy, *Tafsīr al-Qur'an al-'Azīm* by al-Hāfidz Imad al-Din Abi al-Fida Ismāil ibn Katsīr al-Quraisiy al-Danasyqi, *Al-Mīzān fi Tafsīr al-Quran* by al-'Allamah al-Sayyid Muhammad Husyan al-Thabaṭab'i. The *tahlili* method of interpreting the Qur'an has several tendencies or styles, namely *al-tafsir bi al-ma'tsur*, *al-tafsir bi al-ra'yi*, *al-tafsir al-shufi*, *al-tafsir al-fiqhi*, *al-tafsir al-falsafi*, *al-tafsir al-'ilmi*, dan *al-tafsir al-adab al-ijtima'i*. Based on the previous discussion, the thought patterns of Khatib Sambas' and Basuni Imran's interpretation in each of their manuscripts are Sufistic, more specifically the Sufi al-nazhari style of interpretation.

According to Muhammad Husain al-dzahabi, the Sufi al-nazhari style of interpretation is based on symbolic methods which are not only focused on linguistic aspects, but can also be used to support irrational theories used by Sufi experts. One of the scholars known for his Sufi al-nazhari's interpretation style is Muhyiddin ibn Arabi which is found in his books, *Futuhāt al-Makkiyah*

and *al-Fusus*. Interpretation with this style often receives criticism from scholars such as al-Zahabi, who assumed that this style only sees the inner aspect alone, and even sometimes the results reinforce the theory of Sufism which is built on linguistic rules (Lenni Lestari, 2014: 14-15).

## CONCLUSION

There are three most popular Sufi ulemas (scholars) in West Kalimantan Province who lived in the 19th and 20th centuries. The three include Ahmad Khatib al-Sambasi (1802-1879 AD) with his work entitled *Fathu Al-rifArifin*, Muhammad Basuni ibn Muhammad Imran (1885-1953 AD) with his work, *Bidayatu Al-Tauhid Fi Ilmi Al-Tauhid* and Guru Haji Isma'il Mundu (1870-1957 AD), with his work, *Mukhtasaru Al-Mannan Ala Aqidahti Al-Arahman*. All the scholars have works in the form of manuscripts which are objects of study in this paper.

There are fifteen contents of interpretations contained in the manuscript of *Fathu Al-Arifin* and eight in *Bidayatu Al-Tauhid Fi Ilmi Al-Tauhid*. While in *Mukhtasaru Al-Mannan Ala Aqidahti Al-Arahman*, the contents of the interpretation are not found. The style of interpretive thought used by Ahmad Khatib al-Sambasi and Muhammad Basuni ibn Muhammad Imran in *Fathu Al-rifArifin* and *Bidayatu Al-Tauhid Fi Ilmi Al-Tauhid* is a style of sufistic interpretation using the *tahlili* method. Meanwhile, Ismail Mundu's interpretive thought in *Mukhtasaru Al-Mannan Ala Aqidahti Al-Arahman* cannot be found because the 20-page manuscript is merely a summary that discusses the science of tawheed and Ismail Mundu did not quote any verses of the Qur'an in his manuscript.

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