

SUFISTIC DIMENSION IN TAFSEER AL-MUBĀROK

BY KH. TAUFIQUL HAKIM

(A Study of Sūrah Ar-Raḥmān)



THESIS

Submitted to Faculty of Ushuluddin and Humanities

In Patrial Fulfillment of the requirements for the

Degree of S-1 of Islamic Theology

On Al-Qur'an Science and Interpretation Departement

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(A Study of Surah Ar-Rahman)

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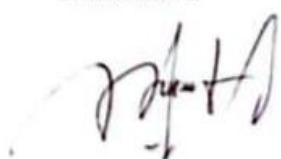
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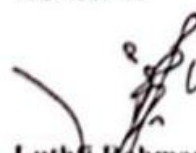
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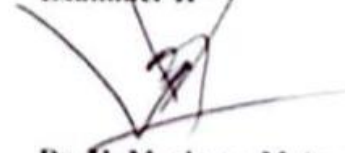
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MOTTO

قَدْ أَفْلَحَ مَنْ تَزَكَّى (١٤) وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى (١٥)

It means: *Indeed, fortunate is the one who purifies himself (from disbelief) (14)
and remembers the name of his Lord, then he prays (15)*

(QS. Al-A'lā [87]: 14-15)

TRANSLITERATION

Transliteration of Arabic-Latin is the copying of Arabic letters with Latin letters and their devices. This thesis is guided by the joint decision of the Minister of Religion and the Minister of Education and Culture of the Republic of Indonesia, Number: 158 th. 1987, Number: 0543/U/1987

a. Single Consonant

Arabic Letters	Name	Latin Letters	Description
ا	Alif	Not Symbolized	Not Symbolized
ب	Bā'	B	Be
ت	Tā'	T	Te
ث	Sā'	ṡ	es (with dot above)
ج	Ġim	J	Je
ح	Ḥā'	ḥ	ha (with dot below)
خ	Khā'	Kh	Ka and ha
د	Dāl	D	De
ذ	Ẓāl	ẓ	zet (with dot above)
ر	Rā'	R	Er
ز	Zai	Z	Zet
س	Sīn	S	Es
ش	Syīn	Sy	es and ye
ص	Ṣād	ṣ	es (with dot below)
ض	Ḍād	ḍ	de (with dot below)
ط	Tā'	ṭ	te (with dot below)
ظ	Ẓā'	ẓ	zet (with dot below)
ع	‘ain	‘	Inverted comma on top
غ	Gain	G	Ge
ف	Fā'	F	Ef
ق	Qāf	Q	Qi

ك	Kāf	K	Ka
ل	Lām	L	El
م	mīm	M	Em
ن	Nūn	N	En
و	Wāw	W	W
هـ	Hā'	H	Ha
ء	Hamzah	‘	Apostrof
ي	Yā'	Y	Ye

B. Double Consonants due to *Syaddah* are written in duplicate

متعددة	Written	<i>Muta'addidah</i>
عدة	Written	<i>'iddah</i>

C. Ta' Marbūṭah

مكة	Written	<i>Makkah</i>
مكتبة	Written	<i>Maktabah</i>
طلحة	Written	<i>Ṭalhah</i>

D. Short Vowels and Their Application

.....	Fatḥah	Written	A
.....	Kasrah	Written	I
.....	Ḍammah	Written	U

ضرب	Fatḥah	Written	<i>ḍaraba</i>
نصر	Kasrah	Written	<i>nuṣira</i>
يجعل	Ḍammah	Written	<i>yaj'alu</i>

E. Long Vowels

Fathah + alif مبارك	Written	ā <i>mubārak</i>
Fathah + ya' mati موسى	Written	ā <i>mūsā</i>
Kasrah + ya' mati رحيم	Written	I <i>Rahīm</i>
Dammah + wawu mati كتب	Written	ū <i>kutūb</i>

F. Double Vowels

Fathah + ya' mati خيركم	Written	Ai <i>khairukum</i>
Fathah + wawu mati حول	Written	Au <i>ḥaul</i>

G. Consecutive Short Vowels in a Word are Separated by an Apostrophe

أأنتم	Written	<i>A'antum</i>
أعدت	Written	<i>U'iddat</i>
لئنشكرتم	Written	<i>La'in syakartum</i>

H. Initials Alif+Lam

1. If followed by a *Qomariyyah* letter, it is written using the initial letter "al"

القدر	Written	<i>Al-Qadr</i>
الجميل	Written	<i>Al-Jamīl</i>

2. If followed by a *Syamsiyyah* letter, it is written using the first *Syamsiyyah* letter.

التكاسر	Written	<i>At-Takāsūr</i>
---------	---------	-------------------

الشمس	Written	<i>Asy-Syams</i>
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I. Writing Words in a Sentence

روح المعاني	Written	<i>Ruḥ al-Ma'ani</i>
نور السماوات	Written	<i>Nur As-Samawat</i>

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Semarang, 5th June 2023

The Writer,



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ABSTRACT

Tafsir isyari in the world of Tafsir reaps a lot of controversy among scholars. Because this Sufistic interpretation seems informal, it causes differences in argumentation. Some scholars reject it and even disbelieve it. On the other hand, some scholars allow Sufistic interpretation as long as it fulfills certain conditions. The development of Sufi interpretation in the archipelago is rare and still fairly rare. That does not mean it is not found; there are several interpretations of the archipelago that contain Sufistic nuances even though the substance in the interpretation is not Isyari style, for example, Tafsir Al-Azhar by Hamka. Departing from the phenomenon of Tafsir al-Azhar, researchers saw another object, namely Tafsir al-Mubārok. This Tafsir was written by Taufiqul Hakim. He is famous as the author of the phenomenal book *Amtsilatī*, so it is not surprising that the interpretation initiated is Lughowi style. Besides that, in the history of life, studying Sharia and language rules. He also studied Sufism by following *Ṭoriqoh Naqsabandiyyah Khōlidiyyah*. The deepening of Sufism produced several works with Sufism nuances, including *Tathmainul Qulūb*, *Ihfadz Lisānak*, *Hidayatul Ashfiya'*, *Durrotun Nashīhah*, *Naḥwu Al-Qolb*, and so on. Thus, it does not rule out the possibility of Sufistic influence in his interpretation. This thesis discusses the Sufistic dimension contained in Tafsir Al-Mubārok, including Sufistic concepts and the character of Sufistic interpretation applied by Taufiqul Hakim.

This research is library research using the *descriptive analysis* method. The approach used in this research is content analysis. In this study, the primary source used is the book of Tafsir Al-Mubārok by Taufiqul Hakim. The results of this study indicate that Taufiqul Hakim's intellect in the field of Sufism can influence his interpretation. This is evidenced by some findings of Sufistic concepts contained in Tafsir Al-Mubārok Sūrah Ar-Raḥmān, including *Fana' and Baqa*, *Khauf*, *Justice & shidq*, and *Iḥsān*. Based on the analysis of the above concepts, it produces a character of Sufistic interpretation in Tafsir Al-Mubārok, namely: *First*, when viewed from the esoteric and exoteric aspects. is far from nuances of *Isyārī* or *Nazarī* because very dominant with *ẓāhir* meaning. Meanwhile, if viewed from the esoteric meaning aspect of mufassir, the Sufistic interpretation of Tafsir Al-Mubārok belongs to the *Akhlaqi Sufism (Taṣawuf Akhlāqī)* style. This is based on the aspects discussed in the interpretation, which discuss issues related to inner purification and spiritual behavior in its interpretation.

Keywords: *Isyari, Sufistic, Al-Mubārok*

CHAPTER 1

INTRODUCTION

A. BACKGROUND

Tafsīr Sūfī in a work of exegesis reaps a lot of controversy among scholars. Because of finding this, Sufism seems informal, giving rise to different arguments; some scholars reject it and even say it is an infidel article. As As-Suyuthi's opinion in *Al-Itqān fī 'Ulūm Al-Qur'ān* rejects the existence of Sufi interpretations by saying that "*the view of the Sufis on the Al-Qur'an is not an interpretation.*"¹ Meanwhile, Al-Thusiy expressed his opinion: "*An interpretation like this is wrong and a lie to Allah.*" Followed by a fatwa delivered by Ibn Shalah quoting the opinion of Imām Abi Ḥasan Al-Wāhidi, who said: "*As-Sulami has compiled a book entitled Ḥaqāiq at-Tafsīr. Whoever considers the book is an interpretation, then he has disbelieved*". From some of these arguments, the Sufi interpretation reaped so much resistance raised by scholars at that time.²

This rejection did not generalize of view all the scholars at that time. Some of them allow for a Sufistic interpretation. They also agree with this by adhering to a proposition that states the verses Qur'an are not only based on an outer meaning, but are veiled by an inner meaning. According to the argument revealed in a hadith. Ad-Dailami narrated the hadith marfu` from Abdurrahman bin 'Auf, Rasulullah SAW said³: "*The Al-Qur'an is under the 'arsh, there are inner (bāthin) and outer (ẓāhir) meanings which become evidence for servants*". This hadith provides validity to the symbolic interpretation of the verses Qur'an (isyārī). Even so, symbolic interpretation (isyārī) requires purity of heart as the main prerequisite to reaping the correct interpretation of the Qur'an.

¹ Eni Zulaiha dkk, *Argumentasi Eksistensial Tafsir Sufi*, dalam Jurnal Iman dan Spiritualitas Vol. 2 No. 3 tahun 2022, page 307

² Badruzzaman M. Yunus, *Pendekatan Sufistik dalam Menafsirkan Al-Qur'an*, dalam Jurnal Syifaul Qulub Vol. 2 No 1 Juni 2017, page2-3

³ Muhammad Said, *Penafsiran Sufistik Al-Gazali dalam Kitab Ihya Ulum Al-Din*, (Makassar: Disertasi Program Pascasarjana UIN Alauddin, 2014), page 9

Manna' Khalīl Al-Qattān in his book entitled *Mabāhīs fī 'Ulūm al-Qur'ān* explains several conditions that must be met by Sufi interpretations including: *First*, it does not conflict with the meaning of the dhahir verse. *Second*, the meaning is authentic (ṣahīh). *Third*, the interpreted lafadz has indications for the meaning of isyari. *Fourth*, the meaning of isyari and the meaning of the verse has a close correlation.⁴ Those are some of the conditions that must be fulfilled by someone who wants to interpret the Qur'an through the al-Isyari interpretation approach, especially for followers of Sufism. If these conditions are applied in the Sufi interpretation, then the interpretation falls into the category of good istinbat.

Muḥammad Ḥusein Al-Dzahabī classifies Sufi interpretations into two characteristics, namely Ṣūfī Isyārī and Ṣūfī Naẓarī.⁵ The difference between these two types can be identified in several ways. *First*, Tafsīr Ṣūfī Isyārī namely the interpretation of the verses of the Al-Qur'an without relying on their outer (ẓahir) meaning, because there are hidden clues (gestures) that appear to them after practicing mysticism and studying Sufism, and can combine the explicit meaning with the written.⁶ As an example of the interpretation of isyari, it can be traced from a book of *Tafsīr Garāib Al-Qur'ān wa Ragāib al-Furqān* by Al-Naisaburi who is a competent mufassir figure in the interpretation of *ṣūfī isyārī*. As the interpretation in QS. Al-Baqarah [2]: 67 as follows:

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً ۖ قَالُوا أَنْتَتَّخِذُنَا هُزُوعًا ۖ قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

In his interpretation, Al-Naisaburi suggests that the verse is an order to slaughter animal desires in humans. It aims to revive the spirit of the heart (*al-Qalb ar-*

⁴ Manna' al-Qattan, *Mabahis fi Ulum al-Qur'an*, (Kairo Mesir: Maktabah Wahbah, 2007), page 348

⁵ Muhammad Yahya dkk, *Karakteristik Tafsir Sufistik Indonesia*, Jurnal Iman dan Spiritualitas Vol. 2 No.1 tahun 2022, page 28-30

⁶ Muhammad Abdul 'Adhim Al-Zarqani, *Manahil al-Irfan fi Ulum Al-Qur'an Jilid I-II*, (Beirut Lebanon: Dar Al-Kutub al-Ilmiyah, 2010), page 310

ruḥani). According to al-Naisaburi, this order is included in the great jihad (*Jihad al-Akbar*).⁷

Unlike the isyārī interpretation, the *Tafsīr ṣūfī naẓarī* is an interpretation of the Qur'an which is presented by combining the inner meaning with contemplation of reason (philosophy).⁸ This type of Sufi interpretation is widely practiced by theoretical tasawwuf scholars, one of whom is: Muḥyī ad-Dīn Ibn 'arābi. He is a phenomenal figure who has the title of professor of the ṣūfī naẓarī interpretation school. His expertise is contained in a work entitled *Futūḥāt al Makkiyyah* and *Fuṣūṣ al-Hikām*. However, the interpretation of ṣūfī naẓarī received many rejections because it was considered deviant, and its systematic existence was rarely found.⁹

The development of shufi interpretation in the archipelago is rare and is still relatively rare. This does not mean that it is not found, there are several interpretations of the archipelago which contain nuances of tasawuf (*sufistic*) even though the substance in the interpretation does not have an isyari style. As one example, the phenomenal interpretation of the archipelago, namely Tafsir Al-Azhar by Hamka, contains elements of Sufism in his interpretation. Evidenced by several terms of Sufism found in his works such as: patient, sincere, maḥabbah, khauf, and zuhud.¹⁰ The essences of Sufism are thought to be influenced by Hamka's life background which makes Sufism a medium to get closer to Allah SWT. He wrestled and explored the science of Sufism in a self-taught manner. And his study in sufism science have birthed to a works in the Sufi genre entitled “*Tasawuf Modern, Tasawuf: Perkembangan dan Pemurniannya, Renungan Tasawuf* and so on.”¹¹

⁷ Moh. Azwar Hairul, *Mengkaji Tafsir Sufi Karya Ibnu Ajibah (Kitab al-Bahr al-Madid fi Tafsir al-Qur'an al-Majid)*, (Tangerang: Young Progressive Muslim, 2017), page 38-39

⁸ Ahmad Khamid, *Interpretasi Sufistik Atas Teks Al-Qur'an*, dalam Al Irfani: Journal of Qur'anic and Tafsir, Vol. 02, No.01 (Desember 2020), page 48

⁹ Muhammad Nor Ichwan, *Memasuki Dunia Al-Qur'an*, (Semarang: Lubuk Raya, 2001), page 195-196

¹⁰ Abidiyah Kamila, *Dimensi Sufistik dalam Tafsir Al-Azhar Karya Buya Hamka*, (Yogyakarta: Skripsi UIN Sunan Kalijaga, 2019) page 77

¹¹ Muhamad Zaenal Muttaqin, *Geneologi Tafsir Sufistik dalam Khazanah Penafsiran Al-Qur'an*, dalam Jurnal Tammadun Vol. 7 No. 1 (Januari-Juni 2019), page 130-131

After seeing the nuances of Sufism in Tafsir Al-Azhar, which is influenced by Hamka's background. The author glances at another object of interpretation, namely Tafsīr Al-Mubārak. This interpretation was born and grew under the auspices of a mufassir named KH. Taufiqul Hakim. Apart from being affiliated as a kiai caring for Islamic boarding schools, Kiai Taufiq is also well-known as the author of the *Amtsilatī* book. *Amtsilatī* is a practical method used to make it easier to read and understand the yellow book (*kitab kuning*) by emphasizing the nahwu shorof aspect.¹² Therefore, it is not surprising that the resulting interpretation has a lughowī style.¹³

Even so, it does not make Kiai Taufiq rule out other scientific fields, one of which is the science of Sufism. The deepening of the Sufism science appears in Kiai Taufiq through the life background of the mufassir who at last time until now has joined a tarekat which is more specifically called the *Thorīqoh Naqsabandiyyah Khōlidiyyah*. He cultivates the science of Sufism by studying with KH. Salman Dahlawi lives in Popongan, Klaten, Central Java.¹⁴ His study of Sufism resulted in several works, including *Taṭma'inul Qulūb*, *Iḥfadz Lisānak* (volumes 1-2), *Hidayatul Aşfiya'*, *Durrotun Naşīḥah* (volumes 1-5), *Naḥwu Al-Qolbi*, *Lā Tharosh*, etc.

Based on his life history and his work's Sufism style, the researcher assumes that there are possible influences of Sufism involved in the interpretation of Kiai Taufiqul Hakim, even though Tafsīr al-Mubārak is dominant in the *Lughowī* style. Such a thing can be seen in the interpretation of Taufiqul Hakim when interpreting the following verse.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (الفاتحة : 5)

¹² Afifatur Rahmah, *Implementasi Metode Amtsilati dalam Membaca Kitab Kuning di Pondok Nurul Karomah Galis Madura*, (Malang: Skripsi UIN Maulana Malik Ibrahim, 2020), page 3

¹³ Moh. Wafi Ainunnajih Alfadlil, *Telaah Metode Tafsir Al-Mubarak Karya Taufiqul Hakim*, (Jakarta : Skripsi PTIQ, 2022), page 61

¹⁴ Saal Al Sadad, *Studi Tafsir Al-Mubarak Karya KH. Taufiqul Hakim*, (Jakarta: Skripsi UIN Syarif Hidayatullah, 2020), page 31

“We do not ask for help except from Him (Allah): we do not put our trust in except Him and do not worship except Him by purifying religion to Him because He is the right to receive exaltation and only He can benefit and reject harm”. the based:

لَمْ نَسْتَعِزْ إِلَّا بِهِ تَعَالَى # لَمْ نَعْبُدْ إِلَّا إِيَّاهُ جَلَّ

Kito namung-njaluk tulung- maring Allah # lan kito na-mung ibadah maring Allah

Kita hanya- minta tolong- pada Allah # Kita hanya- beribadah- pada Allah

Explanation: Sometimes lust controls the soul and misleads common sense, but apart from Allah there is nothing that can prevent humans from falling into the abyss of lust and misguidance.¹⁵

From the above interpretation verses, it can be seen that the giving of meaning is following the meaning of the zahir verse about monotheism, resignation, and God's help. Then afterward it was exposed to a series of poems with variations in 3 languages (Arabic, Javanese, and Indonesian) which adorn his interpretation. Furthermore, there is an explanation option, at this point, the mufassir explains that lust is the biggest enemy that can lead humans astray. Therefore, it is recommended to always worship and ask for help from Allah SWT so that you are kept away from falling into lust and misguidance. Because just with the power of Allah SWT can prevent this from happening.

Therefore it is necessary to reveal the Sufistic dimensions contained in the interpretation of KH. Taufiqul Hakim in Tafsīr Al-Mubārak and indicators of the causes of this interpretation. Apart from this, this study also tries to present the character (category) of Sufism in Tafsīr Al-Mubārak.

¹⁵ Taufiqul Hakim, *Tafsir Al-Mubarak (Surah Al-Fatihah) Juz 1*, (Jepara: El-Falah, 2020), page 61

B. RESEARCH QUESTION

Based on the background above, the focus of the problem to be studied is related to the Sufistic Dimension in Tafsīr Al-Mubārak by KH. Taufiqul Hakim. Problem formulation, including:

1. What is the Sufistic concept of interpretation of KH. Taufiqul Hakim in Tafsīr Al-Mubārak?
2. How does KH. Taufiqul Hakim interpreted sufistic interpretation in Tafsīr Al-Mubārak?

C. OBJECTIVES AND USE OF THE RESEARCH

Starting from a researcher's interest in focusing on the study of Sufistic Dimensions in Tafsīr Al-Mubārak, the objectives of the research are as follows:

1. Describe the Sufistic concept of the interpretation of KH. Taufiqul Hakim in Tafsīr Al-Mubārak
2. Knowing the Character of Sufistic interpretation of KH. Taufiqul Hakim applied in Tafsīr Al-Mubārak

While the purpose of this research is to enrich the discourse on the Sufistic dimension in the treasures of Indonesian interpretation.

D. LITERATURE REVIEW

Literature review on the title "*The Sufistic Dimension in Tafsir Al-Mubarak by KH. Taufiqul Hakim*" based on the observations of researchers, there are no specific parties who have studied it in detail. Several previous studies intersect with Sufistic Interpretation and Al-Mubarak Interpretation, including:

The thesis entitled "*Penafsiran Sufistik KH. Muḥammad Ṣhaleḥ Bīn Umar As-Samaranī (Kajian atas Surat Al-Fatihah dalam Tafsīr Faiḍ ar-Raḥmān)*" written in 2017 by Farhanah who is a student of the Ushuluddin and Da'wah Faculty, IAIN Surakarta. The article contains the interpretation of the Sufism used by KH. Sholeh Darat in interpreting the letter al-Fatihah and the figures who influenced the thought

of Sholeh Darat's interpretation. Not only that, this paper also describes the advantages and disadvantages of Tafsīr Faiḍ ar-Raḥmān.

The thesis was written by Abidiyah Kamila, a student at the Faculty of Ushuluddin and Islamic Thought at UIN, Sunan Kalijaga Yogyakarta in 2019. The article entitled "*Dimensi Sufistik Dalam Tafsīr Al-Azhar Karya Buya Hamka*" discusses Buya Hamka's sufistic influence on Al-Azhar Interpretation, the Sufistic values applied in the interpretation, as well as the Sufi character attached to the interpretation. and it was concluded that the Sufi character used by Buya Hamka was a modern Sufi.

The dissertation entitled "*Penafsiran Sufistik Said Hawwa dalam Tafsīr Al-Aṣṣāṣ fī At-Tafsīr*" was written in 2010 by Septiawadi who is a Graduate School Student at UIN Syarif Hidayatullah Jakarta. This dissertation discusses the methodology of Said Hawwa's sufistic interpretation of Maqam Tasawuf and the mufassir's sufistic thoughts about the metaphysics of Sufism. The research concludes that Said Hawwa's sufistic interpretation is classified as an isyari Sufi interpretation.

The 2018 thesis entitled "*Dimensi Sufistik Dalam Tafsīr Jawāhir al-Ma'ānī Karya Muhammad Husein Nawawi asy-Syirboni (Studi Analisis Tafsir Surat al-Fatihah)*" compiled by Qumil Laila, a student of the Ushuluddin Faculty, Institute of Al-Qur' Science an (IIQ) Jakarta. The discussion presented in the article includes: discussing the Sufistic values of Husein Nawawi which are applied to his interpretation as well as references to other commentary books that influence his interpretation. Apart from that, this paper also compares Husein Nawawi's Sufi interpretations with other Sufi interpretations.

A thesis written by Ahmad Ahnaf Rafif a student of UIN Sunan Kalijaga Yogyakarta in 2020. The thesis is entitled "*Karakter Neo-Sufistik dalam Tafsir (Studi Kitab Adwā' Qur'āniyyah fī Samā'i al-Wijdān Karya Muhammad Fethullah Gulen)*" which discusses the neo-Sufistic character used by Fethullah Gulen in his interpretation, namely the model of Sufism which is not only fixed by individuals

but also by the surrounding environment by making the Al-Qur'an a problem solving for the problems faced by Muslims today.

The journal entitled "*Dimensi Sufistik dalam Pemikiran M. Quraish Shihab: Telaah tentang Konsep Zuhud dan Tawakkal dalam Tafsīr al-Mishbāḥ*" was published by Esoteric: Journal of Akhlak dan Tasawuf Volume 2 Number 1 of 2016. Journal written by Syukri (STIT Sunan Giri) and Nor Salam (UIN Sunan Ampel Surabaya) presented material on Quraish Shihab's point of view on the concepts of Zuhud and Tawakkal in Tafsir Al-Mishbah. It was explained in the journal that Quraish Shihab's opinion of the concept of Zuhud and Tawakal is far from the study of classical Sufism (which means Sufi life is far from worldly life). He defines that zuhud does not necessarily hate the world, but combines the two. Meanwhile, tawakkal cannot be separated from the maximum effort that must be done.

The journal written by Iskandar (IAIN Samarinda) entitled "*Penafsiran Sufistik Surat Al-Fatihah dalam Tafsīr Taj Al-Muslimīn dan Tafsīr Al-Iklīl Karya KH. Misbah Musthofa*" was published by Fenomena Volume 7 Number 2 of 2015. This paper explains the interpretation of Sufism in terms of Tafsir Al-Iklil and Tafsir Taj al-Muslimin in Al-Fatihah. From the seven verses, the sufistic nuances in the two interpretations are very visible in the fifth verse which contains the division of worship into 3 levels (low, middle, and high worship). Besides that, this journal also discusses the strengths and weaknesses of the Sufistic interpretation of the two books.

A thesis entitled "*Studi Tafsīr Al-Mubārak Karya KH. Taufiqul Hakim*" was written by Saad Al-Sadad, a student majoring in Al-Qur'an Studies and Tafsir at UIN Syarif Hidayatullah Jakarta in 2020. This thesis discusses the interpretation of al-Mubarak starting from the method, style, and characteristics as well as weaknesses and strengths of this interpretation. And also in this thesis discusses the biography of the convert to the interpretation of al-Mubarak, namely KH. Taufiqul Hakim.

Furthermore, in a thesis entitled "*The Hermeneutics of Reception Toward Social Media Ethics in KH. Taufiqul Hakim's Interpretation on Chapter Al-Hujurat Verses 6 and 10-13 (A Study of Tafseer Al-Mubārak)*" written by Lathifatul Asna who is an undergraduate student in the Department of Al-Qur'an and Tafsir Sciences, UIN Walisongo Semarang in 2021. This thesis examines the construction of social ethics based on the reception of figures and their interpretations in Tafsīr Al-Mubārak.

Then in a journal article published in the Journal of Riset Agama Vol. 2 number 2 of April 2022 with the title "*Etika Sosial Kemasyarakatan dalam Al-Qur'an Studi Pemaknaan QS. Al-Hujurat Perspektif Tafsīr Al-Mubārak*" written by Isna Fitri Choirun Nisa' (IAIN Kudus), Meritas Dian Erina (UIN Sunan Gunung Djati Bandung), Dila Alfina Nur Haliza (IAIN Kediri) and Azizah Jumriani Nasrum (IAIN Kendari). This article discusses social values in the interpretation of Al-Mubarak which focuses on surah Al-Hujurat.

Then in a thesis written by a student of IAIN Kudus named Muhammad Unzila Nur Aziz in 2022. The article is entitled "*Konsep Nikmat Pada Surah AL-Waqi'ah (Studi Komparatif Tafsīr Jalālain dan Tafsīr Al-Mubārak)*", in which it explains the comparison of concepts favors from Tafsīr Jalālain and Tafsīr Al-Mubārak both of which describe heavenly blessings, worldly blessings and other blessings such as reading the Qur'an. Not only in terms of theory, but both of them also explain hadith & history and are patterned lughowi (linguistics). As for the difference, namely the method used by each commentator.

Also in the thesis written by Moh. Wafi Ainunnajih Alfadlil is a student of the Faculty of Ushuluddin, Institute of Islamic Higher Education in Al-Qur'an Studies (PTIQ) Jakarta in 2022. The article is entitled "*Telaah Metode Tafsir Al-Mubarak Karya Taufiqul Hakim*" which contains a discussion of methods, ways of presenting, characteristics, advantages & disadvantages as well as features contained in Tafsīr Al-Mubārak. Not only that, this thesis also mentions a piece of material about the locality of Tafsīr Al-Mubārak.

From the literature review above, it is confirmed that there has been a lot of research, both in the form of theses and journals, which discusses the Sufistic elements in the exegesis which are poured into various books of interpretation of the archipelago. However, no discussion regarding the Sufistic dimension has been found in Tafsīr Al-Mubārak. Thus this research is not a repetition of previous studies.

E. RESEARCH METHODOLOGY

1. Type of Research

The type of research used in this study is *qualitative* research, namely researching matters related to the subject matter. The process of presenting and analyzing data using the descriptive-analysis method. The author will look for the values of Sufism contained in Tafsīr Al-Mubārak, both from the verses of the Al-Qur'an which have Sufi nuances and the elaboration of interpretive material with a Sufi theme. Then categorize these verses so that they can analyze the values and concepts of Sufism in Tafsīr Al-Mubārak. After that, the writer will explore the categories or characters of the Sufistic interpretation in Tafsīr Al-Mubārak. by KH. Taufiqul Hakim

2. Data Source

The data sources used in this study consisted of two types, namely primary data sources and secondary data sources. As for what is included in the primary data source is Tafsīr Al-Mubārak. While the secondary data source is in the form of literature, be it journals, books, theses, and so on related to this research.

3. Data Collection Techniques

Data collection in this study used documentation techniques, namely by searching for data and then collecting primary and secondary data from previous research by scholars and scholars who were relevant to use in this study.

F. SYSTEMATIC DISCUSSION

For the discussion in this research to be arranged systematically, the researcher needs to establish the systematic discussion as follows:

The first chapter is in the form of an introduction covering the background of the problem, research question, objectives and use of the research, literature review, research methodology consisting of the type of research, data sources, and data collection techniques, then followed by a systematic discussion.

The second chapter will discuss the Sufistic interpretation of the Qur'an. Matters that will be discussed include the meaning of Sufism, the concept of Sufism, the definition of Sufi exegesis, the history of the emergence of Sufistic interpretation, the classification of Sufistic interpretation, mapping of the character of Sufi interpretation, and the opinion of Sufi exegesis among scholars.

The third chapter will discuss Tafsīr Al-Mubārak. Matters covering the discussion include The historical-biographical setting of Taufiqul Hakim, Da'wah Journey, and his work, the background of the writing, systematics of writing, the methodology of interpretation, the styles and sources of writing Tafsīr Al-Mubārak.

The fourth chapter discusses Sufistic concepts used by Taufiqul Hakim. Then it continued with a discussion of the character of Taufiqul Hakim's Sufistic interpretation in the Tafsīr Al-Mubārak.

The fifth chapter is closing. This chapter contains suggestions that might be considered by future researchers. This section will also include a bibliography as a reference and attachments that may exist during the study.

CHAPTER II

SUFI INTERPRETATION: DEFINITION AND HISTORY OF DEVELOPMENT

A. Sufism and The History of The Emergence of Sufi Interpretation

1. Definition of Sufism

Etymologically, the notion of Sufism reaps several differences of opinion¹, including:

1. Sufism comes from the word "*suffah*" or "*suffah al-mosque*" which means the porch of the mosque. The term is correlated with a place in the Nabawi mosque which is sheltered by a group of the Prophet's friends who are very poor and do not have a place to live, they are known as *ahl suffah*. This group is highly dedicated to jihad and preaching until they are willing to leave their worldly business.
2. Sufism comes from the word *Shafa* which means *clear, holy, clean, or pure*. This means in terms of intention, orientation, action, and worship accompanied by a sacred intention to cleanse the soul in serving Allah SWT.
3. Sufism comes from the word *Shaf* which is addressed to people who when praying are in the forefront of the row.
4. Some argue that Sufism comes from the name of a Kaaba guard during the Jahiliyyah era named Sufah ibn Murrah.
5. Some say that Sufism comes from the Greek "*Shopia*" which means *wisdom*.
6. Then some argue that Sufism comes from the word *shuf* (wool). The word *Taşawwafa* means "he wears a woolen garment". In the early days of the development of asceticism, this woolen shirt was a symbol of God's servants who were always sincere and *zuhud* (ascetic).

¹ Dr. H. Asep Usmar Ismail, MA dkk, *Tasawuf*, (Jakarta: Pusat Studi Wanita (PSW), 2005), page 58-59

In line with the understanding of Sufism in language, in terms of terms (*terminology*), the definition of Sufism appears with various formulations of understanding, as follows:

1. According to *Baṣr bin Al-Ḥārīs*, Sufism is someone who has a clean heart, and all of that is solely intended for Allah SWT
2. According to *Bardar bin Al-Ḥusain*, Sufism is a person who has chosen Al-Haq (Allah SWT) solely for and from himself so that he is cleansed and does not encourage him to work forcefully and make things with only *da'wa*
3. *Ma'rūf Al-Karākhī* argues that Sufism is taking the essence and despair of what is in the hands of fellow creatures
4. *Abū 'Alī Al-Ruzbarī* said that Sufism is a person who uses shuf cloth as an intermediary to cleanse the soul, feeds his soul with bitterness, places the world under his seat, and seduces according to the example of the Apostle Mustafa
5. *Abū Muḥammad Al-Jūrainī*, Sufism is imitating the wisdom inherited by the Prophet and out of low mind ²
6. *Al-Junaidī Al-Bagdadī* explained that Sufism is *Al-Haq* (God) turning off your *nasfu*, namely yourself, and reviving yourself with Him. He also added that Sufism is always with Allah SWT and does not depend on anyone except Him.
7. *Muḥammad ibn 'Alī Al-Qaṣṣāb* explained that Sufism is a noble character that was in a noble era, from a noble person, and together with noble people.
8. *'Amr ibn Uthmān al-Makkī* explained that Sufism is someone who does things that are more noble at any time.³

² Prof. Dr. Hamka, *Tasauf: Perkembangan dan Permurniannya*, (Jakarta: Pustaka Panjimas, 1984), page 87-88

³ Dr. Muh. In'amuzzahidin, M.Ag, *Pemikiran Sufistik Muhammad Shalih Al-Samarani dalam Kitab Matn Al-Hikam dan Majmu'at al-Syari'ah Al-Kafiyah li al-'Awam*, dalam laporan penelitian IAIN Walisongo Semarang tahun 2010, page 23

9. *Ibrahīm Basyūnī* defines Sufism as an awareness of nature that triggers an honest soul to strive hard (*mujāhadah*) to get closer to the absolute being (God).⁴
10. *Shaykh Ibn Ajiba*, Sufism is the science that brings a person with Allah the Almighty through purification of the heart and sweetens it with good deeds. The path of Sufism begins with knowledge, the middle is in the form of charity and ends with God's grace.
11. *Shaykh Aḥmad Zarrūq*, Sufism is a science that can improve the heart and make it a passion for Allah. With that heart, someone uses fiqh in Islam to improve charity and always maintain it within the limits of the Shari'a so that expertise emerges.
12. *Shaykh Abū Muḥammad Sahl bin 'Abdullāh at-Tustarī*, a Sufi is clean from dirt, full of thoughts, and focuses everything solely on Allah SWT.
13. *Shaykh Islām Zakaria al-Anṣārī*, Sufism is a science that explains procedures for washing the soul clean, improving morals, and fostering physical and mental well-being so that lasting happiness is achieved.
14. *Sayyed Ḥussein Naṣr*, Sufism is an effort to train the soul by carrying out various activities that can release dependence on worldly life and draw closer to Allah so that the soul is clean and exudes noble character.
15. *Abū Al-Wafā 'Al-Gānimī At-Taftazanī*, Sufism is a philosophical view that aims to develop the morality of the human soul through certain practical exercises so that feelings (*ḥawāq*) dissolve in transcendental nature.
16. *M. Amin Syukur*, Sufism is a system of serious training (*riyāḍah mujāhadeen*) to cleanse, heighten and deepen the spiritual aspect to draw closer (*taqarrub*) to Allah SWT so that all attention is only focused on Him.⁵
17. *Ibn Khaldun*, Sufism is a kind of syar'iyah science that appears later in religion. The origin is diligently worshiping and severing all ties to

⁴ Mohammad Nasirudin, M.Ag, *Pendidikan Tasawuf*, (Semarang: Rasail Media Group, 2010), page 3

⁵ Drs. Samsul Munir Amin, M.A, *Ilmu Tasawuf*, (Jakarta: Amzah, 2012), page. 6-9

everything other than Allah and only facing Allah alone. Rejecting the adornments of the world, and hating the things that always seduce many, the delights of wealth and splendor. Then solitude towards God's path in seclusion and worship.⁶

The various kinds of understanding that have been described above, show that Sufism is not something new in the Islamic world. The practices of spiritual life have existed since the time of the Prophet Muhammad. However, in that era, the term Sufi was not yet known and the seeds of the term *tasawwuf* (sufi) appeared not long after the death of Rasulullah SAW, his companions, and tabiin, to be precise in the 2nd century Hijriyah. The term was coined by Abu Hasyim who was a zahid from Syria who died in 150 H (761 AD). And it was also during that time that *Zawiyah* (a sheltered house for worship for Sufis) was founded for the first time.⁷

2. The Concept of Sufism

Prophet Muhammad SAW is the main role model for Muslims starting from the attitude, morals, way of speaking, and way of life of the Prophet. A simple life, *tawadhu'*, asceticism, and far from a luxurious life is a reflection of the life of the Prophet. This way of life was exemplified by the companions of the prophet. They can harmonize worldly life and *ukhrowi* (*spiritual*) life in everyday life. From there indirectly, the practice of Sufism has emerged since the time of the Prophet Muhammad. Sometime after the death of the Prophet, the simplicity of life of Muslims decreased. This is due to the way of life of the Governor of the land of Syam and at that time led by Mu'awiyah. He imitated the luxurious lifestyle of the Persian and Roman kings for the reason of maintaining his dignity as governor because he often faced officials from other countries who were filled with splendor. So the simple life taught by Rasulullah SAW gradually disappeared.

The lifestyle transformation at that time made some Muslims alienate themselves from the trappings of worldly life. And they prefer to live a simple life

⁶ Prof. Dr. Hamka, *Tasawuf Modern*, (Jakarta: Republika Penerbit, 2019), page. 2

⁷ Hamka, *Tasawuf: Perkembangan dan Permurniannya.....* page. 87

accompanied by increasing worship in their way and as much as possible imitating the character of the Prophet Muhammad and the Khulafaur Rashidun. This is where several concepts of zuhud emerged, including the concept of *khauf wa raja'* which was coined by Ḥasan Baṣrī, and the concept of *maḥabbah* which was introduced by Rābi'ah Al-‘Adawiyah. At this time Sufism was still in the form of ascetic life.⁸ These concepts are growing and developing, and until the 21st century several tasawuf concepts have emerged with various variations, including the following:

a. Knitting *Maḥabbah* with Rābi'ah al-‘Adawiyah

Maḥabbah is a state of truly sincere love, longing, love, and affection for Allah without expecting His mercy, His heaven, His rewards, or His forgiveness. True love is sincere without any "mode" behind it. With the intention, if we worship or do good deeds accompanied by hoping for forgiveness, heaven, reward, and favors from Him, then the love is not sincere because we want other than Him.

Nowadays, the concept of *Maḥabbah* can be internalized in the people so that they always love and long for Allah SWT. Love can be manifested in the form of obeying and obeying as much as possible what He commands and staying away from things that He prohibits. This *Maḥabbah* delivered by Rabi'ah al-Adawiyah is a love based on purity of intention and orientation. So that no more veil blocks love with God. The condition of his soul is no longer about herself, but only about those he loves (Allah). Mahabbah at this level is equivalent to *ma'rifah*. With a difference, *Ma'rifah* is knowledge of Allah through the eyes of the heart (*qalb/baṣīrah*). While *Maḥabbah* is a feeling of being close to God through love (*ḥubb*). Therefore, Al-Ghazali argues that Mahabbah is a manifestation of ma'rifah to God.⁹

⁸ Muhamad Rifa'i Subhi, *Tasawuf Modern: Paradigma Alternatif Pendidikan Islam*, (Pemalang: Alrif Management, 2012), page 31-32

⁹ Muhamad Basyrul Muvid, M.Pd, *Tasawuf Kontemporer*, (Jakarta: Sinar Grafika Offset, 2020), page 190 -195

b. Beautify yourself with Islamic morals with al-Muḥāsibī

The Sufistic concept initiated by al-Muḥāsibī focuses on morals and the purity of the soul so that it is always illuminated by divine light and piety which can lead humanity to a happy life both in this world and in the hereafter. The substance of the teachings included in the concept of tasawuf al-Muḥāsibī is quite a lot, starting from the approach to Allah through contemplation, *khauf* and *raja'* even up to the *wara'* and *ma'rifah* stages. Considering that in the 21st century, there have been many moral, ethical, and ethical crises. So the view of Sufism from Al-Ḥārī's al-Muḥāsibī certainly really needs to be internalized in people's lives so that a more civilized moral civilization is realized.¹⁰

c. Integrating Shari'a and Hakikat with Al-Gazālī & Al-Qusyairī

The concept developed by al-Qusyairī and Al-Gazālī is the synergy between the Shari'a (*ẓāhir*) and the essence (*bāṭin*) because in the view of the Sufis both are elements that cannot be separated. Al-Qusyairī said that "*every Shari'a that is not accompanied by essence (hakikat) is not accepted. And every essence (hakikat) if it is not accompanied by the Shari'a then the business will not succeed.*" Likewise with the idea of Al-Gazālī said that someone who wants to study Sufism must first study the science of faith and Shari'a. This is illustrated by al-Gazālī in a phenomenal work entitled *Ihya' 'Ulūm al-Dīn*. The first volume, it reviews the main teachings of the creed and the implementation of religious obligations which are very thick with sharia nuances. Then in the second volume, then the teachings of the tarekat and makrifat are discussed in detail.

The concept of Sufism from these two figures can be used as a reference in human life that worshiping Allah is not enough if only with one element alone, but must be in harmony between the two elements. This is intended so that the

¹⁰ Muvid, *Tasawuf Kontemporer*..... page 196 -198

worship performed is of a higher quality so as to lead mankind to become servants who are *muttaqīn* as well as *muḥsinīn*.¹¹

d. Walk the *ma'rifah* path with Ḍūn Nūn al-Miṣrī

Ma'rifah is the highest stage in the journey of a Sufi. Beginning with the stage of cleansing the heart which has the effect of the absence of anything in his soul other than Allah, so that divine light enters his soul which then leads him to the stage of the opening of *kasyf* (hijab) between Allah and himself. After that, climb the stage of God's testimony and then reach the *ma'rifah* stage. The author of the concept of *ma'rifah* is Dzun Nun al-Mishri. According to Dzun Nun al-Mishri, *Ma'rifah* is *musyāhadah al-qalb* which leads humans to the level of *waḥdah asy-syuhūd* and *al-Ittiḥād*. The shining light of *ma'rifah* is only intended for chosen servants who are close to Allah. This closeness makes humans melt in His power. So that they speak with Allah's knowledge, see with His sight and act with His deeds.¹²

e. Knitting Social and Spiritual Piety with Hamka, Amin Syukur and Nasaruddin Umar.

The three figures above, they both pioneered a concept of Sufism which focused heavily on spiritual piety and social piety. *First*, Hamka argues that the most dangerous disease is associating partners with Allah, including denying the teachings of the Prophet Muhammad, having disgraceful traits such as desire, envy, arrogance and *riya'* towards all charities and social behavior. For this reason, it is recommended to always clean the soul from outside and inside. With another meaning that it is not enough for humans to just believe in the Oneness of Allah and follow the teachings of the Prophet, but also to free themselves from all disgraceful behavior that has a negative impact on the social life of society.¹³

¹¹ Muvid, *Tasawuf Kontemporer*, page 198-199

¹² Muvid, *Tasawuf Kontemporer*, page 203 -205

¹³ Muvid, *Tasawuf Kontemporer*, , page 205 -210

Second, Amin Syukur put forward the idea that a true Sufi is someone who is able to do *ta'āwun* (mutual cooperation) to fellow human beings for the betterment of society. In the midst of increasingly complex conditions, social Sufism like this needs to be actualized more than classical Sufism which tends to be self-closing ('*uzlah*). Because Sufism in the 21st century is required to be humanistic, empirical and functional in the midst of a society that is hedonism, secularism, individualism and rationalism. Where they experience a spiritual dryness that triggers anxiety and emptiness in their lives. *Third*, Nasaruddin Umar that humans must synergize *ihsan* with Allah and *ihsan* towards fellow human beings, so that humans achieve *tawāzun* (balance) in their lives so that they achieve happiness in the world and the hereafter.¹⁴

3. History of The Emergence of Sufi Interpretation

The tradition of interpreting the Qur'an from the perspective of Sufistic reasoning has actually existed since the time of the Prophet Muhammad, marked by a story experienced by Abdullah Ibn Abbas when the revelation of Allah QS. al-Nasr 1-3

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ (1) وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا (2) فَسَبِّحْ بِحَمْدِ رَبِّكَ
وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

It means: *When Allah's help and victory have come, and you see people entering Allah's religion in crowds, then glorify your Lord and ask forgiveness from Him. Verily, He is the Most Accepting Repentance.*

When the word of Allah surah An-Nasr was revealed, the majority of the Companions understood this verse from a textual perspective by stating that Allah's help would soon come and people would flock to Islam. Unlike the interpretation of Ibn 'Abbas, he assumed that the revelation of this verse actually gave a signal that the Prophet Muhammad would soon die. Information about this event is contained in a hadith narrated by Shahīh Bukhārī:

¹⁴ Muvid, *Tasawuf Kontemporer*,....., page 211-220

حدثنا ابو النعمان : حدثنا ابو عوانة عن أبي بشر عن سعيد بن جبير عن ابن عباس رضي الله عنهما قال: كان عمر يدخلني مع اشيخ بدر, فقال بعضهم : لم يدخل هذا الفتلى معنا ولنا أبناً مثله؟ فقال : انه ممن قد علمتم, قال: فدعاهم ذات يوم, ودعاني معهم" قال : وما أريته دعاني يومئذ الا ليريهم مني, فقال : ما تقولون: إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ * وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا * (النصر : 1-2) حتى ختم السورة , فقال بعضهم :امرنا ان نحمد الله ونستغفره اذا نصرنا وفتح علينا, وقال بعضهم : لا ندري , اولم يقل بعضهم شيئاً, فقال لي : يا ابن عباس, اكدالك تقول؟ قلت: لا , قال: فما تقول؟ قلت: هو اجل رسول الله صل الله عليه وسلم أعلمه الله له : (إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ). فتح مكة, فذاك علامة اجلك: (فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا) النصر: 3. قال عمر: ما اعلم منها الا ما تعلم (طرفه في: 3627)¹⁵

In addition, there was an incident of the interpretation of the Qur'an by Abū Bakr Ash-Ṣidīq when QS. Al-Māidah: 3 which reads:

...الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا.....(الاية (التوبة: 3)

It means: *On this day I have perfected your religion for you, and I have completed My Favor for you. and Kuridhoi Islam has become a religion for you* (QS. at-Taubah: 3)

In general, the friends feel very happy because Allah has perfected the religion of Islam. However, on the one hand, it seems that Abū Bakr Aṣ-Ṣidīq's best friend was actually sad to the point of tears when the verse was revealed. Seeing this, the Prophet asked Abū Bakr: "*Why are you crying, O Abu Bakr?*". Abū Bakr replied: "*Indeed, at this time we are in perfection as in the verse "al-yauma akmaltu....." perfect except that it must be diminishing."* The Prophet said: "*You are right, O Abu Bakr*". And sure enough, 81 days after the verse was revealed, the Prophet passed away (died).¹⁶ This incident was a form of deficiency meant by Abu Bakr. Based on the two stories above, it informs that some of the friends who lived at the time of the Prophet already had reasoning

¹⁵ Imam Abi Abdillah Muhammad Ibn Ismail Ibn Ibrahim ibn Al-Mughirah Al-Bukhori, *Shahih Al-Bukhari Jilid 3*, (Beirut: Dar al-Kutub al-Ilmiyah hadiths ke-4294, 2017 AD/ 1438 H), page 92

¹⁶ Prof. Dr. Nashruddin Baidan, *Tasawuf dan Krisis*, (Pustaka Pelajar: Yogyakarta, 2001), page 57

in understanding the verses of the Qur'an by not just fixating on the textual meaning.

This form of thought continues, grows and develops especially when the interpretation of the Qur'an intersects with the tasawuf tradition. The Sufi mufassir used the hadith of the story of Ibn 'Abbas and Abū Bakr as a benchmark in understanding the levels of meaning in the interpretation of the Qur'an. From the story in the hadith, Sufi intellectuals apply a process of interpreting the verses of the Qur'an in depth by uncovering the esoteric meanings contained behind the redaction of the dzahir verses as has been done by Ibn 'Abbas and Abū Bakr Aṣ-Ṣidīq in their story.¹⁷

In the book *Sufism: The Blackwell Companion to The Qur'an* (2004) by Alan Godlas it is stated that Gerhard Bowering divides the phases of Sufistic interpretation into five periods, as follows:

- a) The Formative Period occurred between the 2nd century H/ 8 AD to 4 H/ 10 AD. The first was started by Ḥasan al-Baṣrī (w.110 H), Ja'far aṣ-Ṣādiq (w.148 H) and Sufyān at-Tsaurī (w.161 H). The second was started by As-Sulamī, the author of the book *Haqāiq at-Tafsīr* (d. 412 H).
- b) The second period occurred between the 5th century H/11 AD to 7 H/13 AD. In this period there were three variants of Sufistic interpretation, including: *First*, moderate Sufi interpretation, namely Sufi interpretation which included the hadith of the prophet, atsar of the companions, the words of the previous mufassir, linguistic aspects and the background of the verses. such as the commentary of *Laṭā'if al-Isyārāt* by al-Qusyairi (d. 465 H). *Second*, the Sufi exegesis which instructs Tafsīr as-Sulamī such as the work of Abū Tsābit ad-Dailamī

¹⁷ Ahmad Ahnaf Rafif, *Karakter Neo-Sufistik dalam Tafsir (Studi Kitab Adwa Qur'aniyyah fi Sama'i al-Wijdan Karya Muhammad Fethullah Gulen)*, (Yogyakarta: Skripsi Fakultas Ushuluddin dan Pemikiran Islam UIN Sunan Kalijaga, 2020), page 20-21

entitled *Futūḥ ar-Raḥmān fī Isyārat al-Qur'ān* (d. 598 H). Third, Persian Sufi Interpretation, for example *Kasyf al-Asrār wa 'Uddat al-Abrār* by Al-Maibūdī (w.530 H)

- c) The third period was marked by the emergence of the interpretation of Sufi schools of thought, occurring in the 7th century H to the 8th century H. There were two well-known figures, namely Ibn 'Arābi, the author of the book *Futūḥat al-Makkiyah* and *Fuṣūṣ al-Ḥikam* and Najm ad-Dīn Kubrō (d. . 618 H) who wrote a work entitled *at-Ta'wīlāt al-Najmiyyah*. The two of them started an interpretive madrasa under the name of the *Kubrawiyyin* school by Najm ad-Dīn who led Niẓām ad-Dīn Ḥasan An-Naisyābūrī to produce the *Garāib al-Qur'ān wa Ragāib al-Furqān* interpretation. Meanwhile, Ibn 'Arābi formed a madrasa named Madzhab Ibn 'Arabi, naming graduate mufassir Ibn Barraġān al-Andalusī as the author of the book *Irsyād fī Tafsīr al-Qur'ān*.
- d) The fourth period of the Ottoman Empire (9th century H to 12 H), at this stage presents interpretations written in India during the leadership of the Ottoman Turks. The results of this period's interpretation include: *Rūḥ al-Bayān* by Ismā'īl Haqqī Bursevī, Kamaluddin Ḥussein al-Kasyifī with the work of *Mawāhibi 'Aliya's* interpretation.
- e) The fifth period appears in the 13th century AH to the present. The interpretations produced in this phase are *al-Baḥr al-Madīd* by Ibn Ajibah, *Rūḥ al-Ma'anī fī Tafsīr al-Qur'ān al-'Adzīm* by Syihāb Aad-Dīn al-Alusi and so on.¹⁸

The first mufassir who interpreted the Qur'an in a Sufistic style was Sahl Ibn Yūnus Ibn 'Isā Ibn 'Abdillāh Ibn Rafī' al-Tustarī. He was born in 200 AH in the Tustar area, a village part of the Ahwaz region, Khuzistan province, Iran. Mufassir of the Sufi wing is known as al-Tustari. He studied with a Sufi teacher named Żūn Nūn al-Miṣrī in Mecca. Then he moved to Basrah and spent his time

¹⁸ M. Ulil Abshor, *Epistemologi Irfani (Sebuah Tinjauan Kajian Tafsir Sufistik)*, dalam Jurnal at-Tibyan Vol. 3 No. 2 Desember 2018, page 256-257

until he died in 238 Hijriyah. He produced a work of the oldest and phenomenal Sufi commentary entitled *Tafsīr Al-Qur'ān al-Aẓīm*. This interpretation is presented in the form of a small volume because al-Tustari does not interpret the verses of the Qur'an in its entirety, but only discusses certain verses which he considers to have an inner (*esoteric*) meaning in addition to their textual meaning.¹⁹

B. Discourse of Sufi Interpretation

1. Definition of Sufistic Interpretation

Before stepping further into the meaning of Sufistic interpretation, it is necessary to examine one by one the explanation of what "tafsir" and "sufistic" mean. Linguistically, Tafsir comes from the word *fasara* which consists of three letters *fa-sin-ra'* which means to explain, reveal, reveal, and explain something abstract. In Lisānul 'Arab it is said that the meaning of the word "*al-fasr*" is to reveal something that is closed. While "*At-Tafsir*" has the meaning of disclosing the intention of something abstruse and complicated. According to the words of Ibn Abbas about the word of Allah "*waahsana tafsiraa*" means better details. So the meaning of interpretation from the point of view of Ibn Abbas has the meaning of *details*.²⁰

In the book *al-Maqāyis fī al-Lughah* written by Ahmad Ibnu Faris (d. 395 H) who is an expert in linguistics, it is explained that the words *fa-sin-ra* mean "*openness and clarity*". Some scholars say that the word *fasara* has a similarity with the word *safara* which holds the meaning of showing things that are sensory and material. Just as when characterizing a woman with *safīrah* it means that she is showing the parts of the body that should be covered.²¹ According to Ar-Raghib the word *safara* and *al-fasr* is a word whose meaning and pronunciation are almost the

¹⁹ Muhamad Zaenal Muttaqin, *Geneologi Tafsir Sufistik dalam Khazanah Penafsiran Al-Qur'an*, dalam Jurnal Tamaddun Vol. 7 No. 1 Januari-Juni 2019, page 124

²⁰ Drs. Mudzakir AS, *Studi Ilmu-Ilmu Al-Qur'an*, (Jakarta: Litera Antarnusa, 2014), page 455-456

²¹ M. Quraish Shihab, *Kaidah Tafsir: Syarat, Ketentuan, dan Aturan yang Patut Anda Ketahui dalam Memahami Ayat-Ayat Al-Qur'an*, (Tangerang: Lentera Hati, 2019), page 8-9

same (adjacent). But for lafadz *al-fasr* it is used to show an abstract meaning, while the word *safara* functions to show objects with the sense of sight.

Meanwhile, the notion of *Tafsir* according to terms (terminology), as described by Az-Zarkasyī is a scientific discipline that is useful for understanding the Book of Allah which was revealed to the Prophet, explaining its meaning and issuing laws and wisdom.²² Some scholars say that interpretation is the science that talks about the revelation of the verses of the Qur'an, history and situations when the Qur'an was revealed, asbabun nuzul verses include the compilation of *Makkiyah* and *Madaniyyah* verses, *Muḥkam* and *Mutasyābihāt* verses, *nasīkh* and *mansūkh* verses, special (*khaṣṣ*) and general (*'amm*) verses, *muṭlaq* and *muqayyad* verses, *mujmāl* and *mufaṣṣal* verses, verses that forbid and justify, verses that promise reward and warn of doom, verses commanding and prohibiting verses, verses that teach a lesson and so on.²³

From the various formulations of the notion of interpretation that have been explained by the expert scientists above, a simple definition of interpretation is produced, namely an attempt to reveal the abstruse meanings contained in the verses of the Qur'an so that the intentions, laws and wisdom are revealed in detail so that always easier to understand.

After describing the meaning of the interpretation, then describe the word Sufism. The word sufism is formed from the word "*sufi*" whose meaning has been described in many previous sub-chapters with various definitions of scientists. In the Big Indonesian Dictionary (KBBI) the word Sufi (noun) has the meaning "*expert in Sufism or mysticism*". If an affix is added in the form of a fragment of the word "*thic*" then the type of word turns into an adjective which means "*Sufi sect or relating to Sufi science (tasawuf)*".²⁴ So when it is related to exegesis, in simple

²² Drs. Mudzakir AS, *Studi Ilmu-Ilmu Al-Qur'an*.....page 457

²³ Ahmad Asy-Syirbashi, *Sejarah Tafsir Al-Qur'an*, (Jakarta: Pustaka Firdaus, 1994), page 5-6

²⁴ Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1990), page 863

terms a sufistic exegesis is an exegesis that has the Sufi wing or is written by a mufassir who is an expert in Sufism.

Meanwhile, according to Abd al-‘Adhīm Al-Zarqanī explained that the Sufi interpretation (isyārī) is an interpretation of the verses of the Qur'an by not just relying on its exoteric meaning, because of the acquisition of instructions (gestures) that they get after doing mysticism and studying Sufism, so as to combine the explicit meaning with the implied.²⁵ Departing from the explanation above, it can be understood that Sufistic interpretation is an interpretation that has the nuances of Sufism in it, marked by the disclosure of esoteric (inner) meanings that are veiled in the verses of the Qur'an and many adherents of Sufism are involved in it after experiencing suluk or riyadhoh spirituality.

2. Classification of Sufistic Interpretation

The flowering of Sufism in the Islamic world is marked by asceticism and escapism that arose as a result of the political conflicts that occurred shortly after the death of the Prophet Muhammad. These asceticism practices grew and developed until at that time there was a theorization of asceticism practices which gave birth to several theories of sufism, such as: *khauf*, *maḥabbah*, *ma'rifah*, *waḥdah al-wujūd* and so on. Thus, two branches of Sufism grew in the Islamic world, namely practitioners who prioritize attitudes to get closer to Allah, and theorists who put forward their mystical theories.

From the formation of the two wings of Sufism, it finally had an influence on the world of Al-Qur'an interpretation. For this reason, two models of Sufistic interpretation of the Koran emerged,²⁶ including:

- a. Interpretation of *Ṣūfī Isyārī*

²⁵ Muhammad Nor Ichwan, *Memasuki Dunia Al-Qur'an*, (Semarang: Lubuk Raya, 2001), page 197

²⁶ Abdul Mustaqim, *Madzhabut Tafsir: Peta Metodologi Penafsiran Al-Qur'an Periode Klasik Hingga Kontemporer*, (Yogyakarta: Nun Pustaka, 2003), page 84-85

Etymologically, *isyārī* comes from the word *isyarah* which means nodding. While *isyarah* in terms is something that is determined by its own form without showing it with the media of *kalam* (speech).²⁷ The meaning of Isyari's Sufi Interpretation itself has received several reviews from scholars, including:

1. According to Al-Dzahabī Tafsīr *Isyārī* or Faidī is

هو تأويل آيات القرآن الكريم على خلاف ما يظهر منها بمقتضى اشارات خفية تظهر لأرباب السلوك, ويمكن التطبيق بينها وبين الظواهر المرادة

*"Isyari or Faidi's interpretation is the interpretation of the verses of the Qur'an which apart from the external meaning of the verse also reveals hidden cues (inner meaning) by magicians, and allows compatibility between the inner meaning and the textual meaning"*²⁸

2. According to Al-Zarqānī, the interpretation of *Sūfī isyārī* is

هو تأويل القرآن بغير ظهريه لاشارة خفية تظهر لأرباب السلوك والتصوف, ويمكن الجمع بينها وبين الظاهر المراد ايضاً

The interpretation of the verses of the Al-Qur'an is not based on its outer meaning, because there are hidden clues (gestures) that appear to them after practicing mysticism and studying Sufism, and it is possible to confuse the explicit meaning with the explicit.²⁹

3. According to Khālīd 'Abdurrahmān al-'Akk, the interpretation of *isyārī* is

هو تأويل آيات القرآن الكريم على غير ما يظهر منها بمقتضى اشارات خفية تظهر لأهل العلم والسلوك, تقوم على التطابق بينها وبين الظواهر المرادة من الآيات القرآنية, بوجه من الوجوه الشرعية

In addition to revealing the textual meanings of the verses, the interpretation of the verses of the Al-Qur'an al-Karim also reveals hidden

²⁷ Syaikh Khalid Abdurrahman al-'Akki, *Ushul Al-Tafsir wa Qawaiduhu*, (Beirut: Dar al-Nafaais, 1986), hal

²⁸ Muhammad Husein al-Dzahabi, *At-Tafsir wa al-Mufasssirun Juz II*, (Mesir: Maktabah Wahbah, t.th), page 261

²⁹ Muhammad Abdul 'Adhim Al-Zarqani, *Manahil al-Irfan fi Ulum Al-Qur'an Jilid I-II*, (Beirut Lebanon: Dar Al-Kutub al-Ilmiyah, 2010), page 310

signs that are visible to the experts of Sufism and mysticism, based on the suitability between the verses of the Qur'an and the desired phenomenon. Al-Qur'an in one aspect of law (shari'a)."³⁰

4. According to Sayyid Muḥammad Alī Iyāzī, Tafsīr Isyārī is

المعاني التي تشير الى التذوقات والتأملات لأصحاب الرياضات والسلوك

*The meanings of the verses of the Qur'an implied by the feelings and reflections that arise from the practitioners of riyadhoh spirituality and mysticism*³¹

5. According to Manna' Khalīl Al-Qathān, Tafsīr Isyārī is

ومن هؤلاء المتصوفة من يدعي أن الرياضة الروحية التي يأخذ بها الصوفي نفسه تصل الى درجة ينكشف له فيها ما وراء العبارات القرآنية من ادقيرة

*It occurs among the Sufis who claim that the riyadhoh ruhiyah practiced by them, reaches a point where they reveal the meaning that lies behind the expressions of the Qur'an as signs of holiness.*³²

6. According to M. Quraish Shihab, Tafsīr Isyārī is the meanings that come from the verses of the Qur'an which are not taken from the sound of the pronunciation, but the impression that arises from the verse through the mind of the interpreter who has a clean heart and mind without cancel the meaning of the pronunciation.³³

Departing from the various explanations above, it can be concluded that Tafsir Sufi isyari or faidi, is the interpretation of verses of the Koran which is interpreted by a Sufi after going through his mystical experience until certain signs come out that are applied to the interpretation process so that it can open the veil of meaning. -the inner meaning stored in the verse while still ignoring its exoteric meaning.

³⁰ Syaikh Khalid Abdurrahman al-'Akk, *Ushul Al-Tafsir wa Qawaiduhu*, (Beirut: Dar al-Nafaais, 1986), page 205

³¹ Sayyid Muhammad Ali Iyazi, *Al-Mufasssirun: Hayatuhum wa Manhajuhum Jilid 1*, (Iran: Muassasah at-Taba'ah wa an-Nasr, 1386 H), Page. 79

³² Manna' Khalil Al-Qathan, *Mabahits fi Ulum al-Qur'an*, (Kairo Mesir: Maktabah Wahbah, 2007), page. 357

³³ M. Quraish Shihab, *Kaidah Tafsir: Syarat, Ketentuan dan Aturan yang Patut Anda Ketahui dalam Memahami Ayat-Ayat Al-Qur'an*, (Tangerang: Lentera Hati, 2019), page. 314

This *Ṣūfī Isyārī* interpretation can be accepted if it fulfills the following conditions: *First*, it does not conflict with the meaning of the *dhahir* verse. Second, the meaning is authentic. *Third*, the interpreted *lafadz* has indications for the meaning of *isyari*. *Fourth*, the meaning of *isyari* and the meaning of the verse have a close correlation.³⁴ If these conditions are met, then the interpretation is a commendable interpretation.

The following are some of the products of Sufi exegesis that fall into the category of *isyārī* Sufis, including: *Tafsīr Al-Qur'ān al-Adzīm* by at-Tustari (d.283 H), *Tafsīr Haqāiq at-Tafsīr* by Abi Abdurrahman as-Sullami, *Tafsīr Gharāib al-Qur'ān wa Raghāib al-Furqōn* by al-Naisaburi, *Tafsīr Rūḥ al-Ma'ānī fī Tafsīr al-Qur'ān al-Adzīm wa as-Sab'ial Matsanī* by al-Alusi, *Tafsīr 'Arāis al-Bayān fī Haqāiq al-Qur'ān* by Shairazi and so on.³⁵

An example of the interpretation of shufi *isyari* can be traced from a book of Tafsir *Garāib Al-Qur'ān wa Ragāib al-Furqān* by Al-Naisaburi who is a competent mufasssir figure in the interpretation of *Ṣūfī isyārī*. As the interpretation in QS. Al-Baqarah (2): 67 as follows:

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً ۚ قَالُوا أَتَتَّخِذُنَا هُزُوًا ۖ قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

It means:

And (remember), when Musa said to his people: "Indeed, Allah commands you to slaughter a female cow". They said: "Are you going to make fun of us?" Musa replied: "I seek refuge in Allah so that I do not become one of the ignorant people" (QS. Al-Baqarah [2]: 67)

In his interpretation, Al-Naisaburi suggests that the verse is an order to slaughter animal desires in humans. It aims to revive the spirit of the heart

³⁴ Manna' Khalil al-Qattan, *Mabahits fi Ulum al-Qur'an*, (Kairo Mesir: Maktabah Wahbah, 2007), page 348

³⁵ Septiawadi, *Penafsiran Sufistik Sa'id Hawwa dalam Al-Asas fi At-Tafsir*, dalam Disertasi Sekolah Pascasarjana UIN Syarif Hidayatullah Jakarta tahun 2010, page 83

(*al-Qalb ar-Ruḥānī*). According to al-Naisaburi, this order is included in the great jihad (*Jihad al-Akbar*).³⁶

b. Interpretation of the *Ṣūfī Naẓarī*

Tafsir *Ṣūfī Naẓarī* is an interpretation of the verses of the Qur'an that combines inner meaning with philosophical theory. This interpretation is widely practiced by adherents of theoretical Sufism. Sufis interpret the Qur'an by applying their pre-existing theoretical knowledge and ideas to the verses of the Qur'an.³⁷ This type of interpretation tends to ignore the inner meaning of the verse and focuses more on its inner meaning. It is also said that the main purpose of this interpretation is none other than to promote his Sufism theories.³⁸ There are so many rejections of nadzari interpretations because they are considered deviant and not in accordance with syara'.

A phenomenal figure as well as a professor of *Ṣūfī Naẓarī* interpretation, namely Muḥyī ad-Dīn Ibn 'Arābī (W. 238 H). He wrote many works and it is estimated that the quantity of his works has reached 400 books, two of which are titled *Futūḥāt al-Makkiyyah* and *Fuṣūṣ al-Ḥikam*. The following is an example of the interpretation of Ibn 'Arabi, who in his interpretation tries to reveal the inner meaning of the verse based on the concept of *Waḥdah al-Wujūd* without including its outer meaning. Such an interpretation system can be seen when interpreting QS. Al-Baqarah (2): 163, Allah SWT says:

وَاللَّهُمَّ إِلَهٌ وَحْدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

It means:

And your God is God Almighty; there is no god but He, the Most Gracious, the Most Merciful (QS. Al-Baqarah (2): 163)

Ibn Arabi in interpreting the verse by expressing the opinion that Allah speaks to Muslims when they worship objects or things other than Allah in

³⁶ Moh. Azwar Hairul, *Mengkaji Tafsir Sufi Karya Ibnu Ajibah (Kitab al-Bahr al-Madid fi Tafsir al-Qur'an al-Majid)*, (Tangerang: Young Progressive Muslim, 2017), page 38-39

³⁷ Irwan Muhibudin, *Tafsir Ayat-Ayat Sufistik (Studi Komparatif Tafsir Al-Qusyairi dan Al-Jailani)*, (Jakarta: UAI Press, 2018), page 81

³⁸ Moh. Azwar Hairul, *Mengkaji Tafsir Sufi Karya Ibnu Ajibah (Kitab al-Bahr al-Madid fi Tafsir al-Qur'an al-Majid)*, (Tangerang: Young Progressive Muslim, 2017), page 37

order to draw closer to Him, then this is tantamount to worshipping Allah. Remember when they said "*actually we worship those objects only for the purpose of being closer to Allah*". Then Allah said, verily your God and the God worshiped by polytheists with the media of objects to be worshiped in order to get closer to Him are the same. That's why all of you are actually the same in terms of acknowledging God Almighty.³⁹

3. Mapping of The Character of Sufi Interpretation⁴⁰

According to Ahnaf Rafif (2020), the historical explanation of the emergence of Sufism scholarship has become a barometer for mapping Sufi interpretations from various aspects or points of view. *First*, seen from the internal aspect of Sufi interpretation, namely its esoteric and exoteric meanings. Exoteric interpretation is the interpretation of the Qur'an which can be analyzed using various external tools of the book such as language rules, *qirā'ah*, *fiqh*, *Asbāb an-Nuzūl* and so on. Meanwhile, esoteric interpretation is the interpretation of the verses of the Qur'an by uncovering the inner meaning that is hidden behind the textual meaning through mystical experiences. When viewed from an internal (*exoteric & esoteric*) perspective, the style of Sufi interpretation is divided into four types, including:

- a) Interpretations that are dominant or inclined towards esoteric meanings, a series of works of interpretation labeled this type include: Al-Tustarī, as-Sulāmi, Al-Maibūdī, Ḥusain al-Kasyifī, at-Ta'wīlāt, as-Safadi, and al-Najmiyya
- b) Moderate interpretation (equivalent or comparable between the inner meaning and the inner meaning), for example: al-Qusyairī, al-Naisaburī, al-Alūsi, al-Sa'labī, al-Bursawī, Ibn 'Ajibah, Mulla Huwaisī and Safī 'Alī Syah.

³⁹ Muhammad Nor Ichwan, *Memasuki Dunia Al-Qur'an*, (Semarang: Lubuk Raya, 2001), page 196

⁴⁰ Ahmad Ahnaf Rafif, *Karakter Neo-Sufistik dalam Tafsir (Studi Kitab Adwa Qur'aniyyah fi Sama'i al-Wijdan Karya Muhammad Fethullah Gulen)*, dalam Skripsi Fakultas Ushuluddin dan Pemikiran Islam UIN Sunan Kalijaga Yogyakarta, tahun 2020, page 56-61

- c) Interpretations that tend to use exoteric meanings (dzahir), for example: al-Suhrawad and Panipati
- d) Interpretation decorated with Persian poetry, for example: Ḥusain al-Kasyīfī, Safī ‘Alī Syah, and al-Bursawī

Second, the mapping of the character of Sufi interpretation is based on the esoteric meaning used by each mufassir. This mapping is by the variants of tasawuf schools that were mapped by Asmaran AS, including: *taṣawuf akhlaqī*, *taṣawuf ‘amalī*, and *taṣawuf falsafī*.

- Taṣawuf Akhlaqī is a tasawuf teaching that is oriented towards realizing human beings with al-karimah morals, seeking truth and reaping *ma‘rifatullah* through certain methods. This Sufism can also be referred to as Sunni Sufism. As for the guidance system of akhlaqi tasawuf, they include: (1) *Takhallī* is the initial stage for a Sufi by emptying himself or cleaning up reprehensible qualities. (2) *Taḥallī*, which is an effort to decorate oneself with commendable attitudes, behaviors and things. (3) *Tajallī*, is receiving the radiance of Divine Light. (3) *Munājāt*, the stage of a servant's report to Allah for all the activities (actions) that he does. Meet and meet the one he loves, namely Allah SWT. (4) *Ẓikr al-Maut*, remembering death wherever and whenever, thus motivating humans to always prepare provisions during their lifetime with prayer and good deeds. Figures spreading akhlaqi Sufism, namely Al-Gazālī, al-Qusyairī, & al-Harawī⁴¹
- Taṣawuf ‘Amalī is a Sufism that strictly bases its teachings on the Al-Qur'an and the Prophet's Hadith. Anything that the Prophet never practiced or ordered is not Sufism. The essence of this tasawuf is to live up to Islamic teachings by doing things that the prophet taught, such as: fasting, sunnah prayers, and so on. The majority of figures from the Amalī tasawuf sect

⁴¹Dwi Muthia Ridha Lubis, *Konsep Pemikiran Tasawuf Akhlaqi*, dalam Jurnal Islam & Contemporary Issues, Vol. 1 No. 2 September 2021, page 32-35

adhere to the Hanbaliyah Fiqh school, including: Muhammad ‘Abduh, Ibn Qayyīm al-Jauziyah and Ibn Taimiyah.

- Taṣawuf Falsafī, is the teachings of Sufism mixed with philosophy. This school is known as "Islamic Mysticism" (a school very close to Gnosticism). The teachings that often appear in this school include *waḥdat al-wujūd*, *ittihād*, *fana’*, *hulūl*, *isyraqiyah*, *maḥabbah* and *Nūr Muhammad*. Figures that overshadow this flow, such as: Ibn ‘Arābi, Abū Yazīd al-Buṣṭamī, Ibn Sina, Abu Maṣṣūr al-Ḥallaj, Ibn al-‘Afīf and so on.⁴²

In mapping the character of Sufi interpretation, Ahnaf Rafif (2020) only uses two categories, namely philosophy and morality. Because taṣawuf amālī is a continuation of taṣawuf akhlaqī. Therefore, three patterns were found including: (1) *Akhlaqī* style, tending to talk about spiritual problems in its interpretation. (2) *Philosophical* style, tends to discuss metaphysical issues such as the union of the servant with his God. (3) *combined* style, combining interpretations of spiritual demands as well as metaphysical issues.⁴³

4. The Opinion of The Ulama Regarding Sufi Interpretation

The existence of Sufi interpretations is debated by scholars. Some of them firmly reject its existence and some others allow it. The scholars who discredit this interpretation are not without reason, this is because they argue that Sufi interpretations do not deserve to be categorized within the scope of the world of interpretations because they are considered informal and deviant to the point that some people label those who believe in this interpretation as infidel. Likewise with groups calling for the validity of Sufistic interpretations, it is certain that they are based on their respective reasons and arguments. For more details, here are some of the arguments put forward by scholars, including:

⁴² Aly Mashar, S.Pd.I, M. Hum, *Tasawuf: Sejarah, Madzhab dan Inti Ajarannya*, dalam Al-A’raf: Jurnal Pemikiran Islam dan Filsafat, Vol. XII, No. 1 Januari-Juni 2015, page 108-109

⁴³ Ahmad Ahnaf Rafif, *Karakter Neo-Sufistik dalam Tafsir (Studi Kitab Adwa Qur’aniyyah fi Sama’i al-Wijdan Karya Muhammad Fethullah Gulen)*, dalam Skripsi Fakultas Ushuluddin dan Pemikiran Islam UIN Sunan Kalijaga Yogyakarta, tahun 2020, page 59

- a. Imām Suyūthī in the book *Al-Itqōn fī ‘Ulūm Al-Qur’ān*, expressed his opinion by including a text from Ibn Atha' which reads:

"Know that the interpretation of the isyari people against the words of Allah and His Messenger, is not an avoidance from birth. But something that comes is an understanding from the birth of the verse. They have an inner understanding when they hear verses or hadiths and are only given specifically to people whose hearts are filled by Allah SWT. So do not turn your back on their interpretations, when people discredit it by saying that Sufi interpretations are a deviation from the revelations of Allah and His Messenger, even though this is not the case. Because the deviation occurs when they say "*there is no other meaning than that...*", and in actual fact they do not say that. Instead, they continue to preserve the external meaning desired by the verse while at the same time including the esoteric meaning that Allah has inspired to them.

From the fatwa conveyed by Imām Suyūthī from Ibn Atha', there is a text that the concept of Sufi interpretation is only published by a believer who is *ʿarif billāh*. And it is not surprising that Allah SWT only places wisdom and understanding on those whom He wills, because Allah warned about this in the Qur'an about the Prophet David and Sulayman when facing a matter. And each of them punished him with different laws. ⁴⁴Finally came down the word of Allah QS. al-Anbiya': 79 which reads:

فَفَقَّهْمُنَا سُلَيْمٰنَؑ وَكُلًّا اٰتَيْنَا حُكْمًا وَّعِلْمًا

Meaning: *And We gave understanding to Solomon (about a more precise law); and to each We give wisdom and knowledge (QS. Al Anbiya ': 79)*

- b. Imām Az-Zarkasyī in the book *Al-Burhān fī ‘Ulūm al-Qur’ān* said that the words of the Sufis in interpreting the Qur'an were not an interpretation, but

⁴⁴ Syekh Muhammad Ali Ash-Shobuni, *At-Tibyan fi Ulum Al-Qur'an*, terj. Muhammad Qodirun Nur dalam *Ikhtisar Ulumul Qur'an Praktis*, (Jakarta: Pustaka Amani, 1988), page 240-244

the meanings and discoveries they got while reading. Like the interpretation of some of them in QS. At-Tauba: 123

.....قُتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ.....الاية (التوبة:123)

Meaning: "...fight the disbelievers around you..." (QS. at-Taubah: 123)

Sufis interpret infidel as lust. The reason illat who orders to fight the people around us is because they are close. Even though there is nothing closer to humans except lust itself.

- c. Ibn Shālah in his fatwa quoted Imām Abī al-Ḥasan al-Wahīdī saying: *Abū ‘Abdurrahīmān as-Sulamī has composed the book Ḥaqāiq at-Tafsīr, if someone believes that it is an interpretation then he is a disbeliever (kāfir).* Ibn Shālah said: the suspicion of those who believe in this interpretation when some of them say something from *Ḥaqāiq at-Tafsīr*, is actually not an interpretation. And there is no clear explanation, that's because they take the path of esotericism (*baṭiniyyah*). They did this because there is a similarity with what is stated in the Qur'an. something that is similar d similar too. So it would be nice not to do things like that easily, because there is ambiguity and confusion in it.
- d. An-Nafasī is of the opinion in his Qowaid: texts above their outer meanings, and turning away from them towards the meanings stated by spiritual experts is disbelief.
- e. Al-Taftazānī argues in his verses: the Bathiniyah are called mulhid (infidels) because of their statement that the texts cannot be understood from an exoteric perspective. Instead it has a meaning that cannot be known by anyone except Sufi experts. And their aim is to deny the they aim its entirety.⁴⁵
- f. Ibn 'Atha al-Iskandarī states that Sufi interpretation does not change the outward meaning of the main text of the Qur'an, but draws understanding

⁴⁵ Muhammad Abdul ‘Adhim Al-Zarqani, *Manahil al-Irfan fi Ulum Al-Qur’an Jilid I-II*, (Beirut Lebanon: Dar Al-Kutub al-Ilmiyah, 2010), page 310-311

from the intended meaning of a verse according to the prevalence of language. In the Qur'an there are various hidden intentions and can only be understood by someone whose heart has been touched by Allah. So this cannot be accused of changing the words of Allah SWT.⁴⁶

- g. Ibn 'Abbas ra. revealed that there is a sign of inner meaning to the Qur'an by saying: *"In fact, the Qur'an has various branches of knowledge, the outer and inner parts. Its magic will never run out and its goals will never be completely exhausted. So whoever enters it gently, he will be safe. On the other hand, if you treat him roughly, you will be damned. It contains news, tamsils, explanations about halal and haram, nasikh and mansukh, muhkam mutasyabih, dhahir and inner heart. The dhahir is recitation (recitation) while the inner is ta'wil. Knowledgeable people will pursue it, while ignorant people will put it aside."*⁴⁷
- h. Al-Syairazī is of the opinion that who believes from Allah SWT and His Messenger that are difficult to understand, then use an analogy with the notion of zahiriyah in the Qur'an and the Sunnah of the Prophet, because in "the zahir" there are indications of "the inner being".⁴⁸
- i. Imām Ghazālī stated that in principle statements from some Sufis can be divided into two types, namely: *First*, statements which are very far and wide in meaning about their longing for Allah SWT which makes them belittle the practice of *fi'liyah* (birth), so that some of them who claim to have reached the level of al-Ittiḥād (oneness with Allah). *Second*, expressions consisting of complex and confusing metaphors and difficult to understand because they are beyond the reach of the mind. This can cause doubt in the human heart and human error

⁴⁶ Afrizal Nur, *Menguak Dimensi Sufistik dalam Interpretasi Al-Qur'an*, dalam Jurnal Ushuluddin Vol. XX No. 2 Juli 2013, page 190

⁴⁷ Badruzzaman M. Yunus, *Pendekatan Sufistik dalam Menafsirkan Al-Qur'an*, dalam Jurnal Syifa al-Qulub Vol. 2 No. 1 Juli 2017, page 8

⁴⁸ Muhammad Said, *Penafsiran Sufistik Al-Gazali dalam Kitab Ihya' Ulum al-Din*, dalam Disertasi Program Pascasarjana UIN Alauddin Makassar tahun 2014, page 11

- j. Nashiruddin Khasru, stated: Externally the interpretation of the Qur'an is the body of the aqeedah, while the interpretation in depth is the spirit. How can the body live without a soul?
- k. Abū Bakr Al-Wasiṭī said: *“people who are very deep in their knowledge are those who through their spirits explore all good things and all that is secret, so that they know and understand the meaning of verses that are not known to other people”*
- l. Ignaz Goldziher said: interpreting the Qur'an in the way of ta'wil as done by Sufis has been done by previous people and is estimated to be the same as the age of Sufism itself.⁴⁹

From the various views put forward by the scholars, it can be concluded that there are some scholars who strongly reject in the world of interpretation because they are considered deviant, and vice versa, some scholars allow their existence which is based on a proposition from both the Al-Qur'an and Hadith as long as it fulfills certain conditions so that the resulting interpretation falls into the category of good istinbat

⁴⁹ Afrizal Nur, *Menguak Dimensi Sufistik dalam Interpretasi Al-Qur'an*, dalam Jurnal Ushuluddin Vol. XX No. 2 Juli 2013, page 192-193

CHAPTER III

KH. TAUFIQUL HAKIM & TAFSEER AL-MUBĀROK BOOK

A. KH. Taufiqul Hakim: Biography and His Works

1. Historical-Biographical Setting

The name KH. Taufiqul Hakim is no stranger to the ears of the Indonesian people, especially the island of Java. This kiai figure who is well-known as the author of the *Amtsilati* book, was born in Jepara, June 14, 1975. He grew up in a simple family. His father, H. Supar, works as a farmer, while his mother, H. Aminah, works as a basket for carrying clentik oil. Taufiqul Hakim is the last child of seven children, including: H. Slamet, Sukadi, H. Jayadi, Ngatrinah, Hj. Turinah and H. Rabbani. His parents taught him to always seek the highest knowledge as capital to achieve blessings and success in this world and the hereafter. The principles and motivations of the family that instill the values of fighting and love of knowledge are the first capital that has led to the success of Taufiqul Hakim today.¹

Taufiqul Hakim's educational journey began with studying at the Lestari Bangsri Kindergarten. Then he continued his education at Elementary School (SD) 3/7 Bangsri. After that, proceed to the level of MTs (*Madrasah Tsanawiyah*) Wahid Hasyim Bangsri. It was during these times that Taufiqul Hakim honed his capabilities in reading the Koran to Kiai Kholil Bangsri Jepara. Not stopping at this stage alone, Taufiqul Hakim then determined to travel to gain knowledge from the scholars. He chose PIM (*Mathali'ul Falah Islamic University*) Kajen Pati which at that time was cared for by great scholars such as: KH. Abdullah Zain Salam, KH. MA. Sahal Mahfudz, KH. Ahmad Nafi' Abdillah, KH. Minan Abdillah, KH.

¹ Jamal Ma'mur Asmani, *Sang Pembaharu Pendidikan Pesantren*, (Jepara: Elfalah Offset, 2019), page. 54

Ma'mun Muzzayyin, KH. Zainuddin Dimyathi, KH. Junaidi Muhammadun and so on.²

Taufiqul Hakim's ambition to study at a pesantren seems to have been around since he was in 5th grade. This desire began when he listened to a lecture delivered by KH. Masruri. This recitation, delivered by the older brother of the Regent of Jepara (KH. Ahmad Marzuki), turned out to be very touching and made an impression on Taufiqul Hakim's heart. After knowing that KH. Masruri is a graduate of the Kajen Islamic Boarding School. So since then, the determination and aspirations to continue studying at the Kajen have grown. Capitalized firmness and strong determination to make it happen. He started saving diligently. During school holidays, he is willing to work as a sandal tailor in order to get capital to study at an Islamic boarding school.

Struggle definitely requires sacrifice. Those are the twists and turns of Taufiqul Hakim in gaining knowledge. Like the chronology when buying the book *Iḥyā' Ulūm al-Dīn*, the remaining money was only 250 rupiah while the remittance was still two weeks away. Finally, Taufiq arranged a strategy by buying coconut bread containing 6 combs for 250 rupiah. Half of the comb is used for sahur and the other half for breaking the fast. When at night Taufiqul Hakim feels hungry, he props his stomach by eating guava leaves.³

Taufiqul Hakim started his studies at PIM at the Diniyah Wustho level and continued up to the Aliyah level. While studying at Kajen, he lived at the Maslakul Huda Islamic Boarding School under the care of KH. MA. Sahal Mahfudh who is a fiqh and ushul fiqh scholar on a national scale. Kiai Sahal usually recites books that move the paradigm of students' thinking such as: fiqh, manṭiq, uṣūl fiqh, *adāb al-baḥtsi wa al-munāḍarah* and so on. The month of Ramadan is a special time for

² Jamal Ma'mur Asmani, *Sang Pembaharu Pendidikan Pesantren*, (Jepara: Elfalah Offset, 2019), page. 55

³ Jamal Ma'mur Asmani, *Sang Pembaharu Pendidikan Pesantren*, (Jepara: Elfalah Offset, 2019), page. 56

Kiai Sahal to complete his book which is attended by clerics, students and Muslims from various regions in the archipelago.

Apart from sharia education, Taufiqul Hakim also studied Sufism by following a congregation called *Ṭoriqoh Naqsabandiyyah Khōlidiyyah*. He wrestled thoriqoh to KH. Salman ad-Dahlawi who lives in Popongan, Klaten, Central Java. Thoriqoh, which is normally completed within 10 years, Taufiqul Hakim was able to complete only 100 days. One week of studying Thoriqoh, Taufiq's father passed away and what has become a regret to this day is that he could not take his father to the funeral.⁴ Armed with the knowledge of Sufism and Shari'a, delivered Taufiq to become a strong figure in preaching in the midst of the challenges and obstacles he amid Shari'a is accompanied by Sufism, it will feel stiff, easily frustrated and old-fashioned. In contrast, when accompanied by Sufism, it will feel more sincere, trusting and patient because the spiritual level is getting more mature.

Departing from the explanation above, Taufiqul Hakim has two branches of scientific sanad: the first is from the scientific path of KH. Sahal Mahfudh who is famous as an expert on fiqh, ush al-fiqh, and nahwu. Then followed by chain tasawuf chain to KH. Salman ad-Dahlawi who guided Taufiqul Hakim to the pleasure of Allah SWT. These two sanads greatly influence the paradigm of Taufiqul Hakim's thoughts and actions as a result of which he has authority in various scientific fields, such as: tasawuf, fiqh, ush-fiqh and nahwu.⁵

⁴ H. Taufiqul Hakim, *Tawaran Revolusi Sistem Pendidikan Nasional*, (Jepara: PP. Darul Falah, 2004), page. 4

⁵ Jamal Ma'mur Asmani, *Sang Pembaharu Pendidikan Pesantren*, (Jepara: Elfalah Offset, 2019), page 59



His tenacity and perseverance made Taufiqul Hakim become an inspirational and successful figure. He was able to establish a boarding school with a capacity of 2,800 students. His success was not spared from the struggle to start from zero which was full of challenges and obstacles. In the struggle to establish Islamic boarding schools, he was accompanied by his wife and children. His wife named Hj. Faizatul Mahsunah, and was blessed with three children, namely: M. Rizqi al-Mubarak, Akmila Azka Ni'mah and M. Dzikri ar-Rohman. Taufiqul Hakim succeeded in dedicating his three sons and daughters as a generation of memorizers of the Al-Qur'an at a young age. At the age of 10 years, the first child has completed memorizing the Qur'an 30 chapters. The second child completed memorizing 30 juz at the age of 9. While the third child at the age of 8 years has successfully completed memorizing 10 juz.⁶

⁶ Jamal Ma'mur Asmani, *Sang Pembaharu Pendidikan Pesantren*..... page 55

Table. 1.1: (KH. Taufiqul Hakim's intellectual journey table)⁷

No.	Educational Institution	Description
1.	Lestari Kindergarten in Bangsri (1981)	While being educated by parents
2.	SD 3/7 Bangsri (1987)	While reciting the Koran to Kiai Kholil
3.	MTs Wahid Hasyim Bangsri (1990)	While reciting the Koran to Kiai Kholil
4.	Diniyah Wustha PIM Kajen (1992)	While studying at PP. Maslakul Huda Kajen under the tutelage of KH. MA. Sahal Mahfudz
5.	Madrasah Aliyah PIM Kajen (1995)	While studying at PP. Maslakul Huda Kajen under the tutelage of KH. MA. Sahal Mahfudz
6.	Tariqah Naqsabandiyah in Popongan Klaten (100 hari)	Learned from KH. Salman ad-Dahlawi

2. Taufiqul Hakim's Da'wah Journey

In the midst of his busy life taking care of Islamic boarding schools, Taufiqul Hakim is also active in spreading social da'wah as the da'wah struggle carried out by KH. Sahal Mahfudz through BPPM (Bureau of Islamic Boarding Schools and Community Development). Highlighting the record of his teacher's da'wah struggle, Taufiqul Hakim tried to continue the thoughts and da'wa movements of KH. Sahal Mahfudz by using a strategy of empowering the needs of the people that are conditional and contextual. The following are several organizations as social propaganda media launched by Taufiqul Hakim, including:

- a. DAMAI ATI (Amtsilati Islamic Muallaf Association)

⁷H. Taufiqul Hakim, *Tawaran Revolusi Sistem Pendidikan Nasional*, (Jepara: PP. Darul Falah, 2004), page. 90

This program is carried out every Friday Wage takes place in the Bondo area and Friday Pahing which is located in Karang Gondang Mlonggo. This organization was attended by 950 converts by carrying out prayer learning activities, learning morals and friendship between converts. At each meeting, the Islamic boarding school provides snacks, rice and an additional 1 million in capital for those who win the lottery and provides treatment for those who are sick.

b. MMM (Towards Mecca Medina)

This program is intended for every member of the organization who is able to complete 30 Juz Al-Qur'an within 2 weeks and is drawn at the end of each year. For people who cannot read the Qur'an, they are allowed to read Surah al-Ikhlâs 1500 times. Finally, this program was able to change the culture of watching TV and backbiting into a culture of people who read the Qur'an and do dhikr even when they are trading in the market.

c. OBAT ATI (Bakul Alit Amtsilati Organization)

The vision of this organization is to eradicate loan sharks around the Bangsri and Mlonggo markets by providing interest-free loans to market traders (baskets) accompanied by advice to them to give alms sincerely.

d. Jamiyyah Noto Ati

This organization aims to form good morals through a verse-by-verse reading program that is listened to together. The target of this organization is the neighbors of the pesantren. Currently, the number of people participating in this organization is 500 people. Everyone is required to read 1 juz a day (one day one juz). When calculated by the number of pilgrims, one day can complete 17 khataman Al-Qur'an

e. PAHALA MEGAH (Paulus Has Noble Heart Toward Guidance and Heaven of Allah)

This program is specifically for Paulus residents who are predominantly Christian. Taufiqul Hakim provides groceries and loans to all Muslims and non-Muslims.

f. Tahfidz Scholarship

This program is prioritized for children from underprivileged families who have a strong desire to memorize the Al-Qur'an. These children are allocated at pesantren around the area by providing assistance of Rp. 310.00 per month. The students who receive assistance every week must recite the Qur'an at the grave to pray for the grave experts, especially Taufiqul Hakim's own parents.

g. Procurement and Production of Drilled Wells

This program has a target of 1,000 drilled wells. Assistance in making these drilled wells is operated at a cost of 40 to 50 million which is borne by Amsilati. This program is aimed at mosques, prayer rooms, places of education and community areas that lack clean water.

h. Home Surgery

This program is aimed at families who cannot afford it with the condition that the land occupied is private property.

i. Musholla and Mosque renovation

j. Muslim fashion social assistance for the underprivileged.⁸

3. The Works of Taufiqul Hakim

Taufiqul Hakim is a scholarly figure who is very productive in writing. The writings that Kiai Taufiq has created have counted around 200 books. Such numbers are mapped into various disciplines including: sharia, tasawuf, morals, nahwu shorof and so on. The following details the work of Taufiq when mapped according to scientific fields, including:

- Works with the nuances of Sufism, as follows:
 - a. *Iḥfāḍ Lisānak*
 - b. *Durroh an-Naṣiḥah Jilid 1-5*
 - c. *Allah ada tanpa tempat*
 - d. *Naḥwu al-Qolbi*
 - e. *Hidāyah al-Ashfiyā' Jilid 1-5*

⁸ Jamal Ma'mur Asmani, *Sang Pembaharu Pendidikan Pesantren*..... page 75-78

- f. *Dzikr al-Maut*
- g. *Taṭmainn al-Qulūb Jilid 1-4*
- h. *Kitab an-Niat Jilid 1-2*
- i. *Adābun Nabawīyyah Jilid 1-4*
- Works with the nuances of Syari'at, as follows:
 - a. *Mukhtaṣor Thoharoh*
 - b. *Mukhtaṣor Ubūdiyah Jilid 1-3*
 - c. *Mukhtaṣor Mu'āmalah Jilid 1-2*
 - d. *Mukhtaṣor Munākāḥat Jilid 1-2*
 - e. *Mukhtaṣor Jināyah Jilid 1-2*
 - f. *Syarī'atī*
 - g. *Fiqhun Nisā'*
 - h. *Haji dan Umroh*
 - i. *Qowā'id al-Fiqhiyyah (100 Kaidah Fiqih dalam Kehidupan sehari-hari)*
- Works with the nuances of grammar, as follows:
 - a. *Amtsīlatī Jilid 1-5*
 - b. *Balāghatī Jilid 1-5*
 - c. *Tatimah Jilid 1-2*
 - d. *Ṣorfiyyah*
 - e. *Kamus at-Tauḥīq*
 - f. *Khulāṣoh dan Rumus Qō'idah*
 - g. *Muḥāwarotī (Metode praktis berbahasa arab) Jilid 1-3*
 - h. *Muḥādatsatī Jilid 1-3⁹*
- Works with the nuances of Tafseer, as follows:
 - a. *Tafsīr al-Mubārak (Ayat kursi & an-Nisa' 1-4)*
 - b. *Tafsīr al-Mubārak (Surah al-Baqarah 219-232)*
 - c. *Tafsīr al-Mubārak (Surah al-Waqi'ah)*

⁹ Lathifatul Asna, *The Hermeneutics of Reception Toward Social Media Ethics in KH. Taufiqul Hakim's Interpretation on Chapter Al-Hujurat Verses 6 and 10-13 (A Study of Tafseer Al-Mubarak)*, (Skripsi Fakultas Ushuluddin dan Humaniora UIN Walisongo Semarang, 2021), page 38

- d. *Tafsīr al-Mubārak (Surah al-Fatihah)*
- e. *Tafsīr al-Mubārak (Surah al-Hujurat)*
- f. *Tafsīr al-Mubārak (Surah Yasin)*
- g. *Tafsīr al-Mubārak (Surah ar-Rahman)*
- h. *Tafsīr Jalālatī*

The majority of the works created by Taufiqul Hakim are summaries of the works of previous scholars which are translated and converted into poetry because through this intermediary it will be easier for all people to understand. Of the many works written by Taufiq, Amsilati's book is the most widely printed book produced and distributed to various countries such as: Malaysia, Arabia, Yemen, Singapore and Syria. Books that have been printed are usually distributed through the alumni of the Islamic boarding school under the care of Taufiqul Hakim.¹⁰

B. Tafseer Al-Mubarak Book

1. Background Writing

It never occurred to an analogy that a name is a prayer. Presumably that is what makes the interpretation of Taufiqul Hakim's work called Tafseer al-Mubarak. The word al-Mubarak comes from the word baraka which means "(*ziyādah al-khair* or increase in goodness). Al-Qur'an surah al-Mulk the first verse confirms that Allah SWT is the source of blessings

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

It Means: *Blessed is the Substance that controls (all) kingdoms and He is Omnipotent over all things.* (QS. Al-Mulk [30]: 1)

Apart from Allah SWT as a source of blessings, the Qur'an is also a source of blessings as stated in the word of Allah surah al-An'am (6): 155 which reads:

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ١٥٥

¹⁰Moh. Wafi Ainunnajih Alfadlil, *Telaah Metode Tafsir Al-Mubarak Karya KH. Taufiqul Hakim*, (Jakarta: Skripsi Fakultas Ushuluddin PTIQ, tahun 2022), page 42

It means: *This (Qur'an) is a Book which We sent down, blessed. So, follow and fear that you will be blessed.* (QS. Al-An'am [6]: 155)

Everything that is done and believed to be able to give or increase goodness, it can be said that it is a blessing. On the other hand, if what you do does not add to the goodness and actually triggers something bad, then it's not a blessing. Based on the verses above, it is said that the giver of blessings is only Allah, but washilah (the way) to achieve blessings can be through his own creatures. God's creatures here, such as through teachers, parents, scholars, masyayikh and others. Not only creatures in the form of humans, other creatures such as: rocks, trees, wood, soil, water, graves, mosques and the like can turn out to be *waṣīlah* blessings. As long as these intermediaries add goodness (*ziyādah al-khoir*).

This blessing strategy was implemented by Taufiqul Hakim, he hopes that blessings for something that has been done, one of which is through the writing of Tafsīr al-Mubārak. Hoping for God's blessings for himself and anyone who learns and teaches Tafsīr al-Mubārak. Besides washilah blessings, the purpose of writing Tafsīr al-Mubārak is to introduce interpretations to the wider community. Taufiqul Hakim writes interpretations in a simpler form so that it is easier for all people to learn and understand. He simplifies the interpretation into the form of poetry, because according to Taufiqul Hakim, using syi'iran media will make the recitation more enjoyable because it is interspersed with qasidahs of blessings. Interpretation with simple forms decorated with poetry is a strategy to make it easier for people to learn it and not feel heavy. So that it is hoped that the community will be able to solve the problems of life by holding fast without losing the direction of life.¹¹

2. Systematic Writing

Tafsīr al-Mubārak was first written by KH. Taufiqul Hakim in 2010. This 2010 version of interpretation is intended for the students of the Darul Falah Islamic boarding school under the tutelage of Taufiqul Hakim who have

¹¹ Moh. Wafi Ainunnajih Alfadlil, *Telaah Metode Tafsir Al-Mubarak Karya KH. Taufiqul Hakim*, (Jakarta: Skripsi Fakultas Ushuluddin PTIQ, tahun 2022), page 44-45

completed the volume program, the interpretation is to support the training of the students for the habit of reading Arabic pegon so that in the next program or stage they do not experience difficulty reading and write pegon arabic. Then in 2020 a second printing appeared with a different version in terms of appearance, writing systematics, and so on. This interpretation update aims to be enjoyed by the community.¹² This interpretation is printed in the form of a book with wide enough pages, the size of the interpretation is about 20 x 29 cm. This interpretation is wrapped in a cover patterned with carvings according to the local characteristics of the Jepara area and each print is presented in a different color. The publication of Al-Mubarak's commentary is being published in stages or gradually, even though in fact the interpretation written by Taufiqul Hakim has already been completed in 30 chapters. The writing of Tafsīr Al-Mubārak is quite interesting, the systematics used in writing this commentary is the *Tartib Muṣḥafī*. It is said so, because the interpretation is carried out coherently according to the Mushaf. Interpreted verse by verse and letter by sura from al-Fatihah to an-Nass.

Before entering the main material, you will be greeted first with a trilingual song poem, hadloroh reading, and an explanation of the i'rob schedule. The reading of hadloroh is recommended for people who agree with the mufasssir who allow the existence of *tawassul* and do not force those who disagree with this. then proceed with the presentation of the i'rob schedule both isim, fiil and letters which are mapped in detail.¹³

On the first page, it discusses the fadhilah-fadhilah (virtue) of the sura that will be discussed. The origins of the naming of surahs, for example surah Al-Waqi'ah because it opens with a verse (إذا وقعت الواقعة) that is if the Day of Judgment occurs it will definitely happen.¹⁴ Then proceed with interpreting

¹² Moh. Wafi Ainunnajih Alfadlil, *Telaah Metode Tafsir Al-Mubarak Karya KH. Taufiqul Hakim*, (Jakarta: Skripsi Fakultas Ushuluddin PTIQ, tahun 2022), page. 43

¹³ Taufiqul Hakim, *Tafsir al-Mubarak Juz 2 Surah al-Baqarah ayat 219-232*, (Jepara: El-Falah Amsilati, 2021), page I-XI

¹⁴ Taufiqul Hakim, *Tafsir al-Mubarak Surah al-Waqi'ah*, (Jepara: El-Falah Amsilati, 2021), page. 1

verse by verse, starting with writing one verse accompanied by a translation display per word which is varied with the Javanese pegon script, Indonesian and Latin Javanese. Not only that, each word also includes the position of nahwu rules, for example: *na'at*, *athof*, *jer majrūr*, *fā'il*, *maf'ūl bih* and so on. Only after that, is it translated textually according to the translation of the Koran in general.¹⁵

In the next sub-chapter, there is *Mufrodat Lugowiyah* as the actualization of a broader sentence-by-sentence description accompanied by a description of i'rob and balaghah. After Mufrodat Lughowiyah's explanation, he then entered the essence of interpretation and explanation of the verse. In this sub-material, it is explained in detail the interpretation referred to by the verse. Decorated with poetry in three languages including: Arabic, Indonesian and Javanese which are a summary form of the explanations or interpretations presented earlier to make it easier to remember. Not only that, the interpretation included in Tafsīr al-Mubārak often quotes the hadith of the prophet and the word of Allah as reinforcement for the ideas expressed.¹⁶

Not stopping at the stage of interpretation and explanation, the verse is also reviewed from the point of view of the jurisprudence of life and law and includes Asbāb an-Nuzūl and munasabah verses. The description of the fiqh of life and law along with Asbāb an-Nuzul from the verses of the Qur'an would be very helpful in enhancing the understanding of the interpretation put forward. The explanation regarding the fiqh of life and law included by Taufiqul Hakim is a form of modification of the previous commentary writing system, because this kind of pattern is also found in Wahbah Zuhaili's Tafsīr al-Munīr. The similarity of this kind of pattern is natural because Taufiq makes this interpretation one of the references in his interpretation.

¹⁵ Taufiqul Hakim, *Tafsir al-Mubarak Juz 2 Surah al-Baqarah ayat 219-232*, (Jepara: El-Falah Amsilati, 2021), page 1-2

¹⁶ Taufiqul Hakim, *Tafsir al-Mubarak Juz 2 Surah al-Baqarah ayat 219-232*, (Jepara: El-Falah Amsilati, 2021), page 2-28

The following is a comparison between the 2010 version of Tafsīr Al-Mubārak and the latest version in 2020:

[illegible]

Image 1.2: Documentation of Tafseer al-Mubārook version 2010

(The picture is taken from the author's personal document)

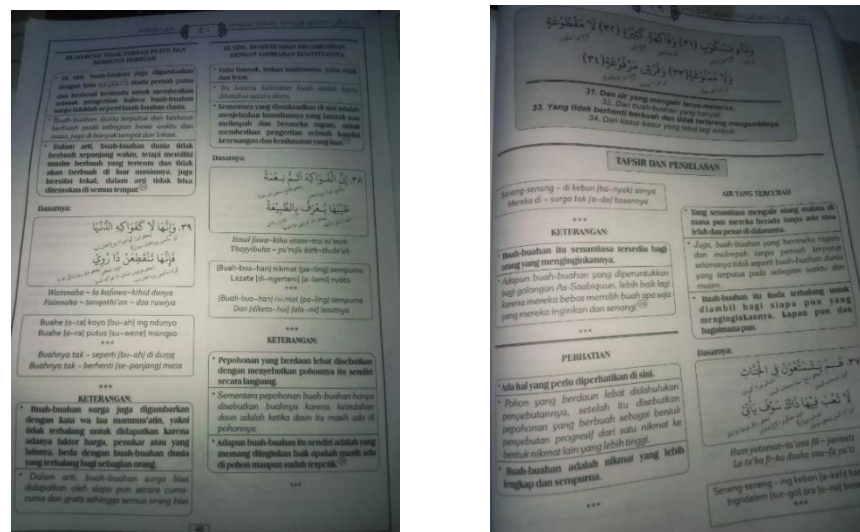


Image 1.3: Documentation of Tafseer Al-Mubārak version 2020

(The picture is taken from the author's personal document)

3. Methodology of Interpretation

After observing the several types of Al-Qur'an interpretation methods above. When confronted with the interpretation method used by Taufiqul Hakim in Tafsīr al-Mubārak, it can be concluded that Tafsīr Al-Mubārak uses the tahlili method because when interpreting the verses of the Al-Qur'an an Taufiqul Hakim pays a lot of attention to all aspects and meanings contained in the verses of the Qur'an such as: *Munasabah verses*, *Asbab an-Nuzul*, fiqh of life and law, mufrodat details both in terms of *i'rob* and *balāghah* and so on. Taufiqul Hakim tries to reveal the true meaning of each verse according to the order of readings contained in the Qur'anic Mushaf.

4. Interpretation patterns

The pattern of interpretation is a direction, color or trend of ideas or ideas that dominate a work of interpretation. Domination here means the same as an analogy that as an example of a faqih, his interpretations are very likely to be dominated by thoughts of fiqh concepts. Likewise a theologian, it is very possible that his interpretation is dominated by theological ideas, and so on. According to Nasaruddin Baidan, an interpretation work that is not inclined or dominant towards one scientific field, the style in this interpretation is called a general pattern. If there is one area that dominates, it is called a special pattern. Meanwhile, if there are two patterns that dominate with equal portions, it is called a combination style.¹⁷

However, in determining the use of forms, methods and patterns of interpretation a mufassir has complete freedom. This means that even though he is a person who is very proficient and even an expert in hadith, for example, his interpretation may use the al-Ra'y form as Tafseer Jalalain Juz 1 uses the al-ra'y form with the general ijmalī and coral methods, even though the author is Al-Suyuthi who is a specialist in hadith. This was because al-Suyuthi intended to complete the work of his teacher's exegesis (Maḥalli), who had only

¹⁷ Prof. Dr. Nashruddin Baidan, *Wawasan Baru Ilmu Tafsir*, (Yogyakarta: Pustaka Pelajar, 2011), page. 388

completed half of the Qur'an according to the method and style pioneered by Mahalli before. this is one of the proofs that the mufassir has complete freedom in making choices about the model of interpretation. So the mufassir's personal background does not necessarily affect his commentary.¹⁸

After observing the systematic writing in Tafsīr Al-Mubārak, the writer concludes that the style of Tafsīr al-Mubārak is lughawi style. This is because this interpretation is very thick with *lughawi* nuances (aspects of language). This can be seen from the continuity of Taufiqul Hakim when explaining the language aspects in each verse he interprets, starting from: tarkib or language rules per word, *mufrodat lughawiyah*, balāghah and i'rob. Here are some details of the nuances of lughawi that adorn many Tafsīr Al-Mubārak, including:

- a. Outline the details of the *i'rob* schedule at the beginning of the page

Before entering the core of the interpretation, the mufassir first explained a detailed description of the irob schedule at the beginning of each page of printed books including *i'rob isim*, *fi'il*, and *huruf*. This section is in the form of tarkib codes (positions/rules) of the language which are presented in the form of a schematic so that it looks simpler and concise.

- b. Applying the position code/language rule in every verse of the Qur'an

At this point, the mufassir applies the codes of language rules to the pronunciation of the Qur'anic verses which are presented in the form of columns. In addition, the mufassir also explained the meaning of the word in three languages, namely Pegon Arabic script, Latin Javanese and Indonesian.

¹⁸ Prof. Dr. Nashruddin Baidan, *Wawasan Baru Ilmu Tafsir*,....., page. 389

of Surah Ar-Rahmān verse 12 which was previously described. when viewed from the point of explanation *i'rob*, as follows:

The word (وَالْحَبُّ) is read rafa', assigned to the previous word that was read rafa'

The word (وَالرَّيْحَانُ) is read rafa', so it is written on the word وَالْحَبُّ which is read rafa'.²⁰

e. Analyzing Balāghah

The process of decomposing balāghah which is only aimed at verses of the Qur'an that contain elements of balāghah, as one example in QS. Yasin [36]: 26

قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ

It means: *It was said (to him), "Enter heaven." He (the man) said, "Oh, if only my people knew.* (Qs. Yasin [36]: 26)

In this sentence there is *Al-Liijaz* (summary of words) by removing some words namely لَمَّا اَعْلَنَ اِيْمَانَهُ قَتَلُوهُ فَقِيلَ لَهُ اَدْخُلِ الْجَنَّةَ (when a man declares his faith, the townspeople killed him, then it was said to him "enter you into heaven".²¹

So, the style of interpretation used by the mufassir in Tafsīr Al-Mubārak is the lughowi style (language). The elements of language (*lughowi*) in Tafsīr al-Mubārak are very thick and dominating, this is reasonable to do because of the background of the mufassir who is famous for his contributions to the field of nahwu shorof by discovering the amtsilati method. The tendency towards the lughowi aspect does not make Taufiqul Hakim ignore other aspects or scientific fields. The mufassir actually explains the meaning of the verse in accordance with what is contained in it, for example: an explanation of the laws regarding ahkam verses, as well as verses regarding tasawwuf morality will reveal these elements in detail and so on.

²⁰ Taufiqul Hakim, *Tafsir al-Mubarak Surah Ar-Rahman*, (Jepara: El-Falah Amtsilati, 2021), page. 22

²¹ Taufiqul Hakim, *Tafsir al-Mubarak Surah Yasin*, (Jepara: El-Falah Amtsilati, 2021), page. 54

5. Sources of Interpretation

When compiling the book *Tafsīr al-Mubārak*, Taufiqul Hakim revealed several books that were used as references or sources in his interpretation. The sources of these interpretations can be seen and traced at the bottom of the page or call it the footnote on each page. Then the several references are combined on the last page of each printed book of interpretation, in academic terms such as a bibliography. Following are some of the previous books used as references or sources of interpretation chosen by Taufiqul Hakim in writing *Tafsīr Al-Mubārak*, including:

- 1) *Tafsīr al-Munīr* by Dr. Wahbah al-Zuhaili
- 2) *Tafsīr al-Ibrīz li Ma'rifat Tafsīr al-Qur'ān al-'Azīz* by Bisri Musthofa
- 3) *Tafsīr Ibnu Katsīr or Tafsīr Al-Qur'ān al-'Adhīm* by Ibnu Katsir
- 4) *Tafsīr ath-Ṭobarī* by Ibn Jarir ath-Tabari
- 5) *Tafsīr al-Qurṭubī* by Imam al-Qurthubi
- 6) *Mu'jam I'rōbi Alfādzi al-Qur'ān* by Sheikh Muhammad Fahim Abu
- 7) *Tarjamah Zubad Matan* by Misbah bin Zainal Musthofa²²
- 8) *Khozīnah al-Asrōr Jafīlah al-Adzkār* by Sayyid Muhammad Haqqi An-Nazili²³
- 9) *Terjemah Ihya Ulumuddin* by Drs. H. Moh Zuhri
- 10) *Ihya' Ulumuddin Makna Pesantren* by Zainuddin Abil Fadli Abdurrohim bin Husain Al-Iraqi
- 11) *20 Wisdom & Success Classical Motivation* by Andrie Wongso.²⁴

²² Taufiqul Hakim, *Tafsir al-Mubarak Juz 2 Surah al-Baqarah ayat 219-232*, (Jepara: El-Falah Amsilati, 2021), page 175

²³ Taufiqul Hakim, *Tafsir al-Mubarak Surah Yaasin*, (Jepara: El-Falah Amsilati, 2021), page 2

²⁴ Taufiqul Hakim, *Tafsir al-Mubarak Surah al-Hujurat*, (Jepara: El-Falah Amsilati, 2021), page 160

6. Strengths & Weaknesses of Tafsīr Al-Mubārak

Each work has its own advantages and disadvantages. The advantages of Tafsīr Al-Mubārak, including:

- a. Using the Indonesian language so that it can not only be understood by the local community, but all Indonesian citizens.
- b. Decoding the nahwu shorof, balaghah and mufrodat lughowiyah codes in each verse of the Qur'an makes it easier for students or readers to identify tarkib or grammar in each existing lafadz.
- c. The translation of the Arabic meaning of pegon helps students or readers learn to read the yellow book
- d. The use of syi'ir has become a new face in the world of interpretation in the contemporary era

Weakness of Tafsīr Al-Mubārak, as follows:

- a. The publication of Tafsīr Al-Mubārak which has been gradual and seems old until now has not been perfect 30 chapters
- b. The size of the interpretation that is too large and wide gives the impression that it is not practical when the interpretation is carried everywhere

CHAPTER IV

SUFISTIC DIMENSIONS IN TAFSEER AL-MUBĀROK

A. Sufistic Concept of KH. Taufiqul Hakim's Interpretation

1. The Concept of Fana' and Baqa

Etymologically, fana' comes from the Arabic language which means destroyed, annihilated, vanished, extinct, lost or dissolved. While Baqa' is the opposite of fana' which etymologically comes from the word *baqiyya* which means continuing to exist, eternal, not vanishing or not disappearing.¹ In terms of Sufism, fana' is defined as a noble moral state. This is reinforced by the definition put forward by al-Thusi, mortal is the transitory nature of the soul. Meanwhile, Al-Qusyairi defines fana with the light of despicable qualities. According to Abū Bakr al-Kalabazi (d. 378 H/988 M), revealed that Fana' from the point of view of Sufism is the loss of all one's desires and lusts. There is no strings attached to all human actions so that he loses all his feelings and can distinguish something consciously and he has lost all interest in doing something.

The concept of Fana' and Baqa was first coined by Abū Yazīd Ṭaifūr Ibn 'Isā Ibn Surūsyan al-Buṣṭāmī (d. 261 H/ 875 AD), he once uttered the form of mortal expression, in accordance with a history that he once said:

اعرفه بى حتى فنيت ثم عرفته به فحييت

It means: *I know God through myself, until I am mortal, then I know Him through Himself, so I live.*

The concept of fana' cannot be separated from baqa, both of which are concepts that go hand in hand. If someone is in a mortal (fana') state, then immediately he is undergoing baqa.² The practice of Sufi contemplation to reach the level of

¹ Moh. Azwar Hairul, *Mengkaji Tafsir Sufi Karya Ibnu 'Ajibah: Kitab al-Bahr al-Madid fi Tafsir al-Qur'an al-Majid*, (Tangerang: Young Progressive Muslim, 2017), page. 95

² Prof. Dr. H. Ris'an Rusli, M.A. *Tasawuf dan Tarekat : Studi Pemikiran dan Pengalaman Sufi*, (Jakarta: PT. Raja Grafindo Persada, 2013), page. 90-95

fana' and baqa is viewed negatively, because it is suspected that it originates from the Hindu teaching "*is the same as state-spoken of in Hindu doctrine*". A.J Arbery mentions fana' and baqa as "*the first of intoxicated Sufis*" which is an improvement from the understanding of *ma'rifah* and *maḥabbah*.

The verses of the Qur'an that are usually used as the basis for the concepts of fana' and baqa are QS. Ar-Rahman [55]: 26-27

كُلُّ مَنْ عَلَيْهَا فَانٍ () وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

It means: *Everything on it (the earth) will perish (26) (However) the face (substance) of your Lord which has greatness and glory remains eternal. (27)*

When observed from a textual perspective, this verse explains the destruction of all creatures on earth. Meanwhile, the theoretical (*philosophical*) Sufis interpret the word *Fana'* as a theoretical basis for the loss of one's human qualities except for only the Essence of Allah who is eternal.

Taufiqul Hakim, for example, when interpreting the verse states that everything in this world will perish and only Allah SWT will remain eternal, in more detail as follows:

Mufrodat Lughowiyah:

- كل من عليها : Everything that exists on earth is in the form of humans, animals, everything that exists and everything that is created. The word من is a guide for intelligent beings, but what is meant is the whole of creatures or ats-Tsaqalain, namely humans and jinn
- فان : perish, mortally damaged
- ويبقى وجه ربك : and your God's Essence will remain eternal. When viewed in terms of balaghah, in this word there is mujaz mursal, namely your holy Lord, by mentioning some (faces) but what is meant is the whole (Dzat)

- ذو الجلال والاکرام : who has general majesty and generosity with His favors that He bestows on believers.³

Interpretation and Explanation of Verses 26-27

- All things on earth will perish

Everything that exists on earth, starting from humans to all living things that exist, as well as the inhabitants of the heavens, except for the creatures that Allah SWT wills, all of them will perish, become mortal and die. The basis:

إِنَّ جَمِيعَ خَلْقِهِ سَيَفْنُونَ # وَتَنْتَهَى حَيَاتُهُمْ يَوْمَئِذٍ

Kabeh makhluk- ono ing la-ngit lan bumi # temen baka~le sirno bi~noso mati

Semua makh~luk yang dila~ngit dan bumi # semua a~kan binasa ~fana''' mati

- Nothing is eternal (baqa) except only the Essence of Allah SWT

Who has majesty, who has mercy and grace that He allocates to glorify His servants who are *mukhlīṣ* (purify religion and worship only for Him). The basis:

لَمْ يَبْقَ إِلَّا دَأْبُهُ سُبْحَانَهُ # ذُو الْكِبْرِيَا وَذُو الْجَلَالِ الْعَظَمَةُ

Ralanggeng kejobo namung Dzate Allah # Kang nduwe keagungan lan Moho Murah

Tak kekal ke~cuali hanya Dzatnya Allah # Yang miliki keagungan dan Pemurah⁴

- The attributes of Al-Jalal and Al-Ikram are one of the great attributes of Allah

And the greatest pleasure is the coming of the time of vengeance and reward after mortality.

³ H. Taufiqul Hakim, *Tafsir Al-Mubarak Surah Ar-Rahman*, (Jepara: El-Falah Amsilati, 2020), page. 47

⁴ H. Taufiqul Hakim, *Tafsir Al-Mubarak Surah Ar-Rahman*,..... page. 48

Information:

Among the verses that have a similar meaning, namely QS. Al-Qashash [28]:88

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۚ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ۝

It means: *Everything must perish, except His substance. All decisions are His authority and only to Him you will be returned.*

Mortality (fana') is the way to immortality and everlasting life. In mortality there are equal pleasures in the form of death, the pleasures of alternating generations, the pleasures of absolute and justice, the pleasures of moving from the mortal realm to the eternal realm, namely the realm of rewards which has many complete material and non-material pleasures. Mortality is a necessity and a certain thing for all good creatures in the heavens and the earth on the Day of Resurrection.⁵

Eternity (Baqa') belongs to Allah SWT who has glory and power, majesty and greatness, purity from every thing that is inappropriate for Him in the form of shirk and others. As well as mercy and gifts to His servants who are mukhlis (purify religion and worship only for Allah SWT).⁶

The basis:

وَإِنَّمَا الْفَنَاءُ أَمْرٌ حَتْمِيٌّ # لِلْخَلْقِ وَالْبَقَا لِرَبِّ الْعَالَمِ

Binoso kanggo makhluk per~koro mesti # Langgeng kanggo ~ Allah Tuhan~ alam iki

Binasa ba~gi makhluk per~kara pasti # Kekal bagi~ Allah Tuhan~ alam ini

Verse Conformity:

"All worldly pleasures are mortal"

⁵ H. Taufiqul Hakim, *Tafsir Al-Mubarak Surah Ar-Rahman*,..... page. 50

⁶ H. Taufiqul Hakim, *Tafsir Al-Mubarak Surah Ar-Rahman*,..... page. 51

After explaining various favors of religious, worldly and spiritual. Allah shows signs that are attached to the soul and all corners of nature, this is a form of the power and oneness of Allah SWT. Then, Allah informs the news of mortality that all worldly blessings and their existence are transitory and nothing is eternal except only the Essence of Allah SWT. The basis:

إِنَّ جَمِيعَ نِعَمٍ هِيَ فَانِيَةٌ # لَمْ يَبْقَ إِلَّا ذَاتُهُ سُبحَانَهُ

Kabeh nikmat-nikmat ndunyo bakal sirno # Lan ora langgeng kejobo Allah bloko

Semua nikmat dunia akan sirna # Tidak kekal kecuali Allah saja⁷

Based on the interpretation put forward in Tafsir Al-Mubarak, it can be seen that Taufiqul Hakim has not forgotten the context of the verse that all worldly blessings and their existence are transitory and nothing is eternal except only the Essence of Allah SWT. This kind of thing is not much different from Al-Alusi who interprets that all living things on this earth, both animals and plants, will perish (disappear) and the only thing that is eternal is Allah, the Most Mighty, the Most Great. According to al-Alusi, the meaning of the word "face" as His essence is a figure of speech (*kinayah*). It can also be interpreted as a direction, while the word *baqa'* according to him means all actions that are willed by Allah (God's power). In a sense, this verse can be understood to show all directions and human goals are to always do good deeds in order to get closer to Him.⁸

By looking at the overall description above, it can be seen that Taufiqul Hakim's tendency towards Sufism *isyārī*. This can be seen from its interpretation which describes *fana'* and *baqa'* without being accompanied by

⁷ H.Taufiqul Hakim, *Tafsir Al-Mubarak Surah Ar-Rahman*,..... page. 56

⁸Abi Al-Fadhil Syihab Ad-Din Asy-Sayyid Mahmud Al-Alusi Al-Baghdadi, *Ruh Al-Ma'ani:Fi Tafsir al-Qur'an al-Adzim wa Sab'i al-Masani* Juz 27 Jilid 14,(Dar Al-Fikr, 1996 AD), page.108-109

With original text:

(كُلُّ مَنْ عَلَيْهَا) أَيُّ عَلَى الْأَرْضِ الَّتِي وَضِعَتْ لِلْأَنَامِ مِنَ الْحَيَوَانَاتِ وَالْمَرْكَبَاتِ (وَمَنْ) لِلتَّغْلِيْبِ أَوْ لِلتَّقْلِيْنِ (فَانِ) هَالِكٌ (وَيَبْقَى وَجْهَ رَبِّكَ) أَيُّ ذَاتِهِ عَزَّ وَجَلَّ، وَالْمُرَادُ هُوَ سُبحَانَهُ وَتَعَالَى

the understanding of the unity of the servant with God. Also different from the concept initiated by Ibn ‘Arabi which is more towards the concept of *waḥdah al-wujūd* namely mortality. It is process of achieving a truth by melting or annihilating all components of the human body including: spirit, mind, heart, soul and its state. And when it reaches that stage all that remains only Essence of Allah and His attributes, this is what is called Baqa'.⁹

Thus, it can be understood that the Sufi interpretation included in Tafsir al-Mubarak is far to the interpretation of *Sūfi Nazarī*.

2. The Concept of Khauf

According to Al-Ghazali, Khauf is an unpleasant state of the heart like a fire, that burns for fear of future disasters. Maqam khauf or fear appears in the heart due to 3 reasons, namely: knowledge, circumstances and deeds.¹⁰ The deeper the knowledge of Allah, the greater the fear of Him. As in the word of Allah Surah Al-Fāṭir [35]: 28

نَمَّا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

Its mean: Among the servants of Allah who fear Him, only the scholars (knowledgeable people). Indeed, Allah is Mighty, Most Forgiving (QS. Al-Fathir [35]: 28)

Meanwhile, according to Al-Qusyairi in his book *Principles of Sufism* says that fear is a problem related to future events, because someone is only afraid of something unwanted happening or what people wants to miss. This only happens with regard to the future otherwise. If it has already happened then fear

⁹ Muhyiddin Ibnu Arabi, “*Tafsir Ibnu Arabi*”, (Beirut: Dar Al-Kutub Al-Ilmiyah, 1427 H/2006 M), page 280. With original text:

(كل من عليها فان) أي كل من على الجوارى السائرة واصل الى الحق بالفناء فيه أو كل أرض الجسد من الاعيان المفصلة كالروح والعقل والقلب والنفس ومنزلها ومقاماتها ومراتبها فان عند الوصول الى المقصود (ويبقى وجه ربك) الباقي بعد فناء الخلق أي ذاته مع جميع صفاته

¹⁰ Imam Abi Hamid Muhammad Ibn Muhammad Al-Ghazali, *Ihya’ Ulum Ad-Din*, (Beirut: Dar Ibn Hazim, 1426 H/ 2005 M), page. 1503. Lihat Juga Imam Al-Ghazali, *Ihya’ Ulumuddin* terj. Purwanto, B.Sc, (Bandung: Marja, 2011), page. 32

has not related with it. Fear of Allah SWT means fear of His punishment both in this world and hereafter.¹¹

Likewise in Tafsīr Al-Mubārak, the concept of khauf is found in the interpretation of QS. Ar-Raḥmān [55]: 46 with the following explanation:

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ

Its mean: *For those who fear the majesty of their Lord, two heavens are provided.* (QS. Ar-Raḥmān [55]: 46)

Mufrodat Lughowiyah :

وَلِمَنْ خَافَ : And for those who are afraid, whose fear is manifested in the attitude of staying away from disobedience and following acts of obedience. The word اَلْخَوْفُ originally means to anticipate and estimate the possibility of something undesirable happening in the future. The opposite is اَلْأَمْنُ (safe).

مَقَامَ رَبِّهِ : when he stands before his Lord to go through the process of reckoning. So that he did not commit disobedience to Him, that is, he was afraid of a time when the servants were undergoing the reckoning process. Or fear of Allah SWT's supervision of his behavior and all his circumstances.

جَنَّاتٍ : for that person there are two heavens, namely the spiritual heaven and the physical heaven.¹²

Interpretation and Explanation:

For those who fear Allah there are two heavens

- Whoever fears Allah SWT and always does muraaqabah (realizing that Allah is always watching over him), so that he also feels afraid of an episode when servants face Allah SWT to undergo reckoning

¹¹ Abd al-Karim Ibn Hawazin Al-Qusyairi, *Principles of Sufisme*, (Berkeley: Mizan Press, 1990), page 54. Lihat juga Ahsin Muhammad, *Risalah Sufi al-Qusyairi*, (Bandung: Pustaka, 1994), page. 54

¹² H. Taufiqul Hakim, *Tafsir Al-Mubarak Surah Ar-Rahman*, (Jepara: Percetakan El-Falah, 2020), page. 91

- He always thinks about and considers everything because he is aware that Allah SWT is always watching over all conditions, behavior, actions and words. For people like that there are two heavens, spiritual (*moral*) heaven and physical (*material*) heaven. As for spiritual heaven, it is the pleasure of Allah SWT, as in QS. At-Taubah [9]: 72

وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ

Its mean: *And Allah's ridho is greater.* (QS. At-Taubah [9]: 72)

The basis:

وَلِمَنْ يَخَافُ اللَّهَ نِعْمَتَانِ # رِضًا وَجَنَّةٌ بَغَيْرِ مَمْنُونٍ

Nikmat loro~ kanggo wong kang~wedi Allah # Yoiku sur~go ugo ri~dlone Allah

Dua nikmat~bagi yang ta~kut ke Allah # Yaitu sur~ga juga ri~dlonya Allah

Information:

As for physical heaven, there are material pleasures such as worldly pleasures and much higher than that. All that because his good deeds.¹³

Fiqh of Life and Laws:

For anyone who is afraid when he faces his Lord to go through the reckoning process. So that he leaves disobedience, or someone who is afraid and aware of Allah SWT's supervision over him, for him there are two heavens.¹⁴

Meanwhile, Al-Alusi interprets in Rūḥ al-Ma'ānī said that people who are afraid of the existence of Allah SWT by making Him a priority, always *muraqabah* towards Him and taking care of themselves in various circumstances will get two heavens, namely heaven for aqidah (faith) and charity, heaven for because obedience and leaving immorality, heaven given him rewards and other virtues,

¹³ H. Taufiqul Hakim, *Tafsir Al-Mubarak Surah Ar-Rahman*,..... page. 92

¹⁴ H. Taufiqul Hakim, *Tafsir Al-Mubarak Surah Ar-Rahman*,..... page. 94

or even spiritual and physical.¹⁵ In contrast to Ibn Arabi when interpreting this verse in Tafsīr Ibn ‘Arabi: *And for those who fear their Lord, it means fear of their Lord who controls them, who is the most close, the most guarding and protecting them. As a saying, do you really think who is he who moves your lust or even makes you fear your God. Because indeed fear is part of the nature of lust itself and arises (fear) even when there is light, namely the light of the heart.*¹⁶

3. Concept of Justice and Shidq¹⁷

Shidq is the pillar of this path (tarekat). With shidq, perfection in taking the path will be achieved and through shidq, order will also emerge. Shidq occupies a level below prophethood,¹⁸ as in Allah's Word Surah An-Nisa' [4]:69

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ
وَحَسُنَ أُولَٰئِكَ رَفِيقًا

Its mean:

Whoever obeys Allah and the Messenger (Prophet Muhammad), they are the people who (will be gathered) with those who were bestowed with favors by Allah, (namely) the prophets, lovers of truth, people who died martyrs, and pious people. They are the best friends. (QS. An-Nisa [4]: 69)

¹⁵Abi Al-Fadhil Syihab Ad-Din Asy-Sayyid Mahmud Al-Alusi Al-Baghdadi, *Ruh Al-Ma'ani: Fi Tafsir al-Qur'an al-Adzim wa Sab'i al-Masani Juz 27 Jilid 14*, (Dar Al-Fikr, 1996 AD), page. 115-116

With original text:

قِيَامَ رَبِّهِ وَكَوْنُهُ مُهَيِّمًا عَلَيْهِ مُرَاقِبًا لَهُ حَافِظًا لِأَخْوَالِهِ (جنتان) ثُمَّ لِعَقِيدَتِهِ وَجَنَّةٍ لِعَمَلِهِ، أَوْ جَنَّةٍ لِفِعْلِ الطَّاعَاتِ وَجَنَّةٍ
(أَفَمَنْ هُوَ قَائِمٌ : لِتَرْكِ الْمَعَاصِي، أَوْ جَنَّةٍ يُثَابُ بِهَا وَأُخْرَى يُنْقَضُ بِهَا عَلَيْهِ، أَوْ إِحْدَاهُمَا رُوحَانِيَّةٌ وَالْأُخْرَى جُسَامِيَّةٌ
عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ)

¹⁶ Muhyiddin Ibnu Arabi, *"Tafsir Ibnu Arabi"*, (Beirut: Dar Al-Kutub Al-Ilmiyah, 1427 H/2006 M), page. 283. With Original text:

(ولمن خاف مقام ربه) اى خاف قيامه على نفسه بكونه رقيباً حافظاً مهيمناً عليه كما قال أفمن هو قائم على كل
نفس بما كسبت او حاف ربه كما يقال خدمت حضرة فلان اى نفسه (جنتان) احدهما جنة النفس والثانية جنة القلب
لان الخوف من صفات النفس ومنزلها عند تنورها بنور القلب

¹⁷ H. Taufiqul Hakim, *Tafsir Al-Mubarak Surah Ar-Rahman*, (Jepara: Percetakan El-Falah, 2020), page. 17-20

¹⁸ Ahsin Muhammad, *Risalah Sufi al-Qusyairi*, (Bandung: Pustaka, 1994), page. 187

Balance or shidqy in transactions was also alluded to by Imam Ghazali in the book *Ihya' 'Ulūm ad-dīn*, it is said that every buying and selling transaction that harms other people is called tyranny. Actions that do not harm (tyrannize) other people, especially fellow Muslims, are called justice. This is based on a general rule which reads: "*Love your brother (fellow Muslim) as you love yourself*". There are several things that traders must attention in order to avoid tyranny, including: *First*, do not overly praise merchandise. *Second*, do not hide the defects of the goods. *Third*, do not cheat in weighing an item. *Fourth*, do not lie about the price of goods.¹⁹

Focus on the third point, Imām Ghazālī explained do not cheat in the scales, measurements and measures. Weigh honestly and correctly. Do not exaggerate for yourself and reduce for others, according to the word of Allah surah Al-Muṭaffifīn [83]: 1-3. In order to save oneself from cheating in measurements and weights, it would be nice if you weighed too much for others and reduced for yourself. When Rasulullah SAW bought something and the seller weighed it with the right measure, the Apostle said to him, "*give the scales a little more*".²⁰

The concept of Justice and shidq in buying and selling transactions as stated by Imām Al-Ghazālī and Al-Qusyairī, is also found in Tafsīr Al-Mubārak Surah Ar-Raḥmān [55]: 8-9, as follows:

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ () أَلَّا تَطْغَوْا فِي الْمِيزَانِ () وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

It means:

He has raised the heavens and He has created the scales (justice and balance (7) So that you do not transgress in the scales (8) Set up the scales fairly and do not reduce the scales (9)

¹⁹ Imam Al-Ghazali, *Ihya' Ulumuddin Jilid 4* terj. Purwanto, (Bandung: Penerbit Marja, 2004), page. 125

²⁰ Imam Al-Ghazali, *Ihya' Ulumuddin Jilid 4* terj. Purwanto,..... page. 126

Interpretation and Explanation in Tafsīr al-Mubārak:

Allah made the location and position of the heavens high above the earth: upholding a balance between the upper and lower realms and establishing justice on earth which is something that is commanded. So that you do not violate fairness and honesty on the scales when making exchanges. In accordance with the word of Allah surah Al-Ḥadīd [57]:25

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ.....الاية (الحديد: 25)

It means: *Indeed, We have indeed sent Our messengers with clear evidence and We have sent down with them the Book and the Balance (of justice) so that mankind may act fairly...* (Surah Al-Hadid [57]: 25)

Basically:

وَرَفَعَ اللَّهُ عَلَا السَّمَاءِ # تَوَازَنَّا فِي الْعَالَمِينَ وَضَع

Allah ndadekno langit panggon kang duwur # Netetpno keadilan ing bumi makmur

Allah jadikan langit posisi tinggi # Dan menetapkan keadilan di bumi

Explanation: this is a prohibition against acts of tyranny and fraud in scales. Then Allah SWT emphasized the necessity to commit to justice and balance.²¹

Furthermore, it is strengthened by the interpretation of Sūrah Ar-Raḥmān [55]: 9 with the following explanation:

"Measure your scales fairly, fit and honest"

Do not cheat and do not reduce it one bit. Weigh properly, honestly and fairly as Allah Subhanahu wa Ta'ala says:

وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ٢

It means: *Weigh with the correct scales.* (Asy-Syu'arā' [26]:182)

²¹ H. Taufiqul Hakim, *Tafsir Al-Mubarak Surah Ar-Rahman*,.....page. 17

The basis:

ثُمَّ أَفِيضُوا الْوَزْنَ بِالْقِسْطِ كَذًا # لَا تُخْسِرُوا الْمِيزَانَ ذَاكَ اتَّخَذَا

Adil lan ju-juro ing nda-lem timbangan # Temen ojo~ngurangi timbangan tenan

Adil dan jujur lah di dalam timbangan # Janganlah kamu mengurangi timbangan

Note: this repetition aims to reinforce the command to act fairly and honestly. It should be noted that the first, Allah SWT commands us to be fair and balanced. Then forbid the attitude of exceeding the limit by adding something. Then, secondly, Allah forbids humans to cheat because it reduces existing limits and harms others.²²

Fiqh of Life and Laws:

Scales to uphold justice: The holding of scales or balances to uphold justice in various transactions, in order to prevent disputes and feuds. It also guarantees human peace and tranquility, creates stability and a conducive atmosphere, also ensures that good relations, love and harmony between them. The basis:

وَنِعْمَةً تَاسِعَةً هِيَ خَلْقُ # آلَةٍ مِيزَانٍ لِعَدْلٍ حَقُّ

Nikmat kang no~mer songo alat timbangan # Tujuan kanggo negakno keadilan

Nikmat nomor~ sembilan a~lat timbangan # Tujuannya~menegakkan~keadilan²³

Information:

Therefore, Allah SWT forbids overreaching and adding to the balance after being command to keep justice and balance. Then, Allah SWT prohibits cheating and dishonesty, namely reducing scales and measures. Be honest as you want others to be honest with you. Because justice is good for humans. As in the word of Allah Sūrah Al-Muthaffifin [86]: 1-3 and Sūrah Hūd [11]: 84. Basically:

إِعْدِلْ كَمَا تُحِبُّ أَنْ يُعْدَلَ لَكَ # أَوْفِ كَمَا تُحِبُّ أَنْ يُؤْفَى لَكَ

²² H. Taufiqul Hakim, *Tafsir Al-Mubarak Surah Ar-Rahman*,.....page. 18

²³ H. Taufiqul Hakim, *Tafsir Al-Mubarak Surah Ar-Rahman*,.....page. 19

Seneng wong li~yo adil mong~ko adilo # Seneng wong li~yo jujur mong~ko jujuro
*Kau senang orang lain a~dil adillah # Kau senang orang lain ju~jur jujurlah*²⁴

In contrast to Al-Tustari's interpretation, in interpreting this verse the mufassir is more inclined towards the inner meaning which refers to the commands and prohibitions that govern the limbs (in a person).²⁵ Meanwhile, according to Al-Alusi in Tafsīr Rūḥ Al-Ma'ānī explained that advisable to uphold the scales fairly and leave injustice to what is given in the scales. And if this kind of guidance is carried out, it will definitely not be classified as a loser on the Day of Resurrection.²⁶

In contrast to Ibn Arabi in his interpretation which explains that upholding balance fairly, namely istiqōmah on ṭorīqoh (paths/methods) and adhering to the limits of virtue and being moderate in all things and all strengths. Some scholars argue that justice is the balance of Allah SWT, the Most High, places it for creation and regulates it for truth.²⁷

4. Concept of Ihsān

Etymologically, the word Ihsān is the mashdar form of fiil (verb) *Aḥsana-Yuḥsinu-Iḥsānan* (احسن – يحسن – احسانا) which globally means "do good". The word Aḥsana is a transitive form (متعدى) of the intransitive verb (لازم) from the word *ḥasuna-yahsunu-ḥusnan* (حسن – يحسن – حسنا) which means good. while the meaning of ihsan in terminology is someone who worships Allah as if he sees Him and if he is unable

²⁴ H. Taufiqul Hakim, *Tafsir Al-Mubarak Surah Ar-Rahman*,.....page. 20

²⁵ Sahl Ibn Abd Allah Al-Tustari, *Tafsir Al-Tustari (Great Commentaries on the Holy Qur'an)*, transl. Annabel Keeler and Ali Keeler, (Canada: Fons Vitae, 2011), page. 216

²⁶ Abi Al-Fadhil Syihab Ad-Din Asy-Sayyid Mahmud Al-Alusi Al-Baghdadi, *Ruh Al-Ma'ani: Fi Tafsir al-Qur'an al-Adzim wa Sab'i al-Masani Juz 27 Jilid 14*, (Dar Al-Fikr, 1996 AD), page. 102

With Original Text:

(وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ) يَجُوزُ أَنْ يَكُونَ إِشَارَةً إِلَى تَحَرِّيِ الْعَدَالَةِ فِي الْوَزْنِ وَتَرْكِ الْخَيْفِ فِيهَا يُعَاطَاهُ فِيهِ، وَيَجُوزُ أَنْ يَكُونَ إِشَارَةً إِلَى تَعَاطِي مَا لَا يَكُونُ بِهِ فِي الْقِيَامَةِ خَاسِرًا

²⁷ Muhyiddin Ibnu Arabi, "*Tafsir Ibnu Arabi*", (Beirut: Dar Al-Kutub Al-Ilmiyah, 1427 H/2006 M), page. 278. With original text:

(واقيموا الوزن بالقسط) بالاستقامة في الطريقة وملازمة حد الفضيلة ونقطة الاعتدال في جميع الامور وكل القوى (ولا تخسروا الميزان) بالتفريط عن حد الفضيلة قال بعض الحكماء العدل ميزان الله تعالى وضعه للخلق ونصبه للحق

to see Him, then he believes that Allah sees his worship. As confirmed in a hadith which reads:

قَالَ : فَأَخْبَرَنيَ عَنِ الْإِحْسَانِ قَالَ : أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ (رواه مسلم)²⁸

A person who is ihsan is called a *Muhsin* just as a believer is called a *Mu'min* and a someone have religion of islam is called a *Muslim*. Muhsin is someone who has a personality that can improve the quality of his behavior. This quality is achieved through efforts to draw closer to Allah. So that every movement and behavior seems to see Allah. If he is unable to see Him, he is sure that Allah sees him.²⁹

In Tafsir Al-Mubarak, the concept of ihsan is discussed in QS. Ar-Rahman [55]: 60 with the following explanation:

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

It means: *Is there a reward for kindness other than kindness (also)?*

The reward for those who do good when in the world, nothing but good for him in the hereafter. The two heavens that have been described are reserved for people of faith and good deeds.

This verse contains 3 clear meanings, as follows:

- a. There is no burden (obligation) either common people (ordinary) or special people in the hereafter. As for giving praise and thanksgiving, it is a pleasure above any other form of enjoyment. The basis:

فِي هَذِهِ دَلَالَةٌ ثَلَاثَةٌ # تَكْلِيفُهُمْ رَفَعَهُ فِي الْآخِرَةِ

Ayat iki~ mengandung telu~pengertian # ing akhirat~ora ono~ pembebanan

Ayat ini~ada tiga ~pengertian # Di akhirat~ tidak ada~pembebanan

²⁸ Imam Yahya Ibn Syarifuddin An-Nawawi, *Matan Arba'in An-Nawawi*, (Semarang: Al-Barokah, 1433 H/ 2011 M), page. 8

²⁹ Abdul Mujib, *Fitrah dan Kepribadian Islam: Sebuah Pendekatan Psikologis*, (Jakarta: Darul Falah, 1999), page. 199. Lihat juga Fakhur Rizky, *Tafsir Ayat-Ayat Ihsan dan Hubungannya dengan Tasawuf (Studi Tematik Tafsir Al-Misbah Karya Quraish Shihab)*, (Tesis Program Pascasarjana Institut PTIQ Jakarta, 1442 H/ 2021 M), page. 68

- b. The servant in the hereafter is the controller of conditions hereafter favors, so that he can choose, arrange and want whatever he wants.³⁰ The basis:

وَأِنَّهُ مُحَكِّمٌ فِي أَحْوَالٍ # نَعِيمِ الْآخِرَةِ كَالَّذِي قَالَ

Ingndalem {a~khirate} {te~men} kawulo # Pengendali~ing nikmat kang~dikarepno

Diakahirat~ nantinya {se~orang} hamba # {Pengendali~nya} nikmat yang~dia suka

- c. Every thing that is imagined and described by someone from various kinds of divine goodness, it still will not be able to approach the actual picture and form of divine goodness as He promised. The basis:

إِنَّ عَطَاءَهُ تَعَالَى لَا يُحَدُّ # كَذَلِكَ لَا يُوصَفُ فَاللَّهُ أَحَمَدُ

Nikmat kang {Allah} paringke ~ora biso # Disifati~lan {digambar~no} menungso

Nikmat yang {Allah} berikan~tidak bisa # Disifati~dan digambar~kan manusia

Information:

What is given by Allah SWT far exceeds what is expected by the servant. It is all according to His goodness, generosity and mercy.³¹

Based on the elaboration of the above interpretations, it can be explained that the *ihsan* referred to by Taufiqul Hakim is a good person, an expert in faith and good deeds. Someone who does good will get a return of kindness that far exceeds what humans expect, that is proof of God's kindness, generosity and mercy towards his servant. Not much different from Al-Alusi's interpretation in *Tafsīr Ruḥ Al-Ma'ānī* that the reward for a good deed (charity) is nothing but good reward, meaning that the reward for those who believe in the oneness of Allah is nothing but heaven.³²

³⁰ H. Taufiqul Hakim, *Tafsir Al-Mubarak Surah Ar-Rahman*,.....page. 115

³¹ H. Taufiqul Hakim, *Tafsir Al-Mubarak Surah Ar-Rahman*,.....page. 116

³², Abi Al-Fadhil Syihab Ad-Din Asy-Sayyid Mahmud Al-Alusi Al-Baghdadi, *Ruḥ Al-Ma'ānī: Fi Tafsir al-Qur'an al-Adzim wa Sab'i al-Masani Juz 27 Jilid 14*, (Dar Al-Fikr, 1996 AD), page. 120. With original text:

Unlike the interpretation of Ibn ‘Arabī in the book of *Tafsīr Ibn ‘Arabī*, it is explained that the reward for good people in worship with *Hudūr al-Qalb* is nothing but good reward by achieving perfection (*Insān Kamil*) and for him two heavens.³³

B. The Character of The Sufistic Interpretation In Tafsīr Al-Mubārak

From several elaborations of the concepts that have been found in Tafsīr Al-Mubārak in the Sūrah Ar-Raḥmān series, several points are obtained, which are the special characteristics of the Sufistic interpretation used by Taufiqul Hakim, including *First*, the interpretation is heavily colored with the concepts of inner purification and spiritual (moral) behavior as described above with the concepts of *fana' and baqa, ihsān, justice, and shidq*, also *khauf and murāqabah*. *Second*, it is far from the nuances of *Ṣūfī Isyārī* and *Naẓarī*. This is evidenced by the interpretation of Taufiqul Hakim, which is different from the theoretical Sufism experts such as Ibn ‘Arabī and Abū Yazīd al-Buṣṭāmī in viewing the existence of QS. Ar-Raḥmān [55]: 26-27, often used as a basis by theoretical Sufism for supporting the theory of fana and baqa. In addition, in interpreting the verses of the Qur'an the mufasssir still adheres dominant to the meaning of the verses. In interpreting Sufistic verses, he only takes the vocabulary in ijmalī and then explains it sufficiently by the mufasssir. It is then reinforced with other Qur'anic verses and hadith and then embellished with poems. Therefore, the nuances of *isyārī* do not seem thick because they are still very dominated by the *ẓāhir* meaning.

Third, the Sufism material included in Tafsīr Al-Mubārak has many similarities with the concept initiated by Imam Al-Ghazali in the book *Ihya' ‘Ulūm ad-Dīn*. The similarity can be seen in the interpretation of QS. Surah Ar-Rahman [55]: 8-9, which is also listed in the book *Ihya' ‘Ulūm ad-Dīn* chapter المعاملة في بيان العدل وجتناب الظلم في المعاملة. In addition, the concept of khauf contained in

﴿هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ﴾ اسْتَبْنَاهُ مَقَرَّرٌ لِمَضْمُونِ مَا قَبْلِهِ أَيُّ مَا جَزَاءُ الْإِحْسَانِ فِي الْعَمَلِ إِلَّا الْإِحْسَانُ الثَّوَابُ , وَقِيلَ : المراد ما جزأ التوحيد الا الجنة وأيد بظواهر كثير من الآثار.

³³Muhyiddin Ibnu Arabi, “*Tafsir Ibnu Arabi*”, (Beirut: Dar Al-Kutub Al-Ilmiyah, 1427

H/2006 M), page. 285. With original text:

(هل جزأ الاحسان) في العمل وهو العبادة مع الحضور (الا الاحسان) في الثواب بحصول الكمال والوصول الى الجنتين المذكورتين

surah Ar-Raḥmān [55]: 46 also contained in the book *Ihya' Ulūm ad-Dīn* chapter *Khauf* and *Rajā'* (كتاب الخوف والرجأ). Apart from the focus of the study on surah Ar-Raḥmān, in other surah series, there are also several references, one of which takes reference from the book *Ihya' Ulūm ad-Dīn* by Imām Al-Ghazālī although in the translated version, namely the *Terjemah Ihya Ulumuddin* by Drs. H. Moh Zuhri and *Ihya' Ulumuddin Makna Pesantren* by Zainuddin Abil Fadli Abdurrohim bin Husain Al-Iraqi.³⁴

Departing from the above, the book of Tafsīr Al-Mubārak contains Sufistic dimensions that fall into the category of good interpretation. Because it fulfills the conditions initiated by the scholars, as follows: *First*, it does not conflict with the meaning of the dhahir verse. *Second*, the meaning is authentic. *Third*, the interpreted lafadz has indications for the meaning of isyari. *Fourth*, the meaning of isyari and the meaning of the verse has a close correlation or relationship. Thus, Taufiqul Hakim's Sufistic interpretation in Tafsīr Al-Mubārak, when viewed from an internal perspective (exoteric and esoteric), is far from nuances of *Isyārī* or *Naẓarī* because very dominant with *ẓāhir* meaning. Meanwhile, if viewed from the esoteric meaning aspect of mufassir, the Sufistic interpretation of Tafsīr Al-Mubārak belongs to the *Akhlaqi Sufism* (*Taṣawuf Akhlāqī*) style. This is based on the aspects discussed in the interpretation, which discuss issues related to inner purification and spiritual behavior in its interpretation.

³⁴ Taufiqul Hakim, Tafsir al-Mubarak Surah al-Hujurat, (Jepara: El-Falah Amsilati, 2021), page. 160

CHAPTER V

CLOSING

A. Conclusion

Based on the explanatory descriptions put forward in the previous chapters, some conclusions can be drawn as follows:

1. There are several Sufistic concepts found in the interpretation of Taufiqul Hakim in Tafsīr Al-Mubārak surah Ar-Raḥmān, including: *First*, the concept of Fana' and Baqa, Fana' is a necessity and a certainty for all good creatures in the heavens and the earth on the Day of Judgment Later. Whereas Baqa' belongs to Allah SWT who has glory and power, majesty and greatness, purity from every thing that is inappropriate for Him in the form of shirk and others, as well as mercy and gifts to His servants who are *mukhlis* (purify religion) and worship is only for Allah SWT. *Second*, the concept of *Khauf* is a person who is afraid when he faces his God to undergo the reckoning process, so he also leaves disobedience or people who are afraid and aware of Allah SWT's supervision over him. *Third*, the concept of Justice and shidq, namely Allah SWT forbids the attitude of exceeding limits and adding to the scales after there is an order to maintain justice and balance. Then, Allah SWT forbids cheating and dishonesty, namely reducing scales and measures. Be honest as you want others to be honest with you, because justice is goodness for humans. This third concept is also alluded to in the book *Ihya' 'Ulūm ad-dīn* by Imām Al-Ghazālī. *Fourth*, the concept of Iḥsan, namely a good person, expert in faith and good deeds. Someone who does good will get a return of kindness that far exceeds what humans expect, that is proof of God's kindness and generosity towards his servant.
2. Based on several tasawuf concepts initiated by Taufiqul Hakim, it can be concluded that the character of the Sufistic interpretation contained in Tafsīr Al-Mubārak when viewed from an internal perspective (*exoteric* and

esoteric) is far from nuances of *Isyārī* or *Naẓarī* because very dominant with *ẓāhir* meaning. Meanwhile, if viewed from the esoteric meaning aspect of mufassir, the Sufistic interpretation of Tafsīr Al-Mubārak belongs to the *Akhlaqi Sufism (Taṣawuf Akhlāqī)* style. This is based on the aspects discussed in the interpretation, which discuss issues related to inner purification and spiritual behavior in its interpretation.

A. Suggestion

Basically, this research is an attempt to determine the position of Sufi interpretation. This study emphasizes more on the concept of Sufism and the character aspects of Sufi interpretation contained in Tafsīr Al-Mubārak by KH. Taufiqul Hakim. Specifically the work of KH. Taufiqul Hakim is still very open for further research. This research is still very far from being perfect and has many shortcomings, therefore in the future a broader and more comprehensive study is needed regarding this interpretation. There are many dimensions other than Sufism in Tafsīr Al-Mubārak which can be explored further.

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