

SUPHISTIC FEATURES IN QS AL-FĀTIHAH BASED ON THE TAFSĪR AL-KHAṬĪB AL- MAKKĪ BY ABDUL HAMID AL- MINANGKABAWI

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Received: 27-05-2023 | Revised: 2-12-2023 | Accepted: 30-06-2025

ABSTRACT

Tafsīr al-Khaṭīb al-Makkī by Abdul Hamid al-Minangkabawi is commonly recognized for its dominant features of *tafsīr al-fiqhī* (jurisprudential exegesis) and *tafsīr al-ādabī al-ijtimā'ī* (literary-social exegesis). Consequently, the Sufi dimensions of Abdul Hamid's thought have received relatively limited scholarly attention, despite biographical accounts that highlight his deep engagement with Sufism. This study aims to examine the Sufi exegetical style evident in his interpretation of *Sūrat al-Fātiḥah*. The research employs a qualitative library-based method with a descriptive-analytical approach. The findings reveal Sufi-oriented interpretations in *Tafsīr al-Khaṭīb al-Makkī*, specifically in verse 2 (*rabb al-ʿālamīn*) and verse 5 (*īyyāka naʿbudu wa īyyāka nastaʿīn*). These verses exemplify features of *tafsīr al-ṣūfī al-ishārī*, wherein the interpretive meanings transcend the literal (*ẓāhir*) and are informed by esoteric insights received through spiritual unveiling (*kashf*) experienced by the Sufi. Nonetheless, these meanings do not necessarily contradict the outward interpretations, allowing for a reconcilable synthesis. This style may also be categorized as *taṣawwuf ʿamalī* (practical Sufism), whereby Qurʾanic verses are understood through subtle inner signs manifest in a Sufi's personal spiritual experience and devotional practice.

Keywords: al-Fātiḥah, Abdul al-Hamid, Tafsīr al-Khaṭīb al-Makkī, tafsīr al-ṣūfī.

ABSTRAK

Tafsīr al-Khaṭīb al-Makkī karya Abdul Hamid al-Minangkabawi seringkali dipahami sebagai tafsir yang bercorak tafsīr al-fiqhi, dan tafsīr al-ādābī al-ijtimā'ī. Oleh karena itu, pemikiran Tasawuf Abdul Hamid al-Minangkabawi tidak banyak dieksplorasi dalam tafsir ini. Meskipun catatan biografinya menjelaskan perjuangannya mendalami ilmu tasawuf. Tujuan dalam penelitian ini untuk menguraikan corak tasawuf dalam surah al-Fātiḥah menurut Tafsīr al-Khaṭīb al-Makkī. Metode penelitian ini menggunakan library research dan pendekatan analisis deskriptif. Hasil penelitian ini ialah penulis menemukan beberapa ayat yang ditafsirkan dalam Tafsīr al-Khaṭīb al-Makkī mengenai QS. al-Fātiḥah dengan corak sufi, yaitu pada ayat kedua ketika menafsirkan (rab Al- 'Ālamīn) dan pada kelima (Iyyāka na'budu wa iyyāka nasta'īn). Pada kedua ayat dalam QS. al-Fātiḥah yaitu ayat dua dan lima dalam Tafsīr al-Khaṭīb al-Makkī termasuk pada karakteristik penafsiran tafsīr al-ṣūfī isyārī, karena takwil ayat al-Qur'an berbeda dengan makna sebenarnya menurut petunjuk khusus yang diterima para sufi, namun dapat dilakukan kompromi antara kedua makna tersebut. Atau bisa juga disebut tasawuf amal (praktis), yaitu penafsiran ayat-ayat Al-Qur'an berdasarkan tanda-tanda implisit yang terlihat pada sufi dalam ilmu kebatinannya.

Kata Kunci: *al-Fātiḥah, Abdul al-Hamid, Tafsīr al-Khaṭīb al-Makkī, tafsīr al-ṣūfī.*

INTRODUCTION

Various interpretive methodologies have evolved to uncover the layered meanings within the Qur'an¹. Among the primary approaches commonly adopted by exegetes are the global or summary method (*ijmālī*), the analytical method (*taḥlīlī*), the comparative method (*muqāran*), and the thematic method (*mawḍū'ī*)². The selection of these methods is shaped by a combination of internal and external factors. Internal influences include the interpreter's intellectual capacity³, educational

¹ Umar Shihab, *Kontekstualitas Al-Qur'an*, III (Jakarta: Pena Madani, 2005), 11.

² M. Quriash Shihab, *Rasionalitas Al-Qur'an Studi Kritis atas Tafsir Al-Manar* (Jakarta: Lentera Hati, 2006), 34.

³ Aksin Wijaya, Shofiyullah Muzammil, "Maqāṣidi Tafsir Uncovering and Presenting Maqāṣid Ilāhī-Qur'anī into Contemporary Context", *Al-*

background and personal worldview, while external elements encompass the socio-cultural environment, pressing issues within society, and the broader scholarly trends of the time⁴. The continual expansion of knowledge across the Islamic world has significantly enriched the exegetical landscape, encouraging scholars to engage the Qur'an from a wide array of disciplinary vantage points⁵.

This intellectual plurality has led to interpretive developments that diverge from traditional frameworks. Contemporary scholars often adopt distinct exegetical styles such as *tafsīr al-ṣūfī* (mystical interpretation), *tafsīr al-falsafī* (philosophical), *tafsīr al-ilmī* (scientific), *tafsīr al-fiqhī* (jurisprudential), and *tafsīr al-adabī al-ijtimā'ī* (literary-social)⁶. Among these, the mystical or Sufi interpretation stands out as a product of Islamic intellectual renewal. This approach views the Qur'anic text through a metaphysical and spiritual lens that frequently surpasses the bounds of rational and linguistic analysis. As Anne Marie Schimmel observes⁷, "The word 'mystic' implies something that cannot be attained by ordinary means or intellectual effort.

Sufi interpretations, particularly those developed during the classical period, often aim to penetrate the esoteric dimensions of the Qur'anic message. These interpretations rely on subtle signals recognized through the spiritual journeys of Sufi practitioners. Two major strands of such exegesis can be distinguished⁸. The

Jāmi'ah: Journal of Islamic Studies 59, no. 2, (Desember 30, 2021): 462. <https://doi.org/10.14421/ajis.2021.592>.

⁴ Hamim Ilyas, *Studi Kitab Tafsir* (Yogyakarta: Teras, 2004), 2.

⁵ Syaichul Hadi Permono, *Ilmu Tafsir Al-Qur'an* (Surabaya: Bina Ilmu, 1975), 76–77.

⁶ 'Abd al-Hayy al-Farmāwī, *al-Bidāyah fī al-Tafsīr al-Mawḍū'ī Dirāsah Manhajīyyah Mawḍū'īyyah* (Cairo: Maṭba'ah al-Ḥaḍarah al-'Arabiyyah, 1977), 12.

⁷ Annemarie Schimmel, *Dimensi Mistik Dalam Islam*, eds Sapidri Joko Damono (Jakarta: Pustaka Firdaus, 1986), 1.

⁸ Islah Gusmian, *Khazanah Tafsir Indonesia: Dari Hermeneutika hingga Ideologi* (Yogyakarta: LKiS Yogyakarta, 2013), 114, Islah Gusmian, *Khazanah Tafsir Indonesia ; Dari Hermeneutika hingga Ideologi* (Yogyakarta:

first is *taṣawwuf naẓarī* (theoretical Sufism), which interprets the Qur'an through the lens of metaphysical and doctrinal Sufi concepts, often diverging significantly from the literal sense of the text⁹. The second is *tafsīr ishārī* (allusive or symbolic exegesis), wherein interpretations may differ from the apparent meanings but are informed by special insights attained through *kashf* (spiritual unveiling). These esoteric interpretations are not necessarily antithetical to the literal meanings; rather, they may be harmonized with them. In such cases, the interpretive process may also be described as *taṣawwuf 'amalī* (practical Sufism), where meanings emerge through direct spiritual experience.

An example of Sufi interpretive subtlety is evident in Ibn 'Arabī's commentary on QS Maryam: 57 “And We raised him [Idrīs] to a high station.” Here, Ibn 'Arabī interprets the term *makānan* to mean “position” (*makān*) rather than “status” (*makānah*), linking it to the metaphysical orbit of the sun within the broader cosmic architecture, described as forming an “Idrisian spiral.”¹⁰

In the context of Indonesia, efforts to interpret the Qur'an trace back to at least the late 16th century, exemplified by the discovery of a manuscript on *Sūrat al-Kahf*—possibly written during the reign of Sultan 'Ala' al-Dīn Ri'āyat Shāh Sayyid al-Mukammil (r. 1537–1604)¹¹. This exegetical heritage continued with *Tarjumān al-Mustafīd*, the pioneering Malay-language tafsīr¹² by 'Abd al-Ra'ūf al-Singkilī, which covers the entire

LKiS Yogyakarta, 2013), 114,
https://books.google.co.id/books?hl=id&lr=&id=g1lnDwAAQBAJ&oi=fnd&pg=PR1&dq=tafsir+indonesia&ots=Bp0Ulm6fAT&sig=oQIQ0TbFjl9YVdUs_F2bc5m5ndk&redir_esc=y#v=onepage&q=tafsir indonesia&f=false.

⁹ Abdul Mustaqim, *Aliran-Aliran Tafsir* (Yogyakarta: Kreasi Wacana, 2005), 72–73.

¹⁰ Ibn 'Arabī, *Fuṣūṣ al-Ḥikam*, verts Ahmad Sahidah en Nurjannah Arianti (Yogyakarta: Islamika, 2004), 111.

¹¹ Sofyan Saha, “Perkembangan Penulisan Tafsir Al-Qur'an di Indonesia Era Reformasi, *Jurnal Lektur Keagamaan* 13, no. 1, (Juni 19, 2015): 65. <https://doi.org/10.31291/jlk.v13i1.204>

¹² Afriadi Putra, “Khazanah Tafsir Melayu (Studi Kitab Tafsir Tarjuman Al- Mustafid Karya Abd Rauf Al- Sinkili),” *Jurnal Syahadah* 2, no. 2 (Oktober

Qur'an. In the 19th century, Shaykh Nawawī al-Bantanī authored *Marāḥ Labīd li-Kashf Ma'nā al-Qur'ān al-Majīd* in Arabic¹³, later followed by 20th-century works like *Tafsīr Hibarna* (1934) by Iskandar Idris, *Tafsīr al-Syamsiyyah* by KH. Sanusi¹⁴, and *Tafsīr al-Ibrīz* by KH. Bisri Mustofa, written in Javanese Pegon script¹⁵.

Within this continuum, *Tafsīr al-Khaṭīb al-Makkī* by Shaykh Abdul Hamid bin Ahmad al-Minangkabawi occupies a significant position. While widely recognized for its jurisprudential orientation (*tafsīr al-fiqhī*) and its grounding in literary-social commentary (*tafsīr al-adabī al-ijtimā'ī*)¹⁶, a close reading of this tafsīr, especially of *Sūrat al-Fātiḥah*, reveals a profound Sufi subtext. Abdul Hamid's commentary incorporates numerous mystical reflections that hint at deeper spiritual realities. These are particularly evident in his interpretation of key verses in *al-Fātiḥah*, where the exegetical strategy blends legal, social and spiritual dimensions.¹⁷

In light of this, the present study seeks to examine more closely the Sufi elements in *Tafsīr al-Khaṭīb al-Makkī*, especially as they relate to his interpretation of *Sūrat al-Fātiḥah*, thus illuminating a nuanced and underexplored facet of his intellectual legacy.

30, 2014): 8. file:///C:/Users/User/Downloads/Documents/84-Article%20Text-158-1-10-20161227_2.pdf

¹³ Ansor Bahary, "Tafsir Nusantara: Studi Kritis terhadap Marah Labid Nawawi al Bantani," *Ulul Albab* 16, No. 2 (2015): 177.

<https://portalgaruda.fti.unissula.ac.id/index.php?page=1&ipp=100&ref=browse&mod=viewjournal&journal=5267>

¹⁴ Anggi Wahyu Ari, "Sejarah Tafsir Nusantara," *JSA*, vol. 3, no. 2, (Desember 2019): 123-124. ISSN: 2655-9439

¹⁵ Mahbub Ghozali, "Kosmologi Dalam Tafsir Al-Ibriz Karya Bisri Mustafa: Relasi Tuhan, Alam Dan Manusia," *Al-Banjari*, 19, no.1, (Juni 27, 2020): 115. DOI:[10.18592/al-banjari.v19i1.3583](https://doi.org/10.18592/al-banjari.v19i1.3583)

¹⁶ Ni'matul Maula en Norma Azmi Farida, "Jejak Tafsir Ulama Arab Asal Nusantara: Identifikasi Metode Penafsiran Tafsīr al-Khaṭīb al-Makkī", *The International Journal of Pegon: Islam Nusantara Civilization* 8, no 2 (Juni, 2022): 54. ISSN 2621-4938

¹⁷ 'Abd al-Ḥay al-Farmawī, *Metode Tafsir Maudhu'i dan Cara Penerapannya*, 28.

METHODS

This study adopted a library research design, conducted to collect comprehensive data and ensure the integrity of sources referenced in scholarly analysis.¹⁸ The research employs a qualitative methodology, consistent with the post-positivist paradigm, which investigates the conditions of natural phenomena by engaging with them contextually and interpretively. According to Sugiyono, qualitative research involves the researcher as the primary instrument, with data sourced through purposive sampling. The analytical process is inductive in nature, prioritizing meaning over generalizability¹⁹ and seeks to uncover the depth of human understanding, experiences, and events. Rather than relying on static datasets, qualitative inquiry unfolds progressively, with insights emerging through a continuous, reflective process from inception to conclusion. It is characterized by its narrative, holistic orientation,²⁰ often centering on methodological and interpretive dimensions of social phenomena²¹.

The data collected in this research were classified into two categories: primary and secondary sources. The primary data consists of *Tafsīr al-Khaṭīb al-Makkī*, authored by Abdul Hamid al-Minangkabawi. Secondary data included relevant academic works such as monographs, journal articles, and scholarly documents that relate directly to the research theme. Data collection was carried out through textual analysis, involving the systematic gathering and examination of interpretive content from both primary and secondary sources. Following data collection, the materials were organized according to the thematic needs of each chapter and sub-chapter, then subjected to meticulous and critical evaluation. This process of analysis involves simplifying

¹⁸ P. Joko Subagyo, *Metode Penelitian Dalam Teori Dan Praktek* (Jakarta: PT. Rineka Cipta, 1999), 109.

¹⁹ Sugiyono, *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, dan R & A)*, (Bandung: Al-Fabeta, 2012), 15

²⁰ Muri Yusuf, *Metode Penelitian: Kuantitatif, Kualitatif, dan Penelitian gabungan*, (Jakarta: Kencana, 2017), 328

²¹ Ilham Junaid, "Analisis Data Kualitatif Dalam Penelitian Pariwisata," *Jurnal Kepariwisata*, 10, no. 01 (Februari 2016): 60. ISSN 1979-7168

and restructuring textual content into a more accessible and analytically interpretable format²².

Descriptive analysis was employed in this study, with the analytical framework grounded in a Sufistic interpretive approach, incorporating both *tafsīr al-ṣūfī naẓarī* (theoretical Sufism) and *tafsīr al-ṣūfī ishārī* (symbolic Sufism). Within this framework, the data is critically and systematically interpreted with the goal of revealing implicit spiritual meanings embedded in the text.²³ This approach allows the study to generate conclusions that are accurate, coherent, and grounded in the exegetical tradition of Sufi hermeneutics.

FINDING AND DISCUSSION

Biography of Abdul Hamid al-Minangkabawi

Abdul Hamid bin Ahmad al-Khatib bin Abdul Latif al-Minangkabawi, born in Makkah Al-Mukarramah on (24-02-1316 H)/(1898M), was the third child of Ahmad Khatib al-Minangkabawi. He has two brothers, namely, Abdul Karim and Abdul Malik al-Khatib. Abdul Hamid first learned the Koran from his father. He then studied with scholars at the Grand Mosque, such as Umar bin Abi Bakr Bajunid and Muhammad Said bin Muhammad al-Yamani.

Apart from being a commentary writer, Abdul Hamid was also active in the world of journalism while he was in Cairo. Many of his articles were later printed in well-known Egyptian newspapers such as *Al-Ahrām*, *Al-Watan*, *Al-Muqattam*, and others. In Cairo, Abdul Hamid also began establishing the Hijaz youth organization.

Abdul Hamid is also a diplomat from Indonesia who became the first ambassador of the Kingdom of Saudi Arabia to Pakistan. In his time, Sheikh Abdul Hamid bin Ahmad Khatib lived during the time of King Abdul Aziz, which also coincided with the

²² Lexy J. Moeloeng, *Metode Penelitian Kualitatif* (Bandung: Rosdakarya, 1991), 263.

²³ Subagyo, *Metode Penelitian Dalam Teori Dan Praktek*, 106.

political conflict of the last century. So, even though he is busy as a diplomat, this is not an obstacle to continuing to write. Sheikh Abdul Hamid admitted that he really admired King Abdul Aziz, who was known as a Just Imam. Dr. Abdul Rahman Al-Zahrani said in his book *Mine of the Shura Men*, that he represented King Abdul Aziz in Indonesia, and he was appointed Plenipotentiary Minister of the State of Pakistan in 1367 H, then became ambassador there in 1373 H, and continued until 1374 H. His health condition was due to heart disease, and the doctors advised him to rest. He asked King Abdul Aziz to retire, then he moved to Damascus and remained in his village, devoting himself to religious duties and clerical work until his death in 1381 H.

Sheikh Abdul Hamid al-Khatib is also known as a skilled poet. Many famous poets, scholars, and thinkers in literary and intellectual circles have praised the abundance of his poetry, especially since Abdul Hamid has worked in most of his poetry and literary productions to spread the teachings of Islam and introduce its message and tolerance. Apart from that, he also wrote poems containing requests to Allah SWT. In his scholarship, mission, political principles, and everything related to his message and personality, Abdul Hamid was a noble scholar. All of this can be proven as a result of his works or books. Apart from that, Abdul Hamid also really glorified his teachers; some of his teachers were Sheikh Abdullah bin Hasan al-Sheikh, Sheikh Muhammad Abdul Latif al-Sheikh, Sheikh Abdul Zahir Abu Al-Samh, and Sheikh Ibrahim Fatani.

There was a time when Sheikh Abdul Hamid al-Khatib started having heart problems, the doctors advised Abdul Hamid to leave administrative and field work, so that he could rest from all his busy schedules. Abdul Hamid followed the doctor's advice, but there was one thing that Abdul Hamid did not follow, namely stopping writing, because Abdul Hamid really loved writing. Exactly at the age of sixty years, on Tuesday, 1381 H/ 1961 M, Abdul Hamid breathed his last breath in Syria, Damascus.²⁴

²⁴ Maula dan Farida, “*Jejak Tafsir Ulama Arab Asal Nusantara: Identifikasi Metode Penafsiran Tafsir al-Khatib al-Makki*”, 42–44.

The work of Abdul al-Hamid al-Minangkabawi

It is known that Abdul Hamid has several written works, both printed and manuscript, including:

- 1) *Asma al-Risālāt*
- 2) *Ta'niyat al-Khaṭīb fī Šīrāt al-Muṣṭafā al-Habīb*
- 3) *Tafsīr al-Khaṭīb al-Makkī*.

Book *Tafsīr al-Khaṭīb al-Makkī*

Methodology and Systematics of Writing *Tafsīr al-Khaṭīb al-Makkī*

In the interpretive approach, al-Ṣabūnī divides the interpretation into three parts. The first is the *tafsīr bi al-riwāyah*, the second is the *tafsīr bi al-dirāyah*, and the third is the *tafsīr bi al-isyārah*. *Tafsīr bi al-riwāyah* a synonym of *tafsīr bi al-naql* or *tafsīr bi al-ma'sūr*. While *tafsīr bi al-dirāyah* is usually referred to as *tafsīr bi al-ra'yī*, and *tafsīr bi al-isyārah* is called *tafsīr isyārī*.²⁵ The term interpretive approach can also be understood as a source of interpretation because it refers to the *Naql* proposition, *aqlī*, and *isyārah Suḥfī*.

From the reading that has been done, it is concluded that the source of interpretation used by Sheikh Abdul Hamid is *bi al-ra'yī*. This is because in his book, Abdul Hamid quotes a lot of the opinions of scholars and does not quote history. Definition of *tafsīr bi al-ra'yī*, according to al-Ṣabūnī, this interpretation refers to the mufasssīr's *ijtihād* itself, provided that he knows the proper scientific tools such as *naḥwū*, *balaghah* science, *ushul fiqh*, *asbab al-Nuzūl*, and other sciences that support interpretation.²⁶ The same thing was also conveyed by al-Žahabī; according to him, this type of interpretation must be the *ijtihād* of scholars who truly master the grammar of the Arabic language, including classical Arabic literature, coupled with knowledge of the rules of interpretation such as *Naskh-mansūkh* and others.

As for the use of *bi al-ra'yī* interpretation sources in this interpretation, we quote the opinions of Islamic jurisprudence

²⁵ Muḥammad 'Alī Al-Ṣabūnī, *Al-Tibyān fī Ulūm al-Qur'ān* (Pakistan: Maktabah Al-Busyra, 2011), 91.

²⁶ Al-Ṣabūnī, 100.

scholars when they explain the Shari'a and laws contained in the verses of the Koran. For example, in the example below, in explaining QS. al-Fātiḥah, he quoted the opinion of Imam Syafi'i, Imam Malik, and Imam Ahmad regarding whether the pronunciation of *basmallāh* is a verse from surah al-Fātiḥah and the law is to read it in prayer.

The interpretive method is the interpretive work procedure used by the interpreter in presenting their interpretation. This can also be called systematic interpretation. Quoting the opinion of 'Abd al-Ḥay al-Farmawī, the interpretive methods contained in the tafsir books consist of several methods. The first is the global method (*ijmāli*), the second is the long analysis method (*tahlīlī*), the third is the comparative method (*muqaran*), and the fourth is the thematic method (*mauḍū'ī*).²⁷

Tafsīr al-Khaṭīb was written based on the order of verses and surahs in the Usmani *Rasm*. In this tafsir, each surah and verse is studied for the meaning of its pronunciation from a linguistic perspective, the meaning of each pronunciation, the substance of each verse, and the law contained in the verse being interpreted. *Tafsīr al-Khaṭīb* also explains the general description of a particular surah when the interpretation reaches the beginning of the surah. This description includes the number of verses in the surah, the reason for naming the surah, the classification of the meaning and madan of the surah, and a general description of the surah. From the several methods that have been explained, it is concluded that *Tafsīr al-Khaṭīb al-Makkī* was written using the *tahlīlī* method. This is in accordance with what Quraish Shihab mentioned, namely the *tahlīlī* method. This is used to reveal the contents of the verses of the Koran in various styles, and is presented sequentially according to the instructions in the mushaf.²⁸

The style of interpretation, according to 'Abd al-Ḥay al-Farmawī, this pattern of interpretation or tendency can be differentiated in several forms, namely *interpretational-ṣūfī*,

²⁷ Shihab, *Rasionalitas Al-Qur'an Studi Kritis atas Tafsir Al-Manar*, 34.

²⁸ M Quraish Shihab, *Kaidah Tafsir* (Tangerang: Lentera Hati, 2015), 322.

*interpretation al-fiqhi, interpretation al-falsafī, interpretation al-ilmī, and interpretation al-adab al-ijtima'.*²⁹ Viewed inside *Tafsīr al-Khaṭīb al-Makkī*, His explanation of fiqh problems can be a solution to the daily fiqh problems faced by society. This is in line with understanding *interpretational-adabīal-ijtima'.*; this interpretation tries to relate the text of the Qur'an to social realities and cultural systems in society, and is explained in beautiful language. This interpretation is a response to developments in the modern world. According to al-Farmawī, interpreters with this style try to convey the beauty of the language in the Qur'an; apart from that, they also try to reveal the content of natural law and social rules.³⁰ And in *Tafsīr al-Khaṭīb al-Makkī*, there are many Sufistic messages found in the explanation of the content of the verse, which can be seen when Abdul Hamid interprets Qs. al-Fātiḥah.

The systematics of writing tafsir used by Sheikh Abdul Hamid in *Tafsīr al-Khaṭīb* are as follows:

- 1) This book of tafsir begins with a muqaddimah which contains the reasons for writing tafsir, criticism of classical tafsir, the systematics of writing tafsir, and verses of poetry that he wrote about the Koran.
- 2) Mention the number of verses.
- 3) Classification of *Makki-Madanī* surah.
- 4) Mention of the name of the surah and explanation of other names of the surah, if any. In Surah al-Fātiḥah, Abdul Hamid mentioned several other names of al-Fātiḥah, whereas in al-Baqarah, it is not mentioned.
- 5) General description of the interpreted surah. In surah al-Fātiḥah, this overview includes *Makkī-Madanī* surah, the number of verses, other names of surah, and reasons for naming it, the glory of surah, a hadith which explains the interaction of a servant with Allah when reading al-Fātiḥah

²⁹Abd al-Ḥay al-Farmawī, *Metode Tafsir Maudhu'i dan Cara Penerapannya*, 12

³⁰Abd al-Ḥay al-Farmawī, *Metode Tafsir Maudhu'i dan Cara Penerapannya*, 28

- in prayer, categorization and definition of *Makkī-Madanī*, as well as the definition of the surah.
- 6) Write verses.
 - 7) Explanation of the linguistic meaning of each lafaz in the verse being interpreted by providing the subtitle *al-lafzu*.
 - 8) Explanation of the meaning of each lafaz being interpreted with the subtitle *al-ma'nā*.
 - 9) Explain the substance or message that the verse being interpreted wants to convey by giving the subtitle *al-magzā*.
 - 10) Provide an explanation of the law contained in the verse being interpreted.³¹

Tafsir Al-Şūfī

Understanding *Tafsīr al-Şūfī*

Linguistic interpretation according to Ibn Fāris comes from the word *fasara*, which means explaining.³² In another definition put forward according to al-Rāgib al-Aṣḫānī, the word *fassara* means *izhar al-ma'qūl* (showing clearly the content in the mind), and there are also interpretive words which are used specifically to express foreign words and are sometimes used specifically to transfer meaning (*ta'wīl*).³³ In terms of *tafsir*, it is an explanation of the Word of Allah or an explanation of the pronunciation and understanding of the al-Qur'an.³⁴

Al-Qur'an says the same definition, *tafsir* is a science for understanding the Book of Allah, revealed to the Prophet Muhammad SAW, to explain its meaning, add wisdom, and law.³⁵ From the definition above, it can be explained that in terms of the object of discussion, it is the Book of Allah (Al-Qur'an), which

³¹ Maula en Farida, "Jejak Tafsir Ulama Arab Asal Nusantara: Identifikasi Metode Penafsiran Tafsīr al-Khaṭīb al-Makkī", 56.

³² Ibn Al-Fāris, *Maqāyis al-Lughah* (Dār al-Fikr, 1979), 837.

³³ 'Abī al-Qāsim al-Ḥusain al-Rāgib Al-Aṣḫānī, *al-Mufradāt fī Garīb al-Qur'an* (Beirūt: Dār al-Kutub al-'Ilmiyah, 2013), 380.

³⁴ Al-Bilālī 'Abd Al-Ḥamid, *al-Mukhtaṣar al-Mashun Min Kitāb al-Tafsīr wa al-Mufasssirūn* (Kuwait: Dar al-Dakwah, 1405).

³⁵ Mannā' Al-Qaṭṭān, *Mabāhiṣ fī Ulūmi Al-Qur'an* (Dār 'Ilmi wa al-'Imān, n.d.), 5.

contains the words of Allah SWT, which were revealed to Muhammad Saw through the angel Gabriel. And it has the function and aim of explaining, explaining, revealing the contents of the Koran so that the wisdom, laws, regulations, and teachings contained therein can be found.³⁶

Furthermore, regarding the meaning of Sufi, the word Sufi is taken from the word *ṣaf* (clear and clean) or *ṣūf* (fleece). This meaning is correct if examined in terms of the meaning contained in Sufism, but wrong if understood in terms of the basic words.³⁷ In terms of Sufism, it is a system of values and spirituality, not involved in certain Sufi orders.³⁸ According to Hamka, Sufism is a movement or transition from one state to another, a transition from the material world to the spiritual world.³⁹ In relation to the problems of modern society, Sufism has great potential because it is able to offer spiritual liberation, religious expressions that "ignore" all community piety activities,⁴⁰ and eliminate the spiritual crisis that occurs in life in this world.⁴¹

From the description above, tafsir with a Sufism style is an interpretation that tries to explain the meaning of the holy verses

³⁶ Ahmad Soleh Sakni, "Model Pendekatan Tafsir Dalam Kajian Islam," *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, Dan Fenomena Agama* (Yogyakarta: Zahir Publishing), 2019), 95.

³⁷ Hilmi Muḥammad Muṣṭafā, *al-Hayāh al-Rūhiyah fī al-Islām* (al-Ha'iah al-Ammah lit Ta'lif wan Nasyr, 1970), 86-87.

³⁸ Ahmad Muttaqin, Ustadi Hamsah, Robby Habiba Abror, Muhammadiyah, Sufism, and the quest for "authentic" *Islamic spirituality* 13, no. 1, (2023): 200. doi: 10.18326/ijims.v 13i1.

³⁹ Andri Winjaya Laksana, Hartiwiningsih Hartiwiningsih, Hari Purwadi, Anis Mashdurohaturun, "The Sufism Healing As An Alternative Rehabilitation For Drug Addicts And Abusers," *Qudus International Journal of Islamic Studies (QIJIS)* 11, no. 1, (2023): 152. <https://journal.iainkudus.ac.id/index.php/QIJIS/index>.http://dx.doi.org/10.21043/qijis.v11i1.15025.

⁴⁰ Ziaulhaq Hidayat, Achyar Zein, "Sufism And Virtual Piety A Narration of the Millennial Murshid in North Sumatra," *Journal of Indonesian Islam* 16, no. 01, (June 2022): 136-137. DOI: 10.15642/JIIS.2022.16.1

⁴¹ Muhammad Hafiun, "Zuhud Dalam Ajaran Tasawuf," *Hisbah: Jurnal Bimbingan Konseling Dan Dakwah Islam* 14, no. 1, (Juni 2017): 89-90. <https://ejournal.uin-suka.ac.id/dakwah/hisbah/article/view/141-07/992>

of the Qur'an from an esoteric point of view or is based on implicit signs (cues) that appear in the Qur'an. The word Sufism itself, according to Muhammad Husein al-Žahabī, is the soul's communication with Allah regarding something it desires, or the munajat communication of the heart and mind. So *Tafsīr al-ṣūfiyah* is a commentary based on Sufism.⁴²

Characteristics *Tafsīr al-Ṣūfī*

It can be understood that the mufasir's way or method of interpreting the Qur'an is greatly influenced by the scientific background of the mufasir; this is called style (*laun*). The style of *tafsīr al-Ṣūfī* was born among followers of Nadhari Sufism, who sometimes provide interpretations that often deviate from the path usually taken by interpretive scholars in general,⁴³ and emerged as a result of the movements of the Sufis to explain the Qur'an and in response to the interest of many parties regarding the material, and gave birth to *tafsīr al-Ṣūfī naẓarī* and *isyārī*, which have different characteristics and qualities from one to another.⁴⁴

1. *Tafsīr al-Ṣūfī Naẓarī*

Understanding *Tafsīr al-Ṣūfī Naẓarī*

Tafsīr al-Ṣūfī Naẓarī is a Sufi interpretation that is built to promote and strengthen the mystical theories held by mufassirs. The interpretation based on the contemplation of the Sufi mind (the author) is like a philosophical reflection, and this is rejected.⁴⁵

⁴² Muḥammad al-Sayyid Ḥusayn Al-Žahabī, *Al-Tafsīr wa al-Mufasssīrūn* (Kairo: Maktab Wahbah, 2000), 375.

⁴³ Ahmad Khamid, "Interpretasi Sufistik Atas Teks Al-Qur'an (Memahami Analisis Nadzari Dan Isyari)," *Al Irfani: Journal of Al-Qur'anic and Tafsir* 01, no. 02, (Desember 2020): 52. DOI:10.51700/irfani.v1i02.65

⁴⁴ U. Abdurrahman, "Metodologi Tafsir Falsafi Dan Tafsir Sufi," *Adliya* 9, no. 1, (Juni 2015): 259.

https://www.google.com/search?q=U.+Abdurrahman%2C+%E2%80%9CMetodologi+Tafsir+Falsafi+Dan+Tafsir+Sufi%2C+%E2%80%9D+%E2%80%98Adliya%2C+Vol.+9+No.+1%2C+Juni+2015%2C+259&dq=U.+Abdurrahman%2C+%E2%80%9CMetodologi+Tafsir+Falsafi+Dan+Tafsir+Sufi%2C+%E2%80%9D+%E2%80%98Adliya%2C+Vol.+9+No.+1%2C+Juni+2015%2C+259&gs_lcrp=EgZjaHJvbWUyBggAEEUYOdIBBzQzNmowajeoAgiwAgE&sourceid=chrome&ie=UTF-8

⁴⁵ Al-Žahabī, 377.

Another definition is the interpretation of verses of the Qur'an, which are constructed to introduce and justify mystical theories put forward by the Mufasssir. By interpreting it, the mufasssir makes the Qur'an deviate from its main purpose of guiding humanity and is more susceptible to presumptions to support its theories. Ḥusain al-Ẓahabī believes that *tafsīr al-Ṣūfī naẓarī* in practice is understanding the Qur'an without using rules.⁴⁶

Figure *interpretation al-Ṣūfī naẓarī*, who is considered competent in *interpretation al-ṣūfī naẓarī*, is Ibn 'Arabī.⁴⁷ In his work *Futūḥat al-Makiyyah* and *Fuṣūṣ al-Ḥikam*, it seems clear that Ibn 'Arabī was influenced by philosophical theories in explaining sufism, namely regarding the understanding of *Wihdat al-wujūd* when interpreting the Koran.⁴⁸

Al-Ẓahabī said, regarding the characteristics *interpretation al-Ṣūfī naẓarī* is that there is the influence of philosophy (including *wihdat al-wujūd*), referring to something that is unseen to something that is visible, but often does not use language rules such as *naḥwu*, but only interprets the Qur'an in accordance with the views of the exegetes.

2. *Tafsir al-Ṣūfī Isyārī*

Isyārī linguistically comes from the root words syin, waw, and ra, pronounced syāwara, which means picking. In the development of the meaning of this word, the word asyara can also mean showing a code with the hand or showing with a glance.⁴⁹ It can also mean giving a code with something to give the meaning of something in question.⁵⁰ *Isyārī* said is the form *maṣdar* (word so) with *ya' nisbah musyaddadah* at the end, so it has the meaning

⁴⁶ Al-Ẓahabī, 251.

⁴⁷ Kautsar Azhari Noer, *Ibn 'Arabī: Wihdat al-Wujud dalam Perdebatan* (Jakarta: Paramadina, 1995), 17.

⁴⁸ Al-Ẓahabī, *Al-Tafsīr wa al-Mufasssirūn*, 252.

⁴⁹ Muḥammad Ibn Abī 'Abd Al-Qaḍir, *Tarīkh Mukhtar al-Ṣiḥḥah* (Beirut: Dār al-Fikr, 1993), 428.

⁵⁰ Ibrāhīm Mustafā et al., *al-Mu'jam al-Wasiṭ* (Dār al-Da'wah, n.d.), 499.

of nature.⁵¹ Therefore, *isyārī* interpretation is an interpretation that departs from signs.⁵²

In terms of *interpretation*, *al-Ṣūfī isyārī* is an interpretation carried out using hidden signs that are only visible to Sufism leaders.⁵³ a *takwil* verse of the Koran and is different from the outer meaning, according to special instructions given to Sufism figures, but there is a relationship between the outer meaning and the inner meaning.⁵⁴ Meanwhile, in another sense, interpretation is based on personal experience (*kasyaf*). The writer is like *tafsīr al-Qur'ān al-'Adzīm al-Tustarī* work, *Haqā'iq al-Tafsīr* works of al-Sulami, and *'Arā'is al-Bayan fī Haqā'iq al-Qur'ān* the work of al-Syairāzī. *Tafsīr al-Ṣūfī isyārī*. This can be accepted (recognized) if it fulfills the following conditions: First, there is a Sharia argument as reinforcement. Second, in line with Sharia/ratio. Third, without losing the *zahir* meaning of the text. If it does not meet the above requirements, then the interpretation is rejected.⁵⁵

One Sufi named Naṣiruddīn Khasr said that the outer meaning is like the body, while the inner meaning is like the spirit; a body without a soul is a dead object. In order to obtain the inner meaning of the verses of the Qur'an, among Sufi groups, there are those who claim that the spiritual training that a Sufi undertakes for himself brings him to a level where he can express the holy meaning. Behind the text of the verses of the Koran, he also poured into his heart the higher knowledge obtained from the verses of the Koran.⁵⁶

⁵¹ Al-Galayīn Muṣṭafā, *Jamī' al-Durūs al-'Arabiyyah* (Beirūt: Mansyurat al-Maktabah al-'Arabiyyah, 1997), 71.

⁵² Abdul Basit dan Fuad Nawawi, "Epistemologi Tafsir Isyari," *Jurnal al-Fath* 13, no. 1, (Juni 2019): 69. ISSN: 1978-2845

⁵³ Abd Wahid, "Tafsir Isyari dalam Pandangan Imam Ghazali," *Jurnal Ushuluddin* xvi no. 2, (Juli 2010): 24. DOI: <http://dx.doi.org/10.24014/jush.v16i2.669>

⁵⁴ Al-Ṣāhibī, *Al-Tafsīr wa al-Mufasssīrūn*, 261.

⁵⁵ Al-Ṣāhibī, 346.

⁵⁶ Al-Qaṭṭān, *Mabāhiṣ fī Ulūmi Al-Qur'an*, 495.

Tafsir of Surah al-Fātiḥah In *Tafsīr al-Khaṭīb al-Makkī*

Understanding the verses of the Qur'an through interpretation plays a very important role in the progress of a nation. At the same time, the interpretation may reflect their development and thinking style. And in *ulūm al-Qur'ān*, sufi-style interpretations are often classified as esoteric interpretations.

In the book *Tafsīr al-Khaṭīb al-Makkī* before starting to interpret surah al-Fatiḥah Abdul Hamid explains first about the priorities and the glory of this surah is: “Allah SWT prioritizes *al-Ẓikr al-hakīm* and made al-Fātiḥah the opening of the Koran, and when starting each activity you should read al-Fātiḥah, because there are priorities and so on. And I (Muhammad) named al-Fātiḥah with the opening book, *um al-Qur'ān, sab'u al-maṣanī*, a surah of thanks giving and praise, part of prayer, prayer, the origin of everything, and becomes repetitive because it is read over and over again during prayer. It is called a praise surah because in surah al-Fātiḥah, there are praises, and they are part of prayer. Allah says in the hadith qudsī:

“Rasulullah SAW said: ‘Allah ‘Azza wa Jalla said: ‘I divided the prayer between Me and My servant into two parts. And for My servant what he asks for. So when my servant said: All praise is due to Allah, the Lord of the worlds. Allah SWT said: My servant has praised Me, and when a servant said: The Most Gracious, the Most Merciful, Allah SWT said: My servant has praised Me, and when someone said: The Master on the Day of Judgment, Allah said: My servant has glorified Me, and when someone says: You alone we worship and you alone we ask for help, Allah SWT also says: This is My share and the share of My servant, and for My servant what he asks, and when he says: Guide us the straight path, (that is) the path of those whom You have given favor to, not (the path of) those who are wrathful and not (nor the path of) those who go astray, and for My servant what he asks for.’”⁵⁷

⁵⁷ Abdul Hamid bin Ahmad Al-Khatib, *Tafsīr al-Khaṭīb al-Makkī* (Cairo: Mustafa al-Babi al-Ḥalabi, 1947), 49-50.

To see more clearly Abdul Hamid's interpretation of surah al-Fātiḥah, here is the interpretation in surah al-Fātiḥah verse 1:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of Allah, the Most Gracious, the Most Merciful.” (Qs. al-Fātiḥah/1: 1)

In meaning, *Bismillāhi* (by mentioning the name) is a word that is placed to determine something and distinguish it from other things (Allah), know he who has the essence of nature *wajīb al-wujūd* (a form that does not need another form), (*al-Raḥmān*) which gives pleasure (*al-Raḥīm*) is similar to the nature of *al-Raḥmān*.

In Tafsīr al-Khaṭīb al-Makkī the meaning of the first verse of surah al-Fātiḥah, that is, *basmalah* is a sign that everything comes from Allah and (*Bismillahi al-Raḥmān al-Raḥīm*) and not for anyone but Allah anything in it, and for example the judge said when relying the law on the king, the law is like this and that, and with his name has the benefit of this command.

The content of the first verse of surah al-Fātiḥah, that is, Allah informs us that when we start all our work by saying *basmalah* it is an acknowledgment of the guardian (Allah swt) as in his word: *“Allah is the guardian of those who believe”* (al-Baqarah/2: 257), and in the sentence (*al-Raḥman*) is obliged to love Allah as he says: "Indeed, those who believe and do good deeds, one day Allah, the Most Gracious, will instill in their hearts a sense of compassion" (Maryam/19: 96). Next sentence (*al-Raḥīm*) calls to longing (hope) in His mercy, as in His words: *“And He is most merciful to those who believe”* (al-Aḥzāb/33: 43).

Meanwhile, the law reads *Bismillāhi al-Raḥmān al-Raḥīm*, in this case Abdul Hamid took the opinion of the ulama, namely when he started reading surah al-Fātiḥah and surahs in the Qur'an, it is sunnah to read *basmalah*, and every time you want to say or do something, and this is supported by the hadith of the Prophet Muhammad: *“All deeds do not begin with bismillāhi al-Raḥmān*

al-Raḥīm, then it is cut off.” And *bismillāhi al-Raḥmān al-Raḥīm* is part of surah al-Naml.⁵⁸

Tafsir al-Fātiḥah Verses 2-7

In terms of meaning, pronunciation (*alḥamdu*) praise (*rab*) *sayyid*, and organizer means making one thing after another to the perfect limit. (*Al-'Ālamīn*) something other than Allah from all creatures. (*māliki*) owner of the kingdom, and read (*māliki*) owner of the kingdom and power. (*yaum al-dīn*) the day of vengeance or the day of judgment (*na'budu*) we call and we glorify (*nasta'in*) asking for help and happiness (*ihdinā*) show us (*sirāt*) road (*al-Mustaqīm*) which is not bent (*al-Magḍūbi alaihim*) hate them (*al-ḍālīn*) far from the path and ma'rifat of Allah.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

“Praise be to Allah, Lord of the worlds”. (Qs. al-Fātiḥah/1:2)

In Tafsīr al-Khaṭīb al-Makkī the meaning of the second verse of surah al-Fatiḥah, that is (*Alhamdu*) in essence and it is obligatory not to go except to the one and only Allah because indeed the Most Holy Allah is the source of pleasure and it is obligatory to praise Him, and to depend on Allah Almighty (*rab Al-'Ālamīn*) is the owner of the command of what is halal and unlawful and he is the creator, organizer of affairs, and cares for them, so every awe and praise directed at creatures is the same as awe and praise to the Creator. If you are amazed by what humans have created, you will automatically be amazed by the one who created humans, and praising creatures means praising the creator of the creatures, praising the system/rules is praise for the creator of the system (*khalik*).

الرَّحْمَنُ الرَّحِيمُ

“Most Gracious, Most Merciful.” (Qs.al-Fātiḥah/1:3)

And indeed he (*al-Rāḥman*) who created them (creatures) with love without any interest in them (creatures), then Allah is

⁵⁸ Abdul Hamid bin Ahmad Al-Khatib, *Tafsīr al-Khaṭīb al-Makkī*, 51-52.

the Most Rich over the entire universe. (*Al-Raḥīm*) which completes His grace, therefore he will not weaken the nature of *al-Raḥman* (compassion) to His creatures.

مَالِكِ يَوْمِ الدِّينِ

“The one who controls the Day of Judgment.” (Qs. al-Fātiḥah/1: 4).

And he (*māliki*) the absolute owner of the kingdom and the only fair judge. (*Yaum al-dīn*) the day that was announced by the Prophet and Apostle through the holy book by means of revelation.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

“It is You alone that we worship, and it is You alone that we ask for help.” (Qs. al-Fātiḥah/1: 5).

(*Iyyāka na'budu*) to you we choose to love, be sincere, revere, glorify, and specialize in prayer which is the spirit of worship and its crown, and believe in it because truly He (Allah) is all-hearing, close, and responding/answering, and no one has the right to be worshiped besides Allah, because he is able to answer prayers and is the owner of all unseen things, and he gives you something even that you did not ask for, the cause of everything, and the purpose (goal) of everything. and you (Allah) are the most giving, the most forbidding, and you are the best giver of all things. (*iyyāka nasta'in*) to you we choose to ask for help, Because there is no strength for us that you have entrusted to us from the hidden power within us, if it were not for you, we would not be able to endure problems and difficulties and face everything.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

“Show us the straight path.” (Qs. al-Fātiḥah/1:6)

(*Ihdinā al-Ṣīrāṭal-Mustaqīm*) enlighten our hearts with Your guidance regarding divinity to know the way to reach You, so we choose You because You give the blessings of guidance (guidance) and *taufiq* to anyone who obeys and carries out God's commands.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا
 الضَّالِّينَ

“(namely) The path of those upon whom You have given favor; not (the path of) those who are angry and not (nor the path of) those who have gone astray.” (Qs. al-Fātiḥah/1: 7).

(*Ṣīrāṭal-laẓīna an'amta*) with Your knowledge and with faith by sending Your noble messenger. (*'alaihim*) from angels, humans, and jinn. (*Gair al-Maghḍūbi alaihim*) from the devils, jin, and descendants of humans whom you have destined to be angry with them for being misguided and far from the right path, after explaining to them the path of truth and the right path of guidance, a messenger has reached them but they still turn away and leave and leave and are tempted by Satan and self-corruption and bad deeds, as Allah says: "Allah has sealed their hearts and hearing, their vision has been closed, and they will suffer a severe punishment" (Qs. Al-Baqarah/2: 7). (*Walā al-ḍālīn*) those who do not know the truth in its entirety, do they not recognize it in the truth, so they go astray, so their efforts are lost with the wind (meaningless).

At the end he explained the content of the second to seventh verses of surah al-Fatiḥah, namely:

1. Believe in Allah's blessings and He bestows blessings on His creatures. Allah gives these blessings so that you worship them, and give thanks with your heart and verbally.
2. Belief in Allah and His Messenger and angels and the last day.
3. Believe in previous scriptures.
4. Believe and decide to be monotheistic *rubūbiyyah*, tauhid *ulūhiyyah*, and tauhid *sifāt*, such as the content and essence

of the Koran which contains monotheism and worship and promises, threats, news, stories and events.⁵⁹

Sufistic features in *Tafsīr al-Khaṭīb al-Makkī*

If we look at the interpretation above, we can see that there are several verses explained with a Sufistic style, as in verses second surah al-Fātiḥah, when interpreting (*rab Al- 'Ālamīn*) “So every awe and praise directed at creatures is the same as awe and praise for the Creator. If you are amazed by what humans have created, you will automatically be amazed by the one who created humans, and praising creatures means praising the creator of the creatures, praising the system/rules is praise for the creator of the system (*khālik*).

In the fifth verse of surah al-Fātiḥah (*Iyyāka na 'budu*) to you we choose to love, be sincere, revere, glorify, and specialize in prayer which is the spirit of worship and its crown, and believe in it because truly He (Allah) is all-hearing, close, and responding/answering, and no one has the right to be worshiped besides Allah, because he is able to answer prayers and is the owner of all unseen things, and he gives you something even that you did not ask for, the cause of everything, and the purpose (goal) of everything. and you (Allah) are the most giving, the most forbidding, and you are the best giver of all things. (*iyyāka nasta 'in*) to you we choose to ask for help, Because there is no strength for us that you have entrusted to us from the hidden power within us, if it were not for you, we would not be able to endure problems and difficulties and face everything.

According to the author, the interpretation of the second and fifth verses of Surah al-Fātiḥah, this comes down to interpretation *Tafsīr al-Ṣūfī isyārī*, because the tawil of the verses of the Qur'an deviates from the actual meaning according to the instructions received by Sufis, a compromise can be made between the two meanings.⁶⁰ Or it could also be called charitable (practical) Sufism, namely the interpretation of the verses of the Koran based on the implicit signs that appear in Sufis in their mysticism.

⁵⁹ Abdul Hamid bin Ahmad Al-Khatib, *Tafsīr al-Khaṭīb al-Makkī*, 53-55.

⁶⁰ Mustaqim, *Aliran-Aliran Tafsir*, 72-73.

CONCLUSION

This study concludes that the interpretive approach in *Tafsīr al-Khaṭīb al-Makkī* reflects a pattern characteristic of *tafsīr al-ṣūfī*, particularly when explicating the second and fifth verses of *Sūrat al-Fātiḥah*. In interpreting the phrase *rabb al-‘ālamīn* (2nd verse), for instance, Abdul Hamid emphasizes that every expression of awe and praise directed toward creation ultimately reflects admiration for the Creator. He asserts: “Whenever one is amazed by what humans have created, one is, in effect, marvelling at the One who created humanity. Praising creatures equates to praising the Creator of those beings. Likewise, praising the order or system established in the universe is inherently praise for its Originator (al-Khāliq).”

Similarly, in his interpretation of the fifth verse (*īyyāka na‘budu wa īyyāka nasta‘īn*), Abdul Hamid writes: “To You alone we choose to devote our love, sincerity, reverence, and glorification—especially in prayer, which constitutes the essence and pinnacle of worship. We affirm this devotion because Allah is All-Hearing, ever-near, and responsive. None is worthy of worship but Him, for He alone answers prayers, possesses the unseen, bestows what is not even requested, is the source and goal of all things. You, O Allah, are the most generous and the most withholding; You are the bestower of all bounty. To You alone we seek assistance, for any strength we possess is a trust from You. Were it not for Your support, we could not endure the trials and tribulations we face.”

These interpretations of verses 2 and 5 demonstrate characteristics of *tafsīr al-ṣūfī al-ishārī*, a form of mystical exegesis in which the meanings transcend the literal and emerge from spiritual insight granted to the Sufi. However, the mystical and literal interpretations are not mutually exclusive and may be reconciled. This approach may also be described as *taṣawwuf ‘amalī* (practical Sufism), wherein Qur’anic verses are interpreted based on subtle signs discerned through the inner experiences and actions of a Sufi practitioner.

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