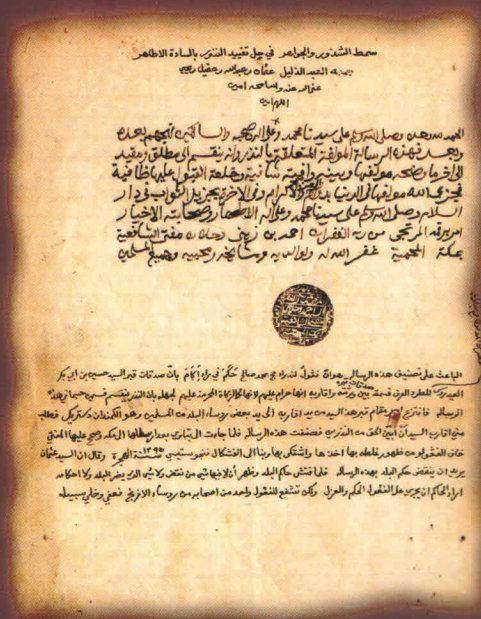




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Heritage of Nusantara specializes in religious studies in the field of literature either contemporarily or classically and heritage located in Southeast Asia. This journal warmly welcomes contributions from scholars of related disciplines.

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SANAD AND ULAMA NETWORK OF THE QURANIC STUDIES IN NUSANTARA

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Abstract

In several studies related to the development of Qur'anic studies, especially in the field of interpretation, implicit questions remain unanswered on current connectivity and the authority of science in the Qur'anic studies as well as the capability of a person in compiling commentary or interpretation of the Qur'an that has an effect on Islamic society in Indonesia. Interpretations of al Quran today seems to be affected by various sources leading to polemics. According to scholars in Nusantara, it can be understood that there is a connection with the network of scholars based in the Middle East making the thoughts unseparated from the cleric network. Therefore, to uncover a network of sciences and chain of transmission lines (sanad) in Qur'anic studies is very important, particualrly in understanding the intersection between Huffaz clerics and tarekats in the dissemination of teaching the Qur'an. The study highlights that there is continuity and correlation between Huffaz and tarekat scholars network in Nusantara. However, at this time, the development of interpretation studies in Nusantara seems to be increasingly departed and separated by the guards of Qur'an, tarekat and the Islam community.

Keywords: *History of Quranic exegesis, Tarekat, networks of scholars, Tradition of Tahfiz*

Abstrak

Dalam beberapa penelitian terkait perkembangan kajian al Qur'an khususnya dalam bidang tafsir, secara tersirat menyisakan pertanyaan terkait arus ketersambungan dan otoritas keilmuan dalam kajian al Qur'an serta kapabilitas seseorang dalam menyusun tafsir atau penafsiran al Qur'an yang telah berpengaruh pada masyarakat Islam di Indonesia. Kecenderungan penafsiran-penafsiran al Qur'an pada saat ini, tampak mengusung atau terpengaruh oleh sumber-sumber yang bervariasi sehingga memunculkan berbagai polemik. Menurut ulama-ulama Nusantara dapat dipahami bahwa ada koneksi dengan jejaring ulama yang berpusat di Timur Tengah, sehingga pemikiran-pemikirannya juga tidak terlepas dari jejaring ulama tersebut. Karenanya, mendedah suatu jejaring keilmuan dan jalur sanad dalam kajian Al Qur'an sangat penting dilakukandalam memahami persinggungan antara ulama Huffaz dan tarekat dalam diseminasi pengajaran al Qur'an. Studi ini menggarisbawahi bahwa, terdapat kesinambungan dan korelasi antara jejaring ulama penghafal al Qur'an dengan jejaring ulama tarekat di Nusantara. Namun, saat ini, perkembangan kajian tafsir di Nusantara terlihat semakin menjauh dan terpisah dengan para penjaga al Qur'an, dunia tarekat dan masyarakat Islam.

Kata Kunci: *Sejarah Tafsir, Tarekat, Jaringan Ulama, Tradisi Tahfiz*

Introduction

Qur'anic Studies have coloured the history of the Islamic civilization. The spread of Islam from the beginning of its appearance cannot be separated from the primary sources of Islam, namely Qur'an. Therefore, the history of Qur'anic Studies in Nusantara can be traced from the introduction of Islam to Nusantara. In Nusantara, the development of Qur'anic Studies is somewhat different from its development in the Arab world, which is a decline in Qur'an. The difference is mainly due to differences in cultural background and languages. In Nusantara, the process of understanding the Qur'an started at first with the translation of Qur'an into a Nusantara language (formerly: Javanese and Malay), then continued with more extensive and detailed interpretation. The process is of course in line with the process of Islamization in Nusantara, where historians agree that Sufism and *Tarekat* became one of the prime mover. Therefore, it can be said that the history of Quranic studies cannot be separated from the development of the *Tarekat* in Nusantara.

The development of The Qur'anic Studies

Qur'anic Studies, especially the development of Indonesia's interpretation, had previously been done by some Indonesianists, such as R. Israeli and AH Johns (*Islam in the Malay world: an Expleatory survey with the some references to Quranic exegegesis*, 1984), AH Johns (*Quranic Exegegesis in the Malay world: In search of the profile*, 1998). P. Riddell (*Earliest Quranic exegetical activity in the Malay speaking states*, 1998) (Farid: 2006).

Furthermore, significant research conducted by Howard M Federspiel, "*Popular Indonesian Literature of the Quran*", which has been reviewing about 60 books, including books of Jamaluddin Kafie, Oemar Bakrie, Abu Bakr Atjeh, Joesoef Souyb, HAMKA, Ahmad Hassan, Hashbi Ash-Shiddiqie, Mahmud Yunus, and Quraish Shihab. In terms of books studied, Federspiel made a fairly comprehensive study because these books cover various types related to the efforts of understanding Qur'an, guidance books for students and wide community, dictionary (index) of the Qur'an, Qur'an Exegegesis, and the books related to the ways in memorizing Qur'an.

Federspiel succeeded to cover the role of religious literature and its influence in determining the direction of Muslims and other people in Indonesia. According to him, the model of Qur'anic interpretation in Indonesia is basically derived from the writers of the Muslim Middle East a century ago. Books of Qur'an Exegegesis in Indonesia are much assumed as a result of translation of the past interpretations, or many works cited much interpretations of the past. There are at least ten books of commentary frequently used as a reference in the interpretations of Indonesia, namely *Tafsir Jauhari*, *Jalalain*, *Tafsir Ibn Kathir*, *Tafsir al-Maragi*, *Tafsir al-Qasimi*, *Tafsir al-Razi*, *Tafsir al-Manar*, *Tafsir at-Tabari*, *Tafsir al-Baidawi*, and *zilal fi Tafsir al-Qur'an*.

However, Federspiel only discussed it started from Mahmud Yunus period, whereas before known for some interpretations of the nation, it was considered as the basic foundation of the bridge even *tarjamah-tafsiriyah* efforts in the Malay world. As assumed by Azyumardi, much historical development of intellectualism in Indonesia especially in the 17-18th centuries is forgotten by researchers. In fact, these centuries are regarded as the most dynamic centuries in Indonesian Muslim

intellectual history. For example, a great scholar in Aceh, Abdul Rauf al-Singkili (d. 1673), had popular with his great work in the field of interpretation, *Turjuman al-Mustafid*. From the methodology of interpretation, this study has not made any significant contribution either. This happens because the first study focused more on literature popularity with the basic distribution range of the literature. According to Islah Gusmian, interpretation categories made by Federspiel are useful in order to see the dynamics of writing commentary in Indonesia. But in terms of grouping, it seems a bit chaotic. Additionally, Federspiel constructs analysis with the political sphere, in contrast to studies that use Yunan Yusuf methodological framework of interpretation disciplines. Yunan in "*the development of methods of interpretation in Indonesia*" (Pesantren Journal, 1991: 34) and "*Characteristics of Qur'an Exegesis in Indonesia 20th century*" (Ulumul Qur'an Journal, 1992: 50) has analysed developmental characteristics of Qur'an Exegesis in Indonesia. However, Yunan Yusuf only focuses on the works of the 20th Century. (Yusuf: 1987).

While Islah Gusmian in his "*The Treasury of Qur'an Exegesis in Indonesia*" does not follow conventional framework Exegesis analysts, but the discourse analysis, to uncover the ideologies or interests which are tucked technical diversity of writing and developing hermeneutics. Only Gusmian research focuses on the works of Indonesian people in the era of 1990 to 2000 and does not specify the complete commentaries of 30 chapters. Gusmian concludes that the authors commentators have diverse scientific and uncovers various interests pursued in the work of interpretation, so that the reader expects critical commentaries and is able to unpack what is behind the work of interpretation. In his research, Gusmian implicitly leaves the question on the authority and capability of a person in preparing commentary or interpretation of the Qur'an that will affect the future of Islam in the Indonesian society.

Regarding the implied authority and this capabilities, Farid F Saenong in "*Archaeology Qur'an Exegesis Thought in Indonesia: Efforts Pioneers*", stating that knowledge is something that historically, so that it is traceable. Books or works have become the expression of thought, experience, imagination or unconscious expression. Because the Indonesian scholars emerge through various networks based on the Middle East, his ideas cannot be separated from the network. According

to Farid, commentaries on the Middle East represent the times and ideology respectively, so they illustrate the different understanding. Therefore, understanding one of these sources also add to the interpretation of thought in Indonesia. The emergence of multiple interpretation in Indonesia also sparked friction between modernists and traditionalists. Many popular Qur'an Exegesis are written by modernists. This is understandable, given more traditionalist scholars to dwell on social problems (*fiqhiyah*). The traditionalists can only be proud of the *Tarjuman al-Mustafid*, *Tafsir Fā'idir Rahman* and *Al-Ibriz*.

Therefore, to uncover a network of scientific and more specifically in the chain of transmission lines Qur'an study is very important. So far, there is no comprehensive study of the Middle East and networking Nusantara scholars (Azra, 1994: 18), especially related correlation *Huffaz* scholars networking with *Tarekat* scholars networking. The development of Qur'an Exegesis in Nusantara looks increasingly distant and separated by the Qur'an guards and Islamic societies. Although Azra had peeling networking scholars in the 17th and into the 18th century, and continued by Jajat Burhanuddin in the 19th and 20th, but did not attempt to learn about the chain transmission lines or interrelation comprehensively.

In a study of *The Transmission of Islamic Reformism to Indonesia: Networks of Middle Eastern and Malay-Indonesian Ulama in the Seventeenth and Eighteen Centuries* (1992), Azra stated that the relationship between Nusantara with the Middle East since the 17th century religious and scientific though it cannot be denied that the political relations was also carried out mainly by the Ottomans. In connection with what was raised by Azra, it can be concluded that the study of the Middle East scholar thought transmission on the activity of Indonesian scholars is still wide open to do. Azra research is useful to provide information on the transmission of the teachings of Islam from the Middle East to Indonesia.

But entering the 19th century, the development of Qur'an Exegesis in Indonesia is no longer found as in earlier times. It happened because some factors, including the assessment of the Qur'an Exegesis over the centuries was limited to reading and understanding the existing book. In addition, the pressure and the Dutch colonization which reached its peak in the century, so the majority of scholars fled to remote villages and

established boarding schools as places where generations concentrated to struggle. Scholars no longer focus on writing works but is more likely to teach the works that have been written previously (Baidan, 2003: 79).

However, according to Jajat Burhanuddin in the "*Ulama and power: the struggle of Muslims in History Indonsia Elite*", based on the experience of *Nahdlatul Ulama*, scholars still hold a strong influence in the Muslim community, especially in the religious life. Although the reformists had attacked the authority of scholars and intellectual world today is dominated by the reformists, but the majority of the Muslim community still need to seek the advice of religious scholars. *PPIM* (Centre of Islam and Society) survey results in 2004 and 2006 showed that scholars have a role and strategic position within the Muslim community.

In Muslim societies, referred scholars usually have networks of knowledge and a clear chain of transmission. They are the *Huffaz* and *tarekat* that had seemed to be kept away from the bustle of the development of Islamic thought in Indonesia. In 2009-2010, the Standing Committee of the Qur'an manuscripts 'Pentashihan'' conducted research on *Huffaz* biography in Indonesia. In the span of two years, at least 26 biographies scattered *Huffaz* are studied in 4 areas including Sumatera (10), Java (12), Sulawesi (2), and Nusa Tenggara (2). Because of their spirit, the *Huffazs* maintain the authenticity of Qur'anic verses which will be useful for the next generation. This study uncovered some information related to the development of cultural tradition in *pesantren*. The *Huffazs* dedicate in maintaining the Qur'an, and the *sanads* strictly inherit through *musyāfahah talaqqī* mechanism, as well as programs and methods used for *tahfiz*.

Most of the findings of this study reinforce the conclusions and findings of previous research. From the research, it is found that the lives of the *Huffaz* illustrate how *tahfiz* tradition in Indonesia grows and thrives in a boarding school culture, especially after a direct contact between Nusantara scholars and scholars of the Middle East. Direct contact then forming a series of inherited *sanad* is *talaqqī musyāfahah* in the pattern of teachers and students from one generation to generation. *Huffaz* dedication in maintaining the Qur'an reflected sincerity and strength of determination to learn the content of the Qur'an and teach them. For them, teaching and practice of the Qur'an is the call

of the soul and noble task. Therefore, most of them set up a boarding school, or have a minimum of study as a means of *talaqqī musyāfahah* with the next generation. In keeping with the tradition established since the beginning, the process of inheritance *sanad* against the guards of the Qur'an was also very tight. The mechanism chosen is *talaqqī* and *musyāfahah*, to ensure that every *sanad* should be up to the Prophet. The process of learning directly to the teacher (*talaqqī* and *musyāfahah*) should take place until the student successfully memorize Qur'an, if he wants to get a diploma to teach it to others. From this chain of illustrated how *sanad* of the *huffaz* in Indonesia has continued close relationship with the teachers in Saudi Arabia (Khoiron, 2010).

The study did not explore further on how *Huffaz* study the interaction of the main interpretations of the Qur'an and the wider network of scholars, but this needs to be done to get an indicator of their success in keeping the texts of the Qur'an following its practice by people. In fact, As-Singkili as *mufasssir* and *hafiz* who have extensive networks and even he is also an accountable expert congregation *sanad*. Likewise KH Munawwir Krapyak which has a fairly extensive network of scholars and clerics continues with *tarekat* at that time and had a good *sanad*, even his KH Arwani Amin and KH Abdullah Salam became *mursyid* of *Tarekat*. This is because they are *Huffaz* scholars and staying in *tarekat*, they do not forget on Qur'an studies, especially in the field of Qur'an Exegesis. Contemporary interpretations are, indeed, currently widespread, but the writing commentaries and teaching interpretation have the same role to provide understanding of the Qur'an to the Islamic community. Indeed, the scholars have been dealing with the *ummah*.

***Sanad* and Scientific Network**

In the tradition of teaching and learning among Muslims, *sanad* of science became one of the main elements. In any Islamic disciplines, the *sanad* will lead to the Prophet Muhammad. The *sanad* is a chain of continuous transmission to the Prophet Muhammad (Zhafar Ahmad, 200: 26; Mahmud al-Thahhan, 1991: 138; Mathar al-Zahrāniy, 1996). Science of hadīṣ is geared towards him, as well as with *Tafsir*, Sufism, and so forth. *Sanad* in general scientific background means recitation of religious knowledge of a person who continued with the scholars of generation to generation until the Prophet Muhammad.

Based on this scientific *sanad* interests, the scholars assemble the *sanad* of their science and summarizes the religious sciences of *riwayah* and *dirayah* angle, from the point of *manqūl* and *ma'qūl* (which sense can be understood) in their books. Some scholars prepare their scientific backgrounds, namely *sanad* of science, in the form of *asy-syuyūkh Qur'an*, which explain life history and educational background to their teachers. The names of the Syaykh and teachers were found in the third period, such as in *Al-Mu'jām Imām Asy-Ṣagīr* by Ath-Thabarani, *Mu'jām syuyūkh Ya'la Abi Al-Muṣīlī*, and others.

On the importance of a *sanad*, Ibn Abd al-Bar narrated from Imam Al-Auza'i, "It is not lost knowledge (religion) but the loss of *sanad* (the religious knowledge)." Imam Shafi'i rahimahullah said, "There is no science without *sanad*." While Al-Hafiz Al-Imam Ats-Thauri said, "obtaining science without *sanad* like climbing the house's roof without stairs." In fact, Al-Imam Abu Yazid al-Bustamiy, *quddisa sirruh* (interpretation QS. Al-Kahf: 60); "Anyone without teacher composition in religious guidance is undoubtedly a devil teacher" (*Tafsīr Rūḥul-Bayān* 5 p. 203). Ibn al-Mubarak said: "*Sanad* is a part of religion, even if it not for the chain of transmission, it would be able to say anyone who wants to whatever he wants (to sense his own mind)." (Narrated by Imam Muslim in his *Sahīh* book *Muqaddimah* 1/47 no: 32). Imam Malik said: "Thou shalt not bring science (what you learn) from people who you do not know the record (history) education (*sanad* science)" Imam Al-Hafidh Attsauri Rahimullah said "obtaining science without *sanad* is like climbing the house's roof without stairs ". Whereas, a scholar today frequently collecting *sanad* is Syaykh Yasin Al-Fadani, which dubbed "*Musnid Ad-Dunya*" owing to many *sanad*.

It is clear, the tradition of scientific *sanad* and scholarly permit to teach, both generally and specifically, *dirayah* and *riwayah*, *Tadris wa nasyr*, aims to keep the tradition and practice of previous scholars and explain their scientific background. In fact, the tradition is of the undisputable scholar *mu'tabar* practice for consistent maintenance from time to time. The actual size of the scientific feasibility of balanced learning and teaching of pure religion science is not that of the modern academics, which refers to and measure the Western tradition. But the actual size is on one's scholarly background who teaches theology, both *sanad ilmiy*, permit to teach *Tadris*, and others used as the reference.

Thus, science and teacher *sanad* is as important as the *sanad* of hadiṣ. The hadiṣ *sanad* is authenticated or true or editorial sourcing *Matan* hadiṣ. Meanwhile, science or *sanad* teacher is authenticated or true sourcing explanation, both the Qur'an and hadiṣ, from the Prophet verbal. *Sanad* concept is not limited to the science of hadiṣ. However, the concept of *sanad* widespread in the areas of other religious sciences. Religious sciences, particularly involving *dirayah* angle, also needs scientific background or scientific backrest for someone who talks about religion. Someone may not claim as a scientist or scholar if they do not study with a teacher despite reading abundant books. *Sanad* pathways show how God keeps religion out of efforts to combat and change it. It aims to realize God's promise to keep *az-Ẓikr* lower, as his word in *Al-Hijr*: 9.

Further, the establishment of a network of scholars and scholarship in Islam seems inseparable from *sanad* (*isnad*) network system. Therefore, in the process of dissemination and transmission of knowledge to form a network, it is known as the "chain of *sanad*" (*al-turūq*), which is a common thread that connects teachers and pupils (Dasūkiy, 68). *Sanad* (*isnād*) Network system, therefore, encourages the formation of network of scholars.

In a historical perspective of Islamic sciences, *sanad* (*isnād*) network systems is also applied in various branches of science, such as interpretation, jurisprudence, and Islamic history. For example, in the field of interpretation, there is a pattern of interpretation that is more concerned with eye-transmission chain, which is known as *Tafsir al-ma'sūr* or *Tafsir al-riwayah* (al Dzahabiy, 1985: 670). Similarly, in the study of Islamic history, historiography models are found with *al-riwayah* (Al Sharqawi, 259). Meanwhile, the study of jurisprudence in early days also relied on *sanad* as jurisprudence is originally an integral part of hadiṣ (Zubair Siddiqi, 1996: 13).

In addition, the broader use of *sanad* (*isnād*) is found in *tarekat*. *Sanad* network system in *tarekat* is called the "genealogy" (*silsilah*). The *tarekat* genealogy continuous up to the Prophet or even up to the Angel Gabriel and Allah as the source of all spiritual knowledge. As with *sanad* in the Hadiṣ, continuous lineage is one of the most important requirement for the validity of the scientific authority and acceptance of Sufism or *tarekat* so that *tarekat* can be seen as legitimate (*mu'tabarah*).

(Zamakhshary, 1994: 79). Genealogy of *tarekat* also establishes a network of scholars and scholarship in Islam.

Azyumardi Azra also confirmed that chain tradition and lineage of Sufi orders have a significant role in connecting the scholars involved in the network. Through research traditions, teachers and pupils in the network are each other related to scholars. Similarly, organizations of *tarekat*, through continuous genealogy, is a means to connect each other with scholars. Moreover, in the tradition of *Huffaz*, *isnad* is also known to network with *sanad* of hadiṣ and genealogy of *tarekat*. Intersection between the *sanad* is increasingly empowering scientific and scholarly authority.

Apart from the importance of *sanad* and genealogy as an important factor leading to the integration of scholar's network, clerics networking is not organized formally. Networking between *mursyid* and their representatives is often intertwined with organizational framework sufi order, but the networks between them are not formally organized. Therefore scholars will network over a loose and informal bond. However, due to various factors such bond is quite solid and effective to achieve the goals of Islamic scholarship in particular and the spread of Islam in general (Azra and Fathurahman, 2005: 106).

Interconnection phenomenon is suspected by Azra as a determinant of Islamic intellectual development in the Middle East and Indonesia. As a disciple of al-Kurani while studying in Makkah (1640), al-Sinkili is included in network of Middle East scholars. In the tradition of Sufism, authorities for distributing knowledge by a pupil may lie only on the basis of "*ijazah*" given by the teacher. Therefore, after receiving such permit as Sufi teacher, al-Sinkili is obliged to spread knowledge in accordance with a series of narrators that related to each other. One of the narrators chain is Jalaluddin al-Suyuti. Al-Sinkili expected more people can choose *Jalalain* of the works of other Qur'an Exegesis. The tendency to rely on scholars in the network is also evident from the works of al-Sinkili in *fiqh*, *kalam* and Sufism.

The mechanism of "networking" in the development of the Islamic sciences in the Middle East and Nusantara has at least two historical roots into the footing. First, the oral tradition (*dakwah bil lisan*) at the time of the Prophet until the *tabi'in* has created a chain narrators

interconnected with one another. Second, socio-religious fragmentation during companions, especially in the era of the Caliphate of Uthman and Ali, causing a network among the narrators to be characterized by "ideology" and becomes dogmatic. That is why "network of scholars" rises in accordance with the schools or streams in their respective fields. Peter G. Riddell (2001: 9) says that the transmission and the response occurs because among there is a westward-facing orientation among Muslims in Malaysia and Indonesia, namely that the Arabs are the central area of the birth of Islam, despite Mecca and the surrounding area or Middle East being regarded as the "center" of the Islamic world, especially the role of Mecca as the center of the Muslims.

Tahfiz and Tarekat Tradition in the Qur'anic Studies

One of the real efforts in maintaining the purity of the process is to memorize the Qur'an (*Tahfiz*). The tradition of memorizing the Qur'an continued after the Prophet Muhammad died, even until today Muslims always do such as *amaliah* tradition of worship in order to maintain the authenticity of the Qur'anic verses. Imam Abdul Abbas in his book *Asy-Syafi'i* explained that the law on memorizing the Qur'an is *fard Kifayah*. If this obligation is not performed, all Muslims will bear his sin. Therefore, memorizing Qur'an (*tahfizul Qur'an*) becomes an important part of Islam for Indonesian Muslims as the majority. The tradition of memorizing and copying Qur'an has been carried out in various regions of Nusantara. It is impossible for each person to copy Qur'an, because an ability to write correct Arabic letters is required. From 2003 to 2005, Research Centre for Religious literature found about 250 handwritten manuscripts of the Qur'an in various regions of Nusantara considered as the work of Indonesian scholars and clerics, that allegedly memorized 30 chapters of the Qur'an. (Fadhil AR Bafadal, 2005).

Attempts to memorize the Qur'an were originally made by individuals through a particular teacher. If through an agency, such agency was not specifically *tahfizul Qur'an*, but an ordinary boarding school, whose teacher (scholars) incidentally memorized the Qur'an. However, there are some scholars who pioneered *Tahfiz* learning by setting up special boarding schools such as boarding Krapyak *tahfizul Qur'an* (*Al Munawir*) in Yogyakarta and al-Hikmah in Benda-Bumiayu. In subsequent development, Muslim community tended to

used any institutions for memorizing the Qur'an. To accommodate such demand, *tahfizul Qur'ân* institutions are established in *pesantren* (*salafiyah*) which were existing or stand alone (*Takhasus tahfizul Qur'an*), which adds even (curriculum) with other fields of study, such as *Ulumul Qur'an* and Qur'anic exegesis (Khoiron, 2010).

This development must not be separated from participation of the *Huffaz* scholars attempting to spread and promote learning *tahfizul Qur'an* in institutions such as boarding schools or the like. The scholars who have *sanad* path and have type of *qira'ât* as a hafiz should have a reading teacher who is able to connect to the Prophet Muhammad. Al-Zarqani explained that one school of thought held by a priest of *qurra'* who is different from the others in the pronunciation of the *Qur'an al-Karim* with history and *turûq* suitability thereof. According to Professor Nasarudin Umar, *qirâ'ah* is an intellectual property of the Qur'an. Next is to attempt every Muslim to perform intellectual diversity conservation in this *qirâ'ah* science that is not extinct, because in fact, only three *qirâ'ah* are still actively used by Muslims. It is perhaps *qirâ'ah* is a further science *Tafsir* study evolving very rapid and dynamic. Therefore, both sciences must be put back together, as intertwined and mutually maintained. That is why in the history of the Qur'an study, they must be brought to related scientific authenticity.

In the study of the Qur'an, Ibn Khaldun divides into two major parts: *Tafsîr* and *qirâ'ah* (Nasaruddin Umar, 2008). From the editorial or wording or text, *qirâ'ah* is in charge of this science (Ahsi Sakho, 199). In terms of meaning, it is the science of interpretation and all its branches. This science attachment with scriptural texts causes experts cultivating this science to exercise extra carefulness because the Qur'an is the word of God or the words of Allah. Accordingly, the text determination as the Qur'an or their denial is not easy, but requires accountability in terms of both scientific or religious moral terms. *Tafsîr*, especially classical ones, always includes reading the text of the Qur'an or *Qirâ'ah*.

Tradition Tahfiz with *sanad* is not much different from the *Tarekat*; both of them even intersect. *Tarekat* is according to the meaning of way. Meanwhile, according to the terms of Sufism, *Tarekat* could mean the path of a servant (*al-'abdu*) towards pleasure of Allah swt. *Mubaya'ah* (allegiance) in the sense *talqîn* zikr of a teacher to his *mursyid* is not

mubaya'ah (oath of allegiance) as practiced by the Prophet to his companions in *bai'at ar-Ridwan*, or a people to the priest or the head of state elected as the Companions who raised Sayyidina Abu Bakr became the Caliph Rasulullah. Therefore, *mubaya'ah* in Sufi order is a form of *zikr* as done by *talqin zikr* Allah's Apostle companions. The *mubaya'ah* mentioned above is *mubaya'ah* pledge or promise faithfully execute the Islamic faith and submission to the priest elected.

In the context of this study, *Tarekat* portrays religious function as a regulator of human actions in meeting the needs for adaptation to the environment and integrating the community through rituals. (Malinowski, 1972: 71-72). *Tarekat* is a system of beliefs and practices that have a ceremonial function as well sociological and psychological fulfilment. through *Tarekat*, people can acquire the knowledge and experience of supernatural things, especially related to the content of the Qur'an.

In the historian's perspective, the propagators of Islam in Nusantara are almost entirely the leaders of *Tarekat*. Various quality of *Tarekat* is able to absorb the followers of various levels of Islam awareness, an arrowhead that is very effective for the spread of Islam in Nusantara. (Dhofier: 223). As veins of the spread of Islam in Nusantara, Qur'anic Studies may not certainly be separated from *tarekat* gait experts also *hafiz Qur'an*.

Tarekat is a group of Sufism followers which emphasizes the practices of worship and remembrance collectively bound by certain rules, where the activities are worldly and hereafter. In other words, it can be understood as a result of a mystic experience followed by the pupils, according to the rules aiming to get closer to Allah. (Suryadilaga, 2008: 230). Therefore, *mursyid* has a very important position, especially in connection of *sanad* to the Prophet Muhammad.

Mursyid was a tutor in *Tarekat*. Being a teacher in an institute, *mursyid* has greater task compared to a teacher in general, because he must have special and certain qualifications in teaching. Hadratusy Syaykh Hashim Asy'ari set out the conditions, i. e be pious and practice *Tarekat* and *syara'*, behave upright on courtesy of *Tarekat* have perfect knowledge of its nature, and act sincerely all the time. He also quotes the phrase of Syaykh Imam al-Junaidi ra, "we have sciences of *Tarekat*

bound by the Qur'an and Hadis. Anyone who has not learned the Qur'an and Hadis, or sat in front of the scholars for studying should not follow the conduct of this *Tarekat*.

Rally Point *Sanad* and Scholars Network

Tarekat and Huffaz

The extent of *Tarekat* influence in Islamization of Indonesia is also supported by the findings of opinions that Islam arrived in Nusantara since the 7th century. However, the process of new massive Islamization occurred in the late 14th century or early 15th century, along with the development of Sufism of *akhlaqi* marked by the emergence of streams institutes in the Middle East. Then proceed with the emergence of Sufi teaching centres, led by such prominent Sufi Syaykh Abdul Qadir al-Jilani (d. 1166), which became the basis of mystical teachings *Tarekat Qadiriyyah*. There is also Syaykh Najmudin Kubra (d. 1221), the Central Asian Sufi founder of *Tarekat Kubrawiyyah*; Syaykh Abul Hasan Ali ash-Shadhili (d. 1258), founder of *Tarekat Syaziliyyah* from Maghreb, North Africa; Ahmad Ar-Rifa'i (d. 1320) who founded *Tarekat Rifa'iyyah*. Later, in the early fourteenth century, *Tarekat Naqsyabandiyyah* was also born, which was founded by Syaykh Muhammad Bahauddin Naqshabandi (d. 1389), in Khurasan, and *Tarekat Syaṭṭariyyah* was established by Syaykh Abdullah Ash-Syaththari (d. 1428). *Tarekat* are then spread throughout the world, including to Nusantara, through the propagator of Islam, and reached its peak in the 17-18th century, along with those Jawi pilgrimage.

One of *Tarekat* leaders in Nusantara, Syaykh Abdul Rauf al-Singkili may be named as the archipelago pioneer in the interpretation of his work marked *Tarjuman al Mustafid*. As Singkili than became an exegete and expert in sufi order who memorized the Qur'an. Riddell is estimated to write his commentary in 1675 based on the findings of the oldest manuscript copies of this interpretation. As Singkili, an Acehese Sufi, had studied in Mecca in the age of nineteen years, then introduced *Tarekat Syaṭṭariyyah* with *akhlaqi* pattern. He obtained sufi knowledge from two major Medina Sufi, Syaykh Ahmad Al-Qusyasyi (d. 1660) and Syaykh Ibrahim Al-Kurani (d. 1691). Al Singkili had some students following him to spread Islam and *Tarekat Syaṭṭariyyah*. The most

famous among them is Syaykh Burhanuddin Ulakan who preached, battled VOC, and died in Pariaman, West Sumatra.

Another figure who lived during Al-Singkili's time and also studied to Syaykh Ibrahim al-Kurani and other Sufis in the Middle East is Syaykh Yusuf Al-Makassari, a fighter scholar from South Sulawesi. After wandering down to Damascus, Syaykh Yusuf returned to Nusantara with *ijazah* of *Tarekat Naqsyabandiyyah*, *Qadiriyyah*, *Syattariyyah*, *Ba'alawiyyah* and *Khalwatiyyah*. In 18th century, a Sufi as the main target of students to learn in Java is Syaykh Muhammad ibn Abdul-Karim al-Sammani (d. 1775), who guard the tomb of the Prophet Muhammad, whose prolific writing and teaching blended *Tarekat Khalwatiyyah*, *Qadiriyyah*, *Naqsyabandiyyah* and *Syaziliyyah*. Sufi is known for many miracles compiling a *Ratib* and teaching new methods of *zikr*, later known as *wird* of *Tarekat Sammaniyyah*. One of the main disciples of Syaykh Samman derived from Nusantara is Syaykh Abd Shomad Al-Falimbani, a fighter scholar from Palembang, South Sumatera, who authored several well-known books in Malay.

In addition to the Order, a Sufi scholar of Mecca appeared from West Kalimantan, Syaykh Ahmad Khatib al-Sambasi (d. 1878) who developed *Tarekat Qadiriyyah wa Naqsyabandiyyah* (TQN). The great mystics have three caliphs, namely Syaykh Abdul Karim Banten, Syaykh Tholhah Cirebon, and Syaykh Ahmad Hasbullah Madura. All of them were staying in Mecca. After the death of Syaykh Ahmad Khatib Sambas, the highest leader of *Tarekat Qadiriyyah wa Naqsyabandiyyah* in Mecca was held by Shaikh Abdul Karim Banten. The strong charisma emanating from Syaykh Abdul Karim Banten makes this *tarekat* spread far wide in Nusantara, especially in West Java, Central Java and north part of East Java. After the death of Syaykh Abdul Karim, TQN leadership is no longer centralized. *Tarekat* was growing rapidly in various areas under the leadership of the caliphs succeeding generations namely Kyai Abdurrahim Al Bali, Kyai Tholhah Kalisapu Cirebon, KH Falak Pagentongan Bogor, Kyai Hasbullah bin Muhammad Madura, and Kiai Ibrahim Mranggen (Syafii' ufid, 2006: 24).

Primary student of Ahmad Khatib as Sambasi is Syaykh Muhammad Nawawi bin 'Umar al-Banteni (Tanara, Serang, Banten, d. 1879) who also has a Qur'an Exegesis book, ie. *Tafsir Marah Labib*. Syaykh Nawawi known as a true *guru* (the great scholar) of scholars in

Nusantara. Teachers of Syaykh Nawawi among others are Ahmad Khatib as Sambasi, Syaykh Abdul Ghani Bima, Syed Ahmad Dimiyati, Ahmad Zaini Dahlan, Mohammed Khatib al-Hanbali, Syaykh Yusuf Sumbulawani, and Syaykh Nahrawi. In 1860, Syaykh Nawawi began teaching in the *Masjid al-Haram*. Syaykh Nawawi was quite successful in teaching their students, who became famous scholars and national figures of Islam in Indonesia, including Syaykh Khalil Bangkalan Madura, KH. Hasyim Ashari of Tebuireng Jombang (Founder Organization NU), KH. Ash'ari of Bawean, KH. Tubagus Muhammad Asnawi Caringin Labuan Pandeglang Banten, KH. Tubagus Bakri from Sempur-Purwakarta, and KH Abdul Karim of Banten.

Other scholars who also produced other works in the field of Qur'an Exegesis are Syaykh Muhammad Saleh ibn Umar al-Samarani, a contemporary of Syaykh Nawawi Banten, and Syaykh Khalil Bin Abdul Latif Bangkalan Madura. The book entitled *Tafsir Faizir Rahman*, is the first translation of the commentaries of the Qur'an Exegesis into the Java language. This book is a translation of the Qur'an into Javanese language in the Malay world. He studied with Syaykh Muhammad Al-Muqri, Syaykh Mohammed bin Sulaiman Al-Makki Hasbullah, Sayyid Ahmad ibn Zaini Dahlan, Syaykh Ahmad Nahrowi, Sayyid Muhammad Sayyid Abdur Rahman bin Saleh al-Zawawi, Syaykh Zahid Syaykh Omar Ash-Shami, Syaykh Yusuf, Syaykh al-Misri, and JamAl- (Mufti Hanafis). As for his students, among others are KH. Hasyim Ashari (Founder NU), Syaykh Mahfouz At-Turmusi (an Ulama of Shafi'i Mazhab who is experts in the field of hadis), KH. Ahmad Dahlan (Founder Muhammadiyah), KH. Bisri Syamsuri (Founder of Pesantren Mamba'ul Ma'arif Jombang), KH. Idris (Founder of Boarding school Jamsaren, Solo), KH. Sya'ban (an expert in astronomy from Semarang), KH. Dalhar (Founder of boarding school Watucongol Muntilan), and KH Munawwir Krapyak.

There is also another sufi order called *Tarekat Naqsyabandiyah Khalidiyyah* (KNP). The KNP is derived from *Tarekat Naqsyabandiyah* performed by Maulana Khalid Al-Mujaddid al-Baghdadi. This KNP, according to various sources quoted Martin Van Bruinessen in his book *Tarekat Naqsyabandiyah in Indonesia*, introduced by Syaykh Ismail Al-Minangkabawi into Nusantara. In 19th century, KNP grew rapidly in the country through the pilgrims since

Sulaiman Zuhdi, a *tarekat* caliph, opened a *zawiyah* in Jabal Abu Qubais, Mecca. In Java, for example, Sulaiman appointed three caliphs: Syaykh Abdullah Kapatihan (Tegal), Syaykh Muhammad Ilyas Sokaraja (Banyumas), and Syaykh Muhammad Hadi, Girikusumo (Salatiga).

Until his death, the first Caliph did not appoint any successor. Meanwhile, Caliphate Syaykh Muhammad Hadi Girikusumo was continued by his son Mansoor Popongan, a Kiai of Klaten and then by his grandson Kiai Salman Dahlawi and his students, Kiai Arwani Amin, KH Abdullah Salam Kajen Pati, and KH Hafidh Rembang. The last name mentioned is also the Huffaz who has *sanad* through KH Munawwir Krapyak. They certainly teach the Qur'an to *tarekat* and the community through the establishment of boarding schools.

Another developing *Tarekat* is *Tarekat Syaziliyyah*. This *tarekat* is considered to enter Java since the time of Sunan Gunung Jati, *walisongo* from Cirebon. Another note predicts the *Tarekat Syaziliyyah* entered East Java at the end of 18th century by Maulana Syaykh Abdul Qadir al-Sakandari Khairi, a sufi from *Iskandariyyah*, Egypt, which is now buried in the tombs of Saints Dusun Tambak, Ngadi, Mojo, Kediri, East Java. The first generation is KH Idris, the founder of Pesantren Jamsaren, Solo, who received an *ijazah* from Syaykh Muhammad Salih, a *mufti Hanafis* in Mecca. Meanwhile, based on another Java study, teachers of *Mursyid Syaziliyyah* after Syaykh Salih is Syaykh Ahmad Nahrawi Muhtaram, a Haramain scholar from Banyumas, Central Java.

Javanese scholars who studied *Tarekat Syaziliyyah* to Syaykh Ahmad Nahrawi Muhtaram among others are KH Muhammad Dalhar Watucongol, Muntilan, and Kyai Siroj Payaman, Magelang; K.H. Ahmad Ngadirejo, Klaten; Kyai Abdullah bin Abdul Muttalib, Kaliwungu, Kendal; and Sayyid Abdur-Rahman bin Ibrahim Al-Jilani al-Hasani (Syaykh Abdul Kaafi III) Sumolangu, Kebumen; and Kiai Abdul Malik, Sokaraja, Banyumas. From Kiai Dalhar, *ijazah* murshidship it down to his son KH Ahmad Abdul Haqq (Watucongol Magelang), Abuya Dimyathi (Cidahu, Pandeglang) and Kyai Iskandar (Salatiga). There are scholars also known as great *Mursyid* and also *Huffaz* who taught Qur'an at their schools.

Listening the scholars diaspora and interconnecting with each other, there is a correlation between Sufi tradition and *Tahfiz* tradition in

qur'anic studies. Hundreds of thousands of institutions or assemblies of Al-Quran spread across Nusantara are interconnected in a network of teacher-student. In Indonesia, there are currently tens of thousands qur'anic teachers. However, only some of them have *sanad/ijazah* for teaching Qur'an. Some others do not have the *sanad*, and never learned to scholars who have teaching authority of The Qur'an. There is also a good faith, open teaching of The Qur'an, despite no *sanad* and no learning from those who have *sanad*.

Sanad qira'at in Indonesia is still quite awake. Of the seven *qira'at*, *qira'ah* Imam Asim al-Kufi is very popular and taught in almost all Muslim countries, including Indonesia. From the path of Imam Asim, *sanad* was connect to several prominent *tahfizul Qur'an* scholars in Nusantara, like Syaykh Dimyathi Tremas, KH Moenawwir Krapyak, Syaykh As'ad Makassar, and several other scholars in Gresik and Surabaya. From the scholars, *pesantrens* of Qur'an were born and are now flourishing throughout Indonesia.

Sanad's KH Muhammad Munawwir has the same circuit with the *sanad* of KH Munawwar namely learning from Syaykh 'Abdul Karim Ibn' Umar al-Badry (Mas'udi, 2011: 140). There is also a *sanad* network directly related to the Middle East, *sanad* KH Ahmad Badawi al-Rasyidi Kaliwungu (1887-19776). There are at least three Indonesian students studying science *qira'ah* to Syaykh 'Abd Karim ibn' Umar al-Badri ad-Dimyati, namely: Muhammad Munawir Krapyak, Munawwar Sedayu, and Badawi Kaliwungu (Khoiron, 2010). In addition, there are *sanad* of Azra'i Syaykh 'Abdur Rauf North Sumatra and KH M. Junaid Sulaiman Sulawesi. Both of them studied to the Syaykh Ahmad Hijazi al-Faqih, a cleric who was given the title *raisul-qurra'*. When paired with a five-*sanad*, the meeting point of the two *sanad* is also on Syaykh Nasyiruddin at-Tablawi of Syaykh Abu Yahya Zakariyya al-Ansari. Syaykh Ahmad Hijazi himself was a disciple of Syaykh Muhammad al-Alexandria Sabiq. Syaykh Muhammad Sabiq is a teacher of Ahmad Hamid Abdurrazak who is a professor of KH Dahlan Kholil Peterongan.

Kiai Moenawwir studied recitation of Al-Quran for sixteen years in Mecca. Some teachers who teach *Tahfiz*, Qur'an Exegesis, and *qira'ah sab'ah* in Mecca, among others are Syaykh Abdullah Sanqoro, Syaykh Sarbini, Mukri Syaykh, Syaykh Ibrahim Huzaimi, Syaykh Mansur, Syaykh Shaikh Abdus Syakur, and Musthofa. For its brilliance in the

Qur'ān, his teacher of *qirā'ah sab'ah*, Syaykh Yusuf Hagar, gave him *ijazah* of *qirā'ah* which continued until the Prophet. It was something rare for students of Syaykh Yusuf. In this pedigree, Kiai Moenauwir ranks thirty-five. There are also other *sanad* obtained from Syaykh Abdul Karim bin Umar Al-Badri Ad-Dimyathi, which is a little shorter. From Kiai Munawwir, it was then forwarded to KH. Arwani Muhammad Amin (Kudus), KH Abdullah Salam Kajen, KH. Ahmad Umar Abdul Mannan (Mangkuyudan, Solo), KH. Muntaha Ash'ari (Kalibeper, Wonosobo), KH. Abdullah Omar (Semarang), KH. Nawawi Abdul Aziz (Ngrukem, Bantul, Yogyakarta), H. Mufid Mas'ud (Sleman, Yogyakarta), KH. Maftuh Basthul Birri (Lirboyo, Kediri).

Almost boarding or *majlis tahfizul Qur'ān* continued the *sanad* to scholars above. Therefore, in mapping study repertoire al Qur'an in particular in Indonesia, in addition to simply refer to the work and results interpretation. It is important to track the scientific networks and pathways of *sanad* to allow accountable knowledge. In Indonesia, the history of Islam in Nusantara cannot be separated from the dissemination of the *Huffaz* in various *qira'at* of the Qur'an. *Qirā'ah* difference is at first not to create differences in the understanding or interpretation of the Qur'an. But with the spread of Islam in various parts of the world, there are differences in interpretation, especially between *Sunni* and *Syi'a* traditions.

Tahfizul Qur'ān pesantren and its network with *ijazah* are places teaching the Qur'an. Uniquely, almost all of The Qur'an boardings are interconnected with students and teachers. The reason is, historically, the whole tradition of the Quran memorization in traditional Islamic boarding schools in this archipelago boils down to a few names.

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The article submitted should be original based on academic works. The article submitted is never published before in any journal or is being reviewed for possible publication. All the articles submitted will be reviewed by certain editors, editorial board as well as blind reviewers appointed by the journal. Any article does not meet the requirement of the guidelines will not be considered and will be declined.

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نوسانتارا

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الصورة في الغلاف الأمامي مأخوذة من الصورة في المقالة

A Taqrīz for a Nineteenth Century Indonesian Manuscript

محور هذه المجلة هو تزويد القراء بمعلومات حول خطة إندونيسية ودولية في تطوير المؤلفات والتراث الديني من خلال نشر المقالات والتقارير البحثية ومراجعات الكتب.

تركزت هريتيج اوف نوسانتارا للبحث في المؤلفات الدينية سواء كانت معاصرة أو قديمة، والتراث الديني الواقع في جنوب شرق آسيا، وترحب بمساهمات المثقفين والعلماء المتخصصين في هذا المجال.

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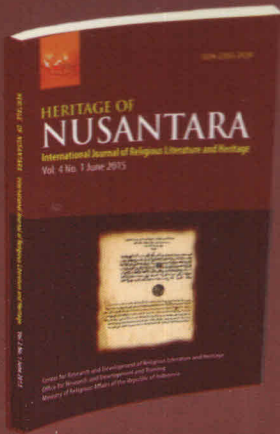
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نوسانتارا

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