

THE *TA'LĪQAT* METHOD OF SHEIKH SULAIMAN ARRASULI ON THE TAFSIR JALALAIN

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Abstract: This research departs from the discovery of manuscripts of interpretations of Nusantara scholars that have not received attention from a number of circles when the process of re-reading the interpretation of the Koran is rampant to meet the demands of human life development. This research aims to identify the manuscripts of the Nusantara scholars' tafsir and introduce their contents in order to preserve the richness of tafsir treasures in the archipelago. This research applies a philology-based qualitative method in which manuscripts are the main source with related tafsir books as the research subject. This research is classified as library research. It was found that Ta'liqat Sheikh Sulaiman Arrasuli is a commentary on Tafsir Jalalin by Imam Al-Mahalli and Imam Al-Suyuthi complete as many as 30 juz, although not all verses and interpretations were commented by him. Sheikh Sulaiman Arrasuli's commentaries are mostly about language; grammatical language, the meaning of the verse and there are also comments on the law, explanation of the story, asbabun nuzul and others, and most of the commentaries written by Sheikh Sulaiman Arrasuli.

Keywords: Ta'liqat, Sheikh Sulaiman Arrasuli, Tafsir Jalalain

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Introduction

Indonesia has a very rich treasure of local tafsir studies. Since centuries ago, Nusantara scholars have inked ink in coloring the course of Qur'an studies and tafsir in the Islamic world.¹ Some of the works of Indonesian scholars can be enjoyed in various prints and editions and some are still stored neatly in the form of manuscripts.²

Writing tafsir and studies of Al-Qur'an in Indonesia are also very diverse, some use local symbols and elements there are also those who use Arabic symbols and patterns like commentary writings that are commonly done by Middle Eastern scholars, such as the tafsir written by Sheikh Sulaiman Arrasuli as an explanation for Tafsir Jalalain.³

Sheikh Sulaiman Arrasuli is a Minangkabau scholar who is persistent in fighting for education and is productive in writing.⁴ Among the commentary books he wrote is *Al-Qaûl Al-Bayân Fî Tafsîr Al-Qur'an* in Malay using Arabic script (Malay Arabic script).⁵ The writing of books using the Arabic-Malay script was commonplace by Nusantara scholars in the 17th-20th centuries in various disciplines and even in correspondence, when the Latin script with the old spelling before the refined spelling (EYD) had not yet been enforced. Among the commentary books which are also the golden works of Sheikh Sulaiman Arrasuli are marginal notes or ta'liqat on the Tafsir Jalalain's book which he wrote in Arabic at the same time as rewriting Tafsir Jalalain.

The marginal notes or ta'liqat by Sheikh Sulaiman Arrasuli are among the many manuscripts in Indonesia that have not been touched by exploration by researchers, both at home and abroad. This manuscript is well preserved in the Sheikh Sulaiman Arrasuli Museum, Canduang, West Sumatra. In addition, information

about this manuscript can be found on the Ministry of Religion Literature website. There are 318 photos digitized by the Ministry of Religion, each of which contains two pages of the book, which means there are 636 pages apart from the book's cover. Manuscript is in good condition legible.

Based on the description above, it is very important to conduct a philological study, because there is a lot of information in each text that must be disclosed. The information in a manuscript contains a lot of cultural values and knowledge that is still relevant today.⁶ At the very least, the cultural values in a text can give us a picture of the life, thoughts, political and social conditions that occurred at that time. Because, in any text, a writer will definitely be influenced by the conditions of his environment when he writes, in the sense that there are values of subjectivity in each of his writings.

Besides that, the preservation of knowledge must be carried out and become the responsibility of scholars and intellectuals at their respective times. Every scientist tries to do research and research in order to get the latest discoveries, even the most recent ones of their time. However, on the one hand, exploring the legacy of "ancestors" is a necessity of science. Every theory and knowledge produced today cannot be separated from the efforts made by its predecessors. Precisely today's scholars are morally and scientifically ethically responsible to their predecessors to present their efforts and studies in the habitat of today's science,

For this reason, the author considers it important to explore and study Sheikh Sulaiman Arrasuli's ta'liqat with a philological study approach, with the hope that it can connect the scientific knots of previous scholars and at the same time become a renewable discovery that can add to the richness of scientific insight, especially in the field of Al-Qur'an at this time.

Methodology

This research adopts a qualitative-philological method to explore and reveal the written heritage of the past through the manuscripts of Sheikh Sulaiman Arrasuli. The focus is on library studies using manuscript inventory techniques, especially in the library of Sheikh Sulaiman Arrasuli Candung. The choice of this method is relevant to the research objective of exploring the manuscript that is the object of study. In the data collection stage, an inventory technique was used with two approaches: through an online catalog of Indonesian manuscripts and through direct field searches. The focus on Sheikh Sulaiman Arrasuli's manuscripts in the Candung Library ensures the accuracy and depth of the data. Data analysis was carried out using the single manuscript edition method, because there was only one manuscript that the researchers found so comparisons were not possible. This is reinforced by the opinion of Siti Baroroh Baried who said that if there is only a single manuscript in one tradition then comparisons are impossible.⁷ Meanwhile, editing of this single manuscript was carried out using the diplomatic edition method, namely publishing the manuscript as carefully as possible without making any changes.⁸ The use of this method is closely related to the research aspect which focuses on the content of Sheikh Sulaiman Arrasuli's comments on Jalalain's interpretation. Through philological analysis, this research is able to reveal the complexity of language, meaning, grammar, law, history and asbabun nuzul in these comments.⁹

Results and Discussion

A Brief Biography of Sheikh Sulaiman Arrasuli Birth and Family Background

Sheikh Sulaiman Arrasuli was born on December 10, 1871 AD, which coincided in the month of Muharram in 1297 H, on Sunday night Monday. Sheikh Sulaiman Arrasuli as a child was named Muhammad Sulaiman bin Muhammad Rasul. He is also called Buya or nicknamed Inyiak Canduang. This last call shows that he is a great scholar who comes from Canduang. The name Arrasuli is an attribution to his father named Angku Mudo Muhammad Rasul. In the several books he wrote, he also wrote his name a lot with additions such as Sheikh, al-Sheikh, Maulana, al-Khalidi, sometimes combining them, and sometimes even using just one.¹⁰

His father's name was Angku Mudo Muhammad Rasul, a Tariq Naqsabandi scholar who was respected in his village and taught at Surau Tengah Canduang. Meanwhile, his mother was named Siti Buliah, a woman who was devoutly religious and had the Caniago ethnicity. When viewed from the tribe, because the Minangkabau community's kinship system is matriarchal, Sulaiman is of the Caniago tribe. His grandfather (his father's father) was also an influential cleric in his village, namely Tuanku Nan Pahit. So, Sulaiman Arrasuli was born in a devout religious family and was an educator in his community. The couple Angku Mudo Muhammad Rasul and Siti Buliah only gave birth to two sons. His eldest son is named Sulaiman, the youngest is named Lajumin Habib, better known as H. Habib Arrasuli.¹¹

More or less two years before his dream of going to Mecca came true, Sulaiman held his first marriage with a woman named Syafiyah, who came from his own village, Canduang. Through this first wife, Sulaiman was blessed with three children. Furthermore Sulaiman polygamous up to 17 people. Of the seventeen wives, seven of them did not have children. While his other wives gave Solomon 19 children.

Education

Sheikh Sulaiman Arrasuli's first teacher was his father, Muhammad Rasul. The first level of basic education taken by Sheikh Sulaiman Arrasuli was learning to read and write Al-Qur'an, this knowledge he demanded from Sheikh Abdurrahman al Khalidi in Batu Hampar, Lima Puluh Kota district for about three years (1881-1883 AD). When viewed from the age of Sheikh Sulaiman Arrasuli at that time, he was 10 to 13 years old, or the same as elementary or elementary school age.¹²

The second level of education, he studied Arabic with Sheikh Abdu al-Shamad al-Samiak, at the Agam Regency Monastery between 1883-1884M. and 1886-1889M. He studied with this teacher for two periods, because his teacher went to Mecca. The time spent on performing Hajj at that time was not the same as today, especially if going for Hajj is accompanied by studying religion, it would take a long time (years). The time he was waiting for his teacher to return from the pilgrimage was used by young Sheikh Sulaiman to study inheritance from "Tuangku Kolok" in Sungayang, Batu Sangkar, Tanah Datar, between 1885-1886 AD and the time he spent learning Arabic was relatively long, namely around 5 years, chances are he is not studying full time.¹³

At the senior secondary education level, Sheikh Sulaiman Arrasuli studied Nahwu, Sharaf, Mantiq, Balaghah, Usul Fiqh, Fiqh, Tafsir, Tashauf, and Tauhid from Sheikh Abdullah in Halaban, Fifty Cities, between 1890 - 1896 M. This educational process lasted quite a long time, namely for about six years, this is because he studied many subjects.¹⁴

After completing his studies domestically, Inyik Candung continued his education to a higher level. Sheikh Sulaiman Arrasuli studied in a more distant place, namely Makkah al-

Mukarramah. In this holy city of Muslims, Inyik Candung studied religion for about four years (1903-1907). In the holy city of Muslims, Sheikh Sulaiman Arrasuli studied with scholars from the archipelago or Arab scholars themselves such as Ahmad Khatib, Sheikh Mukhtar al-Tarid, Sheikh Nawawi al-Bantaeni (1814-1897),¹⁵ Sheikh Umar Bajened, Sayyid Babas al - Yamani, and others.¹⁶

Role in Da'wah and Politics

Da'wah Activities

The activities of a cleric generally revolve around ummah issues or dakwah issues. One of the issues that became an important concern of the clerics before independence was efforts to educate the life of the ummah through religious education institutions, both those that were still traditional (surau) and those that were modern (schools). In this regard, Sheikh Sulaiman Arrasuli is one of the scholars who spent most of his life in educational institutions, both traditional in nature, namely the surau educational institution named Surau Baru (1907-1928), as well as a modern educational institution called Madrasah Tarbiyah Islamiah Canduang began on May 5, 1928 until he died.¹⁷

Madrasah Tarbiah Islamiah Canduang is one of the most important traditional educational institutions in West Sumatra.¹⁸ As a cleric, Sheikh Sulaiman Arrasuli also preaches orally in several mosques or prayer rooms around West Sumatra. In 1912 he had settled in Pandai Sikek, to eradicate and eliminate the teachings of hard congregations (mixed with magic) and preach twice a week at the Bukit Surungan Padang Panjang mosque. Among his da'wah materials, the most important was the effort to eradicate polytheistic beliefs, superstitions and superstitions that developed at that time among the people.¹⁹

Apart from being a scholar, educator and expert on customs,

Sheikh Sulaiman is also an active person in the world of organization and politics. His activeness in this field can be seen from his position in the organization “Sarika Islam”. When this organization was established on the island of Java in 1911, it quickly spread to the island of Sumatra, so that in Minangkabau there were also branches, sub-branches and branches. In this regard, Sheikh Sulaiman Arrasuli was appointed in 1918 as President of the Sarikat Islam sub-branch for the present Agam Regency area and in 1921, he was with Sheikh H. Abbas al-Qadhi Ladang Lawas and Sheikh H. Muhammad Jamil Jaho and scholars who agreed with him founded the organization “Ittihadul Ulama Minangkabau”.

Sheikh Sulaiman Arrasuli is also known as the main founder and Director of Education for the Association of Madrasah Tarbiyah Islamiyah (PMTI) which was formed on May 5 1928/ 15 Zulkaedah 1346 H.²⁰ This organization is a forum for uniting Madrasah Tarbiyah Islamiyah (MTI) which was formed 2 years earlier in Canduang then followed by MTI Jaho under the leadership of Sheikh Muhammad Jamil Jaho and MTI Tabek Gadang Payakumbuh led by Sheikh Abdul Wahid Shaleh. The triumvirate has a very close working relationship, and Canduang is considered the center.²¹

In 1943, Sheikh Sulaiman Arrasuli together with other scholars formed the Minangkabau High Islamic Council (MITM) chaired by Sheikh Sulaiman Arrasuli. Then on November 22, 1945, the Tarbiyah Islamiyah Association expanded its function to become the PERTI Islamic Party. Sheikh Sulaiman Arrasuli was appointed as the Supreme Advisor PERTI Islamic Party. Likewise in 1947, when the Central Sumatra Syari’ah Court was established. Sulaiman was appointed by the government as Chairman of the Makamah.²²

As a politician, Sheikh Sulaiman Arrasuli is also good at diplomacy. He has been visited by Dutch envoys, as well as a national figure, Ir. Sukarno before becoming president of the Republic of Indonesia. 34 In 1939, he and the leadership of the organization formed al-Anshar scouting. Meanwhile, in 1942, he also opposed the Colonial Scorched Earth Policy. At the same time continue to inflame the enthusiasm of young people to join the army of the people's Laskar, as a preparation to win independence.²³

In 1946, Sulaiman took part in forming the Indonesian Muslim Warriors (LASYMI) branch of Bukittinggi.²⁴ Meanwhile, in 1954, he became the initiator of the formation of the Triangle Congress in Bukittinggi. This congress was an attempt to address the issue of inheritance in Minangkabau. The congress was attended by religious scholars, clever and ninik mamak. In the congress, Sulaiman Arrasuli was elected chairman of the congress, while MB Dt. Rajo Sampono as secretary. As a result of the congress there was an agreement that "high inheritances or heirlooms are still divided according to custom, while livelihood assets or lower inheritances are divided according to shari'ah".

Works

Sheikh Sulaiman Arrasuli, known as a productive person. His works provide inspiration and valuable teaching for the Minangkabau people in particular and Indonesian society in general. There are about 20 titles of books written by Inyiaik Canduang. However, three titles of these books have not been found until now. The books found are:²⁵

1. Guidelines for Life in Minangkabau Nature According to Traditional and Syarak Lines, this book was written in 1938, with a total of 70 pages. (containing Adat and Syarak advice).

2. Indigenous Relations and Syarak in Minangkabau, written in 1927, consists of 58 pages. (contains customary and sharia relations).
3. The Origin of the Rank of the Penghulu and Its Establishment, written in 1927, consists of 35 pages. (contains the history of the prince's rank and matters regarding the prince or leader).
4. Tsamrat al-Ihsan fî Wiladah al-Ihsan, written in 1923, consists of 100 pages. (contains the history of the prophet)
5. Fasting Guidelines, written in 1936, consists of 26 pages.
6. Al-Qaûl Al-Bayân Fî Tafsîr Qur'an, written in 1929, consists of 130 pages.
7. Al-Aqwal al-Mardhiyah, written in 1933, consists of 30 pages. (contains the issue of Tawhid)
8. Al-Jawahir al-Kalamiyyah, written in 1927, consists of 70 pages. (contains the issue of Tawhid)
9. Tabligh al-Amanat fî Izalat al-Munkarat wa al-Syubhat, written in 1954, consists of 71 pages. (contains corrections to the wrong practice of the Order).
10. The Story of Isra' Wa Mi'raj Prophet Muhammad Saw, written in 1333 H, consists of 66 pages.
11. The Story of Mu'az and the Death of the Prophet Muhammad, written in 1333 H. The pages found are only pages 66-110.
12. Qaul al-Kasyaf fi al-Rad 'ala Man 'Itaradha 'ala al-Takbir, written in 1333 H. The pages found are only from 111-119.
13. Ibthal Huzhuzh Ahl al-'Ashibah fi Tahrim Qira'at al-Qur'an bi al-'Ajamiyyah, in 1333 H, the pages found are only pages 120-126.
14. Izalat al-Dhalal fi Tahrim alAza'wa al-Sual, in 1333 H, pages found pages 126-131.
15. Sabil al-Salamah, 1934, consisting of 15 pages.
16. Notes in the margin (*Ta'liqât*) on Tafsir Jalalain.

17. *Dawa'al Qulub*, this book has not been found until now.
18. *Aqwal al-Wasithah fi Zikri wa al-Rabitah*, this book has not been found.
19. *Aqwal al-'Aliyah fi Tahriqat al-Naqsbandiyyah*, this book has not been found.
20. *Islamic Guidelines*, this book also has not been found.²⁶

Information on the Tafsir Manuscript of Sheikh Sulaiman Arrasuli

Based on the text, it is known that the core text is the Tafsir Jalalain by Imam Al-Mahalli and Imam Al-Suyumi, but no clues have been found about who copied it. Much information can be obtained from the identification process of this manuscript. When it was digitized, this manuscript was stored in Batu Baraia, Tanjung Haro, Fifty Cities, West Sumatra. The owner of the script comes from Agam, named Amhar Zen. However, the manuscript is now stored properly in the Sheikh Sulaiman Arrasuli Museum, Cunggung. The physical condition of the manuscript which is based on European paper is still good. The text is also clearly readable.

The manuscript is also complete with a cover made of leather. If you look up, you can clearly see the text watermark that reads Propatria. Manuscripts that are bound using this thread have used thick and thin lines. In addition, there are no guidelines in this manuscript which consists of 26 kura. This manuscript is quite thick because it consists of 318 sheets or 638 pages, while the number of script lines reaches 25 per page. No page numbering found in the manuscript. The size of this manuscript is medium, namely measuring 32.5 x 20 cm with a text size of 22 x 10 cm.²⁷

In the text, there are words of transition as a sign of page connection or a substitute for page numbers. In terms of language, it is known that the text uses Arabic, Arabic script, and the Naskhi type of khat. Writing texts in the field of tafsir uses black ink, which is also supplemented with red ink as rubrication or emphasis on a particular text such as the text in the verse, the opening text of the sura and the text of the sura description.²⁸

The text under study is the text that is in the margins of this text. The text is Sheikh Sulaiman Arrasuli's comments on the main text, namely Jalalain's tafsir. The condition of the text in the margins is still very clearly legible and in Arabic. There are text inserts in the margins as well as in the core text, more precisely between the lines of the core text which is in Malay with Arabic script as the meaning of the core texts.

Even though blank pages were found in some of the final sheets of the manuscript (outside the text of the commentary), this manuscript is classified as very neat because there are no blank sheets in the text of the commentary. In addition, colophones were also found in the manuscript which read: ...amma tukhallî ilâ al-qalbi wa tuaabbit fih bi marîq al-muwaddî ilâ âlik wa Allâh a'lam qad faragha.²⁹

Analysis of Tafsir Sheikh Sulaiman Arrasuli

Tafsir Title

Sheikh Sulaiman Arrasuli in writing his comments on Jalalain's tafsir did not give a specific title to his comments. Practices like this are common among the clergy.³⁰ Many books were written by classical scholars until the modern century approached without specifying the title of the text he wrote. Some of these books are still in the form of manuscripts and some have been printed and circulated in the community. Some books too, some are even very popular and phenomenal in society.

In the context of commentary books, similar things also happen a lot. Call it the most familiar and still related to the book being studied in this study, namely the Jalalain tafsir. This book was written by two different people. Although these two authors have a teacher-student relationship, this book was written at a different era, namely the second author started writing it when the first author died. The first author is Sheikh Jalaluddin Abu Abdillah Muhammad bin Syihab Al-Mahalli (791 H - 864 H) and the second author is Sheikh Jalaluddin Abdurrahman bin Abu Bakar Al-Suyuthi (849 H - 911 H).

Uniquely, this book was not written sequentially according to the surahs in Al-Qur'an, but Imam Al-Mahalli, the first author, started from sura Al-Kahf to sura Al-Nas, after which he returned to the beginning to start writing from sura Al-Fatihah to sura Al-Isra. However, after finishing writing surah Al-Fatihah he died without having had time to finish writing the perfect tafsir of 30 chapters. Al-Imam Al-uyuthi then continued his writing by applying the same method as the teacher and succeeded in completing 30 chapters perfectly.

During its journey, the title of this book was never known. Since the first author started until he finished writing it, then continued by the second author, none of them wrote the title of this tafsir either in the preamble or on the cover, even though this book was arguably written in a later era (*muta'akhir*) at a time when the title was given. In written works it is common practice and the two scholars are often found giving titles to their other works.

Furthermore, this book is increasingly popular in society, because it does not have a title, this book of tafsir is named Jalalain's tafsir, which means two Jalals, referring to the names of the two authors of the book, namely Jalaluddin Al-Mahalli and Jalaluddin Al-Suyuthi. Until now it cannot be detected

who was the first person to give ‘title’ to the book with the nickname Jalalain. However, the tradition of mentioning it by that name has stuck even more after the tafsir texts were copied repeatedly by the khattats.

Not only popular among the Middle East, in the early period when this book was finished being written, this book has found traces in the archipelago. Jalalain’s oldest commentary manuscript in the archipelago was detected in the Great Mosque of Demak, recorded in 1000 H or around 1590 AD, which is about 90 years after the death of the second author, Imam Al-Suyuthi. After being identified, the manuscript is the tafsir of Jalalain from Juz 15 to juz 30. This means that the manuscript of Jalalain’s tafsir contained in the Great Mosque of Demak is the composition of Imam Al-Mahalli alone. In other words, this tafsir was already popular before his name as Jalalain became popular.

This kind of tradition was carried out by Sheikh Sulaiman Arrasuli by not giving a specific title to his comments to Jalalain’s tafsir. Besides that, in the commentary tradition on Jalalain’s tafsir, it is usually called hasyiah. Although most of the hasyiah of Jalalain’s tafsir have a special title, the hasyiah in general is rarely given a name by the author, so that the hasyiah book is attributed to the authors.

So, Sheikh Sulaiman Arrasuli’s not giving a title to his comments on Jalalain’s tafsir is not a scientific defect, but a scientific tradition that was commonly carried out by the old scholars. If you look at the track record of Jalalain’s commentary who does not have a specific name, it can also be said that Sheikh Sulaiman Arrasuli has followed in the footsteps of the author of the book of Jalalain’s tafsir himself. For this reason, in accordance with the classical scientific tradition, which usually ascribes books to the names of their authors, it may be said

that this book is entitled Hasyiah Arrasuli, or if the comments are somewhat different from the comments on Jalalain's tafsir in general, which are many volumes, perhaps this can be attributed to him. the designation ta'liqat (marginal notes) Arrasuli.

Writing method

a. Language

In writing his comments on Jalalain's tafsir, Sheikh Sulaiman Arrasuli uses Arabic. This is somewhat unique when there are many literacies for writing tafsir in the archipelago, during the early period of the development of tafsir in the archipelago until the late period using the local language, even though it uses Arabic script. Call it the oldest book of tafsir of the Archipelago that can be found today, namely *Turjumanul Mustafid* by Sheikh Abdurrauf Al-Sinkili. This book is very famous among observers of the study of Al-Qur'an in the archipelago. This book was written around 1615 - 1693 using the Malay language and Arabic script. This book quotes a lot from the book Anwar Al-Tanzil by Imam Al-Baidhawi so that some observers say that the book is a translation of the book of Al-Baidhawi's commentary.³¹

KH. Ahmad Sanusi was born in 1888 AD from Sukabumi, wrote the commentary of Raudhatul 'Irfan fi Ma'rifatil Quran in Sundanese,³² KH. Bisri Mustofa born in 1915 wrote a book of tafsir which he named Al-Ibriz in Javanese,³³ and HB Jassin from Gorontalo born in 1917 wrote an tafsir of the Noble Readings, he tried to translate Al-Qur'an in literary and poetic language.³⁴ That is, during the period when Sheikh Sulaiman Arrasuli wrote his commentary, the writing of commentaries in the local language began to be actively encouraged.

Even though his comments were written in Arabic, not a few of Sheikh Sulaiman Arrasuli gave notes on certain words

that had difficult meanings using Indonesian in Arabic script. As in the muqaddimah, Sheikh Sulaiman Arrasuli interprets the word وجي by writing words فندق which reads “short”, in surah Al-Baqarah, Sheikh Sulaiman interprets the word وقفوا with بر هنت which reads “stop”.

b. Writing Style

In writing his comments, Sheikh Sulaiman Arrasuli wrote them in the blank spaces on the right and left, top and bottom of the Jalalain tafsir manuscript. However, the most dominant, Sheikh Sulaiman Arrasuli wrote his comments on the right side on even pages and the left side on odd pages. If the comments are too long, Sheikh Sulaiman Arrasuli will write on the top or bottom side. Sometimes also when the comments are only in the form of returning dhamir, meaning of words, equivalents of words or explaining the mustatir file Sheikh Sulaiman writes it between the lines by hanging or pulling it a little outside the edge of Jalalain’s commentary text.

Not only that, often Sheikh Sulaiman Arrasuli also makes certain symbols on the text of the Jalalain tafsir that he wants to comment on, sometimes on the Jalalain tafsir and sometimes on the verses. These symbols were then written by Sheikh Sulaiman in the blank space on the left/right/top/bottom side at the beginning of his comment, so that readers can track the comments he wrote in the blank space to comment on which commentary text or verse.

In writing his comments in the blank space on the right or left side, Sheikh Sulaiman does not always write in a straight position, sometimes he writes in a tilted position of 90 degrees and even upside down, so the reader has to turn the manuscript 180 degrees to read it.

Sheikh Sulaiman Arrasuli also does not write comments for every text or verse in Al-Qur'an. Only a few sentences or problems that he thinks are important that he comments on. This means that not all manuscripts contain the comments of Sheikh Sulaiman Arrasuli. However, Sheikh Sulaiman Arrasuli's comments are found in almost every sura. Shaykh Sulaiman always makes signs in most of his comments, he sometimes wrote at length انتهى (intaha) at the end of his comment that means done.

References

Sheikh Sulaiman Arrasuli wrote many of his comments referring to previous books. He clearly wrote those references at the end of his comments. Some of the references are written by writing the name of the book and some by the name of the author. Sometimes the references are written clearly, sometimes only the initials are written. For example, Sheikh Sulaiman often writes بيضاوي (Baidhawi) at the end of his comment if he quotes from Imam Al-Baidhowi, or just writes down his initials, namely ح (dhad). The following are the initials and names he always refers to.

No	Initials	Reference
1	(fa)	<i>Al-Futubat Al-Ilahiyah Bi Taudih Tafsir Al-Jalalain li Al-Daqaiq Al-Khafiah</i> by Sheikh Sulaiman Al-Jamal
2	(dhad)	<i>Anwar Al-Tanzil Wa Asrar Al-Ta'wil</i> by Imam Al-Baidhowi
3	(ba)	<i>Ma'alim Al-Tanzil fi Tafsir Al-Qur'an</i> by Imam Al-Baghawi
4	-	<i>Lubbab Al-Ta'wil fi Ma'ani Al-Tanzil</i> by Imam Al-Kazin
5	-	<i>Al Kasasyaf 'An Haqaiq Ghanamidh Al-Tanzil</i> by Imam Al-Zamakhshari
6	-	<i>Hasyiah Al-Jamalaini 'ala Al-Jalalain</i> by Imam Al-Qari
7	-	<i>Madarik Al-Tanzil Wa Haqaiq Al-Takwil</i> by Imam Al Nasafi

There are at least 10 reference books used by Sheikh Sulaiman Arrasuli which researchers managed to find in printed form:

- a. Al-Futûhat Al-Ilahiyah bi Taudih Tafsîr Al-Jalalaîn Li Al-Daqaiq Al-Khafiah by Sheikh Sulaiman Al-Jamal. This book is Hasyiah Tafsir Jalalaîn's book.
- b. Anwar Al-Tanzîl wa Asrar Al-Ta'wil by Imam Al-Baidhowi
- c. Ma'alim Al-Tanzîl fî Tafsîr Al-Qur'an by Imam Al-Baghawi
- d. Lubbab Al-Ta'wil fî Ma'ani Al-Tanzîl by Imam Al Kazin
- e. Al Kasysyaf 'an Haqaiq Ghawamidh Al-Tanzil by Imam Al Zamakhsyari
- f. Hasyiah Al-amalaini 'ala Al-Jalalaîni by Imam Al-Qari. This book is also hasyiah for Tafsir Jalalain
- g. Madarik Al-Tanzîl wa Haqaiq Al-Takwil by Imam Al-Nasafi
- h. 'Arais Al-Bayan fi Haqaiq Al-Qur'an by Imam Al-Baqily.
- i. Unmudzaj Jalil fî Asilah wa Ajwibah 'an Gharaib Ay Al-Tanzil by Imam Al-Razi.
- j. Misykah Al-Mashabih by Imam Al-Tibrizi.

While the reference that Sheikh Sulaiman marked with *mathlab* in surah Al-Baqarah verse 6 and Al-Maidah verse 13 and *mathlab* in surah Al-Baqarah verse 25 the researcher failed to find the printed book. It is suspected that the researcher, Sheikh Sulaiman, used the manuscript of the book, which until now has not been printed. In his references, the researcher did not once find narratives that were not exactly the same as those written by Sheikh Sulaiman Arrasuli and the printed texts that were with the researcher. This makes it possible that Sheikh Sulaiman quoted it not textually or Sheikh Sulaiman quoted it from the manuscript of his reference book which may not have been printed at that time.

Content Analysis

Most of the contents of Sheikh Sulaiman Arrasuli's comments on Jalalain's tafsir are language problems, both in meaning and grammatically in Arabic. However, Sheikh Sulaiman Arrasuli also wrote comments on law, history and asbabun nuzul.

a. Language Comments

In the muqaddimah tafsir of Jalalain, Sheikh Sulaiman Arrasuli interprets the word *muwâfiyan*, he says:

“His words (muwâfiyan li ni’amih), namely in exchange for His favors, if the praise is due to the entire number of favors. This is exaggerated based on what is expected, because in fact every one favor deserves one praise alone.”

In Jalalain's interpretation, Sheikh Sulaiman Arrasuli explores the meaning of the word “*muwâfiyan*” by emphasizing the praise sentence “*muwâfiyan li ni’amih*” by Imam Al-Mahalli. According to him, even though it is singular, this praise includes all blessings, it is considered a form of mubalaghah or excessive expression. This thought is in line with Ibn Kathir's interpretation, which underlines that one sentence of praise should only refer to one blessing. Meanwhile, Ibn Hazm provides another perspective, relating the meaning of *muwâfiyan* to certain verses. In this way, Sulaiman Arrasuli enriches the understanding of mubalaghah and the complexity of interpretation among leading mufassir.

Sheikh Sulaiman also made comments related to Arabic grammar. For example in surah Al Baqarah verse 26:

his words (wa nazala) *et. Nazala is fi'il madhi and its fail is verse* **إِنَّ اللَّهَ لَا** *Innallâha lâ yastahyi and the expression (mâ arâda Allah) etc. Is the essence of speech, word لَ is to show the time and has a zaraf position for utterances, what is meant by refusal is to answer it.*

On the other hand, in his commentary on verse 26 of Surah Al-Baqarah, Sheikh Sulaiman Arrasuli focuses on the grammatical aspect or nahwu. With an emphasis on grammatical structure, the tafsir provides an in-depth understanding of sentence structure and the relationships between words in the verse. This approach shows Sulaiman Arrasuli's efforts to enrich insight regarding the grammar and linguistics of the Al-Qur'an.

b. Legal Comments

Sheikh Sulaiman Arrasuli also made comments related to Islamic law. However, his comments on legal issues were relatively few compared to other comments on language. For example, Sheikh Sulaiman Arrasuli revealed in the comments to surah Al-Maidah verse 89:

the expression (tahrîr raqâbah) both believe and do not believe because of the absolute texts, Syafi'i requires faith because it is associated with expiation of murder, and man "aw" is to choose and oblige one of the three kafarah "

This verse talks about kafarah oaths, if someone violates his oath then he is obliged to pay kafarah according to verse Al-Maidah 89. Sheikh Sulaiman explained that the slaves mentioned in the verse are absolute so that they can be slaves who believe or slaves who are infidels. Then Sheikh Sulaiman explained Imam Syafi'i's view that requires faith by bringing the absoluteness contained in this verse to the taqyid contained in the verse kafarah murders.

The scholars themselves have different opinions about the yamin kafarah, is it equated with killing kafarah or not? The majority of scholars equate it with a kafarah of murder while Imam Abu Hanifah differentiates it, that is a kafarah of murder must free a believing servant because the verse is muqayyad, while a yamin kafarah may free a servant who is an infidel because the verse is absolute.³⁵

Sheikh Sulaiman Arrasuli further explained the use of the letter “aw” which means choosing. This means that the vow taker may choose between the 3 types mentioned in the verse; feed 10 poor people, or may give them clothes or may also free a faithful slave. This is in line with the Shafi’i school of thought. Imam Nawawi said in the book *Minhaj Al-Talibîn*.³⁶

“You may choose during the vow kafarah between freeing slaves like kafarah zihar and feeding ten poor people each one poor person a mud of staple food that he likes and giving them clothing with whatever is called clothing such as shirts, turbans or sarongs not shoes or gloves”.

c. Historical Commentary or Story

Sheikh Sulaiman Arrasuli also commented on stories or history. But this term is less than his comments on other verses. Sheikh Sulaiman Arrasuli also did not tell at length about the story or history, but only alluded to and explained things that he considered important related to the story. For example, his comments on surah Al-Kahf verse 83:

“(an zi al-qarnain) namely Iskandar Al-Rumi the ruler of Persia and Rome, said to be the ruler of East and West, therefore he is called Dzul Qarnain (who has two horns) or because he surrounds the ends of the East and West world “

Sheikh Sulaiman Arrasuli explained about the figure of Dzul Qarnain mentioned in surah Al-Kahfi, Sheikh Sulaiman Arrasuli explains the figure of Dzul Qarnain mentioned in Al-Kahf’s letter. In his explanation of the figure of Dzul Qarnain, Sheikh Sulaiman Arrasuli discusses various opinions of scholars contained in Tafsir Ibn Katsir. This thinking is supported by a scientific methodology that involves criticism and analysis of various sources. Sulaiman ar-Rasuli detailed that the musnad hadiths referred to by Ibn Jarir ath-Thabari cast doubt on the

validity of the information regarding Dzul Qarnai.³⁷ So Sheikh Sulaiman Arrusuli's thoughts highlight the complexity of history and sources originating from the People of the Book, showing that the interpretation of Dzul Qarnain must be understood in the multidisciplinary context and controversy that may occur in history.

d. Asabun Nuzul

Asbabun nuzul is a very important thing in interpreting Al-Qur'an. Many opinions and movements of the commentators attach importance to asbabun nuzul or historical aspects in interpreting a verse. Sheikh Sulaima Arrasuli also did the same thing. Even though he does not mention asbabun nuzul in every verse or sura in his comments, comments about asbabun nuzul are quite common in his comments. For example, his comments on surah Al Baqarah verse 26:

“(famâ fauqahâ) because the revelation of this verse is that when Allah swt made an example of flies and spiders, Allah said {Indeed, everything you call on besides Allah cannot even create a single fly, even though they are united to create it} and Allah said {the parable of the people one who takes protectors other than Allah is like a spider}, the Jews said what did Allah want from mentioning such despicable things? It is said that polytheists say we do not worship God who mentions such lowly things! Then Allah sent down, indeed Allah is not ashamed to make parables”.

Prominent mufassir such as Ibn Kathir, Al-Qurtubi, and Al-Tabari, often emphasized asbabun nuzul as a key element in interpreting the Qur'an. Although not always mentioned in every verse, they provide historical context to provide a deeper understanding. Ibn Kathir highlights the events or questions that prompted the revelation of the verse, Al-Qurtubi explores

the asbabun nuzul to provide additional insight, and Al-Tabari presents related historical information. This similar understanding contributes to the holistic approach of the mufassir, enriching the interpretation of the Qur'an with historical context for better understanding.

e. Nasakh Mansukh

Nasakh Mansukh Sheikh Sulaiman Arrasuli also received attention. His portion was also larger than his comments on law, stories and asbabun nuzul. For example in Surah Qaf verse 45:

“(wa mâ anta bi jabbâr) this verse is erased with the word Allah kill the polytheists”.

There are also verses in Surah Al An'am70:

“(qabla al-amr bi al-qitâl) is removed by the word of Allah swt {qâtilû allazina lâ yu'minûna billâhi wa al-yaumi al-âkhîr}”.

Confirmation of the statement by Shaykh Sulaiman Arrasuli clearly confirms verses Al-An'am 70 and Qaf 45, while Tafsir ash-Shawi does not mention the text. Ibn Hazm, in the book *an-Nasikh wa al-Mansukh*, mentions that verse Qaf 45 is combined with verse al-Saif, and Ibn Katsir shows it as verse At-Taubah 5. In conclusion, there is consistency between the views of Sulaiman Arrasuli and Ibn Hazm, while Tafsir ash-Shawi did not elaborate on the text.³⁸

Conclusion

This research resulted in an in-depth understanding of the Tafsir Syekh Sulaiman Arrasuli manuscript which is well preserved at the Canduang Islamic Madrasah Islamic Boarding School, West Sumatra. Sheikh Sulaiman Arrasuli's profile as a religious figure, founder of PERTI, and prolific writer becomes an important

context in analyzing his interpretation of Jalalain. This interpretation, although without a specific title, involves 30 juz of the Al-Qur'an with a focus on aspects of language, grammar, meaning of verses, law, explanation of stories, and asbabun nuzul. By utilizing more than 10 tafsir books, especially *Al-Futûhat Al-Ilâhiyah*, Sheikh Sulaiman Arrasuli provides a broad scientific dimension to his comments. Scientific conclusions show that the Tafsir Sheikh Sulaiman Arrasuli manuscript is a significant intellectual heritage. This research is not only about the manuscript itself, but also an in-depth understanding of the profile and knowledge of Sheikh Sulaiman Arrasuli. This conclusion opens new horizons in research and understanding of intellectual heritage in the field of interpretation and Islam.

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