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## **An Analysis of Interpretation Methods of Qur'anic Verses: A Study of the Manuscript of Abu Layst As-Samarqandi's Bahjat Al-'Ulūm**

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### **Abstract**

*Examining a manuscript will uncover numerous aspects of Islam. The Bahjat Al-'Ulūm was discovered in Magelang City. This study aims to analyze the verses found in the manuscript of Bahjat Al-'Ulūm by Abu Layst As-Samarkandi and elucidate the method and style of interpretation used. This study employed a descriptive analysis method with library study. The book Bahjat Al-'Ulūm discusses the 'ilm al-kalam and includes nine Qur'anic verses. The analysis of these verses reveals that two verses illustrate the muqaddimah (preface); Allah's trait Al-Razzaq is addressed in the third and fourth verses, belief in the angels is explored in the fifth verse, the names of prophets are mentioned in the sixth verse, the rewards for the believers and disbelievers are discussed in the seventh and eighth verses, and faith is elaborated in the ninth verse. The Quranic verses mentioned serve as a legal foundation. The author has determined that the*

*verses were interpreted using the ijmal approach with a sufi style.*

**Keywords:** *Abu Layst As-Samarqandi, Bahjat Al-'Ulūm, Manuscript, and Interpretation.*

## **Abstrak**

*Kajian pada sebuah manuskrip akan mengungkapkan berbagai aspek keislaman. Salah satu manuskrip yang ditemukan di Kota Magelang yakni manuskrip Bahjat Al-'Ulūm. Tujuan penelitian untuk mempelajari ayat-ayat dalam manuskrip kitab Bahjat Al-'Ulūm karya Abu layts assamarkandi, kemudian menjelaskan mengenai metode dan corak penafsirannya. Penelitian ini menggunakan metode analisis deskriptif dengan studi kepustakaan. Kitab Bahjat Al-'Ulūm menjelaskan tentang ilmu kalam dan terdapat sembilan ayat Al-Qur'an. Temuan analisis ayat-ayat tersebut yaitu: dua ayat menjelaskan muqaddimah, Sifat Al-Razzaq dibahas pada ayat ketiga dan keempat, iman kepada malaikat dibahas pada ayat kelima, nama-nama nabi dibahas pada ayat keenam, respon orang mukmin dan kafir dibahas pada ayat ketujuh dan kedelapan, dan iman dijelaskan pada ayat kesembilan. Ayat-ayat Alquran yang dikutip dimaksudkan sebagai landasan hukum. Setelah mempelajari ayat-ayat tersebut penulis mengetahui bahwa metode yang digunakan untuk menafsirkan ayat-ayat tersebut adalah metode ijmal dengan corak tafsir shufi.*

**Kata Kunci:** *Abu Layst As-Samarqandi, Bahjat Al-'Ulūm, Naskah, dan Tafsir.*

## **A. Introduction**

The term "tafsir" is derived from the Arabic word (تفسير), which originates from the word (فسر), signifying clarity or explanation. Tafsir in the Lisānu'l Arabic lexicon unveils the meaning found in intricate verses.<sup>1</sup> Husnu Hakim explains that the term "tafsir" originates from the Arabic words al-kasyf (disclosure) and al-bayan (explanation). Interpretation is the act of revealing something that was previously concealed.<sup>2</sup> Fasara is akin to *Safara*

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<sup>1</sup> Ibnu Mandzur, *Lisanul Arab* (Darul Maarif, 1992), page. 3412.

<sup>2</sup> Ahmad Husnul Hakim, *Kaidah Tafsir Berbasis Terapan: Pedoman Bagi Para Penghafal Al-Qur'an* (depok: Yayasan eLSiQ Tabarokarrahan, 2022), page. 15–16.

(سفر), which denotes to uncover. It is used in phrases like (سفورا المرأة), meaning "a female traveler uncovering her face," or "*wasfara's Subhu*," which translates to "Fajr has been uncovered."<sup>3</sup>

Tafsir is a field of study that focuses on the correct pronunciation of the words in the Quran (بألفاظ النطق كيفية القرآن). Tafsir encompasses the science of *qiraat*, which involves numerous narrations and variations in pronunciation. The variations in *qiraat* might lead to discrepancies in meaning and law interpretations.<sup>4</sup> Hakim discusses the science that interprets the Qur'an by analyzing Allah's intentions in His passages based on human capabilities. The term "interpreting" refers to scientific effort that necessitates the backing of a certain profession based on this definition. Interpretation is subjective (*shahih*), not definitive or universally true (*haqq*). No interpretation is flawless, as absolute truth is exclusive to Allah.<sup>5</sup>

Studying traditional Islamic manuscripts is crucial for understanding the development and expansion of Islam. Examining a manuscript can uncover different facets of Islam, including social history and ideology.<sup>6</sup> Classical manuscripts are located in Indonesia. A manuscript of Bahjat Al-'Ulūm was discovered in Magelang City. Manuscripts must be examined because of their historical significance in Islamic studies.<sup>7</sup> These factors inspire motivation to study the text. The researcher aims to identify the

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<sup>3</sup> Andy Hariyono, "Analisis Metode Tafsir Wahbah Zuhaili Dalam Kitab Al-Munir," Al-Dirayah 1, no. 1 (2018), page. 19. <https://download.garuda.kemdikbud.go.id/article.php?article=1688914&val=18382&title=ANALISIS%20METODE%20TAFSIR%20WAHBAH%20ZUHAILI%20DALAM%20KITAB%20AL-MUNIR>.

<sup>4</sup> Ahmad Sarwat, Kaidah Tafsir, (Jakarta Selatan: Rumah Fiqih Publishing, n.d.), page. 13.

<sup>5</sup> Hakim, Kaidah Tafsir Berbasis Terapan: Pedoman Bagi Para Penghafal Al-Qur'an, page. 15.

<sup>6</sup> Faizal Amin, "Preservasi Naskah Klasik," Jurnal Khatulistiwa - Journal Of Islamic Studies 1 (2011): page. 89. <https://download.garuda.kemdikbud.go.id/article.php?article=896097&val=14028&title=PRESERVASI%20NASKAH%20KLASIK>

<sup>7</sup> Parhan Hidayat, 'Menjadi Juru Kunci Islam Nusantara: Peran Perpustakaan Dalam Melestarikan Naskah Islam Nusantara', *Buletin Al-Turas*, 21.2 (2020), 269–82. page. 269. [10.15408/bat.v21i2.3842](https://doi.org/10.15408/bat.v21i2.3842)

Qur'anic verses in the Bahjat Al-‘Ulūm manuscript and analyze the author's interpretation methods and styles.

No previous literature analysis has examined the Bahjat Al-‘ulūm by analyzing the Quranic verses inside, particularly focusing on its method of interpreting the passages. This research aims to gather Quranic verses from Bahjat Al-‘Ulūm and examine them using the tafsir approach. Abdul Razaq and Haryono's research explores the study of Muhammad Ash-Shabuni's Tafsir method in Kitab Rawâiu' al-Bayân. The study aims to analyze the interpretation of the Qur'an in the Rawâiu' al-Bayân using the content analysis approach.<sup>8</sup> The similarity in this study is that it examines the method of interpretation of Qur'anic verses in a book. However, the object of investigation is different, namely the Rawâiu' al- Bayân book.

The thesis by Andi Hariyono examines the Wahbah Zuhaili interpretation method used in the book Al-Munir. The methodology employed is a literature review.<sup>9</sup> The goal of this study is to assess the method of interpretation of Qur'anic verses in the book using the same method, but the subject of inquiry is different, namely the book Al-Munir.

Amalia Anisa's thesis analyzes the significance of faith in the text of Abu Layst As-Samarqandi's Asmarakandi. The manuscript is housed in the art studio of Dawuhan Village, Dawuhan District, Banyumas Regency. This research employs a qualitative methodology, with explanations drawn from philology and literature.<sup>10</sup> The similarity is that the object of this research uses asmarak manuscripts from Dawuhan Village, while the author uses manuscripts from Magelang City. The difference is that the author uses a different method of analysis.

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<sup>8</sup> Andy dan Abdul Razaq Haryono, “Analisis Metode Tafsir Muhammad Ash-Shabuni Dalam Kitab Rawâiu’ Al-Bayân,” *Wardah* 18, no. 1 (2017): page. 56. <https://doi.org/10.19109/wardah.v18i1.1432>.

<sup>9</sup> Hariyono, “Analisis Metode Tafsir Wahbah Zuhaili Dalam Kitab Al-Munir,” page. 19.

<sup>10</sup> Anis Amalia, ‘Nilai-Nilai Akidah Dalam Manuskrip Kitab Asmarakandi Karya Abu Al- Kaits Al-Samarqadi Tahun 1071 H (Kajian Filologis)’, *Skripsi Program Studi Sejarah Peradaban Islam*, 2020.

Several experts have studied the book of Bahjat Al-‘ulūm from a philological perspective, but no one has explicitly investigated its Qur'anic verses. These are the primary points of distinction in the present study.

The method used is library research, which uses existing library materials as the primary data source to explore the foundations of theories and concepts according to previous experts, tracking changes in research, gathering diverse information on selected topics, using secondary data, and avoiding duplication.<sup>11</sup> The literature study involved tracing and uncovering pieces of Qur'anic verses in the Bahjat Al-‘ulūm manuscript using two sources: primary and secondary. The primary source is the Bahjat Al-‘ulūm manuscript, while the secondary source is preceding literature with similar themes to support the primary data.

The analytical method utilized is descriptive, which examines, analyzes, and clarifies. Descriptive research does not compare that variable in other samples.<sup>12</sup> The author analyzes and discusses systematically the methodology of interpreting the verses of Al-Qur'an in the book Bahjat Al-‘ulūm. The outcomes of the study provide new information.

Reading is a data collection technique. The reading is based on the verses of the Qur'an being read. The goal is to understand the methods, strategies, and sources employed by Abu Layst As-Samarqandi in the book Bahjat Al-‘Ulūm.

## **B. Brief Notes About the Book of Bahjat Al-‘ulūm And Abu Layts As-Samarqandi**

### **1. The Description of Bahjat Al-‘ulūm**

Kitab Bahjat Al-‘ulūm is the first manuscript owned by Sagaf Al-Jufri in Magelang City. Sagaf Al-Jufri founded the Al-Iman Educational Foundation in Magelang City. The manuscript includes six different books: Bahjat Al-‘ulūm, Bayān Lābudda, Al-Miftah fi syarḥ Ma'rifatu Al-Islām, Al-

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<sup>11</sup> Masri Singarimbun and Sofian Effendi, *Metode Penelitian Survei* (Jakarta: PT Pustaka LP3ES Indonesia, 1989), page. 70.

<sup>12</sup> Sugiyono, *Metodelogi Penelitian Kuantitatif Kualitatif Dan R&D* (Bandung: Alfabeta, 2013), page. 35.

Mufīd, Tilmisāny, and Syarḥ Ummu Al-barāhin. According to the observations, the manuscript contains several damaged areas, particularly the front. The book contains 20 pages with a dimensions of 30 cm x 19 cm. The book is not in good condition; some pages have been torn, particularly in the initial half. Despite age-related degradation, the text is still readable. The book is inscribed in Arabic script with various colors, including red ink for the Matan and black ink for the Syarah. The Qur'an contains 13 verses, 11 of which are in the body of the book and indicated with the term *Qauluhu ta'ala*, and two of which are contained in the book's *muqaddimah* (preface). The paper used is Deluwang paper with a watermark. The book title and author's name can be found near the beginning, as shown in the sample below:<sup>13</sup>



Figure 1.1 Muqaddimah (Preface)



Figure 1.2 Example of Book Content

<sup>13</sup> Abu Layst As-Samarqandi, 'Digitalisasi Naskah Kuno Bahjah', in *Al-'Ulum Fi Syarhi Fi Bayani Aqidah Al-'Usul*, 2023.

There is no information on when this book was written. However, in general, the discussion in this document focuses on the concept of faith. In addition to Sagaf Al-Jufri's collection, the National Library has a collection of this book, which measures 26 by 19 cm, with the text measuring 10 x 14 cm and totaling 188 pages, each with 9 lines.

The manuscript of Bahjat Al-'Ulūm, a great work by Abu Layst As-Samarqandi, comprises the science of kalam, which includes questions and answers about Tawheed and Fiqh.<sup>14</sup> Each topic explanation is preceded by the word *mas'alah* (question), followed by a response beginning with *faljawabu* (answer). Kitab Bahjat Al-'Ulūm, unlike other tafsir books, does not interpret all verses of the Qur'an. Instead, it is a book of kalam that writes several verses of the Qur'an as a source of law on the topic discussed and then explains it. According to the author, this is a method of interpreting the verses of the Qur'an.

The name of the book is found at the beginning of the book, commonly called *muqaddimah* in line 6, which says:

".....وسميتها ببهجة العلوم في الشرح في بيان عقيدة الاصول....."

".....*wa sammaytuhā bi bahjati Al-'ulūm fi asy-syarḥi fi bayāni aqīdati al-uṣūli*.....". Meaning: ".....I named the book *Bahjati Al-'ulūm fi ash-sharḥi fi bayāni aqīdati al-uṣūli* (the pleasure of knowledge in explaining and clarifying the points of faith)."

The book concludes with a colophon providing details on its identity, specifically *Syarh As-Samarqandi*, but does not specify the year of its composition. Refer to lines 14 and 15 on the final page:

".....تمت هذا الكاب المسمى بشرح السمرقندي والله اعلم في يوم الرابع في الشهر المحرم في الهلال الأربع في السنة الهاء....."

".....*Tammat haẓa al-kitāba al-musammā syarhu al-ṣyamarqadiy. Wa Allāhu alāmi fii yaumi al-rabi fii syahri āl-muharrām fii al-hilāli al-arba'i fii as-sanāti ilhā'i*.....". meaning: '.....a book called *Sharh As-Samarqandi* was completed, and Allah is the all-knowing,

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<sup>14</sup> Amalia, "Nilai-Nilai Akidah Dalam Manuskrip Kitab Asmarakandi Karya Abu Al- Kaits Al-Samarqadi Tahun 1071 H (Kajian Filologis)," page. 24.

On Wednesday, the fourth day of Muharram, in the year of *ilaha'i.....*”

## 2. Abu Layst As-Samarqandi's Track Record

The second page of the *muqaddimah* explains Abu Layst As-Samarqandi's name as the book's author. Abu Layst As-Samarqandi is also known as Muhammad ibn Abi Nasr ibn Ibrahim. In the field of *nahwu*, Abu Layst is used as a synonym for the term *Shaykh*. As-Samarqandi is then introduced as an explanatory phrase, with the phrase "the grace of Allah showered on Muhammad Abu Layst" serving as the object of the preposition. Abu Layst was born in 290 AH in Samarkand, Uzbekistan. His father gave him the name Nasr bin Muhammad bin Ahmad bin Ibrahim. He was also recognized as Abu Layst As-Samarqandi. The second name indicates his location of birth. Abu Layst adopted this name as his surname later on. Abu Layst passed away on Tuesday night, the 11th of Jumadil Akhir in 373 AH, and was laid to rest in Balkh city beside his mentor, Abu Ja'far al-Hindiwani.<sup>15</sup>

Abu Layst was a Hanafi Fiqh scholar. This is evident from the knowledge he learned from Shibani through Juzajani.<sup>16</sup> However, Abu Layst As-Samarqandi (d. 393/1003) referred to 481 cases in which Abū Yūsuf and al-Shaybānī disagreed with Abū Hanīfah. Furthermore, out of 440 cases, only one disagreed with Abū Hanīfah.<sup>17</sup> In Balkh, Abu Layst studied with great figures such as Kholil bin Ahmad bin Ismail (d. 368 AH), Muhammad bin al-Husain al-Haddady (d. 388 AH), Ali Abu Ja'far al-Hindiwani (d. 362 AH), Muhammad bin al-Fadhl al-

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<sup>15</sup> Muhammad Haron, "Abu'l-Layth Al-Samaraqandi's Life and Works With Special Reference To His Al-Muqaddimah," *Islamic Studies* 33, no. 2-3 (1994), page. 319-40. <https://www.jstor.org/stable/20840171>.

<sup>16</sup> Satoe Horii, 'Reconsideration of Legal Devices (Ḥiyal) in Islamic Jurisprudence: The Ḥanafīs and Their " Exits " (Makhārij)', *Islamic Law and Society*, 9.3 (2002), page. 312-57. <https://www.jstor.org/stable/3399460>

<sup>17</sup> Hiroyuki Yanagihashi, "Abu Hanifa (D. 150/767)," in *Studies in Islamic Law and Society*, ed. Oussama Arabi, David S. Powers, and Susan A. Spectorsky (Leiden: Brill, 2013), page. 11-25.



Balkhy al-Mufassir (d. 319 AH) and others. Abu Layst is also considered the moralist and preacher of the tenth century.<sup>18</sup>

His works are categorized into four divisions: legal texts, Sufism texts, Kalam texts, and tafsir texts. His works include Suluk Ngasmara, Tanbighul Ghaffilin, Masa'il, and Bahjat Al-'ulūm.<sup>19</sup> Abu Layst acquired the titles of Al-Faqih, Imam Al-Huda, and Al-Zahid due to his works.<sup>20</sup> A tafsir by Abu Layst has been translated into Turkish in four volumes.<sup>21</sup>

### C. The Quranic Verses in The Kitab

The book Bahjat Al-'ulūm contains nine Qur'anic verses. Only seven verses begin with *qauluhu ta'ala*, whereas two do not. It includes six distinct topics, as follows:

#### 1. The First and Second Verses

The Muqaddimah of the book begins with two words of Allah from Surah Al-Fatihah, verses 1 and 2. The author starts the book with the reading: "*Bismillāh al-Rahmān al-Rahīm*," which means "By mentioning the Name of Allah, the most gracious, the most merciful," followed by the lines "*Alhamdu li Allāhi Rabbi Al-alāmina*" which means "Praise be to Allah, the ruler of the universe."

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<sup>18</sup> Simon O'Meara, "Once More Cosmophilia: Facing the Truth, Later," in *The Making of Islamic Art: Studies in Honour of Sheila Blair and Jonathan Bloom*, ed. Robert Hillenbrand (Edinburgh: Edinburgh University Press Ltd, 2021), page. 226.

<sup>19</sup> Farkhan Fuady and Nur Alfianti, 'Jejak Pemikiran Abu Mansur Al-Maturidi Dan Abu Lais Al-Samarqandi Tentang Keimanan', *Jurnal Pemikiran Islam*, 1.2 (2021), page. 119–34. <http://dx.doi.org/10.22373/jpi.v2i1.11237>.

<sup>20</sup> Haron. page. 321

<sup>21</sup> Tim Stanley, "The Books of Umur Bey," *Muqarnas* 21, no. Essays in Honor of J . M . Rogers (2004): page. 323–31.

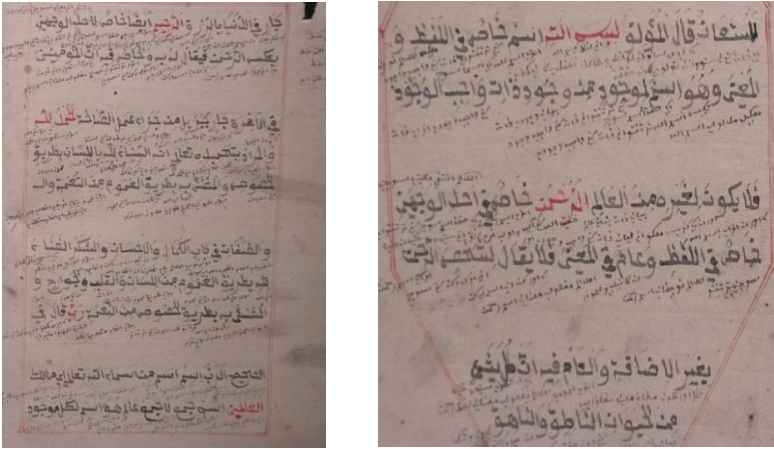


Figure 1.3 Surah Al-Fatihah Verse 1-2

## 2. The Third and Fourth Verses about the Trait of Allah: *Al-Razzaq*

In the explanation of Al-Razzaq, the author lists two verses in the Qur'an, the first of which is mentioned in Surah Hud verse-6 " *Wamā min dābatin fī al-ardi illā al "a Allāhi rizquha,*" which means "there is no creature on earth but that upon Allah is its provision."



Figure 1.4 Surah Hud verse 6

Secondly, Allah says in Surah Ash-Shura verse 11: "*Laysa usūlihi syaiun wa huwa alsamiu al-baṣīr.*" This means: "There is nothing like it, and Allah is all-hearing, all-seeing ."This means that there is not a single creature that is similar to God.

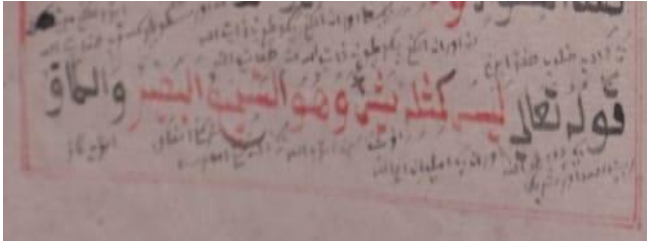


Figure 1.5 Surah As-Syura verse 11

### 3. The Fifth Verse about the Belief in the Angels of God

The second pillar of faith is believing in the angels. In the Bahjat Al-‘ulūm, believing in angels is explained as a question and answer, with the author writing the editorial as follows: "If you are asked, how to believe in angels?" The answer is that angels come in various forms and sorts and have many wings. In this regard, the author uses the Qur'anic verse Surah Fatir verse 1 as an explanation, which reads "*Uli ajnihatin maṣnā wa ṣulaṣa, wa rubā'a.*" which means: "Who made angels as messengers (to take care of diverse affairs) who have wings, each (of which) is two, three, and four."

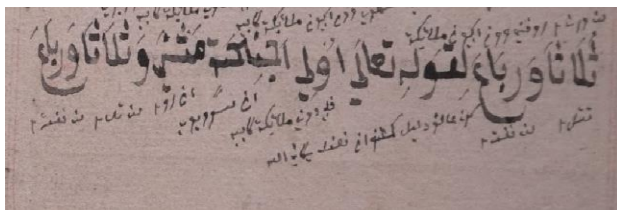


Figure 1.6 Surah Al-Fatir verse 1

#### 4. The Sixth Verse about the Belief in the Prophets

The book Bahjat Al-‘ulūm states that believing in all the names of the prophets of Allah is not a need of faith, as mentioned in the Qur'an Surah Al-Mu'min verse 78: "*Wa minhum quṣṣiṣa alaika, wa minhum man lam yuqṣṣiṣ alayka* ."Meaning: "And indeed We sent messengers before you, some of whom We told you about and some of whom We did not tell you about," because knowing the exact name and number of the Prophet is not a condition of faith.

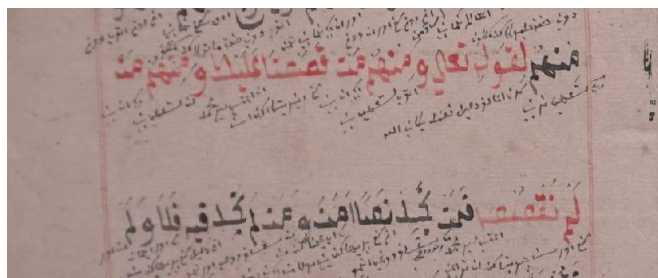


Figure 1.7 Surah Al-Mu'min verse 6

#### 5. The Seventh and Eighth Verses about the Reward for Disbelievers and Believers

Judgment day is the day of judgment for mankind. The book Bahjat Al-‘ulūm discusses faith in the judgment day by linking it to individuals' rewards for their actions in this world. Believers are promised heavenly blessings, while non-believers will face torment in Hell. The author bases his argument on two verses of the Qur'an: The Surah Al-Baqarah verse 25, which states: "*Wa lahum fihā azwajun muṭahharatun wahum fihā khā lidūn.*" This means: "They possess forgiveness and heaven, and they will stay there."

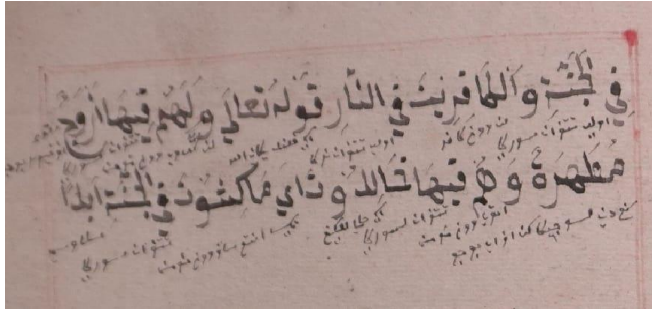


Figure 1.8 Surah Al-Baqarah verse 25

Allah's Word in Surah Al-Baqarah verse 39: “*Wa al-lažīna kafarū wa kaẓẓabu bi āyātīnā ūlaika aṣḥabu alnāri hum fihā khalidūna*”. Meaning: "Those who disbelieve and oppose Our verses are the inhabitants of Hell, and they will remain there.”

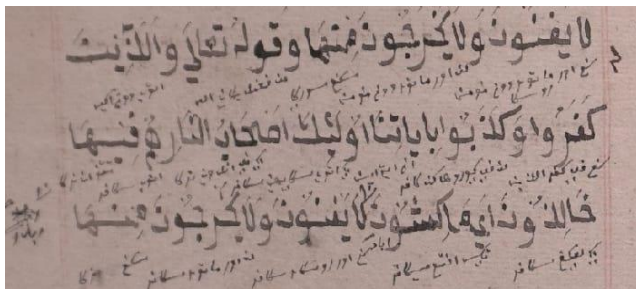


Figure 1.9 Surah Al-Baqarah verse 39

## 6. The Ninth Verse about Faith

The end of the book is about the nature of faith. It is written in the Quran in Surah Al-Saffat verse 96: "*Wa Allāhu khalaqakum wa mā tamalūna*." This means: "Allah has created you and what you do.”

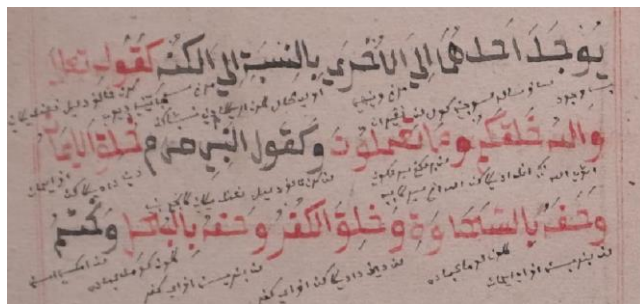


Figure 1.10 Surah Al-Saffat verse 96

#### D. Verses Interpretation Methods of *Bahjat Al-'ulūm*

The method is the approach used by the *mufasir* (interpreter) to produce the writing of his interpretation.<sup>22</sup> The term "method" originates from the Greek word "*methodos*," meaning route or way, and is translated into Arabic as "*manhaj*." In Indonesian, this word refers to performing tasks systematically and rationally to accomplish scientific objectives, among other areas.<sup>23</sup> Several books of interpretation use the *ijmali* method, including Tafsir Al-Jalalain, Tafsir Shofwah al-Bayan Li-Ma'ani Al-Qur'an by Husain Makhluḥ, al-Muhalla wa al-Suyuti, and Tafsir al-Wajiz by al-Wahidi al-Naisaburi.<sup>24</sup>

The author discovered that the Qur'anic verses in the *Bahjat Al-'ulūm* manuscript used the *ijmali* interpretation method. The explanation of general Qur'anic verses involves a worldwide conversation rather than a detailed analysis. The major objective of this strategy is to clarify the meaning of words (*uslub*).<sup>25</sup> The *ijmali*

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<sup>22</sup> Departemen Agama RI, *Al-Qur'an Dan Tafsirnya Disempurnakan* Jilid 2 Jakarta: Departemen Agama RI (Jakarta: Widya Cahaya, Jakarta, 2011), page. 68.

<sup>23</sup> Muhammad Ihsan, 'Metodologi Tafsir Imam Al-Shawkânî Dalam Kitab Fath Al-Qadîr: Kajian Terhadap Surah Al-Fâtihah', *HUNAFa: Jurnal Studia Islamika*, 5.2 (2008), page. 7. <https://doi.org/10.24239/jsi.v5i2.168.201-214>.

<sup>24</sup> Syaeful Rokim, 'Mengenal Metode Tafsir Tahlili', *Al - Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 41-56. page. 45. <https://download.garuda.kemdikbud.go.id/article.php?article=940046&val=14553&title=MENGENAL%20%20METODE%20TAFSIR%20TAHLILI>.

<sup>25</sup> Rokim, page. 45.

method is distinguished by the mufasir's brief interpretation of the Qur'an, free of analogies and titles.<sup>26</sup> Using this manner, the *mufasir* examines, studies, and conveys material by consulting related hadith. For example, in the image below:



Figure 1.11 Surah Al-baqarah ayat 39 and explanation

Quran surah Al-Baqarah verse 39; “*Wa al-lazīna kafarū wa kaẓzabu bi āyātīnā ūlaika aṣḥabu alnāri hum fihā khalidūna*”.

Abu Layst states that disbelievers will be chained in Hell and will never be able to escape. Heaven and Hell are the hereafter rewards for those who obeyed and sinned, respectively. Heaven is reserved for those who follow. Hell is destined for sinners and disbelievers. According to a well-known hadith, Heaven is located in the sky, as is Hell. Both are categorized as beings. Simply said, anyone who doubts anything about Heaven and Hell, including its

<sup>26</sup> Departemen Agama RI, page. 72.

beauty, disbelieves, and this is evidence that Islam is null and void according to Sharia because doubt does not imply assurance. He must believe in the concepts of Heaven and Hell in his heart.

#### **E. Sufhi' Style in The Interpretation of Verses in The Bahjat Al-'ulūm**

Classical Sufism is typically defined as an interpretation that seeks to explain the meaning of a Qur'anic verse via the lens or basic indicators understood by a Sufi in his *Suluk* and *Tariqat*. According to Muhammad Sofyan, Sufism is "the speech of the heart and the communication of the spirit" or "the guidance that the mufassir gets through revelation."<sup>27</sup>

Tafsir al-Shufiyah is made up of two types of tafsir: *Shufi Nadzary* and *Shufi Isyary*. The definition of *Nadzary* interpretation is based solely on the Sufi's thinking, such as the philosophical thoughts of Imam Abu Su'ud. *Shufi Isyary* interpretation is based on the *mufassir's* experience, such as al-Tustari's tafsir al-Quran al-'Adzim and al-Sulami H. The existence of conditions and Shari'i reasoning that support it do not contradict Shariah or diminish the plain meaning, making this interpretation legitimate.<sup>28</sup>

In Bahjat Al-'ulūm, Abu Layst emphasizes the Sufi interpretation of the Qur'an, as demonstrated by his explanation of the urgency of faith in Surah Al-Saffat verse 96:

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<sup>27</sup> Mohammad Sofyan, "Buku Tafsir Wal Mufassirun.Pdf" (Medan: Perdana Publishing, 2015), page 94.

<sup>28</sup> Sofyan, page 93.





Figure 1.12 The explanation of Faith in Surah Al-Saffat verse 96

Abu Layst defined the nature of faith, stating that its existence today stems from something previously unreal to real or from real to unreal. The response is that faith is a "lafaz" that incorporates validity (*ibhâm*) and has two sides: *qadim* and *hadith*. This is one of two exceptional rules. 1) *Qadim* characterizes faith; 2) *Hadith* characterizes faith. The words are *qadim* in nature. All that is *qadim*, like the trait of *al-Bâry* of Allah, stems from the *qadim*, which is the attribute of His actions and might. And everything new is also new, such as the provisions and actions of a servant. The existence of a new trait is impossible for the One who has both the *Qadim* and the *hadith* attributes. It is uncommon for a servant to possess the qualities of divinity and vice versa.

From the example of the above description, we can find his thoughts that tend to lead to Sufism.

## F. Conclusion

Upon examining Abu Layts As-Samarqandi's manuscript of Bahjat Al-'ulūm, the researchers discovered that the author used nine distinct Qur'anic verses with varying themes. The author employed the ijmalī technique to interpret the Qur'anic verses in the Bahjat Al-'ulūm text because the discussion is grounded in general language and focuses on specific issues. The essence of the interpretation of these passages concerning the tasawuf of monotheism indicates that the interpretation style employed is the Sufhi style.

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