

## The Sufistic Meaning Of The Calamity Verse: A Study of the Disaster Verses in the Tafsir of Faidl al-Rahman By Kiai Sholeh Darat Semarang 1894 AD (1312 H)

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DOI : 10.29240/alquds.v10i1.14832

**Abstract.** This study aims to analyze the sufistic meaning of disaster verses in *Tafsir Faidl al-Rahman* by Kiai Sholeh Darat and identify the characteristics of the sufistic patterns used in its interpretation. This research is a library-based study with a Sufistic approach. The primary source of research data is *Tafsir Faidl al-Rahman*. In contrast, secondary data is drawn from books, journal articles, and prior research on Kiai Sholeh Darat, Qur'an interpretation, and disaster theology. The results of the study show that Kiai Sholeh Darat interprets disasters not only as physical events that cause suffering but also as instruments of spiritual education and human moral transformation. Through the interpretation of QS. Al-Baqarah [2]: 11 and QS. In Al-Baqarah [2]: 155–156, disasters are understood as consequences of spiritual damage, tests of faith, and means of getting closer to Allah SWT. This research also finds that the Sufi orientation in *Tafsir Faidl al-Rahman* is more appropriately categorized as Sufi Isyari tafsir, which is characterized by an effort to explore the inner meaning of the verse without relinquishing its relationship with the *zahir* meaning of the Qur'anic text. These findings show that disaster theology from the perspective of Kiai Sholeh Darat is oriented towards spiritual awareness, moral improvement, and social transformation.

**Keywords:** Sufistic Meaning/Isyari, Disaster, Tafsir *Faidl al-Rahman*

### Introduction

In Sufistic perspectives, disasters are a form of “education” and a test from God for His creatures, prompting them to return to the balance of life.<sup>1</sup> Disasters are natural occurrences that have occurred throughout human civilization. The stories about the Ad ethnic Iram<sup>2</sup>, Thamud<sup>3</sup>, the Pharaoh Dynasty<sup>4</sup> and so on, recorded in the Qur'an, are part of the tragic story of the disaster.

Initially, the people mentioned in the Qur'an were a group blessed with extraordinary pleasures by Allah,<sup>5</sup> but the lack of balance led to disaster. The pleasure bestowed by God is not

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<sup>1</sup> See for example Qs. Al-Baqarah (2): 214 and 155, Qs. Ali Imran (3): 137 and so on.

<sup>2</sup> The Ad were a group of Arab peoples, consisting of 10 or 13 tribes (all of which have become extinct). Ad was the second generation of Noah's son named Sam. while Iram was the son of Sam who eventually became the name of the tribe. The Ad people lived in an area called asy-Syihir or al-Ahqaf Yemen (between Adn and Hadramaut), See, M Quraish Shihab, *Tafsir al-Mishbah, Message, Impact and Compatibility of the Qur'an* (Ciputat: Lentera Hati, 2010). j. 15., p. 289.

<sup>3</sup> The Thamud are descendants of Thamud Ibn Iram Ibn Sam Ibn Nuh, living in the al-Hijr region of the Hijaz area (Saudi Arabia), this tribe has also become extinct. The people of Thamud are the people of the Prophet Salih. See, M. Quraish Shihab, *Tafsir al-Mishbah*, p. 193

<sup>4</sup> Pharaoh was the title of the supreme ruler of ancient Egypt, especially the native ones. One of the most popular Pharaohs was Pharaoh II who ascended the throne around 1311 BC and in his story he ordered the killing of sons, he was also the one who kept the Prophet Moses in his court. See, M. Quraish Shihab, *Tafsir al-Mishbah*, p. 193.

<sup>5</sup> See Qs. Al-Fajr: 6-13.

necessarily used as a means of obedience to the Substance of Blessings; on the contrary, the abundance of pleasure can make the recipient arrogant and disobedient, creating an imbalance that causes immeasurable harm.

The above description is the meaning born of the term “disaster,” as in mainstream interpretation. This is slightly different from the Sufistic interpretation, which holds that the greatest disaster for man is an inner one: the uprooting of the human soul from God’s teachings. The activities of life are more colored by disobedience and disbelief; this is what Kiai Sholeh Darat calls “*ifsad*”.<sup>6</sup>

Mental disasters, which in Sufistic glasses are considered the most vital disasters, are indeed very reasonable, because from that mind will manifest a natural disaster that is also “destructive”, as the Prophet ( *peace and blessings of Allaah be upon him*) said :

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ

That in the human body there is a lump (*mudlaghab*) which, if it is good, will bring good to all, but if it is broken, it will also bring damage to all; the lump is the “heart”. (HR. Bukhari no. 52 and Muslim no. 1599)<sup>7</sup>.

This paper will explore the sophisticated meaning of some disaster verses, especially those mentioned by the terms “*bala*” and “*calamity*”, how to respond to all trials with patience, and how to be grateful for the enjoyment that God has bestowed. This paper focuses on answering the question: How does Kiai Sholeh Darat interpret disaster in a Sufistic way in the interpretation of Faidl al-Rahman, and what are the implications for the formation of the community’s socio-religious awareness? The formulation of this problem is important because the Sufistic interpretation of Kiai Sholeh Darat not only reveals the text’s inner meaning but also fosters moral values that shape the social character of Javanese students at that time.

To answer this question, this paper uses a socio-sufistic approach. This approach was chosen because it could reveal the meaning of disaster from two sides at once: a Sufistic dimension that emphasizes inner formation and a social dimension that highlights the ethical implications for society. Thus, this study is expected to enrich the study of Nusantara interpretation and provide a new perspective on disaster theology in Islam.

The study of the interpretation of Kiai Sholeh Darat Semarang has developed quite significantly in recent years. Most studies place Tafsir Faidl al-Rahman as one of the important

<sup>6</sup> According to Kiai Sholeh Darat, destroying the earth (*ifsad al-arid*) is by committing disobedience, preventing a person from following the rules of Islam and damaging the shari’a order with disbelief and polytheism. It is this wickedness that makes the blessings of the earth disappear and fall into disaster. See, Muhammad Sholeh Ibn Umar al-Samarani, *Faidl Al-Rahman Fi Tarjuman Tafsiri Kalam Al-Maliki Al-Dayyan*, n.d. pp. 53-56.

<sup>7</sup> حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا زَكَرِيَّا، عَنْ عَامِرٍ قَالَ: سَمِعْتُ الثُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْحَلَالُ بَيْنَ الْحَرَامِ بَيْنَ، وَبَيْنَهُمَا مُشَبَّهَاتٌ، لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الْمُشَبَّهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعَرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ كَرَاهِي بَرَعَى حَوْلَ الْحَيْمَى يُوشِكُ أَنْ يُوَاقِعَهُ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حَيْمَى، أَلَا إِنَّ حَيْمَى اللَّهِ فِي أَرْضِهِ تَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ».

representations of the archipelago's interpretation, showing the process of Islam's privatization through the use of the Javanese language and the Pegon script. These studies generally focus on the historical aspects of writing tafsir, the construction of an interpretation methodology, the relationship between tafsir and Javanese Islamic identity, and its contribution to the development of Islamic intellectuals in the archipelago.

Research conducted by Islah Gusmian highlights the use of the Javanese language and the Pegon script in the tradition of interpreting the Qur'an as both an affirmation of cultural identity and a strategy of resistance to colonial domination. In his article entitled *Tafsir Al-Qur'an in Javanese: Identity Affirmation, Ideology, and Politics of Resistance*, Gusmian explained that Javanese interpretation was born in a social space full of cultural and political struggles, so that it functions not only as a medium for transmitting Islamic teachings but also as an instrument for the formation of socio-religious awareness of the Javanese people. This study makes an important contribution to understanding the socio-historical context of the birth of Tafsir Faidl al-Rahman. However, it has not specifically discussed the Sufistic dimension in interpreting the disaster verses<sup>8</sup>.

Meanwhile, Mohammad Masrur's research, entitled *Kyai Soleh Darat, Tafsir Fa'id al-Rahman*, and RA Kartini, examines the intellectual position of Kyai Sholeh Darat as an archipelago scholar who plays a major role in introducing the understanding of the Qur'an to the Javanese people through local languages. The research shows that writing tafsir in Javanese is a progressive step that broadens the general public's access to understanding the Qur'an. However, the focus of the research remains on the intellectual-historical aspects and the relationship between Kiai Sholeh Darat and RA Kartini, so it has not yet discussed the construction of the Sufistic meaning of the theme of disaster in the Qur'an.<sup>9</sup>

Abdul Mustaqim conducted a closer study of this research in his work *Tafsir Jawa: Exposition of the Reason of Shufi-Isyâri Kiai Sholeh Darat, A Study of Surah al-Fatihah in the Book of Faidl al-Rahmân*. In the study, Mustaqim explained that the interpretation of Kiai Sholeh Darat does not stop at the textual meaning but seeks to explore the verse's inner meaning while maintaining its relationship to the *zahir* meaning. This study demonstrated the characteristics of Kiai Sholeh Darat's Sufistic hermeneutics, particularly in the interpretation of Surah al-Fatihah. However, the study has not specifically discussed verses related to *bala'*, disasters, or disaster theology from a Sufi perspective.<sup>10</sup>

On the other hand, research on disaster theology in the Qur'an has been conducted by Abdul Mustaqim in the article "Disaster Theology in the Perspective of the Qur'an." The study explains that the term disaster in the Qur'an is represented through several terminologies, such as *bala'*, calamity, and *fitnah*, each of which has a different emphasis on meaning. From the perspective of the Qur'an, disaster is not always understood as punishment. Still, it can also be interpreted as a test, a warning, a means of spiritual education, or a means of evaluating the quality of human faith.

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<sup>8</sup> Islah Gusmian, "Tafsir Al-Qeran in Javanese Language Affirmation of Identity, Ideology, and Politics of Resistance," *SUHUF* 9, no. 1 (November 15, 2016): 141–68, <https://doi.org/10.22548/SHF.V9I1.116>.

<sup>9</sup> Mohammad Masrur, "Kyai Soleh Darat, Tafsir Fa'id Al-Rahman and RA. Kartini," *Jurnal At-Taqaddum* 4, no. 1 (2012): 21, <https://doi.org/10.21580/at.v4i1.725>.

<sup>10</sup> Abdul Mustaqim, *Javanese Tafsir, Exposition of the Reason of Shufi-Isyari Kiai Sholeh Darat, Study of Surah Al-Fatihah in the Book of Faidl Al-Rahman* (Yogyakarta: Idea Press, 2018).

This study provides a strong theoretical foundation for disaster theology in Islam. Still, it has not yet linked it to the tradition of Nusantara tafsir or the Sufistic style of Kiai Sholeh Darat.<sup>11</sup>

Based on these previous studies, the study of the Tafsir of Faidl al-Rahman generally focuses on historical, linguistic, methodological, and hermeneutical aspects. In contrast, the study of disasters in the Qur'an is more often discussed within a general theological framework. Until now, there has been relatively little research that specifically examines the Sufistic meaning of disaster verses from the perspective of Kiai Sholeh Darat and its implications for the formation of the community's socio-religious awareness. Therefore, this research takes a different approach by connecting the study of the archipelago's interpretation, disaster theology, and socio-sufistic approaches within a single analytical framework. The novelty of this research lies in the effort to uncover how Kiai Sholeh Darat transformed the concept of disaster from merely a physical event into a spiritual and moral meaning oriented towards fostering the heart, improving morals, and effecting social transformation.

## Discussion

### Tafsir Faidl al-Rahman and His Author

Tafsir *Faidl al-Rahman* is a work of tafsir by one of the archipelago's most authoritative scholars in Islamic sciences, namely Kiai Sholeh Darat Semarang. This tafsir consists of two large volumes.<sup>12</sup> and is written in Javanese and Pegon letters.<sup>13</sup> Although this work of tafsir was not completed because it only came to Surah an-Nisa', its existence is very much taken into account because this work of tafsir is considered to be against the norm, namely the writing of the Qur'an tafsir not using Arabic as was common at that time.

The use of Javanese in the Pegon script is also unique in this interpretation; it is considered a novelty that remains "strange". Even then, Javanese and Malay were considered "bad" languages for translating holy texts because they were deemed incapable of rendering the Qur'an's Arabic.<sup>14</sup>

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<sup>11</sup> Abdul Mustaqim, "Disaster Theology in the Perspective of the Qur'an," *Nun: Journal of Qur'an Studies and Tafsir in Nusantara* 1, no. 1 (December 28, 2015), <https://doi.org/10.32495/NUN.V1I1.9>.

<sup>12</sup> The first volume starts from surah al-Fatihah to the end of surah al-Baqarah, 577 pages thick, began writing on Thursday night, 20 Rajab 1309 H/1891 AD, and finished on Thursday night, 19 Jumadil Awwal 1310 H/1892 AD. Printed in Singapore, Haji Muhammad Amin's printing house on 27 Rabi'ul Akhir 1311 H/1893 AD. While the second volume is 705 pages thick, starting from the letter of Ali Imran to the letter an-Nisa'. Finished writing on Tuesday, 17 Safar 1312 H/1894 A.D. Printed on the same printing house in 1312 H/1895 A.D. See, M. Masrur, "Kyai Soleh Darat, Tafsir Faid Al-Rahman and RA. Kartini," *At-Taqaddum* Journal 4, no. 1 (2012): 35–36.

<sup>13</sup> Regarding the Javanese language and the pegon letters used in writing tafsir, of course there are many reasons, the first is the ease of communication, that the Javanese people do use Javanese as a language of daily communication (*lingua franca*). Then another reason is that the use of the Javanese language with pegon letters is allegedly a symbol of resistance as well as a war strategy in the colonial era which at that time only allowed Islamic studies to use the discussion of Arabic letters so that the Javanese people would not easily understand. Whatever the reason, the interpretation written in Javanese and pegon letters became very interesting and "bold" at that time. See, Islah Gusmian, "Tafsir Al-Qur'an in Javanese: Identity Affirmation, Ideology, and Politics of Resistance," *Subuf* 9, no. 1 (2016): 141–68, <https://doi.org/10.22548/shf.v9i1.116>. Compare with Islah Gusmian, "Language and Script in the Writing of Tafsir Al-Qur'an in Indonesia in the Early Era of the 20th Century AD," *Mutawatir* 5, no. 2 (2016): 225–34, <https://doi.org/10.15642/mutawatir.2015.5.2.223-247>.

<sup>14</sup> Peter Reddel, "Literal Translation, Sacred Scripture and Malay Scriptures," *Jurnal Studia Islamika Journal for Islamic Studies* 9, no. 1 (2002): 1–15. See also Ali Mas'ud, "Al-Ta'qalid Al-Islamiyyah Al-Iqlimiyyah Bi Indunisia, Afkaru Salih Darat Wa Hasyim Asy'ari Wa Ahmad Dahlan," *Journal of Indonesian Islam* 7, no. 1 (2013): 188.

Kiai Sholeh Darat is the supreme teacher of Nusantara scholars,<sup>15</sup> His consistency in combining fiqh and Sufism has earned him the nickname “al-Ghazzaline Java”.<sup>16</sup> Kiai Sholeh Darat is a “wandering scholar.”<sup>17</sup> Because he travels scientifically from place to place, even across continents, his community network spans *Java-Makkah*.<sup>18</sup>

### The hermeneutics of the Qur'an Kiai Sholeh Darat

There are at least two interesting points expressed at this point: the first concerns the essence of the Qur'an in Kiai Sholeh's view, and the second concerns the interpretation of the Qur'an. Regarding the essence of the Qur'an, Kiai Sholeh has a very sacred and transcendent view. Still, regarding its interpretation, Kiai Sholeh has a very “grounded” view: even the Qur'an, through its interpretation, must be understood and enjoyed by all its readers, including ordinary people.

The essence of the Qur'an is the kalam of Allah which remains in His Substance not with letters, not with sound, not with writing, not even that which permeates the letter, not in the voice, not in the heart and not in the mouth, so that whoever believes that the Qur'an is written in papers that can be read in such a way that it seems like a creature and a new one, then he was punished for being an infidel.<sup>19</sup>

The existence of letters and sounds that color the existence of the Qur'an, according to Kiai Sholeh, does not mean eliminating *the qadiman* of the Qur'an as the kalam of Allah, because the letters and sounds still show the kalam of Allah, which is without letters, without sound, and without writing. Interestingly, Kiai Sholeh analogizes his statement with the term “fire”. Fire is *a jauhar*, or entity, that can burn something; it is a hot substance. When this fire is read orally, written in letters, and intercepted in the heart, it certainly does not change the entity and nature of the fire. The fire entity remained letterless and silent.

... *kaya upamane lafadz nar geni, ana dene geni iku jauhar ingkang ngobong ing suwiji-wiji, ingkang panas ingdalem dzate, maka nuli lafadz nar iku den woco dene lisan, lan den tulis kelawan buruf lan mahfudz ingdalem ati, opo sifate nar ingkang jumeneng ingdalem dzate lan hiya iku jauhar ingkang ngobong suwiji-wiji ingkang panas, opo iku ana suwarane, ana tulisane, apa ana hurufe, ta ora. Fabamo ta sira ojo bodo, balik ingkang katulis namung lafadz nar iku nuduhake marang sifat kang tinutur...*<sup>20</sup>

What is also interesting from Kiai Sholeh Darat's commentary on the nature of the Qur'an is the explanation of the nature of existence, in fact the essence of something is manifested in four things, the first is “*the form of fi al-a'yan*” (it is in the real, visible), the second is “*the form of fi al-adzhan*” (it is in the heart), the third is “*the form of fi al-ibarat*” (it is in the picture). The fourth is “*the form of fi al-*

<sup>15</sup> From the results of his upbringing, great scholars of the archipelago were born, including Kiai Mahfudz al-Tarmasi, Kiai Hasyim Asy'ari, Kiai Ahmad Dahlan, Kiai Dalhar Watucongol, Kiai Penghulu Tafsir Anom and so on. See, K H A Aziz Masyhuri, *99 Kiai Kharismatik Indonesia, History, Struggle, Prayer and Hizib* (Depok: Keira Publishing, 2017). p. 65.

<sup>16</sup> See, Muhammad Yasin Ibn Isa al-Fadani, *Al-Iqd Al-Farid Min Jawahir Al-Asanid*, n.d. p. 90.

<sup>17</sup> This term borrows the term Azyumardi Azra in referring to scholars who carry out the process of seeking knowledge with full diligence and move from one place to another. See, Azyumardi Azra, *The Network of Ulema of the Middle East and the Archipelago of the Archipelago in the XVII and XVIII Centuries* (Jakarta: Kencana Prenada Group, 2013). p. 123.

<sup>18</sup> Regarding the scientific sanad of Kiai Sholeh Darat, he systematically and completely wrote it himself in the book “*al-Murysid al-Wajiz fi Ilm al-Qur'an al-Aziz*”. See, Muhammad Sholeh Bin Umar al-Samarani, *al-Murysid al-Wajiz fi Ilm al-Qur'an al-Aziz* (Singapore: Al-Karimi, 1323 H), pp. 118-120.

<sup>19</sup> Muhammad Sholeh, *Al-Murysid Al-Wajiz Fi Ilmi Al-Qur'an Al-Aziz*, 1896, 17–18.

<sup>20</sup> Sholeh, *Al-Murysid Al-Wajiz Fi Ilmi Al-Qur'an Al-Aziz*.

*kitabab*’ (it is in writing). The existence in the writing (*kitabab*) shows that it exists in the image (*irupa*), and it shows that it exists in the heart (*adzhan*), and the form in the heart shows the reality (*a’yan*). So, when it is said that the Qur’an is *duifati qadim* like the word “the Qur’an is not a creature”, what is meant is the essence of the Qur’an that exists in Khaliq (God), that is, the kalam of Allah that is attached to His Substance. And when the Qur’an is filled with new attributes (*hawadis*), such as the statement “I read half of the Qur’an,” what is meant is the recitation of the written Qur’an. And when it is said that “it is forbidden for those who have had to touch the Qur’an,” then what is meant is the writing of the Qur’an.<sup>21</sup>

The Qur’an is the kalam of Allah, containing guidance and distinguishing right from wrong.<sup>22</sup> As a guidebook, it is certainly very open to be understood by its readers. This then led Kiai Sholeh to write a tafsir in a “local” language rather than in Arabic, because the kalam of Allah can be understood even by people who do not understand Arabic.

*... ing bale ningali ingsun ghalibe wong ajam ora podo angen-angen ing maknane Qur’an kerana arab ora ngerti carane lan ora ngerti maknane, kerana Qur’an tumurune kelawan basa Arab, maka arab mengkonono dadi neja ingsun gawe terjemabe maknane Qur’an sangking kang wus diibarataken para Ulama...<sup>23</sup>*

Like other Sufis, Kiai Sholeh understands that the Qur’an has both dzahir and mindin meanings. These two forms of meaning, for Kiai Sholeh, cannot be contradictory, so he rejected the model of isyari interpretation that deviates from the meaning of the verse’s dzahir; for example, the word “Pharaoh” is interpreted as “lust”.<sup>24</sup>

When interpreting in *Isyar* the verse “*alladzina atainabum al-kitaba yatlunahu haqqa tilawatibi...*” Kiai Sholeh Darat explained that a person who is an expert in true faith is one who Allah gives the holy book and then reads it with serious intent. That is, by permeating the meaning, secrets, and even the deepest meaning of the holy book. It must permeate the meanings of birth and mind at the same time, because the Qur’an has both a birth meaning and an inner meaning. A person who does not know the meaning and facts of the Qur’an, but only knows the meaning of birth (language), is categorized as a person in serious loss. The person does not understand the cue of the verse “*qul lau kana al-bahru midadan likalimati Rabbi....*” That is why

*Setubune sifate wongkang ablil iman haqiqi iku iya wongkang ingsun paringi kitab maka nuli diwaca kelawan teman-temen pemacane tegese kelawan den angen-angen maknane lan asrare lan haqa’iqe lan latha’if lan angen-angen dzahire lan bathine. Kerana maknane Qur’an iku ana dzahir lan ana bathin.... maka sapa wonge ora werob maknane Qur’an lan haqa’iqul Qur’an lan trima makna dzahir al-lughab Arab belaka maka teman-temen tuna iku wong ora ngerti isyarabe qauluhu Ta’ala “qul lau kana al-bahru midadan likalimati Rabbi...<sup>25</sup>*

Tafsir *Faidl al-Rahman* is a work of tafsir that not only contains the interpretation of the birth of verses, but also makes the nuances of isyari the dominant color in this tafsir. Tafsir Isyari<sup>26</sup> It is usually interpreted as a tafsir that is taken from the deep impression of the Sufis who have clarity of

<sup>21</sup> Sholeh.

<sup>22</sup> Qs. Al-Baqarah/2: 185. Regarding Kiai Sholeh's interpretation of this verse, see, Muhammad Saleh al-Samarani, *Faidl Al-Rahman Fi Turjamani Tafsiri Kalami Al-Maliki Al-Dayyan*, (t.Tp. t. Th.), n.d., 331.

<sup>23</sup> Muhammad Saleh al-Samarani, *Faidl Al-Rahman Fi Turjamani Tafsiri Kalami Al-Maliki Al-Dayyan*, (t.Tp. t. Th.).

<sup>24</sup> Muhammad Saleh al-Samarani.

<sup>25</sup> Muhammad Sholeh Ibn Umar al-Samarani, *Faidl al-Rahman*, pp. 240-241

<sup>26</sup> It is also called tafsir *Shufi* because this tafsir was born from Sufism experts who have clarity and sincerity of heart. See, M. Quraish Shihab, *Rules of Interpretation, Terms, Conditions and Rules You Should Know in Understanding the Verses of the Qur’an*, (Tangerang: Lentera Hati, 2013), p. 369.

heart through certain efforts, such as suluk, and its interpretation without reducing the meaning of the verse.<sup>27</sup>

Scholars differ on the validity of Sufi interpretation. Still, it can be concluded that Sufi interpretation can be justified with several conditions, namely, the meaning produced does not contradict the meaning of the birth of the verse, nor does it contradict the essence of religion, the meaning produced remains correlated with the interpreted verse, and does not claim *truth, nor does it* state that the Sufi meaning is the only true meaning.<sup>28</sup>

Consideration of the meaning of the birth of the verse before producing the inner meaning of the verse becomes very reasonable, because to achieve the mind must first be through birth. Al-Ghazzali alluded to this problem: anyone who claims to understand the secrets of the Qur'an without first holding on to the meaning of its birth is like someone who claims to have reached the house without going through its door.<sup>29</sup>

The difference between the interpretations of Isyari and Bathini lies in how they interpret the words or sentences in the verse. That the Isyari tafsir still acknowledges the pronunciation and the meaning of the birth of the verse but adds a new meaning that is considered more "deep" and is obtained from the cues obtained by the mufassir, while *the Bathini tafsir* does not recognize the words and the meaning of the verse and only the cues obtained by the mufassir are intended by the verse, or at least say that the meaning of birth is only for the consumption of ordinary people while the inner meaning is for special people.<sup>30</sup>

In Abdul Mustaqim's account, the genealogy of Sufi reason in interpretation predates the era of the Qur'an.<sup>31</sup> The major religions of the world, such as Judaism and Christianity, have also known and practiced this Sufi reasoning. Genealogically, in the context of the interpretation of the Qur'an, sufistic reason existed in the time of the Prophet, this is evidenced by the interpretation model of Abdullah Ibn Abbas in Surah an-Nashr which he understood as a signal that in the near future the Prophet would die, unlike the literal meaning which explains that soon the help of Allah will come, people flock to Islam, the Prophet was commanded to pray tasbih, *tabmid* and istighfar. The same thing happened to Abu Bakr when he came to understand QS. Al-Ma'idah: 3 who inwardly talked about the perfection of religion and the favor of Allah, but Abu Bakr actually wept because he

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<sup>27</sup> Examples of this Sufi interpretation model include QS. Al-Taubah (9): 60 "*innama al-shadaqatu li al-fuqara'i*", innately this verse is of course understood about anyone who is entitled to receive zakat, but the Sufi interpreter has another meaning, namely this verse is a signal that whoever wants to obtain the abundance of Allah's grace in his heart, then he must position himself as a poor person or very needy to Allah. See, M. Quraish Shihab, *Rules of Tafsir*, p. 369.

<sup>28</sup> M Quraish Shihab, *Rules of Tafsir, Terms, Conditions and Rules You Should Know in Understanding the Verses of the Qur'an* (Tangerang: Lentera Hati, 2013); al-Syathibi, *Al-Muwafaqat* (Beirut: Dar al-Kutub al-Ilmiyyah, 2004); Thahir Mahmud Muhammad Ya'qub, *Asbab Al-Khatha' Fi Al-Tafsir* (Lebanon: Mu'assasah al-Risalah, 2004).

<sup>29</sup> Abu Hamid al-Ghazzali, *Ihya Ulum Al-Din* (Semarang: Toha Putra, n.d.). j. 1, p. 292.

<sup>30</sup> M. Quraish Shihab, *Rules of Tafsir*, p. 373.

<sup>31</sup> Mustaqim exemplifies in the tradition of biblical interpretation that at least considers four models of interpretation as hermeneutical receptions, namely literal meanings that refer to grammatical meanings, then allegorical meanings that are considered deeper than just literal meanings, moral meanings carried out by interpreters for the moral orientation of society and *anagogic* meanings that emphasize more on spiritual or mental meanings. See, Abdul Mustaqim, *Tafsir Jawa, Exposition of the Reason of Shufi-Isyari Kiai Sholeh Darat, Study of Surah Al-Fatihah in the Book of Faidl Al-Rahman* (Yogyakarta: Idea Press, 2018); p. 7. Compare with Sahiron Syamsuddin, *Hermeneutics and the Development of the Qur'an* (Yogyakarta: Nawesea Press, 2017). pp. 12-13.

understood it as a signal of the imminence of the Prophet's death, and this understanding was also justified by the Messenger of Allah.<sup>32</sup>

### Methods, Patterns, and Sources of Interpretation of Kiai Sholeh Darat

To understand the Sufistic meaning of the calamity verses in *Tafsir Faidl al-Rahman*, it is important first to examine the methods, patterns, and sources of interpretation used by Kiai Sholeh Darat. These three aspects form the epistemological foundation that shapes the character of his interpretation and explains why Sufism has come to occupy a dominant place in the work.

In terms of method, *Tafsir Faidl al-Rahman* can be categorized using *the tablili* (analytical) method, which is interpreting verse by verse according to the order of the mushaf by explaining the linguistic aspects, the meaning of the verse, the content of the law, moral lessons, and the spiritual cues contained in it. Kiai Sholeh Darat not only translates verses into Javanese but also provides a broad description of their meaning. On many occasions, he begins with an explanation of the verse's meaning, then expands it into the inner meaning (*ishari'a*) without eliminating its connection to the Qur'an's textual meaning. This pattern shows that Kiai Sholeh Darat's interpretation seeks to combine the exoteric (*zahir*) and esoteric (*batin*) approaches proportionally.

In terms of the pattern of interpretation (*ittijab al-tafsir*), *Tafsir Faidl al-Rahman* shows the unity between the socio-religious pattern (*adabi ijtima'i*) and the sufistic pattern (*shufi iyyari*). The social pattern can be seen in Kiai Sholeh Darat's attention to the moral problems of Javanese society, to moral development, to criticism of behavior that deviates from religious teachings, and to efforts to present the messages of the Qur'an in an easy-to-understand way for the general public. Meanwhile, the Sufistic pattern is evident in his tendency to explore the spiritual meanings of the Qur'an, especially those related to the purification of the soul (*tazkiyat al-nafs*), the control of lust, patience, gratitude, *zuhud*, and the closeness of a servant to Allah SWT. Therefore, some scholars place *Faidl al-Rahman* as one of the important representations of the Sufistic interpretation of the archipelago that still adheres to the framework of Ahlussunnah wal Jama'ah.

Such sophisticated tendencies do not arise without foundation. Intellectually, Kiai Sholeh Darat is a scholar with a strong mastery of jurisprudence, faith, and Sufism. This can be seen in his works, which have adapted many ideas from Sunni Sufi scholars, especially Imam al-Ghazali. Even in some studies, Kiai Sholeh Darat is often dubbed the "al-Ghazali of Java" for his success in combining sharia and essence to foster the community's religious life. This influence is evident when he interprets the verses of the Qur'an with a focus on moral formation and the purification of the heart as the core of one's religion.

The interpretation used by Kiai Sholeh Darat demonstrates the integration of the sources *bi al-ma'tsur* and *bi al-ra'yi*. In various parts of his commentary, he refers to the Qur'an, the hadith of the Prophet, the opinions of the Companions, jurists, scholars of interpretation, and Sufi figures. Names such as Imam al-Shafi'i, Imam al-Ghazali, Fakhr al-Din al-Razi, al-Baidhawi, al-Khazin, and several other classical scholars often appear as explanatory references. In addition, Kiai Sholeh Darat also draws on the treasures of Sufism books that develop within the tradition of Ahlussunnah wal Jama'ah, so that its interpretation does not stop at legal and linguistic aspects alone but is also directed toward the formation of the reader's spiritual awareness.

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<sup>32</sup> It is not easy to grasp the deepest meaning of the Qur'an, because the meaning can only be understood by special people who have inner clarity through their *suluk*, these people are the ones who position the Qur'an not only as a text (*nash*) but also as a discourse (*kitab*), so that the sufistic meaning of the Qur'an is not obtained by a group of literalist-scripturalist interpreters. See, Abdul Mustaqim, *Tafsir Jawa*, pp. 9-14.

Thus, the orientation of Sufism in *Tafsir Faidl al-Rahman* cannot be understood only as a personal inclination of Kiai Sholeh Darat, but rather as a logical consequence of the methods, patterns, and sources of interpretation he used. The Sufistic interpretation presented is not intended to replace the *zahir* meaning of the Qur'an, but to deepen the moral and spiritual message it contains, so that the Qur'an is understood not only as a text to be read, but also as a guide for inner transformation and social change.

### The Sufistic Meaning of the Disaster Verse in Faidl al-Rahman

Before explaining the verses that directly speak about *bala'* and *disasters*, Kiai Sholeh Darat first lays the foundation of understanding the cause of disaster through his interpretation of QS. Al-Baqarah [2]: 11.

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾

*When it is said to them, "Do not do any harm to the earth," 7) they answer, "Surely we are only the ones who make amends."*

In this verse, Allah describes a group of hypocrites who, when warned not to cause damage to the earth, actually claim to be the group that makes improvements. According to Kiai Sholeh Darat, the damage (*façade*) in question is not limited to physical damage but also includes disobedience, disbelief, polytheism, and obstructing people from the path of religion. He emphasized that the abundance of disobedience is the cause of the loss of the earth's blessings and the reduction of the benefits humans should be able to enjoy. Thus, the social damage and various catastrophes that befall human life, as interpreted by Kiai Sholeh Darat, deepen the verse's meaning. According to him, the prohibition of "*la tufsidu fi al-ardh*" is not only related to the destruction of the earth in a physical sense, but also concerns the damage that occurs to humans. He explains:

*"setubune pengucapane mukminin la tufsidu fil ardhi artine aja ana pada agawe sira kabeh kelawan rusake bumi badan ira. Kelawan ngelakoni maksiat lan syirik lan adawah marang mukminin kerana rusake badan jismaniyah iku sebab maksiat semangsa rusake jasmaniyah ira iku melu rusak rubaniyah ira mangka dadi matine ruh ira miturut hawa nafsu ira."*

The quote shows that what is meant by "earth" in the meaning of *ishari* is not only the earth as a place of human life, but also the body and inner life of humans themselves. Disobedience, shirk, hostility, and the domination of lust are understood as forms of corruption that destroy spiritual life. When the body is filled with immoral behavior, the damage does not stop at the external aspect, but spreads to the point of damaging the spiritual dimension and causing the "death of the soul" due to the dominance of lust.

Furthermore, Kiai Sholeh Darat describes the character of a person who has experienced spiritual damage as a person whose entire life orientation is focused solely on worldly interests. He declared that the hypocrites "*are anxious to refresh their bodies and to eat well and to nourish their bodies and the things of the world, and to be devoured by spiritual and ukhroniyah thoughts.*" That is, their attention is only focused on physical pleasures and worldly affairs, while spiritual life and the hereafter receive no attention at all. In this context, Kiai Sholeh Darat then connects it with the words of Allah in QS. Al-Rum [30]: 7, "*Ya'lamuna zahiran min al-bayati al-dunya wa hum 'an al-akbirati hum ghafulun*", as a

description of a human being who only understands the aspect of the birth of life but is negligent of the reality of the hereafter.

Thus, the concept of disaster in Kiai Sholeh Darat's Sufistic perspective departs from the idea that the greatest damage is not physical but spiritual. External disasters are essentially manifestations of a more fundamental spiritual crisis. Therefore, the improvement of life, according to Kiai Sholeh Darat, must start with the restoration of the heart, the control of lust, and the strengthening of the relationship between humans and Allah. This perspective shows that the theology of disasters in *Tafsir Faidl al-Rahman* is not only oriented towards the explanation of the cause and effect of events, but also on the moral and spiritual transformation of human beings as a path to social improvement.

The term "disaster" in the Qur'an is mentioned in various terms, including "*al-bala*"<sup>33</sup> which means test, "*calamity*."<sup>34</sup> which means something that befalls and "*al-fitnah*."<sup>35</sup> which also means test or *effort*. In explaining disasters in a sophisticated way, the question that arises is: what is the sophisticated meaning of these terms? Do they always connote "destructive," as is prevalent in their etymology? This paper will review some answers to these questions in a sophisticated manner by drawing on Kiai Sholeh Darat's views in the tafsir of *Faidl al-Rahman*.<sup>36</sup>

The Sufistic meaning does seem unique, because although, according to its rules, this meaning must not "come out" of the verse's meaning, it often requires a sharp "taste" (dzauq) to discern its connection. For example, when Kiai Sholeh Darat commented on the Sufistic interpretation of Qs. Al-Baqarah [2] verses 155-156,

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالشَّرَاتِ وَالصَّبْرِينَ ﴿١٥٥﴾ الَّذِينَ  
إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

*And surely we will test you with a little fear, hunger, lack of wealth, soul, and fruits. And bring glad tidings to those who are patient. (i.e.) those who, when calamity strikes, say, "Surely we belong to Allah and to Him we return".*

Referring to the opinion of Imam al-Shafi'i, Kiai Sholeh explained that the meaning of "*khauf*" (fear) is "*khauf Allah*" or fear of Allah, then "*ju*" (hunger) is fasting of Ramadan, "*naqs min al-amwal*" (lack of wealth) is "*kburuj al-zakat wa al-shadaqat*" or issuing zakat and almsgiving, then "*al-*

<sup>33</sup> The word "*bala*" is repeated six times in the Qur'an. The plural form is "*balaya*". With all its derivations, it is repeated thirty-three times in the Qur'an. See, Mustaqim, "Disaster Theology in the Perspective of the Qur'an."

<sup>34</sup> The word "*calamity*" is repeated ten times in the Qur'an. This word is concluded to have the meaning of all forms of calamity that befall humans, both believers, infidels and hypocrites. It can be both positive and negative (although most have negative connotations), see, Abdul Mustaqim, "Disaster Theology...", pp. 102-103.

<sup>35</sup> The word "*al-fitnah*" with its various derivations is repeated 64 times in the Qur'an. This word originally meant to burn gold to know its authenticity, but in the context of disaster in the Qur'an this word has almost the same meaning as the term "*bala*" i.e. test (see e.g. Qs. Thaha [20]: 40), See, Abdul Mustaqim, "Theology of Disaster...", p. 103.

<sup>36</sup> Because the tafsir of Faidl al-Rahman was not written and only until surah an-Nisa' and even only volume 1 was circulated which contained only the end of surah al-Baqarah, the effort to interconnect with various other works of Kiai Sholeh was a must and this effort was not something easy.

*anfus*” means sick, and “*al-samarat*” is the death of a child, because the child is an infant (*samarat al-qalb*).

Ngendika Imamuna al-Safi’i ingdalem tafsire ayat “*walanabluwannakum bi syai’in al-ayah*”, utawi artine *khauf* iku *khaufullah*, utawi *ju*’ iku poso Ramadlan, utawi *naqsun min al-amwal* iku *keburuj al-zakah lan sadaqat*, utawi *al-anfus* iku lara awake, utawi *wa al-samarat* iku mati anake kerana anak iku *samarat alqalb*...<sup>37</sup>

With this meaning, it does give the impression that the “*reinforcements*” or tests given by Allah in the form of fear, hunger, lack of wealth, soul and so on are not disasters in the sense of something that damages or destroys human resources and nature, but rather impressive that any potential that God bestows on His servants will be tested how beneficial and beneficial their usefulness is for humans and humanity, including how great it is. A servant uses this potential for closer devotion to his Lord.

Furthermore, significantly, Kiai Sholeh Darat explained that *the bala’* that befell the servant was to seek out the moral entity of humanity (*jawahir al-akhlaq al-insaniyyah*). This means that in humans, there is potential for gratitude and for patience. The potential for gratitude and patience can emerge if it has previously been tested with pleasure or *reinforcements*. *The test of pleasure is God’s effort to “see” the strength of one’s gratitude, and the test of reinforcements is His effort to “see” the patience of His servants.* Kiai Sholeh Darat likens humans to “mines” (gold and silver mines). In humans, there are stored potentials that will, in turn, be “released” or displayed as deeds. These deeds are interpreted as “*samarat al-akhlaq*,” or the fruit of ethics. It has become the “rule” of Allah (*sunnatullah*) that to issue “*jawahir al-syukr*,” one will be tested with pleasure, as happened to the Prophet Solomon. Likewise, to bring out “*jawahir al-sabr*”, one will be tested with *reinforcements* as happened to the Prophet Job.

*Setuhune bala’ lan ibtila’ sangking Subhanahu wa Ta’ala iku, kerana arah arep ngetu’ake jawahir al-akhlaq al-insaniyyah, lan menungsa iku mitsale kaya ma’adin imma ma’adin al-zahab, utawa fiddah qala Ta’ala: inna ja’alna ma ala-alrdi zinatana laba linabluwahum ayyubum absanu amalan. Maka utawi amal iku samarat al-akhlaq. Maka utawi sunnatullah ing dalem ulibe arep ngetu’ake jawahir al-syukr, masalan iku yekti den coba kelawan nikmat, kaya sayyidina Sulaiman alaihi al-salam. Maka metu sangking iku mencorong syukur, wa qala innahu kana abdan syakuran. Utawi sunnatullah indalem ulibe arep ngetu’ake jawahir al-sabr masalan iku den coba kelawan bala’, kaya sayyidina Ayyub alaihi al-salam, maka metu sangking iku mencoronge sabar, wa qala Ta’ala inna wajadnahu shabiran...*<sup>38</sup>

One way to respond to an exam is with patience. This is where God asked the Prophet to give glad tidings to those who are patient (*wa basyysir al-shabirin*). In the Sufistic sense, the good news is that for those who are patient, there will definitely be growth of courage (*syaja’ah*) if the previous test is fear (*khauf*), it will manifest the cleanliness of heart and soul (*tazkiyat al-nafs wa tasfiyat al-ruh*) if the test is in the form of hunger (*ju*’), then one will be able to throw away greedy (*hirs*), negligence (*ghaflah*), love of the world (*hubb al-dunya*) and he will have the nature of acceptance (*qana’ah*) and obtain the sign of piety (*address al-salihin*) when what happens to him is a lack of wealth (*naqs min al-amwal*). Then one can obtain penance (*kaafarat al-zunub*) if tested sick (*anfus*), and will be able to eliminate love for other than Allah (*ma siwahu*) because it is tested by the death of a relative or child, this is the test in the form of lack of fruits (*al-samarat*).<sup>39</sup>

<sup>37</sup>Muhammad Sholeh Ibn Umar al-Samarani, *Faidl al-Rahman*, p. 292.

<sup>38</sup> Muhammad Sholeh Ibn Umar al-Samarani, *Faidl al-Rahman*, pp. 292-293.

<sup>39</sup> Muhammad Sholeh Ibn Umar al-Samarani, *Faidl al-Rahman*, p. 293.

Another meaning of patience is explained by Kiai Sholeh Darat when explaining the interpretation of “*wa ista’innu bi al-sabri wa al-shalah...*”. Kiai Sholeh explained that believers must endure and remain patient in the face of various challenges. Patience when you are serious in worship, restraining anger, staying under control when angry, even being able to do good to those who serve it, and persisting in staying away from disobedience.

*“setubune mukminin kabeh iku den perintahi kelawan kapurih kon sabar ingdalem sekabehane perkoro. Koyo arep nemen-nemeni ingdalem ngibadabe, lan arep ngempet nefsune nalikane ana perkara ingkang dadekake ghadlab, lan arep aris nalikane ghadlab, lan arep becik ing wongkang ngalani deweke, lan mbetahake ulibe ngedobi maksiyat...”*<sup>40</sup>

According to Kiai Sholeh, there are three types of patience, namely patience when struck by storms and disasters (the *fadlilah* is 300 degrees), the second is patience in doing obedience (600 degrees of *fadlilah*), and the third, patience in staying away from disobedience (900 degrees of *fadlilah*).

Kiai Sholeh also explained the possibility that this verse is for the Jews, which is indeed very difficult to control, especially when they are told to believe in the Prophet Muhammad, believe in the Qur’an, and observe the shari’a of the Prophet Muhammad; they object. So they are asked to exercise patience and prayer to be able to leave power and the world, that is, so that they restrain their lust from the love of power and the world.

*artine den purih ngempet hawane lan nafsune ojo kasi demen riyasab lan demen donyo...*<sup>41</sup>

Almost the same as Kiai Sholeh, Kiai Nawawi Banten understands that *this verse is* for the Jews so that they abandon the character of love for the world and their objection to accepting the religion of Muhammad. The word “*shabr*” by Kiai Nawawi is interpreted as restraining the lust from enjoying good things (*habs al-nafsi an al-ladzdzat*), and the word “*salat*” is understood as an activity that gathers all kinds of worship (*jami’atun li anwa’ al-ibadat*).

The difference is that the information given by Kiai Nawawi is about “solemnity”, that *solemnity* is a tendency to obedience (*al-ma’ilina ila al-tha’ab*), and it happens to people who are convinced of death, because those who are waiting for death must always have a solemn heart and rush to repent. Fear of death is also an effective means of inviting repentance.<sup>42</sup>

In addition to providing meaning as in mainstream interpretation, Kiai Sholeh Darat also emphasized information with ethical-social nuances, which is related to restraint when there is something that provokes anger, that is, patience. It is even more interesting when Kiai Sholeh explains doing good and gentleness even to those who do evil to him, this is the socio-sufistic peak, as in the hadith that three things are the peak of goodness, namely giving to those who obstruct (*i’i man haramaka*), connecting with those who decide (*sil man qata’aka*), and forgiving those who do wrongs (*u’fu amman dzalamaka*).

Regarding the division of patience, Kiai Sholeh also explained it in the book “Munjiyat,” an excerpt from Imam al-Ghazzali’s “Ihya’ Ulumiddin.” However, there is little difference in the

<sup>40</sup> Muhammad Sholeh Ibn Umar al-Samarani, *Faidl al-Rahman*, p. 140.

<sup>41</sup> Muhammad Sholeh Ibn Umar al-Samarani, *Faidl al-Rahman*, pp. 140-141.

<sup>42</sup> Shaykh Muhammad Nawawi al-Jawi, *Angry Labid Tafsir al-Nawawi* (Indonesian: Dar Ihya’ al-Kutub al-Arabiyah, t.th.) pp. 12-13. An almost similar interpretation was also explained by Kiai Bisyrri Musthofa, Kiai Bisyrri explained the translation of the verse without giving a lengthy explanation, he mentioned that believers should ask God for help with patience and prayer, indeed prayer is indeed hard except for those who are sincere in their hearts. See, Kiai Bisyrri Muthofa, *Al-Ibriz li Ma’rifati Tafsir al-Qur’an al-Aziz* (Kudus: Menara Kudus, t.th.), p. 14.

“number” of virtues. That is, in the book “*Munjiyat*” it is explained by citing information from the companion of Ibn Abbas that patience in the Qur’an is divided into three categories, namely *first*, patience in carrying out the obligations commanded by Allah (300 degrees of virtue), *second*, patience in staying away from Allah’s prohibitions (600 degrees of virtue), and *third*, patience when receiving trials in the world (900 degrees of virtue).<sup>43</sup>

Then, related among the meanings of gratitude is to use what potential has been bestowed by Allah for something that should be, namely in the path that is approved by Allah, for example, Allah gives grace in the form of the potential of the sense of sight or eyes, it should be used to see the miracle of the heavens and the earth to bring meaning to Allah, know Allah better by using this potential, If this is not done, it is even used for the opposite, i.e. to see things that Allah forbids, then the enslaved person is considered “*Ghashab*” and deprives him of his rights, because all these things belong to Allah.<sup>44</sup>

Kiai Sholeh also explained that the reasons for the pleasures from Allah are various; among others, the first is enjoyment that is beneficial in this world and the hereafter, such as knowledge of benefits and good morals, and this is called *the essential pleasure*. *Second*, something that is not beneficial to the world and the hereafter, such as ignorance and moral depravity, and this is called *the ultimate bala*. *Third*, it seems to be beneficial at some point but ultimately results in harm, such as stimulating lust. And *fourth*, it feels bad but has good results and benefits, such as not following lust.

Indeed, in the Sufistic optics, there is a fundamental difference between those who have reason and those who do not have it in looking at “favors” or “*favors*,” what is considered “favor” by the intellectual, what is considered “bala” by the intellectual, and conversely, what is considered “*bala*” by the intellectual, will be considered “favor” by the intellectual. For example, a person who finds food poisonous; for those who understand that it is poisonous, he will not consume it because it is “evil”; but for the “greedy,” he does not have consideration, so it is considered “delicious”. Then, medicine, for those who only consider its bitterness, will be considered as “bala”, but for those who understand that the consequences can be due to healing, then it will be considered as “blessing”. And also what needs to be underlined is that in all the bitterness of the ordeal, there must be a great sweetness of pleasure.<sup>45</sup>

Those who are patient in responding to tests are those who have indeed reached the peak of “surrender” to Allah, so what happens is the ability to learn lessons from the trials that befall them, not even shocks that are detrimental to their souls. Not only that, but people who are patient in the face of trials have “melted” themselves into full belief in the existence and power of God and can form morality as servants with “true” morals.<sup>46</sup>

## Conclusion

Some trials (often understood as meaning disasters) that befall servants in a sufistic way do not always have a negative or “destructive” connotation, for example are tests in the form of fear, hunger, lack of wealth, fruits and souls, by Kiai Sholeh Darat by referring to the interpretation of Imam al-Shafi’i interpreted as fear of Allah, hunger because of fasting, lack of wealth because of

<sup>43</sup> Muhammad Ibn Umar al-Samarani, *Hadzīhi Kitab Munjiyat* (Semarang: Toha Putra, n.d.). p. 78.

<sup>44</sup> Muhammad Ibn Umar al-Samarani, *Hadzīhi Kitab Munjiyat*, p. 79.

<sup>45</sup> Muhammad Ibn Umar al-Samarani, *Hadīth of the Book of Munjiyat*, pp. 80-82.

<sup>46</sup> Muhammad Sholeh Ibn Umar al-Samarani, *Faidl al-Rahman*, p. 294.

having to pay zakat and alms, death of a child or relative, as well as physical illness. All of them have a meaning that is actually “beneficial” for the servant who is experiencing the test. By fearing Allah, a servant will have more potential to be closer to Him and have a “brave” soul, with fasting will bring about cleansing of the soul and soul, by giving alms will eliminate greed and greed and love of the world, with pain will melt away sins and mistakes, and with trials in the form of the death of a child or relative will foster a soul of love for Allah other than Him.

Gratitude for the blessings and patience for the troops is a strategic response for the servant to the trials that have befallen him. Even with full patience, it means that a servant has existed in true surrender, and that is the form of the ultimate moral actualization (*al-takballuq bi akhlaq al-haqq*). Therefore, this study concludes that the Sufi orientation in Tafsir Faidl al-Rahman is closer to the model of Sufi Isyari tafsir than the nazari Sufi tafsir or practical Sufi tafsir.

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