



## Ibn Barrajan's Sufistic Tafsir of Surah al-Baqarah and Ali Imran

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**Abstract:** This study aims to know the Sufistic interpretation in Tafsir Tanbih and the characteristics of Tafsir Tanbih, which is focused on Surah al-Baqarah and Surah Ali Imran. Tafsir Tanbih is an eclectic collection/source of various materials collected over the years from various sources, Tafsir Tanbih is a Sufi interpretation of Ibn Barrajan trying to understand the meaning of every divine word with the teachings of Sufism, it can be seen from some interpretations of Surah al-Baqarah lafadz nazala 'alaikal litaaba bil haqqi, interpreted that this verse opens the door to a person's realization in himself through His asma in the lafad al-hayyu and al-Qayyum, someone who ma'rifat is who knows with a strong, perfect substance, and His sublime attributes, and His good names. The characteristics of Tafsir Tanbih are the experience of Mysticism and Spirituality in Tafsir Tanbih, using an Integrative approach in Tafsir Tanbih, there are Moral ideas in Tafsir Tanbih, there is a relationship with Ma'rifah (Divine Knowledge) in Tafsir Tanbih, understanding Mutashabihat Verses in Tafsir Tanbih. And many other characteristics.

**Keywords:** Divine knowledge; holy book interpretation; moral ideas; Qur'anic studies; spirituality

### 1. Introduction

Muslim scholars have produced many great works in the field of interpretation, from the classical period such as Jami' al-Bayan fi Tafsir al-Qur'an by al-Tabari, Mafatih al-Ghayb by Fakhr al-Din al-Razi, and al-Kasysyaf 'an Haqa'iq al-Tanzil by Mahmûd al-Zamakhsyari, to modern works such as Fi Zhilal al-Qur'an by Sayyid Qutb, Tafsir al-Maraghi by Musthafa al-Maraghi, Tafsir al-Mizan by 'Allamah al-Tabataba'i, as well as in Indonesia, Tafsir al-Misbah by Quraish Shihab. The various methods and approaches they use have significantly enriched the treasures of the interpretation of the Qur'an.

There is one interesting interpretation to discuss. This Tafsir of the Qur'an was written by a person with the title al-Ghazali from Andalusia, whose full name is Abu al-Hakam 'Abd al-Salam bin 'Abd al-Rahman bin Barrajan al-Lakhmi al-Ifriqi, or better known as Ibn Barrajan. Ibn Barrajan's Tafsir is not as popular as other classical commentaries, and this is an attraction for researchers to study it further (Bellver, 2013).

Next, Ibn Barajan turned his attention to the following verses, dividing them into segments that have deep meaning for humans. For example, when he interprets verses al-Rahman al-Rahim, Ibn Barajan emphasizes the majesty and gentleness of Allah, who is mentioned twice by His gracious name as a reminder that His mercy encompasses everything in this world and in the afterlife (Beechy, 2023).

Ibnu Barajan then explained the meaning of the verse Maliki Yaumid-Din, emphasizing that Allah is the Lord of the just Day of Judgment, who will judge all His creatures. Next, he interpreted the part of the surah that commands humans to ask for guidance from Allah to stay on the straight path. According to Ibn Barajan, this is a prayer for Allah to guide people to the right path and keep them from going astray (Casewit, 2014).

Ibn Barajan, an influential figure in the history of Qur'anic exegesis, is renowned for his unique approach to understanding and interpreting Islam's sacred text. One prominent example of his

interpretive method is seen when he interpreted Surah Al-Fatihah, the opening chapter of the Qur'an, as a spiritual guide for the life of a Muslim. When interpreting the first verse, "Bismillahirrahmanirrahim," Ibn Barajan saw it as a spiritual key that opens the door to Allah's mercy and compassion. According to him, by starting every activity by chanting the name of Allah, the Most Gracious and Most Merciful, a Muslim will receive blessings and protection in all his affairs.

There are several previous studies regarding Ibn Barajan, including; In his research, Casewit describes the life and works of the leading mystic and interpreter of the Koran from Andalusia. These scientific studies attempt to provide a comprehensive explanation of Ibn Barajan and his role in forming and spreading mysticism in the region. The outline of Ibn Barajan's life is simplified here, as the relevant details have been presented elsewhere. According to Caseweti, his study will complement previous research on Ibn Barajan, by analyzing historical evidence scattered throughout his multi-volume corpus (Casewit, 2014).

Hamed Nazarpour in his research *Ibn Barajan on Disjointed Letters (al-huruf al-muqatta'a) in the Qur'an; a New Perspective and Interpretation* presents a new perspective and interpretation regarding the broken letters (*al-huruf al-muqatta'a*) in the Qur'an according to Ibn Barajan. The following is a summary of the findings and views outlined in this research: This research concludes that Ibn Barajan made a significant contribution to the field of Qur'anic exegesis with his unique interpretation of broken letters. His mystical and symbolic approach opens up new possibilities in understanding this sacred text and highlights spiritual depths that are often overlooked in conventional interpretations (Ross, 2024).

Hamed Nazarpour's research not only reintroduces Ibn Barajan into modern academic discourse but also broadens our understanding of various methods of interpreting the Qur'an, especially in the context of broken letters. There is a significant difference between previous research and the author's research, if the previous research focused on interpreting the *muqata'ah* letters, but the author's research focused more on the background and methodology of Ibn Barajan's interpretation.

Hamed Nazarpour in his work "A Qur'an Commentary by Ibn Barajan of Seville (d. 536/1141): *Idah al-hikma bi-ahkam al-'ibra* (Wisdom Deciphered, the Unseen Discovered) - A Critical Edition and Analytical Introduction" published in Brill, TSQ 10 in November 2015, provided a critical edition as well as an analytical introduction to Ibn Barajan's tafsir works. Nazarpour aims to introduce and examine Ibn Barajan's interpretation entitled *Idah al-hikma bi-ahkam al-'ibra*. This research focuses on compiling a critical edition of the tafsir text and providing an in-depth analysis of its content and context. It aims to explain Ibn Barajan's contribution to the Islamic tradition of exegesis and mysticism. This work confirms the importance of *Idah al-hikma* in the tafsir tradition and provides new insights into Ibn Barajan's contribution to understanding the Qur'an. There are significant differences between the author's research and previous research, if this research clarifies the text but also provides an in-depth analysis of Ibn Barajan's methods and thoughts, making it an important source for the study of Islamic interpretation and mysticism. With this critical edition and in-depth analysis, Nazarpour helps ensure that Ibn Barajan's tafsir takes its rightful place in academic studies and provides a broader perspective on Qur'anic exegesis and mystical tradition. Meanwhile, the author's research focuses on the methodology of Ibn Barajan's interpretation.

Based on the background and problem identification above, the focus of the study in this research is Ibn Barajan's Sufistic Interpretation. The discussion in this research has been formulated in the form of the following questions: Characteristics of Ibn Barajan's Sufistic Tafsir.

## 2. Research Methods

In this research, the author applies qualitative methods. This is based on the opinion of who explains that qualitative research is used to explain a problem based on data that is not numerical (Sugiyono, 2013). Therefore, qualitative methods are very relevant to be applied in this research which discusses Ibn Barajan's interpretation methodology. This research approach uses discourse analysis methods which aims to understand how a text is produced with a clear purpose. This method focuses on language and context (Dijk, 2015). Van Dijk's discourse analysis pays attention to social, situational

and non-verbal language aspects in the communication process, including the history and conditions under which the text was created. Ibn Barrajan through non-verbal aspects of language. Teun A. Van Dijk's theory focuses on how a text is produced, including several structures, namely macro, micro and superstructure.

### 3. Results and Discussion

#### a. Sufistic Interpretation

Sufistic interpretation is an interpretation or interpretation of the Qur'an that is influenced by mystical and spiritual views in the tradition of Sufism (Sufism) (Rahman et al., 2020). This tafsir emphasizes the inner or esoteric dimensions of the Qur'anic text, trying to explore the deeper and hidden meanings behind the written words (al-Dhahabi, 2005). Sufistic interpretation is also said to be an approach to interpreting the Qur'an that is strongly influenced by the teachings and practices of Sufism (sufism), a branch of Islamic mysticism that emphasizes direct spiritual experience and closeness to Allah. This approach prioritizes the search for the inner (esoteric) meaning of the Al-Qur'an text, in addition to the outer (exoteric) meaning (Hasanah, 2023).

Sufi tafsir is also known as isyari tafsir. Tafsir Isyari is a form of interpretation of the Al-Qur'an known in the tradition of Sufism (Sufism) and has unique characteristics (Al-Suyuti, 2004). The word "Isyari" comes from the Arabic "isyarah" which means "signal" or "instruction" (Wahab, 2021). This interpretation focuses on understanding the hidden or symbolic (inner) meanings of the verses of the Qur'an which go beyond the literal or textual (outer) meaning (Dakake, 2020).

There are several important aspects of Tafsir Isyari including; Inner (Esoteric) Meaning Tafsir Isyari aims to explore the inner or esoteric meaning hidden behind the outer meaning of the verses of the Qur'an. Sufis believe that every verse has a deeper layer of meaning that can only be understood through spiritual enlightenment (Wahab, 2021). Personal Spiritual Experience The interpretations in Tafsir Isyari are often based on the personal spiritual experiences of Sufis. Mystical experiences, visions, and intuition are used as tools to understand revelation. Purification of the Soul and Cleanliness of the Heart Tafsir Isyari emphasizes the importance of purification of the soul (tazkiyat al-nafs) and cleanliness of the heart to be able to understand the inner meaning of the Qur'an. Only a pure heart is considered capable of receiving and understanding divine light (Abdurrahman et al., 2023).

#### b. Interpretation of Surah Al-Baqarah and Ali Imran

The explanation of Ibn Barrajan's interpretation that will be explained by the author only takes a few verses from Surah Al-Baqarah and Ali Imran. Some of these verses are little understood by the author. The following is an example of Ibn Barrajan's interpretation being explained:

*In verse 2 of Surat Al-Baqarah*

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

Meaning: "This book (Al-Qur'an) does not doubt it; (it is) a guidance for the pious"

In the verse above, Ibn Barrajan emphasizes the explanation in pronunciation رَيْبٌ and Ibn Barrajan interpret it as "الشك" or "وقد يكون الكذب" a person who doubts the book is a liar. The book in question is the entire book together with said al-mahfuz and the Koran. Indeed, anyone who doubts the Koran is an infidel. Meanwhile, people who pay attention to the Koran will continue to grow in faith and confidence. Then his heart will be given light as well as between his hands. The light that Ibn Barrajan means is the light that will shine in the midst of darkness (the grave) and then that light will show the way in the world and in the last day (Casewit, 2014).

*In verses 183 and 187 of Surat al-Baqarah*

Besides that, discussion Ibn Barrajan about verse 2:183 about Muslim fasting (shiyam) is very interesting, because Muslim fasting goes through several stages, culminating in the command to fast in the month of Ramadan. In the process, Ibn Barrajan argued that Allah abolished several laws relating to fasting and established other laws in their place. He refuse It is possible that the laws of the Qur'an

or Sunnah regarding fasting have been annulled, and instead argue that what has been annulled are the ancient laws of the People of the Book:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

"O you who believe, it is obligatory upon you to fast as required on those before you so that you may be righteous." (QS. Al-Baqarah: 183)

Allah states that fasting is obligatory for Muslims in general. However, it's long fasting it would not have been known, had it not been for His word: as was required of those before You. So the Muslims are commanded to fast as the people before them fasted. They used to fast and break their fast before sunset like the People of the Book. Then God established his command in general by saying then complete the fast until night (2:187)

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ

So Muslims start fasting not long after breaking the fast, so that when one of them finishes his food or sleeps after eating, he does not come back again (until the next breaking of the fast). This became a cause of difficulty for some Muslims, so Allah decreed once again And eat and drink, until the white thread becomes clear to you from the black thread at dawn (2:187).

Additionally, Muslims will not touch their women or have sexual intercourse with them during the fasting month. This is also a source of coercion, so that Allah again stipulates that what is permitted for you, on the night of the fast, is to visit your wives. They are clothes for you, and you are clothes for them. Allah knows that you have betrayed yourselves, then He turns to you and forgives you. So now lie down with them, and seek what Allah has ordained for you (2:187).

When the Prophet arrived in Madinah, he found that the Jews fasted on Shura, and they obliged their children and youth to do the same. So Allah established His will [for Muslims to fast] in the month of Ramadan, where the Qur'an was revealed. Before this verse was revealed, Muslims used to imitate the fasting of the People of the Book, until Allah delete some of the laws of the People of the Book. In all this, nothing One even from the Koran that was cancelled (Casewit, 2014)."

*In verses 284-286 of Surat al-Baqarah*

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِن تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرْ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ  
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ 284

Meaning: "To God belongs what is in the heavens and what is on the earth. If you express what is in your heart or you hide it, then God will reckon it for you. He forgives whom He wills and punishes whom He wills. God Almighty over all things"

أَمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَكَاتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا  
سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ 285

The Messenger (Muhammad) believed in what was revealed to him (the Qur'an) from his Lord, and so did the believers. All believe in God, His angels, His books and His messengers. (They said), "We did not distinguish anyone from His messengers." And they said, "We hear and we obey. Forgive us, O our Lord, and to You is the place (we) return."

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِن سَيِّئَاتِنَا أَوْ آخِذْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا  
إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا إِنَّكَ مَوْلَانَا فَانصُرْنَا  
عَلَى الْقَوْمِ الْكَافِرِينَ 286

Allah does not burden a person except according to his ability. He gets (reward) from the (good deeds) he does and he gets (punishment) from the (evil) he does. (They pray), "O our Lord, do not

punish us if we forget or we do wrong. O our Lord, do not burden us with a heavy burden as You burdened those before us. O our Lord, do not burden us with what we cannot bear. Forgive us, forgive us, and have mercy on us. You are our protector, so help us face the infidels."

Ibn Barrajan gives an interpretation of the verse as follows:

The concept of the answer is: God's promise of loyalty to His servants, how He will reward them for their inner and outer intentions in worshipping Him and seeking His help, then, He (Allah) knows best the contents of the chest/heart from a being who utters it according to the nature from within himself, and the characteristic explanation of the King is the first in this place for the meaning of the servants and gives His pleasure through rewards for them, because the King does what He wants and commands what He will, and His command cannot be revoked and His decision cannot be changed (Casewit, 2014).

If carefully examined, Ibn Barrajan's interpretation shows that God knows the extent of a creature's sincerity in performing worship and asking for help. Of course, this is related to the inner content of the person which cannot be covered up in front of Allah SWT. therefore, every will of God can establish it without being changed or canceled by His creation. However, every reward reward as well iqab this depends on the practice of a being. Verily God is Wise.

Then this verse is explained again in the next chapter, where this explanation is made clear through the opinion of Ibn Abbas R.A.:

Indeed, the pronunciation of the verse is termansukh by verse 286 of Surat Al-Baqarah. That God will not give a burden to each of his creatures unless the creature is able to carry it out. That is, there is no reason for every creature, especially humans and jinn, to perform Ibadan sincerely and in accordance with Islamic law. One other example of deletion accepted by Ibn Barrajan concerns conditions celebrating, namely the conditions that allowed Muslim fighters to escape from the enemy on the battlefield. Verse 8:65 stipulates that a Muslim may only flee if he outnumbers a hundred enemy combatants, while verse 8:66 reduces this ratio to ten to one, thereby canceling the previous verse. Jurists, for their part, considered fleeing a battlefield where Muslims were outnumbered by less than ten to one to be a grave sin (it happens) (Casewit, 2014).

*In verses 2 and 3 of Surat Ali-Imran*

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

Allah, there is no god but Him, the Almighty, the Almighty who takes care of (His creatures) continuously. Ibn Barrajan interpreted the verse by providing information

Alif and Lam at the outset these names are definitely identifiable and binding (Casewit, 2014). Further in verse 3 it is explained that نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ According to Ibn Barrajan that this verse opens the door of a person's wisdom in himself through the names of الْحَيُّ الْقَيُّومُ. According to Ibn Barrajan, knowledge is someone who knows His strong, perfect essence and His noble nature, and His good names (Nazarpour, 2020).

Then Ibn Barrajan divided two types of someone's *marifat*, namely *ma'rifa al-haq* and Enlightenment is truth. As for *ma'rifa al-haq* is: "what He has revealed to creatures with His names and attributes, with His effects on His existence, and with texts and allusions in His books through the mouth of the apostles and His prophet, may the peace and blessings of God surround them all" (López-Anguita, 2021). Enlightenment is truth. There is no way to reach His essence because of the impossibility of asking for it, the sacredness and majesty of the Godhead, and the inability of imagination to realize knowledge. *Ahadiyyah*, and because He has no likeness and likeliness (Nazarpour, 2020).

A little explanation of the two *ma'rifat* terms above *ma'rifa al-haq* and Enlightenment is truth. If, *ma'rifa al-haq* is a person's knowledge through his faith in what God has revealed to sentient beings *asma wa sifat*-His existence and His existence have been conveyed legally through the words of His messengers and *anbiya*. Whereas Enlightenment is truth is a person's understanding because of his faith

in the nature of the value of *rububiyyah* because of His majesty and there is no logic that can achieve the value of Oneness except with Faith.

In verse 7 of Surat Ali-Imran

Ibn Barrajan devoted much of his attention in the Tanbih to verse Q. 3:7, where the discussion of tafsir about *mahkamat* and *mutashabihat* turn:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

It is He (Allah) who revealed the Book (Al-Qur'an) to you (Prophet Muhammad). Among the verses there are some that are authoritative, that is the main content of the Book (Al-Qur'an) and others are *mutashabihat*. As for those whose hearts have a tendency to go astray, they follow the *mutashabihat* verses to create *fitnah* (confusion and doubt) and to look for its interpretation. In fact, no one knows the *ta'wil*, except Allah. People with profound knowledge said, "We believe in it (the Qur'an), everything is from our Lord." No one can take lessons, except *ulu al-albab*.

Before expressing his own views on *mahkamat* and *mutashabihat*, Ibn Barrajan briefly repeats the interpretation of many early authorities, for example, that Ibn Abbas, Mujahid, and Qatada argued that *mahkamat* means "verses that erase (*nasikhat*)" who delivered command and legal prohibitions. Whereas *mutashabihat* are "deleted verses" (*mansukh*) according to Ibn Abbas, or "similar verses" according to Abu Ubaydah, or even "vague verses" that are difficult to interpret (willingly) according to Muhammad bin Isaq and Ibn Jubair. As for Ibn Barrajan, he strongly rejects the interpretation of *mutashabihat* as "ambiguous verses", and thinks that ambiguity lies in the eye of the beholder, not in the divine word. Because the more insight a person has, the clearer the Qur'an becomes:

Ambiguity is a trait in us, not in the Most Clear Qur'an, which Allah describes as O people, now there has come to you a clear proof of your god, and We have sent down to you a very bright light (4:174) – but [its clarity] is an inner light that only reveals itself to God's chosen ones (Casewit, 2014)."

So, for Ibn Barrajan, verses *mahkamat* and *mutashabihat* not understood as "clear" versus "ambiguous." Instead, he redefined it *mahkamat* as "definite verses" that come from "umm al-kitab" which is the source of all revelation. Therefore, *mahkamat* is an intermediary between the basic sources of revelation and the Koran, because they are established in it *umm al-kitab* and down to the Koran. Contrary to all the interpreters of the Qur'an that Ibn Barrajan knew, Ibn Barrajan defined "mysterious discontinuous letters" (*fawatih al-suwar* or letter of *muqatta'a*) as *mahkamat*. Ibn Barrajan is of the Qur'anic opinion that the disjointed letters are called "still". For example, Alif Lam Ra and so on are the fixed sentences, or Alif Lam Mim has been designated as the Arabic Koran for intelligent people. Additionally, the discontinuous letters are not differentiated or "global" (*mujmal*), because the Qur'an states: Alif Lam Ra, a book whose fixed verses are then differentiated (fucked up) (Casewit, 2014).

Ibn Barrajan defined advice as 'ambiguous' making it a source dispute (slander), a playground for desires and lies, and an invitation for metaphorical interpretation (willingly) (Nazarpour, 2020). As for those who in their hearts are inclined towards evil, they follow similar verses, desire discord, and desire their metaphorical interpretation. Additionally, as a result of neglect *nazm* almost perfectly, the interpreters of the Qur'an have failed to understand and differentiate the verses *mushtabih* from the 'similar' sentences (Hassanein, 2024). By considering certain verses incomprehensible, they mistakenly forbid their followers to look into the Qur'an and contemplate the Book of Allah (*tashrid al-atba 'an al-nazar fi al-qur'an wa-l-tadabbur li-kitab Allah*) as God commanded us."

Ibn Barrajan provides linguistic arguments for his interpretation of *muhkamat* and *mutashabihat*. He pointed out that the word *mutashabih*, which is the active verb of the basic verb *sha-ba-ha*, appears in the Qur'an twice, where the word clearly means "similar". Philologically, Ibn Barrajan argues that

*Mutashabih* does not come from the fourth form of the verb *ashbaha*, which means *shubha* (obscuration) and *mushtabih* (obscuration) - which means "to obscure" or "to make confused". Rather, the term comes from the sixth form *tashabaha* - from the verb young man (similarity) and *mutashabih* (similar) - which means "to be similar" (Pye, 2023).

For Ibn Barrajan, the Qur'an came down as a whole unity (summation) from Lauhul Mahfuzh to the lower heavens on the Night of Power (*laylat al-qadr*) I know Al-Qur'an stored in the "Great Abode" (*bayt al-izza*) and revealed to the Prophet little by little (*tadarruz*) like intermittent rain (Adluni, 1993). His descent was carried out through different angelic messengers, or "Soul":

"The Koran was revealed from Holy Spirit to *al-ruh min al-amr* to *ruh al-ma'ruf* to *ruh al-amin*, to the heart of the Messenger, to the heart of the believers, then to their tongues and limbs through recitation (recitation), yes, and good deeds (Sukarni, 2017)."

*In verse 18 of Surat Ali-Imran*

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَابِمًا بِأَلْقِسْطٍ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

Allah states that there is no god but Him, (Allah) who upholds justice. (Similarly) angels and people of knowledge. There is no god but Him, the Almighty, the All-Wise. The repetition of the "shahadah" testimony could be due to the greatness of the shahadah, as it is repeated in the call to prayer, and as the mention of prayer is repeated at the beginning of Al-Mu'minin's letter and Al-Ma'raj's letter to show the greatness of prayer, and it could also be because the repetition of the shahada is to indicate the resumption of another testimony, where the first testimony, namely the last testimony, has been deleted and this testimony becomes a proof for the other testimony

Based on Ibn Barrajan's interpretation, he reminds us that the shahada is something that needs to be remembered so that it is repeated over and over again. The shahada is the main thing that a Muslim needs to believe. Then, Ibn Barrajan gives evidence in the next verse that something that needs to be a testimony "masses" is to state that Verily, the religion (which is accepted) in the sight of God is Islam (3:19) (Fayruza et al., 2021). This verse was interpreted by Ibn Barrajan, who started to include a Type poem (Discipline). As discussed in Teun A. Van Dij's analysis above, the term of shows that two verses of the Qur'an only follow each other sequentially without any thematic relationship that connects the two, usually synonymous with *nazm*, which marks the thematic continuity between one sentence and the previous sentence (Sarah, 2019).

### c. Characteristics of Ibn Barrajan's Sufistic Interpretation

*Mystical Experience and Deep Spirituality Tafsir Tanbih*

Sufi interpretations are often based on the mystical and spiritual experiences of Sufis. They use personal experiences in meditation, dhikr, and worship as a source of interpretation (Muhammad, 2018). As in Ibn Barrajan's Tafsir, there are many parts that reflect his personal spiritual experiences with the Qur'an which are connected to symbolic teachings (*ahl al-I'tibar*), eastern Sufi treatises, ascetic literature (asceticism), material on Sufi interpretation, the science of letters (*ilmu al-huruf*), and the science of astronomy (*ilmu al-falaq*).

This can be seen when interpreting surah al-Fatihah' on the pronunciation "Ar-Rahmanir-Rahim," Ibn Barrajan highlights the majesty and gentleness of Allah, who is mentioned twice by His merciful name as a reminder that His mercy encompasses everything in this world and in the afterlife. Then, in the words "Maliki Yaumid-Din," emphasizes that Allah is the Lord of the just Day of Judgment, who will judge all His creatures. He then interpreted the part of the surah which commands humans to ask Allah for guidance in order to stay on the straight path. According to Ibn Barrajan, this is a prayer for Allah to guide people to the right path and keep them from going astray.

*Integrative Approach in Tafsir Tanbih*

Ibn Barrajan is known for combining various scientific disciplines in his interpretations, including theology, philosophy, and Sufism. He sees the Qur'an as a source of knowledge that must be understood from various perspectives (Endut, 2013). Ibn Barrajan did not just rely on one method or

point of view but tried to integrate different aspects to provide a more holistic and in-depth interpretation. Just like Fiqh uses the principles of Islamic law to interpret verses related to law and ethics. Kalam to integrate theological concepts to understand the teachings of faith and belief in the Koran. Sufism incorporates insights from the traditions of mysticism to gain a deeper understanding of the spiritual and inner aspects of the texts.

#### *Moral Ideas in Tafsir Tanbih*

Ibn Barrajan, in understanding the content of the Qur'an, always prioritizes moral values. These values must stand firmly based on the moral ideals of the Koran. The values in question are justice and motheism. The moral ideal of the Qur'an in question is the basic moral goal enjoined by the Qur'an. This can be seen from some of the interpretation results above (Ummi Kalsum Hasibuan et al., 2020). However, according to several previous researchers, Ibn Barrajan's interpretation has shortcomings, namely in terms of its organization time or parts of its interpretation. However, this is certainly not a pure mistake of Ibn Barrajan but of modern writers who mix up Ibn Barrajan's works so that they are not arranged systematically.

Moral ideas in Sufi interpretation focus on spiritual development, ethics, and purification of the heart that leads to closeness to God. Here are some of the main moral ideas that often appear in Sufi interpretation (Remiswal et al., 2021). One of the teachings delivered by Ibn Barrajan is about the concept of love for God according to Sufis who emphasize the importance of deep and sincere love for God. This love is considered the main motivation for all moral actions and worship. Love for Neighbor: Love for God is reflected in love and concern for His creatures. Sufis encourage their followers to treat others with love, compassion, and justice.

#### *Relationship with Ma'rifah (Divine Knowledge) in Tafsir Tanbih*

Sufi interpretation aims to achieve *ma'rifat*, namely divine knowledge or direct awareness of God (Gusmian & Abdullah, 2022). They try to understand revelation as a means of getting closer to Allah. As in the interpretation of verses 2 and 3 of Surah Ali-Imran: Allah, there is no god but Him, the Almighty, the Almighty who takes care of (His creatures) continuously. Ibn Barrajan interpreted the verse by providing information about Alif and Lam at the outset. These names are definitely identifiable and binding. Furthermore, in verse 3 it is explained that *تَنْزِيلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ*. According to Ibn Barrajan, this verse opens the door to a person's *ma'rifat* within himself through *الْحَيُّ الْقَيُّومُ*. According to Ibn Barrajan *ma'rifat* is someone who knows His powerful, perfect and noble nature. , and His good names. *Ma'rifat al-haq*, i.e., what He has revealed to creatures with His names and attributes, with His effects on His existence, and with texts and allusions in His books through the mouth of the apostles and His prophet, may the peace and blessings of God surround them all (Casewit, 2014).

#### *Understanding Mutashabihat Verses in Tafsir Tanbih*

Ibn Barrajan presents a new perspective and interpretation regarding the general nature of the *mutashabihat* verse. He opposed the idea that the *mutashabihat* verse was ambiguous. According to Ibn Barrajan, the meaning of the *mutashabihat* verses is clear and one can reach the meaning of these letters by relying on divine guidance, faith, and reason and also studying the *mutashabihat* verses (Munawar & Haris, 2024).

By contemplating the *mutashabihat* verse, Ibn Barrajan has reached this perspective and interpretation and he refers to the verses of the Qur'an to explain and show his views on the *mutashabihat* verse. As a general characteristic of the *mutashabihat* verse, he believes that the *mutashabihat* verse is an intermediary between the clear Book and the Koran. According to Ibn Barrajan, the *mutashabihat* verses are a revealed and expanded version of the letters and contents of the Clear Book; the *mutashabihat* verse has also been expanded and detailed in the form of Divine Names; finally, the requirements of the Divine Names are revealed and detailed and expressed in the form of the creatures of the world and also the verses of the Qur'an.



#### 4. Conclusion

Writing Tafsir al-Tanbih Ibn Barrajan's work was greatly influenced by the writings of Ibn Masarra, Tustari, Ibn Manzur and Makki. Tafsir al-Tanbih first printed by the Moroccan cleric Muhammad al'Adluni al-Idrisi, it is incomplete, as the editor at the time was apparently unaware of any other surviving copies of the manuscript. Then it was replaced by 'Abd al-Qadir al-Jilani, which was more complete with 5 volumes. Considering Ibn Barrajan's approach, the total number of verses commented on in More did not reach the entire Qur'an. For example, it skips verses 6-7 from surah Fatihah and moves to surah 2 (al-Baqarah). Furthermore, Ibn Barrajan's Tanbih is not a Sufi interpretation in general, nor does it refer too much to the general genre of Sufi interpretation.

Tafsir al-Tanbih Ibn Barrajan's work has several characteristics, including; there are mystical experiences and spirituality within Tafsir Tanbih, using an Integrative approach in Tafsir Tanbih, there is a Moral idea in Tafsir Tanbih, there is a relationship with *Ma'rifah* (Divine Knowledge) in Tafsir Tanbih, understanding the Verses of *Mutashabihat* in Tafsir Tanbih. And there are many other characteristics.

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