

# Iqtibâs Qur'ani in Syaîr 'Ibârat And Khabar Qiamat The Work Of Abdurrahman Siddiq Al Banjari

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**Abstract.** The efforts of the moslemscholars in following the beauty pattern of the Qur'an are by writing expressions in the form of poetry or prose. The science which specifically discusses this is called Iqtibâs, which is an effort carried out by inserting sentences originating from the Qur'an or hadith in a poem / prose without saying that the sentence comes from both. Such definitions are widely agreed upon by balagah (linguist) experts, but in practice it is found in the work of Shaykh Abdurrahman Siddiq Al-Banjari the Book of Shaykh 'Ibârat and Khabar Qiamat which inserts verses of the Qur'an and hadith and is written that the sentence originates from Qur'an and Hadith. This different pattern is interesting to study in order to find out what the messages and the purpose of mentioning Iqtibâs in them.

**Keywords.** Iqtibâs, al-Qur'an, poem, Abdurrahman Siddiq Al-Banjari

## 1 Introduction

There is no doubt about the beauty of the Qur'anic grammar that is recognized by all the inhabitants of the earth. Poets don't hesitate to quote every sentence in the Qur'an. One of the interesting things from uslub(style) al-Qur'an is that the strands of each verse are beautifully arranged and astounding for those who read them.the Qur'an was revealed in Arabic, where Arabic is the most subtle language of its composition, the most rich in its words, the most complete of its rules and the most literary (Fahrudin, 2017:42). In the historical literature, Arabic has become a clever symbol for those who are skilled in writing poetry, even the Arabs have several markets which are the places for reading poems, including the Ukaz, Majinnah and DzulMajaz markets.Arabic poets from all directions come to those markets to read their proud poems.The best selected poems were written in gold ink and hung from the Kaaba near the idols of their idols (Zayyat, t.t: 34). These verses continued until the time of the Prophet Muhammad sent to bring revelations in the form of the Qur'an, where the Qur'an became a miracle for the challengers who were skilled at making poetry. Among those who oppose the Qur'an by making a rival to the Arabic poems such as the beauty of the Qur'anic uslub are Musailamah al-Kazzab, Thulaihah al-Asadi, al-Aswad al-Ansi, Sajah and others. Efforts to imitate the Qur'an continue until the modern era (not imitating to weaken the Qur'an), but showing the miracles of the Qur'an by inserting verses of the Qur'an or the Prophet's hadith in a poetry / prose, known asiqtibâs.

Iqtibâs in language means copying or quoting (Suryaningrat, 2017: 397). In terms of iqtibâs it is interpreted as a sentence compiled by a poet or a writer by quoting (citation) by inserting a verse of Qur'an or hadith into a series of poems / prose without explaining that the insert is from al- Qur'an or Hadith (Jarim, 2013: 2015).

From the aspect of language (lexical) and the term (terminology) above, the writer does not agree. In the author's opinion, the meaning of iqtibâs is to insert something. If it means copying or quoting as the meaning of the language above, it means moving something to another place without changing, while if it means inserting something it means that maybe moving something that can remain the same (copy) or can change by saying that the insert comes from (al-Qur'an or hadith) or vice versa. In the context of the Qur'an, it becomes iqtibâs Qur'ani and if the hadiths are inserted into iqtibâs hadisi. Iqtibâs according to Majdi Wahbah are inserting a part of the verse of the Qur'an or al-Hadith into prose or poetry, in this insertion activity al-Muqtabis (insertion) is permitted to make changes to al-Muqtabas (verses of the Qur'an and al-hadith) or insert as is without making changes (Majdi, 1984: 56). Iqtibâs is the insertion of a sentence from the Qur'an or hadith, then included in a prose or poem sentence without being explained that the quoted from the Qur'an and al-Hadith (Jarim, t.t: 270).

In this article I will explore iqtibas Qur'ani which is a branch of badi' science 'namely muhassinat lafziyah (word beauty), by means of beautifying words in a poem / prose accompanied by inserting verses of the Qur'an. In this case the hipogram is the Qur'an with the reference source of the book being studied is the work of Shaykh Abdurrahman Siddiq Al-Banjari in the Book of Shaykh 'Ibârat and Khabar Qiamat. Values of Character Education in Literary Works Literary work is one source of learning that is loaded with values of character education. Literary work as an expression of reality can be explored to find truths that are bidding to be transferred to students. The values of character education in literary works can be conveyed through examples of understanding of life. The values of character education in literary works can be taught through emotive appreciation, and provide opportunities for students and the public to provide assessments and interpretations without having to be lectured

Nation's character education can be interpreted as education that develops cultural values and national character for students. The goal is for students to have values and character as their characters, which in turn can be applied in their lives, as members of the community, and citizens who are religious, nationalist, productive and creative. The implementation of character education is oriented to improve the quality of education. The emphasis is placed on the formation of the character and noble character of students who are intact and balanced. With character education, it is expected to be able to form a human who has the ability and character and civilization with a dignified nation according to the mandate of Law No. 20 of 2003. The aim is to develop the potential of students to become human beings who believe in and fear God Almighty, have noble character, be healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible country. (UUD Number 20 of 2003 concerning the National Education System, Chapter 2 Article 3).

In a study of a number of literary works, especially poems are found loaded with values. In addition to the aesthetic value that can attract the attention of students, also at the same time as unconsciously students are led to enter into the values of truth and goodness. One example, which will be raised in this article is Syaîr 'Ibârat and Khabar Qiamat by Abdurrahman Siddiq Al Banjari. This study is on content analysis, to further take the values of character education in it, which is very likely to be integrated in learning materials. This discussion revolves around the biography of Abdurrahman Siddiq Al Banjari, the themes contained in the verses of Syaîr 'Ibârat and Khabar, and the values of character education in these verses.

## 2 Methodology

### 2.1 Biography Of Shaykh Abdurrahman Siddiq Al-Banjari

Shaykh Abdurrahman Siddiq al-Banjari was known as a scholar and mufti of Indragiri kingdom. Shaykh Abdurrahman Siddiq al-Banjari was born in a village in Pagar Martapura south borneu, the month of Rabbi Akhir 1284 Hijrah / August 1857 (Syafei, 1981: 19), which is then called by Tuan Guru Sapat (TGS) (Raihani, 2018: 219) His full name is Sheikh Abdurrahman Siddiq bin Muhammad Afif bin Mahmud bin Jamaluddin al-Banjari (Syekh Abdurrahman Shiddiq, 1356: 92). His parents named Abdurrahman and while study Mecca, a teacher was named Shaykh Sa'id Bakri Syatha' add the name "Siddiq" because of its noble character and respect the teachers, take notes carefully, then discuss with classmate and practice what has been learned (Yusuf, 1984: 5).

Abdurrahman Siddiq's father was named Sheikh Muhammad Afif bin Kadhi H. Mahmud and his mother named Shafura (Andres, 2017: 5). His mother passed away when Abdurrahman was two months old and was taken care of by his mother's sister named Said and at the age of eight, Abdurrahman had recited Qur'an. After reciting Qur'an, go to the Pagar Martapura Islamic Boarding School which at that time was raised by Haji Abdussamad and studied also to Abdurrahman Muda who was proficient in Arabic. Then he studied with along-time leader in Martapura named Said Wali who later suggested that Abdurrahman continue his studies to the Holy Land (mecca) (Muthalib, 2019:42-88).

In 1889 Abdurrahman Siddiq left for the Holy Land at the age of 25 years and there was another version saying he left for Mecca in 1887. Siddiq Wahid in Mecca Seeking knowledge to moselm scholars who teach religious studies in the Haram. Among his teachers were Sheikh Said Bakri Syatha, Sheikh Said Babasyid, Sayyid Ahmad Zaini Dahlan and Sheikh Muhammad Nawawi al-Bantani (Departemen Agama RI, 1993: 842). In addition Abdurrahman Shiddiq is also active in reciting religion in halaqah-halaqahat the Nabawi Mosque in Medina. Abdurrahman Shiddiq lived in the holy land of Mecca and Medina for seven years, five years studying in Mecca and two years in Medina. With the knowledge gained by Shaykh Abdurrahman Siddiq he had the honor of teaching at the Masjid al-Haram. From this teaching, his students spread to Sumatra, Java, Borneo, Singapore and Malaysia. After about a year he taught at the Masjid al-Haram Mecca, he made the decision to return to Indonesia, considering that in the country at that time there was still a lack of religious teachers. Shaykh Abdurrahman Siddiq returned to Indonesia with Sheikh Ahmad Khathib (Muthalib, 2019:42-88).

When they arrived in Jakarta (Batavia), the two separated to their respective areas. Sheikh Ahmad Khatib headed to West Sumatra and Sheikh Abdurrahman Siddiq to Martapura (South Borneo). A few moments later Shaykh Abdurrahman Siddiq left for Batavia and met Sheikh Ahmad Khathib who was leaving for Mecca. Sheikh Ahmad Khathib advised Syaikh Abdurrahman Siddiq to teach, preach, and compose religious books (Muthalib, 2019:42-88).

In 1899 Syaikh Abdurrahman Shiddiq headed for Bangka Island (where fathersettled and taught). He taught by exploring to the corners of the island, preaching in Surau and mosques with the aim of da'wah to purify Tawheed (aqeedah), where the period was developing mixing between the knowledge of Tawheed and the knowledge of Kebathinan / magician which damaged aqeedah. Khurafat and superstitious stories developed in the community so that they simply believed. This is one of the reasons he wrote the book of Shaykh 'Ibrat and Khabar Qiamat.

## 2.2 Book Of Syaîr 'Ibârat And Khabar Qiamat

Manuscripts of the Syaîr Ibârat and Khabar Qiamatis a Malay-language text and uses Arabic Malay (Jawi) letters. The number of pages is 186 pages. The number of rows in each page is 20 lines, except on page 186 which amounts to 14 lines. From the information on the cover of the manuscript it can be seen that the manuscript writer was named Abdurrahman Siddiq bin Muhammad Afif al-Banjari. In the colophon section there is also a description of the manuscript writing, namely on the night of Wednesday, 25 Zulkaidah 1332 H / 15 October 1914 AD (Novi Setyowati, 2017: 22-23).

Valid data have not been found when this book began to be written, but the information that developed, the Book of Syaîr 'Ibârat and Khabar Qiamat was written before leaving the island of Bangka in 1910 AD. The book of Syaîr 'Ibârat and Khabar Qiamat consists of 1857 stanzas or 7428 lines. One of the reasons for this book is to divert people's passion from fairy tales that contradict religious beliefs at the time.

The Book of Syaîr 'Ibârat and Khabar Qiamat written about 107 years ago have been circulating in Bangka, Riau, South Borneo, Singapore and Malaysia. At the end of the Book Syaîr 'Ibârat and Khabar Qiamat wrote that this work is completed in the cap with the will of the author on 9 Sha'ban 1344 H in the printing of Ahmadis in Singapore.

## 2.3 Iqtibâs Qur'ani In Syaîr 'Ibârat And Khabar Qiamat

In this article will present the iqtibâs Qur'ani which is called Shaykh Abdurrahman al-Siddiq in Shaykh 'Ibârat and Khabar Qiamat.

Written in Syaîr 'Ibârat dan Khabar Qiamat as follows (Abdurrahman al-Siddiq, 1989: 133):

كفد مقعد صدق تمفة كرامة # يغدمكين ايت فد هاري جمعة  
to a maq'adisidqinkaramah place # that is on Friday  
دودقله مريك دهداغن نعمة # لاكيفون ككل ددالم لذت  
and put them in the dish # even though it is eternal in delicious  
دتورنكن اتس مريك سموات # رحيق مختوم امة نعمتت  
all of them were descended from them, rahiqimmakhtum, which was very pleasant  
چفت كستوري امة هارومت # ممجهكن مريكنيت اكن چفت  
the kasturi'sjafara is very fragrant # giving them the chance to jafannya.

There are two characteristics in iqtibâs by Shaykh Abdurrahman al-Siddiq in the verse above, namely the sentence maq'adi sidqin and sentences. The first sentence is mentioned in the Qur'an the 54th letter, surat al-Qamar verse 55, "Meaning: Where the place you like in the side of God in power."

The second sentence is iqtibâs by Shaykh Abdurrahman al-Siddiq is the third faqrah of the word al-Rakhiqim al-Makhtum, this sentence is not the words of the actual poet, but is taken from surat al-Muthafifin (83), verse 25, "They are given a drink from pure khamar (alcohol) which is acted (in place)."

In Syaîr 'Ibârat and Khabar Qiamat have a verse ini iqtibas by Shaykh Abdurrahman al-Siddiq in two different places. This is in the second faqrah (Abdurrahman al-Siddiq, 1989: 144).

سفرت فرمان الله تعالى # ددالم قرآن يغامة مليا  
like the word of Allah Ta'ala # in a very noble Qur'an  
يطاف عليهم بصحاف # من ذهب و أكواب  
yuthâfu 'alaihimbishihâfin # min zahabinwaakwabin  
معناث ايت امتله يقين # فرمان توهن رب العالمين

the meaning is very sure# the word of God min rabbilalamin.

As for sentences in iqtibâs by Shaykh Abdurrahman al-Siddiq is the third faqrah in the sentence (yuthâfu 'alaihimbishihâfin) and sentences (min zahabinwaakwabin) both of which are taken from al-Qur'an letter 43, surat al-Zukhruf verse 71. In the sentence yuthâfu 'alaihimbishihâfin written in Syair 'Ibarat and Khabar Qiyamat follows, "Circulated to them plates of gold, and cups and in heaven there are all things which the heart desires and tastes (eyes) and is eternal in them.". Then another verse is written in verse about eight levels of heaven with iqtibâs sequential as follows:

نمات ایت جمله دلافن # فرتامنا دار الجلال تمفت کبسان  
The name is eight # first darul jalal the place of greatness  
درفد متیارایع فوته ورن # کدوا دار السلام تمفت سجهترا  
Instead of pearls that are white # second from the place of prosperity  
درفد باقوت چمرلغ یغ چهی # کتیکت جنة المأوی  
Instead of the Yaqut bright, light  
درفد زبرجد هیجو ورنات # درفد مرجان دجادیکن توهنت  
Instead of Zabarjad the color is green # rather than Marjan being used as God  
جنة الخلد یغکامفتت # میره دان کونیع دوا باکینت  
The fourth JannatulKhuldi is # red and yellow two parts  
جنة النعیم یغ کلیمات # درفد فیرق فوته ورنات  
Jannatunna'im is the fifth # of white silver in color  
جنة الفردوس یغکامنت # درفد مس میره یغدجادیکنت  
Jannatul Firdaus is the sixth # rather than the red one made  
جنة عدن یغ کتوجهت # درفد متیارا ساغت فوتیهت  
Jannatu'and is the seventh # # rather than very white pearls  
کدلافن دار القرار نمات # درفد مس میره یغ دجادیکنت  
The eighth name of the darulqarar is made of red gold  
تمفتت ایت دتغه شرکی # تنکی درفد سکلین شرکی  
The place is in the middle of high heaven than all of its paradise.  
darussalamprosperous place

The following is an explanation of iqtibas qur'an about levels of heaven that in iqtibâs by Shaykh Abdurrahman Siddiq in Syair 'Ibarat and Khabar Qiyamat. The first Faqrah in the sentence (Dar al-Jalal) there are no verses specifically describing darul jalal. In this verse written the meaning of darul jalal as a place of greatness of Allah. The second Faqrah in the sentence (Dar al-Salam) in iqtibâs from verse al-Qur'an Surat al-An'am verse 27 (Abdurrahman al-Siddiq, 1989: 128), "And if you (Muhammad) saw when they were confronted to hell, then they said:" May we be returned (to the world) and not deny the verses of our Lord, and be believers "(surely you see a touching event)." Faqrah third (Jannatul Ma'wa) (Abdurrahman al-Siddiq, 1989: 128). This sentence is in iqtibâs by Shaykh Abdurrahman al-Siddiq citing verse 15 of Surat al-Najm, "On the deck there is a place of residence." Sentence (Jannat al-Khuldi) in the fourth faqrah in iqtibas right from surat al-Furqan verse 15, (Abdurrahman al-Siddiq, 1989: 128) "Say:" What is this (doom) that is good, or an eternal heaven that has been promised to those who are devoted? "he becomes a reward and a place to return to them? " Sentence (Jannah al-Na'im) in iqtibâs right from the Al-Qur'an letter Luqman verse 8, (Abdurrahman al-Siddiq, 1989: 128) "Lo! Those who believe and do good works, for them are glad that they are full of pleasure." Sentence (Jannah al-Firdaus) in iqtibâs right from Surat al-Mukminun verse 11, "(ie) who will inherit Paradise paradise, they abide therein." Sentence (Jannah Adn) in

iqtibâs right from Surat ash-Shaff verse 12, (Abdurrahman al-Siddiq, 1989: 128)"Surely God will forgive your sins and put you in jannah which flows beneath the rivers;and (put you in) to a good place to live in jannah 'Adn. That's great luck." Sentence (Dar al-Qarar) ini qtibâs right from al-Qur'an letter al-Dukhanverse 51 (Abdurrahman al-Siddiq, 1989: 128) "Indeed those who fearare in a safe place."

### 3 Conclusion

The conclusions that can be drawn from Qur'ani iqtibâs in Syaîr 'Ibârat and Khabar Qiamat by Shaykh Abdurrahman al-Siddiq are found in two forms of iqtibâs. First, iqtibâs which is mentioned that the one quoted is indeed from the Qur'an. Second, do not mention that which is in iqtibas from the Qur'an. The pattern of iqtibas used revolves around the issue of aqeedah as the example presented in the discussion on heavenly matters.

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