Jalaludin Rakhmat's Esoteric Interpretation: A Case of Surah al-Fatihah

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Abstract. The esoteric exegesis is being debated by some scholars, as they were anxious that the hermeneutic used in the interpretation negated the lexical meaning of the Quran in which it created the irrational and subjective meaning. This paper discusses Jalaluddin Rahmat's esoteric interpretation, using Tafsir Surah al-Fatihah as the primary data analysis. Jalaluddin Rahmat (aka Kang Jalal) is one important figure of modern Indonesian Muslim scholars. Deploying a descriptive analytic method, this study sought to answers the question of 'how Jalaluddin Rahmat interpreted surah al-Fatihah esoterically'. The research started with collecting various data related to the theme being researched. The data were then grouped into a number of interconnected themes. The study finds out that Kang Jalal extends his lexical interpretation of the Surah to various meanings contained by the Surah. By doing so, he claims that the true meaning of the text can be revealed. This study also finds that Kang Jalal's esoteric interpretation of the Surah is influenced and coloured by what have happened in Indonesia prior to the period where the interpretation was produced.

Keywords: Local Tafsir; Esoteric Exegesis; Jalaluddin Rakhmat; Hermeneutics

1 Introduction

The introduction of Sufism in Indonesia coincided with the arrival of Islam in the region, which, according to Azra, took place between the 12th and the 15th century [1]. However, Martin Van Bruinessen noticed that Indonesian scholarship on the sufi orders began in the 1960s. Some of the major works by the most important authors include Nuruddin Raniri, 'Abd al-Ra'uf Sing-kili, Yusuf Makassar, 'Abd al-Samad Falimbani, Nafis Banjari [2]. Sufism, which was strongly influenced by Sufi figures such as al-Ghazali and Ibn Arabi, was very strong and rooted in the religious character of the Indonesian people [3].

However, the works on Sufism that were born from Indonesian thinkers are not too numerous and massive, especially in the interpretation of the Quran which is characterized by Sufism. There are several figures who write Sufism interpretation, although the works mentioned here are not

merely sufism, such as Bisri Mustafa (d. 1977 M) who wrote mystical interpretation, *Tafsir al-Ibriz* [4]. Kiai Saleh Darat al-Samarani (d. 1903 M) is also listed as a Sufism figure who wrote several sufism works, such as the most popular book of *Hadza al-Kitab Matn al-Hikam*, trying to combine sufism and fiqh [5].

The scarcity of sufism works in Indonesia is related to several things. There is an assumption that the sufi tradition does not originate from Islam and includes non-Islamic elements. The Muslim orthodox consider sufism as non-Islamic teachings [6]. In addition, the early history of the emergence of the Sufism interpretation in Islamic world was widely opposed by scientists, such as Abdurrahman al-Sulamy (d. 465 H), a sufi scholar who wrote *Haqaiq al-Tafsir*, received a lot of criticism from his contemporaries. Ibn Salah, an expert on hadith and jurisprudence and Al-Dhahabi (d. 748 H) an expert on the interpretation of the Quran, strongly rejected the sufi interpretation written by al-Sulami. Ibn Taymiyyah (d. 1328 M) called this interpretation as a false interpretation [7]. Shaykh al-Akbar Muhyi al-Din Ibn Arabi (w. 1240 M), a great Sufi figure, while writing his Sufi commentary, *Kitab Tafsir al-Quranul Karim*, also received strong criticism from Muhammad Abduh who stated that in Ibn Arabi's interpretation there were many deviations [7][8].

This article discusses the thougth of important Indonesian intellectual figures who compiled the sufi commentaries in *Tafsir Sufi Al-Fatihah*, Jalaluddin Rakhmat (widely known as Kang Jalal). Kang Jalal strongly enriched the void of Sufi commentaries in the history of the development of interpretation in Indonesia.

2 Theoritical Basis

2.1 Sufistic Interpretation

Sufistic interpretation is also known as *isyari* interpretation which is written by Sufi scholars. Yet, the rise of this exegetic style has triggered controversy among many Muslim scholars, who at the same time also questioned the Islamic origin of Sufi teachings and rituals [8].

In sufis tradition, the implementation of syariah and other religious rules in life is the first step to reach the faith (iman). Faith, which was known as inner by Sufis, is the essence of religion. Sufis were not only seeking for the apparent meaning (*al-zahir*) of the Qur'an but far from it, they were trying to explore and discover the hidden meaning behind the text with their spiritual experience. They tried to discover not only the exoteric meaning, but also esoteric meaning in which according to them, it is the essential meaning of the Quran. Therefore it is personal and subjective [9] [10]. Conversely, some clerics stated that the interpretation of the Quran should not a personal matter. They assume that the reader's mindset must not interfere with how the Qur'ān is explained [9].

2.2 Tafsir Sufi *Al-Nazhari* and *al-Isyari*

This discussion deals with two types of Sufism interpretation in the Muslim tradition namely *al-Tafsir al-Sufi al-Nazhari* and *al-Tafsir al-Sufi al-Isyari* [11]. This type of interpretation is based on philosophical theory and doctrine, and adheres to a symbolic method that does not only focus on linguistic and historical aspects, but also tries to explain inner aspects through the interpreter's

spiritual experience. This interpretation is often used to strengthen the mystical theories of the Sufis. The scholar who represents this type is Muhyiddin bin 'Arabi. Ibn Arabi's thoughts were heavily influenced by philosophical theories as can be seen in his books such as *al-Futuhat al-Makkiyah* and *al-Fusus* [11], [12].

The second type of this interpretation is *al-Tafsir al-Sufi al-Isyari* which explains the verses of the Quran with meanings that are sometimes different from the apparent meaning (*ma'na zahir*) of verses based on special instructions received by Sufis. This interpretation is often attributed to the practicing Sufis, where they interpret the Qur'an based on divine signs inspired by God in the form of mystical intuition [8], [11], [12].

This kind of interpretation has existed since the time of the Prophet Muhammad when the companions understood the Surah an-Nasr (110:1-3) in various ways. Al-Bukhari recorded that the Companions understood this surah differently. Most of the Companions understood that surah was about the victory of Muslims in *fathu Mekkah*. However, Umar bin Khattab and Ibn Abbas understood it as the death of the Prophet. [13], [14]. The two senior companions seemed to have read the signs of the Prophet's death with their intuition from God. This is what inspired the Sufi interpretation of isyari.

3   Reaseach Methods

The paper uses a qualitative descriptive analytical method by using Jalaluddin's works as the main source. This research raised an opinion that it is necessity for commentators to have intuitive and linguistic language to interpret the text. There are two types of the resources in this study. 1) primary source which becomes the basis of the study. The primary source of this study is taken from '*Tafsir Sufi Al-Fatihah*'. Secondary source or supporting data which were taken from literature, which consists of journals and relevant theories.

4   Result and Discussions

4.1 Jalaluddin Rakhmat: From Modernist Fiqh to Shiite Sufism

Jalaluddin Rakhmat, better known as Kang Jalal, is an Indonesian Muslim scholar who recently passed away on February 15, 2021 due to COVID-19. He is a lecture, preacher, and founder of IJABI (Ikatan Jamaah Ahlul Bait Indonesia- Indonesian Ahlul Bait Congregation Association), a Shia community in Indonesia. Kang Jalal was originally a *Fiqh* (Islamic Jurispridence) expert. The da'wah (preaching) he conveys is naturally more nuanced in Fiqh.

Jalal knew the world of Sufism and was interested in Sufism when he (with Haidar Bagir and Endang Saefuddin Anshory) was invited to a conference in Colombia in 1984. From that conference he met scholars from Iran who had a deep understanding of Sufism. He also received a gift of many books from the Iranian cleric, in which he discussed many issues of irfân (Sufism).

After returning from the conference, Kang Jalal was much interested in the world of Sufism, including the thoughts of Iranian Shia scholars such as Imam Khomeini, Murtadha Muthahari, and others. The reasons and considerations why he chose the Sufism approach include: first, the people's attention to Fiqh has been too long and too deep. Second, Fiqh does not provide warmth in religion. Third, Fiqh is often the cause of conflict among Muslims which results in the fragile joints of Islamic *ukhûwah* (brotherhood). Fourth, the tendency of society in the 80s, where many people flocked to explore Islam. Fifth, Kang Jalal has read a lot of Fiqh books, both classics and contemporary Fiqh books. The contents are almost the same, and most are just repetitions of the previous books. In contrast, Sufism books are rich in nuances, which will never run out to be read and studied. The sixth reason is related to the psychological aspect, namely feeling tired and feeling bored arguing and "fighting" over endless Fiqh questions.[1]

4.2 Jalaluddin Rakhmat and Hermeneutical Tafsir Sufi

Two characteristics of Sufi interpretations have been identified by Gerhard Bowering and cited by Reflita in her research namely using literal exegesis and esoteric interpretation. It means that the Sufi exegesis is a combination between the literal and contextual exegesis [15], [16]. Commentator who applied this approach such as Sahl al-Tustarī (d.896), al-Qushairī (d.1073) and al-Jīlanī (d.1166), did not only focus on the literal text meaning but they utilized it as the guidance for finding the esoteric meaning (al-Tustarī 2004, al-Qushairī 1977, al-Jīlanī 2007).

Mufassir (interpreter) who applied the esoteric approach did not interpret every single Quranic text. Faried F. Saenong in his research depicted that interpreter has various perspectives on how to categorize the text that should be interpreted, which means that not all Quranic text should be exegeted. It can be said that an esoteric tafsir focuses on moral messages of the Quran [17]. In this notion, this approach will be used if the textual meaning does not explore enough the message of the Qurān and it is required to obtain the valid meaning of it. It can be said that the meaning which is produced by using the esoteric approach depended on the interpreter's tendencies of his knowledge and Sufism experiences.

This is clarified in the previous research by Reflita in which she illustrated different Sufistic interpretations of al-Tustarī (d.896), al-Sulāmī d.1106), al-Qushairī (d.1073) and Ruzbiḥān Baqlī (d.1209). They adopted a Sufistic approach, while producing distinctive meanings on the same surah. For instance, the meaning of *al-Fajr* is understood by al-Tustarī (d.896) and al-Sulāmī (d.1106) in QS.al-Fajr:1 as the light that emanates from the prophet Muhammad, while al-Qushairī (d.1073) dan Ruzbiḥān (d.1209) exegeted the word as the heart that is owned by wise people who achieved *ma'rifah* state and opened up *mukashafah* of their hearts [16].

Furthermore, Seyyed Hossein Nasr [18], Paul Ricoeur [19] and Michel Chodkiewicz [20] stated that esoteric interpretation was dominated by ta'wil or hermeneutic usage. It is used to lead reader to discover the new meaning of the Quranic text. According to Ian Almond, text is a symbol that has hidden meaning whose depth cannot be reached except by applying the dialectic of text and context [21]. On the other hand, some commentators like Ibn 'Arabī who practiced hermeneutics as an approach for understanding the Qur'an, considered the text has no limitation of meaning. It can

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[1] https://www.majulah-ijabi.org/biografi-singkat.html

be said that each word of the Quranic text has various meanings, so that understanding the Qurān excellently can be done by finding the recent interpretation [22].

The hermeneutics used in tafsir Sufi of al-Fātiḥah written by Jalaluddin Rakhmat circulated around the fact whether Jalal bestowed symbolic, intuitive, or linguistics hermeneutic approach. By doing a depth examination it can be seen that he utilizes the textual meaning as the basis of discovering the substantive meaning or he adopts the denotative from the literal text. In the first acknowledgement, he explored Sufistic thought also the debates between hermeneutics and ta'wil in Islam. He depicted hermeneutics usage in Islam had begun from the early Islam when wars broke out between 'Alī (d.661), Mu'awiyah (d.680), Ṭalḥaḥ (d.656) and Zubair (d.656). He considered Muawiyah (d.680) as against 'Alī (d.661) on the grounds of ta'wil upon the Qur'anic text by quoting a poem from *al-Tafsīr al-Muḥīṭ* written by Sayyīd Ḥaidar al-Mulī [23].

We used to attack you because of tanzil
Today we attack you for takwil
With an attack that knocks a head out of place
And make friends forget their friends

He gave an example which stated that one of the Prophet Muhammad's companions (d.632) called Khalik married his wife with no regard to 'Iddah. This issue drew a response from 'Umar Ibn Khaṭṭāb (d.644) who persuaded Abū Bakr al-Ṣiddīq (d.634) to punish Khalik for having committed adultery. In this case, Khalik was not punished because he only made an error while using *ta'wil*. In addition, the incident of 'Aishaḥ's (d.678) participation in the war was a form of *ta'wil* in her time, by which at the same time there was an order to stay at home for women in the Qur'an QS. Al-Aḥzāb: 33. However, she broke the law that had been conveyed by the prophet.

Ibn Taimiyah (d.1328) in his work *Minhaj al-Sunnaḥ* claimed that 'Aishaḥ's decision to contribute in the war was not wrong because it brought benefits to the Ummah. Meanwhile, al-Qurṭūbī (d.1273) examined that she has received a reward and has reached the truth because of her *ta'wil*. The acceptance of *ta'wil* as an interpretive method that has a similar approach to hermeneutics in interpreting other sacred texts has been acknowledged by several previous studies (al-Qurṭūbī 2009). This study has the same view of several previous studies that *ta'wil* and hermeneutics are both methods of understanding sacred texts. However, *ta'wil* tends to be underdeveloped because it has not been used to understand sacred texts other than the Qur'an, while hermeneutics is considered by Occidentalists such as Nasr Ḥamīd Abū Zayd (d.2010), Fazlur Raḥmān (d.1988), and Mohammed Arkoun (d.2010) as being applicable in understanding the Qurān [24]–[26].

Kang Jalal, similarly understands that the theory and concept of *ta'wil* or hermeneutics can be used as a method of interpretation in Islam. He elaborated that hermeneutics can be applied only for interpreting the mutashabih Quranic text. In this case, he only exegetes al-Fatiḥaḥ verse in which it will appear the question whether al-Fatiḥaḥ is agreed upon by classical scholars as a category mutashabih or not. If referring to mutashābih in term of lafadz and meaning, of course all the verses in surah al-Fātiḥaḥ fall into the category of muhkam because there are no verses that are debatable or questionable about their meaning.

The characteristic of the esoteric exegesis produced by Kang Jalal and other Indonesian commentators, such as KH. Misbah Mustofa (d.1994), was that the main indicator of Sufistic approach used in understanding al-Fātiḥaḥ verses was because it is agreed upon as a surah that

represents all the contents of the Qurān and is able to explain the power of God in the editorial of the verse *al-raḥmān al-raḥīm* (Lathifah 2018, Maulana 2020, Iskandar 2015). Therefore, it can be said that the Sufistic approach used by the three Indonesian commentators (Misbah, Mustopo, and Jalal) were more dominated by intuition, life experience and the inner background of the *mufassir* during his lifetime. This can be proven through his belief that *ta'wil* is used as a process of revealing the inner meaning of the Qurān. For him, the text of the Qurān can be interpreted inwardly relying on an inner experience, by which Sufi commentator's interpretation is not confined to the meaning of the *mutashabihat* text [23]. It is agreed by other classical scholars that interpretation that is based on the literal text without trying to explore the Sufistic meaning may only be produced by sufi interpreter.

However, Kang Jalal believed that *ta'wil* can be accepted if it fulfills four conditions; *First,* it does not conflict with Islamic law. *Secondly,* it is reinforced by other information in the Qur'an and Sunnah. *The third*, it does not deny the textual meaning but is limited to the expansion of meaning from it. *Fourth*, it does not conflict with logic [23]. Jalal confirmed that the ta'wil undertaken by al-Ghazalī depends on the meaning of the heart which is attributed to the word Fir'aun in QS. Ṭāhā: 24. According to him, al-Ghazalī fulfills the four requirements for interpreting the Qur'an in Ṭāhā: 24 texts in which the context of his conversation is indeed described as a character who is greedy and transcends boundaries, so it is not incorrect if he exegetes it by heart.

The Sufistic exegesis produced by Kang Jalal, besides focusing on his inner experience also focuses on the existing textual meaning so that the inner meaning meant by Kang Jalal is not a denotative meaning. For example, he describes an example of the interpretation of the word *Allāhu lā Ilāha Illā Huwa*. The textual meaning of the text is that there is no God worthy of worship except Allah (lā ma'būd illā Allāh), while the actual meaning of the words are varied. For example (lā maqṣūd illā Allāh) there is nothing to aim for except Allah, (lā maṭlūb illā Allāh) there is nothing to be sought except Allah, **(**lā maḥbūb illā Allāh) there is nothing to love but Allah and (la maujuda illallah) there is no existence except Allah [23].

In understanding the text above, Jalal quotes Jalāluddīn Rūmī's poem which stated that humans are just pieces of bamboo uprooted from their clumps. They will only sing the song of hurt because of the separation from their origin, so they are required to seek and find it again (Jalal 1999, p.56). The search what Jalal means is tauḥīd because humans only need to focus their thoughts and search on God by fulfilling their hearts, minds and love for Him. Therefore, love occupies an important position to achieve tauḥīd according to his Sufism beliefs.

The analogy used by Kang Jalal in explaining the excessive love is the same as the symbol used by Fariduddīn al-'Aththār in *Manṭīq al-Ṭayr* translated to Indonesia *Musyawarah Burung*. They described analogies related to the story of a flock of birds including Huḍūd and Bulbūl in which Bulbul is considered too happy and loves deceptive physical things such as the beauty of a rose which both of them think is a hoax because no matter how beautiful a rose is in human eyes, but one day it will stab it [23]

Kang Jalal, in his commentary, explained the names of the surah al-Fātiḥaḥ in a more subtle way than other Sufi commentators such as al-Alūsi (d.1270), al-Sulāmī d.1106) and al-Qushairī (d.1073). He mentioned in his commentary that al-Fātiḥaḥ is an invitation from God to enter the banquet and the house of God which is majestic and beautiful. Al-Fātiḥaḥ is considered a solid gate that will lead every human being to all the buildings and contents in the Qur'an.

There are various opinions regarding the names of al-Fātiḥaḥ mentioned by some commentators such as Fakhr al-Dīn al-Rāzī (d.1210) and al-Sulāmī (d.1106). Both of them mentioned there are about twenty-two names associated with al- Fātiḥaḥ (al-Rāzī 2012; al-Sulāmī 2001). While al-Qurṭūbī (d.1273) noted less than twenty-two names of it; in fact, the exact number is twelve (al-Qurṭūbī 2009). By contrast, Jalal depicted more than twenty two names (thirty names), but he only chose seven names that are considered the most representative of Surah al-Fātiḥaḥ in terms of meaning and content of the message in it, namely al-Fātiḥaḥ, Umm al-Kitāb, Sab 'Al-Mathānī, al-Ḥamd , al-Du'ā, al-Shifā, and A'zham Sūrah Fī al-Qurān [23].

Kang Jalal did not adopt the method generally used by Indonesian commentators in interpreting the Qur'an (Quraish 2002 and Hamka 2007). Some Indonesian mufassir interpreted the Qur'an by describing *Makkī* and *Madanī*, exploring the meaning of the sura specifically, interpreting the substance of the text by exploring the meaning of the words in the verse or directly interpreting the theme referred to in the text. Buya Hamka is one of them (d.1981 and Quraish Shihab.

In contrast to the two commentators, Kang Jalal in-depth-ly interpreted surah al-Fātiḥaḥ through the seven names that are considered as the most representative. Thus, the name is depicted as a symbol that is able to describe the meaning stated in surah al-Fātiḥaḥ. At the beginning of his tafsir, Kang Jalal tried to position his thought of Sufistic exegesis. He did not deny the literal meaning of the text to find the esoteric tafsir through the example of Allāhu lā Ilāha Illā Huwā. On the other hand, in the context of his Sufisitic exegesis of al-Fātiḥaḥ, it is difficult to prove whether or not the interpretation is in line with the understanding of the Sufistic interpretation, which is believed to be true.

This article argued that the most dominant of hermeneutic approach in his tafsir is the use of hermeneutic symbol to obtain the esoteric meaning by describing explicitly the primary seven names of al-Fātiḥaḥ. The first name which is the most representative is al-Fātiḥaḥ. Kang Jalal cited *al-Raghīb al-Iṣfḥānī* (d.1109) that it has several meanings such as openness that can be seen by the external eyes such as the opening of the gate, acceptance that can be seen with inner eyes such as the opening of difficulties with ease, the release of difficulties and poverty with indicators of evidence of the text of the Qurān itself in QS. al-An'ām: 44, al-A'rāf: 96, al-Fāth: 1. Third, al-Fātiḥaḥ is a gateway to know the sciences of the Qur'an as a whole.

Sufistic exegesis is revealing al-Fātiḥaḥ as the first surah written in *lauḥ al-mahfūdz*. This surah is considered as the door to open up the dream from the world to the hereafter and unlock the secrets of the Qurān. Thus, reading al-Fātiḥaḥ, for readers who understood the message of the surah, will obtain the *mutashabihat* meaning of the surah. Furthermore, other names of the surah which are believed to be able to represent the meaning of the surah are Umm al-Kitāb, Sab 'Al-Mathānī, al-Ḥamd, al-Du'ā, al-Shifā, and A'zham Surah Fī al-Quran, in which every name has its own meaning. For example, Umm al-Kitāb has the meaning, quoted from Fakhr al-Dīn al-Rāzī (d.1201), that everything about divinity, doomsday, prophethood, qadha and qadar is in surah al-Fātiḥaḥ [23].

In this study, not all verse names will be explored for the Sufistic meanings, so that what will be researched and analysed is the interpretation that raises the Sufistic side and its relevance to the more dominant symbolic hermeneutics in the interpretation. Jalal said that al-Fātiḥaḥ is a prayer that is often read by Muslims in their prayers. Prayer is a symbol of supplication for helpless humans to God who is almighty. Prayer is also a symbol of dialogue between lovers and their loved ones, namely the servant and his Lord. According to Jalal, al-Fātiḥaḥ is a prayer full of dialogue and

intimacy. This assumption is also recognized by several commentators such as al-Ṭaba'ṭabāī, and Imam al-Ṭūsī, who stated that:

"If a servant mentions Me and begins to call upon My name by chanting al-raḥmān al-raḥīm, it is obligatory for Me to complete all his affairs and bless him in all circumstances. If he says alḥamdu lillāhi rabbil'ālamīn then it is obligatory for Me to turn away all calamities from him by giving My grace and will give the blessings of this world and the hereafter. If he says maliki yaumiddīn then I will ease his reckoning on the Day of Judgment and accept all good and forgive all wrongs. If he mentions iyyāka na'budū wa iyyāka nasta'īn then I will protect and help him in all his troubles and I will guide him on the day of his trouble if he mentions ihdina irātal mustaqīm".

Kang Jalal said that al-Fātiḥaḥ is a healer or medicine for every human being who believes in it. This is based on a hadith which shows the successful treatment of someone who was bitten by a scorpion by reciting surah al-Fātiḥaḥ. According to him, al-Fātiḥaḥ can cure many diseases that cannot be cured by pharmaceutical drugs. Although some modernists regard this method as a primitive method, it is still applied by many scholars or traditionalists in treating many diseases, both medical and non-medical. Furthermore, he mentioned that al-Fātiḥaḥ is a physical and mental medicine for humans because the Qur'an itself is revealed to humans as a form of self-cleaning from mental illness, mistakes and human prayers. He specifically made a separate column to prove that al-Fātiḥaḥ is the cure for every disease because for the Sufis disease arises as a result of an unclean mind and heart.

In his work, Jalal utilized the kashkul coloumn for the additional interpretation in which he sometime cited from the classical scholars or he explored his thought in the kashkul. For example, to describe the meaning of as-shifā as the name of al-Fātiḥaḥ, Kang Jalal cited Ibn Qayyīm al-Jauziyyah's (d.1352) perspective in which al-Fātiḥaḥ is the perfect treatment of the heart. Diseases of the heart are all based on the destruction of knowledge and the purpose of human life, so that it develops into anger and misguidance and will automatically lead to liver disease. The instructions for *ṣirāṭal mustaqīm* contain an antidote to disease by doing and realizing acts of worship and goodness, it will eliminate the disease. The concept of *iyyāka na'budū wa iyyāka nasta'īn* is to worship Allah with love, according to His sharia, not with lust, not based on human thoughts or opinions, always hoping for Allah's help and not relying on any power other than Allah [23].

The esoteric side of Kang Jalal can be proven by his interpretation which involves the Sufism experience. For example, Sufistic exegesis automatically made an interpreter understand the whole practice of Sufi both theoretically and the worship. Kang Jalal argued that al-Fātiḥaḥ has the full information of wisdom both *naẓariyyaḥ* and *amaliyah*. Therefore, by understanding it from the first to the third verse of al-Fātiḥaḥ, a Sufi will know who God was and what His attributes was. Another knowledge contained in al-Fātiḥaḥ about the ultimate goal of man is found in the fourth verse. The third knowledge is related to correct information according to Islamic sharia based on His guidance. While the sixth and seventh verses are part of the variation of individual stations which are of course different, there are those who obey and oppose His Lord [23].

Kang Jalal's perspective of Sufism can be seen through several of his Sufistic interpretations above. However, the authors do not find the praxis of Sufi worship in detail in the Sufi interpretation of al-Fātiḥaḥ written by Jalal. This is likely because there is no trace of which Sufi sect or *tariqat* Jalal followed while it was actually widely circulated and agreed by the person concerned that Jalal

is a Shia adherent. This can be seen from several of his statements referring to Sufi figures such as Imam Ja'far al-Ṣadiq and Mulla Ṣadrā. He mentioned in his introduction that the majority of the hadith quoted in this commentary refers to the *Ahl al-Bait group*.

5 Conclusion

This article discovers Jalal's esoteric interpretation was dominated by hermeneutic used. The use can be seen from the statement on his work that the authentic meaning of the Quran could not be accomplished if it focused on the literal text meaning. It will open up the various interpretations by using another approach namely hermeneutic. He turns to account seven names of al-Fātiḥaḥ to interpret the Qurān sufistically. He argued that the name has symbol how can be understand and apply to the real life as individual communicate with God and as a social human to should be utilize it based on the existing tradition.

This paper also categorizes Jalal's Sufi work as Sufi *naẓarī* because he elucidates the Qurān without any rejection toward the exoteric meanings. In this position, he attempts to interpret the Quranic message based on Sufi experience approach. For example, his elucidation of *iyyāka na'budū wa iyyāka nasta'īn* which stated that human can only ask help to Allah not others, proves a Sufi recognizing God power by understanding the word of *al-raḥmān al-raḥīm*.

The research concludes that the Sufistic thought of Jalaluddin Rakhmat was influenced by Shi'ī perspective. It is said because Jalal was known as the shi'ī interpreter and also cited *ahl al-bait* argumentations on his work. Even though his tafsir is considered as the shi'ī, the context of his interpretation of al-Fātiḥaḥ has no differentiation to Sunnī sect.

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