

THE JAVANESE TRANSLATION OF SYAIKH 'ABD AL-QĀDIR AL-JAILĀNĪ'S HAGIOGRAPHY: AN INTERTEXTUALITY ANALYSIS OF AN-NŪR AL-BURHĀNĪ

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ABSTRACT

The most famous manāqib (hagiography) of Syaikh Abd al-Qadir al-Jailānī in Java, is an-Nūr al-Burhānī, written by Kyai Muslih al-Marāqī, a Javanese translation of al-Barzanji's al-Lujain ad-Dānī. However, this book has its uniqueness and can be regarded as a new book because Kyai Muslih is not only a translator but also a commentator of the book. This article aims to describe the relationship between the book and other text. By intertextuality analysis, this paper finds that an-Nūr al-Burhānī is a revision of some translation books of al-Lujain ad-Dānī that have existed before, as well as constructed by quotations from 30 books, 24 verses of al-Qur'an, 50 hadis and some poems. The relationship of intertextuality is indicated by excerpt, expansion, modification, and conversion. The excerpt is seen in Kyai Muslih's sounding about controversial issues related to Sufism. The expansion is found when he speaks more extensively about the issues he discusses. The modification is shown by shortening a lengthy hadis, a citation, and a title of a book. The conversion is seen when he criticizes another opinion he regards as not valid. Finally, an-Nūr al-Burhānī serves as hypotext for the subsequent works. At least, two books in the Indonesian language, namely Terjemah Manaqib Syaikh Abdul Qadir Jailani by Moh Saifulloh al-Aziz and Penuntun Manaqib Syaikh Abdul Qadir al-Jailani by Baidlowi Syamsuri are the translations of Javanese an-Nūr al-Burhānī and not a direct translation of Arabic al-Lujain ad-Dānī. These findings underline the importance of the translator's competence in order to produce good translation works, as is modeled by Kyai Muslih.

Keywords: *Intertextuality, Islamic hagiography, Manāqib of al-Jailānī, Javanese translation, An-Nūr al-Burhānī*

INTRODUCTION

The most famous global Sufi in Indonesia is Syaikh 'Abd al-Qādir al-Jailānī (1077-1166), although his tomb is in Baghdad, Iraq (Al-Gailani, 2016). His popularity in Indonesia, especially among traditionalist Muslims, is proved by recalling his name in the ritual of *tahlilan* (reciting *Lā ilāha illallāh* repeatedly), *istigāṣah* (asking for God's help) and *manāqiban* (reading saint's hagiography), because of his position as *waliyullāh* (saint) who regarded as a *wasilah* (medium in praying) to God. Besides

that, there are several versions of al-Jailānī's *manāqib* (hagiography) translated from Arabic in Indonesia, in which the most famous of them is the translation versions of al-Barzanji's work entitled *al-Lujain ad-Dānī fī Manāqib asy-Syaikh 'Abd al-Qādir al-Jailānī*. At least, there are several translation versions of *al-Lujain ad-Dānī* circulated among traditionalist Muslims in Indonesia, and most of them are Javanese translation. Another version of translation can be found as an application in Google Play. It is not surprising if another version of the translation will probably be found again.

These translational works of al-Jailānī's hagiography get the unique position in the religious life of Indonesian Muslims for its dual functions, i.e., as a source of information about al-Jailānī's journey of life and as a tool for the *manāqiban* ritual conducted by traditional Muslims which has started for a long time ago. Bruinessen notes that the ceremony of reading *manāqib* has been held since 1883, when a remarkable Javanese Muslim, Mas Rahmat, who then was making a journey that took him to numerous sacred spots in Java and Madura, advised a man in deep trouble to read the story of 'Abd al-Qādir Jailānī. Public readings of hagiographies (*manāqib*) of Syaikh 'Abd al-Qādir were a frequent and regular practice in many parts of the Archipelago at that time (Bruinessen, 2000). Now, the ritual has been conducting in many places by Indonesian Muslims who affiliated with a *tarekat* (Sufi's brotherhood), such as *Tarekat Qadiriyyah* and *Tarekat Qadiriyyah-Naqshabandiyah* (TQN) (Ta'rifin, 2009; Afif, 2009; Rohmadi, 2012; Hadi, 2013).

Most of the translators of *al-Lujain ad-Dānī* are also the Muslim leaders, who joined with *tarekat* (Sufi's brotherhood) as *mursyid* (spiritual counselor). They also have many followers and *pondok pesantren* (the traditional Islamic educational institution). For example, Kyai Muslih (1912-1981), the author of *an-Nūr al-Burhānī*, is a *murshid* of *Tarekat Qadiriyyah-Naqshabandiyah* (TQN) and an owner or a caregiver of *Pesantren Futuhiyyah* Mranggen Demak, Central Java. Kyai Muhammad Sidiq (1918-2010), the author of *Nail al-Amānī fī Dhikr Manāqib al-Quṭb ar-Rabbānī asy-Syaikh 'Abd al-Qādir al-Jailānī* and the founder of Manbaul Falah, a Sufi *pesantren* in Piji Dawe Kudus, Central Java (Widiyanto, 2015). Kyai Ahmad Asrori (d. 1994), the author of *Khulāṣah al-Manāqib li asy-Syaikh 'Abd al-Qādir al-Jailānī*, is a founder of *Pesantren Roudlatut Thullab Wanasari Tempuran Magelang* Central Java. Kyai Abdul Hamid (1915-1998), the author of *Jauhar al-Asnānī 'alā al-Lujain ad-Dānī fī Manāqib 'Abd al-Qādir al-Jailānī*, is the founder of *Pesantren Al-Hidayah* in Kendal, Central Java.

The translation version of *al-Lujain ad-Dānī* that circulated most broadly among Javanese Muslims is *an-Nūr al-Burhānī* which was written by Kyai Muslih. This book can also be regarded as the unique and complete book of al-Jailānī's hagiography. The competence of Kyai Muslih proves the uniqueness of this book as a translator who is able to present an excellent translation work. For this reason, the translator applies several techniques of translation like amplification-addition and description that oriented to the target language (TL). However, the translator cannot escape from using the translation techniques that adapted to source language (SL), like the word for word translation, literal translation and borrowing translation. So, the translation text is still influenced by the Arabic structure as SL and not natural in daily use of the Javanese language. Moreover, the translator also borrows at least 107 Arabic words in his translation, both pure borrowing as well as naturalized borrowing. It indicates that he adopts the ideology of foreignization in translating (Munip, 2018b).

The completeness of *an-Nūr al-Burhānī* can be observed from the contents of the book that not merely the translation text of *al-Lujain ad-Dānī*, but it can be considered as a new book because the translator has added some information and opinions that were not found in the original work. In volume 1 of *an-Nūr al-Burhānī*, Kyai Muslih describes several terms related to the law of *tawāsul*, the definition of *waliyullāh*, *khawāriq al-ādāt* (extraordinary habits), *karāmah wali* (miracles of saints), *manāqiban* ritual, the collection of prayers and others. Kyai Muslih has shown high capabilities and competencies in the Islamic teachings, especially in Sufism. His capabilities can be seen from numerous references cited in *an-Nūr al-Burhānī*. Therefore, it is not excessive if *an-Nūr al-Burhānī* is not only a translation work but also a new book.

Factually, the text, including *an-Nūr al-Burhānī*, is not produced from empty space, but from a compilation of previous texts. The presence of older text in a newer one is called

intertextuality. The relationship of *an-Nūr al-Burhānī* and other texts needs to be deeply investigated, so it can be traced back in order to understand what other text that develops *an-Nūr al-Burhānī*, and what form and types of the relationship among these texts. Moreover, *an-Nūr al-Burhānī* probably have influenced other texts, because the other translation works of *al-Lujain ad-Dānī* were published later. So, *an-Nūr al-Burhānī* plays two roles, as a text influenced by others and a text that affects others.

Number of researchers have studied *al-Lujain ad-Dānī* including Saerozi and Sahri. They analyze the book from a political perspective. Saerozi writes that al-Jailānī is a strict person when dealing with a tyrannical ruler. He does not want to stand in front of King Palaces, stand for respecting the rulers, and receipt their gift. The King's properties are symbolized with negative sense as blood, which means that the King always suck the blood of his people. According to Saerozi, al-Jailānī's political attitudes indicate that he applies a strategy of "struggle from without." This strategy means that a Sufi must keep a distance from tyrannical rulers, and always criticizes and gives them advice. The primary purpose of al-Jailānī's political attitudes is to make the rulers admit their sins (Saerozi, 2007). Similarly, Sahri also agrees with Saerozi that al-Jailānī applies the struggle from without when he interacts with a tyrannical ruler (Sahri 2011). It seems that Sahri only repeats the findings of Saerozi and does not find a new one.

Masrur also has studied the Sufism thought of Kyai Muslih, the author of *an-Nūr al-Burhānī*. He finds that Kyai Muslih has another book of al-Jailānī's *manāqib* entitled *Yawāqit al-Asānī fi Manāqib asy-Syaikh 'Abd Qādir al-Jailānī* written after *an-Nūr al-Burhānī* and has not been published until his death. At first, Kyai Luthfi Hakim, the oldest son of Kyai Muslih, finds the manuscript of *Yawāqit* and asks Kyai Chumaidi Kendal, the most senior student of Kyai Muslih, to validate who writes this manuscript. After lengthy discussions with other senior students of Kyai Muslih, Kyai Chumaidi and Kyai Rofi'i

finally declare that *Yawāqit* is genuinely a work of Kyai Muslih, and then asks to Toha Putera, a famous publishing company in Semarang Central Java, to publish this work in 2009. According to Masrur, *Yawāqit* can be regarded as a shorter edition of al-Jailānī's *manāqib*. It is assumed that Kyai Muslih wants to replace *an-Nūr al-Burhānī* with *Yawāqit* in *manāqib* ritual for pragmatic reasons with the same function (Masrur, 2014).

On the other hand, the hagiographic text of Syaikh Abd al-Qādir al-Jailānī is not only a text containing information about al-Jailānī's life, but it is also a text that plays an essential role in the ritual of *manāqiban*. The text has functioned as a spell, and reading it is one of the *tawasul* rituals so that the participants of *manāqib* get blessings from the Saint so that all supplication granted by God (Munip, 2018). Meanwhile, Budianto studied about the understanding of the *manāqib* participants in the Qur'anic verses that were read at the time of the *manāqiban* ritual. The verses are considered to have exclusive benefits following the needs of the participants (Budianto, 2016).

However, this paper does not aim to promote or debate the above findings but rather to introduce another perspective about *an-Nūr al-Burhānī*. It is crucial to see *an-Nūr al-Burhānī* as a text that has a relationship with other texts. The intertextuality analysis is chosen for mapping the position of *an-Nūr al-Burhānī*, among other texts, so the readers of the book can get a broader horizon about the content of the work and the intellectuality of the author. Besides that, the use of intertextuality as a tool of analysis will bring to the genealogy of Kyai Muslih's thought.

The discussions in this article are started with a theoretical framework of intertextuality, and a short description of *an-Nūr al-Burhānī*. Then, tracing the hypotext or the previous texts that influence *an-Nūr al-Burhānī* is presented. The forms and types of relationship between the hypotext and *an-Nūr al-Burhānī* as a hypertext will be analyzed later. This article will then finally discuss the position of *an-Nūr al-Burhānī* as a hypotext to other texts.

Intertextuality as a Literary Analytical Method

Intertextuality is an analysis tool to observe the presence of numerous texts in another text deeply. It is impossible to find an independent text that is not related to other texts. Each text comes indeed from other texts. The text, in a broader meaning, does not refer to written texts only but also all events and anything found in the universe, such as customs, culture, and religion. For example, a poet writes a beautiful poem because of his reading of an event in his life. A successful film that gets high appreciation from the cinematography community may be an adaptation version of a famous novel published earlier. An academic book contains other texts, in the form of citations, developments, critiques, refusals, imitations, and plagiarisms of previous texts.

Julia Kristeva, a Bulgarian writer, is the first to present the idea of intertextuality. She writes the idea in "Word, Dialogue and Novel" (Kristeva, 1996) and "The Bounded Text" (Kristeva, 1969). She argues that text relationships are the focus of analysis instead of static structure and products. The literary writing is an intersection of textual surfaces, as a dialogue among several writings. Kristeva is influenced by the idea of spatialization of literary language proposed by Bakhtin. (Bakhtin, 1981). Kristeva argues that each word (text) is an intersection of other words (texts) where at least one other word (text) can be read (Alfaro, 1996). Therefore, a good author can write better after reading and comprehending other texts or works. An excellent author is a good reader.

The texts that come earlier, influence or inspire a newer text are called as the hypogram or the hypotext. In other words, the hypotext is some originating pre-existent word group (Worton and Still, 1990: 24). The hypotext may be a text existed before or texts that were at the same time when a new text was written. The influence of hypotext could be in the form of ideas, sayings of the oral language, style, and others.

While the newer text influenced and inspired by the hypotext is called a transformation text or hypertext. The intertextuality between the hypotext and the hypertext can be classified based on the forms and types of relationships. These kinds of intertextuality can be grouped into four categories, at least, i.e., revisionary, translation, citation, and plagiarism.

Revisionary is a form of intertextuality in which a newer text is a revised version of the older text. Intertextuality is recognized as virtually "revising" another intertextuality to lead to newer intertextuality (Kawatomo, 2006: 119). The translation is a result of translating activities that consist in reproducing the receptor language the closest natural equivalent of the source-language message, first in terms of meaning, secondly in terms of style (Nida and Taber, 1982: 12). In other words, to translate can be defined merely as transferring the message from the source language (SL) into the target language (TL), both in terms of meaning and style. In this context, the SL is regarded as the hypotext and TL as the hypertext. A citation is a form of intertextuality in which the hypogram or hypotext is cited or quoted in the new text or hypertext. Meanwhile, plagiarism is the act of using or closely imitating the language and thoughts of another author without authorization and acknowledgement.

The relationship between the hypotext and the hypertext can be identified as excerpt, expansion, modification, and conversion. First, the excerpt is a short extract from a film, broadcast, or piece of music or writing regarded as hypotext that existed in the hypertext. An excerpt is usually soft and delicate to identify the source of hypotext. A comparative study of kinds of literature is a method to investigate the excerpt relationship. Second, expansion is a new development of older work. The expansion is not only repetitions but also changes in grammatical and type of words. The expansion relationship can be identified when the hypertext is more expansive than the hypotext. For example, an author gives some information, interpretations or explanations to the text that he cited in his work.

Therefore, interpreting the hypotext into a more extensive description is a part of the expansive intertextuality activities.

Third, the modification is relationship intertextuality in which the hypotext is altered or modified into another new hypertext. A modification can be found in changes of hypotext in linguistic aspects, words order, and sentences. In reality, however, an author changes or modifies the name of the character, although the theme and the story in the hypotext are the same. Fourth, the conversion is relationship intertextuality in which the hypertext is on the contrary with hypotext. In this case, an author converts, refuses, or disagrees with the content of hypotext, and then develops his new insights in the hypertext.

RESEARCH METHOD

This research is a content analysis study which employs the intertextuality approach. The primary data is the entire text of the *an-Nūr al-Burhānī*, a translated book from *Arabic al-Lujain ad-Dānī* of al-Barzanji. The book was translated by Kyai Muslih Mranggen, which is also the population data in this study. Whereas the sample of this research is a part of the surviving text of *Nūr al-Burhānī*, which is related to other texts. Text samples were taken purposively adjusted to their status as a hypotext or hypertext.

First, the researcher identifies the text *an-Nūr al-Burhānī* then classifies it into several themes based on its contents. At least, the text of *an-Nūr al-Burhānī* consists of a discussion about Sufism in general, *tawasul*, saint's miracles, the ritual of *manāqib* reading, and the life journey of al-Jailānī. Later, the researcher traces secondary texts that are related to the primary text of *an-Nūr al-Burhānī*. In this case, the researcher looks for some text quotations and translator statements indicating an association with other texts. As a result, the researcher finds a number of books referenced by the translator. The final step is analyzing and classifying the secondary texts according to the form and relationships of the intertextuality.

RESULT AND DISCUSSION

A Brief Description of *an-Nūr al-Burhānī*

An-Nūr al-Burhānī is Javanese version of *al-Lujain ad-Dānī* and the most prominent work of Kyai Muslih. Muslih was born in the village of Mranggen, not far east of Semarang, in 1917. Young Muslih received his very first religious education at home but was soon sent to study at a pesantren of Kyai Ibrahim in the neighboring village of Brumbung. This was followed up with three years educational periods, each in the famous pesantren of Termas (Pacitan, on the south coast) and Sarang (Rembang).

Unlike many other kyai of his generation, he did not continue his studies in Mecca, although he performed the hajj during his years of study. Muslih received his first *ijāza* to teach the *Qādiriyya wa Naqshabandiyya* from a Bantenese teacher, Abdul Lathif bin Ali Banten. He was a *khalīfa* of the well-known Kyai Asnawi of Caringin, who was himself the major Bantenese *khalīfa* of the central syaikh of this *tariqa* in the late 19th century, Abdul Karim Banten. Later, Muslih acquired a secondary affiliation with a local branch of the same *tariqa*, which had been established in the area by his teacher mentioned above, Kyai Ibrahim of Brumbung. Muslih did not receive an *ijāza* from Ibrahim himself but instead from his *Khalīfa*, Abdurrahman Menur.

Kyai Muslih wrote several widely read books. Apart from a brief textbook on Arabic syntax, *Sullam al-Tibyān fī Tarjamati Matn Hidāyat al-Wildān* (in Javanese), all of Muslih's extant writings deal with the *Qādiriyya wa Naqshbandiyya* order or with its greatest saint, Syaikh 'Abd al-Qādir al-Jalānī. His best-known work is *An-Nūr al-Burhānī fī Tarjamat al-Lujain al-Dānī fī Dhikr Nubdha min Manāqib asy-Syaikh Abd al-Qādir al-Jailānī*. Kyai Muslih died in 1981 when he was performing the hajj (Bruinessen, 1998).

It is not clear when Kyai Muslih wrote this book. However, based on the testimonies of *ulama* or *kyai* in the first pages of the book;

it can be assumed that the book was written approximately in 1962. At least, 23 kyai appreciated Kyai Muslih's work. It indicates that an intelligent network among Javanese *ulama* has been developed, and Kyai Muslih is one of the honorable *kyai* at the time. The Ulama network is also found in Abu Shalih's work that appreciated by seven prominent *ulamas* (Al-Juwaeni, 1953: 2).

In the introduction section, Kyai Muslih reveals the reason of translating *al-Lujain ad-Dānī*:

"...so, in my opinion, it is necessary to translate this book into current Javanese language, so that common people like me can understand its meaning, and then this book leads them to love more and to invite enthusiasm in imitating the good acts of Syaikh 'Abd al-Qadir al-Jailānī. At the same time, some of my colleagues ask me to translate *al-Lujain ad-dānī* immediately, because people need the book. Therefore, I translate this book and give the title "*an-Nūr al-Burhānī fī Tarjamati al-Lujain ad-Dānī fī Zikr Nubdhat min Manāqib Sayyidī asy-Syaikh 'Abd al-Qādir al-Jailānī.*" My purpose in translating this book is only to serve and hope to pray of good people who get benefits from this translated book. I believe that benefits will return to me in the grave and the after death because our Prophet Muhammad said: *Izā māta ibnu ādam, inqāṭa 'a 'amaluhu illā min thalāth: ṣadaqatin jāriyah aw 'ilm yuntafa'u bih aw waladīn ṣālihīn yad'ū lah*" (Al-Maraqī, 1962b: 9–11).

An-Nūr al-Burhānī was written in Javanese language with the Arabic script called as *Pegon* and published by Toha Putera, a publishing company located in Semarang Central Java and well known in publishing Javanese Islamic literature. The book consists of two volumes. The first volume is an introduction in which Kyai Muslih explains about several terms related to the teachings of Sufism like *tawasul*, *mu'jizat*, *karāmah*, and *manāqiban* ritual. Kyai Muslih chooses a question-answer style to describe and explain the terms above. The use of a question-answer method is usually found in the Islamic books written for beginner students in *Madrasah Diniyah Awaliyah* (Primary Religious School) and *Pesantren*.

The questions proposed in volume 1 represent the realities of Muslims society at the time and need to be answered comprehensively. Kyai Muslih succeeds in portraying a dynamical insight on teachings of Sufism in Muslims society, especially in Central Java. Meanwhile, the answers given by Kyai Muslih indicate that Kyai Muslih has an excellent expertise in Islamic studies. Several references cited by him prove that he is not only a translator but also an authoritative writer in this field of study. The style of his writings is unique. He often inserts Arabic terms or words in his work, and only someone who has Arabic language competence is able to understand the meaning of it. Besides that, his writings present criticisms and refusals to other opinions he regards as wrong. For example, in terms of *tawasul*, Kyai Muslih says clearly that *tawasul* with a piety person is not prohibited at all times, not only in time of his life but also after his death.

Volume 2 is the translation texts of al-Barzanji's work, *al-Lujain ad-Dānī*. The original and translation texts are presented on the same page, where translation texts located below. The translation was also written in Javanese language in the Arabic script or *Pegon*, and to make it contrast, the size of the translation text is smaller than original one. A line is used to separate original and translation texts. However, it is often found that original and translation texts are not on the same page consistently. Sometimes, at translation texts, the translator inserts a footnote as additional information. This volume is started with narration about al-Jailānī's birthday, place, and his ancestors that connect to Prophet Muhammad via his beloved daughter, Fatimah.

The following narration is about how he pursued all branches of Islamic knowledge from several reputed *ulama* and then about how he lived in deserts of Iraq for 25 years, where he did not meet anyone else. At the first of his presence to Iraq, he met Prophet Ḥiḍīr although al-Jailānī did not know about him. In this meeting, Ḥiḍīr required al-Jailānī to do not conflict with him, and commanded al-Jailānī to "sit down here, and do not move from your place!", and then

al-Jailānī had sat down for three years. Each narration is separated by beautiful sentences of praying, that is *Allāhumma unsur naḥḥāti ar-riḍwān 'alaihi. Wa amidanā bi al-asrāri al-latī awda'tah ladaihi*. ("O Allah, please spread Your fragrant contentment for him, and please give me the secrets that You have given to him").

The next pages are fulfilled with the narration of al-Jailānī's miracles, such as his competency in answering all questions from his audiences although they do not speak out, reliving a rooster and a bird again, canceling the flying ability of a saint who had arrogant in his heart, treating sick people because of the disruption of a *jinn*, helping people remotely from his *madrakah*, traveling a long distance in a short time, refusing the distractions of *jinn* who claimed to be God, deflecting the *taqdīr* (destiny) of Abū al-Muḍaffar through his praying and so on. The sayings and teachings of al-Jailānī are collected and presented in several pages. This volume is ended with a narration of his death, and finally, some sentences of prayer are embedded. Kyai Muslih inserts a collection of *ṣalawāt* and recommends to be read for pursuing spiritual benefits. He also cites several resources explaining that the spiritual benefits will be given to whom conducting or reading *manāqib* of al-Jailānī.

Tracing Hypotexts in an-Nūr al-Burhānī

In *an-Nūr al-Burhānī*, Kyai Muslih often inserts some citations from other texts in both translation texts and footnotes. However, he sometimes inserts some citations without mentioning the title of references. By tracking of citations inserted by Kyai Muslih in his work, some hypotext or hypograms can be identified below.

1. Al-Qur'an

Kyai Muslih inserts more than 24 *ayats* (verses) from al-Qur'an in *an-Nūr al-Burhānī*. However, he always does not mention the names of the *surah* and the number of *ayat*, a habit probably influenced by Muslim authors in the

past. These *ayats* are cited for some reasons. When he describes the lawful of *manāqib*, five *ayats* of al-Quran are cited for an argumentative explanation. According to him, reading *manāqib* of al-Jailānī is allowed and not prohibited, even if Allah often commands His Prophet, Muhammad, and all Muslims to read *manāqib* of Maryam (Maryam: 16), 'Asiyah, wife of Fir'aun (at-Taḥrīm: 11), Dhū al-Qornaīn (al-Kahf: 83), Luqmān al-Ḥakīm (Luqmān: 13), and *Ashāb al-Kahf* (al-Kahf: 9) (Al-Marāqī, 1962b: 20). These *ayats* advocate Muslims get the right lessons from a numerous piety person cited in al-Quran, and to love them.

When Kyai Muslih speaks about *tawasul*, he cites several *ayats* of al-Qur'an regarded as the legal argument of lawful *tawasul* such as "And We did not send any messenger but that he should be obeyed by Allah's permission; and had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Messenger had (also) asked forgiveness for them, they would have found Allah oft-returning (to mercy), Merciful" (an-Nisā': 64); and "O you who believe! Be careful of (your duty to) Allah and seek means of nearness to Him and strive hard in His way that you may be successful" (al-Ma'idah: 35).

On the other hand, Kyai Muslih argues strictly to someone who prohibits *tawasul* based on several *ayats* like: "So call not upon another god with Allah, lest you be of those who are punished" (ash-Shu'arā': 213); "And do not call besides Allah on that which can neither benefit you nor harm you" (Yūnus: 106); "Why do you worship what neither hears nor sees, nor does it avail you in the least" (Maryam: 42); "Who is he that can intercede with Him but by His permission" (al-Baqarah: 255); "there is no intercessor except after His permission" (Yūnus: 3); "Whoever disbelieves in the *ṭāghūt* and believes in Allah he indeed has laid hold on the firmest handle, which shall not break off, and Allah is Hearing, Knowing" (al-Baqarah: 256). According to Kyai Muslih, some of the above *ayats* are related to attitudes of *Mushrikīn* (idol worshippers). Therefore, these *ayats* are not relevant to Muslims nor believers who are worshippers of Oneness Allah. Kyai Muslih says:

“Also, you must be careful to cite *ayat* intended for *mushrikīn* (unbelievers), the worshippers of idols, and then you use it to ban Muslims who are doing *tawasul* and pilgrimage to the tombstones of piety persons. Don’t do it!!!” (Al-Maraqī, 1962a: 70).

Other *ayats* are cited by Kyai Muslih when he discusses spiritual powers like *mu’jizat* (miracles of prophets) and *karamah* (miracles of saints). According to him, the *mu’jizat* of prophets is possible to give to familiar people chosen by Allah and called as *karamah*. For example, Allah gives *karamah* to Maryam, who is not a prophet when she is preparing for bearing Isa, as al-Quran says “persuasive” (Maryam: 25). Citing this *ayat* is aimed to refuse who do not believe the existence of *karamah*, including *karamah* of Syaikh ‘Abd al-Qādir al-Jailānī described in *al-Lujain ad-dāni*. Kyai Muslih also cites *tafsīr* (commentary of al-Quran) to strengthen his arguments, like *tafsīr al-Jalālayn* and *tafsīr aṣ-Ṣāwī*. The *Jalālayn* is often regarded as vocabulary *tafsīr* or *al-muyassar*, and the *tafsīr aṣ-Ṣāwī* is a long explanation of *tafsīr Jalālayn*. All of that indicates that the translator implements intertextuality in his work.

2. *Ḥadīṣ*

Kyai Muslih cites several *ḥadīṣ* of Prophet Muhammad PBUH in his work as a fundamental argument in describing and explaining related issues or criticizing an opinion regarded as not adequate. At least, 50 *ḥadīṣ* are cited and spread from the first page to end. When he cites a famous *ḥadīṣ*, he often mentions only a *matan* (the content of *ḥadīṣ*) without *rāwī* (transmitter), *sanad* (path of transmission), and references in which the *ḥadīṣ* can be found. He eliminates the names of *rawi* and *sanad* expressly to shorten. However, if the *ḥadīṣ* is not famous and made as to the legal reference of important issues, he cites the *ḥadīṣ*, ultimately including *rāwī*, *sanad*, and reference. Moreover, he validates the *ḥadīṣ* if he regards that it is essential to be done.

This paper will not cite all of the *ḥadīṣ* found in *an-Nuṣṣ al-burhānī*, but only some relevant *ḥadīṣ* related to the controversial issues and often being the object of debate among the Muslims

society, such as the *ḥadīṣ* on reading *manāqib*, *tawasul*, and *istighāṭhah*. In relation to lawful in reading *manāqib*, Kyai Muslih cites Prophet saying:

“*Man ahabba Abā Bakr faqad aqāma ad-dīn, wa man ahabba ‘Umar ibn al-Khaṭṭāb faqad awḍaḥa as-sabīl, wa man ahabba Uthmān ibn ‘Affān faqad istaḍā’a bi nūrillāhi, wa man ahabba ‘Ali ibn Abī Ṭālib faqad istamsaka bi al-‘urwah al-wuṭṭa’*” (Whoever loves Abū Bakr indeed he has established religion, whoever loves Umar ibn al-Khaṭṭāb indeed he has made clear the way, whoever loves Uthmān ibn ‘Affān indeed he has taken the light of God, and whoever loves Ali ibn Abū Ṭālib indeed he has held on a strong rope) (Al-Maraqī, 1962a: 23).

This *ḥadīṣ* is quoted by Kyai Muslih to prove that the Prophet advocated loving his companions. Kyai Muslih declares, “The *ḥadīṣ* that explain *manāqib* of the companions are taken from some trusted *ḥadīṣ* books, but I deliberately eliminated *sanad* for shortening” (Al-Maraqī, 1962a: 25). Concerning asking for help to saints by calling their names, Kyai Muslih cites the *ḥadīṣ Iẓā taḥayyartum fi al-umūri fasta’īnū min ahl al-qubūr* (“If you feel confused in the face of a problem, ask for help to the inhabitant of the grave”) (Al-Maraqī, 1962a: 33; Al-Khani, 2002: 41). This *ḥadīṣ* is used as an argument about the permissibility of *tawasul* with a deceased person.

Meanwhile, *ḥadīṣ* of Abu Hurairah, when Abū Rāzīn asks, “O Messenger of Allah, indeed the road to my house through the graves, what should I say when passing them?” The Messenger of Allah PBUH replied: “Salvation may be given to you o people of the graves of the Muslims and the Believers. You have preceded us, and we *Insya* Allah will follow you”. Abū Rāzīn asked, “Can they hear?” The Messenger of Allah replied, “They hear, but unable to answer with the answers that can be heard by the living person. Hi Abū Rāzīn, would not you be willing if the angels as much as the inhabitants of the graves answered your greetings? (Al-Maraqī, 1962a: 40–41). The *ḥadīṣ* is used as a rebuttal to opinions about the irrationality of speech or *tawasul* with a dead person.

Another *ḥadis* quoted by Kyai Muslih is the *ḥadis* of Ibn Sunni from Ibn Mas'ud, that the Messenger of Allah said: "If any of you has lost your animal in a lonely place, he should call *'ibādallah* (Allah's servants) arrest my riding beast, because Allah has the servants who will give you help. If one of you loses something or wants help, he should say: O God's servants help me" (Al-Maraqī, 1962a: 50). The *ḥadis* is the basis of the argument about the permissibility of calling people who have died, especially *rijāl al-ghayb* (invisible persons) to ask for their help. Those are some of the *ḥadis* used by Kyai Muslih to reinforce his arguments when explaining the various concepts of *manaqib*, *tawasul*, asking for help to the dead, and others.

3. Poems

Kyai Muslih also quotes *qasidah* (poems containing prayers) from Habib Abdullah bin Husain bin Thahir Ba'alawi and Habib Abdullah bin Alwi al-Hadad, and various versions of *ṣalawat* with several benefits. Moreover, he also made some of his poems in Arabic and Javanese for motivating people to pursue Islamic pieces of knowledge (Al-Maraqī, 1962a: 72–73).

4. Other books

In *an-Nūr al-Burhānī*, Kyai Muslih cites the hypotext from several books. Like other Muslim authors at the time, he often only mentions a short title of the book he cites without the name of the author. However, he always mentions the volume and page numbers of the book. On the other side, he quotes an author without the title of his/her book. It causes difficulties for the readers to trace the references or books cited by Kyai Muslih. Therefore, some references are not explicit and cannot be traced back.

Quantitatively, there are 30 books cited by Kyai Muslih, 25 of these books are clear with regards to the book details, but five books are unclear. Some books cited by Kyai Muslih in his work can be seen below.

a. Kyai Muslih mentions a book entitled *Hamisy al-Fatāwā al-Kubrā vol 4*, but the correct title is *Fatāwa* of Shams ad-Dīn ar-

Ramli (1513-1595) one of the prominent scholars of the Shafi'i school. Kyai Muslih cites this book three times. First, when he describes the an-Nawawi opinion that practicing a weak *ḥadis* related to good deeds is permitted (Al-Maraqī, 1962a: 14). Second, when he describes *karamah wali* (miracles of saints). Third, when he describes that *istighāthah* (asking help) to the prophets, saints, piety persons, and *ulama* as media is allowed, although after their death, "*li anna mu'jizat al-anbiya' wa karāmat al-awliya' la tanqaṭi'u bi mawtihim*" (because the miracles of prophets and saints do not stop after their death) (Ar-Ramli, no date: 382).

- b. *Tabaṣṣurah al-Fāsīlīn 'an Usūl al-Wāsīlīn* of Sulaimān Zuhdi, a Naqshabandiya's Sufi in Jabal Qubays Mecca and the teacher of an Indonesian Sufi, Abd al-Wahhab Rokan, Riau. This book is quoted five times, related to loving the *ulama* (Al-Maraqī, 1962a: 19), prohibiting of denouncing the *waliyullah* (Al-Maraqī, 1962a: 28), explaining al-Baqarah: 165 (Al-Maraqī, 1962a: 60), the burning story of Prophet Ibrahim (Al-Maraqī, 1962a: 75–76), and the composition of the *waliyullāh* (Al-Maraqī, 1962a: 92–93).
- c. *Al-Hikam* of Ibn 'Aṭā'illah as-Sakandary (1260-1309), is cited concerning the classification of types of deeds (Al-Maraqī, 1962a: 26), and whoever denies the existence of a *waliyullāh* after he knows, then he has disbelieved (Al-Maraqī, 1962a: 29).
- d. The decisions of the Second Congress of *Jam'iyah Ahli Thariqah Mu'tabarah* in 1959 which was held in Pekalongan.
- e. The Third Congress Decisions of *Jam'iyah Ahli Thariqah Mu'tabarah* held in 1962 in Tulungagung.
- f. *Qawa'id al-Aḥkām fi Maṣālih al-Anām* of as-Sulamī (937-1021). The book is cited as the basis of Kyai Muslih's explanation when answering the question: Which is more important, listening to the recitation of *manaqib* or reading *ṣalawat* individually?

- Kyai Muslih prefers to listen to the recitation of *manaqib* by quoting as-Sulami's opinion (Al-Marāqī, 1962a: 28; As-Sulami, 1991: 168).
- g. *Al-Mawāhib al-Laduniyyah* of al-Qaṣṭalānī (1447-1517) is quoted concerning the story of Umar bin Khattab who commanded the companions to ask Abbas, the uncle of the Messenger of Allah for praying, and about an Arab who came to the tomb of the Prophet and prayed (Al-Qaṣṭhalani, 2004).
 - h. *Al-Khairāt al-Hisān fi Manaqib al-Imām Abi Hanīfah an-Nu'mān* of Ibn Hajr al-Haitamī (1503-1565) is quoted to explain Syafī's habit in visiting the tomb of Imam Abu Hanifa and greeting to him (Al-Haitami, 1992)
 - i. *Bahjah as-Saniyyah* of Abdullah al-Khani (d. 1862) is cited about *tawasul* explanation (Al-Khani, 2002).
 - j. *Sa'ādāt ad-Dārāini* of Yusuf Ismail an-Nabhani is cited to explain that reading *ṣalawat* to a saint is allowed (An-Nabhani, n.d.).
 - k. *Hāshiyah 'alā Īdāhi al-Manāsik al-Hajj* of Ibn Hajr is cited to describe asking help from *'ibādallah* (invisible persons) (Al-Haitami, 1990).
 - l. *Aṣ-Ṣirāt al-Mustaqīm* of Ibn Taymiyyah (1263-1328) is cited to explain that Ibn Taymiyyah permits *tawasul* with Prophet Muhammad after his death (Taimiyah, 2000)
 - m. *Al-Husūn al-Ḥamīdiyah* of ath-Tharablisī is cited regarding the certainty of the existence of *khawāriq al-'ādāt* (extraordinary habits) (Husain Afandi al-Jasr ath-Tharablisī, 1932).
 - n. *Nahj al-Balāghah* is cited by Kyai Muslih in explaining the law of visiting a tomb.
 - o. *Tafriḥ al-Khātir* of al-Irbily is quoted regarding the virtue of reading *manaqib* (Al-Irbily, n.d.).
 - p. *Bahjat al-Asrār* of asy-Syatnawfi (1242-1313) is considered to be the earliest *manaqib* of al-Jailānī, although the book is often considered full of distortion. Nevertheless, Jamal ad-Din Falih al-Kailani, as an editor,

shows that the book was written by a scholar who possessed the integrity of science and a good personality. Bahjat al-asrār became the reference of which books afterwards (Asy-Syatnawfi, 2013).

- q. Kyai Muslih quotes *Qalā'id al-Jawāhir* of at-Tadafi as a comparison of the manuscript of *al-Lujain ad-Dānī* (At-Tadafi, n.d.).

Intertextuality in an-Nūr al-Burhānī

The forms of intertextuality and relationships between the hypotext and the hypertext in *an-Nūr al-Burhānī* are discussed here.

Forms of intertextuality

1. Revision

An-Nūr al-burhānī may be written by Kyai Muslih to revise other translation of *al-Lujain ad-Dānī* before, like *Lubab al-Ma'āni* translated by Abu Shalih Mustamir and published by Menara Kudus in 1953. The book is Javanese translation, but the translator does not give any additional information about how to conduct *manāqib* ritual or other information related to Sufism in general (Al-Juwaeni, 1953). *Lubāb al-Ma'āni* is merely a literal translation of *al-Lujain ad-Dānī*, while the people demand for another translation of the book that consists not only of translation text but also other information related to *manāqib ritual* and other terms in Sufism or *tarekat*.

Another Javanese translation of al-Jailani's *manāqib* is *Lam'ah min Manāqib Amir al-Awliya' wa Imam al-'Ulama' al-Quṭbi ar-Rabbānī Sayyidī asy-Syaikh 'Abd al-Qadir al-Jailānī* of Kyai 'Abd al-Latif Bawean. Although this book does not inform us about date of first publishing, Kyai Muslih has mentioned and cited a saying of Kyai 'Abd al-Latif about the spiritual benefits for *manāqib* readers. It indicates that *Lam'ah* is older than *an-Nūr al-Burhānī*. Like other Javanese translation, *Lama'ah* is a merely literal translation, in which the translation texts are lined at below the original texts. No additional information or explanation will be found in this book (As-Salam, n.d.).

The evidence that *an-Nūr al-Burhānī* is a revision of the previous translation works can be seen from the translation example of the opening text in *al-Lujain ad-Dāni* below.

Al-ḥamdu lillāhi al-lazī arsala sayyidanā Muhammadan Sallallāhu 'alaihi wa salām bi kamāl asy-syarī'ati wa khālis ad-dīn, wa halā jīda risālatihi bi bāhir al-khawāriq wa ayyadahu bi kumāt al-aṣḥābi al-muhtadīn

Al-Juwaini translates the Arabic text above in *al-Lubab al-Maani* as follows:

Kabeh pengalem iku kagungane Allah taala kang wis ngutus ing Gusti kita Kanjeng Nabi Muhammad Shalallahu alaihi wa salam kelawan syariat kang sampurna lan kelawan agama kang murni saking perkara batal, lan mahes-mahesi Gusti Allah taala ing gulune kautuse Kanjeng Nabi kelawan ngedenge perkara kang nulayani adat. Tegese den kuwataken kelawan mukjizat kang nyata dahir, sarana den kuwatake maneh kelawan kendel-kendele para sahabat kang wus pada olih pituduh bener saking Gust Allah.

(All the blessings belong to Allah Almighty who has sent our Lord the Holy Prophet Muhammad Shalallahu alaihi wa salam the perfect sharia and the pure religion of the void, and the wisdom of God in the neck of the Prophet. It means strengthening against the real miracle, the means of strengthening the courage of the friends who have received the true guidance of God) (Al-Juwaeni, 1953: 4)|.

Meanwhile, Kyai Muslih has written the following text as follows:

Yakni Panjenenganipun Sayyid Jakfar bin Hasan bin Abd al-Karim bin Muhammad al-Husaini al-Barzanji al-Madani, mufti Syafiiyah, anggenipun nganggīt punika kitab manaqib, dipun kawiti Bismillahi ar-rahman ar-rahim. Ingkang supados sampurna berkahe punika kitab, lan ngunjukake pengalembono kagem Gusti Allah ingkang sampun ngutus ing Gusti kita Nabi Muhammad kelawan syariat ingkang sampurna lan agami ingkang murni. Saha mahes-mahesi ing kautusanipun Kanjeng Nabi kelawan mukjizat ingkang menang tur madangi, saha nguwatake ing Kanjeng Nabi kelawan shabat ingkang sami kendel tur sami angsal pitedah ingkang leres.

(That is, Sayyid Ja'far bin Hasan bin Abd al-Karim bin Muhammad al-Husaini al-Barzanji al-Madani, the mufti of Syafi'iyah, wrote the book, began with

Bismillāhi ar-rahmān ar-raḥīm to make this book a perfect blessing. He dedicated the praise to Allah who sent our Prophet Muhammad with perfect and pure religion. Allah has also decorated the Prophet with the miracle of victory and bright light. Allah also strengthened the Prophet Muhammad with his brave companions who received the right guidance.) (Al-Marāqī, 1962b: 5).

It appears that the translations of Kyai Muslih are more comprehensive and easier to understand than the translation of al-Juwaeni. Therefore, it can be inferred that *an-Nūr al-Burhānī* is written to revise and improve other al-Jailani's *manāqib* translations published before. In other words, *an-Nūr al-Burhānī* is the hypertext, and older Javanese translations of al-Jailani's *manāqib* are the hypotext. As a revised version, *an-Nūr al-Burhānī* is complete than others. The readers of the book will get broader knowledge and comprehension about al-Jailani's life and terms related to Sufism in general. At least, Kyai Muslih uses more than 30 references in translating and interpreting the original content of *al-Lujain ad-Dāni*, while other translators do not practice the same activity. Also, using the current Javanese language makes *an-Nūr al-Burhānī* easy to be understood by ordinary readers. In addition to the above, *an-Nūr al-Burhānī* is most widely spread book of al-Jailānī's *manāqib*, especially in Central Java.

2. Translation

It is evident that *an-Nūr al-Burhānī* is a Javanese translation of *al-Lujain ad-dānī*. In other words, *an-Nūr al-Burhānī* is the hypertext, while *al-Lujain ad-Dānī* is the hypotext. It is necessary to note here, that Kyai Muslih is not merely a translator, but he is a successful commentator of *al-Lujain ad-Dānī*. It is assumed that Kyai Muslih is affected by a tradition of academic writing in *ulama* cycle, in which a newer academic work is usually a *syarh* (commentary version) or an *ikhtisār* (short version) of older work. Imam Nawawi al-Bantani (1813-1897) is an excellent example of Indonesian *ulama* who wrote hundreds of Arabic books that are *syarh*

of other previously published books (Muqoddas, 2014).

3. Citation

It is without a doubt that *an-Nūr al-burhānī* consists of numerous citations from other various books as references, both direct citations and indirect citations. These citations are the hypotext in intertextuality, while the newer text is the hypertext. Sometimes, Kyai Muslih cites a reference with a full detail of the title, name of the author, and pages he cites, and sometimes he does not mention completely. However, Kyai Muslih always rewrite original texts and then translate them into Javanese. For uncompleted citations, it is confusing for readers to trace back the details of title and author of the book. Finally, based on content analysis of *an-Nūr al-burhānī*, it can be concluded that Kyai Muslih is not a plagiarator.

Types of Relationships in Intertextuality

1. Excerpt

In a broader meaning, an excerpt can be defined as borrowing a short extract from events, traditions, stories, written texts, and unwritten texts to a newer text without mentioning the references explicitly. It is common in the writing world, and every author cannot avoid it unconsciously. For example, an academic author always writes a scientific paper or a research report according to particular features or templates that must be applied, and the author does not declare that he/she is implementing a particular rule of writing.

The excerpt relationship in *an-Nūr al-Burhānī* is found when Kyai Muslih applies a writing tradition among Muslim authors, especially in the introduction section. It is common to start a book with *basmalah* (in the name of Allah), *ḥamdalah* (all praises to Allah), *ṣalāwat* (prayer to Allah) for Prophet Muhammad, his families, his companions, and his *ummah*, and end with saying *ammā ba'd* (after that). Furthermore, the author explains the motives and purposes

of writing the book, the title, and the issues discussed in the book. This tradition in writing a book has been going on for long time (Pedersen, 1996: 39). In his introduction, Kyai Muslih states that he translated the book for complying with a request from his colleagues, and for pursuing spiritual benefits from Allah. This statement is common in Islamic writing tradition for long time ago. Concerning his purpose in translating the book, he says:

However, in this occasion, before I do what I want, that is translating *al-Lujain ad-Dānī*, I want to explain the law of who conducting *manāqiban* (reading *manāqib*) and who applying *wasilah* with prophets of Allah, Saints of Allah, according to my knowledge and my free times. So, it can be a manual book for me and others like me, ordinary people from believers, and it can increase our beliefs and convictions (Al-Maraqī, 1962a: 13).

Another example of an excerpt is found when Kyai Muslih applies the question-answer style in describing and explaining issues in Sufism that must be cleared. Kyai Muslih is successful in excerpting unanswered questions circulated in his society and then gives the answers adequately. Some questions are real in Muslim society at the time until now and need to be answered by a competent ulama like Kyai Muslih. By reading Kyai Muslih's explanations, the controversial or debatable issues related to Sufism in Muslim society are solved.

2. Expansion

The expansion relationship in intertextuality can be identified when the hypertext is more expansive than the hypotext. As an author, Kyai Muslih often gives some information, interpretations, or explanations to the text that he cited in his work. For example, he expands an opinion related to reading a saint's *manāqib*. According to him, the spiritual benefits will also be gained by readers of Prophet companion's *manāqib*. He notes that some of the unique benefits of Prophet companion's *manāqib* are: (1) blessing in all conditions, (2) safety, (3) protected from disturbances in all times, (4) getting livelihoods quickly.

Generally, when someone explains about the lawful of *tawasul*, he always refers to several *ayats* and *ḥadis* as the primary reasoning. However, Kyai Muslih does more; he uses a logical argument as an analogy. He says:

“Like common people who have needed to Mr. President. If they do not pass through a village chief, a regent, a governor, or a ministry, of course, they may be considered as impolite people, and their needs will not be fulfilled certainly. This analogy I make is not for debate, and you say: the religious matter cannot be compared with the profane matter? I answer, in relation with the positive lesson, comparing the religious matter with the profane matter is allowable, because of God’s speech: “And (as for) these examples, We set them forth for men, and none understand them but the learned” (Al-Maraqī, 1962a: 56).

The above explanation is an example of expansion from the hypotext permitting *tawasul*. According to Kyai Muslih, *tawasul* can be illustrated as someone who wants to meet Mr. President. He must meet President’s apparatus first, and then he may be permitted to meet the President. It is a kind of politeness. Another expansion is found when Kyai Muslih describes *mu’jizat*. Some people believe that *mu’jizat* is given only for *anbiyā’* (prophets), but according to Kyai Muslih, *mu’jizat* can be owned by a saint (Al-Maraqī, 1962a: 90).

3. Modification

The modification is relationship intertextuality in which the hypotext is changed or modified into another new hypertext. In this case, Kyai Muslih often shortens *ḥadis* with eliminating the source references. When he describes *manāqib* of Prophet’s companions, he only cites the contents of *ḥadis* without mentioning the transmitters and quality of every *ḥadis*. He realizes that the shortening is to make it easy for the readers. Usually, a *ḥadis* is cited thoroughly with its *matan*, transmitters, and quality or validity. What he does is a modification in the intertextuality relationship.

4. Conversion

The conversion relationship in *an-Nūr al-burhānī* is seen when Kyai Muslih criticizes,

refuses, or disagrees with the content of hypotext, and then develops his new insights in the hypertext. For example, Kyai Muslih inserts a footnote to refuse the opinions that associated al-Barzanji as a Shi’ah adherent. According to him, al-Barzanji is a Sunny ulama who teach Sufism in the Prophet Mosque, Madinah, and his tomb is located in Baqī’ (Al-Maraqī, 1962a: 8). He also rejects a *ḥadis* regarded as *maudu’* (fake) by tracing its accurate transmission towards Prophet Muhammad (Al-Maraqī, 1962a: 17).

Kyai Muslih does not agree to those using several *ayats* and *ḥadis* to refuse the lawful of *manāqib*. In promoting the lawful of *tawasul*, Kyai Muslih uses a persuasive argument to debate opinions that prohibit *tawasul*. He says:

“Please think, are companions who have implemented *tawasul* with Honorable Prophet wrong? They are exactly right. Again, the time is *khulafā ar-raṣhidūn* (Abu Bakr, Umar, Usman, Ali) era; they are alive at the time. Is *tawasul* they do because of their stupidity? Do they not know about the prayer method to Allah directly? Exactly they know. They do it because of humbleness. They feel like people who have many weaknesses and sins, so they feel less polite if praying directly to God, not through *mutawassal bih ila Allāh*, someone who serves as a medium to Allah” (Al-Maraqī, 1962a: 55–56).

“According to that explanation, Prophet Muhammad himself does *tawasul* with the prophets before him, based on his saying “and the prophets who lived before me.” It is clear that the prophets were death when Honorable prophet prays. Besides that, it is the same whatever *mutawassal ilallāh* (a medium person) is still alive or dead. Substantially, pursuing spiritual benefits, and the real giver is Allah. It is based on Ibn Taymiyya’s opinion in his book *Sirāt al-mustaqīm*: “It is no difference between alive or death as their prejudice. It is valid that some Prophet companions suggest to someone in need to do *tawasul* through Prophet Muhammad after his death at the time of Uthman Caliphate. Then, someone does *tawasul*, and his prayer is accepted, as mentioned by Tabrānī” (Al-Maraqī, 1962a: 65–66).

Surprisingly, Ibn Taymiyya permits *tawasul*, while his famous followers, like Muhammad bin ‘Abd al-Wahhab, the founder of Wahabism, rejects *tawasul* (Al-Wahhab, 2007).

Kyai Muslih rejects an opinion regarding the word “*al-wasīlata*” in *surah al-Ma’idah* 35 means the good deeds and has no relation with nearness to God through prophets and saints. He says, “Your opinion is right if you only refer to *tafsir Jalalayn* literally, but if you read *tafsir Ṣāwī*, you will find that pursuing *wasilah* means all of the things that can make you nearest to Allah, including loving the prophets of Allah and His saints, charity, visiting lovers of God, and praying for them. It is a misguided opinion that the pilgrim to a saint grave is considered worship to other than Allah” (Al-Maraqī, 1962a: 68–69). Finally, Kyai Muslih concludes that “reading *manāqib al-awliya’*, like *manāqib al-Jailānī*, is advocated by *syara’* (Islamic teaching) not a *bid’ah mazmūmah* (wicked heresy), and does not cause *shirk* (worship to another God), because it is based on al-Quran and Hadiths of the Messenger of Allah” (Al-Maraqī, 1962a: 21).

An-Nūr al-Burhānī as Hypotext of Other Works

As hypotext, *an-Nūr al-Burhānī* has affected some newer books in this field. At least, there are two Indonesian translations which are heavily influenced by *an-Nūr al-Burhānī*, i.e., *Terjemah Manaqib Syaikh Abdul Qadir Jailani* by Moh Saifulloh al-Aziz (Al-Aziz, 2000) and *Penuntun Manaqib Syeikh Abdul Qadir al-Jailani* by Baidlowi Syamsuri (Syamsuri, n.d.). Both books can be considered as the translation of *an-Nūr al-Burhānī* and not a direct translation of *al-Lujain ad-Dānī*. The finding of this study indicates that almost contents of *an-Nūr al-Burhānī*, especially vol. 2, are fully translated into Indonesian. Meanwhile, only a small portion of the contents of *an-Nūr al-Burhānī* vol. 1 is translated. Therefore, under the perspective of intertextuality analysis, the existence of the two books is merely a form of translation, so it can not be traced further about the possibility of excerpt, expansion, modification, and conversion.

Both the Indonesian translation of *manāqib* prove to translate the *Qashidah* text in *an-Nūr al-Burhānī* which is the addition of Kyai Muslih

himself, as the text is not found in the original *al-Lujain ad-Dānī*. The text of *Qashidah* is also not found in *Lubāb al-Ma’ānī*, a translation of *al-Lujain ad-Dānī* published earlier than *an-Nūr al-Burhānī*. Kyai Muslih inserts the *Qashidah* in the fragment about the birth and the ancestral lineage of Syaikh ‘Abd al-Qādir al-Jailānī. Kyai Muslih says:

Tanbih: Ba’d al-masyayikh sami mahos punika nadhaman menawi sampun sami nutur nasa-bipun Kanjeng Syeikh Abd al-Qadir al-Jailani, keranten sanget agenge faidahipun punika nadhaman. Wondinten jawabipun punika cekap ngangge bait ingkang akhir inggih punika “Yassir lanā kulla al-umūri wa ‘āfinā, min kulli hammin aw balā aw ‘āni.

Reminder: some teachers read these poems after reading the text about the ancestors of Syaikh ‘Abd al-Qādir al-Jailānī because these poems are very useful. As for the answer, it is enough to chant the poem “*Yassir lanā kulla al-umūri wa ‘āfinā, min kulli hammin aw balā aw ‘āni* (Al-Maraqī, 1962b: 16–19)

The translation of the text above in Indonesian is found in the *Terjemahan Manaqib* (Al-Aziz, 2000: 37–39) and the *Penuntun Manaqib* (Syamsuri, n.d.: 25–29). The explanation above is evidence that *an-Nūr al-Burhānī* becomes the hypotext for at least two books of *manāqib* in Bahasa Indonesia that have been mentioned above. If the Indonesian translators of the *manāqib* immediately use the original *al-Lujain ad-Dānī* as the source text, of course, they will not find additional *Qashidah* as found in *an-Nūr al-Burhānī*.

CONCLUSION

Generally, it can be concluded that the emergence of *an-Nūr al-Burhānī* is a revision of some translated works of *al-Lujain ad-Dānī* that have published earlier, as well as constructed by quotations from some references as the hypotexts. At least, there are 30 books, 24 verses of al-Quran fifty *ḥadis*, and some poems that develop *an-Nūr al-Burhānī* as the hypertext. All of the books referred by Kyai Muslih as the author shows that

he is not only a translator but also a great author in Islamic studies, especially in Sufism.

On the other hand, the relationship of intertextuality in *an-Nūr al-Burhānī* is indicated by excerpt, expansion, modification, and conversion. The excerpt is seen in Kyai Muslih's sounding about controversial issues related to Sufism among the Muslim society at the time. He succeeds in portraying and reading the issues and then cites in question-answer style. The expansion is found when he speaks more expansive about the issues he discusses. For example, he develops a new explanation about *tawasul* by giving a concrete illustration, while others explain it formally. The modification is shown by his habit of shortening a lengthy *ḥadis*, a citation, and a title of a book. Conversion is seen in his argumentative explanations when he criticizes, disagrees, or rejects another opinion he regards as wrong or not valid. He then develops a new insight based on the trusted references to make his explanations clearly understood by ordinary people. Sometimes, the linguistically stern expression is used to stress what he means.

All of his efforts are based on his motivation to bring a figure of al-Jailānī and Sufism in general nearer to the readers who commonly the followers or participants in the *manaqib* ritual. However, one of his habits that in contrary to his efforts is borrowing Arabic terms that may be difficult to be understood by ordinary people. Finally, *an-Nūr al-Burhānī* factually serves as hypotext for the subsequent works. At least, there are two books about al-Jailani's *manaqib* in the Indonesian language that is the translation of Javanese *an-Nūr al-Burhānī* and not a direct translation of Arabic *al-Lujain ad-Dānī*.

The findings underline the importance of the translator's competence in order to produce good translation works. Kyai Muslih has given an excellent example of how he was able to produce a translation work that is not only able to render the message or content of the source text but also gives the reader new insight on the scholarly

substance of the translated text. The translation errors often encountered in Arabic translation books on the market are very likely due to the lack of qualification and competence of the translators.

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