

HUBUNGAN PIKIRAN TEOLOGI & SUFISTIS SHEIKH MUHAMMAD ARSYAD AL-BANJARI:  
MENELITI KITAB HIDAYAH AL-RASHIDIN AL-MUSTARSYIDIN, KITAB USHULUDDIN  
DAN KANZ AL-MAKRIFAH

**THE RELATIONSHIP BETWEEN THEOLOGICAL & SUFISTIC THOUGHT OF SHEIKH  
MUHAMMAD ARSYAD AL-BANJARI: EXAMINING THE BOOK OF HIDĀYAH AL-  
RĀSHIDĪN AL-MUSTARSYIDĪN, THE BOOK OF USHULUDDIN AND KANZ AL-  
MAKRIFAH**

Mujiburrahman<sup>1\*</sup>  
Muhammad Rusydi<sup>2\*</sup>  
Muhammad Iqbal<sup>3\*</sup>

<sup>1,2,3</sup>UIN Antasari,  
Banjarmasin, Indonesia

\*<sup>1</sup>[mujib71@hotmail.com](mailto:mujib71@hotmail.com)

\*<sup>2</sup>[muhammadrusydi@uin-antasari.ac.id](mailto:muhammadrusydi@uin-antasari.ac.id)

\*<sup>3</sup>[muhammadiqbal@uin-antasari.ac.id](mailto:muhammadiqbal@uin-antasari.ac.id)

### Abstrak

Tulisan ini fokus pada hubungan pemikiran teologis dan tasawuf Syekh Arshad al-Banjari, khususnya mengenai konsep dua puluh sifat dan kalimat tauhid. Kajian diawali dengan fokus pada Hidāyah al-Rāshidīn al-Mustarsyidīn. Kitab keturunan Syekh Arshad ini diriwayatkan oleh Syekh Arshad al-Banjari. Melalui kajian buku ini, akan dibandingkan dengan karya-karyanya yang lain yang berkaitan dengan kajian dalam buku tersebut. Oleh karena itu, metode komparatif akan digunakan dalam penelitian ini untuk menganalisis relevansi naskah Hidāyah al-Rāshidīn al-Mustarsyidīn dengan pemikiran teologis dan tasawuf Syekh Arshad al-Banjari yang terdapat dalam Kitab Ushūluddīn dan Kanz al-Ma'rifah, khususnya terkait dengan konsep dua puluh sifat Allah dan kalimat tauhid. Hasil penelitian menunjukkan bahwa Hidāyah al-Rāshidīn al-Mustarsyidīn merupakan karya Syekh al-Jauhari, bukan karya Syekh Arshad al-Banjari, namun melalui kitab ini dapat diasumsikan bahwa beliau mempunyai hubungan gurumurid dengan Syekh al-Banjari. -Jauhari dan kitab ini juga menjadi penghubung pemikiran teologis dan tasawuf Syekh Arshad dalam Kitab Ushūluddīn dan Kanz al-Ma'rifah yang menekankan tauhid dua puluh sifat Allah dan dzikir tauhid yang relevan dengan kitab Imam Sanusi Umm al-Barāhin.

### Abstract

*This paper focuses on the relationship between the theological and Sufism thoughts of Shaykh Arshad al-Banjari, especially regarding the concept of twenty attributes and the sentence of tawhid. The study begins with a focus on Hidāyah al-Rāshidīn al-Mustarsyidīn. This book, by the descendants of Shaykh Arshad, is attributed to Shaykh Arshad al-Banjari. Through the study of this book, it will be compared with his other works related to the study in the book. Therefore, the comparative method will be used in this study to analyze the relevance of the manuscript of Hidāyah al-Rāshidīn al-Mustarsyidīn to the theological and Sufism thoughts of Shaykh Arshad al-Banjari contained in Kitab Ushūluddīn and Kanz al-Ma'rifah, especially related to the concept of the twenty attributes of Allah and the sentence of tawhid. The results show that Hidāyah al-Rāshidīn al-Mustarsyidīn is the work of Shaykh al-Jauhari, not the work of Shaykh Arshad al-Banjari, but through this book, it can be assumed that he had a teacher-student relationship with Shaykh al-Jauhari and this book also serves as a link in Shaykh Arshad's theological and Sufism thoughts in Kitab Ushūluddīn and Kanz al-Ma'rifah which emphasize the tawhid of the twenty attributes of Allah and the dhikr of tawhid which is relevant to Imam Sanusi's book Umm al-Barāhin.*

### Kata Kunci:

Syekh Arshad al-Banjari,  
Hidāyah al-Rāshidīn al-  
Mustarsyidīn,  
teologi,  
sifat dua puluh.

### Keywords:

Shaykh Arshad al-Banjari,  
Hidāyah al-Rāshidīn al-  
Mustarsyidīn,  
theology,  
the nature of twenty.



©2024 The Authors. Published by Institute for Research and Community Services Universitas Muhammadiyah Palangkaraya. This is Open Access article under the CC-BY-SA License (<http://creativecommons.org/licenses/by-sa/4.0/>).

## A. Introduction

Sheikh Muhammad Arsyad al-Banjari (1710-1812) was the most important figure in the Islamization process of the Banjar people. Zurkani Jahja even reveals that the religious style of the people in Banjar land is none other than the legacy of Sheikh Arsyad al-Banjari who is referred to as a "New Age" figure in the history of South Kalimantan. Although Islam entered South Kalimantan in the 16th century, marked by the establishment of the Banjar Sultanate, the process of Islamization took place intensely in the 18th century

thanks to the contribution of Sheikh Arsyad al-Banjari.

One of his greatest contributions was to build an Islamic education center when he returned from his studies in Mecca and Medina for 35 years. This was the first Islamic boarding school in Kalimantan which later gave birth to many prominent scholars who spread the teachings of Islam not only in Banjar land but also in the archipelago. Therefore, it can be said that Sheikh Arsyad al-Banjari was one of the important figures in the development of Islam not only in his

homeland, South Kalimantan but also in the archipelago in general.

Although better known as an expert in Islamic law because his main work *Sabîl al-Muhtadîn* is a reference for many Muslims in Southeast Asia, Sheikh Arsyad al-Banjari also produced several works in the field of belief such as *Tuḥfah al-Râghibîn*. At some points, the nuances of fiqh are still felt in the discussion of creed in this book. The most obvious is the use of fiqh *qiyâs* in Sheikh Arsyad al-Banjari's rejection of ceremonies in the Banjar culture of *manyanggar* and *mambuang pasilih*, so that this work still gives the impression of Sheikh Arsyad al-Banjari as a jurist who is concerned with sharia issues rather than as a theologian who is concerned with issues of belief.

In UIN Antasari Banjarmasin's efforts to explore Banjar's local treasures by establishing a "Banjar corner" at the UIN Antasari Library, we found a manuscript of an Arabic book on faith handwritten by Sheikh Arsyad al-Banjari. Some of his descendants believe that this is his work. This work is entitled *Hidâyah al-Mustarsyidîn*. The approximately 182-page manuscript is a *hâshiyah* of the *syarh matan Umm al-Barâhîn* by Imam Abi Abdillah Muhammad bin Yusuf al-Sanûsî (d. 940/1490), a great North African scholar who discusses primarily what is known as the *Attributes of the Twenty*, typical of Asy'ariyah theology. This theology has been taught by Nusantara scholars since the 16th century. Even in the history of Islam in the archipelago, as signaled in an old manuscript thought to be from Sunan Bonang discovered by Hoesein Djajadiningrat, it was also this Ash'ariyah theology that was taught by Wali Sanga.

*Umm al-Barâhîn* itself has been taught for a long time in Islamic boarding schools in the archipelago. This treatise was translated and commented on several times by scholars in Southeast Asia since the 18th century. Based on information obtained from Che' Rozi bin Haji Jusoh's thesis and an article written by Mohd. Hisyam Abdul Rahim et al, among these works are as follows:

1. *Bidâyah al-Hidâyah* by Sheikh Muhammad Zain bin al-Faqih Jalal al-Din al-Ashi written in 1170/1757. This work is the oldest known translation or tafsir of *Umm al-Barâhîn* in Malay.
2. *Sirâj al-Hudâ* by Sheikh Muhammad Zain al-Din bin Muhammad Badawi al-Sumbawi written in 1259/1885. The translation or tafsir of *Umm al-Barâhîn* in Malay is very famous and is still taught today. Alongside the *Farîdat al-Farâ'id*, both are compulsory books for students in pesantren before studying *al-Durr al-Tsamîn* and *al-Durr al-Nafîs*. The latter is the work of Shaykh Muhammad Nafis al-Banjari.
3. *'Aqîdah al-Najîm* by Sheikh Zain al-'Abidin bin Muhammad al-Fathani or better known as Tuan Minal whose writing was completed in

1307/1889. This work is a reference and is still widely taught in surau-surau and in mosques and even in some lodges in the Malay World.

4. *Tamrîn al-Şibyân fî Bayân Arkân al-Islâm wa al-Imân* and *Miftâḥ al-Jannah* by Sheikh Husin Nasir bin Muhammad Tayyib al-Mas'udi al-Banjari or better known as Tuan Husin Kedah.
5. *This is the 'Aqida for Sanusiyah Matan Umm al-Barahin* by Shaykh 'Abdul Qadir al-Fatani. The manuscript of this work has been transliterated and translated into English by Che' Rozi bin Haji Jusoh in his thesis at ISTAC Kuala Lumpur Malaysia.

The discovery of the manuscript of *Hidâyah al-Râshidîn al-Mustarsyidîn* attributed to Sheikh Arsyad al-Banjari further emphasizes the significance of the Sanusiyah concept of tawhid with its main teaching on the twenty-nature of God in the archipelago in general and in Banjar in particular. In this study, we will look at the relevance of Sheikh Arsyad al-Banjari's theological thought, particularly on the nature of the twenty, to this found copy of the manuscript *Hidâyah al-Râshidîn al-Mustarsyidîn*. This study is important not only to understand more fully the creedal thinking of Sheikh Arshad al-Banjari, but also to unravel the genealogy of his creedal and Sufism thinking, especially related to the concept of the twenty traits, and the dhikr method he applied based on these twenty traits.

## B. Research Methods

The research process will begin by identifying the manuscript of *Hidâyah al-Râshidîn al-Mustarsyidîn* to ensure the authenticity of the manuscript by conducting interviews with descendants of Sheikh Arsyad al-Banjari who kept the original manuscript and also confirming it with evidence contained in the manuscript itself and looking at the macro history at the time this manuscript was copied.

Furthermore, this research reveals the relationship between the theological thought of Shaykh Arshad al-Banjari and the manuscript of *Hidâyah al-Râshidîn al-Mustarsyidîn* which was handwritten by him. For this reason, we will use a comparative approach to see the extent of the relevance between this work and the thought of Shaykh Arshad al-Banjari, especially in the book of *Ushûluddîn* and *Kanz al-Ma'rifah* because both discuss the nature of the twenty in several sections.

## C. Results and Discussion

### I. Some Notes on the Manuscript

The manuscript we reviewed was obtained from Guru Bawai, a descendant of Sheikh Arsyad Al-Banjari who lives in the Dalam Pagar neighborhood of Martapura. This manuscript, as he tells us, was previously kept for generations from Datu Kalampayan to his father. In the 1980s the

manuscript was taken by *Guru Bawai* from his parent's house to be kept and safeguarded, or in his terms "secured". The manuscript we found has been re-bound and is still in *Guru Bawai's* hands.

This manuscript is a *hâshiyah* of al-Sanûsî's *Umm al-Barâhîn* which mainly deals with aspects of monotheism in Islam, especially what is known as the Attributes of the Twenty. The manuscript consists of 182 pages written in Arabic generally using *khath naskhî* type on European paper. On several pages in the margins of the manuscript, there are annotations made by Shaykh Arsyad al-Banjari.

From *Guru Bawai's* information, this manuscript was never used as teaching material in the boarding schools in the village of Dalam Pagar Martapura. He also believes that the manuscript is unknown to other descendants of the Sheikh Arsyad al-Banjari such as Abu Daudi (*Guru Irsyad Zein*) who kept many manuscripts by Sheikh Arsyad al-Banjari. Based on our observations, this manuscript still looks very good for the size of a manuscript written about two and a half centuries ago. There appears to be no paper damage and the writing is relatively clearly legible. This suggests that it was not widely read and studied.

*Guru Bawai* believes that this *Hâshiyah* was written by Shaykh Arsyad Al Banjari. This is based on the written statement at the end of the manuscript which states:

تمت الحاشية بعون الله المنان يوم الاحد الرابع من شهر ذي الحجة بعد  
هجرة النبوية أفضل الصلاة وازكي التسليم سنة خمسة وسبعين و مائة  
بعد الالف على يد كاتبها لنفسه وللمن شاء من بعده الفقير الحقير المعترف  
بالذنب والتقصير الراجي عفو ربه القدير محمد أرشد ابن عبد الله  
البنجاري بلدا الشافعي مذهبا الأشعري عقيدة الشطاري طريقة.

It seems that *Guru Bawai* understands the word *كاتب* in the above quote as author. To ascertain whether this book is indeed the work of Shaykh Arshad al-Banjari, we have made various searches of some commentaries (*syarh*) and explanations (*hâshiyah*) of the *matan* of *Umm al-Barâhîn* by al-Sanûsî. From the search we found that there is one *hâshiyah* that has the same name, namely the *hâshiyah* authored by Shaykh al-Jawharî entitled *Hidâyah al-Râshidîn al-Mustarsyidîn*. We found this information in some encyclopedias on book authors such as *Mu'jam al-Mu'allifîn* by 'Umar Riḍâ Kaḥâla. In addition, from searching through digital media, there is information that some manuscripts of this *hâshiyah* are located at al-Azhar University in Egypt. These manuscripts were copied by several people around 1154 A.H. However, due to limited access, we could not confront these manuscripts with the manuscript recognized as the work of Shaykh Arshad al-Banjari.

Fortunately, there is a study and *taḥqîq* of the manuscript of this book that has been carried out by Karim Yasin Dhaifullah in his master's thesis at al-Azhar University Cairo Egypt in 2018. The *Hâshiyah al-Jawharî taḥqîq* by Karim Yasin was then published in Egypt in 2020. Based on the confrontation of *Guru*

*Bawai's* manuscript with Karim Yasin's work, we found that *Guru Bawai's* manuscript is identical to *hâshiyah al-Jawharî* in terms of structure and sentence structure from beginning to end.

Moreover, in our research of the manuscript copy of *Guru Bawai*, we also found a very clear statement revealing that this book is the work of Shaykh al-Jawharî. To be precise, in the annotations on page 13 of the manuscript, there is the following statement by Shaykh Arsyad al-Banjari:

وقد افاد شيخنا الجوهري المصنف لهذه الحواشي ان سيدي عبد الوهاب...

The quotation from the annotation on the manuscript of *Guru Bawai* above, especially the sentence "*al-Jawharî al-mushannif ...*", states unequivocally that this *hâshiyah* is by Shaykh al-Jawharî. From the above findings, certainly, this book was not written by Shaykh Arsyad al-Banjari.

This manuscript was copied on Sunday, 4 Dhulhijjah in 1175 AH or around 1761 AD. Referring to the biographical books of Sheikh Arsyad al-Banjari, he was born in 1122H/1710 and went to Mecca when he was 30 years old and then settled there also for 30 years before he continued studying for 5 years in Medina. In other words, from around the age of 30 to 60 Shaykh Arshad al-Banjari lived in Mecca and this manuscript was copied when he was around 53 years old according to the Hijri calendar or 51 years old according to the Gregorian calendar. This indicates that the book was written while he was still living in Mecca.

The question then is, how did this *hâshiyah al-Jawharî* get into the hands of Shaykh Arshad al-Banjari? As is known, Mecca is the destination for Muslims to perform the Hajj pilgrimage. At that time, the journey to Mecca was rather difficult because it had to be traveled for days and even months. This situation made the pilgrims temporarily reside there. Among those who stayed temporarily, there were prominent scholars from all over the world. This condition was used by the knowledge seekers there to learn from these scholars so at that time Mecca became one of the centers of Islamic studies.

Sheikh al-Jawharî is reported to have performed the pilgrimage with his son, Muhammad ibn Ahmad al-Jawhari, better known as Ibn al-Jawharî, in 1168 AH. Looking at this fact, it is possible that Sheikh Arshad al-Banjari had the opportunity to gain knowledge directly from Sheikh al-Jawharî at that time. However, when referring to the names of Shaykh Arshad al-Banjari's teachers in his biographical books, instead of finding Shaykh al-Jawharî as his teacher, we find Ibn al-Jawharî, the son of Shaykh al-Jawharî, as one of Shaykh Arshad al-Banjari's teachers. Referring to al-Baiṭḥar's statement, Ibn al-Jawharî was a very trusted person by Shaykh al-Jawharî. It was not uncommon for him to tell people who wanted to study with him to meet his son. Thus, the possibility of Sheikh Arshad

al-Banjari studying the book of *Hidâyah al-Râshidîn al-Mustarsyidîn* is indeed from Ibn al-Jawharî.

Another interesting fact, Sheikh Sulaiman al-Kurdî, one of the teachers who was very influential on Sheikh Arshad al-Banjari turned out to be a student of Sheikh al-Jawharî. Although the manuscript of this book was copied by Shaykh Arshad al-Banjari while in Mecca so that it is almost certain that Shaykh Arshad al-Banjari did not study the book of *Hidâyah al-Râshidîn al-Mustarsyidîn* from Shaykh Sulaiman al-Kurdî because the two met in Medina, but this reveals that Shaykh Arshad al-Banjari and Shaykh Sulaiman al-Kurdî have the same intellectual network to Shaykh al-Jawharî, especially in terms of belief.

## 2. Overview of the Contents of *Hidâyah al-Râshidîn al-Mustarsyidîn*

Here is a brief overview of the discussion in *Hidâyah al-Râshidîn al-Mustarsyidîn*.

It begins with praise to Allah and the Messenger of Allah and a description of the characteristics of the book and the name of the book given by the author. Next, the discourse of *basmalah* and *ḥamdalah* is described, especially from the point of view of *naḥwu* and *manṭiq*.

After the above discussion, the interpretation and commentary of the preamble in *Sharḥ Umm al-Barâhîn* by the author of *Hidâyah al-Râshidîn al-Mustarsyidîn* are described.

Then the meaning of the words *ḥamdalah* and gratitude and the difference between them are given, as well as the meanings of *salawat* and *salam*, which Imam Sanusi mentioned in his *sharḥ*.

Then, commentary is given on the meaning of the law from various perspectives such as *fiqh*, logic, language, and *ushul fiqh*. Next, a commentary is given on the division of the three laws of reason, namely obligatory, impossible, and permissible (*ḥâ'iz*).

The next section annotates the definitions of the three rulings of reason, the meaning of *mukallaf*, and the meaning of *ahl al-fatrah*. This is followed by the ruling on the one who does not believe in matters of faith as seen from various scholarly opinions. This section also includes a commentary on the difference of opinion on the issue of the ability to think speculatively or deeply (*an-naẓar*), i.e. whether this is necessary for matters of faith. Furthermore, it comments on the number of two-thirds of the Prophet's followers who will be saved and enter Paradise in the hereafter.

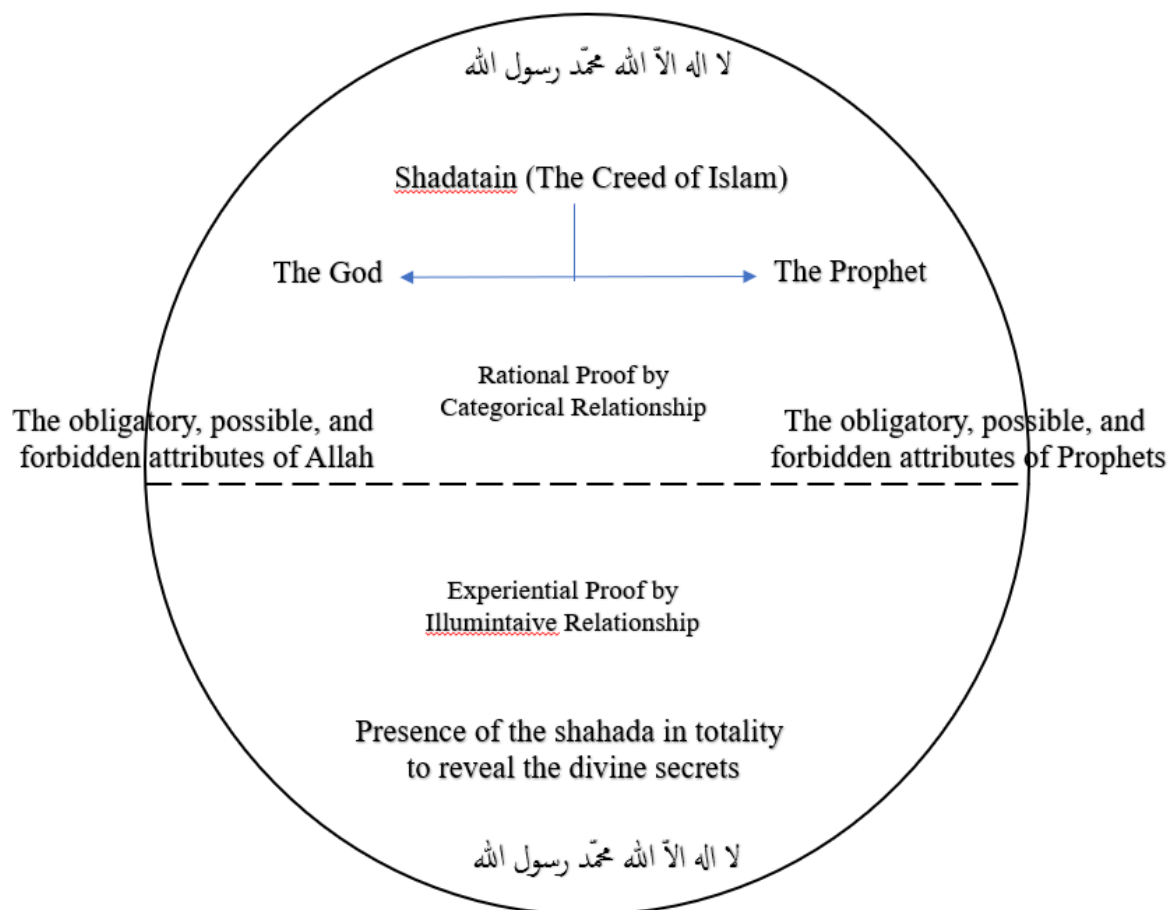
After the above, comments on the obligatory, impossible, and *ḥâ'iz* attributes of Allah swt appear. In the section on the obligatory attributes of Allah, the *nafsiyah*, *salbiyyah*, *qidam*, *baqâ'*, *mukhâlafatuhu lil ḥawâditsi*, *qiyâmuhu bi nafsihi*, *waḥdâniyyah* are described, the nature of the *nafsiyyah* attribute, followed by the *ma'ânî* attribute of *qudrah* and *irâdah* and comments on both, then

the *'ilm* attribute and how the *ta'alluq* of the *'ilm* of Allah swt., then the attributes of *ḥayâh*, *samâ'* and *bashar* and annotations on the latter two, followed by a commentary on the nature of *kalâm* and the nature of *kalâm*. Next, a note on the division of *ma'ânî* attributes in terms of their relationship with others, such as the attribute of *ḥayâh* Allah which does not require anything else while the attributes of *qudrah* and *irâdah* are related to *mumkinât*, contingent existence. As for *samâ'* and *bashar*, they are related to all existence, and those related to all divisions of the law of reason are the attributes of *'ilm* and *kalam*, and so on. This is followed by a commentary on the problem of *idrâk* (perception). After this, notes on the nature of *ma'nawiyyah* such as the prevalence of *ma'nawiyyah* due to the existence of *ma'ânî* logic and comments on the nature of action (*af'âl*) begin. Then, the difference of opinion regarding the ruling of *ma'nawiyyah* is described: whether it is obligatory or only a state (*ḥâl*).

In the section on the impossible attributes for God, it begins with a note on why there are twenty impossible attributes of God like the obligatory attributes of God. Then, further description is connected with the division of four properties of resistance in logic namely contradiction (*munâfah al-naqîdhain*), the resistance of having and not having (*munâfah al-'adam wa al-malakah*), opposition (*munâfah adh-dhidain*) and paradoxical resistance (*munâfah mutadhâyifain*). Furthermore, comments are given on the impossible attributes of Allah swt such as the impossibility of Allah being *'adam* (nonexistent) to the impossibility of Allah being stupid, deaf, dumb, and other impossible attributes of the *ma'nawiyyah* nature. It concludes with an explanation of the *permissibility/jâiz* nature of Allah swt. After that, comments are made on the proofs of the attributes described earlier.

After the explanation of the above attributes and their proofs, we continue with the obligatory, impossible, and permissible attributes of the apostles and their corroborating proofs. This section concludes with evidence that the messengers are also human beings and so it is permissible for them to have human attributes and this is the nature of the messengers.

Finally, the whole description of the attributes of Allah and the messenger is summed up in the sentence of *shahâdatain*, *lâ ilâha illa allâh muḥammad rasûlullah* (there is no god but Allah and the Prophet Muhammad is the messenger of Allah). In this section, the comments given are related to the *dhabṭ* (precision) and *irâb* (syntax) of the sentence of monotheism, then the explanation of its meaning, the beliefs contained in the sentence of monotheism such as the perfection of Allah so that others are dependent on Him. Another description is about the sentence of testimony to the Prophet



Muhammad which produces the attributes of the messengers. Then the law of dhikr is described and the virtue of the sentence is explained. Finally, a closing or *khâtimah* is given.

This is a brief description of the contents of the book *Hidâyah ar-Rashîdîn al-Mustarsyidîn*. In general, this work explains what we call the "Sanûsiyah concept of tawhid" which covers issues of kalam (belief by argumentation) to tariqah (belief by intuitive experience)".

### 3. *Hidâyah al-Râshidîn al-Mustarsyidîn* and *Kitab Ushûluddîn*

The book of Sheikh Arsyad al-Banjari which allegedly contains the concept of Sanusiyah's twenty traits is the book of *Ushûluddîn* which is the first work after his return from Mecca to Tanah Banjar in 1188 H. This book was written together with the book of *Tuḥfah al-Râgibîn* which contains theological teachings as well but tends to be broader and more flexible. The book of *Ushûluddîn* was not published but the contents of this book according to Zurkani Jahja, based on Abu Daudi's opinion, have been transferred to *Parukunan Basar Melayu*, a book of fiqh in Malay Arabic but this book also contains some brief theological studies related to the nature of the twenty and the nature of the Messenger. On the front page of the book is written "*Parukunan Basar Malayu* Karangan Haji Abdul Rasyid Banjar yang diambil dari *sabahagian karangan* Syeikh

Muhammad Arsyad Banjar *nafa'a allâh bihi al-muslimîn. Âmîn*".

This book is very familiar to the Banjar people. It is the work of AbdurraSyid Banjar. Haji AbdurraSyid Banjar was a descendant of Sheikh Arsyad al-Banjari who was born around 1820 AD in

Amuntai. Genealogically, Haji AbdurraSyid Banjar was the fourth of five sons born to his father's second wife named Tuan Angka, while Tuan Angka's father was named Haji Sa'duddin. Haji Sa'duddin, who was born in 1774 AD, was one of As'ad's twelve children. As'ad was one of the children of Syarifah bint Sheikh Arsyad al-Banjari. Thus, it can be assumed that Haji AbdurraSyid Banjar had received education and teaching from his parents who were descendants of Sheikh Arsyad al-Banjari so that the teachings of Sheikh Arsyad al-Banjari were preserved which were then recorded in the *Parukunan* work.

On the other hand, Siti Zalikhah stated that the book of *Parukunan* is also called *Parukunan Jamaluddin* which was translated by Fatimah, the granddaughter of Sheikh Arsyad al-Banjari, while Jamaluddin was Fatimah's uncle or son of Sheikh Arsyad al-Banjari. Siti Zalikhah states "The *Book of Perukunan* contains the characteristics of twenty, prayer, funeral, marriage sermon, Friday sermon, ratib *Haddâd*, talqin, menstruation, prayers, haji, surah al-Fatihah with its meanings, qunut prayer and its meanings and *Akashah prayer*."

In the book of *Parukunan*, the influence of Sanusiyah's twentieth-nature is clearly visible, although the description is schematic and concise but quite understandable. This description begins with a dividing line, *fashal*, after the description of faith and the procedures for Islamic ritual practices such as prayer, bathing and so on. There are twenty obligatory attributes of Allah swt as well as His impossible attributes but there is no mention of His permissible or *jâ'iz* attributes. These obligatory attributes of Allah are stated to have been recognized by the evidence of reason and also the evidence of *naqli*. As for the impossible attributes, they are summarized in the phrase *munazzahun 'an kulli naqshin wa mâ khatara bil bâl*, Allah is almighty from all shortcomings and all that is scratched in the heart.

The following is the form of Haji Abdurrasyid Banjar's description of the twenty attributes of Allah, followed by the obligatory and impossible attributes of the messengers, but there is no mention of the *jâ'iz* attributes of the messengers in this *Parukunan*:

<i>Wujûd</i>	<i>Qidam</i>
In this section, the meaning of <i>wujûd</i> which means existence and its opposite, namely nonexistence, is described and then given an argument from the Qur'anic verse, <i>Allâh al-ladzi khalaqa as-samâwâti wa al-ardh</i> , which is then given the meaning of the verse conveyed and then emphasized that a believer should always remember Allah for everything that exists.	<i>Qidam</i> means availability and is contrasted with the impossibility of Allah being preceded by nothingness. Then the <i>nakli</i> proof, <i>huwa al-awwal wa al-âkhir</i> , is given, along with its meaning. Furthermore, it is emphasized that a believer must be grateful to Allah who has made him a believer and a Muslim with His guidance.
<i>Baqâ'</i>	<i>Mukhâlafah lil hawâditsi</i>
It is interpreted as eternal and its impossible nature is annihilation. Then the original argument is given <i>wa yabqâ wajh rabbika dzû al-jalâl wa ikrâm</i> . After giving the meaning of this verse it is then stated that a believer must believe that he will die. Therefore, he should ask for forgiveness and repent to Allah.	This is interpreted as being different from all that is <i>new</i> . The impossible property is Allah's likeness to the <i>new</i> . By giving the argument of <i>laysa kamitslihi syai'un</i> , it is then emphasized that a believer should praise Allah a lot or glorify Him.

<i>Qiyâmuhu bi nafsihi</i>	<i>Wahdâniyyah</i>
It means independent and its impossible property is dependence. The evidence given is <i>innâ allâh la ganiyyun 'an al-'âlamîn</i> . After being given the meaning, it is then emphasized that a believer believes that he is dependent and desires Allah swt.	It means that Allah is infinite in His substance, attributes and actions. The impossible property is that His substances, attributes and actions are many or multiple. The original proof is <i>qul huwa allâh aḥad</i> . Furthermore, it is emphasized that a believer always sees Allah's actions in all events.
<i>Qudrah</i>	<i>Irâdah</i>
It means power and its impossible nature is weak. The non-natural evidence given is <i>inna allâh 'alâ kulli shay'in qadîr</i> . After being given its meaning, it is then emphasized that a believer must be <i>tawaduk</i> , not arrogant and should fear Allah.	It means will. Its impossible property is to be aggressed. The original proof given is <i>fa 'alun limâ yurîd</i> . Here it is suggested that a believer should be grateful for the bounty of Allah and be patient with the afflictions and trials he receives.
<i>'Ilm</i>	<i>Ḥayâh</i>
This means to know. Its impossible nature is ignorance or ignorance. The non-natural evidence presented is <i>wa allâh bikulli shay'in 'alîm</i> . After being given its meaning by the author of the book, it is then emphasized that a believer should be afraid of sinning because Allah knows all his circumstances.	Its meaning is life. Its impossible nature is death. The original proof is <i>wa tawakkal 'alâ al-hayy al-ladzî lâ yamût</i> . After being given its meaning, the believer is then required to put his trust and surrender to Allah alone.
<i>Same'</i>	<i>Bashar</i>
It means hearing. Its impossible nature is deafness. The proof is <i>wa allâh samî'un 'alîmun</i> . As for a believer, he should avoid saying forbidden words out of fear of Allah because he	Its meaning is to see. Its impossible nature is blindness. The proof is <i>wa allâh bashîrun bimâ ta'malûn</i> . A believer should not commit disobedience because Allah is all-seeing.

has the nature of hearing.	
<i>Kalâm</i>	<i>Qâdirun</i>
Its meaning is to speak. Its impossible nature is mute. The proof is <i>wa kallama allâh mûsâ taklîman</i> . A believer should believe that he remembers Allah hoping that Allah will mention him too.	It means the Almighty. Its impossible attribute is weakness. The proof of its nature is the same as that of the <i>qudrah</i> . The action that a believer must do is to fear his Lord, the Almighty, and hope for all the good that comes from Allah.
<i>Murîdun</i>	<i>‘Ilmun</i>
It means the One who has the will. Its impossible attribute is to be aggrieved (persecuted). The evidence given is the same as the previous attribute of <i>irâdah</i> . The action of a believer related to this attribute is that he should always pray for all the virtues and avoid all the misfortunes of this world and the hereafter to Allah swt.	It means the All-Knowing. Its impossible attribute is ignorance or ignorance. The proof of its nature is similar to the proof of the attribute of <i>‘ilm</i> . Regarding this attribute, a believer should always ask Allah for help in all circumstances and ask to be preserved from all evils of this world and the Hereafter.
<i>Hayyun</i>	<i>Samî’un</i>
This means that it is the most alive. Its impossible attribute is death. The proof of its nature is equated with the nature of <i>hayâh</i> . In this case, a believer must always <i>tawakkal</i> and surrender to Allah in all circumstances.	The meaning is the All-Hearing. Its impossible attribute is deafness. The proof of its nature is the same as the proof of the <i>same attribute</i> . A believer should increase his praise and gratitude and pray to Him.
<i>Bashîrun</i>	<i>Mutakallimun</i>
It means the All-Seeing. Its impossible attribute is blindness. The proof of its nature is the same as the proof of the nature of <i>bashar</i> . The attitude of a believer related to this attribute is to be ashamed of Allah if he commits a	It means the One Who Speaks. His impossible attribute is that He is the Mute. The evidence for this is the same as that for the attribute of <i>speech</i> . The attitude of a believer regarding this attribute is that he

sin and leaves a fard or obligation because Allah is all-seeing.	should increase the recitation of the Qur’an with solemnity, respect and reverence accompanied by good tajweed, not intended for competition.
------------------------------------------------------------------	-----------------------------------------------------------------------------------------------------------------------------------------------

Here are the obligatory and impossible attributes of the messengers:

<i>Shidq</i>	<i>Amânah</i>	<i>Tablîg</i>	<i>Faṭânah</i>
Meaning True	Meaning Trust	Meaning of Conveying	Meaning Smart

<i>Kizb</i>	<i>Khiyânah</i>	<i>Kitmân</i>	<i>Balâdah</i>
Meaning Lying	Meaning Betrayal	Meaning Not Delivering	It means imbecile

Based on Haji Abdurrasyid's admission that some of the contents of this book were taken from the work of Shaykh Arsyad al-Banjari and also from the chain of knowledge that connects the two, it can be assumed that the teachings of the twenty attributes in *Parukunan Basar* were taken from Shaykh Arsyad al-Banjari's book *Ushûluddîn*.

So, based on the above, we can assume that the twenty attributes in *Parukunan* are in accordance with those in the book of *Ushûluddîn*. Thus, it can be stated that in the book of *Ushûluddîn*, the twenty attributes do not mention the *ja'iz* of Allah and the messengers and there is no explanation of the distinction between *ma'ânî* and *ma'nawî* attributes other than in the form of an indicator that the *ma'ânî attribute* does not use the word "Which" or "The One Who is All -...(Maha)" in the attribute it defines while the *ma'nawî* uses these words. For example, the nature of *kalâm* means just saying words, while in *mutakallimun* it means the One Who is All-Speaking. But overall Shaykh Arshad al-Banjari revealed that the twenty attributes contain *nafsiyah, salbiyah, ma'âni and ma'nawiyah* attributes.

In one of Shaykh Arshad al-Banjari's marginal notes on the copy of *Hidâyah al-Râshidîn al-Mustarsyidîn* it is said that those who reject these attributes are heretics. It is explained by Shaykh Arshad al-Banjari that those who reject the *ma'nawiyah* nature are classified as disbelievers, while those who only reject the *ma'âni* nature like the *Mu'tazilah* are classified as *bid'ah* or *zindiq*. Thus, it is clear that there are similarities between the teachings of the twenty attributes that he wrote in the book of *Ushûluddîn* and those in *Hidâyah al-Râshidîn al-Mustarsyidîn*.

#### 4. *Hidâyah al-Râshidîn al-Mustarsyidîn and Kanz al-Ma'rifah*

The book *Syarh Umm al-Barâhin* commented on by *Hidâyah al-Râshidîn al-Mustarsyidîn* in certain sections reminds the importance of dhikr with the sentence of *Syahâdatain*, two sentences of testimony *lâ ilâha illa allâh Muhammad rasûlullâh*, by understanding the content of the two sentences. The first sentence *lâ ilâha illa allâh*, as described in *Syarh Umm al-Barâhin* and *Hidâyah al-Râshidîn al-Mustarsyidîn*, contains twenty obligatory properties of Allah and the impossible properties, and the permissible property (*jà'iz*) of Allah, then the second sentence *Muhammad rasûlullâh* contains the belief that the Prophet Muhammad is a human being with certain mandatory qualities that must be possessed by a messenger and then he was given a message by Allah so that what he conveyed can be trusted and believed. However, from the entire delivery of the belief, the main point is the recognition of *lâ ilâha illa allâh* which later concrete evidence is the implementation of the Prophet's sharia. Therefore, this remembrance is considered very important to be recited, lived, and practiced for those who are reasonable, especially for a believer. Imam Sanusi states in *Syarh Umm al-Barâhin* which is the source of *Hidayah al-Râshidîn al-Mustarsyidîn* as follows:

فعلني العاقل أن يكثر من ذكرها مستحضرا لما احتوت عليه من عقائد الإيمان حتى تمتزج مع معناها بلحمه ودمه، فإنه يري لها من الأسرار والعجائب إن شاء الله تعالى ما لا يدخل تحت حصر، ...

A reasonable person should multiply the remembrance of the phrase (*lâ ilâha illa allâh*) while presenting its content from the beliefs of faith until the meaning of the phrase is mixed with his flesh and blood, (if he reaches this state) then he will, *insha'Allah*, see various secrets and wonders without limits. ....

Furthermore, Imam al-Sanusi elaborates on the procedure for the remembrance of this shahada, which is also agreed upon by Shaykh al-Jawharî in *Hidayah al-Râshidîn al-Mustarsyidîn* because he does not provide any comments regarding this matter other than the benefits obtained from this remembrance procedure. The methods are 1) taking wudhu, 2) wearing pure clothes, 3) looking for a holy place, 4) looking for a place away from the crowd so that you can isolate yourself, 5) adjusting a good time such as after dawn until sunrise or after *Ashr* until sunset or other times, 6) facing the Qibla, 7) the wirid should be preceded by istigfar about a hundred times to cleanse the mind, 8) then reciting shalawat and salam to the Messenger of Allah about five hundred times.

In more detail, it is described as follows: This dhikr should be performed to carry out Allah's commands and seek His pleasure. The first step is to recite *ta'awwudz*, asking Allah for protection

from the shaytan, while reciting a verse of the Qur'an:

فإذا قرأت القرآن فاستعذ بالله من الشيطان الرجيم

Then followed by reciting the verse:

وما تقدموا لأنفسكم من خير تجدوه عند الله هو خيرا وأعظم أجرا واستغفر الله إن الله غفور رحيم

After that, the person who is doing dhikr should internalize what the Qur'anic verse says while asking Allah for forgiveness and seeking His protection. At that time, he should also be very ashamed and humble towards Him because He is the Absolute Richest while saying:

لبيك مولاي وسعديك والخير كله بيدك وهذا عبدك الضعيف اللذيل عليك معوله في طهارة باطنه وظاهره يقول بتوفيقك امتثالا لأمرك مستعينا بك اللهم إني أستغفرك يا مولاي وأتوب إليك من جميع الصغائر والكبائر وهواتف الخواطر

After that, he praises Allah, *al-ḥamdulillâh*, three or seven times while presenting the pleasures that Allah has given him, then recites the following supplication:

الحمد لله الذي أنعم علينا بنعمة الايمان والاسلام، وهدانا بسيدنا ومولانا محمد عليه من الله تعالى افضل الصلاة و أزكى السلام، الحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا أن هدانا الله لقد جاءت رسل ربنا بالحقق

then recite the *ta'awwudz* and read:

إن الله وملائكته يصلون علي النبي، يا أيها الذين آمنوا صلوا عليه وسلموا تسليما

While presenting the glory of the Messenger of Allah and feeling proud of this situation. Then he should also make a state of prayer with happiness because of the grace of Allah who has opened the door of *wushûl* to him through the means of the Prophet Muhammad (peace be upon him) saying:

لبيك مولاي وسعديك والخير كله بيدك وها هو العبد الفقير الحقير راكن لمنيع جنابك متوسل إليك بأفضل أحبائك صلي الله عليه واله وسلم

then proceeded to say:

بتوفيقك ممتثلا لأمرك ومستعينا بك في جميع أموره اللهم صل علي سيدنا محمد نبيك ورسولك و دليلك صلاة أرقني بها مراقي الإخلاص و أنال به غاية الإختصاص و سلم تسليما عد ما أحاط به علمك و أحصاه كتابك.

Then he should present the 'form' of the Messenger of Allah as a perfect person, feel his honor before Allah, remember his very loving and merciful attitude towards the believers so that his deep love for the Messenger of Allah arises and follow his actions outwardly. After this is done, then recite *al-ḥamdulillâh* as a sign of gratitude to Allah about three or seven times. Then the *ta'awwudz* is recited and read:

فأعلم أنه لا إله إلا الله

Answer this command of Allah by saying:

لبيك مولاي وسعديك والخير كله بيدك وها هو العبد الفقير الحقير يوحذك بالتلهيل منخلعا من كل شرك ومن كل تغير وتبديل

Furthermore, it should be understood that in this sentence of testimony there is a dimension of *tahliyyah*, filling and adornment, as well as *takhliyyah*, emptying or cleansing, namely when reading *lâ ilâha illa allâh* it is a cleansing of the heart from everything



other than Allah, while filling and adornment of the heart is the recognition of *Muhammad rasûlullâh* or reading shalawat to the Messenger of Allah as evidenced by implementing the laws he brought. Technically, it can be said, reading *lâ ilâha illa allâh* first, then closing with *Muhammad rasûlullâh*.

The importance of this remembrance of *lâ ilâha illa allâh* and the recognition of the Prophet as the messenger of Allah and his method of remembrance are also clearly recorded in the Book of *Kanz al-Ma'rifah*, the Sufism work of Shaykh Arshad al-Banjari. Shaykh Arshad al-Banjari shows how the twenty attributes are internalized and practiced Sufistically in his book. This action indicates how Shaykh Arsyad al-Banjari through the teachings of his teacher, Shaykh al-Jawhari based on the book *Hidayah ar-Râshidîn al-Mustarsyidîn* was influenced by the Sanusiah creed.

According to Shaykh Arshad al-Banjari, in order to 'find' God, a person must know the essence of himself and this is based on the words of the Prophet Muhammad PBUH which reads *man 'arafa nafsahu faqad 'arafa rabbahu* (whoever knows himself then he has known his Lord). To reach the essence of the self, three things need to be done, namely: recognizing the origin of the self, experiencing death before death and 'drowning' (*fana*) the self in the *ma'ânî* attributes of Allah swt.

For the first case of recognizing the origin of the self, Shaykh Arsyad al-Banjari attributed this to *Nur Muhammad*. He does not elaborate further on how *Nur Muhammad* is the basis of the origin of the self. However, in the next section after stating the third part of knowing the self, it is stated that "it is obligatory for us to follow the commands of the Prophet (*sallallâh 'alaihi wa sallam*) and avoid all his prohibitions so that hopefully we will be among the *'abdullâh*, that is, the servants of Allah ta'ala who are perfect in their servitude". This section can be stated as an explanation of how a person who has recognized the nature of his existence as *Nur Muhammad*, namely making the Prophet Muhammad as a perfect example. This can be correlated like that because conceptually philosophically, *Nur Muhammad* is *ḥaqâiq al-ḥaqâiq*, the essence of all essence. He is the concept of the perfect human being who is the purpose of creation from Allah swt. It is for the purpose of *insân kâmil*, the perfect human being, that the universe was created. Thus, as the ideal goal and concept of a perfect human being, *Nur Muhammad* whose external form is the Prophet Muhammad PBUH who was born in Mecca can be emulated by following all the directions and prohibitions that have been conveyed by him. Thus, Shaykh Arshad al-Banjari does not elaborate on *Nur Muhammad* in a philosophical-metaphysical way that requires considerable thinking effort but makes it more practical by directing it to the concept that the Prophet Muhammad PBUH is an exemplary example

that needs to be followed all his commands and prohibitions in order to become a true servant.

The second, experiencing death before death, is attributed to the Prophet's saying: *mûtû qabla an tamûtû*, die before you die. Shaykh Arshad al-Banjari stated:

The beginning of half of the self-death is like saying with the tongue and believing in the heart *lâ qâdirun wa lâ murîdun wa lâ 'âlimun wa lâ ḥayyun wa lâ samî'un wa lâ bashîrun wa lâ mutakallimun fî al-ḥaqîqah illa allâh*. This means that there is no power and no will and no knowledge and no life and no hearing and no seeing and no speaking in essence but Allah ta'ala.

The third, *fana diri* (drowning the self) in the *qudrah* (power) of *allâh*, *irâdah* (will) of *allâh*, and *'ilm* (knowledge) of *allâh*. This is based on the Quranic verses *kullu shay'in ḥâlikun illa wajhahu* (everything perishes except the substance of Allah) and *innanî anâ allâh lâ ilâha illa anâ fa 'budnî wa aqim as-shalâta li dzikrî* (verily I am Allah there is no god but me so worship me and offer prayers in my name).

Regarding the last two things, namely turning off the self and tranquilizing the self, this is connected to the efforts of *musyâhadah* (testimony) to the oneness of Allah's substance and *murâqabah* (supervision) and *muḥadharah* (presence) of the heart of the presence of Allah swt through the remembrance of *lâ ilâha illa allâh*, there is no God but Allah.

To perform the dhikr, Sheikh Arsyad al-Banjari explained the procedure as follows: 1) before doing *dhikr*, it should be preceded by bathing to clean physical dirt, then taking wudhu, 2) to clean the mind it is necessary to read *istigfâr*, asking forgiveness to Allah, 3) wearing white clothes and doing self-isolation or *khalwat* in a quiet place, 4) praying two *raka'at* then after greeting praying for *taufik* and guidance to Allah, 5) then sitting cross-legged politely and humbling yourself to Allah while facing the qibla, 6) placing both palms on the knees while saying *lâ ilâha illallâh* accompanied by the meaning in the heart with maximum conviction that this existence and the entire universe is not the true existence, 6) then at the word *illallâh* from *lâ ilâha illa allâh* the eyes are closed while convincing with a full sense of meaning that only Allah is the true existence. In short, points five and six can state that my existence and the entire universe are not true forms but Allah is the true form. 7) Do this two to three times, 8) After this dhikr of *nafi-itsbât* (*lâ ilâha illa allâh*), then, continue with harmonizing the heart and familiarize yourself with the name of *allâh*, *allâh*, *allâh* alone with various conditions such as sitting, standing, walking and so on, 9) in the end it is hoped that from this dhikr will arise a sense of self-dissolution from other than Allah, and be able to see

that everything is only in the oneness of Allah alone as a *wājibul wujūd* (existence in its self) substance. 10) Thus, the hope is that there will be a *jadzab*, a pull, from Allah to the servant so that he reaches *ḥairân*, astonishment, because of the perfection of Allah, and becomes weak in his *musyâhadah* until he becomes 'drowned', *fana*, from other than Allah. This *fana* cannot be realized except with the *jadzab*, pull, from Allah alone. This *fana* is divided into two, namely the *fana* of human traits by witnessing the traits of God, which is called *qurb an-nawâfil*, and the *fana* of self and all existence other than God because of witnessing the existence of God alone, which is called *qurb al-farâidh*. This is the *maqam jam'u al-jam'*, 11) After realizing this state of *fana*, you should recite the prayer recited by the Messenger of Allah, namely *Allâhumma zidnî fika tahayyuran* (O Allah, add to me *ḥairân* in witnessing of Your beautiful substance).

By paying attention to the method of remembrance proposed by Shaykh Arshad al-Banjari, it may be said that it is similar to that proposed by Imam al-Sanusi in *Syarh Umm al-Barâhin*, although the method of remembrance described by Shaykh Arshad al-Banjari is more concise and in his style of language. At the very least, this confirms the influence of the twenty attributes and the teaching of the attributes of the messengers summarized in the *shahâdatain* in Imam al-Sanusi's writings which were further refined by Shaykh al-Jawhari with *Hidâyah al-Rasyidîn al-Mustarsyidîn* and studied by Shaykh Arshad al-Banjari also had an impact on the work of Shaykh Arshad al-Banjari especially in this *Kanz al-Ma'rifah*.

Furthermore, taking into account the structure of the above explanation, it can be concluded that Shaykh Arshad al-Banjari started the study of *Kanz Ma'rifah* from the end of the sentence of *Syahâdatain*, namely *Muḥammad rasûlullah* first and then climbed up to *lâ ilâha illa allâh*. So, from the bottom by perfecting following *Rasullullah* PBUH first then accompanied by the recognition that all the attributes of ability (*qudrah*), will (*irâdah*), knowledge (*ilm*), life (*ḥayy*), hearing (*samâ'*), sight (*bashar*) and speech (*kalam*) are substances of Allah alone. This is what he says "*lâ qâdirun wa lâ murîdun wa lâ 'âlimun wa lâ ḥayyun wa lâ samî'un wa lâ bashîrun wa lâ mutakallimun fî al-ḥaqîqah illa allâh*".

Thus, if analyzed further, when connected, for example, between the expression that the ultimate being is only Allah as stated by Sheikh Arsyad al-Banjari as follows "*maiktikadkan rasa makna kalimah tauhid itu masuk ke dalam hati hanya Allah jua wujud hakiki dengan sehabis-habis iktikad*", with "*lâ qâdirun wa lâ murîdun wa lâ 'âlimun wa lâ ḥayyun wa lâ samî'un wa lâ bashîrun wa lâ mutakallimun fî al-ḥaqîqah illa allâh*", as well as the expression that "drowning the self in the *qudrah* of *allâh* and the *irâdah* of *allâh* and the *ilm* of *allâh* swt,

then this can be said to be the twentieth trait is impregnated in Sufistic way. In other words, the twenty attributes are to be experienced experientially-intuitively.

To clarify the previous statement regarding the nature of the twenty and this Sufistic experience, here is the rationalization. *Wujūd* (existence) is a *nafsiyyah* attribute. This attribute arises because our ratio assumes that if something is absolute and perfect then it must necessarily exist by itself without depending on anything else, commonly called *wājib al-wujūd bi zâtihî li zâtihî*. Furthermore, our reason will state that if it is *wājib al-wujūd bi zâtihî li zâtihî* it must contain specific things such as *qidam* i.e. eternity without being preceded by anything else and *baqâ'* i.e. eternity without being ended by something else because it is infinite, *mukhâlafatuhu lil ḥawâditsi* i.e. no one can equal it because it is perfect, *qiyâmuḥu bi nafsihi* i.e. it is independent and does not depend on anything because it is a form that is *wājib al-wujūd bi zâtihî li zâtihî* and it must be single, undivided, because its perfection surpasses the concept of space-time and other shortcomings and this is called *waḥdâniyyah*. These are the five attributes of *salbiyyah*, that is, the attributes that reject deficiencies in Allah but at the same time describe the characteristics of the perfection of the *nafsiyyah* attribute of being. In other words, the real thing is only *wujūd* but because our minds want to identify it in more detail, and because that is how the mind works which tends to limit it with various definitions, the five *salbiyyah* attributes appear.

After the characteristics of existence in its perfection are clear, our minds still reason the properties that may "emanate" as an act of abstraction (*intizâ'i*) that if there is a substance with perfection as above then what properties may appear and must be possessed. From this, seven kinds of *ma'ânî* attributes emerge, namely *qudrah*, *irâdah*, *ilm*, *ḥayyun*, *samâ'*, *bashar*, *kalâm*. Thus, when the rational concept says that, if in quidity, a self-existent substance or *wujūd bi zâtihî li zâtihî*, has these seven *ma'ânî* properties then it, existentially speaking, must actually be the substance itself and not something else so it is emphasized by the designation of its existence/*kawnuhu* namely *kawnuhu qâdiran*, *kawnuhu murîdan*, *kawnuhu 'âliman*, *kawnuhu ḥayyan*, *kawnuhu samî'an*, *kawnuhu bashîran*, *wa kawnuhu mutakalliman*. In short, in truth, all the attributes described are actually just 'extensions' of *wujūd*. So the real thing is actually only the *wujūd* (the existence), which is commonly referred to in religious language as Allah. This is the foundation of the previous remembrance of *lâ ilâha illallâh*.

Thus, when the nature of the twenty is practiced in Sufistic areas such as the *Kanz Ma'rifah*, the relation used here is the illuminative relation or *isyraqiyyan idhâfiyyan*, namely seeing the *wujūd* of God as the true essence while the others are only

'shadows' or manifestations, while when used in the explanation of *kalam* perspective, the twenty attributes tend to be seen as *maqûliyyan idhâfiyyan*, categorical relations, namely relations that categorize one another such as the existence of substance and accidents, as the description shown in *Parukunan Besar Melayu* which is thought to have originated from the book of *Ushûluddîn* Muhammad Arshad, so that it is as if each attribute has its own existence.

Thus, these two books, *Ushûluddîn* and *Kanz al-Ma'rifah*, taken together can show the overall interrelation of the meanings of the *shahadatain*, *lâ ilâha illa allâh* and *muhammad rasûlullâh*, theologically conceptually as well as intuitively spiritually as in the *Hidâyah ar-Râshidîn al-Mustarsyidîn* to Imam al-Sanusi's *Syarh Umm al-Barâhin*.

By paying attention to the two books of Shaykh Arsyad al-Banjari above, the influence of the nature of the twenty Sanusiyah, some of which were obtained through learning from his teacher, al-Jawhari through the book of *Hidâyah ar-Râshidîn al-Mustarsyidîn*, is enough to give Shaykh Arsyad al-Banjari's writings color.

Finally, and this can also be regarded as an important contribution of this research, that it is clear that the relationship between the massive learning of tawhid with Sanusiyah nuances, especially in Banjar society, has been instilled and strengthened by Sheikh Arsyad al-Banjari and his descendants, and this also broadens our understanding that the tawhid of Sheikh Arsyad al-Banjari, which is generally understood as a flexible and broad teaching, also has a specific tendency, especially towards the Sanusiyah *aqidah*. In addition, it was also found that the tawhid that Sheikh Arsyad al-Banjari wanted to teach was a tawhid that was not only rational but also intuitive. This attitude shows how dynamic and aware a Sheikh Arsyad al-Banjari was of the relationship between universality and particularity of a religious reality at that time.

#### D. Conclusion

The finding of a copy of the manuscript of *Hidâyah ar-Râshidîn al-Mustarsyidîn* by Sheikh al-Jauhari that was handwritten by Sheikh Arsyad al-Banjari shows that this work influenced his thinking, especially concerning what is known as the Sanusiyah concept of tawhid. This is at least evident from the *Kitab Ushûluddîn* and *Kanz al-Ma'rifah* which are thick with nuances of tawhid developed by Imam Sanusi. *Kitab Ushûluddîn* is a book that teaches the nature of the twenty practically to the Banjar people and has been transferred by Muhammad Arshad's descendant, Haji Abdurrasyid Banjar, into the *Kitab Parukunan Besar Melayu*. The *Kanz al-Ma'rifah*, on the other hand, is a book of practical Sufism for the Banjar people but is alleged to have strong connections and nuances of the twentieth nature.

This research shows that *Hidâyah ar-Râshidîn al-Mustarsyidîn* by Sheikh al-Jauhari is the connector of the chain of theological thought that brings together the *Book of Ushûluddîn* and *Kanz al-Ma'rifah* by Sheikh Arshad al-Banjari with the book of *Umm al-Barâhin* by Imam Sanusi, especially regarding the nature of the twenty. This is an important point of this research that shows the genealogy of Sanusiyah's concept of tawhid both in terms of theoretical and practical dhikr which tends to be intuitive in the theological thinking of Shaykh Arshad al-Banjari which continues to influence the Banjar community.

#### LITERATURE

- Al-Sanusi, Abi Abdillah Muhammad. *Sharh Umm al-Barâhin*. Jakarta: DKI, 2013.
- Al-Jawhari, Ahmad. *Hidâyah ar-Râshidîn al-Mustarsyidîn liḥalli Syarh al-Sanûsî 'alâ Umm al-Barâhin*, copied by Muhammad Arsyad al-Banjari, unpublished. Manuscript. Martapura: Kept by Guru Sibawaihi, t. th.
- Al-Banjari, Muhammad Arsyad Al-Banjari. "Risâlah al-Qawl al-Mukhtaṣor fi 'Alamâh al-Mahdî al-Muntaẓar" in a set of three treatises: *First, Risâlahyajarah al-Arshadiyyah wa mâ ulhiqa bihâ; Second, Risâlah Takmilah Qawl al-Mukhtaṣor; Third, Risâlah Qawl al-Mukhtaṣor fi 'Alamâh al-Mahdî al-Muntaẓar*. Singapore: Mathba'ah Al-Ahmadiyah: 1356 H.
- Al-Banjari, Muhammad Arshad. *Risâlah Kanz al-Ma'rifah Containing the Paths of Ma'rifah to Allah*. Published and recompiled by Haji Ahmad Daudi Irsyad Zein.
- Al-Makki, Muhammad Yasin al-Fadani. "Al-Wafî Bazîlu Tazkari Al-Maṣṣḥafî bi Ijâzah al-Fakhr Abdullah bin Abdul Karim Al-Jarafi wa al-Ṣaifi Ahmad bin Ahmad Al-Jarafi" in *Al-Asânîd al-Makkiyah li Kutubi al-Hadîth wa al-Siyar wa al-Syamâ'il al-Muhammadiyyah*. Beirut: Dâr Al-Bashâ'ir Al-Islamiyyah: 2014.
- Ayish, Abd al-Fattâḥ & Qaiṣar. *Mu'jam al-Adibbâ' min 'Asr al-Jâhilî ḥattâ sana 2002*. Beirut: Dâr al-Kutub al-'Ilmiyya, 2003.
- Al-Zarkali, Khair al-Dîn. Al-A'lam. Beirut: Dâr al-'Ilm li al-Malâ'yîn, 2002.
- Anwar, Khairil. *Al-Banjari Theology, The Akidah Thought of Sheikh Muhammad Arsyad Al-Banjari*. Surabaya: Airlangga University Express, 2020.
- Abdul Rahim, et al. "Umm Al-Barahin And Its Relation With Malay Jawi Books". *Journal of Techno Social* 4, no. 2 (2012): h. 67-73.
- Azra, Azyumardi. *Network of Middle Eastern and Archipelago Scholars in the XVII and XVIII Centuries (Roots of Indonesian Islamic Reform)*. Depok: Prenadamedia Group, 2018.
- Abdullah, Mohd. Shaghîr. *Sheikh Muhammad Arsyad Al-Banjari, Author of Sabîl al-Muhtadin*. Kuala Lumpur: Khazanah Fathaniyah, 1990.

- Banjar, Abdul Rashid. Parukunan Basar Malayu. t. tt: Dua Tiga, tt.
- Bradley, Francis R. (2010). The social dynamics of Islamic revivalism in Southeast Asia: The rise of the Patani School, 1785-1909. PhD dissertation, University of Wisconsin-Madison.
- Dhaifullah, Karim Yasin. *Hâshiyah al-Jauharî 'ala Sharh Umm al-Barâhîn li al-Sanusi al-Musammah Hidâyah al-Râshidîn al-Mustarsyidîn li halli Sharh al-Sanusi 'ala Umm al-Barâhîn*. Cairo: Dar Mirath al-Nubuwwah, 2020.
- Daudi, Abu. *Maulana Sheikh Muhammad Arsyad Albanjari*. Martapura: Yayasan Pendidikan Islam Dalam Pagar, 2003.
- El-Muhammady, Muhammad Uthman. "Aqidah Ahli Sunnah Wal-Jamaah according to Sheikh Muhammad Arshad al-Banjari" in Abdul Rahman Abdullah, *Biography of the Great Sheikh Arshad Al-Banjari*, Shah Alam Selangor: Karya Bestari, 2016.
- Fathurahman, Oman. *Indonesian Philology: Theory and Method*. Jakarta: Kencana, 2021.
- Hasan, Norhaidi (2007). The Tuhfat al-Raghibin: The Work of Abdul Samad al-Palimbani or Muhammad Arsyad al-Banjari? *Bijdragen tot de Taal-, Land- en Volkenkunde (BKI) 163-1*, 67-85.
- Halidi, Yusuf. *The Great Cleric of Kalimantan Sheikh Muhammad Arsyad Al Banjari 1122-1227 H./1710-1812 AD*. Banjarmasin: Aulia, 2016.
- Hadiwijono, Harun. *Islamic mysticism in the 16th century*. Jakarta: BPK Gunung Mulia, t. th.
- Hidayatullah, Nur. "The Thought of Qibla Direction of Sheikh Muhammad Arsyad Al-Banjari (Study on the Polemic of Qibla Direction between Sheikh Arsyad and the People of Batavia during the Dutch East Indies Period)" in *Mas'alah al-Qiblah fi al-Batawi by Sheikh Muhammad Arsyad Al-Banjari*. Semarang: Maktabah Al-Faradis, 2021.
- Iqbal, Muhammad. "Nuances of Fiqh in the Theological Thought of Sheikh Muhammad Arsyad Al-Banjari in Risalah *Tuhfat Al-Râghibîn*". *Khazanah: Journal of Islamic Studies and Humanities*, 19(1), 21-38.
- Iqbal, Muhammad & Rahman, Shahid (2021). Arsyad Al-Banjari's Dialectical Model for Integrating Indonesian Traditional Uses into Islamic Law. *Argumentation*, 35, 73-99.
- Jahja, Zurkani. "Thought of Sheikh Muhammad Arshad al-Banjari in the Field of Tauhid" in Abdul Rahman Abdullah, *Biography of the Great Sheikh Arshad Al-Banjari*, Shah Alam Selangor: Karya Bestari, 2016.
- Jahja, Zurkani. "The Thought of Sheikh Muhamad Arshad al-Banjari in the Fields of Theology and Sufism". Paper from International Seminar on Shekh Muhammad Arshad al-Banjari Thought - Banjarmasin October 4-5, 2003.
- Jusoh, Che' Rozi bin Haji (2000). The Malay Exposition of Al-Sanûsî's Umm Al-Barâhîn: With an Annotated Transliteration and Translation of Its Malay Text. Thesis, ISTAC Kuala Lumpur.
- Mujiburrahman (2014). Islamic Theological Texts and Contexts in Banjarese Society: An Overview of the Existing Studies. *Southeast Asian Studies*, 3/3, 611-641.
- Banjarmasin High Religious Court. *Kerapatan Qadhi: From Qadhi Village to Modern Judiciary (Reflection on 77 Years of Qadhi Density and 10 Years of One-Stop Judiciary)*. Banjarmasin: PTA Banjarmasin, 2014.
- Riḍâ Kaḥâla, Umar. *Mu'jam al-Mu'allifin; Tarâjum Mu'allifi al-Kutub al-'Arabiyya*. Beirut: Mu'assasa al-Risâla, 1993.
- Rusydi, Muhammad, "Kitab Tuhfah al-Raghibin Karya Muhammad Arshad al-Banjari (Ideology and Epistemology Study)". Unpublished dissertation, Islamic Studies Program at the Postgraduate Program, UIN Sunan Ampel Surabaya, 2014.
- Siddiq, Abdurrahman. *Syjarah al-Arsyadiyyah al-Banjariyyah*. t.t: Darwil Qurais, t.th.
- Syukur, Aswadie. "A Special Study of the Book of Sabil Al-Muhtadin by Sheikh Muhammad Arshad Al-Banjari". Paper from International Seminar on the Thought of Shekh Muhammad Arshad al-Banjari - Banjarmasin October 4-5, 2003.
- Zamzam, Zafry Zamzam. *Sheikh Muhammad Arshad Al-Banjari Ulama and Juru Da'wah Tanah Borneo History of Islamic Broadcasting in South Kalimantan 13th Century AH/18 AD and its Influence in Southeast Asia*. Banjarmasin: Antasari Press, t.th.
- Zalikhah, Siti. "The Contribution and Influence of Shaiykh Muhammad Arshad al-Banjari in the Field of Fiqh in the Malay Realm. Paper from International Seminar on the Thought of Shekh Muhammad Arshad al-Banjari - Banjarmasin October 4-5, 2003.
- Rusmaniah, Rusmaniah, Herman Herman, Putri Dyah Indriyani, Rima Meilita Sari, and Dedy Ari Nugroho. "Pelestarian Kuliner Lokal Jengkol Tahilala Sebagai Warisan Dan Perwujudan Nilai Budaya Banjar Di Desa Pingaran." *Anterior Jurnal* 21, no. 3 (August 10, 2022): 57–61. <https://doi.org/10.33084/anterior.v21i3.3502>.