

**Ahmad Sanusi's *Rauḍah al-'Irfān fī Ma'rifah al-Qur'ān***

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**Abstract:** This study discusses Ahmad Sanusi's *Rauḍah al-'Irfān fī Ma'rifah al-Qur'ān*, By using a descriptive analytical method, this study finds that Sanusi uses simple language to explain the message of Quran, so that the local community could easily understand the Quran, he is also one of the figures who has moderate thinking, and on the other hand he maintained the understanding of Shafi'i scholars in his book.

**Keywords:** *Rauḍah al-'Irfān*, Shafi'i Scholars, Interpretation.

**Abstrak:** Makalah ini mendiskusikan buku *Rauḍah al-'Irfān fī Ma'rifah al-Qur'ān* karya Ahmad Sanusi. Dengan menggunakan metode deskriptif analisis, makalah ini menemukan bahwa Sanusi menggunakan bahasa yang simple dalam menjelaskan ayat Alquran, hal ini ia lakukan agar masyarakat setempat dapat dengan mudah memahami Alquran, ia juga merupakan salah satu tokoh yang mempunyai pemikiran moderat, selain itu mempertahankan pemahaman ulama Syafi'i dalam bukunya.

**Kata Kunci:** *Rauḍah al-'Irfān*, Ulama Shafi'i, Tafsir.

**Introduction**

The Sundanese region has a fairly large religious image through Islamic boarding schools that maintain the values of Islamic law. All that cannot be separated from the struggle of the Sundanese Ulama at that time who were able to create a generation of student to become religious figures and always keep their country in harmony. In a village known as Cantayan, precisely in the city of Sukabumi, there is an *ajengan* (special call in the Sundanese region for great religious figures) who is firm in upholding Islamic law, but he is moderate in preaching, not just internally, his loyalty and determination to the state is very reliable and contributes fully in it. He is Ahmad Sanusi. Some of his monumental works are still being studied, and have good contributions to the country.

One researcher specialized in the field of Sundanese interpretation, Jajang Rohmana, he alludes Sundanese interpretation, such as *Rauḍah al-'Irfān fī Ma'rifah al-Qur'ān*, *Maljā al-Ṭhālibīn*, *Tafsīr Sūrah Yāsīn*, *Tamthīliyyah al-Muslimīn* and many more. Departing from that, many people commented that Sanusi was well-known as the *mufassir* of the Nusantara. He was also a Sufism, his book *Sirāj al-Adhkiyā fī Tarjamah al-Adhkiyā* became the primary book the Cantayan student in Sukabumi, and the regular study of the Cantayan community today.<sup>1</sup> He was also has a political role as a leader of *al-Ittihadijatoel Islamijjah*<sup>2</sup> and a member of BPUPKI in Japan's era, his struggle for independence has been recorded.<sup>3</sup> But In this context, I will discuss him as *mufassir* and analyze his book, *Rauḍah al-'Irfān fī Ma'rifah al-Qur'ān*.

This paper is in response to the lack of literature on Ahmad Sanusi's thought on tafsir domain. This paper will expose his tafsir *Rauḍah al-'Irfān fī Ma'rifah al-Qur'ān* which focusses on three objects. The first, the profile and educational background of Ahmad Sanusi as a writer *Rauḍah al-'Irfān fī Ma'rifah al-Qur'ān*. The second, The condition and social content when *Rauḍah al-'Irfān fī Ma'rifah al-Qur'ān* was being written. The third,

### **The profile and Educational Background of Ahmad Sanusi**

Ahmad Sanusi, one of the Sundanese scholar was born in the village of Cantayan, Cikembar, Sukabumi City, West Java Province, on 3<sup>th</sup> Muharram 1306 H/18 September 1888. He was a , Ajengan, the thinker in Ahlussunah wa al-Jama'ah, The Founder and Leader of *al-Ittihadijatoel Islamijjah* (AII) organization which is now turned into Islamic Community Unity (PUI), contributed a lot in fighting for and pioneering independence with hundreds of Sundanese language religious works.<sup>4</sup> He was born from a religious family and has a family background in a pesantren owned by his father, Abdurrahim. There is a lot of Islamic boarding

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<sup>1</sup>Ratu Anwar Maslani, "Haji Ahmad Sanusi (1880-1950): Karya-Karya dan Pemikiran Ulama Sukabumi," *Atthulab* 3, 2 (2018): 55.

<sup>2</sup>Maslani, "Haji Ahmad Sanusi (1880-1950): Karya-Karya dan Pemikiran Ulama Sukabumi," 57.

<sup>3</sup>Miftahul Falah, *Biografi Perjuangan Ahmad Sanusi*, (Sukabumi: Grafika Offset, 2015), 31.

<sup>4</sup>Jajang Rohmana, *Sejarah Tafsir al-Quran di Tatar Sunda*, (Bandung: Mujahid Press 2014), 72.

schools he had visited. As a *student* who likes to travel, he is connected with various networks of Islamic boarding schools in Priangan.

He was studying at least in nine Islamic boarding schools in the Sukabumi, Cianjur, Garut, and Tasikmalaya areas. Among them: the Islamic Boarding School Salajembe led by *Ajengan* Muhammad Anwar and Pesantren Sukamantri led by *Ajengan* Muhammad Siddik in Sukabumi Regency, Then he studied at the Behavioral Islamic Boarding School and the Ciajag Islamic Boarding School in Cianjur City. Shortly thereafter, he began studying at the Gudang Tasikmalaya Islamic Boarding School which was then led by *Ajengan* Suja'i.<sup>5</sup>

Since 17 years old, he was sent by his father out of town to study in boarding school <sup>6</sup> It is not surprising that he studied religion deeper because he moved from one boarding school to another for studying to the scholars in west java, here are the details<sup>7</sup> :

NO	Name of Boarding School	District	Leader of Boarding School	Year/ Month
1	Salajembe	Cisaat, Sukabumi	Ajengan Shaleh	6 Month
2	Sukamantri	Cisaat, Sukabumi	Ajengan M.Sidiq	2 Month
3	Sukaraja	Sukaraja, Sukabumi	Ajengan Sulaiman, Ajengan Hafid	6 Month

<sup>5</sup>Rofi Anwar, *Nilai-nilai Budaya Sunda Sanusi* (Skripsi, UIN Sunan Ampel Surabaya, 2019) 139.

<sup>6</sup>Munandi Shaleh, *Pemikiran dan Perjuangan nya dalam Pergolakan Nasional*, (Sukabumi: Grafika Ofset 2015) hal.141.

<sup>7</sup>Munandi Saleh, *Ahmad Sanusi: Pemikiran dan Perjuangannya di Pergolakan Nasional*, (Tangerang: Jelajah Nusa, 2014) 3.

4	Ciajag	Cianjur	Ajengan Syatibi, Ajengan Qurtubi	6 Month
5	Cilaku	Cianjur	-	1 Years
6	Gentur Warung Kopi	Cianjur	Ajengan Ahmad Syatibi, Ajengan Qurtubi	6 Month
7	Kresek Blubur	Limbangan, Garut	-	7 Month
8	Sumursari	Garut	-	4 Month
9	Gudang	Tasikmalaya	Ajengan R.Sija'I	1 Year

From the results of interviews obtained from one of the grand children of Ahmad Sanusi, one of the most memorable experiences of the community in his life was the Guntur Islamic Boarding School led by *Ajengan* Ahmad Syatibi in the village of Jambudwipa, Warungkondang, Cianjur.<sup>8</sup> Sanusi relationship with *ulama* Nusantara was so good, he has *sanad* Shaikh Khalil Bangkalan which is connected to Shaikh Nawawi al-Bantani -one of the extraordinary *ulama* in Java-, this recognition was mentioned by Johns in his book *Islam in the Malay World, An Explanatory Survey with Some Reference to Quranic Exegesis*. All the *Ajengan* Priangan visited by Sanusi were students of Shaikh Khalil. Therefore, the connection of Sanusi in the Network of Priangan Islamic Boarding Schools is inseparable from the Pesantren Network in Java and Madura.<sup>9</sup> The thing to note is that the attachment of Sanusi in the network of the Sundanese Islamic Boarding School made him connected with the Nusantara Islamic Intellectual network.

<sup>8</sup> Rohmana, *Sejarah Tafsir al-Quran di Tatar Sunda*, 75.

<sup>9</sup> Asep Shalahuddin, *Sufisme Sunda Hubungan Islam dan Budaya dalam Masyarakat Sunda*, (Tasikmalaya: Nuansa Cendikia 2017), 44-45.

Since 1909, he returned to his hometown to marry a woman named Siti Juwairiyah binti H. Effendi, then he continued his study to Mecca<sup>10</sup> for five years (1909-1914). Here he studied various Shāfi'ī scholars, such as Shaikh Muhammad Garut, Shaikh Mukhtar, Shaikh Ṣālih Bafaḍil, Shaikh Sa'id Jamānī, and Shaikh Abdullah Zawāwī. Shaikh Muhammad Garut is one of the representative scholars according to him in the field of the *Naqshabandiyyah Qadariyyah* in West Java where Shaikh Garut has a connection with Shaikh Khatib Sambas. Whereas Shaikh Abdullah Zawāwī was one of his teachers in the field of the *Naqshabandiyyah Qadariyyah* Order when he was in Mecca. Another position, Shaikh Zawāwī was a *Shafi'iyyah mufti* who wrote the book *Bughyah al-Rāghibīn*. And finally, Sanusi was once called to learn from Shaikh Mahfud, a Nusantara scholar who has international reputation in the field of Hadith. It was also said, he was named as *an architect of a pesantren* which had given birth to many scholars in Indonesia.<sup>11</sup>

During staying in Mecca, Sanusi had a lot of communication with the scholars between nations. He was very aware of the importance of the role and presence of the Nusantara scholar by aiming to unite the people. There he met KH Abdul Halim (1887-1962), one of the influential scholar in the PUI organization, and other scholar who contributed to the national movement. He was quiet active in SI organization, it is the first national organization in the field of political economy that in the 20th century. His activity in SI made him a person who was very critical of national upheaval. His critical attitude was proven when SI was accused of being an organization that did not defend Islam. As a form of his defense, he wrote a book entitled *Nahrat al-Dhurgam*. In this book he identifies and aligns all information about allegations against SI.

In addition to his activity in the organization, he is very time-consuming to work. Some of his works have been widespread in the Nusantara, especially the Sunda region. He is also known as the author of a productive book. All of his works have been put forward by Gunseikanbu in his book Appendix to the Most

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<sup>10</sup>Asep Mukhtar Mawardi, *Haji Ahmad Sanusi dan Kiprahnya dalam pergerakan Pemikiran Keislaman dan Pergerakan Kebangsaan Sukabumi (1888-1959)*, (Tesis tidak diterbitkan, Program Magister Ilmu Sejarah Pascasarjana Universitas Diponegoro, 2011), 94.

<sup>11</sup>Asep Shalahuddin, *Sufisme Sunda Hubungan Islam dan Budaya dalam Masyarakat Sunda*, (Tasikmalaya: Nuansa Cendikia, 2017), 47.

Popular Indonesian Registration in Java. According to him, found about 125 works of Sanusi: 101 written in Sundanese and 24 titles in Indonesian. Meanwhile, according to S. Wanta, his collected work is 450 titles. The works he wrote cover various fields of religious disciplines such as Tafsir, Hadith, Aqidah/ Tauhid, Fiqh, Literature, and Sufism with various languages: Sundanese, Indonesian, and Malay. But most of his works written in Sundanese to ease people of cantayan villages to understand Islam.

Among his works are in the field of interpretation: *Maljā al-Ṭālibīn fī Tafsīr Kalām Rabb al-'Alamīn*, *Kashf al-Auhām wa al-Ḍunūn fī Bayān Qauli Ta'ala lā Yamassuhu illā al-Muṭahharūn*, *Rauḍah al-'Irfān fī Ma'rifah al-Qur'ān and others*. In the field of Hadith: *Tafsīr Boechoerie and al-Hidajah* (Explaining the Hadiths of *Safinah*) using Malay language. In the Science of Fiqh: *al-Jauharāt al-Marḍīyyah*, *Tarjamah Fiqh Akbār li al-Imām Hanafī*, *Hilyah al-Gulām*, and others. Then in the Sufism field: *Tarjamatu al-Kitab al-Ḥikam* and *Sirāj al-Adhkiyā fī Tarjamah al-Adhkiyā*.<sup>12</sup>

After completing his education in Mecca, he returned to his hometown to help his father teach at the Cantayan boarding school. The boarding school was established on April 15, 1933. His teaching style was different from the teaching styles of other, including his parents. He taught in simple language and applied the *halaqah* method. It turned out that this had a positive impact because the subject matter presented was relatively easy to be accepted by the student, and his congregation. Therefore, in a relative short period of time, Ahmad Sanusi had received the title of the community “*Ajengan Cantayan*” or “*Cantayan*” in colonial sources.<sup>13</sup>

This boarding school is famous because of its tradition of learning yellow book, this kind of boarding school is called as “*pesantren salafiyah*”. All student are obliged to memorize books and submit it to *Ajengan* in their respective field. One of the most popular characteristics in this boarding school is the reading of wirid (*dhikr*) before learning. Before starting learning with *Ajengan*, the student did not deserve to start learning without beginning *dhikr* together. The purpose is

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<sup>12</sup>Asep Saefullah, “Tradisi Produksi Naskah Keagamaan di Jawa Barat,” *Lektu*8, 2 (n.d): 81.

<sup>13</sup>Rohmana, *Sejarah Tafsir al-Quran di Tatar Sunda*, 91.

to gain knowledge and desire blessing, this what meant by *riyāḍah al-nafs* or self-exercise to draw closer to Allah through *dhikr* and prayers.<sup>14</sup>

Sanusi's spirit did not stop in continuing his father's struggle at the Syamsyul 'Ulum boarding school In 1921, he established a boarding school in Genteng village, Babakan sirna, Cibadak District, Sukabumi. The boarding school was established on the advice of his father who saw the condition of the people who flocked from various regions to take part in the recitation and Sanusi's sympathy is very big towards the community in order to free the people from the shackles of ignorance, poverty and colonialism.<sup>15</sup>

### The Works of Ahmad Sanusi

The tradition of writing an Interpretation and Quran translation in sundanese had been improved. In this condition, Ahmad Sanusi (1888-1950) was a productive scholar and hold the title “scholar of the Nusantara” on the 20th century. Gunseinkabu,<sup>16</sup> one of the students of Gajah Mada University, expressed it in his book, there were 102 works in Sundanese translation and almost 24 works in Indonesian translation<sup>17</sup>. It was continued by A Muchtar Mawardi<sup>18</sup> who collected Ahmad Sanusi's works based on the discipline with 78 titles,<sup>19</sup> here are the details:

NO	Title of Works	Publication Year	Information
<b>A</b>	<b>Tafsir</b>		
<b>1</b>	ملجا الطالبین	1931	20 books

<sup>14</sup>Interview with Endang Fitriana, one of the Shamsyul ulum students until now, he was still active in teaching and learning at Cantayan Islamic Boarding School. He is also active in marketing the works of Ahmad Sanusi.

<sup>15</sup>Jajang Rohmana, *Sejarah Tafsir al-Quran di Tatar Sunda*, hal.92.

<sup>16</sup>Gunseinkabu is a graduate student of Gajah Mada University, he was create many book, one of them Orang Indonesia yang terkemuka di Jawa.

<sup>17</sup>Ervan Nurtawab, *Tafsir Al-Qur'an Nusantara Tempo Doeloe*, (Ciputat: Ushul Press, 2009), 175.

<sup>18</sup>A.Mukhtar Mawardi is graduated from Islamic State Jakarta University (UIN JAKARTA), Faculty of Adab and Humanity. He tried to collect all of Ahmad Sanusis works than she classificated it with a discipline of knowledge. Now, all of Sanusi's works had become a book and made a pesonal library. If you wanna see this book, you can to see in his paper “ A.Mukhtar Mawardi: Haji Ahmad Sanusi Riwayat Hidup dan Perjuangannya”

<sup>19</sup>Ervan Nurtawab, *Tafsir Al-Qur'an Nusantara Tempo Doeloe*, 175.

2	تمشية المسلمين في تفسير كلام رب العالمين	1934	53 books
3	روضة العرفان في معرفة القرآن	1935	2 book
4	كشف السعادة في التفسير سورة الواقعة	t.t	
5	كنز الرحمة واللطف في تفسير سورة الكهف	t.t	
6	تفريح القلوب المؤمنين في تفسير سورة يس	t.t	
<b>B</b>	<b>Aqidah/Tasawuf</b>		
1	اللؤلؤ التّضيد	1917	
2	ترجمة فقه الأكبر الحنفيّ	1926	
3	ترجمة فقه الأكبر الشافعي	t.t	
4	خلية العقل والفكر في بيان مقتديات الشّرك والكفر	t.t	
5	طريق السعادة في الفرق الإسلام	t.t	
<b>C</b>	<b>Fiqih / Pemikiran Hukum</b>		
1	الجوهرة المرضية في مختصر الفروع الشافعية	t.t	
2	تشقيق الأوهام في الردع عن الطعام	t.t	
3	تحذير العوام من مفتريات	t.t	
4	تحذير الأفكار من الإغترار بضلالة وإفترائات تصفية الأفكارية	t.t	
5	المفتحمات في دفع الخيالات	t.t	
6	التنبيه الماهر في الخالط والمجاول	t.t	
	<b>Hadis, Ilmu Hadis, dan Ushul</b>		
1	هداية البري في تفسير البخاري	t.t	
2	تربية الإسلام في أحاديث الأحكام	t.t	



3	المفيد : في بيان مقاصد الشّرع	t.t	
<b>E.</b>	<b>Ilmu Adab(Sastra), Manthiq dan Bayan</b>		
1	مطية الغلام بشرح سلم المنطق	t.t	
2	الكلمات المبنية في قصد ابن حجه	t.t	
3	كفاية المبنية في تعليم سمرقندي	t.t	
<b>F</b>	<b>Nahwu dan Sharaf</b>		
1	دروس النحوية في كيفية التدريس الأجرومية	t.t	
2	الدروس الصّرقية	t.t	
3	شرح نظم يقول	t.t	
4	شرح متن البناء والأساس	t.t	
<b>G</b>	<b>Tajwid</b>		
1	هداية المستفيد في أحكام التجويد	t.t	
2	هداية الفلمات في علم التجويد	t.t	
<b>H</b>	<b>Tarikh/Biografi</b>		
1	سراج الوهاج في الإسراء والمعراج	t.t	
2	سراج الأذكياء في ترجمة الأذكياء	t.t	
3	مناقب السيّد عبد القادر الجيلاني	t.t	
4	التمشية الإسلامية في مناقب الأئمة	t.t	
5	هداية الأذكياء	t.t	

### The Histories of Raudhatul Irfan Exegesis

No specific reason was found on the background of Ahmad Sanusi composing *Raudah al-'Irfān fī Ma'rifah al-Qur'ān*. However, according to his

families, his students, and historians, they argued that one of the things behind this book existence was to facilitate Sundanese to study and understand Quran<sup>20</sup> and improve community knowledge in the religious field. In addition, because he had a high spirit in conveying knowledge to the community and had a hobby of writing books contained the teachings of Islam. Because of his productivity in making works, Ahmad Sanusi is classified to one of the prominent Sunda scholars such as Raden Ma'mun Nawawi and Abdullah bin Nuh.<sup>21</sup>

Then, it was not known exactly the time of writing the book. However, according to Maman Abdurrahman this book was written by Ahmad Sanusi in Sukabumi on 1935 with the help of two students named *Ajengan* Misbah and *Ajengan* Kosasih. At that time, he had just returned from exile in Batavia Center, as a Dutch Colonial political prisoner for about seven years. At first the book was written by Ahmad Sanusi every juz, then it published. But until the sixteenth of Juz, the writing of the book was stopped because he passed away. While the twenty-ninth and thirtieth juz have been written and published before.

In 1950 Muharam, the interpretation stopped, then one Ahmad Sanusi's child began to continue the interpretation. Firstly, Ahmad Zarkasyih, He wrote from juz of 16 until juz of 18, than juz of 26 until juz of 29. Secondly, Badri Sanusi, he began from juz of 19 until juz of 25 helped by his secretary, Maman Abdurrahman.<sup>22</sup> In 1987, *Rauḍah al-'Irfān fī Ma'rifah al-Qur'ān* finished, it takes around fifth years.

### **The Color and The Methode of Rauḍah al-'Irfān Exegesis**

The method of interpretation used by Ahmad Sanusi was the method of *ijmālī* which interpret the Quran by bringing its contexts and contents briefly and globally without any description at length. The global aspect of this Sunda scholar's interpretation can be seen from the way of expressing the verses briefly and clearly. Therefore, interpretation with this method feels more practical and easy to understand. Without the convoluted understanding of Quran, and can be

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<sup>20</sup>Ahmad Sanusi, *Sirāj al-Adhkiyā fī Tarjamah al-Adhiyā*, (Sukabumi: Cantayan Press 2013), 214.

<sup>21</sup>Sanusi, *Sirāj al-Adhkiyā fī Tarjamah al-Adhiyā*, 216.

<sup>22</sup>Asep Saefullah, *Tradisi Produksi Naskah Keagamaan di Jawa Barat*, 82.

immediately absorbed by the readers so that this kind of interpretation pattern is suitable for beginners and tend to be favored by all circles in society.<sup>23</sup>

There are several major differences between method of *ijmālī* and other methods. First, the way a *mufassir* interprets, they directly interpret the Quranic verses from beginning to end without comparison and title determination. Second, *mufassir* did not raise much of his opinion and ideas. Third, Mufassir does not provide much detailed interpretation but is concise and general, although in certain verses it provides a broad interpretation, but not in the area of analysis. For example when explaining the problem of fasting in surah Al-baqarah verse 183-185.

*“Ayat 183-185 nerangkeun (1) wajib puasa dina bulan romadon lantaran bulan diturunkeunna al-Qur’an (2) Wajibna Sabulan (3) Anu geuring anu leleumpangan meunang buka ngan wajib diqodo sabilangan bukana (4) meunangna fidyah kanu kuat puasa eta di naskh ku ayat faman syahida minkum al-syahro falyasumhu (5) anu leuleumpangan anu kuat puasa eta leuwih alus puasa (6)fidyah puasa dina poe hiji mud (7) hanteu aya karipuhan dina agama (8) wajib nyampurnakeun bilangan ibadah puasa (9) wajib sukur kana nikmat kalawan ibadat.”<sup>24</sup>*

In this verse, Ahmad Sanusi globally explained about obligatory of fasting in Ramadhan, the descending of the Quran in this month and described the length of fasting which is whole month. In addition, he also explained that the sick or the traveler are allowed to break the fast they have to change it in another month as much as the day they left.

Sanusi also a *mufassir* who maintain and nurture Syafi’i scholar thought in his interpretation, here is the example when he explain, Surah al-Baqarah on verse 228:

*“Ayat 228 nerangkeun (1) ’iddahna anu sok hed eta tilu sucian (2) haram nyumputkeun hed atawa reuneuh (3) meunang*

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<sup>23</sup>Saefullah, *Tradisi Produksi Naskah Keagamaan di Jawa Barat*, 82.

<sup>24</sup>Ahmad Sanusi, *Raudah al-’Irfān fī Ma’rifah al-Qur’ān*, (Sukabumi: Sukabumi Press, 2001), 1.

*ruju' dina iddah (4) Awewe anu ditalak berhak meunang nafaqoh iddah".<sup>25</sup>*

Ahmad Sanusi explained the interpretation of the verse with a word “*Nerangkeun ‘iddahna anu sok hed eta tilu sucian.*”. it means that ‘iddah for the woman’s menstruation is when the bleeding stops. This shows us that *Rauḍah al-‘Irfān fī Ma’rifah al-Qur’ān* is *Shafi’iyyah* exegesis, beside that, sanusi learned from many *Shafi’iyyah* scholars when he was in mecca, such as: H. Mukhtar, H. Abdullah Jamawi, and Shaikh Shāleh Bafāḍil.

*Rauḍah al-‘Irfān fī Ma’rifah al-Qur’ān* uses the local language, sundanese language. So, the *Tafsīr* can be understood by the general public. Sundanese language is a general language in West Java especially in Sukabumi, according to Sanusi this language is the most appropriate one to interact with ordinary people and teach them the Islamic teaching through *tafsīr*. The text of Quran written in the middle of a page and the meaning written under it by using Arab Pegon’s letter. Actually, this method is used by all the Traditional Islamic boarding school. Its make us easier to understand the meaning.

## Conclusion

Ahmad Sanusi (1888-1950) was an active Sukabumi scholar in Al-Ittihadul Islamiyyah organization and wrote many books. He is well known as a *mufassir*, he wrote: *Rauḍah al-‘Irfān fī Ma’rifah al-Qur’ān* in Sundanese language, this book is a valuable legacy for the society, especially for local people, this *tafsir* make them easier to understand Quran and Islamic teaching well. And this *tafsīr* is one of *syafi’iyyah* exegesis.

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