



Universiteit
Leiden
The Netherlands

Javanese mystical Qur'ān interpretation: Kyai Saleh Darat's (d. 1903) Fayḍ al-Raḥmān and the Javanese mystical world

Ahmad, N.

Citation

Ahmad, N. (2026, June 9). *Javanese mystical Qur'ān interpretation: Kyai Saleh Darat's (d. 1903) Fayḍ al-Raḥmān and the Javanese mystical world*. Retrieved from <https://hdl.handle.net/1887/4305118>

Version: Publisher's Version

License: [Licence agreement concerning inclusion of doctoral thesis in the Institutional Repository of the University of Leiden](#)

Downloaded from: <https://hdl.handle.net/1887/4305118>

Note: To cite this publication please use the final published version (if applicable).

Propositions

1. In contrast to Zoetmulder's claim, nineteenth-century Javanese Sufism was shaped primarily by the Akbarian mystical thoughts (Zoetmulder, 1995, *Pantheism and Monism in Javanese Suluk Literature*, 310).
2. The Javanese mystics utilized a framework of understanding the Qur'ān as a spiritual journey to Being manifesting through seven grades, a mystical idea that had spread across Java since the seventeenth century (Johns, 1965, *The Gift Addressed to the Spirit of the Prophet*, 12).
3. This thesis confirms Görke and Pink's claim that rather than confining the scholarship of *tafsīr* to genealogy of sources, it is scholarly more productive to adopt an expansive analysis that incorporates the broader corpus of literary, mystical, and pedagogical materials (Görke and Pink, 2014, *Tafsīr and Islamic Intellectual History*, 3-6).
4. As Azra has demonstrated, Meccan intellectual networks played a crucial role in the transformation of Islamic ideas in the Malay-Indonesian world in the seventeenth and eighteenth centuries. This thesis demonstrates that these networks continued to play this role in the nineteenth century as they triggered a "Ghazālian turn" in which Islamic Sufism was re-envisioned within al-Ghazālī's *sharī'a*-minded framework (Azra, 2004, *The Origins of Islamic Reformism in Southeast Asia*, 148; This thesis, chapters IV to VI).
5. Javanese mystical literature exhibited a profound interdiscursivity with the tradition of Qur'ān interpretation, reflecting a deep-seated integration between the broader Islamic scholarship and local esoteric traditions (Chapters I, II, and VI).
6. The *Fayḍ al-Rahmān* is a mystical Qur'ānic exegesis that employs an adapted framework of al-Ghazālī's Sufism to engage with Javanese-Akbarian Sufism (Chapters IV to VII).
7. Ṣāliḥ posits that the Qur'ān maintains a dual nature, wherein exoteric and esoteric meanings are viewed not as disparate elements, but as complementary facets of a unified revelation (Chapter IV).
8. Ṣāliḥ deserves to be recognized as a national hero by the government of Indonesia, as his nuanced engagement with the socio-political and religious complexities of the colonial era provided a crucial intellectual foundation for subsequent generations (Chapter III).
9. Taking a Ph.D. leads you to an "inverted world" (Jv. *jagad walīkan*, in *Serat Bima Suci* or *Serat Deva Ruci*) where perplexity is the norm, as your perception of time and space becomes obscured by the long exposure to the tiny window of your laptop, staring at the vast and convoluted reality of your readings, writings, feedback, and revisions.