

Islamic Legal Paradigm and Methodology Philosophy and Sufi Interpretation

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ABSTRACT

The Qur'an, as a miracle of the Prophet Muhammad, has been proven to be able to reveal its extraordinary miraculous side, not only in its existence which has never been fragile, but also in its teachings which have been proven to be in accordance with the times. The Qur'an not only talks about morality and spirituality, but also talks about science related to human life. Many tafsir scholars have written several works on methods of interpreting the Qur'an. From these scholars emerged various models and methods of interpretation in order to reveal the messages of the Qur'an optimally according to their abilities and abilities. their social conditions. In this article, the author will try to describe two exegetical methodologies, namely philosophical exegesis and Sufi exegesis.

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1. INTRODUCTION

The word pattern in Indonesian has several meanings. Firstly, it means flowers or pictures (some with colors) on fabric (woven, plaited, etc.), for example the sentence: the pattern of the sarong is not good or the pattern of the batik cloth is too big. Second, it means various colors in the basic color (cloth, flag, etc.), for example the sentence: the base is white and the pattern is red. Third, it means a certain characteristic (understanding, type, form), for example the sentence: the association has a certain style or the sentence: the political style is not clear.

If the word pattern is connected with other words, it has its own meaning, for example: building pattern, meaning the design of the building, as well as the sentence: casual pattern, meaning a simple pattern, this can be seen in the sentence: to create a casual pattern, choose a buttoned collar and coloured Red. So, the meaning of pattern in this discussion is color (not the actual meaning), type, kind and shape. The word pattern is a translation of the Arabic word *alwan*, it is a plural (plural) of the word *al-*

laun which means color. Ibn Mandzur in Lisan al-'Arab says:

And color is anything that can

وَلَوْ نُكُلُّ شَيْءٍ مَّا فَصَلَ بَيْنَهُ وَبَيْنَ غَيْرِهِ

differentiate one thing from another. This means that the word color in Arabic also means the type and distinctiveness of something.

Meanwhile, the word tafsir comes from the word al-fasr, which means explaining and expressing meaning. Etymologically, the word tafsir is a mashdar form of the word "تفسير - يفسر - تفسيراً", which linguistically contains many meanings: First, it means explaining and explaining الإيضاح والتبنيي, namely that there is something that was not originally there or not yet and requires further explanation, so that it is clear and clear. For example, the word of Allah SWT in QS. al-Furqan verse 33 which reads:

The disbelievers did not come to you

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾

(bringing) something strange, but We brought to you something that is true and the best explanation.

Al-Thabari stated in his interpretation that the meaning of the interpretation in this verse is explanation and detail. This was also mentioned by Jalaludin al-Suyuthi in his tafsir³ Ibn Abbas interpreted this verse with ahsana tafsira meaning explaining in detail.

Second, means a description of something (al-syarh), meaning development and expansion and expressions that are still very general and global, so that they become more detailed and easier to understand and appreciate.

Third, the word tafsir comes from the word al-tafsirah, which means medical tools that are specifically used to detect or find out all the diseases suffered by patients. Because tafsirah is a tool used to find out the disease that is affecting a sufferer, in this case tafsir is

a tool to reveal the meaning contained in the verses of the Qur'an.

Fourth, it comes from the word al-asr which means explanation or explanation. The meaning is to explain or reveal something that is not clear. Imam al-Suyuthi states that tafsir comes from the word al-fasru which means explanation and disclosure.

The science of interpretation according to terms is:

Tafsir is the science of understanding the Book of Allah which was revealed to the Prophet Muhammad SAW to explain its meanings, conclude its laws, and its wisdom.

Al-Zarkasyi said, tafsir is the science of understanding, explaining the meaning, and studying the laws and wisdom of these laws in the Qur'an.

From the understanding of style and interpretation above, it can be formulated that the style of interpretation is the variety, type and distinctiveness of an interpretation. In a broader sense, "interpretation style" is a special nuance or characteristic that colors an interpretation and is a form of intellectual expression of a mufassir, when he explains the meaning of a verse of the Qur'an.

Classifying an interpretation into a certain style does not mean that it only has one distinctive feature. Every interpreter who writes a book of tafsir actually uses many styles in his interpretation, but there is still a dominant style in his work. So, this dominant style is the basis for classifying the interpretation.

2. LITERATURE REVIEW

2.1 Various Types of Interpretation

Philosophical Interpretation

a) Definition of Philosophical Interpretation

According to Quraish Shihab, philosophical interpretation is an attempt to interpret the Qur'an in relation to philosophical issues. Philosophical interpretations, namely interpretation which is dominated by philosophical theories as its paradigm. There are also those who define

philosophical interpretation as the interpretation of the verses of the Qur'an using philosophical theories. This means that the verses of the Qur'an can be interpreted using philosophy. Because verses from the Koran can relate to philosophical issues or be interpreted using philosophical theories [1].

Tafsir al-Falisifah, namely interpreting the verses of the Qur'an based on philosophical thoughts or views, such as tafsir al-ra'y. In this case, the verse functions more as a justification for the thought written, not as a thought that justifies verse [2]. Like an interpretation carried out by al-Farabi, Ibn Sina, and the Ikhwan al-Shafa. According to Dzahabi, their interpretation was rejected and considered to be destroying religion from within [3].

The Qur'an is the first source of teachings and guidelines for life for Muslims, this sacred place occupies a central position in everything, namely in the development and development of science and Islam [4]. Understanding the verses of the Qur'an through interpretation has a very big role in the progress and decline of human civilization. In interpreting the Qur'an, there are several methods used that bring different results, according to the perspective and background of each interpreter. So that various styles of interpretation arise such as Sufi, ilmi, adabi, fiyhi, and falsafi interpretations which of course will also give rise to extensive discussions and pros and cons from time to time [5].

Interpretation of the Qur'an has grown and developed since the early days of Islam. In line with humanity's need to know all aspects of the content of the Qur'an and the intensity of the scholars' attention to interpretation, interpretation of the Qur'an continues to develop, both during the time of the Salaf and Khalaf scholars and even now [6]. At these stages of development, different characteristics emerged both in methods and styles of interpretation [7].

History has recorded the rapid development of interpretation, in line with human needs and abilities in interpreting God's verses. Every work of interpretation

that is born must have positive and negative sides, as well as philosophical interpretation which tends to build universal prepositions based only on logic, because the role of logic dominates, this method pays little attention to the historical aspects of the holy books. However, there is a positive side, namely the ability to build abstractions and prepositions of hidden meanings that are raised and the text of the holy book to be communicated more widely to the world community without cultural and language barriers [8].

And this understanding is not too excessive if we hope that an ideal philosophical interpretation will be realized, a contemporary concept of philosophical interpretation that is not only based on interpretation on the power of logic, but also pays attention to the historical reality that accompanies it [9]. Because in principle the text of the Qur'an cannot be separated from the historical structure and sociocultural context in which it was revealed. In this way, philosophical interpretations will be born that are logical and proportional, not speculative and excessive. And perhaps this hope is not too excessive because in addition we have not yet found an interpretation that completely uses a philosophical approach, this type of interpretation will be very useful later in opening up our Islamic treasures, so that we will be able to understand the meaning of the verse from various aspects, especially the philosophical aspect. The method of thinking used by philosophy that is free, radical and within the realm of meaning will of course obtain more valid interpretation results even though the truth is still relative [10].

The combination of the results of this interpretation with socio-historical aspects will certainly further perfect its existence. So, this interpretation product will clearly be more attractive and credible compared to other interpretations.

b) History of the emergence of philosophical interpretation

At a time when religious and scientific sciences were progressing, Islamic

cultures developed in the Islamic territories and the movement to translate foreign books into Arabic was encouraged during the time of the Abbasid caliphs, while among the books translated were books written by philosophies such as Aristotle and Plato, then in responding to this matter Islamic scholars are divided into two groups, as follows:

First, the Imi group rejected the sciences that came from books written by these philosophers. They don't want to accept it, therefore they understand that some of them are contrary to aqidah and religion. They rose up by rejecting these books and attacking the ideas expressed in them, canceling their arguments, forbidding them to be read and keeping them away from Muslims.

Among those who were harsh in attacking philosophers and philosophy were Hujjah al-Islam a-Imam, Abu Hamid al-Ghazaly. Therefore, he composed the book of al-Iklik and other books to reject their understanding, Ibn Sina and Ibn Rushd, as well as Imam al-Fakhr al-Razy in his book of tafsir expressed their understanding and then canceled their philosophical theories, because value is contrary to religion and the Koran [11].

Second, some old Islamic scholars actually admire philosophy. They persevere and can accept as long as it does not conflict with Islamic (basic) norms, try to combine philosophy and religion, then eliminate the conflict that occurs between them [12].

This group wanted to interpret the verses of the Qur'an based solely on their philosophical theories, but they failed, therefore perhaps the Qur'an contains their theories and does not support them at all.

Muhammad Husain al-Dzahabi responded to the attitude of this group, he said: "We have never heard of anyone or philosophers glorifying philosophy, who wrote a complete book of interpretations of the Koran. What we found from them was no more than just some of their understandings of the Qur'an which were scattered in their philosophical books [13].

An example of a philosophical interpretation is as stated by al-Dzahabi, mentioning the interpretation of some philosophers who deny the possibility of the Prophet Muhammad SAW's mi'raj, with his physical being next to his spirit. They only believe in the possibility of mi'raj of the Prophet Muhammad SAW only with a soul without a body.

Among the tafsir books written based on this philosophical style, namely from the first group that rejects philosophical interpretation, namely:

- 1) Mafatih al-Ghaib by Fakhr al-Razy (d. 606 AH), and
- 2) Al-ljual by Imam al-Ghazaly (d. 505 AH).

Meanwhile, from the second group, as commented by al-Dzahabi, we have never heard that philosophers wrote complete books of interpretation of the Qur'an, because so far there is no more than a partial understanding of the Qur'an contained in their philosophical books. write.¹⁴ Writing partial philosophical interpretations includes:

- 1) *Fushush Al-Hikam* the work of al-Farabi (d. 339 AH);
- 2) *Rasail* Ibn Sina by Ibn Sina (d. 370 AH); And
- 3) *Rasail Ikhwan al-Safa*

2.2 Sufi Tafsir

a) Definition of Sufi Tafsir

In the classical tradition of exegesis, tafsir with Sufistic or Sufistic nuances is often defined as an exegesis that attempts to explain the meaning of the verses of the Qur'an from an esthetic perspective or based on implied signs seen by a Sufi in his suluk [14]. According to Muhammad Husen al-Dzahabi, the word Sufism itself is the transmission of the soul to God for what it desires or in other words the munajatnya of the heart and communication of the spirit [15].

Tafsir al-Sufiyah, namely tafsir which is based on sufism, and is divided into two parts, namely Tafsir shufi nadzary and Tafsir

shufi isyary. Nadzary Sufi Tafsir is an interpretation based on the contemplation of the Sufi's (author's) thoughts such as musings philosophy and this is rejected [16]. Sufi isyary tafsir is tafsir that is based on the experience of the author's pabadi (kasyaf) such as the tafsir of the Qur'an al-'Adrim by al-Tustari, Haqaiq alTafsir by al-Sulami and 'Arais al-Bayan fi Haqaiq al-Qur'an by al-Syairazi. This Sufi Isyari interpretation can be accepted (acknowledged) with several conditions, (1) there are supporting Sharia arguments, (2) it does not conflict with the Shari'a/ratio, (3) it does not negate the meaning of the Zahir text. If it does not meet these requirements, it is rejected.¹⁶

b) History of the Birth of Sufi Tafsir

This style of Sufi interpretation is based on the argument that each verse of al-Yuran potentially contains four levels of meaning: ghahir, inner, hadd, and matia'. These four levels of meaning are believed to have been given by Allah SWT to the Prophet Muhammad SAW. Therefore, it is not surprising that this type of interpretation is not something new, in fact it has been known since the beginning of the revelation of the Qur'an to Rasulullah SAW, so that the basis used in this interpretation generally also refers to this interpretation of the Qur'an. through the hierarchy of traditional Islamic sources which are based on the Prophet SAW, his companions, and the opinions of the tabi'in.

In addition, apart from interpretations based on traditional narration, there is a doctrine that is quite strongly held by Sufi circles, namely that the saints are the heirs of the prophethood. They claim to have similar tasks, although they are substantially different. If the Apostles had the task of conveying the divine message to mankind in the form of Agama teachings, then the Sufis had the task of spreading the message of akhlaqiyyah, moral teachings that refer to nobility of character.¹⁷

The claim to be bearers of the akhlaqiyyah treatise provides an opportunity for the possibility that Sufis were able to

receive God's knowledge thanks to the cleanliness of their hearts when they reached the stage of ma'rfat in the stages of murugabah towards Allah SWT. A mustik concept that Ibn 'Arabi categorized as the ability of Sufis to achieve a position which he called almubumwat al-amma almuktasabah (a general prophetic predicate that can be achieved). In contrast to the predicate of the Apostles and Prophets who received nubuwwal alikhtisas (special prophethood) when they were chosen by Allah as His messengers, general prophethood can be achieved by anyone, even after the door to prophecy is closed until the end of time.¹⁸

As a result, in his Sufi interpretation m4fassir does not present an explanation of the verses of al-Yuran through the ifibari way by examining the literal meaning of the verses in a zhahir way, but rather calls out the implied moral significance through symbolic interpretation, or what is known as isyari interpretation. That is, not by expressing the outer meaning as understood by most Arabic speakers, but by revealing hidden signs in order to achieve the inner meaning understood by Sufi circles. An example of a work that displays a Sufi style of interpretation is Tafsir al-Qur'an al-Azhim by Sahl al-Tustari (d. 283 AH). Haqaiq al-Tafsir by Abu Abd al-Rahman al-Sulami (d. 412 AH). Lata'if Al-Isil by al-Ousyami, and 'Ara'is alBayan fi Haqaiq al-Qur'an by al-Syirazi (d. 606 AH).

When religious and scientific knowledge experienced rapid progress and Islamic culture spread to all corners of the world and experienced a revival in all its aspects, the science of Sufism developed and this science had two forms, namely theoretical and practical Sufism.

1. Theoretical Sufism

And among Sufism figures, ulama were born who devoted their time to researching, studying, understanding and studying the Qur'an from a perspective in accordance with their Sufism theories. They interpret verses from the Qur'an and explain them with distorted explanations and textual

meanings that are known and supported by shari'a arguments and proven to be true in Arabic, namely in the chapter on signs.

Imam al-Alusy in his book of tafsir stated as follows: "What has been expressed by Sufi figures about the Qur'an is included in the chapter on hints of complex understandings that have been successfully expressed by people who have mastered the methods that must be taken to reach Allah. and these understandings can be combined with the desired textual meanings. This includes the perfection of true faith and knowledge. They believe that textual understanding is not what is desired at all (inner understanding, not textual, is what is desired). Therefore, their spiritual beliefs are extreme, so they deny the Shari'a as a whole."

Our Sufi figures are not like that, therefore they recommend maintaining textual interpretation and understanding. They said, in the first stage, the interpretation and textual understanding must still be carried out and known, because it is impossible to arrive at the interpretation and meaning of the baun (textual aoa) of a verse before the interpretation and textual meaning are first known. Whoever claims to be able to understand the secrets of the Qur'an before knowing its interpretation and textual understanding, then he is like someone who claims to have reached the inside of the Kaaba before he opened its door.

More Far al-Alusy said: "No should for person whose abilities are limited and His faith is not yet deep in wanting that the Qur'an has inner parts which are bestowed by Allah, the Creator and the Most Abundant in the minds of His desired servants." Al-Alusy said

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿١٥٢﴾

about the signal given by Allah through His words in the QS. Al-Baqarah verse 45, as follows:

Make patience and prayer your help, and indeed this is indeed difficult, except for those who are humble.

That prayer is a means to focus and concentrate the heart to capture the fgjally (self-appearance) of Allah and this is very difficult, except for people who are melted and soft in heart to receive the very subtle lights and tajally-tajally of Allah to capture His Almighty power. Mighty. They are the people who believe that they are truly before Allah and only to Him will they return, by destroying their human qualities (fana) and merging them into the qualities of Allah (baga), so that they find nothing but the existence of Allah. as the Most Subtle and All Mighty king.

2. Practical Sufism

What is meant by Pralus Sufism is a way of life based on simple living, asceticism, hunger, not sleeping at night, living alone, keeping oneself from all pleasures, concentrating the soul from various kinds of desires and destroying Imam Ahmad Iba Sahil said, your enemies are four:

- a) The world, the weapon used by the world to deceive humans is to live in harmony with the lives of fellow humans and the antidote is to live alone,
- b) Satan, Satan's weapon is satiety and the antidote is hunger,
- c) Soul, the weapon of the soul is sleep and the antidote is not sleeping at night, and
- d) Lust, the weapon of lust is talking a lot and the antidote is silence.

They really apply the above life attitudes to their lives, they act ascetic in the world of life and always prepare themselves to face life in the afterlife. Muhammad Husain al-Dzahaby said: "We have not heard of anyone who composed a particular book on theoretical Sufi tafsir which interprets verse by verse in the al-Yuran as in the tafsir isyari (tafsir that expresses the meanings required by the verses of the Qur'an). What we found was scattered information (not in a particular book) contained in the interpretation relied on by Ibn Araby and the book al-Futuhat al-

Makkiyah, his essay as well as some others can be found in many tafsir books with different styles. the interpretations vary.”

They say, Sufi interpretations can be accepted if they meet the following conditions:

- a) Not denying the birth meaning (textual understanding) and the verses of the Koran,
- b) This interpretation is strengthened by the Islamic dalil” which Jam,
- c) This interpretation does not conflict with the postulates of syara' or ratio,
- d) The interpretation does not acknowledge that the interpretation is what God desires, not the textual understanding, and
- e) On the contrary, he must acknowledge the textual meaning of the verse, as emphasized by Imam al-Alusy.

Among the books on Sufi interpretation are the following:

Tafsir al-Qur'an al-Adhim by Imam al-Tustury, Haqaiq al-Tafsir

- a) The world, the weapon used by the world to deceive humans is living in harmony with the lives of fellow humans and the antidote to this is living alone,
- b) Satan, Satan's weapon is satiety and the antidote is hunger,
- c) Soul, the weapon of the soul is sleep and the antidote is not sleeping at night, and
- d) Lust, the weapon of lust is talking a lot and the antidote is silence.

They really apply the above life attitudes to their lives, they act ascetic in the world of life and always prepare themselves to face life in the afterlife. Muhammad Husan al-Dzahaby said: “We didn't hear anything someone who authored a particular book on theotical Sufi exegesis which interprets verse by verse in the Al-Yuran as in Isyari tafsir

(tafsir which expresses the meanings required by the verses of the Qur'an). What we found was scattered information (not in a particular book) contained in the interpretation relied on by Ibn Araby and the book al-Futuhah al-Makzryah, his essay as well as some others can be found in many tafsir books whose interpretive styles different.”

They say, Sufi interpretations can be accepted if they meet the following conditions:

- a) Not denying the birth meaning (textual understanding) and verses of the Qur'an,
- b) This interpretation is strengthened by other Islamic arguments,
- c) This interpretation does not conflict with the postulates of syara' or ratio,
- d) The interpretation does not acknowledge that the interpretation is what God desires, not the textual understanding, and
- e) Instead, he must acknowledge the textual meaning of the verse, as an affirmation Imam al-Alusy.”

Among the books on Sufi interpretation are the following:

Tafsir al-Quran al-Adhim by Imam al-Tustury, Haqaiq al-Tafsir by al-Allamah al-Sularny, and 'Arais al-Bayan fi Haqaiq al-Juran by Imam al-Syirazy.”

3. *Sufi Tafsir is Closer to Sufism*

Sufism is a word that is not foreign to the treasures of Islamic knowledge, because apart from being a specific scientific discipline, Sufism also in the history of its development has had many adherents who have been confronted with various polemics.

Scholars have different opinions regarding the origins of the word Sufism, this happens because the term Sufism itself was never used in the Qur'an or the hadith of the Prophet SAW. So, it is not surprising that Sufism or Sufism is associated with Arabic words which contain sacred meaning. The emergence of Sufism in Islam is due to the

existence of a group of Muslims who are not yet satisfied with their approach to God through worship, fasting and Hajj. They want to feel closer to God by living towards God and freeing them from absolute attachment to worldly life, so that they are not enslaved to wealth or thrones or other worldly pleasures. This kind of tendency GENERALLY occurs among the first generation of people. Al-Dzahabi confirmed that the practice of Sufism as above had been known since the early days of Islam, many of his friends practiced Sufism, namely living in asceticism and worship, but they did not yet know the term Sufism.

In the later generations (2nd century H onwards), there was a gradual shift in values so that the orientation of world life became heavier. That was when the first generation of Muslims who maintained a simple lifestyle were better known as the *suftiyah*. It was during this period that the term Sufism began to be known, and the person who is considered to have first used the term Sufi was Hasyim al-Sufi (d. 150 AH).

The *ruhud* practices carried out by generation I and II *ulama* continued until the Abbasid reign (4 AH), when Muslims experienced abundant prosperity, so that in the upper and middle classes there was a pattern of luxurious living. At that time the Sufism movement also experienced development which was not limited to simple life practices, but began to be marked by the development of a method of theoretical explanation which would later become a scientific discipline called Sufism. In this period, Sufism has experienced a mixture with philosophy and *kalam*, resulting in what is known as *taswuf nazari* and Sufism charity. *Nazari Sufism*, namely making Sufism as a study and discussion. *Malian Sufism* is Sufism that is built on the practices of asceticism and obedience to Allah SWT.

And as mentioned above, there is starting to be impurity in Sufism, people who are not experts try to study Sufism on the basis of the knowledge they adhere to. So, this has a big influence on other fields such as *hadith* and *tafsir*. During this period, "terms

such as *hauf*, *mahabbah*, *ma'rifat*, *Hulul*, and so on" emerged. And since then, Sufism has become an institution or scientific discipline that colors the scientific treasures of Islam, such as philosophy, law and so on.

Like other scientific disciplines, Sufism has given birth to Sufism experts who have provided or given birth to their understandings in the field of Sufism. Apart from that, many works of interpretation of the products of Sufi scholars have emerged. Among the *tafsir* works of Sufi scholars are *al-Futuh* by Ibn al-Arabi, *Tafsir al-Qur'an al-Arham* by al-Tastari and *Haqiq al-Tafsir* by al-Salmi.

The two types of Sufism mentioned above have had a great influence on the interpretation of *Al-Juran*, so that what is known as the *Nagary Sufi Tafsir* and the *Isyan Sufi Tafsir* emerged from it.

4. Characteristics of Sufi Tafsir

The style of Sufi interpretation that was born as a result of the emergence of Sufi movements as a reaction to the tendencies of various parties towards the material has special characteristics or characters that differentiate it from other *tafsir*. This Sufi interpretation has been dominated by the Sufi ideology adhered to by the *myfasser* because Sufism has become a basic interest for the *m4fasser*, previously he had made efforts to interpret it or also that his interpretation was only to legitimize his opinion, in this case Sufism.

3. METHODS

This research uses a literature approach to identify the differences and similarities between Islamic legal paradigms as well as the methodologies of *falsafi tafsir* and Sufi *tafsir* in the interpretation of legal texts. A theoretical framework was constructed based on relevant literature, and key concepts defined. Data collection involved content analysis of Islamic legal texts and the literature of *falsafi tafsir* and Sufi *tafsir*. The results of the content analysis were used to identify interpretative differences and

their implications for the paradigm of Islamic law.

4. RESULTS AND DISCUSSION

4.1 Nazari's Sufi Tafsir

Tafsir Sufi al-Nazari is a Sufi interpretation built to promote and strengthen the mystical theories adhered to by the mufassir. In interpreting it, the mufassir took the Qur'an away from its main purpose, namely for the benefit of humans, but what existed was a pre-conceptual interpretation to establish their theory. Al-Dzahabi said that the Sufi Nazari interpretation in practice is the narration of al-Qur'an does not pay attention to linguistic aspects and what is meant by sharia.

The scholar who is considered competent in the interpretation of al-Nazari is Muhyiddin Ibn al-Arabi. He is considered a Nazari Sufi interpretive scholar who bases some of his Sufism theories on the Koran. Ibn al-Arabi's tafsir works include al-Futuh al-Makryat and al-Fushush. Ybn al-Arabi was a Sufi who was known for his understanding of mahdatul wujud. Wahdatul wujud in Sufi teoxi is the understanding of the unity between humans and God. First, the Qur'anic arguments regarding this understanding include those in QS. al-Baqarah verse 186:

And if My servants ask you about Me, then (answer) that I am near. I grant the requests of those who pray when they ask Me. So let them fulfill (all My commandments) and let them believe in Me, so that they may always be in the truth.

The word prayer contained in this verse is interpreted by Sufis as not praying in the commonly used sense. For them, this word means calling or calling. Their Lord called and Tuban saw Himself to them. With the words lam, they cried out for God to remove the hijab and appear to them. Second, in QS. al-Baqarah verse 115: "And to Allah belongs the east and the west, so wherever you face there is the face of Allah." Sufis interpret it as wherever God is, and everywhere God can be found. So, to look for

God you don't need to go far, and God can be found anywhere and He is always there. Third, in QS. Qaf verse 16:

And indeed, you have created man and know what his heart whispers, and We are closer to him than his veins.

Sufism experts interpret this verse as illustrating that to seek God, people do not need to go far. For that he just needs to return to himself. With Lan's words that God is not outside humans, but God is within humans. They strengthened their interpretation by quoting the hadith of the Prophet SAW: "Whoever knows himself, knows his God." To strengthen this interpretation, they also took or connected it with other verses, such as in the QS. al-Anfal verse 17: So (in fact) it was not you who killed them, it will remain: it was Allah who killed them, and it was not you who threw when you threw, but Allah who threw. (Allah did so to destroy them) and to give victory to the believers, with a good victory. Indeed, Allah is All-Hearing, All-Knowing.

In interpreting the verses of the Qur'an, Ibn al-Arabi was greatly influenced by the understanding of wahdatul wujud which was the most important theory or understanding in his Sufism and it was as if his interpretation was used as a legitimation of his understanding. Al-Dzahabi argued that Ibn al-Arabi in interpreting the verses of the Qur'an had departed from the madlul verses intended by Allah. From his opinion, al-Dzahabi seemed to disagree with Ibn al-Arabi's interpretation which had deviated from the meaning of the verse. Examples of Ibn al-Arabi's interpretation as a basis for strengthening the understanding of wahdatul wujud include interpreting the QS. al-Fajr verse 29-30 which reads:

فَادْخُلِي فِي عِبْدِي ﴿٢٩﴾ وَأَدْخُلِي جَنَّتِي ﴿٣٠﴾

Wadkhuli jannati, according to the interpretation, is to enter within yourself (human) to know your God because God is yourself (manusra). To be able to know the God that exists in two things for humans is to

uncover the cover that exists within humans, namely human lust: yeah. If you have entered His heaven then you have entered into your two, and know that God is in you. With Jaa's words that you (humans) are God and you are also servants.

Next, al-Dzahabi explains at greater length the characteristics or traits in his interpretation of Nazary which can be summed up as follows. First, in the interpretation of the verses of the Qur'an, the interpretation of Nagary is very much influenced by philosophy. AlDzahabi gave an example of a nazary interpretation that was influenced by philosophy, namely Ibn al-Arabi's interpretation of the QS. Maryam verse 57 which reads:

According to al-Dzahabi, Ibn al-'Arabi's interpretation was greatly influenced by natural philosophical thinking, namely by interpreting 'aliyyan's food pronunciation in terms of space (animal nature). Second, in nagary interpretation, the unseen is brought into something real or visible or in other words, the unseen becomes real. Third, sometimes they don't pay attention to the rules of nahwu and only interpret what is in line with the spirit and soul of the mufassir.

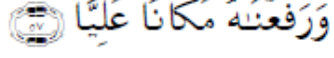
It seems that what al-Syatibi wrote regarding the nagary interpretation is only based on the interpretation of takwil which is not in accordance with existing rules. And in the author's opinion, Ragary tafsir is essentially Isyari tafsir which is generally used by Sufis. However, this Ragary interpretation in practice does not pay attention to existing rules and the results are very far from what the verse means in Zahrr.

4.2 *Tafsir Sufi Isyari*

Sufi zsyari interpretation is the interpretation of verses of the Qur'an that differ from their original meaning according to the special instructions received by Sufism figures but between these two meanings can be compromised. What is their basic assumption when using Isyar' interpretation

is that the Qur'an includes what is outer and inner. The meaning of zahir in the Qur'an is the text of the verse, while the meaning of batun is the meaning of the signal behind the meaning.

A Sufi scholar, Nasiruddin Khasr, said that the interpretation of the Qur'an which only looks at the outer body, is only the body or clothing of the faith, so a deep interpretation or interpretation is needed by tracing behind the meaning of the birth and that is the soul, so how is it possible for the body to live without the soul? And so, this does not mean that Sufism scholars reject the meaning of birth, they still accept the meaning of birth and explore the inner meaning to find out the wisdom that lies behind the meaning of birth.

Imam al-Ghazaly, a  a

Sufism scholar, does not absolutely reject what is the meaning of birth. To be able to understand the inner meaning cannot be done by reason or ra'yu, so he strongly rejected the thing called interpretation by ra'ya or reason.

In the author's opinion, the method used in Sufism interpretation in general is the takwil sign method. The sign here means revealing what is in the meaning of a verse in order to find out its wisdom. They use the word "gesture" to differentiate it from takwil which is always attributed to bad intentions. In fact, the signaling methods used by them in practice are more the same as takwil. Sufi scholars also argue that the results of their interpretation of the Qur'an should not be called tafsir, because this is tantamount to limiting the meaning of the Qur'an by means of meaning and interpretation, and they prefer to call it "gestures".

Lahu-batin is a concept used by Sufis to base their thinking in interpreting the Qur'an in particular and viewing the world in general. The pattern of their thinking system is to proceed from the outer to the inner. For them, the inner self is the source of knowledge, while the outer text is the light. The reference they use is the statement that is always attributed to Ali bin Abi Talib, that every verse of the Koran has four meanings,

namely *zahir*, inner, *had*, and *matla'*. AlGhazali himself emphasized that apart from the *zahir*, the Qur'an has an inner meaning.

Abdullah (a-mubasib) and Ibn al-Arabi provide an explanation of this statement, that what is meant by the outer is the reading, and the inner is the *takwil*. Meanwhile, Abu Abdurrahman said that what is meant by *zahir* is reading while inner is understanding.

Both the *zahir* meaning and the inner meaning in the Qur'an are and Allah. Outwardly is the revelation (*tanzi*) of the Qur'an from Allah to the prophets in the language of their people, while inwardly is the existence of understanding in the hearts of some believers (*hati al-anfin*), which originates from Allah. Therefore, the spiritual-physical dualism in the discourse of the Qur'an, understanding and interpretation are not returned to humans, but to Allah. Because Allah made everything (creatures) to have outer and inner dimensions (the Qur'an includes creatures). The *zahir* is a form that can be subdued (*al shurah abhasseyah*), and the inner is *aLruh a-ma'nami*. An example of an *Isyari* interpretation that is acceptable because it meets the conditions mentioned above is the interpretation of al-Tastary when interpreting the QS. al-Baqarah verse 22 which reads:

Al-Tastary interprets *andadan* as the evil lust of anger. So, what you mean here is not just statues, demons or souls but the passion of anger which is often made God by humans is what is meant by this verse, because humans always associate partners with God by always becoming slaves to their passions of anger.

Interpreting the verses of al-Yuran by looking at the signs in it has been widely done by the companions of the Prophet SAW, including the interpretation of the companions' *isyari*, namely when the

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١٠٠﴾

companions heard the first verse and the QS. al-Nasr verse 1 which reads:

Among them there are those who try to provide an interpretation of the verse by saying that the verse tells them to thank Allah and ask for forgiveness. But this is different from Ibn Abbas who said that this verse was a sign of the death of the Prophet Muhammad.

Another example is the second verse of Surah al-Maidah which is considered by some scholars to be the last verse revealed. "Umar bin Khatab when he heard this verse he cried, unlike other friends who when they heard this verse were very happy. In a *niwayat* Ibn Abi Syaibah stated that when this verse was revealed "Umar bin Khatab cried, then the Prophet SAW asked: "What are you crying about? "Umar? I cried that in fact we have increased in our religion, so nothing is perfect anymore except it decreases."

Al-Dzahabi provides an explanation of the differences between the Sufi Nazari interpretation and the Sufi *Isyari* interpretation as follows:

First, Nazari's Sufi interpretation is built on the basis of previous scientific knowledge existing in a Sufi who then interprets the Qur'an which is used as the basis of his Sufism. The Sufi *rsyri*

فَلَا تَجْعَلُوا لِلَّهِ أُنْدَادًا

interpretation is not based on previous scientific knowledge, but is based on the sincerity of a Sufi who reaches a certain degree so that the signs of al-Uran are revealed.

Second, in the Sufi Nazari interpretation, a Sufi believes that all the verses of the Koran have certain meanings and no other meanings behind the verses. Meanwhile, in the Sufi *Isyari* interpretation the basic assumption is that the verses of the Al-Yuran have other meanings behind the meaning. born. In other words, the Qur'an consists of outer and inner meaning.

The problem that arises then is how Sufis interpret verses about law. This is because in the stories of Sufis, they reject fiqh or sharia laws such as prayer, fasting, zakat, and so on. What they emphasize is the essence, not the Shari'a. In responding to the tai issue, it is necessary to refer to the Sufism scholars themselves.

In the history of Sufism, around the fourth century there was a sharp struggle between experts in the essence played by Sufism experts and experts in sharia played by the fugaha. But after that, al-Ghazaly tried to reunite the two by writing various books, especially the famous book *Ihya Ulumuddin*. Al-Ghazaly, as a former philosopher, believes that in Islam, sharia and essence cannot be separated and one cannot take one of the two.

In interpreting fiqh verses, they also use a signal approach. The verses about commandments such as prayer, zakat, and others, are still accepted by the fuqaha experts, but what is different is that the Sufism experts are not only limited to knowing whether it is obligatory or not but are looking at what is behind the signs to find out the wisdom, the silver lining, and this cannot be done by the fugaha.

Examples of interpretations of Sufism scholars regarding sharia verses or among them, verses regarding the obligation to cover the private parts. Ibn al-‘Arabi in his book *alFutuh al-Makkryat* as quoted by Ignaz Goldziher interprets it as follows. He said that according to the sharia covering the private parts is an obligation, there is an inner meaning of this sharia that it is obligatory for every intelligent person to cover God's secrets, and if he reveals God's secrets, he is not one of those who are intelligent and knowledgeable.

In interpreting the verses about zakat, Sufi scholars accept that there is an obligation to pay zakat which is aimed at eight people who are entitled to receive zakat (*mustahiggakal*). Ibn al-Arabi, using a signal approach in interpreting these verses about zakat, is of the opinion that zakat, which means purification (*alisytigag*), is obligatory in sharia, the purpose of which is to purify the

eight limbs of our body. The number eight is attributed to people who are entitled to receive zakat, the number of which is eight.

From the examples above, it is clear that Sufism scholars do not reject sharia. They still adhere to the sharia and its essence. AlGhazaly is very disappointed with people who are more concerned with sharia, because they only understand sharia (Islam) from the outside and cannot trace the signs behind the sharia commands and their wisdom.

Sufism experts who continue to implement their Islamic laws are Islamic Sufism. It is said to be Islamic Sufism because there are Sufis who in practice are only concerned with the essence of the law without paying attention to the conditions. Because in Islam, essence and essence are like two currencies that cannot be separated.

5. CONCLUSION

Based on the discussion above, it can be formulated that the style of interpretation is the variety, type and distinctiveness of an interpretation. In a broader sense, "interpretation style" is a special nuance or characteristic that colors an interpretation and is a form of intellectual expression of a *mufassir*, when he explains the meaning of a verse of the Qur'an.

The next type of interpretation is philosophical interpretation, namely interpretation that is dominated by philosophical theories as its paradigm. There are also those who define philosophical interpretation as the interpretation of the verses of the Qur'an using philosophical theories. This means that the verses of the Qur'an can be interpreted using philosophy. Because the verses of the Qur'an can be related to philosophical issues or interpreted using philosophical theories. In other words, *Tafsir al-Falsafah* means interpreting the verses of the Qur'an based on philosophical thoughts or views, such as *Tafsir al-Ra'y*. In this case the verse functions more as a justification for the thoughts written, rather than thoughts that justify the verse. As an example of a philosophical interpretation, al-Dzahabi mentions the interpretation of some

philosophers who deny the possibility of the mi'raj of the Prophet Muhammad SAW with a physical body in addition to his spirit. They only believe in the possibility of the mi'raj of the Prophet Muhammad SAW only with a soul without a body.

Meanwhile, the style of Sufi interpretation (Tafsir al-Shuftyah) is interpretation based on Sufism, and is divided into two parts, namely Tafsir shufi nadzary and Tafsir shufi isyary. Nadzary Sufi Tafsir is a Tafsir that is based on the contemplation of

the Sufi's mind (the author) such as philosophical reflections and this is rejected. al-Bustan, Haqaiq al-Tafsir by al-Sulami and 'Arais al-Bayan fi Haqaiq alQur'an by al-Syairazi. This Sufi Isyari Tafsir can be accepted (acknowledged) with several conditions, namely: there are sharia arguments that strengthen it, no contrary to the Shari'a/ratio, does not negate the zahir meaning of the text. And if it does not meet these requirements, then it is rejected

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