

## THE SUFISM INTERACTION AND INTERPRETATION OF AL-QURAN

H. Hadri Hasan\*

The interpretation al-Qur'an was good always backed with hermeneutics, a concept that is much to discuss about the principles and form of interpretation of the Qur'an. The method used in this research is library research (library research). In the case study approach, then to trace the origins of Sufi interpretation and relation with the development of the interpretation of the Qur'an, the author uses historical approach. Based on studies that dealt with, that a number of conclusions, namely: (a) the teachings of Sufism as the birth of Islam is indeed a lot of bearing a long debate, (b) the interaction between Sufism and interpretation al-Qur'an, and (c) there are four methods of interpretation that is used as the standard or fundamental effort in constructing the understanding derived from the Qur'an, namely: (1) the general method [*ijmali*], (2) analytical method [*tahlili*], (3) the method of comparison [*muqarin*], and (4) the method of thematic [*maudhu'i*]. Therefore, we need a strong will to better understand the diversity of this interpretation. As a result of that interpretation was not to injure the teachings of Islam, then it can still be tolerance interpretation.

**Keywords:** Interaction Sufism, Al-Quran interpretation, interpretation Method.

### 1. Introduction

Al-Quran in addition to the sources of law, it also contains the principal of religious teachings, is also no doubt that he has an important purpose in achieving the kind for mankind. As the book that became the most important reference, of course he has a lot of enthusiasts who come from among the researchers, whether the Islamists. The majority of Arab scholars agrees that the word of the Qur'an is derived from the word *qa-ra-a*, which means he has read. Among the verses of the Qur'an which explains its meaning as contained in the reading of *Surah Al-Isra* verse 93.

While in *Surah al-Qiyamah* paragraph 18 the word (*qa-ra-a*) indicates the meaning of the story, and in verse 17 in *Surah* same meaningful collect Esack (1997), "Look at the expense We collect it (in your chest) and (makes clever) read it. When we had finished reading read it so follow it.

According Shahrur (2004) Al-Qur'an is a treatise of God consists of several key components, namely first, *al-hudud* issue of worship contained therein. Both *al-Furqan* general and specific. Third, the laws that are temporal (Ahkam Marhaliah). Fourth, laws are local, fifth, teaching a general nature, but not in the shari'ah. Sixth, things that are solely devoted to the prophet. And the last is the stuff prohibited. (*Mamnu'at*).

Along with the development of science today is so fast, and the number of the problems popping up that must be faced by humanity, an influential impact on the

\* Lecturer of IAIN Sulthan Thaha Saifuddin, Jambi Indonesia, E-mail: [my.interpaper@gmail.com](mailto:my.interpaper@gmail.com)

development of approaches to interpretation. At least this is caused by several things, first, are generally the language contained in the Qur'an, as well as the expiration of the acceptance of revelation after prophet Muhammad pass away, which it requires interpretations that vary according to the times. Secondly, the Qur'an as a holy book that is always relevant in every room and times should always provide a solution to the problems of the people. So the development of interpretation is a must.

Studies about the Qur'an always interested mankind. No exception study on the method of interpretation of the Qur'an (Shihab: 1999). From the classical interpretation methods such as interpretation *bil al-ma'tsur*, interpretation *bi al-ra'yi*, up to interpretation approach *hermeutic* (Arif: 2008), initiated by some left-Islam, is always busy discussed, and debated. The importance of the interpretation of the Qur'an has made it as a necessity, whether it's in solving problems, or formulates an idea of certain laws relating to human welfare. Shihab (2002) added that there are three main things that makes that interpretation has the glory or the advantages of the other branch of science. First, the object of interpretation, it is the Qur'an which is the word of God, as well as a source of knowledge (of religion) and has many virtues. Secondly, in terms of objectives, that interpretation has always encouraged people to always hold fast to the Qur'an in achieving the happiness of the world and the hereafter. The third thing that makes it important is the interpretation of the needs, both in the business world and the hereafter so requires knowledge of sharia, which source is the Qur'an.

Interpretation al-Qur'an was good always backed with hermeneutics, a concept that is much to discuss about the principles and form of interpretation of the Qur'an. Exegesis also serves as a filter to detect any irregularities or errors in the process and the outcome of an interpretation. To that end, according Abdurrahman (1982) that is one thing that makes it an important exegesis is its role as a basic foundation in an effort to understand and study of the Qur'an. Qur'an when it is not well understood, many cause a lot of confusion. Therefore, it seemed that one function of hermeneutics is to try to reduce various kinds of mistakes regarding the understanding of the Qur'an. The existence of exegesis in order to maintain the purity of the Qur'an from the various forms of fraud. But that does not mean interpretation as a product cannot differ from one another. Therefore, many commentators find a variety of different forms, according to the flow brought about by commentators. Differences in interpretation were still considered reasonable if the meaning is generated not too distorted and have a strong foundation can be justified truth. This occurs because the text of the Qur'an, it is debatable, even multiple interpretations (Affandi: 2008). It responded by Daraz Abdullah was quoted as saying by Shihab (1994) that the reading of the Qur'an iterative manner will find different meanings, all of which are true or probably true, as well as others may be viewed differently by previously understood.

Interpretation has also had a contribution to capture a message, either express in *lafaz* (written) paragraph, or implied in the womb paragraph. This suggests that knowing the interpretation as a part of science, and in depth as a necessity are two things you should always go hand in hand. Due to the collaboration between the two things that humans will be able to understand the Qur'an properly, and most importantly spawned the idea to take along and guiding people towards a better way. Based on that fact, the Qur'an was always used as a reference and dialogue partners in solving various problems. The impact of that, the study of the Qur'an is merely an attempt to reveal the content contained in the Qur'an, not more than that (Mustaqim: 2012).

Commentary on the language in twos; *al-kashf* (disclose), *al-ibanah* and *al-Izhar* (show), as the word of god in QS. *Al-Furqan*: 33 "is not the infidels came to you (bring) something odd, but we bring to you the right and the best explanation". According to Abdurrahman (1982), the meaning of the interpretation of the paragraph above is the explanation and details. Husein (2000) states that the basic principle of interpretation is the explanation of the process, it was unclear at first, becomes understandable when through the process of interpretation.

According Mustaqim (2012) study of the Qur'an at the moment is always experiencing dynamic development in line with the acceleration of the development of social conditions of human culture and civilization. This can be evidenced by found the works of commentary, ranging from classic to contemporary, with different styles, methods, and approaches used. Interpretation in order, accommodating paradigm can be understood as a building science that examines in detail the Qur'an from his side is to understand the purpose of Allah in accordance with human ability.

Interpretation as it is known is a process to understand the Qur'an, which has the final destination or the maximum, which is operating the Qur'an as a guide in human life. Thus, it can be understood that the age of the interpretation currently has a range of time or a period equal to the age of the Qur'an was revealed (Sharif: 2009). Therefore, according to Fazlur Rahman Malik (1996), al-Qur'an should always be used as guidelines for humans are accompanied by a critical attitude to understand the moral ideal and take from it the doctrine that fits in a particular time and place.

At this time related to the discussion of interpretation, found businesses that try to give a special assessment against the terms of the interpretation and application needs. Some experts divide into two forms of interpretation. The first form is the interpretation which is the concept of science, while the second form is the interpretation as a productive method. Interpretation as a base concept of this science is the understanding that a lot of interpretation practiced by the classical scholars. The interpretation as a method is more an attempt to generate new ideas that will be developed (Ulinnuha: 2015). One of the two forms of interpretation that has the

properties to be complementary not annul the other. Because each interpretation, although identical to the relatively fixed nature has its disadvantages.

The history of the holy book, which also includes the Qur'an is the history of salvation and liberation of humanity. As it is known that the Qur'an was revealed to rescue and liberate humanity from all forms moral oppression, social, cultural, and structural, be it in the form of the vertical Qur'an as the word of God given to the prophet, directly responding to problems actual happening in society. Meanwhile, in the form of horizontal, al-Qur'an that have been born in the form of manuscripts through interpretation in accordance with the reality of life so that they can give birth to liberation, salvation and enlightenment on all forms of humanitarian issues are universal (Riyadi: 2005). Such understanding is an affirmation that the interpretation of the Qur'an as a process should be treated as things continue to thrive (Jamil: 2011).

Thus, a proper thing if the effort to understand the Qur'an constantly to meet and respond to the realities that exist (Mustaqim: 2012). Because at first birth of the Qur'an was revealed in response to the social reality in which the Qur'an was revealed (Hilaly: 2015). Among the efforts to respond to the reality that there is to re deepen regional treasury of interpretations are still many untapped. Interpretation region that has not been touched, among others, is a Sufi interpretation. Sufi commentary of the writer is not a product in interpretation popular among people. It is looking at the historical record, the model of the Sufi interpretation has long practiced by some companions of the Prophet, even when the Prophet was alive.

According to Nasution (2010) Sufi interpretation is the interpretation of the Qur'an were written by those who study Sufism is better known as Sufis. The word Sufism according to Nasution (2010), refers to four things, which indicates that the word Sufism likely derived from it. First, the term Sufi is derived from the word *suf*, which is a term for fabrics made from wool. The Sufis likes to use this as a rough wool clothing that shows a symbol of poverty and simplicity. Second, the word Sufi is derived from *shuffah*. According to Nasution (2010) and Muhammad (2000) called Sufis also refer to the companions of the Prophet, which they have with the Prophet migrated from Mecca to Medina. They always stay in the *masjid*, because they do not own property and shelter, the Third, Sufi or Sufism is derived from the rows. Fourth, the word Sufi is derived from *shafi*, which means holy.

According Rivay (2002) The main goal of Sufism for a Sufi is to keep them as close as possible with God. But when given the mapping in detail, there are three main things that the goal of Sufism, namely: (1) for guidance in the moral aspect, (2) to reach *makhrifatullah* (know God) through direct revelation, (3) to discuss the system of recognition and approach ourselves to God mystically philosophical. In view of the Sufis, the Qur'an is like the horizon in which there is infinite meaning. Meaning contained in the Qur'an is very broad, and even be digested by the human

mind. Therefore, they perceive that the Qur'an has *Zahir* and inner meaning.

In a review by scholars of hadith, that history has a quality that cannot be used as proof, because the status and quality of the hadith that *dha'if*. This happens because most of the transmitters are problematic in terms of both credibility (Al-Sulami: 2001). Evidence that the implied meaning other than what is contained as described in the Qur'an in *QS.al-Nisa* '(4): paragraph 78, which reads: "So why do people (hypocrites), almost- barely understand speech at all?"

The purpose of the verse does not mean the hypocrites do not understand the phrase al-Qur'an, but they do not understand the purpose of God derived from the expression Qur'an (Mairizal: 2008). Based on this verse and with similar arguments, the Sufis believe that to understand the Qur'an, not merely *lafaz* enacting clause, but must be followed by a review related to the implied meaning of the verse (Muhammad: 2002). Nevertheless, this does not mean Sufi is free from subjective interpretation. Because, when talking about the interpretation of it will be very synonymous with scientific and social background that is in itself a commentator (Affandi: 2014).

Sufi is a commentary, interpretation al-Qur'an that produced through intuitive reasoning. This reasoning in terms of those who study the Sufi interpretation known as *isyari*. So with the term, Sufi interpretation is also called on to interpret *isyari*, there is also a call as inner interpretation. *Isyari* naming as the interpretation is because the source of Sufi knowledge that comes from intuitive. While the mention of Sufi interpretation as inner interpretation, more in because the interpretation of Sufi focuses deep inner meaning of the verse which they interpret.

By definition *isyari* interpretation is an interpretation model verses of the Qur'an are not based enacting clause but by hidden cues that can only be understood by certain people. Although *isyari* as a source of interpretation, *isyari* Sufi interpretation is not based on lust alone, and also the interpretation of Sufi *isyari* not reject the meaning contained in paragraph *Zahir*. It also distinguishes Sufi interpretation *isyari* with inner commentary. On the other hand, the Sufi interpretation *isyari* criticism, and some even refused classification *isyari* interpretation as one interpretation of the Qur'an. Conversely, there is also a Sufi interpretation responded positively, with measures provide certain limitations that make interpretation of Sufi acceptable (Abdurrahman: 1982).

Based on the above, the authors noticed that examines the Sufi interpretation by reference to the early days of developing the Sufi interpretation is important. The point is to learn more about the different types of character to be able to understand the nature of the Sufi interpretation comprehensively. Thus the focus of this study is to answer the question: (a) how the development of Sufism? (b) How the interaction between Sufism and interpretation al-Qur'an?, and (c) how the method of interpretation adopted by the Sufis?

## 2. Method

The method used in this research is library research. Thus the main source of results or papers related to the main study in this study. In the case study approach, then to trace the origins of Sufi interpretation and relation with the development of the interpretation of the Qur'an, the author uses historical approach. It is intended that the resulting analysis to better understand and explore all things related to the development of the Sufi interpretation.

This study used a qualitative approach, which includes: (a) research data in the form of documents, (b) sampling to determine purposefully, (c) the author of the main participants in the gathering and interpret the data found, and (d) fourth, analyze data inductive (Robert: 1982).

The data analysis using a model of content analysis. It is used because of the nature of this research is the study of literature with a qualitative research is concerned with understanding the data found. To read the data that has been found, either in the form of books, journals and so forth, it is faster to use the content analysis model (Krippendorff: 2015).

## 3. Discussion

### *The early history of the emergence of Sufi*

Sufism is known today was born from a long and difficult process. He was born as a form of criticism of religious devotion faded. Hedonism that grows in the life of the clergy, the turning point of the birth of Sufism. Indeed Sufism is trying to remind people in the period of its appearance to return to their religious practices apostles and companions are substantive and totality. The sinking of the people in matters of religion, leaning exoteric, has distanced the people from the essence of Islam derived. For that Sufism came as a refreshing reminder that there are aspects of Islam that is much more important, when it started to be abandoned.

Noble goal of Sufism in the early days is unsuccessful. Sufism, often get various obstacles and challenges that sometimes seductive, even rarely imposed. However, Sufism is able to contribute a large and very valuable to the civilization and progress of Islam. Without Sufism may never know the great figures such as Hasan al-Basri, Sufyan al-Thawri, Junaid al-Baghdadi, Al-Qushayri, Al-Ghazali and so forth. They not only as a character who is passionate to maintain the purity of religion, but also a change agent who spread the gospel of grace as Rasul SAW.

Sufism and the controversy associated with it an interesting thing to be studied in the history of Islam (Hazbini: 2011). In the teachings of conceptual neatly understand Sufis not yet widely known in the late second century Hijri. The new century is a time of the introduction of the term Sufism gaining popularity (Rivay: 2002), because in this century Sufi piety is still known as the ascetic. Those who live in the guidance of the Prophet and his companions were known by the simple

gesture with not so concerned with the life of the world. After the third *Hijri* century Sufism has developed into mysticism in Islam, there is patterned Sunni and some are emphasizing the philosophical aspects of Sufism (Abd Moqsith: 1998).

The above history shows that the roots of Sufism and practices already exist at the time of the Holy Prophet's life. It is characterized by the behavior of the Holy Prophet both in terms of worship and personal when observed to have in common with the practice of Sufism. As the practice of the Holy Prophet reclusive (*khalawat*) before being appointed as an apostle. Even for the prophet to spend time can seem to be more than a week old. In the practice of his prophet SAW *khalawat* always multiply *dhikr* (remembering/mention God in the hearts and minds) (Gazali: 2009), reflect and ponder in an attempt to draw closer to God. Practice this *khalawat* prophet be an example for the Sufis in doing *khalawat*. Abdul Wahab (1943) explains that the friends who belong to the *al-Rasyidin khulafa*, an early generation of birth and formation of the teachings of philosophers. Thus, it can be understood that the teachings of the Sufis were originally a continuation of the emotional life and religious practice that has been done by the Prophet and the companions of the Prophet. Thus Sufism is essentially not a new thing in Islam. In line with what is explained by the new religion of Islam, although embryonic stems from the first generation of Muslims (Abu Al-waha: 1997).

Even when referring to the history of the Sufis of the early birth are among the most serious of life imitating the prophet Muhammad. Not just run our daily lives according to the *Sunnah* apostles, but they also follow the path and seek spiritual experience that the size of perfection is the Ascension of the Prophet (Sudirman: 2004). Agil Siraj added, as quoted by Hazbini (2011), one of the reasons that encourage the development of Sufism since the first century of Hijra is the struggle against Islamic teachings which are beyond the sharia. This shows that religious practices were shown a prophet to his friends have a big influence in the emergence of the Sufi movement (Musleh: 2000).

When you see and observe the values and practices that exist in Sufism, it will be found that the basic objective of Sufism is as a means of educating the media and morals as well as fill spiritual needs. Therefore the Sufis is identical to the behavior of those who always puts the good character as a lifestyle, and leave any misconduct. Based on previous descriptions, most experts have concluded that the initial understanding of Sufism is a science and an attempt to purge the soul and get a noble character. For this part "moral aspect" For the experts (both supporting and rejecting Sufism) have no difference to say that Sufism is a notion which emphasizes morality in accordance with the teachings of Islam (Abu al-wafa: 1997).

In connection with the emphasis of Sufism experts have mixed views, even as explained above, related to the origin of the word Sufi scholars are still at odds. Although the Sufis and those who love the mysticism claims that Sufism is based on the teachings of the Qur'an and *Sunnah* apostles. Some groups in *ahlu sunnah*

rejected it. Rejection is because the term Sufism is never found in the Qur'an as a text nor known at the time of the Prophet, companions and *tabi'in*. But even so it does not mean to reject the teachings of Sufism, and punish him as things forbidden in Islam.

The famous name of Hasan al-Basri, al-Thawri Suffyan, Dzun al-Nun al-Misri, Rabi'a al-Adawiyah, an early Sufi figures very own contribution in introducing and laid the foundations of Sufism. At this time Sufism yet again contaminated with teachings and philosophies understand that a lot of talk about aspects of divinity, so it is more known as a phase or period *zuhud*(unassuming) (Saepudin: 2005). In addition to the above names, one name is called as the first pioneer of Sufism is Abu Hashim al-Kufi from Iraq (d. 150H) an ascetic, which historically, is a figure of the first to use the term Sufism.

Sufis in everyday life is synonymous with nature diligent in choosing the ascetic life with not too much interaction with humans, but do not aim away from it. Phrases such as the above do not apply to the critics Sufis. In the view of anti-Sufi, what is done by Sufi basically do not have a strong foundation, and even tends to injure what brought the Apostle of Allah.

Historically, Sufism is experiencing rapid development, stems from efforts to imitate the life of the Holy Prophet and his companions, which later evolved into doctrines that are conceptual. Based on these developments, Sufism is divided into two, namely: (1) Sufism Sunni, Sufism emphasizes that understanding of the users of the Qur'an and *Sunnah* (the behavior of the prophet) as a proposition, and (2) Sufism philosophical, teachings which combine the mystical vision and rational vision originator. Both of these Sufism each claiming that each of them has the advantage of others (Farid: 2004).

Basically, the researchers put Sufism as one of the esoteric form of Islam. Sufism is a form of teaching that emphasizes the inner side of the teachings of Islam (Burckhardt: 2008). Sufism is often at identical with the teachings of other religions have in common with the general practice of Sufism.

When you see the shape of the teachings and the reality of Sufism can be summed up as the study of knowing, approaching, loved, loved God with a clean themselves, then fill it with a noble character, accompanied by a number of practice include the control of the passions of the elements and the influence of the world, with constantly practicing ascetic behavior, *qana'ah* (receiving and being content with the gifts of God), gratitude, sincerity, trust, pleasure, *khauf* (afraid of God), *raja'* (expect the grace of Allah) and so on (Abuddin: 2012).

Thus, it can be emphasized that the goal of Sufism main thing is to always locate as close to God. According Rivay (2002) there are three main goals of Sufism, namely: (1) as fostering the moral aspect, embodiments include mental stability that has balance, mastery and control of desires, (2) to *ma'rifatullah* through direct revelation, (3) to discuss how the introduction of the system and approach to the



gods themselves mystically philosophical, especially to understand the nature of the relationship between man and god.

***Interaction Sufism and Interpretation Al-Qur'an***

(a) *Sources and Methods Sufi interpretation:* In reality, there is among the Muslims who are not satisfied his soul when just doing regular worship. Spirituality is achieved by performing regular worship rated yet able to provide the proximity between the slave and his creator, so they look for other ways to better familiarize themselves and feel the presence of God from the heart even feel united with her (Ris'an Rush: 2013). This is a point of differentiation between Sufism and Jurisprudence. The first thing is the profile of *fiqh*, which has a charitable purpose of improving, maintaining *syar'i* rules, and show the wisdom of every law. According Nassarudin (2014) Sufism has a need to repair the heart and is focused only on God.

The above reasons have in common with the driving factors of the emergence of the Sufi movement which was originally known as *zuhhad*, *nussak*, which strongly opposed the officials lifestyle *Umayyads* (Abd. Moksith: 1998). *Zuhhad* behavior, Sufism in Islam actually been born when a man knows and is aware of the interaction with the almighty God is true. As described by Khaled (2003), older age mysticism of Islam brought by Muhammad. According Sufi predecessors have been mentioned in the Qur'an with the term *hunaifa* (QS.98: 5). Not emergence of the term Sufism of early Islam by Ahmad al-Wasy as quoted by Nassarudin (2014) because at that time almost all Muslims are experts *taqwa*, *wara'* and devout. The distance to the life of the apostle who live the life of an ascetic and Sufi are still relatively close.

Al-Qur'an which is a guideline man not only speaks to the human mind alone, but also with their hearts. It can be affirmed with a concept, where al-Qur'an when understood only by means of reason, then the impact is the birth of a drought in the application of sharia. Conversely, when the understanding of the Qur'an simply by using a careful approach alone, it will be born deformed understanding of *shari'a*. Therefore, in reading this situation through Sufis interpretation known as commentary *isyari* seek to capture the message of the Qur'an by using *Zahir* approach, inner, and had *mathla'* (Cecelia: 2007).

Intuitive in theory and practice real Sufi interpretation is the fruit of a Sufi spiritual experience, so although equally in using *isyari* as a method and approach, the results of the Sufi interpretation between one another are often different. However, this is not a flaw in the interpretation of the Sufi, otherwise it has increasingly added insight and a wealth of the Sufi tradition in terms of interpretation.

The above description makes clear that a principal source of the Sufi interpretation is knowledge derived from divine guidance. That does not mean

that the Sufi interpretation detach himself from using the resources that a consensus of the scholars in interpreting the Qur'an, such as the use of the Qur'an as the main source, the hadith and the word friend that was classified as a source *naqli*. On the contrary interpretation of Sufi makes the Qur'an as a foundation and impetus to interpret the Qur'an intuitively. They argue that the Qur'an is their motivation in doing the interpretation that the discussion emphasizes the inner meaning. Nor has little hadith annunciator is identical with the direction to understand the Qur'an Sufi.

Sufi commentary using *isyari* approach is not something that is acceptable to most of the scholars. According to them the basic reason for is more cautious and full of criticism in digesting the Sufi interpretation is a concern circulation of extreme ideologies of Sufism, which is different from the understanding of Islam in general. Other languages to explain this often with the teachings of Sufism and Sufi practice often arouse suspicion in the case of casting a new school, or heresy that was never taught by the Prophet SAW. When viewed as a whole certainly allegations that too much, because there are many Sufi teachings are in line with Islamic values, even of jurisprudence and Sufism so has a close connection. Sufism was never realized when not coupled with jurisprudence, since the enacting of the law of God cannot be known except through *fiqh*. Likewise jurisprudence, would not perfect if not accompanied by Sufism because there is not a charity, but must be accompanied with sincerity to Allah. In the end, these two things, namely Sufism and Jurisprudence will always be interdependent on one another (Hadarah: 2010).

Sufi commentary that emphasizes aspects of esoteric or *isyari* is emerging from the influence of Sufism, not derived from or based on the conceptual formulation of rational construction science (Miftahul: 2010). Therefore the Sufi interpretation is not so much refer to the history that comes from the hadith, or sayings companions. Because for them the most important is how to obtain the instructions of the Koran. It is also a characteristic of the attitude of those who are more focused on the spiritual and moral description. They do not like the philosophers busy in contemplation and thought. For them the important thing is passing levels in early and *maqamat*.

Based on the above description in detail the many Sufi interpretations have been challenged in the wake of a refusal is based on the assumption premature judging that interpretation in the context of the Sufi interpretation resources refers only to the cue obtained through inspiration or special instructions. This refusal basically has similarities to the criticism directed against *sufismen* and Islam were misunderstood. Many assessments are at the point that Islam and Sufism are two different things, the fact, Sufism is the esoteric Islam (Khaled: 2013).

Making the *shari'ah* as a source of interpretation, of course, produces certainly generate negative responses from those who have anti against Sufis, because it was deemed to have deviated from the general in the area of interpretation. Many

commentators as commonly understood to be sourced to the source of authoritative and accountable, including the authoritative source is the Qur'an and *Sunnah*, and which belong to the sources that can be accounted for are the word friend and *ijma'*.

Three sources of interpretation above is of the Qur'an, *Sunnah* and *ijma'* have always been the standard can pick and choose the interpretations are classified *mu'tabar* or not. When only referring to one of the three mentioned, this interpretation in value is not feasible. Moreover, if the interpretation does not refer to one of the sources above, it is very doubtful that this interpretation should be rejected. Based on this interpretation was rejected as legally questionable Sufi as a medium that explain the Word of God in which there are a wide variety of lessons and instructions. The refusal increasingly shows that approach the interpretation of the Qur'an is still dominated by esoteric models, such as the method *tahlili*, *ijmali*, *muqarin* and *maudhu'i* (Rosihon: 2003).

(b) *Sufi interpretation methods*: Al-Qur'an is the word of God, in which there are guidelines related to the *Aqeedah*, *sharia* and *muamalah*, it would require a Sufi interpretation method. Methods known in the Indonesian language are a loan word derived from foreign languages. Derived from the Latin word known as *Methodus* and *logia*, then the word is absorbed into Greek, the term referred to *methodos* (derived from the meta and *todos*), which means the way or path (Hasbullah: 2013). In Arabic the word is translated by *thariqah manhaj* (Ahmad: 2011). As in Indonesian, method, means an organized way and think well to achieve the purpose (in science, and so on), it is also meant as a way of working that applying to facilitate the implementation of an activity in order to achieve predetermined objectives (Tim: 1988).

In understanding the message of the Qur'an term this method was also found, as is a difficult thing, it's like when we try to understand the Qur'an without any tools, given that the Qur'an as the word of God contained in the Arabic language high, both of quality literature and *balaghah* his (Abdul: 1985). At least when referring to Abdul (2002), there are four methods of interpretation that is used as the standard or fundamental effort in constructing the understanding derived from the Qur'an, namely: (1) the general method [*ijmali*], (2) the analytical method [*tahlili*], (3) the method of comparison [*muqarin*], and (4) the method of thematic [*maudhu'i*]

Each method of interpretation mentioned above, in general, have advantages and disadvantages of each. One thing that should be given emphasis in this method is that it will always experience growth (Abun: 2012). In addition to methods of interpretation, even lead to a process of interpretation, in the region today known interpretation of the term referred to the writing techniques of interpretation, which is a technical framework that is in use by a *mufassir* in displaying a work of interpretation (Hasbullah: 2013). According to Islah (2013) there are eight points

that are part of the technical aspects of writing commentary, namely: (1) systematic presentation of interpretation, (2) a way of presenting interpretations, (3) The literary style of interpretation, (4) the form of writing commentary, (5) the characteristic of *mufassir*, (6) the origin and scholarly commentators, (7) the origin of interpretation literature (8) referral sources.

In a region known interpretation of the Qur'an are several terms used to demonstrate the workings of interpretation. It is now better known as the approaches and methods of interpretation. According to discipline, actually approach or method of interpretation is a branch or part of hermeneutics. A science which contains the basic concepts and norms in interpreting the Qur'an (Ahmad: 2011). It applies to all types and forms of interpretation of the Qur'an, is no exception Sufi interpretation. The approach and the method also make deciding whether this interpretation of products eligible to be a reference and evidence. That is the approach and this method has a very vital role that must exist and the appropriate product to be accepted interpretation and categorized as a good thing and worthy. Therefore, if one interprets the Qur'an by ignoring these methods, it is certainly wrong interpretation (Ahmad: 2011).

Methods of interpretation of the Qur'an as an analytical tool to verse-by-verse, any shape and direction used by the commentators will be strongly influenced by the background knowledge. However, in the end Sufis has their own standards in the interpretation of the Qur'an, with more focus on the interpretation of the Qur'an to the true meaning which also known as the inner or esoteric is meaning. A Sufi form of interpretation that is more focused on assessing the intrinsic meaning of a verse has a response so diverse that some accept and some refuse.

Rejection to Sufis are often based on the understanding that wrong. It is the attitude of some groups that always equate between Sufi interpretation and inner interpretation. However *isyari* born from the womb of the Sufi is based on the knowledge and guidance of God without getting involved in its various understood to legalize certain teachings. In contrast to the interpretation *batiniyah* in which there are some teachings purposely built to legalize certain understood by the inner group. That is the interpretation of Sufi interpretation is not used for the benefit of specific groups, since it does not make the Qur'an as a book of guidance for the good of man (Al-Khazin: 2004). One important thing to keep in mind that obtaining pure knowledge in Sufi group comes from the method performed by passing through various stages of training (*riyadah*), which starts from repentance as a form of self-purification to the next process. In the end after passing through a phase-by-phase Sufi will gain awareness of things unseen through enlightenment (A. Khudori: 2010).

When summarized then that becomes the core of the difference between the interpretation of Sufi spiritual interpretations is their view of the *lafaz* paragraph. Sufi interpreter *isyari* recognizes *lafaz* and its meaning, but they added a new

meaning of the gesture obtained. The interpreter inwardly rejects their meanings carried by *lafaz* paragraph, they only assess the meaning of a gesture is meant by the verse, or they spread the doctrine that the meaning *lafaz* outwardly it is only for the layman, whereas the meaning of his mind for those special (Shihab: 2013). Although the existing reality as it is, still there are many who have not been able to accept and tell which interpretation which belong to the Sufi interpretation and which are classified as *batiniyah* interpretation. This issue occurs because the *batiniyah* group behavior resembles the activities of Sufis in terms of both worship and daily life. In terms of worship they should be considered as a group that likes and diligent worship, even seem excessive, as the Sufis. The point of distinction always prioritizes understands them even though sometimes in many ways contrary to the teachings of Islam are derived from the Qur'an and the Sunnah (Cecelia: 2007).

#### 4. Conclusion & Suggestion

##### *Conclusion*

Based on the above, it can be drawn some conclusions, namely:

- a) Sufism as a doctrine born of Islam is indeed a lot of bearing a long debate. The debate was always related to the origins and the truth of the teachings contained in the doctrine of Sufism. Sufism emerged in tandem with the growth of Islam as well as being an important part of Islamic doctrine permeates the mature and perfect.
- b) Interaction between Sufism and interpretation al-Qur'an, looks at the collaboration of three main pillars. The three pillars are Islamic, creed and *ikhsan*. The culmination of the collaboration between sharia aspects and faith in the form of sincere conviction delivery, ultimately leads a person in the sweetness of charity.
- c) There are four methods of interpretation that is used as the standard or fundamental effort in constructing the understanding derived from the Qur'an, namely: (1) the general method [*ijmali*], (2) the analytical method [*tahlili*], (3) the method of comparison [*muqarin*], and (4) the method of thematic [*maudhu'i*]

##### *Suggestion*

- a) The Qur'an is a revelation of god is an absolute truth that cannot be doubtful that it is the word of the holy gods. But the existence of the sanctity of the Qur'an is not presented in full when entering an area that is known as interpretation. The text of the Qur'an when it entered into the realm of interpretation becomes a meaningful invitation generate many interpretations to it. Therefore, it would require a serious willingness to better understand the

diversity of this interpretation. As a result of that interpretation was not to injure the teachings of Islam, then that interpretation does still belong to the acceptable existence.

- b) Of the many interpretations of the Qur'an that is, the interpretation of Sufi interpretation is still regarded as foreign by many. This condition is the fruit of the least-depth study of the Sufi interpretation. Sufi has been a lot in the review of the doctrine is identical with divinity and moral teachings. Study of the Sufi is still limited understanding it as a religious practice that is attached to the name of the congregation, to a need to examine the broader and deeper so that the majesty of Islam through Sufi interpretation is realized.
- c) Further studies need to be done, who also gave a contribution in order to understand more comprehensively the Sufi interpretation is expected to be a solution in overcoming the existing diverse religious issues especially related to the broader spiritual quality to take a hint Qur'anic universal.

### *References*

- Abdurrahman Al-'Ak,Khalid. Ushul Al- interpretation Wa Qawa'iduh. Beirut: Dar Al-Nafais 1982.
- Abrar, Arsyad. Memahami interpretation Sufi. Sejarah, Sumber Dan Metode. Ciputat: Cinta Buku Media, 2015.
- A.Khudori Soleh, "Mencermati Epistimologi Tasawuf". Ulumuna, Volume XIV No. 2 Desember 2010.
- Abou El-Fadl, Khaled. Speaking In Gods Name: Islamic Law, Authority And Women. United Kingdom:One World, Oxford, 2003
- Abu Al-Wafa Al Ghanimi Al-Tafzani, Sufi Dari Zaman Ke Zaman. Suatu Pengantar Tentang Tasawuf. Bandung: Penerbit Pustaka, 1997.
- Affandi, Sa'adullah.Abrogasi Agama-Agama Pra Islam. Studi Kajian Atas QS. 2:62,106, Dan QS.3:85. Magelang: PKBM Ngudi Ilmu,2014.
- Al-Alusi, Ruh Al-Ma'ani Fi interpretation Al-Qur'an Al-'Azim Wa Al-Sab'almathani. Beirut: Dar Al Kutb Al-Ilmiyah. 2001.
- Al- Andalusi, Abu Hayan . Al- interpretation Al-Bahru Al-Muhith. Beirut: Dar Al-Kutb Al-Ilmiyah,1993.
- Alba, Cecep. "Corak interpretation Ibnu 'Arabi". Disertasi Pada Sekolah Pascasarjana UIN Jakarta, 2007.
- Al-Dawudi, Tabaqat Al-Mufassirin. Beirut:Da Al-Kutb Al-Ilmiyah,T,Tt.
- Al-Dzahabi, Muhammad Huseyn. Al- interpretation Wa Al-Mufassirin. Kairo:Maktabah Wahbah, 2000.
- 'Ilmu Al- interpretation. Kairo: Dar Al-Ma'rifat,T,Tt.
- Al-Jalabi, Al-Samin. Al-Durru Al-Mashun Fi 'Ulum Al-Kitab Al-Maknun. Damaskus: Dar Al-Qalam, Tt.

## THE SUFISM INTERACTION AND INTERPRETATION OF AL-QURAN 237

- Al-Qasimi, Muhammad Jamal Al-Din. *interpretation Al-Qasimi Al-Musamma Mmahasan Al-Ta'wil*, Beirut: Dar Al-Kutub Al-Ilmiyah,1997.
- Al-Qattan, Manna'. *Mabahis Fi Ulum Al-Qur'an*. Riyadh: Mansyurat Al-'Ashr Al-Hadis, 1973.
- Al-Qushayri, Latha If Al-Isyarat. Beirut: Dar Al-Kutb Al-Ilmiyah, 2007.
- Al-Rumi, Fahd. *Buhuts Fi Ulum Al- interpretation Wa Manahijuh*. T,Tt:Maktabah Al-Taubah,1419.
- Al-Sabt, Khalid Utsman. *Qawa'id Al- interpretation Jama'an Wa Dirasatan*. Kairo:Dar Ibn 'Affan,T,Tt.
- Al-Sulami, Haqaiq Al- interpretation. Beirut: Dar Al-Kutb Al-Ilmiyah,2001.
- Al-Sulami, Abu Abdirrahman.Terj. Faisal Saleh. *Tasawuf Buat Pengen Tahu*. Jakarta:Erlangga, 2007.
- Al-Sulami, Al-Nuqaddimah Fi Al-Tasawuf. Kairo:Maktabah Al-Kuliah Al-Azhariyah,1987.
- Al-Sya'rani, Abdul Wahab. *Al-Thabaqat Al-Kubra*. Kairo:T,Tp,1943.
- Al-Taftazani, Madkhal Ila Al-Tasawuf Al-Islami. Kairo: Dar Al-Tsaqafah Li Al-Nasyr Wa Al-Tawzi',1983.
- Anshori, Aik Iksan. *interpretation Ishari Pendekatan Hermeneutika Sufi interpretation Sheikh Abd Qadir Al-Jilani*. Ciputat: Referensi, 2012.
- Anshori, M.Farid. *Tasawuf Falsafi Syeikh Hamzah Fansuri*, Yogyakarta:Gelombang Pasang,2004.
- Arif, Syamsuddin. *Orientalis Dan Diaboloisme Pemikiran*. Jakarta: Gema Insane 2008.
- Basri, Hasan. *Minuman Cinta. Menyelami Esensi Ajaran Tasawuf*. Jakarta: Pramarta, 2004
- Basya, M. Hilaly. "Mendialogkan Teks Agama Dan Makna Zaman: Menuju Transformasi Social" *Al-Huda*, Vol.III, No.11.2005,11.
- Bowering, Gherard."The Major Source On Sulami's Minor Qur'an Commentary", *Oriens*, Vol.35, 1996.
- Bunnyamin, Abun Dinamika *interpretation Ijtima'i Sayyid Qutb*. Purwakarta: Taqaddum, 2012.
- Burckhardt, Titus. *Introduction To Sufi Doctrin*. Bloomington:World Wisdom,2008.
- Diman, Hasbullah. *Penafsiran Ayat-Ayat Pernikahan Beda Agama*. Ciputat:Young Progressive Muslim,2013.
- Esack, Farid,*Qur'an, Liberation And Pluralism, An Islamic Prespective Of Interreligious Oppression*. England: Oxford, 1997.
- Faizah Ali Sybromalisasi Dan Jauhar Azizy, *Membahas Kitab interpretation Klasik Modern*. Ciputat: Lembaga Penelitian UIN Syarif Hidayatullah Jakarta,2011.
- Faudah, Mahmud Basuni. *interpretation- interpretation Al-Qur'an, Perkenalan Dengan Metode interpretation*, Ter.HM.Moehtar Zoeni Dkk. Bandung: Penerbit Pustaka, 1987.
- Gazali, *Tasawuf Perkotaan."Studi Kasus Naqsyabandi Haqqani Di Jakarta"*. Tesis Di Sekolah Pasca Sarjana UIN Syarif Hidayatullah, Jakarta, 2009.
- Gusmian, Islah. *Khazanah interpretation Indonesia*. Yogyakarta:Lkis,2013.
- Hazbini, *Kontroversi Puisi Sufi. Sruktur Dan Resepsi Puisi Ibn Al-Farid*, Sumedang: Sastra Unpad Press, 2011.
- Jamil, M. "Pergeseran Epistimologi Dalam Tradisi Penafsiran" *Al-Qur'an, Jurnal Ilmiah Abadi Ilmu*, Vol.4,No.1 Juni 2011.

- Ma'rif Zainul."Konsep Tauhid Dalam Tasawuf Ibn Atha Allah Al-Sakandari". Tesis Di Program Pascasarjana UIN Syarif Hidayatullah Jakarta, 2004.
- Mahmud, Mani' Abd Halim. Metodologi interpretation. Kajian Komprehensif Metode Para Ahli interpretation Jakarta:Rajawali Pers, 2006.
- Mairizal, T."Penafsiran Dengan Pendekatan Isyari (Kajian Terhadap Kitab Haqa'iqu At-interpretation Karya Abu Abdirrahman Al-Sulami [325-412 H])".Tesis Pada Sekolah Pascasarjana UIN Syarif Hidayatullah Jakarta, 2008.
- Misrawi Zuhairi. Al-Qur'an Kitab Toleransi Inclusive, Pluralism Dan Multikulturalisme Jakarta : Fitah 2008.
- Moqsith, Abd. "Corak Pemikiran Tasawuf Al-Junaid". Tesis IAIN Syarif Hidayatullah Jakarta, 1998.
- Muhidin, Udin Saepuddin. "Jalan Menuju Tuhan (Kajian Ajaran Tarekat Al-Qadariah Wa Al-Naqsyahbandyah)". Tesis Di Program Pascasarjana UIN Syarif Hidayatullah Jakarta, 2004.
- Mustaqim, Abdul. Epistimologi interpretation Kontemporer. Yogyakarta:Lkis, 2012.
- Mustofa, A.Akhlik Tasawuf. Bandung:Pustaka Setia,1997.
- Nasution, Harun. Filsafat Dan Mistisme Dalam Islam. Jakarta: Bulan Bintang, 2010.
- Nata, Abuddin. Sejarah Social Intelektual Islam Dan Intuisi Pendidikan, Jakarta: Rajawali Pers, 2012.
- Nawawi, Rif'at Syauqi. Rasionalitas interpretation Muhammad Abduh. Kajian Masalah Akidah Dan Ibadah Jakarta: Paramadina, 2002.
- Praja, Juhaya S. Model Tasawuf Menurut Syariah. Tasikmalaya: Latifah Press,1995.
- Rahman, Fazlur. "The Impact of Modernity" Dalam Islamic Studies, Jld, V 1996.
- Riyadi, Hendar. interpretation Emansipatoris. Arah Baru Studi interpretation Al-Qur'an, Bandung: Pustaka Setia, 2005.
- Rusli, Ris'an. Tasawuf Dantarekat. Studi Pemikiran Dan Pengalaman Sufi, Jakarta: Rajawali Pers, 2013.
- Saepudin, "Pemikiran Tasawuf Abu Hasan Al-Syadzili (1196-1258)", Tesis Di Program Pascasarjana UIN Jakarta, 2005.
- Saleh, Ahmad Syukri. Metodologi interpretation Al-Qur'an Kontemporer: Dalam Pandangan Fazlurrahman, Jakarta:Gaung Persada Press, 2007.
- Shihab M.Quraish. Kaidah interpretation,Syarat, Ketentuan Dan Aturan Yang Patut Anda Ketahui Dalam Memahami Ayat-Ayat Al-Qur'an. Ciputat: Lentera Hati, 2013.
- Shihab M.Quraish. Membumikan Al-Qur'an: Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat Bandung: Mizan,1994.
- Shihab, Umar. Kontektual Al-Qur'an, Kajian Tematik Atas Ayat-Ayat Hokum Dalam Al-Qur'an. Jakarta:Penamadani, 2005.
- Siregar, A. Rivay. Tasawuf Dari Sufisme Klasik Ke Neo Sufisme. Jakarta: Rajawali Pers, 2002.
- Siregar, A.Rivay. Tasawuf Dari Sufisme Klasik Ke Neo Sufisme. Jakarta: Grafindo Persada, 2002.
- Subakir, ahmad."al-risalah al-qusyairiah fi ilmu al-tasawuf. Pemikiran tasawuf imam al-quraisi". Tesis di program pascasarjana UIN syarif hidayatullah jakarta, 2009.



## THE SUFISM INTERACTION AND INTERPRETATION OF AL-QURAN 239

- Syarifuddin Anwar. Sufi symbolism on the early qurani commentaries (a study on sahl al-tustari interpretation al-Qur'an al-Azhim) Leiden university, 2000.
- Tebba, Sudirman. Orientasi sufistik cak nur. Komitmen moral seorang guru bangsa. Jakarta: khazanah populer paramadina, 2004.
- Torik, Muhammad. "konsep sabar dalam ajaran tasawuf al-ghazali. Tesis di sekolah pascasarjana UIN syarif hidayatullah jakarta, 2007.
- Ulinnuha, Muhammad. Rekonstruksi metodologi kritik interpretation, Jakarta: azzamedia, 2015.
- Zahir, ihsan ilahi. Dirasah fi al- tasawuf Kairo: dar al-imam al-mujaddid, 2005.