



TAHqiq AN-NUSHUS ON AL-SYAFI'iy, AL-ALUSI AND AL-QUSYAIRI'S WORKS

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Abstrak. Teks dan naskah adalah bidang dari mana semua ilmu dimulai, dan konsep-konsep dari berbagai agama, hukum dan dokumen sejarah diambil darinya. Itulah sebabnya teks dalam warisan Islam mendapat perhatian khusus sepanjang zaman, dan itu termasuk: teks: agama, sejarah, intelektual. Sepanjang sejarah, berurusan dengan teks dan menyelidiki konten dan bentuknya telah menjadi ilmu yang berdiri sendiri dan diperlukan bagi setiap orang yang menginginkan akses ke ilmu pengetahuan. Karya Al-syafi'iy, Al--Alusi, dan al-Qusyairi, mendapat dilatar belakangi oleh peradaban Islam dalam proses penyelidikan dengan memperhatikan ilmu hadits dan kritik hadits, kreasi pengembangan serta berujung pada kebenaran yang nisbi dan majemuk. Generalisasi ilmu ini berkembang dan mengarah pada naskah (nushus) sejarah, sastra, dan lainnya, yang berkontribusi pada pengembangan aturan umum dan tradisi untuk mencapai pemahaman nash-nash syar'iy yang lebih mendalam serta memilah naskah dan nash tersebut, antara yang benar dan yang lemah atau yang palsu. Dalam hal ini, para perintis yang bekerja pada seni sains ini telah muncul di dunia Arab dan menetapkan kondisi dan aturan untuknya. Melalui karya ini, kami bertujuan untuk mengetahui realitas pentingnya ini yang dicapai dengan melakukan tela'ah naskah dan nash yang dimulai oleh orang Arab dan Muslimin.

Kata Kunci: Al-Syafi'i, al-Alusi, Tahqiq an-Nushus, al-Qusyairi

Abstract Texts and manuscripts are the fields from which all knowledge begins, and concepts from various religions, laws, and historical documents are drawn from them. That is why texts in the Islamic heritage received special attention throughout the ages, and that included: texts: religion, history, intellectual. Throughout history, dealing with texts and investigating their content and form has become a stand-alone science and is needed for everyone who wants access to science. The work of as-Shafi'iy, Alusi, and Qusyairi were motivated by Islamic civilization in the process of investigation by paying attention to the science of Hadith and criticism of the Hadith, the creation of development and culminating in relative and plural truths. This generalization of knowledge develops and leads to historical, literary, and other texts (nushus), which contribute to the development of general rules and traditions to achieve a deeper understanding of shari'a texts and to divide the manuscripts and texts, between the true and the true weak or fake. The pioneers who worked on the art of science had appeared in the Arab world and set conditions and rules for it. Through this work, we aim to find out this critical reality, which is achieved by studying manuscripts and texts that were started by Arabs and Muslims.

Keywords: As-Shafi'i, Alusi, Tahqiq an-Nushus, Qusyairi



INTRODUCTION

Allah gave his Messenger a mandate in interpreting Qur'an and all problems that were answered by the Prophet through revelations conveyed by Gabriel. In the transition period, the friends try to explain various methods and continue with the interpretations of the ulama in line with the times. By conducting a literature study, the writer conducts comparative content analysis comparing the interpretation methods carried out by Sufi scholars such as Qhusairi, Istiwai, as-Shafi'iy (Abu Idris as-Syafi'iy) and other scholars who have different interpretations and produce a different understanding. So that it is difficult to reconcile the thought of Fiqh and Sufism thinking, which sometimes is beyond the logic of fiqh. In principle, an interpretation must not conflict with Zahir nash al-Qur'an and Hadith. (Mahmud 2000, 223)

The Center for Muslim Contribution to Civilization was established to acquaint non-Muslims with the contributions Islam has made to human civilization as a whole. The Great Books of Islamic Civilization Project attempts to cover the first 800 years of Islam, or what may be called Islam's Classical Period. This project aims at making available in English and other European languages a wide selection of works representative of Islamic civilization in all its diversity. It is made up of translations of original Arabic works that were produced in the formative centuries of Islam and is meant to serve the needs of a potentially large readership. Not only the specialist and scholar, but the non-specialist with an interest in Islam and its cultural heritage will be able to benefit from the series. Together, the works should serve as a rich source for the study of the early periods of Islamic thought

One style of understanding of the Qur'an is the Interpretation of bil isyari (Indicative Interpretation). Isyari's description is the minister of the Qur'an with the

meaning behind the meaning of zahir because there are hidden cues that appear to some scholars (Sufis). According to the Sufis, each verse has an inner meaning. The zahir (Appearance) is what is immediately easily understood by the mind, while the mind is the hidden cues behind that which only the expert can know. These sacred cues that lie behind these Qur'anic expressions will be poured into the heart from the overflowing supernatural of knowledge brought by the verses of the Qur'an.

METHOD

Through the method of content analysis processing and conducts several commentators make a comparative study of the way interpretations with different backgrounds in mind such as Alusi, as-Syafi'iy, al-Qusyairi. So this article also refers to existing nash's to customize and give an overview of the methods used by the disbelievers and the background, which makes them colored by a particular style of interpreting the Qur'anic verses, which sometimes contradicts the one explaining one another. (Meirison 2017)

DISCUSSION

A nickname given to the city of Naghabor or Syabor, the capital of Khurasan Province, was the largest city in the medieval Islamic region, alongside Balkh, Harrat, and Marw. In this city, two world-caliber scientists were born, namely Umar Al-Khayyam and Fariduddin Al-Atthar. The city collapsed due to war and natural disasters. Abdul Karim was the greatest Islamic spiritual teacher of his day, grew up, and died in this city.

In the Book of Al-Ansab, it is mentioned that the name Al-Qusyairi is penance in the word Qusyairi. While in the Book of Tajul 'The name of Qusyairi is the



name of Sa'ad Al-Asyirah Al-Qahthaniah. They are a group of people living on the shores of Hadramaut. The Book of Mu'jamu Arab Tribes - encyclopedia of Arabs - it is stated that Qusyairi was the son of Ibn Ka'ab bin Rabi'ah bin Amir bin Sha'-Sha'ah bin Mu'awiyah bin Bakr bin Hawazin bin Mansur bin Ikrimah bin Qais bin Ailan. The descendants came from here, who will become the elders of the new clans. Among them is the Al-Qusyairi group, which is a pioneer of those who are interested in Islam. They entered the Khurasan region during the rule of the Umayyad. They participated in several battles, conquering Syam and Iraqi cities. Among their descendants were rulers of the towns of Andalusians Khurasan and Naghabor, while others pioneered new life in (Spain). (Arnold 2002, 113)

a. Al-Istiwai.

Originally from the Arabian nation that entered the Khurasan region of the Ustawa region, which is a vast country in the coastal Naisabur. This area has many villages whose territorial boundaries meet each other in the Nasa region. From this city also some scholars were born. (Akasoy, Raven, and Daiber 2008, 112)

b. Asy-Syafi'i.

Al-Imam Muhammad bin Idris bin Shafi'i founded a name inscription on the Sunnah of the Sunnah in 150 - 204 H / 767 - 820 AD.

2. Some Call of Honor.

Such as Al-Imam, Al-Ustad, Ash-Shaykh, Zainul Islam, Al-Jami' baina Shari'ati wa Al-Haq (collector between shari'a values and nature), the call is a tribute to him because of his excellent and significant position in the Islamic sciences and Sufism.

His Birth and Death.

He was born in the Early Rabiul of 376 H / 986 AD in the city of Ustawa. According to Syuja 'Al-Hazali, Al-Ustad died in Gustoabur on Sunday morning on 16 Rabiul End of 465 H / 1073 AD, at the

age of 87. He was buried beside his teacher's tomb, Asi-Shaykh Abu Ali Ad-Daqaq.

Al-Qusyairi's life

The Beginning of Life.

He was an orphan when he was young. Later he was treated by Abul Qasim Al-Alimani, a close friend of the Qusyairi family. This is where he learned the Arabic language and literature. At that time, the government was not in favor of the people; the rulers were raging to raise taxes. It has the effect of Al-Qusyairi's soul aspiring to ease the burden of the people. As a result, he went to Naghabor to study tax-related accounting. Upon arriving at Naghabor, he learned a great deal of knowledge from the great teacher of Abu Ali Al-Hasan bin Ali An-Naisabur, better known as Ad-Daqaq. The Shaykh has a feeling that this young man is a brilliant and brilliant student, so he teaches a wide range of knowledge. So Al-Qusyairi abandoned his ambition to take over the role of government and chose tariqah as a struggling line. (Ғылмани et al. 2018, 113)

The science of Al-Qusyairi

a. Ushuluddin, whom he obtained from the religious teachers of Abu Hasan Al-Ash'ari, a Sunni theological priest.

b. Science, which is based on the Shafi'i sect.

c. At the Sufism, the Asi-Shaykh was a real Sufis, pure in his true practice, and sincere in his struggle to uphold the true teachings of Sufism from the practices of Sufism in general. Among his works is Al-Risalah Al-Qusyairiyah.

In addition to the Asi-Shaykh, he was also a philosopher of the Divine Philosophy, a powerful reciter of hadiths, a literary master of Arabic grammar, a writer and poet, and a stalwart horseman. However, the science of Sufism is a master's of expertise, and he is best known for this attribute.

MEANING OF THE QUSYAIRIYAH



In terminology, the word treatise means a discussion, theme of the debate, or study. Its existence may be in response to a question, solving a problem, or a way out of the study dialogue. Its size (number of pages and paper size) is sometimes small, like Hasan Basri's Al-Qadhi Al-Falail's Minutes, sometimes also large, like Al-Ma'ri's Ghufuran Minutes.

Background of Compilation.

This brochure by its author, Imam Qusyairi. He is aimed at a group of people who are involved in the tackled world. A group that practiced the teachings of Sufism without any knowledge of the fundamentals of thariqah those who practice Sufistic rituals amid confusion as the people who claim to be Sufi groups. Within the confines of a rationalist ideology that seems to have a religious basis, but lacks the basis for Law, reason, and argument. This is one of the problems of every sect; thoughts and thariqah. Among the followers of these understandings, some improved their knowledge and exposure. In contrast, others had aggravated it with various amoral and deviant actions. Indeed the Spirit of Islam as illustrated in the following verses:

وَنَفْسٍ وَمَا سَوَّاهَا * فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا * قَدْ أَفْلَحَ مَنْ زَكَّاهَا * وَقَدْ خَابَ مَنْ دَسَّاهَا (الشمس : 7 - 10).

"And his soul and his perfection (his creation). So Allah inspired the soul (path) of its evil and fear. Blessed are those who purify the soul, and verily, those who pollute the soul indeed." (Q.S As-Syams: 7 - 10).

قَدْ أَفْلَحَ مَنْ تَزَكَّى * وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى. (الاعلى : 14 - 15).

"Blessed is he who cleanseth (in faith), and remembers the name of his Lord, and he prays." (Q.S Al-A'la: 14 - 15).

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۗ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ (العنكبوت : 69).

"And those who fight for our (pleasure) We will surely show them

our ways. And verily Allah is with those who do good." (Q.S Al "Ankabut).

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ. (الأعراف : 205).

"And say the name of your Lord in your heart by humbling yourself and fear and not by raising your voice, in the morning and evening, and do not be among those who are negligent." (Q.S Al A'raf: 205).

واتقوا الله وَيُعَلِّمُكُمُ اللهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (البقرة : 282).

"And fear Allah; Allah teaches you, and Allah is All-Knowing." (Q.S Al Baqarah: 282)

الإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

"Ihsan is that you worship God as if you saw Him. If you have not seen Him, then surely Allah sees you". (Muslim ibn al-Hajjāj al-Qushayrī et al. 2007, 39)

Imam Qusyairi intends to tell them that the real truth is not what they know: that the true followers of the Tariqa are those who walk based on the Qur'an and Hadith, not out of it, even if it's a fingertip. They are people who follow the path of the salaf clerics, both in the faith, creed, and ritual practices. Be aware the experts of the essence are largely extinct; there is nothing left in our time from this group except only the traces.

Indeed, weaknesses have occurred in this group, even those eroded from the role of life. The Sufi masters who gave instructions of the truth had passed. Very few young people follow in their footsteps and behavior. Thus, the nature of entrepreneurship becomes displaced from the value of life; simplicity is rolled up; greed becomes more dominant and more influential; the heart is farther away from respect for the Shari'ah. Little can be counted from those who pay attention to religion, and finally, many people



underestimate the legal provisions between the haram and the halal.

Just as their attitudes underestimate the practice of worship, they do the same for the obligations of fasting and prayer. This man lets his steps explore the field, which causes him to forget; pursue the inclination that follows the passions; pay little attention to the gift of which the legal status is not yet clear; and seek protection from the legitimacy of popular support, women, and holders of power.

The Fundamentals of the Shufi's Monotheism in the Book of al-Isyari: (Alusi 2017, 156)

MA'RIFATULLAH (KNOW ALLAH).

Abu Bakr Assy-Syibli once said: "Allah Almighty knows His uniqueness before there are limits and letters. There is no limit to His glory and no message to His Word. Imam Ruwaim bin Ahmad was once asked about the beginning of the obligation that God required of his servant to whom he replied: "Ma'rifat." It is based on the word of Allah Almighty وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ. (الذاريات : 56).

"No, I created spirits and human beings except to worship (Me). (Q.S Adz-Dzariyat: 56).

The Attributes of Allah.

Monotheism is a knowledge of the Divine Being, there is no resemblance, and no renunciation of His attributes says Abu Hasan al-Busyanji. For Imam Al-Junaid, monotheism means understanding and acknowledgment that God is the One and Only One in His immortality and originality; no second party was with him. Anything that moves in nature doesn't work by itself.

Faith.

According to Abu Abdullah bin Khafif's faith is the justification of the heart for something that has been explained by Al-Haqq about occult matters.

Sustenance.

Indeed, the fortune that every servant receives is a creature of Allah. Everything in this world, whether physical or non-physical, has a body or not is God's creation. There is no creator but Him.

Kufur (Kufur Between Bliss of Grace and infidelity).

A great scholar, Al-Wasithi, was once asked about the meaning of kufur in Allah. He answered that kufur and faith, the world and the hereafter are from, towards, with, and for Allah. From God all beginnings and arrangements; to Him the place of return and end; with Him something that remains and disappears; and to Him all kingdoms and creations.

'ARASY.

Firman Allah SWT :

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى. (طه : 5).

"The Merciful God, Who dwells on the throne." (Q.S Thaha: 5).

- According to Assy-Syibli, the word means that Ar-Rahman is, in essence (not moving), Al-Throne (his throne) is new in nature, and Ar-Rahman is in a state of being.

a. History of Al-Alusi

Al-Alusi is the name of a family that has featured many of its family members as prominent intellectuals (ulama) in Baghdad in the 19th and 20th centuries. The name comes from Alus, an area on the West bank of the Euphrates river between Abu Kamal and Ramadi. The family's ancestors (who ended up with al-Hasan and al-Husein), son of Ali bin Abi Talib, escaped there from the Holago attack, and his grandchildren also fled and returned to Baghdad in the 11th century H / 17 M. (Meirison 2019b)

His full name is Abu Sana 'Syihab al-Din al-Sayyid Mahmud Afandi al-Alusi al-Bagdadi. He was born on Friday the 14th of Sya'ban in 1217 H / 1802 AD, near the Kurkh region, Baghdad, Iraq. Through the Book of Interpretation, Ruh al-Ma'ani fi



interpretation of the Koran' Adzim wa al-sab'i al-Matsani. He was a genius, first studying with his own father, Shaykh Ali al-Suwaidi, who was also a great scholar, then at Shaykh Khalid al-Naqshbandi. He was once given the task of leading the al-Marjaniyyah educational institution, a leadership position that was only given to the smartest people in the country. (Meirison 2019a) A few months later, in 1248 H, he was given the post of Mufti in the Hanafi school of Law, which he was released in 1267 AH. (Meirison 2019a)

Ruh al-Ma'ani can be said to be summaries of previous commentaries. He quoted from the Interpretation of Ibn yah Athiyyah, Abi Hayyan, al-Khasyaf, Abi Su'ud, al-Baidhawi, al-Fakhr al-Razi, except in the field of fiqh he sided with the school of Abu Hanifa. In the area of aqeedah (kalam), he is a Sunni and opposes the beliefs of Mu'tazilah and Shi'ites. (McAuliffe 2001, 211) The results of his writings include Hasyiyah 'ala al-Qatr al-Salim about the science of logic, al-Ajwibah al-'Iraqiyyah Iraniyyah, Durrah al-Gawas fi Awham al-Khawass, al-Nafakhat al-Qudsiyyah fi Adab al-Bahs Ruh al-Maani fi Tafsir al-Quran al-Azmi wa al-Sab'i al-Masani and others. He died on the 25th of Zulhijjah 1270 H, buried near the grave of Shaykh Ma'ruf al-Karkhi, one of the most famous Sufi figures in the city of Kurk. After he died, the Book of Ruh al-Maani was perfected by his son, as-Sayyid Nu'man al-Alusi. (Akasoy, Raven, and Daiber 2008, 21)

c. Background to Compilation of the Book

The background of the compilation of the Book Ruhul Ma'ani comes from the dream of al-Alusi one night, namely on a Friday night in the Rajab month in 1252 H. In that dream, he was told by Allah to fold the heavens and the earth and then told to repair the former from

the damage done to him. He raised one of his hands to the sky and put the other side into the water, and then he woke up from his sleep. Then he found ta'wil from his dream in several books that it was a sign that told him to compile the Book of Interpretation. In the month of Sha'ban precisely on the night of Friday the 16th of sya'ban in 1252, H al-Alusi began to gather a book of arguments, namely the Book of Interpretation of al-Alusi. At that time, he was 34 years old (during the reign of Sultan Mahmud Khan Ibn Sultan Abdul Majid Khan), and he finished compiling the Book on a Tuesday night in the month of Rabi'ul at the end of 1267 H (compiled in a period of 15 years). After he died, the Book was perfected by his son, Sayyid Nu'man al-Alusi. (al-Dhahabi 2003, 39).

d. Interpretation Methodology

Speaking of methodology in principle is to talk about the processes and procedures in conducting research or writing, including the methodology component is the method, approach, systematic presentation, and sources of Interpretation (Sali, Saharuddin, and Rosdialena 2020).

The method used by al-Alusi in interpreting the Qur'an is the analyzed method (analytic method). (McAuliffe 2001, 87) One thing that stands out in tahlili (analysis) is that a commentator will try to analyze the various dimensions contained in verse being interpreted. Then usually, the commentator will explain in terms of language, asbab al-nuzul, nasikh-mansukh, and others.

According to Ibn al-Qayyim, Isyari / Sufi interpretation can be accepted with four conditions, viz: (al-Jauziyah 2016, 1:23)

1. Not contrary to the meaning of the verse
2. The proposed purpose itself is correct
3. In lafadz, there are signs of that meaning



4. The meaning of shari'ah and the meaning of the verse is a relationship and talazum (mutual determination)

An example of Isyari's Interpretation is Ibn Abbas's Interpretation of the verse "aza jaa nasr Allah sa al fath". According to him, if the Muslims were able to conquer Mecca, it means that the death of the Prophet Muhammad is near. Al Alusi cites the history of Izz bi Abd al-Salam that Caliph Ali decided to fight Mu'awiyah based on the Islamic meaning of the verse (جمعسوق). Still, unfortunately, there is no more detailed explanation about this. (Ramadhan and Said Abu al-Futuh al-Bayuni 2007, 1:223)

Ruh al-Ma'ani's Interpretation is considered by some scholars to be a shari'a interpretation (an interpretation that tries to uncover dimensions of inner meaning based on cues or inspiration and ta'wil Sufi). As al-Naisaburi's Interpretation. However, this assumption is refuted by al-Dzahabi by stating that the analysis of Ruh al-Ma'ani is not for the Interpretation of shari'a, so it cannot be categorized as the Interpretation of shari'a. Al-Dhahabi includes the Interpretation of al-Alusi into the Interpretation of bi al-ra'yi al-Mahmud (Interpretation based on praiseworthy ijtihad). (al-Dhahabi 2003, 55)

There are scholars agree with al-Dhahabi because indeed, the main purpose of writing the Interpretation is not to interpret the Koran based on cues, but rather to interpret the Koran based on what is meant by the birth of the verse without ignoring the authentic history. Although it cannot be denied, that he also gives a shari'ah interpretation, but the portion is relatively less than that of the shari'ah. Determining the style of an interpretation must be based on the most prominent tendencies of the many tendencies (Rosyada 2018).

Anyone who claims could understand the secrets of the Qur'an before knowing the Interpretation and textual

understanding, and then he is like a person who claims to have reached the inside of the Kaaba before he against the door". (Alusi Mahmud Ibnu Abd and Athiyah Ali Abdul Bari 2014, 9)

Al-Alusy further said: "It should not be for those whose ability is limited and their faith has not been profoundly denied that the Qur'an has parts of the heart which are bestowed by Allah, the Creator and the Abundant inner-souls of His desired servants". Al-Alusy said of the signs given by the word of God, As follows:

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۖ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

Make patience and prayer as your helper. And indeed such is heavy, except for those who are solemn. " QS AL-Baqarah: 45

That prayer is a means to concentrate and concentrate the heart to catch the tajali (appearance) of God and this is very heavy, except for those who are melted and soft-hearted to receive the lights of the tajally-tajally Allah who are very subtle and capture the powers His mighty. They are the ones who believe that they really are in the presence of Allah and only to Him they return, by destroying their human nature (mortal ') and melting them into the attributes of Allah (baqa'), so they found nothing but the existence of God as the most refined and mighty king (Alawi 2018).

Practical Sufism, what is meant by practical Sufism is a way of life that is based on living a simple, zuhud, hungry, not sleeping at night, living alone, keeping yourself from all pleasures, severing the soul from various kinds of lust and destroying themselves in obedience to God. Imam Ahmad Ibn Sahl said, there are four of your enemies: (Ansari 1999, 221)

- a) The world. The weapon (which is used by) the world (to deceive people) is to blend with the lives of fellow humans and the antidote is to live alone.
- b) Satan. Satan's weapons are full, and the antidote is hungry.



- c) The soul, the weapon of the soul, is sleep, and the antidote does not sleep at night.
- d) Lust. The weapon of lust is much talk, and the antidote is silent. (Maudoodi, Ansari, and Kidwai 1988, 111)

They apply the attitudes of life above to life; they are *zuhud* in the life of the world and are always preparing themselves to face life in the hereafter. Dr. Muhammad Husain al-Dzahaby said: "We did not hear anyone compose a particular book on theoretical Sufi interpretations that interpret verse after verse in the Qur'an as in the Interpretation of *isyary* (an interpretation which reveals the meanings implied by Al verse -Qur'an). What we find is scattered information (not in a particular book) contained in the Interpretation that is based on Ibn Araby and al-Futuhah al-Makkiyah. His writing, as well as some others, can be found in many commentary books the analysis is different". (محمود 1996, 60)

From the division of Sufism groups, it appears that impurities have started to arise in Sufism. People who are not experts are trying to learn Sufism with the basis of the knowledge they hold (Fanani and Juliansyah 2020). So that it is very influential in other fields such as Fiqh, Hadith, and Interpretation, at this time also appeared terms such as *khauf*, *mahabbah*, *ma'rifah*, *hulul*, and so forth, and since then also Sufism has become an institution or discipline that colors the scientific treasures in Islam, as well as philosophy, law, and others. (بدری، سالم and قرطبي، محمد بن احمد، 2014, 9 مصطفی)

CONCLUSION

works by imams such as Syarfi'i, Alusi, and Qusyairi have their own style, which cannot be integrated. But as said by al-Ghazali, there should not be any confusion in these works, and the shari'a will be united with nature, which is the purpose of nature itself.

Shari'ah is a level towards the recognition of Allah, which leads to the pleasure of Allah al-Mighty.

1. Sufi's commentary is a commentary written by Sufis that they are more concerned with their conscience rather than their birth.
2. In Shufi's Interpretation, there are two interpretations, namely, Sufi interpretation of Nazhari and Sufi Interpretation of cues.
3. The Interpretation of Sufi Nazari is the Interpretation of theoretical Sufi products, while the Interpretation of Sufi signaling is the Interpretation of practical Sufi products.
4. Sufi Interpretation should be sterile from the dimension of sectarianism because this claimed to originate from God, who is the source of all truth.

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