

Sufi Exegesis of the Qur'an and Its Public Controversy

MA. Achlami HS^{1*} Isnaini²

¹Faculty of Dakwah and Communication Science, Universitas Islam Negeri Raden Intan Lampung, Bandar Lampung, Indonesia

²Faculty of Ushuluddin and Religious Study, Universitas Islam Negeri Raden Intan Lampung, Bandar Lampung, Indonesia

*Corresponding author. Email: ma.achlami@radenintan.ac.id

ABSTRACT

This research focuses on controversies around the existence of Sufi exegesis of the Qur'an. Historical facts reveal that studies about interpretation of the Qur'an have developed quite rapidly. This development goes hand in hand with the development of science and philosophy in the Islamic world, as a result of the expansion of Islam into regions outside Arabia, and the contact of Islam with local culture and spiritualism. The development of religious sects in Islam has also contributed to the diversity of interpretation of the Qur'an among Muslim scholars. Sufi exegesis is only one type of the Qur'anic exegesis that has so far existed in the history of Qur'anic studies. Yet, the emergence of Sufi exegesis has triggered controversy among Muslim scholars, many of who regarded that the latter has deviated from the mainstream, established schools of Qur'anic exegesis. This paper is aimed at exploring the controversy around Sufi exegesis of the Qur'an: why and how this controversy has come to the forth? Data for this research, which mainly come from major books in the field of Qur'anic exegesis, are gathered through a historical approach, and analyzed with a content analysis method. Results of this research show that controversy around the rise of Sufi exegesis is revolved around issues of both epistemology and methodological approaches used by the Sufi when interpreting the Qur'an. Discovery of meanings of the Qur'an is made possible only through close examination of both texts and contexts of the Qur'an: yet, Sufi scholars of the Qur'an have given more emphasis on spiritual-meanings of the Qur'anic texts, in turn triggering criticism from other Muslim scholars.

Keywords: Sufi exegesis, spiritual exegesis of the Qur'an, controversy of Sufi's exegesis

1. INTRODUCTION

The Qur'an, words of God (*kalāmullāh*) revealed to the prophet Muhammad, is said to provide guidance to all human beings and knowledge for distinguishing the truth (*haq*) from the falsehood (*bāthil*).^[1] Instructions of the Qur'an are specifically purposed to those who are pious and believers. Because, only those who have fear in God (*takwa*), will believe and justify the Qur'an and other scriptures revealed before it.^[2] As a scripture, the Qur'an need to be understood by human beings, so that its divine teachings can be practiced in everyday life. Because of this, divine messages of the Qur'an need to be interpreted.^[3] Interpretation of the Qur'an is called exegesis (*tafsir*). Thus, the significance of Qur'anic exegesis lies in functions to help human beings understand the divine messages contained in the Qur'an. With the help of exegesis, meanings of the Qur'anic verses, virtues of laws, wisdom of life, moral teachings, and other instructions contained in the Qur'an, become possibly understood.^[4]

Throughout history, Qur'anic exegesis has developed rapidly. This development has many to do only with

the increasing needs of and awareness of Muslims for a better understanding of the contents of the holy book, but also with historical circumstances that become the background for this development.^{[5], [6]} Since the times of the prophet, his disciples, his followers (*tābi'in* and *tābi'i al-tābi'in*), and up to nowadays, there has always been born scholars of the Qur'an (*mufassir*) who succeeded to write exegetic works of the Qur'an which represent their own times. Methodology for interpreting the Qur'an has also developed, giving rise to diverse methods of interpretation. They consist of the *ijmālī* (generalization), the *tāhlīlī* (analytical), the *muqārin* (comparative), and the *maudhū'l* (thematic) methods.^{[7], [8]} Within the discipline of Qur'anic exegesis, there are two types of interpretation, called *tafsir bi al-ma'tsur* (textual-based exegesis) and *tafsir bi al-ra'y* (rational-based exegesis). The latter type consist of several styles of interpretation, such as *fiqhi* interpretation, *'ilmī* interpretation, *falsaffī* interpretation, *adabī ijtima'ī* interpretation, and Sufi interpretation (*isyārī*). Since the rational-based exegesis employs analytical methods (*tāhlīlī*) of interpretation, Qur'an scholars of this school are relatively free, and has some sort of autonomy when interpreting the Qur'anic verses, despite this needs to be

done within the rules set up by Islamic law, and in accordance with the established methods of interpretation agreed upon by majority scholars of ulama (mu'tabar).[10] Because of this, the school has brought forward a variety of Qur'anic exegesis styles.[11]

Among these styles is the *isyārī* interpretation, which is written by Sufi scholars. Yet, the rise of this exegetical style has triggered controversy among many Muslim scholars, who at the same time also questioned the Islamic origin of Sufi teachings and rituals. This paper thus is aimed at examining why the emergence of Sufi exegesis has caused controversy? The importance of this question is, at least, two folds. Firstly, it is part of an effort to understand meanings of the Qur'an. Secondly, an effort of interpreting the Qur'an should not limited to one method, but can be done through various approaches, as long as they are not in conflict with the established rules agreed upon by majority of the Qur'an scholars.

2. RESEARCH METHOD

Methodologically, this research uses a historical approach. This is because objects for this research are human's thoughts that extended from a certain period of time in the past to the current situation. According to Sartono, document is an important source for finding and selecting the data.[12] In this regard, this research focus on documents of opinions of Muslim scholars relating to Sufi exegesis, as its main sources of data. To collect the data, this research relies on library research, that is by examining both primary and secondary data. The primary data are major works in the field of Qur'anic studies that relate to Sufi exegesis. The secondary data are works in the form of research papers that are relevant to this study. In order to critically examine the thoughts of Qur'an scholars on Sufi exegesis, this research uses a content analysis method. This method is used because it helps the author to get a deep understanding about the thoughts of these Qur'an scholars, both classical and contemporary ones. Technically, this method consists of three steps. They are (a) classification of the signs used to explore thoughts of Sufi exegesis and their uniqueness; (b) use of certain criteria as a basis for classification and truth standards; and (c) use of certain technical analysis as prediction makers.[13]

3. RESEARCH RESULTS AND DISCUSSION

3.1. *Sufi Exegesis of the Qur'an*

In the study of Qur'anic exegesis, the term Sufi exegesis is known as *Tafsir Isyārī*. It refers to an effort to interpret the Qur'an not by considering its textual readings only, but by connecting its textual readings with its spiritual meanings, according to the opinions of Sufi travelers (*salik*) and Sufi

masters.[14][15] The textual reading of the Qur'an is the reading that can be immediately understood by the mind, while spiritual meanings of the Qur'anic texts are those that can be understood only through divine vision.[16] According to Sufi exegesis, this vision can be achieved though practices of worship rituals (*riyādhah*). By doing these rituals, Sufi scholars of the Qur'an, will gain divine knowledge (*ma'rifah*) about the esoteric meanings of the Qur'an. Because of this, it is understandable if the Sufi scholars of the Qur'an put more emphasis on the aspect of 'spiritual meanings' of the Qur'an over the other, i.e. the textual meanings.[17] Ma'rifah, according to Sufis, means knowledge that is directly open from the side of Allah, not from the results of human reasoning. The development of Sufi exegesis cannot be separated from the historical development of Qur'anic exegesis in general. Like other scholars of Islam, the Sufis do a lot of study about the Qur'an and books of Qur'anic exegesis available in various Islamic libraries, both new and old. Their studies and opinions about the Qur'an are oriented to mysticism.[18] In this regard, the effects of Sufism, both theoretical and practical, are highly observable in their interpretation of the Qur'an.

With regard to the discussion about the kinds of Sufi exegesis, al-Dzahabi explained that there are two orientations in Sufi exegesis. The first is the so called *ittijāh al-nazharī*, or an interpretation of the Qur'an based on mystical concepts, understanding of which is gained by Sufis of the theoretical school through scientific study and research, and is then justified by the Qur'an.[19] The second is the practical orientation (*ittijāh al-'amalī*). It is an interpretation of the Qur'an that is influenced by Sufis of the practical school, who believe that asceticism (*zuhud*) and excessive self-immersion in worship rituals (*riyādhah*) are key to the Sufi for gaining knowledge (*ma'rifah*) and reaching the so-called *kasyaf* (self-disclosure to God's knowledge) level.[20] It is this knowledge that is used by the Sufi to interpret the Qur'anic texts.[21]

The two types of orientation of the Sufi exegesis need to be understood contextually. This is because both orientations for the Sufis are based on the epistemology and methodology of Sufism. So that their interpretation the Qur'an is based on epistemological framework and methodological approach of Sufism.[22] By considering both the context and focus of interpretation of the Sufi exegesis, there are at least two types of Sufi exegesis. These are, firstly, Sufi exegesis that uses *ta'wil* (contextual interpretation) that is still close to the literal meaning of the Qur'anic texts, and secondly Sufi exegesis that uses *ta'wil* that is far from the literal meaning of the Qur'anic texts.[23] According to its orientation, Sufi exegesis can also be divided into two types. They are, firstly, Sufi exegesis that is oriented to theoretical Sufism (*al-tashawwuf al-nazharī*), and secondly, Sufi exegesis that is oriented to practical Sufism (*al-tashawwuf al-'amalī*).[24] Al-Dzahabi has formulated some criteria for a work of Sufi exegesis to be considered acceptable (*maqbul*). These are as follows: the work is not contradicted with the literal meaning of the Qur'anic texts; the use of rational argumentation, or evidence from Islamic law; the

consistency of the work with Islamic law or the common sense, the work has no exclusive claim about the truth of the interpretation, and recognition from the interpreter about the literal meaning of the texts, from which the spiritual meanings of the texts are derived.[25] These requirements indicate the fear of al-Dzahabi of Sufi exegesis going deviated from the established schools of Qur'anic interpretation. Al-Dzahabi has cautioned that exegesis by the Sufi should not go too far from the literal meanings of the Quranic texts. This is because Sufi scholars of the Qur'an tend to give more emphasis on the spiritual meanings of the Qur'anic verses than on their literal meanings. For him, such tendency has rendered the Sufi being prone to misinterpreting the Qur'anic texts, perhaps even being ignorant of the literal meanings of the texts of the Qur'an that they interpreted.[26]

3.2. Sufi Exegesis and Its Controversy

Many Sufi scholars have devoted their thoughts to research, study, and explore the meanings of the Qur'an according to their Sufistic approaches. They are seen to have interpreted verses of the Qur'an not by following the textual understanding that has been known and supported by arguments from the Islamic law, that is based on Arabic grammatical structures.[27]

Imam al-Alusi, as quoted by 'Ali Hasan al-'Aridh, has argued that discussion about meanings of the Qur'an among Sufi scholars is included into a chapter about signals of spiritual knowledge, which could only be understood by those who knows the methods to reach God. This knowledge, since it also comes from God, should be able to comply with the Qur'an's desired textual meanings.[28] Yet, al-Alusi also said, "They believe that the textual understanding of the Qur'an is not what is desired from the Qur'an. Their belief in it is so extreme that they deny the shari'ah (which means, the literal meaning of the Qur'an) as a whole." [29]

However, al-Alusi said, our Sufi leaders are not likely to behave that way, because they support the argument that textual understanding of the Qur'an needs to be preserved. They say, "In the first stage, textual meaning of the Qur'an must be made and known, because it is not possible to arrive at the spiritual understanding of the Qur'anic texts without and before the knowledge of the textual meanings of the texts.[30] Anyone who claims having an ability to understand the secrets of the Qur'an before knowing its textual understanding, he is like someone who claims to have reached the parts of the Ka'aba before he passed through its door. Quoting Aksin Wijaya, this kind of thinking is known as a theocentric-eschatological paradigm, which has for long been enriching Islamic thoughts with an effort to place the Qur'an as a holy book that centers on God and defends God's interests.[31] Al-Alusi further said: "It is improper for someone who has limited understanding of Islam, and veneer layers of faith in their hearts, to deny that the Qur'anic texts have spiritual layers of meaning that are revealed by God only to a few souls of His servants whom He desired." [32]

Muhammad Husein al-Dzahabi has a different opinion from al-Alusi. According to him, Sufi exegeses of the theoretical style (al-Nazhari) generally distort their interpretation of the Qur'an from its intended meanings. Texts of the Qur'an come with their own particular purposes: but the Sufi scholars have inflected them into the ones that support their views and teachings. Sometimes, there are gaps and contradictions between the purposes.[33] The Sufi exegesis approach is indeed part of the Islamic intellectual civilization: yet, it cannot be denied since the beginning of its development, the Sufi approach of interpreting the Qur'an has been countered with various polemics.[34]

Furthermore al-Dzahabi exemplifies that Ibn 'Arabi tended to interpret the verses of the Qur'an to be in line with his opinion of the concept of wahdah al-wujūd,[35] as well as Abu Yazid al-Busthami, al-Hallaj, and others. Because of this opinion, al-Hallaj dare to say: "Ana al-Haq" and also Ibn 'Arabi who said that the calf worshiped by the Israel people was one of the manifestations (tajalli) of Allah and which also served as a place of His infusion (ḥulūl).[36] According to this, there is a distortion of the interpretation of the verse – based on the version of al-Dzahabi and others: so it is natural that Sufi men are confident to say that there is no existence in the universe except the One Existence. The universe is a manifestation of this One Existence and is a development and an expansion of this One Existence too. [37]

Another deviation by Ibn "Arabi, as stated by al-Dzahabi is the interpretation of the word of Allah in Q.2:163 which reads, wa ilāhukum ilahun wahid. Ibn 'Arabi said, "In this verse, Allah spoke with Muslims who worship objects other than Allah in order to draw closer to Him, (their worshiping of objects other than Allah) is actually the same as worshiping Allah too. Remember when they said, "Actually, we worship these objects just to bring us closer to Allah", while stating their reasons. Then, Allah also tells us that indeed your God and the God worshiped by polytheists, through an intercession of objects in order to draw closer to Him, are the same; therefore actually you are all no different in your acknowledgment of God Almighty ".[38]

The above interpretation by Ibn 'Arabi will obviously invite controversy, because such interpretation will 'disturb' the faith of Muslims in general, who have been taught to believe that worshiping other than the God Allah, for whatever reasons, will be considered as shirk (polytheism), and shirk is considered as the greatest sin. Deviations of interpretations occur because there is a tendency among Sufi interpreters of the Qur'an to use their individual inclination for interpreting the meanings of the Qur'anic texts. Although it does not mean that Ibn 'Arabi has solely use his personal desire for understanding the Qur'an, it seems that the common tendency among the Sufi has influenced the results of his interpretation of the Qur'an.[39]

Furthermore, when interpreting the verse about the creation of Adam in Q.4.1, which reads, "People fear your God who created you from a single soul created a man and his partner, so that from them, there are born many

men and women", Ibnu 'Arabi said the following. The sentence, "fear your God", means, create out of your physical body a protection (*wiqāyah*) for your God, and out of what is in your heart, that is your God, as a protection (*wiqāyah*) for you.[40] This interpretation departs from the notion that Allah has created Adam from His image (*shūrah*). According to Ibn Arabi, within the physical body of Adam, there were two images: a physical image (*al-shūrah al-zhāhirah*) and a spiritual image (*al-shūrah al-bāthīnah*). So in Adam there is a human aspect in his outward form, as well as a form of God in his inward form.

A contemporary Indonesian Sufi scholar, Jalaluddin Rakhmat, has pointed out several causes for people's objections to Sufi exegesis, emphasizing the inward meanings of the verses of the Qur'an.[41] First, they worried if the taking of the inner meaning will make Sufi exegesis ignores the outward meaning of the Qur'an. As such will result to an abandonment of sharia law altogether. Second, the uptake of outward meanings of the Qur'an often led to an ignorance of the rules of Arabic structures. The denotative meaning of every word is made less important than its connotative meaning, knowledge of which is obtained through spiritual experience. In its turn, however, every spiritual experience is very subjective and supra-rational, making it difficult to verify. Third, concerns against Sufi interpretation of the Qur'an has many to do with the fact that Sufism is considered as a teaching that deviates from the Qur'an and prophetic tradition (Hadith), if not it is a part of polytheist teachings that are incorporated into Islam.

Rakhmat, commenting on the above controversy, argues that Sufism has a great depth of meaning, and is experienced at various countries in different languages and cultures, but is united by the similar authority of the Qur'anic revelation and the divine examples from the prophet.[42] Regarding the issue of *ta'wil* (contextual interpretation of the Qur'an), Jalaluddin Rakhmat further said: "Critics do not seem to be able to distinguish between the false and correct *ta'wil*. Interpretation (*tafsir*) is sometimes not enough: therefore, we also need *ta'wil*. Relying only on interpretation will lead us to error and doubt. *Ta'wil*, or revealing the contextual meaning of the Qur'an, does not necessarily mean an ignorance of the outward meaning of the Qur'anic texts. *Ta'wil* is carried out in order to explore various dimensions of the meaning of the Qur'an. Limiting the meaning of the Qur'an to the textual reading will only flatten the infinite depth and breadth of the ocean of divinity.[43]

Related to the above analysis by Rakhmat, both *tafsir* and *ta'wil* can actually become an initial step to our provisional understanding of the contents of the Qur'anic verses. An understanding of the Qur'an that is resulted from the work of *ta'wil*, which is an attempt to swim in the ocean of Allah's knowledge, certainly should not stop at a point. Yet, this might have happened if we consider that both *tafsir* and *ta'wil*, as a product of human's understanding of the God's will, is still limited. In this regard, Abdul Mustaqim has argued that work of interpretation of the Qur'an can be seen as both a product and a process. Interpretation as a

product is nothing but a result of a Qur'an commentator's reading over texts of the Qur'an along with the contexts that grew around these texts. Interpretation as a process, in the meanwhile, is a result of creative thinking of a Qur'an commentator, that continuously interacts with the texts and contexts of the Qur'an. Texts of the Qur'an do not change, but the context in which these texts are read is always dynamic and constantly changing.[44] For an illustration, when there seems to be a contradiction between verses in the Qur'an (Q.16.32) and a prophetic tradition on a notion that a charitable act can lead a person to enter into Heaven, they interpret it by making reference to the person's level of knowledge qualifications. The Qur'anic verse is assigned to the men of wisdom (*ahl hikmah*), or the men of sharia, while the hadith text is assigned to the men of strength (*ahl qudrah*), or the men of esoteric knowledge (*ahl hakikat*).[45]

The description and commentaries above show that Sufi exegesis is very dependent on how the Sufi commentator of the Qur'an has orientated the use of his *ta'wil* method. If his orientation is only to strengthen the concept of his teachings, without justification from the established (*mu'tamad*) and distinguished (*mu'tabar*) sources of Islamic law, then what he has done is a mere act of coercion over the meaning of the Qur'an. Likewise, the use of *ta'wil* that is too far from the principles of Islamic teachings, will obviously bring a false understanding of the Qur'anic texts. But on the contrary, digging pearls of meaning of the Qur'an from the very deep and vast ocean of divinity will increase the height of miracles of the Qur'an. Therefore, it seems that the principles of Sufi exegesis set up by al-Dzahabi as I outlined above, can be used as a guideline to our understanding of the Sufi exegetic works.

4. CONCLUSION

To conclude, Sufi exegesis is a type of Qur'anic interpretation done by Sufi scholars that gives less emphasis on literal meanings of the Qur'anic texts than on the connection between the literal and spiritual meanings of the Qur'an. The textual meaning of the Qur'an is the meaning that can be immediately grasped by the mind of the common people. The spiritual meaning of the Qur'an is the meaning that is only able to be deciphered through divine vision. The Sufi exegesis is an interpretation of the Qur'an that turns the Qur'anic texts away from their literal meanings. This tendency has been seen by many Qur'an scholars as deviated from the established rules for interpreting the Qur'an, set up by mainstream scholars of the Qur'an. A discovery of the spiritual meanings of the Qur'an by Sufi commentators of the Qur'an is considered at odds with the common practice and knowledge of how to interpret the Qur'an. Still, the work of Sufi exegesis is considered acceptable (by the mainstream schools of the Qur'an scholars) as long as it does not contradict with the 'standardized' principles of Islamic teachings. Standard of "acceptability" of a work of Qur'anic exegesis has been established by the mainstream schools of Qur'an

scholars. Although an interpretation of the Qur'an can be seen as both a product and a process, both are a result of a dialectical relationship between the reader, the text, and the context. It is where a work of exegesis has its life, because it is in such a dialectical relationship that the work is still possible and open to a change, triggered by the changing contexts around it. Obviously, interpretation of the meanings of the verses of the Qur'an should not be seen as static and final, but dynamic and open to change.

REFERENCES

- [1] Tabrani. ZA, "Menelusuri Metode Pendidikan dalam Al-Qur'an dengan Pendekatan Tafsir Maudhu'i," *Serambi Tarbawi J. Studi Pemikir. Ris. Dan Pendidik. Islam*, vol. 2, no. 01, pp. 20–22, 2014.
- [2] N. H. Noor, "Orientalis dan Tokoh Islam yang Terkontaminasi dengan Pemikiran Orientalis dalam Penafsiran Al-qur'an," *Al-Da'wah J. Huk. Pidana Dan Ketatanegaraan*, vol. 2, no. 1, pp. 80–82, 2013.
- [3] Sarwinda, "Retorika Dakwah K.H. Muhammad Dainawi Pada Pengajian A'isyah Desa Pulau Panggung Sumatera Selatan," *Lentera J. Dakwah Dan Ilmu Komun.*, vol. 01, no. 02, pp. 169–173, 2017.
- [4] A. Djalal, *Urgensi Tafsir Maudhu'i Pada Masa Kini*. Jakarta: Kalam Mulia, 1990.
- [5] Muh. Ikhsan, "Tafsir Kontekstual Al-Qur'an, Telaah atas Metodologi Tafsir Fazlur Rahman," *Shautut Tarb. J. Ilmu-Ilmu Sos. Dan Keislam. Ed 25 Th XVII*, vol. 17, no. 02, pp. 100–102, 2011.
- [6] M. Rasyidah, "Tafsir Falsafi: Sebuah Telaah Perbandingan," *Tribakti*, vol. 14, no. 1, pp. 1–11, 2005.
- [7] N. Baidan, *Metodologi Penafsiran al-Qur'an*. Yogyakarta: Pustaka Pelajar, 1998.
- [8] F. Amin, "Metode Tafsir Tahlili: Cara Menjelaskan al-Qur'an dari Berbagai Segi Berdasarkan Susunan Ayat-ayatnya," *KALAM*, vol. 11, no. 1, pp. 235–266, 2017, doi: 10.24042/klm.v11i1.979.
- [9] N. Baidan, *Metodologi Penafsiran al-Qur'an*. Yogyakarta: Pustaka Pelajar, 1998.
- [10] H. A. Sanaky, "Metode Tafsir [Perkembangan Metode Tafsir Mengikuti Warna atau Corak Mufassirin]," *Al-Mawarid J. Islam. Law*, vol. 18, pp. 267–268, 2008.
- [11] H. A. Sanaky, "Metode Tafsir [Perkembangan Metode Tafsir Mengikuti Warna atau Corak Mufassirin]," *Al-Mawarid J. Islam Law*, vol. 18, p. 270, 2008.
- [12] S. Kartodirjo, *Metode Penggunaan Dokumen dalam Koentjaraningrat (redaktur), Metode-metode Penelitian Masyarakat*. Jakarta: Gramedia, 1997.
- [13] K. Krippendorff and F. W. Wajidi, *Analisis isi : pengantar teori dan metodologi / Klaus Krippendorff; penerjemah, Farid Wajidi*. Jakarta: Raja Grafindo Persada, 1993.
- [14] S. as-Salih, *Mabāhits fi 'Ulūm al-Qur'ān*. Beirut: Dār al-'Ilm Lilmalāyīn, 1997.
- [15] M. A. al-'Azim Al-Zarqani, *Manāhil al-'Irṣāf fi 'Ulūm al-Qur'ān*. Kairo: 'Isa al-Bab al-Halabi wa Syurakahu.
- [16] M. K. Al-Qaththan, *Studi Ilmu-ilmu al-Qur'ān*, Terj. Mudzakir AS. Jakarta: PT. Lentera Antar Nusa, 1992.
- [17] A. Al-Syirbashi, *Sejarah Tafsir al-Qur'an*, Terj. Zufran Rahman. Jakarta: Pustaka Firdaus, 1996.
- [18] W. Wahyudi and M. Zaini, "Characteristics and Paradigm of Sufi Tafsīr in 'Abid al-Jabiri Epistemology Perspective," *KALAM*, vol. 12, no. 1, pp. 159–178, 2018, doi: 10.24042/klm.v12i1.2152.
- [19] L. Lestari, "Epistemologi Corak Tafsir Sufistik," *J. Syahadah*, vol. 2, no. 1, pp. 16–18, 2014.
- [20] M. H. Al-Dzahabi, *Al-Ittijāhāt al-Munharifah fi Tafsīr al-Qur'ān al-Karīm: Dawāfi'uhā wa Daf'uuhā*. Kairo: Dār al-I'tishām, 1978.
- [21] L. U. Kaltsum, "Ayat Cinta Dalam Tafsir Sufi (Analisis kata Hub Dalam Tafsir Dzu al-Nun al-Misr)," *Al-Itqan*, vol. 3, no. 1, p. 45, 2017.
- [22] L. U. Kaltsum, "Ayat Cinta Dalam Tafsir Sufi (Analisis kata Hub Dalam Tafsir Dzu al-Nun al-Misr)," *Al-Itqan*, vol. 3, no. 1, p. 46, 2017.
- [23] M. A. Rahman, "Ajaran Mistik Wahdah al-Wujūd Dalam Tafsir 'Abd al-Razzāq al-Qāsyānī (Studi Analitis Surat al-Hadid 1-6)," Syarif Hidayatullah State Islamic University Jakarta, 2018.
- [24] L. Lestari, "Epistemologi Corak Tafsir Sufistik," *J. Syahadah*, vol. 2, no. 1, p. 10, 2014.
- [25] M. H. Al-Dzahabi, *Al-Ittijāhāt al-Munharifah fi Tafsīr al-Qur'ān al-Karīm: Dawāfi'uhā wa Daf'uuhā*. Kairo: Dār al-I'tishām, 1978.

- [26] Abd. Wahid, "Tafsir Isyari dalam Pandangan Imam Ghazali," *J. Ushuluddin*, vol. XVI, no. 2, p. 124, 2010.
- [27] S. Sutrisno, "Paradigma Tafsir Maqasidi," *Rausyan Fikr*, vol. 13, no. 2, p. 344, 2017.
- [28] A. H. Al-'Aridh, *Sejarah dan Metodologi Tafsir*, Terj. Ahmad Akram, II. Jakarta: PT. RajaGrafindo Persada, 1994.
- [29] A. H. Al-'Aridh, *Sejarah dan Metodologi Tafsir*, Terj. Ahmad Akram, II. Jakarta: PT. RajaGrafindo Persada, 1994.
- [30] A. H. Al-'Aridh, *Sejarah dan Metodologi Tafsir*, Terj. Ahmad Akram, II. Jakarta: PT. RajaGrafindo Persada, 1994.
- [31] A. Wijaya, "Hermeneutika al-Qur'an; Memburu Pesan Manusiawi Dalam al-Qur'an," *Uumuna*, vol. XV, no. 2, p. 210, 2011.
- [32] A. H. Al-'Aridh, *Sejarah dan Metodologi Tafsir*, Terj. Ahmad Akram. Jakarta: PT. RajaGrafindo Persada, 1994.
- [33] M. H. Al-Dzahabi, *Al-Ittijāhāt al-Munharifah fī Tafsīr al-Qur'ān al-Karīm: Dawāfi' uhā wa Daf'uuhā*. Kairo: Dār al-I'tishām, 1978.
- [34] Azwurfajri, "Metode Sufistik Dalam Penafsiran Al-Qur'an," *Al-Mu'ashirah*, vol. 9, no. 2, pp. 143–144, 2012.
- [35] Azwurfajri, "Metode Sufistik Dalam Penafsiran Al-Qur'an," *Al-Mu'ashirah*, vol. 9, no. 2, p. 145, 2012.
- [36] M. H. Al-Dzahabi, *Al-Ittijāhāt al-Munharifah fī Tafsīr al-Qur'ān al-Karīm: Dawāfi' uhā wa Daf'uuhā*. Kairo: Dār al-I'tishām, 1978.
- [37] Azwurfajri, "Metode Sufistik Dalam Penafsiran Al-Qur'an," *Al-Mu'ashirah*, vol. 9, no. 2, pp. 148–149, 2012.
- [38] I. 'Arabi, *al-Futuhat al-Makkyyah, Juz IV*. Beirut: Dār al-Fikr, 1972.
- [39] Lufaefi, "Jumping Conlusin Tafsir: Penyimpangan Ayat-ayat Khilafah HTI Dalam kitab Daulah Islamiyah," *Sangkep J. Kajian Sos. Keagamaan*, vol. 2, no. 2, p. 141, 2019.
- [40] I. 'Arabi, *Fushūsh al-Hikam, Ta'līqāt Abu al-Ala 'Afīfi*. Libanon: Dār al-Kitāb al-Arabī, 1980.
- [41] J. Rakhmat, *Tafsir Sufi al-Fatiḥah: Muqaddimah*. Bandung: PT. Remaja Rosda Karya, 1999.
- [42] J. Rakhmat, *Tafsir Sufi al-Fatiḥah: Muqaddimah*. Bandung: PT. Remaja Rosda Karya, 1999.
- [43] J. Rakhmat, *Tafsir Sufi al-Fatiḥah: Muqaddimah*. Bandung: PT. Remaja Rosda Karya, 1999.
- [44] A. Mustaqim, "Epistemologi Tafsir Kontemporer: Studi Komparatif antara Falur Rahman dan Muhammad Syahrur," *UIN Sunan Kalijaga Yogyakarta*, 2007.
- [45] A. bin 'Ujaibah Al-Hasani, *Īqāzh al-Himam fī Syarḥ al-Ḥikam*. Kairo: Maktab ah al-Syurūq al-Dauliyah, 2009.