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## **TAHARAHIN AL-JAILANI'S INTERPRETATION (STUDY OF SUFISTIC INTERPRETATION FROM HANS-GEORG GADAMER'S HERMENEUTIC PERSPECTIVE)**

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### Abstrak

Tulisan ini bertujuan untuk mendemonstrasikan penafsiran al-Jailani terhadap ayat-ayat *taharah* yang banyak berbeda dengan penafsir lain. Ayat-ayat *taharah* menurut penulis banyak yang memahaminya dalam perspetif Riwayat maupun fiqh, di dalam penelitian ini akan dipahami dengan mengungkap makna yang tersembunyi di balik ayat tersebut. Sehingga *taharah* dalam domain spiritual dapat diimplementasikan dan dapat dimaknai secara luas, tidak hanya secara fiqh dan riwayat melainkan juga dalam perspektif spiritualitas. Menurut ulama sufi, al-Quran tidak hanya dipahami dengan pendekatan riwayat saja. Karena mereka yakin bahwa al-Qur'an mempunyai makna zahir (eksoteris) dan makna batin (esoteris). Melalui pendekatan '*irfani* (*illuminatif*), mereka mencoba menguak makna terdalam dibalik al-Qur'an. Penelitian ini berbasis Pustaka (library research) dengan obyek yang diteliti adalah ayat-ayat *taharah* dalam tafsir al-Jailani menggunakan pendekatan hermeneutika. Konsep *taharah* menurut al-Jailani tidak hanya ditafsirkan dengan membersihkan hadas dan najis *an sich*. lebih luas dari itu, *taharah* mencakup pembersihan hati dan menghiasinya dengan akhlak yang mulia, sehingga seseorang *salik* bisa mencapai derajat yang tinggi (*fana*). Konsep *taharah* yang dipaparkan oleh al-Jailani tidak lepas dari konsep *takhali*, *tahalli* dan *tajalli*. Seorang murid/ *salik* bisa mencapai derajat tersebut dengan bimbingan *mursyid*.

**Keywords:** *Taharah*, tafsir Sufi, Hermeneutik

### Abstract

This paper aims to demonstrate al-Jailani's interpretation of the *taharah* verses which differ a lot from other interpreters. According to the author, many of the *taharah* verses understand it from the perspective of history and fiqh, in this study it will be understood by revealing the hidden meaning behind the verse. So that *taharah* in the spiritual domain can be implemented and can be interpreted widely, not only in *fiqh* and history but also in the perspective of spirituality. According to Sufi scholars, the Koran is not only understood with a historical approach. Because they believe that the Qur'an has an outer meaning (exoteric) and an inner meaning (esoteric). Through the '*irfani* (illuminative) approach, they try to uncover the deepest meaning behind the Qur'an. This research is based on library research with the object being studied are the *taharah* verses in al-Jailani's interpretation using a hermeneutic approach. The concept of *taharah* according to al-Jailani is not only interpreted

by cleaning *hadas* (rutial impurity) and *najis* (unclean) an sich. wider than that, *taharah* includes cleaning the heart and adorning it with noble character, so that a pious person can reach a high degree (*fana*) in the sight of Allah SWT. The concept of *taharah* presented by al-Jailani cannot be separated from the concepts of *takhal*, *tahalli* and *tajalli*. A student/*salik* can achieve this degree with the guidance of a *murshid*.

**Kata kunci:** *Taharah*; Sufi Interpretation; Hermeneutic

## INTRODUCTION

Cleanliness is a universal thing that is instinctively liked by everyone, regardless of race, ethnicity, nation or religion. In Islam cleanliness is an important thing, especially in terms of worship. Certain acts of worship are not valid without *taharah*, such as prayers, sermons, pilgrimages and so on. There are even those that are forbidden without first cleansing, such as touching the manuscripts of the Qur'an. Therefore, in the Qur'an and Hadith, many mention the problem of purification and cleanliness. Likewise, in classical *fiqh* books, most of them begin with a discussion of *taharah* or purification. This shows that Islam is a religion that likes cleanliness, chastity and beauty in both body cleanliness, clothing and the environment. In the Qur'an, Allah SWT explicitly states that He likes those who purify themselves.<sup>1</sup>

In relation to purification, *fiqh* scholars divide *taharah* into two, namely pure from *hadas* and dirt / unclean.<sup>2</sup> *Hadas* here includes small and large *hadas*. A Muslim if he wants to pray must be pure from these two *hadas*. This is based on the Qur'an in Surah Al-Maidah/5:6<sup>3</sup> which explicitly

explains that someone who wants to pray, it is obligatory to perform ablution before performing it, and if he does not find water then he should do *tayammum*. The verse also explains the procedure for performing ablution in detail, namely by washing the face, both hands, then wiping the head and washing the feet. The majority of commentators<sup>4</sup> agree that the above verse describes ablution and *tayammum* as in the opinion of *Imam Al-Qurtubi* (d. 671 H)<sup>5</sup>, *Ibn Kasir* (774 H)<sup>6</sup> and *Al-Baidawi* (691 H)<sup>7</sup>. The narration that is disputed by looking at the text of the verse is whether it is obligatory for ablution for every prayer or not. Some scholars are of the opinion that this verse explains the obligation of ablution for every prayer, others say that it is obligatory for

relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allāh does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful

<sup>4</sup> Linguistically, interpretation is a *Masdar* (noun) form verb of *fassara* which means a clear state (real and bright) and provides an explanation. Many scholars put forward the notion of interpretation which in essence has the meaning of explaining things that are still vague contained in the verses of the Qur'an so that they can be easily understood, issuing the law contained therein to be applied in life as a legal provision. So that the *mufassir* is a scholar of commentator. M Alfatih Suryadilaga and Dkk, *Metodologi Ilmu Tafsir* (Yogyakarta: Teras, 2005), p.27.

<sup>5</sup> Al-Qurtubi, *Al-Jami' Al-Abkam*, Vol. V (Bairut: Dar Kutub Al-Ilmiyah, n.d.), p.54.

<sup>6</sup> Abu al-Fida' Ibn Katsir, *Tafsir Ibn Kasir*, Vol. II (Damaskus: Maktabah Dar al-Fiha', n.d.), hlm.31-32.

<sup>7</sup> Nashiruddin Abi Sa'id Abdillah Al-Baidlawi, *Tafsir Al-Baidawi*, Vol. II (Jiddah: Haramain, n.d.), hlm.135-137.

<sup>1</sup> Allāh loves those who are constantly repentant and loves those who purify themselves QS Al-Baqara/2:22

<sup>2</sup> Ibn Rusyd, *Bidayatul Mujtabid* (Darul Fikri, n.d.), p.5.

<sup>3</sup> O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of *janabah* then purify yourselves. But if you are ill or on a journey or one of you comes from the place of

ablution for people who have hadad to pray.<sup>8</sup>

The above explanations are some of the interpretations that have been made by the interpreters regarding Surah Al-Maidah verse 6. There are other perspectives from the commentators in interpreting the verse, especially the verse that is used as the basis for the *tabarab* argument. One of them is from among Sufi scholars such as Shaykh Abdul Qadir al-Jailani (d. 521 H) in interpreting the above verse.<sup>9</sup> In the interpretation of Al-Jailani several verses of the Qur'an tend to be interpreted using an *irfani* (illuminative) approach.<sup>10</sup> Therefore, al-Jailani's interpretation is known as an interpretation that has a Sufi/*isyari* style that is different from most of the commentators in interpreting the *tabarab* verse, the interpretation of al-Jailani is strongly influenced by the Sufistic background.<sup>11</sup>

Based on the explanation of the background above, the researcher is

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<sup>8</sup> *Ibid.* p.33.

<sup>9</sup> This can be seen in al-Jailani's interpretation of Surah al-Maidah verse: 6. Abdul Qadir Al-Jailani, *Tafsir Al-Jailani Jil. I* (Pakistan: Al-Maktabah Al-Ma'rufah, 2010), p.429-430.

<sup>10</sup> The word *irfan* is taken from the Arabic '*arafa ya'rifu 'irfan* which has the meaning of knowing / knowledge. *irfan* is often used in the context of knowledge obtained directly from God known as (*kasyf/mukasyafah*). The *maqam kashf* can be obtained by means of spiritual odyssey (*riyadab*) on the basis of *hub* (love) and also *irada* (strong will). This knowledge in the perspective of Mehdi Hairi Yazdi is called *ilm huduri*, namely knowledge whose existence is presented, in contrast to knowledge whose existence is sought (*ilm muktasab*). Mehdi Hairi Yazdi, *Ilmu Hudhuri, Terj. Absin M* (Bandung: Mizan, 1994), p.47-48.

<sup>11</sup> Sufi interpretation referred to in this study is the understanding or interpretation of the Qur'an by Sufism experts. Sufism experts or Sufis are people who take the spiritual path to get closer to Allah by avoiding worldly desires. This is different from the interpretation of *al-Batini*, which assumes that the Qur'an only has an inner meaning (esoteric) and disobeys and ignores *riwayat*-based interpretations. Abu Hamid Al-Ghazali, *Al-Fadhbaih Al-Batiniyah* (Bairut: Al-Maktabah Al-'Asriyah, 2001), p.21.

interested in examining the interpretation made by al-Jailani of the *tabarab* verses. Because according to the author there are interesting things to study in the book of interpretation. In this study, *tabarab* in this paper will be understood in the perspective of Sufism, where so far *tabarab* is still understood in the context of fiqh, so it is hoped that the concept of *tabarab* does not stop with history-based interpretation alone. *Isyari* interpretation offers a wider and more applicable development model. Therefore, there must be an understanding of *tabarab* not only fiqh oriented but in a spirituality perspective.

This research is based on literature (Library Research) using a hermeneutic approach which was initiated by Hans-Georg Gadamer. The *tabarab* verses in al-Jailani's interpretation are not only understood textually (grammatically) but by considering the aspect of "effective history" where there is always a history of influence working in understanding activities related to the social environment, politics, education, and so on. So that the interpretation of the *tabarab* verses will be constructed comprehensively.

## THE CONCEPT OF *TAHARAH* IN ISLAMIC DISCOURSE

*Tabarab* according to etymology is clean from dirt. In Arabic, *tabarab* has the same meaning as *nazif* (clean) and *kbulus* (pure, clear, clean).<sup>12</sup> The words *tabarab*, *nazif*, and *kbulus* have the same meaning in language, namely clean.<sup>13</sup> *Tabarab* can also mean holiness. In Arabic the equivalent word is *tazkiyah*. The word clean is often

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<sup>12</sup> Abu Zakaria Al-Anshori, *Fathul Wabab, Volume 1* (Semarang: Toha Putra), p.3.

<sup>13</sup> Muhammad Baqir Al-Habsi, *Fiqih Praktis Menurut Al-Qur'an, As-Sunnah, Dan Pendapat Ulama* (Bandung: Mizan, 2001). p. 47.

used to express the external state of an object such as clean water, clean environment, clean hands and so on. While the sacred is usually expressed for the inner nature such as the holy soul.<sup>14</sup> In terminology, *taharah* means removing *hadās* or *najis*. In broad terms, *taharah* includes cleaning the body, clothes, and place before carrying out the worship required for purification such as prayer, *taharah* in the pilgrimage.

In terms of *fiqh* (science that talks about Islamic laws), *taharah* has a meaning that can be seen from two aspects, namely: 1) *Tabrah* outwardly, includes purity from *najis* in the body, clothes, and a place of prayer from something unclean, namely all objects that are considered dirty by religion and can hinder the validity of an act of worship such as prayer. 2) *Tabarah hukmiyah*, is called holy from *hadās* both small and large, such as ablution and obligatory bathing. The minor *hadās* referred to here is the condition of a person's body which causes him not to pray, *tawaf* and so on, before performing ablution. While the big *hadās* is the condition of a person's body that causes him not to pray, read the Qur'an and so on, before he takes a bath.<sup>15</sup>

Based on the explanation of the concept of *taharah* above, it can be concluded that *taharah* is clean from the dirt of *'ainiyah* and *hukmiyah* dirt. Impurities *'ainiyah* includes all types of dirt / unclean that can be seen by the five senses such as dirty clothes, body and place. The dirt can be made holy by washing the water until the impurities that stick to the object are removed. It is different with *hukmiyah*, the

<sup>14</sup> A Rahman Ritonga and Zaenuddin, *Fiqih Ibadah* (Jakarta Selatan: Gaya Media Pratama, 2002), p.25.

<sup>15</sup> Muhammad Baqir Al-Habsi., p.47.

method of purification is only by ablution or taking *junub* baths and *tayammum* if there is no water or *syar'i* obstacles.

## EPISTEMOLOGY OF SUFI INTERPRETATION

Sufi interpretation is *ta'wil* al-Qur'an regardless of its outward meaning, but looks at the hidden signs that appear before the performers of mysticism and Sufism experts, and it is also possible to combine these meanings both physically and mentally.<sup>16</sup> Sufi interpretation referred to in this study is the understanding of the Qur'an carried out by Sufis / Sufism experts.<sup>17</sup> *Ta'wil* al-Qur'an that is applied is from the point of view of intuition (*kaşyf*) by the Sufis to reveal the meaning contained in the Qur'an. Therefore, the source of knowledge of this interpretation is not in the form of *kaşbi* in the sense that it can be cultivated, but comes from *wahbi/ladunni* (direct gifts

<sup>16</sup> Sufism is linguistically derived from the word *şyf* which means coarse wool, because Sufi people always wear these clothes as a symbol of simplicity. This was a reaction to the luxurious life enjoyed by the government groups, both the Umayyad and Bani Abbas governments. These Sufis try to avoid disobedience and deviation from the example that has been given by Rasu and his companions. This opinion is among several well-known opinions. As for Sufism according to the term as put forward by Ibrahim Basuni quoted by Rus'an Rusli, trying to define it comprehensively "as an awakening of moral consciousness that directs the righteous soul to struggle so that it can achieve a relationship with the Absolute Being. Ris'an Rusli, *Tasawuf Dan Tarekat; Studi Pemikiran Dan Pengalaman Sufi* (Jakarta: PT Raja Grafindo Persada, 2013), p.4-9.

<sup>17</sup> Sufism experts or Sufis are people who take the spiritual path to get closer to Allah by avoiding worldly desires by conquering their passions. As for his spiritual practice by increasing *riyadah* worship such as fasting, remembrance, prayer and staying away from worldly pleasures and luxuries. See: Hasyim Muhammad, *Pendekatan Irfani Kontekstual Untuk Memahami Al-Qur'an* (Semarang: DIPA IAIN Walisongo, 2010), p.49.

from Allah) which are obtained through *riyad}ah* (inner training).<sup>18</sup>

The development of Sufism which is increasingly widespread in the Islamic world is marked by ascetic practices carried out by the early generations of Islam. This started since the emergence of political conflicts after the death of the Prophet and the practice developed in the next period. As the Sufi school developed, Taufiq, as quoted by S. Hossein Nasr, said that they (the Sufis) interpreted the Qur'an in accordance with the Sufi ideology they adhered to. They understand the Koran not only from the outer meaning but also from the inner meaning of the Koran. The emergence and development of Sufi interpretation is estimated to coincide with the emergence of various traditions and teachings of Sufism in Islam. Sufism in Islam is like a heart organ for the body that is not visible from the outside but it supplies spiritual nourishment to all parts of the organism. It is like a spirit which is the deepest (esoteric) element that gives breath to the outward (exoteric) form of religion.<sup>19</sup>

Sufism is an inner adventure full of fun and full of spiritual messages that can calm the human mind. As a system of appreciation that is esoteric. There are also those who say that the emergence of Sufism itself in Islam coincided with the emergence of Islam, namely since the Prophet Muhammad was sent to be an apostle for all mankind and the entire universe. Departing from the frequent use of the Prophet to perform *tabannut* and *kalwat* in the Hira Cave to isolate himself from the people of the city of Mecca who are busy with worldly desires,

this is known and done by the Sufis to get closer to Allah SWT.<sup>20</sup>

Sufis believe that the Qur'an has an outer (exoteric) and inner (esoteric) meaning. Sufis generally refer to the *badith* of the Prophet Muhammad which reads:

Every verse has an inner and outer meaning, every letter has certain limitations, and every boundary has a place to see it

The above *badith* is the argument used by the Sufis to justify their eccentric interpretation. According to them, behind the meaning of *zahir*, in the editor of the text of the Qur'an is stored the inner meaning. This hadith is also used as the basis for an inevitability of the esoteric meaning of the Qur'an. Al-Ghazali also based his argument against the dignitaries of the Companions who supported the interpretation of inner meaning, including Ibn Mas'ud, Abu Darda', Ali bin Abi Talib, and Ibn Abbas. Al-Ghazali's opinion is not without reason, he based several reasons on his opinion. First, if the interpretation of the Qur'an must be based on the history of the Prophet, then of course the opinion of Ibn Abbas and Ibn Mas'ud in interpreting the Qur'an cannot be accepted, as well as other companions, many of whom interpret the Qur'an on his own opinion. So do not be surprised if there are differences in interpretation between them. The second is the Prophet's prayer for Ibn Abbas to be given understanding in religion and given an understanding of the essence of the Qur'an. Al-Ghazali added that what is not allowed in interpreting the Qur'an is to interpret according to his own desires and interests and political interests.<sup>21</sup>

Imam al-Suyuti in the book *al-itqan* commented. He gave several opinions regarding the meaning of the outer and

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<sup>18</sup> Imam Taufiq, *Paradigma Tafsir Sufi (Pemikiran Hasan Basri Dalam Tafsir Al-Hasan Al-Basri)* (Bantul: Lintang Rasi Aksara Books, 2012), p.16.

<sup>19</sup> *Ibid*, p.18.

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<sup>20</sup> *Ibid*, p.19.

<sup>21</sup> Abu Hamid Muhammad Al-Ghazali, *Ihya' Ulum Al-Din, Vol. I* (Bairut: Dar al-Kutub al-Ilmiah, 1986), p.341-342.

inner meaning of the Qur'an. First, the discussion of the meaning of *ẓahir* and the inner meaning of the verses of the Qur'an is not finished in the knowledge of its meaning. Second, what is meant by the *ẓahir* meaning is the pronunciation and the inner meaning is the *ta'wil*.<sup>22</sup> Third, the stories in the Qur'an that tell the previous people and the stories that accompany them are the meaning of the *ẓahir* verse (*ẓahir* meaning), while the inner meaning is advice and warning for the end/future person. Al-Suyuti also cites the opinion of Ibn Abbas and Abu Darda who provide support for the Sufi-style interpretation.<sup>23</sup> However, at the end of the discussion, al-Suyuti emphasized that the meaning of *ẓahir* and inner meaning are important in understanding the Qur'an. One will not know the inner meaning before

<sup>22</sup> Scholars have different views regarding the definition of interpretation and *ta'wil*. Some of them equate the definition. Ibn Abbas, one of the companions of the Prophet and an interpreter who was prayed for by the Prophet, "O Allah, make him a religious expert and teach him *ta'wil*. Among the scholars who equate interpretation and *ta'wil* are Mujahid and al-Tabari.

The difference between tafsir and *ta'wil* is that the first is that interpretation is more general than *ta'wil*. Second, *ta'wil* provides an explanation of the nature in question, while the interpretation provides an explanation of the intended instructions. Third, interpretation is to make sure that what is meant by the word is this, while *ta'wil* is to choose among the many meanings that are considered the strongest, without certainty or testimony to Allah. See: Muhammad., p.71-74.

<sup>23</sup> The opinion of Ibn Abbas quoted is:

In fact, the Qur'an has several branches and fields, outer and inner meanings, its magic cannot be reached, its essence meaning cannot be reached. Whoever explores it carefully, he will be safe, and whoever explores it without caution, he will be dragged away by his lust.

Abu darda' also said:

من اراد العلم الاولين والآخرين فليثور القرآن

Whoever wants the knowledge of the past and those who will come, then learn the Qur'an

See: Jalal al-Din Abd al-Rahman al-Suyuti, *Al-Itqan Fi Ulum Al-Qur'an*, Jil. II (Jakarta: Dinamika Berkah Utama), p.185.

knowing the *ẓahir* rules. It is not possible for a person to know the secrets contained in the Qur'an (inner meaning) without knowing the outward meaning.<sup>24</sup>

Manna' al-Khaththan quoting Ibn al-Jauzi's opinion requires three things in the acceptance of Sufi interpretation. First, the interpretation must not conflict with the meaning of *ẓahir*. Second, the meaning of the interpretation is inherently correct. Third, there is a logical semantic relationship between interpretation and meaning.<sup>25</sup> These requirements are presented in order to avoid misinterpretation. The reason is, in the Sufi interpretation, it is considered that there are several cases of misinterpretation.

Sufi interpretation based on the tendency and scientific basis of the author is divided into two: a) *Naẓari* Sufi interpretation, namely Sufi interpretation which uses more Sufi approaches in its analysis. Adz dzahabi called it a *tafsirisyari* with a philosophical approach. This interpretation only bases its *ta'wil* on philosophical rational principles without paying attention to the meaning of the *ẓahir* verse, so that it often contradicts the *ẓahir* meaning of the verse. A well-known figure for this style of interpretation is Ibn 'Arabi with his commentary *Futubat al-Makkiyah*.<sup>26</sup> b) *Isyari* Sufi interpretation is also called *isyari faidi* (the term used by Azdzahabi).

<sup>24</sup> Jalal al-Din Abd al-Rahman al-Suyuti, *Al-Itqan Fi Ulum Al-Qur'an*, Jil. II, p.185.

<sup>25</sup> Manna' al-Qaththan, *Mababis Fi Ulum Al-Qur'an* (Mansyurat al'Ashr al-Hadis, 1973). p.357.

<sup>26</sup> Ibn 'Arabi was accused of being heretical by some scholars' because of his philosophically oriented commentary explanation. As the interpretation of Ibn 'Arabi in Surah Al-Fajr verses 29-30.

So enter into the congregation of My servants and enter into My Paradise."

Ibn 'Arabi said, "Enter into yourselves (humans) to know your God, because God is yourself (humans). See: Muhammad, *Pendekatan Irfani Kontekstual Untuk Memahami Al-Qur'an*, p.57-58.

This *isyari* Sufi interpretation which is meant by the author in this study, is interpreting the verses of the Qur'an out of the outer meaning of the text in accordance with the inner signals received by the Sufis without losing the outer meaning of the verse. The understanding of the verses of the Qur'an with inner cues is intended to further expand the treasures of understanding of the meaning of the verses of the Qur'an. *Mufasssir* who are classified as Sufi interpreters include al-Tusturi, as-Sulami and al-Jailani.<sup>27</sup>

### SHORT BIOGRAPHY OF AL-JAILANI

Shaykh Abdul Qadir al-Jailani was born in the village of Naif, Gilan city in 470/1077. Naif is a region located 150 km northeast of Baghdad. His mother's name was Fatimah bint 'Abdullah al-S}ama'i al-Husaini. When she gave birth to al-Jailani her mother was 60 years old, an unusual birth for a woman her age. His father's name is Abu Salih. His father died when he was very young, so he was raised and raised by his grandfather. Al-Jailani died in Baghdad in 561/1166. His grave until now has been visited by many people from various Islamic worlds. Among the Sufis, al-Jailani occupies the highest rank so that he is nicknamed al-Gaus | al-A'zam.<sup>28</sup>

Little Al-Jailani studied religion in his homeland. He is an intelligent child as it is proven that he has memorized the Qur'an and the hadith book *al-Muwatta'* (by Malik). Since childhood, he was also known as a child who was honest, quiet, polite, obedient to his parents and did a lot of *riyadab* to strengthen his faith. His mother often

motivates him to be active in studying and increasing worship.

At the age of 18, al-Jailani traveled to Baghdad to study with a distance of about 150 km. At that time Baghdad was the center of world civilization. Before entering the city of Baghdad, al-Jailani first secluded for a few days in a castle, the ruins of ancient buildings of the former Persian empire in the Karh area.

Al-Jailani wants to study at Madrasah *Nizamiyah*. A most prestigious educational institution at that time. However, al-Jailani cannot be accepted for reasons of different schools of thought and is close to al-Hallaj in Sufism. At that time Madrasah *Nizamiyah* was a government school which coincidentally strongly opposed the Hambali school and the concept of al-Hallaj Sufism. Because of this refusal, al-Jailani then followed the Hambali school of study which was brought up by Abu Sa'ad al-Mukarimi. He also studied Sufism with Shaykh Abu Khair Hammad al-Dabbas (d. 525/1131) a well-known Sufi follower of the Shafi'i school.

Because of al-Jailani's wisdom and humble and moderate attitude, he was finally accepted at the *Nizamiyah* Madrasa and deepened philology at Abu Zakaria al-Tibrisi (d. 502/1140). Then al-Jailani founded *ribat* (a kind of boarding school). In this usury, al-Jailani lives with the santri. From here he taught Sufism and held business activities and worked independently with his students. Although he taught mysticism such as *zubud*, he remained realistic and rational.

History records that al-Jailani lived during the reign of the Abbasids. At that time Baghdad was the center of Islamic government and the center of civilization. However, the government at that time was experiencing turmoil and decline. Al-Jailani at that time witnessed the destruction of the Abbasids at the hands of the Seljuq dynasty.

<sup>27</sup> Muhammad, *Pendekatan Irfani Kontekstual Untuk Memahami Al-Qur'an*, p. 62-63.

<sup>28</sup> Sri Mulyati, *Mengenal & Memahami Tarekat-Tasrekat Muktabarah Di Indonesia* (Jakarta: Kencana Prenada Media Group, 2005), p.26-27.

Al-Jailani experienced five reigns of the Abbasid dynasty. First, al-Mustanzir Billah (470-512 H). He led for 24 years at the young age of 17. He was a pious leader and memorized the Qur'an. But his leadership at the wrong time. He led at a time when socio-political conditions were unstable, chaotic and there were many conflicts between community groups. In fact, there are frequent killings between groups. Such a situation was very detrimental to the leader at the time. He died at the age of 42 years. Second, al-Mustarsyid Billah who succeeded his father in 512 H. He was a good and strong leader. He was also very well-liked by his people because of his piety and ingenuity in governing. But he was killed by the *Bathiniyah* in 529 H, so he ruled for 17 years. Third, al-Rashid Billah ruled in the year 529 H. At the time he led there were still many riots, murders and slander by the *Bathiniyah*. This slander also happened to the leading *fuqaha*. He ruled for 11 years. Fourth, al-Muqtafi li Amrillah replaced al-Rashid in 529 H. He ruled for 26 years. Although the political situation at that time was still chaotic, he was still able to control his government. The political condition that is still chaotic makes it unable to do much for the progress of the government. Fifth, al-Mustanjid Billah ruled after the death of al-Muqtafi in 555 H. He was a pious leader. He died in 566 H.

Although the five reigns of the Abbasids experienced setbacks and political turmoil, the development of science was still fairly advanced. Many Muslim scientists still appeared in that era such as Ibn al-Jauzi, Ibn Qudamah and so on.<sup>29</sup>

## GADAMER'S HERMENEUTICS

The word hermeneutic comes from the Greek word *hermeneuein* which means "to translate" or to act as an interpreter. Translating is not just words foreign to our language, but also gives interpretation. According to F Budiman, quoting the opinion of E. Palmer, he explained six definitions of hermeneutics. First, hermeneutics as a theory of biblical exegesis. This understanding is the oldest, emerged after the Protestant Reformation and still survives to this day. Second, hermeneutics as a philological methodology. The definition emerged through the development of rationalism in Europe which tried to interpret various texts including the Bible. Third, hermeneutics as a linguistic understanding. Fourth, hermeneutics is the methodological basis for the social sciences of humanity. Fifth, hermeneutics as a phenomenology of *dasein* and existential understanding. Sixth, hermeneutics as a system of interpretation.<sup>30</sup>

In this paper, the author does not describe all the theories that have been proposed by Gadamer, but several major theories related to hermeneutics that have been pioneered by Gadamer as an analytical tool. Gadamer's hermeneutic theory that can be implemented in an approach to understanding past works is what is called "effective history" in German known as *wirkungsgeschichte*. Effective history or "history of influence" in general can be said to be the process of a work influencing other works. This "history of influence" is always present in every activity of understanding even if someone is not aware of it. Gadamer divides the history of this influence into four layers, the first is *genetivus*

<sup>29</sup> Sri Mulyati, *Mengenal & Memahami Tarekat-Tasrekat Muktabarah Di Indonesia*, p.28-30.

<sup>30</sup> F Budi Hardiman, *Seni Memahami; Hermeneutik Dari Schleiermacher Sampai Derrida*, 4th ed. (Sleman: PT Kanisius, 2015), p.11-13.



*objectivus*, namely the researcher's awareness of his situation of the fact that he is in a certain hermeneutic situation. The second layer is a general philosophical understanding of the awareness of the influence of history and tradition in the context of understanding, even though we are not aware of it. The third layer is the consciousness of a person taking part in the consciousness of an age. The fourth layer is a self-reflection of the history of influence itself, not as a claim of superiority, but as an awareness of its limitations. The history of influence proves that everyone is in history, never out of history, therefore it is impossible for anyone to do understanding/reflection by getting out of historical reality.<sup>31</sup>

## INTERPRETATION OF THE VERSE TAHAARAH

Based on the study of *fiqh* literature, there are at least two verses of the Qur'an that form the basis for the *tabarab* argument. The two verses are

Surah An-Nisa 'verse 43<sup>32</sup>

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَقْرُبُوْا الصَّلٰوةَ وَاَنْتُمْ سُكَرٰى حَتّٰى تَعْلَمُوْا مَا تَقُوْلُوْنَ وَلَا جُنُبًا اِلَّا غَيْرِيْ سَبِيْلٍ حَتّٰى تَغْتَسِلُوْا وَاِنْ كُنْتُمْ مَّرْضٰى اَوْ عَلٰى سَفَرٍ اَوْ جَاءَ اَحَدٌ مِّنْكُمْ مِنَ الْغَايِطِ اَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوْا مَاءً فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا فَاَمْسَحُوْا بِوُجُوْهِكُمْ وَاَيْدِيْكُمْ اِنَّ اللّٰهَ كَانَ غَفُوْرًا

Surah Al-Maidah verse 6

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِذَا قُمْتُمْ اِلَى الصَّلٰوةِ فَاغْسِلُوْا وُجُوْهَكُمْ وَاَيْدِيْكُمْ اِلَى الْمَرَافِقِ وَاَمْسَحُوْا بِرُءُوْسِكُمْ وَاَرْجُلِكُمْ اِلَى الْكَعْبَيْنِ وَاِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوْا وَاِنْ كُنْتُمْ مَّرْضٰى اَوْ عَلٰى سَفَرٍ اَوْ جَاءَ اَحَدٌ مِّنْكُمْ مِنَ الْغَايِطِ اَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوْا مَاءً فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا فَاَمْسَحُوْا بِوُجُوْهِكُمْ وَاَيْدِيْكُمْ وَنَهٗ مَا يُرِيْدُ اللّٰهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرْجٍ وَلٰكِنْ يُرِيْدُ لِيُطَهِّرَكُمْ وَيُؤْتِيَكُمْ نِعْمَةً عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ

Al-Jailani is indeed one of the eccentric and unique commentators, in addition to his very broad knowledge. The words *ya ayyuha al-ladina amanu* in the two verses above are interpreted with different meanings. In Surah Al-Nisa ': 43 what is meant by a believer is a person who maintains etiquette when he wants to pray. It seems that al-Jailani saw the context of the verse being revealed when *khamr* was not yet forbidden, when the companions of the Prophet prayed drunkenly. As a Sufi, al-Jailani interprets two relatively similar sentences with different interpretations because of the context of the verse and the background of the interpreter. For example, al-Jailani interprets people who believe in Surah Al-Nisa: 43 by linking *adab* to Allah when they want to pray. Because prayer is like facing the Supreme Being with all the limbs, it should be done with humility and humility while acknowledging *ubudiyah* as a humble servant. Meanwhile, in Surah Al-Maidah verse 6, al-Jailani interprets a believer as one who recognizes the Oneness of the Righteous One who wants to face the One Supreme Being by kneeling before Him with deep longing.

Furthermore, Lafaz (جنبا) in QS Al-Nisa ':43 is interpreted as a state of *junub*. This meaning is not different from the interpretation of the majority of commentators, but al-Jailani explains the Sufistic reason behind the prohibition of *junub* people from praying, which reason is not explained by other commentators. Because the discharge of semen on a person shows that there is a great power of lust which is identical to the lust of animals and

<sup>31</sup> F Budi Hardiman, *Seni Memahami; Hermeneutik Dari Schleiermacher Sampai Derrida*, 4th ed, p.176-178.

<sup>32</sup> O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying[187] or in a state of *janābah*,[188] except those passing through [a place of prayer], until you have washed [your whole body]. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women [i.e., had sexual intercourse] and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allāh is ever Pardoning[189] and Forgiving

is far from the degree of faith and monotheism. Thus al-Jailani's analysis in revealing the meaning of *junub* from one's spiritual perspective. In a state of *junub* a person's soul is far from pure, so he is prohibited from approaching the mosque/prayer until he purifies himself by bathing or just passing in front of the mosque without going inside. Meanwhile in QS Al-Maidah: 6 *junub* people are people who are drowned in dirt so that they have to purify themselves with various *riyadah* and leave the pleasures of lust so that they can get out of death and human traits.

Then in the next verse, al-Jailani agrees with the majority of commentators in interpreting the verse, namely that *tayammum* is allowed in three circumstances:

- People who are sick, for fear if exposed to water can make things worse.
- People who are on a journey and can't find water to purify themselves.
- People who touch women or sexualize'

*Tayammum* procedure is by sweeping the face and hands. In this matter, al-Jailani did not extend the discussion as the majority of commentators explained a lot about the caliphate in the *tayammum* procedure. In his interpretation, it can be seen that al-Jailani did not rely on his interpretation of the traditions of the Prophet and his companions.<sup>33</sup> Broadly speaking, al-Jailani's interpretation of Surah al-Nisa' verse 43 above has many similarities with the *mufassir* in general. Thus al-Jailani is still considering the meaning of the *ẓahir* verse in his interpretation. As a faqih as well as a Sufi, al-Jailani can run with a draw. The discussion on the interpretation of the verse does not come out of the problem of ablution, bathing, and *tayammum* which will be much different from the interpretation in Surah Al-Maidah: 6 which will be discussed

after this. In this case, al-Jailani places his position as a *faqih/fiqh* expert in interpreting the verse above. Different when interpreting Surah Al-Maidah: 6 which has a very thick esoteric dimension.

Before interpreting Surah al-Maidah verse 6, first al-Jailani mentions *munasabah* with the previous verse. He stated that in this verse will be explained the way / method to return to God. Having explained in the previous verses that regulate the subject of human life which includes halal and haram food, marriage, and how to live in a good society.

(فاغسلوا وجوهكم) اي فعليكم ان تغسلوا بماء المحبة والشوق والجذب  
الالهي المحيي المنبت لاموات الارواح من ارض تعينات وجوهكم التي  
تلى الحق عن رين الامكان وشين الكثرة

The verse after that is (*faḡhsilu wujuhakum*) which is generally interpreted as "washing your face" in ablution which of course with holy and purifying water, here al-Jailani gives a different meaning, namely "then wash your face with water of love. (*ma' al-mah* } *abbah*), longing (*syauq*), alluring God (*jazb al-Ilahi*)" so that they can revive and grow dead spirits. He tries to reveal the meaning of *zahir* washing the face by connecting it to love (*mahabbah*) and longing (*syauq*). So that a servant when praying to God will arise in him feelings of love and longing for Him as someone who meets his lover which feeling in Sufism is the highest teaching for someone who takes the path to God.

(و) طهروا (ايديكم) اي قصرها عن ادناس الاخذ والاعطاء من  
حطام الدنيا وأقذارها (الي المرافق) اي مبالغين في تطهيرها الي اقصى  
الغاية (و) بعد ما غسلتم الوجوه وطهروا ايدي (امسحوا برؤوسكم)  
اي امحو وحكو انانيتكم وهويتكم التي منها طلبكم وأديكم

"Washing the hands up to the elbows then washing the face and hands" This is the meaning commonly used in interpreting the verse (فاغسلوا وايديكم), by al-Jailani the word "hands" in the verse means the world is

<sup>33</sup> Al-Jailani, *Tafsir Al-Jailani Jil. I*, p.363-364.

dirty so it must be cleaned completely. "Hand" is a person's medium for seeking the needs of the world so that the heart must manage it so as not to prevent that person from facing the Almighty.

Then in the following verse, al-Jailani interprets "legs" which function as limbs used to support the body and walk, in the verse *arjulakum* it is interpreted as *suluk* media. In the world of Sufism *Suluk* is the journey of a servant to the presence of his Lord. While the *lafaz ila al-ka'bain* which is generally interpreted as "up to two ankles", in al-Jailani's interpretation it is interpreted as "until it runs out and the journey of a servant is interrupted so that he is in a mortal *fana*".<sup>34</sup> The interpretation of the verse which explicitly explains the procedure for performing ablution, in al-Jailani's perspective it can be concluded that someone who wants to face the presence of Allah, the Almighty, should adorn himself with love (*ma' al-mahabbah*) and longing (*syuq*). In addition, he must clean himself completely from the dirt of the world and selfish traits which can be a *hijab* that can prevent a person from reaching the presence of Allah Almighty. Lastly, the purpose of all of that is so that a servant can reach the mortal *fana*. So that all despicable traits disappear in the servant and it becomes visible that commendable traits in doing *suluk* which in the end also disappears all except Allah, the Truest (*haqq*).<sup>35</sup>

(و ان كنتم) ايها المائلون نحو الحف (جنباً) منغمسين في  
خبائث الامكان وقاذوراتها (فاطهروا) فعليكم المبالغة في  
التطهير بالرياضات الشاقة من قطع التعلقات وترك

<sup>34</sup> *Fana'* in Sufism The loss of personal awareness with oneself or with something that is commonly used on oneself. According to another opinion, *fana'* means the replacement of human qualities with divine qualities and can also mean the loss of despicable qualities.

<sup>35</sup> Al-Jailani, *Tafsir Al-Jailani* Jil. I, p.430.

المألوفات والمشتهيات وبالركون الي الموت الارادي والخروج  
عن الاوصاف البشرية.

*Lafaz junuban* which has the meaning of *junub*, namely the state of a person who has great *hadass*. The great *hadass* that obliges a person to take a bath before performing worship such as prayer, tawaf, reading the Qur'an and so on. *Junub* in *fiqh* view occurs in both men and women. For men and women who have sexual intercourse (*jima'*), menstruation and childbirth are experienced specifically for women. This view is different when viewed from the perspective of Sufism, for example in the interpretation of al-Jailani, the word *junuban* is eaten as an impurity that resides in the human heart. Both *junuban* in *fiqh* and *tasawuf* perspectives, both must be cleaned and purified. However, the method of purification is different. In the perspective of *fiqh*, the purification of people who are in *junub* is emphasized in the verse that follows *fattaharu* "then purify yourself". The method of purification in this verse is interpreted by the majority of scholars as "bathing *junub*", which is to spread water over all members of the body accompanied by certain intentions. Meanwhile, the way to purify someone who is in *junub* according to al-jailani (Sufi perspective) is to work hard in *riyadah* (inner training carried out by Sufism experts). This practice can be in the form of complacency and abandonment of worldly pleasures. In al-Jailani's interpretation it is explained that the exercise in question is to break dependence on other than Allah and leave worldly pleasures as well as despicable human qualities.<sup>36</sup>

(وان كنتم مرضى) من الابرار الذين مرضوا بسموم الامكان وبمجموم  
نيرانه وصاروا محبوسين فيه بلا قدم واقدام (او علي سفر) من  
السالكين السائرين نحو الحق بلا ممد

*Lafaz marda* which is usually interpreted as serious illness that causes a person to be

<sup>36</sup> Al-Jailani, *Tafsir Al-Jailani* Jil. I, p.430-431.

unable to use water, in al-Jailani's interpretation it is interpreted with people who are sick because of the poison of their ego / faith and make you imprisoned, or on the way to God Himself. Then *au 'ala safarin* (or on a journey) is not interpreted as an outward journey like a traveler, but al-Jailani sees it from the inner (esoteric) dimension, which is interpreted as the journey of a servant to His Lord who has the character of *haqq*.

Then *Al-ghais* many commentators who interpret the toilet. But Al-ghait in the interpretation of al-Jailani is interpreted as the dirt of the world which includes love of position, wealth, and leadership.

*Lafaz au lamastum al-nisa'* in the perspective of fiqh contains two meanings. First, look at the *zahir* of the verse, namely touching women. The second is interpreted with sexual relations (*jima'*). In al-Jailani's interpretation, it is interpreted as hating women. Al-Jailani argues that women are the most powerful tools or ropes of Satan in seducing humans who can turn men away from the path of truth and salvation.

(فلم تجدوا) في هذه الصورة من لدن نفوسكم وقلوبكم (ماء) شوقا الي الحق مطهرا لخبائث نفوسكم قالها لها مطلقا ومحبة صادقة مزيلة لدرن التعلقات وجذبا مفرطا من جانب الحق مرعجا ملجنا الي الفناء

*Falam tajidu ma'an* in continued verse 6 in the letter al-Maidah means "not finding water". This verse is related to what has been explained previously. That is, if you are in a state of *junub*, sick, or while traveling, you want to purify yourself and then no water is found. This is the interpretation of the majority of scholars. When compared with al-Jailani's interpretation, *falam tajidu ma'an* is interpreted as "not finding in the heart the longing/love (*syauq*), (*mababbah*) for Allah who has the character of *haqq* because of a dirt that is in the heart. heart and

dependence on other than Allah SWT that prevents from *fana'*.<sup>37</sup>

"So do *tayammum* using good (clean) soil." By al-Jailani "*tayammum*" is interpreted as "facing and towards", and *sa'idan tayyiban* is interpreted as a perfect murshid, perfected and clean from all impurities, despicable traits, and sins.

(فامسحوا بوجوهكم) اي هوياتكم الباطلة (وايديكم) اي اوصافكم الذميمة العاطلة (منه) اي من تراب أقدام وثرى سدته السننية لعله يرشدكم الي النجاة عن مضيق التعيينات نحو فضاء الذات

*Lafaz famsabu bi wujubikum wa aidikum* is defined and interpreted as "wiping the face and hands". In *tayammum* the limbs that are rubbed with dust or soil are the face and hands only. What is disputed is the limit on whether to touch the hand to the elbow or not. Some scholars have an opinion up to the elbow by figuring it out by washing hands in ablution. Some other scholars just wipe up to the wrist by looking at the *zahir* verse. However, in the Sufi interpretation (al-Jailani), the *lafaz famsabu bi wujubikum wa aidikum* is interpreted by removing the vanity of lust and despicable qualities. Then *lafaz minbu* with *dhomir* (pronoun) that returns to the ground / dust, is interpreted as a *murshid* who gives instructions for salvation to the way of God.

(مايريد الله) المدير لأمركم (ليجعل عليكم) ويقي فيكم (من حرج) يمنعكم عن الوصول الي ما جبلتم لاجله (ولكن يريد ليظهوركم) ويصفيكم اولا من التعيين وادناسها (وليتم نعمته عليكم) ثانيا مما لا عين رأت ولا اذن سمعت ولا خطر علي قلب بشر (لعلكم تشكرون)

"Allah does not want to make it difficult for you, but He wants to cleanse you and complete His favor for you, so that you may be grateful." *Lafaz haraj* means difficulty in *wusul* walking towards (Allah). *Liyutabbirakum* is interpreted by purifying from dirt. "Perfecting His favors" favors

<sup>37</sup> Al-Jailani, *Tafsir Al-Jailani Jil. I*, p.431.

here are interpreted as heaven ( ما لا عين رأت ولا  
اذن سمعت ولا خطر على قلب بشر<sup>38</sup>).

From the explanation of al-Jailani's interpretation above, it can be concluded that his interpretation in terms of *tabarab* includes two dimensions, namely the outer (exoteric) and inner (esoteric) dimensions. In one place al-Jailani interprets in terms of *t}abarab* as the majority of commentators, which include ablution, large baths and tayamum. In another verse, al-Jailani tends to interpret esoterically on the verse containing the discussion of ablution, bathing, and tayamum (al-Maidah: 6). This suggests that al-Jailani not only emphasizes *tabarab* in terms of *ẓahir* an sich, it is also important to clean the inner dimension in *suluk* towards the Khaliq. In the interpretation of the *tabarab* verse above, it can be observed that al-Jailani's teachings cannot be separated from the concept of *akhlāqi* Sufism, namely *takhalli*, *taballi*, and *tajalli*. *Takhalli* in the sense of cleansing oneself of despicable qualities and impurities that can pollute the heart. In interpreting the *tabarab* verse, al-Jailani clearly emphasizes the importance of cleaning the heart from dirt or all heart diseases such as love of the world, selfishness, and so on. While *tahalli* is to decorate oneself with commendable morals both outwardly and inwardly. In the context of the interpretation of the *tabarab* verse above, al-Jailani not only emphasizes the cleansing of the heart an sich, but also must decorate it with noble character such as being serious in worship, always *riyadah* in carrying out *suluk* towards Allah so that he feels *fana'* / vanished not seeing anything but Allah and finally reaching the revelation of nur and the loss of the human veil (*tajalli*). To achieve the highest degree (*fana'*), according to al-Jailani, in the context of the interpretation of the *tabarab* verse is with the guidance of a murshid who guides the *salik* to the path of his Lord. The *salik* is in

charge of guiding the *salik* from the beginning until it reaches the highest degree.

## CONCLUSION

The *tabarab* verses in the Qur'an are used as evidence for the obligation to purify before praying. In addition to the evidence of support from several traditions of the Prophet. It is not uncommon for commentators to interpret the verse based on history and supported by authentic hadiths. Because the problem of worship must be supported by valid arguments. However, in an interpretation of the verses of the Qur'an, it is natural for differences of opinion. The companions of the Prophet who lived during this time could have different views from one another. As done by the commentators, not a few different interpretations with other commentators. Al-Jailani in his interpretation of the *tabarab* verse concludes that *tabarab* does not only mean cleaning the limbs to worship Allah such as ablution, taking a big bath, and tayammum, more importantly, according to al-Jailani *tabarab* must pay attention to the cleansing of the heart or its inner dimension. Not only that, to achieve a high degree in the sight of Allah, according to al-Jailani *tabarab* must adorn himself with worship, *riyadah* and noble character, so that in the end he can reach *maqam fana'*, the concept of 'This in Sufism is known as the concept of *takhalli*, *taballi* and *tajalli*. To achieve all that, a *salik* must have a mentor known as a murshid. Just as the Prophet guided his companions to Allah SWT so that they had the highest rank among his people, a *murshid* has the authority to guide his students to reach a high degree.[]

<sup>38</sup> Al-Jailani, *Tafsir Al-Jailani Jil. I*, p.431.

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