Fiqh and Sufistic Tafsir of the Quranic Verses on Interreligious Interaction in Indonesia

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ABSTRACT: This research focuses on formulating how religious groups in Indonesia interact about differences in interpretation between the two schools of fiqh and Sufism. To examine the differences between the two schools of thought, a comparative method (muqâranat) is used, which analyzes how each school of thought interprets verses that discuss relationships between different religions. This research uses a thematic (maudlâ'î) and analytical (tahlîlî) approach in its investigation. Data sources were obtained from interpretations of the Qur'an and hadith related to school and community relations management. The variations used include those representing the Maliki school of thought: al-Jâmi' li Ahkâm al-Qur'ân by al-Qurthûbî and Ahkâm al-Qur'ân by Ibn al-'Arab. As for representing the interpretation of fiqh among the Hanafi school of thought, Ahkâm al-Qur'ân by al-Jashshâsh. Data analysis was done on two arrangements by contrasting the two interpretation patterns in interpreting verses about interactions between religious communities. The findings of this research show that in the interpretation of fiqh, the performance of poems related to forms of interaction between religious communities tends to be exclusive and discriminatory. The findings of this research support the opinion of Abdulaziz Sachedina and Abd. Muqsith Ghazali believes that fiqh scholars are responsible for implementing the law.


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bentuk interaksi antar umat beragama cenderung eksklusif dan diskriminatif. Temuan penelitian ini mendukung pendapat Abdulaziz Sachedina dan Abd. Muqith Ghazali yang berpendapat bahwa para ulama fikih sebagai pihak yang bertanggung jawab menerapkan hukum.

**Keywords:** Sufistic Fiqh, Sufistic Interpretation, Interfaith Interaction.

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### I. INTRODUCTION

The focus on interfaith dialogue offers a practical technical expression of the overarching theme of religious tolerance and diversity. One of the most pressing issues confronting humanity today is how different faiths talk to or relate to one another (Mayseless & Kizel, 2022). (M. Putra, 2020) noted the practical significance of this discourse by stating that attempting to harmonize life between religious adherents is not a straightforward agenda. He argues that since religion plays such a significant role in people's emotions, some believers are more likely to claim the truth than to seek the exclusive truth, so the agenda of harmonization between adherents of this religion must be carried out carefully. He claims that situations like this can spark violent conflicts. The revivalists' enthusiasm and orientation also impact non-Muslim status and rights, which is consistent with Putra's account of the origins of the competition. Tensions, conflicts, violence, and deaths in the name of religion arise whenever a population is fervently committed to a single religious tradition.

(Sachedina, 2001) offers criticism and suggestions for how to deal with this this phenomenon is about the fact that there is only one correct way to read the Koran and how to apply it. The majority of the past fiqh decisions regarding how to treat non-Muslim minorities have become irrelevant to the context of plurality that characterizes today's international relations. This is because of how pluralism has come to represent international relations. A sloppy application of these rules without first determining the situational and contextual factors of the verses and without first seeing the purpose of the Lawgiver will lead to errors in assessing the evolving situation of Muslims. Muslims need to take a sincere look at the implications of international public order to arrive at a new interpretation of the theology of the Qur'an about the relationship between different religions.

According to (Ghazali, 2009), when discussing the contrasting views of Islamic authors and scholars on religious pluralism, there are two camps: exclusive and inclusive (Cosgel et al., 2019). He claims that the world of fuqahā’ is closed, with only a few followers, and many fiqh books adhere to a similar attitude. Pluralism is a growing social fact today (Tantray, 2018). Pluralism's political, social, and economic ramifications are also significant (Muhtadi, 2022);(Yazdani, 2020);(Durham & Thayer, 2019). The research showed that some religious believers are very committed to their faith, and could cause friction due to their extreme religious views (Mietzner & Muhtadi, 2020). Meanwhile, pluralism promotes tranquillity (Saiya, 2019).

Several passages in the al-Qur'an advocate for pluralism, while others strongly discourage it (Masuda & Yudhistira, 2020). Pluralism can create a more peaceful and democratic world (Barton & Yilmaz, 2021). While prior research on religious pluralism has primarily focused on empirical studies, it has rarely used interpretive

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frameworks. Studies of the impact of Islamic theology and religious pluralism on Muslims’ views of other faiths (Gada, 2016); (Gökarsel & Secor, 2015), religious pluralism and its relationship to state policy (Albayrak, 2019), and exegesis of religious pluralism’s verses are just a few examples (Rustandi et al., 2022); (Kudhori et al., 2021); (Hitami, 2021); (Hajar & Umayah, 2020). Sayyid Alawi al-Maliki writes about the significance of interpretation science in his book Faidhul Khabir wa Khalashatut Taqrir ‘ala Nahjit Taisir (1960 M/1380 H). Unsurprisingly, the Indonesian Ulema Council uses Qur’anic scholarship as the foundation for its argument for enacting a law prohibiting religious pluralism in the country. In light of (Khallâf, 2003) assertion that the Quran is the primary source of Islamic legal istinbath, we can see why this is the case. The study of the Qur’an plays a pivotal role in the context of criticism and review of documents like the MUI fatwa mentioned above.

Abû Ishaq al-Syairazi said that this is a form of discrimination in jurisprudence in relations between religious communities in Islamic countries, that dhimmi infidels should not be seen as better than Muslims, that non-Muslim homes should be lower than Muslim homes, that if you see a non-Muslim on the side of the road, you must immediately push him to the side, and non-Muslims must not build a place of worship. When asked about Muslim men marrying Christians or Jews (Ahl al-Kitab), Ibn ’Umar said Allah forbade it. Ibn ’Umar stated that nothing is worse than a woman who says ‘Isa’ is her God. Ibn Umar said that the Ahl al-Kitab were polytheists in this matter. Scholars agree that Muslim women should not marry non-Muslim men, whether polytheists (musyrik) or Ahl al-Kitab. This is also considered a form of discrimination.

Sayyid Qutb, in his commentary on Fî Zhilal al-Qur’ân, argues that non-Muslims cannot be saved until they accept Islam, the apostleship of Muhammad, and the Qur’an’s teachings. This is one example of a tool for interfaith dialogue (Quthb, 1976). Still, others, including rationalists like Muhammad Rasyid Ridlâ and theologians like Jalâluddin Rûmî and Ibn ’Arabî (w. 638 H) and al-Jîlî (767 H-832 H), accommodate the idea of religious pluralism (Ridlâ, 2005).

Al-Thabâthabâ’î defines it as permissible under Islamic law or fiqh, for two people of different faiths to engage in a variety of social activities together, including marriage to a non-Muslim and the consumption of Ahl al-Kitab (meat from the Caliphate), the exchange of Christmas greetings, the maintenance of religious buildings, the donation of money to charity, and even joint projects with non-Muslims (Nordin & Nor, 2014). According to Farid Esack, religious pluralism is more than just a lack of prejudice toward those of different faiths; it affirms their existence and diversity (Ismah, 2015).

(Dahl et al., 2022) noted that the desire to live in Indonesia with a single religion is a delusion. (Saada, 2023) backs his claim that the Qur’an was human history’s first religiously tolerant teaching. The two schools of thought described above inspire and motivate the author to conduct this investigation. To have both groups look to the Qur’an for guidance is conducive to fostering a spirit (ghîrat) of rigorous inquiry into the relationship between fiqh and sufism.

The main reasons for focusing on fiqh and Sufi interpretation are First, the existence of these two interpretations, which has caused them to be documented in many works, and the widespread recognition and appreciation of the contents of these works among Muslims. The result of fiqh and the continuity of the Sufi community for centuries until now. Second, Muslims and ulama continue to consult with the interpretation of
fiqh and Sufism to understand the Qur’an verses that relate to contemporary issues. Marriage law was explained to the Ahl al-Kitab, who referred to the contents of Qurthubî's al-tafsîr.

Third, a preliminary survey carried out by the author revealed the fact that the interpretation of one of the crucial forms in this research focused on one example of 'infidel' thermophobia, two very different terms, in verse 123 of Surah al-Taubah mentioned believers, to combat disbelievers, so that the disbelievers will know your stand. Experts in Islamic law (fiqh) agree that the expression 'kafir' should be interpreted as the land of Rum, while the word 'kafir' in Sufi thought is translated as lust. This interpretation is not limited to one group of people or just a nation. As a result, the tone of the interpretation changes to end sexual desire because it is the source of the most significant internal conflict.

The new aspect of this study is that it provides a new reference point for religious communities to use when placing their beliefs and interacting with each other: the books of fiqh and the Sufistic interpretations contained therein. Because these two patterns of interpretation reveal different perspectives on interactions between religious communities, this study adds depth and new information to the conversation. The originality of this research lies in its study of pluralism both from the perspective of fiqh interpretation and Sufism interpretation. These two approaches to interpretation each have their book of interpretation, which explains the interaction of religious adherents with the phenomenon of pluralism with their distinguishing characteristics.

II. METHOD

This research method uses a comparative approach (muqaranat), namely a thematic (maudlā’î) and analytical (tahlîlî) approach. This method aims to differentiate and compare two different types of interpretation in interpreting verses related to interactions between religious communities. Considering that they are both related to the study or analysis of this research, this research uses both approaches. The data sources used as research subjects are the Qur’an and tafsîr books, which explain various jurisprudence regarding interactions between religions. Apart from that, it is supported by books that offer interpretations of the Sufi way, works of performance which are not included in the category of works of fiqh or Sufistic interpretations, as research by Muslim intellectuals on pluralism according to the Qur’an, which of course includes studies of results of performance of other madhabs.

Data analysis was done on two interpretations by contrasting the two interpretation patterns in interpreting verses about interactions between religious communities. Other variations, along with explanations of poetry relevant to the subject of this research, were also analyzed. Because the thematic (maudlā’î) and analytical (tahlîlî) approaches are both related to the analysis or study of this research, both are included in the data analysis process. Tafsîr representing the Maliki school: al-Jâmi’ li Ahkâm al-Qur’ân by al-Qurthûbî, Ahkâm al-Qur’ân by Ibn al-’Arab, Ahkâm al-Qur’ân by al-Jashshâsh. Tafsîr represents the interpretation of fiqh in the Hanafi school of thought: Ahkâm al-Quran. Sufistic style tafsîr books include isyârî and naghârî, Rûh al-Ma’ânî fî Tafs al-Qur’ân al-’Adhîm wa al-Sab’u al-Matsânî by al-Alâsî, Tafsr al-Sulamî by al-Sulamî.

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Data collection in this research used literature studies by collecting data from various existing tafsir books written by classical and contemporary scholars. This involves reading and analyzing interpretive texts to search for information relevant to the research. Apart from that, a historical study was carried out to understand the context behind writing specific interpretations. This involves collecting data from relevant historical sources, such as historical records, biographies of scholars, and other historical documents. Data analysis was done on two interpretations by contrasting the two interpretation patterns in interpreting verses about interactions between religious communities. Different variations and explanations of poetry relevant to the subject of this research were also analyzed. This analysis uses a framework oriented towards fiqh and Sufism, the opinions of fiqh jurists and Sufi Sufis. According to research, content analysis is for comparison purposes (Krippendorff, 2019). Comparative analysis follows the following five steps: (1) selecting library sources that are appropriate to the research theme; (2) tracing library sources to ensure the correctness of library sources; (3) reading library sources to make it easier for researchers to obtain the required data; (4) keep records properly; and (5) present the literature review in a way that is easy for readers to understand (Creswell, 2019).

III. RESULT AND DISCUSSION

Fiqh and Sufistic Tafsir of the verses of the Qur'an

Abu Hayyan al-Andalusi (w. 745 H), in his preamble to his commentary al-Bahr al-Muhith explained that the science of interpretation is a science that studies the Qur'an al-Karim (R. A. Putra & Malaka, 2022). Tafsir (Arabic: تفسير القرآن) is also known as takwil science (Srifariyati, 2017). Tafsir al-Quran is divided into three, including the source of interpretation (al-mashdar), systematic presentation of interpretations (al-manhaj), and style of interpretation (al-laun) (Ulinnuha, 2017). Tafsir can be done by tafsir bi al-ma'sur and tafsir bi al-ra'yi (Subarman, 2015);(Thohir et al., 2021). Since the shift in the method of interpretation from tafsir bi al-ma'tsur to the tafsir bi al-ra'yi, various types of arrangements, including fiqh and sufistic interpretations (Waris, 2021). Sufistic performance is interpreting the meaning of the Quranic verse with a meaning that is not the meaning of its birth (Supena, 2019).

Pluralism is a concept of acceptance of different religions. In pluralism, there is the interaction between religious adherents (Raudatussalamah, 2015). Pluralism to unite into one integral part (Masturi, 2017). Pluralism recognizes diversity in life. Writings that are relevant to the theme of this research. It is a book, Al-Qur'an Blasphemed by Henri Saladin, published by al-Qalam. This book contains a description of some of Nasr Abu Zayd's views on the theory of interpretation of the Qur'an, and according to the author, this book also contains about Zasr Abu Zayd's blasphemy against Imam al-Shafi'i and other salaf scholars. Links to ‘differences in interpretation’, which is part of the cause of the possibility of different interpretations, is Abu Zayd's view that understanding religious texts in contemporary Islamic thought through realistic interpretation is an unavoidable necessity because interpretation is part of thinking.

According to him, all forms of human thought, including religious thought, it is a natural product born of a global historical condition and social reality of its time (natâjun thabi'iyyun li mujmal al-zhurûf al-târîkhiy wa al-haqa'iq al-ijtimâ'iyyat li 'ashrihi). This is important to anticipate changing times. Abu Zayd's series of thoughts to fortify the continuity of this interpretation is that the interpretation of religious texts
al-Qur’an-Hadith) is only subject to the laws that govern the movement of human thought and does not assume that religion is sacred and absolute. As a result, this book, although intended to counter criticism of Abu Zayd’s thoughts, is sufficient to provide information about how and why there should be differences in interpretation.

Another work, ‘Tahrîf al-Qur’ân’ in the view of Shia and Sunni (a comparative study). In the dissertation at SPs UIN Jakarta in 2008, one of the backgrounds was the suspicion of the Shiites over the formation of a committee to reproduce the Utsmaniyah Mushhaf to continue the bookkeeping of the Qur’an during the reign of Umar bin al-Khathhabit. According to the Shiites, these efforts are only to cover up the illegitimate leadership in a sense, only for political interests. This is rooted in the non-recognition of the three caliphs before Sayyidina ‘Ali. The point is that there is a difference in the composition of writing between the Shia and the Sunnis. With the existing arguments, the Shiites point out that tahrîf (change, storage) has taken place by Abu Bakr, Umar, and Usman. Likewise, the Sunnis say the same thing the Shiites did tahrîf.

Muhammad Husain al-Dzahabî, namely al-Tafsîr wa al-Mufassirûn and Buhûtsun fi ‘Ulûm al-Tafsîr, became the book that covered the most matters relating to differences in interpretation (Adz-Dzahabî, 1988). This book discusses matters ranging from roots and history to different forms of interpretation. The book Embracing the Qur’an by Quraish Shihab also includes discussions about the occurrence of differences in interpretation of the Qur’an.

The Qur’an repeatedly refers to itself as a guide for humankind Q.s. al-Baqarah [2]:185 and al-Nahl [16]:89. He also refers to himself as the explanation of everything. 'Abd al-Salâm (w 660 H) found only three things in the Qur’an, namely: (1) Praise to Allah; (2) Law; (3) Derivation and strengthening of the law. Al-Syafi’î (w 204 H) asserts that from everything that Allah has revealed, there is always a law or if done correctly, there are indicators of law.

The statements of the two scholars above place the Qur’an as the primary reference for legal istinbath. The effect is that the fiqh experts have a distinctive position. This is later manifested in the statement of Ibn Nujaim every human being, apart from the prophets, does not know what Allah wills for him, because Allah’s will is unseen from us except the fuqaha’ who know Allah’s will for them through the news from the faithful Muhammad what is right is justified (Nujaim, 1999).

With this, Muslims then privilege fiqh, or Islamic law, which is considered to have all-encompassing characteristics. This is what Nurcholis Madjid described of the four traditional Islamic disciplines: fiqh, kalam, tasawuf, and philosophy. The science of jurisprudence is the strongest dominating Muslim understanding of their religion. Therefore, the pattern of fiqh thinking forms the most essential part of their thinking (Muhammedi, 2017).
The relation with the perspective of the interaction between adherents of religion is that the elements of interaction between adherents of religions become important teachings in the Qur'an, including marriage between adherents of different religions, appointing non-Muslim leaders, eating the slaughter of adherents of non-Islamic religions, giving alms and giving charity. Zakat to non-Muslims, jizyat, inheritance, greetings, and wishing you a happy religious holiday outside of Islam.

Returning to the position of studying the Qur'an, al-Syaukânî concluded, after interacting or commenting on the calculations of al-Ġazâlî and Ibn al-`Arab that the legal verses in the Qur'an amounted to 500 verses and the opinions of other scholars who tend to limit fiqh references to legal verses and hadiths, that fiqh arguments can be extracted from, among others, legal verses in the Qur'an, legal hadiths, stories (qashâsh) and parables (amtsal) the Qur'an, and all the sunnah of the Prophet Muhammad (Al-Syaukani, 1973).

Al-Syaukânî’s opinion encourages opportunities for developing Erva's research results above, in the sense that it is not entirely acceptable for the faqîh to be exclusive. It also recommends that the Qur'an, as the main source of Islamic law istinbâth, needs to be refreshed in its study methodology. This is also Fazlur Rahman's anxiety. According to him, nowadays, in matters relating to the development of the ideas of the Qur'an, Muslim scholars face two problems: first, they do not appreciate the relevance of the Qur'an for today, and therefore, they cannot present the Qur'an. Qur’ân for the needs of humankind today; and more importantly, secondly, they worry that the presentation of the Qur'an in various ways will deviate from traditionally accepted opinions (Rasyadi, 2021).

Once again, the author emphasizes that although it is not intended to assess and offer a new methodology as a refresher of the study methodology, the views above are the background for the author to present a more profound polarization of the opinions of the commentators in the style of fiqh interpretation. The author's reasons are, first, the interpretation of fiqh is very closely related to the instinct of fiqh law. This is because the Qur'an is the primary source of the Islamic law that is agreed upon (Khallâf, 2003).

Second, if the Qur'an is the primary reference in the istinbath of fiqh law and if fiqh is called an Islamic scientific discipline that is ‘responsible’ for the religious behaviour of Muslims towards adherents of other religions who ‘tend to be’ exclusive, then Rahman's concerns above can be addressed (Yumnah, 2019) in terms of the related approach to the study of the Qur'an, namely the pattern of fiqh interpretation. Scientific and academic studies must prove this. What is the significance of the interpretation of fiqh as the prima causa? (Adz-Dzahabi, 2003). This is considering whether the birth of fiqh works, which later became the reference for madhhab, was the firstborn of these interpretations. The fiqh interpretations refer to the established fiqh works. But whatever comes first, Nurcholish Madjid's view above shows that fiqh works are headed for and by the same motivation (Sumantri, 2019).

From the non-fiqh perspective, the views of the two thinkers Sachedina and Rahman, about the Qur'an, can be interpreted as support for displaying the Qur'an side that can accommodate and answer current problems, including the interaction between religious adherents (Dodi, 2017). Suppose the understanding of the texts of the Qur'an from the external side that gave birth to fiqh (exoteric) thoughts still needs to be solved, especially regarding the interaction between religious adherents. In that case, responding to these contemporary problems with the other side of the Qur'an is not an
exaggeration. Namely the inner side that gave birth to an understanding of Sufism (esoteric).

An in-depth presentation of the perspective of the interaction between religious adherents in the interpretation of fiqh (exoteric), which is very closely related to the instinct of fiqh law and the presentation of the non-outward side of the Qur’an, namely the Sufistic side (esoteric), which is a comprehensive presentation of the Qur’an. This is then relevant to a hadith stating that the Qur’an has two sides, namely the outer and inner sides, likulli âyatin zahr wa bathn (Az Zarqani, 2001).

From the perspective of the interaction between religious adherents, the esoteric side is a channel that can be highly appreciated as something fundamental in shaping the social character of religious people. If you look at the da’wah model for the Islamization of the archipelago, one very dominant is the Sufistic channel as the model. This model views the object of da’wah, not only its shari’ah (exoteric) behaviour that is prioritized. Suppose the exoteric capital becomes the main and first aim. In that case, the collision will be tough, considering that the people who visited this archipelago are already established in religion with their ritual order.

The Sufistic channel that can be extracted from the interpretation of the Qur’an, especially in the theme of interaction between religious adherents and a reconstruction of the social basis, is a perspective that humans are the same existence in carrying out and navigating life in all its aspects. The view that links humans, nature, and God profoundly is the Sufistic view. In the Sufistic study, it is stated that this reality is only one single. In-depth, this study will erode racial interests and even religious interests. What is there to complain about the intelligence of piety humans show, al-khairât. Because this single reality does not require uniformity in any form. But what He wants that diversity must be left as it is to compete (istibâq) in the meaning of piety (taqwa) (Q.s. al-Hujurât [49]:13)

The Sufistic path leads people to find spiritual depth. In the introduction to A History of God, Karen Armstrong said that she had seen a way out of the deadlock and doubts about the divine myth she had received since childhood and discovered the essence of religion. According to him, I was surprised by some of my discoveries. Had I known thirty years ago that knowledge would have saved me from the tension of hearing from the leading monotheists of the three religions that instead of waiting for God to descend from on high, I should deliberately create a sense of Him within me. Other monks, priests, and Sufis blame me for assuming God for any reason is an ‘out there’ reality. They emphatically warned me not to expect to experience God as an objective fact that can be discovered through ordinary rational thought processes.

Interaction problems are behavioural problems. A person’s behaviour or group of people is based on the philosophy of life or doctrine that he appreciates. In religion, such as Islam, Muslims act or behave according to the doctrine of belief they accept. Religion is a factor that greatly influences the behaviour of its adherents. The model of thought that is accepted or appreciated, especially from the Qur’an by the Muslims, will affect their social behaviour. The connection with this research is the space for movement, or the object of sufism is morals, as an important part of the principles of Islamic teachings.

Sufism is the esoteric dimension of Islam. Islam is very concerned with balance and harmony, including balance and harmony of the outer and inner. Shaykh Fadhllallah Haeri stated that Sufism and Islam are two things that cannot be separated, just as

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conscience and the highest consciousness are also inseparable from that religion. Islam is eternal consciousness, which means surrender and submission. In other words, Sufism is the heart of Islam, which is very old, as old as human consciousness.

Alwi Shihab wrote that Sufism, as written, internalized, and developed according to spiritual experience by its experts, is the actual practical application and behavior of Islam, namely Islam as a total surrender to God of the worlds. Therefore, Sufism occupies a central position among the three basic aspects of Islam: tauhid, syari'at, and akhlaq. If the essence of the mission of Islam is the perfection of morality and morals (li itammima makarima al-akhlâq), as described in one of the traditions of the Prophet, then the preservation of Sufism, both on a theoretical and practical level, is the preservation of Islamic values itself (Gani, 2018).

The two forms of exposure above are two sides of the Qur'an, exoteric and esoteric. Al-Qur`ân refers to himself as hudan li al-nâs, (Q.s. al-Baqarah [2]:185) which has two sides, the outer and the inner side. When the Prophet was still alive, all questions related to the verses of the Qur'an that had not been understood were immediately asked to him. After the Prophet died, if a problem arose and after asking the Companions, the ulama did ijtihad to understand the verses that needed explanation. This is where the attempts to interpret and give rise to works of interpretation (Shihab, 2012).

The emergence of works of interpretation is at once recorded with the type or style of each. (Az Zarqani, 2001) classifies works of interpretation based on their style into: tafsîr bi al-ma'tasîr, tafsîr bi al-ra'yî, tafsîr al-bâthinî, tafsîr syi’ah, tafsîr shûfi also called tafsîr isyârî, and tafsîr ahl al-kalâm. (Al-Qaththân, 1992) add pattern tafsîr fuqahâ. Start time Muhammad ‘Abduh (1849-1905 M) called emergence interpretation of the literary style of social culture (Shihab, 1994).

Suf style interpretation is also called isyârî interpretation (Al-Zarqânî, 1992). It is an interpretation by interpreting the verse to the meaning behind the zahir by showing or showing the hidden side and the possibility of its suitability or combining the meaning between the hidden and the zahir as intended by the verse. This kind of interpretation is found among those who follow the Sufi path.

The reasons for the emergence of fiqh works in which the fiqh interpretation is contained, the interpretation of the Sufi style arises due to the emergence of Sufi movements as a reaction to the tendency of various parties to the material or as compensation for perceived weaknesses. Madjid calls the emergence of Sufism a balance or opposition movement against the Umawi movement, which is fiqh-centric and less religious. This Sufi opposition movement initially took the form of political opposition. Then it rolls on to the basic awareness of spiritual cultivation which encourages to realization the goal of having morals according to God’s character, takhallaqa bi akhlâq Allah (Adz-Dzahabi, 1979).

For Muslims, the Qur'an is a source of guidance in various dimensions of life. To seek guidance from the Qur'an, the Muslims cannot be separated from the views of the scholars who are considered to have the authority to reveal the various meanings and contents of the Qur'an as institutionalized in their works of interpretation of their heritage. The books of interpretation that have been produced by the commentators from the time of the companions tabiin, and even now become a reference for Muslims to understand the instructions contained in various verses and letters in the Qur'an. While in the course of its history the interpretation of the Qur'an is not single,
there are developments in the social and intellectual conditions of the mufassir himself. Inevitably, differences in interpretation also have a role in building the understanding and views of the Muslims, who are also diverse in responding to various problems and social phenomena that surround them.

**Interaction Perspectives among Religious Adherents in the Interpretation of Fiqh**

Some scholars in books with a fiqh interpretation style allow interaction between religious communities regarding social matters or muamalah. This interaction is more due to social relationships, as social creatures cannot avoid relationships in business or work amidst religious diversity. However, it is prohibited for things related to worship (spiritual matters) even though there is social interaction between the two. Of course, the attitude of Muslims towards non-Muslims is not the same as that of Muslims towards fellow Muslims because it concerns the beliefs of al-wala' and al-bar. Because worship is related to religion and aqidah. Therefore, worship issues should not be confused with religious tolerance and social interests, as in the Al-Quran, Surah Al Kafirun [109]: 1-6.

When interactions occur between religious communities, there are generally major religious celebrations in places of worship that invite non-Muslims to invite fellow Muslims. Scholars agree that entering a house of worship of another religion while non-Muslims carry out religious rituals is haram. Meanwhile, the ulama has different opinions if there are no religious rituals in places of worship. Some forbid it, some allow it, and some forbid it. *First*, the Hanafi school of thought states that entering a non-Muslim place of worship is makruh. Sheikh Ibn Abidin, in the book *Raddul Muhtar Alad Durril Mukhtar*, said that joining a synagogue and church is makruh for a Muslim. And it turns out that it is *makruh tahrim* (close to haram) (Nujaim, 1999).

*Second*, most ulama, including Maliki, Hanbali, and some Shafi'i ulama, state that a Muslim may enter a non-Muslim place of worship. A Maliki cleric named Sheikh Abdus Sami 'Al ABI Al-Azhari said that a wife's place of worship is either a church or a synagogue. And Muslim husbands may enter it. In the book *al-Bayan wat Tahshil* by Imam Malik, he is asked about church celebrations, where Muslims gather and bring clothes, jewellery and other items to the church to sell there. He answered: It's okay.

*Third*, some scholars of the Shafi'i school of thought argue that Muslims cannot enter a non-Muslim place of worship without permission. If they allow it, he can enter the place of worship. Sheikh Muhammad bin Khatib As Syarbini said that no Muslim is allowed to enter dzimnah churches without permission. Based on historical aspects, it is clear that the interpretation of fiqh has emerged since the time of the Prophet Muhammad SAW and his companions. Friends in the past always paid attention to the contents of the fiqh (law) verses as mentioned in the hadith narrated by Abduurrazzaq No. 6027 that when someone studies ten verses of the Qur'an, we will not continue to the following ten verses unless we have understood the instructions on halal, haram, commandments, the verse prohibits it.

The views of fiqh commentators on the issue of interaction between religious communities are based on the Al-Quran and Hadith. *Tafsir Fiqh* is also known as *Tafsir Fuqaha* or *Tafsir Ahkam*. So fiqh is a speciality of the word Ahkam, whose meaning is still general. In the Qur'an the discussion about ahkam includes three things; *ahkam i’tiqadiyah* (talking about Aqidah), *ahkam khuluqiyyah* (talking about morals), and *ahkam amaliyyah* (fighiyyah) (Al-Arabi, 2008);(Nokoe et al., 2016).
Interaction between religious communities in muamalah is permitted in the study of fiqh. Buying and selling transactions from the perspective of fiqh muamalah that are allowed are those related to halal goods, and those that are haram are haram (Naimah, 2015). In Al-Quran Al Maidah [5]: 2, it is explained to help each other in goodness and avoid sins and violations. Imam al-Bukhârî has narrated in the book al-Buyû 'Bab ash-Syirâ` wal bai` ma'al Musyrikn wa Ahli al-Hârâb from Abdurrahman bin Abi Bakar. While he was with the Prophet, a polytheist with very long hair came with a goat he was riding. Then, the Prophet made two offers to sell it or give it away. And the person answered for sale. So the Prophet bought it (al-Bukâhri 4/410 no. 2216).

Likewise, there is an authentic report from Rasulullah, who took thirty wasaq of wheat from a Jew and pawned his armor, as narrated by al-Bukhârî from Aisyah. As for a Muslim who sells or gives gifts on his holiday, items used on that holiday, whether in the form of food, clothing, perfume, or the like, contain an element of helping to revitalize the forbidden holiday. This goes back to the basis that it is not permissible to sell infidels arak or its juice, which is made into khamr (Roni & Nasution, 2021). Likewise, it is not acceptable to sell them weapons used against Muslims.

One of the interactions between religious communities during the current pandemic is visiting sick people. Imam al-Bukhari narrated in the book al-Janâ`iz from Anas that once upon a time, a Jewish child used to help the Prophet who was sick. Then the Prophet visited him, sat near his head, and said to convert to Islam. Then the boy looked at his father, who was beside him saying, 'Obey Abul Qasim, and then converted to Islam.' (al-Bukhârî 3/219 no. 1356). Imam al-Bukhari also narrated the story of Abu Talib when he died, and then the Prophet visited him and offered him Islam (al-Bukhârî 3/222 no. 1360). Ibn Bathal stated that visiting a sick disbeliever is prescribed if it is hoped that he will accept Islam. It is not allowed if it is not expected (Fathul Bari 10/119).

Suppose there is social interaction with followers of other religions. In that case, it is also not permissible to call them by nicknames such as those proposed by Imam Ibn al-Qayyim-Mu'izuddaulah, as-Sadd (who behaves uprightly) or ar-Rasyd (who receives guidance) or asy-Shâlih (pious person) and so on. Whoever calls himself by one of these names is haram for a Muslim to call him by that name. If he is a Christian, call him O Christian or O Worshipper of the Cross, and for Jews, O Jew. Then Ibn Qayyim said again: As for now, I found a time when these people (non-Muslims) appeared in the front row of various majlis, were greeted by standing and kissing their hands, as well as occupying positions managing the provision of aid to soldiers and their wealth. They had the title kun-yah Abul 'Alâ`, Abul Fadhl, Abuth Thayyib and were given the names Hasan, Husein, Usman, and Ali. Previously, their names were Yuhanâ (John), Mata (Matthew), Petrus, Ashi'iyâ, Hazqil, and Hayyiya. Every era has its country and character (Ahkâm Ahdiz-Dzimmah 2/771);(Nurdiyanto, 2015).

From here, the ulama of the universe agreed to make the Qur’an the primary source (al-mashdar al-asasi) and the first source (al-mashdar al-awwal) in discussing legal issues, especially fiqh law. Based on the fiqh interpretation books that have been explained, it can be understood that scholars have different opinions about interactions between religious communities, which refer to specific situations such as when entering a house of worship of another religion, praying, and visiting sick people. According to the Maliki and Hanbali schools, interactions between religious
communities may be carried out in social environments such as *muamalah* (buying and selling, renting, pawning, etc.) according to Islamic law, entering places of worship if permission has been obtained and is available, as well as religious tolerance. Based on the explanation above, it can be understood that in the interpretation of fiqh, the performance of verses relating to forms of interaction between religious communities tends to be exclusive and discriminatory.

### Interaction Perspectives among Religious Adherents in Sufistic Interpretation

Experts in interpreting Sufism (*Tasawuf*) view interactions between religious communities as the goal of da'wah and religious tolerance. Literature reveals that Sufis collaborate with followers of other religions. This is also due to their moderate views on Islamic doctrine. This doctrine explains that Islam is friendly *li al-'ulamin* and views humanity as one unit (*wahdat al-adyan*) regardless of religious, economic, social and political background (Nafis & Najib, 2017). The concept of Wahdat al-Adyan is not at the fiqh level but at the esoteric or spiritual level. Regardless of differences in views in interactions between religious followers, Sufis view it as a relationship of religious tolerance to avoid becoming suspicious of each other or other moral defects (Akmansyah, 2017). Understandably, the interaction between religious communities is seen as a relationship that must be harmonious, just like humans with humans and humans with nature.

Social interaction can foster a sense of *mahabah* (love) and friendship. These two stages must be taken by the *salik*, namely those studying the Sufi Path. Al-Junayd said that love means having the characteristics of the Lover (Khalik), which takes over the attributes of the lover (*salik*), where a person must have divine morals. The actual manifestation of this love is the creation of true friendship, namely the sincerity of viewing other people as worthy of respect and being far from being arrogant. The main book of Sufism by Imam al-Quraiyry an-Naisabury explains that Ibrahim's friend advised him to remind him when he saw that his fellow man had a disability. However, Ibrahim answered that he had never seen his shortcomings because he saw him with eyes of love, so he always looked at you with eyes of kindness (An-Naisaburi, 2012). This is also found in the Qur'an Adz-Dzariyat [51]: 56.

This verse implies that in the path of love, there is devotion to the Beloved. Sufis also link achievements to the way of love and gaining in-depth knowledge about the Almighty. Ibn Abbas, for example, interpreted the sentence that they should serve Me as an interpretation of the effort to gain an understanding of Allah through love. Such is the life of Sufis in the knitting of love. How can Sufis be rude to other creatures of God if they are filled with love? Including the gentle attitude of Sufis towards adherents of different religions, even towards polytheists (Akmansyah, 2017).

The interpretation of *al-Jalalain* by Jalaluddin al-Mahalli and Jalaluddin as-Suyuthi explains that Muslims can live side by side and respect each other with followers of other religions. As for *tafsir al-Jalalain’s*, it is stated in the Qur'an, in Surah Al An'am verse 108 in *tafsir al-Maraghi’s*, that Allah forbids believers from criticizing the gods of the polytheists because if they make fun of them, they will become angry and then curse. Allah with words that are not appropriate for Him (Al-Maraghi, 1993). Then, in the Qur'an surah al-Kafirun [109]: 6 to you is your religion, and to me is mine. In *tafsir al-Jalalain’s*, what is meant for you is that your religion is polytheistic, while for me, my religion is Islam. This verse was revealed before the Prophet Saw was ordered

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to fight against them. The ya'īdhaḍah contained in the lafadz is not mentioned by the sab'ah qiroāt experts either in the waqf or washol conditions. However, Imam Ya'qūb said both conditions.

Meanwhile, tafsir al-Maraghi's of the same letter explains that you will receive a reward for your deeds, and I will also receive their reward for my deeds (Fauziah & Mudin, 2020). The meaning of this verse is the same as for us our deeds and for you your deeds. Your deeds that our Lord bestowed on your prayers to the Prophet Muhammad SAW have become a reward for acts you only do. May blessings be upon all your family and friends.

In interacting between religious adherents, it is recommended that Muslims avoid violence and not damage places of worship of members of other religions. In al-Maragni's interpretation of the Qur'an, Surah Al-Hajj [22]: 40, it is stated that Allah presents two disputing groups, determines the object of the dispute, and explains the results of each of the two groups in the form of humiliation and glory, punishment and pleasure. This verse is used by scholars such as Al Qurthubi (W.671) as an argument for the need for Muslims to protect non-Muslim places of worship. The Qur’an does not tolerate the destruction of places of worship of people of other religions because such actions will trigger conflict between religious communities (Al-Maraghi, 1993).

Sufistic tafsir explains the Qur'an by interpreting its verses according to unique signs known as the spiritual path (salik) and Sufism. As well as the possibility of suitability and the relationship between outer meaning (dhahir al-nash) and inner meaning (bathin al-nash) (Prasetia & Najiyah, 2021). However, scholars differ in their Sufistic interpretation style. The scholars who accepted this interpretation stated that Sufistic performance shows the perfection of faith and the level of wisdom of Muslims. Ulama who refuse for reasons of concern create meanings that are incompatible or contrary to the purpose of the birth of the Qur’an (Kiliyamannil, 2023).

The existence of diversity, which gives rise to interactions between religious communities, for example, in muamalah, will give rise to an attitude of getting to know each other. This is based on the creation of humans with various identities and backgrounds as a necessity that requires humans to seek wisdom and teachings, as explained in the al-Qur'an surah Al Hujurat [49]: 13.

(Ruswandi et al., 2022) states that li ta'arofu does not only mean knowing someone's name, address, personal identity and physical characteristics. It is interpreted broadly by knowing various traditions, customs, habits, ideas and views. In this case, getting to know each other gives the impression of always being a wise, humble nation and prioritizes human values regardless of identity. Then, in the following sentence, the noblest among you in the sight of Allah is the most pious one. The Hadith of the Prophet Muhammad reinforces this verse SAW that Allah does not look at servants from their bodies and faces but from their hearts and actions (Muslim No. 22564).

Based on this hadith, (Ruswandi et al., 2022) explains that a person's superiority, glory and holiness are not based on symbols such as religion, race and the like but on righteousness toward God. This righteousness is not limited to worshiping God. Taqwa also includes good deeds to uphold unlimited human values. In essence, the interaction between religious communities, according to the Sufi view, is to teach peaceful and friendly behaviour to any religious group. So that it can not only maintain differences but also elevate existing religions in general (not only Islam) on its axis as a bringer of peace that is in harmony with humanity and avoids conflict.
Differences in views of Fiqh and Sufistic Tafsir in Interreligious Interactions

Based on the findings, it can be understood that differences in views of fiqh are caused by differences in interpretation, even between friends. The performance style can vary due to the expertise or specifications of a commentator. This is, of course, motivated by education, social environment and beliefs. Therefore, it cannot be denied that there will be differences in perceptions regarding how Muslims should interact with non-Muslims. Fiqh interpretations usually only discuss aspects of fiqh and ignore other parts of al-Qur'an verses such as theology, morals, Sufism, and stories. Specialization on one side is considered a deficiency.

But on the other hand, this is a characteristic of fiqh interpretation. By only discussing the fiqh aspect, the explanation regarding interactions between religious communities becomes more in-depth and comprehensive from a legal perspective, such as the law on muamalah with followers of other religions, the law on visiting sick people of different faiths, and the law. Regulations regarding places of worship of other religions. The study of fiqh explains all legal issues that regulate interactions between Muslims and non-Muslims in various aspects of social life. Meanwhile, Sufistic interpretation has a different view of interactions between religious communities. As stated in the Qur’an, Sufis do not focus on law but on human relations, such as wahdat al-adyan, love of peace, da'wah, and religious tolerance. Sufistic da'wah or spiritual da'wah emphasizes the dimension of divine consciousness, not just enriching religious knowledge. Sufism da'wah is cultivating love for Allah in the heart to hope for Allah's pleasure.

Religion is a tool that holds society together. Understanding religion ultimately creates interaction between religious communities. Without religion, humans do not have unrelated elements of social relations. To realize socially harmonious ties, humans must live their religion well, paying great attention to the social conditions around them. The interactions between religious communities can foster a high sense of social concern and humanity. They should realize that differences in beliefs between religious communities are one of the benchmarks for society and social respect for humanity (Spierings, 2019). One controversial view that has received much criticism is that of Nurcholosh Madjid, who explains that religious pluralism is seen as a plurality of paths to the ultimate truth, namely the truth of God (Janah, 2017). He has a saying, "Many doors lead to God," to strengthen his argument about religious pluralism. Interactions between religious communities that occur in pluralism can be accepted as legitimate in Islam, not in the doctrinal realm that every religion has its truth so that, as a result, every religion has the right to enter heaven. However, the interactions permitted between religious communities are in the social realm that involves one individual with another.

Cak Nur classifies Muslims' attitudes about pluralism into three types of attitudes. First, the exclusivism perspective in viewing other religions. This group's view tends to blame people of different faiths when carrying out social interactions. This group considers that only their faith brings salvation, and in other religions, there is no way to salvation (Basri, 2019). The basis for this exclusive attitude is Ali Imran's letter (3) verse 19, explaining that Islam is the only religion with Allah. There is no difference between those who were given the Book except after knowledge came to them because of envy (which lived) among them. What is meant by the Books are those that were revealed before the Qur'an.
Second, an inclusive attitude towards followers of other religions. This attitude acknowledges the truth of other religions even though, at the same time, it also believes in the reality of its religion. The basic argument for adherents of an inclusive attitude is Surah al A’la [87]: 18-19. This exists in ancient books, meaning the Books of Abraham and Moses.

Adherents of the cycle of inclusivism in interactions between religious communities also use the Ali-Imron verse 19 but with a different understanding. They understand the word 'al-Islam' not as the religion of Islam but as submission to Allah. Syakih al-Nawawi al-Bantani in Marah Labih's interpretation of the meaning of 'al Islam' in this context is 'at-Tauhid'. So, no religion is acceptable to Allah except the religion that teaches submission and obedience only to Him.

Third, the attitude of pluralism, namely the attitude of not targeting whether adherents of other religions are right or wrong. Because he is more aware of the plurality of facts in his life, pluralism is considered as something natural (sunatullah) in the vehicle of human life by referring to the words of Allah in the al-Qur’an Al-Maa'idah [5]: 48. The revelation of the al-Qur’an brought the truth that confirms what has existed before, namely the books (which were revealed earlier) and is a touchstone for other books.

The verses of the Qur’an explain each other. Using one verse without paying attention to the other poems is inappropriate. Likewise, hadiths have various categories that appear in certain conditions and contexts. So, it cannot be treated generally among all adherents of other religions. Therefore, respecting diversity (plurality) without justifying pluralism is often demonstrated in verses explaining that there is no compulsion to embrace Islam. Islam respects diversity, but that does not mean Muslims must give up their beliefs by assuming that all religions are the same. Islam teaches mutual respect and respect between followers of different faiths.

IV. CONCLUSION

The findings of this study indicate that in the interpretation of fiqh, the interpretation of verses related to forms of interaction between religious adherents tends to be exclusive and discriminatory. In the field of fiqh tasfir, the findings of this study confirm the views of Abdulaziz Sachedina and Abd. Muqith Ghazali, said that the fiqh scholars as the party implementing the law regarding non-Muslims, were rash, not contextual, tended to be exclusive, and discriminatory. However, this strengthening is not absolute because there are fiqh commentators that are inclusive, and some of the concepts of interaction between religious adherents are inclusive. Sufistic interpretation, interpreting verses related to the perspective of the interaction between religious adherents, is very inclusive. In the field of Sufistic interpretation, this study strengthens the author's initial finding that Sufistic interpretation in interpreting verses in the case of the perspective of the interaction between religious adherents, seems inclusive. With the findings of the inclusiveness of Sufistic interpretations and the inclusion of some of these fiqh interpretations, this study corrects, among others; the view of the Indonesian Ulema Council (MUI) regarding its fatwa which states that religious pluralism is an ideology that is contrary to Islam; statement of Abû Ishâq al-Syirâzî which is discriminatory against non-Muslims, and Sayyid Qutb's view that nullifies the chance of safety for non-Muslims.

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