The Pluralist Argument Of The Sufis: A Study Of Al-Qusyairi's Interpretation Of The Verse Of Jihad

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Abstract

One of the figures who has a pluralist view is Al-Qusyairi. Because he has a different interpretation of the verse jihad, which has been used as a pretext by perpetrators of terrorism and radicalism to commit violence by interpreting it literally and textually by denying other meanings. The formulation of the problem posed is how Al-Qusyairi interprets the verse of jihad and its implications. This qualitative research combines library research on interpreting Al-Qusyairi, lathaif al-Isyarah. This paper finds that Al-Qusyairi's interpretation of jihadist verses uses a Sufistic interpretation model. So, the meaning of jihad or war in the Qur'an refers to internal believers of religions, not external followers of other religions. On the other hand, this paper also finds that the interpretation of Al-Qusyairi departs from the assumption that followers of other religions have the same opportunity to gain the pleasure of Allah SWT on condition of faith in Him and the last day.

Keywords: *Moderation, Sufistic, Non-Muslim Salvation*

Abstrak

Berbagai gagasan mengenai pluralisme dan moderasi agama terus tumbuh menunjukkan betapa para intelektual muslim memiliki pandangan mengenai sikap toleran terhadap pemeluk agama lain. Salah satu tokoh yang memiliki pandangan pluralis adalah Al-Qusyairi. Pasalnya ia memiliki penafsiran berbeda terhadap ayat jihad yang selama ini dijadikan dalih oleh pelaku terorisme dan radikalisme untuk melakukan kekerasan dengan menafsirkannya secara literal dan tekstual dengan menafikan makna lain. Rumusan masalah yang diajukan adalah bagaimana penafsiran Al-Qusyairi terhadap ayat jihad dan bagaimana implikasinya. Penelitian ini termasuk jenis penelitian kualitatif dengan studi kepustakaan (library research) terhadap tafsir Al-Qusyairi, lathaif al-Isyarah. Tulisan ini menemukan bahwa, penafsiran Al-Qusyairi terhadap ayat jihad mengunakan model penafsiran sufistik. Sehingga makna jihad atau perang dalam al-Qur'an mengarah kepada

internal pemeluk agama bukan mengarah ke eksternal pemeluk agama lain. Di sisi lain tulisan ini juga menemukan bahwa penafsiran Al-Qusyairi berangkat dari asumsi bahwa pemeluk agama lain memiliki kesempatan sama untuk mendapatkan ridho Allah SWT. Dengan syarat beriman kepadaNya dan hari akhir.

Kata Kunci : *Moderasi, Sufistik, Keselamatan non-muslim*

INTRODUCTION

Textualist understanding in religion often causes tension in society and even prolonged conflict. One of the consequences is the emergence of terrorism and radicalism,[1] This attitude departs from the belief that religions or beliefs held by different people are not worthy of guidance because, beliefs held by people of other religions (say: Jews and Christians) have undergone changes and must follow the religion and understanding they believe in no matter what.[2] Literally the Qur'an itself seems contradictory between verses that appreciate the presence of different religions, as illustrated in suras al-Baqarah [3] 62, and al-Maidah [69] and verses that command to beaver, even kill them, as contained in QS. Al-Baqarah:191, 193, 216. QS. An-Nisaa': 74, 76, 89. QS. at-Tahrim: 9. QS. at-Tawbah: 73. In addition, the understanding they wanted to gain was further strengthened by surah al-Maidah [44, 45, 47].[3]

In the treasury of interpretation of the Qur'an there are indeed differences of views related to verses which on the one hand command to eliminate religions that are outside the religion of Islam as contained in verses that literally legitimize acts of violence. So that from these differences gave birth to several typologies of thought, some understand it literally represented by textualist groups, they believe in the existence of Mansukh fate in the Qur'an. So it is believed that the religions before Islam have been canceled with the arrival of Muhammad (peace be upon

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[1] Kurdi Fadal, "JUSTIFIKASI IDEOLOGI JIHADIS DALAM TERJEMAH AL-QUR'AN INDONESIA: ANALISIS TERHADAP AL-QUR'AN TARJAMAH TAFSIRIYAH M. THALIB," *Al-Bayan: Jurnal Studi Ilmu Al- Qur'an dan Tafsir*, 5, 2 (2020): 1–3.

[2] Ahmad Izzan, "PERGESERAN PENAFSIRAN MODERASI BERAGAMA MENURUT TAFSIR AL-AZHAR DAN TAFSIR AL-MISBAH," *Al-Bayan: Jurnal Studi Ilmu Al- Qur'an dan Tafsir* 6, no. 2 (December 31, 2021): 131–41, https://doi.org/10.15575/al-bayan.v6i2.17714.

[3] Abu Rokhmad, "RADIKALISME ISLAM DAN UPAYA DERADIKALISASI PAHAM RADIKAL," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 20, no. 1 (May 30, 2012): 35–37, https://doi.org/10.21580/ws.20.1.185.

him). Others understand it more openly and are more sympathetic to followers of other religions. This is represented by pluralist thinkers who believe that salvation also belongs to those who embrace religions outside of Islam, a belief based on the view that the Qur'an does not experience the fate of Mansukh.[4]

The response to terrorism and religious radicalism has given rise to several forms of research on it, including research whose focus is to examine the role of religious multiplicity and leadership played by the Prophet Muhammad, where all people under his leadership have equal rights regardless of religious differences.[5] Research that focuses on the conflict between the Indonesian legal system and plural society has also been carried out which focuses on the conflict of Islamic law, the State and adat in terms of inheritance law.[6] Jam'iyah Washliyah's response to radicalism and terrorism has been researched on it.[7] On the other hand, dialogical attitudes are also tried to be presented as solutions to solve contemporary problems related to issues of pluralism, radicalism and terrorism.[8] Likewise, the values of tolerance are extracted from the messages of the Qur'an to counteract radicalism and terrorism.[9]

As some research results that try to counteract radicalism and terrorism by presenting the values of tolerance from the Qur'an itself, other researchers also present Qur'anic educational concepts that lead to religious moderation.[10] Not only that, the pluralist idea of Sufis was also presented in responding to the issue of

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[4] Aksin Wijaya, *kontestasi merebut kebenaran Islam di Indonesia* (yokyakarta, Banguntapan: IRciSod, 2019), 121.

[5] Ismail Adaramola Abdul Azeez and Muhammad Afifuddin, "DISCOVERING RELIGIOUS PLURALISM IN ISLAMIC TRADITION: AN EFFORT TO GAIN UNDERSTANDING OF OTHERS" 15, no. 01 (2023): 1–2.

[6] Rr Dewi Anggraeni, "Islamic Law and Customary Law in Contemporary Legal Pluralism in Indonesia: Tension and Constraints" 23, no. 1 (2023): 25.

[7] Mhd. Syahnan, Ja'far Ja'far, and Muhammad Iqbal, "Ulama and Radicalism in Contemporary Indonesia: Response of Al Washliyah's Ulama on Radicalism," *AHKAM : Jurnal Ilmu Syariah* 21, no. 1 (June 30, 2021): 89, https://doi.org/10.15408/ajis.v21i1.19684.

[8] Nanda Nurlina, Muhammad Hafi Zaki, and Jimi Irawan, "ISU-ISU PLURALISME SEBAGAI BASIS MODERNI-KONTEMPORER PEMIKIRAN ISLAM" 1 (2023): 186–87.

[9] Muhammad Fahmi et al., "Konstruksi Nilai-Nilai Toleransi Berbasis Al-Quran Sebagai Upaya Menangkal Narasi Radikalisme Agama Di Indonesia Kontemporer," *Al-Banjari : Jurnal Ilmiah Ilmu-Ilmu Keislaman* 22, no. 1 (July 14, 2023): 60–61, https://doi.org/10.18592/al-banjari.v22i1.6239.

[10] Lili Sholehuddin Badri, "Konsep Pendidikan Moderasi Berbasis al-Quran dalam Upaya Pencegahan Radikalisme," *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam* 8, no. 1 (August 1, 2023): 45–46, https://doi.org/10.24235/tarbawi.v8i1.13397.

radicalism and terrorism in the name of religion.[11] In fact, the research not only stops at the conceptual level, but also includes some translated literature that is biased with jihadist-radical ideology.[12]

However, in contrast to the results of previous research is the model of recitation of al-Imam Al-Qusyairi which the author presents in reading the verses of jihad. It offers a more open and sympathetic reading of followers of other religions. Therefore, Al-Qusyairi's ideas are important to present to the Muslim audience considering that he is not only a mufassir an sich, but also a Sufi at the same time, who not only uses a purely rational touch to the verses of the Qur'an, but also uses an esoteric approach to capture the message of peace from religion, especially with regard to his understanding of the verse of jihad and his view of the salvation of people of other religions. Therefore the formulation of the problem proposed is: how is al-Qusyairi's interpretation of the verse of jihad and what are its implications. The step in this study is to choose verses that contain the inclusive Islamic discourse of Al-Qusyairi, namely, surah al-Baqarah 62, al-Maidah [69] with verses that command to beaver and even kill, as mentioned in surah al-Tawbah [5, 73, 123] surah Al-Baqarah [191, 193, 216] surah An-Nisaa [74, 76, 89] at-Tahrim [9], and also surah al-Maidah [44, 45, 47].

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METHOD

This research uses a type of qualitative research model, which is a research model that emphasizes quality or an important meaning of the object of research. So it is an inquiry strategy that emphasizes the search for meaning, symptoms and descriptions of a phenomenon. The data obtained in this study were collected through library research on the tafsir of Al-Qusyairi, lathaif al-Isyarah as the primary data, as well as tafsir, books and journals as supporting data (secondary).

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[11] Amiril Mueminin Muhammad Amri, Muhaemin Latif, "KONSEP PLURALISME DALAM TASAWUF FALSAFI (Telaah Terhadap Konsep Para Sufi)," *Living Islam*, 1, 6 (2023): 163–64.

[12] Fadal, "JUSTIFIKASI IDEOLOGI JIHADIS DALAM TERJEMAH AL-QUR'AN INDONESIA: ANALISIS TERHADAP AL-QUR'AN TARJAMAH TAFSIRIYAH M. THALIB," 115–16.

RESULTS AND DISCUSSION

Al-Qusyairi was born on the date of the month of Rabiul Awal in Istawa in 376H/986 AD. He was known as a Zahid, Sufi and Shakh of Khurasan. In addition, he is also known as an expert in the fields of tafsir, hadith and ushul, but he wrote more books with Sufism nuances, so that he in some of his writings combined the shari'a and the essence.[13] In the field of theology he adhered to Ash'ari while in the field of fiqh he belonged to the Shafi'i school, and he died at the age of 87 years, precisely in 465H/1065 AD on Sunday 16 Rabiul Akhir in Naisabur and was buried in the city.[14]

One of the works of tafsir that became the form of Al-Qusyairi's legacy is lataif al-Isyarah which was compiled using irfani reason, but the manhaj taken by Al-Qusyairi in compiling his book has distinctive characteristics distinguishing from most Sufi exegesis in general, because he uses manhaj which combines the ability of reasoning reason and clarity of conscience or mental ability. So that the book is fairly easy to understand because of its simple and concise expression style and does not seem convoluted.[15] In addition, this book of tafsir is not only guided by the power of the birth meaning of language and various scientific tools needed by a mufassir, but he also tries to uncover the meaning behind birth words that are able to give a strong inner nuance to his readers.[16]

Such a fact is very reasonable because early in the morning it confirms in the muqaddimah of his book that, the tafsir he wrote uses several models of interpretation. First, using opinions or quoting the words and methods used by people who are believed to be halehnya because, He hears directly from his teachers about the stories of those he says. Second, he used his own inner

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[13] Abu al-'Abbas Syamsuddin, *Wafayah al-'Ayan* (Beiru: Dar al-Shadr, 1990), 205.

[14] Ibrahim Basyuni, *al-Imam al-Qusyairi* (Kairo: Majma' al-Buhus al-Islamiyah, 1972), 81–82.

[15] Muhammad 'Ali Iyazi, *tafsir wa al-Mufassirun Hayatuhum wa Manhajuhum* (Teheran: al-Thaqafah al-Irsyad al-Islami, 1212), 604.

[16] A.Husnul Hakim, *Ensiklopedi Kitab-Kitab Tafsir* (Depok: Lingkar Studi al-Qur'an, 2013), 29.

approach by relying on his mastery of Sufism that He learned.[17] So this book is full of Qur'anic signals from the ma'rifat experts and the rules they make.[18]

Characteristics Of Tafsir Al-Qusyairi

Al-Qusyairi has two products of tafsir, namely, al-taisir fi tafsir and lathaif al-isyarah. This first book he wrote before coming into contact with Sufism. This can be seen from the analytical model he used, starting from language analysis, nahwu, sorrof and in certain parts of his interpretation often using Israeli sources. However, al-Suyuti considered that the results of the interpretation that al-Qusyairi compiled were very good and clear.[19] While the second work is the book of tafsir lataif al-isyarah which contains a very thick Sufistic style. This book is considered to be the book of tafsir that has the greatest influence in the moral field, so it has received much praise for the depth of intuition and spiritual maturity of its author in living the verses of the Qur'an. This is as stated by Ibn Qayyim who states that the book is more phenomenal than our treatise written by al-Qusyairi.[20]

According to Ibrahim Basuni, al-Qusyairi in titling his book with lataif al-isyarah without any subtraction and addition. It is intended to correct the temporary sayings of those who claim that the name of the book is lataif al-isyarah fi haqaiq al-ibarah. In addition, the naming also refers to the famous dictum of Imam Ja'far al-Sadiq which groups the meaning in the Qur'an into four parts namely, al-ibarah, al-isyarah, al-lataif and al-haqaiq.[21] In addition, this method of tafsir refers to the tahlili method, which starts its interpretation from surah al-Fatihah to surah an-Nass, explains each verse in detail, and mentions asbab an-nuzul. Likewise, because the interpretation is derived from the interpretation of ishari, the interpretation is filled with Sufi nuances.[22] The fact that, al-Qusyairi's interpretation is full of Sufi nuances

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[17] Abd al-Karim al-Qusyairi, *Lathaif al-Isyarah* (Mesir: al-Haiah al-Misriyah al-'Ammah li al-Kitab, n.d.), 5.

[18] Mani' Abdul Halim Mahmud, *Metodologi Tafsir Kajian Komprehensif Metode Para Ahli Tafsir* (Jakarta: PT Raja Grafindo Persada, 2006), 179.

[19] al-Suyuti, *Tabaqat al-Mufassirin* (Kairo: Maktabah Wahbah, n.d.), 61.

[20] Ibn Qayyim, *Talbis Iblis* (Beiru: Dar al-Kitab al-'Arabi, n.d.), 165.

[21] Hamid algar, *Principles at Sufisme* (Berkeley: mizan, 1990), 1.

[22] Husain al-Dzahabi, *al-Tafsir wa al-Mufassirun* (Kairo: Maktabah Wahbah, 2003), 231.

he said himself in the introduction to his book, explains that the book of tafsir he wrote was the result of the hints of the ma'rifah scholars.[23]

Such an interpretation model does have differences with the interpretation model that uses *nahwu* science tools, Arabic language science, and other interpretive scientific tools. However, this interpretation is considered a completion of other models of interpretation that present different models of interpretation. In addition, a concise and clear language style makes it easier for readers to understand the content.[24]

Jihad Etymologically And Terminologically

Jihad, etymologically, is isim masdar derived from the verb jahada yujahidu. Ibn Mandzur explains that the word jihad comes from al-juhd which means al-thaqah (ability), al-was'u (spaciousness) and al-masyaqqah which means difficulty.[25] Ibn Faris in his book maqayis al-lughah explains that, the word consisting of three has the origin of the meaning of difficulty or al-masyaqqah.[26] While in the dictionary al-munjid fi al-lughah wa al-'alam it is explained that, the word jihad means earnest and hard (jadda wa ta'iba), while if the form masdar has the meaning of al-Taqah wa al-Istita'ah.[27]

Termologically, the definitions given by scholars of the madhhab of jihad, especially by the four schools are numerous and varied. First, is the definition given by Ibn 'Abidin of the Hanabilah school which says that, jihad is to invite infidels to embrace Islam and fight them if they do not want to accept it.[28] Al-Kasani also added that, what is meant by jihad is to exert the ability to fight in the cause of Allah, either with property, soul or verbal and all abilities in other fields.[29] Secondly, is the definition given by Ibn 'Arafat of the Maliki school who says, that jihad is a war waged

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[23] *Lathaif al-Isyarah*, 5.

[24] Anindita Ahadah Yovik Iryana, Eni Zulaiha, "Manhaj Tafsir lathaif al-Isyarah Karya Imam al-Qusyairi," *Juli*, Bayani: Jurnal Studi Islam, 2 (2022): 86.

[25] Ibn Mandzur, *Lisan al-'Arab*, vol. 3 (Beirut: Dar Sadir, 1414), 133.

[26] ibn faris ditahkik oleh Anas Muhammad al-Syami, *Maqayis Al-Lughah*, vol. 1 (Kairo: Dar al-Hadis, 2008), 177.

[27] *Al-Munjid Fi al-Lughah Wa al-'alam* (Beirut: Dar al-Mashriq, 2017), 105–6.

[28] Ibn 'Abidin, *Radd al-Mukhtar 'Ala al-Dur al-Mukhtar* (Beirut: Dar al-Fikr, 1421), 121.

[29] Ibn Ahmad al-Kasani, *Bada'i al-Sana'i Fi Tartib al-Syara'i,* (Beirut: Dar al-'Alamiyah, 1986), 97.

by Muslims against infidels to increase the religion of Islam that is not bound by agreement, or because they attack Muslims, or also because the infidels enter the territories of Muslims.[30] Ibn Rush further added that, every act that seeks in the way of Allah is called jihad. But jihad in its sense on the battlefield is to betray the infidels until they are willing to pay jizya in humiliation.[31]

Third, the opinion given by Imam Ibn Hajar al-Asqalani from the Shafi'i school who said that jihad according to the view of shari'ah is a form of truth in betraying infidels, in addition, jihad can also mean human efforts to combat lust, Satan, and also wickedness.[32] Fourth, is the opinion given by Imam Ibn Taymiyyah from among the Hanabilah school. That, jihad is defined by a sincere attitude to achieve what is loved by Allah SWT, both in the form of faith, pious deeds, and against everything that is hated by Allah SWT, both in the form of kufr, ungodliness, and ungodliness.[33] Then from some of these opinions Abdurrahman bin Hammad Ali Imran divided jihad into two parts. Namely, special and general. Jihad in its general sense is the earnest attitude of a Muslim to why something that can bring him closer to Allah Almighty, and can keep him away from things forbidden by Him. While jihad in its special sense is to betray unbelievers for the purpose of upholding the sharia of Allah SWT.[34]

From several terminological definitions of jihad given by scholars from the four schools above, the definition of jihad is still closely related to the war waged by Muslims against infidels. So it can hardly be found when talking about jihad in the literacy of classical scholarship that has nothing to do with war. Meanwhile, in the Qur'an itself the word jihad is mentioned 39/41 times with various forms of its vasiveness. First, the form of work cardboard which means past events is mentioned eleven times. Second, verb forms that can have both present (Hal) and future (mustaqbal) events are mentioned five times. Third, the verb form that has the

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[30] Abu 'Abdillah Muhammad bin Muhammada al-Magribi, *Mawahib Al-Jalil Li Syarh Mukhtasar al-Khalil* (Beirut: Dar al-'Alim al-Kutub, n.d.), 347.

[31] Ibn Rush, *Al-Muqaddimah al-Mumahidat Li Bayan Ma Iqtadathu Rusum al-Mudawwanah Min Ahkam al-Syar'iyati Wa Takhsilati al-Muhkamati Li Ummahati Masailiha al-Mushkilat* (Beirut: Dar al-Gharb al-Islami, 1988), 259.

[32] Ibn Hajar al-Asqalani, *Fathu Al-Bari Syarh Sahih al-Bukhari*, vol. 5 (Beirut: Dar al-Ma'arif, 1379), 3.

[33] Ibn Taimiyah Abd al-Rahman Ibn Muhammad, *Majmu' al-Fatawa*, vol. 5 (Madinah: Majma' al-Malik Fahd li Tiba'ah al-Mushaf al-Syarif, 1995), 191.

[34] Abdurrahman bin Hamad Ali al-'Umar, *Al-Jihad* (Riyadh: al-Qasim, 1390), 5.

meaning of command (amar) is mentioned seven times. Third, it is mentioned in its isim form sixteen times.[35]

The three forms of derivation of the word jihad in the scholarly tradition of exegesis do not get a balanced portion, even tend to be equated in meaning between various forms of derivation. In fact, in principle, changing the form of one sentence to another aims to give birth to different meanings, without which the intended meaning cannot be presented.[36] In addition to giving birth to different meanings, it is also to know the spirit of the message intended by a particular word.

Al-Qushayri's Interpretation Of The Verse Of Jihad

This section will specifically discuss Al-Qushayri's interpretation of jihadi verses in an effort to present his Sufistic view of jihadi verses. On the other hand, the goal to be achieved is to bring up a friendly interpretation and uphold human values. So it is not easy to fall into an exclusive, rigid model of understanding, and is not open to different reading models. Because of the many verses of the Qur'an that contain the term jihad, in this paper will only be quoted a few verses that are often used to legitimize acts of violence in the name of religion committed by radicals, including the verse contained in QS. Al-Baqarah:191, 193, 216. QS. An-Nisaa': 74, 76, 89. QS. at-Tahrim: 9. QS. at-Tawbah: 73. As reinforcement of the verses that govern the war is QS. al-Maidah: 44, 45, 47. These verses are explored through the Sufistic perspective of Al-Qusyairi by quoting directly to his primary work, namely Tafsir lathaif al-Isyarah while also being strengthened by secondary references that have similarities with Al-Qusyairi's Sufistic views.

Verse 191 of surah al-Baqarah textually does legitimize the beaveraging of infidels, but it should be noted that the context of the war is in defense of the rights of the persecuted Muslims.[37] as also described in QS. al-Hajj verse 39. But according to Al-Qusyairi the meaning of isyarah from the verse is, the carnal test by

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[35] Muhammad Fuad Abdul Baqi, *Al-Mu'jam al-Mufahras Li Alfadz al-Qur'an al-Karim* (Beirut: Dar al-Fikr, 1992), 232233.

[36] Ahmad bin Muhammad al-Hamlawi, *Syadz Al-'Urf Fi Fan al-Sarf* (Maktabah al-Rush, 1351), 11.

[37] Muhammad bin Jarir al-Thabari, Tahkik: Ahma Muhammad Syakir, *Jami' al-Bayan Fi Ta'wil al-Qur'an*, vol. 3 (Beirut: Muassasah al-Risalah, 2000), 564.

being deprived of their rights by the unbelievers of Makkah can actually sometimes not endanger their existence compared to the test that God brings to their hearts in the form of closeness to know Him, because the loss of inner life is more dangerous than the loss of carnal life facilities. Al-Qusyairi further corroborated his argument in verse 193 of the surah al-Baqarah, that the true enemy of a Muslim is his own lust and not something external to him.[38]

In line with the inner gesture expressed by Al-Qusyairi is what was expressed by Mutawalli al-Sha'rawi, that whenever Allah legalizes Muslims to avenge what the Infidel has done on several occasions always using the expression in the form of musyakalah (complicate) it spares al-Sha'rawi, is to give an idea that retribution for what the Infidel did to the Muslims when compared to generosity They are to forgive those who persecute them to be of bad value, he said more or less.[39] Moreover, the mention of the words "qital" and "jihad" in the Qur'an is always juxtaposed with the expression fisabilillah it actually shows that, every resistance and jihad must be strictly in consideration to establish the religion of Allah not merely for the purpose of making mischief let alone only for the sake of a moment driven by vile passions.[40] On the other hand, there are two elements that must be met for resistance to be allowed: First, it is to prevent prohibition and freedom to profess a particular religion (Islam). Second, it is to establish peace and is a form of defense for the realization of peace.[41]

Interesting what is Al-Qusyairi's interpretation of surah an-Nisaa' above, and this is a criticism of extremist groups that are easy to justify the blood of other groups who do not understand, because He said that, someone who is going to do "jihad" should clear his conscience first, for what and for what reason they do it, because according to al-Qusyairi if the act is only motivated by lust alone then it will be It's in vain what they do. Therefore in a more emphatic expression He says that, kill yourselves first before you intend to kill others.[42] This is in line with what the Prophet Muhammad said that, Allah will guarantee salvation for those who struggle in His

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[38] *Lathaif al-Isyarah*, 161.

[39] Muhammad Mutawalli al-Sya'rawi, *Tafsir Al-Sya'rawi*, vol. 2 (Mesir: Mathabi' Akhbar al-Yaum, 1997), 824.

[40] Muhammad Ali al-Shabuni, *Shafwah Al-Tafasir* (Beirut: Dar al-Shabuni li al-Thiba'ah wa al-Nashr wa al-Tauzi', 1997), 113.

[41] Wahbah al-Zuhaili, *Al-Tafsir al-Wasith Li al-Zuhaili* (Damaskus: Dar al-Fikr, 1442), 97.

[42] *Lathaif al-Isyarah*, 346.

path, and do not make that person wage jihad except for following and believing and justifying the apostolate of Muhammad SAW., therefore the Prophet said, I will be his guarantor so that he enters heaven or returns safely to his original place and obtain what the person aspires to.[43]

These mental signals as said by Al-Qusyairi above are understood from the expression fi sabilillah, meaning that an action must always be based on the right awareness of humanity and divinity, because if the two basic principles in religion are violated then not even peace is presented, but even damage in the name of religion as a form of legitimizing the act.[44] This is in line with the main mission of the Prophet Muhammad as rahmatan lil alamin, as Al-Qusyairi himself said that, those who convert to Islam with the Prophet Muhammad they will get salvation, but for those who are reluctant to embrace Islam as he said they will not be criminalized because as the original mission of Muhammad SAW., is to be a mercy not only for those who believe in him but is good news for him. All nature.[45]

Furthermore, al-Qusyairi when interpreting Qs. at-Tahrim verse 9 and also Qs. surah at-Tawbah verse 73 above emphasizes his human side, because the two verses do not at all command to be harsh on infidels and hypocrites, because the basic principle of Islam is gentleness and discussing it in a wise and wise way, although he does not rule out the possibility of violent contact, But again, according to him, it is only a last resort and only as a form of defense, not attack.[46] It is not the understanding of extremists today that it is legitimate for attackers to adherents of other religions to be guided by the results of their literalist-interpretive understanding. Whereas with regard to Qs. al-Maidah above, the legal consequences do not lead to ultimate kufr, but rather kufr in the sense of immorality.[47]

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[43] 223.

[44] Muhammad Sayid al-Thanthawi, *Al-Tafsir al-Wasith Li Quran al-Karim* (Kairo: Dar Nahdhah Meshr li Thiba'ah wa al-Nashr wa al-Tausi', 1998), 217.

[45] *Lathaif al-Isyarah*, 526.

[46] 46.

[47] 46.

The literalist understanding of Qs. al-Maidah at least departs from the assumption that, between the state, religion and nizham (law) is a unity. So they completely reject the model of the state that they think is un-Islamic while proposing a formal form of state based on Islam both formally and substantively.[48] So that the group with its actions that are often colored by violence does not even display Islam that is rahmah, but instead hurts the beauty of Islam itself. This action was actually triggered by the absence of separation between the normative side of Islam and the historical one. The second model of the Islamic dimension is often the basis for their actions because they are trapped in the model of interpretation that allows violence to bring about what they believe in.[49]

The internalization of the understanding of the verses of jihad carried out by Al-Qusyairi shows that humanity takes precedence over religion, such an attitude was exemplified by the Prophet Muhammad when he was visited by someone who heard the news that he was a messenger of Allah Almighty. Then among them there was a dialect at the end of which the man asked the Prophet Muhammad; What kind of divine message were you sent with, then the Prophet replied that He was sent to connect the ropes of shilaturrahim, stop the bloodshed, secure the roads, destroy the statues that were made into worship and to obey Allah as the only god worthy of worship. Then the person who asked the question said; O beautiful messages of divinity that thou hast brought, then witness that I have faith and trust in thee. From this narration it can be understood that the Prophet Muhammad prioritized human values over tawhid values even though the main principle of the religious teachings he brought was to impress Allah SWT.[50]

Furthermore, it is interesting to read Al-Qusyairi's thoughts on his views on the position of the three divine religions in the context of Indonesia which is full of diversity in religion as well as to ground the human values of the Qur'an in building this plurality. Because he believes that although the path taken is different from one religion to another, but because it still has unity of vision, there is no obstacle if the various paths are equally likely to be accepted and get pleasure from God, therefore God says that indeed believers, Jews, and whoever believes among them, If they

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[48] Muhammad Sa'id al-Asymawi, *Al-Islam al-Siyasi* (libanon: al-Intishar al-'Arabi, 2004), 141–55.

[49] Muhammad Sa'id al-Asymawi, *Jauhal Al-Islam* (Kairo: Sina al-Nashr, 1993), 15.

[50] 'Ali Zain al-'Abidin Abd al-'Arrahman al-Jufri, *Al-Insaniyah Qabl al-Tadayyun* (Malang: Dar al-Faqih, 2015), 201–3.

already have agreement in a particular scientific field then they will all get the best retribution. This is more or less revealed by Al-Qusyairi.[51]

CONCLUSION

Al-Qushayri's interpretation of the verse of jihad and the verse on the salvation of followers of other religions yields several conclusions. First, Al-Qusyairi in interpreting the verse of jihad uses the isyari approach, which captures the inner dimension of the Qur'an and tries to present it as one of the meanings that is also desired by Allah SWT. So the meaning of jihad is not outward, but inward, that is, it contains the command to fight oneself instead of containing the command to fight outside oneself.

Secondly, because the basic assumption of Al-Qusyairi's interpretation of the verse of jihad is that followers of other religions have the same opportunity to gain pleasure from Allah Almighty. So the consequence is, although there are various religions as a way to God, but the goal is the same, which is to gain His pleasure. So He concluded that the meeting point of the various religions is faith in God and the last day as the key to mutual salvation later on the day of judgment.

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[51] *Lathaif al-Isyarah*, 96.

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