



FANA' AND BAQA' ACCORDING TO ALUSI'S PERSPECTIVE

(An Examination of al-Alusi's Interpretation in Tafsir Ruh al-Ma'ani)

Muhammad Zaki dan Zulyadain¹

Abstract: In Sufism discourse, the concepts of *fana'* and *baqa'* become an important foundation for Islamic commentators to base their views of interpretation when encountering verses related to *fana'* and *baqa'*. So this paper tries to provide an explanation of the interpretation of *isyari* carried out by al-Alusi on verses related to the concepts of mortal 'and *baqa'* from interpretation that lead to the interpretation of *isyari*. al-Alusi interpretation seems to reflect the tendency to uncover the inner meaning of the Qur'an, not only revealing the outer meaning of the verse but inviting to use intuition to uncover the meaning behind the verse.

Keywords: *al-Alusi, Fana', Baqa'.*

Abstrak: Dalam wacana tasawuf, konsep *fana'* dan *baqa'* menjadi landasan penting bagi para ahli tafsir yang beraliran *isyari* untuk melandasi pandangan tafsirnya ketika bertemu dengan ayat-ayat yang berkaitan dengan *fana'* dan *baqa'*. Sehingga makalah ini mencoba memberikan uraian tentang penafsiran *isyari* yang dilakukan oleh al-Alusi pada ayat-ayat yang berkaitan dengan konsep *fana'* dan *baqa'* dari penafsiran yang mengarah kepada tafsir *isyari*. Tafsir al-Alusi terlihat mencerminkan kecenderungan upaya menyingkap makna batin al-Qur'an, tidak hanya mengungkap makna zahir ayat tetapi mengajak untuk menggunakan intuisi untuk menyingkap makna dibalik ayat.

Kata kunci: al-Alusi, Fana', Baqa'.

A. Introduction

The science of tafsir as a container of knowledge and is the best means to convey the results of clear thinking and opinions. However, the urge to interpret the Qur'an is not inspired except to people who have a high level of intelligence, namely people who have mastered the sciences, their thoughts are expressed in the dazzling meanings of the Qur'an. They are people who have studied in depth the natural sciences, such as mastery of Arabic, nahwu, sharaf, balagh, fiqh, hadith and history, as well as deepening the science of Sufism and studying with people who have the ability to cultivate their souls.²

¹ Muhammad Zaki faqihelzaky19@gmail.com adalah mahasiswa pascasarjana UIN Mataram dan Zulyadain zulyadain@uinmataram.ac.id adalah dosen tetap UIN Mataram Fakultas Usuluddin dan Studi Agama UIN Mataram.

² Ibnu Ajibah, *al-Bahr al-Madid Fi Tafsir al-Qur'an al-Majid*, (Beirut: Dar al-Kutub al-Ilmiyah, 2005), 16.

In the discussion of the interpretation of the Qur'an, there are various styles of interpretation,³ one of which is interpretation with a Sufistic style. This style has special characteristics, this is inseparable from the epistemology used by the Sufis themselves, namely irfani epistemology.⁴ Sufi interpretation departs from the assumption that the Qur'an has zahir and inner meaning.

According to the Sufis, interpreting the Qur'an based on linguistic analysis is not enough, and it is considered to have only entered the level of meaning (exoteric) only, which the Sufis consider as the level of badan al-aqidah (body of aqidah).⁵ While the Sufi interpretation model occupies the position of the spirit (esoteric). To gain knowledge of the inner meaning of the Qur'an, a Sufi must first do spiritual training (riadah al-ruhiyah) in order to reveal the holy signal as a supernatural overflow, or subhani knowledge contained in the verses of the Qur'an.⁶

As for what is meant by the Qur'anic zahir is the Qur'anic lafaz composed in Arabic, this can be understood in general by those who understand Arabic. While the inner is the intention of Allah SWT outside the lafaz and verse structure.⁷

Imam al-Alusi states that what the Sufis explain about the Qur'an is a sign that the practitioners of Sufism have managed to reveal with spiritual practice. If the Sufis took the inner meaning alone without adhering to the outer meaning then they could be accused of forgetting the shari'a.⁸

³ Qurais Sihab, *Membumikan al-Qur'an Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat*, (Bandung: Mizan, 2006), 72.

⁴ *Irfan* secara terminology adalah *al-Ma'rifah*. Dalam etimologinya disebut sebagai jalan husus untuk mencapai pengetahuan hakikat tuhan. Secara teoritis, irfan dapat dikatakan sebagai upaya manusia untuk bersatu dengan sang hakikat melalui istilah-istilah filosofis seperti *syuhud* (menyaksikan), *isyrak* (pancaran ilahiyat), *ittihad* (bersatu). Azwar Hairul, *Mengkaji Tafsir Sufi Karya Ibnu 'Ajibah*, (Tangerang: Young Progressive Muslim, 2017), 1.

⁵ Abdul Mustaqim, *Epistemologi Tafsir Kontemporer*, (Yogyakarta: Lkis, 2011), 22.

⁶ Manna' al-Qhattan, *Mabahits Fi 'Ulum al-Qur'an*, (Mansurat al-Hadits, 1990), 357.

⁷ Muhammad Husain Al-Dhahabi, *al-Tafsir wa al-Mufasssirun*, (Kairo: Dar al-Kutub al-Hadits, 2007), 265.

⁸ Al-Alusi, *Ruh al-Ma'ani fi Tafsir al-Quran al-'Azim wa al-Sab'i al-Mathani*, (Beirut: Darul Kutub al-Ilmiyah, 2001), 8.

But continued al-Alusi, who does not understand the meaning of isyari should not deny that the Qur'an has an inner part that Allah SWT bestows on the hearts of His desired servants.⁹

B. Discussion and Results

1. Biography of Al-Alusi and his Tafsir

Al-Alusi has the full name Abu al-Thana' Shihab al-Din al-Sayyid Mahmud Afandi al-Alusi al-Baghdadi.¹⁰ There is another full name of al-Alusi is Abu al-Fadl Sihab al-Din al-Sayyid Mahmud al-Alusi al-Baghdadi which is written in the muqaddimah of his tafsir. Al-Alusi was born in 1217 H coinciding with 1802 AD in a place called Karkh, western part of Baghdat city, Iraq.

The name al-Alusi itself is taken from a village where he was born called Alus. Namely, a village located on the middle island of the Euphrates river between the Sham and Baghdat regions or now lies between Syria and Iraq.¹¹ Shihab al-Din's blood line is very noble, from the father's side his lineage reaches Sayyidina al-Husain, while from the mother's side it reaches Sayyidina al-Hasan.¹²

His father's name was al-Sayyid Abdullah Afandi. He had met Imam Abu Hanifah, and he even taught for forty years in Abu Hanifah's Jami'. He died in Baghdad in 1246 AH/1830 AD at the age of eighty. His mother, Fatimah, died when Al-Alusi was still a child.¹³

Al-Alusi was born on Friday 14 Sha'ban 1217 AH/1802 AD in Alus Kurkh near Baghdad, Iraq.¹⁴ Al-Alusi breathed his last on Friday 25 Dhul Qa'dah 1270 AH, buried with his family in the graveyard of Sheikh Ma'ruf al-Kurkhi in Kurkh.¹⁵

⁹ Al-Alusi, *Ruh al-Ma'ani fi Tafsir al-Quran al-'Azim wa al-Sab'i al-Mathani*, 29.

¹⁰ Muhammad Husain Al-Dhahabi, *al-Tafsir wa al-Mufasssirun*, 352.

¹¹ Muhammad Husain Al-Dhahabi, *al-Tafsir wa al-Mufasssirun*, 353.

¹² Faizah Ali Syibromalisi, *Membahas Kitab Tafsir Klasik-Modern*, (UIN: Ciputat Tangerang, 2011), 71.

¹³ Aharudin, "Corak Tafsir Ruh Al-Ma'ani Karya al-Alusi Telaah Atas Ayat-Ayat yang Ditafsirkan Secara Syarah", Disertasi, PSQ, 2002, h. 27

¹⁴ Saiful Amir Ghofur, *Profil Para Mufasir Al-Qur'an*, (Yogyakarta: Pustaka Insan Madani, 2008),

¹⁵ Muhammad Husein adz-Dzahabi, *al-Tafsir wa al-Mufasssirun*, 354.

Al-Alusi was a renowned exegete and expert on Islamic law. He initially gained knowledge from his father and from other great scholars, such as Sheikh Ali al-Suwardi and Sheikh Khalid al-Naqsyabandi.¹⁶

Al-Alusi was the teacher of the scholars of Iraq, and one of the great and rare signs of Allah Swt that exist today. Al-Alusi accumulated so much knowledge that he became a sign of the manqul and ma'qul texts, well versed in furu' and ushul, an unrivaled muahddis. An interpreter of the Book of Allah.¹⁷

During his lifetime, he was renowned for his scholarly prowess and was entrusted with the position of mufti.¹⁸ In addition, because of his level of knowledge, many flattery was attributed to him, both from thinkers, writers, and rulers. Among the flattery is Shaykh Ulama al-Iraq, al-Mufarrid fi Jami' al-Ulum bi al-Zaman al-Zahar, Sibawaih al-Arabiyyah, Sa'du Zamanih, Khatimah alMufasssir, al-Syihab al-Tsaqib.¹⁹

2. Getting to know Tafsir Ruh al-Ma'ani by al-Alusi

As a continuation of the previous discussions, the following discussion discusses and talks about al-Alusi's tafsir which includes the background of its writing, methods, styles, comments of scholars and examples of al-Alusi's interpretation of the concept of fana' and baqa'.

a) Background to the Writing of Tafsir Ruh al-Ma'ani

Al-Alusi has long wanted to put his thoughts into a book. As in his preamble he says that since childhood he has had the desire to uncover the secrets of the Qur'an and breathe in the fragrant smell of the Qur'an. He liked to sleep infrequently to gather its scattered meanings and leave his people to reach its pearls, leaving his various games and idle things to fill his spare time as his friends did.²⁰ However, due to his inability and lack of opportunities, this desire was delayed. Until one night he dreamed on the

¹⁶ UIN Syarif Hidayatullah, *Ensiklopedi Islam Indonesia*, h. 108

¹⁷ Muhammad Husain Al-Dhahabi, *al-Tafsir wa al-Mufasssirun*, 250.

¹⁸ Mufti: Sebuah jabatan hukum yang membantu tugas Qadi (hakim) atau beliau sendiri menjabat sebagai Qadi yang berwenang mengambil keputusan dalam hal-hal yang berkenaan dengan permasalahan keagamaan yang disebut fatwa. Lihat *Ensiklopedi Islam*, h. 276

¹⁹ Faizah Ali Syibromalisi, Jauhar Azizy, *Membahas Kitab Tafsir Klasik-Modern*, 72

²⁰ Muhammad Husain Al-Dhahabi, *al-Tafsir wa al-Mufasssirun*, 331.

night of Friday, Rajab 1252 AH that Allah swt told him to fold the sky and break it so that he raised one of his hands up and the other to the water.²¹

Then he woke up surprised. Then he searched in the book of ta'bir dreams for his strange dream until he found that his dream was a hint to compose a tafsir. So on the night of the 16th of Sha'ban 1251 AH he began to compose and when he was 34 years old.⁶⁰ In the closing section, he said that he finished the book on Tuesday night, the month of Rabi'ul Akhir in 1267 AH.²²

Al-Alusi took 15 years to work on Tafsir Ruh al-Ma'aani, from 1252-1267 AH. After writing his tafsir, al-Alusi did not have a proper name for his work. Finally, he met Prime Minister Ali Rida to ask for a name for his tafsir. So it was named Ruh al-Ma'ani Fi Tafsir al-Qur'an al-Azim Wa As-Sab' al-Masani.²³

In the book Tafsir bil Ra'yi, the reason for the name Ruh al-Ma'ani is explained because it contains the opinions of the salaf scholars, both narrated and dirayah, which includes the arguments of scientific experts, and compiles summaries of previous interpretations.²⁴

b) Al-Alusi's Method in Tafsir Ruh al-Ma'ani

The method used by Al-Alusi in interpreting the Qur'an is the tahlili method.²⁵ Tahlili means a method that explains the content of the verses of the Qur'an from all aspects based on the order of the verses in the Qur'an, starting from expressing the meaning of vocabulary, munasabah (correspondence) between verses, between surahs, asbabun nuzul, and others.²⁶

²¹ Al-Alusi Abu al-Sana al-Din al-Sayyid Mahmud, *Ruh al-Ma'ani Fi Tafsir AlQur'an al-Azim Wa Al-Sab' al-Masani*, (Beirut-Libanon: Idarah Tiba'ah Munirah, 1971) 3-4.

²² Muhammad Husain Al-Dhahabi, *al-Tafsir wa al-Mufasssirun*, 252.

²³ Saiful Amir Ghofur, *Profil Para Mufasir Al-Qur'an*, 127.

²⁴ Anshori, *Tafsir Bil Ra'yi*, (Jakarta: Gaung Persada Pers, 2010), 139.

²⁵ Hamim Ilyas, *Studi Kitab Tafsir*, (Yogyakarta: Teras, 2004), 156.

²⁶ Anshori, *Tafsir Bil Ra'yi*, 208.

One of the highlights of this method is that a mufassir will try to analyze the various dimensions contained in the verse being interpreted. So usually the mufassir will analyze in terms of language, asbabun nuzul, naskh mansukh, and others. But usually the tahlili method is not able to present a comprehensive interpretation, so it often seems persial.²⁷

Al-Alusi also discusses isyari tafsir after finishing explaining things related to the zahirnya of a verse. Because of this, some scholars include this book of tafsir as part of isyari tafsir, as well as the book of tafsir authored by al-Naisaburi. However, I include both of them as tafsir bi al-Ra'yi because seeing the purpose of the two commentaries is not isyari interpretation, but it is just a side.²⁸

If seen with the perspective of min bab at-Taglib borrowing Adzahabi's term, then the assumption of al-Alusi's interpretation as a Sufi-style interpretation is clearly too much. Because the Sufistic position is relatively too little compared to other interpretations such as al-Khozin or al-Thabari. Therefore, the style used by al-Alusi can be said to be a uniqueness in itself, because the book of interpretation is often considered by some scholars as a book of interpretation with Sufistic nuances, but it turns out that not all interpretations are so. In fact, if Sufistic interpretation is considered not ma'qul, or contrary to linguistic rules, then al-Alusi will reject it.²⁹

By referring to the comments and positive assessments of some scholars of Ruh al-Ma'ani, it turns out that the tafsir has a Sufism style (isyari) and it can be confirmed that the isyarah interpretations contained therein are still within reasonable limits, not in the form of Bathiniyyah interpretation.³⁰

c) Al-Alusi's Style of Interpretation

²⁷ Faizah Ali Syibromalisi, *Membahas Kitab Tafsir Klasik-Modern*, 75.

²⁸ Muhammad Husein adz-Dzahabi, *Tafsir al-Mufasssirun*, h. 256.

²⁹ Faizah Ali Syibromalisi, *Membahas Kitab Tafsir Klasik-Modern*, 77.

³⁰ Aharudin HS, "Corak Tafsir Ruh Al-Ma'ani Karya Al-Alusi (Telaah Atas AyatAyat yang Ditafsirkan Secara Syarah", Disertasi, PSQ, 2002, h. 294, (t.d)

The style of interpretation or also called laun is a special nuance or color that colors an interpretation. A mufassir when he explains the content of the Qur'an with the ability and horizon of the mufassir's knowledge, the diversity of interpretation styles is in line with the diversity of scientific disciplines that become the intellectual basis of the mufassir. Each mufassir who has a certain field of expertise and interprets the Qur'an based on the background of his expertise and knowledge, then various styles of interpretation emerge.³¹

In interpreting the verse of the Qur'an, al-Alusi actually does not have a special tendency to use one specific style of interpretation, such as fiqh, lughawi, 'ilmi, adabi ijtima'i, sufi, falsafi, or others. But in general, the style that takes a lot of place is fiqh, lughawi, and Sufi.

d) Scholars' Comments on Tafsir Ruh al-Ma'ani

Tafsir Ruh al-Ma'ani is considered by some scholars as a tafsir that is characterized by isyari (tafsir that tries to reveal the dimensions of inner meaning based on signals or inspiration and ta'wil sufi) as tafsir al-Naisaburi.

Muhammad Ali al-Sabuni commented that the interpretation of al-Alusi has a Sufistic character. In fact, it does not only use a Sufistic approach, but also balagh and bayan aspects are very concerned. Even the interpretation of al-Alusi is the best work to be used as a source of tafsir studies, both in terms of tafsir bi al-riwayah, bi al-dirayah and bi al-isyarah.³²

But this assumption is refuted by al-Dzahabi by stating that the interpretation of Ruh al-Ma'ani is not for the purpose of isyari interpretation, so it cannot be categorized as isyari interpretation. Al-Dzahabi included al-Alusi's interpretation into tafsir bi al-ra'yi al-mahmud (interpretation based on praiseworthy ijtihad).³³

³¹ Muhammad Quraish Shihab, *Membumikan Al-Qur'an* (Bandung: Mizan, 1994), 72-73.

³² Muhammad Ali al-Sabuni, *al-Tibyan Fi Ulum al-Qur'an* (Damaskus: Maktabah Gazali, 1970), 199.

³³ Muhammad Husein adz-Dzahabi, *Tafsir al-Mufasssirun*, 250.

There are scholars agree with al-Dzahabi, such as Abu Shuhbah, because indeed the main purpose of writing tafsir is not to interpret the Qur'an based on signs, but to interpret the Qur'an based on what is meant by the birth of the verse without ignoring the saheeh history.³⁴ Although it cannot be denied, that he also provides interpretation in isyari, but the portion is relatively less than that which is not isyari. Determining the style of a tafsir must be based on the most prominent tendency of the many tendencies according to the author of al-Alusi's tafsir is more suitable to be called an encyclopedia.³⁵

3. Fana' and Baqa' According to al-Alusi's Perspective

In this section the author will explain the concept of fana' and baqa' according to al-Alusi, which then shows that the tendency towards isyari interpretation is not too striking. Although, the whole concept of Sufism in Islam will still have a strong philosophical basis based on the Qur'an and Hadith. So that to understand the concept of this interpretation, a high intuition and spiritual approach is needed by passing through the phases that have been formulated by the Sufis. These discussions are very important so that the discussion is well systematized and does not get out of the previous formulations that have been determined.

Etymologically, fana' comes from Arabic which means destroyed, annihilated, vanished, lost, melted, or extinct. While baqa' is the opposite of fana' which linguistically comes from the word baqaiya-yabqo-baqo'an, which means continuing to exist, not disappearing, not disappearing, abadan.³⁶

In the discourse of tasawwuf, fana' is usually interpreted as a condition of the disappearance of everything in man and all that remains is the feeling and dependence and connection with something other than Allah.³⁷

Al-Kalabazi defines it as follows: "the disappearance of all desires of a person's lust, there are no strings attached to all human actions, so that he loses all his feelings

³⁴ Rusydiah: *Jurnal Pemikiran Islam*, Vol. 1, No. 2, Juni-Desember 2020, 123.

³⁵ Sebuah karya referensi atau ringkasan dan kesimpulan yang memuat rangkuman dari berbagai kitab rujukan dan komentar dari berbagai para ulama. Al-Alusi memuat dalam kitab tafsir al-Qur'an Ruh al-Ma'ani pendapat-pendapat ulama-ulama tafsir dan mengomentarkannya lalu memilih pendapat yang paling kuat dari pendapat-pendapat itu.

³⁶ Harun Nasution/Tim Penulis IAIN Syarif Hidayatullah, *Ensiklopedia Islam Indonesia*, (Jakarta: Djambatan, 1999), 233.

³⁷ Moh Azwar Haerul, *Mengkaji Tafsir Sufi*, 95.

and cannot distinguish anything, even in him has lost various interests when doing something".³⁸

Al-Alusi when interpreting the Qur'an which is usually used as a basis for Sufis regarding the concept of fana' wal baqa' is the Qur'an Surah al-Rahman (55): 26-27:

كُلُّ مَنْ عَلَيْهَا فَانٍ
وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

Meaning:

All that is in the earth will perish, and there remains forever the Essence of your Lord, who has greatness and glory.

If you pay attention to the textual content, this verse actually explains about the destruction of all creatures on earth, Sufis usually interpret the word "fan" as a philosophical basis for the theory of the loss of one's human traits except for God's substance which remains eternal.³⁹

Al-Alusi interprets that all living things, both animals and plants will perish and in fact what is eternal is His substance. According to Al-Alusi, the meaning of the word wajhu as His substance is a figure of speech (kinayah), while the word baqa' according to him means all the actions desired by Allah. In this sense, this verse can be understood to indicate that all human directions and goals are to always do good deeds in order to get closer to Him.⁴⁰

In its isyari meaning, al-Alusi explains the verse as being about fana'kan of despicable deeds and Maintain of good deeds.⁴¹ This is because the term fana' is used by Sufis to indicate the abortion of despicable traits, while baqa' indicates the appearance of praiseworthy traits. Whoever is empty (fana') of blameworthy qualities,

³⁸ Al-Kalabazi, *al-Ta'aruf Li Mazhab Ahl al-Tasawwuf*, (Maktabah Kulliyah al-Azhariyah, 1969), 147.

³⁹ Ibrahim Muhammad Yasin, *Dalalt al-Mustalah Fi al-Tasawwuf al-Falasafi*, (Al-Qahirah: Dar al-Ma'arif, 1999), 64.

⁴⁰ Al-Alusi, *Ruh al-Ma'ani: Fi Tafsir al-Qur'an al-'Azim Wa Sab'I al-Masani*, (Beirut: Ihya Turas al-'Arabiyy), 108-109.

⁴¹ Al-Alusi, *Ruh al-Ma'ani: Fi Tafsir al-Qur'an al-'Azim Wa Sab'I al-Masani*, 109

then praiseworthy qualities exist. If one's self is overpowered by blameworthy qualities, then the praiseworthy qualities are covered.⁴²

The sentence "kullu man 'aliha fan" according to al-Alusi is "ma'dumun min jami'i al-wajhi" the elimination of all forms while according to Ibn Ajibah's tafsir everything that is on the "royal carpet (bisat al-mamlukah)" will perish. The sentence "wa yabqa' wajhurabbika" that what is eternal is His most holy Essence (dhatuhu al-muqaddas) is further interpreted, that in reality, there is no other existence with His most holy Essence. From this Ibn 'Ajib wants to say that the essence of everything other than Allah is nothingness and everything other than Allah is its manifestation.⁴³

In this regard al-Qusyairi also states that the fana' of a person from himself and from other creatures occurs with the loss of awareness of himself and other creatures. In essence, he still exists as well as other creatures also exist, but he is no longer aware of the surrounding nature and in himself. While baqa' is hinted at as the clarity of praiseworthy traits after experiencing fana'.⁴⁴

In the Qur'an this kind of description has been shown by Allah in the story of Prophet Yunus 'alihissalam.

فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ

"So when the women saw him (Prophet Yusuf) they uttered takbir (amazement) and (then) cut off their own hands." (QS.Yusuf:31).

These noble Egyptian women when they saw the handsome face of Yusuf 'alaihissalam when passing in front of them, they were surprised, embarrassed, reluctant, amazed, and very impressed, so they did not feel the knife they held cut their own hands, they are the weakest of humans.⁴⁵

وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ

⁴² Al-Qusyairi, *Risalah al-Qusyairiyah Fi 'Ilm al-Tasawuf*, (al-Qahirah: Dar al-Sha'b, 1987), 76.

⁴³ Ibnu 'Ajibah, *al-Bahrul al-Madid Fi Tafsir al-Qur'anul Majid*, 272.

⁴⁴ Al-Qusyairi, *Risalah al-Qusyairiyah Fi 'Ilm al-Tasawuf*, 77.

⁴⁵ Al-Qusyairi, *Risalah al-Qusyairiyah Fi 'Ilm al-Tasawuf*, 78.

"And they say, Allah is perfect; this is not a man but a noble angel."
(Yusuf: 31).

This is a picture of a creature forgetting its own existence when it meets another creature. So, what do you think if someone is revealed (mukasyafah) from the veil that covers al-Haq. If a creature can forget the existence of a sense of himself and his fellow creatures, then what would not be more amazing (forgetting, unaware, and negligent) if what he encounters is al-Haq.⁴⁶

Whoever fana' from his ignorance, then he baqa' with his knowledge, whoever fana' from his lust, then he will baqa' with his repentance, whoever fana' from the pleasures of the world, then he will baqa' with his zuhud, whoever fana' with his dreams, then he will baqa' with his will.⁴⁷

This is the concept of fana' and baqa' that the author can summarize from al-Alusi's tafsir and other references.

D. Conclusion

The isyari interpretation carried out by al-Alusi in the Ruh al-Ma'ani interpretation of the verses on the concept of fana' and baqa' which shows the tendency to reveal the inner meal of the Qur'an with an intuitive approach.

The fana'nya of a person from himself and from other creatures occurs with the loss of awareness about himself and other creatures. In essence, he still exists as well as other creatures also exist, but he is no longer aware of the surrounding nature and in himself. In the context of religion, the word tolerance or tasammuh means allowing, permitting, and respecting other people to embrace religions and beliefs that are different from ours and not imposing one belief alone.

⁴⁶ Al-Qusyairi, *Risalah al-Qusyairiyah Fi 'Ilm al-Tasawuf*, 78.

⁴⁷ Al-Qusyairi, *Risalah al-Qusyairiyah Fi 'Ilm al-Tasawuf*, 79.

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