

Exploration of Al-Hallaj's Thought: Window on Religious Pluralism in Islam

Eksplorasi Pemikiran Al-Hallaj: Jendela Pluralisme Agama dalam Islam

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Article History

Submitted: July 20, 2024

Revised: February 5, 2025

Accepted: April 24, 2025

How to Cite:

Eliza, dkk. "Exploration of Al-Hallaj's Thought: Window on Religious Pluralism in Islam" *Refleksi: Jurnal Filsafat Dan Pemikiran Keislaman* 24, no. 2 (2024). <https://doi.org/10.14421/ref.v25i2.5610>

Abstract

This research explores al-Hallaj's thoughts related to Wahdat al-Adyan and its relevance in the discourse of religious pluralism. The method used is descriptive-analytical by referring to al-Hallaj's primary works as well as related secondary sources. The main findings show that al-Hallaj's thought is often misunderstood, especially about religious pluralism. Some modern studies, particularly from an orientalist and pluralist perspective, associate al-Hallaj with the idea of the "unity of religion" or the "Transcendent Unity of Religion". However, the term Wahdat al-Adyan is not explicitly found in his work but rather appears in contemporary academic discourse. Al-Hallaj emphasized individual mystical experience in understanding religious diversity, not substantive unity between religions. The claim that al-Hallaj is the "father of pluralism in Islam" needs to be contextualized. This accusation often comes from modern interpretations that frame his thought in terms of theological pluralism. Al-Hallaj did not assert that all religions are united in a single metaphysical essence but recognized a diversity of spiritual expressions with similar goals, namely the search for closeness to God. Thus, his thought is more accurately understood as a mystical openness to a diversity of beliefs, rather than a doctrine of religious unity. This study emphasizes the need to understand al-Hallaj's thought in the context of his spiritual experiences and Sufistic expressions and to further examine the development of the Wahdat al-Adyan discourse in modern discourse.

Keywords : Al-Hallaj; Islam; Pluralisme Agama; Wahdat al-Adyan.

Abstrak

Penelitian ini mengeksplorasi pemikiran al-Hallaj terkait Wahdat al-Adyan dan relevansinya dalam diskursus pluralisme agama. Metode yang digunakan adalah deskriptif-analitis dengan merujuk pada karya-karya primer al-Hallaj serta sumber sekunder terkait. Temuan utama menunjukkan bahwa pemikiran al-Hallaj sering disalahpahami, terutama dalam kaitannya dengan pluralisme agama. Beberapa kajian modern, khususnya dari perspektif orientalis dan pluralis, mengaitkan al-Hallaj dengan gagasan "kesatuan agama" atau "Transcendent Unity of Religion". Namun, istilah Wahdat al-Adyan tidak secara eksplisit ditemukan dalam karyanya, melainkan muncul dalam diskursus akademik kontemporer. Al-Hallaj lebih menekankan pengalaman mistik individu dalam memahami keberagaman agama, bukan kesatuan substantif antaragama. Klaim bahwa al-Hallaj adalah "bapak pluralisme dalam Islam" perlu

dikontekstualisasikan. Tuduhan ini sering berasal dari interpretasi modern yang membingkai pemikirannya dalam pluralisme teologis. Al-Hallaj tidak menyatakan bahwa semua agama bersatu dalam satu esensi metafisik, tetapi mengakui keberagaman ekspresi spiritual dengan tujuan yang serupa, yaitu pencarian kedekatan dengan Tuhan. Dengan demikian, pemikirannya lebih tepat dipahami sebagai keterbukaan mistik terhadap keragaman keyakinan, bukan doktrin kesatuan agama. Penelitian ini menegaskan perlunya memahami pemikiran al-Hallaj dalam konteks pengalaman spiritual dan ekspresi sufistiknya serta meneliti lebih lanjut perkembangan wacana Wahdat al-Adyan dalam diskursus modern.

Kata Kunci: Al-Hallaj; Islam; Pluralisme Agama; Wahdat al-Adyan.

A. Introduction

The study of the theology of religions continues to grapple with the challenge of defining religious identity in a pluralistic world. A key question in this discourse is how a religious person understands himself in relation to adherents of other faiths.¹ This issue raises several fundamental theological questions: Does religious diversity imply multiple conceptions of God, or does it signify different approaches to the same divine reality? Is religious plurality a mere historical phenomenon, or does it reflect divine intentionality in guiding humanity through diverse revelations?² Scholars have broadly classified responses to religious diversity into three categories: exclusivism, inclusivism, and pluralism.³ Exclusivism asserts that only one religious tradition holds the ultimate truth, while others are misguided. Inclusivism acknowledges the validity of other religions but views them as implicitly contained within the framework of a particular faith. Pluralism, in contrast, suggests that different religious traditions represent equally valid paths to truth, albeit through distinct expressions

¹ Johanes Witoro, "Challenges of the Church in Facing Religious Pluralism and Its Impact on Church Growth in Indonesia," *JPPI (Jurnal Penelitian Pendidikan Indonesia)* 8, no. 2 (2022): 430–40, <https://doi.org/10.29210/020221529>.

² Amir Martin Ebrahimi, "The Concept of Religious Pluralism in a Globalized World: An Analytical and Comparative Study of John Hick and Hossein Nasr's Theories" (Thesis, Kristiansand, Norway, University of Agder, 2023), <https://doi.org/10.5281/zenodo.8021955>.

³ Esra Akay Dag, "Problematising the Islamic Theology of Religions: Debates on Muslims' Views of Others," *Religions* 13, no. 3 (2022): 1–14, <https://doi.org/10.3390/rel13030223>.

and interpretations.⁴

Among the figures whose thought has been associated with religious pluralism is Husain ibn Manshur al-Hallaj (d. 922), a prominent and controversial Sufi. The concept of *Wahdat al-Adyan* (Unity of Religions) has been attributed to him, often in connection with his mystical doctrines such as *Hulul* (indwelling) and the concept of *Nur Muhammad* (the primordial light of the Prophet Muhammad). However, there remains scholarly debate over whether al-Hallaj himself articulated the idea of *Wahdat al-Adyan* or if it is a later interpretation of his mystical teachings.⁵

The biggest challenge in religious life today is how a religious person can define himself among other religions. Or in more technical terms, how can we do theology in the context of religion. At this level, confusion often arises, especially regarding how we should define ourselves among other religions. Many related questions also arise, do many religions mean many Gods, or is God one but approached by various religious adherents? If religions are diverse, is this diversity simply a product of history, or is there God's intervention who has sent various messengers with different teachings? For this reason, at least, experts have mapped out three attitudes in religious dialogue or theology of religions. *First*, an "exclusive" attitude in seeing other religions. Other religions are on the wrong path, which leads astray for its followers. *Second*, an "inclusive" attitude that sees other religions as an implicit form of our religion. *Third*, a pluralist attitude can be expressed in various formulations, for example: "Other religions are equally valid ways to achieve the same Truth", "other religions speak differently but are equally valid Truths", or "Every religion expresses an important part of the truth".⁶

Even religious pluralism is not free from debate. Does religious pluralism mean equalizing all religions, or is it simply an attitude of recognising the existence of religions with their uniqueness? Even though the discourse on religious pluralism in society causes controversy, of course in the academic world, what society calls controversial is just normal. Science develops precisely when it is faced with various controversial issues to find new theories and new understandings that are closer to the truth. In

⁴ Tudor-Cosmin Ciocan, "Understanding Religious Pluralism through Existential Phenomenology and Historical Contexts Phenomenological Pluralism – an Alternative to Hick and Eck's Theories," *Dialogo Journal* 10, no. 22 (2024): 68–102, <https://doi.org/10.51917/dialogo.2024.10.2.5>.

⁵ Yogi Fery Hidayat, "The Concept of *Hulul*: Al-Hallaj's Thought and Its Relevance in Sufism," *Journal of Noesantara Islamic Studies* 1, no. 3 (2024): 156–62, <https://doi.org/10.70177/jnis.v1i3.1303>.

⁶ Assefa Tolera, "Interrogating Religious Plurality and Separation of State and Religion in Ethiopia," *Eastern Africa Social Science Research Review* 33, no. 1 (2017): 39–72; Samuel Sami Everett, "Interfaith Dialogue and Faith-Based Social Activism in a State of Emergency: Laïcité and the Crisis of Religion in France," *International Journal of Politics, Culture, and Society* 31, no. 4 (2018): 437–454, <http://dx.doi.org/10.1007/s10767-018-9291-0>.

general, the meaning of the concept of religious pluralism does not merely refer to the reality of pluralism but requires active involvement and positive interaction with this plural reality. In other words, every religious follower is required not only to recognize the existence and rights of other religions but also to be involved in efforts to understand differences and similarities to achieve harmony. Also, the concept of pluralism cannot be equated with relativism which says "all religions are the same", and pluralism is not syncretism, namely creating a new religion by combining certain elements from several religions. It needs to be underlined that the application of the concept of religious pluralism must be conditional on a strong commitment to each religion. A pluralist in interacting with various religions is not only required to open up, learn and respect his dialogue partners. But the most important thing is he has to commit towards the religion he adheres to.⁷

In various literature, thoughts *Wahdat al-Adyan* al-Hallaj did not escape the struggles of discussion by intellectual groups, both among Muslims themselves and from outside Muslim circles. Some view it positively, but some view it negatively, depending on the perception and perspective used by those who are involved in al-Hallaj thinking. As stated by Lory, the concept of *Wahdat al-Adyan* al-Hallaj has a direct correlation with the concept of *Nur Muhammad*. Because, in al-Hallaj's view, *Nur Muhammad* is the centre of unity prophet of all the prophets. So, the religion brought by the prophets is the same. Moreover, in al-Hallaj's belief, all prophets are emanations of existence, as formulated in theory *Hulul-His*.⁸ Ansari, also explained that the concept of *Wahdat al-Adyan* al-Hallaj was influenced by several things. *First*, the stance of absolute transcendentalism which negates the possibility of any real union with God. *Second*, stance is pantheistic which asserts the essential oneness of God and the world and treats their differences as relative. *Third*, stance which is open to different interpretations is that God enters the human form and gives it a semi-divine status.⁹

Arroisi and Sari revealed that, *First*, al-Hallaj was not the originator and proponent of the idea of religious pluralism in Islam, this is supported by several Sufi opinions about al-Hallaj. *Second*, al-Hallaj acknowledged the existence of religious differences, not equality of religions, because in his childhood he experienced religious diversity in his family environment. *Third*, the claim of al-Hallaj as the originator or father of religious pluralism is an excessive and irresponsible term, because what al-Hallaj did was not

⁷Alwi Shihab, *Islam Inklusif: Menuju Sikap Terbuka dalam Beragama* (Bandung: Diterbitkan atas kerja sama AN Teve dan Penerbit Mizan, 1999).

⁸Pierre Lory, "Le Modèle Prophétique Chez Hallâj," *Archives de Sciences Sociales des Religions* 62, no. 178 (2017): 89–100.

⁹M. Abdul Haq Ansari, "Ḥusayn Ibn Manṣūr Al-Ḥallāj: Ideas of an Ecstatic," *Islamic Studies* 39, no. 2 (2000): 291–320.

by the alleged claim.¹⁰

Furthermore, Elmansyah revealed that what al-Hallaj raised was a necessity. Not to weaken the faith, but to strengthen it, that concept of *Wahdat al-Adyan* can be used for the *muamalah* side of a multicultural society. Draft *Wahdat al-Adyan* can be used when dealing with non-Muslim people so that unity and oneness emerge between fellow humans and religious social creatures, and mutual respect for harmony in each other's differences.¹¹ In line with Hamdi, he explained that the teachings of the Sufis about *Wahdat al-Adyan* teach that essentially all religions have the same aim and serve the same God. The unity of the message is esoteric, unity of essence, unity of substance, not exoteric unity, not unity of skin or not unity of form. The unity of religions is not in doctrine, teachings, forms or ways of worship, but in their essence, namely God himself.¹²

Furthermore, Mubin explained that *Wahdat al-Adyan* which is the initial view of al-Hallaj, is the view that the religion a person adheres to is the result of God's choice and will, not entirely human's own choice. Therefore, his view is that he insists on never inviting someone to religion because it will prevent them from achieving a solid goal. But ask him to see the origin or source of all glory and meaning, and then he will understand it. This view shows that *Wahdat al-Adyan* sees that the source of religion is one, that is the same God, so that the existence of religion is only the wrapping of its birth.¹³

Furthermore, Kolis explained that the problem of religious plurality is understanding *Wahdat al-Adyan* acts as a moderator, contributing universal thoughts that can adapt differences at the practical level of religions as a necessity *wujûd derivative* from *wujûd absolute*. This moderation takes the form of three humanist ontological discourses, namely: *First*, religions with various names only serve the same One God; *Second*, the term "al-Islâm" is understood as religions that teach obedience and submission to God; *Third*, Prioritizing the same concept of theological unity of each religion.¹⁴ In line with this, al-Munawwar added that in terms of the historical vision of Islam, the vision of Islam in the context of religious pluralism uses the Medina

¹⁰Jarman Arroisi and Novita Sari, "Makna Pluralisme Agama dan Relevansinya dalam Tradisi Sufi; Kajian atas Kepribadian Abu Mansur al-Halaj," *Tribakti: Jurnal Pemikiran Keislaman* 32, no. 1 (2021): 111–128, <https://doi.org/10.33367/tribakti.v32i1.1279>.

¹¹Elmansyah, "Wahdat Al-Adyân: Spirit Kosmopolitanisme dalam Menjaga Keutuhan NKRI," *Khazanah: Jurnal Studi Islam dan Humaniora* 16, no. 2 (2018): 297–315, <http://dx.doi.org/10.18592/khazanah.v16i2.2336>.

¹²Ilham Masykuri Hamdi, "Jejak-jejak Pluralisme Agama dalam Sufisme," *Khazanah: Jurnal Studi Islam dan Humaniora* 17, no. 2 (2019): 263–282, <https://doi.org/10.18592/khazanah.v17i2.3207>.

¹³Nurul Mubin, "Pluralisme dalam Tasawuf," *Manarul Qur'an: Jurnal Ilmiah Studi Islam* 14, no. 1 (2014): 17–34.

¹⁴Nur Kolis, "Meretas Perbedaan Teologis dengan Ajaran Tasawuf Wahdatul Adyan" (Future of Moderate Islam in Indonesia, IAIN Ponorogo: Proceeding: International Conference on Islamic Studies (ICIS) IAIN Ponorogo, 2018), 301–322, <https://doi.org/10.21154/.v1i0.21>.

Charter as the basic basis for his analysis. The Medina Charter which is the Sunnah of the Prophet Muhammad. It essentially contains generic and universal principles of religious and state life.¹⁵

Nowadays, pluralist attitudes are increasingly being noticed and accepted by many thinkers and religious figures, although in different meanings. The seeds and elements of pluralism are also found scattered in various thoughts and attitudes that prioritize tolerance and openness. In Islam, this aspect of esotericism is known to be discussed by Sufism or Sufi figures who have many concepts of unity (*al-wahdat*) such as *Wahdat al-Wujud*, *Wahdat al-Syuhud*, *Wahdat al-Ummah* and *Wahdat al-Adyan*. These understandings have often been responded to with pros and cons from the past until now, especially understanding *Wahdat al-Adyan*. Simply understand *Wahdatul Adyan* This can be introduced by Husain ibn Manshur al-Hallaj (known as al-Hallaj), who in essence existing religions have the same aim and serve the same God. The only difference is in external form. Any religion can be understood as equal because it originates from One, therefore it is not justified to judge other religions and instead recommends that someone be obedient and consistent in their respective religions. This is what gives birth to an attitude of tolerance for differences. Because, in Sufism, tolerance is a virtue that is closely related to other virtues such as humility, generosity, friendliness and politeness. These values of ethical tolerance are highly emphasized by Sufis. Although some Islamic intellectuals are still debating the concept of *Wahdat al-Adyan* This, however, actually does not lead to efforts to unite religions (syncretism) or unification of religions, but rather towards an open and pluralist concept of religious awareness.¹⁶ This will be explained clearly in the discussion chapter.

From the existing literature, the author will discuss the exploration of al-Hallaj's thoughts about *Wahdat al-Adyan* and its application to the window of religious pluralism in Islam. In this article, the author will discuss the profile of the character appointed, starting from his life history, then regarding the concept of thought *Wahdat al-Adyan*, along with applications for religious pluralism in Islam, and others.

This study aims to explore al-Hallaj's ideas on *Wahdat al-Adyan* and their relevance to the discourse of religious pluralism in Islam. By examining key texts attributed to him, analyzing the historical and socio-political context of his thought, and engaging with contemporary interpretations, this research seeks to clarify the implications of his mystical perspective on interreligious relations. Through this approach, the study aspires to contribute to the broader discussion on religious diversity and

¹⁵Sagap Al-Munawwar, "Islam dan Pluralisme Agama," *TAJIDID: Jurnal Ilmu Ushuluddin* 16, no. 2 (2017): 209–226, <https://doi.org/10.30631/tjd.v16i2.56>.

¹⁶Elmansyah, "Wahdat Al-Adyan: Spirit Kosmopolitanisme dalam Menjaga Keutuhan NKRI."

tolerance within the framework of Islamic spirituality and philosophy.

Research Methods

This study employs a descriptive-analytical method to examine the thoughts of al-Hallaj, particularly the concept of *Wahdat al-Adyan* as a window into religious pluralism in Islam. This approach involves several systematic stages of analysis of both primary and secondary data. The primary data used in this study consist of relevant works of al-Hallaj, with a primary focus on *Kitab al-Tawasin* as the main source, along with other fragments related to the concept of *Wahdat al-Adyan*. Meanwhile, the secondary data include books, journal articles, and online sources discussing al-Hallaj's thoughts from historical, philosophical, and theological perspectives.

The data collection technique is conducted through a literature study to identify the main texts of al-Hallaj. The selection of texts is based on their relevance to the research theme, particularly those related to the concept of *Wahdat al-Adyan*. Additionally, a critical review of secondary sources is undertaken to understand the intellectual and historical context of al-Hallaj's thoughts. In analyzing the data, this study employs a qualitative approach with two main techniques. *First*, hermeneutic analysis is used to understand the meaning of al-Hallaj's texts within their historical and philosophical contexts. The steps include exploring the historical and social background of al-Hallaj, structural interpretation of texts considering both explicit and implicit meanings, and comparison with the views of other figures within the Islamic tradition relevant to religious pluralism.

Second, a descriptive-analytical approach is applied to describe and analyze the key concepts of *Wahdat al-Adyan* in al-Hallaj's thought. The steps undertaken include identifying key concepts within the analyzed texts, categorizing the main themes emerging in al-Hallaj's thought, and critically evaluating the implications of the concept of *Wahdat al-Adyan* in the discourse of religious pluralism in Islam. Through this approach, the study aims to provide a comprehensive understanding of al-Hallaj's thoughts and their relevance in Islamic theological studies.¹⁷

B. A Brief History of Husain ibn Manshur al-Hallaj

Al-Hallaj is a Sufi figure who is often said to be the father of religious pluralism, even though if analyzed in depth, Al-Hallaj does not make a concrete statement that he supports the understanding of the unity of religions but is more directed towards *Wahdat al-Wujud*, in this case, Allah

¹⁷Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2007).

as a form. absolute end and al-Hallaj does not provide a statement about the equality of religions or that all religions are the same instead, al-Hallaj explains religious diversity, is motivated by the life of al-Hallaj who was raised in a plurality of different religions in his family environment.¹⁸ Therefore, to understand the concept of al-Hallaj, it would be better to start from understanding al-Hallaj's biography.

Al-Hallaj was a mystic, poet and teacher of Sufism in Persia. In the full name category, al-Hallaj has two versions of the name, the first is Abu al-Mugit Husain ibn Mansur al-Hallaj and the second is Abu al-Mughits al-Husain ibn Mansur ibn Muhammad al-Baidhawi.¹⁹ Of the two versions of this name, the name most often mentioned is Abu al-Mugit Husain ibn Mansur al-Hallaj, while the original name of al-Hallaj is the second version, namely Abu al-Mughits al-Husain ibn Mansur ibn Muhammad al-Baidhawi. Al-Hallaj was born in 244 AH (858 AD) in Thur, a village near Baidha, northeast of Shiraz, including Fars Province (southwestern Iran today). Al-Hallaj is of Persian descent, his grandfather (Muhammad) was a Zoroastrian (Majusi)²⁰, while his father was Muslim.²¹

Since he was a child, al-Hallaj was educated with Islamic values, even when he was 12 years old he finished studying and memorizing the Qur'an which he obtained from his environment. *Qurra' al-Qur'ân* Hambali madhhab. Furthermore, in the process of his life, al-Hallaj studied with Sufis. Among them are several names of al-Hallaj's teachers who influenced his thinking, namely, Sahl ibn Abdillah al-Tustarari (d. 203), who was a leading Sufi and *mufasssir* based on Sufism who practised the results of his interpretations with *amaliyah sufiyyah* strictly and harshly.²² It was from al-Tustari that al-Hallaj learned the theory of *Nur Muhammad* (the Light of Muhammad) which later had a big influence on his Sufism thinking.²³ Al-Hallaj also studied with 'Amir Makki (d. 297/909) who is better known as Abu Talib al-Makki, writer *Quth al-Qulub*, one of Junaid al-Baghdhad's students.²⁴ Then al-Hallaj also studied with Nuri al-Baghawi (d. 295).²⁵ He gets the concept of pure love (mahabbah), the seriousness of love of faith

¹⁸Arroisi and Sari, "Makna Pluralisme Agama dan Relevansinya dalam Tradisi Sufi; Kajian atas Kepribadian Abu Mansur al-Halaj."

¹⁹Yusri Mohamad Ramli, "Martyrdom of Al-Hallaj and Unity of the Existence: The Condemners and the Commenders," *International Journal of Islamic Thought* 3 (2013): 106–111, <https://doi.org/10.24035/ijit.3.2013.010>.

²⁰Louis Massignon, *A History of Muslim Philosophy* (Wiesbaden: Otto Harrassowitz, 1963).

²¹Herbert W. Mason, *Al-Hallaj* (London: Curzon Press, 1995).

²²Reynold A. Nicholson, *Al-Hallaj, Encyclopedia of Religion and Ethics* (New York: Charles Scribners Son, n.d.).

²³*Ibid.*

²⁴Mason, *Al-Hallaj*.

²⁵Massignon, *A History of Muslim Philosophy*.

that is embodied in worship and concepts *hulul* namely God in the radiant human soul.²⁶

It was from this learning process that al-Hallaj grew and developed as a Sufi and wrote several books in which he outlined his Sufi thoughts. Only two of al-Hallaj's works are known to have survived to this day, namely *al-Thawasin* and *Diwan al-Hallaj*.²⁷ Book *al-Thawasin* is one of al-Hallaj's works in which we can understand the form of al-Hallaj's Sufism. In it, it discusses eleven proses that explain the form of al-Hallaj's Sufism. Al-Hallaj's thoughts have been poured out in his book *al-Thawasin* which is formed in a unified prose. Which contains three important things about al-Hallaj's teachings, namely,²⁸ *hulul* divinity incarnated into human beings (*nasut*), *al-Haqiqah al-Muhamadiyah* (Nur Muhammad), and *Wahdat al-Adyan* (unity of religions). However, in this case, the statement concerns the concepts of al-Hallaj's thought, especially concepts of *Wahdat al-Adyan* (unity of religions), which need to be studied again in depth.

Besides *al-Thawasin* al-Hallaj also wrote a book titled *Diwan al-Hallaj*, which contains a collection of excerpts from poetry or *qasidah-qasidah* which was successfully collected from various people and their followers from various sources.²⁹ Al-Hallaj's works are an outpouring of feelings regarding the mystical experiences he had, which were then written down in lines of poetry. One of the mystical experiences he had was, when the Lover (God) entered into and filled his heart, this process of unification is called *hulul*.³⁰ This then made al-Hallaj known as a controversial Sufi figure in his time. There are even some circles who consider him a heretical Sufi because he is considered to be destroying the Islamic faith because of the concept of *hulul* which he has by giving a statement *Ana al-Haqq* (I am the truth). Statement *Ana al-Haqq* (I am the truth) this is what sent al-Hallaj to the death penalty. The punishment he had to receive was to be crucified, and sentenced to death due to accusations of heresy given by the Abbasid government led by Caliph Muqtadir.³¹

husus yang menonjol dalam pemikiran Ibnu Arabi adalah kekuatan

²⁶*Ibid.*

²⁷Husain bin Manshur Al-Hallaj, *Al-Thowasin*, Trans. Kasyif Ghoiby (Yogyakarta: Titah Surga, 2009).

²⁸*Ibid.*

²⁹Massignon, *A History of Muslim Philosophy*.

³⁰M. Alfatih Suryadilaga, *Miftahus Sufi* (Yogyakarta: Teras, 2018).

³¹Arroisi and Sari, "Makna Pluralisme Agama dan Relevansinya dalam Tradisi Sufi; Kajian atas Kepribadian Abu Mansur al-Hallaj."

imajinasi. Henry Corbin dan William C. Chittick menempatkan imajinasi sebagai aspek paling khas dari paradigma pemikiran Ibnu Arabi, yang mereka sebut sebagai “wilayah imajinasi”.³² Bagi Ibnu Arabi, imajinasi merupakan elemen fundamental dalam struktur kosmos yang luas. Menurut Chittick, Ibnu Arabi menegaskan bahwa siapa pun yang tidak memahami peran imajinasi, pada dasarnya tidak memahami apa pun.³³ Orang yang tidak menyadari kedudukan imajinasinya dianggap sebagai individu tanpa pengetahuan. Pandangan Ibnu Arabi ini sejalan dengan pernyataan Albert Einstein, yang dikutip oleh Halligan, bahwa imajinasi lebih penting daripada pengetahuan.³⁴ Imajinasi dalam pandangan Ibnu Arabi bukanlah sekadar fantasi atau khayalan yang tidak bermakna, melainkan wujud kreativitas ilahi atau imajinasi kreatif yang merupakan manifestasi dari Tuhan, yang disebut sebagai “imajinasi teofanik”.³⁵

Menurut Chittick, para sarjana kontemporer memberikan perspektif baru mengenai pentingnya imajinasi dalam mengekspresikan tren keagamaan.³⁶ Namun, mereka cenderung menggunakan kerangka pemikiran modern atau sensitivitas postmodern, sehingga imajinasi dipahami terutama dalam konteks subjek manusia. Bahkan, dalam pandangan E.S. Casey, imajinasi dianggap sebagai pelayan dari imajinasi intelektual, yang fungsinya dinilai kurang mulia dibandingkan kemampuan psikis lainnya.³⁷

Pandangan Ibnu Arabi sangat berbeda dari pemikiran kontemporer yang menempatkan imajinasi dalam kerangka realitas objektif. Ibnu Arabi memandang imajinasi sebagai elemen konstitutif yang fundamental, bukan hanya di dalam pikiran manusia, tetapi juga dalam alam semesta secara keseluruhan. Imajinasi, menurut Ibnu Arabi, dapat dipetakan ke dalam tiga tingkatan dasar: kosmos itu sendiri, inter-makrokosmos, dan inter-mikrokosmos. Ciri paling menonjol dari imajinasi adalah sifat ambiguitasnya. Pada tingkat kosmos secara

³² Dagobert David Rune, *Dictionary of Philosophy* (New York: Philosophical Library, 2012).

³³ William C Chittick, *Dunia Imajinal Ibn Al-Arabi, Kreativitas Imajinasi Dan Persoalan Diversitas Agama*, trans. Achmad Syahid (Surabaya: Risalah Gusti, 2001).

³⁴ Fredrica R Halligan, “The Creative Imagination of the Sufi Mystic Ibn Arabi,” *Journal of Religion and Health* 40, no. 2 (2011): 276.

³⁵ Henry Corbin, *Imajinasi Kreatif Sufisme Ibn Al-‘Arabi* (Yogyakarta: LKiS, 2012).

³⁶ William C Chittick, *Imaginal Worlds: Ibn Al-‘Arabi and the Problem of Religious Diversity* (Cambridge: Cambridge University Press, 2011).

³⁷ E S Casey, *Imagining: A Phenomenological Study* (Bloomington: Indiana University, 2014).

keseluruhan, ambiguitas imajinasi terkait dengan segala sesuatu selain Tuhan, karena alam semesta atau eksistensi kosmos berada di antara manifestasi absolut dan ketiadaan absolut. Jika kita mengakui keberadaan Tuhan, bukankah kita juga harus mengakui keberadaan kosmos? Dalam pengertian tertentu, kosmos harus dianggap sebagai bentuk ketidakadaan. Oleh karena itu, kosmos dipahami sebagai manifestasi atau tajalli Tuhan, sekaligus berfungsi sebagai cermin realitas bagi siapa pun yang memandang ke dalamnya.³⁸

Ibnu Arabi mengidentifikasi tiga tingkatan dasar imajinasi dalam alam semesta. Pada tingkat pertama, imajinasi berperan dalam memberi substansi pada pengalaman spiritual manusia, di mana jiwa berada di antara realitas fisik dan mental. Dalam konteks ini, imajinasi tidak memiliki tempat selain dalam jiwa. Pada tingkat kedua, Ibnu Arabi merujuk pada alam imajinasi kosmik yang bersifat semi-independen. Di "makrokosmos," terdapat dua dunia eksistensi mendasar: dunia roh dan dunia fisik konkret yang abstrak, seperti halnya mental dan fisik dalam "mikrokosmos." Pada tingkat ketiga yang lebih mendasar, imajinasi merujuk pada semua realitas tertinggi, yakni kosmos secara keseluruhan. Kosmos, menurut Ibnu Arabi, berada di antara bentuk absolut dan ketiadaan absolut.³⁹

Lebih lanjut, Ibnu Arabi membedakan peran akal dalam hubungan dengan imajinasi, di mana penalaran bergantung pada indera dan membentuk pengetahuannya melalui proses pemikiran. Akal, dalam hal ini, menyerahkan diri kepada kekuatan imajinasi untuk membentuk pemahaman.⁴⁰ Sementara itu, imajinasi berfungsi sebagai kekuatan yang memberikan gambaran dan kilasan dari segala sesuatu. Menurut Ibnu Arabi, imajinasi memainkan peran krusial dalam ilmu pengetahuan, karena dapat mempengaruhi akal dengan cara yang signifikan. Imajinasi memiliki kemampuan untuk merubah dan mempengaruhi penalaran secara dinamis. Dengan demikian, akal tidak hanya dipengaruhi oleh imajinasi, tetapi juga dapat berubah secara cepat sebagai hasil dari

³⁸ Mawi and Rahman, *Filsafat Mistis Ibn Al-'Arabi*.

³⁹ Hajam and Theguh Saumantri, "Concept of God, Humanity and Insan Kamil: Hall Al-Rumuz Wa Mafatih Al-Kunuz Manuscript of Ibn Arabi," *Al-A'raf: Jurnal Pemikiran Islam Dan Filsafat* 20, no. 1 (November 23, 2023), <https://doi.org/10.22515/ajpif.v20i1.7612>.

⁴⁰ Titus Burchhardt, *Astrologi Spiritual Ibn 'Arabi* (Jakarta: Risalah Gusti, 2013).

pengaruh imajinasi.⁴¹

Ibnu Arabi menjelaskan penundukan akal kepada imajinasi dengan pernyataan, “Tuhan menciptakan kekuatan deskriptif untuk dihubungkan dengan akal.” Dalam pandangannya, imajinasi memiliki kekuatan untuk mengendalikan akal ketika akal tidak dapat memahami sesuatu tanpa proses berpikir. Proses berpikir itu sendiri merupakan bagian dari imajinasi. Akal tidak akan menerima sesuatu tanpa berpikir, dan proses berpikir tersebut berlangsung dalam koridor imajinasi, bukan dalam kekuatan akal murni. Imajinasi, yang bersifat fleksibel dan bebas, dapat berubah dengan mudah, sedangkan indera terikat oleh imajinasi saat masih berada dalam proses berpikir.⁴²

Dengan demikian, Ibnu Arabi tidak meniadakan peran akal maupun imajinasi; keduanya diakui secara setara dalam kerangka pemikirannya. Ibnu Arabi memandang hubungan antara akal dan imajinasi sebagai penting, tetapi ia berargumen bahwa pemahaman sejati harus dibatasi pada pengetahuan *kashf*, seperti yang dilakukan oleh para sufi. Stasiun eksistensi yang berada di balik peran akal dan imajinasi adalah untuk mencapai pengetahuan yang hanya dapat diperoleh melalui iman yang berasal dari para nabi dan mistikus. Tuhan memberikan kemampuan *kashf* kepada mereka untuk mencapai pemahaman yang melampaui batas kemampuan akal dan yang tidak dapat dipahami oleh akal semata. Ini merupakan salah satu ciri khas dari jalan tasawuf. Menurut Ibnu Arabi, *kashf* adalah satu-satunya cara untuk mencapai *ma’rifat* tertinggi. *Ahlu kashf* adalah mereka yang berada dalam kebenaran, pengetahuan, dan realitas.⁴³

Menurut Ibnu Arabi, pemahaman atau akal memiliki dua kekuatan utama: kekuatan pertama dan kekuatan kedua, yang dikenal sebagai kekuatan hidup. Kekuatan pertama adalah pemahaman yang diperoleh melalui indera dan proses berpikir yang terkait dengannya. Namun, indera pertama ini sering kali tidak dapat diandalkan dalam menyelesaikan hal-hal yang berkaitan dengan hakikat dan esensi Tuhan

⁴¹ Alfi Kamaliah, “Imajinasi Kreatif Dalam Pengalaman Mi’raj Ibn Arabi,” *Living Islam: Journal of Islamic Discourses* 4, no. 2 (December 2021), <https://doi.org/10.14421/lijid.v4i2.2793>.

⁴² Muhammad Ibrahim Al-Fayumi, *Ibnu Al ‘Arabi: Unveiling the Code Revealing the Symbols Behind the Wahdat Al-Wujud* (Jakarta: Erlangga, 2017).

⁴³ Muhammad Ibrahim Al-Fayumi, *Ibn ‘Arabi, Sahib Al-Futuh al-Makiyyah* (Kairo: al Mishriyyah al-Lubnaniyyah, 2009).

karena akal dan indera rentan terhadap kesalahan. Sebaliknya, kekuatan kedua atau pemahaman murni dianggap mampu mencapai pengetahuan tentang hakikat dan esensi Tuhan, karena merupakan kekuatan akal yang lebih luhur. Ibnu Arabi mengemukakan bahwa akal murni berfungsi untuk berpikir dan mengikat apa yang telah dihasilkan oleh akal sebelumnya.⁴⁴ Selain itu, *al-Haq* (Tuhan) memberikan *ma'rifat* untuk merasakan dan mengarahkan, yang merupakan bentuk pemahaman yang melampaui sekadar cara berpikir rasional.⁴⁵

Lebih lanjut, Ibnu Sina dan Ibnu Arabi memiliki kesamaan dalam mengasah kekuatan imajinasi melalui penundukan nafsu, karena nafsu sering kali mengganggu ketenangan jiwa (*al-Lust al-Mutmainnah*). Menundukkan nafsu berkontribusi pada kesucian hidup dan penghindaran dari urusan duniawi. Kemampuan ini diasah untuk beribadah dengan tulus demi mendapatkan imbalan baik di dunia maupun akhirat. Upaya semacam itu, menurut Arif, merupakan latihan untuk mengendalikan keinginan serta kekuatan imajinasi dan ilusi agar tidak terbuai oleh dunia. Ini juga bertujuan untuk menyerahkan diri kepada sisi ilahi dan jiwa batin ketika cahaya *al-Haq* mulai terwujud. Selain itu, nasihat yang diberikan oleh seorang bijak dengan bahasa yang tulus, serta lagu dan puisi yang indah, juga dapat membantu dalam membentuk dan membimbing imajinasi.⁴⁶

C. About Concept *Wahdat al-Adyan*

The concept of *Wahdat al-Adyan* (Unity of Religions) emerged within the Sufi tradition and can be traced to early Islamic mysticism. It was influenced by various social, political, and intellectual contexts, particularly during the medieval period when Islamic civilization was at its intellectual and cultural peak. This period saw extensive interactions between Muslims, Christians, and Jews, particularly in regions such as Al-Andalus and the Abbasid Caliphate. These interactions, alongside the theological and philosophical exchanges fostered by the translation movement and debates between theologians and philosophers, contributed to the development of ideas regarding

⁴⁴ Al-Fayumi.

⁴⁵ Sansan Ziaul Haq, "Hermeneutika Sufistik: Telaah Epistemologi Takwil Ibn 'Arabi," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir* 4, no. 1 (July 2019): 1–25, <https://doi.org/10.32505/at-tibyan.v4i1.890>.

⁴⁶ Ibrahim Hilal, *Al-Tasawwuf Al-Islami Baina Al-Din Wa Al-Falsafah* (Kairo: Dar An-Nahdah, 2009).

religious unity and the metaphysical understanding of divine reality.⁴⁷

The concept is often associated with Abu Mansur al-Hallaj, who emphasized divine unity beyond the apparent differences of religious forms.⁴⁸ Al-Hallaj's mystical expressions, particularly his doctrine of *hulul* (indwelling of God in creation), were controversial and led to his execution.⁴⁹ Later, figures such as Ibn 'Arabi elaborated on these ideas, integrating them with the concept of *Wahdat al-Wujud* (Unity of Being), which posits that all existence is a manifestation of the Divine.⁵⁰

The intellectual climate that facilitated these developments was shaped by the philosophical currents of Neoplatonism and Islamic Peripatetic philosophy, which influenced Sufi metaphysical thought. The period also saw political fragmentation and sectarian conflicts, making Sufi teachings on unity and tolerance particularly appealing as a means of transcending religious and sectarian divisions.⁵¹

Wahdat al-Adyan is distinct from modern Western religious pluralism. The latter, developed primarily through Christian theological discourse, especially in the works of thinkers like John Hick and Ernst Troeltsch, is rooted in liberal Protestant thought and the challenges posed by modernity, secularism, and interfaith engagement in a pluralistic society.⁵² Western pluralism emphasizes the coexistence and acceptance of multiple religious truths within a framework of relativism, whereas *Wahdat al-Adyan*, as understood by Sufis, posits an ontological unity underlying all religious traditions. The Sufi approach does not merely seek tolerance but perceives all religious traditions as emanating from the same Divine Reality, differing only in external expressions while being unified in their ultimate purpose.⁵³

The concept of *Wahdat al-Adyan* is deeply tied to Sufi metaphysical doctrines concerning the relationship between the One (al-Wahid) and the many (al-Kathrah). This relationship is often articulated through the analogy of light: just as sunlight refracts into multiple colors without losing its singular source, divine reality

⁴⁷Ansari, "Ḥusayn Ibn Manṣūr Al-Ḥallāj: Ideas of an Ecstatic."

⁴⁸Louis Massignon, *Le Diwân d'al-Hallâj, Essai de Reconstitution* (Paris: Geuthner, 1931).

⁴⁹Ansari, "Ḥusayn Ibn Manṣūr Al-Ḥallāj: Ideas of an Ecstatic."

⁵⁰Michel Chodkiewicz, *An Ocean Without Shore: Ibn Arabi, the Book, and the Law* (New York: State University of New York Press, 1926).

⁵¹Arroisi and Sari, "Makna Pluralisme Agama dan Relevansinya dalam Tradisi Sufi; Kajian atas Kepribadian Abu Mansur al-Halaj."

⁵²Ebrahimi, "The Concept of Religious Pluralism in a Globalized World: An Analytical and Comparative Study of John Hick and Hossein Nasr's Theories."

⁵³Fatimah Usman, *Wahdat Al-Adyan : Dialog Pluralisme Agama* (Yogyakarta: LKis, 2002).

manifests in multiple religious traditions without being fundamentally divided.⁵⁴ Ibn 'Arabi's concept of *al-Haqq al-Makhlūq fi al-I'tiqād* (the God created in belief) highlights how human perception of the Divine is shaped by individual and cultural contexts. While people may conceptualize God in different ways, these differences do not imply multiplicity in the Divine Essence itself but rather a diversity of human understanding.⁵⁵

The theory of *Nur Muhammad* (Light of Muhammad) is central to *Wahdat al-Adyan* as developed by figures like al-Hallaj and Ibn 'Arabi. According to this theory, the primordial light of Muhammad is the first emanation from the Divine and the source of all prophetic revelations.⁵⁶ This perspective aligns with the idea that all religious traditions originate from the same divine source and ultimately lead back to it. Al-Hallaj's notion of the prophets as "emanations of being" reinforces the unity of religions by positing that all revelations are manifestations of the same divine wisdom, differing only in form but not in essence.⁵⁷

Al-Hallaj's poetry, which speaks of transcending religious formalism to focus on the ultimate divine reality, aligns with the Sufi emphasis on inner experience over external rituals. His famous verses warning against rigid adherence to specific religious forms reflect the Sufi belief in an inward, unifying truth.⁵⁸ Similarly, Ibn 'Arabi's poetry, which describes his heart as a receptacle for all religious traditions, encapsulates the idea that love and direct knowledge of God transcend doctrinal boundaries.⁵⁹

The concept has faced significant criticism from both within and outside the Islamic tradition. Traditional Islamic scholars argue that *Wahdat al-Adyan* undermines the exclusivity of Islam's divine message as conveyed through the finality of Prophet Muhammad's revelation. Critics from the Ash'ari and Maturidi theological schools, as well as scholars like Ibn Taymiyyah, have rejected the idea that all religions share an essential unity, emphasizing the distinctiveness of Islamic

⁵⁴William C. Chittick, *Ibn Al-'Arabi's Methaphysics of Imaginations: The Sufi Path of Knowledge* (New York: State University of New York Press, 1989).

⁵⁵Lory, "Le Modèle Prophétique Chez Hallāj."

⁵⁶Hamdi, "Jejak-Jejak Pluralisme Agama dalam Sufisme."

⁵⁷Abu al-Wafa' al-Ghannimi Al-Taftazani, *Sufi dari Zaman ke Zaman*, Trans. Ahmad Rofi Utsmani (Bandung: Penerbit Pustaka, 1985).

⁵⁸Kautsar Azharai Noer, *Tasawuf Parenial: Kearifan Kritis Kaum Sufi* (Jakarta: PT. Serambi Ilmu Semesta, 2003).

⁵⁹Claude Addas, *Quest for the Red Sulphur. The Life of Ibn 'Arabi* (United Kingdom: Islamic Texts Society, 1993).

monotheism (tauhid) and the necessity of following Shari'ah.⁶⁰

From a philosophical standpoint, critics argue that *Wahdat al-Adyan* risks falling into religious relativism, potentially diminishing the doctrinal and ethical distinctions that define each faith tradition. Furthermore, modern critiques have emerged from Muslim reformist circles that view the doctrine as incompatible with Islamic legal and theological exclusivism.⁶¹

Wahdat al-Adyan represents an important dimension of Sufi metaphysics and religious inclusivism. It is rooted in a deep theological and mystical understanding of divine unity and the manifestation of religious diversity. While it provides a framework for tolerance and interfaith dialogue, it also remains a subject of theological debate, reflecting broader tensions within Islamic thought regarding the balance between spiritual universality and doctrinal particularism. Understanding *Wahdat al-Adyan* in its historical and intellectual contexts allows for a more nuanced appreciation of its contributions to Islamic mysticism and its ongoing relevance in contemporary discussions on religious pluralism and unity.

D. Thoughts *Wahdat al-Adyan* al-Hallaj as a Window on Religious Pluralism

Religious pluralism is often associated with acknowledging religious diversity and the theological or philosophical attempt to reconcile differences among religious traditions. However, religious pluralism can be understood in different ways. One form recognises diversity without undermining the distinctiveness of individual doctrines, maintaining that different religious traditions offer unique paths to the divine. Another form leans towards relativism, suggesting that all religions are equally valid expressions of the same ultimate truth, which could lead to the erasure of doctrinal particularities. Understanding these nuances is essential when analyzing al-Hallaj's concept of *Wahdat al-Adyan*.⁶²

Al-Hallaj's *Wahdat al-Adyan* (Unity of Religions) is often interpreted as a Sufi doctrine advocating the transcendent unity of religious expressions. Some scholars argue that this concept aligns with

⁶⁰Taqiyuddin Ahmad Ibnu Taimiyyah, *Majmu' al-Rasail Wa Masail* Vol. 4 (Beirut: Dar al-Kutub al-Ilmiyah, 1983).

⁶¹Leonard Burrello and et.al, *School Leader Building Capacity from Within: Resolving Competing Agendas Creatively* (California: Corwin Press, 2005).

⁶²A.S. Hornby, *Oxford Advanced Learner's Dictionary of Corrent English Language* (London: Oxford Univeristy Press, 1983).

what modern scholars term the “Transcendent Unity of Religions”, a perspective promoted by figures such as Frithjof Schuon and René Guénon. The Transcendent Unity of Religions suggests that different religious forms ultimately stem from a singular metaphysical reality but are culturally and historically conditioned. However, this interpretation requires scrutiny within the Islamic intellectual tradition. Al-Hallaj’s mystical expressions, which emphasize annihilation (fana) in the divine and the unity of existence (tauhid al-wujud), need to be examined within the broader Sufi metaphysical framework rather than being retroactively placed into modern pluralistic discourse.⁶³

A key distinction between Islamic metaphysics and Western philosophical metaphysics is the foundational role of revelation. Islamic metaphysics, as articulated by classical scholars and Sufis, is rooted in divine revelation (the Qur’an and Hadith), which shapes the understanding of transcendence, creation, and human purpose. Western philosophical metaphysics, particularly in its post-Enlightenment iterations, tends to rely on rational speculation and empirical observation. For example, in Islamic thought, God (Allah) is understood as both transcendent and immanent through His attributes, whereas in Western metaphysics, the concept of the divine has been debated in frameworks ranging from deism to pantheism. Understanding these differences is crucial in assessing whether al-Hallaj’s *Wahdat al-Adyan* aligns more with Islamic mystical thought or with later philosophical pluralist perspectives.⁶⁴

The claim that al-Hallaj is the “father of religious pluralism” requires stronger evidence. His views on God, worship, and religious diversity must be compared with the pluralist models developed in the West. Al-Hallaj’s famous statements, such as “Ana al-Haqq” (I am the Truth), have been interpreted as expressions of his deep mystical union with God rather than a call for doctrinal relativism. Unlike modern pluralists who advocate theological inclusivism, al-Hallaj’s focus was on the mystical realization of divine oneness, which transcends religious forms without negating their truths. A deeper textual analysis of al-Hallaj’s works, such as *Kitab al-Tawasin*, is necessary to substantiate claims about his stance on religious pluralism.⁶⁵

Moreover, the assertion that Sufi practice adheres strictly to the

⁶³Hamid Fahmy Zarkasyi, *Misykat Refleksi tentang Westernisasi, Liberalisasi dan Islam* (Jakarta: INSISTS, 2012).

⁶⁴Syed Muhammad Naquib Al-Attas, *Prolegomena to the Methaphisic of Islam* (Kuala Lumpur: ISTAC, 2001).

⁶⁵M. Legenhausen, *Pluralitas dan Pluralisme Agama* (Jakarta: Sadhra Press, 2010).

Qur'an and Sunnah should be clarified with concrete examples. Many Sufi figures, including al-Hallaj, justified their mystical experiences through Qur'anic verses and Prophetic traditions. For instance, the Qur'anic verse "Wherever you turn, there is the Face of Allah" (Q. S. al-Baqarah/2: 115) has been cited in Sufi discourse to support the idea of divine omnipresence. However, the interpretation of such verses within Sufism has often been contested by more exoteric Islamic scholars, leading to accusations of heresy against figures like al-Hallaj.⁶⁶

The linguistic and historical analysis of the term *Wahdat al-Adyan* about the Transcendent Unity of Religions also warrants further examination. The claim that the concept was transferred from English to Arabic needs to be historically substantiated. Did classical Islamic scholars use this term before the modern era, or is its contemporary framing a result of later intellectual exchanges with Western thought? Exploring how this term developed within the Islamic intellectual tradition, and how it was received by different scholars, would help clarify its origins and theological implications.⁶⁷

Finally, the historical context of al-Hallaj's ideas must be taken into account. His teachings emerged in a period of theological debate between various Islamic schools, including Mu'tazilites, Ash'arites, and early Sufis. His mystical expressions were often viewed with suspicion by the orthodox scholars of his time, ultimately leading to his execution. Understanding how his ideas fit within the theological challenges of his era would provide a more nuanced perspective on whether his thought can be equated with contemporary religious pluralism.⁶⁸

So, while *Wahdat al-Adyan* shares certain conceptual similarities with the idea of the Transcendent Unity of Religions, its interpretation within Islamic thought remains distinct from modern pluralist theories. A more in-depth analysis of al-Hallaj's writings, historical context, and theological influences is necessary to accurately assess his contribution to the discourse on religious pluralism.

E. Conclusion

The claim that pluralists have deconstructed al-Hallaj's Islamic Sufism requires concrete evidence by identifying specific scholars and analyzing their reinterpretations. Figures like William

⁶⁶Noer, *Tasawuf Parenial: Kearifan Kritis Kaum Sufi*.

⁶⁷Usman, *Wahdat Al-Adyan : Dialog Pluralisme Agama*.

⁶⁸Adib Fuadi Nuriz, *Problem Pluralisme Agama dan Dampaknya terhadap Kehidupan Sosial Keagamaan* (Ponorogo: CIOS, 2015).

Chittick and Nasr Abu Zayd have engaged with al-Hallaj's mysticism, though in different ways—Chittick situates him within the broader Islamic mystical tradition, while Abu Zayd reads his ideas through a modern hermeneutical lens that emphasizes universalism. If deconstruction implies altering al-Hallaj's mystical expressions to fit a pluralist agenda, then examining how scholars interpret his *Shathiyyat* (ecstatic utterances) and the statement “Ana al-Haqq” (I am the Truth) is crucial. Likewise, the concept of *Wahdat al-Adyan* (Unity of Religions) must be distinguished from Frithjof Schuon's “Transcendent Unity of Religions”, which suggests a shared esoteric core across religious traditions. The shift in interpreting *Wahdat al-Adyan*—whether an intentional liberalization or a natural evolution—raises the question of whether Ibn 'Arabi's metaphysics has been reframed by Perennialist thinkers like Schuon and Guénon to support religious pluralism beyond its Islamic context. Furthermore, the assertion that Islam categorically rejects *Wahdat al-Adyan* requires stronger scholarly backing, as while orthodox theology emphasizes the finality of Islam (Q. S. Ali 'Imran/3: 19 & 85, Q. S. al-Ahzab/33: 40), certain Sufis, particularly Ibn 'Arabi, acknowledge religious diversity within a framework of divine self-disclosures. However, this mystical perspective does not necessarily advocate doctrinal pluralism but rather recognizes different religious expressions as manifestations of a singular divine reality. Al-Hallaj's works, particularly *Kitab al-Tawasin*, indicate an awareness of religious diversity, yet he does not advocate syncretism. Instead, like later figures such as Ibn 'Arabi and Rumi, he emphasizes spiritual commonalities without erasing theological boundaries. Thus, assessing whether pluralists have reconstructed al-Hallaj's mysticism to align with contemporary pluralist thought or merely highlighted preexisting aspects of his spirituality requires a careful study of both classical and modern interpretations.

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