

## THE DIMENSION OF SUFISM IN THE VERSES OF HAJJ: AN ANALYSIS OF THE ESOTERIC MEANING OF HAJJ FROM THE PERSPECTIVE OF *LAṬĀ'IF AL-ISHĀRĀT*

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Article History: Received: 27 February 2026      Revised: 20 March 2026

Accepted: 28 March 2026



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DOI: <https://doi.org/10.20871/tjsq.v8i2.586>

**Abstract:** *This study examines the mystical dimensions of the verses concerning the rites of the Hajj from the perspective of Abū al-Qāsim al-Qushayrī in Laṭā'if al-Ishārāt. The issue is that, in the public perception, the Hajj tends to be viewed merely as a ritual of Islamic law. Conversely, the Hajj also possesses a fundamental dimension as a form of spiritual journey. This comprehensiveness underpins the urgency of the Hajj, which is so compatible with Sufi discourse. Previous research on the material aspects of the Hajj has been limited to a descriptive review of the interpretative meanings of the Qur'an alone. Therefore, the esoteric meanings of the rituals from al-Qushayrī's perspective form the focus of this study to examine the spiritual journey's dimension within the Hajj, thereby ensuring objectivity is evident in the completeness of the elements of the worship process. This study employs library research utilizing the method of Sufi exegesis analysis. Primary data is drawn from Laṭā'if al-Ishārāt, whilst secondary data encompasses Sufi exegetical literature and studies on Sufism. Analysis is conducted through an examination of the verses concerning the rituals of the Hajj and an exploration of the inner meanings contained within them. The research findings indicate that each Hajj ritual possesses an esoteric structure of meaning: iḥrām is understood as the emptying of the ego (taḥallī) and the strengthening of the etiquette of presence (taḥallī), wuqūf and mabūt at Muzdalifah as a means of self-annihilation (fanā'), the stoning of the jamrah and mabit at Mina as the pinnacle of divine witnessing (mushāhadah and ma'rifah), whilst ṭawāf and sa'ī represent the manifestation of divine revelation (tajallī) leading to the final stage of becoming a perfect human being (insān kāmil). Al-Qushayrī's interpretation affirms that the sequence of rituals constitutes a process of spiritual transformation towards the perfect human being. The implication is that this finding enriches the study of Sufi exegesis whilst making a practical contribution to the development of Hajj rituals by emphasizing the integration of Sharia and spiritual depth.*

**Keywords:** *Al-Qushayrī, Laṭā'if al-Ishārāt, Sufism, Verses of Hajj.*

**Abstrak:** Penelitian ini mengkaji dimensi tasawuf dalam ayat-ayat manasik haji dari perspektif

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Abū al-Qāsim al-Qushayrī dalam *Laṭā'if al-Ishārāt*. Masalahnya adalah haji dalam persepsi masyarakat cenderung direfleksikan sebagai ritual syariat. Sebaliknya, haji juga memiliki dimensi fundamental dalam perjalanan ruhani. Komprehensitas ini mendasari urgensi dari haji yang begitu kompatibel dengan diskursus tasawuf. Penelitian terdahulu atas objek material haji hanya sekadar tinjauan deskriptif makna penafsiran dari Al-Qur'an saja. Karena itu, makna esoterik manasik dalam perspektif al-Qushayrī menjadi fokus penelitian ini untuk melihat bilik perjalanan ruhani pada haji, sehingga objektivitas cukup terlihat pada kelengkapan elemen dari proses ibadah. Jenis penelitian ini menggunakan *library research* dan metode yang digunakan adalah analisis tafsir sufi. Data primer berasal dari *Laṭā'if al-Ishārāt*, sementara data sekunder mencakup literatur tafsir sufi dan kajian tasawuf. Analisis dilakukan melalui penelusuran ayat-ayat manasik haji dan penggalian makna batin yang ada di dalamnya. Hasil penelitian menunjukkan bahwa setiap manasik haji memiliki struktur makna esoterik: *iḥrām* dipahami sebagai pengosongan ego (*takhallī*) dan penguatan adab kehadiran (*taḥallī*), *wuqūf* dan *mabīt* di Muzdalifah sebagai sarana lebur diri (*fanā*), lempar jumrah dan *mabīt* di Mina sebagai puncak penyaksian Ilahi (*mushābahah* dan *ma'rifah*), sedangkan *ṭawāf* dan *sa'ī* sebagai eksistensi *tajallī* menuju tahapan terakhir menjadi *insān kāmil*. Penafsiran al-Qushayrī menegaskan bahwa rangkaian manasik merupakan proses transformasi ruhani menuju *insān kāmil*. Implikasinya adalah temuan ini memperkaya kajian tafsir sufistik sekaligus memberi kontribusi praktis bagi pembinaan manasik haji dengan menekankan integrasi antara syariat dan kedalaman spiritual.

**Kata-kata Kunci:** *Al-Qushayrī, Ayat-ayat Haji, Laṭā'if al-Ishārāt, Tasawuf.*

## Introduction

Society, with its social traditions, is constrained by a perception of the Hajj that is limited to its Sharia dimension in the form of ritual concepts.<sup>1</sup> This limitation results in a biased understanding of the quality of the Hajj. The Hajj embodies spiritual symbols and values,<sup>2</sup> serving to define the perfection of a religious act, so that its theological impact on the internalization of self-awareness and the promotion of mutual well-being can be felt. Exoterically, Hajj is a physical journey to the Kaaba to perform the prescribed rituals of the Hajj, marked by the removal of *iḥrām* after all rituals are completed. On an esoteric level, however, Hajj is seen as a spiritual journey of a servant towards an encounter with the Owner of the Kaaba, through the *iḥrām* itself, which functions as a symbol of purity of heart that must be maintained. Therefore, spiritual travelers are described as remaining (in *iḥrām*) after the *manāsik* is over, as a commitment not to turn their inner gaze away from Allah.<sup>3</sup>

From a Sufi perspective, the Qur'an's verses describing the rituals of Hajj convey spiritual messages that form the foundation of purification and total submission to Allah. This interpretation places Hajj not only as a means of fulfilling an

1 Nur Dzaedzatul H and Syamsurizal Yazid, "Haji dan Pengembangan Sikap Egaliter (Kajian Sosiologi)," *Moral: Jurnal Kajian Pendidikan Islam* 2, no. 1 (2024): 152, <https://doi.org/10.61132/moral.v2i1.542>.

2 Pathur Rahman, "Transformasi Diri Melalui Praktik 'Ubudiyah,'" *TAJDID: Jurnal Ilmu Ushuluddin* 21, no. 2 (2022): 285, <https://doi.org/10.30631/tjd.v21i2.283>.

3 Shofaussamawati et al., "Tafsir Esoteris Ayat Haji: Memaknai Haji yang Tertunda Pasca Pandemi," *Advances in Humanities and Contemporary Studies* 5, no. 2 (2013): 39, <https://doi.org/10.30880/ahcs.2022.03.02.004>.

obligation, but also as a spiritual path to becoming an *insān kāmil*. One of the classical interpretations that explores esoteric (*bātin*) meanings is *Laṭā'if al-Ishārāt* by Abū al-Qāsim al-Qushayrī, better known as the al-Qushayrī interpretation. This work is popular among researchers of Sufi interpretations because, in addition to explaining the literal meaning of the verses of the Qur'an, it also emphasizes metaphysical and spiritual interpretations by exploring hidden meanings through symbolism and metaphorical language.<sup>4</sup>

Several contemporary studies on al-Qushayrī's interpretation affirm that he sought to bridge Sharia and reality, so that his interpretations are often used as a basis for integrating the exoteric and esoteric dimensions of certain verses. This is in line with the findings of Ahadah et al. (2022)<sup>5</sup> and Ghoni et al. (2023),<sup>6</sup> who merely explored the methodology of interpretation descriptively. On the other symbolic meaning of the Hajj from a Sufi perspective has also been explored by several studies, such as the findings of Fauzan (2022)<sup>7</sup> and Suhemi (2022),<sup>8</sup> which bring together the interpretation of the symbolic meaning of the Hajj with the perspective of Ali Shariati and present a purely descriptive interpretative analysis.

From the review of previous research outlined above, it is evident that such studies are largely descriptive, and the primary focus of the analysis of Hajj verses based on Sufi discourse is confined to the interpretative dimension. Given this shortcoming, this study specifically integrates the reading of Hajj verses through al-Qushayrī's interpretation. It focuses on the esoteric meanings contained within the ritual that have yet to be discovered. Based on this background and brief review, this study aims to complement previous research by (1) explaining al-Qushayrī's esoteric interpretation of the verses concerning the Hajj rituals; and (2) analyzing the esoteric meanings of the Hajj rituals so that the Sufi dimensions contained within them are revealed.

This research is library research with a descriptive-analytical approach. The primary source comes from the *Laṭā'if al-Ishārāt* by Abū al-Qāsim al-Qushayrī. Meanwhile, secondary sources include Sufi tafsir literature, classical and modern Sufism books, and scientific articles discussing the symbolic

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4 Muhammad Zaki and Abdul Rasyid Ridho, "Nuansa Spiritual dan Healing Sufistik: Aplikasi Penafsiran Isyari Al-Qusyairi dalam Tafsir Lathif Al-Isyarat dan Penerapannya pada Santri di Pondok Pesantren Ahlussunnah Waljamaah NW Lombok Timur," *Jurnal Ilmiah Profesi Pendidikan* 8, no. 2 (2023): 1342, <https://doi.org/>, <https://doi.org/10.29303/jipp.v8i2.2599>.

5 Anindita Ahadah et al., "Manhaj Tafsir Lathaif Al-Isyarah Karya Imam Al-Qusyairi," *Bayani* 2, no. 1 (2022): 78–91, <https://doi.org/10.52496/bayaniv.2i.1pp78-91>.

6 Abdul Ghoni and Hari Fauji, "Analisis Kajian Metodologis atas Kitab Tafsir Lathaif Al-Isyarat Karya Imam Al-Qusyairi," *Jurnal Iman dan Spiritualitas* 3, no. 1 (2023): 19–26, <https://doi.org/10.15575/jis.v3i1.23774>.

7 Ahmad Fauzan, "Makna Simbolik Ibadah Haji Perspektif Ali Syariati," *Islamic Review: Jurnal Riset dan Kajian Keislaman* 11, no. 1 (2022): 35–58, <https://doi.org/10.35878/islamicreview.v11i1.356>.

8 Emi Suhemi, "Konsep Nusuk dalam Al-Qur'an (Kajian Tafsir Maudhu'i): Analisis Etimologi dan Terminologi Manasik," *Urnal Ilmiah Al-Mu'ashirah* 19, no. 1 (2022): 102–13, <https://doi.org/10.22373/jim.v19i1.12746>.

dimensions of Hajj. The data obtained was then analyzed in two stages, namely (1) filtering al-Qushayrī's interpretation directly related to the rituals of the hajj; then (2) analyzing the inner meaning contained in the Hajj rituals based on al-Qushayrī's interpretation and relating it to various dimensions of Sufism, such as *takhallī*, *taḥallī*, *tajallī*, *insān kāmil*, *ma'rifah*, etc. Theoretically, this study enriches the study of Sufi interpretation by presenting an in-depth analysis of the esoteric meaning of the Hajj rituals in *Laṭā'if al-Ishārāt* by al-Qushayrī, thereby complementing previous studies on the relationship between Sharia and reality. In practical terms, this research makes a real contribution to the development of the Hajj rituals by offering a spiritual perspective that can be used by Hajj guides, Islamic educational institutions, and Sufi practitioners to help pilgrims appreciate the inner values behind each ritual, so that the Hajj is not only the fulfillment of a Sharia obligation, but also a process of spiritual purification and strengthening of the awareness of servitude.

### The Dialectics of Sufism and Tafsir

Sufism is one of the traditions that represent the spiritual and esoteric aspects of Islam.<sup>9</sup> Since its rise in popularity at the end of the 2<sup>nd</sup> H,<sup>10</sup> Sufism flourished rapidly in the 4<sup>th</sup> H. This was marked by the crystallization of fundamental Sufi doctrines manifested in ritual practices.<sup>11</sup> Along with the increasing use of *tafsīr bi al-ra'y* at that time, efforts to explore the esoteric meanings of the verses of the Qur'an were intensified by the Sufis.<sup>12</sup> This interaction gave rise to two main variants within Sufi exegesis, which are quite discursive and differ in their methodological approach, namely (1) *tafsīr ṣūfī naẓarī* (theoretical Sufism), which is based on the scientific methodology of a Sufi's thought and tends to apply philosophical theories; and (2) *tafsīr ṣūfī ishārī-fayḍī* (intuitive Sufism), which draws on the intuitive methodology of the *ahl sulūk* and is harmoniously integrated with symbolic meanings derived from spiritual experience.<sup>13</sup> In their development, both the *ṣūfī naẓarī* style pioneered by Ibn 'Arabī (638 H) and the *ṣūfī ishārī-fayḍī* style initiated by al-Tustarī (283 H) have their own followers.<sup>14</sup>

Despite significant developments, the interpretation of the Qur'an using a Sufi approach remains controversial among scholars. There are at least two

9 Subi Nur Isnaini and Fauzan Adim, "Dialektika Zāhir Bāṭin dan Produksi Makna Ishārī dalam Tafsir Al-Baḥr Al-Madīd," *Mutawatir: Jurnal Keilmuan Tafsir Hadith* 11, no. 1 (2021): 29, <https://doi.org/10.15642/mutawatir.2021.11.1.28-52>.

10 Achmad Muzammil Alfian Nasrullah, "Jalan Panjang Tasawuf: Dari Tasawuf Awal Hingga Neo-Sufisme," *Spiritualita: Journal of Ethics and Spirituality* 5, no. 1 (2021): 28, <https://doi.org/10.30762/spiritualita.v5i1.297>.

11 Isnaini and Adim, "Dialektika Zāhir Bāṭin dan Produksi Makna Ishārī dalam Tafsir Al-Baḥr Al-Madīd," 29.

12 Eko Suryaddin Zain, *Tafsir Jalan Lain* (Cirebon: LovRinz Publishing, 2022), 16.

13 Muḥammad Ḥusayn al-Dhahabī, *Al-Tafsīr wa al-Mufasssīrūn*, vol. 2 (Al-Qāhirah: Maktabah Wahbah, n.d.), 261.

14 Isnaini and Adim, "Dialektika Zāhir Bāṭin dan Produksi Makna Ishārī dalam Tafsir Al-Baḥr Al-Madīd," 31.

contradictory schools of thought on this matter, namely those who oppose and those who support it. Al-Nasafī (537 H), Ibn al-Ṣalāḥ (643 H), and al-Taftazānī (792 H) are noted among those who reject the existence of esoteric meanings in the Qur'an. Meanwhile, al-Suyūṭī (911 H) is one of the scholars who accepts the dualism of meaning in the verses of the Qur'an.<sup>15</sup> This constellation has emerged from the evolution of a distinctly modern form of Sufi interpretation, characterized by a tendency towards a philosophical model. Undoubtedly, this philosophical principle represents the culmination of the synthesis between mystical experience and rational-philosophical reasoning.

Some scholars take a moderate position by not rejecting Sufi interpretation entirely, but also not accepting it without a clear methodological basis and measurable principles of interpretation. Within this framework, al-Dhahabī established four conditions that Sufi interpretation must fulfil to gain authority, namely (1) it does not contradict the literal meaning of the verse; (2) it must have a *shar'ī* basis that can be used as a supporting reference; (3) it must not contain any contradictions, either with the principles of sharia or with reason; and (4) the interpreter must not negate or reject the apparent meaning of the verse.<sup>16</sup> This effort can be seen as an attempt to bridge the tension between these two poles, so that the exploration of inner meaning is maintained without sacrificing the integrity of the message of Sharia. In addition, the formulation of these conditions is intended so that Sufi interpretation is not equated with *tafsīr bāṭinī*, which is attributed to the Imāmiyyah Shi'a. This group is known as a group that places the esoteric meaning of the Qur'an as the only valid reference, even though they still acknowledge the existence of its exoteric meaning, but without giving it sufficient authority.<sup>17</sup>

As a product of *ijtihād*, al-Dhahabī's idea is certainly not without controversy. Among the scholars who support it is al-Zarqānī (d. 1367 H), who asserts that the Qur'an essentially contains both literal and inner meanings. However, since the Qur'an was not explicitly revealed to reveal these inner meanings, a set of methodological foundations and strict principles of interpretation is necessary so that interpreters do not stray from the divine purpose. Carelessness in revealing esoteric meanings is feared to lead to the desacralization of aspects of sharia.<sup>18</sup> This concept does not wish to depart from the early stages of the development of Sufi exegesis, which began as an ascetic movement. At a later stage, it certainly did not deconstruct the interpretation of the meaning behind the text but continued to focus on inner experience.

On the other hand, some scholars reject al-Dhahabī's view. According to them,

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15 Muḥammad 'Abd al-Aẓīm al-Zarqānī, *Manābil al-Irfān fī 'Ulūm al-Qur'ān*, vol. 2 (Beirut: Dār al-Kutub al-'Ilmiyah, 1995), 66–67.

16 Dhahabī, *Al-Tafsīr wa al-Mufasssīrūn*, 2:279–80.

17 Muhammad Abdul Malik Al-Furqon and Muhammad Taqiyuddin, "Metode Tafsīr Bāṭinī Syī'ah: Sebuah Telaah Kritis," *AL QUDS: Jurnal Studi Alquran dan Hadis* 4, no. 2 (2020): 212–13, <https://doi.org/10.29240/alquds.v4i2.1703>.

18 Zarqānī, *Manābil al-Irfān fī 'Ulūm al-Qur'ān*, 2:67–69.

the inner meaning produced through Sufi interpretation is highly dependent on the spiritual experience and personal intuition of an interpreter, making it difficult to verify objectively.<sup>19</sup> On that basis, the validity of the interpretation cannot be determined empirically or rationally. Ultimately, the authority of Sufi interpretation depends on its ability to maintain harmony between spiritual experience and textual authority. As long as the interpretation remains rooted in the Sharia framework and does not negate the apparent meaning of the Qur'an, the Sufi approach can be one alternative in understanding the richness of the meaning of revelation.

### **Al-Qushayrī's Interpretative Framework in *Latā'if al-Ishārāt***

His full name is Abū al-Qāsim 'Abd al-Karīm ibn Hawāzin al-Qushayrī al-Nisābūrī. He was a central figure in Sufism who was born in 376 H in Istiwa, near the religious teaching center in Naysābūr, Iran. The *nisbat* al-Qushayrī refers to his affiliation with the Qushayr tribe, one of the Arab clans that, according to some accounts, settled in the coastal region of Ḥadramawt.<sup>20</sup> His childhood was spent in difficult socio-economic conditions after his father's death, so he grew up in a culture of hard work and intellectual discipline. In the next phase, he studied various disciplines, such as *naḥwu*, Shafi'i *fiqh*, Ash'arī *kalām*, *ḥadīth*, and especially Sufism, which eventually became his most important discipline. Al-Qushayrī died on 16 Rabi' al-Ākhir 465 H and was buried next to his teacher, Abu 'Alī al-Daqqāq, in Naysabur.

In the history of Sufism, al-Qushayrī is known as a moderate Sufi who harmoniously combined Sufism with Sharia law.<sup>21</sup> His two works, entitled *al-Risālah al-Qushayriyyah* and *Latā'if al-Ishārāt*, occupy an important position in the development of the Sufi tradition, making them fundamental references for the study of classical Sufism.<sup>22</sup> These two intellectual legacies have led al-Qushayrī to be known not only as a central figure in spiritual guidance but also as an exegete who has made an important contribution to the esoteric interpretation of the Qur'an. In this context, *Latā'if al-Ishārāt* is a Sufi exegesis work that is entirely constructed using a Sufi approach. Through this work, al-Qushayrī attempts to reveal the metaphysical and spiritual dimensions of the Qur'an through meanings that transcend literal understanding. By utilizing the metaphorical language and symbolic devices characteristic of Sufism, he presents a profound interpretative framework for describing Islamic spiritual and existential concepts.<sup>23</sup> This

19 Yuyun Yuhanida et al., "Epistemology of Sufism in Sufi Interpretation (Analysis of the Patterns of Theoretical (Nazhari) and Practical ('Amali) Sufi Exegesis)," *Qist: Journal of Quran and Tafseer Studies* 3, no. 2 (2024): 223–24, <https://doi.org/10.23917/qist.v3i2.4199>.

20 Ahadah et al., "Manhaj Tafsir Lathaif Al-Isyarah Karya Imam Al-Qusyairi," 81.

21 Ghoni and Fauji, "Analisis Kajian Metodologis atas Kitab Tafsir Lathaif Al-Isyarat Karya Imam Al-Qusyairi," 22.

22 Ahadah et al., "Manhaj Tafsir Lathaif Al-Isyarah Karya Imam Al-Qusyairi," 83.

23 Zaki and Ridho, "Nuansa Spiritual dan Healing Sufistik: Aplikasi Penafsiran Isyari Al-Qusyairi dalam Tafsir Lathif Al-Isyarat dan Penerapannya pada Santri di Pondok Pesantren Ah-

approach offers a multidimensional perspective that enriches our understanding of the spiritual depth of the Qur'an while providing a hermeneutical foundation for Sufi practice in religious life.

Technically, *Laṭā'if al-Ishārāt* was compiled using the *tahlīlī* method, which involves a systematic analysis of each verse, sometimes with an explanation of the apparent meaning before proceeding to the inner meaning. This approach demonstrates that al-Qushayrī always begins his exegesis from the generally accepted level, before developing the spiritual reading that characterizes his approach. Thus, the methodology in al-Qushayrī's work leans more towards the perspective of *tafsīr ṣūfī ishārī-faydī* as an effort to integrate textual analysis with contextual spiritual experience. This complexity illustrates al-Qushayrī's independence, which is founded on the profound meaning of the Qur'an following a process of spiritual purification.

One of the important characteristics of al-Qushayrī's interpretation is his emphasis on the integration of the functions of *qalb* and *'aql* as hermeneutic instruments. This is because he realized that efforts to uncover inner meanings require spiritual clarity as well as intellectual precision.<sup>24</sup> Furthermore, he did not separate essence from sharia and stated that interpretation using a valid Sufi approach must remain consistent with the text of the Qur'an and not negate its literal meaning. Therefore, *Laṭā'if al-Ishārāt* seems to be a medium of reconciliation between sharia and essence that provides spiritual justification while maintaining the integrity of sharia teachings and combating pseudo-Sufi deviations.<sup>25</sup>

This framework shows that *Laṭā'if al-Ishārāt* offers not only contemplative but also transformational interpretations, as it aims to change human behavioral awareness. In fact, several studies show that al-Qushayrī's Sufi approach to interpretation can revive spiritual awareness and have a positive psychological effect in modern life. This confirms that al-Qushayrī's interpretive framework is not only historically relevant but also useful in shaping the spiritual character of modern Muslim society. Thus, *Laṭā'if al-Ishārāt* stands as a synthesis between rational clarity and spiritual depth of intuition. Al-Qushayrī was able to present a model of Sufi interpretation that was not trapped in excessive metaphysical speculation, nor was it fixated on narrow literalism. He moved within a hermeneutic space that maintained a balance between text and context.

### **The Verses on Hajj in the Qur'an**

Discussions regarding the Hajj pilgrimage in the Qur'an are scattered across several verses that comprehensively explain its principles, procedures, and spiritual values. In total, 24 verses discuss this act of worship, such as Sūrah Al-Baqarah,

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lussunnah Waljamaah NW Lombok Timur," 1345.

24 Ghoni and Fauji, "Analisis Kajian Metodologis atas Kitab Tafsir Lathaif Al-Isyarat Karya Imam Al-Qusyairi," 22.

25 Ali Aljufri, "Tafsir Ahl-Dzauq wa Al-Irfan Lataif al-Isyarah al-Imam al-Qusyairi al-Naisaburi (376 H/986 M-465 H/1075 M)," *Al-Munir: Jurnal Studi Ilmu Al-Qur'an dan Tafsir* 2, no. 1 (2020): 19, <https://doi.org/10.24239/al-munir.v2i01.45>.

which includes nine verses (2: 125, 158, 189, 196, 197, 198, 199, 200, and 203), Sūrah Āli ‘Imrān, which contains two verses (3: 96–97), and Sūrah Al-Ḥajj, which contains thirteen verses (22: 25–37).<sup>26</sup> Upon closer examination of all these verses, only nine can be categorized as primary references in this paper because they contain technical ritual provisions. These nine verses appear to be fundamental to al-Qushayrī’s interpretative approach. Meanwhile, in this discussion, a descriptive analysis is essential to highlight the key research variables. The details of the classification can be seen in the following table:

**Table I.** The Verses on Hajj in the Qur’an.

<i>Verse</i>	<i>Tafsīr</i>	<i>Manāsik</i>
Q.S. Al-Baqarah [2]: 125	The sanctity of the Kaaba through the command of Allah to Prophet Ibrāhīm and Prophet Ismā‘īl.	<i>Ṭawāf</i>
Q.S. Al-Baqarah [2]: 158	<i>Sa‘ī</i> is a sign of submission to Allah	<i>Sa‘ī</i>
Q.S. Al-Baqarah [2]: 189	The category of Hajj occupies a position of worship with a precise time (which cannot be interfered with)	<i>Iḥrām</i>
Q.S. Al-Baqarah [2]: 196	<i>Iḥrām</i> underpins the laws to achieve perfection in the pilgrimage	<i>Iḥrām</i>
Q.S. Al-Baqarah [2]: 197	Intentions and actions are two fragments that complete the foundation of <i>iḥrām</i> (by establishing prohibitions and permissions)	<i>Iḥrām</i>
Q.S. Al-Baqarah [2]: 198	The law of <i>wuqūf</i> in ‘Arafah is obligatory in the series of Hajj rituals	<i>Wuqūf</i>
Q.S. Al-Baqarah [2]: 198	Activities after standing at ‘Arafah that demonstrate Allah’s command to remember Him (not a pillar of the pilgrimage)	<i>Mabīt</i> in Muzdalifah
Q.S. Al-Baqarah [2]: 203	A series of Hajj rituals involving the stoning of the <i>jamrah</i> demonstrate the activities carried out during the stay in Mina	Throwing <i>jamrah</i>
Q.S. Al-Baqarah [2]: 203	Mina is designated as a <i>mabīt</i> , which means a mediator for throwing jumrah	<i>Mabīt</i> in Mina
Q.S. Al-Ḥajj [22]: 26	The connection between <i>ṭawāf</i> and prayer in the constellation of Bayt al-Ḥarām	<i>Ṭawāf</i>
Q.S. Al-Ḥajj [22]: 29	The form of the <i>ṭawāf</i> pilgrimage is manifested at the central point of the sanctity of the Kaaba	<i>Ṭawāf</i>

26 LPMQ Kementerian Agama RI, *Al-Qur’an dan Isu-isu Kontemporer II* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur’an, 2012), 195.

In the type of *iḥrām* rituals, Q.S. Al-Baqarah [2]: 189 is interpreted as Hajj being categorized as one of the acts of worship that requires knowledge of timing, and even then, there should be no delay.<sup>27</sup> In this context, *iḥrām* undoubtedly holds the position of the earliest type of Hajj ritual performed at the *rābiḡh miqāt* (for the people of Egypt, this is the place that no one passes through without being in a state of *iḥrām*).<sup>28</sup> Meanwhile, the interpretation of Q.S. Al-Baqarah [2]: 196 is more complex than Q.S. Al-Baqarah [2]: 189, which implies the laws in performing *iḥrām*. For example, in the wording *wa atimmū al-ḡajj*, the law of intention in *iḥrām* is obligatory. This intention is obligatory when entering *iḥrām*, based on the words of the Prophet Muhammad (peace be upon him) when he was riding his mount, '*labbayka biḡajjah wa 'umrah ma'ā*'.<sup>29</sup> This is no more than Q.S. Al-Baqarah [2]: 197, which indicates that the interpretation of *iḥrām* as an act of worship is the basis for prohibitions and permissions, so that intention alone is not sufficient to begin, but rather an action is required.<sup>30</sup>

Furthermore, the types of *manāsik wuqūf* and *mabīt* in Muzdalifah describe the activities of the hajj that are performed in sequence. The interpretation of Q.S. Al-Baqarah [2]: 198 indicates that *wuqūf* in 'Arafah is obligatory, because *ifādah* (departure) will not occur until after performing *wuqūf*, and Allah accompanies it with the command to remember Him in al-Mash'ar al-Ḥarām.<sup>31</sup> The verse *fa idhā afadtum min 'arafāt* is shown in a historical context of the Quraish who used to stand in Muzdalifah saying *naḡnu ḡiṡān bayt Allāh, wa lā yanbaghī lanā an nakbruj min al-ḡarām*. This means that 'Arafah is outside the sacred place, and most people stand there. Therefore, Allah commanded the Prophet Muhammad Saw. to depart from the place where the majority departed, namely 'Arafah, not from Muzdalifah as the Quraish did.<sup>32</sup> In the context of *wuqūf* in 'Arafah, which is the peak of the Hajj pilgrimage, it reflects the internalization of oneself that establishes a direct connection to Allah. *Mabīt* in Muzdalifah is a follow-up activity after *wuqūf* that occupies a position of worship at al-Mash'ar al-Ḥarām.

The throwing of the *jamrah* and staying overnight in Mina are mentioned in the interpretation of Q.S. Al-Baqarah [2]: 203 in the wording *faman ta'ajjala fī yawmayn*, which indicates freedom from sin (no sin is incurred by anyone who wishes to hasten to perform the ritual as commanded for three days or to delay it). The most preferable thing is to stay and spend the night in Mina for three days to throw the three *jamrah* every day after the sun leans towards the west,

27 Wahbah al-Zuhaylī, *Tafsīr al-Munīr fī al-'Aqīdah wa al-Sharī'ah wa al-Manhaj*, vol. 1 (Damashq: Dār al-Fikr, 2009), 540.

28 Muḡammad Mutawallī al-Sha'rāwī, *Khawātīr al-Sha'rāwī Ḥawl al-Qur'ān al-Karīm* (Al-Qāhirah: Akhbār al-Yawm, 1991), 810.

29 Zuhaylī, *Tafsīr al-Munīr fī al-'Aqīdah wa al-Sharī'ah wa al-Manhaj*, 1:573.

30 Aḡmad Mustafā al-Marāḡhī, *Tafsīr al-Marāḡhī*, vol. 2 (Beirūt: Dār al-Kutub, 1946), 100.

31 Zuhaylī, *Tafsīr al-Munīr fī al-'Aqīdah wa al-Sharī'ah wa al-Manhaj*, 1:587.

32 Muḡammad al-Amīn ibn Muḡammad al-Shanḡīṡī, *Adwā' al-Bayān fī Īdāḡ al-Qur'ān bi al-Qur'ān*, vol. 1 (Beirūt: Dār Ibn Ḥazm, 1996), 166.

using 21 pebbles, seven pebbles for each *jamrah*.<sup>33</sup> The throwing of the stones and staying overnight in Mina are intertwined, as indicated by the fact that the main requirement is only to spend the first and second nights in Mina (the days of Tashrīq) and to throw the stones each day.<sup>34</sup> Therefore, staying overnight in Mina is a means to perform the throwing of the stones.

Three verses form the basis for *tawāf*. First, Q.S. Al-Baqarah [2]: 125, which interprets the Kaaba as sacred, with Allah commanding Prophet Ibrahim and Prophet Ismail to purify it from idols and the practices of polytheism (including through *tawāf*).<sup>35</sup> Second, Q.S. Al-Ḥajj [22]: 26 reflects the connection between *tawāf* and prayer, specifically related to the *bayt al-ḥarām*. *Tawāf* is performed at the Kaaba, and prayer is performed facing the Kaaba.<sup>36</sup> Third, Q.S. Al-Ḥajj [22]: 29, with the complexity of meaning that *tawāf* is a ritual triggered by the existence of the Kaaba, the oldest house of worship in human life.<sup>37</sup> These three verses discuss the issue of the position of *tawāf* only in theoretical terms, without involving any underlying legal interpretation.

Finally, the type of *sa'ī* ritual was found in Q.S. Al-Baqarah [2]: 158. In terms of interpretation, this verse describes the *sa'ī* between Ṣafā and Marwah as part of the hajj rituals that serve as proof of submission to Allah and servitude to Him. Therefore, the series of hajj rituals related to *sa'ī* does not contain any sin or cause for concern. The *sa'ī* ritual was indeed once part of the practices of the polytheists, but it was used to glorify the idols located on the hills of Ṣafā and Marwah. Meanwhile, Islam presents a series of *sa'ī* rituals driven by faith and obedience to the commands of Allah.<sup>38</sup> In conclusion, from the *iḥrām* ritual to the *sa'ī*, in the context of interpretation, conceptual and legal discussions are quite dominant, thus requiring dimensional elaboration from a Sufi perspective.

### Analysis of the Esoteric Meaning of the Hajj Rituals

Not all of the identified verses on the rituals of Hajj receive both exoteric and esoteric explanations in *Latā'if al-Ishārāt*. This is due to al-Qushayrī's tendency not to place discussions of *fiqh* as the main focus of his exegesis.<sup>39</sup> In some verses related to the rituals of Hajj, for example, he only provides brief introductory explanations, without elaborating on the technical details.<sup>40</sup> Thus, his attention

33 Zuhaylī, *Tafsīr al-Munīr fī al-'Aqīdah wa al-Sharī'ah wa al-Manhaj*, 1:585.

34 Marāghī, *Tafsīr al-Marāghī*, 2:108.

35 Zuhaylī, *Tafsīr al-Munīr fī al-'Aqīdah wa al-Sharī'ah wa al-Manhaj*, 1:331.

36 Wahbah al-Zuhaylī, *Tafsīr al-Munīr fī al-'Aqīdah wa al-Sharī'ah wa al-Manhaj*, vol. 9 (Damashq: Dār al-Fikr, 2009), 212.

37 Aḥmad Mustafā al-Marāghī, *Tafsīr al-Marāghī*, vol. 17 (Beirūt: Dār al-Kutub, 1946), 108.

38 Zuhaylī, *Tafsīr al-Munīr fī al-'Aqīdah wa al-Sharī'ah wa al-Manhaj*, 1:411.

39 Hafizzullah et al, "Tafsir Lathā'if Al-Isyārāt Imam Al-Qusyairy: Karakteristik dan Corak Penafsiran," *Jurnal Fuaduna: Jurnal Kajian Keagamaan dan Kemasyarakatan* 5, no. 1 (2021): 156, <https://doi.org/10.30983/fuaduna.v4i2.3594>.

40 Dini Hasinatū Sa'adah et al., "Studi Komparatif atas Tafsir Laṭāifu Al-Ishārāt dan Tafsir Ruh Al-Ma'ani tentang Lafaz Ithm," *Jurnal Iman dan Spiritualitas* 4, no. 1 (2021): 455, <https://>

is more directed towards the inner meanings that are considered to have direct relevance to the spiritual dimension and the process of purification of the soul. The following are verses on rituals that receive both exoteric and esoteric explanations.

### 1. *Iḥrām*

*Iḥrām* is the intention to enter the pilgrimage.<sup>41</sup> Of the three verses that discuss *iḥrām*, the exoteric and esoteric meanings of *iḥrām* are only explained by al-Qushayrī in Q.S. Al-Baqarah [2]: 196 and 197. According to him, *iḥrām* is a spiritual covenant built on pure intention. When a person takes off all his clothes and replaces them with *iḥrām* cloth, he discards all forms of disobedience and lustful desires, then wraps himself in two ‘clothes’ of the heart, namely patience and poverty. After that, they guard themselves from following their desires, whether in the form of lust, worldly desires, or various forms of fantasies that can hinder their purity.<sup>42</sup>

From the above description, it can be understood that *iḥrām* is not merely an intention from the perspective of *fiqh*, but also a spiritual commitment (‘*aqd rūḥānī*’) between the servant and Allah to begin the journey towards *maʿrifat*. This process continues with emptying oneself (*takḥallī*) of denial and lustful desires, then adorning oneself (*taḥallī*) with patience and total reliance on Allah. This entire process points towards *fanāʾ*, which is the destruction of the ego and the disappearance of views other than those of Allah. The implication, of course, points to piety as a fear of God.<sup>43</sup>

Al-Qushayrī explains that *iḥrām* in the pilgrimage can only be performed during certain months—Shawwāl, Dhu al-Qaʿdah, and Dhu al-Hijjah—just as *iḥrām* of the heart can only be realized in youth. From a *fiqh* perspective, someone who begins *iḥrām* outside the designated time is considered invalid. Al-Qushayrī uses this analogy to emphasize that a *sālik* who does not begin their spiritual discipline from a young age will find it difficult to achieve *maʿrifah*, which is a state in which the heart is always aware of its closeness to the Divine (*wasḥab*). For those who are late in beginning their inner journey, their worship will only lead to the reward of paradise, not to a higher level of spiritual witnessing.<sup>44</sup>

This explanation shows that the journey towards gnosis is the fruit of inner readiness that has been built up since the beginning of spiritual life. This is because youth allow for the emergence of the capacity for transcendent thinking and deeper emotions. This new psychological ability forms the basis for age-appropriate spiritual development, as it encourages young people to transcend concrete actions

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doi.org/10.15575/jis.v1i4.13537.

41 Muḥammad Ibrāhīm al-Mūsā, *Al-Fiqh al-Muyassar*, vol. 4 (Riyād: Dār al-Waṭan, 2012), 28.

42 Abū al-Qāsim al-Qushayrī, *Laṭāʾif al-Ishārāt*, vol. 1 (Beirut: Dār al-Kutub al-ʿIlmiyyah, 2007), 95.

43 Abū Muḥammad Sahl al-Tustarī, *Tafsīr al-Qurʾān al-ʿAẓīm* (Dār al-Ḥaram al-Turāth, 2004), 102.

44 Qushayrī, *Laṭāʾif al-Ishārāt*, 1:96.

and perceptions and begin to think about the broader values and meanings of the social situations they encounter.<sup>45</sup> Thus, youth proves to be conducive to ‘spiritual awakening’ and a deeper search for meaning, especially through self-reflection and meaningful social interaction.

Some Sufis explain that the removal of everyday clothing in the *iḥrām* procession is understood as a symbol of the removal of all forms of social differentiation and the elimination of arrogance derived from worldly status or position. Conversely, the use of the *iḥrām* cloth is seen as a representation of true equality among humans and instills a psychological awareness that it is in a state of simplicity and without worldly attributes that a person will face their Lord at the time of death. On the other hand, *iḥrām* clothing also reminds humans of death, making them aware that nothing in this world is eternal and that death will surely come to them.<sup>46</sup>

## 2. *Wuqūf* and *Mabīt* in Muzdalifah

*Wuqūf* is staying in ‘Arafah at a specified time to increase remembrance of God and prayer.<sup>47</sup> After performing *wuqūf* in ‘Arafah, pilgrims move to Muzdalifah to spend the night there until sunrise.<sup>48</sup> In *Latā’if al-Ishārāt*, al-Qushayrī emphasizes that when a servant performs *wuqūf* and spends the night in Muzdalifah, he is actually ‘standing’ before Him in a moment of spiritual encounter, entering the realm of divine closeness by presenting his entire heart, glorifying the name and attributes of Allah. His physical body may be in ‘Arafah and Muzdalifah, but his heart is fixed on the majesty of the divine essence during the spiritual encounter (*muwāṣalāt*).<sup>49</sup>

Al-Qushayrī’s idea of *wuqūf* and spending the night in Muzdalifah as a moment of spiritual encounter between servants and Allah, where only divine majesty fills the inner space, is very similar to the concept of *fanā’* (self-annihilation). Furthermore, al-Qushayrī describes the state of *fanā’* as a prospect of the eradication of vices.<sup>50</sup> According to Ibn ‘Arabī—as quoted by Mirzarakhimov—*fanā’* means freeing oneself from worldly interests and profane identities, so that all that remains is an awareness of the Divine presence.<sup>51</sup>

In another part of his interpretation, al-Qushayrī also reminds us that a servant must realize that all impulses to draw closer to Allah including when performing *wuqūf* and spending the night in Muzdalifah come from His grace. Without the

45 Rodrigo Riveros et al, “Toward a Neuropsychology of Spiritual Development in Adolescence,” *Adolescent Research Review* 6 (2021): 323–32, <https://doi.org/10.1007/s40894-021-00158-1>.

46 Fauzan, “Makna Simbolik Ibadah Haji Perspektif Ali Syariati,” 45.

47 Mūsā, *Al-Fiqh al-Muyassar*, 4:59.

48 Mūsā, *Al-Fiqh al-Muyassar*, 4:67.

49 Qushayrī, *Latā’if al-Ishārāt*, 1:95.

50 Abū al-Qāsim al-Qushayrī, *Risālah al-Qushayriyyah* (Al-Qāhirah: Muṭāba‘ Muassasah Dār al-Sha‘b, 1989), 148.

51 Bakhtiyor Mirzarakhimov, “The Essence of the Concept of Wahdat Al-Wujud in Muhyiddin Ibn Arabi’s Sufism: An Analysis Based on the Risalat Al-Wujudiyah,” *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 104, <https://doi.org/10.32350/jitc.151.06>.

will and choice of Allah, humans would not be able to desire His pleasure.<sup>52</sup> This statement is in line with the Sufi tradition, which considers that the spiritual journey is not purely the result of human effort (*kasb*), but rather entirely a divine gift (*fadl*).

Indeed, in the process, there are human efforts such as prayer and good deeds, but progress to a higher *maqām* still depends on the will of Allah.<sup>53</sup> This concept fosters an attitude of humility and total surrender, because a *sālik* realizes the limitations of his efforts and always asks for Allah's help so that his efforts will bear fruit.

The above analysis indicates that *wuqūf* and *mabīt* in Muzdalifah cannot be a spiritual encounter with Allah unless the servant performs *tajrīd* (abandoning the ego and worldly attributes), then *taḥqīq al-ḥudūr* (entering the awareness that all spiritual movements originate from His choice and will). Thus, *wuqūf* and *mabīt* in Muzdalifah are not merely ritualistic processes, but profound inner transformations.

### 3. Throwing *Jamrah* and *Mabīt* in Mina

From the 10<sup>th</sup> to the 13<sup>th</sup> of Dhu al-Hijjah, those performing the Hajj spend the night in Mina and perform the stoning of the *jamrah*. This practice is based on the words of Allah in Q.S. Al-Baqarah [2]: 203. In his interpretation, al-Qushayrī explains that throwing the *jamrah* and staying overnight in Mina are among the last rituals performed by the pilgrims. In this context, they are given the option of performing the throwing of the *jamrah* and staying overnight in Mina first, then performing the *ṭawāf ifādah* and *sa'ī*, or vice versa.<sup>54</sup>

From an esoteric perspective, al-Qushayrī states that the transition from one ritual to another is a manifestation of worship, while the inclusion of remembrance in each ritual is an expression of a servant's love for his Lord.<sup>55</sup> Therefore, a seeker whose desires have been calmed through rituals or *zikr* will always receive divine inspiration, and their inner self will constantly dwell in the reality of witnessing divine majesty.<sup>56</sup>

From this description, it can be concluded that outward rituals are a medium for deepening the inner self of a *sālik*.<sup>57</sup> At this level, the experience of closeness to Allah is stable because of the continuous integration of *zikr* and the maintenance

52 Qushayrī, *Laṭā'if al-Ishārāt*, 1:97.

53 Gerardette Philips, "Al-Hakim Al Tirmidhi and Teresa of Avila: The Seven Stage Journey of the Soul and Spiritual Direction," *MELINTAS: An International Journal of Philosophy and Religion* 35 (2020): 6, <https://doi.org/10.26593/mel.v35i1.4031.1-21>.

54 Qushayrī, *Laṭā'if al-Ishārāt*, 1:99.

55 Qushayrī, *Laṭā'if al-Ishārāt*, 1:99.

56 Qushayrī, *Laṭā'if al-Ishārāt* 1:99.

57 Sabaruddin Bisri et al, "The Actualization of Maqamat and Ahwal in Modern Life (Study of the Naqsyabandiyah Babussalam Congregation, Langkat)," *Konfrontasi: Jurnal Kultural, Ekonomi dan Perubaban Sosial* 9, no. 1 (2022): 81–89, <https://doi.org/10.33258/konfrontasi.2022.1.195>.

of *adab* (etiquette) in every dimension of worship.

This is one of the strengths of al-Qushayrī's interpretation, which consistently combines the dimensions of truth and implementation of Sharia law. His interpretation shows that inner experience is not positioned as a substitute for Sharia obligations, but as a deepening of the meaning and spiritual orientation of outward religious practices.

Some Sufis interpret the *mabīt* in Mina and the ritual of throwing stones at the *jamrah* as symbols of a servant's steadfastness in fighting Satan, until he can subdue his whispers and temptations. Therefore, after performing *mabīt* and stoning the *jamrah*, a *sālik* is considered to have achieved spiritual victory, and is thus permitted to express this through the slaughter of sacrificial animals, the removal of *iḥrām* clothing, the cutting of hair, and other practices that were previously prohibited during *iḥrām*.<sup>58</sup>

This shows that the inner dimension of the rituals cannot be ignored, because victory in the stoning of the devil signifies spiritual victory over one's negative impulses. Thus, outward practices and inner transformation appear as an inseparable unity.

#### 4. *Ṭawāf*

*Ṭawāf* is circling the Kaaba seven times with the intention of worship.<sup>59</sup> In the Qur'an, the word *ṭawāf* is mentioned by Allah three times, namely in Q.S. Al-Baqarah [2]: 125 and Q.S. Al-Ḥajj [22]: 26 and 29. In *Latā'if al-Ishārāt*, al-Qushayrī provides two layers of interpretation of Q.S. Al-Baqarah [2]: 125. At the exoteric level, the verse confirms that the *ṭawāf* performed by pilgrims by circling the Kaaba has been understood through the provisions of sharia. Meanwhile, *ṭawāf* in its inner meaning is only known to seekers of spiritual truth. The hearts of the *'ārif* are constantly circulating in a vortex of meaning, while the hearts of the *muwahḥid* dwell in true reality. The first group represents a spiritual condition that is still changing (*ahl al-talwīn*), while the second group represents spiritual steadfastness and stability (*arbāb al-tamkīn*).<sup>60</sup>

This interpretation proves al-Qushayrī's consistency in integrating outward rituals and inner realities without negating either of them. Exoteric *ṭawāf* remains positioned as a valid sharia obligation, but it is only physical movement when circling the Kaaba. As for esoteric *ṭawāf*, it is understood as a spiritual journey of the heart that revolves in a vortex of divine meanings. Within this framework, al-Qushayrī emphasizes the existence of two spiritual levels: first, the hearts of the *'ārif* who continue to experience inner movement (*ahl al-talwīn*), and second, the hearts of the *muwahḥid* who have attained stability in the reality of tawhid (*arbāb al-tamkīn*).

This distinction demonstrates that, in Sufism, spiritual experience is not static but hierarchical in nature, wherein shifts in meaning are typically experienced

58 Fauzan, "Makna Simbolik Ibadah Haji Perspektif Ali Syariati," 52–53

59 Mūsā, *Al-Fiqh al-Muyassar*, 4:46–47.

60 Qushayrī, *Latā'if al-Ishārāt*, 1:68.

by those still on their spiritual journey, whilst inner steadfastness is a hallmark of those who have attained a stable spiritual consciousness.<sup>61</sup> Thus, *ṭawāf* from al-Qushayrī's perspective is not merely a physical ritual, but a representation of an existential movement towards the center of tawhid, which in its highest form culminates in stable spiritual tranquility in the presence of Allah. Consequently, this constitutes a significant point of contrast when compared with al-Sulamī's interpretation. For him, *ṭawāf* is understood primarily as a Hajj rite bound by strict sharia regulations, thereby ensuring that every individual is safeguarded from the fires of Hell.<sup>62</sup>

In his interpretation of the verse on *ṭawāf* in Sūrah Al-Ḥajj, al-Qushayrī only discusses verse Q.S. Al-Ḥajj [22]: 29. Here, he also compromises and harmonizes between the exoteric and esoteric meanings by stating that when a *sālik* circles the Kaaba with his body, his heart wanders in the high realm of *malakūt*, and his inner secrets revolve in the courtyard of the Divine kingdom.<sup>63</sup> Meanwhile, al-Sulamī focuses solely on his interpretation of Q.S. Al-Ḥajj [22]: 26. The textual context of the verse *wa ṭabbir baytī* correlates with *liṭṭāifīn fīh*, which is symbolized by the blessing of divine guidance and people standing in prayer. More fundamentally, this correlation symbolizes the feelings of *al-khawf* and *al-rajā'*.<sup>64</sup>

This interpretation once again reinforces al-Qushayrī's view of the position of Sharia as an irreplaceable foundation on the journey towards God. On the other hand, he also emphasizes that *ṭawāf* embodies a hierarchy of spiritual journey, ranging from the discipline of Sharia at the physical level, to the contemplation of meaning at the level of the heart, to the witnessing of truth at the level of the innermost self. Through this framework, al-Qushayrī views the perfection of *ṭawāf* as depending not only on ritual obedience but also on the clarity of the heart and the purity of the inner self. Furthermore, this interpretation constitutes a fundamentally independent line of thought from that of al-Sulamī, who positions *ṭawāf* in a non-textual manner; its comprehensiveness encompasses a discourse distinct from the exegesis of verses, thereby giving rise to a spiritual experience centered solely on *al-khawf* and *al-rajā'*.

## 5. *Sa'ī*

In the treasury of *fiqh* knowledge, *sa'ī* is defined as a form of worship performed by walking back and forth between Ṣafā and Marwah seven times after completing

61 Shazia Parveen and Nadia Anwar, "Resurrection of the Self: A Comparative Thematic Study of Rumi's Selected Poems and Hesse's Siddhartha," *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 361, <https://doi.org/10.32350/jitc.112.20>.

62 Abī 'Abd al-Raḥmān Muḥammad al-Azādī al-Sulamī, *Ḥaqāiq al-Tafsīr: Tafsīr al-Qur'an al-'Azīz*, vol. 1 (Beirut: Dār al-Kutub al-'Ilmiyyah, 2001), 64.

63 Abū al-Qāsim al-Qusyairī, *Latā'if al-Isyārāt*, vol. 2 (Beirut: Dār al-Kutub al-'Ilmiyyah, 2007), 318.

64 Abī 'Abd al-Raḥmān Muḥammad al-Azādī al-Sulamī, *Ḥaqāiq al-Tafsīr: Tafsīr al-Qur'an al-'Azīz*, vol. 2 (Beirut: Dār al-Kutub al-'Ilmiyyah, 2001), 20.

*tawāf*.<sup>65</sup> As for the Qur'an, a direct discussion of *sa'ī* is only found in Q.S. Al-Baqarah [2]: 158.

Al-Qushayrī states that Ṣafā and Marwah gained glory due to their proximity to the Kaaba. Therefore, Sharia law stipulates that *sa'ī* should be performed between them, just as *tawāf* is performed around the Kaaba. This is because a place is glorified due to its proximity to another glorious place. In addition, Ṣafā and Marwah also gained this status of honor because they are relics of the beloved ones of Allah. The dust of the road they once walked on has a special value for lovers, so that every grain is more precious than the most fragrant musk. So, it is not surprising that they are respected and visited by people from all over the world.<sup>66</sup>

When compared with the discourse of other Sufi traditions, there is a rather profound interpretation in al-Sulamī's thought that consistently begins with theological principles. The ritual of *sa'ī* performed at Ṣafā, yet without purifying one's heart towards Allah, renders every single aspect of the Hajj ritual null and void. Meanwhile, any achievement of the rituals of truth will vanish if the *sa'ī* is performed to Marwah and the reality of the unseen is not revealed to Him. From this fundamental perspective, al-Sulamī quotes the opinion of Manṣūr (with his chain of transmission from Ja'far) that Ṣafā is the soul, representing its purity from the defilement of transgression, and Marwah is the self, representing chivalry in serving one's Lord. Thus, al-Sulamī's reflection touches so fundamentally upon the aspect of profound spiritual experience in the interpretation of the *sa'ī* ritual.<sup>67</sup>

This description shows how Sufism views sacred places not only through the rituals performed within them, but also through the spiritual relationships that surround them.<sup>68</sup> In this context, the glory of Ṣafā and Marwah is not only because they are the places where the *sa'ī* ritual is performed, but also because they are spaces that connect a servant to the footsteps of the beloved of Allah. On the other hand, they are also located around the center of tawhid (the Kaaba), which is a symbol of inner closeness to the Divine presence.

This view suggests that in Sufism, reverence for Safa and Marwah is not merely ritualistic in nature, but also emotional and spiritual, as both represent the embodiment of love for all that pertains to the sacred journey of Allah's chosen servants. Al-Qushayrī's inclination towards the esoteric meaning of the *sa'ī* ritual lies in its textual nature, namely that Safa and Marwah represent fundamental positions in the process of self-internalization. Thus, al-Sulamī's interpretation appears to complement al-Qushayrī's thought, a logical reflection on the direction of self-internalization in the form of an awareness of the relational connection between the soul and God.

65 Mūsā, *Al-Fiqh al-Muyassar*, 4:55.

66 Qushayrī, *Latā'if al-Ishārāt*, 1:80.

67 Sulamī, *Ḥaqāiq al-Tafsīr: Tafsīr al-Qur'ān al-'Azīz*, 1:69.

68 Nevine Nasser, "Beyond the Veil of Form: Developing a Transformative Approach toward Islamic Sacred Architecture through Designing a Contemporary Sufi Centre," *Religions* 13, no. 3 (2022): 190, <https://doi.org/10.3390/rel13030190>.

## Conclusion

This study shows that al-Qushayrī's interpretation in *Laṭā'if al-Ishārāt* presents a strong integration between the dimensions of sharia and reality in understanding the verses of the Hajj rituals. Through a Sufi approach, each Hajj ritual—from *iḥrām*, *wuqūf*, *mabīt*, throwing *jamrah*, *ṭawāf* to *sa'ī*—is interpreted not only as a series of outward practices, but also as a process of inner purification that leads the sālik to a deeper spiritual experience. This analysis confirms that the Hajj rituals have a systematic esoteric structure, namely *takballī* through the release of the ego during *iḥrām* and *taḥallī* through the strengthening of *adab* presence, so that one can achieve *fanā'* when performing *wuqūf* and *mabīt* in Muzdalifah, and *tajallī* through steadfastness of the heart in witnessing the Divine when performing *ṭawāf* and *sa'ī*. This series of stages forms the construction of the *insān kāmil* personality.

Through this reading, al-Qushayrī not only enriches the discourse of Sufi exegesis but also presents a model of spiritual interpretation that remains grounded in the framework of Sharia law. This finding shows that the integration of the outer and inner worlds not only preserves the purity of Islamic teachings but also provides a relevant spiritual dimension for pilgrims and contemporary Islamic education. Thus, this study emphasizes the importance of actualizing the esoteric meaning of *manāsik* as the foundation for perfecting the spiritual journey towards closeness to the Divine.

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