

THE ONTOLOGY OF LETTERS IN THE SUFISM TRADITION: A STUDY OF RŪZBIHĀN BAQLĪ'S INTERPRETATION OF *FAWĀTIḤ AL-SUWAR*

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Abstract: *This research is motivated because the meaning of the Qur'an is divided into two, namely textual meaning and contextual meaning; The meaning of zābir and the meaning of bātin or commonly referred to as explicit meaning and implicit meaning. Therefore, the Qur'an, which contains many diamonds, gems hidden in the ocean of letters, words, and sentences in each of its verses, is open and provides opportunities for new interpretations. This study examines the interpretation of Rūzbihān Baqlī in the style of ishāri's in Tafsīr 'Arā'is al-Bayān fī Haqā'iq al-Qur'ān. In addition, this study seeks to answer whether, in its interpretation of the letter al-muqatta'ah, there is a dimension of Sufism. In its interpretation, there are variants of interpretation of an object or verse. This research focuses more on the interpretation of the repeated letters al-muqatta'ah in the opening of the surahs in the Qur'an. This study is a descriptive-analytical literature study by comparing the interpretation of a series of letters al-muqatta'ah that are repeated in one surah with another. As a Sufi, Rūzbihān Baqlī could not avoid his Sufi traits when interpreting the Qur'an, including in interpreting the letters al-muqatta'ah. The dimensions of Sufism are found in its interpretation; among these dimensions are ma'rifah, sitr, tajallī, fanā', baqā', shawq, 'ishq, mushāhadah, ittihād, sirr, maḥabbah, and haqiqah.*

Keywords: *Hurūf al-Muqatta'ah, Rūzbihān Baqlī, Sufism, Tafsīr 'Arā'is al-Bayān.*

Abstrak: Penelitian ini dilatarbelakangi oleh makna Al-Qur'an yang terbagi menjadi dua, yaitu makna tekstual dan makna kontekstual; makna zahir dan makna batin, atau biasa disebut dengan makna tersurat dan makna tersirat. Oleh karena itu, Al-Qur'an yang mengandung banyak sekali intan permata yang terpendam dalam samudera huruf, kata, dan kalimat pada setiap ayatnya bersifat terbuka dan memberikan peluang terhadap penafsiran baru yang memungkinkan terjadinya interpretasi. Penelitian ini mengkaji penafsiran Rūzbihān Baqlī yang bercorak *ishāri* dalam *Tafsīr 'Arā'is al-Bayān fī Haqā'iq al-Qur'ān*. Selain itu, penelitian ini juga ingin menjawab

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pertanyaan apakah dalam penafsirannya terhadap *hurūf al-muqatta'ah* tersebut ada dimensi tasawufnya. Dalam penafsirannya, ditemukan varian penafsiran terhadap suatu objek atau ayat. Penelitian ini lebih memfokuskan pada penafsiran *hurūf al-muqatta'ah* yang berulang-ulang pada pembuka surah-surah dalam Al-Qur'an. Penelitian ini merupakan studi kepustakaan yang bersifat deskriptif-analitis dengan membandingkan penafsiran satu rangkaian *hurūf al-muqatta'ah* yang berulang-ulang pada satu surah dengan surah yang lain. Sebagai seorang sufi, Rūzbihān Baqlī tidak bisa terhindar dari corak kesufiannya ketika menafsirkan Al-Qur'an, termasuk dalam menafsirkan *hurūf al-muqatta'ah*. Dimensi-dimensi tasawuf ditemukan dalam penafsirannya. Di antara dimensi tersebut adalah *ma'rifah*, *sitr*, *tajallī*, *fanā'*, *baqā'*, *shawq*, *'ishq*, *mushābadah*, *ittiḥād*, *sirr*, *maḥabbah*, dan *ḥaqīqah*.

Kata-kata Kunci: *Hurūf al-Muqatta'ah*, Rūzbihān Baqlī, *Tafsīr 'Arā'is al-Bayān*, *Tasawuf*.

Introduction

The verses of the Qur'an consist of two categories, namely verses that are easy to understand and verses that are difficult to understand, or commonly called *muhkamāt* and *mutashābihāt*. A *muhkam* verse is a verse whose words are solid, eloquent (beautiful and clear), distinguishing between the right and the wrong, between the true and the false, clear and easy to know the meaning directly without the need for other information. While the *mutashābih* verse is a verse whose content is similar to some others in its perfection and beauty, some of it justifies the other, and according to its meaning, the meaning of the verse can be known after referring to other verses, and its meaning is only known by Allah¹ and the scholars who are given knowledge to understand its interpretation.² They are the ones who are meant by *al-rāsikhūn fī al-'ilmi*.

Al-Zarqānī, in his book *Manābil al-'Irfān*, said that the verses of *mutashābihāt* are verses that talk about the Day of Judgment, the coming out of the Dajjāl, and the *hurūf al-muqatta'ah* at the beginning of the letter.³ In line with al-Zarqānī, al-Baghawī quotes the opinion of al-Sha'bī, and the majority of scholars say that the letter *al-muqatta'ah* is included in the group of *mutashābihāt* verses, and its use at the beginning of the letter is to increase faith.⁴

The verses of *muhkam* and *mutashābih* are divided into three categories, namely 1) unclarity in the pronunciation of the verse, 2) unclarity in the pronunciation as well as the meaning of the verse, and 3) clarity of the pronunciation but still requires further understanding of its meaning. The wisdom of the existence of *muhkam* verses is to make it easier for humans to understand the meaning of the verses. Meanwhile, the wisdom of the *mutashābih* verse is to increase the merit, because the verse requires effort, ability, and deeper thinking to reveal the purpose

1 Mannā' Khaāl al-Qaṭṭān, *Mabāḥiṭh fī 'Ulūm al-Qur'ān* (Beirut: Manshūrat al-'Aṣr al-Ḥadīth, 1990), 340.

2 Muhammad Amin Suma, *Ulumul Quran* (Jakarta: Rajawali Pers, 2014), 312.

3 Muḥammad 'Abd al-Aẓīm al-Zarqānī, *Manābil al-'Irfān fī 'Ulūm al-Qur'ān* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1971), 424.

4 Abū Muḥammad al-Ḥusayn bin Mas'ūd al-Baghawī, *Ma'ālim al-Tanzīl* (Beirut: Dār Ibnū Ḥazm, 2002), 12.

and meaning of the verse.⁵

The letters *al-muqatta'ah* are included in the *mutashābih* verses. The letter *al-muqatta'ah* is not pronounced as is common in other verses in the Qur'an. However, the letter *al-muqatta'ah* is read according to the letters that string it together. As part of the opening verse of the surah, the letters *al-muqatta'ah* are present in the form of one, two, or a row of *hijā'iyah* letters. In total, there are fourteen letters, which means half of the total *hijā'iyah* letters that exist, which are 29 letters. The presence of the letter *al-muqatta'ah* at the opening of the surah is one of the miracles of the Qur'an. It is also a challenge that no one can bring or arrange words that resemble the Qur'an. Although the Qur'an was revealed in Arabic, the Arabs could not match the Qur'an, which was revealed in their own language.⁶

The majority of mufassir do not interpret the letters *al-muqatta'ah* and convey their meaning to Allah SWT, although some people say that these letters are acronyms or combinations of several *hijā'iyah* letters that have a certain meaning, and these letters are mystical scripts that contain symbolic meanings.⁷ Rūzbihān Baqlī and other tasawwuf practitioners are no exception; they provide interpretations of the *ḥurūf al-muqatta'ah* and try to express signals from the letters.

Rūzbihān Baqlī's effort was because, according to him, the verses of *mutashābihāt* could be interpreted by the chosen people of Allah (*walī*). This can be seen when he commented on Q.S. Āli 'Imrān [3]: 7. According to him, the letter *wawu* in the verse that reads *wa mā ya'lamu ta'wilabū illallāhu wa al-rāsikhūna fil-'ilm* is *wawu 'ataf* so that the one who knows the meaning of *mutashābihāt* is Allah and *al-rāsikhūn fi al-'ilm*, which he interprets with *al-awliyā'* from among the *'ishq* experts, especially those who have arrived at *maqam mushāhadah* (testimony) and *ḥaqīqah* (truth). They are the ones who have revealed the secrets of the science of *ladūnī* and the awesomeness of the news related to the hereafter.⁸ His interpretation is in line with that interpreted by *al-wasīf*, who defines *al-rāsikhūn* as people whose level of spirituality is established, who have a deep understanding so that they are able to reveal the "treasure" hidden in each letter.⁹

The interpretive effort undertaken by Rūzbihān Baqlī regarding the *mutashābihāt* verses is influenced by his background as a Sufi. In addition to being a mufassir, he was also a prominent Sufi figure from Shiraz who began his formal

5 Nisa Nurzanah et al., "Explanation of Vocational Muhkam Mutasyabih and The Existence of Muhkam wa Mutasyabih," *Hunafa: Jurnal Studia Islamika* 16, no. 2 (2019): 25–32, <https://doi.org/10.24239/jsi.v16i2.563>.

6 Atik Fikri Ilyas, "Menalar Reposisi Makna Mutasyabih Pada Huruf Muqatha'ah," *Darul Hikmah: Jurnal Penelitian Tafsir dan Hadits* 7, no. 2 (2022): 1–12.

7 Ingrid Mattson, *Ulumul Quran Zaman Kita: Pengantar untuk Memahami Konteks Kisah dan Sejarah Al-Qur'an*, trans. R. Cecep Lukman Yasin (Jakarta: Zaman, 2013), 275.

8 Abū Muḥammad Rūzbihān ibn Abī Naṣr al-Baqlī, *Tafsīr 'Arā'is al-Bayān fi Ḥaqā'iq al-Qur'an* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2008), 1:127.

9 Baqlī, *Tafsīr 'Arā'is al-Bayān fi Ḥaqā'iq al-Qur'an*, 1:150.

education at a Sufi lodge established by Shaykh Sirāj al-Dīn Maḥmūd ibn Khalīfa. There, he studied Sufism and memorized the Qur'an, eventually receiving the Sufi cloak (*khirqā*) from his teacher. Afterward, he undertook a period of spiritual retreat (*'uzlah*) for seven years on Mount Bāmū, located on the outskirts of Shiraz. His encounters with numerous Sufi figures significantly influenced his intellectual outlook, particularly in his interpretation of the Qur'an as reflected in his exegetical work *'Arā'is al-Bayān fī Haqā'iq al-Qur'ān*.

Research on the tafsir of *muḥkam* and *mutashābih* has been carried out by observers of the studies of the Qur'an. Among the studies that have been published are studies conducted by Nurzianah et al.,¹⁰ Ulyan et al.,¹¹ Gusnanda and Nur Ikhlas,¹² Parhan,¹³ and M. Mulyadi.¹⁴ Of all the studies mentioned, there has not been a study that focuses on the *muqatta'ah* and looks at the Sufi and Sufi sides.

Nasution has already conducted subsequent studies on exegesis with an *ishārī* orientation,¹⁵ Hermansyah,¹⁶ Mujahiddin,¹⁷ Ihsan and Hakim,¹⁸ Sholihah et al.,¹⁹ and Aziz and Arif.²⁰ These studies focus on interpretations that use the *ishārī* approach.

10 Nurzianah et al., "Explanation of Vocational Muḥkam Mutasyabih and The Existence of Muḥkam wa Mutasyabih," 25–32.

11 Mohammad Ulyan et al., "The Implications of Muḥkamat and Mutasyabihat in the Interpretation of the Qur'an," *Amorti: Jurnal Studi Islam Interdisipliner* 2, no. 3 (2023): 130–39, <https://doi.org/10.59944/amorti.v2i3.119>.

12 Gusnanda Eljambaki and Nur Ikhlas, "Reconsidering the Existence of Muḥkam and Mutasyabih in Contemporary Qur'anic Studies: Meninjau Kembali Eksistensi Muḥkam dan Mutasyabih dalam Kajian Al-Qur'an Kontemporer," *Takwil: Journal of Quran and Hadith Studies* 2, no. 1 (2023): 19–35, <https://doi.org/10.32939/twl.v2i1.2522>.

13 Parhan, "Sinkronisasi Muḥkam dan Mutasyabih," *Al-Munir: Jurnal Studi Ilmu Al-Qur'an dan Tafsir* 6, no. 1 (2024): 1–16, <https://doi.org/10.24239/al-munir.v6i1.498>.

14 Mulyadi Mulyadi, "Kaidah Muḥkam Mutasyabih dan Implementasi Interpretasi Ibn 'Asyur," *Educational: Jurnal Inovasi Pendidikan & Pengajaran* 5, no. 4 (2025): 925–32, <https://doi.org/10.51878/educational.v5i4.7299>.

15 Muhammad Arsad, "Pendekatan dalam Tafsir (Tafsir bi Al Matsur, Tafsir bi Al Ra'yi, Tafsir bi Al Isyari)," *Yurisprudencia: Jurnal Hukum Ekonomi* 4, no. 2 (2019): 147–65.

16 Hermansyah, "Sejarah Perkembangan Munculnya Tafsir Ishari dan Contoh-Contoh Penafsirannya," *El-Hikmah: Jurnal Ilmu Dakwah dan Komunikasi* 17, no. 08 (2022): 102–25.

17 Anas Mujahiddin, "Corak Isyari dalam Tafsir Ruh al-Ma'ani Karya al-Alusi," *Ulu-mul Qur'an: Jurnal Kajian Ilmu Al-Qur'an dan Tafsir* 2, no. 1 (2022): 111–21, <https://doi.org/10.58404/uq.v2i1.97>.

18 Muhammad Ihsan and Lukman Nol Hakim, "Identifikasi Corak Isyari dalam Tafsir Sufi," *Izzatuna: Jurnal Ilmu Al-Qur'an dan Tafsir* 4, no. 1 (2023): 51–57, <https://doi.org/10.62109/ijiat.v4i1.39>.

19 Amaliatus Sholihah et al., "Mengulik Sejarah Perkembangan Tafsir Isyari dan Pandangan Para Ulama," *Ar Rosyad: Jurnal Keislaman dan Sosial Humaniora* 2, no. 2 (2024): 64–80, <https://doi.org/10.55148/arosyad.v2i2.955>.

20 Abdul Aziz and Muhammad Arif, "Sufi Interpretation: A Fundamental Difference from Philosophical Interpretation," *Al-Afkar: Journal for Islamic Studies* 8, no. 4 (2025): 2172–83, <https://doi.org/10.31943/afkarjournal.v8i4.1920>.

Next is research on the letters *al-muqatta'ah*, carried out by several researchers, including Habibullah and Anggraini,²¹ Amir et al.,²² Nugraha,²³ Haqqi et al.,²⁴ Qodriatinnisa et al.,²⁵ and Ziaurrahman and Arif.²⁶ From the research mentioned above, only the research conducted by Haqqi et al. discusses and analyzes in terms of the pattern of *ishārī* interpretation.

Several studies have examined the thought and exegetical approach of Rūzbihān Baqlī. Among the scholars who have contributed to this field are as follows: Papan-Matin,²⁷ El-Mishry,²⁸ Leaman,²⁹ and Shaloei.³⁰ There has not been so much research that raises the interpretation and thought of Rūzbihān Baqlī, especially related to his interpretation of the letters *al-muqatta'ah*.

The next research by Maqfiratan et al. is about the epistemological reconstruction of *fawātiḥ al-suwar*.³¹ The findings of this article indicate that *fawātiḥ al-suwar* are not limited to the disconnected letters (*al-ḥurūf al-muqatta'ah*), but encompass ten distinct linguistic categories, ranging from expressions of praise and vocative forms to conditional statements. Theologically, these elements function as *tanbīḥ* (rhetorical alerts) designed to capture the audience's attention while simultaneously

21 Ilham Habibullah and Indri Wesdiarti Anggraini, "Al-Isyârât al-Kauniyyah Fi al-Hurûf al-Muqatha'ah Awâili al-Suwar 'Inda Thanthawi Jauhari," *Studia Quranika* 2, no. 1 (2017): 39–56.

22 Abdul Muiz Amir and Fahmi Gunawan, "Diskursus Penafsiran Ayat al-Hurûf al-Muqaththa'ah: Studi Analisis Tekstual dan Kontekstual," *MIQOT: Jurnal Ilmu-ilmu Keislaman* 43, no. 1 (2019): 21–39, <https://doi.org/10.30821/miqot.v43i1.615>.

23 Arnawan Dwi Nugraha, "Tafsir and Local Interpretation Analysis: Study of Muqatha'ah Letters in the Qur'an through the Perspective of K.H. Bisri Mustofa," *Journal of Ulumul Qur'an and Tafsir Studies* 3, no. 1 (2024): 7–18, <https://doi.org/10.54801/juquts.v3i1.268>.

24 Abdul Haqqi et al., "Membaca Terminologi Tasawuf dalam Kitab At-Tafsir Al-'Irfânî li Al-Qur'an Al-Karîm: Kajian Atas Huruf-Huruf Muqatta'ât," *Paradigma: Jurnal Kalam dan Filsafat* 7, no. 1 (2025): 83–107, <https://doi.org/10.15408/paradigma.v7i1.46939>.

25 Raden Rifa Qodriatinnisa et al., "Huruf Muqatta'ah: Penafsiran Ulama Kalam dan Ulama Sufi dalam Perspektif Semiotika Pierce," *Revelatia: Jurnal Ilmu al-Qur'an and Tafsir* 5, no. 1 (2024): 36–54, <https://doi.org/10.19105/revelatia.v5i1.9719>.

26 Muhammad Ziaurrahman and Zaki Arif, "Tafsir Ayat-Ayat Muqatha'ah Perspektif Al Mawardi: Telaah Surah Al-Baqarah Ayat 1," *Hamalatul Qur'an: Jurnal Ilmu Ilmu Alqur'an* 6, no. 2 (2025): 77, <https://doi.org/10.37985/hq.v6i2.565>.

27 Firoozeh Papan-Matin, *The Unveiling of Secrets (Kashf al-Asrâr): The Visionary Autobiography of Rūzbihān al-Baqlī (1128-1209 A.D.)* (Leiden: Brill, 2006).

28 Saiful El-Mishry, "Klasifikasi az-Zahabî atas Posisi Kitab 'Arâ'is al-Bayân fi Ḥaqqâ'iq Al-Qur'an Karya Ruzbihan Baqlī asy-Syîrâzi: Sebuah Kajian Kritis," *Subuf* 10, no. 1 (2017): 121–45, <https://doi.org/10.22548/shf.v10i1.196>.

29 Kazuyo Murata, *Beauty in Sufism: The Teachings of Ruzbihan Baqli* (Albany: State University of New York Press, 2017).

30 Mahmood Shaloei, "Revelation and Spiritual Vision from Ruzbihan Baqli's Viewpoint," *Biannual Journal of Research in Shi'a Comparative Theology* 6, no. 10 (2025): 81–112, <https://doi.org/10.22054/jcst.2025.84592.1216>.

31 Maqfiratan Maqfiratan et al., "Rekonstruksi Epistemologis Fawatih Al-Suwar: Analisis Struktur, Klasifikasi, dan Hikmah Linguistik dalam Al-Qur'an," *Jurnal Al-Qiyam* 6, no. 2 (2025): 291–99, <https://doi.org/10.33648/alqiyam.v6i2.1461>.

affirming human incapacity to rival divine eloquence. This study also reveals that *fawātih al-suwar* are not merely textual ornaments, but rather strategic gateways that encapsulate the thematic essence of each surah, thereby requiring an integrated approach that combines both linguistic and theological analysis.

Likewise, the research written by Alfiani Irdan et al. is about *fawātih al-suwar* as the opening of communication in the Qur'an. The findings of this article demonstrate that *fawātih al-suwar* play a significant rhetorical role, encompassing the conveyance of symbolic meanings, the strengthening of emotional engagement with the audience, and the introduction of the Qur'anic narrative structure. Another study on the *letters of al-muqatta'ah* was conducted. The research focuses on al-Mawardī's interpretation of the Letters of *al-muqatta'ah*. The findings of the study state that al-Mawardī provides a deep and diverse interpretation, combining linguistic, numerical, and historical approaches to reveal the meanings of the letters.³²

Of the three studies, there has been no study that specifically discusses the *hurūf al-muqatta'ah* according to Rūzbihān Baqlī when interpreting these letters with different interpretations. As seen in the interpretation of *alif lām mīm* in Q.S. Al-Baqarah and *alif lām mīm* in Q.S. Āli 'Imrān. In Q.S. Al-Baqarah, he said that *alif* is a sign of the oneness of the Substance of Allah, the letter *lām* is a sign of the nature of Allah, and the letter *mīm* is a sign of the Supreme Ruler of Allah in revealing verses.³³

Meanwhile, in Q.S. Āli 'Imrān explained that *alif* is a signal of the nature of the beginning of Allah, the letter *lām* is interpreted as a signal of the Most High and the Most Beautiful of Allah, and the letter *mīm* is a sign of Allah's love for the Wali Allah.³⁴ And so on, Rūzbihān Baqlī interprets with different interpretations in each letter that begins with the *hurūf al-muqatta'ah*.

The focus of this research is to find out in advance how Rūzbihān Baqlī's interpretation of the letters *al-muqatta'ah*, especially those with the same circulation. Second, we want to know what dimensions of Sufism are contained in the interpretation.

This study uses a type of literature research that is descriptive-analytical by describing, explaining, and analyzing in detail the information collected related to this research. There is also the primary source of data in this study is the book of *Tafsīr 'Arā'is al-Bayān fī Haqā'iq al-Qur'an* by Rūzbihān Baqlī al-Syirazi. Meanwhile, the secondary data of the research are books, articles, and writings related to the theme of discussion in this study.

In the data collection method, the researcher first inventoried the surahs that began with the letter *al-muqatta'ah*. After the surahs were collected, the researcher then chose surahs that began with the letter *al-muqatta'ah*, which had the same

32 Alfiani Irdan et al., "Fawatih As-Suwar: Pembuka Komunikasi dalam Al-Qur'an," *Hamalatul Qur'an: Jurnal Ilmu Ilmu Alqur'an* 6, no. 1 (2025): 37–43, <https://doi.org/10.37985/hq.v6i1.385>.

33 Baqlī, *Tafsīr 'Arā'is al-Bayān fī Haqā'iq al-Qur'an*, 1:21.

34 Baqlī, *Tafsīr 'Arā'is al-Bayān fī Haqā'iq al-Qur'an*, 1:123.

redaction. The next step is to analyze Rūzbihān Baqlī's interpretation of the letter *al-muqatta'ah*. After analyzing the interpretation, the researcher then analyzed the interpretation method used by Rūzbihān Baqlī. The last step is to conclude what Rūzbihān Baqlī has interpreted in his commentary.

Discourse on the Pattern of Sufi Tafsir

The development of Sufism in the Islamic world was marked by the practice of asceticism and escapism carried out by the first generation of Islam. This practice began with the emergence of political conflicts after the death of the Prophet Muhammad Saw. These practices developed over time. These practitioners then interpret the verses of the Qur'an in accordance with the Sufi understanding that is adhered to. Most of them understand the verses of the Qur'an not only explicitly but also understand them inwardly.³⁵

Tafsir with the nuances of Sufism is often defined as an interpretation that seeks to explain the meaning of the verses of the Qur'an from an esoteric point of view or based on implicit cues seen by a Sufi in his *sulūk*.³⁶ The word Sufism itself, according to Muḥammad Ḥusayn al-Dhahabī, is the transmission of the soul to God for what it desires, or in other words, the heart and the communication of the spirit.³⁷

Sufi interpretation is divided into two parts, namely *nazarī ṣūfī tafsīr* and *ishārī ṣūfī* interpretation. *Nazarī ṣūfī*'s interpretation is a tafsir that is based on the contemplation of the Sufi's mind, like philosophical reflection, and this is rejected. Meanwhile, the Sufi interpretation of *ishārī* is a tafsir that is based on the personal experience (*kashaf*) of the mufassir. Sufi interpretation of *ishārī* can be accepted with several conditions: 1) there is corroborating sharia evidence; 2) not contrary to the sharia/ratio; and 3) it does not deny the *ẓābir* meaning of the text. If they do not meet these conditions, they will be rejected (*mardūd*).³⁸ Sufis who study the Qur'an using the *ishārī* method use the implicit meaning of the explicit meaning.³⁹

The first phase of the development of Sufi interpretation occurred from the 2nd century AH to the 4th century AH. The emergence of Sufi interpretation clearly in the 2nd century AD, the first scholar known to have this interpretation orientation was Fuḍayl bin 'Iyād. Then, at the end of the 2nd century AH and the beginning of the 3rd century AH, the science of Sufism appeared in the hands of those who were known as those who were *zuhūd*, so that Sufism became a way of worship. So, it began to spread among them, even though it was still limited.⁴⁰

35 Sholiha et al., "Mengulik Sejarah Perkembangan Tafsir Isyari dan Pandangan Para Ulama," 68.

36 Mujahiddin, "Corak Isyari dalam Tafsir Ruh al-Ma'ani Karya al-Alusi," 118.

37 Muḥammad Ḥusayn al-Dhahabī, *Al-Tafsīr wa al-Mufasssirūn* (Beirut: Dār al-Hadīth, 2005), 370.

38 Dhahabī, *Al-Tafsīr wa al-Mufasssirūn*, 346.

39 Ihsan and Hakim, "Identifikasi Corak Isyari dalam Tafsir Sufi," 56.

40 Sholiha et al., "Mengulik Sejarah Perkembangan Tafsir Isyari dan Pandangan Para Ulama," 70.

In the middle of the 3rd century AD, Sufism had begun to be known and spread into its own discipline. Among the famous in this phase were Sahl bin ‘Abdullāh al-Tustarī, Junayd al-Baghdādī, and Abū Bakr al-Shiblī, among others. So that in this phase, the interpretation of the Sufi pattern is increasingly visible in the general picture, so that some of them are known as experts in interpreting the Sufi pattern who present the Qur’an with its cues.⁴¹

The next phase spanned from the 5th to the 7th century AH. In this phase, the Sufi interpretation appeared in three parts. *First*, a moderate Sufistic interpretation, which is an interpretation that still includes references to the hadith of the Prophet, the *athār* of the companions, and quotes from the early period mufasssir. In this phase, there are still studies of the language, history, and other contents of the Qur’an. *Second*, the interpretation is influenced by the interpretation and thought of al-Sulamī, such as *Futūḥ al-Raḥmān fī Isbārāt al-Qur’ān* by Abū Thābit al-Daylamī and *‘Arā’is al-Bayān fī Haqā’iq al-Qur’ān* by Muḥammad Rūzbihān al-Baqlī al-Shīrāzī. *Third*, the products of tafsir written in Persian, such as *Kashf al-Asrār wa ‘Uddat al-Abrār* by al-Maybudī.⁴²

The third phase in the development of Sufi interpretation occurred from the 7th century AH to the 12th century AH. In this phase, influential figures such as Najm al-Dīn al-Kubrā, with his work *al-Ta’wīlāt al-Najmiyyah fī al-Tafsīr al-Ishārī al-Ṣūfī*, and Muḥyiddin Ibn ‘Arabi emerged. The two Sufi figures then each established a madhhab of Sufistic tafsir, namely madhhab Kubrāwiyyūn and madhhab Ibn ‘Arabī.⁴³

In this phase, the product of Sufi interpretation occurred during the reign of the Ottoman Turks and the Timurid Dynasty. Some of the works of Sufi commentary are *Tafsīr Multaqat* by Khwājah Bandah Nawāz and *Mawāhib ‘Aliyyah* by Kamāl al-Dīn Ḥusayn al-Kāshifī. One of the products of Sufi commentary that was comprehensively written in this phase was *Rūḥ al-Bayān* by Ismā‘īl Ḥaqqī Bursevī. The interpretation combines the dimensions of exoteric (*zāhir*) and esoteric (*bāṭin*) meanings. The main sources of the commentary are taken from several works of Kubrawiyyun and Persian Sufistic poems by Ḥāfiz, Sa’dī, Rūmī, and ‘Aṭṭār.

The fifth phase occurred from the 13th century to the present. This phase is different from the previous phases, namely the combination of *zāhir tafsīr* and *bāṭin tafsīr*. These interpretations combine three methods of interpretation, namely *tafsīr bi al-ma’tḥūr*, *tafsīr bi al-ra’yī*, and *tafsīr ishārī*. In this phase, there began to be a decline in tafsir products that used Sufi patterns. Thus, the development of Sufi interpretations from time to time continues to experience extraordinary growth. But unfortunately, in the recent era, the interpretation of the

41 Sholiha et al., “Mengulik Sejarah Perkembangan Tafsir Isyari dan Pandangan Para Ulama,” 70.

42 Arsad, “Pendekatan dalam Tafsir (Tafsir bi Al Matur, Tafsir bi Al Ra’yi, Tafsir bi Al Isyari),” 162.

43 Sholiha et al., “Mengulik Sejarah Perkembangan Tafsir Isyari dan Pandangan Para Ulama,” 71.

Qur'an with the style of Sufi interpretation began to decline. This is because of the negative impression that has been attached to the word Sufi, which is considered to have some deviations. However, according to Alan Godlas, the presence of the internet cannot be ignored and plays a role in resurrecting interpretations in the style of *ishārī* through various online portals.⁴⁴

Biography of Rūzbihān Baqlī

His full name is Abū Muḥammad Rūzbihān bin Abī Naṣr al-Baqlī al-Fasawī al-Shīrāzī, commonly called Abū Muḥammad. He was given the title of *al-ʿarif billāh*, a great scholar who mastered various disciplines, including *tafsīr*, *ḥadīth*, *fiqh*, *taṣawwuf*, *uṣūl*, and *kalām*. Rūzbihān Baqlī was also given the title *al-ṣūfī*. There is no exact record of his birth year, but according to al-Dhahabī, Rūzbihān Baqlī was born in 522 H/1128 AD⁴⁵ and died in the middle of the month of Muḥarram in 606 H/1209 AD, at the age of 81.⁴⁶

Rūzbihān Baqlī was born in Pasa, Fars Province, southwestern Persia. If viewed on the current geographical map, the birthplace of Ruzbina Baqli is adjacent to two historical places during the Persian period that are currently located in Iran, namely the cities of Pasargadae and Persepolis. In the introduction to the book *Beauty in Sufism: the Teachings of Ruzbihan Baqli*, Kazuyo Murata explains that Rūzbihān Baqlī lived at a time when the Saljuk Dynasty controlled most of the Persian lands, more precisely in the command of the Salghurid Dynasty, which ruled between 1148 and 1282 AD.⁴⁷ Marshal Hodgson said that Rūzbihān Baqlī lived in the early Middle period of Islamic history. i.e., the 12th-century AD Rūzbihān Baqlī was born into a religious family, and the values of spiritual education were acquired since childhood.⁴⁸

Rūzbihān Baqlī only moved to Shiraz at the age of 23 and began his formal education in a Sufi gathering place for Sufi converts founded by Shaykh Sirāj al-Dīn Maḥmūd bin Khalīfah. He studied Sufism and memorized the Qur'an in that place until he also got a Sufi (*khirqah*) from his teacher. After that, he then performed a spiritual ascetic life or *uzlah* for seven years on Mount Bamū, located on the outskirts of the city of Shiraz.⁴⁹

He lived in Shiraz, so he was often also nicknamed and known as al-Syirazi. He is also known as Ruzbihan al-Mishri because Rūzbihān Baqlī once held a scientific festival in the land of the Pharaoh Kings. After completing his studies in Egypt, he returned to Shiraz and devoted himself to serving and teaching at

44 Hermansyah, "Sejarah Perkembangan Munculnya Tafsir Ishari dan Contoh-Contoh Penafsirannya," 108–19.

45 Dhahabī, *Al-Tafsīr wa al-Mufasssīrūn*, 341.

46 Mishry, "Klasifikasi az-Zahabī atas Posisi Kitab 'Arā'is al-Bayān fī Ḥaqā'iq Al-Qur'an Karya Ruzbihan Baqlī asy-Syīrāzī: Sebuah Kajian Kritis," 125.

47 Murata, *Beauty in Sufism: The Teachings of Ruzbihan Baqli*, 5.

48 Carl W. Ernst, *Ruzbihan Baqli; Mysticism and the Rhetoric of Sainthood in Persian Sufism* (Great Britain: Curzon Press, 1996), 3.

49 Ernst, *Ruzbihan Baqli; Mysticism and the Rhetoric of Sainthood in Persian Sufism*, 5.

al-Atiq University in that city.⁵⁰ Ahmad Farid al-Mizyadi, a *taḥqīq* scholar of the book of *‘Tafsīr ‘Arā’is al-Bayān fī Ḥaqā’iq al-Qur’ān*, mentioned that Rūzbihān Baqlī devoted himself as an advisor (*al-maw‘iẓah*) and warning (*al-tadhkīr*) for approximately 50 years and was given the nickname Syaththah Faris.⁵¹

The city of Shiraz was in Persia (present-day Iran) under Islamic rule. In general, this city is very advanced in various aspects, including the scientific field. Even before the Prophet Muhammad (peace be upon him) was sent and introduced to Islam in 610 AD, Persia was already a developed region, so that people from various regions came and traded in this region. Until 637 AD,⁵² Persia was conquered and incorporated under the banner of Islam, led by Sa‘ad bin Abi Waqash during the reign of Caliph Umar bin Khattab.⁵³

Syiraz is one of the centers of scientific development, especially during the Buwayhi Dynasty between 977 and 987 AD. In this city, a library was built called Khazānah al-Kutub. His entire collection of books is neatly arranged on the shelves, listed in the catalogue, and well organized by the staff of administrators who guard in turn and take turns.⁵⁴

During the Saljuk Dynasty rule between the 5th and the end of the 6th century AD, the city of Shīrāz became the capital of the Salghurids, one of the smaller dynasties under the rule of the Saljuk Dynasty. This city became one of the centers of scientific development, especially in the field of philosophy, which later developed and transformed into theoretical Sufism (philosophical Sufism). This city is also a proof and witness to the history of the glory of science in the field of literature and philosophy, which is marked by the birth of Muslim philosophers such as Ibn Sīnā, who introduced the Peripatetic Philosophy, and Suhrawardī with his Philosophy of Illumination.⁵⁵

During his lifetime, Rūzbihān Baqlī left behind many written works in various fields of Islamic science. Sharaf al-Dīn, in his work *Tuḥfab Aḥl al-‘Irfān*, said that the number of books produced by Rūzbihān Baqlī reached 60 books from various disciplines, such as *tafsīr*, *hadīth*, *fiqh*, *taṣawwūf*, *kalām*, and *shā‘ir*. However, unfortunately, most of these works did not reach us, lost after the death of Rūzbihān Baqlī. The majority of the works produced by Rūzbihān Baqlī were written in Persian.

50 Mishry, “Klasifikasi az-Zahabī atas Posisi Kitab ‘Arā’is al-Bayān fī Ḥaqā’iq Al-Qur’ān Karya Ruzbihan Baqlī asy-Syīrāzī: Sebuah Kajian Kritis,” 128.

51 Baqlī, *Tafsīr ‘Arā’is al-Bayān fī Ḥaqā’iq al-Qur’ān*, 1:5.

52 Karen Armstrong, *The Great Transformation: Awal Sejarah Tuhan*, trans. Yuliani Liputo (Bandung: Mizan, 2013), 472.

53 Philip K. Hitti, *History of The Arabs*, trans. Cecep Lukman Yasin and Dedi Slamet Riyadi (Jakarta: Serambi Ilmu Semesta, 2006), 195.

54 Hitti, *History of The Arabs*, 520.

55 Mishry, “Klasifikasi az-Zahabī atas Posisi Kitab ‘Arā’is al-Bayān fī Ḥaqā’iq Al-Qur’ān Karya Ruzbihan Baqlī asy-Syīrāzī: Sebuah Kajian Kritis,” 135.

Overview of the Book of *Tafsīr ‘Arā’is al-Bayān fī Ḥaqā’iq al-Qur’ān*

The full name of this book is *Tafsīr ‘Arā’is al-Bayān fī Ḥaqā’iq al-Qur’ān*. The book is written in full 30 juz, with 1664 pages in 3 volumes, compiled based on the Ottoman mushaf. It was first printed in 2008 and published by the publisher Dār al-Kutub al-‘Ilmiyyah, later *taḥqīq* by Aḥmad Farīd al-Mizyādī. This book of tafsir consists of 3 volumes. The first volume begins with the *muqaddimah*, then continues with the interpretation of Q.S. Al-Baqarah to Q.S. Al-Anfāl. In the 2nd volume, the interpretation starts from Q.S. At-Tawbah to Q.S. Al-Mu’minūn. Finally, in the 3rd volume, the interpretation starts from Q.S. An-Nūr to Q.S. An-Nās.

Muḥammad Ḥusayn al-Dhahabī categorized this tafsir into the tafsir *ishbārī*. He mentioned that the writing of this tafsir uses the tasawwuf approach (*tafsīr šūfī ishbārī*), and the writing of this tafsir does not reject the meaning of the *zāhir* of the verse, even first having to believe in the *zāhir* of the text itself before understanding the inner meaning of the text.⁵⁶

This is also conveyed by Rūzbihān Baqlī in his Muqaddimah tafsir, which states that the kalam of Allah, which is *azaliyy*, contains infinite meanings, both the meaning of *zāhir* and *bāṭin*. One will never arrive at perfection, and its meaning, for every letter of the Qur’an is like a sea of seas of secrets and like a river of rivers of light. Because of that eternal and eternal nature, substance and nature are infinite.⁵⁷

Method of Interpretation of the Book of *Tafsīr ‘Arā’is al-Bayān*

Experts use a number of terms to explain the basic principles of interpretation, including *shurūḥ al-mufasssīr*, *adāb al-mufasssīr*, and *ummahāt ma’akbid al-tafsīr*. The basic principles of interpreting certain works can be classified into four parts, namely 1) methodological aspects, 2) necessary knowledge, 3) personality criteria/classification, and 4) ethics. The knowledge needed *naḥwu*, *taṣrīf*, *ishtiqaq*, *ma’ani*, *bayān*, *bādi’*, *qirā’ah*, *usūl fiqh*, *asbāb al-nuzūl*, *nāsikh mansūkh*, *fiqh*, and *ḥadīth*.⁵⁸

The general method of interpretation can be identified through the systematics of its preparation. There is also a method of interpretation that is a way, steps, or framework that must be taken when interpreting the Qur’an.⁵⁹ Al-Farmāwī said that there are four methods in interpretation, namely the *ijmālī* (global), *taḥlīlī*, *muqaran* (comparison), and *mawḍū’ī* (thematic) methods.⁶⁰

56 Dhahabī, *Al-Tafsīr wa al-Mufasssīrūn*, 341.

57 Baqlī, *Tafsīr ‘Arā’is al-Bayān fī Ḥaqā’iq al-Qur’ān*, 1:21.

58 Ahmad Farid et al., “Karakteristik Metode Tafsir Al-Quran Secara Holistik (Studi Literatur),” *Indo-MathEdu Intellectuals Journal* 4, no. 3 (2023): 1709–16, <https://doi.org/10.54373/imeij.v4i3.409>.

59 Ummi Kalsum Hasibuan, “Kajian Terhadap Tafsir: Metode, Pendekatan dan Corak dalam Mitra Penafsiran Al-Qur’an,” *Perada: Jurnal Studi Islam Kawasan Melayu* 3, no. 1 (2020): 61–77, <https://doi.org/10.35961/perada.v3i1.105>.

60 Irma Yanti et al., “Sumber, Corak, dan Metode Penafsiran dalam Kitab Tafsir Al-Muzḥiri (Analisis Pada Surat An-Nur),” *Jurnal Syntax Admiration* 6, no. 1 (2025): 148–57, <https://doi.org/10.46799/jsa.v6i1.2020>.

The method used in interpreting the verses of the Qur'an in this tafsir is different from most of the methods of interpretation in other books of tafsir. According to Rūzbihān Baqlī's confession, he used an interpretation method using language that was concise, light, and not long-winded and not boring. He mentioned what came to him from the essence of the Qur'an (*ḥaqā'iq al-Qur'ān*), the gentleness of explanation (*latā'if al-bayān*), and the gestures of God in the Qur'an with gentle sentences and noble expressions.

The following is Rūzbihān Baqlī's statement in the *muqaddimah* of his tafsir:

*And I have compiled the essence of the Koran in a book that is concise and light, not long and not boring. I mentioned in it what came to me about the essence of the Qur'an, the beauties of the explanations, as well as the signs from the Most Merciful God in the Qur'an, with gentle expressions and noble language.*⁶¹

But sometimes Rūzbihān Baqlī interprets verses that have never been interpreted by the teachers, and then he adds the words of his teachers whose expressions are softer, and the gestures are more subtle. Most of them are not included in their commentaries, so that the book of commentary is lighter in general and more beautiful in terms of detail or explanation.

To support his interpretation, Rūzbihān Baqlī lists the narration of the hadith, although the quantity is very small in his tafsir. He also does not list the *sanad* from the hadith or *athār* that he lists to support his interpretation. Like the hadith narrated by Muslim, he only wrote that this hadith was narrated by Muslim without mentioning the source or *sanad* of the hadith.⁶² Then the opinions of the scholars he listed included among them, al-Junayd, al-Shiblī, Ibn 'Aṭā', Ja'far al-Ṣādiq, Muḥammad bin 'Alī al-Tirmidhī, al-Wāsiṭī, al-Qushayrī, Abū Bakr bin Ṭāhir, 'Abd al-'Azīz, Abū 'Abd al-Raḥmān, al-Nūrī, Yaḥyā bin Mu'ād, as well as other scholars of Baghdad.

In general, the methodical steps taken by Rūzbihān Baqlī are as follows:

1. Mention some pieces of verse to be interpreted. Generally, the verses are grouped into eight to ten verses. All are conditioned according to the short length of the sentence.
2. Interpret the verse either word by word or sentence by sentence. Word-for-word interpretation is usually done if the word requires a separate explanation, while the interpretation of the sentence is done per sentence or even one verse at a time, without having to be explained separately. In the context of the letter *al-muqatta'ah* and the word *bismi* in the pronunciation of *bismillāh* in the Qur'an. Q.S. Al-Fātiḥah, the interpretation is carried out letter by letter.
3. All verses are interpreted from an esoteric aspect without mentioning exoteric interpretation first.

61 Abū Muḥammad Rūzbihān ibn Abī Naṣr al-Baqlī, *Tafsīr 'Arā'is al-Bayān fī Ḥaqā'iq al-Qur'ān* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2008), 2:13.

62 Baqlī, *Tafsīr 'Arā'is al-Bayān fī Ḥaqā'iq al-Qur'ān*, 2:413.

4. The interpretation begins with his opinion, then after that, several hadiths, *athbār*, scholars' opinions, or comments from his teachers are inserted to support his opinion. Most of the opinions of the scholars quoted come from Sufi circles and Sufism activists.⁶³

Characteristics of the Book of *Tafsīr 'Arā'is al-Bayān*

This book of tafsir has different characteristics from other books of tafsir with the style of *ishārī*, such as in interpreting the *bismillāh* in every surah in the Qur'an, as al-Qushayrī.⁶⁴ Rūzbihān Baqlī lists *bismillāh* in every surah except Q.S. At-Tawbah. However, what is interpreted and explained is only the *bismillāh* in Q.S. Al-Fātiḥah. Another characteristic found in this book of tafsir is that Rūzbihān Baqlī does not interpret all the verses that he interprets in their entirety but interprets them based on the information (cues) he gets.⁶⁵

Another unique characteristic is when quoting a hadith, *athbār*, or verse without mentioning the narrator. Rūzbihān Baqlī usually uses the editorial *qāla*, *yuqālu*, *su'ila*, or *hukiya*. When mentioning the opinion of the scholar, he only mentions it based on the origin of the scholar, such as the editor of *qāla al-Baghdādūn*. Then the editorial he used when taking opinions from his teacher was *qāla al-ustādh*. But sometimes he also included the name of his teacher as seen in his expression *ashbāra ustādh al-ustādhayn shaykh al-tamkīn 'Amr ibn 'Uthmān al-Makkī wa bayyana ba'da mā....*⁶⁶ As for when he quoted the opinions of Sufi figures, he usually used the editorial *qāla al-khawāṣṣ* or with the editorial *qāla al-khawāṣṣ al-khawāṣṣ*.

Rūzbihān Baqlī believes that every letter in the Qur'an has an unlimited interpretation, so that there are several interpretations in his interpretation of one word or sentence in the Qur'an. Usually, Rūzbihān Baqlī uses the redaction *wa aydan* to add another interpretation to a word or verse that he is interpreting. This can be seen when Rūzbihān Baqlī interprets Q.S. An-Nisa [4]: 1.⁶⁷

Each verse that he interprets tells the *ishārī* side of the verse, according to his sufficiency. So that in this tafsir there will be no interpretation of the *zāhir* verse, this is because Rūzbihān Baqlī only includes the interpretation in terms of the meaning of his gestures; besides that, he is also a Sufi figure and a Sufism activist of Sufism. Rūzbihān Baqlī uses many different redactions to show the cues of the verses he is interpreting, among them *al-ishārah*, *wa al-ishārah fī al-āyah*, *wa al-ishārah bi-qawlihi*, *wa al-ishārah fī qawlihi*, *ishārat al-āyah ilā*, and *wa al-ishārah man*'.

63 Mishry, "Klasifikasi az-Zahābī atas Posisi Kitab 'Arā'is al-Bayān fī Ḥaqā'iq Al-Qur'an Karya Ruzbihan Baqlī asy-Syirāzī: Sebuah Kajian Kritis," 131.

64 Ahmad Husnul Hakim, *Ensiklopedi Kitab-Kitab Tafsir: Kumpulan Kitab-Kitab Tafsir Dari Masa Klasik Sampai Masa Kontemporer* (Depok: eLsiQ, 2013), 32.

65 Baqlī, *Tafsīr 'Arā'is al-Bayān fī Ḥaqā'iq al-Qur'an*, 2:126.

66 Baqlī, *Tafsīr 'Arā'is al-Bayān fī Ḥaqā'iq al-Qur'an*, 1:230.

67 Baqlī, *Tafsīr 'Arā'is al-Bayān fī Ḥaqā'iq al-Qur'an*, 1:228.

Advantages and Disadvantages of the Book of *Tafsīr 'Arā'is al-Bayān*

The study of a work of interpretation cannot be separated from the attempt to dissect the methodological construction used by its mufassir. In the context of this book, Rūzbihān Baqlī presents a thick pattern of interpretation with esoteric nuances, which sociologically and intellectually gives its own color to the treasures of Islamic literature. After an in-depth examination of the substance and methodology of Rūzbihān Baqlī's interpretation in the commentary of *Tafsīr 'Arā'is al-Bayān fī Haqā'iq al-Qur'ān*, it is necessary to make an objective mapping of the methodological strengths and limitations that surround this work.

Judging from the systematic aspect, this book shows consistency that makes it easier for the reader to present the verses of the Qur'an in their entirety before entering interpretation. Rūzbihān Baqlī sticks to the order of the Ottoman Muṣḥaf, a highly functional technical choice for researchers or readers who want to refer to a particular verse quickly.

Psychologically, the use of a Sufi approach in this work is its main advantage. The interpretation that Rūzbihān Baqlī offers can transcend the boundaries of textual cognition and touch the affective dimension, so that it is hoped that it can lead the reader to a deeper degree of conviction. This advantage is also supported by the author's efficient rhetorical style. The next advantage is the use of concise and straightforward language to make the spiritual messages conveyed more focused and not trapped in long-winded descriptions.

However, as a human work, the methodology applied in this interpretation is not spared from several critical notes. One of the things that is quite fundamental is Rūzbihān Baqlī's tendency to ignore the meaning of the *ẓāhir* of the verse and jump directly to the dimension of his *ishārī*. In the rules of formal interpretation, this step is often considered risky because it can break the chain of textual understanding that is the main basis of an interpretation.

In addition, the scope of interpretation in this book is still selective; Rūzbihān Baqlī does not provide a comprehensive explanation of all the verses of the Qur'an but only focuses on fragments of verses that give him certain spiritual cues. In terms of transmission validation, this work is also minimal in the inclusion of historical sources, both hadith and *athār*, which makes it difficult to test through *takhrīj* devices.

Finally, the use of very technical and specific Sufism terminology is an obstacle to the accessibility of readers from the public, so that this book of tafsir is more likely to be exclusive to those who already have an adequate background of Sufi knowledge.

The Meaning of *Ishārī* Letter *al-Muqaṭṭa'ah* in *Tafsīr 'Arā'is al-Bayān*

1. Rūzbihān Baqlī's Interpretation of *Alif Lām Mīm* Letters

Rūzbihān Baqlī interprets *alif lām mīm* throughout the letter, beginning with the letter with different interpretations. In Q.S. Al-Baqarah, Rūzbihān Baqlī

interprets the letter *alif* with three interpretations, namely the signal of the oneness of the Substance of Allah, the preaching of the unnecessary of the Substance of Allah, and the secret of the Substance of Allah. The letter *lām* is indicated by the *azaliyy* nature of Allah, the preaching of the immortality of Allah's nature, and the secret of Allah's nature. The letter *mīm* is indicated by the Supreme King of Allah in terms of showing signs, preaching about Allah's power in showing verses, and the secret of the Supreme Qadim in the appearance of verses.⁶⁸

Although Rūzbihān Baqlī interprets with three kinds of interpretations, the essence of the interpretation can be concluded that the three letters hint at the Substance, Nature, and Power of Allah in showing the signs of His power.

Then, in Q.S. Āli 'Imrān and Rūzbihān Baqlī interpreted *alif lām mīm* with two interpretations on each letter. The letter *alif* is indicated by the purity of His Oneness that there will never be any creature inherent in Him, and is indicated by His Prefix.⁶⁹ The letter *lām* declares the Gentlest of His unevenness, His Beauty, and His Exaltation. While the letter *mīm* indicates the obedience of His *malakūt* nature, and His love for the saints.⁷⁰

In contrast to the interpretation of Q.S. Al-Baqarah and Q.S. Ali Imran, each letter is interpreted with three interpretations. In Q.S. Al-'Ankabūt, Q.S. Ar-Rūm, Luqman, and Q.S. As-Sajdah, Rūzbihān Baqlī interprets *alif lām mīm* with only one interpretation each.

In Q.S. Al-'Ankabūt, the letter *alif* hints at the *istiwā* of Allah by Himself in the hearts of the *tafrīd* Scholars. The letter *lām* hints at the revelation of His beauty for His devotees who are always in *istiqāmah* with him with the nature of *tajrīd*. While the letter *mīm* indicates Allah's love for His lovers who dive into the sea of monotheism.⁷¹ In Q.S. Ar-Rūm, the letter *alif* indicates the longing of the devotees to meet Him. The letters *lām* and *mīm* hint at how beautiful He is to the souls of lovers and lovers of His face.⁷²

In Q.S. Luqman, the letter *alif* is indicated by the gentleness of the *ma'rifah* experts. The letter *lām* with creation in terms of giving beauty. While the letter *mīm* indicates the guidance of the lights of His love in the hearts of the lovers.⁷³ While in Q.S. As-Sajdah, the letter *alif* indicates information, the letter *lām* indicates obligation, and the letter *mīm* indicates His kingdom.⁷⁴

In general, Rūzbihān Baqlī gave an explanation based on the cues he got that *alif lām mīm* was talking about Allah and His lovers. Then he gave another different color in interpreting the letters *alif lām mīm* starting from Q.S. Al-'Ankabūt to

68 Baqlī, *Tafsīr 'Arā'is al-Bayān fi Haqā'iq al-Qur'ān*, 1:27.

69 In the beginning, God had no beginning, unlike His creatures who had a beginning and an end.

70 Baqlī, *Tafsīr 'Arā'is al-Bayān fi Haqā'iq al-Qur'ān*, 1:123.

71 Abū Muḥammad Rūzbihān ibn Abī Naṣr al-Baqlī, *Tafsīr 'Arā'is al-Bayān fi Haqā'iq al-Qur'ān* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2008), 3:99.

72 Baqlī, *Tafsīr 'Arā'is al-Bayān fi Haqā'iq al-Qur'ān*, 3:110.

73 Baqlī, *Tafsīr 'Arā'is al-Bayān fi Haqā'iq al-Qur'ān*, 3:119.

74 Baqlī, *Tafsīr 'Arā'is al-Bayān fi Haqā'iq al-Qur'ān*, 3:127.

Q.S. As-Sajdah. In Q.S. Al-‘Ankabūt, it explained the tests given to servants. In this surah, he begins to interpret by directly connecting the letter *al-muqatta‘ah* with the next verse. He asserts in his commentary by quoting the opinion of Ibn ‘Atha’ that Allah thinks that they do not want and deny love for Him, and they do not want the essence of that love. The fact of loving him is by inflicting tests on those he loves, while they enjoy the test.⁷⁵

Similarly, in Q.S. Al-Rum, he connects the meaning of *lām* and *mīm* with the next verse. In his explanation, Rūzbihān Baqlī said that the letters *lām* and *mīm* hint at the spiritual state of a person who longs for the love of Allah. Rūzbihān Baqlī continued that if the souls experience defeat, it is training and education from Allah through the nature of coercion, then indeed the souls are defeated by lust when it comes out of the level of *ikhṭiyār*.⁷⁶ The level of *ikhṭiyār* is when the *maqam istiḳāmah* of a Sufi has been perfected.⁷⁷

In Q.S. Luqmān, Rūzbihān Baqlī explained the meaning of the *ḥurūf al-muqatta‘ah* to the signal of the word of Allah in Q.S. Luqmān [31]: 2. Rūzbihān said that these symbols are signs that contain real wisdom, guides of wisdom that cannot be known except by those who understand, that is, those who get His light guidance to whatever is in it in the form of glory, virtue, and guidance to the essence of nature. They are the ones who are blessed by Allah with the nature of *iḥsān*, guidance, forgiveness, and *‘irfān* in His words in the third verse of the surah.⁷⁸

2. Rūzbihān Baqlī’s Interpretations of *Alif Lām Rā* Letters

Four surahs in the Qur’an start with the disjointed letters *alif lām rā*. The surahs are Q.S. Yūnus, Q.S. Hūd, Q.S. Yūsuf, Q.S. Ibrāhīm, and Q.S. Al-Ḥijr. Rūzbihān Baqlī’s interpretation of the *ḥurūf al-muqatta‘ah alif lām rā* is the same as when he interprets *alif lām mīm*; that is, when he wants to interpret the same *ḥurūf al-muqatta‘ah* and repeatedly in the opening of the surah, the interpretation is different, and it is not enough with just one gesture.

This can be seen when he interprets Q.S. Yūnus, where he says that there are three signs listed in each letter, equal to the number of signs in the *ḥurūf al-muqatta‘ah* in Q.S. Al-Baqarah. The letter *alif* hints at the essence of oneness, His favor for the righteous, and the Prophet Muhammad as the 2nd Adam. Then the letter *lām* indicates the essence of righteousness, His Gentleness towards those who are close to Him, and is indicated by the sentence *yā laṭīf*. Finally, the letter *ra’*, hinting at the nature of the *rubūbiyyah* of Allah, which is derived from the essence of His oneness, His mercy over those who repent, the letter *rā* also hints at the sentence *yā raḥīm*. In this case, Rūzbihān Baqlī positions the letters *lām* and

75 Baqlī, *Tafsīr ‘Arā’is al-Bayān fi Ḥaqā’iq al-Qur’ān*, 3:99.

76 Baqlī, *Tafsīr ‘Arā’is al-Bayān fi Ḥaqā’iq al-Qur’ān*, 3:110.

77 Abū Muḥammad Rūzbihān ibn Abi Naṣr al-Baqlī, *Mashrab al-Arwāb Alf Maqām wa-Maqām min Maqāmāt al-‘Arīfin bi-Allāh Ta‘ālā Ta’līf al-Shaykh al-‘Arīf bi-Allāh Ta‘ālā* (Beirut: Dār al-Kutub al-Islāmiyyah, 2005), 216.

78 Baqlī, *Tafsīr ‘Arā’is al-Bayān fi Ḥaqā’iq al-Qur’ān*, 3:119.

rā like the letters *yā al-nidā'*, which are the letters used to call.⁷⁹

In Q.S. Hūd, Rūzbihān Baqlī hinted at the letter *alif* as all kinds of forms of *ta'wīl* that took place during the time of the divine *azaliyy*. The letter *lām* signals all forms of servitude obligations that are legally obligatory to worshippers since the time of *azaliyy*. Finally, the letter *rā* is a signal to the enjoyment of witnessing substances and the qualities of the spirits. The signal contained in the letter *lām* regarding the obligatory ruling seems to be derived from the first verse of Q.S. Hūd, which accompanies the *ḥurūf al-muqatta'ah* at the beginning of the letter.⁸⁰

Then, in Q.S. Yūsuf, Rūzbihān Baqlī hinted at the letter *alif* as the self-centeredness of Allah's monotheism. The letter *lām* indicates the emptiness of the *tajrīd*, and the letter *rā* indicates the divinity of the *tafrīd*. Rūzbihān Baqlī mentioned that these three letters are signs of recognition, namely the recognition of the nature of *qadīm*, which is clear in the hearts of the righteous, and the traces are seen in the testimonies of the Kingliest of Allah SWT.⁸¹

In Q.S. Ibrahim, Rūzbihān Baqlī first said that the letter *alif* consists of three letters, namely *alif*, *lām*, and *rā*. Then he mentioned that the gesture in the three letters is *ulfatuhu lī qulūb awliyā'ihī* (the meekness of His guardians). Then the letter *rā* in the *ḥurūf al-muqatta'ah* in Q.S. Ibrāhīm is hinted at by *lām al-wilāyah* (possession), that the hearts of the guardians become closer to Allah as their beloved. While the letter *rā* is indicated by His mercy for those whom He sanctifies.⁸²

In Q.S. Al-Ḥijr, Rūzbihān Baqlī said that the letter *alif* indicates the sea of *itbbāt* (decree) of Allah. The letter *lām* is hinted at by a sea of emptiness. While the letter *mīm* is hinted at by the revelation of the sea of the *rubūbiyyah* of Allah's goodness, and the light of his vision becomes revealed. In this Q.S. Al-Ḥijr, Rūzbihān Baqlī uses a very beautiful metaphor by using the word *baḥr*, which means the ocean. This is certainly very different from the interpretation of the *ḥurūf al-muqatta'ah alif lām rā* in other surahs.⁸³

3. Rūzbihān Baqlī's Interpretation of ḥā mīm

Six surahs in the Qur'an begin with the *muqatta'ah* letters *ḥā mīm*. These surahs are Q.S. Ghāfir, Q.S. Fuṣṣilat, Q.S. Az-Zukhrūf, Q.S. Ad-Dukhān, Q.S. Al-Jāthiyah, and Q.S. Al-Aḥqāf. In Q.S. Ghāfir, Rūzbihān Baqlī interprets the letter *ḥā* as a sign of the spring of paradise to *azaliyy*, while the letter *mīm* indicates the special springs of love that are eternal. Rūzbihān Baqlī then went on to say that through the letters at the opening of this surah, Allah SWT. wants to hint that He is the source of the fountain of truth, the only source of the fountain of love that will never run out.⁸⁴

79 Baqlī, *Tafsīr 'Arā'is al-Bayān fi Haqā'iq al-Qur'an*, 2:62.

80 Baqlī, *Tafsīr 'Arā'is al-Bayān fi Haqā'iq al-Qur'an*, 2:104–5.

81 Baqlī, *Tafsīr 'Arā'is al-Bayān fi Haqā'iq al-Qur'an*, 2:146.

82 Baqlī, *Tafsīr 'Arā'is al-Bayān fi Haqā'iq al-Qur'an*, 2:251.

83 Baqlī, *Tafsīr 'Arā'is al-Bayān fi Haqā'iq al-Qur'an*, 2:274.

84 Baqlī, *Tafsīr 'Arā'is al-Bayān fi Haqā'iq al-Qur'an*, 3:227.

Then in Q.S. Fuṣṣilat, Rūzbihān Baqlī interprets with two gestures. The letter *ḥā* contains a gesture of love and life. While the letter *mīm* hints at the beloved and glory. Rūzbihān Baqlī's interpretation of the letter *al-muqatta'ah* in Q.S. Fuṣṣilat has similarities with his interpretation in Q.S. Al-Zukhruf. The similarity lies in both hinting at life. However, there are differences when it comes to hinting at the meaning of the letter *mīm*. In Q.S. Fuṣṣilat, the letter *mīm* is indicated with glory, while in Q.S. Az-Zukhruf, it is indicated by *maḥabbatī laka wa maḥabbatuka lī*, which means love and affection.⁸⁵

In Q.S. Ad-Dukhān, Rūzbihān Baqlī hints at a special revelation given to the Prophet Muhammad, and the letter *mīm* hints at the Prophet Muhammad himself. The interpretation of the *ḥurūf al-muqatta'ah* in Q.S. Ad-Dukhān is the only surah that clearly hints at the Prophet Muhammad mentioned by Rūzbihān Baqlī with the mention of his direct name. If in other surahs it is only hinted at by the editorial of *yā Adam al-thānī* or by the editorial of *yā al-maḥbūb* and other editorials.

In Q.S. Jāthiyah, Rūzbihān Baqlī interprets the letter *ḥā* as indicating that in the sea of His life, there are free souls. According to Rūzbihān Baqlī, the letter *mīm* indicates the breadth of His love; there is a secret unrest.⁸⁶ According to him, this indicates that the ocean of His life and the breadth of His love are related to the souls of those who are close to Him. These people continued to strive to reach Him even though, during their spiritual ascension, they found uneasiness, found secrets that confused them in amazement at these secrets.⁸⁷

The last surah that uses the *ḥurūf al-muqatta'ah ḥā mīm* at the beginning of the surah is Q.S. Al-Aḥqāf. In this surah, there is a difference in terms of the presentation of the signs compared to the surahs that began with the previous *ḥā mīm*. In this sūrah, *ḥā mīm* is not interpreted separately but directly interpreted in one explanation. According to Rūzbihān Baqlī, the two letters contained in Q.S. Al-Jāthiyah contain a signal that means the protection of Allah SWT. against the secrets of those who reach Him that are hidden in their hearts.⁸⁸

4. Interpretation of Rūzbihān Baqlī on the *Ḥurūf al-Muqatta'ah Ṭā Sīn Mīm*

The surah that begins with the *ḥurūf al-muqatta'ah ṭā sīn mīm* in the Qur'an is only found in two surahs, namely Q.S. Ash-Shu'arā' and Q.S. Al-Qaṣaṣ. In Q.S. Ash-Shu'arā', Rūzbihān Baqlī interprets the letters *ṭā sīn mīm* by saying that these letters are a gesture to the guardians and lovers of Allah. The letter *ṭā* indicates the purity of the nature of Allah the Eternal, from the new nature. The letter hints at the glory of His nature revealed in tangible evidence. The letter *mīm* hints at His glory, which is seen in His noble nature, in the hearts of the *ma'rifah* scholars.⁸⁹

85 Baqlī, *Tafsīr 'Arā'is al-Bayān fi Ḥaqā'iq al-Qur'an*, 3:275.

86 Baqlī, *Tafsīr 'Arā'is al-Bayān fi Ḥaqā'iq al-Qur'an*, 3:292.

87 Baqlī, *Tafsīr 'Arā'is al-Bayān fi Ḥaqā'iq al-Qur'an*, 3:293.

88 Baqlī, *Tafsīr 'Arā'is al-Bayān fi Ḥaqā'iq al-Qur'an*, 3:296.

89 Baqlī, *Tafsīr 'Arā'is al-Bayān fi Ḥaqā'iq al-Qur'an*, 3:42.

There is also the *ḥurūf al-muqatta‘ah tā sīn mīm* in Q.S. Al-Qaṣaṣ. Rūzbihān Baqlī hints that *al-Ḥaqq* reveals Himself to the secrets of His lovers; He reveals His holiness with the glory of his righteous nature to the hearts of those who are close to Him.⁹⁰

In interpreting the *ḥurūf al-muqatta‘ah tā sīn mīm*, there are differences. The difference is that, when Rūzbihān Baqlī interprets *tā sīn mīm* in Q.S. Ash-Shu‘arā’, he interprets it separately. The letter *tā* is interpreted separately; the letters *sīn* and *mīm* are the same. As for Q.S. Al-Qaṣaṣ, he interprets directly without separating the letters one by one. However, it can be seen from the interpretation of Rūzbihān Baqlī that there is a very clear difference in the interpretation of the letters *tā sīn mīm* in the two surahs, although they are still related. The essence of the gesture of the two is related to the gesture to Allah and the gesture to the lovers who are in the stage of seeking God.

The Dimension of Sufism on the Interpretation of the *Ḥurūf al-Muqatta‘ah* in *Arā’is al-Bayān*

An interpretation must be influenced by the scholarly background of the mufassir. Rūzbihān Baqlī’s scientific and Sufistic background also influenced the pattern of his interpretation of *Tafsīr ‘Arā’is al-Bayān fi Ḥaqqā’iq al-Qur’ān*. Similarly, when he interprets the *ḥurūf al-muqatta‘ah* at the beginning of the surah, he finds the dimension of Sufism. This is because Rūzbihān Baqlī, in addition to being a scholar in various disciplines, was also a Sufi.

The focus of this section is on the Sufi dimensions embedded in the disconnected letters (*al-ḥurūf al-muqatta‘ah*), as discussed in the previous section. In this part, the exploration of these Sufi dimensions is not treated as an isolated discussion, but rather as a continuation and deepening of the earlier analysis. Attention is given to uncovering the symbolic, spiritual, and metaphysical meanings attributed to these letters within the Sufi exegetical tradition, especially as articulated by Rūzbihān Baqlī.

Accordingly, the analysis is not limited to Baqlī’s interpretation in his exegetical work *‘Arā’is al-Bayān fi Ḥaqqā’iq al-Qur’ān* but is further enriched by incorporating his ideas from other writings, such as *Mashrab al-Arwāḥ*. In addition, this study engages with the perspectives of other prominent Sufi scholars, including al-Qushayrī, to provide a comparative framework that highlights both the shared themes and distinctive features of Sufi interpretations of the *ḥurūf al-muqatta‘ah*. Among the dimensions of Sufism contained in its interpretation in the *ḥurūf al-muqatta‘ah* are as follows:

1. *Ma‘rifah*

The general meaning of *ma‘rifah* is knowledge. In terminology, Sufism *ma‘rifah* is mystical knowledge from and about Allah. According to al-Ghazālī, as quoted by M. Abdul Majieb, it is said that *ma‘rifah* is knowledge in seeing the secrets of divinity and knowing divine affairs that include everything that

90 Baqlī, *Tafsīr ‘Arā’is al-Bayān fi Ḥaqqā’iq al-Qur’ān*, 3:77–78.

exists.⁹¹ Al-Qushayrī explained that *maʿrifah*, according to language, is knowledge (knowledge). So, every knowledge is *maʿrifah*, and every *maʿrifah* is knowledge. Everyone who is virtuous to Allah is called an *ʿarif*, and every *ʿarif* is an *ʿālim*.⁹²

2. *Sitr* and *Tajallī*

The terms *sitr* and *tajallī* indicate that the laymen are in a veil (*sitr*), while the people who are specialized are in eternity (*tajallī*). For the layman, the *sitr* or divine veil is a torturous form of ignorance, while for the wise, the *sitr* is a manifestation of grace. This is because the limited capacity of humanity will not be able to bear the burden of pure *tajallī* without a protective curtain. Without *sitr*, the existence of a mortal servant would be melted away in the Almighty of *al-Ḥaqq*. Allah balances His appearance and His hiding as a protection mechanism for the servant to remain upright in devotion.⁹³ *Tajallī* is the revelation of *the unseen nūr*. *Tajallī* is divided into four types: *tajallī al-āthār*, *tajallī al-afʿāl*, *tajallī al-ṣifāt*, and *tajallī al-dhāt*.⁹⁴

3. *Fanāʾ* and *Baqāʾ*

Fanāʾ is the emptying of oneself from all things, forgetting or not being aware of something, whereas *baqāʾ* means being filled with something.⁹⁵ In another sense, *fanāʾ* is to abandon despicable qualities, so that there is an opportunity for *baqāʾ* to give birth to praiseworthy qualities. Thus, a person will not be empty of these two qualities, because it is not possible if only one of these two qualities is found. After all, a person who is free of reprehensible qualities will see commendable qualities in himself. If a person is defeated by despicable qualities, then the praiseworthy qualities will be closed.⁹⁶

Some say that *fanāʾ* is the self-destruction of a Sufi from another being by removing consciousness about himself and about other beings. This term is always accompanied by *baqāʾ*. *Fanāʾ* and *baqāʾ* are like two sides of a coin that cannot be separated. The *fanāʾ* that a Sufi seeks is self-destruction, which is called the term *fanāʾ al-nafs*, which is the destruction of feelings or awareness of the existence of the gross human body.⁹⁷

4. *Shawq*

Shawq is a longing that emanates from the heart because of the pure turmoil

91 M. Abdul Mujieb, *Ensiklopedia Tasawuf Imam Al-Ghazali* (Jakarta: Penerbit Hikmah, 2009), 274.

92 Abū al-Qāsim al-Qushayrī, *Al-Risālah al-Qushayriyyah* (Kairo: Maṭābiʿ Muʿassasah Dār al-Shaʿb, 1989), 460.

93 Qushayrī, *Al-Risālah al-Qushayriyyah*, 175.

94 Asmaran As, *Pengantar Studi Tasawuf* (Jakarta: Raja Grafindo Persada, 1996), 71.

95 M. Afif Anshori, *Tasawuf Falsafi Syaikh Hamzah Fansyuri* (Yogyakarta: Gelombang Pasang, 2004), 166.

96 Anshori, *Tasawuf Falsafi Syaikh Hamzah Fansyuri*, 167.

97 Harun Nasution, *Filsafat dan Mistisisme dalam Islam* (Jakarta: Bulan Bintang, 2014),

of love accompanied by *mahabbah*. This feeling is the driving force of the Sufis to always be as close as possible to Allah, who is the source of all pleasure and beauty.⁹⁸ Longing, according to the Sufis, is the shock of the heart to find the beloved. Longing depends on the depth of love, because longing is the fruit of love.⁹⁹ Allah is not sifted with longing, although Allah is sifted with love. For Sufis, longing is the fire that Allah ignites in the hearts of lovers to make them burn by the fire of longing. Longing is light mixed with happiness.¹⁰⁰

5. *‘Ishq*

‘Ishq is a feeling of love, full of passion. *‘Ishq* is a level that includes feelings that fall in love until it makes him drunk, the appearance of feelings of sadness, excitement, confusion, jealousy, sorrow, and cheerfulness, feelings of wanting to dominate, and passionate feelings that always want to be released.¹⁰¹ The *ma‘rifah* expert said, “the longing that culminates in part of the *baqa’* directly, and the direct light of the Most Beautiful.”¹⁰²

6. *Mushāhadah*

Mushāhadah is the presence of *al-Ḥaqq* in the heart without confusion and doubt. Al-Qushayrī said that if the horizon of the secret divinity is clear from the clouds of secret, then the sun of testimony rises from the star of glory.¹⁰³ Rūzbihān Baqlī quotes the opinion of Abū ‘Abd Allāh Muḥammad ibn al-Khafīf that the *mushāhadah* is the unseen things that are clearly visible in the heart through the medium of lights. The *ma‘rifah* expert reveals that *mushāhadah* is the appearance of the qualities in His signs.¹⁰⁴

7. *Ittiḥād*

Ittiḥād is a stage in Sufism where a Sufi has felt that he or she is one with God. A level in which the loving and the beloved have become one, so that one of them can call to each other with the words: O I.¹⁰⁵

Harun Nasution quotes al-Badawī’s opinion, which is seen as only one existence, even though there are two separate forms between the two. Because what is seen and felt is only one form, then *ittiḥād* can have an exchange of roles between the

98 Samsul Munir Amin, *Ilmu Tasawuf* (Jakarta: Amzah, 2014), 182.

99 Qushayrī, *Al-Risālah al-Qushayriyyah*, 479.

100 Shīrāzī, *Mashrab al-Arwāḥ Alf Maqām wa-Maqām min Maqāmāt al-‘Arifin bi-Allāh Ta‘ālā Ta‘līf al-Shaykh al-‘Arif bi-Allāh Ta‘ālā*, 127.

101 Abū Muḥammad Rūzbihān ibn Abī Naṣr al-Baqlī, *Sharḥ al-Ḥujub wa al-Astār fī Maqāmāt Abl al-Anwār wa al-Asrār* (Beirut: Dār al-Kutub al-Islāmiyyah, 1971), 55.

102 Shīrāzī, *Mashrab al-Arwāḥ Alf Maqām wa-Maqām min Maqāmāt al-‘Arifin bi-Allāh Ta‘ālā Ta‘līf al-Shaykh al-‘Arif bi-Allāh Ta‘ālā*, 276.

103 Abū al-Qāsim al-Qushayrī, *Al-Risālah al-Qushayriyyah* (Kairo: Maṭābi‘ Mu’assasah Dār al-Sha‘b, 2009), 177.

104 Shīrāzī, *Mashrab al-Arwāḥ Alf Maqām wa-Maqām min Maqāmāt al-‘Arifin bi-Allāh Ta‘ālā Ta‘līf al-Shaykh al-‘Arif bi-Allāh Ta‘ālā*, 153.

105 Nasution, *Filsafat dan Mistisisme dalam Islam*, 66.

loving and the beloved (between Sufis and God). In *ittihād*, identity has also been lost, because identity becomes one. The Sufi in question, because his *fanā'* has lost consciousness, speaks only in the name of God.¹⁰⁶

8. *Sirr*

Sirr or secret is something soft. Something tender is entrusted in the heart of every human being, like a spirit. The foundation constitutes the locus of the place of *mushāhadah*, as the spirit which is the place of *maḥabbah* and the heart which is the place of *ma'rifah*. *Sirr* is like a king who watches over all human movements, while *sirr* is something that cannot be seen but by God. In the Sufi view, *sirr* is gentler than spirit, and spirit is nobler than heart.¹⁰⁷

Allah reveals His secret truths to servants who love Him. Then the servant was amazed to see His perfection of a secret of the secret nature hidden behind the veil of perfection.¹⁰⁸

9. *Maḥabbah*

Maḥabbah means love; in the Sufi view, it is the love of Allah. Embracing obedience to God and hating the attitude of opposing Him, surrendering oneself entirely to the one he loves, emptying one's heart of everything except for the nature of His love.¹⁰⁹ *maḥabbah* is the inheritance of tauhid and *ma'rifah*. All previous stages and behaviors, for those who go back and forth, are then recorded in the *maḥabbah*. *maḥabbah* is everything related to the substance of Allah, its attributes, both against the deficiency and the strengthening of perfection, as a necessity in accordance with the teachings of the Qur'an and the Sunnah, as well as the consensus of the ummah. If there is a difference in the meaning of the word *maḥabbah*, then *maḥabbah* has no other meaning except the inclination towards something delicious and pleasing.¹¹⁰

10. *Ḥaqīqah*

If the secrets of substance and nature have been revealed to the secrets of the *ma'rifah* scholars, then he is indeed in the vision of *ḥaqīqah*. As a *ma'rifah* said that *ḥaqīqah* finds the intention of Allah from Allah. The essence contained in the *ḥaqīqah* directly shines the essence of al-Haqq; this is the secret essence of the *ma'rifah* experts with the nature of *tajallī*, so after that, he becomes a guardian in his union with God.¹¹¹

106 Nasution, *Filsafat dan Mistisisme dalam Islam*, 67–68.

107 Qushayrī, *Al-Risālah al-Qushayriyyah*, 198.

108 Baqlī, *Sharḥ al-Ḥujub wa al-Astār fī Maqāmāt Abl al-Anwār wa al-Asrār*, 56.

109 Nasution, *Filsafat dan Mistisisme dalam Islam*, 55.

110 Muhammad al-Ghazali, *Raudha: Taman Jiwa Kaum Sufi*, trans. Mohamad Luqman Hakiem (Surabaya: Risalah Gusti, 1995), 59.

111 Shirāzī, *Mashrab al-Arwāḥ Alf Maqām wa-Maqām min Maqāmāt al-ʿArifin bi-Allāh Ta'ālā Ta'līf al-Shaykh al-ʿArif bi-Allāh Ta'ālā*, 287.

Conclusion

From the explanation that has been explained above, this study concludes that Ruzbihān Baqlī is a Sufi figure and mufassir who reviews the inner meaning of the holy text of the Qur'an through the Sufism approach. Among the things he interpreted with the approach of Sufism were the *ḥurūf al-muqatta'ah*, in which he removed the meaning of the signals contained in the letters. As for his interpretation of the letter *al-muqatta'ah*, Rūzbihān Baqlī does not interpret it with the same interpretation, but multiple interpretations depend on the information about the cues he receives. Ruzbihān Baqlī's interpretation of the *ḥurūf al-muqatta'ah* has at least ten dimensions of Sufism. These dimensions are *ma'rifah*, *sitru*, *tajallī*, *fanā'*, *baqā'*, *shawq*, *ishq*, *mushāhadah*, *ittihād*, *sir*, *maḥabbah*, and *ḥaqīqah*.

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