

The Concept of Īsār in *Laṭā'if Al-Isyārāt*: An Analysis of Al-Qusyairī's Sufi Interpretation

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Abstract: Moral decadence is increasingly prevalent, with human life, which should be about helping each other, turning out to be the opposite. Allah has clearly explained His command to be generous, charitable, and to prioritize the needs of others. This is explained in Surah Al-Hasyr verse 9, and Surah Ali 'Imran verse 92. Īsār is practiced to avoid stinginess and miserliness. This research focuses on examining the thoughts of Al-Qusyairī in the book *Laṭā'if Al-Isyārāt* using descriptive analysis methods and library research techniques, which involve referring to books or texts related to the theme being studied. The results obtained in this study indicate that Īsār is a human nature; however, a hard and impure heart prevents this attitude from being realized properly. Al-Qusyairī explains that the discussion of Īsār includes several important aspects, namely love, sincerity and detachment, sacrifice and prioritization, so that what is obtained when this attitude is present is life with Allah. This means that the pinnacle of goodness is when a person can establish closeness with Allah.

Keywords: *Al-Qusyairī, Īsār, Laṭā'if Al-Isyārāt, Tafsir Sufi*

Abstrak: Kemerosotan moral semakin marak terjadi. Kehidupan manusia yang semestinya diwarnai oleh semangat saling menolong justru sering menunjukkan keadaan yang sebaliknya. Allah Swt. telah menjelaskan perintah-Nya agar manusia bersikap dermawan, gemar bersedekah, dan mendahulukan kepentingan orang lain. Hal ini ditegaskan dalam Surah Al-Hasyr ayat 9 dan Surah Ali 'Imran ayat 92. Sikap īsār (mendahulukan kepentingan orang lain) diamalkan sebagai upaya untuk menghindarkan diri dari sifat kikir dan bakhil. Penelitian ini bertujuan mengkaji pemikiran Al-Qusyairī tentang konsep īsār dalam kitab *Laṭā'if al-Isyārāt*. Penelitian menggunakan metode analisis deskriptif dengan pendekatan studi kepustakaan (library research). Hasil penelitian menunjukkan bahwa īsār pada dasarnya merupakan fitrah manusia. Namun, hati yang keras dan tidak tersucikan menjadi penghalang bagi terwujudnya sikap tersebut secara sempurna. Menurut Al-Qusyairī, konsep īsār mencakup beberapa aspek penting, yaitu cinta, keikhlasan dan sikap tidak terikat pada kepentingan dunia, pengorbanan, serta mendahulukan kepentingan orang lain. Buah dari sikap ini adalah tercapainya kehidupan yang dekat dengan Allah. Dengan demikian, puncak kebaikan seseorang adalah ketika ia mampu menjalin kedekatan dengan Allah Swt.

Kata Kunci: *Al-Qusyairī, Īsār, Laṭā'if Al-Isyārāt, Tafsir Sufi*

Introduction

Basically, humans are social creatures. In philosophy, humans are divided into several classifications, namely those who are rational, virtuous, and also those who are



good at working together, or in other terms known as *zoon politicon*.¹ This means that being human means being able to mingle with other humans. This is as Allah says in Surah Al-Maidah. “*Help one another in (doing) good and piety, and do not help one another in sin and enmity.*” (QS. Al-Maidah [5]: 2). This verse shows that God has commanded humans to always help each other in all good things. Helping each other is one form of human unity in life.

However, it is regrettable that the strength of humanity possessed by humans has experienced decadence. Various studies show that modern society is experiencing an increase in loneliness and social isolation, which is characterized by a weakening of face-to-face interactions, a decrease in social concern, and a reduction in ties to community life.²

The notion that the rich get richer and the poor get poorer has become increasingly disturbing. Life seems to depend on profit and loss. Miserliness, stinginess, and a reluctance to help others in need are evidence of a decline in human social skills. Instead, people should be helping each other. The poverty rate continues to rise, and the wealth of those in power also increases.³ Seeing this, humans should be more sensitive to their surroundings and like to help so that social life can run as it should.

Even, Allah has explained that humans must help one another. Based on the verse above, social life should be more equitable if humans prioritize one another. Allah has explained, and the Prophet also taught about good morals, one of which is altruism or prioritizing others.

This principle of prioritizing others is reflected in the words of Allah SWT: “... and [they] give them preference over themselves, even though they are in privation ...” (QS. Al-Hashr [59]: 9). This verse serves as the primary foundation for the concept of altruism, or in Qur'anic terminology, known as *Isār*.

Altruism or in the Qur'anic term known as *Isār*, is a voluntary action that someone does without expecting anything in return. *Isār* comes from the word *āthara-yu'thiru* which means to prioritize. This word has the same meaning as *faḍḍala*.⁴ According to Al-Jurjani, *Isār* is the peak of *ukhuwa* behavior.⁵ This shows that there are stages in *ukhuwah* behavior. The peak of the stages is *Isār*. It can lead to strong bonds of brotherhood in life.⁶

Isār is closely related to the command to help each other. Helping each other is not just about material possessions, but also about all aspects. This allows humans to benefit others, and the benefits they provide are in the form of good deeds.

Isār has a good impact on everyone, for the perpetrators of *Isār* or *mu'thīr* and the recipients. Life can run harmoniously because everyone helps and shares with each other. No one will experience hardship, have to seek help, and beseech on the streets to fulfill their needs because *Isār* has been established. That is the hope for a harmonious life, namely being able to live side by side and help each other by putting others first.

¹Muhammad Gus Nur Wahid, “Manusia Dalam Perspektif Filsafat,” *Islamida: Journal Islamic Studies* 2, no. 2 (2023): 157.

²Jean M. Twenge, Brian H. Spitzburg, and W. Keith Campbell, “Less in-Person Social Interaction with Peers among U.S. Adolescents in the 21st Century and Links to Loneliness,” in *Journal of Social and Personal Relationships*, 2019, 1–22.

³Budi Sarasati and Ujam Jaenudin, “Altruisme Pengobat Alternatif,” *Jurnal Psikologi Integratif* 9, no. 2 (2021): 263.

⁴A.W. Munawwir, *Kamus Al-Minawwir Arab-Indonesia Terlengkap* (Surabaya: Pustaka Progressif, 1997), 7.

⁵Fina Hidayati, “Konsep Altruisme Dalam Perspektif Ajaran Agama Islam (Īsār),” *Jurnal Prikoislamika* 13 (2016): 59–60.

⁶Abdullāh Al-Anshārī, *Manāzil Al-Sāirīn* (Maktabatu Al-Thaqāfah Al-Diniyyah, 2008). 96

Thus, it shows that the discussion about *Īsār* is something important to study. It is an effort to ensure that *Īsār* can live in human life, so that life is more harmonious. If humans become increasingly indifferent and neglectful, life will also be less comfortable.

Studies on *Īsār* have been conducted from various perspectives. Invia Dwi Sakinah examined the relationship between gratitude, empathy, and altruistic behavior among volunteers.⁷ Farid Hidayatallah explored the concept of *Īsār* through thematic Qur'anic interpretation by integrating modern sociological theories.⁸ Meanwhile, Sidiq Rahmadi and Nanik Prihartanti investigated altruistic behavior among Sufi practitioners and the factors influencing it.⁹

Nevertheless, these studies primarily approach *Īsār* from psychological, sociological, and thematic exegetical perspectives. Research that specifically examines the concept of *Īsār* within the framework of classical Sufi exegesis, remains limited. Therefore, this study aims to fill this gap by examining the concept of *Īsār* from the perspective of Sufi exegesis.

To elucidate the meaning and conceptual dimensions of *Īsār*, this study employs Abū al-Qāsim 'Abd al-Karīm al-Qusyairī's *Laṭā'if al-Isyārāt* as its primary analytical source. Given that *īsār* represents not only a normative ethical virtue but also a spiritual station (*maqām*) within the Sufi tradition,¹⁰ its examination through the lens of Sufi exegesis is particularly appropriate. The selection of *Laṭā'if al-Isyārāt* is further grounded in its distinctive methodological position within the corpus of Sufi Qur'anic commentaries. In contrast to *Tafsīr al-Tustarī*'s, which does not provide a complete commentary on the Qur'an,¹¹ al-Qusyairī's work offers a comprehensive interpretation of the Qur'anic text in its entirety. Likewise, whereas al-Sulamī's *Ḥaqā'iq al-Tafsīr* is predominantly characterized as a compilation of transmitted sayings with relatively limited critical synthesis,¹² al-Qusyairī develops a more systematic, coherent, and interpretive framework. Moreover, unlike the *Tafsīr* attributed to Ibn 'Arabī, which is generally identified as the work of 'Abd al-Razzāq al-Kāsyānī and places considerable emphasis on esoteric (*bāṭin*) dimensions of Qur'anic meaning,¹³ *Laṭā'if al-Isyārāt* maintains a more nuanced relationship between the exoteric (*ẓāhir*) and esoteric dimensions of interpretation. This methodological balance makes al-Qusyairī's commentary particularly valuable for examining the multidimensional conception of *īsār*, allowing its ethical, spiritual, and exegetical dimensions to be analyzed within an integrated interpretive framework.

This study employs a descriptive-analytical method. The research falls into the qualitative research category. The qualitative research is used to examine a scientific object, in which the researcher plays the primary role.¹⁴ Data collection technique in

⁷Invia Dwi Sakinah, "Perilaku Altruisme Pada Relawan: Peran Gratitude dan Empat," *Paedagogy: Jurnal Ilmu Pendidikan Dan Psikologi* 4, no. 1 (2024): 31–37.

⁸Farid Hidayatallah, Mahmudin Bunyamin, and Ahmad Muttaqin, "Nilai *Īsār* Dalam Perspektif Tafsir Tematik: Studi Atas Ayat-Ayat Al-Qur'an Tentang Solidaritas Sosial," *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir* 4, no. 2 (2025): 508–28.

⁹Sidiq Rahmadi and Nanik Prihartanti, "Kondisi Altruisme Pengamal Tasawuf Di Pondok Pesantren Darul Afkar," *Esoterik: Jurnal Akhlak Dan Tasawuf* 10, no. 1 (2024): 85–110.

¹⁰Abdullāh Al-Anshārī, *Manāzil Al-Sāirīn* (Maktabatu Al-Thaqāfah Al-Diniyyah, 2008), 96–97.

¹¹Sahal bin 'Abdullah al-Tustarī, *Tafsīr al-Tustarī*, diedit oleh Muḥammad Bāsil 'Uyūn al-Sūd, (Beirut: Dār al-Kutub al-'Ilmiyyah, 2007), 16.

¹²Darmawan, *Validitas Takwil Sufi: Studi Analisis Kitab Ta'wilat Al-Qur'an Al-Hakim*, (Sukabumi: Haura Publishing, 2021), 42.

¹³Muhammad Abduh, *Tafsīr al-Manār*, (Kairo: Dār al-Manār, 1947) jilid. 1, 18.

¹⁴Sugiyono, *Metode Penelitian Kualitatif Kuantitatif Dan R&D* (Bandung: Alfabeta, 2017). 58

the research is *library research* technique, namely collecting library data to be used as analysis data.

Result and Discussion

General Overview

1. Discourse Meaning of *Isār*

Isār is a term that means putting others first. This term is often associated with social attitudes and also in the spiritual realm. *Isār* comes from Arabic, namely *āsara-yu'siru*. It is a synonym of the word *faḍḍala*, which means to prioritize more.¹⁵ From the origin of the word, then *Isār* closely related to the relationship between two things, namely something that is prioritizing and prioritized. In *Mufradāt Alfāz al-Qur'ān*, *Isār* is defined as the act of giving preference to others and granting them an advantage or benefit. This meaning is reflected in the expression *āsartuhu*, which means “I preferred him” or “I gave preference to him.”¹⁶

This shows that *Isār* is a behavior that prioritizes other people. A person behaving *Isār* has empathetic heart, so he is more sensitive to other people. By viewing this, a person behaving *Isār* has good social sensitivity so that when someone is in need he will immediately help.

In Indonesian, there is the term altruism which has the same meaning as *Isār*. It comes from the word altruist, which means a person who prioritizes the interests of others, while altruism itself is the behavior of a person who prioritizes the happiness and welfare of others above his own happiness and welfare.¹⁷

This meaning implies that the behavior of *Isār* closely related to helping or *ta'awun*. A person behaving *Isār* has a sensitive attitude towards people. A human having these feelings will prioritize the happiness and well-being of others.

It is because a person who behaves the *Isār* will be happy when other people are happy. This shows that an altruist has a sense of love and a clean heart. Discussion regarding *Isār* has been widely studied in several disciplines, such as Sufism. In this study, the researcher focuses on the Sufi view regarding the meaning of *Isār* to provide an initial overview of the meaning of *Isār*. According to the Sufis, the following are the Sufi views on the meaning of *Isār*:

a. ‘Abd Al-Karīm Al-Qusyairī

In the book *Al-Risālah*, Al-Qusyairī explains that the meaning of *Isār* is generous and charitable.¹⁸ *Isār* is the highest level after being generous and charitable. According to him, someone who gives something to others while leaving some for himself is called generous or *Al-Jūd*, whereas a person giving most of his possessions and only leaves a little of his possessions, is called *al-sakhā'*, and a person who is willing to endure suffering in order to prioritize the interests or happiness of others is called *Isār*.¹⁹

Based on this view, it can be understood that *Isār* is a behavior related to sincerity and willingness to sacrifice for others.

b. ‘Abdullah Al-Anshārī

¹⁵Salūnī *Fī Al-Mutarādifāt Wa Al-Ma'ānī* (Jakarta: Penerbit Saluni.id, 2020), 73.

¹⁶Raghib Ishfahani, *Mufradāt Alfāz al-Qur'ān*, (Beirut: Dar al-Qalam, tt), 62

¹⁷Pusat Bahasa, *Kamus Bahasa Indonesia* (Jakarta: Departemen Pendidikan Nasional, 2005), 45-46.

¹⁸‘Abd Karīm Al-Qusyairī, *Al-Risālatu Al-Qusyairīyyah* (Lebanon: Dār Al-Kutub Al’Ilmiyyah, 2001), 270.

¹⁹‘Abd Karīm Al-Qusyairī, *Al-Risālatu Al-Qusyairīyyah*, 361

Al-Anshārī stated that *Isār* has several levels, namely, First, prioritizing the interests of other creatures or people above one's own interests in matters that are not forbidden by religion and do not waste the time of *mu'thīr*.²⁰

Second, prioritizing Allah's pleasure above all else, even if one has to face great trials and heavy burdens. At this level, a *mu'thīr* only looking at Allah's pleasure without thinking about what will happen, this is because faith and love for Allah is greater.

Third is the release of *Isār*. That at the highest level of *Isār* is when *mu'thīr* believe that *Isār* can be done according to God's will. God is the one who regulates how a person can behave the *Isār*, the perpetrator of *Isār* chosen by God. *Mu'thīr* are those who chosen by Allah to carry out this commendable behavior, everything that humans do is because of Allah, because in essence humans exist because of Allah, and Allah is the essence of that existence.²¹

c. Al-Hujwiri

Al-Hujwiri divides *Isār* into two parts, namely *Isār* in the world of friendship and love. *Isār* in friendship, there must be effort and a willingness to accept difficulties, because this is related to efforts to help each other in lightening the burdens of others. *Isār* in friendship means *Isār* as the creatures, whether humans or other creatures. Helping others who are in trouble on the road or giving food and drink to weak animals on the road is a form of the first *Isār*.²²

The second is the *Isār* in love. The *Isār* in love is related to pleasure and happiness. Of course, it is greater and higher than the first *Isār*. Seeing that there is pleasure and happiness certainly shows that *Isār* in Love is related to sincerity, affection, sacrifice and absence of *Isār*.²³ This means that if someone has reached the level of love, there is nothing but happiness. It is because whatever one does is something that pleases Allah, and there is no greater good than gaining Allah's approval.

d. Ibn Qayyim Al-Jauziyyah

Ibn Qayyim explains that *Isār* is the opposite of stinginess. Discussion of *Isār* is one of the stops of the meaning of QS. Al-Fatihah [1]: 5, namely as an effort in worshiping Allah SWT. According to Ibn Qayyim, *Isār* is an effort to fulfill the command to be generous and charitable, with that it can be viewed that *Isār* is helpful. *Isār* is an attitude of willingness to help others, a willingness to lighten their burdens in any way. This does not just involve material possessions, but helping can be done with anything. *Isār* is the highest level of generosity. It is a behavior in which a person gives everything they have to prioritize others. The criteria for generosity itself are 10 types: generosity through the sacrifice of one's life, power, pleasure, knowledge, position, energy, honor, patience, morals, and finally, not harming others.²⁴

After studying the meaning and understanding of *Isār*, then it can be understood that *Isār* is a behavior that humans do to prioritize other humans. *Isār* has a close relationship with the concept of helping, giving, love, and also sacrifice.

²⁰Muhammad Jordy, "Al-Ithar Dalam Al-Qur'an (Studi Tentang Tafsir Tematik)" (IAIN Bengkulu, 2019), 17

²¹Al-Anshārī, *Manāzil Al-Sāirīn*, 96

²²Azyumardi Azra, *Ensiklopedi Tasawuf (Jilid II)* (Bandung: Angkasa, 2008), 617

²³Ali Al-Hujwiri, *Revelation of The Mystery* (USA: Pir Publication, 1999), 190

²⁴Ibn Qayyim Al-Jauziyyah, *Madārij Al-Sālikīn (Pendakian Menuju Allah)* (Jakarta: Pustaka Al-Kautsar, 1998), 249-252.

2. *Isār* in Sufism

Isār known as the term putting others first is basically part of the ladder of servitude to God.²⁵ With that, of course there are stages to be able to reach the level of *Isār*. According to Al-Anṣārī, *Isār* is one of the levels to reach the level of sincerity.²⁶ In the effort of servitude, there are many levels that humans must go through. According to Al-Anṣārī, to be able to reach the level of sincerity, humans must go through various efforts, namely patience, acceptance, gratitude, shame, honesty, *Isār* or altruism, creation or becoming a manifestation of his creation, humility, heroism, and blending.²⁷

According to Al-Anṣārī's view above, it can be understood that *Isār* is one of the levels in the level of sincerity, so someone who is trying to reach the level of sincerity must go through various things as explained above. Thus, *Isār* be an effort that humans can make to become a sincere person.

With the two views above it shows that *Isār* not just good behavior, but it is a ladder to reach a higher level.

3. 'Abd Al-Karīm Al-Qusyairī

Al-Qusyairī was one of the leading classical Sufi scholars. In his life, he tried to unite the Sharia with the *haqiqat* so that the two could walk side by side.²⁸ Al-Qusyairī has the full name Abū Al-Qāsim 'Abd Al-Karīm ibn Hawāzin ibn 'Abd Al-Mālik ibn Talhah ibn Muhammad Al-Qusyairī. He was born in the city of Ustuwa which is part of the Khurasan region, Northeastern Iran in the month of Rabi' Al-Awal in the year 376 AH or 986 AD.²⁹

Al-Qushayirī studied under a scholar, Syaikh Abū Alī bin Husain bin Alī Al-Naisabur, better known as Al-Daqqāq. On that occasion, Al-Qushayirī began to delve into the science of Sufism and pursue Sufism.³⁰ After the death of Al-Daqqāq, Al-Qusyairī studied with Abū 'Abd Al-Rahmān Al-Sulamī who is a Sufi figure from the Malamatiyah school. In addition, Al-Qusyairī also has a good relationship with Abū Al-Ma'ali Al-Juwainī who is a prominent jurist and theologian.³¹ He also studied Shafi'i jurisprudence under the guidance of Muhammad ibn Abū Bakr Al-Ṭūsī and studied the theology and hadith of several prominent Ash'ariyah scholars such as Abū Bakr ibn Furak,³² and Abu Ishaq Al-Isfarayini who is a leading Sunni theology scholar.³³

4. *Laṭā'if Al-Isyārāt*

Within the landscape of Qur'anic exegesis (*tafsīr*), Sufi hermeneutics primarily manifests as *tafsīr isyārī* (allusive interpretation)—a methodological approach that uncovers subtle, implied meanings (*al-ma'ānī al-khafīyyah*) beneath the exoteric

²⁵ Fina Hidayati, "Konsep Altruisme dalam Perspektif Ajaran Agama Islam (*Isār*)", *Jurnal Prikoislamika*, Vol 13, (2016), 59-60.

²⁶ Al-Anshārī, *Manāzil Al-Sāirīn*, 200.

²⁷ Al-Anshārī, *Manāzil Al-Sāirīn*, 200.

²⁸ Darmawan, *Validitas Takwil Studi Analisis Kitab Ta'wīlāt Al-Qur'an Al-Hakīm* (Jakarta: Haura Publishing, 2021). 43.

²⁹ Azyumardi Azra, *Ensiklopedi Tasawuf (Jilid I)* (Bandung: Titian Ilmu, 2008). 103.

³⁰ Irwan Muhibudin, *Tafsir Ayat-Ayat Sufistik (Studi Komparatif Antara Tafsir Al-Qusyairī Dan Tafsir Al-Jailanī)*, (Jakarta: UAI Press, 2018). 25.

³¹ Irwan Muhibudin, *Tafsir Ayat-Ayat Sufistik (Studi Komparatif Antara Tafsir Al-Qusyairī dan Tafsir Al-Jailanī)*, 40.

³² Hamdan Maghribi and Alfina Hidayah, "Between Salafī and Sufi: Ibn Taimiyyah's Critique of Al-Qusyairī's Views on Sufism," *Journal Thaqafah* 19, no. 2 (2023): 472.

³³ Al-Qusyair Al-Qusyairī, *Nahw Al-Qulūb Tata Bahasa Kalbu*, ed. Supirso Pati (Jakarta: Wali Pustaka, 2019).

surface of the text. This interpretive process relies on spiritual intuition and divine illumination (*kasyf*) attained through rigorous ascetic discipline (*riyāḍah*) and spiritual purification (*tazkiyah al-nafs*).³⁴ Crucially, *tafsīr ishārī* posits that every Qur'anic verse encompasses complementary—rather than mutually exclusive—exoteric (*ẓāhir*) and esoteric (*bāṭin*) dimensions.³⁵ To guard against heretical or arbitrary allegorization (*bāṭiniyyah ilhādiyyah*), classical scholars delineated strict methodological boundaries (*dawābiṭ*): the allusive insight must not contradict the literal sense (*ẓāhir*) of the verse, must remain linguistically plausible within Arabic grammar, must be corroborated by sound textual evidence (*dalīl shar'ī*), and must not be asserted as the sole definitive reading of the text.³⁶

The book of *Laṭā'if Al-Isyārāt* is the second book of interpretation written by Al-Qusyairī, previously he had written a book of interpretation entitled *Al-Taisīr fī 'Ilm Al-Tafsīr* or what is often called *Al-Taisīr Al-Kabīr*.³⁷ The book of *Laṭā'if Al-Isyārāt* consists of three volumes and is composed from Surah Al-Fatihah to Surah Al-Nas.³⁸ This book has differences from previous interpretations. It is because the book of *Al-Taisīr Al-Kabīr* is an exoteric book which contains language analysis, word changes, *asbāb al-nuzūl*, and the views on jurisprudence and theology.³⁹

In the book of *Laṭā'if Al-Isyārāt*, Al-Qusyairī uses a Sufi motif that explains the meaning of the Qur'an by looking at its external and internal meaning, in order to find the meaning behind a verse. Al-Qusyairī tries to use methods to introduce the *haqiqat* and *ma'rifat* through the Qur'an.⁴⁰ This is to strengthen his role as someone who fights to compromise Sufism with Sharia, Sufism does not contradict the Qur'an and the book of *Laṭā'if Al-Isyārāt* is the real evidence.

There are differences in Al-Qusyairī's interpretation with other commentators. Al-Qusyairī tries to combine the heart and mind. Besides that, this book is also written using simple language.⁴¹ This aims to make it easier for readers to understand the interpretation.

The name of *Laṭā'if Al-Isyārāt* consists of two words, namely *Laṭā'if* and *Al-Isyārāt*. The word *laṭā'if* has the meaning of soft, subtle, and hidden. This word has a very deep meaning, which meaning can only be obtained with the inner light and the eyes of the hearts of the saints of Allah. Meanwhile, the word *Isyārāt* has the meaning of a guide, symbol or sign. The *Isyārāt* means a deeper understanding above the external meaning which is accepted by certain people who have knowledge and a clean heart.⁴²

Based on the aforementioned elaboration, within the corpus of Sufi exegesis, al-Qusyairī's *Laṭā'if al-Isyārāt* occupies a pivotal position as a synthetic bridge between allusive interpretation (*tafsīr isyārī*) and the orthodox foundation of *Ahl al-Sunnah wa-l-Jamā'ah*. Unlike certain early Sufi exegetical works that leaned toward radical esotericism, al-Qusyairī methodologically asserts that an exegete's spiritual experience

³⁴ Muhammad Ḥusayn al-Dhahabī, *al-Tafsīr wa al-Mufasssīrūn* (Cairo: Dār al-Ḥadīs, 2012), 308.

³⁵ Maula Muhsin al-Faidh al-Kasyanī, *Tafsīr al-Shāfi*. (Teheran: Mansyūrāt as-Shadr, 1415), Jilid 1, 31

³⁶ Darmawan, *Validitas Takwil Studi Analisis Kitab Ta'wīlāt Al-Qur'an Al-Hakīm*, 54-55.

³⁷ Al-Qusyairī, *Al-Risālatu Al-Qusyairīyyah*, 13.

³⁸ Darmawan, *Validitas Takwil Studi Analisis Kitab Ta'wīlāt Al-Qur'an Al-Hakīm*, 42.

³⁹ Faruq Azri, "Tafsīr Sufistik Al-Qusyairī (Kajian Atas Terma Zuhud, Taubat, Sabar Dan Tawakal Dalam *Laṭā'if Al-Isyārāt*)" (PTIQ Jakarta, 2020). 14.

⁴⁰ Ahmad Subakir, *Pemikiran Tasawuf Al-Qusyairī* (Depok: Rajawali Press, 2021), 16.

⁴¹ Muhibudin, *Tafsīr Ayat-Ayat Sufistik (Studi Komparatif Antara Tafsīr Al-Qusyairī Dan Tafsīr Al-Jailanī)*, 40.

⁴² Azra, *Ensiklopedi Tasawuf (Jilid II)*, 736.

(*kasyf*) must remain strictly subordinate to the parameters of Islamic jurisprudence (*Syarī'ah*). Consequently, *Laṭā'if al-Isyārāt* effectively legitimizes *tafsīr isyārī* as a valid and methodologically bounded discipline within Islamic scholarship, while solidifying al-Qusyayrī's status as a key pioneer in harmonizing the esoteric dimensions of Sufism with the exoteric tenets of Islamic law and theology (*fiqh* and *kalām*).

Analysis

1. Al-Qusyairi's Interpretation of the Verses of *Isār*

Drawing upon al-Harawī's foundational Sufi treatise on spiritual stations (*maqāmāt*), *Manāzil al-Sā'irīn*, his exposition of the station of altruism (*maqām al-Isār*) specifically incorporates QS. al-Ḥashr [59]: 9,⁴³ which is further articulated through the commentary on QS. Āl 'Imrān [3]: 92 within its classical *sharḥ*. Consequently, these two Qur'anic passages serve as the primary focus of this study. It is said that *Isār* is a behavior that contains various concepts or meanings. This is reflected in Surah Al-Hashr verse 9, which means:

"And those who had settled in the city (Madinah) and had believed before them (the Muhajirin), they loved those who migrated to them. And they did not harbor in their hearts any desire for what was given to them (the Muhajirin), and they preferred them (the Muhajirin) over themselves, even though they were in need. And whoever is protected from his stinginess, then it is they who are the successful." (QS. Al-Hashr [59]: 9)

Surah Al-Hashr, verse 9, was revealed during the Prophet Muhammad's migration from Mecca to Medina. This verse relates the story of the Muhajirin, the Prophet Muhammad's entourage, and the Anshar, the residents of Medina. This verse was revealed because of a story that occurred between the two groups. When they arrived in Medina, one of the Muhajirin complained to the Prophet Muhammad about his hunger. The Anshar said they would serve him. When they arrived home, the Anshar expressed their desire to his wife, but she replied that they had no food except what they wanted to give to their children. The Anshar then ordered his wife to put their children to bed so that he could fulfill his promise to his guest.⁴⁴

From the explanation above, It can be inferred that it can be the Anshar's prioritization was not merely about giving some or all of their possessions, but also about sacrifice and sincerity. It is mentioned that even when their children were hungry, they prioritized their guests.

In interpreting Surah Al-Hashr verse 9, Al-Qusyairī gives a broad and profound meaning regarding the *haqiqat* of *Isār*. It can be viewed in the interpretation book. The factors that can bring humans to the level of *Isār* are very diverse, namely as follows:

a. *Isār* as a Concept of Love

In his interpretation, Al-Qusyairī mentioned that Surah Al-Hashr verse 9 concerns the *Anshar* who received the *Muhajirin* with love. In this verse, it is stated *يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ*, which means that they love those who migrate to them. Based on this, it can be understood that one of the qualities possessed by the *Anshar* was sincere love in their hearts. They were able to welcome the *Muhajirin* with kindness, sincerity, and love, to the point that they were willing to serve their guests above themselves and their own families.⁴⁵ This shows that *Isār* is a behavior that

⁴³ Abdullāh Al-Anshārī, *Manāzil Al-Sāirīn*. 96

⁴⁴ Jalal Al-Dīn Al-Suyūfī, *Asbābun Nuzūl Sebab Turunnya Ayat Al-Qur'an*, transl. Abdul Hayyie (Depok: Gema Insani, 2008), 689.

⁴⁵ Al-Qusyairi, *Laṭā'if Al-Isyārāt*, Vol. III (Egypt, 2000), 561.

can be done by those whose hearts are warm and full of love. Because, in essence, the goodness done by the Anshar or *mu'thīr* is inseparable from his love for others. And humans are commanded by God to do good whenever, wherever, and to whomever.

In line with Al-Qusyairī's view, Al-Jailanī in his interpretation also stated that the Anshar in their behavior of *Īsār* is based on strong faith and love for anyone who migrates to him.⁴⁶ This shows that with love, humans will have greater sensitivity to sincerely help and prioritize others without expecting anything and without any differences. Stated in the interpretation with the words "*behave of Īsār towards anyone who migrates to him,*" shows that what the Anshar people do is purely from the sincerity of their hearts, so they will continue to act in the same way even if another group comes.

Basically, every human being has a clean *fitrah*. The *Īsār* can occur because of the perfection of humanity in the human soul, the power of monotheism and submission to Allah SWT.⁴⁷ This perspective reveals that a pure human nature will lead people to actions that reflect God's nature, namely, always being helpful and generous. However, the obstacle that arises is when the human soul becomes impure, resulting in the soul, which should be pure, becoming contaminated with impurity, thus preventing human behavior that reflects God's attributes. Something pure and clean can only reside in a pure and clean soul and heart.

This shows that love in every human heart can develop when their hearts are pure. As explained in Surah Al-Hashr, verse 9, which states: "*And they do not harbor desires in their hearts*", According to Al-Qusyairī, the meaning of this verse is that the *Anshar* did not envy anything the *Muhajirin* obtained, such as the spoils they acquired, and they did not oppose Allah's decision to grant them special privileges. In fact, they would assist the *Muhajirin* despite their unstable situation.⁴⁸

The behavior of *Īsār* has a very broad meaning, giving is not only limited to giving something as the Qur'an mentions, namely, "And gives his wealth, despite his love for it (QS. Al-Baqarah: 177)," or give possessions or food to a loved one, but a *mu'thīr* is generous with what is in the hands of humans, and that is greater than being generous by giving.⁴⁹

A clean heart will make a person become full of love. The person will become a very generous, charitable person and become a *mu'thīr*. Al-Qusyairī emphasized that the genuine of love in the human heart will motivate people to do good. In Surah Al-Insan, verse 8, it is stated that because of their genuine of love for Allah, they provide the necessary food.⁵⁰ Viewing this meaning, it can be understood that a person will behave of *Īsār* when in his heart there is a sincere feeling of love so that everything he does is to seek the pleasure of Allah alone.

b. *Īsār* as a Sacrifice

In his interpretation, Al-Qusyairī emphasizes that *Īsār* is done by person who are ready to sacrifice. Someone who has the character of *Īsār* will to put others first. He can be full when he himself is hungry. It is also said that *mu'thīr* prioritizes

⁴⁶Muhyidin 'Abd Al-Qādir Al-Jailānī, *Tafsir Al-Jailanī*, verified by Ahmad Farīd Al-Mazīdī, Vol. V (Pakistan: Al-Maktabatu Al-Ma'rūfiyyatu, 2010), 169-170.

⁴⁷Muhyiddīn bin Ali, *Tafsīr Ibn 'Arabī*, Vol. II (Lebanon: Dār Al-Turāthi Al-'Arabī, 2001), 329.

⁴⁸Al-Qusyairī, *Laṭā'if Al-Isyārāt*, 562.

⁴⁹Al-Qusyairī, *Al-Risālatu Al-Qusyairīyyah*, 373.

⁵⁰Al-Qusyairī, *Laṭā'if Al-Isyārāt*, Vol. III, 662-663.

heaven over others.⁵¹ From this explanation, it does not mean that someone who behaves of *Isār* does not want to go to heaven, but his goal is more than that. The *mu'thīr* is the true believer hoping for the pleasure and closeness to Allah SWT.

Al-Qusyairī's view is not different from previous commentators who stated that one form of *Isār* is when humans prioritize the afterlife rights of others over their own afterlife. It is because the world is too cheap to be made an object of *Isār*, so that the hereafter becomes more important.⁵²

The view of Al-Sulamī and Al-Qusyairī shows that the behavior of *Isār* is when a person sincerely and honestly chooses to ask for heaven for others rather than for himself, it is because of the assumption that *mu'thīr* prioritize the happiness of others, and it is all because of belief of *mu'thīr* that God's pleasure is more than enough. Because, in essence, the awareness of his own nothingness and powerlessness makes him confident that everything that comes from him is not for him, but for all who have a right to it. This is because the expression regarding what is in his hands is not essentially his, because everything is only entrusted, so *mu'thīr* will tend to use it for greater things, namely for greater good. At this level, humans no longer have an ego to fulfill their own desires, because they have realized that *Isār* is the realization that every soul has received goodness from God, so its duty is to spread goodness, just as God always gives. And there is nothing humans desire except their attachment to God.

Apart from that, prioritization is also not limited to certain groups, so that everyone has the right to be prioritized. In the behavior of *Isār*, there is no category of objects that takes precedence, but all must take precedence over oneself.⁵³

In his interpretation, Al-Qusyairī states that *mu'thīr* are those who do not differentiate between one another in their goodness.⁵⁴ It can be understood that the concept of doing goodness is for all, whether with other humans, plants, animals or others. Humans are ordered to always do goodness. Al-Qusyairī's view strengthens his teacher's interpretation which states that the behavior of *Isār* is not based on choice of *mu'thīr*. However, *Isār* occurs when humans are able to prioritize the rights of others without seeing differences.⁵⁵

Thus, it can be understood that, in practicing the *Isār*, humans can not choose who to help or give to, because basically a person's the consciousness of *mu'thīr* give to anyone without looking at their background. Even, in the previous discussion, it was mentioned that *mu'thīr* do goodness because it is said that Allah commands humans to do goodness, *كَمَا أَحْسَنَ اللَّهُ*, that is, as Allah always does good to His servants without looking at whether the servant is a believer or not.⁵⁶

Then, we know that God never plays favorites in giving. Therefore, humans should do the same. The concept of doing goodness is for everyone, whether with other humans, plants, animals or others. Humans are ordered to always do goodness. Besides that, *Isār* also means devotion, so that *Isār* is not only a

⁵¹ Al-Qusyairi, *Laṭā'if Al-Isyārāt*, Vol. III, 561.

⁵² Abd Al-Rahmān Al-Sulamī, *Haqāiq Al-Taḥsīn*, Critical ed. by Sayyid 'Imran (Lebanon: Dār Al-Kutub Al-'Ilmiyyah, 2001), 107.

⁵³ Al-Qusyairi, *Laṭā'if Al-Isyārāt*, 561.

⁵⁴ Al-Qusyairi, *Laṭā'if Al-Isyārāt*, 561.

⁵⁵ Al-Sulamī, *Haqāiq Al-Taḥsīn*, 319-320.

⁵⁶ Al-Qusyairi, *Laṭā'if Al-Isyārāt*, 81.

sacrifice for others, but also a form of devotion to Allah. It is explained in the Qur'an, which means:

“Do excellent (to others) as Allah has done excellent to you.”(QS. Al-Qashash [28]: 77)

This verse states that humans are commanded to always do good to other people or other creatures as Allah never stops giving goodness to humans. In explaining the verse above, Al-Qusyairī explains that a good deed can be done by a believer, but in other cases, Allah still gives goodness to people who do not believe in the world.⁵⁷

The meaning of the above interpretation is that the goodness in question has a broad meaning. Referring to the discussion of the previous verse which explains the essence of goodness, namely attachment to God, then in the context of this verse it can be understood that God does not give such goodness to unbelievers. But does God not give goodness at all to unbelievers? In the context of this verse, it contains a command for humans to do goodness. Therefore, the goodness that humans do is in terms of actions or other things, so God commands humans to always spread goodness to others. It is emphasized that “As Allah has done goodness to mankind.”

Looking at the word *كَمَا أَحْسَنَ اللَّهُ*, it is acquired that Allah never shows favoritism in giving, and so do humans. Al-Qusyairī mentioned that a *mu'thīr* is one that prioritizes everyone without any discrimination.⁵⁸ Thus, it is understood that the concept of doing goodness is for everyone, whether with other humans, plants, animals or others. Humans are ordered to always do excellent.

However, in relation to *Īsār*, the disbeliever cannot reach the highest level of *Īsār*, so that the goodness obtained cannot reach the most perfect. It is because there is no awareness of the presence of the Almighty, so they cannot reach the understanding that what they have and do belongs to and is the power of Allah.

c. *Īsār* as Self-Release

In his interpretation, Al-Qusyairī states that *mu'thīr* sees everything that another person owns is essentially the property of that person, and what he owns is just a deposit and trust from Allah that awaits permission from Allah to be used.⁵⁹

Refer to the meaning above, it can be understood that a generous person is someone thinking that what he has is for his guests and relatives. It means that a *mu'thīr* realizes that he has nothing. What is in his hands belongs to Allah and must be used according to His commands, one of which is to help each other.

However, there is an emphasis that *mu'thīr* is not jealous to other properties. He is aware that other properties are theirs, and has nothing to do with him. Nevertheless, his property belongs to Allah and there are other people's rights in it, as humans are commanded by Allah to always help others with everything they are able and have.

In the interpretation above, it is also emphasized that *mu'thīr* will wait for permission from Allah to use what he has to help and prioritize others. So indirectly, there is an expression that the *Īsār* practiced by humans is based on the permission and will of Allah. Thus, Allah does excellent to *mu'thīr* by allowing him to be a *mu'thīr*. This expression is in line with Al-Anshari's

⁵⁷Al-Qusyairī, *Laṭā'if Al-Isyārāt*, 81.

⁵⁸Al-Qusyairī, *Laṭā'if Al-Isyārāt*, 561.

⁵⁹Al-Qusyairī, *Laṭā'if Al-Isyārāt*, 561.

explanation in describing the peak of *Isār*, namely, *Isār* practiced by humans is because of Allah SWT, not by his own free will. Humans are nothing without the power of Allah, and it is Allah who has given permission and power to humans to act the *Isār*.⁶⁰

The Quran explains in Surah Al-Maidah verse 2, which means:

"Help one another in righteousness and piety, and do not help one another in sin and enmity." (QS. Al-Maidah [5]: 2)

In the verse above, the context of virtue is doing what is commanded, and piety is abandoning what is forbidden. It is also stated that virtue is prioritizing the rights of Allah, and piety is abandoning one's own interests.⁶¹

From the interpretation above, it can be understood that every person in doing good must comply with the rules and provisions of Allah, which also emphasizes that piety is abandoning self-interest. It means that piety is prioritizing the interests of others, namely by helping others by realizing that humans do not have anything.

Al-Qusyairi's predecessors mentioned that the meaning of *Isār* relating to someone who prioritizes God's pleasure over their own desires is a manifestation of love for God.⁶² It is reinforced by Al-Qusyairi that *mu'thīr* is aware that the special qualities that each person has are a decision from Allah, so that *mu'thīr* with humility and sincerity able to help and fulfill the needs of others.⁶³

It shows that the behavior of *Isār* cannot be done by just anyone. In the context of sharing, anyone having sensitivity or a sense of generosity will feel pain when he sees others in difficulty, and he will reach a level of generosity by giving more to others. However, to achieve the *Isār* requires a full awareness that one owns nothing and that the wealth one possesses belongs to others. Therefore, even when one is in need, this awareness will enable one to give, due to the awareness one already possesses. It is rare to find someone who does not ask for anything from God for themselves, and instead is busy thinking about and praying for others.⁶⁴ This is based on the awareness that everything one does will return to oneself, his hope is only Allah's pleasure. In addition, in his view, there is nothing more important than Allah.

By understanding the meanings above, it can be understood that *Isār* has a deep meaning and level. Sharing and helping can be done by anyone, but *Isār*—which is the peak of goodness—can only be done by aware person. Because, in essence, the peak of *Isār* is when someone realizes he is nothing and nobody without the Almighty God. This will make him humble and generous. He will also be able to give freely without coercion, as he realizes that what he has is not his to give, but rather a gift from God that must be used wisely.

d. *Isār* as Attachment to God

Regarding the word of Allah which means:

"And whoever is protected from his own stinginess, then those are the successful ones." (QS. Al-Hasyr [59]: 9)

⁶⁰Al-Anshārī, *Manāzil Al-Sāirīn*, 96.

⁶¹Al-Qusyairi, *Laṭā'if Al-Isyārāt*, 398.

⁶²Sahal bin Abdullah At-Tustari, *Tafsir At-Tustari*, translated by Annabel Keeler (Jordan: Fons Vitae, 2011), 227.

⁶³Al-Qusyairi, *Laṭā'if Al-Isyārāt*, Vol. III, 561.

⁶⁴Al-Qusyairi, *Laṭā'if Al-Isyārāt*, 561.

This explains that good fortune will come to those with a sincere heart, devoid of envy, and a willingness to guard their hearts from all evil. The good fortune or goodness in question is related to the meaning of attachment to God.⁶⁵

In his interpretation, Al-Qusyairī states that *mu'thīr* has heart with sincere feeling of love in it. All of these are for seeking the pleasure of Allah. For a *mu'thīr*, the true goodness or the definite goal is to please Allah and establish a bond with Him. It is explained in His word, which means:⁶⁶

"Except for righteousness is (the virtue) of those who believe in Allah, the Last Day, the angels, the Scripture, and the prophets; and give wealth, out of love for it, to relatives and orphans." (QS. Al-Baqarah [2]: 177)

In his interpretation, Al-Qusyairī implies that the essence of goodness itself is attachment to Allah SWT. Then, all the goodness mentioned in this verse is a means that can be done by humans to be able to carry out the commands of Allah and gain love from Him. Among the virtues that humans gain from the practiced goodness—the most important thing and the essence of goodness itself—is the establishment of an attachment or close relationship with Allah. It is even mentioned that goodness will remain even though humans are gone.⁶⁷

One of the efforts made by humans to achieve a bond with Allah is by *وَأَتَى الْمَالَ عَلَى حُبِّهِ* or giving away the possessions of one's loved ones. According to Al-Sulamī, the scope of giving is not limited to material possessions; in his interpretation, it is stated that one of the things that can be given is one's soul or life.⁶⁸ In this case, it can be understood that giving does not only mean giving money, but also helping in all things.

Al-Jailanī added that giving his wealth is an effort to hope for Allah's pleasure. The wealth owned by humans is from Allah. Allah is the Most Love, so Allah gives His love to humans, in various forms, one of which is wealth. Goodness will come when humans realize that there is no love that is greater than love for Allah, so that humans will be able to free themselves from everything and only focus on achieving Allah's love. It is explained in the word of Allah which means;

"You will not attain goodness until you spend on what you love." (QS. Ali Imran [3]: 92)⁶⁹

From this verse, it is clear that, giving everything loved by humans will bring them to perfect goodness and true happiness, namely achieving Allah's love and establishing a bond with Allah.

It is in line with Al-Qusyairī's explanation, that ultimately the essence of goodness or the pinnacle of all goodness is when humans can establish a relationship with God and free themselves from everything other than themselves. Therefore, it can be understood that giving everything that is owned and loved is proof of the *Īsār* which is practiced by humans. They choose the love of Allah over worldly pleasures such as wealth. In addition, *Īsār* will bring humans to have eternal goodness that will never disappear because in essence the love of Allah SWT is eternal.

In Surah Ali Imran verse 92, Al-Qusyairī explains in depth that whoever wants to get good then he must be generous, but if a person practices the *Īsār*,

⁶⁵ Al-Qusyairi, Vol. I,

⁶⁶ Al-Qusyairi, Vol. I,

⁶⁷ Al-Qusyairi, *Laṭā'if Al-Isyārāt*, Vol. I, 149.

⁶⁸ Al-Sulamī, *Haqāiq Al-Taḥsīn*, 107.

⁶⁹ Al-Jailanī, *Tafsir Al-Jailani*, 181.

what is obtained is not only goodness but also a bond with Allah SWT. The *Iṣār* can lead humans to achieve the Almighty God, but if humans continue to hold onto everything they consider their own without giving it to others, then humans will not achieve the essence of goodness.⁷⁰ Whereas in the previous verse, it is understood that attachment or closeness to Allah is the essence of all goodness, and that is what will bring goodness to humans, an eternal relationship, because even though humans are gone, their attachment to the Almighty remains intact.⁷¹

In his book, Al-Sulamī expands on the discussion, explaining that giving is not limited to wealth but also life, as quoted from Ja'far. Furthermore, in his quote from Ibn 'Aṭa', he states that humans cannot achieve perfect goodness if they are still bound to themselves. Therefore, humans must detach themselves from everything and train their souls to gain strong love to be able to give everything they have.⁷²

Al-Qusyairī added that a person who gives is of two classifications, namely those who give to protect themselves from calamities and disasters, and those knowing Allah knows whatever they do.⁷³ So it can be understood that giving is not only related to how much we give, but realizing that God is the best goal will make the behavior carried out more meaningful.

Looking at Al-Sulamī's view above, in line with his student Al-Qusyairī, the goodness will not be obtained if humans still tie themselves to worldly pleasures or everything other than themselves. All the essence of happiness can be obtained by humans by releasing themselves from everything that exists and only connecting to Allah SWT.

2. Implementation the Meaning of *Iṣār* in Life

After understanding the meaning of *Iṣār* in etymology, terminology, and based on the views of each interpreter, it can be understood that the meaning of *Iṣār* does not stop at sharing and prioritizing. It is because achieving the highest levels of sharing and prioritizing requires many things, so humans will consciously do excellent without thinking about getting anything in return.

Looking at Al-Qusyairī's interpretation in the previous discussion, the researcher classifies the interpretation into several forms. In Surah Al-Ḥasyr verse 9, it discusses several things namely, the criteria for a *mu'thīr* and the goodness that will be obtained by a *mu'thīr*.

From the interpretation that has been explained above, it shows that a *mu'thīr* has love in his hearts. The love comes from the heart of every human being, with the cleanliness and purity of the human heart, then love will grow and lead humans to become generous figures.

Then, with the love that humans possess, they will be willing to make sacrifices. Life is lived as a form of devotion and servitude to God, so that humans will realize that the sacrifices they make are an expression of their love for God. Thus, humans will be willing to help or give to others without regard to who they receive, because what humans expect is not a reward for what they do, but only God's pleasure in their minds. In this way, humans will achieve generosity, namely, humans are willing to suffer to help others.

⁷⁰Al-Qusyairī, *Laṭā'if Al-Isyārāt*, Vol. I, 258.

⁷¹Al-Qusyairī, *Laṭā'if Al-Isyārāt*, 149.

⁷²Al-Sulamī, *Haqāiq Al-Taḥsīn*, 107.

⁷³Al-Qusyairī, *Laṭā'if Al-Isyārāt*, Vol. I, 258.

In the final criteria, humans will reach the peak of *Īsār*, namely, the human self-release. Humans will begin to realize that they own nothing. Initially, humans will realize that everything in their hands or in their possessions is not actually theirs, but belongs to others; it is all merely a trust. Humans only await God's permission to be able to distribute all of these trusts to others. In this expression, it can be understood that true release is the absence of *Īsār*, meaning that in essence of *Īsār*, What humans do is not the human self, but humans receive the outpouring of God's love by allowing them to do the *Īsār*. Thus, *Īsār* is essentially for the sake of Allah, and by doing so humans are already grateful for this blessing. At this level the essence of *Īsār* itself.

Īsār is not only related to giving something to others, but also *Īsār* is a form of awareness that in essence humans are nothing and have nothing, what is in their hands is goodness and a form of God's love, with which humans must use it for good, because it is a form of service for all the pleasures that God has given.

To grow love in the human heart, humans must first purify themselves or *tazkiyyatu al-naḥs* through the path of *suluk*. According to Muhammad Amin Kurdi, it is a way to cleanse oneself of all that is blameworthy, adorn oneself with good things, and journey toward Allah, carrying out His commands and avoiding His prohibitions.⁷⁴ From the definition explained by Amin Kurdi, it can be understood that the term *tajalli*, *taḥalli*, and *takhalli* are steps in purifying oneself.

The first sequence is *takhalli*. It is turning away from anything that prevents one from goodness, whether it is physical or spiritual obstacles. Al-Junaid said that *takhalli* is a heart protected from all evil.⁷⁵

Then, the second is *taḥalli*. It is the attitude of imitating praise worthy people either in words or deeds. In other words, *taḥalli* is an attitude of beautifying oneself.⁷⁶

After cleansing oneself from stains and adorning oneself with human kindness, one will reach the third level, namely *tajalli*. *Tajalli* linguistically comes from the word *tajalla-yatajalla* which means to appear. The meaning of *tajalli* is the process of God's infinite self-appearing in a limited world. In addition, the word *tajalli* also means the revelation of the light given to humans who have been *taḥalli* and *takhalli*.⁷⁷ At this level, humans have cleansed themselves and filled themselves with goodness. Thus, Allah with power will radiate Himself to these humans. It means that humans at this level will be able to reveal light, namely at the level of opening the cover, so that what is in humans is a reflection of the nature of Allah.

After going through all of this, humans will be able to achieve purity of heart, and love will grow within them because love is one of God's attributes. After cultivating love, humans will begin to cultivate a spirit of self-sacrifice and ultimately reach a level of release. However, considering the current conditions causing humans to be too preoccupied by them, cultivating love is certainly not as easy as the theory mentioned above. Training and guidance are needed to help humans reach a higher level. Self-training can begin from an early age, in order to build a good and dignified generation of the nation and *mu'thīr*.

⁷⁴Zulkifli and Jamaluddin, *Akhlaq Tasawuf: Jalan Lurus Mensucikan Diri* (Yogyakarta: Kalimedia, 2018), 19.

⁷⁵Abu Nashr Al-Sarraj, *Al-Luma' Rujukan Lengkap Ilmu Tasawuf*, transl. Wasmukan and Samson Rahman (Surabaya: Risalah Gusti, 2002), 717.

⁷⁶Al-Hujwiri, *Kasyful Mahjub Buku Daras Tasawuf Tertua*, transl. Suwarjo Muthary (Bandung: Mizan Pustaka, 2015), 370.

⁷⁷Azra, *Ensiklopedi Tasawuf (Jilid III)*, 1272.

Conclusion

In the book of *Laṭā'if Al-Isyārāt*, Al-Qusyairī explains that QS. Al-Hashr [59]: 9 and QS. Ali Imran [3]: 92 are related to the meaning of *Isār*. According to Al-Qusyairī, *Isār* is the highest level after being generous and charitable. *Isār* can be achieved in several ways, namely by bringing love to life in the heart, getting used to being willing to make sacrifices so that humans have closeness to Allah and are aware that Allah is everything.

Application of the concept *Isār* In life begins with purifying the heart of each individual with several steps, namely: *tajalli*, *taḥalli*, and *takhalli*. Emptying one self, adorning oneself so that humans can become a reflection of God. To achieve this, of course, requires hard work and training so that humans can create an environment of *Isār*.

This study is limited to an analysis of the concept of *Isār* in *Laṭā'if al-Isyārāt* by al-Qusyairī and does not compare his interpretation with those of other classical or contemporary Qur'anic exegetes, nor does it examine the practical implementation of *Isār* in contemporary Muslim society. Therefore, future research is recommended to conduct comparative studies involving other Sufi exegetical works or to explore the application of the concept of *Isār* in contemporary social, educational, and community contexts.

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