

Significance of *Tafsir Isyari* Values in the Modern Era

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Keywords: Modern Era, Significance, <i>Tafsir Isyari</i>	Abstract <i>Tafsir isyari</i> is one of the styles of interpretation that is often used as an analysis of the verses of the Qur'an. In its interpretation, <i>Tafsir isyari</i> uses more conscience, because every verse in the Qur'an has a hidden meaning. This article aims to find out the application of the values of <i>Tafsir isyari</i> content in the modern era, so that Muslims can understand and apply the content implied in the Qur'an. By using qualitative methods and descriptive analysis through literature, this article can conclude that <i>tafsir isyari</i> interprets the verses of the Qur'an based on divine signs inspired by God to his servants. Although it has a more hidden inner dimension, it has a great influence in the modern era. In this context, <i>Tafsir isyari</i> provides spiritual depth that is relevant to the challenges of the times, while opening up space to answer social and moral problems in contemporary society. However, it also requires a careful and balanced approach so as not to get out of the original context of the Qur'an, so that the understanding given can still be accounted for both theologically and socially. This article contributes to enrich the study of the style of interpretation of the Qur'an that the significance of <i>Tafsir isyari</i> can be used as a guide for Muslims in spiritual and social life.
Kata Kunci: Era Modern, Signifikansi, <i>Tafsir Isyari</i>	Abstrak <i>Tafsir isyari</i> merupakan salah satu corak tafsir yang sering dijadikan sebagai analisis terhadap ayat-ayat al-Qur'an. Dalam penafsirannya, <i>tafsir isyari</i> lebih menggunakan hati nurani, karena setiap ayat yang ada dalam al-Qur'an memiliki makna yang tersembunyi. Artikel ini bertujuan untuk mengetahui penerapan nilai-nilai kandungan <i>tafsir isyari</i> di era modern, agar umat Islam dapat memahami sekaligus menerapkan kandungan yang tersirat dalam al-Qur'an. Dengan menggunakan metode kualitatif dan analisis secara deskriptif melalui kepustakaan, artikel ini dapat menyimpulkan bahwa tafsir isyari menafsirkan ayat-ayat Al-Qur'an berdasarkan isyarat-isyarat ilahi yang diilhamkan Allah kepada hambanya. Meskipun memiliki dimensi batin yang lebih tersembunyi, tetapi <i>tafsir isyari</i> memiliki pengaruh besar di era modern. Dalam konteks ini, <i>tafsir isyari</i> memberikan kedalaman spiritual yang relevan dengan tantangan zaman, sekaligus membuka ruang untuk menjawab permasalahan sosial dan moral dalam masyarakat kontemporer. Namun, ia juga memerlukan pendekatan yang penuh kehati-hatian dan seimbang agar tidak keluar dari konteks asli al-Qur'an, sehingga pemahaman yang diberikan tetap dapat dipertanggung jawabkan baik dari segi teologis maupun sosial. Artikel ini berkontribusi memperkaya kajian corak tafsir al-Qur'an bahwa signifikansi <i>tafsir isyari</i> dapat dijadikan pedoman bagi umat Islam dalam kehidupan spiritual maupun sosial.
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INTRODUCTION

The Qur'an is the foundation of all Islamic education. Not only does the Qur'ān play a central role in the development and advancement of Islamic knowledge, but it also serves as an inspiration and guide for the Islamic community throughout all

periods of Islamic history. Like a vast, deep and endless ocean, full of timeless wonders and uniqueness, it is the knowledge contained in the Qur'an. To understand and comprehend the contents of the Qur'an, interpretation is required. Interpretation of the Qur'an has many important and significant implications for the growth and welfare of Muslims. Therefore, a thorough understanding of the contents of the Qur'an is required.¹

For a Muslim, understanding the Qur'an is one of the most important things in order to understand the lessons taught in it with the aim of making human beings as a whole and Muslims, in particular, for happiness in this world and the hereafter. The verses in the Qur'an are presented in Arabic, so in order to know the language better, a Muslim must be able to understand the text that is the basis of the holy book, from all aspects, including its development and rules of the game. This is a symptom of trying to understand the Qur'an thoroughly and completely.²

The Prophet Muhammad SAW is an apostle who has been given instructions by Allah SWT. to convey, clarify, and ensure the contents contained in the Qur'an. Thus, it can be concluded that the main and basic needs of every Muslim in understanding the Qur'an will be greater than during the time of the Prophet Muhammad SAW. This is because all the problems that arise that have to do with the Qur'an they ask secretly to the Prophet.

The period after the Prophet's death can be described as a transition from being the leader of a person to being the one who receives the silent message from Allah to every human being. During this period, several methods of Qur'anic interpretation emerged and began to develop. These methods were explained in detail with a view to preventing incidents from arising among Muslims.³ In understanding the content of the Qur'anic verses by the method of interpretation is highly recommended because it has a very good impact on the welfare of mankind and can sometimes dampen the development and style of thought that exists in society. Therefore, the growth of tafsir is related to the trends of thought that occur around the world.⁴

One of the main methods of interpreting the Qur'an is *tafsir bi al-Isyari*. Because of the hidden signs that are visible to most scholars (Sufis), *Tafsir Isyari* is a Qur'anic interpretation based on the hidden sides of the Qur'ān. According to Sufism, every verse has a dzahir and batin. The former is something that can be easily understood by reading the text, while the latter is something that can only be understood by reading the inner. The signs that can be found behind the content of the verses in the Qur'an,

¹ Muhamad Yoga Firdaus, et al., "Diskursus Tafsir bi al-Ma'tsur", *Jurnal Dirosah Islamiyah* 5, no. 1 (2023), 71-77.

² Muhammad Arsad, "Pendekatan Dalam Tafsir (*Tafsir Bi al Matsur, Tafsir Bi al Rayi, Tafsir Bi al Isyari*)", *Yurisprudencia: Jurnal Hukum Ekonomi* 4, no. 2 (2018), 147-165.

³ Hamdan Hidayat, "Sejarah Perkembangan Tafsir Al-Qur'an", *Al-Munir: Jurnal Studi Ilmu Al-Qur'an dan Tafsir* 2, 1 (2020), 29-76.

⁴ Dewi Sekar Nur Haqim and Siti Sanah, "Sejarah Perkembangan Tafsir Pada Periode Modern", *Hamalatul Qur'an: Jurnal Ilmu Ilmu Alqur'an* 6, no. 1 (2025), 175-183.

which will be interpreted by Sufi scholars using the method unseen described in the books of the scholars *tafsir Isyari*.⁵

In this era, most have begun to put aside *Tafsir Isyari*, whereas in the content of *tafsir Isyari* is a lot of saving the most profound meaning. We often use *tafsir bi al-ra'yi* or *tafsir bi al-ma'sur* in order to learn the ins and outs of the Qur'an, even though *tafsir bil ra'yi* is very thick will be wrong in thinking until there is a misunderstanding in describing the verse in the Qur'an. In today's modern era if we stick with *Tafsir Isyari*, we will know the ins and outs of this life, the thought in *Tafsir Isyari* is a very great Sufi scholar figure in the generation of Islam. Their level of worship to Allah SWT is very deep, so it is not surprising that Sufi scholars can know all the hidden meanings in every verse in this Qur'an.⁶

There is not enough research on *Tafsir Isyari*. For example, in the research reviewed by Amaliatus Sholihah, she discusses and explores more about the history of the emergence of *Tafsir Isyari* and its development from time to time accompanied by the views of scholars. Furthermore, the writing of Luthfi Maulana, which discusses the history of the development of *Tafsir Isyari* and the views of the scholars.⁷ Some previous studies have examined the history and development of *Tafsir Isyari* which is considered to still leave gaps to be examined in depth. article This will discuss the discourse of *Tafsir Isyari* and its significance in this modern era. The author will elaborate on the forms and variations, examples and styles of thought of the scholars of *Tafsir Isyari*.

RESEARCH METHODS

Methods are techniques used to overcome problems related to the object of research. This research uses a skinative method. Qualitative research is a type of research that uses statistical procedures or other methods of quantitative (measurement) to identify answers to questions that cannot be answered. This research can lead to research on the way of life of the general public, the environment, behavior, and organizational functions. methodology The data source used in this study is The source of data data in the study is the required by the author obtained from two sources, namely: Primary data, namely data obtained directly from respondents or objects under study.⁸ Secondary data, namely the is type of data that can be used a as support for the main data data that or it can be also source able to provide additional information or data that strengthens the main or primary data.⁹

⁵ Muhammad Amin Suma, *Studi Ilmu-Ilmu Al-Qur'an*, (Jakarta: Pustaka Firdaus, 2001), 56.

⁶ Fiqria Nurfauzia, "Memahami Pesan Al-Qur'an Dalam Pendekatan Tafsir 'Isyari", *Al-Akhbar: Jurnal Ilmiah Keislaman* 8, no. 2 (2023), 102–108.

⁷ 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.

⁸ Yuliana Dethan, "Ruqyah Dalam Perspektif Tafsir Isyari: Telaah Penafsiran Imam Al-Alusi Dalam Kitab Ruh Al-Ma'ani", *Al-Shamela: Journal of Quranic and Hadith Studies* 1, no. 1 (2023), 3.

⁹ Saifuddin, *Metode Penelitian*, (Yogyakarta: Pustaka Belajar, 2007), h. 36.

This research method also includes literature analysis which is one of the techniques used to find ideas or references in research. The purpose of using the literature analysis method is to be able to identify some basic theories that are relevant to the problem to be studied in order to create a theoretical and empirical research related to the most important factors, indicators, variables, and research parameters in the problem to be studied, by comparing the results of existing research with the research to be carried out.¹⁰ Therefore, based on the results of data analysis, researchers identified several interpretive approaches used to understand the meaning of the Qur'an, one of which is the interpretation approach *Isyari*.

RESULTS AND DISCUSSION

Definition and Background of *Tafsir Isyari*

Etymologically, *isyari* means guidance that is commonly called a sign. While the meaning of *tafsir al-Isyari* is to explain or interpret the verse in the Qur'an not according to the written text, but based on the terms that can be understood by people who are knowledgeable and observant. This explanation is in accordance with the verses of the Qur'an from several sides of the *syarah*.¹¹ As for *isyarah*, it is what is determined (something that can be determined/understood, taken) from an ayah only from conjecture without having to put it in its context (something that is determined solely from the form of the sentence without its context).¹²

According to Imam Ghazali's view, *Tafsir Isyari* is an attempt to explain the meaning contained in the verses of the Qur'an by using conscience. This is after they previously explained the meaning of the Qur'anic verses by saying, "The interpretation of the Qur'an is different according to the *zahir* of the verse because of the implied clues and by the clues that are expressed and implied by the exegetes who are noble and have their souls (*mujahadah*).¹³

As the science of Sufism developed in this world, it became an example for every practice of Sufism in the early generations of Islam. This can be seen with the emergence of various kinds of political conflicts after the death of the Prophet Muhammad, and such practices continued to develop until the following centuries. As Sufism grew, Sufi scholars began to interpret the Qur'an with their own Sufi beliefs.¹⁴ In essence, Sufis do not know the entire content of the Qur'anic verses at once, but

¹⁰ Annisa Tusakdia, et al., "The Relevance Of Hifdzun Nafs With The Law of Qishash: An Analysis Of Ibnu'Ashur's Interpretation In Tafsir al-Tahrir Wa al-Tanwir", *Al-Shamela: Journal of Quranic and Hadith Studies* 2, no. 1 (2024), 66.

¹¹ Luthfi Maulana, "Studi Tafsir Sufi: Tafsir Latha'if Al-Isyarat Imam Al-Qusyairi," *Hermeneutik: Jurnal Ilmu Al-Qur'an Dan Tafsir* 12, no. 1 (2018): 5.

¹² Abdul Basit and Fuad Nawawi, "Epistemologi Tafsir Isyari," *Jurnal Al-Fath* 13, no. 1 (2019), 63.

¹³ Abd Wahid, "Tafsir Isyari Dalam Pandangan Imam Ghazali," *Jurnal Ushuluddin* 16, no. 2 (2010), 126.

¹⁴ Eko Zulfikar, "Makna Khasyyatullah Dalam Al-Qur'an: Telaah Atas Kitab-Kitab Tafsir Bercorak Sufi," *El-Afkar: Jurnal Pemikiran Keislaman dan Tafsir Hadis* 9, no. 2 (2020), 199-219.

understand them in a subtle or vague way. Most Sufi scholars are guided by the following expression:

لكل آية ظهر و بطن و لكل حرف حد ولكل حد مطلع

"Every verse has an external and internal meaning, and every letter has a limit and every limit place to see it."

This expression makes it clear that the type of texts used by most Sufi scholars to verify their eccentric interpretations are. Sufi scholars argue that, they discuss the importance of the mind and conscience in the Qur'ānic texts and state that such interpretations are not alien (*ghaib*) because they explain something that is inconsistent with the Qur'an. Since this type of interpretation has been known since the beginning of the Qur'an's transition to the Prophet, the basis used in this type of interpretation usually also refers to traditional Islamic sources that extend back to the Prophet, the Companions, and the Tabi'in.

Then in the method of interpretation that is based on traditional narration, there is knowledge that is very inherent among the Sufis, namely that the saints are the heirs or successors of the prophetic relay. Although significantly different, both have the same goal. If the apostle seeks to explain matters of the concept of divinity to mankind in the form of monotheism, Sufi scholars seek to explain matters of *akhlaqiyah*, or moral teachings relating to ethics.¹⁵

1. Time Period Phase (2nd Century H to 4th Century H/10)

This phase was the foundation for the development of adequate Qur'anic interpretation. The first person to be recognized as having this interpretation orientation was Fudail bin 'Iyad, according to scholars who explain the emergence of *Tafsir Isyari* in detail in the 2nd century AH.¹⁶ Furthermore, towards the end of the second century and the beginning of the third century, they began to study Sufism, which they associated with pious people, so that Sufism became a way of worship.¹⁷ In addition, interpretation began to spread *Isyari* among them, although not significantly.

Later, in the second century A.H., when became recognized as a discipline, there was a reluctance to accept Sufism interpretation between those who disagreed with Sufism's method of interpretation and those who supported it. *Isyari* But despite this, there were also those who sincerely adhered to the sinking interpretation and the *tafsir isyari* in its interpretation. One of the exegetes Sahl bin 'Abdullah al-Tustari, then al-Junaid al-Bagdadi, Abu Bakr al-Syaibani, and other scholars. Are well known figures from this era. Therefore, the interpretation of the exegetes of the Sufi *isyari* style of the verses of the Qur'an and then the expressions of the Sufi scholars are increasingly recognized in the scholarly treasures, until in the end many scholars refer to the

¹⁵ Nana Mahrani, "Tafsir Al-Isyari," *Jurnal Hikmah* 14, no. 1 (2017), 57–58.

¹⁶ Amaliatus Sholihah, "Mengulik Sejarah Perkembangan Tafsir Isyari...", 64-80.

¹⁷ Achmad Muzammil Alfian Nasrullah, "Jalan Panjang Tasawuf: Dari Tasawuf Awal Hingga Neo-Sufisme", *Spiritualita: Journal of Ethics and Spirituality* 5, no. 1 (2021), 28.

exegetes the with style, such as al-Shibli, who is quoted as an example according to signs he has *Isyari*.¹⁸

Now *Tafsir Isyari* continues to develop at a different stage than before: This is the stage where *Isyari* appears clearly throughout the Qur'ān. Through the process of gathering information about this tafseer, the scholars who wrote *Tafsir Isyari* were by no means satisfied with the tafseer previous, but they also emphasized their own thoughts on the opinions mentioned above, referring to the first line of 's reasoning *Tafsir Isyari* and their own comments. From what we have seen so far, these thoughts are not the views of commentator sother. One such book is the famous tafsir by Imam Abul Qasim al-Qusyairi, *Lataiful Isyarat*. Thus, the *Tafsir Isyari* is shown at the next level, is the interpretation, which in general, eliminating envy on the basis of inspiration and understanding. Al-Qusyairi is therefore an example of this generation's *Tafsir Isyari*.¹⁹

2. Time Period Phase (5th century AH/11 AD to 7th century AH/13 AD)

In this phase, the products of Sufistic interpretation scholars appear in three parts. namely, moderate Sufi interpretation, which is the product of Sufi interpretation scholars who take a lot of inspiration from the collection of traditions of the Prophet Muhammad, then from the atsar of the companions, and a few tips from previous interpreters. Therefore, there are several studies such as in linguistic aspects, historical context and science in *'ulum al-Qur'an* in Sufistic interpretation in this phase. In addition, the products of the mufasssirs can be influenced by the results of interpretation and Sufism thought al-Sulami among others are Ara'is *al-Bayan fi Haqaiq al-Quran* by Abu Muhammad Ruzbihan al-Sirazi (d. 1209 AD) and *Futuh al-Rahman fi Isyarat al-Qur'an* by Abu Sabit al-Dailami (died in 1183 AD). Then, Sufistic tafsir written in Persian, such as *Kasyfu al-Asrar wa 'Uddat al-Abrar* by al-Maybudi (died in 1135 AD) and *Tafsir al-Darwajiki* (died in 1154 AD).²⁰

3. Time Period Phase (7th Century AD/13th Century-8th Century AD/14th Century)

During this period, two Sufi scholars emerged who significantly contributed to the development of Sufism: Muhyiddin Ibn 'Arabi (died in 1240 CE) and then the development of Najmuddin al-Kubra (died in 1221 CE), with his product entitled *al-Ta'wilat al-Najmiyyah fi al-Tafsir al-Isyari al-Sufi*. These two Sufi figures, the Kubrawiyyun Madhhab and the Madhhab of Ibn Arabi, then jointly established a Sufi madrasa of interpretation. However, there are some Sufi figures who appear in Kubrawiyyun writings such as Nizamuddin Hasan al-Naisaburi (died in 1327 AD).²¹

¹⁸ Nurun Nisaa Baihaqi, "Karakteristik Tafsir Ruh Al-Ma'ani", *Al Muhafidz: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 2 (2022), 115–130.

¹⁹ Muhammad Nurman, "Legalitas Tafsir Isyari dalam Penafsiran Al-Quran", *ISME: Journal of Islamic Studies and Multidisciplinary Research* 1, no. 1 (2023), 1–6.

²⁰ Nana Mahrani, "Tafsir Al-Isyari...", 57–58.

²¹ Hermansyah, "Sejarah Perkembangan Munculnya Tafsir Ishari dan Contoh-Contoh Penafsirannya," *El-Hikmah: Jurnal Ilmu Dakwah Dan Komunikasi* 17, no. 8 (2022), 108–19.

4. Time Period Phase (9th century AD/15th century-12th century AD/18th century)

In the fifteenth to eighteenth centuries, many works of Sufism commentary were produced in India under the Ottoman Turks and Timurids. Some examples of Sufi commentaries include the works of Khawajah Bandah Nawaz (died 1422 CE) in *Tafsir Multaqat*, Kamaluddin Husain al-Kashifi (died 1504 CE) in *Mawahib 'Aliya*. Some of the most comprehensive Sufi literature written in the 15th century AD is *Ruh al-Bayan*, which is the life story of a Sufi scholar who lived in Istanbul and Bursa, the figure is Ismail Haqqi Bursevi (died in 1725 AD). This tafsir method combines esoteric (inner) and exoteric (text) meanings. Regarding this, Ismail mentions some of the works of Hafiz, Sa'di, Rumi, and 'Attar which are Persian Sufistic style and Kubrawiyyun school of interpretation.²²

5. Time Period Phase (13th Century A.D. to Present)

In this generation, the style of *Tafsir Isyari* began to emerge in a new generation that was far more qualified than previous interpretations. In this phase, the scholars of tafsir began to combine the interpretation of the *zahir* (text) with the interpretation of meaning of (heart), which is an exegete explaining the meaning of the Qur'anic verse by narration and linguistic patterns and other interpretations, namely the method of interpretation that uses logic, and after that, the exegetes mentioned the method of *Tafsir Isyari* and all that was put forward by Sufism. The tafsir method is a combination of three methods of tafsir, namely *tafsir bi al-ma'sur* (text), *tafsir bi al-ra'yi* (logic), and *Tafsir Isyari* (heart).

In this phase, the results of the thoughts of exegetes with Sufism style began to be done. Some of the famous works of Sufistic exegetes at this time include *al-Bahr al Madid fi Tafsir al-Qur'an al-Majid*, written by one of the Moroccan exegetes Ahmad Ibn 'Ajibah (d. 1809 CE); *Ruh al-Ma'ani fi Tafsir al-Qur'an al-'Azim wa Sab'u al-Matsani*, written by Ahmad Ibn 'Ajibah (d. 1809 CE). 1809 AD); *Ruh al-Ma'ani fi Tafsir al-Qur'an al-'Azim wa Sab'u al-Matsani*, written by Shihabuddin al-Alusi (died in 1854 AD); then the book *Bayan al-Sa'adah fi Maqamat al-'Ibadah* by Sultan 'Ali Sah (died in 1909 AD); and the book *Bayan al-Ma'ani 'ala Hasab Tartib al-Nuzul*, written by 'Abdul Qadir Mulla Huwais (died in 1978 AD).²³

However, it can be seen that the development of the style of interpretation Then, Sufism began in the classical period around 10 AD which began to reach its peak in the ancient period before finally experiencing a *isyari* from one generation to the next experienced a change that is not typical. On the contrary, the interpretation of Quranic verses with the style of *Tafsir Isyari* began to experience difficulties in the present era. This is due to the negative connotations associated with the existence of "tasawuf", which is accompanied by several teachings. According to Alan Godlas' view, the

²² Luthfi Maulana, "Studi Tafsir Sufi...", 1-19.

²³ Muhammad Sahl bin Abdullah al-Tustari, *Tafsir Al Qur'an Al Adzim*, (Kairo: Darul Haramain, 2004), 39.

internet cannot help to make the research works of *Tafsir Isyari* that are found in many online media nowadays.²⁴

Scholars' Views on the Method of *Tafsir Isyari* in the Modern Era

Some scholars disagree on interpretation, some of *Isyari* them allow it (with some conditions), while groups other prohibit.²⁵ It is a straight interpretation and is not affected by religious provisions or lafazh verse. Then *Tafsir Isyari* does not state any exceptions to the verse being quoted. With the correlation between the verse and the meaning contained in the Qur'an. Sufi scholars make a strong statement that there is a relationship between religious education and *Isyari* observed in life in this modern era.²⁶

One of the figures in the field of tafsir is Badruddin Muhammad Ibn Adbullah Az Zarkasyi, he explained that: "*reviewing the words of the Sufis in interpreting the Qur'an is not tafseer, but only the meaning of the discoveries they make from what they read.*" This refers to people who do not contribute to the study of the Qur'an (*tafsir Isyari*).²⁷ As some scholars of tafsir say *isyari* in the words of Allah in surah al-Taubah verse. 123:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً ۚ وَعَلَّمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

"O you who believe, fight the disbelievers who are around you, and let them meet violence from you, and know that Allah is with those who have taqwa."

The focus of this verse is "lust". The 'illat of the command to fight those around us is because of "closeness," for example. There is nothing that leads to people more than lust itself. "*The texts must be understood textually, twisting them into other meanings is a form of mysticism,*" al-Nasafi said, as explained by al-Zarqani and al-Suyuthi.²⁸

The books of tafsir produced by Sufi scholars are quite numerous, even today, and span libraries in various countries that interpret verses in the Qur'an comprehensively or verse by verse. The books of tafsir in question are as follows:

1. According to Abu Muhammad Sahl bin Abdillah al-Tusturi (w.283 H), *Tafsir al-Tusturi* is also known as *Tafsir al-Qur'an al-'Azim*. Although long, this method of interpretation does not contradict the verses in the Qur'an. *Tafsir isyari* is often seen as a path to Sufism, this is in accordance with the opinion of *Ahli Zahir*.²⁹

²⁴ Muhammad Abdul Adzim al-Zarqani, *Manahilul 'irfan fi ulum Al Qur'an*, (Beirut: Dar Ihya al-Turats al Arabi, 2018), Juz I, 559.

²⁵ Maruzi, Muslich, *Wahyu Al-Qur'an, Sejarah dan Perkembangan Ilmu Tafsir*, (Jakarta: Pustaka Amani, 2016), 84.

²⁶ Ahmad Zulki, *Komparasi Tafsir Isyari Antara Ahlussunnah Dan Syi'ah*, Tesis, Institut PTIQ Jakarta, 2017, 112.

²⁷ Muhammad Ali al-Shabuni, *Studi Ilmu Al-Qur'an*, (Bandung: Pustaka Setia, 1999), 129.

²⁸ Maruzi, Muslich, *Wahyu Al-Qur'an*, 89.

²⁹ Ahmad Midrar Sa'dina and Agung Ahmad Zaelani, "Pro Dan Kontra Dalam Tafsir Sufi", *Jurnal Iman Dan Spiritualitas* 3, no. 1 (2023), 1-10.

2. Tafsir al-Alusi, also known as tafsir *Ruh al-Ma'ani*, is a book of tafsir formulated by Shihabuddin al-Sayid Muhammad al-Alusi al-Baghdadi. (W 1270H) This type of tafsir belongs to the category of large, long, detailed tafsir, which is explained in the narrations of the salaf. In addition, this tafsir is referred to as the opinions of the *mu'tabar khalaf* scholars.
3. *Gharaib al-Qur'an wa Raghaib al-Furqan*. According to Nizamuddin al-Hasan Muhammad al-Naisaburi (d. 728 AH), this tafsir is also known as tafsir al Naisaburi. This tafsir is very famous and easy to understand because it was written in the next section of the tafsir by Ibn Jarir al-Thabari. In addition to being easy to understand, this tafsir also explains the importance of rawqiq in determining what must be *tahqiq*.³⁰
4. *Tafsir Ibn 'Arabi*, Tafsir is a literary work of Abdullah Muhammad Ibn Abdullah Muhyiddin Ibn 'Arabi (w 238 H). This interpretation is also attributed to Shaykh al-Akbar.
5. *Haqiq al-Qur'an fi Tafsir Raisu al-Bayan* by Abu Muhammad Ruzbihan bin Abi al Nash al-Shirazi is the author of this tafsir. (W 606 AH) The book consists of two juz, although it is summarized in one volume. The *zahiriyah* interpretation of the verse is the first concern, despite the fact that everything in this tafsir is done in an inconsistent manner and does not reflect the *zahir* meaning.
6. *Haqiq al-Tafsir* by Abu Abd al-Rahman Muhammad ibn Husin al-Azdi (d. 412 AH) is credited as the author of this tafsir. It summarizes every verse of the Qur'an, but not every verse. Its interpretation is based on signs that emphasize the Qur'anic era. It is explained in one long volume.³¹
7. Najmuddin Dayah and Ahmad Daulah al-Samnawi are the authors of *Tafsir al-Ta'wilah al-Najimiah*. This tafsir, which has about five volumes, was first explained by Najmuddin Dayah. However, when he explained the exact volume on verses 17 and 18 of Surah al-Zariyat, the world had come to an end. Later, Ahmad Daulah al-Samnawi declared it a completion. There are differences in interpretation methods between these two mufasssirs. In interpreting it, Najmudin uses the *Zahir* meaning in addition to the signs sometimes first.

Value in the content of *Tafsir Isyari*: An Example of Interpretation

The *Isyari* form of interpretation, among others, can be seen in surah al-Baqarah verse 67:

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً

The plain meaning is "...Verily, Allah commands you to slaughter a heifer...", but the scholars tafsir have interpreted of *isyari* it as "...Verily, Allah commands you to slaughter animal lust...". This means animalistic desires such as eating, sleeping, or

³⁰ Ahmad Zulki, "Komparasi Tafsir Isyari...", 112.

³¹ Abd Wahid, "Tafsir Isyari Dalam Pandangan Imam Ghazali...", 123–35.

other traits. All of them must be slaughtered, meaning they must be removed from human life.

Another example of *Tafsir Isyari* is revealed in surah al-Nashr verse 1:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

"When the help of Allah and victory have come".

Tafsir scholars who use *isyari* interpretation reveal that the verse shows a sign of the imminent death or death of the Prophet Muhammad SAW. The verse is a revelation that came down to the Prophet Muhammad SAW just when Islam was well known and spread throughout the world, so when something is almost perfect it will reach the end of the story. This is what guides the scholars in interpreting the verse as a sign of the end of the life of the Prophet Muhammad SAW.³² In another, *tafsir Isyari* it can be seen in surah Thaha verse 24:

أَذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ

"Go to Fir'aun; surely he has transgressed."

In this verse the Sufis interpret the word Fir'aun which means Heart. This means that Fir'aun symbolizes the heart of every human being who has an excessive and despicable nature. Because considering the traits possessed by Fir'aun including despicable traits such as arrogance, haughtiness, envy, spite and so on. It is when these traits exist in someone then we who have the energy to go to him and give a warning not to have such traits. So the scholars of *Tafsir Isyari* interpret the meaning of Fir'aun is not the person of Fir'aun but the nature of the arrogance of the Fir'aun.³³

While the *Tafsir Isyari* in surah Al-Qashas verse 31 can be seen as follows:

وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تُهَمُّرُ كَأَنَّهَا جَانٌّ وَلَّىٰ مُدَبِّرًا وَمَا يُعَقِّبُ ۚ يَمْوَسَّىٰ أَقْبَلُ وَلَا تَخَفْ ۚ إِنَّكَ مِنَ الْآمِنِينَ

"And throw down your staff. So when it became a snake and Moses saw it moving as if it were a swift serpent, he turned back without turning back (then Moses was called), "O Moses, come to Me and do not fear. Surely you are among those who are safe."

In the verse, the Sufis interpreted that the stick in the verse was thrown at anyone on earth and people who depend on other than Allah, not to the magicians who were in front of the kingdom of Fir'aun, because the purpose of the scholars of 's *Tafsir Isyari* interpreted the throwing of the stick to all people on earth as a sign of Allah bounty always poured out to people who always do good deeds.

Similarly, the form of *Tafsir Isyari* in surah al-Inshirah verses 4 and 5:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا

³² Muhammad Jalaluddin al-Suyuthi, *al-Itqan fi Ulum al-Qur'an*, (Kairo: Darul Hadits, 2006), 286.

³³ M. Quraish Shihab, *Kaidah Tafsir*, (Tangerang: Lentera Hati, 2013), 125.

"For surely after hardship there is ease, surely after hardship there is ease."

In both verses, if we look at a glance, they have the same meaning and there is no difference. So in this the scholars *Tafsir Isyari* suggest that. In the first verse, the ease given by Allah SWT is in accordance with the level of distress of its servants, the magnitude of the difficulty is also the great ease given by Allah SWT. Then in the next verse has a meaning, the ease given by Allah SWT is double the first ease, while the difficulty remains the same according to the level of difficulty at first. So it can be concluded that the difficulty that Allah gives remains the same, while the ease is multiplied by Allah SWT.³⁴

Another example of the interpretation method *Isyari* can be found in every verse where Allah verse recites his oath, such as the first verse of al-Dhuha, the first verse of surah first of surah al-Ashr, al-Lail, and others that recite the oath of Allah SWT. The scholars interpretation of *Isyari*, they look and examine more deeply in each of these oaths of Allah. The scholars *Tafsir Isyari* say, why can Allah SWT swear, what is the fault of his servants so that Allah SWT pronounces an oath. Because if we look at our lives, the oath is shown when the person is really sure of his actions, for example, like the A gives debt to the B within 3 days, when on the 3rd day the A collects the forest, the B says I have no excess to pay off your debt, and he confirms and swears "by Allah" tomorrow I will pay. Likewise, the scholars *Tafsir Isyari*, they have a hidden meaning behind the oath of Allah in the Qur'an.

Tafsir Isyari cannot be understood and comprehended by most ordinary people, only a handful of people who already know the ma'rifat of Allah and understand religion. As Ibn Masud ra said, *"Whoever says something to another person that he does not understand, then he will become a fitnah for that person."* This makes the factors of the truth of *tafsir Isyari* very difficult, because the sources found in the tafsit method are *Isyari* more conscience or heart, and also very difficult to distinguish from the possibility of falling into misguidance that follows the direction of mere lust.³⁵

Application of Tafsir Values *Isyari* in the Modern Era

The *Tafsir Isyari* method is one of the methods of studying the Qur'an based on spiritual insights, intuitive, or Sufi values found in the implied and symbolic meanings of the text. Today, the significance of *Tafsir Isyari* has several dimensions that are relevant to meet the spiritual and intellectual needs of contemporary society. The following are some important points relating to the significance of *Tafsir Isyari* in this modern era:

1. Giving deep spiritual meaning

Tafsir Isyari is very helpful for people in modern times to understand the spiritual dimension of the Qur'an that is often overlooked in a materialistic life. In a

³⁴ Abdul Basit and Fuad Nawawi, *"Epistemologi Tafsir Isyari..."*, 68–87.

³⁵ Muhammad Husain al-Dzahabi, *at-Tafsir wa al-Mufasssirun*, (Kairo: Maktabah Wahbah, t.th), Jilid 4, 212.

world that is increasingly oriented towards technology and logic, this tafsir reminds us that there are inner meanings that go beyond rational explanation. With the *tafsir Isyari* we can see religious values and can be a guide in our lives, and can bring changes in life. In this modern era we are often negligent of our lives, the implied values that exist in the Qur'an we lack in depth. So with this, the scholars of *Tafsir Isyari* provide guidance through interpreting the implied meaning of the verses in the Qur'an.

For example, the interpretation of verses such as ن وَالْقَلَمِ وَمَا يَسْطُرُونَ (Nūn. By the pen and what they write, QS. al-Qalam: 1). In this verse, it is often understood symbolically that in the context of the relationship between science and spirituality. This means that to establish a relationship with Allah and get closer to Allah, religious knowledge is needed, such as knowledge about worship, starting from prayer, fasting, zakat and even other worship services. This is a factor in how important science is for us to be able to worship Allah perfectly, because perfect worship is worship that is carried out with knowledge and sincerely for Allah.³⁶

2. Relevance to moral and ethical crisis

In this era of modernization, when many people are experiencing a moral crisis, *Tafsir Isyari* offers ethics based on the human heart and soul. *Tafsir Isyari* which uses verses of the Qur'an to teach self-control, self-introspection, and noble morals. Because *Tafsir Isyari* developed by Sufi scholars has a broad meaning and has motivation in life as in surah Thaha verse 24.

أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ

"Go to Pharaoh; surely he has transgressed."

In the verse above, some mufassirs give an example that all the traits that exist in fir'aun must be discarded because, the word Fir'aun in this verse describes all humans who have the same despicable traits owned by Fir'aun.

3. Harmony between tradition and innovation

Tafsir Isyari offers a balance between the rich Islamic tradition and the exploration of new meanings. In a contemporary context, this approach encourages Muslims to remain relevant without sacrificing their spirituality. This is the change that exists in the *Tafsir Isyari* in this modern era, because the *Tafsir Isyari* not only describes the ins and outs of one's religion and spirituality, but the mufassirs of the *Tafsir Isyari* combine the traditions or customs of the current era with the verses in the Qur'an. So that readers and all Muslims are more moved by the existence of interpretation these because the influence of verses in the Qur'an is closer to worldly life now.

4. Resonance with a holistic approach

Many contemporary theories, such as transpersonal psychology and holistic philosophy research, have similarities with the method of *tafsir Isyari*. It is important

³⁶ Abi Abdirrahman al-Sulami, *Adab al-Shuhbah*, (Mesir: Dar al-Shahabah al-Turas, 1990), 37.

because it explains how the Qur'ān can be a guide to understanding the relationship between humans, animals and God in a clear and concise way. Unlike *tafsir bi al-ra'yi* which interprets verses by using reason or logic, *tafsir Isyari* combines conscience with reason so that conclusions and deep meanings occur. With this interpretation, it can help contemporary fiqh scholars in exploring a law in the Qur'an and can combine with the influence in this era of globalization.

Because the law is born from the illat that occurs in the law, as the times develop, there are many small things that are not clear about the law. With this illat, a law is born. And the scholars in expressing a new law he must review all the interpretations that have been written by scholars.³⁷

5. Role in interreligious and cultural dialogue

Tafsir Isyari often uses symbolic language that can be used to discuss religious and secular dialog. Some of the common elements found in them, such as love, compassion and peace, can be used to strengthen bonds between people in a globalized world. In this interpretation, it has an implied meaning, the Sufi scholars who give *Tafsir Isyari*, have extraordinary devotion, so that the influence and impact produced from this *Tafsir Isyari* can move religion into our lives, and can be a guide for other Muslims. As in the Qur'an, there is mention of verses related to ants, or verses related to bees. The scholars provide guidance to other Muslims, see how the life experienced by their ants when dealing with other ants always greet and there is no grudge or other heart characteristics against others.

6. Reinterpretation for modern challenges

Various contemporary factors, including the environment, technology and social change, necessitate a reinterpretation of the Quranic teachings. *Tafsir Isyari*, with its symbolic flexibility, can offer new insights without violating Islamic principles. Since with the times there are many new laws that exist among Muslims, with *Tafsir Isyari* can bring the laws closer to our lives. Although it has many benefits, *tafsir Isyari* requires a more detailed review:

- a. Validation: It must be stated that the findings do not contradict the principles of Shariah. And there are no bad things such as those that can lead to the abyss of evil.
- b. Spiritual Competence: Interpreters must have a high level of knowledge and spirituality so that they are not hindered when giving symbolic laws. Because the interpreter is a firm holder of the verse being interpreted, if he does not have the ability and in-depth knowledge and spiritual level of his God then he is not worthy in interpreting the verse using this *Tafsir Isyari*.

With the right understanding and knowledge, *tafsir Isyari* in the modern era can be one of the tools to foster spirituality, strengthen Islamic identity, and preserve all the issues that exist in religion as the times evolve.

³⁷ M. Quraish Shihab, *Kaidah Tafsir...*, 537.

CONCLUSIONS

From the explanation above, it can be concluded that *Tafsir Isyari* is one of the methods of interpretation that provides an explanation of the verses of the Qur'an based on takwil, esoteric points, and signs contained in the text of the Qur'an. However, unlike the tafsir bi al-ma'sur method which combines the sacred text and tafsir bi ar-ra'yi which relies on logical thinking (including its development), it is very easy to evaluate its truth, because it uses logical methods or reason, unlike the *tafsir Isyari* which is very difficult to measure the criteria of truth. This happens because the source is more heart or intuitive, which is also very difficult to distinguish from the possibility of being contaminated with the wrong lust of the hawa.

Along with the development of the times and the influence of globalization, interpretation this takes an important role and can help in today's life, among others, such as *Isyari* Providing Deep Spiritual Meaning, Relevance to Moral and Ethical Crises, Harmony between Tradition and Innovation, Resonance with Holistic Approaches Role in Interreligious and Cultural Dialogue Reinterpretation for Modern Challenges. So this is what underlies the importance of the influence of *Tafsir Isyari* in this modern era, behind the impact contained in the *Tafsir Isyari* is also in helping in our spiritual life towards Allah SWT.

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