Allusions of Latā'if al-Ishārāt and Their Effects on Behavior

By

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***Abstract*:**

This research explores the concept of *allusions* as presented in al-Qushayri's *Latā'if al-Ishārāt* (Subtleties of the Allusions), with a focus on the nature of the Sufi allusion and its relationship to the believer's behavior. The study also analyzes the impact of these allusions on the Sufi exegetical method, particularly in terms of constructing meaning, shaping spiritual taste, and diversifying interpretive aims. The research is based on the analysis of selected examples of such allusions and how they influence conduct.

Keywords

Allusions – Sufi Exegesis – *Latā'if al-Ishārāt* – al-Qushayri – Exegetical Method – Symbolic Models – Effects of Allusions.

In the Name of Allah, the Most Gracious, the Most Merciful

Introduction:

All praise is due to Allah, Lord of the Worlds, who revealed His magnificent Book to His noble Messenger. Peace and blessings be upon our master Muhammad, the master of the messengers, the leader of the pious, and the beloved of the Lord of the Worlds, and upon his family and his pure and righteous companions.

To proceed: Sufism is considered one of the Islamic sciences that focuses on the inner self and spiritual conduct of the individual. It emphasizes the purification of the soul, the refinement of character, and the cleansing of the heart from attachments that prevent it from attaining Allah's pleasure.

This science arose in the environment of asceticism and piety that prevailed in the first century AH. It then developed into a spiritual methodology aimed at achieving pure servitude and walking the path that leads to Allah's blessings through contemplation, love, and striving.

Thus, it became a science with epistemological and behavioral foundations rooted in the Quran and Sunnah. Sufism is distinguished by its symbolic and experiential discourse.

It has been the subject of rules and definitions established by prominent scholars, including al-Qushayri in his "Risalah al-Qushayriyyah," al-Ghazali in his "Ihya Ulum al-Din," and al-Kalabadhi in his "Al-Ta'arruf li-Madhhab Ahl al-Tasawwuf." Consequently, it has become a central focus of Islamic thought due to its epistemological, ethical, and educational dimensions, all aimed at achieving sincerity, humility, and truthfulness.

Research Problems:

This study raises questions about al-Qushayri's interpretation of the concept of allusion (isharah). Does it have specific rules, or does it rely solely on intuition and mystical experience? How does this approach differ from traditional interpretations? What difficulties do researchers face when dealing with the enigmatic Sufi symbols and interpretations it contains?

And do these allusions have an impact on the believer's soul, both in belief and action, outwardly and inwardly?

The Importance of the Research:

The importance of this research lies in its reliance on insights revealed through al-Qushayri's interpretation (may Allah have mercy on him).

These insights demonstrate the Sufi perspective that his interpretation is not the sole intended meaning of the verse. Rather, he believes there is another possible meaning, one that the verse can bear and that is intended by it, and which the wording points to.

This is not a distortion of the apparent meaning, but rather a connection and interdependence between it and the verse's meaning.

Another important aspect is that it leads to a spiritual discipline that the Sufi himself can undertake, which will elevate his status if his conduct on the straight path is moderate, without excess or negligence.

Furthermore, the discussion here focuses on insights grounded in Islamic law, referring back to the Quran and Sunnah, not on insights based on whims and desires, which have no basis in our Sharia.

These latter insights are merely based on someone claiming to possess divine revelations or manifestations.

If you examine the life of such a person, you will find him among the most ignorant of people, far removed from the divinely bestowed knowledge.

He merely claims to be a Sufi, while his actions are entirely separate from true Sufism.

Research Objectives:

- To disseminate correct understandings regarding the meaning of allusions that align with the apparent meaning of the Quran, their importance in comprehending texts, and to distinguish them from unfounded interpretations.
- To offer necessary guidance that contributes to the well-being of society.
- To highlight how Sufis utilize allusions in interpreting the Quran.
- To present examples of al-Qushayri's allusions, explaining their meanings and implications.

Research Plan:

This includes an introduction, a preface (comprising two sections, each with two subsections), and a conclusion summarizing the main findings, recommendations, and a list of sources and references.

Research Methodology:

This research employs a descriptive-analytical approach, focusing on a comparative reading between the apparent and hidden meanings in al-Qushayri's interpretation, and demonstrating how allusions arise from the inner, subtle meanings of the Quran. Introduction: Signs are a cornerstone of Sufi interpretation, extending the Quranic concept in terms of meaning.

These signs are interpretations that do not merely literalize the apparent meaning, but rather rely on what is revealed to the heart through the levels of subtle insights, known as the subtleties of signs.

These are inner meanings and divine inspirations that descend upon the heart when it is pure and receptive, thus contributing to its spiritual elevation.

The more refined and freed the heart from attachments, the clearer and more profound the signs become.

Therefore, in this research, I will mention a selection of moderate subtle signs, through which the truthful are distinguished from the false, and the divinely inspired and supported from the misguided who are immersed in delusions and deviate from the path of the predecessors and successors.

Since these subtleties have a profound effect on the soul, I will explain the effects of these allusions in two sections, each containing two points.

However, before delving into these sections, it is helpful to define allusion linguistically and technically:

Definition of allusion linguistically and technically:

Linguistically, Allusion is: "A gesture or signal that conveys meaning; it is synonymous with speech in understanding the meaning. It is both sensory and mental. It is when a speaker alludes to many meanings with few words, similar to gesturing with the hand.(1).

In Sufi terminology, it is: "A hidden matter that becomes apparent to those who have attained spiritual insight and mysticism, who have grasped the secrets of the Glorious Qur'an through divine inspiration and spiritual opening. It can be reconciled with the intended apparent meaning without negating the apparent meaning.(2).

The relationship between them is that "The technical meaning does not deviate from the linguistic meaning" (3).

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(1) See al-Kulliyyat. Abu al-Baqa', Ayyub ibn Musa al-Husayni (d. 1094 AH). Edited by Adnan Darwish and Muhammad al-Masri. No edition. Beirut: Mu'assasat al-Risalah, no date. (p. 120). Entry: "Ashar".

(2) See al-Kifayah fi al-Tafsir bi al-Ma'thur wa al-Dirayah. Dr. Abdullah Khidr Hamad (d. 1367 AH). No critical edition. 1st edition. Beirut: Dar al-Qalam, 1438 AH = 2017 CE. (1/132).

(3) The Kuwaiti Encyclopedia of Islamic Jurisprudence. Kuwait: Ministry of Awqaf and Islamic Affairs. No critical edition. 1st and 2nd editions. Kuwait: Dar al-Salasil; Egypt: Dar al-Safwah; Kuwait: Ministry of Awqaf, 1404-1427 AH. (4/277).

The first section:

Some indications of the "subtleties" (of the Quran) and their effects on the heart and personality. It contains two points: The first point: Some indications of the "subtleties" (of the Quran) and their effects on the heart.

1- The indication in His, may He be glorified, saying: "And when it is said to them, 'Do not cause corruption on the earth,' they say, 'We are only reformers.' Unquestionably, it is they who are the corrupters, but they perceive [it] not." (Quran 2:11-12) indicates that when a preacher within their hearts, from the hidden depths of their thoughts, calls them to what is right for them, they follow the lenient interpretations and deceive themselves with what testifies to the hardness of their hearts.

The effects of this indication: Steadfastness in the truth. For those who deny the truth, "when they reject the proof of the truth from the depths of their hearts, Allah removes the blessings from their lives, replaces them with deafness to the truth, afflicts them with objection to the path, and deprives them of faith in it."

2- The indication in His, may He be glorified, saying: "And We enjoined upon Abraham and Ishmael, 'Purify My House for those who circumambulate it, those who remain therein for worship, and those who bow and prostrate [in prayer]'" (Quran 2:126), points to the purification of the heart, the purification of the House by protecting it from defilement and impurity, and the purification of the heart by guarding it from the concerns of other people and those who are different from it.

The implications of this sign:

The importance of purifying hearts from sins and transgressions, just as houses are cleansed of physical and spiritual impurities.

Therefore, hearts must be purified from evil traits, satanic whispers, and base desires, because Allah Almighty does not look at the outward appearances of His servants, but rather at their hearts.

Thus, it is necessary to purify them from vices and depravities.

3- The indication from His Almighty saying: "And for each is a direction to which he turns. So race to [all that is] good. Wherever you may be, Allah will bring you together. Indeed, Allah is over all things competent." ( ), to the effect that every people who were preoccupied with something that came between them and us, so you, O believers, should be for us and with us. ( )

(1) Surah Al-Baqarah: 11-12.
(2) Lata'if al-Isharat = Tafsir al-Qushayri. Abd al-Karim ibn Hawazin ibn Abd al-Malik, al-Qushayri (d. 465 AH). Edited by: Ibrahim al-Basyouni. 3rd ed. Egypt: The Egyptian General Book Organization. No date. (1/63).
(3)The same source. (1/63).
(4) Surah Al-Baqarah: 125.
(5) "Al-Wadhar: dirt and grease. Ibn Sidah: Al-Wadhar is the dirt of grease and milk, and the wash water of a waterskin, a bowl, and the like." Lisan al-Arab. By Ibn Manzur. Chapter Waw, (5/284). Entry: "Wadhar".
(6) Lata'if al-Isharat. (1/124).
(7)Bariqa Mahmudiyya. Muhammad ibn Muhammad ibn Mustafa, al-Khadimi, al-Hanafi (d. 1156 AH). Unedited. No edition. Egypt-Cairo: al-Halabi Press, 1348 AH. (4/214). Adapted.
(8) Surah al-Baqarah: 148.
(9) Lata'if al-Isharat. (1/135).

Effects of the sign:

Directing one's actions towards Allah Almighty; for a servant only deserves reward if his actions are purely for the sake of Allah Almighty. If there is any association of others with Him in them, then Allah is free from any responsibility for them(1).

4- The indication in His, may He be glorified and exalted, saying: "And for divorced women is a provision according to what is acceptable - a duty upon the righteous.

Thus does Allah make clear to you His verses that you might understand" (241)(2), is that you should not compound their suffering with separation and deprivation, thus multiplying their hardship(3).

The implications of this indication are: showing compassion to the divorced woman who has been afflicted by the calamity of divorce, and alleviating her suffering, rather than inflicting another calamity upon her. Furthermore, the wisdom behind giving her this provision is to compensate for what she lost of the dowry, to treat her kindly, and to ease the pain of divorce(4).

5**- *The indication*** in His Almighty words: "We did not leave behind any of them" (5), is that there is no one who does not drink the cup of death, and the Truth does not leave anyone on earth today without them departing from His system, and their honor in the ranks lies in their avoidance of dwelling in this world (6).

The effects of this gesture: It reminds one of death, resurrection, and the Day of Judgment, and of the certainty of these things, as this motivates one to act in ways that will save them in the Hereafter. It also reminds one that this world is insignificant compared to the Hereafter.

The Messenger of Allah (peace and blessings be upon him) said: "By Allah, this world compared to the Hereafter is like what one of you would get if he dipped his finger (and Yahya pointed with his index finger) into the sea; let him see what he brings back.(7).

The second point: Some of the subtle indications in "Al-Lata'if" and their effects on personality.

1- The reference in His Almighty words, "Let there be among you a community inviting to good, enjoining what is right, and forbidding what is wrong. And it is they who are the successful" (Quran 3:104), is to people who stood up for Allah, for Allah, not fearing the blame of any critic, nor letting any excuse distract them from Allah.

They focused entirely on the signs of His command, and they dedicated their lives and souls to attaining His pleasure. They worked for Allah, they sincerely advised the religion for Allah, and they called Allah's creation to Allah; so their trade was profitable, and their transaction was not a loss. (Quran 3:104)(8).

Effects of the sign: Working to enjoin what is right and forbid what is wrong, and upholding the limits set by Allah. Whoever does this will have a winning, successful, beneficial, and influential personality in society, praised by the words of the Messenger of Allah, may Allah bless him and grant him peace: "(The example of the one who upholds the limits set by Allah)" (9), who will be a reason for preventing destruction, so he will be saved, and with him everyone who was on the ship will be saved(10).

(1) See Tanbih al-Ghafilin bi-Ahadith Sayyid al-Anbiya' wa-l-Mursalin (Awakening the Negligent with the Sayings of the Master of the Prophets and Messengers). Abu al-Layth, Nasr ibn Muhammad ibn Ahmad al-Samarqandi (d. 373 AH). Edited and annotated by Yusuf Ali Badawi. 3rd edition. Damascus/Beirut: Dar Ibn Kathir, 1421 AH/2000 CE. (p. 23).
(2) Surah al-Baqarah: 241-242.
(3) Lata'if al-Isharat (Subtle Indications). (1/188).
(4)See Ruh al-Ma'ani fi Tafsir al-Qur'an al-'Azim wa-l-Sab' al-Mathani (The Spirit of Meanings in the Interpretation of the Magnificent Qur'an and the Seven Oft-Repeated Verses). Abu al-Fadl, Shihab al-Din, Sayyid Mahmud al-Alusi al-Baghdadi (d. 1270 AH). Edited and corrected by Ali Abd al-Bari Atiyya. 1st edition. Beirut: Dar al-Kutub al-'Ilmiyya, 1415 AH/1994 CE. (1/546).
(5) Surah al-Kahf: 47.
(6) Lata'if al-Isharat (Subtle Indications). (p. 399).
(7) Sahih Muslim. By Imam Muslim ibn al-Hajjaj. The Book of Paradise, its description, its delights, and its inhabitants. Chapter on the transience of this world and the explanation of the Resurrection on the Day of Judgment. Hadith: 2858 (8/156).
(8) Surah Al Imran: 104.
(9) Lata'if al-Isharat (1/268).
(10) Sahih al-Bukhari. The Book of Partnership. Chapter: Is drawing lots in the division and distribution of inheritance? Hadith: 2493 (2/882).

2- The indication from His, may He be glorified and exalted, saying: "And from what We have provided for them, they spend" (Quran 3:16),(1) is that they do not withhold anything from Allah Almighty from their means, spending their lives in the etiquette of servitude and spending their hearts in the constant contemplation of the Lordship (Quran 3:16)(2).

The effect of the sign: to direct oneself to spending outwardly and inwardly, outwardly by giving what is precious and valuable in the way of Allah, and inwardly by turning one's heart towards all that is beneficial and useful.

This is done by doing all that Allah has commanded, so that obedience and spending will be good for them in this life and a treasure for them in the hereafter. Thus, they protect themselves from the stinginess that is obeyed. And whoever is protected from the stinginess of his soul by giving and spending, then those are the fortunate ones, characterized by generosity and liberality, the successful ones, the ones who will win from Allah the greatest reward and the highest rank(3).

3- The indication in His Almighty words:

"And when it is said to them, 'Believe as the people have believed,' they say, 'Shall we believe as the foolish have believed?' Unquestionably, it is they who are the foolish, but they do not know" (4), is that when the hypocrites were called to the truth, they described the Muslims as foolish. Likewise, when the wealthy are commanded to renounce the world, they describe the wise as lazy and incapable, and they say:

The poor have nothing because they have no money, no status, no comfort, and no livelihood(5).

The effect of this warning: Avoid the character of hypocrites, for they described others with qualities they themselves possessed. In reality, they were the truly impoverished and afflicted, falling into humiliation out of fear of humiliation, and enduring degradation out of dread of degradation. (6)

4- The indication in His Almighty words:

"Their example is that of one who kindled a fire, but when it illuminated what was around him, Allah took away their light and left them in darkness, unable to see" (Quran 2:158), (7),points to the fact that one who has a beautiful beginning, embarks on the path of will, endures hardship for a time, and suffers further hardship, then returns to the world before reaching the truth, and reverts to the darkness of humanity in which he was previously immersed. (Quran 2:158) (8).

The effect of the sign: They are like a man who was in darkness, so he lit a fire, and it illuminated what was around him, so he could see until he knew what to avoid. While he was like that, his fire went out, so he came not knowing what to avoid from harm. Such is the state of the disbelieving hypocrite, after he knew what was lawful and unlawful, and good and evil, he disbelieved, after they were on guidance which was taken away from them, so they rebelled after that(9).

(1)Surah Al-Baqarah: 3.
(2)Lata'if al-Isharat (1/57).
(3)See Al-Fawatih al-Ilahiyyah wa al-Mafatih al-Ghaybiyyah. Ni'matullah ibn Mahmud al-Nakhjawani (d. 920 AH). Unedited. First Edition. Egypt: Al-Ghuriyyah: Dar Rakabi Publishing. 1419 AH = 1999 CE. (2/421).
(4) Surah Al-Baqarah: 13.
(5)Lata'if al-Isharat (1/63).
(6)The same source (1/63). Adapted.
(7)Surah Al-Baqarah: 17.
(8)Lata'if al-Isharat (1/65).
(9)See Jami' al-Bayan 'an Ta'wil Ayi al-Qur'an. Abu Ja'far, Muhammad ibn Jarir al-Tabari (224 AH - 310 AH). No date. No edition. Mecca: Dar al-Tarbiyah wa al-Turath. No date. (1/322).

5- The indication in His Almighty words: "So We said, 'Strike him with a part of it. Thus does Allah bring the dead to life, and He shows you His signs so that you may understand'" (Quran 3:13)(1), is that whoever desires the life of his heart cannot attain it except by sacrificing his ego.

Whoever sacrifices his ego through striving will have his heart revived by the lights of spiritual visions(2).

Similarly, whoever Allah desires to have his remembrance revived among the righteous, He will cause his remembrance to die in this world through obscurity.

The effect of this indication:

To work diligently and earnestly, without hypocrisy or conceit, to the point where praise and blame are equal in one's eyes, "because such equality is a sign of sincerity,(3) and because "no one attains a station of reliance on Allah until praise and blame from creation are equal in one's eyes, and both are disregarded," rather one's sole concern is pleasing one's Lord, and the ultimate measure is what is with Allah. Second topic: Some indications of "subtleties"(4) and their effects in terms of success and loss.

This topic contains two points:

First point: Some indications of subtleties and their effects in terms of success.

1- The indication in His Almighty words:

"And establish prayer and give zakah and bow with those who bow [in worship](Quran 2:234)(5), in the context of giving zakah, is a reference to the zakah of aspirations, just as the zakah of blessings is given.

The effects of this indication: purifying souls from evil, cleansing inner thoughts from the influence of Satan, and focusing the heart so that it is pure and clean, with good intentions, high aspirations, and the ultimate goal of Paradise, the precious commodity(6).

This is achieved if one fears Allah, for from the fear of Him emanates all goodness, and this fear compels one to strive towards the Hereafter and to hasten towards righteous deeds, which are the price of Allah's precious commodity, Paradise(7).

2- The indication from His Almighty saying:

"The dye of Allah, and who is better than Allah in dyeing? And we are His worshippers" (8), is that the lesson is in what the Truth has established, not in what the servant has gathered. So what the creation undertakes will end in annihilation, and what the Truth has established on the nature, then the lesson is in its establishment (9).

(1) SURAH AL-BAQARAH: 73.
(2) Lata'if Al-Isharat (1/99).
(3) Hilyat Al-Awliya' wa Tabaqat Al-Asfiya'. Abu Nu'aym, Ahmad ibn 'Abd Allah Al-Isfahani (d. 430 AH). Unedited. No edition. Al-Sa'adah Press - near the Governorate of Egypt, 1394 AH - 1974 CE. (9/361).
(4) Qut Al-Qulub fi Mu'amalat Al-Mahbub, wa Wasf Tariq Al-Murid ila Maqam Al-Tawhid. Al-Harithi, Muhammad ibn 'Ali ibn 'Atiyyah (d. 386 AH). Edited by: Dr. 'Asim Ibrahim Al-Kayyali. 2nd edition. Lebanon - Beirut: Dar Al-Kutub Al-'Ilmiyyah, 1426 AH = 2005 CE. (2/13).
(5) Surah Al-Baqarah: 43.
(6) Lata'if Al-Isharat (1/86).
(7) Fayd Al-Qadir Sharh Al-Jami' Al-Saghir. Zayn Al-Din Al-Haddadi, Muhammad ibn Taj Al-'Arifin ibn 'Ali (d. 1031 AH). Without verification. 1st edition. Egypt: Al-Maktabah al-Tijariyyah al-Kubra, 1356 AH. (6/123).
(8) Surah Al-Baqarah: 138.
(9) Lata'if al-Isharat. (1/130).

The effects of the sign:

The necessity of obeying Allah, being preoccupied with what is with Allah, and taking heed of what is with Him, Glory be to Him.

So those who believed, and believed in Allah and His Messenger, and what he brought them from their Lord, and feared their Lord, so they feared Him, so they feared His punishment(1).,so they obeyed Him by performing His obligations and avoiding His sins.

Allah's reward and recompense for their faith in Him and their piety towards Him would have been better for them.

Allah Almighty said:

"And if they had believed and feared Allah, the reward from Allah would have been better, if only they knew." (Quran 7:60) (Quran 7:60)(2).

3- The indication in His, may He be glorified and exalted, saying:

"There is no blame upon you for seeking bounty from your Lord" (Quran 2:198)(3), is that what you seek of Allah's bounty, which helps you fulfill His rights and includes a share for the Muslims or strengthens the religion, is praiseworthy.

But what you seek to fulfill your own desires or for personal gain is flawed(4).

The effect of this indication: Seeking what pleases Allah Almighty, not for worldly gain, nor for a woman to marry, nor for any fleeting worldly benefit, because there is no true life except the life of the Hereafter, and the pleasures of this world are transient(5).

4- The indication in His Almighty words:

"Then when you depart from Arafat, remember Allah at the Sacred Monument.

And remember Him as He has guided you, for indeed, before that you were among those astray" (Quran 2:197), is that if you stand until you have fulfilled the right of seeking Him, then remember His favor upon you, for if He had not desired you, you would not have desired Him, and if He had not chosen you, you would not have preferred His pleasure. (Quran 2:197).

The effects of this sign: to increase good deeds and not to stop at one good deed, but rather whenever you finish one good deed, turn to another.

Allah Almighty says: {Whoever desires the harvest of the Hereafter .

- We will increase for him in his harvest} (Quran 16:110)(8), meaning We will multiply his good deeds, or We will help and guide him to increase his acts of obedience and perform them abundantly. And Allah Almighty gives worldly rewards for deeds done for the Hereafter, but He does not give the Hereafter for deeds done for this world(9).

5- It is said that the indication in His, may He be glorified and exalted, saying:

"Follow me, and Allah will love you" (Quran 2:155)(10), is that love is unconditional and is not contingent upon obedience or freedom from vice(11).

The effect of this indication is sincere following of the Prophet (peace and blessings be upon him), the fruit of which is worldly well-being and success in the Hereafter, because this is a sign of the love of Allah, the Exalted, by which they earn His love and forgiveness(12).

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(1) See Jami' al-Bayan by al-Tabari (2/371).
(2) Surah al-Baqarah: 103.
(3) Surah al-Baqarah: 198.
(4) Lata'if al-Isharat (1/166).
(5) See Mirqat al-Mafatih Sharh Mishkat al-Masabih by Ali ibn Sultan Muhammad, Abu al-Hasan, Nur al-Din, al-Mulla al-Harawi al-Qari (d. 1014 AH). Unedited. First edition. Lebanon – Beirut: Dar al-Fikr, 1422 AH = 2002 CE. (5/2014).
(6) Surah al-Baqarah: 198.
(7) Lata'if al-Isharat (1/166).
(8)Surah al-Shura: 20.
(9)See Tafsir al-Qur'an by Abu al-Muzaffar, Mansur ibn Muhammad ibn Abd al-Jabbar, al-Marwazi, al-Sam'ani, al-Tamimi, al-Hanafi, then al-Shafi'i (d. 489 AH). Edited by: Yasir ibn Ibrahim
(10) Ghunaim ibn Abbas ibn Ghunaim. First edition. Saudi Arabia - Riyadh: Dar al-Watan, 1418 AH = 1997 CE. (5/72). - Surah Al Imran: 31.
(11) Lata'if al-Isharat. (1/236)
(12) See al-Hujjah fi Bayan al-Mahajjah. Isma'il ibn Muhammad ibn al-Fadl, al-Asbahani, known as Qawam al-Sunnah, (d. 535 AH). Edited by: Vol. 1: Muhammad ibn Rabi' ibn Hadi - Vol. 2: Muhammad ibn Mahmud Abu Rahim. 2nd ed. Saudi Arabia - Riyadh: Dar al-Rayah, 1419 AH = 1999 CE. (1-2/261).

The second point:

Some indications of subtleties and their effects in terms of loss.

1- The indication from His Almighty saying:

"And who is more unjust than one who prevents the name of Allah from being mentioned in His mosques and strives toward their destruction? It is not for them to enter them except in fear. For them in this world is disgrace, and for them in the Hereafter is a great punishment" (1), is that the unjust one is he who destroys the places of worship with desires – and the places of worship are the souls of the worshippers – and destroys the places of knowledge with wishes and relationships – And the homelands of knowledge are the hearts of the knowers(2).

The implications of this indication:

Acting justly and avoiding the highest and lowest forms of injustice, "for injustice destroys civilization. When a person

commits injustice, he corrupts his heart, and this leads to the corruption of his body and his destruction through torment.(3).

2- The indication in His Almighty words:

"Surely, the religion belongs to Allah alone. And those who take protectors besides Him [say], 'We only worship them so that they may bring us nearer to Allah.' Indeed, Allah will judge between them concerning that over which they differ. Indeed, Allah does not guide one who is a liar and [confirmed] disbeliever" (Quran 2:123)(4), is that what the servant does of drawing near through his own effort, without that The dictates of the times, and the covenants one makes with Allah, which one then fails to fulfill—all of this is following one's desires(5).

The implication of this is: avoid following desires, for whoever follows desires is led astray.

Following desires includes worldly ambition, and worldly ambition leads to the love of wealth and status.

The love of wealth and status leads to the permissibility of forbidden things. Whoever permits forbidden things angers Allah, and Allah's anger is an ailment for which there is no cure except Allah's pleasure.

Allah's pleasure is a cure that no other ailment can cure. Whoever desires to please his Lord must displease himself, and whoever does not displease himself will not please his Lord(6).

3- The indication in His Almighty words:

"Those are the ones who have purchased error [in exchange]for guidance, so their transaction has brought no profit, nor were they guided" (Quran 4:17)(7), is that whoever remains in the land of worldly pleasures, neglecting the rights of Allah, has lost their bargain and their trade has not profited them.

Whoever is content with this world over the Hereafter is clearly in loss, and whoever prefers this world or the Hereafter over the truth of Allah Almighty is in even greater loss. (Quran 4:17) (8).

The effect of the sign:

Abandoning misguidance, because the loss was "that they took misguidance and abandoned guidance, and they took what would cause them Allah's punishment on the Day of Resurrection, and they abandoned what would cause them His forgiveness and pleasure"(9).

4- The indication in His, may He be glorified, saying:

"So woe to them for what their hands have written and woe to them for what they earn" (Quran 5:70)(1), refers to those who lack sincerity in their companionship on the path of truth. They outwardly join the righteous, but their intentions are not genuine.

They associate with the heedless, and they have a side to this path. The effect of this indication: to hasten to obey Allah, not as the losers do(2).

They rush to respond willingly whenever the whispers of worldly desires call them, but when the call of the Truth, may He be glorified, guides them, they exert themselves.

How wretched is their state when they are not sincere, and how intense is their regret for what they withheld from Allah! Then they will not prosper(3).

5- The indication in His Almighty words:

"Indeed, those who conceal what We have revealed of clear proofs and guidance after We have made it clear to the people in the Scripture - those are cursed by Allah and cursed by those who curse" (4), is that whoever is shown knowledge of the etiquette of conduct by the Almighty, and then withholds it from those seeking guidance as advice and direction, deserves immediate displeasure. It is feared that the blessing will be removed from his knowledge if he falls short in imparting it by delaying the teaching of those deserving of it. (5) .

The effect of the Allusion:

The importance of disseminating knowledge among people and not concealing it. For concealing knowledge is a sin for the scholar and corruption for society due to the spread of ignorance.

Those who conceal knowledge deserve the curse of Allah Almighty and the curse of His servants.

Then, He, in His infinite mercy, granted repentance to those who repented, corrected their ways, and clarified the matter after they had concealed it(6).

Conclusion:

The research concludes that Sufi allusions are not mere imagination or affectation, but rather a path to understanding the meanings of the Quran from the perspective of the heart and conscience.

They profoundly influence the seeker's soul, cultivating sincerity, truthfulness, and tranquility. In essence, they represent a return to the core of religion, not a departure from it. After this scholarly exploration of al-Qushayri's exegesis, and the preceding explanation of the meaning of allusion linguistically and technically, along with the allusions mentioned in this research, and the demonstration that moderate allusive interpretation is a Sufi interpretation grounded in Islamic legal evidence, and the explanation of the effects of these allusions on human behavior, this research, with its inclusion of these issues and benefits, has proven useful, impactful, and clarified the purpose of this study.

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(1) Surah Al-Baqarah: 114.
(2) Lata'if Al-Isharat (1/115).
(3) Ruh Al-Ma'ani by Al-Alusi Al-Baghdadi (9/54).
(4) Surah Az-Zumar:
(5) Lata'if Al-Isharat (3/267).
(6) Al-Musannaf by Abu Bakr, Abdullah ibn Muhammad ibn Abi Shaybah Al-Absi Al-Kufi (d. 235 AH). Edited by Sa'd ibn Nasir ibn Abdul Aziz Al-Shathri. First Edition. Saudi Arabia – Riyadh: Dar Kunuz Ishbiliya for Publishing and Distribution, 1436 AH = 2015 CE (19/529).
(7) Surah Al-Baqarah: 16.
(8)Lata'if Al-Isharat (1/65).
(9) Jami' Al-Bayan by Al-Tabari (3/67).

Key findings of the research:

1- It became clear to me that the allusions mentioned by Imam al-Qushayri in his exegesis are not Sufi excesses, but rather symbols with behavioral implications, aimed at refining the soul, purifying the heart, and improving actions.

2- It was established for me that moderate allusive interpretation has a basis in Islamic law and that it does not negate the apparent meaning.

3- I demonstrated how al-Qushayri reconciled the apparent meanings of interpretation with the hidden meanings of allusion without neglecting the principles of Islamic law or the rules of Arabic grammar.

Recommendations:

1- To work on extracting other signs in subsequent studies that I have not mentioned in this research, and to explain their effects on human behavior.

2- To conduct specialized research on the psychological and behavioral effects of symbolic interpretation, and to link it to the fields of Islamic psychology, educational behavior, and spiritual purification.

3- To work on a book that deals with the sincere expressions and moderate terminology of Sufis, explaining their meanings in a simple and accessible way that is appropriate for our time.

4- To study books that contain excesses that transgress the bounds of Islamic law, by those who claim to be Sufis, but who do not, in reality, follow this path. And Allah is the One Who grants success and guides to the right path.

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(1) Surah Al-Baqarah: 79.
(2) Lata'if al-Isharat. (1/101).
(3) See the same source. (1/101). –
(4) Surah Al-Baqarah: 159.
(5)Lata'if al-Isharat. (1/142).
(6) See Malak al-Ta'wil al-Qati', bi-Dhawī al-Ilhād wa-al-Ta'til, fī Tawjīh al-Mutashabih al-Lafz min Ayat al-Tanzīl. Ahmad ibn Ibrahim ibn al-Zubayr, al-Gharnati, Abu Ja'far, (d. 708 AH). Annotations by: Abd al-Ghani Muhammad Ali al-Fasi. No edition. Beirut, Lebanon: Dar al-Kutub al-'Ilmiyyah. No date. (1/50).

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