

## Şūfī Dimension in Sūrah al-Fātiḥah: An Analysis of al-Sāmarrā'ī's Thought

Eko Suryaddin Zain<sup>1\*</sup>, Muhammad Chirzin<sup>2</sup>, Jarman Arroisi<sup>3</sup>, Muhammad Zulfikar Nur Falah<sup>4</sup>

<sup>1</sup> Universitas Darussalam Gontor, Ponorogo, Indonesia

<sup>2</sup> Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia

<sup>3,4</sup> Universitas Darussalam Gontor, Ponorogo, Indonesia

<sup>1</sup>[4620251841017@stu.unida.gontor.ac.id](mailto:4620251841017@stu.unida.gontor.ac.id), <sup>2</sup>[muchirzin@gmail.com](mailto:muchirzin@gmail.com), <sup>3</sup>[jarman@unida.gontor.ac.id](mailto:jarman@unida.gontor.ac.id),

<sup>4</sup>[zulfikarnur2002@gmail.com](mailto:zulfikarnur2002@gmail.com)

\*Correspondence

DOI: [10.38073/aljadwa.4993](https://doi.org/10.38073/aljadwa.4993)

Received: 21 May 2026

Revised: 31 July 2026

Accepted: 8 August 2026

Published: 10 August 2026

### Abstract

This study investigates the Şūfī dimension of Surah al-Fātiḥah based on al-Sāmarrā'ī. Previous research on al-Sāmarrā'ī's exegesis has mostly focused on linguistic elements, even though the Qur'an's linguistic structure can open doors to deeper spiritual meanings. This study uses a qualitative method with a focus on a hermeneutic analysis approach. A linguistic analysis of word choice and grammatical structure, a Şūfī interpretation, and the derivation of Şūfī meanings underlying the text were the three data analysis techniques. The findings reveal that, first, lexical and structural choices, such as *al-ḥamd*, *rabb al-'ālamīn*, *al-raḥmān al-raḥīm*, and *īyyāka na'budu wa īyyāka nasta'īn*, encode foundational Şūfī concepts including *takhallī*, *taḥallī*, and *tajallī*, as well as a balance between the exoteric law and esoteric knowledge. Second, al-Sāmarrā'ī's analysis not only unveils the rhetorical and structural beauty of the Qur'anic text but also opens pathways to spiritual understanding that affirm the journey of the soul toward an *insān al-kāmil*. Third, this shows that in the pursuit of a thorough comprehension of the Qur'anic message, linguistic and Şūfī approaches are complementary rather than antagonistic. Fourth, the study thus proposes an integrative exegetical model that may serve as a valuable reference for the development of contemporary Qur'anic interpretation. It is intended that this contribution will open up new avenues for investigation into implementation-related topics.

**Keywords:** *Al-Sāmarrā'ī*, *Qur'anic Studies*, *Şūfī Dimension*, *Sūrah al-Fātiḥah*.

## INTRODUCTION

*Tafsīr bayānī* is a kind of exegesis that focuses on elucidating the meaning that the Qur'anic verses express through their phrasing.<sup>1</sup> Along with several other well-liked methods, including *tafsīr ilmī*, thematic exegesis, gender exegesis, and contextual

<sup>1</sup> Mukhamad Saifunnuha, "Metodologi Tafsīr Bayānī Fāḍil Şāliḥ Al-Sāmarrā'ī" (UIN Syarif Hidayatullah, 2024).

### How to Cite this Article

Zain, Eko Suryaddin, Muhammad Chirzin, Jarman Arroisi, and Zulfikar Nur Falah. "Şūfī Dimension in Sūrah Al-Fātiḥah: An Analysis of al-Sāmarrā'ī's Thought." *Al-Jadwa: Jurnal Studi Islam* 6, no. 1 (2026): 20–36. <https://doi.org/10.38073/aljadwa.4993>.

exegesis, the interpretation of the Qur'an using linguistic tools—such as semantics, semiotics, and hermeneutics—has in fact been extensively developed in recent times.<sup>2</sup>

Fāḍil Ṣāliḥ al-Sāmarrā'ī is one of the modern figures considered to have created authentic works in the field of *tafsīr bayānī*. With works like *al-Ta'bīr al-Qur'ānī*, *Lamasāt Bayāniyah fī Nuṣūṣ min al-Tanzīl*, and most notably *'Alā Ṭarīq al-Tafsīr al-Bayānī*, which is considered his magnum opus, this Iraqi scholar, who is renowned for his expertise in linguistics and rhetorical exegesis, has significantly contributed to the development of linguistic analysis of Qur'anic verses.<sup>3</sup> It should come as no surprise that many modern scholars recognise his proficiency and consider him to be among the most important people in contemporary *tafsīr bayānī*. Through his writings, al-Sāmarrā'ī seeks to reveal the meanings concealed in the Qur'an's wording through in-depth linguistic analysis,<sup>4</sup> while maintaining that each word and letter in the Qur'an is chosen purely for its purposeful stylistic value (*wuḍi'a waḍ'an fanniyan maqṣūdā*).<sup>5</sup>

Rohim (2020) and Saifunnuha (2024) are two studies of al-Sāmarrā'ī's writings that have so far examined only linguistic elements. Numerous research studies undertaken elsewhere, like those by Amāl & Fāṭimah (2022)<sup>6</sup> and Salīm (2022)<sup>7</sup>, also take a similar strategy. In the meantime, no research has ever been done on the deeper semantic level that allows for spiritual interpretation. This indicates that contextualisation has not been discussed at all in previous research. This study uses hermeneutic analysis to contextualise the meaning of exegesis, which tends to systematise Sūfī values. The spiritual dimension is frequently presented as a distinct discourse from linguistic studies of the Qur'an; however, the textual and rational structure of *tafsīr bayānī* could be a perfect entry point to a *bāṭinī* understanding of a Sufi nature, since both focus on the attempt to reveal the hidden meaning (*kasyf al-ma'nā*) behind the verses of the Qur'an, albeit through different mediums—that is, language and spiritual experience.

The expressive beauty of the Qur'an will lose its sublime spirit if *tafsīr bayānī* is viewed only as a language structure analysis. As a result, integration with tasawuf is an epistemological requirement rather than just a methodological option. Sūrah al-Fātiḥah, which is regarded as the *umm al-qur'ān* and contains all of the fundamental teachings of the Qur'an in their entirety—whether they relate to religion, *sharī'ah*, or ethics—is the most pertinent object for assessing this integration in the context of this study.<sup>8</sup> It is therefore not surprising that al-Sāmarrā'ī spends more than 70 pages discussing this surah because of its extremely rich grammatical structure. However, Sūrah al-Fātiḥah also has

<sup>2</sup> Fathur Rohim, "Penafsiran Bayānī Perspektif Fāḍil Ṣāliḥ Al-Sāmarrā'ī Dalam Karyanya 'Alā Ṭarīq al-Tafsīr al-Bayānī'" (UIN Sunan Ampel, 2020).

<sup>3</sup> Ali Hasan Siswanto, "Karakter Penafsiran Fāḍil Ṣāliḥ Al-Samarrā'ī," *Tebuireng: Journal of Islamic Studies and Society* 1, no. 2 (2021): 195–216, <https://doi.org/https://doi.org/10.33752/tjiss.v1i2.2037>.

<sup>4</sup> Fāḍil Ṣāliḥ Al-Sāmarrā'ī, *'Alā Ṭarīq al-Tafsīr al-Bayānī, Vol. 1* (Dār Ibn Kathīr, 2017).

<sup>5</sup> Fāḍil Ṣāliḥ Al-Sāmarrā'ī, *Al-Ta'bīr al-Qur'ānī* (Dār Ibn Kathīr, 2018).

<sup>6</sup> Humr al-'Ain Amāl and Jukhdam Fāṭimah, "The Rhetoric of The Quranic Expression for Fadel Saleh El Samarai," *Fashl Al-Khiṭāb* 11, no. 2 (2022): 47–64.

<sup>7</sup> 'Awārib Salīm, "Malāmiḥ Al-Tafsīr al-Bayānī Li al-Qur'ān al-Karīm Wa Āliyatuh 'Inda Fāḍil Ṣāliḥ al-Sāmarrā'ī," *Majallah Al-Manhal* 8, no. 2 (2023): 215–32.

<sup>8</sup> Fāḍil Ṣāliḥ Al-Sāmarrā'ī, *Lamasāt Bayāniyah Fī Nuṣūṣ Min Al-Tanzīl* (Dār Ibn Kathīr, 2018).

a profound spiritual significance that can be used as a source of contemplation within the Šūfī tradition. Internalising its values can have a profoundly good effect on a Muslim's social and moral life in addition to their spiritual life.<sup>9</sup>

Based on the aforementioned, this study seeks to show how linguistic analysis can be interpreted from a spiritual perspective, resulting in an integrative understanding that bridges *bayānī* and Šūfī dimensions, in addition to revealing the linguistic approach used by al-Sāmarrā'ī in interpreting Sūrah al-Fātiḥah. In this regard, the Šūfī dimensions approach offers the depth of the spiritual aspect that harmonises intuitive experience with textual authority,<sup>10</sup> while *tafsīr bayānī* offers an objective foundation for comprehending the language structure contained in the Qur'anic verses.

Thus, this work emphasises the epistemological convergence between linguistic reason and the spiritual experience of Sufism in addition to describing al-Sāmarrā'ī's *tafsīr bayānī*. This is what sets this study apart from earlier research that tended to take a binary approach. By providing an integrative paradigm between rational-linguistic and spiritual-Šūfī analysis—a viewpoint not previously covered in contemporary exegetical studies—the results of this study should theoretically advance the field of exegetical studies. In practical terms, this study may help the Muslim community interact with the Qur'an in a way that leads to a deeper divine consciousness. It may be stated that the primary contribution of this study is the theoretical framework for achieving *insān al-kāmil* through Sūrah al-Fātiḥah, which acts as a deliberate, interactive stimulant for Muslims to deepen their spirituality.

## METHOD

This study uses a qualitative methodology that specifically makes use of the hermeneutic analysis approach, adopting an interpretative paradigm. The book *Lamasāt Bayānīyah fī Nuṣūṣ min al-Tanzīl* by al-Sāmarrā'ī as primary source. Several Šūfī exegesis works (including *Madārij al-Sālikīn* by Ibn al-Qayyim, *Laṭā'if al-Isyārāt* by al-Qusyairī, *Ḥaqāiq al-Tafsīr* by al-Sulamī, and others), academic publications, and recent studies pertinent to Sūrah al-Fātiḥah in the Qur'an, al-Sāmarrā'ī's thought, Qur'anic linguistics, and the Šūfī dimensions as secondary sources. Documentation through taking notes was the method utilised to gather data from these main and secondary sources. After that, the hermeneutic analysis approach can be applied in three steps: (1) al-Sāmarrā'ī's thought analysis, which looks at the Qur'an's lexical, syntactic, and rhetorical structures; (2) Šūfī interpretation, which connects the verses' linguistic meaning to Šūfī teachings like *takhallī*, *taḥallī*, *tajallī*; and (3) toward an *insān al-kāmil* from Sūrah al-Fātiḥah analysis, which determines the epistemological connection between linguistic rationality and Šūfī spirituality.

<sup>9</sup> Azis Rustandi and M. Aufa, "Analisis Peran Surah Al-Fatihah Dalam Pelaksanaan Ibadah Sehari-Hari Menurut Mufassir Klasik Dan Kontemporer," *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir* 4, no. 1 (2025): 41–54, <https://doi.org/https://doi.org/10.58363/alfahmu.v4i1.278>.

<sup>10</sup> Eko Suryaddin Zain and Muhammad Zulfikar Nur Falah, "The Dimension of Sufism in the Verses of Hajj: An Analysis of the Esoteric Meaning of Hajj from the Perspective of Laṭā'if al-Ishārāt," *Tanzil: Jurnal Studi Al-Quran* 8, no. 2 (2026): 299–320, <https://doi.org/https://doi.org/10.20871/tjsq.v8i2.586>.

## RESULTS AND DISCUSSION

### Sūrah al-Fātiḥah in the Qur'an

In its lexical sense, the word *fātiḥah* refers to a beginning that introduces what comes after.<sup>11</sup> The name of the Sūrah, known as *fātiḥah al-kitāb*, which was revealed in Makkah, is recorded in the Qur'an as *al-fātiḥah*.<sup>12</sup> Sūrah al-Fātiḥah contains several themes: the nature of servitude and aid (verse 5); the relationship between living things and Allah, connected through supplication (verses 2–4); and, lastly, the dimensions of guidance and the meaning of the straight path (verses 6–7).<sup>13</sup> These three themes are essentially built upon the first verse. This is because the *basmallah* is an expression of beginning everything (including all the surahs of the Qur'an) in Allah's name, entrusting Him with everything, and seeking shelter in Him.<sup>14</sup>

The relationship between living things and Allah, regarding prayer, is the central focus of verses 2–4. In its exegesis, the verse *al-ḥamd lillāh rabb al-‘ālamīn* is meant to cover all praise. Allah uses this praise to describe His qualities, and it contains a directive for all living things to give thanks to Him.<sup>15</sup> The two qualities *al-raḥmān* and *al-raḥīm* show that Allah's power is kind and merciful.<sup>16</sup> In the meantime, the quality *mālik yawm al-dīn* denotes *mawlā al-‘abīd*'s place in Allah.<sup>17</sup> Thus, it appears that there is just one freedom available to living things. Allah's qualities, which are symbolic of prayer, demonstrate the interdependence of all living things and Allah, negating singular freedom. As a result, goodness turns into a tradition of servitude in the form of social and ritual acts, a belief in His Oneness that implies tranquillity, and an internal behaviour about the state of the soul.<sup>18</sup>

Additionally, the line *īyyāka na‘bud wa īyyāka nasta‘īn* contains a paragraph about independence from all types of polytheism in reference to His omnipotence.<sup>19</sup> As a manifestation of *īyyāka na‘bud*, the essence of service is to deny the worship of anybody but Allah, and *īyyāka nasta‘īn* indicates that the essence of requesting assistance is to dedicate worship only to Allah.<sup>20</sup> Happiness in this world and the Hereafter is inextricably linked to humanity's opposition to polytheism, as monotheism becomes the cornerstone

<sup>11</sup> Rāghib Al-Aṣfahānī, *Al-Mufradāt Fī Ghariḥ al-Qur‘ān* (Maktabah Nizar Muṣṭafā al-Bāzi, 2009).

<sup>12</sup> Elsaid M. Badawi and Muhammad Abdel Haleem, *Arabic-English Dictionary of Qur'anic Usage* (Koninklijke Brill NV, 2008).

<sup>13</sup> Ḥasan ‘Izz al-Dīn Al-Jamal, *Mu‘jam Wa Tafṣīr Lughawī Likalimāt al-Qur‘ān, Vol. 1-5* (Al-Hay‘ah al-Miṣriyyah al-‘Ammah Lilkitāb, 2005).

<sup>14</sup> Muḥammad ‘Alī Al-Ṣābūnī, *Tafṣīr Āyāt Al-Aḥkām Min al-Qur‘ān* (Dār al-Ṣābūnī, 2007).

<sup>15</sup> Muḥammad al-Amīn Al-Shanqīṭī, *Aḍwā’ al-Bayān Fī Ḍḍāḥ al-Qur‘ān Bi al-Qur‘ān, Vol. 1* (Dār Ibn Ḥazm, 1996).

<sup>16</sup> Aḥmad Muṣṭafā Al-Marāghī, *Tafṣīr Al-Marāghī, Vol. 1* (Dār al-Kutub, 1946).

<sup>17</sup> Abū al-Qāsim Mahmūd Al-Zamakhsharī, *Tafṣīr Al-Kashshāf* (Dār al-Ma‘rifah, 2009).

<sup>18</sup> Muhammad Zulfikar Nur Falah et al., “Does Al-Sha’rawī’s Exegesis Portray Khayr in the Qur’an as Moral Virtue or as a Dynamic Theology of Divine-Human Reciprocity?,” *QIST: Journal of Quran and Tafseer Studies* 5, no. 1 (2026): 233–42, <https://doi.org/10.23917/qist.v5i1.13581>.

<sup>19</sup> ‘Abd al-Raḥmān Ḥasan Ḥabbannakah Al-Maydānī, *Ma‘ārij al-Tafkīr Wa Dawāiq al-Tadbīr, Vol. 1* (Dār al-Shāmiyyah, 2000).

<sup>20</sup> Muḥammad Mutawallī Al-Sha’rāwī, *Khawātir Al-Sha’rāwī Hawl al-Qur‘ān al-Karīm* (Akhhbār al-Yawm, 1991).

of freedom of expression and the manifestation of aid is constructed as part of steadfastness in the belief in the Oneness of Allah.

Lastly, the concept of the straight route and the qualities of direction are thematically discussed in verses 6–7. Five dimensions of guidance are identified in the exegesis of the verse *ihdinā al-ṣirāṭ al-mustaqīm*: guidance through innate inspiration, guidance through the senses, guidance through reason, guidance through religion, and guidance through divine assistance to walk the path of goodness and salvation.<sup>21</sup> The mean of *al-ṣirāṭ al-mustaqīm* is the path bestowed with blessings by Allah, which implies being guided toward goodness. Allah wills His vengeance onto those who deviate from the path of purity due to ignorance and conceit.<sup>22</sup> Within the context of human free will and its effects, the dimensions of guidance and the meaning of the straight route are strongly intertwined. Allah will punish anybody who chooses misguidance by preventing them from obtaining guidance in their hearts.

### Theorizing Šūfī Dimension

Lexically, the concept of *takhallī* derives from the word *khaliya*, which means *khalā al-shay' yakhlū khuluwwā*<sup>23</sup>, and simply put, it means freedom from anxiety<sup>24</sup>. When translated as *tanāzul 'an*, the word *takhallī* itself emphasises renunciation, letting go, or surrender.<sup>25</sup> For instance, QS. 2:14 discusses how disbelievers who claim to have faith frequently empty themselves of virtue. After *tawbah*, *takhallī* is practised as a prelude to *taḥallī*. This is because spiritual impurity, or even bodily impurity, prevents one from becoming closer to Allah.<sup>26</sup>

Furthermore, the concept of *taḥallī* refers to adornment, which is the meaning of *ḥaliya*.<sup>27</sup> According to this definition, *al-ḥalyu* is that *mā yuzayyanu bih min maṣūgh al-ma'diniyyāt*.<sup>28</sup> Of course, the concept of *taḥallī* carries the meaning of adorning oneself with praiseworthy qualities,<sup>29</sup> which reflects the status of *tajammala* as a *fi'l*.<sup>30</sup> In this sense, the mechanism at work in the conceptual explanation of *taḥallī* is clearly demonstrated in QS. 18: 31. This scripture describes the believers in Paradise using gold bracelets as adornment.<sup>31</sup> We can conclude that *taḥallī* entails imitating the *al-ṣādiqīn*. On the other hand, trust at the level of emulation is built on demonstrated actions and has

<sup>21</sup> Wahbah Muṣṭafā Al-Zuhaylī, *Tafsīr Al-Munīr Fī al-'Aqīdah Wa al-Sharī'ah Wa al-Manhaj*, Vol. 1 (Dār al-Fikr, 2009).

<sup>22</sup> Muḥammad 'Izzah Darwazah, *Al-Tafsīr al-Hadīth: Tartīb al-Suwar Ḥasb al-Nuzūl*, Vol. 1 (Dār al-Gharīb al-Islāmī, 2000).

<sup>23</sup> Abī Naṣr Ismā'īl Al-Jūhirī, *Al-Ṣaḥāḥ: Tāj al-Lughah Wa Ṣiḥāḥ al-'Arabiyyah* (Dār al-Ḥadīth, 2009).

<sup>24</sup> Muḥammad Rawwāz Qal'ajī, *Mu'jam Lughah al-Fuqahā* (Dār al-Nafāis, 1996).

<sup>25</sup> Rūhī Al-Ba'albakī, *Al-Mawrīd: Qāmūs 'Arabī – Injilīzī* (Dār al-'Ilm Lilmalāyīn, 1995).

<sup>26</sup> Muḥammad Amīn al-Kurdī Al-Irbilī, *Tanwīr Al-Qulūb Fī Mu'āmalah 'Allām al-Ghuyūb* (Dār al-Kutub al-'Ilmiyyah, 1995).

<sup>27</sup> Al-Aṣḥānī, *Al-Mufradāt Fī Gharīb al-Qur'ān*.

<sup>28</sup> Majd al-Dīn Muḥammad Al-Fayrūz, *Al-Qāmūs al-Muḥīṭ* (Muassasah al-Risālah, 2005).

<sup>29</sup> Ḥasan Al-Sharqāwī, *Mu'jam Alfāz al-Šūfiyyah* (Muassasah Mukhtār, 1992).

<sup>30</sup> Al-Ba'albakī, *Al-Mawrīd: Qāmūs 'Arabī – Injilīzī*.

<sup>31</sup> Wahbah Muṣṭafā Al-Zuhaylī, *Tafsīr Al-Munīr Fī al-'Aqīdah Wa al-Sharī'ah Wa al-Manhaj* Vol. 8 (Dār al-Fikr, 2009).

its roots in the heart.<sup>32</sup>

The concept of *tajallī* is, in fact, positioned as *naqīd al-khaḥfī*.<sup>33</sup> Allah will make Himself known on the *yawm al-qiyāmah*, as stated in the term *allāh yujallī al-sā'ah*.<sup>34</sup> From this description, in a lexical sense, it refers to *tajallā*, which means *to appear in glory*.<sup>35</sup> QS. 91: 3 illustrates that the existence of *al-nahār* causes the sun to *yujallī*.<sup>36</sup> Thus, traditionally, the concept of *tajallī* is that which is manifested by the heart from hidden lights.<sup>37</sup> The four dimensions are as follows: (1) *al-tajallī al-dhātī* is the manifestation of His own Self without regard to any accompanying attributes; (2) *al-tajallī al-shuhūdī* is the manifestation of truth in the form of the universe, which is a reflection of Him; (3) *al-tajallī al-ṣifātī* is the manifestation based on a single attribute in terms of its uniqueness in relation to His Essence; and (4) *sirr al-tajalliyātī* is the profound witnessing of everything through the heart.<sup>38</sup>

Within the Ṣūfī dimension, the movement from *takhallī*, *taḥallī*, to *tajallī* is a theoretical concept. The most prominent place is occupied by the idea of the *insān al-kāmil*, which is the result of this Ṣūfī dimension. This is due to the fact that, in terms of procedure, the *insān al-kāmil* has already internalised the virtues of goodness, which are expressed through the actions of the heart. Naturally, this level of the *insān al-kāmil* is not absolute. A return to the *takhallī* process is necessary due to the *insān al-kāmil*'s fluctuation, which might lead to values of evil. Following that, one concentrates on practicing *taḥallī* till they attain *tajallī*. This cycle shows that the *insān al-kāmil*'s identity is not absolute and necessitates constant self-cultivation.

#### Al-Sāmarrā'ī on Sūrah al-Fātiḥah

According to al-Tustarī, each verse in the Qur'an has four meanings: (1) the *ẓāhir*, which can be understood simply by reading; (2) the *bāṭin*, which can only be understood deeply; (3) *ḥadd*, which deals with what is *ḥalāl* and *ḥarām*; and (4) *maṭla'*, which is the radiance of the heart from Allah, thereby revealing the hidden meanings within the Qur'an.<sup>39</sup> Given these four interpretations, to get closer to the truth, the interpretation of the Qur'an must consider other factors as well, such as the wisdom of the wise (*ḥukamā'*) and the inspiration of the Ṣūfī (*mutaṣawwifah*).<sup>40</sup> Al-Sāmarrā'ī's interpretation of the structure in Sūrah al-Fātiḥah is therefore seen as an attempt to show the beauty of the language of the Qur'an while also acting as a springboard for spiritual awareness.

According to al-Sāmarrā'ī, the word *al-ḥamd lillāh* is an expression of love-based

<sup>32</sup> 'Abd al-Mun'im Al-Ḥanafī, *Mu'jam Muṣṭalahāt al-Ṣūfiyyah* (Dār al-Masīrah, 1987).

<sup>33</sup> Al-Jūhirī, *Al-Ṣaḥāḥ: Tāj al-Lughah Wa Ṣiḥāḥ al-'Arabiyyah*.

<sup>34</sup> Ṭāhir Aḥmad Al-Zāwī, *Tartīb Al-Qāmūs al-Muḥīd 'alā Ṭarīqah al-Miṣbāḥ al-Munīr Wa Asās al-Balāghah Vol. 1* (Dār al-Fikr, 1959).

<sup>35</sup> Dayb Al-Khudrāwī, *Qāmūs Alfāz Al-Islāmiyyah* (Al-Yamāmah Liṭṭibā'ah wa al-Nashr wa al-Tawzī', 2011).

<sup>36</sup> 'Abd al-Rahmān Hasan Ḥabbannakah Al-Maydānī, *Ma'ārij al-Tafkīr Wa Dawāiq al-Tadbīr, Vol. 2* (Dār al-Shāmiyyah, 2000).

<sup>37</sup> Al-Sharqāwī, *Mu'jam Alfāz al-Ṣūfiyyah*.

<sup>38</sup> Al-Ḥanafī, *Mu'jam Muṣṭalahāt al-Ṣūfiyyah*.

<sup>39</sup> Abū Muḥammad Sahl Al-Tustarī, *Tafsīr Al-Tustarī* (Dār al-Kutub al-'Ilmiyyah, 2002).

<sup>40</sup> Abū Ḥāmid Al-Ghazzālī, *Al-Risālah al-Ladūniyyah* (Dār al-Muqattam, 2014).

praise for the sensible and alive.<sup>41</sup> The term *al-ḥamd* is so important regarding *al-madh* and *al-shukr* that worshipping Allah encompasses His limitless love and innumerable bounties. The opinions of al-Rāzī<sup>42</sup>, al-Ālūsī<sup>43</sup>, and Ibn Manẓūr<sup>44</sup> are generally consistent with those of al-Sāmarrā'ī. The Şūfī dimension is revealed through this understanding of *al-ḥamd lillāh* as an expression of the practice of *takhallī*, which is the emptying of the self from *takabbur*, *riyā*, and *ujb*.<sup>45</sup>

**Table 1. Sūrah al-Fātiḥah Interpretation**

| Verse                                  | Al-Sāmarrā'ī's Thought                                                                                                                                     | Şūfī Dimension                      |
|----------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------|
| QS. 1: 2<br>( <i>al-ḥamd lillāh</i> )  | The purity of the soul is expressed through praise of Allah's magnificence                                                                                 | <i>Takhallī</i>                     |
| QS. 1: 2<br>( <i>rabb al-‘ālamīn</i> ) | Human freedom, which is bound to worldly consequences through an understanding of the power of Allah as manifested in the structure of <i>sharī‘ah</i> law | The <i>maqām</i> of <i>rīdā</i>     |
| QS. 1: 3                               | To be aware of one's own existence, which is full of Allah's love, and to have the fortitude of an appreciative heart                                      | The <i>maqām</i> of <i>shukr</i>    |
| QS. 1: 4                               | Human freedom, which is linked to the afterlife's outcomes through a thorough eschatological comprehension of Allah's power                                | The <i>maqām</i> of <i>rīdā</i>     |
| QS. 1: 5                               | The essence of fully committing everything to Allah is rejecting polytheism                                                                                | The <i>maqām</i> of <i>tawakkal</i> |
| QS. 1: 6                               | Islam instantly connects us to a sense of intimacy, love, and the sincere evidence of God's presence, making it the pinnacle of divine ideals              | <i>Tajallī</i>                      |
| QS. 1: 7                               | Those who follow Allah's chosen path of truth receive normative instruction from Him                                                                       | <i>Tajallī</i>                      |

Knowing that Allah is absolute is the basis for this conclusion. Moreover, according to al-Sāmarrā'ī, the rank of a praise refers only to His attribute of wisdom. But when *al-ḥamd lillāh* is mentioned, all the qualities of perfection—knowledge, mercy, justice, and power—are included.<sup>46</sup> According to al-Qushayrī, many levels of purity of soul correspond to one's *ma‘rifah*<sup>47</sup>, and are sufficient to merit Allah's notice (*takhallī*). In light of the contextual meaning of *al-ḥamd lillāh* in al-Sāmarrā'ī's thought, it can be

<sup>41</sup> Al-Sāmarrā'ī, *Lamasāt Bayāniyah Fī Nuṣūṣ Min Al-Tanzīl*.

<sup>42</sup> In fact, the term *al-madh* can be applied to both living and non-living things, stated al-Rāzī. If someone saw an extremely beautiful gemstone, wouldn't they admire it (*yamdaḥuhā*) yet be unable to exalt it (*yaḥmaduhā*)? See Fakhr al-Dīn Al-Rāzī, *Maḥāṣin Al-Ghayb*, Vol. 1 (Dār Iḥyā' Turāth, 1999).

<sup>43</sup> According to al-Ālūsī, *al-ḥamd* has honour (*fakhāmah*) and elevation (*ta‘līm*), which are absent from *al-madh*. Additionally, although *al-madh* is merely a declaration, *al-ḥamd* is a confession of others' merits, coupled with love (*maḥabbah*) and reverence (*ijlāl*). See Maḥmūd Al-Ālūsī, *Rūḥ Al-Ma‘ānī*, Vol. 1 (Dār al-Kutub al-‘Ilmiyah, 1994).

<sup>44</sup> Both of *al-ḥamd* and *al-shukr* do have similar connotations, according to Ibn al-Manẓūr, but *al-ḥamd* is more comprehensive than *al-shukr*. While the latter cannot be applied if a person has only excellent traits without ever performing good deeds for others, the former is used to commend someone for both their intrinsic goodness and their generosity. See Ibn al-Manẓūr, *Lisān Al-‘Arab*, Vol. 3 (Dār Ṣādir, 1993).

<sup>45</sup> Ahmed Zaranggi Ar Ridho, “Tiga Prinsip Tasawuf Dalam Surah Al-Fatihah: Kajian Atas Tafsir al-Barru Karya Muhammad Rusli Malik,” *Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantara* 7, no. 2 (2021): 411–35, <https://doi.org/https://doi.org/10.32495/nun.v7i2.250>.

<sup>46</sup> Al-Sāmarrā'ī, *Lamasāt Bayāniyah Fī Nuṣūṣ Min Al-Tanzīl*.

<sup>47</sup> Abū al-Qāsim Al-Qushayrī, *Laṭā‘if Al-Ishārāt*, Vol. 1 (Dār al-Kutub al-‘Ilmiyyah, 2007).

deduced that *takabbur*, *riyā'*, and *'ujb* are manifestations of spiritual diseases. Because the manifestations of *takabbur*, *riyā'*, and *'ujb* are ignored when one is cognisant of Allah's magnificence. In the meantime, this understanding frees the self from anxieties and negative values.

Regarding verse 2, al-Sāmarrā'ī ascribes the title of *rabb al-‘ālamīn* to all living things throughout history that are governed by *sharī‘ah* law (*mukallaḥ*), with His ownership being particularly evident in their understanding.<sup>48</sup> This is in line with al-Bayḍawī<sup>49</sup> and al-Shawkānī.<sup>50</sup> In which *al-khalaq*, *al-taqdīr*, *al-tarbiyyah*, *al-hidāyah*, *al-ḥifẓ*, *al-taqyīm*, and *al-iṣlāḥ* are examples of Allah's power over His creation, according to al-Sāmarrā'ī's interpretation of *rabb al-‘ālamīn*.<sup>51</sup> The practice of the *maqām* of *riḍā*, which entails embracing all of Allah's decrees with an open heart, is how the Šūfī dimension inside *rabb al-‘ālamīn* expresses spirituality. The definition of *riḍā* itself means to feel content. Therefore, being content with Allah means feeling content with the blessings He has bestowed.<sup>52</sup> As it is sufficiently understood at the level of Allah's *rubūbiyyah*, which is so profound<sup>53</sup>, the *maqām* of *riḍā* is evident in al-Sāmarrā'ī's understanding of the context of the position of rational human beings who have no power to depart from the *sharī‘ah*.<sup>54</sup>

Additionally, the interpretation of the word *al-raḥmān al-raḥīm* tends to concentrate on two characteristics of Allah, each of which has a distinct semantic aspect.<sup>55</sup> According to al-Sāmarrā'ī, *al-raḥmān al-raḥīm* is derived from *al-raḥmah* (mercy), with the *fa‘lān* pattern in *al-raḥmān* representing plentiful and fleeting mercy (such as *jaw‘ān*, *'athyān*, and *ghaḍbān*) and the *fa‘l* pattern in *al-raḥīm* representing a steady quality (such as *jamīl*, *ṭawīl*, and *karīm*).<sup>56</sup> The *maqām* of *shukr*, which is a crucial component of the heart, words, and deeds and symbolises gratitude for Allah's bounty, is the Šūfī dimension of *al-raḥmān al-raḥīm*.<sup>57</sup> Specifically, this *shukr* is the act of adorning oneself with gratitude for blessings as a form of obedience and devotion. For Allah will reward people's good deeds in return for their gratitude.<sup>58</sup> Therefore, according to al-Sāmarrā'ī's understanding of *al-raḥmān al-raḥīm*, the *maqām* of *shukr* is the repositioning of the existential essence of the self, which is shielded by the fullness of Allah's kindness,<sup>59</sup> so that everything within oneself is acknowledged as His gift.

<sup>48</sup> Al-Sāmarrā'ī, *Lamasāt Bayāniyah Fī Nuṣūṣ Min Al-Tanzīl*.

<sup>49</sup> Al-Bayḍawī cites the opinions of some academics in this work who believe that the term *al-‘ālamīn* refers to sentient entities with knowledge, such as humans, angels, and jinn. See Nāṣiruddīn Al-Bayḍawī, *Anwār Al-Tanzīl Wa Asrār al-Ta‘wīl*, Vol. 1 (Dār Iḥyā' Turāth ‘Arabī, 1997).

<sup>50</sup> Al-Shawkānī cites Ibn ‘Abbās in this book, who says that the term *al-‘ālamīn* refers to both humanity and the jinn. See Muḥammad ‘Alī Al-Shawkānī, *Fath Al-Qadīr*, Vol. 1 (Dār Ibn Kathīr, 1994).

<sup>51</sup> Al-Sāmarrā'ī, *Lamasāt Bayāniyah Fī Nuṣūṣ Min Al-Tanzīl*.

<sup>52</sup> Al-Sharqāwī, *Mu‘jam Alfāz al-Šūfiyyah*.

<sup>53</sup> Ibn Qayyim Al-Jawziyyah, *Madarijus Salikin*, Terj. Kathur Suhardi (Pustaka al-Kautsar, 1999).

<sup>54</sup> Al-Sāmarrā'ī, *Lamasāt Bayāniyah Fī Nuṣūṣ Min Al-Tanzīl*.

<sup>55</sup> Muḥammad ‘Alī Al-Sābūnī, *Ṣafwat Al-Tafāsīr*, Vol. 1 (Dār al-Šābūnī, 1997).

<sup>56</sup> Al-Sāmarrā'ī, *Lamasāt Bayāniyah Fī Nuṣūṣ Min Al-Tanzīl*.

<sup>57</sup> Ibn Kathīr, *Tafsīr Al-Qur‘ān al-Aẓīm*, Vol. 1 (Dār al-Kutub al-‘Ilmiyah, 1998).

<sup>58</sup> Al-Sharqāwī, *Mu‘jam Alfāz al-Šūfiyyah*.

<sup>59</sup> Al-Sāmarrā'ī, *Lamasāt Bayāniyah Fī Nuṣūṣ Min Al-Tanzīl*.

According to one interpretation, the term *mālik yawm al-dīn* has implications for things related to the Hereafter.<sup>60</sup> According to al-Sāmarrā'ī, *yawm al-dīn* refers to the whole process that mankind will go through after death, including life in the *barzakh*, the Day of Reckoning, and the issues of Paradise and Hell.<sup>61</sup> Al-Jurjānī's ideas are very close to this.<sup>62</sup> The combination of the terms *mālik* and *yawm al-dīn* describes the supremacy of Allah within a wider eschatological horizon.<sup>63</sup> According to al-Sāmarrā'ī, the Šūfī dimension in *mālik yawm al-dīn* is more descriptive of the implications of the Hereafter than the verse *rabb al-‘ālamīn*, although it still refers towards the *maqām* of *riḍā*. The domain of the *maqām* of *riḍā* in *mālik yawm al-dīn* is organised within the domain of *al-tarḥīb bi al-‘adālah wa al-ḥisāb*<sup>64</sup>, which al-Sāmarrā'ī uses as a discourse that goes beyond the simple annihilation of the earth and the skies.<sup>65</sup>

The verse *īyyāka na ‘bud wa īyyāka nasta ‘īn* has the most essential value when it comes to interpretation. This is due to the fact that it highlights the belief that Allah, the Exalted, is the only object of devotion and the source of assistance.<sup>66</sup> Using a linguistic approach, al-Sāmarrā'ī contends that the object's exclusivity is shown by placing *īyyāka* in the position of *taqdīm mā ḥaqquhū al-ta ‘khīr*. As a result, a radical identity arises as *na ‘buduka wa nasta ‘īnuka*, yet this does not disprove the normative notion of worship and asking Allah for assistance (which is not exclusive).<sup>67</sup> This is known as the *tawakkal* process, which denotes complete submission to Allah in all matters.<sup>68</sup> The meaning of *tawakkal* itself is a state of mind that is completely detached from focusing on apparent power and strength.<sup>69</sup> As a result, it appears as though humanity's intimacy with Allah cannot be affected by outside forces, and the theological belief that *ibādah* is the essence of work and *maṣlahah* is the measure of an endeavour's futility.<sup>70</sup>

Sūrah al-Fātiḥah's last two verses typically have a Šūfī dimension that suggests the *tajallī* level. The interpretation of the verse *ihdinā al-ṣirāṭ al-mustaqīm* does, in theory, address the issue of the revelation of Divine light into the human heart, encompassing: those who are astray so that their hearts may be inclined towards Allah; believers so that they may be granted steadfastness in affirming the Oneness of Allah; those who follow the straight path so that they may be guided towards *ma ‘rifah*; and those

<sup>60</sup> ‘Abd al-Razzāq Nawfāl, *Al-I‘jāz al-‘Adadī Li al-Qur’ān al-Karīm* (Dār Kitāb ‘Arabī, 1987).

<sup>61</sup> Al-Sāmarrā'ī, *Lamasāt Bayāniyah Fī Nuṣūṣ Min Al-Tanzīl*.

<sup>62</sup> According to al-Jurjānī, retribution (*al-jazā’*) encompasses all stages of life in the hereafter, including eternal existence (in heaven or hell). See Sharīf Al-Jurjānī, *Al-Ḥāshiyah ‘alā al-Kashshāf Li al-Zamakhsharī* (Dār al-Kutub al-‘Ilmiyyah, 2016).

<sup>63</sup> Al-Sāmarrā'ī, *Lamasāt Bayāniyah Fī Nuṣūṣ Min Al-Tanzīl*.

<sup>64</sup> Al-Sābūnī, *Ṣafwat Al-Tafāsīr*, Vol. 1.

<sup>65</sup> Al-Sāmarrā'ī, *Lamasāt Bayāniyah Fī Nuṣūṣ Min Al-Tanzīl*.

<sup>66</sup> Muḥammad Al-Rayḥānī, *Tafsīr Al-Imām al-Ghazzālī* (Dār al-Salām, 2010).

<sup>67</sup> Al-Sāmarrā'ī, *Lamasāt Bayāniyah Fī Nuṣūṣ Min Al-Tanzīl*.

<sup>68</sup> Ulin Nuha, “Surah Al-Fatihah: Sebuah Tafsiran Perspektif Semiotika Bahasa,” *AN NUR: Jurnal Studi Islam* 4, no. 2 (2020): 159–79, <https://doi.org/https://jurnalannur.ac.id/index.php/An-Nur/article/view/17>.

<sup>69</sup> Al-Sharqāwī, *Mu ‘jam Alfāz al-Šūfiyyah*.

<sup>70</sup> Al-Sāmarrā'ī, *Lamasāt Bayāniyah Fī Nuṣūṣ Min Al-Tanzīl*.

who are *'arīf* so that they may be shown the way to intimacy with Allah.<sup>71</sup> These four conversations are referred to as the religion of Islam by al-Sāmarrā'ī.<sup>72</sup> As a result, Islam stands for the highest spiritual attitude as the expression of divine principles in the human heart, which can result in a feeling of intimacy, love, and confirmation of the existence of Allah.

The phrase *sirāṭ alladhīn an 'amta 'alayhim ghayr al-maghḍūb 'alayhim wa lā al-ḍālīn* has a structure that indicates the existence of the path of truth. Al-Sāmarrā'ī contends that the Jews are positioned as the cursed ones (*al-maghḍūb 'alayhim*), which is more severe than the Christians being those who have gone astray (*al-ḍālīn*). This is because the majority of Jews are aware of the truth, reject it, and even start wars.<sup>73</sup> This shows a deep understanding of the need for a genuinely spiritual practice to coexist with the application of reason.<sup>74</sup> Verse seven's expression of the *tajallī* mindset is normative guidance from Allah. Al-Sāmarrā'ī depicts the blessing of the path of truth experienced by selected people in the past,<sup>75</sup> including examples as described by al-Sulamī.<sup>76</sup>

### **Sūrah al-Fātiḥah: Toward an *Insān al-Kāmil***

The setting for the reinterpretation of Sūrah al-Fātiḥah is the existence of *takabbur*, *riyā'*, and *'ujb*, which constitute a spiritual ailment affecting humanity. When considering the degree of *takhallī* in *al-ḥamd lillāh*, Al-Sāmarrā'ī's perspective is the recognition of Allah's perfection in knowledge, mercy, justice, and might.<sup>77</sup> Therefore, it seems that humanity is inherently aware of the necessity of continuously seeking and returning to divine guidance.<sup>78</sup> In the meantime, just as there is hopelessness in achieving consciousness of God and spiritual qualities, the characteristics of *takabbur*, *riyā'*, and *'ujb* that underlie the context of Sūrah al-Fātiḥah operate as barriers to the realisation of the correlational relationship between mankind and Allah.<sup>79</sup> The expressive attitude of recognising Allah's perfection in *al-ḥamd lillāh* is to rid oneself of *takabbur*, *riyā'*, and *'ujb*. To embellish the integrity of the inner self, self-purification activities are used to construct the essence of this degree of self-emptying.

Developing existential freedom comes first. The verses *mālik yawm al-dīn* and

<sup>71</sup> Abī 'Abd al-Raḥmān Muḥammad al-Azadī Al-Sulamī, *Ḥaqāiq Al-Taḥsīn: Taḥsīn al-Qur'ān al-'Azīz*, Vol. 1 (Dār al-Kutub al-'Ilmiyyah, 2001).

<sup>72</sup> Al-Sāmarrā'ī, *Lamasāt Bayāniyah Fī Nuṣūṣ Min Al-Tanzīl*.

<sup>73</sup> Al-Sāmarrā'ī, *Lamasāt Bayāniyah Fī Nuṣūṣ Min Al-Tanzīl*.

<sup>74</sup> Idrus Abidin, *Tafsīr Surah Al-Fatihah* (Amzah, 2015).

<sup>75</sup> Al-Sāmarrā'ī, *Lamasāt Bayāniyah Fī Nuṣūṣ Min Al-Tanzīl*.

<sup>76</sup> The prophetic age marked the beginning of the path of truth's manifestation. Allah the Exalted then continued to grant this path to: (1) the *'arīfīn* in the form of the blessing of *ma'rīfah*; (2) the *awliyā* in the form of genuine faith and contentment; (3) the *ṣāliḥīn* in the form of patience, gentleness, and compassion; (4) the *murīdīn* in the sweetness of obedience; and (5) the *mu'mīnīn* in steadfastness on the straight path. See Al-Sulamī, *Ḥaqāiq Al-Taḥsīn: Taḥsīn al-Qur'ān al-'Azīz*, Vol. 1.

<sup>77</sup> Al-Sāmarrā'ī, *Lamasāt Bayāniyah Fī Nuṣūṣ Min Al-Tanzīl*.

<sup>78</sup> Jarman Arroisi et al., "Psycho-Spiritual Consciousness and Its Relevance to Muslim Minority Communities: Integrating William James and Al-Ghazali," *Potret Pemikiran* 29, no. 2 (2025): 305–25, <https://doi.org/http://dx.doi.org/10.30984/pp.v29i2.3805>.

<sup>79</sup> Udi Yulianto et al., "The Justification of Shia Ideology in the Quranic Hermeneutics: Reading the Interpretation of Nāser Makārem Shīrāzī," *Ulul Albab: Jurnal Studi Islam* 24, no. 1 (2023): 43–64, <https://doi.org/https://doi.org/10.18860/ua.v24i1.20538>.

*rabb al-‘ālamīn* are composed as a practice of *riḍā*, which denotes satisfaction in obtaining the joys of this life and the Hereafter.<sup>80</sup> Al-Sāmarrā'ī highlights in the verse *rabb al-‘ālamīn* the existence of aspects of *sharī‘ah* law supporting humanity in relation to the joys of this world.<sup>81</sup> This clearly shows that the laws of *sharī‘ah* define the boundaries of one's existential freedom. Social piety is thus practised by this expressive attitude of contentment, which is based on the understanding of Allah's perfection. There is a realisation that the world is full of hardships,<sup>82</sup> therefore, social piety and *‘ibādah* go hand in hand. As a pleasure of the Hereafter, in the verse *mālik yawm al-dīn*, al-Sāmarrā'ī's reflection tends to reveal an eschatological dimension that places humanity within the metaphysical shadow of the Hereafter.<sup>83</sup> Therefore, existential freedom of the self, which is trans-empirical in origin and grounded in social piety, is similar to a sense of *iḥsān* (transcending *īmān*).

Developing humility comes in second. The interpretation of the verse *al-rahīmān al-rahīm* is based on the practice of *shukr*, which is still related to the area of humanity's relationship with Allah. *Shukr* is a practice that includes verbal expressions of gratitude and supplication, a deep knowledge of Allah's blessings, and charitable acts intended to maximise these blessings in compliance with Allah's order.<sup>84</sup> As the abundance of Allah's mercy serves as the benchmark for al-Sāmarrā'ī's thought<sup>85</sup>, self-simplicity appears to be quite representative. The realistic manifestation of Allah's kindness in human beings is not just a linguistic reflection but rather the basis for sincere and useful actions that create a self-simplicity that touches on spiritual qualities.

Third, developing heartfelt sincerity. The practice of *tawakkal*, which underpins the understanding of the verse *īyāka na‘bud wa īyāka nasta‘īn*, is entwined with the fact that life itself is Allah's greatest blessing as we move into the domain of the essence of servitude.<sup>86</sup> Al-Sāmarrā'ī begins by asserting that the core of Allah's strength is His readiness to be worshipped and His aid.<sup>87</sup> Accordingly, worshipping Allah is an endeavour on the part of humans, and the act of reaping the rewards of that endeavour is

<sup>80</sup> Muhammad Aga Yudha, "Uncovering the Human and Divine Aspect of Ridha in the Qur'an through the Lens of Tafsir Tahrir Wa Tanwir," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 24, no. 1 (2023): 119–36, <https://doi.org/https://doi.org/10.14421/qh.v24i1.4291>.

<sup>81</sup> Al-Sāmarrā'ī, *Lamasāt Bayāniyah Fī Nuṣūṣ Min Al-Tanzīl*.

<sup>82</sup> Restika Agustina et al., "The Journey of Human Life in Islamic Perspective: Learning from the Spirit to the Hereafter," *Al-Jadwa: Jurnal Studi Islam* 4, no. 2 (2024): 273–90, <https://doi.org/https://doi.org/10.38073/aljadwa.v4i2.2570>.

<sup>83</sup> Al-Sāmarrā'ī, *Lamasāt Bayāniyah Fī Nuṣūṣ Min Al-Tanzīl*.

<sup>84</sup> Jarman Arroisi et al., "Fear of Missing Out Therapy According to Al-Qusyairi: An Analysis of Healing Based on Syukur," *Proceeding International Conference on Religion, Science and Education* 5 (2026): 139–47, <https://doi.org/https://sunankalijaga.org/prosiding/index.php/icrse/article/view/1792>.

<sup>85</sup> Al-Sāmarrā'ī, *Lamasāt Bayāniyah Fī Nuṣūṣ Min Al-Tanzīl*.

<sup>86</sup> Khairul Atfal et al., "Narasi Sufistik Dalam Tafsir Mafātiḥ Al-Ghaib: Analisis Penafsiran Sufistik Fakhr al-Dīn al-Rāzī Dalam Tafsir Mafātiḥ al-Ghaib," *Al-Jadwa: Jurnal Studi Islam* 4, no. 1 (2024): 104–18, <https://doi.org/https://doi.org/10.38073/aljadwa.v4i1.1884>.

<sup>87</sup> Al-Sāmarrā'ī, *Lamasāt Bayāniyah Fī Nuṣūṣ Min Al-Tanzīl*.

His help. It is a sign of intimacy with Allah and contains no elements of shirk.<sup>88</sup> Because life is lived as worship of Allah through the greatest effort, *tawakkal* in this context leads to the cultivation of sincerity of heart. Anything that is sought with the utmost sincerity of heart always has Allah's support.

The three *taḥallī* activities listed above are not gradual. Instead, al-Sāmarrā'ī reflects the practice of *taḥallī* in Sūrah al-Fātiḥah as a process that leads to the *insān al-kāmil*, which is connected to the verse *al-ḥamd lillāh*. The lack of the *insān al-kāmil* seems to indicate that the flow of divine kindness has been cut off.<sup>89</sup> After *taḥallī* is finished, *riḍā* and *shukr* are practices of self-adornment in the discourse on the relationship between mankind and Allah. Recognising Allah's perfection, therefore, improves social behaviour. Since social contact is completely infused with social piety and the preservation of material consciousness from spiritual, there is no longer any *takabbur*, *riyā*, and *ujb*. Furthermore, there is a connection to servitude to Allah. The rectification of purpose is supported by the *tawakkal* practice. Polytheism is totally refuted by acknowledging Allah's perfection, allowing the worth of sincerity of heart to be appreciated through effort. His help implicitly revitalises life as the outcome of maximum effort (sincere and unceasing devotion to Allah).

Ultimately, through the guiding dimension, *riḍā*, *shukr*, and *tawakkal* become tangible expressions of Allah's presence, which has implications for the differentiation of theological identity. Islam is at the centre, according to al-Sāmarrā'ī, and the best foundation for theological identity is a route full of blessings rather than a source of evil. This suggests that Allah is providing direct instruction that benefits human welfare. The objective truth of natural inspiration, the senses, reason, religion, and divine support is supported by the dimension of direction. Islam becomes the only way to experience Allah's abundant bounties, while the Jews and Christians are credited with representing *al-maghdūb 'alayhim* and *al-dāllīn*, respectively. Therefore, *tajallī* shows that the collective dimension of guidance towards Islam is the source of *riḍā*, *shukr*, and *tawakkal*.

The relationship between *riḍā*, *shukr*, and *tawakkal* constitutes a categorical discourse of *taḥallī* that shapes a person's understanding when confronted with the disorientation inherent in the reality of consciousness.<sup>90</sup> In essence, the term *maqām* is used to describe important ideas found in the reality of *taḥallī*. Therefore, a genuine movement through the expressive levels of one's existential self is not implied by the conceptual term *maqām*. As a result, this *maqām* functions as a sort of circulatory mechanism in the world of *taḥallī* reality, leading to the development of a theoretical framework for achieving the next dimension of *tajallī*. Simply put, the dimensions of

<sup>88</sup> Ahmad Sirojudin Abas et al., "Perbandingan Corak Pemikiran Pendidikan Tasawuf Al-Ghazali Dan Sayyid Hossein Nasr," *Al-Jadwa: Jurnal Studi Islam* 3, no. 1 (2023): 100–110, <https://doi.org/https://doi.org/10.38073/aljadwa.v3i1.1381>.

<sup>89</sup> Sevda Aktulga Gürbüz, "From Fragmented Identity to Sufi Essence: The Postmodern Crisis And the Synthesis of Religion and the Individual," *Journal of Eskişehir Osmangazi University Faculty of Theology* 13 (2026): 1–35, <https://doi.org/https://doi.org/10.51702/esoguifd.1858121>.

<sup>90</sup> Ahmad Bayu Setiawan, "Primordial Verstehen and Connotative Signification Views of Philosophical Sufism Tradition," *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism* 1, no. 9 (2023): 63–88, <https://doi.org/https://doi.org/10.20871/kpjipm.v9i1.254>.

Sufism in Sūrah al-Fātiḥah can be summarized as shown in Figure 1.

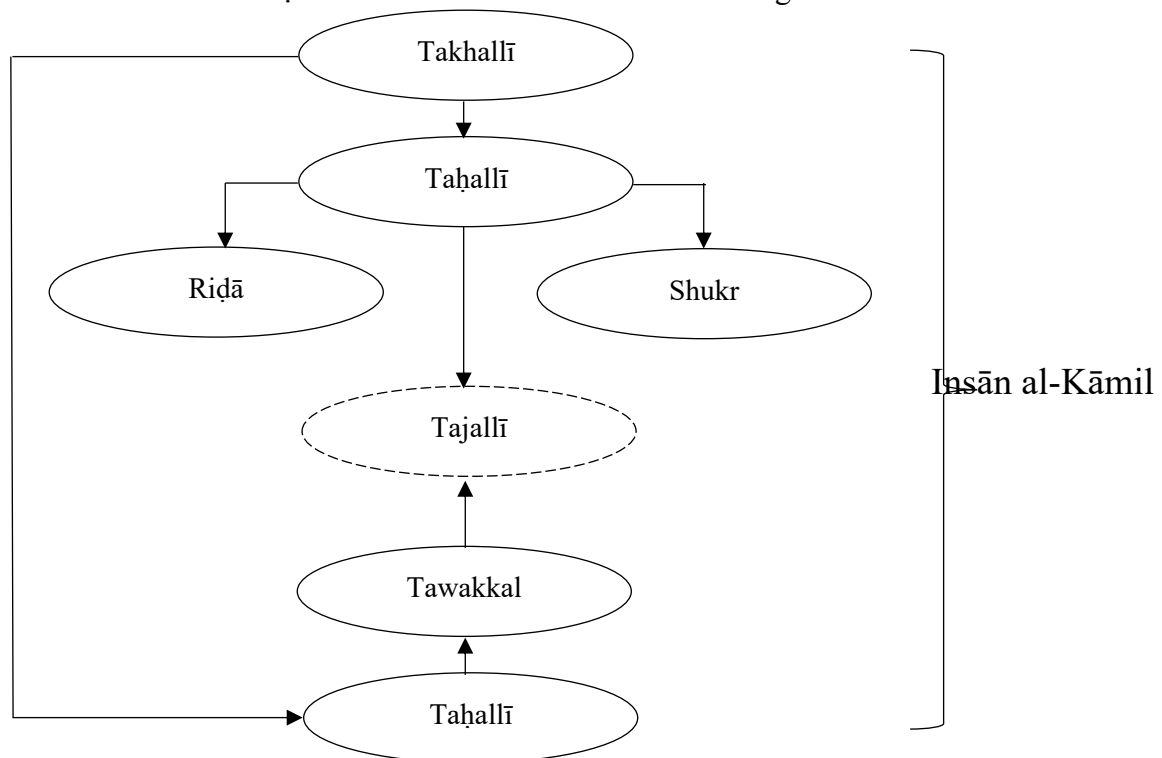


Figure 1. Šūfī Dimension in Sūrah al-Fātiḥah

It is clear from the diagram above that three perspectives support the route to *insān al-kāmil* through Sūrah al-Fātiḥah. The *takhallī* viewpoint holds that the characteristics of *takabbur*, *riyā'*, and *'ujb*, which predominate the route leading to misguidance, must be eliminated. From the standpoint of *taḥallī*, one adorns oneself with the practices of *riḍā* and *shukr* in order to foster a connection with Allah after emptying oneself of these blameworthy traits (*takabbur*, *riyā'*, and *'ujb*), while the practice of *tawakkal* adapts to reflect the values of servitude. Ultimately, from the standpoint of *tajallī*, all of these admirable qualities—through the disciplines of *riḍā*, *shukr*, and *tawakkal*—lead to the understanding that every action is the will of Allah. Humanity achieves intellectual, moral, and spiritual completeness through these three viewpoints. It is the value of the *insān al-kāmil* that underpins the balance between physical health, mental acuity, and spiritual purity, all of which function in harmony.

## CONCLUSION

Al-Sāmarrā'ī used only four linguistic techniques to understand Sūrah al-Fātiḥah, according to the exegetical description given above. First, the examination of the phrases *al-ḥamd* and *yawm al-dīn* is an example of *ikhtiyār lafḍah 'alā ukhrā* (emphasizing one wording over another). Second, *al-taqdīm wa al-ta'khīr* (putting one word before another and another after), as in studying the expressions *ghayr al-magḍūb 'alayhim wa lā al-ḍāllīn* and *īyyāka na'bud wa īyyāka nasta'in*. Third, the study of the relationship between *rabb al-'ālamīn* and *māliki yawm al-dīn* is an example of *taḥlīl siyāq al-āyah* (analysis of

the inner-Qur'anic context). The study of the phrases *al-rahmān* and *al-rahīm*, as well as the distinction in recitation between *mālik* and *malik*, is an example of *nafy al-tarāduf* (the denial of the existence of synonymy in the Qur'an).

The Ṣūfī teachings that can be integrated through an analysis of al-Sāmarrā'ī's interpretation of Sūrah al-Fātiḥah are manifested in several points. First, *takhallī*, *taḥallī*, and *tajallī* throughout the entire verse. Second, *sharī'ah* through *īyyāka na'budu wa īyyāka nasta'īn*. And third, the perfect human being through a connected series of processes beginning with the acknowledgement of Allah's oneness by emptying oneself of *takabbur*, *riyā'*, and *'ujb*, followed by the practice of *taḥallī*, until ultimately revealed through *tajallī*. This study thus demonstrates that the Ṣūfī dimension that al-Sāmarrā'ī presents not only unites spiritual and rational analysis at a conceptual level but also provides a non-dichotomous model of Qur'anic interpretation—one that finds a balance between language and realization, reason and spiritual intuition—while making a concrete contribution to the advancement of contemporary exegetical studies.

The results of this study are limited to using al-Sāmarrā'ī's interpretation of Sūrah al-Fātiḥah to build a theoretical framework of the Ṣūfī dimensions leading to the *insān al-kāmil*. This study's failure to specify the extent of actual implementation is, of course, one of its limitations. Therefore, by analysing its application, this theoretical framework of the Ṣūfī dimension towards *insān al-kāmil* could be further extended for future research, leading to a thorough analytical study that addresses the problem of *qaḍāyā ṣūfiyyah*. To guarantee that the theoretical framework is sound throughout the implementation analysis stage, it is envisaged that a deliberate critical review will be conducted prior to moving further with this strategy.

## DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

The author(s) declare that no artificial intelligence (AI) tools or AI-assisted technologies were used in the preparation, writing, or editing of this manuscript.

## REFERENCES

- Abas, Ahmad Sirojudin, Agus Gunawan, and Muhajir. "Perbandingan Corak Pemikiran Pendidikan Tasawuf Al-Ghazali Dan Sayyed Hossein Nasr." *Al-Jadwa: Jurnal Studi Islam* 3, no. 1 (2023): 100–110. <https://doi.org/https://doi.org/10.38073/aljadwa.v3i1.1381>.
- Abidin, Idrus. *Tafsir Surah Al-Fatihah*. Amzah, 2015.
- Agustina, Restika, Salami Mahmud, Maulidia, Aris Mahfud, and Fatmawati Fadli. "The Journey of Human Life in Islamic Perspective: Learning from the Spirit to the Hereafter." *Al-Jadwa: Jurnal Studi Islam* 4, no. 2 (2024): 273–90. <https://doi.org/https://doi.org/10.38073/aljadwa.v4i2.2570>.
- Al-Ālūsī, Maḥmūd. *Rūḥ Al-Ma'ānī*, Vol. 1. Dār al-Kutub al-'Ilmiyah, 1994.
- Al-Aṣḥfahānī, Rāghib. *Al-Mufradāt Fī Gharīb al-Qur'ān*. Maktabah Nizar Muṣṭafā al-Bāzi, 2009.

- Al-Ba'albakī, Rūhī. *Al-Mawrīd: Qāmūs 'Arabī – Injilīzī*. Dār al-'Ilm Lilmalāyīn, 1995.
- Al-Bayḍawī, Nāṣiruddīn. *Anwār Al-Tanzīl Wa Asrār al-Ta'wīl, Vol. 1*. Dār Iḥyā' Turāth 'Arabī, 1997.
- Al-Fayrūz, Majd al-Dīn Muḥammad. *Al-Qāmūs al-Muḥīṭ*. Muassasah al-Risālah, 2005.
- Al-Ghazzālī, Abū Ḥāmid. *Al-Risālah al-Ladūniyyah*. Dār al-Muqattam, 2014.
- Al-Ḥanafī, 'Abd al-Mun'im. *Mu'jam Muṣṭalahāt al-Šūfiyyah*. Dār al-Masīrah, 1987.
- Al-Irbilī, Muḥammad Amīn al-Kurdī. *Tanwīr Al-Qulūb Fī Mu'āmalah 'Allām al-Ghuyūb*. Dār al-Kutub al-'Ilmiyyah, 1995.
- Al-Jamal, Ḥasan 'Izz al-Dīn. *Mu'jam Wa Tafsīr Lughawī Likalimāt al-Qur'ān, Vol. 1-5*. Al-Hay'ah al-Miṣriyyah al-'Āmmah Lilkitāb, 2005.
- Al-Jawziyyah, Ibn Qayyim. *Madarijus Salikin, Terj. Kathur Suhardi*. Pustaka al-Kautsar, 1999.
- Al-Jūhirī, Abī Naṣr Ismā'īl. *Al-Šaḥāḥ: Tāj al-Lughah Wa Šiḥāḥ al-'Arabiyyah*. Dār al-Ḥadīth, 2009.
- Al-Jurjānī, Sharīf. *Al-Ḥāshiyah 'alā al-Kashshāf Li al-Zamakhsharī*. Dār al-Kutub al-'Ilmiyyah, 2016.
- Al-Khuḍrāwī, Dayb. *Qāmūs Alfāz Al-Islāmiyyah*. Al-Yamāmah Liṭṭibā'ah wa al-Nashr wa al-Tawzī', 2011.
- Al-Manzūr, Ibn. *Lisān Al-'Arab, Vol. 3*. Dār Šādir, 1993.
- Al-Marāghī, Aḥmad Mustafā. *Tafsīr Al-Marāghī, Vol. 1*. Dār al-Kutub, 1946.
- Al-Maydānī, 'Abd al-Raḥmān Ḥasan Ḥabbannakah. *Ma'ārij al-Tafkīr Wa Dawāiq al-Tadbīr, Vol. 1*. Dār al-Shāmiyyah, 2000.
- Al-Maydānī, 'Abd al-Raḥmān Ḥasan Ḥabbannakah. *Ma'ārij al-Tafkīr Wa Dawāiq al-Tadbīr, Vol. 2*. Dār al-Shāmiyyah, 2000.
- Al-Qushayrī, Abū al-Qāsim. *Laṭā'if Al-Ishārāt, Vol. 1*. Dār al-Kutub al-'Ilmiyyah, 2007.
- Al-Rayḥānī, Muḥammad. *Tafsīr Al-Imām al-Ghazzālī*. Dār al-Salām, 2010.
- Al-Rāzī, Fakhr al-Dīn. *Maḥāṭib Al-Ghayb, Vol. 1*. Dār Iḥyā' Turāth, 1999.
- Al-Šābūnī, Muḥammad 'Alī. *Šafwat Al-Tafāsīr, Vol. 1*. Dār al-Šābūnī, 1997.
- Al-Šābūnī, Muḥammad 'Alī. *Tafsīr Āyāt Al-Aḥkām Min al-Qur'ān*. Dār al-Šābūnī, 2007.
- Al-Sāmarrā'i, Fāḍil Šāliḥ. *'Alā Ṭarīq al-Tafsīr al-Bayānī, Vol. 1*. Dār Ibn Kathīr, 2017.
- Al-Sāmarrā'i, Fāḍil Šāliḥ. *Al-Ta'bīr al-Qurānī*. Dār Ibn Kathīr, 2018.
- Al-Sāmarrā'i, Fāḍil Šāliḥ. *Lamasāt Bayāniyyah Fī Nuṣūṣ Min Al-Tanzīl*. Dār Ibn Kathīr, 2018.
- Al-Shanqīṭī, Muḥammad al-Amīn. *Aḍwā' al-Bayān Fī Ḍidāḥ al-Qur'ān Bi al-Qur'ān, Vol. 1*. Dār Ibn Ḥazm, 1996.
- Al-Sha'rāwī, Muḥammad Mutawallī. *Khawātir Al-Sha'Rāwī Ḥawl al-Qur'ān al-Karīm*. Akhbār al-Yawm, 1991.
- Al-Sharqāwī, Ḥasan. *Mu'jam Alfāz al-Šūfiyyah*. Muassasah Mukhtār, 1992.
- Al-Shawkānī, Muḥammad 'Alī. *Fath Al-Qadīr, Vol. 1*. Dār Ibn Kathīr, 1994.
- Al-Sulamī, Abī 'Abd al-Raḥmān Muḥammad al-Azadī. *Ḥaqāiq Al-Tafsīr: Tafsīr al-Qur'ān al-'Azīz, Vol. 1*. Dār al-Kutub al-'Ilmiyyah, 2001.
- Al-Tustarī, Abū Muḥammad Sahl. *Tafsīr Al-Tustarī*. Dār al-Kutub al-'Ilmiyyah, 2002.

- Al-Zamakhsharī, Abū al-Qāsim Mahmūd. *Tafsīr Al-Kashshāf*. Dār al-Ma'rifah, 2009.
- Al-Zāwī, Ṭāhir Aḥmad. *Tartīb Al-Qāmūs al-Muḥīd 'alā Ṭarīqah al-Miṣbāḥ al-Munīr Wa Asās al-Balāghah Vol. 1*. Dār al-Fikr, 1959.
- Al-Zuḥaylī, Wahbah Muṣṭafā. *Tafsīr Al-Munīr Fī al-'Aqīdah Wa al-Sharī'ah Wa al-Manhaj, Vol. 1*. Dār al-Fikr, 2009.
- Al-Zuḥaylī, Wahbah Muṣṭafā. *Tafsīr Al-Munīr Fī al-'Aqīdah Wa al-Sharī'ah Wa al-Manhaj Vol. 8*. Dār al-Fikr, 2009.
- Amāl, Ḥumr al-'Ain, and Jukhdam Fāṭimah. "The Rhetoric of The Quranic Expression for Fadel Saleh El Samarai." *Fashl Al-Khiṭāb* 11, no. 2 (2022): 47–64.
- Arroisi, Jarman, Hafidz Muhammad Anam, Khasib Amrullah, and Moh Yordan Nasuha. "Psycho-Spiritual Consciousness and Its Relevance to Muslim Minority Communities: Integrating William James and Al-Ghazali." *Potret Pemikiran* 29, no. 2 (2025): 305–25. <https://doi.org/http://dx.doi.org/10.30984/pp.v29i2.3805>.
- Arroisi, Jarman, Tistigar Sansayto, and Alda Rizmardini. "Fear of Missing Out Therapy According to Al-Qusyairi: An Analysis of Healing Based on Syukur." *Proceeding International Conference on Religion, Science and Education* 5 (2026): 139–47. <https://doi.org/https://sunankalijaga.org/prosiding/index.php/icrse/article/view/1792>.
- Atfal, Khairul, Halimatussa'diyah, and Kusnadi. "Narasi Sufistik Dalam Tafsir Mafāṭīḥ Al-Ghaib: Analisis Penafsiran Sufistik Fakhr al-Dīn al-Rāzī Dalam Tafsir Mafāṭīḥ al-Ghaib." *Al-Jadwa: Jurnal Studi Islam* 4, no. 1 (2024): 104–18. <https://doi.org/https://doi.org/10.38073/aljadwa.v4i1.1884>.
- Badawi, Elsaid M., and Muhammad Abdel Haleem. *Arabic-English Dictionary of Qur'anic Usage*. Koninklijke Brill NV, 2008.
- Darwazah, Muḥammad 'Izzah. *Al-Tafsīr al-Hadīth: Tartīb al-Suwar Ḥasb al-Nuzūl, Vol. 1*. Dār al-Gharīb al-Islāmī, 2000.
- Falah, Muhammad Zulfikar Nur, Rafiandra Lathif, and Barda Royyan Hanafī. "Does Al-Sha'rawī's Exegesis Portray Khayr in the Qur'an as Moral Virtue or as a Dynamic Theology of Divine-Human Reciprocity?" *QIST: Journal of Quran and Tafseer Studies* 5, no. 1 (2026): 233–42. <https://doi.org/https://doi.org/10.23917/qist.v5i1.13581>.
- Gürbüz, Sevda Aktulga. "From Fragmented Identity to Sufi Essence: The Postmodern Crisis Andthe Synthesis of Religion and the Individual." *Journal of Eskişehir Osmangazi University Faculty of Theology* 13 (2026): 1–35. <https://doi.org/https://doi.org/10.51702/esoguifd.1858121>.
- Kathīr, Ibn. *Tafsīr Al-Qur'ān al-Azīm, Vol. 1*. Dār al-Kutub al-'Ilmiyah, 1998.
- Nawfal, 'Abd al-Razzāq. *Al-I'jāz al-'Adadī Li al-Qur'ān al-Karīm*. Dār Kitāb 'Arabī, 1987.
- Nuha, Ulin. "Surah Al-Fatihah: Sebuah Tafsiran Perspektif Semiotika Bahasa." *AN NUR: Jurnal Studi Islam* 4, no. 2 (2020): 159–79. <https://doi.org/https://jurnalannur.ac.id/index.php/An-Nur/article/view/17>.
- Qal'ajī, Muḥammad Rawwāz. *Mu'jam Lughah al-Fuqahā'*. Dār al-Nafāis, 1996.

- Ridho, Ahmed Zaranggi Ar. "Tiga Prinsip Tasawuf Dalam Surah Al-Fatihah: Kajian Atas Tafsir al-Barru Karya Muhammad Rusli Malik." *Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantara* 7, no. 2 (2021): 411–35. <https://doi.org/https://doi.org/10.32495/nun.v7i2.250>.
- Rohim, Fathur. "Penafsiran Bayānī Perspektif Fāḍil Šālīḥ Al-Sāmarrā'ī Dalam Karyanya 'Alā Tharīq al-Tafsīr al-Bayānī." UIN Sunan Ampel, 2020.
- Rustandi, Azis, and M. Aufa. "Analisis Peran Surah Al-Fatihah Dalam Pelaksanaan Ibadah Sehari-Hari Menurut Mufassir Klasik Dan Kontemporer." *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir* 4, no. 1 (2025): 41–54. <https://doi.org/https://doi.org/10.58363/alfahmu.v4i1.278>.
- Saifunnuha, Mukhamad. "Metodologi Tafsīr Bayānī Fāḍil Šālīḥ Al-Sāmarrā'ī." UIN Syarif Hidayatullah, 2024.
- Salīm, 'Awārīb. "Malāmiḥ Al-Tafsīr al-Bayānī Li al-Qur'ān al-Karīm Wa Āliyātuh 'Inda Fāḍil Šālīḥ al-Sāmarrā'ī." *Majallah Al-Manhal* 8, no. 2 (2023): 215–32.
- Setiawan, Ahmad Bayu. "Primordial Verstehen and Connotative Signification Views of Philosophical Sufism Tradition." *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism* 1, no. 9 (2023): 63–88. <https://doi.org/https://doi.org/10.20871/kpjipm.v9i1.254>.
- Siswanto, Ali Hasan. "Karakter Penafsiran Fāḍil Šālīḥ Al-Samarrā'ī." *Tebuireng: Journal of Islamic Studies and Society* 1, no. 2 (2021): 195–216. <https://doi.org/https://doi.org/10.33752/tjiss.v1i2.2037>.
- Yudha, Muhammad Aga. "Uncovering the Human and Divine Aspect of Ridha in the Qur'an through the Lens of Tafsir Tahrir Wa Tanwir." *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 24, no. 1 (2023): 119–36. <https://doi.org/https://doi.org/10.14421/qh.v24i1.4291>.
- Yuliarto, Udi, Muhammad Chirzin, and Hamim Ilyas. "The Justification of Shia Ideology in the Quranic Hermeneutics: Reading the Interpretation of Nāser Makārem Shīrāzī." *Ulul Albab: Jurnal Studi Islam* 24, no. 1 (2023): 43–64. <https://doi.org/https://doi.org/10.18860/ua.v24i1.20538>.
- Zain, Eko Suryaddin, and Muhammad Zulfikar Nur Falah. "The Dimension of Sufism in the Verses of Hajj: An Analysis of the Esoteric Meaning of Hajj from the Perspective of Laṭā'if al-Ishārāt." *Tanzil: Jurnal Studi Al-Quran* 8, no. 2 (2026): 299–320. <https://doi.org/https://doi.org/10.20871/tjsq.v8i2.586>.