

The Concept of “*Al-Takhalluq Bi Akhlāq Allāh*” According to Al-Qushayrī in “*Al-Tahbīr Fī Al-Tadhkīr*”

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ABSTRACT

The concept of *al-takhalluq bi akhlāq Allāh* refers to the endeavour of a servant to emulate the noble values embedded in the *Asmā' al-Ḥusnā* in accordance with human capacity and inherent limitations. Nevertheless, the use of this term must be understood with precision and caution in order to avoid any misunderstanding that may lead to elements of *tashbīh* (the belief or tendency to ascribe human or creaturely characteristics to Allah). In this regard, the present study aims to analyse al-Qushayrī's approach in explicating this concept through the Divine Name, *al-Khālīq* in his work *al-Tahbīr fī al-Tadhkīr*, as well as to elucidate its experiential dimensions in ethical formation and the consolidation of *tawḥīd*. This study adopts a qualitative approach, employing content analysis of the text as its primary source. The findings indicate that al-Qushayrī advances an integrative framework by extending the meaning of *al-Khālīq* into three principal dimensions: contemplation (*tafakkur*) upon the perfection of divine creation as the foundation of spiritual awareness; the cultivation of humility (*tawādu'*) as a manifestation of ethical embodiment; and the affirmation of divine unity in God's acts (*tawḥīd al-af'āl*), which balances recognition of God's absolute power with human responsibility as servants. Furthermore, al-Qushayrī employs a symbolic mode of exposition that simultaneously reveals both the explicit and implicit meanings of the text. It is hoped that the findings of this study will contribute to enriching scholarly discourse in the field of *tawḥīd* by incorporating the integrative role of the spiritual dimension of *taṣawwuf* in understanding the concept of the *Asmā' al-Ḥusnā*.

Keywords: Akhlāq; Asmā' al-Ḥusnā; al-Qushayrī; al-Tahbīr fī al-Tadhkīr; Taṣawwuf

INTRODUCTION

The concept of *al-takhalluq bi akhlāq Allāh* constitutes a significant discourse within the *taṣawwuf* tradition, particularly in relation to the processes of spiritual purification (*tazkiyat al-naḥs*) and the formation of the *insān kāmil* (the perfected human being). Broadly speaking, this term refers to a servant's endeavour to adorn oneself with noble qualities derived from the meanings embedded in the *Asmā' al-Ḥusnā*, within the limits of servitude and without implying any resemblance to the Divine Essence (Ibn al-Qayyim al-Jawziyyah, 2019). According to Ibn al-Qayyim al-Jawziyyah (2002), this concept is often associated with a well-known *ḥadīth* frequently cited among Sufi scholars, which conveys the meaning: “Adopt the *akhlāq* that are pleasing to Allah.” He further emphasises that this *ḥadīth* does not possess a verifiable *sanad*; nevertheless, its meaning remains applicable within the framework of cultivating virtuous character grounded in the guidance of the *Asmā' al-Ḥusnā*.

Within the *taṣawwuf* intellectual tradition, the discourse on *al-takhalluq bi akhlāq Allāh* has been systematically elaborated by numerous Sufi scholars, among whom is Abū al-Qāsim al-Qushayrī (d. 465 AH) through his renowned work *al-Tahbīr fī al-Tadhkīr*. According to Shahrizal et al. (2017), he was an expert in the fields of Sufism, *tafsir*, Arabic grammar, and literature, as well as a distinguished author who produced numerous works across various disciplines of Islamic scholarship. As a prominent Sunni Sufi authority, he articulates this concept within a balanced theological framework that underscores the absolute distinction between the attributes of Allah and those of created beings. At the same time, al-Qushayrī emphasises the practical ethical dimension as a manifestation of the lived realisation of *tawḥīd* in the life of a servant. His approach to this concept places particular emphasis on the dimension of spiritual cultivation (*tarbiyah rūḥiyyah*), grounded in the Qur'ān, *ḥadīth*,

and the spiritual experiences of earlier Sufi scholars. Consequently, his discourse reflects a coherent integration of *‘aqīdah*, *sharī‘ah*, and *taṣawwuf* as a harmonious and unified epistemological framework within Islam.

Problem Statement

The cultivation of noble character represents one of the primary purposes for which the Prophet Muḥammad was sent to humanity, as indicated in the well-known ḥadīth:

{الأَخْلَاقُ صَالِحٌ لِاتِّمَمِ بُعْثِي}

Meaning: “I was sent to perfect noble character” (*Ḥadīth, al-Bukhārī, Bāb Ḥusn al-Khuluq, 273*).

Based on this ḥadīth, Muslim scholars have consistently affirmed that moral formation constitutes a central pillar of Islamic teachings. One of the approaches frequently highlighted within the Islamic spiritual tradition is the concept of *al-takhalluq bi akhlāq Allāh*. This approach is often presented as a foundational framework for ethical development and the internalisation of spiritual values. However, its conceptualisation may give rise to misunderstandings, particularly when it is associated with the question of the Divine attributes and their relationship to human qualities. An overly literal interpretation risks leading to elements of *tashbīh* (the belief or tendency to ascribe human or creaturely characteristics to Allah), whereas an excessively symbolic or philosophical approach may result in metaphysical interpretations that transgress the doctrinal boundaries upheld by *Ahl al-Sunnah wa al-Jamā‘ah*.

In this context, the contribution of al-Qushayrī is particularly significant, as he adopts a harmonising approach that refines and reconciles the discourses of *‘ilm al-kalām* (tauhid) and *taṣawwuf*. Through his work *al-Tahbīr fī al-Tadhkīr*, the ethical implications of the *Asmaul Ḥusna* are articulated within a framework governed by sound theological principles. Nevertheless, specific studies that systematically examine the concept of *al-takhalluq bi akhlāq Allāh* in al-Qushayrī’s thought remain limited, and existing discussions often address it only in a general manner without in-depth analysis. Hence, there is a clear need for a critical investigation into how al-Qushayrī conceptualises this notion and how he applies the ethical values derived from the *Asmā’ al-Ḥusnā*. Furthermore, such an inquiry seeks to elucidate how he successfully harmonises the spiritual demands of *taṣawwuf* with the true principles of *akidah* in Islam.

LITERATURE REVIEW

Asmul Ḥusna refers to the Names of Allah, which embody the meanings of perfection and majesty inherent in the Divine Essence (‘Abd al-Raḥmān Ḥasan Āl al-Shaykh, 1967). According to Omar A.H.S. et al. (2017), knowledge of the essence and attributes of Allah transcends the conventional understanding of Islamic sciences; its true significance lies in its practical application towards realizing the reality of knowing Allah SWT. The majority of Muslim scholars are in agreement that Allah possesses ninety-nine names, as indicated in the following ḥadīth:

الْجَنَّةُ دَخَلَ أَحْصَاهَا مَنْ، وَاجِدًا إِلَّا مِئَةً اسْمًا وَتِسْعِينَ تِسْعَةً لِلَّهِ إِنَّ

Meaning: “Indeed, God has ninety-nine names, one hundred minus one; whoever enumerates them shall enter Paradise” (*Ḥadīth, al-Bukhārī, Kitāb al-Tawḥīd, Bāb Inna liLlāhi mi’ata ismin illā wāḥid, 6957*).

However, al-Ghazālī (2010) clarifies that the number of the Divine Names is not confined to ninety-nine, as Allah possesses all attributes of perfection befitting His Essence. According to him, the specification of this number is primarily related to the promise of Paradise for those who enumerate and memorise these names. Ibn al-Mulaqqin (2008) further explains that the expression *aḥṣāhā* (“to enumerate them”) in this ḥadīth encompasses not merely memorisation, but also understanding and acting upon the implications of these names. Building upon this interpretation, Sufi scholars have devoted considerable attention to the concept of *al-takhalluq bi akhlāq Allāh*. This concept is thus elevated as a framework for spiritual development that emphasises both the internalisation and manifestation of divine values in ethical conduct, while simultaneously serving as a mechanism for the purification of the soul.

A study by Istifaiyah (2015) emphasises that this concept is not merely a matter of theoretical appreciation, but rather entails a process of spiritual transformation that can be translated into daily practice. Through a profound understanding of the *Asmā' al-Ḥusnā*, individuals are able to cultivate ethical qualities that reflect divine attributes such as mercy (*raḥmah*), patience (*ṣabr*), justice (*ʿadl*), and others. This approach enables noble values to serve as the foundation for character formation in a manner that is consistent with the ethical principles of Islam. In this regard, Ibn al-Qayyim al-Jawziyyah (1989) distinguishes between the Divine Names that are absolutely exclusive to the Essence of Allah S.W.T and those whose attributes may, in a metaphorical sense, be reflected in created beings. For example, he explains that Allah S.W.T loves those servants who realise the attribute of *al-Shakūr* through the manifestation of gratitude for His blessings. However, there are certain Names that remain exclusively Divine—such as *al-Khāliq* (the Creator)—which, in their ontological reality, cannot be shared or emulated by created beings.

Other studies indicate that al-Qushayrī's emphasis on *al-takhalluq bi akhlāq Allāh* provides practical guidance for individuals engaged in the field of *tasawwuf* or Sufism. For instance, al-Khattab (2010) highlights that internalizing the attributes of Allah through self-reflection (*muḥasabah*) and Sufi practices enables individuals to align their behavior and social interactions with noble values. This study underscores that *al-takhalluq* represents a synthesis of intellectual understanding and practical application, rendering it a crucial aspect of both spiritual and moral development.

According to Mohd Hasrul Shuhari and Mohd Fauzi Hamat (2014), the internalization of ethics based on the *Asma'ul Husna* depends on an individual's level of spiritual capacity and preparedness. This process not only requires a profound understanding of the meanings of Allah's names but also demands solid mastery of knowledge to ensure that its application can be accurately manifested in daily life. Although its implementation is considered challenging, they emphasize that striving to cultivate ethics in accordance with the *Asma'ul Husna* is significantly related to the obligation of moral formation in Islam, which must be internalised by every Muslim.

Overall, this literature review indicates that previous studies emphasize two primary elements in the concept of *al-takhalluq*. The first element is the intellectual internalization of Allah's attributes through the *Asma'ul Husna*, and the second is the application of these values in practical life. Together, these elements form the theoretical and practical foundation for understanding the concept of *al-takhalluq bi akhlāq Allāh*.

Research Objectives

The objectives of this study may be formulated as follows:

1. To analyse the approach of al-Qushayrī in explicating the concept of *al-takhalluq bi akhlāq Allāh* through the Divine Name, *al-Khāliq*, in his work *al-Tahbīr fī al-Tadhkīr*.

This objective focuses on examining al-Qushayrī's methodological framework and interpretive approach, which extends beyond the purely dimension of *tawḥīd* to encompass spiritual and ethical dimensions, including the use of a symbolic mode of exposition in understanding both the explicit (*ẓāhir*) and implicit (*bāṭin*) meanings of the text.

2. To elucidate the experiential dimensions of the concept of *al-takhalluq bi akhlāq Allāh* based on the Divine Name *al-Khāliq* in ethical formation and the consolidation of *tawḥīd*.

This objective encompasses three principal dimensions identified in the study: contemplation (*tafakkur*) upon divine creation, the cultivation of humility (*tawāduʿ*), and the affirmation of divine unity in God's acts (*tawḥīd al-aḥd*) as the foundation for holistic human development.

RESEARCH METHODOLOGY

This study employs a qualitative approach, utilizing document analysis to examine the concept of *al-takhalluq bi akhlāq Allāh* according to Abd al-Karim al-Qushayrī. This approach was selected as it is well-suited for

analyzing the thought of prominent scholars and for conducting an in-depth investigation of the conceptual elaborations presented in classical Islamic works.

The primary data source for this study is *al-Tahbīr fī al-Tadhkīr*, which contains discussions on the meanings and implications of internalizing the *Asma'ul Husna* in the formation of human ethical conduct. This text was analyzed to identify the approach employed by al-Qushayrī in explicating ethical values that can be internalized through an understanding of Allah's noble names. The study specifically focuses on the name Allah *al-Khāliq*, as it belongs to the category of *al-fi 'l*—attributes uniquely ascribed to Allah and not shared with created beings. Nevertheless, al-Qushayrī demonstrates the ability to link the meaning of this name to the concept of *al-takhalluq bi akhlāq Allāh* within the framework of human moral development. Additionally, the study draws upon secondary sources, including academic books, journal articles, and scholarly studies that discuss al-Qushayrī's Sufi thought and the concept of *al-takhalluq bi akhlāq Allāh* within the Islamic Sufi tradition.

From a data analysis perspective, this study employs content analysis to systematically examine relevant texts. The analytical process was conducted in several stages, including identifying excerpts related to the concept of *al-takhalluq bi akhlāq Allāh*, categorizing the main themes emerging from the discussion, and analyzing their implications for moral formation from a Sufi perspective. Attention was also given to how these values can be understood within the context of ethical internalization.

Through this methodological approach, the study is able to elucidate al-Qushayrī's intellectual framework and the approach he employs in explicating the concept of *al-takhalluq bi akhlāq Allāh*, while also assessing its contribution to the discourse on ethics within the Sufi tradition and the discipline of *Ilm al-Tawhīd* (theology of divine unity).

RESEARCH FINDINGS

The discussion of the name Allah *al-Khāliq* in *al-Tahbīr fī al-Tadhkīr* demonstrates that al-Qushayrī's approach is not limited to a theological exposition defining Allah merely as the Creator of all things. Rather, he expands the meaning of the attribute *al-Khāliqiyyah* to encompass spiritual and ethical dimensions closely related to the formation of human morality. In this context, a profound understanding of the reality of creation not only strengthens belief in Allah's omnipotence but also serves as a foundation for the process of spiritual purification and the cultivation of proper conduct (*adab*) in the life of a believer. Based on the analysis of the text, al-Qushayrī's conceptualization of the internalization of the name *al-Khāliq* can be articulated through three main dimensions: contemplation of the perfection of Allah's creation, cultivation of *tawaduk* (humble) ethics and the reinforcement of *tawhīd* in Allah's actions (*af'āl*).

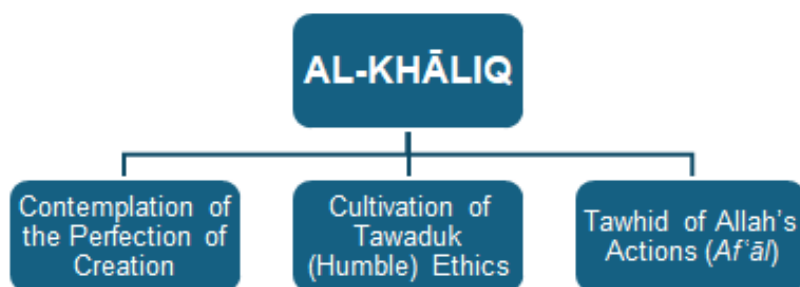


Fig 1. Three Dimensions of the Meaning of *Al-Khāliq* (The Creator)

A. Contemplation of the Perfection of Creation

The first dimension emphasized by al-Qushayrī (2005) is the necessity of engaging in contemplation of the perfection of Allah's creation as a form of *adab* for those who recognize Allah as *al-Khāliq*. He explains that an individual who is aware of Allah's reality as the Creator is naturally inclined to examine in depth the intricacy and perfection of His creation. Through this process of observation, the human heart perceives the signs of Allah's wisdom and power manifested in the structure and order of His creatures.

Al-Qushayrī illustrates the creation of human beings as a clear manifestation of this perfection. Humans are created from a sperm, and their bodily members are then arranged in an orderly and harmonious manner, resulting in a complex and flawless system. The precise arrangement of the body's components and the balanced functioning of each part serve as evidence of Allah's wisdom and power in creation. Awareness of this reality ultimately leads humans to acknowledge the greatness of Allah, as stated in the Qur'an:

الْخَالِقِينَ أَحْسَنُ اللَّهُ فَنَبَّارِكُ

"Blessed is Allah, the Best of Creators" (Qur'an, al-Mu'minūn: 14).

Within the Sufi framework, the practice of contemplating Allah's creation is not merely an intellectual exercise. It constitutes a spiritual process of reflection that opens the human heart to perceive the wisdom embedded in the natural order. According to Ibn al-'Arabī (2004), contemplation of creation serves as a means to strengthen faith and deepen human awareness of one's position as a being entirely dependent upon the Creator.

B. Cultivation of Tawaduk (Humble) Ethics

The second dimension in the internalization of the name *al-Khāliq* according to al-Qushayrī (2005) is the cultivation of noble ethics, namely humility (*tawaduk*). The awareness that Allah is the Creator of all things requires humans to embody humility and to regard others with respect, even extending this regard to animals. According to al-Qushayrī (2010), *tawaduk* involves lowering oneself, honoring others, accepting truth with full submission, and refraining from questioning Allah's decrees. In this context, al-Qushayrī (2005) cites an account involving the Sufi figure Abu Bakr al-Shiblī¹ as an example of spiritual training. In the narrative, al-Shiblī instructed a disciple to shroud a dead dog using a fine piece of cloth. At first glance, this directive appears unusual; however, its true purpose was to educate the heart to avoid looking down upon others, even an animal that had become a corpse. According to al-Shiblī's explanation, the instruction was given after he realized that feelings of disgust and disdain had once arisen in his own heart toward the animal. He experienced this as a subtle admonition, reminding him that the creature, too, is a creation of Allah. Consequently, the act of shrouding the dog became a form of atonement for the inappropriate thoughts that had passed through his heart.

The lesson emphasized through this narrative is that an attitude of belittling other creatures originates from a failure to comprehend the reality of creation. When an individual truly recognizes that all beings are creations of Allah, this awareness naturally cultivates humility (*tawaduk*), compassion, and respect for all created beings. Therefore, consciousness of the attribute, *al-Khāliq*, should foster an ethic of humility toward all of Allah's creations.

C. Tawhid of Allah's Actions (Af'āl)

The third dimension highlighted by al-Qushayrī (2005) is the reinforcement of the principle of *tawhīd al-af'āl* (the oneness of Allah's actions). This principle entails the denial that any created being possesses true power to act, create, or bring anything into existence independently. Rather, all forms of action (*al-fi'l*), creation or innovation (*al-ikhtirā'*), and the production of something from nothing (*al-ijād*) are in essence exclusively the domain of Allah (Murtada al-Zabidi, 2019). Furthermore, he explains that one of the proper ethical attitudes for those who recognize Allah as *al-Khāliq* is to avoid excessively glorifying their own efforts or assuming that human achievements occur solely through individual capability.

In this context, al-Qushayrī emphasizes that humans must not use their own efforts and abilities as a basis to demand anything from Allah. At the same time, recognition of Allah's absolute power in creation does not imply that humans may disregard their obligations under *Shariah*. On the contrary, a believer is still required to adhere to Allah's commands and prohibitions, as the *Shariah* serves as the arena of testing for humans in their earthly life.

¹ Abu Bakr al-Shibli real name was Abū Bakr Dulf bin Jahdar al-Shiblī. He was born in 861 CE and passed away in 946 CE. He was a Sufi scholar and a disciple of al-Junaid al-Baghdadi.

This approach demonstrates a clear balance in al-Qushayrī's thought between the recognition of Allah's absolute power and human responsibility as His servants. The *tawhīd* of Allah's actions does not lead to fatalism rather it cultivates the awareness that all human efforts occur within the scope of Allah's will and authority.

DISCUSSION

The discussion of the findings of this study indicates that the thought of al-Qushayrī concerning the concept of *al-takhalluq bi akhlāq Allāh* through the Divine Name *al-Khāliq* presents an integrative approach that brings together the dimensions of *tawhīd*, spirituality, and ethics. This reinforces the view that the internalisation of the *Asmā' al-Ḥusnā* is not merely cognitive in nature, but functions as a mechanism of self-transformation involving the purification of the soul and the cultivation of moral character. These findings are consistent with the general framework of Sufism, which emphasises that knowledge about Allah (*ma'rifah*) must be internalized and practiced (al-Qushayrī, 2005; al-Ghazālī, 2005).

An examination of the emphasis on contemplative reflection (*tafakkur*) upon the creation of Allah S.W.T demonstrates that al-Qushayrī positions contemplation as a foundational basis for the development of *tawhīdic* consciousness. In this context, *tafakkur* does not merely function as an intellectual activity; rather, it constitutes a form of spiritual epistemology that leads the human being toward an essential recognition of Allah S.W.T as *al-Khāliq*. This perspective is consistent with the verse in the *Quran* that asserts the phenomena of creation serve as a medium through which the perfection of the Divine attributes may be discerned, as expressed in the following verse:

﴿ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَالْأَنْهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴾

“Indeed, in the creation of the heavens and the earth, and in the alternation of night and day, are signs for those endowed with understanding” (Qur’ān, Āl ‘Imrān 3:190).

Furthermore, the emphasis on human creation as a manifestation of the perfection of divine workmanship indicates that al-Qushayrī employs an anthropological mode of reflection in cultivating theological awareness. This approach may also be associated with the well-known Sufi maxim that “self-knowledge is the gateway to knowing Allah S.W.T”. According to Ibn Ḥajar al-Haytamī (2020), this statement is attributed to the Sufi figure Yahyā ibn Mu‘ādh al-Rāzī rather than to any *ḥadīth*, contrary to claims made by some Sufi circles. Accordingly, *tafakkur* in the thought of al-Qushayrī not only reinforces faith but also serves as a foundational basis for the construction of a comprehensive *tawhīdic* framework of understanding.

With reference to the second finding, it demonstrates that the internalisation of the Divine Name *al-Khāliq* directly leads to humility (*tawāḍu'*). This indicates that the concept of *al-takhalluq bi akhlāq Allāh* in the thought of al-Qushayrī is inherently practical and oriented toward the cultivation of proper ethical conduct (*adab*) in relation to all created beings. The account of Abū Bakr al-Shiblī presented in this context symbolises the process of spiritual discipline (*al-riyāḍah*) aimed at eradicating arrogance and nurturing a profound sense of respect toward the entirety of Allah's creation. This is consistent with the view of al-Kattānī², as cited by al-Qushayrī (2020), that “Sufism or *tasawwuf* is fundamentally a compendium of noble character traits; whoever increases in moral excellence thereby increases in Sufism and draws nearer to God”. In this framework, humility or *tawāḍu'* is not merely an outward display of self-effacement but rather the outcome of an ontological awareness that all beings share the same essential reality as creations of Allah. Consequently, the failure to embody humility ultimately reflects a deficiency in the deep understanding of *tawhīd al-rubūbiyyah*. Furthermore, this finding supports contemporary studies which emphasise that the internalisation of the *Asmā' al-Ḥusnā* is capable of nurturing both emotional and spiritual intelligence within the individual (Istifaiyah, 2015). This suggests that the concept articulated by al-Qushayrī retains significant relevance in the context of contemporary human development.

The third finding highlights the most critical aspect of al-Qushayrī's thought, namely the balance between the affirmation of *tawhīd al-aq'āl* and human responsibility as servants of Allah S.W.T. The assertion that all real

² He was Abu Bakr Muhammad ibn Ali al-Kattani, a Sufi scholar of the same era as Al-Junayd, who passed away in 322 AH

actions ultimately belong to Allah S.W.T reflects the coherence of his thought with the *Ahl al-Sunnah wa al-Jamā'ah* tradition on the issue of human acts (*af'āl al-'ibād*). In this regard, the view of Murtaḍā al-Zabīdī (2019), a prominent scholar of the *Ash'arite* school of thought, further reinforces that the concepts of origination (*al-tjād*) and innovation (*al-ikhtirā'*) are exclusively the prerogative of Allah S.W.T. Nevertheless, al-Qushayrī rejects a fatalistic understanding that could potentially weaken individual initiative and lead to the assumption that human effort has no bearing on predetermined outcomes. His approach is consistent with the doctrinal stance of *Ahl al-Sunnah wa al-Jamā'ah*, which maintains that human effort retains a meaningful role in shaping outcomes, even though the ultimate reality of creation and final determination lies within the Divine will. Thus, *tawhīd al-af'āl* in al-Qushayrī's framework does not negate human effort; rather, it disciplines one not to rely absolutely upon itself.

Overall, this discussion demonstrates that the concept of *al-takhalluq bi akhlāq Allāh* through the Divine Name *al-Khāliq* in the thought of al-Qushayrī constitutes a holistic framework encompassing *tafakkur*, *tawāḍu'*, and *tawhīd al-af'āl* dimensions. The integration of these three dimensions substantiates that Sufism is not merely an abstract spiritual discipline, but rather a comprehensive and integrated system of human development. The following figure illustrates the conceptual model encompassing these three dimensions in the internalisation of the Divine Name *al-Khāliq*:

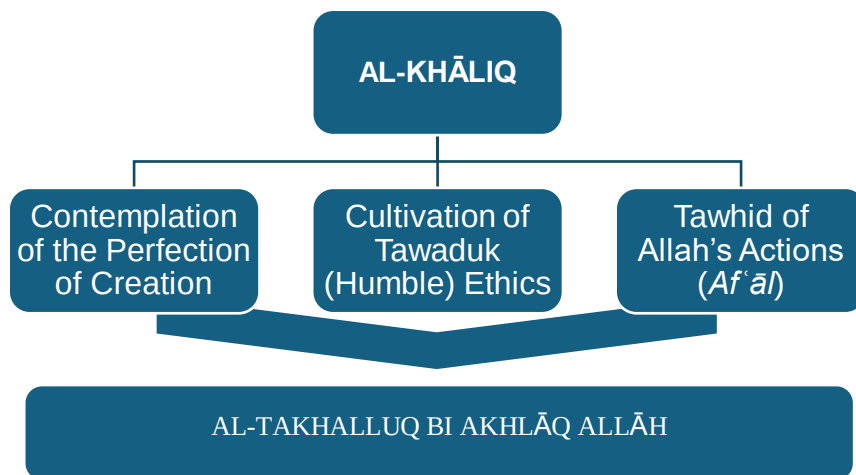


Fig 2. A Three-Dimensional Model of the Internalisation of the Divine Name al-Khāliq According to al-Qushayrī

The model presented illustrates that the internalisation of the Divine Name *al-Khāliq* emphasises a process of spiritual transformation that begins with contemplative reflection (*tafakkur*) upon God's creation. Individuals are encouraged to reflect upon the perfection, wisdom, and beauty inherent in His creation, thereby cultivating a form of spiritual awareness that gives rise to humility (*tawāḍu'*). This awareness is subsequently translated into the development of humble character and a deep respect for other beings, in line with the understanding that all creation represents the perfect workmanship of Allah S.W.T. Furthermore, this process of internalisation guides individuals toward a proper understanding of *tawhīd al-af'āl*, which affirms that all actions and occurrences are subject to the Divine will and power, while simultaneously maintaining the relevance of human effort despite the ultimate outcome being determined by Allah S.W.T. In this way, the model underscores the close interrelationship between contemplation, ethical formation, and theological understanding, positioning the internalisation of the Divine attributes not merely as a theoretical construct, but as a foundational basis for ethical practice in everyday life.

CONCLUSION

The conclusion of this study indicates that al-Qushayrī's thought on *al-takhalluq bi akhlāq Allāh* through the name Allah *al-Khāliq* presents an integrated approach that encompasses the dimensions of tauhid, spirituality, and ethics. Contemplation (*tafakkur*) upon Allah's creation serves as a foundational epistemological method for understanding the divine reality, while the internalization of the name *al-Khāliq* directly cultivates a humble character (*tawadu'*) through spiritual practice and respect for all creatures. This concept further emphasizes a balance between affirming the oneness of Allah's actions (*tauhid af'āl*) and human responsibility, while rejecting

fatalistic interpretations. Overall, the findings demonstrate that *al-takhalluq bi akhlāq Allāh* is not merely a cognitive or abstract spiritual exercise but constitutes a holistic system of self-transformation that unites cognitive, affective, and theological dimensions in the integrated development of the human.

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