

**THE INTERPRETATIONS OF *ISLAM* IN Q. 2:131 AND ISLAM WORDS  
RELATION WITH *TAWAKKAL* IN AL-QUR'AN**

THESIS

By:

ANUGRAH VIDI MANUNGGAL

17240013



**AL-QUR'AN AND TAFSIR DEPARTEMENT**

**SHARIA FACULTY**

**ISLAMIC STATE UNIVERSITY MAULANA MALIK IBRAHIM**

**MALANG**

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**MALANG**

**2021**

## STATEMENT OF THE AUTHENTICITY

In the name of Allah,

With consciousness and responsibility toward the development of science, the writer declares that thesis entitled:

### **“THE INTERPRETATIONS OF *ISLAM* IN Q. 2:131 AND *ISLAM* WORDS RELATION WITH TAWAKAL IN AL-QUR’AN”**

is . the writer’s original work. It does not incorporate any material of previous research or publication of another person. If it is proven the result of duplication or plagiarism from another person work, it as the precondition of degree will be stated legally invalid and will be revoked.

Malang, December 20<sup>th</sup>, 2021

Writer,

A green 6000 Rupiah Indonesian revenue stamp (Meterai Tempel) with a handwritten signature over it. The stamp features the text "METERAI TEMPEL", the serial number "3395EAF565340191", and the value "6000 ENAM RIBU RUPIAH".

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Student ID 17240013

### **APPROVAL SHEET**

After reading and correcting the thesis of ANUGRAH VIDI MANUNGGAL student ID 17240013, Department of al-Qur'an and Tafsir, Sharia Faculty of Islamic State University Maulana Malik Ibrahim Malang entitled:

**“THE INTERPRETATIONS OF *ISLAM* IN Q. 2:131 AND *ISLAM* WORDS  
RELATION WITH *TAWAKKAL* IN AL-QUR'AN”**

the supervisor stated that this thesis has met the scientific requirements to be proposed and to be examined on the Assembly Board of Examiners.

Malang, June 13<sup>th</sup>, 2022

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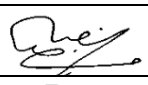
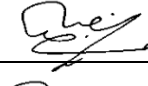
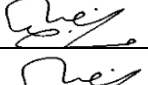
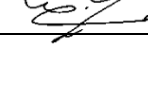
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## LEGITIMATION SHEET

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**“THE INTERPRETATIONS OF *ISLAM* IN Q. 2:131 AND *ISLAM* WORDS  
RELATION WITH *TAWAKKAL* IN AL-QUR'AN”**

Has been certified to pass with grade : A

Malang, 6<sup>th</sup> June 2022

*Scan to Verify*



## ACKNOWLEDGMENT

Alhamdulillahirabbil'alamin, have given His rahmat and servan, so we can finish this thesis entitled “**THE INTERPRETATIONS OF ISLAM IN Q. 2:131 AND ISLAM WORDS RELATION WITH TAWAKKAL IN AL-QUR’AN**”. Peace be Upon into Rasulullah The Prophet Muhammad SAW who has taught us guidance (uswatunhasanah) to do activity correctly in our life. By following Him, may we belong to those who believe and get their intercession on the last day of the end. Amien.

From all the teaching, advice, guidance, and helps of service for us to finish this thesis, then with all humility, the writer will express the gratitude which is unequaled to:

1. Prof. Abdul Haris, M.Ag., as the Rector of The Islamic State University Maulana Malik Ibrahim Malang.
2. Dr. Saifullah, S.H., M.Hum., as the Dean of Sharia Faculty of The Islamic State University Maulana Malik Ibrahim Malang.
3. Ali Hamdan, M.A., Ph.D, as the Head of al-Qur'an and Tafsir Department of Sharia Faculty of The Islamic State University Maulana Malik Ibrahim Malang
4. Dr. Nasrullah, , M.Th.I., as my thesis supervisor. The writer thanks for his spending time to guide, direct, and motivate me to finish writing this thesis. The writer hopes that he and his family will be blessed by Allah.
5. Dr. Muhammad, Lc, M.Th.I, Dr. Nasrullah, Lc, M.Th.I and Nurul Istiqamah, M.Ag as the Examiner Board.

6. All staff and lecturers at Sharia Faculty of the Islamic State University of Maulana Malik Ibrahim Malang who have provided help and teaching to all of us. The writer expresses gratitude for their support and cooperation during the course of completing this thesis.
7. My father Adi Purnomo S.Pd., who has been raised and lectured me till I become like this and the one who sent me to study till I graduate.
8. My mother Vivi Asfianah, who always pray for me in every time, everywhere and in every situation and also to my beloved siblings Farah Vian Dini S.TP. and Zoraida Selvi Triandini.
9. My spiritual teacher Kyai Abu Salam, who has been guide me through this thesis and always support me.
10. All my friends who has help and support me to finish this thesis.
11. All my friends from first generation of al-Qur'an and Tafsir Department.

Hopefully what has been learned during the course of study in Sharia Faculty of Islamic State University Maulana Malik Ibrahim Malang, will benefit the readers and the writer. This thesis is far from perfect and the writer appreciates for any constructive of critic suggestions to improve this thesis further.

Malang, December 20<sup>th</sup>, 2021  
Writer,

Anugrah Vidi Manunggal  
Student ID     17240013



## TRANSLITERATION GUIDANCE

### A. General

The transliteration guide which is used by the Sharia Faculty of State Islamic University Maulana Malik Ibrahim Malang, is the EYD plus. This usage is based on the Consensus Directive (SKB) from the Religious Ministry, Education Ministry and Culture Ministry of the Republic of Indonesia, dated 22 January 1998, No. 158/1987 and 0543. b/U/1987, which is also found in the Arabic Transliteration Guide book, INIS Fellow 1992.

### B. Consonants

ا = Not Represented

ض = dl

ب = b

ط = th

ت = t

ظ = dh

ث = ts

ع = ‘ (comma facing upwards)

ج = j

غ = gh

ح = h

ف = f

خ = kh

ق = q

د = d

ك = k

ذ = dz

ل = l

ر = r

م = m

ز = z

ن = n

س = s

و = w

ش = sy

ه = h

ص = sh

ي = y

The *hamzah* (ء) which is usually represented by *alif*, when it is at the beginning of a word, henceforth it is transliterate following its vocal pronunciation and not represented in writing. However, when it is in the middle or end of a word, it is represented by a comma facing upwards ( ’ ), as oppose to a comma ( ‘ ) which replaces the “ع”.

### C. Long Vowel and Diftong

In every written Arabic text in the latin form, its vowels *fathah* is written with “a”, *kasrah* with “i”, and *dlommah* with “u”, whereas elongated vowels are written as such:

Elongated (a) vowel = â example قال becomes *qâla*

Elongated (i) vowel= î example قيل becomes *qîla*

Elongated (u) vowel= û example دون becomes *dûna*

Specially for the pronunciation of *ya' nisbat* (in association), it cannot represent by "i", unless it is written as "iy", so as to represent the *ya' nisbat* at the end. The same goes for sound of a diftong, *wawu* and *ya'* after fathah it is written as "aw" da "ay". Study the following examples:

Diftong (aw) = و example قول becomes *qawlun*

Diftong (ay) = ي example خير becomes *khayrun*

#### D. *Ta' Marbûthah* (ة)

*Ta' marbûthah* is transliterated as “t” if it is in the middle of word, but if it is *Ta' marbûthah* in the end, then it is transliterated as “h”. For example: الرسالة *al-riṣāla* it will be *al-riṣalat li al-mudarrisah*, or if it happens to be in the middle of

a phrase which constitutes *mudlaf* and *mudlafilayh*, then the transliteration will be using “t” which is enjoined with the previous word, for example *الله رحمة في* becomes *fi rahmatillah*.

#### E. Definite Article

Arabic has only one article, “al” (ال) and it written in small letters, unless at the beginning of a word. while “al” in the phrase of *lafadh jalalah* (speaking of God) which is in the middle of a sentence and supported by and (*idhafah*), then it is not written. Study the following:

1. Al-Imâm al-Bukhâriy said ...
2. Al-Bukhâriy explains, in the prologue of his book ...
3. Masyâ Allâh kâna wa mâ lam yasya’ lam yakun.
4. Billâhi ‘azza wa jalla.

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## ABSTRAK

Anugrah Vidi Manunggal, NIM 17240013, 2021. “**The Interpretations of Islam In Q. 2:131 and Islam Words Relation with *Tawakkal* In al-Qur’an**”. Skripsi. Jurusan Ilmu al-Qur’an dan Tafsir, Fakultas Syari’ah, Universitas Islam Negeri Maulana Malik Ibrahim Malang.  
Dosen Pembimbing: Dr. Nasrullah, , M. Th.I.

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Kata Kunci: Islam, Tasawuf, *Tawakkal*

Kesalahpahaman tentang Islam dan ajaran Islam meningkat akhir-akhir ini, terutama di antara orang-orang lain selain Muslim yang tahu Islam dari mengamati orang-orang Muslim. Penanggulangan masalah ini dengan populasi umat muslim yang meningkat pesat sehingga masalah ini harus segera diselesaikan agar bisa segera diatasi sehingga kesalahpahaman ini tidak menyebar lebih jauh.

Penelitian ini dilakukan untuk menafsirkan kata Islam di Q.S. 2:131 dan hubungan ayat dengan *Tawakkal* di ibukota dari perspektif Tasawuf. Temuan penelitian, dalam bentuk pemahaman praktis, diharapkan dapat sepenuhnya dipahami oleh pembaca dan dapat mengubah atau memperbaiki interpretasi mereka tentang Islam.

Dengan menggunakan studi perpustakaan sebagai metode riset, hasilnya menunjukkan bahwa kata Islam dalam sudut pandang Tasawuf sangat berhubungan dengan *Tawakkal* dari terjemahan ayat serta *Tawakkal* lainnya di al-Qur’an .

## ABSTRACT

Anugrah Vidi Manunggal, Student ID 17240013, 2021. **The Interpretations of Islam In Q. 2:131 and Islam Words Relation with *Tawakkal* In al-Qur'an.**  
Thesis. al-Qur'an and Tafsir Department, Sharia Faculty, Islamic State University Maulana Malik Ibrahim Malang.  
Supervisor: Dr. Nasrullah, M. Th.I.

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Key Words: Islam, Tasawuf, *Tawakkal*

The misconception of the word Islam and Islamic teachings is increasing lately, especially among people other than Muslims who know Islam from observing Muslim people. This problem counteracts with the population of Muslims that rapidly increase which this problem needs to be solved immediately to cope with so this misconception did not spread further.

This research is done to interpret the word Islam in Q.S. 2:131 and the verse relations with *Tawakkal* in al-Qur'an from the perspective of Tasawuf. The research findings, in the form of practical understanding, are hoped can be fully understood by the readers and can change or fix their misinterpret about Islam.

Using Library Research as the method of research, the result shows that the word Islam in the perspective of Tasawuf is strongly related to *Tawakkal* of the verse's translation as well as other *Tawakkal* in al-Qur'an.

## مستخلص البحث

انوغرة فيدي مانونجال. 17240013. 2021. تفسير الإسلام في ق. ١٣١:٢ وعلاقة كلام الإسلام بالتوكل في القرآن. القرآن و التفسير, كلية الشريعة, الجامعة الإسلامية الحُومية مولنا ماللك إبراهيم مالنح  
لشريف: الدكتور نصرالله الماجستير

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## الكلمات المفتاحية: الإسلام ، التصوف ، التوكل

تنزايد المفاهيم الخاطئة عن كلمة الإسلام والتعاليم الإسلامية في الآونة الأخيرة ، خاصة بين الناس غير المسلمين الذين يعرفون الإسلام من خلال اتباع المسلمين. تتعارض هذه المشكلة مع عدد سكان المسلمين الذين يتزايدون بسرعة والتي تحتاج هذه المشكلة إلى حل فوري للتعامل معها حتى لا ينتشر هذا المفهوم الخاطئ أكثر.

تم إجراء هذا البحث لتفسير كلمة الإسلام في س 2: 131 وعلاقات الآية مع التوكل في القرآن من منظور التصوف. من المأمول أن تكون نتائج البحث ، في شكل فهم عملي ، مفهومة تمامًا من قبل القراء ويمكن أن تغير أو تصلح تفسيرهم الخاطئ للإسلام.

باستخدام البحث في المكتبات كأسلوب للبحث ، تظهر النتيجة أن كلمة الإسلام من منظور التصوف ترتبط ارتباطاً وثيقاً بتوكل ترجمة الآية بالإضافة إلى توكل أخرى في القرآن.



## BAB I

### INTRODUCTION

#### A. Research Background

Islam, a well-known religion throughout the world, is not well-known for its true meaning and teaching. Most people know Islam as a religion that spread out throughout the world from the Middle East region and use al-Qur'an as its holy guidance. But some people think Islam is a religion with terrorism issues and even hate anything about Islam<sup>1</sup>. The researcher believes that Islam has a strong relation with *Tawakkal* especially in Q.S. 2:131 but lack proof to explain it as disbelief in Islam is growing stronger day by day.

One of Islam teaching, tasawuf, is considered an old method used to learn Islamic teachings that started to appear at the end of the second century of Hijriah<sup>2</sup>. In Tasawuf there are Sharia, Tharikah, Haqiqah, and Ma'rifah<sup>3</sup> that can be considered steps to make anyone use it to get closer to God. But most people think that tasawuf is an old method and think that nothing will be gained if they use an old method to learn and understand Islam in this modern era. The usage of tasawuf is declining day by day and people have started to ignore the importance of tasawuf in life<sup>4</sup>.

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<sup>1</sup> Chairul Akhmad, "Ruben Abubakar, Menanti Tanda dari Langit (1)", *Republika*, 17 Desember 2012, diakses 27 Oktober 2021, <https://m.republika.co.id/amp/mf6ksc>

<sup>2</sup> Hamka, *Tasawuf, Perkembangan dan Pemurniannya*, (Jakarta: Pustaka Panjimas, 1983), 79

<sup>3</sup> Hamka, *Tasawuf, Perkembangan dan Pemurniannya*, 126

<sup>4</sup> Nilyati, "Peranan Tasawuf dalam Kehidupan Masyarakat Modern," Vol. XIV Jambi: Tajdid, (2015): 127, <http://tajdid.uinjambi.ac.id/index.php/tajdid/article/download/24/19/>

The word Islam is considered common nowadays but unnoticed for its misapprehension in public. Most Islamic preachers focused on emending and spreading Islam's teachings to others but forgot about what was people's first impression of Islam. And there is Tasawuf that grows more distant from people's interest in this modern era. Many people forget the usage of Tasawuf and begin to have an attitude or mental sickness because they have been living further from God<sup>5</sup>.

Depreciation of knowledge about Islam occurred in all kinds of people, even to Muslim people too, albeit Allah SWT has commanded them to learn as in Q.S. 96:1-5

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ ١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ ٢ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ ٣ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ ٤  
عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝ ٥

Mufti Taqi Usmani

*Read with the name of your Lord who created (everything); He created man from a clot of blood; Read, and your Lord is the most gracious; Who imparted knowledge by means of the pen; He taught man what he did not know.*

This make depreciation about Islam's problem needs special attention. The lack of understanding about Islam can even be taken advantage by other people, as in Syahiron Syamsudin's research "*Ma'na-Cum-Maghza Approach to The Qur'an: Interpretation of Q.S. 5:51*"<sup>6</sup>. In some cases, misapprehension can make people

<sup>5</sup> Nilyati, "Peranan Tasawuf dalam Kehidupan Masyarakat Modern", 127

<sup>6</sup> Ahmad Murtadho, Masruchin Rubha'i, Alfons Zakaria, "Tindak Kekerasan yang Mengatasnamakan Agama Ditinjau dari Tindak Pidana Penyalahgunaan Agama Pasal 156a KUHP

harm each other<sup>7</sup>, even lead to terrorism<sup>8</sup>, which is mainly Islam's main issue on other people's perspective and it will make Islam worsen in people's impression.

Tasawuf, one of Islamic teachings that focused on human's spiritual and mental aspect, is rarely heard off lately. In this modern era where people suffer from spiritual and mental illness, tasawuf is an indispensable aspect that will help people cure and prevent this modern human's illness. Tasawuf also helps people maintain their connection to other people and to God, so they will have a balanced life. Therefore, Tasawuf will be used as the point of view for this research to interpret Islam and find Islam relation with Tawakkal as it used to translate the word Islam in Q.S. 2:131. As Tasawuf will give a practical understanding result, it can also be used by anyone, especially for Muslims to maintain their mental health.

As mentioned before, misapprehension about Islam is commonly happening in society and it will stray further away if there is no one paying more attention to this problem. Therefore, the word Islam is a good start to alter people's first impression of Islam and to verify the researcher hypothesis about the word Islam that has a strong relation with Tawakkal, especially in Q.S. 2:131. Together with improving the usage of Tasawuf for learning and understanding Islam's teaching, Tasawuf will be used as a point of view to verify the relation between the word Islam and Tawakkal in this research.

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(Perspektif Ajaran Islam)": 8-10 <https://media.neliti.com/media/publications/35396-ID-tindak-kekerasan-yang-mengatasnamakan-agama-ditinjau-dari-tindak-pidana-penyalah.pdf>

<sup>7</sup> Amri Rahman, "Memahami Jihad dalam Perspektif Islam (Upaya Menangkal Tuduhan Terorisme dalam Islam)," Makassar: Jurnal Pendidikan Agama Islam (2018): 142-144 <https://media.neliti.com/media/publications/321423-memahami-jihad-dalam-prespektif-islam-up-e32f4593.pdf>

<sup>8</sup> Michael Seno Rahardanto, "Mengkaji Sejumlah Kemungkinan Penyebab Tindak Terorisme: Kajian Sosio-Klinis": 73-74

## **B. Statement of Problem**

From the background of this research, several statements can be made as follows:

1. What is the interpretation of the word Islam in Q.S. 2:131 from the perspective of Tasawuf?
2. What are the relations between the word Islam and *Tawakkal* in al-Qur'an?

## **C. Objective of Research**

This research was done in order to collect, analyze, process and interpret data of study which needed to proceed a thesis, and as one of the requirements to take bachelor's degree in al-Qur'an and Tafsir Department of Sharia Faculty in Islamic State University Maulana Malik Ibrahim Malang. Several objective that the researcher hoped could be achieved from this research are:

1. To interpret and describe the word Islam in Q.S. 2:131 from the perspective of Tasawuf;
2. And last, this research describes how the word Islam relates to *Tawakkal* as Tawakkal also used as the translation of the word Islam in Q.S. 2:131.

## **D. Benefit of Research**

There are several benefits that can be taken from this research. Those benefits are as follows:

1. Practically

Concepts and explanations that describe in this research can be applied in daily life by anyone that read this research, especially for Muslim people as the contents of this research from Islam itself.

2. Globally

The result of this research is hoped that will be a new start to alter the negative view of people toward Islam.

3. For Islam researchers

The method used in this research can be considered as another method to learn all about Islam.

#### **E. Operational Definition**

- The word Islam in Q.S. 2:131

The interpretation of the word Islam is focused on Q.S. 2:131 to get a specific result and better result in interpreting the word. The interpretation of the word Islam in Q.S. 2:131 will be supported by other verses in al-Qur'an to strengthen its interpretation. The interpretation method will be focused on using tasawuf and will be guided by Islam's theologian that have advance knowledge about tasawuf. The aspects of basic source acquisition will be:

1. Based on al-Qur'an and al-Qur'an's interpretation books
2. Based on old interpretation books that were written by Indonesian Islam's theologians
3. Based on old books of interpretation's explanation from Islam's theologian

- Tasawuf

This research will be interpreting and describing the word Islam in Q.S. 2:131 using tasawuf as main method to interpret. Aside from using tasawuf as the main method to describe the word Islam, there will be short explanation about the history of tasawuf. Tasawuf that used as method to interpret the word Islam will have criteria as follows:

1. Based on analyzing the basic source of al-Qur'an interpretation's books
2. Based on analyzing the explanation of tasawuf from Islam's theologian
3. Based on using books of tasawuf written by Islam's theologians

## **F. Method of Research**

### **1. Type of Research**

The researcher is using the research type of Library Research for this research. This type of research is collective research which is used for collecting any kind of information and data with the help of any kind of materials from the library, such as documents, books, magazines, historical literature, and so forth.<sup>9</sup>

The researcher uses the library research type on this research because every interpretation in the Qur'an must use clear and credible sources. With

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<sup>9</sup> Abdi Mirzaqon T, Budi Purwoko, "Studi Kepustakaan Mengenai Landasan Teori dan Praktik Konseling *Expressive Writing*", 3 <https://jurnal.mahasiswa.unesa.ac.id/index.php/jurnal-bk-unesa/article/download/22037/20201>

using sources that already exist, other people will find it easier to proof the credibility of this research and can develop further in the future.

## 2. Research Approach

The researcher uses a qualitative research approach to do the research which is focused on collecting the materials and explaining the result. Qualitative research is a research which is used to investigate, find, describe, and explain the quality or singularity of a social influence that cannot be explained, measured, or described by quantitative research.<sup>10</sup>The approach focused in this research is phenomenology approach with the object of the word Islam.

## 3. Research Material

The sources of the research information and data are from al-Qur'an, interpretation books, and from old literatures that strongly related with the object of research. The source of this research consists of 28 books, 6 researches and 1 article.

## 4. Research Material Collection

The research material collection technique in this research is documentation, which is to find data on things or variables in the form of notes, books, papers, or articles, journals, and so forth.<sup>11</sup>

Research instruments used in this research are al-Qur'an, books, literature, research note, and electronic journals.

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<sup>10</sup> Abdi Mirzaqon T, Budi Purwoko, "Studi Kepustakaan Mengenai Landasan Teori dan Praktik Konseling *Expressive Writing*", 3

<sup>11</sup> Abdi Mirzaqon T, Budi Purwoko, "Studi Kepustakaan Mengenai Landasan Teori dan Praktik Konseling *Expressive Writing*", 4

## 5. Analysis of Research

The data analysis technique used in this research is the method of content analysis. This analysis is used to get a valid inference and can be examined again in the future according to context. In this analysis there will be a process of selecting, comparing, combining, and sorting out various insight until found a relevant result.<sup>12</sup>

To preserve the process of research and to prevent and overcome misinformation, the human comprehension errors that can result from the lack of literature writers, there is a library check and note the guiding comments.

## G. Previous Research

### 1. Arif Nuh Safri (2016)

The title of the research written by Arif Nuh Safri in 2016 is “Reinterpretasi Makna *al-Islam* dalam al-Qur’an (Menuju Keagamaan yang Etis dan Dialogis)”. This research used a qualitative method that has a purpose to analyze the interpretation of all the words of al-Islam in al-Qur’an and reinterpret all the words of al-Islam to make a more inclusive, ethical, and dialogism religion.

The conclusion that can be found from this research is that the term al-Islam is the key word that has a paramount role to build the variety of its followers. Islam is deemed to be an exclusive teaching from The Prophet

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<sup>12</sup> Abdi Mirzaqon T, Budi Purwoko, “Studi Kepustakaan Mengenai Landasan Teori dan Praktik Konseling *Expressive Writing*”, 4



Muhammad SAW that any teachings other than his teaching are not from Islam. The reconstructions of the term of al-Islam become a hope which can create a situation and condition of variety that is inclusive and open can even become pluralism. This era is not the time to show a religion that is full of hate, anger, and exclusivity, but religion that can be a media of peace which can embrace and lift humanity's degree. So, this is the time to create the interpretation of al-Islam to be a value and be more active to enliven ethical, morally and dialogism followers.

## 2. Misbahuddin Jamal (2011)

The title of the research written by Misbahuddin Jamal in 2011 is "Konsep al-Islam dalam al-Qur'an". Using qualitative methods, this research used to analyze the interpretation of every word of al-Islam in al-Qur'an with their various descriptions in al-Qur'an.

From this research we can conclude that the word al-Islam in al-Qur'an has many means and interpretations which have their own descriptions and characteristics. The word al-Islam has a variety of interpretations as *al-Istislam* means surrendering yourself, *Saliim* means holy and clean, and *Salaam* means safe or prosperity. There is also an interpretation of the word al-Islam as *millah* means the teachings of all prophets that God has sent and another interpretation from Islam's interpreter. The word al-Islam has many interpretations and all of them depend on which interpretation people believe and hold dear in their lives.

## 3. Sahiron Syamsuddin (2018)

The title of the research written by Sahiron Syamsuddin in 2018 is “*Ma’na-Cum-Maghza* Approach to The Qur’an: Interpretation of Q 5:51”. Sahiron Syamsuddin used a qualitative method in this research. This research is about analyzing the interpretation of Q.S. 5:51 that has been misapprehension and used as a political tool.

The conclusion of this research is about the moral idea of the verse or ayah that is used as the main objective. There are three universal ideas of the verse: first, the suggestion for Muslims to build trustworthy friendship with other people, especially those matters in their social life. Second, enforcing mutual commitment and mutual agreement and should never betray it. Third, the verse has nothing to do with the election of the head state or region, especially matters that happened when this problem arises.

#### 4. Nilyati (2015)

The title of the research written by Nilyati in 2018 is “Peran Tasawuf dalam Kehidupan Modern”. This research used a qualitative method that focused on analyzing the usage of tasawuf in the modern era which has been accused as the source of the decline of Islam.

This research concludes that tasawuf or *sufism* have a great and significant role in the history for any for any moral and spiritualism live of Islam since thousands of years ago. Tasawuf can be an alternative solution for spiritualism demand and guide modern people as tasawuf is rich in metaphysical, cosmological and psychotherapy doctrines that can guide to perfections and calmness in this modern era. Therefore, tasawuf was really

needed in the modern era to guide modern people to stay close to God, especially for people that were too caught up in the world.

5. Nuraini and Nelly Marhayati (2019)

The title of the research written by Nuraini and Nelly Marhayati in 2019 is “Peran Tasawuf dalam Masyarakat Modern”. The researcher used a qualitative method for this research. The research is done to analyze the role of tasawuf in addressing modern life.

From this research found that the values in tasawuf can be used to train the soul and mind, so people can have a balanced life in the middle of the world that has been surrounded by materialism and hedonism. Tasawuf also used to regain spiritual value in this modern era, so modern people can live their lives with moralism and have religion as their main guidance. Humans that live spirituality live will gain value and can become *wara'*, humble, *ta'abud* and *zuhud*.

## **H. Structure of Discussion**

### **BAB I Introduction**

This section is contained of background, problems, objectives, benefits, operational definitions, method that build up this research and about previous research about apprehending Islam, Islam's interpretations, and the usage of tasawuf in this era.

### **BAB II Literature Review**

This section describes the history of tasawuf, the origin word of tasawuf and themes in tasawuf as the usage of tasawuf to interpret the word Islam in this research from late literature and research.

### BAB III Discussion of Research Findings

This section will describe and explain the main content of the research about interpreting word Islam in Q.S. 2:131 using tasawuf and explain the relation between word Islam and *Tawakkal*.

### BAB IV Closing

This section is contained of research's conclusion and suggestion followed by bibliography, appendixes and curriculum vitae.

## **BAB II**

### **LITERATURE REVIEW**

Tasawuf, the main point of view used in this research, is used to interpret the word Islam in Q.S. 2:131 by describing Islam word in taswuf terms and teachings. Therefore, there is need to know why Tasawuf is that used as the main point of view to interpret the word Islam in this research. There is a basic information about Tasawuf as follows:

#### **A. The History of Tasawuf**

Tasawuf, one of Islam teaching, started to hear off at the end of the second century of Hijriah. The research about tasawuf indicates that the first person entitled by “*shufi*” is Abu Hasyim who lives in 150 H (761 M). Abu Hasyim proved to live a simple life imitating what The Prophet Muhammad SAW and his best friends showed to the public. The research about tasawuf said that it was done better and greater than any branch of Islam’s teachings.<sup>13</sup>

All tasawuf practice who are taking tasawuf seriously believe in the world of spirituality “soul” more than they believe in the world of materialistic “body” such as other people that did not practice tasawuf. Tasawuf practices believe in the spiritual world more realistic than the physical world which spiritual world represents the God that will end everything in this physical world.<sup>14</sup> It is not rare if there is anyone that practicing tasawuf will keep their distance as far as they can

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<sup>13</sup> Hamka, *Tasawuf, Perkembangan dan Pemurniannya*, 79

<sup>14</sup> Mulyadhi Kertanegara dkk., *Pengantar Studi Islam*, (Jakarta: Ushul Press, 2011), 232

from the physical world as to get closer to the spiritual world, such as living their life far from a crowded place or city, rarely or even did not partake in social activities and so forth. This kind of teaching is called *zuhud* in the beginning and there are some names who practice this teaching, those are Hasan al-Bashri (d. 110 H/728 M), Rabi'ah al-'Adawiyyah (d. 185 H/801 M), al-Muhasibi (d. 243 H/857 M) and Ibrahim b. Adham.<sup>15</sup>

Later, *zuhud* teaching began to change and become mystics or tasawuf “*sufism*” that not just focused on practical but also including theory or doctrine. And there are theories that began to spawn as *ittihad* “mystic unity” from Abu Yazid al-Busthami (d. 261 H/857 M), *al-Hulul* “incarnation” from al-Hallaj (d.304 H/922 M) and *wahdat al-wujud* from Ibn 'Arabi (d. 638 H/1240 M).<sup>16</sup>

## **B. The Origin Word of Tasawuf**

There are many theories about the origin of the word tasawuf “تسوف”. Some experts said that tasawuf from *ahl al-suffah* (أهل السفة) means the people that the Prophet moved from Makkah to Madinah. There are people who say that tasawuf comes from *suffah* (سفة) which means saddle that is used as pillow for those who sleep on the bench of *Nabawi* mosque. Some people who say tasawuf come from

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<sup>15</sup> Mulyadhi Kertanegara dkk., *Pengantar Studi Islam*, 233

<sup>16</sup> Mulyadhi Kertanegara dkk., *Pengantar Studi Islam*, 234

*shafâ'* (صفا) means holy or clean. And some say that tasawuf comes from *shûf* (صوف)

which means fabric that is made from wool.<sup>17</sup> The majority of oriental people even contend that tasawuf come from *sofia* of Greek language means wisdom or philosophy which *sofia*'s experts are *hukama* or people who are experts in philosophical matters in Greek language.<sup>18</sup>

In Syeikh Abdul Halim Mahmud's opinion, as for modern researchers, the word tashawwuf comes from *shuf*. This opinion is based on how *taqammasha* are told to people that use *gamis* cloth and *tashawwafa* for people that use cloth made of wool. The prominent opinions in modern era from experts are from DR. Zaki Mubarak and al-Ustadzul Akbar Asy-Syeikh Musthafa' Abdurrazziq and from an oriental named Margolioth.<sup>19</sup>

### C. Islamic Foundation of Tasawuf

The essential from the tasawuf system is a feeling that always gets closer to God, which this feeling always together with the feeling of God's presence. The Verse used as the foundation of this concept is Q.S. 2:186,

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي

لَعَلَّهُمْ يَرْشُدُونَ ١٨٦

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<sup>17</sup> Mulyadhi Kertanegara dkk., *Pengantar Studi Islam*, 231-232

<sup>18</sup> Syeikh Abdul Halim Mahmud, *Tasawuf di Dunia Islam*, Trans. Abdullah Zakiy al-Kaaf, (Bandung: CV Pustaka Setia, 2002), 16

<sup>19</sup> Syeikh Abdul Halim Mahmud, *Tasawuf di Dunia Islam*, 19

Mufti Taqi Usmani

*When My servants ask you about Me, then (tell them that) I am near. I respond to the call of one when he prays to Me; so, they should respond to Me, and have faith in Me, so they may be on the right path.*

And on the other verse Q.S. 2:115

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوْا فَتَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ١١٥

Mufti Taqi Usmani

*To Allah belongs the East and the West. So, whichever way you turn, there is the Face of Allah. Indeed, Allah is All-Embracing, All-Knowing.*

From those two verses, tasawuf practices, known as *shufi*, deemed that they need to always stay closer to Allah since they will always find Allah whichever way they face and wherever they go. Then there is a concept of love in tasawuf called *mahabbah* taken Q.S. 3:31 as Islamic foundation

قُلْ إِنْ كُنْتُمْ تُحِبُّوْنَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ٣١

Mufti Taqi Usmani

*Say (O Prophet): “If you love Allah, then follow me, and Allah shall love and forgive your sins. Allah is Most-Forgiving, Very-Merciful.”*

Another foundation used for tasawuf beside al-Qur'an is from the Prophet Muhammad SAW's Hadith. There is a Hadith that said “He who knows himself shall know his God” which used as foundation as *ma'rifah* in the concept of tasawuf.



And other Hadith that said God is a buried treasure as a foundation for the concept of *tajalliyat* of God in tasawuf.<sup>20</sup>

#### **D. Themes in Tasawuf**

There are several main themes or teachings in tasawuf that tasawuf practices are used as procedures in order to get closer to God. Those main themes are as follows:

##### **1. *Sharia***

Sharia means laws or lines that have been decided. There are laws of *Halal* and *haram*, command and prohibition, *sunnah* and *makruh* and many other activities and teachings about Islam. Sharia activities are divided into two activities, which are *Ta'abbudi* and *Ta'aqquli*.

While *Ta'abbudi* is the activity of worship to Allah that has been set by Allah Himself and it cannot be changed no matter what, *Ta'aqquli* is anything that is reasonable and it is not set fixed by Allah, therefore it can be changed based on cause and consequence.<sup>21</sup>

##### **2. *Tharikhah***

As the theme named, in the Arabic language, *Tharikhah* means way which is known as the spiritual path of *shufi*. *Tharikhah* also used to refer to a spiritual group which is usually founded by a big name of *shufi* as 'Abd al-Qadir Jilani, Sadzili, Jalal al-Din Rumi and so forth. Those groups such as *Qadiriyyah* from 'Abd al-

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<sup>20</sup> Mulyadhi Kertanegara dkk., *Pengantar Studi Islam*, 235-236

<sup>21</sup> Hamka, *Tasawuf, Perkembangan dan Pemurniannya*, 100

Qadir Jilani, *Sadziliyyah* from Abu Hasan Sadzili and *Mawlawiyyah* that were founded by the disciple of Jalal al-Din Rumi.

Tharikah is the journey of life and the effort within called *Suluk*. Sharia needs a guide to be done right, which is the role of Tharikah. Some of the Tharikah teachings are holy or pure “*Ikhlas*”, peeking and observing from close “*Muraqqabah*”, calculating himself “*Muhasabah*”, taking off any bind from himself “*Tajarrud*”, missing “*Isyq*” and loving “*Hubb*”.<sup>22</sup>

In Tharikah there are many ways that can be followed and all of them have their own pace to bring anyone who followed its way to get closer to God. Sometimes two people that follow the same path in Tharikah cannot have the same time to arrive at their destination, which the destination is God. And to follow the path of Tharikah, there must be a teacher “*mursyid*” that can lead the way of a Tharikah followers. Every follower of a Tharikah path can protest or rebel to their teacher and they can stray from the path as they want. However, the teacher will not take the responsibility if their students stray from the path on their own willingness.<sup>23</sup>

This research was also used Tharikah to describe and to explain the interpretation of Islam in Q.S. 2:131. The Tharikah used in this research will not be the same as common Tharikah, however it will have the same source as the existed Tharikah, therefore it can be used and followed by anyone without needing a Tharikah teacher to guide them.

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<sup>22</sup> Hamka, *Tasauf, Perkembangan dan Pemurniannya*, 102

<sup>23</sup> Mulyadhi Kertanegara dkk., *Pengantar Studi Islam*, 240-242

### **3. *Haqiqah***

Haqiqah is the real truth and is absolute, which is the end of the journey that happened when Tharikah was done whole heartedly.<sup>24</sup> Every *shufi* or the people that practice tasawuf called themselves *ahl al-haqiqah* which reflects their obsession with the real truth and they call God “*al-Haqq*”. God is the one who is real and there is no-one and nothing that is real except Him. For *shufi*, the declaration of *lâ ilaha illa Allâh* is interpreted as denial of any existence except for Him which is the God, even the existence of the shufi himself is denied. The concept of *fana* or *fanâ' al-fanâ* is an expression of *shufi* to deny himself whereas the concept of *baqa* is affirmation of the one and only true reality which is God Himself and both of those concepts are expressed as *illâ Allâh*. The concept of *fana* and *baqa* are regarded as the last place “*maqam*” that can be reached by *shufi* as that place is desired and reached by all *shufi*.<sup>25</sup>

The concept of Haqiqah used in this research is used to know the real truth of the word Islam and can be used for readers to understand Islam better. This concept will be the foundation for the readers before they arrive at the concept of Ma'rifah.

### **4. *Ma'rifah***

Al-Ghazali calls ma'rifah as the real knowledge that cannot be acquired with mind, which is the concept of knowing God.<sup>26</sup> The concept of ma'rifah is kind of

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<sup>24</sup> Hamka, *Tasawuf, Perkembangan dan Pemurniannya*, 102-103

<sup>25</sup> Mulyadhi Kertanegara dkk., *Pengantar Studi Islam*, 236-238

<sup>26</sup> Hamka, *Tasawuf, Perkembangan dan Pemurniannya*, 126

knowledge that has indicated *shufi* got his obsession which is haqiqah or reality. Ma'rifah is different from any other rational knowledge because it catches its object directly as human's five senses that catch their object without the help of any other thing as medium. Ma'rifah is like a heart or intuition and the objects of intuition are spiritual entities "*ma'qulat*". As ma'rifah receiving its object directly, ma'rifah called experiential knowledge "*dzawqi*" that usually contrast with reasoning knowledge "*bahtsi*". So ma'rifah is not a knowledge that can be achieved by learning it, however it can be achieved by experiencing it.

Ma'rifah cannot be reach with normal sense path, Rumi said it kind of searching a pearl in the bottom of the sea with only gazing it from above the ground. Ma'rifah also cannot be reach from sensing grasp as its kind of drain out the sea water with a bucket to get the pearl. To get the pearl you need a professional diver with a bunch of luck which is kind of ma'rifah that need a teacher that can lead the way to the pearl and need God's generosity because not all calm has pearl inside of them. Therefore, ma'rifah is a knowledge that can be achieved by hard work as any other knowledge yet it can still be achieved depend on God's generosity.<sup>27</sup>

These are the rank of people in Tasawuf teachings, as al-Ghazali said. For people that just start to learn about Sharia, al-Ghazali once advised that common people who have no exceptional, well-organized and have an expanded of thought not to force themselves to think about Tasawuf deeper as it mostly can destroy than fix their minds. For people who arrive in the middle of their journey of life, which are those who learn about Tharikah, those are people who just got their tools of life

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<sup>27</sup> Mulyadhi Kertanegara dkk., *Pengantar Studi Islam*, 238-239

and have no ability to compare, therefore they will undergo “*syaq*” and hesitation in their heart. And there are people in a higher rank that no longer hold unto the exterior of *Nash*, which is Sharia, those are people in Haqiqah rank who hold unto the interior of *Nash*. Those who have used and held onto the interior of *Nash* and have undergone spiritual experience are those who have reached the highest rank of Tasawuf, which is Ma’rifah.<sup>28</sup>

Sometimes most people cannot differentiate between Tasawuf and Filsafah or Philosophy as both of them have the concept that resembles each other. Therefore, there will be some information about philosophy to facilitate readers to distinguish between Tasawuf and Filsafah or Philosophy.

#### **E. The Definition of Filsafah**

In epistemology language, philosophy comes from the *philosophia* of Greek language which comes from combining two words of *phililein* which means love, yearning or *philos* means loving, respecting, enjoying, dan from *sophia* or *sofein* means enjoyment, rightness, goodness, wisdom or purity. Therefore, philosophy or filsafah means loving, enjoying, yearning for wisdom or truth in the epistemology language.<sup>29</sup> Greek’s philosophers did not use the *sophist* “wiseman” for Islam’s philosophers, which is enough for Islam’s philosophers to be philosophies that means the seeker of wisdom or the devotee of truth but will not arrive at the truth.

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<sup>28</sup> Hamka, *Tasawuf, Perkembangan dan Pemurniannya*, 126-127

<sup>29</sup> Sutarjo A. Wiramihardja, *Pengantar Filsafat: Sistematis dan Sejarah Filsafat, Logika dan Filsafat Ilmu (Epistemologi), Metafisika dan Filsafat Manusia, Aksiologi*, Print III, (Bandung, PT Refika Aditama: 2009), 13

In practical language, philosophy means the realm of thought or the realm of the mind which philosophy is to think.<sup>30</sup>

In the tradition of Islamic science, philosophy is translated as *falsafah* literally and can be known as hikmah too, that philosophy is not a product of humans but also from God Himself from His generosity to bestow hikmah to His creation. Therefore, falsafah will not contradict God, moreover denying Him as other philosophy, especially modern philosophy. However, the majority of Muslims did not reach an agreement if they called Islam's philosopher as philosophy is contradicted with Islam's teachings.

There are some Muslims that are willing to be called Islam's philosophers for three reasons as follows:

1. Islam has built a theology system that emphasizes God's singleness and the law of sharia when Greece introduced philosophy to Islam, therefore philosophy's system cannot change Islam's *tauhid* teachings.
2. Islam's philosophers are those who observe other philosophers, especially Greek's philosophers, who are overly critical. Therefore, when there is a deficiency in other philosophy, Islam's philosophers will criticize them and even correct those philosophy.
3. There is a unique development in Islam's philosophy that was built from Islam as a religion and Greek's philosophy. Therefore, there are some

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<sup>30</sup> Sutarjo A. Wiramihardja, *Pengantar Filsafat: Sistematis dan Sejarah Filsafat, Logika dan Filsafat Ilmu (Epistemologi), Metafisika dan Filsafat Manusia, Aksiologi*, 14

philosophy recently developed by Islam that cannot be found in other philosophy, such as the prophetic philosophy “*nubuwwah*”.<sup>31</sup>

## **F. The History of *Filsafah* in Islam**

Filsafah in Islam can be divided to four main sects after Greece’s philosophy come to Islam. Those sects are Peripatetic, Illuminationist “*Isyraqi*”, Tasawuf “*Irfani*” and Philosophy of Wisdom “*Hikmah Muta’aliyyah*”. Those eras can be described as follows:

### **1. Peripatetic Sect**

Peripatetic means those who has follows Aristoteles, which represented by al-Kindi (d. 252 H/866 M), al-Farabi (d. 339H/950 M), Ibn Sina, Ibn Rusyd (d. 593 H/1196 M) and Nashir al-Din Thusi (d. 673 H/ 1274 M) in Islam. Peripatetic has three characteristics that different from others sect, those are: *One*, from epistemology point of view, this sect focused on using formal logic that based on common sense reasoning with the procedure known as syllogism. *Two*, has a big emphasis on the power of ratio and less on intuitive introductions that same as Illuminationist “*Isyraqi*” and Tasawuf “*Irfani*” sects. *Three*, from cosmologist point of view, Peripatetic has the character of emanation teaching which is an answer on how can from the One appeared diversity.

### **2. Illuminationist Sect “*Isyraqi*”**

This sect founded by Iranian Suhrawardi al-Maqtul (d. 1191 M) that sentenced to death in his 35<sup>th</sup> by Sulthan al-Din al-Ayyubi in Egypt, however

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<sup>31</sup> Mulyadhi Kertanegara dkk., *Pengantar Studi Islam*, 255-257

he has significant books such as *Kitab al-Masyari' wa al-Muthadrahat, al-Talwihat, al-Muqawamat* and *Hikmat al-'Isyraq* that has the biggest influence in 'Isyraqi Sect. This sect also has three characteristics, which those characteristics are: *One*, this sect tried to give space for intuitive method to accompany rational reasoning or even as its foundation. *Two*, from perspective point of view, Suhrawardi is a Muslim philosopher that can use the symbol of light to describe his philosophy. This symbol describe as God is the true light and when He linked to other lights He become the light above other lights. This sect also gave a critical criticism to Ibn Sina and Mulla Sadra of their principality of shape. *Three*, from cosmologist perspective, has an emanation theory as Peripatetic Sect.

### 3. Tasawuf Sect “‘Irfani”

This sect represented by Jalal al-Din Rumi and Ibn ‘Arabi and has three characteristics as follows: *One*, from epistemology perspective, this sect mostly did not include as Filsafah Sects as his base of foundation is mystical experience that has the characteristic of supra-rational. *Two*, from ontologism aspect, this characteristic represented by Ibn ‘Arabi with his teaching of *wahdat al-wujud* that not only influence *shufis* in his era but also philosophers after the era of Ibn Rusyd especially to Mulla Sadra. *Three*, from cosmology perspective, in the concept of *tajalli* of *shufi*, God is not viewed as an entity that far from nature but as the foundation that “reside” in the heart of nature or the nature is a relation “self-enfolding” from God Himself.

### 4. Philosophy of Wisdom Sect “*Hikmah Muta’aliyyah*”



This philosophy sect represented by Shi'ah philosopher Shadr al-Din al-Syirazi (d. 105 H/1641 M) that known as Mulla Sadra. Mulla Sadra has successfully synthesizing the three Filsafah sects of Peripatetic, Illuminationist and Tasawuf. The characteristics of this sects are as follows: *One*, from epistemology point of view, this sect is similar to Illuminationist sect believe to the concepts of discursion reasoning and mystical experience. *Two*, from ontology aspect, the influence of Ibn 'Arabi has made Mulla Sadra uses the concept of *wahdat al-wujud* but with significant difference.<sup>32</sup>

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<sup>32</sup> Mulyadhi Kertanegara dkk., *Pengantar Studi Islam*, 257-265

### **BAB III**

#### **DISCUSSION OF RESEARCH FINDINGS**

The main object for this research is the word of Islam " اَسْلِمَ " in Q.S. 2:131

which actually can be found in other research that discusses the same word "Islam". However, this research is focused on discussing how the word Islam in the verse is translated or described as submitting yourself to Allah or can be said as tawakkal.

The research findings will be described and explained as well as the writer can that the findings can be read and accepted more easily to the readers. It can be complicated to describe the finding as the writer knows and there can be some misunderstanding or misapprehension from the readers if the finding is described as it is. Therefore, there will be some sub-theme or sub section to divide the research findings. Those subsections are as follows:

##### **A. The verse and the translation of Q.S. 2:131**

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ۝ ١٣١

English Sahih International

*When his Lord said to him, "Submit", he said "I have submitted [in Islam] to the Lord of the worlds."*

Kemenag Translation (In Indonesia) 2002

(Ingatlah) ketika Tuhan berfirman kepadanya (Ibrahim),  
“Berserahdirilah!” Dia menjawab, “Aku berserah diri kepada Tuhan  
seluruh alam.”

The word Islam “أَسْلِمَ” in the verse is a command word “*fi’lul al-‘amr*” that  
comes from *salima-yaslamu* “سَلِمَ-يَسْلَمُ” in Arabic language which in this verse has  
the meaning of submitting himself to God or commonly called with *tawakkal*.

## B. The Verse Relations with Other Verses

The verse has relations with other verses, which is the cause of the verse  
descend and other verses are the foundation to prove the verse rightness. Some of  
them can be found in the same Surah and some others in another Surah. Those  
verses are as follows:

### a. The Verse Background (Starting Point)

However, there are verses that need to be aware and these verses will be  
the starting point before the writer proceeds the research findings to the  
main topic of this research. Those verses are verse 30-39 of Surah al-  
Baqarah,

وَاذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً ۗ قَالُوْۤا اَتَجْعَلُ فِيْهَا مَنْ يُفْسِدُ فِيْهَا وَيَسْفِكُ

الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ اِنِّىْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ۝۳۰ وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ

كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ٣١ قَالُوا سُبْحَنَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ٣٢ قَالَ يَادَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ ۖ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبِ السَّمُوتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ٣٣ وَإِذْ قُلْنَا لِلْمَلَكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ٣٤ وَقُلْنَا يَادَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ٣٥ فَارْتَمَى الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ ٣٦ فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ٣٧ قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۚ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٣٨ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ٣٩

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30. And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know." 31. And He taught Adam

*the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful." 32. They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise." 33. He said, "O Adam, inform them of their names." And when he had informed them of their names, He said, "Did I not tell you that I know the unseen [aspects] of the heavens and the earth? And I know what you reveal and what you have concealed." 34. And [mention] when We said to the angels, "Prostrate before Adam"; so, they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers. 35. And We said, "O Adam, dwell, you and your wife, in Paradise and eat therefrom in [ease and] abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers." 36. But Satan caused them to slip out of it and removed them from that [condition] in which they had been. And We said, "Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time." 37. Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful. 38. We said, "Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance - there will be no fear concerning them, nor will they grieve. 39. And those who disbelieve and deny Our signs - those will be companions of the Fire; they will abide therein eternally."*

Those verses will be used as the foundation of Tawakkal, which has been given an example from Adam. As to always submit yourself to Allah no matter what, because Allah has known everything that happened in the past or in the future.

قُلْ أَنَحْجُونَكَ فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ ۖ مُخْلِصُونَ ۚ ١٣٩

Mufti Taqi Usmani

*Say: "Would you argue with us about Allah, when He is our Lord as well as your Lord? For our deeds, and for your deeds! And we are faithful to Him."*

This verse, verse 139 of Surah al-Baqarah, in the Tasawuf point of view is explained as the background of the translation of the word Islam as Tawakkal, which in this verse Tawakkal refers to Mukhlis. These verses were also used as foundations for the word Islam in Q.S. 2:131 that its relation will be described below.

#### **b. The Reason for the Descend “*Asbabun Nuzul*” of Q.S. 2:131**

The reason for the descent of Q.S. 2:131 can be found from the previous verse, which is in Q.S. 2:128,

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۖ إِنَّكَ

أَنْتَ التَّوَّابُ الرَّحِيمُ ١٢٨

English Sahih International

*Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful.*

The verse explains that Ibrahim As asks his God to make him and his family submit themselves to God and completely believe in Him no matter what. This can be proved from its interpretation by Islam's expert. This interpretation is as follows:

1. Tafsir Ibn Katsir

Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our *Manasik*, and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.

Ibn Jarir said,

“They meant by their prayer, ‘Make us submit to Your command and obedience and to not associate anyone with You in obedience and worship.’”

Also, Ikrimah commented on Verse,

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ

(Our Lord! And make us submissive unto You),

“Allah said, ‘I shall do that.’”

وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ

*(And of our offspring a nation submissive unto You).*

Allah said, 'I shall do that.'

Those supplications by Ibrahim and Ismail As is similar to what Allah SWT informed us of about His believing servants in Q.S. 25:74,

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ۖ ٧٤

*And those who say, "Our Lord! Bestow upon us from our wives and our offspring the comfort of our eyes, and make us leaders of the **Muttaqin**."*

This type of supplication or prayer is allowed, because of loving to have offspring who worship Allah alone without partners is a sign of complete love to Allah. This is why when Allah said to Ibrahim in Q.S. 2:124,

إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا<sup>33</sup>

*Verily, I am going to make you an Imam (a leader) for mankind (to follow you),*

Ibrahim said,

وَمِنْ ذُرِّيَّتِي

قَالَ لَا يَنْتَلُ عَهْدِي الظَّالِمِينَ

*"And of my offspring (to make leaders)." Allah said. "My covenant (Prophethood) includes not the **Zalimin** (polytheists and wrongdoers)".*

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<sup>33</sup> Tim Kreatif, *al-Qur'an Tajwid Warna*, (Jakarta, CV. Al-Fath, 2014), 19



وَأَجْنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

*And keep me and my sons away from worshiping idols.*

Muslim narrated in his Sahih that Abu Hurayrah said that the Messenger of Allah said,

إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ، صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ

صَالِحٍ يَدْعُو لَهُ

*When the son of Adam dies, his deeds end except for three deeds: an ongoing charity, a knowledge that is being benefited to others and a righteous son who supplicates (to Allah) for him.*<sup>34</sup>

## 2. Jalalayn

Our Lord! And make us submissive, compliant, to You and, make, of our seed, our progeny, a community, a people, submissive to You (*min* [in the phrase *min dhurriyyatin*, ‘of our seed’] here is partitive, and is used here in accordance with God’s above-mentioned saying y covenant shall not reach the evildoers):<sup>35</sup>

From those two interpretations above, there can be a conclusion that Ibrahim indeed asked Allah to make him, his family and his descendants submit to Allah and be guided by Allah Himself. Then we can find Allah

<sup>34</sup> ‘Abdullah bin Muhammad bin ‘Abdurrahman bin Ishaq Alu Syaikh, *Tafsir Ibn Katsir*, Trans. Abdul Ghoffar, Vol. I, (Bogor: Pustaka Imam Syafi’i, 2007), 270-272

<sup>35</sup> Al-Imam Jalaludin Muhammad bin Ahmad bin Muhammad al-Mahalli and al-Imam Jalaludin Abdirrahman bin Abu Bakar as-Suyuthi, *Tafsir Jalalin*, Trans. Najib Junaidi, Vol. I, (Surabaya: Pustaka eLBA, 2010) 99-100

answer to Ibrahim prayer in the verse 131 of Surah al-Baqarah that can be proceeded to next verse, which is verse 132, where Allah also makes his family and his offspring submit themselves to Him.

### c. The Foundation Verse of Q.S. 2:131

There are some verses that are used as the foundations for verse 131 of Surah al-Baqarah which can be found within Surah al-Baqarah and in the other Surah of al-Qur'an. Those verses used as foundations as follows:

#### 1. Verse 79-81 of Surah al-Baqarah

فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ۖ ثُمَّ قَلِيلًا ۝

فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ۝ ٧٩ وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا

مَعْدُودَةً ۝ قُلْ اتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلَفَ اللَّهُ عَهْدَهُ ۚ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا

تَعْلَمُونَ ۝ ٨٠ بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ ۖ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ

فِيهَا خَالِدُونَ ۝ ٨١

#### English Sahih International

79. So woe to those who write the "scripture" with their own hands, then say, "This is from Allah," in order to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn. 80. And they say, "Never will the Fire touch us, except for a few days." Say, "Have you taken a covenant with Allah? For Allah will

*never break His covenant. Or do you say about Allah that which you do not know?" 81. Yes, whoever earns evil and his sin has encompassed him - those are the companions of the Fire; they will abide therein eternally.*

## 2. Verse 16-18 of Surah Az-Zumar

هُمْ مِّنْ فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ۚ ذَٰلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ ۚ عِبَادِ فَاتَّقُوا اللَّهَ ۚ

۱۶ وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ فَبَشِّرْ عِبَادِ ۚ ۱۷

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۚ أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ وَأُولَٰئِكَ هُمُ الْأُولُوا

الْأَلْبَابِ ۚ ۱۸

## English Sahih International

16. They will have canopies of fire above them and below them, canopies. By that Allah threatens His servants. O My servants, then fear Me. 17. But those who have avoided **Taghut**, lest they worship it, and turned back to Allah - for them are good tidings. So, give good tidings to My servants. 18. Who listen to speech and follow the best of it. Those are the ones Allah has guided, and those are people of understanding.

## 3. Verse 31-33 of Surah Ibrahim

قُلْ لِّعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِّنْ قَبْلِ أَنْ يَأْتِيَ

يَوْمٌ لَا يَنفَعُ فِيهِ وَلَا خِلَالٌ ۚ ۳۱ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنزَلَ مِنَ السَّمَاءِ مَاءً

فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ ۖ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ ۚ وَسَخَّرَ

لَكُمُ الْأَنْهَارَ ۚ ۝ ٣٢ وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَآبِّئَيْن ۖ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ۚ ۝ ٣٣

#### English Sahih International

31. [O Muhammad], tell My servants who have believed to establish prayer and spend from what We have provided them, secretly and publicly, before a Day comes in which there will be no exchange, nor any friendships. 32. It is Allah who created the heavens and the earth and sent down rain from the sky and produced thereby some fruits as provision for you and subjected for you the ships to sail through the sea by His command and subjected for you the rivers. 33. And He subjected for you the sun and the moon, continuous [in orbit], and subjected for you the night and the day.

### C. The Interpretation of Word Islam in Tasawuf

The interpretation of the word Islam can be divided into four forms which are from the perspective of Sharia, Tharikah, Hakikah and Ma'rifah. Those interpretations are also known as the ladder of Tasawuf that used to get closer to Allah, which has been briefly explained in the literature review section of this research. So those interpretation of the word Islam using Tasawuf are as follows:

#### a. The Word Islam in Sharia

From the point of view of Sharia, Muslim people are entities of the deed that come from the people that embrace Islam as their religion, which is

the existence of every deed done by people that embrace Islam as their religion is the existence of Muslims. As Sharia is the law that has been decided and fixed by Allah Himself, by the law from Allah, every person that embraces Islam as their religion is called Muslims. Therefore, Islam, in the Sharia perspective, is the existence of Muslim deeds who are the people that embrace Islam as their religion, which can be found in Muslim activities, especially in their worship of Allah.

Islam in Sharia perspective is not qualified as Islam in Tharikah perspective yet, as Islam in Sharia perspective is just a phase where Muslims perfect the life of their exterior “body” through the journey of reason. However, the perfection of the journey of the mind can just be acquired if some requirements are fulfilled by whoever wants to acquire a perfect Sharia. Those requirements are repent “*taubah*”, devotion “*takwa*” and persistent “*istiqamah*”. Thus, who can fulfill the requirements could acquire a perfect Islam of Sharia’s perspective and can proceed to the next path of Tasawuf, which is Tharikah.

The requirements for perfecting Islam on the path of Sharia can be found in verses 16-17 of Surah az-Zumar,

هُمْ مِّنْ فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ۚ ذَٰلِكَ يُخَوِّفُ اللَّهُ بِهِ ۖ عِبَادَهُ ۚ يَعْبُدُونَ ۖ فَاتَّقُوا

۱٦ وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ فَبَشِّرْ عِبَادَ ۚ ۱٧

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۗ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَٰئِكَ هُمْ أُولُوا

## الْأَبَابِ ١٨

### English Sahih International

16. *They will have canopies of fire above them and below them, canopies. By that Allah threatens His servants. O My servants, then fear Me.* 17. *But those who have avoided **Taghut**, lest they worship it, and turned back to Allah - for them are good tidings. So, give good tidings to My servants.* 18. *Who listen to speech and follow the best of it. Those are the ones Allah has guided, and those are people of understanding.*

16. This verse is similar to Q.S. 7:41 and Q.S. 29:55,

هُمْ مِّنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ وَكَذَٰلِكَ نَجْزِي الظَّالِمِينَ

### English Sahih International

*Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus, do We recompense the wrongdoers!*

يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنتُمْ تَعْمَلُونَ

### English Sahih International

*On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: "Taste what you used to do."*

ذَٰلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ

*With this Allah frightens His servants:*

Means, Allah tells us about this, which will undoubtedly come to pass, to frighten His servants, so that they will keep away from unlawful things and from sin.

يَا عِبَادِ فَاتَّقُونِ

*O My servants, therefore have Taqwa of Me!*

Means, `fear My wrath, My anger, My punishment and My vengeance.

17. Abdur-Rahman bin Zayd bin Aslam said, narrating from his father:

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا

*Those who avoid At-Taghut by not worshipping them,*

It was revealed concerning Zayd bin `Amr bin Nufayl and Abu Dharr and Salman al-Farisi, may Allah be pleased with them.

The correct view is that it includes them and all others who avoided worshipping idols and turned to the worship of *Ar-Rahman*. These are the people for whom there is good news in this world and in the Hereafter.

وَأَنبِئُوا إِلَى اللَّهِ هُمْ الْمُسْرَى

*and turn to Allah, for them are glad tidings,*

Then Allah says:

فَبَشِّرْ عِبَادِ

*So, announce the good news to My servants*

18.

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ

*Those who listen to the Word and follow the best thereof,*

Means, those who understand it and act in accordance with it.

This is like the Words of Allah, may He be exalted, to Musa, peace be upon him, when He gave him the *Tawrah*:

فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا

*Hold unto these with firmness, and enjoin your people to take the better therein,*

أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ

*Those are whom Allah has guided,*

Means, those who are described in this manner are the ones whom Allah has guided in this world and the Hereafter.

وَأُولَئِكَ هُمُ الْوَالِدُونَ الْأَلْبَابَ

*And those are men of understanding.*

Means, they possess sound reasoning and an upright nature.<sup>36</sup>

#### **b. The Word Islam in Tharikhah**

From the perspective of Tharikhah, Islam can be realized in the journey of Muslim's life as the form of perpetual activities "*tuma'ninah*", honest to

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<sup>36</sup> 'Abdullah bin Muhammad bin 'Abdurrahman bin Ishaq Alu Syaikh, *Tafsir Ibn Katsir*, Vol. VIII, 174-175



himself and others and sincere “*ikhlas*” in their activities. The journey of life on the Tharikah path of Muslims is a proof of Islam as Sharia’s perspective, which has been perfected and done by Muslims that were walking on the Tharikah path. While Sharia reflects the journey of reason of Muslims, Tharikah reflects the journey of heart “soul” of Muslims in their journey of life through the path of Tharikah.<sup>37</sup>

Islam in Tharikah can also be interpreted as the application of Islam's Sharia in the activities of Muslims that reflect the journey of their heart “soul”. As the next step of Sharia in the path of Tasawuf, the understanding of Islam in Tharikah’s perspective also used as the foundation to enter the path of Ma’rifah.

The concept of Islam in the perspective of Tharikah can be found in verses 79-81 of Surah al-Baqarah,

فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيُشْتَرَوْا بِهِ ۖ ثَمَنًا قَلِيلًا ۝

فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ٧٩ وَقَالُوا لَنْ نَمَسَّنَا النَّارَ إِلَّا أَيَّامًا

مَعْدُودَةً ۖ قُلْ اتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلَفَ اللَّهُ عَهْدَهُ ۖ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا

تَعْلَمُونَ ٨٠ بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ ۖ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ

فِيهَا خَالِدُونَ ٨١

English Sahih International

*79. So woe to those who write the "scripture" with their own hands, then say, "This is from Allah," in order to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn. 80. And they say, "Never will the Fire touch us, except for a few days." Say, "Have you taken a covenant with Allah? For Allah will never break His covenant. Or do you say about Allah that which you do not know?" 81. Yes, whoever earns evil and his sin has encompassed him - those are the companions of the Fire; they will abide therein eternally.*

79. Waylun “woe” carries meanings of destruction and perishing that the word is well-known in the Arabic language.

Az-Zuhri said that Ubadydullah bin Abdullah narrated that Ibn Abbas said,

“O Muslims! How could you ask the People of The Book about anything, while the Book of Allah (al-Qur’an) that He revealed to His Prophet is the most recent Book from Him and you still read it fresh and young Allah told you that the People of the Book altered the Book of Allah, changed it and write another book with their own hands.

Then they said, ‘This book is from Allah,’ so that they acquired a small profit from it. Has not the knowledge that came to you prohibited you from asking them By Allah! We have not seen any of them asking about you what was revealed to you.”

This *Hadith* was also collected by Imam al-Bukhari.

Al-Hasan al-Basri said, “The little amount here means this life and all that it contains.”

Allah’s statement in Q.S. 2:79,

فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ

Means, “Woe to them because of that they have written with their own hands, the lies, falsehood and alterations. Woe to them because of the property that they unjustly acquired.”

Ad-Dahhak said that Ibn Abbas commented,

فَوَيْلٌ لَهُمْ<sup>38</sup>

*Woe to them*

“Means the torment will be theirs because of the lies that they wrote with their own hand,

وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ<sup>39</sup>

*And woe to them for that they earn thereby*

Which they unjustly acquired from people, be they commoners or otherwise.”<sup>40</sup>

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<sup>38</sup> Tim Kreatif, *al-Qur'an Tajwid Warna*, 12

<sup>39</sup> Tim Kreatif, *al-Qur'an Tajwid Warna*, 12

<sup>40</sup> ‘Abdullah bin Muhammad bin ‘Abdurrahman bin Ishaq Alu Syaikh, *Tafsir Ibn Katsir*, Vol. IV, 168-172

80. Allah mentioned that claim of the Jews, that the Fire will only touch them for a few days, and then they will be saved from it. Allah refuted this claim by saying,

قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا

English Sahih International

*Say (O Muhammad to them): "Have you taken a covenant from Allah"*

Hence, the Verse proclaims, 'if you had a promise from Allah for that, then Allah will never break His promise. However, such promise never existed. Rather, what you say, about Allah, you have no knowledge of and you thus utter a lie about Him.'

81. Allah says, the matter is not as you have wished and hoped it to be. Rather, whoever does an evil deed and abides purposefully in his error, coming on the Day of Resurrection with no good deeds, only evil deeds, then he will be among the people of the Fire.

Also, Abu Hurayrah, Abu Wa'il, Ata, and al-Hasan said that,

وَأَخَاطَتْ بِهِ خَطِيئَتُهُ

*And his sin has surrounded him, means,*

"His *Shirk* (polytheism) has surrounded him." And other experts also mentioned the same.<sup>41</sup>

### **c. The Word Islam in Haqiqah**

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<sup>41</sup> 'Abdullah bin Muhammad bin 'Abdurrahman bin Ishaq Alu Syaikh, *Tafsir Ibn Katsir*,

The word Islam in the perspective of Haqiqah is a life of Islam of Muslims in its fullest, which can be found in the life of a *Mukmin*. *Mukmin* here means every Muslim who knows that every single thing of him has been bought by Allah SWT and believe that he owns nothing. Therefore, the word Islam in Haqiqah's perspective is Islam as its fullest "*tawakkal*" that the existence of Islam can be found in *Islam* as *Islam* itself and not as Islam religion. And the meaning of *Islam* is

- ا "*alif*" in the word اسلام represents by Body "faith", which *alif* is Allah's substance that can be found in every human, especially in *Mukmin*.
- س "*sin*" in the word اسلام represents by Heart "holy", which *sin* is a holy heart "soul" that can be found in every *Mu'min*'s heart and has its source in *nur Muhammad*.
- ل "*lam*" in the word اسلام represents by Soul "*ruh*", which is the light of life in the human's *ruh* "*idhafi*".
- م "*mim*" in the word اسلام represents by Life "live and alive in perfection", which is the perfection of life of body, heart and ruh that live in the life of oath "*syahadatain*".

The word Islam as in the concept of Haqiqah can be found in verses 31-33 of Surah Ibrahim,

قُلْ لِّعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَاطَانِيَةً مِّن قَبْلِ أَن يَأْتِيَ

يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَالٌ ۚ ۝ ٣١ اللَّهُ الَّذِي خَلَقَ السَّمُوتِ وَالْأَرْضَ وَأَنزَلَ مِنَ السَّمَاءِ مَاءً

فَأَخْرَجَ بِهِ ۖ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ ۚ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ ۚ وَسَخَّرَ

لَكُمُ الْأَنْهَارَ ۚ ۝ ٣٢ وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ ۖ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ۚ ۝ ٣٣

#### English Sahih International

31. [O Muhammad], tell My servants who have believed to establish prayer and spend from what We have provided them, secretly and publicly, before a Day comes in which there will be no exchange, nor any friendships. 32. It is Allah who created the heavens and the earth and sent down rain from the sky and produced thereby some fruits as provision for you and subjected for you the ships to sail through the sea by His command and subjected for you the rivers. 33. And He subjected for you the sun and the moon, continuous [in orbit], and subjected for you the night and the day.

#### 31. Allah commands:

قُلْ لِّعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَاطَانِيَةً

Say to My servants who have believed, that they should perform the Salah, and spend (in charity) out of the sustenance We have given them, secretly and openly,

Allah orders His servants to obey Him, fulfill His rights and be kind to His creatures. He ordained the prayer, which affirms the worship of Allah



*and He has made the night and the day to be of service to you.*

Allah said in another Verse,

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ<sup>42</sup>

*It is not for the sun to overtake the moon, nor does the night outstrip the day.*

*They all float, each in an orbit. (36:40)*

and,

يُعْشَى اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ

وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ<sup>43</sup>

*He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His command. His is the creation and commandment. Blessed is Allah, the Lord of all that exists! (7:54)*

The sun and the moon rotate in succession, and the night and the day are opposites, each taking from the length of the other or giving up some of its length,

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ<sup>44</sup>

*(Allah) merges the night into day, and merges the day into night. (35:13)*

And,

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<sup>42</sup> Tim Kreatif, *al-Qur'an Tajwid Warna*, 442

<sup>43</sup> Tim Kreatif, *al-Qur'an Tajwid Warna*, 157

<sup>44</sup> Tim Kreatif, *al-Qur'an Tajwid Warna*, 436



وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۖ أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ<sup>45</sup>

*And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the Almighty, the Most Forgiving. (39:5)*<sup>46</sup>

#### **D. The Interpretation of Tawakkal in Tasawuf**

##### **a. Tawakkal in Sharia**

Tawakkal is the real form of the implementation of Islam's teaching in the daily activities of Allah's servants. Tawakkal in Sharia is also used as the basis of every action of Muslims without leaving his responsibility to execute Allah's commands and avoid His ban as proof of his faith in Islam. Tawakkal in Shariah has been commanded and shown by Allah in the Qur'an as in Q.S. 12:67, Q.S. 11:123, and Q.S. 65:2-3,

وَقَالَ يَبْنَى لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُّتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ ۚ إِنَّ

الْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ٦٧

English Sahih International

*And he said, "O my sons, do not enter from one gate but enter from different gates; and I cannot avail you against [the decree of] Allah at all. The decision is only for Allah; upon Him I have relied, and upon Him let those who would rely [indeed] rely. (Q.S. Yusuf: 67)*

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<sup>45</sup> Tim Kreatif, *al-Qur'an Tajwid Warna*, 458

<sup>46</sup> 'Abdullah bin Muhammad bin 'Abdurrahman bin Ishaq Alu Syaikh, *Tafsir Ibn Katsir*, Vol. IV, 543-546

وَاللَّهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ

وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ١٢٣

English Sahih International

*And to Allah belong the unseen [aspects] of the heavens and the earth and to Him will be returned the matter, all of it, so worship Him and rely upon Him. And your Lord is not unaware of that which you do. (Q.S. Hud: 123)*

قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ٢٩

English Sahih International

*Say, "He is the Most Merciful; we have believed in Him, and upon Him we have relied. And you will [come to] know who it is that is in clear error." (Q.S. Al-Mulk: 29)*

Ibn Kathir:

قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا

meaning, 'we believe in the Lord of all that exist, the Most Gracious, the Most Merciful, and upon Him we rely in all of our affairs.' This is as Allah says in Q.S. 11:123, (فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ)

#### **b. Tawakkal in Tharikhah**

Tawakkal is proof that every activity of Allah's servant did not come out of the Prophet's Sunnah, which the implementation is based on Hadith from the Prophet Muhammad that was delivered to us by Islam's teachers in the form of daily activities that we know as Islamic Teachings. Tawakkal in Tharikhah is the realization of the Prophet's Sunnah in Muslim activities when they follow all of the Sunnah and abide everything that Allah said in the Qur'an, as He said in Q.S. 3:159 about human relations; Q.S. 5:89 about redeeming humans mistakes; and to remind His subjects to always submit to Him in Q.S. 67:29 and Q.S. 25:58.

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ ۚ وَكَفَى بِهِ ۚ بِذُنُوبِ عِبَادِهِ ۖ خَيْرٌ ۚ ۝ ٥٨

English Sahih International

*And rely upon the Ever-Living who does not die, and exalt [Allah] with His praise. And sufficient is He to be, with the sins of His servants, Acquainted -.*

Ibn Katsir:

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ

*And put your trust in the Ever Living One Who dies not,*

Meaning, in all your affairs, put your trust in Allah, the Ever Living Who never dies, the One Who

الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

*The First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing. (57:3)*

The Eternal, Ever-Lasting, Ever-Living, Self-Sufficient Onb, the Lord and Sovereign of all things, the One to Whom you should always turn.

Allah is the One in Whom you should turn for refuge, He will be your helper and supporter, and will cause you to prevail. As Allah says:

﴿يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۚ﴾

*O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. (5:67)*

### **c. Tawakkal in Haqiqah**

From the perspective of Haqiqah, Tawakkal is the embodiment of God's servant that lives in the life of his oath "syahadatain". The life of Tawakkal is the journey of life in the life of a quiet soul "nafsu muthma'inah", which the journey is done in persistent "istiqamah" as Sharia and perpetual "tuma'ninah" as Tharikhah so the servant can arrive "tajalli" to Allah. The embodiment of Tawakkal in Haqiqah can be seen on Q.S. 8:2,

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ ۖ

زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۚ﴾

English Sahih Internasional

*The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely.*

Ibn Kathir:

Ali bin Abi Talhah reported that Ibn Abbas said about the Verse,

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ

(The believers are only those who, when Allah is mentioned, feel a fear in their hearts),

"None of Allah's remembrance enters the hearts of the hypocrites upon performing what He has ordained. They neither believe in any of Allah's Ayat nor trust (in Allah) nor pray if they are alone nor pay the Zakah due on their wealth. Allah stated that they are not believers. He then described the believers by saying,

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ

(The believers are only those who, when Allah is mentioned, feel a fear in their hearts) and they perform what He has ordained,

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا

(and when His Ayat are recited unto them, they increase their faith) and conviction,

وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

(and they put their trust in their Lord), having hope in none except Him."

Mujahid commented on,

وَجَلَّتْ قُلُوبُهُمْ

(their hearts *Wajilat*),

"Their hearts become afraid and fearful."

Similar was said by As-Suddi and several others.

The quality of a true believer is that when Allah is mentioned, he feels a fear in his heart, and thus implements His orders and abstains from His prohibitions.

Allah said in a similar Verse,

وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

And those who, when they have committed Fahishah (immoral sin) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; -- and none can forgive sins but Allah -- and do not persist in what (wrong) they have done, while they know. (3:135)

and,

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَهَيَّ النَّفْسَ عَنِ الْهَوَىٰ  
فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

But as for him who feared standing before his Lord, and restrained himself from vain desires. Verily, Paradise will be his abode. (79:40-41)

Sufyan Ath-Thawri narrated that As-Suddi commented,

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجَلَّتْ قُلُوبُهُمْ

(The believers are only those who, when Allah is mentioned, feel a fear in their hearts),

"A man might be thinking of committing injustice or a sin. But he abstains when he is told, 'Have Taqwa of Allah', and his heart becomes fearful."

Faith increases when the Qur'an is recited

Allah's statement,

وَإِذَا تُلِيتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا

And when His Ayat are recited unto them, they increase their faith;

is similar to His statement,

وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَكُنَّا زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ

And whenever there comes down a Surah, some of them (hypocrites) say: "Which of you has had his faith increased by it!" As for those who believe, it has increased their faith, and they rejoice. (9:124)

Al-Bukhari and other scholars relied on this Verse (8:2) and those similar, as evidence that faith increases and varies in strength from heart to heart.

This is also the view of the majority of the scholars of Islam, prompting some scholars, such as Ash-Shafi'i, Ahmad bin Hanbal and Abu Ubayd to declare that this is the consensus of the Ummah, as we mentioned in the beginning of the explanation of Sahih al-Bukhari. All the thanks and praises are due to Allah.

The Reality of Tawakkul

Allah said,

وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

And they put their trust in their Lord.

Therefore, the believers hope in none except Allah, direct their dedication to Him alone, seek refuge with Him alone, invoke Him alone for their various needs and supplicate to Him alone. They know that whatever He wills, occurs and that whatever He does not will never occurs, that He alone is the One Who has the decision in His kingdom, without partners; none can avert the decision of Allah and He is swift in reckoning.

Hence the statement of Sa'id bin Jubayr,

"Tawakkul of Allah is the essence of faith.

Deeds of Faithful Believers.

The life of a quiet soul "*nafsu muthma'inah*" can be reached or acquired if God's servant can be honest to himself and can fulfill the requirement. The requirement of honesty to himself can be fulfilled if the servant can enforce and undergo Islam's Sharia such as *istiqamah*, *taubah* and *takwa*. Then, to reach the perfection of Tawakkal in Haqiqah's perspective, the servant has to live a life of *patience*.

#### E. Tasawuf Term

There are some Tasawuf's terms that need to be explained further to avoid any misapprehension, therefore those terms will be grouped and



explained in the perspective of Tasawuf separately to simplify the reader to understand them, those are as follows:

- a. *Tajalli* means doing a journey to Allah in the form of tangible deeds as well as intangible deeds, and *tajalli* can only be done by “reasonable persons” and has *ma’ul hayat*.
- b. *Ma’ul hayat* can only be found in the servant’s reason that illuminated by *nur Muhammad*, therefore “reasonable person” here means the journey of the servant’s mindset that has acquired the knowledge of Islamic religion.
- c. *Patient* here means the form of the journey of a servant that acknowledges, has faith and believes in his daily life in the form of disempowerment, especially when undergoing every kind of trial both in physical, mental and material form.
- d. Islam religion means a form of knowledge that used to know rules “manners” to Allah SWT through al-Qur’an and Hadith which have been delivered to us by Islam’s teachers in the form of activity that can be implemented in life.
- e. Real Muslims mean a servant of Allah that fully implemented Sharia, Tharikhah and Haqiqah in his life to proceed in the Ma’rifah of Allah while doing *nahi munkar*.
- f. *Nahi munkar* is an act that needs to be sided by *bil ma’ruf*, which both of them implemented in the life of a servant as Sharia,

Tharikah and Haqiqah that used as the religion directed to know himself so he can know “*Ma’rifah*” Allah.

## **BAB IV**

### **CLOSING**

#### **A. Conclusion**

From the research finding, there can be some conclusion as follows:

1. The word Islam in Q.S. 2:131 can be interpreted as Tawakkal as the Arabic language has translated, however the interpretation is on the path of Haqiqah of Tasawuf which needs time and understanding to reach. Moreover, the interpretation of the word Islam using Tasawuf needs not only time to comprehend, but also needs teachers to guide as the process to comprehend the interpretations can be damaging if misapprehension occurs.
2. The usage of Tasawuf in this research is used as moderate as possible, so hopefully there will be no misapprehension occurring when the content of the research is learned by others without a teacher to guide them.
3. The word Islam and Tawakkal in al-Qur'an are strongly related and exist side by side as the sides of a coin. Therefore, both of them cannot be inseparable from each other and should be used together.

#### **B. Suggestion**

For the researcher of Islam:

The research about Islam's teaching should be done with the usage of Tasawuf as the method of Tasawuf can interpret Islam's teachings deeper than any other method and also it is one of Islam's teachings too.

For Islam's teachers:

They should explain Islam teachings better and deeper so their apprentice can know what is the purpose and the goal of what they have done in their life based on Islam's teaching. Because there are rarely seen Muslims that know Islam's teachings good enough to guide them in their life.

For Muslim people:

Muslim people should be using more Tasawuf in their life, as Tasawuf can help them understand Islam better. Tasawuf also helps them to achieve a better and balanced life.

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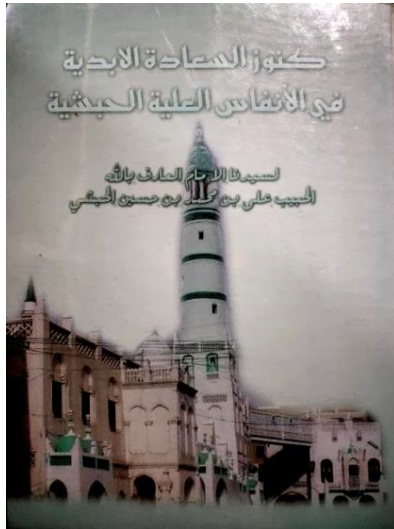
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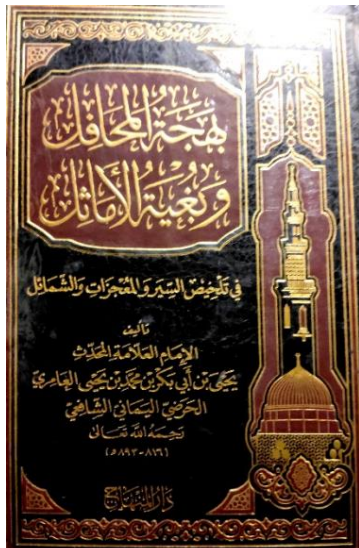
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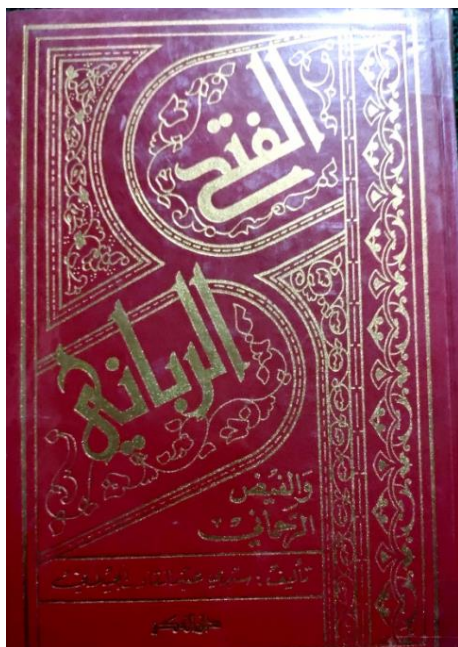
## APPENDIXES



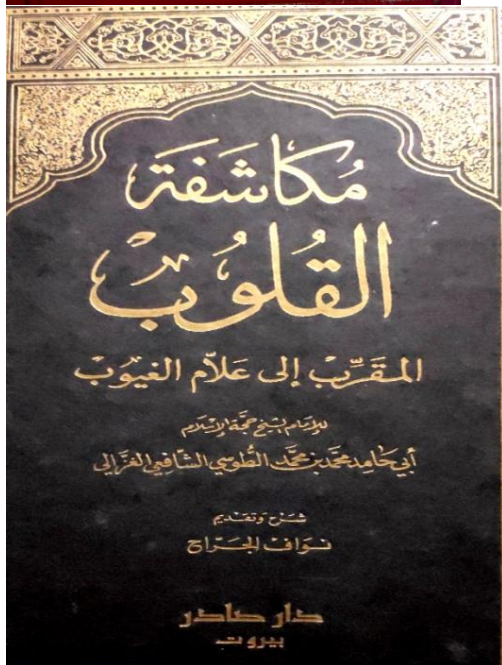
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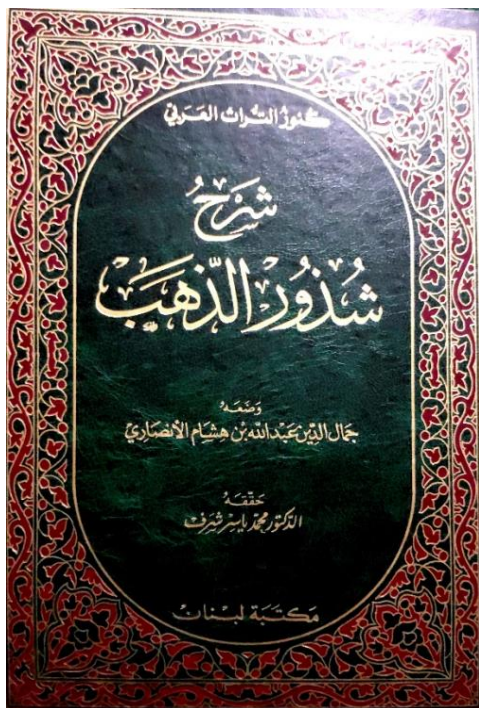
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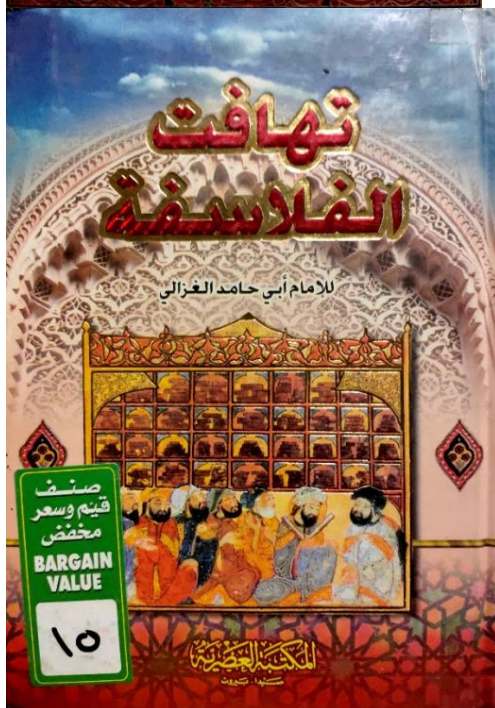
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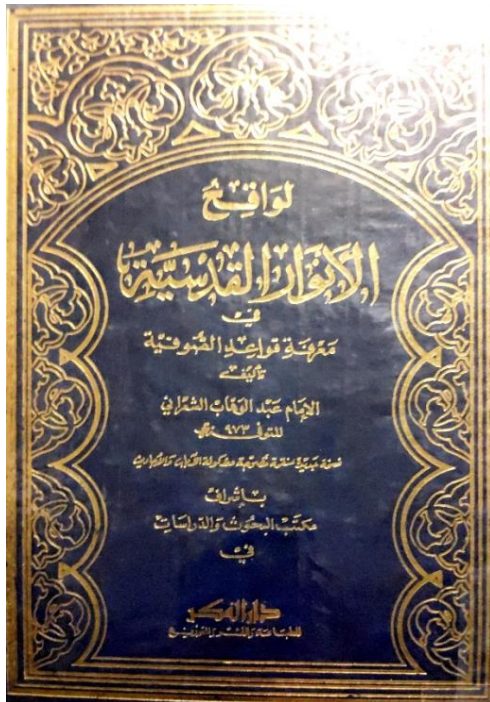


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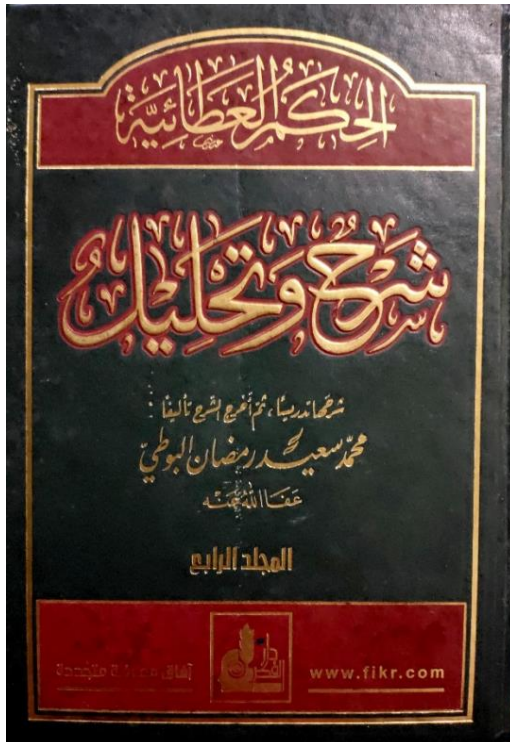




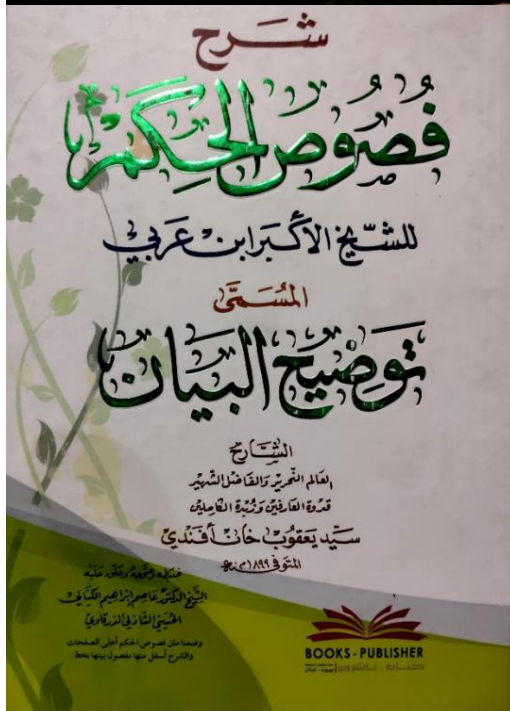
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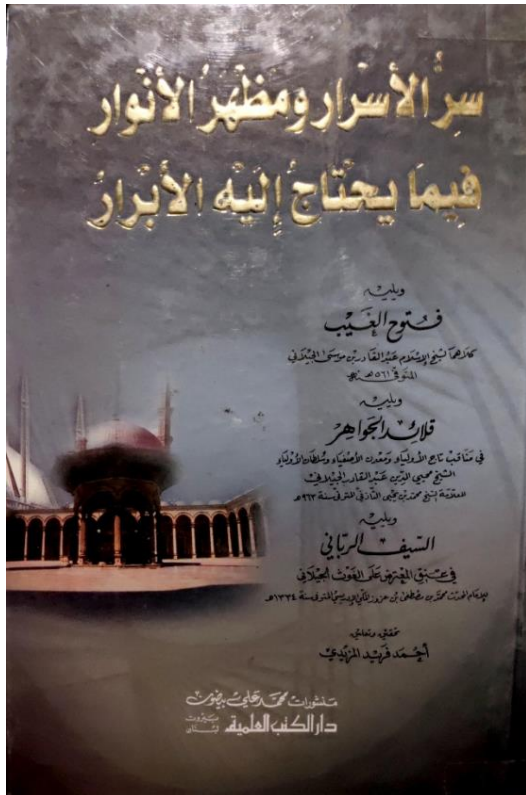
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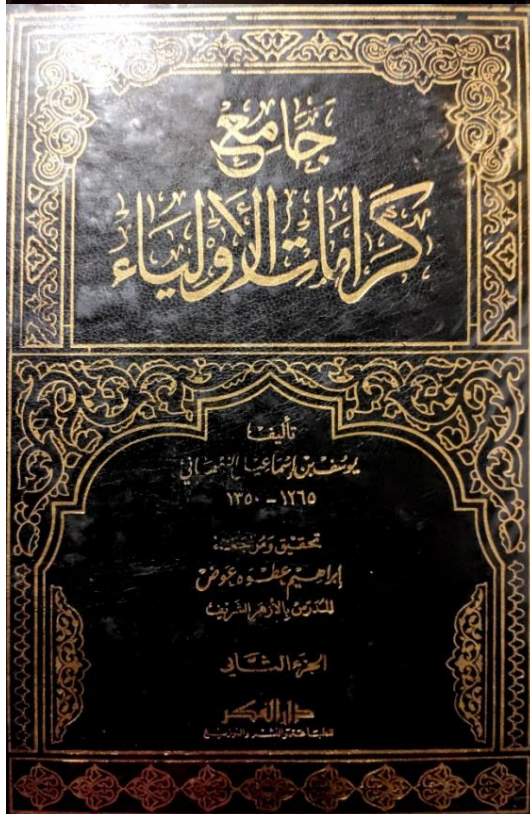
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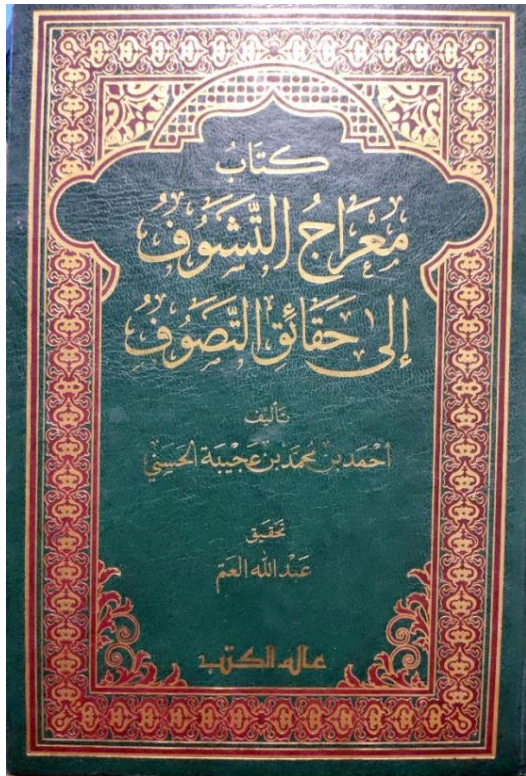


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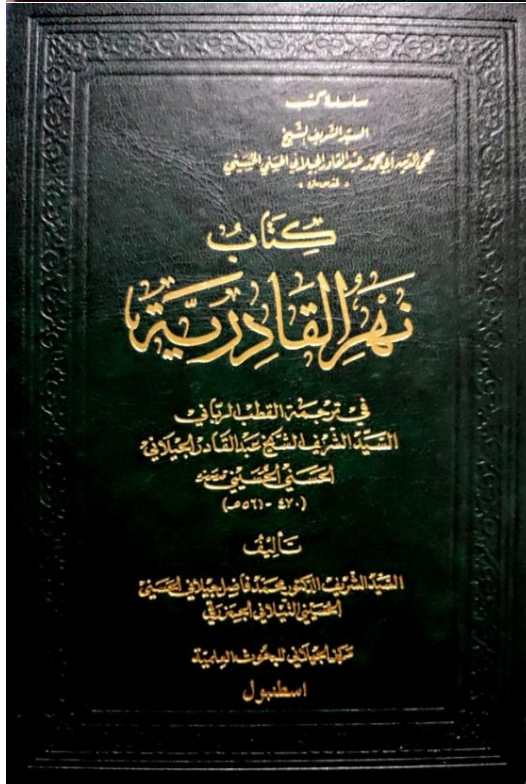


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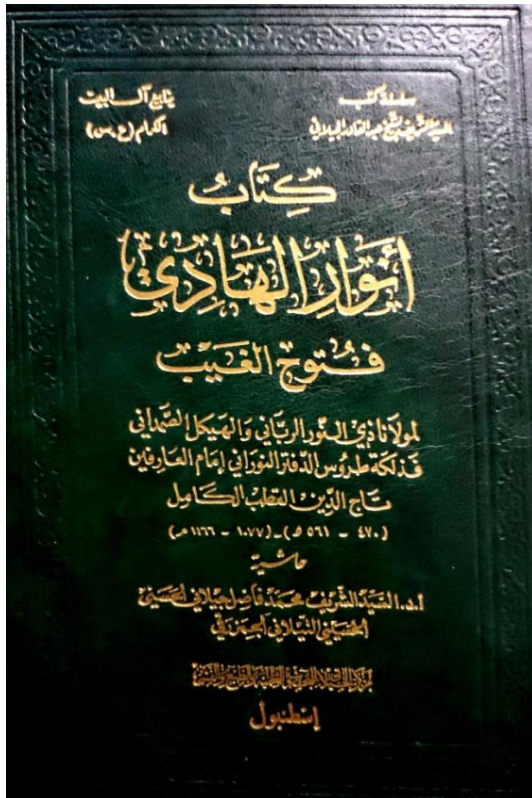


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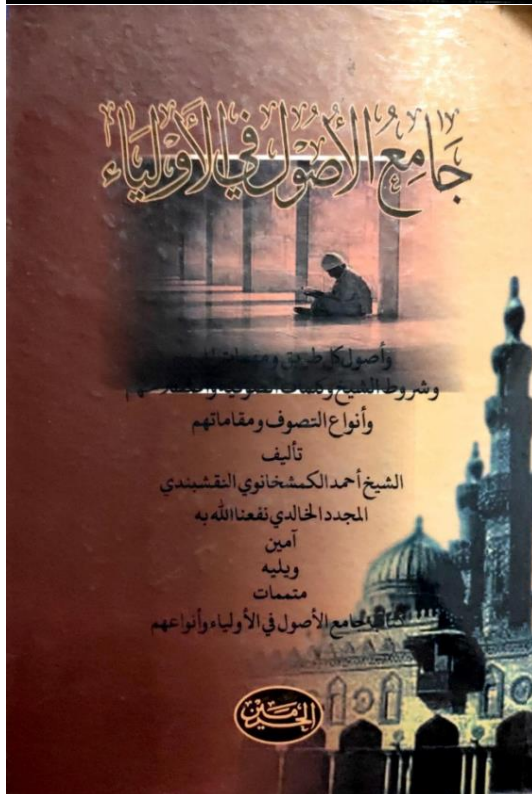


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2017-2021	Islamic State University Maulana Malik Ibrahim Malang

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2020	IQF Level 3 Graphic Design
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