

**THE CONCEPT OF *WALĪY* IN THE QUR'ĀN**  
**(Semantic of Toshihiko Izutsu Approach)**



**THESIS**

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## DECLARATION

*Bismillahi ar rahman ar rahim*, I certify that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

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*Assalamu'alaikum Wr. Wb.*

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## MOTTO

كَفَرُوا وَالَّذِينَ ظَلَمُوا إِلَى النُّورِ إِلَى الظُّلْمَةِ مَنْ يُخْرِجُهُمْ أَمِنُوا الَّذِينَ وَلَى اللهُ  
حَبِيبًا وَلَتَيْلِكِ الظُّلْمَةِ إِلَى النُّورِ مَنْ يُخْرِجُونَهُم الطَّغُوتِ أَوْلِيَاءُ هُمْ  
خَلَدُونَ فِيهَا هُمُ النَّارِ أَص

*Meaning: God is the Protector of who believe; He took them out of the darkness (disbelief) to the light (of faith). And those who disbelieve, patron-protector is the devil, who issued them rather than light to the darkness (disbelief). They are companions of the Fire; they will abide there in.*

(Q.S. Al-Baqarāh: 257)

## DEDICATION

*The thesis is dedicated to My Mom and  
Dad*

*My Teacher, My beloved friends and my  
loving brother*

*And everyone who always Thankful to god*

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All Glory is to Almighty Allah, Who bestowed His blessing upon us and enabled myself to accomplish this thesis entitled The Concept of *waliy* in the *Qur'an* (Semantic Thosihiko Isutzu Approach) Peace and salutation are always offered for the Prophet Muhammad, the most beloved Prophet of Allah, his relatives and companions.

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Finally, the researcher expects that this thesis may be helpful for all. Amin.

Semarang, Desember 7, 2016

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## TRANSLITERATION

Guidelines for transliteration Arabic-Latin letters in the writing of this guided by the "transliterasi Arab-Latin guidelines" issued by the Joint Decree of Minister of Religious Affairs and the Minister of Education and Culture of RI, number: 158/1987 and number 0543b / U / 1987. Dated January 22, 1988, as follows:

<b>Arab alphabet</b>	<b>Name</b>	<b>Latin alphabet</b>	<b>Name</b>
ا	Alif	Not symbolized	Not symbolized
ب	Ba	B	Be
ت	Ta	T	Be
ث	Sa	š	es (with the above point)
ج	Jim	J	Je
ح	Ha	ḥ	ha (with the under point)
خ	Kha	Kh	Ka end ha

د	Dal	D	De
ذ	Zal	Ẓ	zet (with the above point)
ر	Ra	R	Er
ز	Zai	Z	Zet
س	Sin	S	Es
ث	Syin	Sy	es dan ye
ص	Sad	ṣ	es (with the under point)
ض	Dad	ḍ	de (with the under point)
ط	Ta	ṭ	te (dengan titik di bawah)
ظ	Za	ẓ	zet (with the under point)
ع	‘ain	...‘	inverted commas above
غ	Gain	G	Ge
ف	Fa	F	Ef
ق	Qaf	Q	Ki

ك	Kaf	K	Ka
ل	Lam	L	El
م	Mim	M	Em
ن	Nun	N	En
و	Wau	W	We
ه	Ha	H	Ha
ء	Hamzah	...'	Apostrophe
ي	Ya	Y	Ye

Long	ا	or	ى	ā
			و	ū
			ي	ī
Doubled			ي	iyy (final form ī)
			و	uww (final form ū)
Diphthongs			و	au <i>or</i> aw
			ي	ai <i>or</i> ay
Short			َ	a
			ُ	u
			ِ	i

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## ATTACHMENT

## CURRICULUM VITAE

## ABSTRACT

This thesis discusses about **The concept of *waliȳ* in the Qur'ān (semantic of Toshihiko Izutsu approach)**. Its study was motivated by the word *waliȳ* which could not be verified both empirically and rationally so that the status of *waliȳ* is very prone to being misused by some people (individual or group). This study is intended to answer the question: (1) How the meaning of the word of *waliȳ* in the Qur'an by using semantic Toshihiko izutsu? (2) How the view of the Qur'an or *weltanschauung* in the concept of *waliȳ*? The problems addressed through library research. In this case, researcher used the Holy Qur'ān, classic and modern books of tafsir, for example tafsir Ibn 'Abbās, tafsir Qurtubī and tafsir al-Miṣbāh, dictionary Lisān al-'Arāb, Al-Mu'jam Al-Mufahras lī al-fazīl Qur'ān al-'Aziḏ and other sources that are still relevant to the research study, All data were analyzed by semantic of Toshihiko Izutsu approach. Meanwhile the descriptive analysis used deductive and inductive reasoning.

This study shows that the word of *waliȳ* in the Qur'an by using semantic Toshihiko izutsu, the basic meaning of the word *waliȳ* is closeness and its relational meaning is protector, helper, loyal friend, and leader. While the meaning of *waliȳ* from pre-Qur'anic period, Qur'anic period and post- Qur'anic are extremely diverse. This made religious issue comes to the surface. Comprehensively, the development of *waliȳ*'s meaning from pre Islam to the emergence of Islam was conceptualized as a protector even though both had a different culture especially in religion. And this becomes the characteristic and uniqueness al-Qur'ān, as when al-Qur'ān adopted some words of pre Islamic does not mean it changed the meaning contained in it. Al-Qur'ān only classified and specified that the *waliȳ* word

indicates the nature of Allah as the Protector and Supreme Helper; and the *waliȳ* word related as well to human behavior as a loyal friend and a leader. And the *weltanschauung* or world of view the word of *waliȳ*, when introduced into the conceptual system of Islam and related to important words of the Qur'an, the word *waliȳ* can be classified into the main group. (1) the words that represent concepts that relate to acts of God such as *nasīr*, *syafī* ', *wāq*, *yuhyī*, and *ḥamīd*. (2) concepts that related to the closeness of man to his God as *imān*, *mu'min* ,*muttaqīn*, and *ḥamīm*. (3) the concepts of right road deviation such as *syirk*, *zalal* and *zūl*.