

**THE MEANING OF *TAFAKKUR* IN THE QUR'AN**  
**(A Thematic Study using al-Alusi Interpretation on Tafsir Ruuh al-Ma'ani)**



**THESIS**

**Submitted to Ushuluddin and Humaniora Faculty in Partial Fulfilment  
of the requirements for the Degree of S-1 of Islamic Theology on IAT**

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**THE MEANING OF TAFAKKUR IN QUR'AN  
(CONTEMPLATE)  
(A THEMATIC STUDY USING AL-ALUSI'S INTERPRETATION ON  
TAFSIR RUH AL-MA'ANI)**



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### RATIFICATION

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## MOTTO

*“If you look in the right direction,  
you can see that the whole world is a garden”*

Frances Hodgson Burnett (1849-1924)

## **DEDICATION**

This thesis is dedicated to:

My dear parents; Taufik (alm.) and Sumarmi

Love and respectful are always for you. Thank you for your precious efforts, prayers and contributions in making my education better.



My beloved sister and brother, Siti Qomariyah and Nur Rohman, also my paternal and maternal brothers-sisters who have helped and supported me until the end in anyway, I learned a lot from you.



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All praises to Allah who has given us mercies and blessings, with His Glory and Mercy, I can finish my thesis. Also, peace and salutation always be given to our prophet Muhammad saw, who was being my guidance for look for his syafa'at.

Thesis under the title ***THE MEANING OF TAFAKKUR IN THE QUR'AN (A Thematic Study using al-Alusi Interpretation on Tafseer Ruh al-Ma'ani)***, was arranged to fulfill one of requirement to get Degree (S.1) of Islamic Theology on Qur'anic Exegesis Department Ushuluddin and Humanities Faculty and Walisongo Islamic State University.

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In the end of this thesis was completed. However, the authors realize that the writing of this thesis is far from perfect. Therefore, the authors request constructive criticism and suggestions as a correction for the writing of scientific papers in the future.



## TRANSLITERATION

Arabic Characters	Name	Latin Characters	Name
ا	Alif	Not symbolized	Not symbolized
ب	Ba	B	Be
ت	Ta	T	Te
ث	Sa	Ś	es (with drop on top)
ج	Jim	J	Je
ح	Ha	Ḥ	ha (with drop on bottom)
خ	Kha	Kh	ka dan ha
د	Dal	D	De
ذ	Zal	Ž	zet (with drop on top)
ر	Ra	R	Er
ز	Zai	Z	Zet
س	Sin	S	Es
ش	Syin	Sy	es dan ye
ص	Sad	Ş	es (with drop on bottom)
ض	Dad	Ḍ	de (with drop on bottom)
ط	Ta	Ṭ	te (with drop on bottom)
ظ	Za	Ẓ	zet (with drop on bottom)
ع	'ain	'	reverse comma (top)
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
هـ	Ha	H	Ha
ء	Hamzah	'	Opostrof
ي	Ya	Y	Ye

## VOWELS

### Long | or

ا : ā

و : ū

ي : ī

### Double

يَّ : *iyy* (final form i)

وَّ : *uww* (final form u)

### Diphthongs

أَوْ : *au* or *aw*

أَيَّ : *ai* or *ay*

### Short

َ : a

ُ : u

ِ : i

All al ta'rīf (ال تعريف) are written with “al-” except if related with the word *dīn* or al-asmā' al-ḥusnā. For example, *shihābuddīn*, *uṣūluddīn*, *abdullāh*, etc.

All of translations of Quranic verses in this mini-thesis are taken from application “Quran in Word 1.3 (English version)” using THE HOLY QURAN (KORAN) English Translation of the Meanings by “Abdullah Yusuf Ali” in 1987. Formatting by William B. Brown. Pdf.

## The Hamzah

In transliteration, the *hamzah* ( ء , see above) is not represented at the start of a word, but is elided into the following vowel, e.g., *iṢḥ sān*, not *'iṢḥ sān* . An initial “discontinuous” *hamzah* or *hamzat qaṭ'* ( اْ or اِ ) is always pronounced fully regardless of what precedes it, but a “connecting” *hamzah* or *hamzat waṣl* , usually represented by an alif ( ا ) at the start of a word but sometimes as an alif with a waṣlah sign ( اِ ), is elided into the vowel that precedes it. The most common connecting *hamzah* is the first letter of the definite article *al-* , and the elision of the *a* is shown by the replacement of the connecting *hamzah* with an apostrophe. For example, when *Ẓū* is attached to *al-qurbā* , it is written as *Ẓū'l-qurbā* , not *Ẓū al-qurbā* . This elision and connection also has the effect of shortening any long vowel that immediately precedes the *hamzah* ; thus one writes *Ẓū'l-qurbā* , not *Ẓū'l-qurbā* , and one pronounces it *Ẓul-qur-ba* , not *Ẓool-qur-ba* .

Another important instance of the connecting *hamzah* is the first letter of the Divine Name *Allāh* . For example, one writes *lā ilāha illa 'Llāh* , not *lā ilāha illā Allāh* , with the capital “*L*” taking the place of the first letter of the Divine Name. However, in some cases, as in names such as *'Abd Allāh* and phrases such as *subṢḥ ān Allāh* , the Divine Name is written without the elision.

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## ABSTRACT

The word *tafakkur* come from the word *fakkara*, which in the Qur'an has repeated eighteen times in various form. The various tenses may result in different interpretations, however can also be different depending on who and what field he is engaged when interpreting the word *tafakkur*. This study would discuss the interpretation of *tafakkur* according Al-Alusi interpretation on his book *Ruhul Ma'ani*. In this study, there were two problem formulations : 1). Al-Alusi's interpretation of the *Tafakkur* verses on Tafseer *Ruh al-Ma'ani*?; 2). what are relevance of the meaning of the *Tafakkur* verses to current situation? The benefit of this research is to add intellectual discourse in the field of interpretation of the Qur'an. This study uses a qualitative research type that is to describe the opinions and content of thoughts with descriptions and paragraphs with the library method, namely using document media as the main reference. Then this research is used library research where the sources used come from written documents in the form of journals, previous theses, magazines and papers as well as other written sources. This study analyzes the meaning of *tafakkur* based on The book of interpretation that will be taken in this study are Tafsir *Ruhul Ma'ani* by al-Alusi. The result of this research is that *Tafakkur* in al-Alusi's *Ruh al-Ma'ani* is to think, contemplate, and take lessons from the signs of Allah's power either through the Qur'an or through the events that occur around us like blessings and promises of Allah Swt., and warning of Allah Swt., so that you get clues regarding what is right and wrong so you can keep walking on the right path.

Keyword : *tafakkur, ruuh al-ma-ani, Al-Alusi*

## CHAPTER I

### INTRODUCTION

#### A. Background

Humans are creatures created in special conditions compared to other living things. Aristotle once defined living things as something that has a nutritive function, meaning creatures that can grow and die (Aristotle, 1984: 658)<sup>1</sup>. Therefore, everything that does not have a nutritive function is not a living thing.

Among living being it is only plants that have a nutritive function. While animals that biologically have brains, but basically their thinking ability is done without reasoning, so their thinking ability is only used for survival.<sup>2</sup> Another case with humans whose thinking ability is accompanied by language skills to communicate so that they can develop their knowledge, and with that knowledge can know what is right and wrong, good and bad and various other choices that can hone their thinking skills.

The Holy Prophet(saw) once said, "The first thing created by Allah (swt) is reason. Then He told him, "Face" and 'reason' faces. Then he said again, "Turn around" and 'reason' turn. Then Allah (swt) said, "For the sake of My majesty and glory, did I not create a being nobler than you. Therefore, with you I reward and with you I punish."<sup>3</sup>

If we look at the expression "think" in the Qur'an, we find various terms such as: احلام and اولو الالبابو ,تعقلو , فكر , نظر. The word "فكر" (Al-Baqiy, 1992: 667) which in its various forms is repeated in the Qur'an eighteen times. The word "فكر" according to al-Ashfahaniy (t.th: 398) means some kind of power or ability to acquire knowledge, and this is what resides in humans but not in animals.

According to al-Raghib al-Ashfahani in his book Mu'jam Mufradat Li Alfaz Al-Qur'an as mentioned by Yusuf Qaradawi in the Qur'an speaks of Reason and Science,

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<sup>1</sup> Aristotle, *The Complete Works of Aristotle*, (J. Barnes, Ed.), Princeton: Princeton University Press, (1984),

<sup>2</sup> Sumarto, *Konsep Dasar Berpikir: Pengantar ke Arah Berpikir Ilmiah*, Paper Seminar on 40th Anniversary of FE UPN "Veteran" East Java, (2006).

<sup>3</sup> Muhammad at-Tinjani as-Samawi, *Afala Ta'qiluun*, trans. Irwan Kurniawan, 1st cet (Beirut: Dar al-Muttaqin, 1436/2015), p.



"Thinking is a force that seeks to attain a science, and tafakkur is the working of that force with the guidance of reason, and the object of thought is something that can be described in the heart and nothing else".<sup>4</sup>

According to al-Ghazali in his famous book *Ihya Ulumuddin*, tafakkur is to present the first two ma'rifat (in the heart) so that the third ma'rifat arises, namely tafakkur.<sup>5</sup> Meanwhile, according to Ali Ashabuni, the meaning of tafakkur is that everyone who meditates on all the kingdoms of Allah Almighty both in heaven and on earth.<sup>6</sup> By meditating it will lead to a deep awareness of the greatness of Allah Almighty. And how small human is before Him, thus encouraging man to submit to Allah Almighty consciously without compulsion to carry out His commandments and shun His prohibitions.

According to Thabathaba'i in his *tafseer al-Mizan* suggests that tafakkur is to seek and study the affairs of two worlds (the world and the hereafter).<sup>7</sup> The point is to study the nature of being or entities (tangible units, the nature of existence), that is, the essence of all that exists such as nature, humans, the social state of society, and from the beginning of the creation of the world and the end of the hereafter what can make man happy and what can make humans suffer.

While for *Tafsir Ruh al-Ma'ani* himself is one of the studies of the interpretation of the Qur'an which falls under the category of *Tafsir Sufi Isyari*,<sup>8</sup> due to his tendency in interpreting the Qur'an. In addition, al-Alusi has advantages in the field of language so that he is better able to express the contents of the Qur'an, As is customary, interpreters

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<sup>4</sup> Yusuf Qardhawi, *al-Aql Wa al-Ilmu Fi al-Qur'an al-Karim*, trans. Abdul Hayyi al-Kattani, et al, 1st cet (Cairo: Maktabah al-Wahbah, 1996), p. 41-42

<sup>5</sup> Abdullah bin Nuh, *al-Ghazali: Tafakkur Sesaat Lebih Baik dari Ibadah Setahun*, (Jakarta: Mizan Publica 2014), p.

<sup>6</sup> Heri Afrizal, *Ibadah Hati*, (Bandung: Hamdalah, 2008), p. 43

<sup>7</sup> Muhammad Husein Thabathaba'i, *al-Mizan Fii Tafsir al-Qur'an*, vol. 4, p. 200

<sup>8</sup> *Tafsir Sufi* according Muhammad Abdu al-Azim al-Zarqasy is to interpretation the Qur'an without using apparent meaning of the verse due to the existence of isyari signal or hidden signal for Suluks and Sufis, and is collected between the isyarah or signal with apparent meaning of the verse in meaning, quote from Muhammad Abdu Al-Azim al-Zarqani, *Manahil al-Irfan fi 'Ulumul Qur'an*, (Mesir:Matba'ah al Baby Halabi,t,t.) Juz. II, p. 11.

do not find outward meaning in the Qur'an and Hadith, they will use Arabic verses or by expressing language analysis to obtain their interpretation.

Despite being a Sufi, he was also active in social and political activities at the time. In his commentary he also quoted some of the opinions of previous great interpreters, so that his interpretation could be influenced by the thoughts of the interpreters he quoted, although he tried to be as objective as possible.

From the description above, it can be concluded the basis for writing this thesis. The author wants to express the meaning of tafakur according to al-Alusi who is a Sufi figure, but his Sufism does not distance itself from rational thought. That is what underlies the selection of Al-Alusi in discussing the meaning of tafakur. From this study, it is hoped that it will get a middle way in revealing the meaning of tafakkur.

#### **B. Research Question**

Based on the background above, the main problems will be divided into the following problem formulations:

1. How is Al-Alusi's interpretation on Ruhul Ma'ani's interpretation of the Tafakkur verses?

#### **C. Research Purposes**

The objectives in this research are, as follows:

1. To find out the meaning of the Tafakkur verses in Tafsir Ruhul Ma'ani.

#### **D. Benefits of Research**

1. Theoretically

This research makes academic contributions in the field of Qur'an and Tafsir with a focus on Sufistic Tafsir Studies.

This research will complement the treasures of Islamic scholarship in the country about Sufistic Tafsir Studies found in one of the interpreters, namely Al-Alusi with his tafsir Ruhul Ma'ani.

2. Practically

For UIN Walisongo Semarang, especially the Faculty of Ushuluddin and Humanities in this study, this study can provide scientific value input in the field of Al-Qur'an and Tafsir Sciences, especially on various types of interpretation such as the study of Sufistic interpretation, as well as the figures in it, one of which is Al-Alusi.

For me personally, this research is useful to foster enthusiasm in studying Islamic studies, especially in the field of Tafsir.

## **E. Literature Review**

There have been many studies on Tafakkur and Al-Alusi, but what I will mention here is only related to the study of the Qur'an in order to minimize the widening of goals. Such as "Tafakkur di Al-Qur'an", (2014) by Eko Juhairi Rismawan, UIN Sunan Kalijaga, Yogyakarta. This thesis discusses some general things related to tafakkur in the Qur'an, such as terms that are identical to tafakkur, the style of expression in the Qur'an, the verses of tafakkur in the Qur'an, then it is also explained to who is ordered to tafakkur, what is the object of tafakkur, what is the purpose of the tafakkur command and how risks and recompense for people who tafakkur and who do not do it.

Then, "Tafakkur dalam Al-Qur'an (Kajian Tafsir Maudhu'i)", (2015), courtesy of Moch. Abdul Rohman, STAIN Kediri, Kediri. This description discusses in more detail matters related to the meaning of tafakkur and the discussion of the word tafakkur in the Qur'an, in which it also discusses every verse that explains tafakkur such as terms that have the same meaning as tafakkur and its implications for Muslims.

Then, "Tafakkur dalam Perspektif Al-Qur'an (Studi Tafsir Tematik)", (2016) belongs to Rani Liani, IAIN Sultan Maulana Hasanuddin, Banten. This thesis in it examines tafakkur thematically by including the opinions of scholars regarding the meaning of tafakkur, the virtues of tafakkur, the interpretation of tafakkur verses according to scholars in general.

Journal by Mohammad Ismail entitled "Konsep Berfikir dalam Al-Qur'an dan Implikasinya terhadap Pendidikan Akhlak", in which it examines the concept of thinking as an educational basis for perfecting morals.

In some of the studies above, it can be concluded that some of them discuss more about the general study of tafakkur with several study methods such as thematic, semantic and no one has discussed the meaning of tafakkur in al-Alusi's view. So that the position of this research is intended to add insight into the meaning of tafakkur from al-Alusi's view.

## **F. Research Methods**

### **1. Types of Research**

This research is included in qualitative research as well as research whose findings are not obtained through statistical procedures or other forms of calculation,<sup>9</sup> This research is used to examine in natural conditions (as opposed to experiments) where the researcher is the key instrument.

### **2. Data Source**

The data sources used are divided into two categories, namely, primary and secondary. The primary data sources are the Qur'an and Tafsir Ruh Al-Ma'ani and are the center of this research. And for secondary data sources are sources related to the theme in this study so as to obtain complete research data.

### **2. Data Collection Technique**

The technique used to collect data in this research is document study, namely the study activity, explore and quote theories or concepts from a number of literatures, whether books, journals, magazines, newspapers or other written works relevant to the topic, focus or research variable.<sup>10</sup>

In collecting the verses that will be studied in this thesis, the author uses the Takhrij Al-Qur'an method through the Al-Qur'an index such as Mu'jam al-Mufahras li Alfadz Al-Qur'an Al-Karim. Besides that, in collecting the verses in the commentary, the author uses an e-book in the form of a PDF of the book of Tafsir

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<sup>9</sup> Anselm Strauss and Juliet Corbin, *Dasar-Dasar Penelitian Kualitatif*, Trans. Muhammad Shodiq and Imam Muttaqien Student Library, Yogyakarta, 2003 p. 5

<sup>10</sup> Widodo, *Metodologi Penelitian*, PT Raja Grafindo Persada, Jakarta, 2017, p. 75

Ruh Al-Ma'ani. Meanwhile, to sort the verses of meditation into several points by following the 5 types of meditation according to Imam Nawawi Al Bantani.<sup>11</sup>

### 3. Data Analysis Method

In this study, the referenced data will be collected and processed as follows:

#### a. Description

By explaining some of the meanings of tafakkur in the study of Sufistic interpretations and explaining the biography of the interpreter. And describe the data in the form of verses of the Qur'an and interpretations per verse related to tafakkur.

#### b. Analysis

In it there will be several interpretations of the verses in Ruhul Ma'ani's Tafsir on Tafakkur. And then there will be an analysis of how Al-Alusi's opinion on the Tafakkur verses will be.

### G. Writing System

In order to understand this thesis and get a general idea, it is necessary to put forward a writing systematic which contains a summary of chapter by chapter as a whole. The systematics of writing are as follows:

The first chapter, in the form of an introduction, contains an explanation of the background for selecting the title, the formulation of the problem to be studied, the objectives and benefits of the research, a literature review, research methods and writing system.

The second chapter, explains the general description of tafakkur, terms related to the word tafakkur in the Qur'an, the urgency of tafakkur and the opinions of scholars about tafakkur.

The third chapter, describes the biography of al-Alusi, his educational history, career, and his works. As well as including the profile of the book of ruhul ma'ani

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<sup>11</sup> Syekh M. Nawawi Al-Bantani, *Kasyfatus Saja*, Daru Ihya'il Kutubil Arabiyah, Indonesia, p. 6

background, manhaj and interpretation styles, as well as the opinions of scholars regarding the book of ruhul ma'ani.

Fourth chapter, in this chapter, by including al-Alusi's interpretation of the tafakkur verses and analyzing them.

The fifth chapter, in the form of the conclusion of this series of writings, contains the results of the study as a whole in the form of conclusions and suggestions.

## CHAPTER II

### TAFAKKUR IN THE QUR'AN

#### A. Overview of Tafakkur in the Qur'an

The words "think" and expert in Indonesian are taken from the Arabic *fikr* which in the Quran uses the terms *fakkara* and *tafakkarun*. The word "fikr" according to Quraish Shihab is taken from the word *fark* which in the form of *faraka* can mean :

1. Scraping so that what is scraped appears
2. Pound until crushed
3. Brushing (clothing) so that the dirt is gone.<sup>12</sup>

The word *al-fikr* in the Qur'an is mentioned 18 times in 13 surahs. With various redactions, with *tatafakkaru* one verse, *tatafakkarun* three verses, *yatafakkaru* two verses, and *yatafakkarun* eleven verses. According to Ahmad Warson Munawwir in Al-Munawwir's dictionary, *fakkara* means to think, remind. While the word *al-fikr* which is the form of *masdar* is interpreted as a thought or opinion.<sup>13</sup>

In Arabic terms, *tafakkur* means to think. According to Al-Fairuzabadi, one of the foremost early Muslim linguists, *al-fikr* (thought) is a reflection on something: *afkar* is the plural. In his view, *fikr* and *tafakkur* are synonyms and both have the same meaning.

Al-Ragib Al-Asfahani also narrated several opinions among Arab writers to explain the original meaning of the use of the Arabic language *Al-Fikr*. He said, "This sentence is the result of the process of changing the form of the word *al-fark* "rub". The *fark* form is used for concrete objects, while *fikr* is used for meanings and objects of thought (abstract). It is the effort to explore something and find it to achieve its essence".<sup>14</sup>

According to another *Qiro'at* read *mussaddi'an* by making it as *idgham* (because of fear of Allah) then why are you not afraid when the Quran is recited and your heart is not soft when listening to it, and do not contemplate the meanings of the *tadhribuhaa* (the

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<sup>12</sup> Taufik Persiak, *Revolusi IQ/EQ/SQ Antara Neurosains dan Al-Quran*, (Bandung: Mizan Pustaka, 2002), p. 210-211.

<sup>13</sup> A. W. Munawwir, *Kamus Al-Munawwir, Arab-Indonesia Terlengkap*, (Surabaya: Pustaka Progresif, 1997), p. 1068.

<sup>14</sup> *Ibid*, p. 42

parables) that (We have made) to provide information through the imagery of *linnaasi la'allahum yatafakkarun* (for people so that they think) then learn and practice it.<sup>15</sup>

The word *tafakkur* comes from the word تفكر-يتفكر which means to think, in the al-Munawir's dictionary it is explained that the word تفكر is the same as the word تذكر which means to remind, while it is a form of *mudhari'* which means to think.<sup>16</sup> While in the oral dictionary *al-A'rab* the word تفكر means to think as follows:

الفكر، والفكر: إعمال الخاطر في شئ، والفكره: كالفكر وقد فكر في الشئ، وافكر فيه تفكر بمعنى، ورجل فكّير، وفكّر، وتفكرت أمل، والأسم الفكر، والفكرة، والمصدر الفكر<sup>17</sup>.

From the dictionary above, it can be understood that *tafakkur* is contemplation. Whereas according to the term Imam al-Ghazali in his *Ihya* says that "Thinking is presenting two makrifat to present makrifat in the heart in order to bear fruit from both of them the third fruit".<sup>18</sup>

Tafakkur is a continuation of thinking activities that only use the brain to solve something that is only used to meet physical needs. Far from that, tafakkur has the definition of exerting the mind more, by making thinking activities lead to various feelings, perceptions, imaginations, which can lead humans into the formation of behaviors, tendencies, and beliefs.

## B. Terms Related to Tafakkur

If we look at the expression "thinking" in the Qur'an, we find various terms such as: نظر , أولو الإياب , تعقلون , فكر , and احلام. The word "فكر" (Al-Baqiy, 1992: 667) which in its various forms is repeated in the Qur'an eighteen times, "تعقلون" (Al-Baqiy, 1992: 594-595) in its various forms forty-nine times, "الول الإياب" (Al-Baqiy, 1992: 818) sixteen times, "نظر" (Al-Baqiy, 1992: 876-878) in its various forms one hundred and twenty-nine times and "احلام" (Al-Baqiy, 1992: 275) twice<sup>19</sup>.

<sup>15</sup> Al-Farisi, Herman, Makna Tafakkur dalam Al-Qur'an (Metode Komparatif antara Tafsir ibn Katsir dan Tafsir al-Azhar). Skripsi Jurusan Tafsir Hadits, Fakultas Ushuluddin, UIN Sultan Syarif Kasim, Riau. 2013, p. 34.

<sup>16</sup> A.W. Munawir, *kamus al-Munawir Arab-Indonesia*, (Surabaya: Pustaka Progresif, 1997), p. 1086.

<sup>17</sup> Al-Fadli Jamal ad-Din Muhammad bin Makrom bin Manzur, *Lisan al-Lisan Tahdzib al-Lisan al-'Araby*. (Libanon: Bairut, Ttc), p. 330.

<sup>18</sup> Imam Al-Ghozali, *Ihya' Ulumuddin* trans. Faizan, (Semarang: Asy-Syifa, 1994), p. 228

<sup>19</sup> Malkan. Berfikir dalam Perspektif Al-Qur'an. Jurnal Hunafa Vol.4, No. 4, Desember 2007. p. 353-372



The word "فقر" according to al-Ashfahaniy (t.th: 398) means a kind of power or ability to obtain knowledge, which knowledge is that which exists in humans not in animals.

### C. Tafakkur in Various Perspectives

Thinking is an activity of the brain to investigate something hidden from a thing that is used as an object to think about, even in thinking humans have their own ways and goals. As previously known, *tafakkur* comes from Arabic تفكر which means to think. Regarding thinking, there are several views from several circles, including the following<sup>20</sup>:

#### 1. Tafakkur in Sufi Perspective

In Sufism circles, there are several schools, including using the thought process to achieve goals in Sufism. Sufism is an effort to rid oneself of despicable things and adorn it with something good to achieve closeness to Allah to reach the highest station.<sup>21</sup> As in Irfani's Sufism, in achieving its goals, one of the methods is *tafakkur*.<sup>22</sup> That is to think about something in depth, detail and systematic.<sup>23</sup>

With this method of *tafakkur* a servant of Allah will find knowledge that is more essential than knowledge of conception, and affirmation of the five senses and reason.<sup>24</sup> Almost the same as the concept of Irfani Sufism, Philosophical Sufism has the concept of knowing God, more than that, they will reach the level of *Wahdatul Wujud*, in this philosophical sufism using a ratio or philosophical approach.<sup>25</sup> According to the teachings of this philosophical sufism, a person who uses a philosophical approach to

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<sup>20</sup> Abdul Rohman, Moch. *Skripsi Tafakkur Dalam al-Qur'an Kajian Tafsir Mawdu'i Tafsir Hadits, Ushuluddin*, STAIN Kediri, 2014.

<sup>21</sup> M. Zaki Ibrahim, *Tasawuf Hitam Putih*. (t.tp: Tiga Serangkai, t.t), 3.

<sup>22</sup> H. Ahmad Bangun Nasution dan. Hj. Rayani Hanum Siregar, *Akhlaq Tasawuf: Pemahaman dan Aplikasinya, Biografi dan Tokoh-Tokoh Sufi*, (Jakarta: PT Raja Grafindo Persada, 2013), 28.

<sup>23</sup> As Jamaluddin Kafie said that Sufism is a medium or *wasilah* that is taken by a person in order to practice the Shari'ah through *tariqat* to achieve *makrifat*, see: Jamaluddin Kafie, *Tasawuf Kontemporer: Apa Mengapa dan Bagaimana*. (t.tp: Penerbit Republika, 2003), 8.

<sup>24</sup> H. Ahmad Bangun Nasution dan Hj. Rayani Hanum Siregar, *Akhlaq Tasawuf: Pemahaman dan Aplikasinya, Biografi dan Tokoh-Tokoh Sufi*, 27.

<sup>25</sup> Philosophy comes from the Greek language, philosophy itself consists of two words, namely *philos* which means love and *sophia* which means wisdom, from these two words Jan Hendrik Rapar said that: Jan Hendrik Rapar, *Pengantar Filsafat*, (Yogyakarta: Penerbit Kanisius, 1996), 14.

Sufism will be able to easily know God and achieve *wahdatul wujud*, namely the unity of existence.

Muhammad Jamaluddin al-Qasimi ad-Damasqi in his book "*Mauizatul Mukminin*" quote from the words of Abu Hatim who said "From lessons will increase knowledge, from dhikr will increase love for Allah, from tafakkur will increase *khauf*".<sup>26</sup>

From the opinion of Abu Hatim above, it can be understood that tafakkur can lead humans into *khauf*,<sup>27</sup> where the *khauf* will come *muqarrabah* or the closeness of a servant to Allah.

## 2. Tafakkur in Psychological Perspective

In the world of psychology, it is explained that contemplation has more substance than thinking, *tafakkur* is more about presenting feelings, perceptions, imaginations in thinking activities, so that thinking activities are able to influence behavior, tendencies, beliefs, conscious and subconscious activities so that it can shape the behavior of a human.

A well-known psychologist from England named Edward De Bono explained that the best way of thinking is lateral thinking, where lateral thinking can help to develop creative abilities.<sup>28</sup>

## 3. Tafakkur in Science Perspective

An American nuclear physicist named Victor F. Weisskopf said that humans can think about things that are beyond rational thought, where in the world of science it has

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<sup>26</sup> Muhammad Jamaluddin al-Qasimi ad-Damasqi, *Mauizatul Mukminin min Ihya' Ulumuddin*, (Surabaya: Maktabah al-Hidayah, tt), 2:379.

<sup>27</sup> *Khauf* is a mental state of a Sufi where a Sufi feels afraid and also worried, they are worried if their devotion to Allah is lacking, so they are worried that Allah will not be as good as Allah. See: H. Ahmad Bangun Nasution dan Hj. Rayani Hanum Siregar, *Ahlak Tasawuf: Pemahaman dan Aplikasinya, biografi dan tokoh-tokoh sufi*, 54.

<sup>28</sup> Edwar De Buno menjelaskan beberapa fungsi dan keutamaan berfikir lateral seperti untuk mendayagunakan informasi yang mampu menghadirkan kreativitas, berfikir generative, dan lain sebagainya, lihat: Hidayat Nata Atmaja, *Karsa Menegakkan Jiwa Agama dalam Dunia Ilmiah Versi Baru Ihya Ulumuddin*. (t.tp:Iqra,tt), 233.

roots and origins outside the world of rational thought, which in principle applies the principle of Goedel's theorem.<sup>29</sup>

Every scientific activity requires a wider human experience to get to the truth, so that the truth of axioms can be proven true. In the world of science, a scientist must have confidence that scientific truth is relevant and useful. Science also has a non-scientific basis.

From some of the explanations that have been described from several perspectives above, It can be understood that what is meant by *tafakkur* is to think deeply to get to the truth and the secret behind an object that is thought by presenting faith in the heart so that it can be said that people who do meditation in faith, and people who meditate can achieve *ma'rifatullah*.

#### **D. Variant of Tafakkur**

As we know that humans are endowed with a very broad horizon of thought, so that humans are able to explore all forms of secrets that are still hidden, so lucky are those who always use their minds to continue to explore knowledge. Busyairi explains in a book that *tafakkur* has several variants. The variants of *tafakkur* are as follows:<sup>30</sup>

##### **1. Tafakkur towards the Universe**

From several definitions with several perspectives above, it can be seen that what can be used as objects of *tafakkur* are everything that can be seen by the five senses, like the creation of the heavens and the earth, Allah has explained the signs of Allah's power over this universe.

In a hadith the Prophet SAW. He said, "Think of Allah's creation and do not think of Allah's Essence". From the words of the Prophet, it can be seen that the Prophet called for contemplation of Allah's creation, as well as the prohibition of meditating on the Essence of Allah, As previously explained by Quraish Shihab, it is forbidden to think about the essence of Allah because humans have limits of thought, where humans will not be able to think about the essence of God which is far beyond reason and the five

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<sup>29</sup> Teorema geodel merupakan sebuah teori yang mengatakan bahwa sains hanya mungkin ada sebagai bagian dari kerangka keilmuan yang sifatnya non-ilmiah. Lihat: Ibid,209.

<sup>30</sup> A. Busyairi Harist, *Dakwah Kontekstual Islam kontemporer*, (t.tp: Pustaka Belajar, 2006), 61.

senses. Apart from the universe, the content of the universe itself is also an object for contemplation that cannot be abandoned, as related to this is humans, there are many secrets behind the creation of humans, the creation of animals, and so on.

However, as for someone who does tafakkur to find or get worldly discoveries, then that person cannot be said to be a person who is meditating. Like a scientist who researches the universe, and discovers some knowledge about it, but the discovery has not been able to lead a person to faith, then that person cannot be said to be complete in thinking about Allah's creation, because what God wants in contemplation is for humans to believe in God by contemplating and thinking about God's creation.<sup>31</sup>

## 2. Tafakkur towards Allah's Verses

The verses of Allah in it contain enormous miracles, and require sharp thinking to be able to understand them completely. It is known that the verses or signs of Allah's power are numerous, in fact almost all of what we see are signs of Allah's power, and all about the verses of Allah's power are contained in the book of the Qur'an.

Imam al-Ghazali emphasized that Allah commands humans to think about everything contained in His book, in which there are many teachings and lessons and hidden knowledge, such as the truth behind the creation of the heavens and the earth, and so on.<sup>32</sup>

But the most emphasized of these verses is in the form of miracles, because this miracle will lead people from humiliation to become more believers.

## 3. Tafakkur towards Humans

Humans are one of the many creations of Allah, where humans have a difference with other creatures, namely having reason, as for Allah's creatures who have reason and lust are jinn, but jinn and humans have natural differences.

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<sup>31</sup> Ali Anwar Yusuf menjelaskan bahwasannya yang dapat melakukan untuk membuka rahasia Allah di alam semesta ini hanyalah 'alim ulam atau ulama muslim. Lihat: H. Ali Anwar Yusuf, *Islam Dan Sains Modern: Sentuhan Islam Terhadap Berbagai Disiplin Ilmu*, (Bandung: Pustaka Setia, 2006), 291.

<sup>32</sup> Ad-Damasqi, *Mauizatul Mu'minin Min Ihya' Ulum ad-Din*, 2: 379

Including its creation as well as in the nature and attitude of human behavior, both good and despicable, and including the verses of Allah in which there are very great miracles, and requires sharp thinking to be able to understand it completely.

#### **E. The Position of Tafakkur in the Qur'an**

The verses containing the term Tafakkur in the Qur'an can be seen that the position of thinking in the Qur'an is as follows:

##### **1. Thinking Very Glorified by Allah**

The command to think is so clear in the Qur'an, even the Qur'an condemns those who do not want to think so that they cannot take lessons or wisdom. In Surah Al-A'raf verse 176 Allah will raise the degree of those who want to use their minds and humiliate those who do not want to think. (Al-Jazairi, 2010, hlm. 200).

As for in Surah Al-An'am verse 50 the Qur'an distinguishes people who think as people who can see compared to people who don't think like blind people. Therefore, of course, thinking in the Qur'an is highly respected.

##### **2. Get Grace and Avoid the Punishment**

From the analysis of *surah* Ali-Imran verse 191 the researchers found that in this sura it describes how people who think always pray with hope in order to get mercy and avoid the punishment of Allah swt (Al-Qarni, 2007, p. 346). As for the sura Saba 'verse 46 commands people to think about the Prophet Muhammad and the teachings he brought. It is a warning for humans so that they think about their womb so that they get the mercy of Allah and avoid a harsh punishment (Ath-Tabari, 2009, p. 444).

#### **F. The Urgency of Tafakkur in Islam**

Good and deep tafakkur is no secret to Muslims. Tafakkur is the key to the opening of all divine light, the beginning or basis for profound vision or vision of the heart or spiritual vision, the door of all knowledge and the path to ma'rifatullah and to knowledge and understanding to Allah Almighty.

Most people, especially Muslims, already know and understand the value of its virtue and dignity, but do not yet know and understand its nature, essence, fruit, resources, points and paths and methods leading to it. How to tafakkur to Allah, what is

tafakkuri, why tafakkur, with what help and who tafakkur is, and what is the urgency of this method of tafakkur in improving human morals are among the things that most of them do not know.

The Prophet (peace be upon him) said that tafakkur for one hour is better than worship for a year. In another hadith the Prophet mentions '*sab'ina sanah*', "Thinking an hour is better than worshipping 70 years". In another hadith the Prophet mentioned '*alfi 'aam*', "Thinking an hour is better than worshipping a thousand years"

In elaborating on these three hadiths, Sheikh Abdul Qadir Jailani explained; it means a human being who thinks in matters of *furu'* (branch), then the value of his contemplation is greater than a year of worship. Thinking to know the things that are required by Allah in worship and thinking about the rules of obligatory worship, then the value of tafakkur is greater than a thousand years of worship.<sup>33</sup> By meditating or thinking will reduce or produce knowledge and produce knowledge, in turn, knowledge will produce a state of the heart, Or knowledge will move the heart, Then the heart moves the limbs of the body to do something.

Therefore thinking deeply, pondering, or meditating, is the key to shaleh charity, or good or wise deeds. It is better than dhikr, and dhikr is better than teaching, because tafakkur also means dhikr, as for dhikr, it is better than charity done by the limbs.

Therefore, tafakkur is better than all charity and work. For this reason a waliyyullah has said that tafakkur for one hour is more important than worshipping for a year.

Tafakkur will guide and lead people to the conclusion of a very meaningful and useful understanding that the afterlife is better than the world. When this thought is deeply planted into the heart, it will undoubtedly lead people to the zuhud attitude and conduct of the world and desire great for peace, and eternal happiness in the Hereafter. This is the change in the heart. Before man acquires this kind of knowledge or ma'rifat, the heart is generally negligent and turns to the pleasures and comforts and luxuries of the world, and dislikes, even hates the hereafter.<sup>34</sup>

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<sup>33</sup> Sheikh Abdul Qadir Al-Jailani, trans. K.H. Zezen Zainal Abidin Zayadi Bazul Asyhab, Sirrul Asrar, Print 4, (Selangor: Putrajaya Printing 2001), p. 27

<sup>34</sup> Imam Al-Ghazali, *Ihya' Ulumiddin*, Trans. Purwanto. Edition 12, (Bandung: MERJA, 2007), p. 17

After having the knowledge that the hereafter is better than the world that is present in the heart, then the heart also undergoes a change and then the will and desire also changes completely. And in the end, all his deeds are guided and guided by the motive to get happiness in the hereafter.

Reflecting, contemplating and thinking deeply is another name for igniting the knowledge that will arise as a result of iron hitting a rock, when fire is splashed from an iron blow on a rock, then we see nothing. The visible sparks awaken the body ready to act to do something.

Likewise, the light that emanates from the human heart, through which humans can see the essence or nature of all things. The light that changes the heart that previously could not see anything in the darkness.

Thus, the result of tafakkur is knowledge, knowledge and a change of heart. There's no limit and the end of circumstances that change hearts, a person who seeks to master all branches of religious science, of course he will not be able to. Therefore, we should strive to master some knowledge of all the stages that lead us to spiritual enlightenment.<sup>35</sup>

#### **G. Opinion of Scholars on Tafakkur**

Regarding tafakkur, Imam Shafi'i said that seeing the problem correctly is the door to salvation from deception. A strong opinion is safety from negligence. Regret and thinking about the shackles. Intelligence and deliberation to the rulers is firmness in the soul and strength of instinct. So think before you decide, think before you act and consult before you step. The fruit of this contemplation is to make a servant not long a dream. Strive to improve charity, and hasten to perform good deeds.<sup>36</sup>

Imam Khalil Ar-Rasyidi said that tafakkur does not materialize without the presence of a tongue that is accustomed to dhikr to Allah accompanied by the presence of the heart so that it allows dhikr in the heart. Ibn Abbas r.a said that, meditating in goodness will encourage us to do good deeds, and regretting bad things will encourage us

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<sup>35</sup> *Ibid.* P. 17

<sup>36</sup> Harapan Satria. *Tafakkur tanda-tanda orang berakal*. (Blogspot.com/2010/06) html

to leave it.. When the hope and desire of a servant is only in Allah SWT, then Allah will silence his contemplation and speak in praise.<sup>37</sup>

According to Professor Malik Badri, a contemporary Muslim psychologist, explaining the difference between tafkir and tafakkur. Tafakkur is deeper and broader than tafkir. Tafakkur bridges perceptions and conceptions from the life of this world to the hereafter and from creatures to their Creator, Allah SWT. This intercession is known as i'tibar. So, tafkir may be limited to solving the problems of our current life that do not involve emotions, however, tafakkur extends beyond this life to a wider area, the hereafter, and beyond the superficiality of materialism to a deeper horizon, the "spirit", and thus tafakkur motivates all external and internal activities of Muslims. In the Qur'an there are 18 times that repeat about tafakkur, one of which is Allah SWT conveying HIS Word in the QS. An-Nahl (16) verse 11:

يُنَبِّتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَبَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ

يَتَفَكَّرُونَ

It means: *With it He grows for you crops, olives, dates, grapes and all kinds of fruits. Indeed, in that there is indeed a sign (of Allah's greatness) for those who think.*

According to al-Ghazali in his famous book Ihya Ulumuddin, tafakkur is presenting the two previous ma'rifat (in the heart) so that a third ma'rifat arises, namely tafakkur.<sup>38</sup> Meanwhile, according to Ali Ashabuni, the meaning of tafakkur is every person who meditates on all the kingdoms of Allah SWT. both in heaven and on earth.<sup>39</sup> By meditating, it will create a deep awareness of the greatness of Allah SWT. and how small is man before Him, thus encouraging people to submit to Allah SWT. consciously without coercion to carry out His commands and stay away from His prohibitions.

Al-Raghib Al-Asfahani in his book Mu'jam Mufradat li Alfaz Al-Qur'an as mentioned by Dr. Yusuf Qardawi in the book *Al-Quran talks about reason and knowledge* writes that, "Thought is a force that seeks to achieve a science. And tafakkur

<sup>37</sup> Ibid. html

<sup>38</sup> Abdullah bin Nuh, *al-Ghazali: Tafakkur Sesaat Lebih Baik daripada Ibadah Setahun*, (Jakarta: Mizan Publika 2014), p.8

<sup>39</sup> Lalu Heri Afrizal, *Ibadah hati*, (Bandung: Hamdalah, 2008), p. 413



is the operation of that power with the guidance of reason. With these advantages, humans are different from animals. And the object of thought is something that can be described in the heart nothing else”.<sup>40</sup>

Meanwhile, according to Tabataba'i in his commentary, al-Mizan suggests that tafakkur is seeking and studying the affairs of the two worlds (the world and the hereafter).<sup>41</sup> The point is to examine the nature of existence or entities (tangible units, the nature of existence), namely the nature of all that exists (exists) such as nature, humans, social conditions of society, and from the beginning of the creation of the world and the end of the hereafter, whatever can make humans happy and what can make humans suffer. So that in the explanation the author thinks that in contemplation it is in addition to thinking about His amazing creation, are also required to think critically, research, observe, appreciate taking lessons from phenomena from various events and occurrences.

As quoted by Malik Badri from Ibn Qayyim al-Jauziah "Meditation is the basis of all goodness, meditation is the most important work of the heart”.<sup>42</sup> According to Ibn Qayyim above, it can be understood that tafakkur has a very important role in shaping one's personality, because tafakkur is able to provide knowledge of all objects that are thought of.

Muhammad Jamaluddin al-Qasimi ad-Damasqi in a book of his mauizatul mukminin quotes from the words of Abu Hatim who said “From lessons will increase knowledge, from remembrance will increase love for God, from contemplation will increase khauf”.<sup>43</sup> From the opinion of Abu Hatim above, it can be understood that tafakkur can lead humans into khauf,<sup>44</sup> where the khauf will come muqarrabah or the closeness of a servant to Allah.

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<sup>40</sup> Yusuf Qardawi, *Al-'Aql Wa Al-'Ilmu Fi Al-Quran Al-Karim*, Trans. Abdul Hayyi Al Kattani, et al, 1st cet, (Cairo: Maktabah Wahbah, 1996), p. 41-42

<sup>41</sup> Muhammad Husein Tabatthaba'i, *al-Mizan Fii Tafsir al-Qur'an*, vol. 4, p. 200

<sup>42</sup> Malik Badri, *Tafakkur Perspektif Psikologi Islam*, (Bandung: PT Remaja Rosda Karya, ttc), p. 19.

<sup>43</sup> Muhammad Jamaluddin al-Qasimi ad-Damasqi, *Mauzital Mukminin min Ihya' Ulumuddin*, (Surabaya: Maktabah al-Hidayah, tt), vol 2. p. 379.

<sup>44</sup> *Khauf is a mental state of a Sufi where a Sufi feels afraid and also worried, they are worried if their devotion to Allah is lacking, so they are worried that Allah will not be as good as Allah*. Look: H. Ahmad Bangun Nasution and Hj. Rayani Hanum Siregar, *Akhlaq Tasawuf: Pemahaman dan Aplikasinya, biografi dan tokoh-tokoh sufi*, p. 54.

As already mentioned by Ir. Permadi says that tafakkur has implications for increasing faith because tafakkur can give birth to a sense of tawadhu', tazim to Allah, love of Allah, fear of Allah, and passion in worship.<sup>45</sup>

Toshihiko Izutsu explains that the nature of thought (tafkir) is divided into two layers in the discussion of morals. *First*, a group composed of what is called the names of God (Most Gracious, Most Just, Most Great, etc.). *Second*, it concerns the basic ethical relationship between man and God. And between the two layers of thought (between God and Man) are interrelated.

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<sup>45</sup> Alibashah, *Bahan Renungan Kalbu: Penghantar Mencapai Pencerahan Jiwa*, p. 27.

## CHAPTER III

### AL-ALUSI AND TAFSEER RUHUL MA'ANI

#### A. Al-Alusi Profile (Historical Settings of al-Alusi's Life)

##### 1. Full Name and Birth of al-Alusi

Al-Alusi's full name is Abu al-Tsana 'Syihabuddin as-Sayyid Mahmud Afandi al-Alusi al-Baghdadi. He was a descendant of Imam al-Husain from his father and a descendant of Imam al-Hasan (Ibn Ali ibn Abi Talib) from his mother. He was born in the city of Kurkh, Baghdad, Iraq on Friday 15 Sya'ban 1217 AH<sup>46</sup>.

It is known as al-Alusi, which is the name attributed to a village called Alus, an island located on the west bank of the Euphrates River between Syria and Baghdad. This is where his family and grandfather reside. He is known as a scholar who is *rasikh* (in) his knowledge, mastered the knowledge of *ushul* and *furu'*, expert in hadith and tafsir and skilled in Arabic literature.

##### 2. Al-Alusi's Scientific Journey and Career

It has become a necessity of previous scholars and the custom of the Arab Islamic community, that every child is required to start learning to read and memorize the Qur'an. Alusi also began to memorize the Qur'an when he was five years old under the guidance of Sheikh al-Mala Husain al-Jaburi.

As he grew older, he continued to study and read the texts inherited from previous scholars under the guidance of his father, so that before reaching the age of ten, he had studied several branches of science, fiqh *syafi'iyah* and *hanafiyyah*, *mantiq*, and hadith.

At a young age he was mentored by his own parents. He also studied with great scholars at that time, including Shaykh as-Suwaiti and Shaykh Khulaid an-Naqsyabandi. He became the mufti of the Hanafi school in 1248 H/ 1832 AD. He appreciated and knew the differences between the schools and the various patterns of thought and belief.

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<sup>46</sup> Az-Zahabi, *Tafsir wa al-Mufasssirun*, Vol. I (Kairo: Maktab Wahbah, 1421 H – 2000 M), p. 250.

Imam al-Alusi not only took knowledge under the guidance of his parents, but he also studied with famous scholars of his time. Among the teachers whom he greatly admired was Shaykh 'Alâuddin Afandi al-Maushili, to the extent that he was with his teacher for quite a long time.

At the age of 13, he was already actively writing in addition to studying. In 1248 he was appointed *mufti* after previously being appointed as waqf trustee at Madrasah al Marjaniyah. However, in 1263 AH, after serving for about 15 years, he resigned from his position and chose to be busy compiling his famous tafsir book, *Ruh al-Ma'ani*.

Before Imam al-Alusi reached the age of 20, he had begun to study the interpretation of the Qur'an. Then at the age of 21, he was entrusted by his teacher, Sheikh 'Alauddin to teach at the madrasah al-Khotuniyah. Besides that, he was asked by Haji Nu'man al-Bajah to teach at the madrasa he leads, only Alusi did not last long, because many did not agree with him.

In his youth he studied directly with his father Syaikh as-Suwaidi and also studied tasawuf on Syaikh Khalid an-Naqsabandi<sup>47</sup>. That is why in some of the interpretations a Sufistic perspective is inserted as an attempt to explain the inner meaning of a verse and even some scholars say his interpretation is a *bi al-isyari* interpretation (smells of *Sufism*) although there are those who disagree.

Al-Alusi was known as one of the great Iraqi scholars at that time. Even during his lifetime, al-Alusi was nicknamed as a verse from the revelations of Allah which when viewed today, he will be a rare person among the many rarities that exist in this era. al-Alusi studied and gathered a lot of knowledge so that he became a pious person in the science of *aqli* and *naqli* as well as a person who was very understanding of the science of *ushul* and its branches.<sup>48</sup>

Al-Alusi began to teach the knowledge he had acquired at his residence adjacent to the mosque of Jami' al-Shaykh Abdullah al-'Aqliy located in Rashafah,

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<sup>47</sup> *Ibid.*

<sup>48</sup> *Ibid.*

in that place many people who learn from him from all over the city and from outside the city. In his day to day life, al-Alusi is famous for his noble morals especially his humble nature which when we look at the present time will be something unique. Among the uniqueness of his morals is the way he dresses in his daily life, preferring to dress like his students and also in the choice of food he prefers to eat the same food as his students. In addition to the previous two traits, there is one more unique trait that he possesses namely al-Alusi placed his students at the top of his house as an exaltation of the seeker of knowledge. It was al-Alusi's treatment of the seekers of knowledge that made his teaching place a special feature in Iraq.<sup>49</sup>

During his lifetime, al-Alusi was a permanent teacher at the Marjaniyyah Madrasa where the selection to become a teacher at the madrasa was very strict. because at that time the madrasa was one of the leading madrasas in Iraq so that the madrasah teacher is a person who is really famous for his piety. The story of al-Alusi being a permanent teacher at the madrasa was confirmed and justified by a minister who was famous for his criticality namely Ali Ridho Pasha. He even explained that al-Alusi had absolutely no affinity for anyone who was there.<sup>50</sup>

In addition to being a teacher at the Marjaniyyah madrasah, al-Alusi also served as a fatwa board of the Hanafi school, however, in the month of Shawwal in 1263 he resigned from that position and busied himself with the completion of his commentary. After his interpretation was completed al-Alusi traveled to Constantinople in 1267 Hijriyah and when he arrived there, he showed his interpretation to Sultan Abdul Majid Khan and received praise from him and in 1269 Hijriyah he returned from Constantinople to his hometown.<sup>51</sup>

Once the book was compiled, he showed it to Sultan Abdul Majid Khan and it turned out to be very well received. He died on 25 Zulhijjah 1270 H and was buried near the grave of Shaykh Ma'ruf al-Karkhi, one of the famous Sufi figures in the city of Kurkh..

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<sup>49</sup> *Ibid.*, 251.

<sup>50</sup> *Ibid.*

<sup>51</sup> *Ibid.*

### 3. Faith and Madzhab al-Alusi

During his lifetime, al-Alusi was famous for his diligence in spreading knowledge as well as his diligence in gathering knowledge. He was a scholar of the differences of sects, a Salafi, a Hanafi, a person who has a different opinion from most authors, and has its own virtue in his famous commentary. Although he was known to follow the Hanafi school, in fact al-Alusi was initially a follower of the Syafi'i school and in 1248 he changed course to become a follower of the Hanafi school. During his lifetime, al-Alusi took knowledge from many famous scholars of his time, among them were al-Shaykh Khalid al-Naqsyabandiy, al-Shaykh Ali al-Suwaidiy, and to his own father.

As for his school of theology, it is Sunni (al-Asy'ari). This is seen when he interprets Q.S. al - Anfal (8): 17 concerning the deeds of Allah and the deeds of man:

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ

بَلَاءٌ حَسَنًا ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾

It means: *So it was not you who killed them, but it was Allah who killed them, and it was not you who threw when you threw, but it was Allah who threw. (Allah did so to destroy them), and to give victory to the believers, with a good victory. Surely Allah is Hearing, Knowing.*

He said the meaning of this verse is Allah SWT who created the throwing movement (human action, pen) Likewise when one stands <sup>52</sup>surely Allah is the Creator of standing.

He was also a comparative member of the Madhhab, mastering the book of Milal wa an-Nihal and according to Zahabi he belonged to the Syafi'i sect although in many cases he followed Imam Abu Hanifah<sup>53</sup> as can be seen from his interpretation of Q.S. an-Nisa' (4): 43:

<sup>52</sup> Al-Alusi, *Ruhul Ma'ani*, Jilid IV, Vol. 5-6, p. 171.

<sup>53</sup> Az-Zahabi, *Tafsir wal Mufasssirun*, p. 251

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا ﴿٤٣﴾

It means: *O you who believe, do not pray while you are drunk, until you understand what you say, (do not even go to the mosque) while you are in a state of junub, except for just passing, until you take a bath, and if you are sick or are traveling or come from the toilet or you have touched a woman. Then you will find no water, so dwell in a good land. Wipe your face and your hands. Lo! Allah is Oft -Forgiving, Most Forgiving.*

Sentence fragment expressions *لَمَسْتُمُ النِّسَاءَ* or it talks about touching a woman who physically invalidates ablution. However, he followed/reinforced the opinion of Imam Hanafi who did not consider the ablution of a person who touches a woman even with lust void.

According to him, the word "lamastumun nisa" means that Allah SWT has intercourse with a wife because of course Allah SWT is reluctant to use words that are clear/vulgar (in this case) or embarrassed to use vulgar words (by mentioning the word jima', for example, in His holy book). This opinion he also quoted from Ali and Ibn Abbas and this opinion is clearly the same as the opinion of Imam Abu Hanifah<sup>54</sup>.

This also shows that he is very distant and ta'assub mazhab. He did not feel anxious to leave the opinion of Imam Shafi'i if he was considered less strong/weak and in favor of the opinion of Imam Hanafi.

<sup>54</sup> Al-Alusi, *Ruhul Ma'ani*, Jilid III, Vol. 3-4, p. 41.

Likewise when interpreting Q.S. al-Baqarah (2): 236:

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى  
الْوَسْعِ قَدْرُهُ وَعَلَى الْمُقْتَرِ قَدْرُهُ مَتَّعًا بِالْمَعْرُوفِ<sup>ط</sup> حَقًّا عَلَى الْإِحْسَانِ ﴿٢٣٦﴾

It means: *There is no obligation upon you to pay (dowry), if you divorce your wives before you have mixed with them and before you determine the dowry and give them a mut'ah (gift), a person who is able according to his ability and people who are poor according to their ability (also), namely giving according to what is appropriate, that is a provision for those who do good.*

Al-Alusi said: Imam Malik said: The perpetrator (the person who gives mut'ah) is a good person, who performs the sunnah. Thus Imam Malik turned the word amar from obligatory to become sunnah. Meanwhile, we think<sup>55</sup> (Az-Zahabi said: the word "we" here indicates al-Alusi is Hanafi. But this expression is not much in his tafsir cannot be inferred he Hanafiyah). According to al-Alusi, mut'ah (gift when divorcing a wife) is given to divorced women. As for Imam Shafi'i in one word mut'ah must be given to women who are divorced before being mixed which is strengthened by surah al-Baqarah (2) 241:

وَالْمُطَلَّقَاتِ مَتَّعٌ بِالْمَعْرُوفِ<sup>ط</sup> حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤١﴾

which means: and for the divorced wives, a good mut'ah is bought. It is obligatory for those who are pious. Q.S. al-Baqarah (2) 228:

<sup>55</sup> Said az-Zahabi: what we say here shows al-Alusi is a Hanafi mahd'zab. But this expression is not much in his interpretation so it cannot be concluded that he is Hanafiah. What is more accurate is that he is a Shafi'iyah who also follows the Hanafi opinion a lot. Az-Zahabi, *op.cit*, p. 255



وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۚ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ  
 إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا ۚ وَهُنَّ مِثْلُ  
 الَّذِي عَلَيْهِنَ بِالْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۚ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٢﴾

It means: *Divorced women should refrain (wait) three times quru ', they should not hide what Allah has created in their wombs, if they believe in Allah and the Last Day, and their husbands have a right to refer to it in the meantime, if they (the husbands) wish islah, and women have rights equal to their obligations in a dignified manner, but husbands, has one degree of advantage over his wife and Allah is Almighty and Most Wise.*

According to Imam Syafi'i, 3 times quru 'is 3 times holy, while according to Imam Hanafi 3 times dirty. In this case, after holding a long munaqasah, al-Alusi confirmed the opinion of Imam Shafi'i.

#### 4. Al-Alusi's Works

Academically, al-Alusi was relatively very productive. It is not excessive if he is nicknamed Hujjatul Udaba 'and as a reference for the scholars of his time. His wisdom can be seen from his works, among others:

- a. *Hasyiah ala al-Qair*
- b. *Syarah as-Salim; ilmu logika*
- c. *Al-Ajwibah al-Iraqiyyah 'an As'ilah al-Lahoriyyah*
- d. *Al-Ajwibah al-Iraqiyyah 'an As'ilah al-Iraniyyah*
- e. *Durrah al-Ghawass fi Awham al-Khawass*
- f. *An-Nafakhat al-Qudsiyyah fi Adab al-Bahs*
- g. *Ruh al-Ma'ani Fi Tafsir Al-Qur'an al-Azim wa as-Sabi' al-Masani*
- h. etc.

Among his most popular works is Tafsir al-Alusi or Ruhul Ma'ani.

## B. Characteristics of Al-Alusi Pemikiran Thought

### 1. Al-Alusi's Thoughts on the Qur'an, Tafsir, and Ta'wil

To find out al-Alûs's thoughts on the Qur'an, interpretation, and ta'wîl, it can be seen from his interpretation of the trams in his commentary, Rûh al-Ma'ânî. The terms al-Qur'an, tafseer, and ta'wîl appear several times in the Qur'an. By knowing the three trams, it will be easy to know what exactly is the basis of al-Alûsî's thinking in interpreting the verses of the Qur'an.<sup>56</sup>

#### a. Al-Alusi's thoughts on the Qur'an

The Qur'an has many names, including: al-Qur'an, al-Kitâb, al-Fuqân, al-Zikr, and Tanzîl.<sup>57</sup> It is called the Qur'an, because it is "read" orally. Named al-Kitab, because it was "written" with a pen. It is called al-Furqân because it is the difference between right and wrong. Named al-Zikr, because it is used as a "remembrance", especially for people who forget. And named glued to his literal words, of course they will not understand the meaning and substantial meaning contained in the verses of the Qur'an, and it is as if their hearts are closed so that it is difficult to penetrate the nuances of the meaning of the Qur'an.

Al-Alusî interprets *أَمْ عَلَى قُلُوبٍ أَفْقَالُهَا* as a parable of the 'loss' of the heart, or the disclosure of problems in the heart.<sup>58</sup> It is clear that al-Alûsî is more inclined to interpret the verses of the Qur'an by looking for their implicit meaning than their literal meaning, although not necessarily ignoring it. al-Alusi seeks to find the meaning in more depth, what exactly God means in a verse. Based on the interpretation of these two verses, al-Alûs views the Qur'an as the word of God as well as a guide for humans.

#### b. Al-Alusi's thoughts on Tafsir

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<sup>56</sup> Setianingsih, Yeni. *Melacak Pemikiran Al-Alusi dalam Tafsir Ruuh al-Ma'ani*. Jurnal Kontemplasi, Volume 05 Nomor 01, Agustus UIN Raden Intan Lampung, 2017. P 240-246

<sup>57</sup> Manna Khalîl al-Qattân, *Mabâhis fî 'Ulum al-Qur'an*, trans. Mudzakir AS, issue 12, (Bogor: Inter-Nusa Literature Library, 2009), p. 18-19.

<sup>58</sup> Al-Alûsî, *Ruh al-Ma'ani*, vol. XIV, p. 45-46.

The word "tafsir" in the Qur'an is only mentioned once. That is in the Q.S. al-Furqân [25]: 33.<sup>59</sup>

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾

*It means: The Unbelievers do not come to you with any strange thing, but We bring you the truth and the best explanation.*

Al-Alusi interprets the word تَفْسِيرًا in the verse with “kasyf” (revealing the hidden meaning) and “bayân” (explaining) the meaning of the Qur'an.<sup>60</sup> This is in line with his meaning of "tafsir" in the preface of the book of tafsir. In the language of interpretation, it comes from masdar, the origin of the word from فسر which means "explaining, and opening something". Meanwhile, according to the terminology, tafsir is a science that discusses the procedure of pronouncing the words of the Qur'an, madlul (indication), single laws or tarkib (prase), and the meanings contained in the sentence structure of the Qur'an and its complementary sciences, also about the ma'rifat and nash of a verse, the reasons for the descent of the verse, and the stories that explain from something that is not yet clear.<sup>61</sup>

Seeing al-Alusi's point of view in interpreting the word "tafsir" above, it further strengthens that the verses of the Qur'an must be explained thoroughly, from all aspects. There is a tendency for al-Alusi to often use reason in interpreting the verses of the Qur'an. That's why the interpretation can be included in the bi al-ra'y interpretation.

The reason why al-Alusi used tafsir bi al-ra'y in his tafsir is seen in the introduction of his tafsir. According to him, the interpretation of bi al-ra'y is permissible. Regarding the hadith which means: "Whoever explains the Qur'an with his opinion, and his opinion is correct means he has made a mistake", al-Alûsî doubts its authenticity. While the hadith narrated by Abu Dawud:

<sup>59</sup> Faidullah al-Hasani, *Fath ar-Rahmân li Thâlib Âyât al-Qur'ân*, (Beirut: Dâr alFikr, 1995), p. 260.

<sup>60</sup> Al-Alusi, *Ruh al-Ma'ani*, juz. XIX, 16. In this section, the author uses the interpretation of Ruh al-Ma'ani in his PDF version which consists of 30 volumes/juz, according to the order in the Ottoman Mushaf.

<sup>61</sup> Ibid., vol. I, p. 4.

“whoever thinks about the Qur’an without knowledge then he will be placed in hell ”, not indicating the prohibition of tafsir bil al-ra’y. A person is allowed to interpret the Qur’an with the people on the condition that he does not make the interpretation follow the lusts of his sect..

c. Al-Alusi's thoughts on *Ta'wil*

The word *ta'wil* is mentioned in the Qur'an 17 times in 15 places or verses. That is, in QS. al-Imran: 7 and QS. al-A'raf: 53 which are called twice each, and the rest is in QS. al-Nisâ': 59, QS. al-Isrâ': 35, QS. Yusuf: 6, 21, 36, 37, 44, 45, 100, 101, QS. Yunus: 39, and QS. al-Kahfi: 78, 82.<sup>62</sup> *Ta'wil* language comes from the word "aul" which means "return to origin."<sup>63</sup> This meaning is in line with the opinion of al-Alusi in his muqaddimah interpretation which says that *ta'wil* language means "to return". Meanwhile, according to the term *ta'wil* means "putting or explaining something that is returned to the intended purpose".<sup>64</sup>

In addition to defining *ta'wil* according to his perspective, al-Alusi includes the definition of *ta'wil* according to the scholars'. As the definition expressed by Abu Ubaidah which says that interpretation and *ta'wil* have the same meaning. While ar-Rahib said that the interpretation is more general and is more often used in sentences, both in the arrangement of words and sentences in the books of God or otherwise. While the *ta'wil* arrangement is only used to describe the meaning and sentences in the divine book.<sup>65</sup> Regarding these opinions, al-Alusi does not draw any conclusions on his tendency to choose which opinion.

Opinions about whether or not to do *penta'wîlan* on these verses of the Qur'an, can be seen from how one interprets the QS. al-Imrân: 7,<sup>66</sup> relating to the

<sup>62</sup> al-Hasani, *Fath ar-Rahman*, h. 44.

<sup>63</sup> al-Qattan, *Mabahis fi 'Ulum Al-Qur'an*, h. 459.

<sup>64</sup> al-Alusi, *Ruh al-Ma'ani*, vol. I, h. 4-5.

<sup>65</sup> *Ibid.*

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“It is He who sent down the Book (Al Quran) to you. Among its (contents) there are verses that are muhkamat. Those are the main points of the contents of the Qur'an and other (verses) mutasyabihat. As for those who in their hearts are inclined to error, then they follow some of the verses which are mutasyabihat thereof to cause slander to seek their takwil. Even though no one knows the takwil but Allah. and those who are deep in knowledge say: "We

verses of mutashâbihat. Those who do not allow penta'wîlan state that the verses of mutashâbihat are known only to Allah, so that no one can recite them. This opinion was expressed by 'Aisyah on the basis that the letter wawu before the word ar-rasikhûna in QS. Alu-Imran: 7 it means isti'inaf (a word that indicates the beginning of a sentence). While the word rasikhûna is marfu 'as muftada'. Thus, the previous sentence has nothing to do with the following sentence.<sup>67</sup>

While those who allow interpretation of the verses of mutashâbihat is Abu Hasan al-Ash'ari which says that it stops or ends in the sentence "Wa ar-rasikuna fi al-'ilmi". Thus, the scholars know the ta'wîl of the verses of mutashâbihat. This opinion is also confirmed by Abu Ishaq asy-Syirazi who said, "Allah's knowledge of the ta'wîl of the verses of the verses of mutashâbihat is also bestowed on the scholars' whose knowledge is deep ". Surah Ali-Imran: 7 was revealed as a compliment to them. If they don't know the meaning, then they are the same as the common people".<sup>68</sup>

From the two opinions above, al-Alûsî tends to follow the second opinion, which allows for performing ta'wîl. Indeed, in the matter of tawil, according to al-Alusi, only Allah knows. But, it does not mean that man cannot know its meaning, because this knowledge of God is ultimately bestowed on those who have deep knowledge.<sup>69</sup> al-Alûsî interprets the verses of mutashâbihat as verses whose meaning is not yet clear and whose meaning is still in doubt, whose meaning cannot be distinguished from the others except by detailed and in-depth research.<sup>70</sup>

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*believe in mutasyabihat verses, they are from our Lord." and cannot take a lesson (from it) except those who have understanding."*

<sup>67</sup> Abdullah abu as-Su'ud Badr, *Tafsir Umm al-mukminin 'Aisyah ra*, trans, Gazi Saloom and Ahmad and Saikhu (Jakarta: Serambi Ilmu Semesta, 2000), p. 154-155.

<sup>68</sup> Subhi al-Salih, *Membahas Ilmu-Ilmu Al-Qur'an*, Terj, Team Pustaka Firdaus. (Jakarta: Pustaka Firdaus, 1999), p. 373.

<sup>69</sup> al-Alusi, *Ruh al-Ma'ani*, vol. III, p. 80-84.

<sup>70</sup> Linguistically, mutasyâbih is a word used to indicate a similarity or resemblance so that ambiguity occurs. Let Dalem Muhammad 'Abdul' Dazhem Az-Zarqan, *The Sources of Gratitude in 'Ulum Al-Qur'an*, (Beirut: Dar Al-Kutub Al-Wayah, 1996), H. 289. This is different from the muhkam verse where the meaning of dhohir and the legal arguments are clear. See in al-Alusi, *Ruh al-Ma'ani*, vol. III, p. 83.

This opinion is reinforced by looking at the way al-Alûsî interprets fawatih as-suwâr which also falls into the category of mutashâbihat verses. Al-Alûsî examines it in more depth and detail. Regarding the letters that are only in the 19 surahs, al-Alûs concludes that the purpose of the letters is to oppose the arrogance of the disbelievers. As for the meaning, al-Alûs said that "no one knows its essence except the experts".<sup>71</sup>

From this, it is clear that Al-Alûs belongs to the group of commentators who agree that the Qur'an needs to be translated. So that the meaning contained in it can truly be revealed and known by human beings. So that the main purpose of the Qur'an was sent down to earth can be realized. This needs to be done considering that humans have been equipped with reason to think. So, it is appropriate if humans use their minds to read His verses.

## **2. Al-Alusi's Thoughts on the Opponents of Ahlussunnah**

As we know in his biography it is mentioned that al-Alusi is a Salaf and a Sunni so that you can find many opinions of al-Alusi who reject the thinking of the Mu'tazilah, Shiites, and others. One of al-Alusi's interpretations that opposes Shiism is when he interprets the 11th verse of Surat al-Jumu'ah, he argues that the Shia defame the Companions because of their interpretation of the verse.<sup>72</sup>

Shiites say that the companions prefer the world to the hereafter which is manifested by their inclination to joke and trade and do not like to perform prayers which are the pillars of religion let alone in congregation with the prophet. According to them, such behavior is often done by great figures of the companions such as Abu Bakr. After al-Alusi explained at length about the Shi'a interpretation, he concluded his commentary with the following sentence: defamation of the friends' reputation due to events that occurred at the beginning of Islam which caused their worship to be incalculable is a real stupidity.<sup>73</sup>

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<sup>71</sup> Ibid., vol. I, p. 13.

<sup>72</sup> Al-Dhahbi, *al-Tafsir wa al-Mufasirun...*, p. 253

<sup>73</sup> Romadlon, Salim. *Skripsi Penciptaan Kematian dan Kehidupan dalam Tafsir Sufi Ruh al-Ma'ani Karya Al-Alusi..* Fakultas Ushuluddin dan Filsafat, Universitas Sunan Ampel, Surabaya. 2019. p.55-59

### **3. Al-Alusi's Thoughts on the Problem of Kauniyyah**

As we know that in the Qur'an there are several verses that discuss kauniyyah verses or verses related to nature, then of course the commentator will come into contact with the verse and try to interpret it as best as possible. In this case al-Alusi in his tafsir when confronted with the verse kauniyyah he often included the opinions of kauniyyah experts or scholars and often in interpreting the verse he goes over it at length. Although he included the opinions of scientists but he did not include all the opinions of these scientists, he only lists the opinions of scientists he agrees with and doesn't list what he doesn't agree with.

Al-Alusi's attitude in interpreting the verse of kauniyyah as explained can be found in his interpretation of the 12th verse of Surat At-Thalaq in which he quotes by using the word qala without mentioning the pronoun in detail. The opinion that al-Alusi took from the qala lafaz explained that the sun is the center of the solar system so that everything in the solar system goes around it in a special way, namely a predetermined orbit, sometimes the planets are closer to the sun and sometimes far away which only Allah knows. When viewed today, it will be known that this opinion is the opinion of scientists about the solar system.

### **4. Al-Alusi and the Many Discussions About Nahwu**

When reading his commentary, al-Alusi often explains the problem of nahwu too long and sometimes even goes beyond the nature of a commentator..

### **5. Al-Alusi's Thoughts on the Problem of Fiqh**

Although in his biography it is known that al-Alusi was a mufti of the Hanafi school, but if you look at the interpretation of the verses of ahkam in his tafsir, it will be found that he is not expressing his own opinion, he chose to gather all the opinions of the priests of the sect. jurisprudence first and when he has not found the opinion of the imams on the matter then he will present his own opinion without any bias against any of the sects.

## 6. Al-Alusi's thoughts on Israiliyyat

Unlike some commentators who take opinions from the story of Israel and the news from people whose chain is not clear, al-Alusi is more often critical of the story of israiliyyat and the news that it is not clear where it came from.<sup>74</sup>

An example of criticism expressed by him against the story of israiliyyat is against a story that comes from 'Auj bin 'Anaq which is narrated from al-Baghawi in his interpretation of surat al-Maidah (5) 12:

﴿وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَءَامَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ﴾

It means: *And verily Allah took a covenant (from) the Children of Israel, and We appointed among them twelve leaders, and Allah said: "Lo! I am with you, if ye keep up prayer and pay the poor-due, and believe in My messengers. and you help them and you lend to Allah a good loan, surely I will cover your sins. And verily I will admit you into Paradise where rivers flow. But whoever of you disbelieves after that, he has indeed strayed from the straight path."*<sup>75</sup>

Has spread a thing about the story narrated by 'Auj bin' Anaq in public, so we reported the story as bad news, and in the fatwas of Ibn Hajar, al-Hafidh al-Imad Ibn Kathir said: the story of 'Auj and all that is told from it both are not original, while the story is only made by the people of the book and did not happen at the time of the prophet Noah.<sup>76</sup>

<sup>74</sup> *Ibid.*

<sup>75</sup> Departemen Agama Republik Indonesia, *Al-Qur'an dan Terjemahannya* (Surabaya: Assalam, 2010), p. 145.

<sup>76</sup> *Ibid.*, p. 256.



## **7. Views on the Various Qira'at, Munasabah, and Asbabun Nuzul**

Al-Alusi in his tafsir does mention various types of qiraat, but he does not limit himself to the narration of the qiraat. So that when read by people who are critical of qiraat will be a distinct shortcoming of this tafsir.

In addition to mentioning qiraat, al-Alusi includes the reason for the nuzul of the verse when the verse is indeed preceded by a reason also mentions reasonable whether it is reasonable sentence by sentence or sentence by letter. As for one of the special features of this tafsir is that al-Alusi includes Arabic poems on something related to the discussion of linguistics.

### **C. Book of Tafsir Ruhul Ma'ani**

#### **1. Background of the Compilation of the Book of Ruhul Ma'ani**

This book was written in 1263 Hijri discussing 30 juz of the Qur'an in 10 volumes using Arabic. First printed in Cairo's Bulaq district in 1301 AH. A second printing in Baghdad then in Egypt by al-Munirah's printing of 30 juz in 10 volumes in 1353 AH. Reprinted according to al-Munirah's print by Dar Ihya' al-Turats al-'Arabi as the first printing in 1405 Hijri and reprinted by the printer. In 1415 Hijri reprinted with a new printing in Beirut by Dar al-Fikr as the first printing.<sup>77</sup>

This book consists of 16 volumes. volume 1:635 pages, 2:272 pages, 3:416 pages, 4:319 pages, 5:270 pages, 6:1238 pages, 7:399 pages, 8:395 pages, 9:431 pages, 10:380 pages, 11:251 pages, 12:347 pages, 13:206 pages, 14:300 pages, 15:248 pages, and 16:523 pages. This commentary is published in Beirut with the publisher: Dar al-Kutub al-Ilmiyah.

In the preamble of his commentary, he explains that al-Alusi wrote this book of commentary since he was young. It all started with al-Alusi's passionate desire to seek clues to uncover the hidden secrets of Allah's book So he starts to stay away from too much sleep because a lot of evil is caused by sleep, stay away from his people to string pearls that are still pure, don't like to joke around like most of the people around him do, and never gave an opportunity to his lust to enjoy orgasm as

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<sup>77</sup> Iyazi, *al-Mufasirun Hayatuhum...*, p. 817

his friends usually did. Until Allah puts the knowledge of reality into his heart and the detailed meanings of His verses become clear to him..<sup>78</sup>

Among the advantages of al-Alusi is that when he was not even 20 years old, he gave many explanations to answer the popular questions of the Qur'an, explain something untouched in the books of detailed interpretations, and write down knowledge about something that is hidden even by people who have a high understanding. So there is no doubt that al-Alusi was asked by the people around him to write a book which contained his own thoughts, but al-Alusi always refused the request.<sup>79</sup>

In the language of Ruhul Ma'ani, it means the spiritual meaning, it means the spiritual meaning of the verses of the Qur'an. Al-Alusi said that since childhood he wanted to reveal the hidden meanings of the Qur'an.

The background for writing this book began when he told that on Friday night in the month of Rajab in 1252 H he had a dream that God was ordered to fold the heavens and the earth, then ordered to repair the damage that is on him. In his dream, he seemed to raise one hand to the sky and the other to the water. Then al-Alusi woke up and felt that the dream he had must have had a great meaning. After that al-Alusi also investigated what the meaning of the dream he had experienced until he found in some books explaining that the meaning of the dream was an order to write a book of commentaries, then he began to compile it on the night of the 16th of Sha'ban that year<sup>80</sup>.

And at that time he was still 34 years old to coincide with the reign of Sultan Mahmud Khan bin Sultan Abdul Hamid Khan and he completed his book of tafsir on the night of Tuesday of the month of Rabi'ul Akhir in 1267 then showed it to the minister Ali Ridho Pasha then al-Alusi named the book *Ruh al-Ma'ani fi Tafsir al-Quran al-Adhim wa al-Sab'i al-Matsani*.

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<sup>78</sup> Al-Dhahabi, *al-Tafsir wa al-Mufasirun*..., p. 252

<sup>79</sup> *Ibid.*

<sup>80</sup> Az-Zahabi, *op.cit*, p. 252

After the book was complete, he also showed it to Sultan Abdul Majid Khan which later received tremendous appreciation and after he died, this book was perfected by his son, Sayyid Nu'man al Alusi.

## **2. Characteristics of Ruhul Ma'ani's Interpretation**

### **a. Systematics of Writing Ruhul Ma'ani's Tafsir**

The systematic writing used by al-Alusi is that he immediately mentions fragments of the Qur'anic verse along with its meaning, sometimes the meaning of lughawi, the i'rab and sometimes the meaning of the term. He explained verse by verse at length / in more detail. Sometimes he also mentions the asbabun nuzul verse first, sometimes he directly discusses the grammatical aspect (the nahwu-sharaf, *balaghah*, *bayan*, *ma'ani*), then followed by an explanation with hadith, qaul friend or tabi'in.

In systematic detail as a methodical step he took, usually al-Alusi took the following steps:

- a. Mention the verses of the Qur'an and immediately explain the meaning of the content verse by verse.
- b. In his analysis, sometimes al-Alusi also mentions asbabun nuzul first, but sometimes he immediately explores in terms of grammar, then quotes the history of hadith or qaul tabi'in.
- c. Explain the position of a word or sentence in the verse in terms of language rules (science of nahwu).
- d. Interpreting with other verses, although not all verses.
- e. Provide information from the Prophet's hadith if any.
- f. Collect the opinions of the previous interpreters and then evaluate them or provide criticism and the choice of which opinion is the strongest according to him.

### **b. Ruhul Ma'ani's Interpretation Method**

The interpretation method used by al-Alusi is the tahlili method, where he tries to interpret at length from the various dimensions that exist in the interpreted

verse, since from the explanation through the grammar, asbabun nuzul, the words of the prophet saw, the opinion of friends, tabi'in and even to scientific interpretations such as astronomy.<sup>81</sup>

Talking about the interpretation, of course, will not be separated from the discussion of the methods used by the commentators to interpret the verses of the Qur'an. Likewise al-Alusi, in interpreting the Qur'an he used two methods, namely bi *al-ra'yi* and *tahlili*.

a. Bi al-Ra'yi Interpretation

The first method used by al-Alusi is the method of interpretation bi al-ra'yi because in interpreting the Qur'an, he is more inclined to use reason or his own opinion. Tafsir bi al-ra'yi is an interpretation that explains the meanings of the Qur'an with a special view that shows the aqidah and thoughts of an exegete, which must be accompanied by the ability to understand language and Shari'a as well as competent knowledge in everything related to interpretation.<sup>82</sup>

Tafsir bi al-ra'yi is divided into two forms, namely tafsir bi al-ra'yi almadhmum and tafsir bi al-ra'yi al-jaiz. Tafsir bi al-ra'yi al-madhmum is an interpretation carried out on the Qur'an using his own opinion without looking at the opinion of the ulama or scientific qanuns needed by a commentator in interpreting the Qur'an. Tafsir bi al-ra'yi al-Jaiz is an interpretation in the form of ijtihad from the commentator after understanding the words of the Arabs and their manhaj in opinion. In addition to understanding the words of the Arabs, the bi al-ra'yi-style commentator must understand the Arabic pronunciations and the signs of these pronunciations with the inclusion of jahiliyah poetry and adhering

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<sup>81</sup> According to Abdul Majid Abdussalam in his commentary:, al-Alusi has arrived at the interpretation of astronomical problems including clues that lead to it such as the problem of land, sea and changing times due to the change of time. Abdul Majid Abdussalam, *Visi dan Paradigma Tafsir Al-Qur'an Kontemporer* (Bangil: al-Izzah , 1418 H–1997 M). p. 283.

<sup>82</sup> Al-Dhahbi, *al-Tafsir wa al-Mufasirun...*, p. 183.

to asbab nuzul, knowing the Nasikh Mansukh verses of the Qur'an and other things that are needed by a commentator in interpreting.<sup>83</sup>

b. Tahlili Interpretation

When viewed from the overall interpretation of al-Alusi in terms of thought, it will be known that the method of interpretation used by al-Alusi is the method of tafsir bi al-ra'yi. Meanwhile, if we look at the composition or systematic interpretation of the interpretation, then the interpretation uses the tahlili method.

In the book of al-Tafsir al-Maudu'i by al-Kumi, tahlili interpretation is an interpretation in which the way of interpretation mentions the verses of the Koran and its letters in sequence, then accompanied by its own meaning from each lafaz, mentioning the meanings contained in the sentences and what is contained in the composition of the sentence in the form of the relationship between the sub-chapters.<sup>84</sup>

In addition to the things that have been mentioned, the tahlili interpretation also mentions the form of attachment between maqashid that helps to achieve what is intended by using explanations in the form of mentioning asbab nuzul and what is quoted from the prophet in the form of hadith or from the opinions of friends and tabi'in.

c. Ruhul Ma'ani's Interpretation Pattern

a. Sufi Pattern

Sufi interpretation is an interpretation that can only be done by a Sufi who has understanding about interpretation and sensitivity to real feelings without any discussion of the attachment and consideration of a verse. The interpretation made by him is the interpretation he gets by immersing oneself in the sincerity of

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<sup>83</sup> *Ibid.*

<sup>84</sup> Ahmad al-Sayyid al-Kumi dan Muhammad Ahmad Yusuf al-Qasim, *Al-Tafsir al-Maudu'i li al-Qur'an al-Karim*, (Kairo: tp, 1982), p. 10.

mujahadah spiritually by means of intuition and opening the mind and heart of the witness.<sup>85</sup>

The method used by the Sufis in interpreting the Qur'an is to use the inner tongue which is essentially an interpretation with a special school of thought by leaving the meaning that has been real or has been physically known and then mentions the meaning intended by the verses accompanied by traditions in a special way of interpretation. If in the *zahir* verse there is something that strengthens his opinion, the commentator will take that meaning and if it is not there, the commentator will change it to something other than the *zahir* meaning of the verse.<sup>86</sup>

When viewed from the description above, it can be concluded that the Qur'an has two forms of interpretation. The first is the *bayani* interpretation which has been known by the scholars of *zahir* and *rusum*. The second is the inner interpretation which is known by *kasyaf* experts and nature experts because they claim that they have received interpretations using the *kashaf* and *shuhud* methods originating from the Messenger of Allah.<sup>87</sup>

#### b. Lughawi Pattern

The *lughawi* style is a style that prioritizes the language aspect in interpreting the Qur'an and mentions the branch of a vocabulary and the root of the word. Apart from mentioning this, The *lughawi*-style interpretation also mentions the arrangement of *lafaz-lafaz* in their original form so that a combination emerged consisting of linguistics, *nahwu* science, *hujah* science, neuroscience, and *qiraat* science. As for the *zamir* contained in the Qur'an in this commentary, it is explained and shown. Another characteristic that indicates that the interpretation is *lughawi* is that it includes the words of the Arabs along with the verses of the poems which aims to reveal the basics of the Arabic language at every historical level. As for the person who pioneered the emergence of the

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<sup>85</sup> Iyazi, *al-Mufasirun Hayatuhum...*, p. 82.

<sup>86</sup> *Ibid.*

<sup>87</sup> *Ibid.*

interpretation of the Lughawi pattern was a friend of Abdullah bin Abbas as narrated by Nafi' bin 'Arzaq.<sup>88</sup>

Lughowi patterned interpretation is a style of interpretation that first appeared before the appearance of the interpretation pattern using parables accompanied by a linguistic explanation and then includes various kinds of vocabulary, figures of speech, gharib, and focus more on the discussion of the Arabic language of each generation.<sup>89</sup>

The lughowi style of interpretation should not be carried out except after the mufasir's understanding of the Arabic language has deepened regarding the authentic form of the Arabic language and use the Qur'an in a sentence by knowing the differences in the form of the sentence and the tadabbur in the arrangement of the verses and letters in special cases and in all manuscripts of the Qur'an in general.<sup>90</sup>

As previously explained, this interpretation uses a variety of scientific approaches, both grammar, fiqh, philosophy, aqidah and Sufism. However, to distinguish it from other interpretations, many scholars classify it according to its Sufistic tendencies (isyari interpretations), especially because Ruhul Ma'ani (spiritual meaning, the deepest meaning of the verse) does have a Sufistic meaning.

This interpretation is also seen as inclined to his ra'yu (tafsir bir ra'yi) although he still uses many authentic hadiths. If viewed from the Sufistic side, then this interpretation can be classified as Sunni Sufism who recognizes the meeting with Allah and usually Allah is seen in the hereafter as believed by Sunni Sufistic scholars in general. When interpreting the verse QS. al-Qiyamah (75): 22-23:

وَجُودٌ يَوْمَئِذٍ نَّاضِرَةٌ إِلَىٰ رَبِّهَا نَاطِرَةٌ

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<sup>88</sup> *Ibid.*, 60.

<sup>89</sup> *Ibid.*

<sup>90</sup> *Ibid.*, 61

It means: *On that day the faces (of believers) beamed at the sight of their Lord. He said a person will see Allah Almighty immersed in the beauty of His face so that he forgets everything because he is witnessing His Substance without hijab at all.*

d. Type of Interpretation Ruhul Ma'ani

Judging from the source, this type of interpretation is also a combination of bi al-ma'tsur who relies on his explanation with the Qur'an, more selective narrations of the prophet's hadith, atsar friends or even the opinions of tabi'in and bi al-ma'qul, which uses ra'yi analysis, philosophy and grammar. He often also uses his ijtihaad as long as its accuracy can be accounted for. Muhammad Abu Shabah's words Ruhul Ma'ani is a comprehensive interpretation of grammar, fiqh, philosophy, aqidah and Sufism<sup>91</sup>.

Meanwhile, according to Jam'ah, the use of ra'yu is the largest portion in Ruhul Ma'ani's interpretation so that he includes it in the bi al-ra'yi interpretation class.<sup>92</sup> Al-Alusi also uses linguistic analysis and even historians' information which is considered accurate. However, according to Ridwan Narsir, the interpretation of Ruhul Ma'ani can also be grouped into the bil-iqtirani interpretation group, namely the interpretation that combines the sources of interpretation that ma'tsur also uses ra'yu.

However, there are also those who argue that this interpretation is classified as bi al-Isyari' such as ash-Shabuni, However, according to Zahabi, this opinion is not strong enough because the intent and purpose of compiling the interpretation itself is not for isyari. Az-Zahabi classifies this interpretation into the group of al-ra'yi al-maheasy (tafsir based on commendable ijtihaad) although he also inserts isyari interpretations but relatively very few.

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<sup>91</sup> Thameem Ushama, *Metodologi Tafsir Al-Qur'an* (Jakarta: Riora Cipta, 2000), Vol. I, p. 79. He quotes from Muhammad Abu Shabah, *al-Isra'iliyat wa Maudhu'at fi Kutub at-Tafsir* (Kairo: Maktabah as-Sunah, 1393 H). p. 122.

<sup>92</sup> Jam'ah Ali Abd Qadir, *Zad al-Raghibin fi Manahij al-Mufasssirin*, (Kairo: Jami'ah al-Azhar, Kuliah Ushul al-Din, 1986), p. 76



Ibn Qayyim said Tafsir Isyari / Sufi can be accepted with four conditions, namely:

1. Not contrary to the meaning of the verse
2. The proposed meaning itself is correct
3. In the pronunciation there is a sign of the meaning
4. Between the meaning of isyari and the meaning of the verse, there is a connection and talazum (mutual determination)

e. Some Terms Used in Ruh al-Ma'ani

In addition, in this book he also quotes a lot from the commentaries of Ibn Athiyyah, Abi Hayyan, al-Kassaf, Abi Su'ud, Baidhawi, Fakhrur Razi and previous mu'tabrah commentaries. When he said Shaykh al-Islam then this is the name for Abi Su'ud, when quoting from Baidhawi's commentary he said *Qala al-Qadhi*, when quoted from Fakhrur Razi he said *Qala al-Imam*.

### 3. The Ulama's View of the Interpretation of Ruhul Ma'ani

According to some scholars, Tafsir Ruhul Ma'ani has a Sufistic pattern, belonging to the type of isyari' as is the case with an-Naisaburi's interpretation. However, this opinion was refuted by az-Zahabi who said that this interpretation was not the purpose of isyari. then it cannot be classified as such, az-Zahabi judges it to be nothing more than a bi al-ra'yi al-mahmudah interpretation (interpretation based on commendable ijihad) although he also inserts the interpretation of isyari, but relatively very little.

Ash-Shabuni also said that al-Alusi did pay attention to the interpretation of isyari, balaghah and bayan. Appreciatively, he said that al-Alusi's interpretation could be considered the best interpretation to be used as a reference in the study of bi ar-riwayah, bi ad-dirayah and bi al-isyarah interpretations.<sup>93</sup>

Ruhul Ma'ani's interpretation is also considered by scholars as an encyclopedic commentary book, which contains the opinions of previous commentators, especially the opinion of al-Zamakhshari and al-Baidhawi and other

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<sup>93</sup> As-Shabuni, *At-Tibyan fi Ulum Al-Qur'an* (Beirut: Dar Iftikar, 1990), p. 199.

scholars, but al-Alusi tends to be eclectic and selective (*intiqā'iyyah*), namely in exploring interpretation, al-Alusi not only quoted the opinions of previous scholars without giving an assessment of these opinions, but also criticizes and even rejects the opinion if it is deemed inappropriate.

Al-Alusi also explained about the understandings of astronomers and researchers (scientists) then he explained which opinions/scientists he agreed with and which did not (some he agrees with and some don't). We can see this when he interprets Q.S. Yasin verses 39 and 40. Likewise in the interpretation of Q.S. *ath-Tholaaq* verse 12.

Thus this interpretation also has a high value because of the breadth of understanding Al-Alusi has sharp critical power, is able to interpret stronger opinions and can be held accountable. This shows his deep/broad mastery of science. According to the author, apart from the various opinions of the scholars above, the explanation given in his book is:, Al-Alusi refers a lot to the opinions of previous commentators, broadly by paying attention to *qiraah* (how to read), *munasabah* (relationships between letters/verses), *asbabun nuzul* (because of the revelation of the Qur'an), *i'rab* (the Arabic grammar) and *sya'ir* - Arabic poetry. He also explains a lot of vague meanings implied by verses that are difficult for lay people to understand, so as to enrich the scientific treasures, the study of the *I'jaz Al-Qur'an* adds amazement and confidence to the verses of Allah.

In addition, al-Alusi's *Ruhul Ma'ani* although it is often considered by some scholars as a book of interpretation with a Sufistic nuance, but apparently not all interpretations are like that. Even if an interpretation with a Sufistic nuance is considered not *ma'qul*, or contrary to linguistic rules, then al-Alusi will reject it. However, there are also some who comment on the breadth of al-Alusi's discussion, sometimes it can also be boring, especially for novice readers, *munasabah* and *asbabun nuzul* are rarely explained and very rarely put forward textual arguments, both *Al-Qur'an* and *Hadith*.

## CHAPTER IV

### INTERPRETATION OF THE VERSES OF TAFAKKUR

#### A. Al-Alusi's Interpretation of the Tafakkur Verses

##### 1. Al-Alusi Interpretation on Q.S. Al-An'am: 50

(Say) O Messenger of Allah who gives glad tidings and warns those who disbelieve who ask you (**I did not tell you that the treasury of Allah is with me**) namely His power. Lafadz خزائن is the plural form (plural) of lafadz خزينة or خزانة which means something to keep valuable things, opinions like this are the opinions of Al-Jiba'i and other scholars. Allah did not command the Prophet to say: "I am not able to do what Allah is able to do". because it is more understandable to show that Allah has strength and power as if His power is awake and manifest. There is also another opinion which says that lafadz خزائن is a majaz. There are also those who argue that lafadz خزائن it discards mudhof, i.e. the original is خزائن رزق الله (the treasury of Allah's sustenance and His power). The meaning of the verse is "I do not claim that Allah's treasury and power were handed over to me which I can use as I please, such as the revelation of revelation, the descent of punishment, the turning of mountains into gold, and so on (all only Allah the Almighty can do all things)".

(**And I do not know the unseen**) become athaf lafadz (عندي خزائن الله), Al-Halabi argues that the sentence "لا أقول لكم" this is guessing the sentence (لا أعلم الغيب), which translates to "I didn't tell you that I don't know the occult", and of course this is not true. The correct destiny (estimated sentence) is the sentence "أعلم بالغيب" (without including the letters لا) which translates to "I didn't tell you that I know the unseen". And lafadz (ولا), some argue that the correct pronunciation is (لا) without the letter wawu. Lafadz ولا this is an addition to emphasize the nafi sentence (negative sentence).

Abu Hayyan says: lafadz (لا أعلم الغيب) diathafkan pada kalimat (لا أقول). This is meant to state that I (Muhammad) do not say that I am in control of Allah's treasury and knowledge of the unseen, because both are specialties of Allah, only Allah can do it, nor do I claim that I am God.

**(And I didn't tell you that I was an Angel)** i.e. I (Muhammad) do not claim that I am an Angel. Words repeating (لا أقول) indicates a meaning like this (there is no claim that I am such and such). Some of the scholars of Tahqiq said: indeed understand the implied meaning of the sentence (عندي خزائن الله) and (إني ملك) is actually humans already know that the Prophet Muhammad was not an angel and did not have absolute power like Allah has. Therefore, there is no need for nafi letters (لا). Then why is there a nafi letter? The nafi letters are to deny false claims. As for mafhum (لا أعلم الغيب) because this cannot be known by humans, it is necessary to have a nafi letter to establish that I do not know the unseen. The opinion chosen by Maulana Shaykhul Islam Abus Su'ud is the first opinion, and the meaning of the sentence “I do not claim that I know the unseen” is because it includes Af'al / Allah's deeds (only Allah can), but you always ask me about the time of the apocalypse, the descent of punishment, and so on.

Related to the meaning of lafadz (الغيب), Ibn Abbas is more specialized in consequences, namely I (Muhammad) do not claim that I am an angel until you (the disbelievers) always demand me for things that are beyond reason like ascending to the sky and so on, or you think of me as an ordinary human just like you but you underestimate me as in Surah Al-Furqan verse 7:

(ما لهذا الرسول يأكل الطعام ويمشي في الأسواق لولا أنزل إليه ملك فيكون معه نذيرا)

*And they (the disbelievers) said, “Why did this Apostle (Muhammad) eat food and walk in the markets? Why was the angel not sent down to him (so that the angel) would give a warning with him??*

And in this verse there is no indication of the superiority of the Angels over the Prophets which is the location of the dispute as in the opinion of Al-Jiba'i. Because this verse was revealed only to answer the words of the disbelievers in the Surah Al-Furqan verse 7 and answer their demands to the Prophet such as flying to the sky and so on. And we do not differentiate between the Prophets and the Angels nor do we equate them, but the Angels do have advantages in all of that (flying to the sky, not eating and drinking, and so on). If not, then surely the animals are also more noble than humans.

This opinion is clearer than the opinion of Al-Qadhi Zakaria who argues that the words of the Prophet in this verse (I don't have Allah's treasury, I'm not an angel) is because of tawadhu. There is an opinion that the virtue between the Prophet and the Angel depends on the perception of the person being spoken to (mukhotob). There is also an opinion that this verse does not show arrogance, but instead shows humility. And this opinion can destroy the rule of Az-Zamakhshari in Surah An-Nisa verse 172 which says that angels are superior to humans. Therefore, lafadz (لا أقول) in this verse is repeated.

**(I only follow what is revealed to me)** i.e. I only carry out what was revealed to me without interfering with the revelation or against the Giver of Revelation by asking for revelation to be sent down or in any other way. I am only a servant who keeps Allah's commandments and follows what is revealed to me, but you are blaspheming me and you are reluctant to follow me because you think that the treatise that I have brought is wrong. I am only a prophet and apostle.

Some scholars are of the opinion that the meaning of the sentence of this verse is: Verily this is a call that cannot be shunned (rejected). Because what should be rejected is a call stating that the caller is a God or an Angel, whereas I (Muhammad) did not say so. **(Say, O Muhammad: are blind people with people who can see the same??!)**, i.e. are people who have gone astray and those who have been guided the same?! Many Mufasssir interpret this way.

The istifham sentence (question sentence) in the verse has a function to deny (inkariy). That is denying the similarities between people who do not know the truth about revelation and those who know it. As for the repetition of the amr/command sentence (قل) is to establish remorse (make the disbeliever regret).

**(Don't you think?!) That is,** do you not hear the truth and do not think about it, or do you hear it but do not think about it?. And the sentence form of this question (istifham) is to define and rebuke the disbelievers.

Some scholars say that in the sentence (الأعمى والبصير) there are 3 interpretations:

1. Interpreted by those who have gone astray and those who have been guided
2. Interpreted by fools and people who know
3. Interpreted with people who claim to be God/Angels (this is impossible) and people who claim to be Prophets (this is true)
4. The meanings of these two words are always opposite (not the same). Don't you think that you can get guidance and you can distinguish between truth and falsehood?, and you can also know that the following revelation is undeniable.

And it was answered that it is impossible for humans to become angels because the properties of the two are different without dispute. Prophet Adam ate the fruit of Khuldi after hearing the words of the devil "God you both (Adam and Eve) only forbid you both from approaching this tree, so that you both do not become angels or become eternal people (in heaven)" (Al-A'raf: 20) it's not because Prophet Adam wanted to be an angel. But he wanted to stay in heaven so he ate the fruit.

In Surah Al-An'am verse 50, al-Alusi interprets tafakkur in the form of a question as a determination and censure of unbelievers. And respond to the sentence (الأعمى والبصير) which according to him has the opposite meaning (not the same). So, according to him, people who are meditating can get guidance and being able to distinguish between the true and the false, and also following the revelation is something that cannot be denied.

## 2. Al-Alusi Interpretation on Q.S. An-Nahl: 44

**(We sent them) with information (miracles) and books.** The first sentence (البينات) shows the truth. And the second sentence (الزبر) to explain the law. People who interpret both (al-bayyinat and az-zubur) with the interpretation of the literati have indeed deviated from the truth. This sentence is the answer to the question of the disbelievers: "With what were they (the Apostles) sent?", then answered: "They were sent with (al-bayyinat and az-zubur).

**(And We send down to you Ad-Dhikr)** namely the Quran. Lafadz Ad-Dhikr comes from the word At-Tadzkir which means to advise and remind from forgetfulness. From here it can be seen the reason for naming the holy books (Zabur,

Torah, Gospel, and Al-Quran) as Ad-Dhikr. There are those who argue that the meaning of the word Ad-Dhikr is knowledge, but this is not what it means. **(So that you explain to mankind)** all, especially the people of Mecca. **(What has been handed down to them)** in the Qur'an, starting from the laws, shari'ah, the condition of the previous people who were annihilated by Allah's punishment because of their actions, and so on. And according to Imam Mujahid that the purpose of "explaining to people" is to explain what is brought (the Quran) and explain something that is still impossible, because these 2 things need an explanation.

There is another opinion which states that the meaning of the phrase "what has been revealed to them" is to inform people of the countless secrets and knowledge of the Qur'an. Not only explaining the lawful law, unlawful, and the condition of the previous people. The hadith of the prophet narrated by Imam Hakim and authenticated by Hudzaifah, he said: "The Messenger of Allah (PBUH) stood in our midst and inform us of what will happen until the Day of Resurrection that those who remember and forget those who forget". And according to the majority of scholars, the meaning of the word (التبيين) it's more general than the meaning (التصريح) which means to show. **(And for them to think)** that is, if they want to think then he will know the truth, the lessons, and also be protected from the torment that befell the previous people. The sentence in this verse is God's demand for humans. However, some of the Mu'tazilites are of the opinion that this sentence is God's will (not God's demands or orders to think). Then the Mu'tazilites argue that the sentence in this verse shows God's will for humans to think (as if humans don't want to think, then it's God's fault for not wanting to). This opinion is contrary to the opinion of the Jabariyah group which argues that we are forced by fate without having the choice and effort to change it. There are also those who argue that this demand for thinking is only for some humans (mukhotob) not all humans.

In Surah Al-Nahl verse 44, al-Alusi interprets the word tafakkur, namely for those who want to think, then he will know the truth, the lessons, and also be protected from the torment that befell the previous people. This sentence is also a requirement of God to humans. He also includes several group opinions in

interpreting the word tafakkur in this verse, such as the opinion of some Mu'tazilah groups who argue that this sentence is the will of God, that is, not as a demand or command from God so that humans think. Then the Mu'tazilah added their opinion, that the sentence in this verse shows Allah's will so that people want to think as if humans don't want to think, then it's God's fault because they don't want to. This opinion is contrary to the opinion of the Jabariyah group which argues that we are forced by fate without having the choice and effort to change it. There are also those who argue that this demand for thinking is only for some humans (mukhotob) not all humans.

### 3. Al-Alusi Interpretation on Q.S. Al-Hasyr: 21

**(If We send down this Qur'an)** the great degree **(on top of a mountain)** or a big and sturdy mountain **(Then surely you will see it)** even though the mountain is very strong and sturdy and will not imprint or break if someone hits it **(Submission to be divided because of the fear of Allah)** be crushed by the fear of Allah. Abu Tholhah read lafadz (متصدعا) with (مُصَدِّعًا) namely by entering the letter ta' in the letter shad. This is a parable of the greatness of the Qur'an and its very strong advice, invitation, and prohibition. The purpose of this verse is to ridicule people for being stubborn and not humble when reading the Quran and explore its content which if it is lowered on a mountain, then the mountain will submit and fall apart. **(And We make parables for mankind so that they may think.)** This is a parable that likens the occurrence of this event.

In Surah Al-Hasyr verse 21, al-Alusi interprets the word tafakkur as justification for the parable of the occurrence of events as he has mentioned at the beginning of the verse. In this verse he also includes the opinion of Abu Tholhah who reads lafadz (متصدعا) with (مُصَدِّعًا) by entering the letter ta' in the letter shad. This is a parable of the greatness of the Qur'an and its very strong advice, invitation, and prohibition. The purpose of this verse is to mock people for being stubborn and not being solemn when reading the Quran and explore its content which if it is lowered on a mountain, then the mountain will submit and fall apart.



#### **4. Al-Alusi Interpretation on Q.S. Al A'raf: 184**

**(And do they not reflect that their friend (Muhammad) is not crazy)** the letter Hamzah at the beginning of the sentence shows the meaning of denying and insulting.

That is whether they lie and do not think at all so that they think their friend (Muhammad) is crazy, even though he is a great guide and it is to him that the Qur'an was sent down. Or do they not think that their friend (Muhammad) is not crazy so that they think about the truth, honesty, and truth of the prophecies of the Prophet Muhammad, so that they can believe in him and the Qur'an. There is another opinion: "do they lie and do not think about the words and what the Prophet did". And the meaning of the phrase "their friend" is the Messenger of Allah. The reason for using the word "their friend" in the verse is to strengthen the Prophet Muhammad (the one they deny) because friends/companions are a symbol of intimacy and are part of them, which can make them aware of the honesty and truth of the Prophet Muhammad, and also to refute the insane assumption that they cast on the Prophet which was clearly impossible that he was crazy. Because people who talk beyond reason there are only 2 possibilities: (1) the person is really crazy and (2) the person gets a divine revelation that can know the unseen. The first is certainly impossible to happen to the Prophet, therefore the second is what certainly happened to the Prophet.

*Asbabun Nuzul:* Ibn Jarir and others narrated from Qatadah saying: "Verily, the Prophet (SAW) was standing on the hill of Safa and he called the Quraysh and their families, The Prophet said to them: 'O son of so-and-so, fear Allah's punishment', he did this until morning. Until one of the Quraysh said: 'Verily this madman of yours (Muhammad) has been shouting until morning'. Then Allah sent down this verse." The purpose of denying this crazy assumption is to reject the accusations of infidels which are really bad and unworthy, and the expression with the word "your friends" is to show that the Prophet is one of them.

Some scholars are of the opinion that this verse asbabnuzul was actually a disbeliever when the Prophet received a genuine revelation, they say that the prophet is crazy.

Therefore this verse was revealed. **(He (Muhammad) is nothing but a clear warner)**. This sentence is a confirmation of the previous sentence and also as a form of denial of the accusation of the Quraish infidels who said that the Prophet Muhammad was crazy. This sentence also explains the nature of the sending of the Prophet Muhammad sallallahu Alaihi Wasallam, in which he is nothing but a warner.

In Surah Al-A'raf verse 184, al-Alusi expresses in the sentence about the letter Hamzah at the beginning of the sentence to show the meaning of denying and insulting.

He also added several questions that showed tafakkur as a form of denial, such as, "do they lie and do not think at all so that they think their friend (Muhammad) is a madman, even though he is a great guide and to him the Qur'an was revealed, or do they not think that their friend (Muhammad) is not crazy so they think about the truth, honesty, and truth of the prophet Muhammad's prophecies, so that they can believe in him and the Qur'an". He also included other opinions about the word, namely, "do they lie and do not think about what the Prophet said and did?".

#### 5. Al-Alusi Interpretation on Q.S. Yunus: 24

**(Verily, the parable of worldly life is)** This sentence is a starting sentence that describes the state of life in the world and the brief pleasures in it. That is, life in this world is very fast, pleasure is momentary and perishes, and man is deceived by the world. **(Like water (rain) that We send down from the sky, then it grows)** i.e. the plants become abundant because of the rain. **(The plants of the earth are fertile (because of the water))**, because water is like food or nutrition for plants, and this is the opinion of Ibn Abbas r.a. **(Some of them are eaten by humans and livestock)** Such as vegetables, plants and grass. **(Until when the earth is perfect)** that is, if the earth had been fulfilled and perfected, **(The beauty)** namely the beauty and splendor

**(and decorated)** with various plants. A poet said: “like a bride who comes in beautifully colored robes, one shorter than the other”.

Some scholars say that in this verse there is a parable. Namely, the world is like a bride, and Az Zukhruf is an imaginary parable. Some say that the meaning of Az Zukhruf is gold, which is beautiful to look at. The original form of lafadz ازینت is تَزَيَّنَتْ, then the letter Ta 'is entered in the letter Zay then disukun, after that Hamzah Washal was brought in because it was at the beginning so it could be read, and Imam Abdullah, Al-A'raj, Ash-Sha'biy, Abu Al-Aliyah, Nashor bin Ashim, and Al-Hasan read it with تَزَيَّنَتْ, no ازینت.

**(and the owners thought that they must have mastered it)** The point is that the owner thinks he can use it, harvest the produce, and increase his production. **(Then come to him Our doom)** such as pests, extreme weather such as cold, grasshoppers, rats, cockroaches, and very hot winds **(at night or day)**, The purpose of mentioning the time of day or night is to give a signal that punishment can come at any time regardless of time, punishment can come when people sleep or when they are active, because no one can prevent Allah and no one can resist the punishment of Allah. **(Then We made the plant) (like a plant that has been slashed)** the harvested crop. This is a parable which means "We made the plant damaged" (because harvesting is actually destructive), then the word "damaged" is likened to "harvesting". As-Sakakiy argues that this verse is an isti'arah bil kinayah (parable) as if the beautifully decorated earth is likened to a green plant that can disappear at any time, and he also interprets the word “حصيدا” with date palms. **(As if it never grew)** some argue that dhamir “تغن” is back to “الزرع”, as well as dhamir on lafadz “عليها”. Meanwhile, according to the opinion of the author of this book, the dhamir all return to lafadz “الأرض” because it is more important. **(Yesterday)** that is, before Our doom comes. The use of the word "yesterday" is to show the meaning of "near time". This parable sentence can be used as a nashab because it becomes Haal (explains the situation) and can also be a starting sentence, i.e. the plant is damaged suddenly and is crushed and leaves no residue, whereas in the past the plants were so beautiful

green that people became greedy and thought that their plants were out of harm's way. Ubay reads this verse with:

(كَأَن لَّمْ تَغْن بِالْأَمْسِ وَمَا أَهْلَكْنَا إِلَّا بِذُنُوبِ أَهْلِهَا)

(**That's it**) as We describe in detail (**We explain the signs of Our power**) of the truth and majesty of the Qur'an which We explain to you all by relating it to the life of the world (**to people who think**) think about its meaning and know the facts and truths. Allah specializes in them (thinking people) because they are the ones who can take lessons. It can also be interpreted that what is meant by “الآيات” here is the parable of the earth with the plants which has been explained in detail in this verse. From Abu Majlaz he said: "Besides this verse it is written: 'If man had 2 valleys of wealth, he would certainly dream of having 3 valleys. Nothing can satisfy human lust but dust (the grave land), and Allah will accept the repentance of those who repent.'" but after that this article was nasakh (deleted)).

In Surah Yunus verse 24, Al-Alusi interprets the word *tafakkur* by thinking about its meanings so that they can know the facts and the truth. Allah specializes them to people who think because they are the ones who can take lessons. It can also be interpreted that what is meant by “الآيات” here is the parable of the earth with the plants which has been explained in detail in this verse. He also included an opinion sourced from Abu Majlaz he said: "Beside this verse is written: "If man had 2 valleys of wealth, he would certainly dream of having 3 valleys. Nothing can satisfy human lust but dust (the graveyard), and Allah will accept the repentance of those who repent", but this article was later served (deleted).

## **B. Analysis of the Interpretation of al-Alusion on the Verses of Tafakkur**

### **1. Analysis of Al-Alusi Interpretation on Q.S. Al-An'am [5]: 50**

In Surah Al-An'am verse 50, al-Alusi interprets *tafakkur* in the form of questions as a determination and reproach against the infidels. And responds to sentences (الأعمى والبصير) that according to him have opposite meanings (not the same). So according to him, people who have *tafakkur* can obtain hidayah and can distinguish between the haq and the bathil, and also follow revelation is undeniable.

In this verse there is a lesson to be learned, namely, that for those who practice they will be more careful in dealing with things, because the difference between a foolish person and one who can learn a lesson.

## **2. Tafakkur in Q.S. An-Nahl: 44**

In Surah Al-Nahl verse 44, al-Alusi interprets the word *tafakkur* as saying that for those who want to think, then he will know the truth, the lessons, and also be awake from torture as happened to the previous people. This sentence is also God's requirement of man. He also included some class opinions, such as the opinion of some Mu'tazilites who argued that this sentence was God's will (not Allah's requirement or command to think).

Then the Mu'tazilites add that the sentence in this verse shows that Allah wants people to think (as if if people do not want to think, then it is God's fault because they do not want to). This opinion is contrary to the opinion of the Jabariyah who argue that we are forced by fate without having a choice and effort to change it. There are also those who argue that this demand to think is only for some humans (*mukhotob*) not all humans.

In this verse there is a lesson to be learned, namely, that everyone who practices *tafakkur* will be able to take lessons from the Qur'an, starting from the laws, the Shari'a, the condition of the previous people who were destroyed by Allah's sacrifice because of their deeds, and so on. So that this guidance can be a light so that every time they take action they will not move away from the path that Allah Almighty is pleased with.

## **3. Tafakkur in Q.S. Al-Hashr: 21**

In Surah Al-Hashr verse 21, al-Alusi interprets the word *tafakkur* as justifying the parable of the event as mentioned at the beginning of the verse. In this verse, he also included the opinion of Abu Tholhah who read lafadz (مُتَصَدِّعًا) with (مُتَصَدِّعًا) by inserting the letter ta' in the letter *shad*.

This is a parable of the greatness of the Qur'an and its powerful advice, invitations, and prohibitions. The purpose of this verse is to mock people for being

hard-hearted and irreverent when reading the Quran and deepening its content which if lowered on a mountain, then the mountain will submit and be destroyed.

In this verse there is a lesson to be learned, namely, that the Qur'an is the most important source of knowledge for those who practice tafakkur because by reading and understanding its meaning they will be more eager to carry out the commandments and avoid His prohibitions, and prepare deeds for provision when one day Allah's promise of the end day actually occurs.

#### **4. Tafakkur in Q.S. Al-A'raf: 184**

In Surah Al-A'raf verse 184, al-Alusi expresses in the sentence the letter Hamzah at the beginning of the sentence serves to indicate the meaning of disobedience and insult.

That is, whether they lie and do not think at all so that they consider their friend (Muhammad) a madman, when he is the great instructor and to whom the Qur'an was revealed. Or do they not think that their friend (Muhammad) is not crazy so that they think of the truth, honesty, and truth of the Prophet Muhammad's prophecy, so that they can believe in him and the Qur'an. There is another opinion: "did they lie to him and did not think of what the Prophet said and did".

Asbabun Nuzul: Ibn Jarir and others narrated from Qatadah said: "Verily the Prophet (peace be upon him) stood on the hill of Shafa and he called the Quraysh and their families, the Prophet said to them: 'O son of Fulan, fear the torment of Allah', he did this until morning. Until one of the Quraysh said: 'Verily this crazy friend of yours (Muhammad) has shouted until morning'. Then Allah sent down this verse". The purpose of refuting this insane presumption is to reject the accusations of unbelievers who are really bad and unworthy, and the disclosure with the word "your friend" is to show that the Prophet is part of them.

Some scholars argue that asbabun nuzul ayat ini is actually an infidel when the Prophet received a very heavy revelation, they said that the Prophet was insane.

In this verse there is a lesson to be learned, namely, that by interpreting man will be more careful when justifying others with assumptions without thinking about it first, so that if his opinion is not correct, then he will only get vanity.

#### **5. Tafakkur in Q.S. Yunus: 24**

In Surah Yunus verse 24, Al-Alusi interprets the word tafakkur by thinking about its meanings so that they can know the facts and the truth. God sets them apart for thinking people because they are the ones who can learn lessons. It can also be interpreted that what is meant by "الآيات" here is the parable of the earth with plants which has been explained in detail in this verse.

He also included the narration of Abu Majlaz saying: "In addition to this verse it is written: "If man had as much treasure as 2 valleys, then he would surely dream of having 3 valleys. Nothing can feast on human lust but dust (the grave), and Allah will accept the repentance of those who repent", but this writing was then erased.

In this verse there is a lesson to be learned, namely, that every human being has a different dose of pleasure, and there will be no satisfaction in man especially if he has compared his enjoyment with the pleasure of others, therefore for those who interpret pleasure is only a form of entrustment, so there is no need to pursue the pleasures of the world. Like a parking attendant, he realizes the vehicle he is guarding is just a deposit and will return to the person who owns it, but when he takes good care of it, he will get a good reward for it.

## **CHAPTER V**

### **CONCLUSION**

#### **A. Conclusion**

After reciting and analyzing, in the end the author concludes that for Al-Alusi:

1. The main source of tafakkur is the Qur'an which Allah Almighty set up as a guide
2. Another source of tafakkur is the signs of Allah's power that exist in the universe
3. By meditating, man can know right and wrong, and by tafakkur he can also get guidance

So overall al-Alusi interprets the word tafakkur as an activity of thinking about the signs of Allah's power both in the form of the Qur'an and the universe, so that humans can know the truth and learn lessons.

#### **B. Suggestion**

From the title discussed, the author will convey the following suggestions::

1. For thinkers and scientists, especially commentators, they should provide more translations of classical commentary books into Indonesian, especially the book of Ruh al-Ma'ani, so that it is easier for the wider community to study the interpretation of classical scholars so as not to abandon their scientific sanad and only replace them with modern, interdisciplinary understandings.
2. For the wider community, it is better to have a deeper understanding of the verses of the Qur'an (especially with regard to the concept of tafakkur). Avoid unequal meaning in understanding the verses of tafakkur so that in applying them in everyday life it does not cause waste.
3. For the library of UIN Walisongo Semarang, especially the faculty library, please manage more books on interpretation books so that they can be easily accessed, not only offline but online, so that it can foster the spirit of studying interpretation not only when in lectures. And also books or journals that discuss tafakkur, so that other students who want to know more about the discussion, do not bother looking for information.

#### **C. Closing**

Alhamdulillah, with His help and guidance, the author can complete the final project by making a study related to the study of interpretations of vocations to non-Muslim communities. Hopefully this thesis will provide many benefits for writers in particular and for readers in general. And hopefully the Qur'an will always be our shade, we always read it literally and understand it also in its contents. Because only the most authentic word of God the truth is al-Qurān.



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