

**PROSTRATION IN THE QUR'AN
(A THEMATIC INTERPRETATION)**

UNDERGRADUATE THESIS

By:

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**ANTASARI STATE ISLAMIC UNIVERSITY
USHULUDDIN AND HUMANITIES FACULTY
QUR'ANIC SCIENCE AND TAFSIR DEPARTMENT
BANJARMASIN
2019**

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**Submitted in partial fulfillment of the assignments
and requirements for the S. Ag degree
at Antasari State Islamic University**

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2019

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ABSTRACT

Lia Safitri. SRN: 1501421823. Prostration in the Qur'an (a Thematic Interpretation).

Supervisor I : Drs. H. Murjani Sani, M.Ag.

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Keyword: Prostration, Thematic, Interpretation

The Muslims are fallible to understand the worship performing, one of that is prostration. The dangerous main mistake is to limit the guidance of worship only to ritual activities as a symbol, such as prostration commands which are understood only by carrying out physical movements putting the prostration organ on the floor as the praying prostration. This misunderstanding leads to emergence of wrong concepts about meaning and essence which includes the purpose and essence of prostration command. So there is the question as why there is the prostration to the Prophet Adam, there are people who prostrate to the sun or the moon and others, even though prostration is only commanded to Allah Almighty and there are also people who are reluctant to prostrations.

This is a library research. The method used is thematic interpretation (*maudû'i*) which is an interpretation that explains several verses of the Qur'an regarding a topic, based on the the chronological order of revelation which is explained by informations from all aspects and comparison with information from another sciences that discussing the same topic or theme until make it easier and clearer the problem. By using descriptive-qualitative analysis which is the author describes the concept of prostration in the Qur'an by tracing and study deeply of prostration verses. Then the author analyzes the prostration verses based on the chronological order of revelation. The purpose are to know the prostration verses in the Qur'an, the meaning and classification of prostration, to know the lesson from the prostration story of angels to Adam.

The results of research indicate the derivation word of *sajada* in the Qur'an there are 81 verses found in 32 surahs with the classification of prostration such as: human prostration, angels prostration and the earthly and heavenly bodies prostration, from the interpretation of the verses found the meaning of prostration that from word *sajada* (i) prayer, is an outward movement as evidence of submission and surrender to Allah with a sincere to gain His pleasure. This is in Islam is a unique institution that brings human closer to Allah by harmonising his mental attitude with physical posture. In prayer, a Muslim submits himself completely to his creator (ii) oneness and worship of Allah (iii) submission and obedience to Allah Almighty and that also visible image of postures of humility (iv) bow down or down in obeisance as the respect, not in worship (v) the mosque means a place of prostration and can mean the entire *Tanah Haram* (the city of Mecca) as a whole.

The lesson from the prostration story of angels to Adam are always submission and obedience to Allah and do His commands. Angels prostration to Adam not as worship prostration but as a respecting and glorifying Adam, because the worship prostration is solely devoted to Allah. And devil refused

Allah command because they regard themselves better than other, more noble and higher position as the devil rejects Allah's prostration command to Adam is not for reasons of *shirk*, but only because devil regard himself more noble and has a higher position than humans, then it is inappropriate to prostrate to human who is created more despicable and lower position than devil. Wheareas Allah forbids being arrogant and conceited. Because of that, Allah cursed the devil and took him out of Heaven. But the devil will always invite (whisper) humans to do evil, tempting and misleading from the truth.

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Finally the author hopes this thesis will be useful for the next researches. For the improvement of this research, the author wishes the readers to give their criticisms and suggestions.

Banjarmasin, 14th of January 2019

Author

TRANSLITERATION TABLE AND ABBREVIATIONS

The method of transliteration of Islamic terminology from the ‘Arabic language has been carried out according to the standard transliteration American Library Association (Library of Congress) 1997 mentioned below.

1.	ا :	a	16.	ط :	ṭ
2.	ب :	b	17.	ظ :	ẓ
3.	ت :	t	18.	ع :	‘
4.	ث :	th	19.	غ :	gh
5.	ج :	j	20.	ف :	f
6.	ح :	ḥ	21.	ق :	q
7.	خ :	kh	22.	ك :	k
8.	د :	d	23.	ل :	l
9.	ذ :	dh	24.	م :	m
10.	ر :	r	25.	ن :	n
11.	ز :	z	26.	و :	w
12.	س :	s	27.	ه :	h
13.	ش :	sh	28.	ة :	h, t
14.	ص :	ṣ	29.	ء :	’
15.	ض :	ḍ	30.	ي :	y

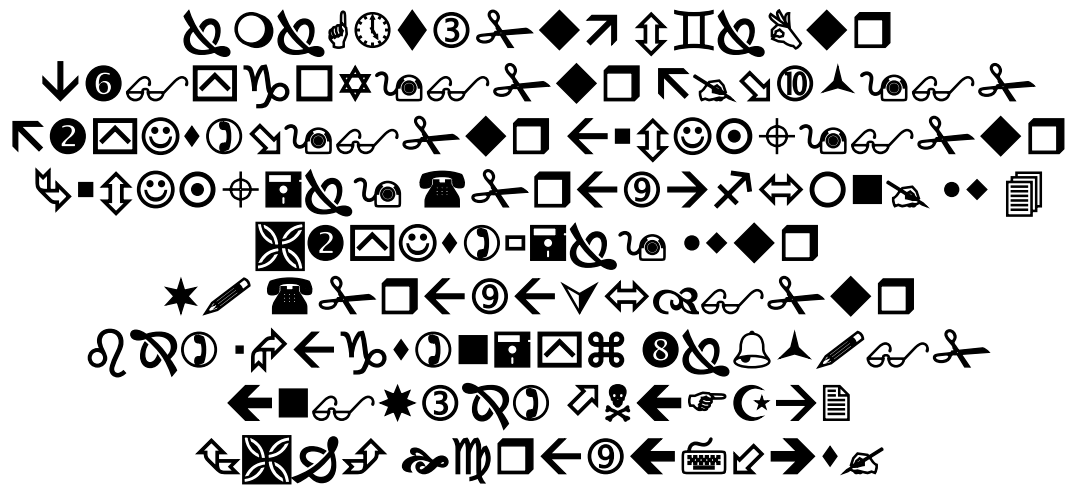
Madd and Diftong:

- | | | | |
|----------------|-------|-------|------|
| 1. Long Fathah | : Â/â | 4. أو | : Aw |
| 2. Long Kasrah | : Î/î | 5. أي | : Ay |
| 3. Long Dammah | : Û/û | | |

Abbreviations:

- | | |
|-------------|----------------------------|
| 1. SRN. | : Student Registry Number |
| 2. ORN. | : Official Registry Number |
| 3. P.B.U.H. | : Peace be upon him |
| 4. Q. | : Qur'an |
| 5. n.d | : No Date |
| 6. n.p | : No Place |
| 7. n.p | :No Publisher |

MOTTO



“Among His signs are the night and the day, and the sun and the moon. Prostrate not to the sun and the moon, but prostrate to Allah, Who created them, if it is Him ye wish to serve”

(Q. Fuṣṣilat [41]: 37)

TABLE OF CONTENTS

COVER PAGE	i
TITLE PAGE	ii
INTELLECTUAL PROPERTY STATEMENT	iii
APPROVAL SHEET	iv
VALIDATION	v
ABSTRACT	vi
ACKNOWLEDGEMENT	viii
TRANSLITERATION TABLE AND ABBREVIATIONS	x
MOTTO	xii
TABLE OF CONTENTS	xiii
TABLE LIST	xvi

CHAPTER I: INTRODUCTION

A. Background of The Research	1
B. Problems Statement	6
C. Objectives and Significances	7
D. Definition of Key Terms	8
E. Prior Research	9
F. Research Method	10
G. Structure	12

CHAPTER II: HISTORICAL DEVELOPMENT OF QUR'AN

INTERPRETATION (*TAFSİR*)

A. Historical Development of Qur'an Interpretation on	
Overview	14
B. Thematic Interpretation (<i>maudû'î</i>)	21
C. Historical Development of Thematic Interpretation	24
D. The Steps of Thematic Interpretation	27
E. Types of Thematic Interpretation	28
F. The Position of Thematic Interpretation	30
G. Urgency of Thematic Interpretation	31
H. The Advantages and Disadvantages of Thematic	
Interpretation	32

CHAPTER III: THE CLASSIFICATION OF PROSTRATION IN

THE QUR'AN

A. The Etymological and Terminological Meaning of	
Prostration	37
B. The Classification of Prostration.....	41
C. Mosque as Place of Prostration or Place of Worship	68

CHAPTER IV: THE PROSTRATION ON THE CHRONOLOGICAL

ORDER OF REVELATION IN THE QUR'AN

A. The Meaning of Meccan and Medinan Period	74
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B. The Derivation and The Meaning of Prostration Words.....	77
C. The Content of Prostration Verses Based on The Revelation Order of The Qur'an.....	82
D. The Lesson from The Prostration Story of Angels to Adam	90
E. The Secret of Prostration Words Repetitions	95

CHAPTER V : CLOSURE

A. Conclusion	97
B. Recommendation	99

BIBLIOGRAPHY	100
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CURRICULUM VITAE.....	106
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TABLE LIST

TABLE I	40
TABLE II	78