

## CHAPTER 1

### INTRODUCTION

#### A. Background of The Research

Islam contains the most perfect guidance of the human way of life that guides mankind to serenity, happiness and well-being in life, knowing its basis and legislation through the Qur'an. The Qur'an is the last book revealed by Allah to the Prophet Muhammad saw. through the Angel Gabriel being the main source and the springs radiating the sheen of Islam. Besides the Qur'an is the main source of Islamic teachings, the Qur'an also serves as a guide to the best way.<sup>1</sup> The Qur'an is a document containing the purpose of human life which actually introduces itself as guidance for mankind *hudan li al-nâs* and this is the main function of its presence,<sup>2</sup> as in Q. al-Baqarah [2]: 185.

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ  
وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ  
مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ  
وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْكُم ۗ وَلِعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

*“Ramadhān is the (month) In which was sent down The Qur’ān, as a guide to mankind also clear (signs) for guidance and judgement (between right and wrong) so every one of you Who is present (at his home) during that month should spend it in fasting, but if anyone is ill or on a journey, the prescribed period*

<sup>1</sup>M. Quraish Shihab, *Membumikan al-Qur’an Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Bandung: Mizan, 1994), 100.

<sup>2</sup>Fazlurrahman, *Major Themes of The Qur’an* (Menneapolis: Bibliotheca Islamica, 1989),

*(should be made up by days later. God intends every facility for you; He does not want to put you to difficulties. (He wants you) to complete the prescribed period And to glorify Him in that He has guided you; And perchance yee shall be grateful.*"<sup>3</sup>

Islamic laws that contain a series of knowledge about the faith, moral principles and deeds can be found the original source in the verses of the Qur'an<sup>4</sup>, because Allah said:

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾

*"This is the Book; in it guidance sure, without doubt, to those who fear God."*<sup>5</sup> (Q.al-Baqarah [2]: 2)

According to M. Quraish Shihab, the verses of the Qur'an are the fibers that make up the weave of Muslim life, as well as the thread that became the knitting of his soul.<sup>6</sup> The Divine Kalam, which is also an interesting verse of Allah, causes some people to stop only in the fascination of reading when it is sung, as if this holy book was only revealed to be read.<sup>7</sup> Facing the soul of the body to God is a religious obligation. The belief in the divine demands concrete proof, real in a sense, not just in the mind or heart.<sup>8</sup> The greatest challenge for

<sup>3</sup>A. Yusuf Ali, *The Holy Qur'an; Text, Translation and Commentary* (Beirut: Dar Al-Arabia, 1968), 73.

<sup>4</sup>M. H. Ṭabaṭaba'i, *Mengungkap Rahasia Al-Qur'an* translated by A. Malik Madaniy and Hamim Ilyas (Bandung: Mizan, 1998), 21.

<sup>5</sup>Ali, *The Holy Qur'an*, 17.

<sup>6</sup>Shihab, *Wawasan Al-Qur'an: Tafsir Tematik Atas Pelbagai Persoalan Umat* (Bandung: PT Mizan Pustaka, 2013), 10.

<sup>7</sup>Shihab, *Secercah Cahaya Ilahi: Hidup Bersama Al-Qur'an* (Bandung: PT Mizan Pustaka, 2013), 21.

<sup>8</sup>Shihab, *Lentera Al-Qur'an: Kisah dan Hikmah Kehidupan* (Bandung: PT Mizan Pustaka, 2013), 136.

Muslims, how to catch the messages of the Qur'an and popularize the Qur'an, how to understand and implement the instructions of the Qur'an well and in accordance with the intent and purpose of the Qur'an own.

Including one of the features of the Qur'an is the verses that tell about prostration. Prostration is a form of submission and servitude to Allah. Only to Allah the man can prostrate. He said in Q. al-Hajj [22]: 77 and Q. Fuṣṣilat [41]: 37

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اَرْكَعُوْا وَاَسْجُدُوْا وَاَعْبُدُوْا رَبَّكُمْ وَاَفْعَلُوْا الْخَيْرَ  
لَعَلَّكُمْ تُفْلِحُوْنَ ﴿٧٧﴾

“O ye who believe! Bow down, prostrate yourselves, and adore your Lord; and do good; that ye may prosper”.<sup>9</sup> (Q. al-Hajj [22]: 77)

وَمِنْ ءَايٰتِهِ الَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا تَسْجُدُوْا لِلشَّمْسِ وَلَا لِلْقَمَرِ  
وَأَسْجُدُوْا لِلّٰهِ الَّذِيْ خَلَقَهُنَّ ۚ اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ ﴿٣٧﴾

“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”.<sup>10</sup> (Q. Fuṣṣilat [41]: 37)

There is also the word of Allah in Q. al-Baqarah [2]: 34

وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِآدَمَ فَسَجَدُوْا اِلَّاۤ اِبْلِيسَ اَبٰى وَاَسْتَكْبَرَ وَكَانَ مِنَ  
الْكٰفِرِيْنَ ﴿٣٤﴾

<sup>9</sup>Ali, *The Holy Qur'an*, 872.

<sup>10</sup>Ali, *The Holy Qur'an*, 1297.

*“And behold, We said to the angels: “Bow down to Adam” and they bowed down: not so Iblis: he refused and was haughty: He was of those who reject Faith”.*<sup>11</sup>

According to the terminological of religion prostration when tended to other than Allah is not for worship but according to the definition of religious etymology it is called bow down. It is with this meaning that the verse about prostration to Adam and prostration to other human beings must be understood.<sup>12</sup> These verses contain the moral preception that command for people to prostrate Allah and always sanctify Him, submit and believe in the truth of the Qur'an with all that it contains without the slightest boast. The verse can be understood that there is a command that people prostrate to Allah, submit and believe the truth of the Qur'an and there is also information about the existence of two categories and the behavior of the opposite, the first category praised by Allah and the second category denounced by Allah. The praised category is always prostrate only to Allah as a sign of obedience to Him. The category that does not want to prostrate to Allah which is a sign of pride and disobedience to Allah and His commandments.

The Qur'an both etymological meaning and terminological meaning is the set and capita selecta the set of wisdom and the truth of the preception that Allah has sent down to every prophet and His apostle to guide and nurture human beings towards a goal that will be able to maintain the level and dignity of the most noble

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<sup>11</sup>Ali, *The Holy Qur'an*, 25.

<sup>12</sup>Aishah Bintu Shati, *Manusia dalam Perspektif al-Qur'an* translated by Ali Zawawi (Jakarta: Pustaka Firdaus, 1999), 33.

and qualified, happy and prosperous and save from the humiliating depravity of the noble and dignity.<sup>13</sup>

Muhammad Sholikhin in his book *The Miracle of Shalat* stated:

Prostration means worship of the Most High God. Prostration itself is actually a natural character of all beings. This is mirrored by God's command to all angels and demons to bow to Adam in Heaven. But Satan opposes it, and therefore he is expelled from Heaven for being arrogant does not follow that commandment. Of course the prostration context that God commands is not in the form of worship, but "tahiya" or reverence.<sup>14</sup>

In Islam, prostration of worship is only allowed to Allah. In essence, prostration to Allah there are two kinds. *First*, prostrate to Allah in worship, such as prostration of prayer, prostration of *sajadah* and prostration of gratitude according to the ways that have been determined in the teachings of the Islamic law. *Second*, prostrate all creatures to Allah in the sense of submission and obedience to Him. The original meaning of the words "prostration" is "submission and obedience".<sup>15</sup>

Muslims will not be able to build the power of knowledge and Islamic civilization in accordance with Islamic law if in Islam itself is not embedded firm belief that all that is done is by Allah Almighty as a form of human worship to

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<sup>13</sup>M. Roem Rowi, *Al-Qur'an, Manusia & Moralitas* (Surabaya: Amanah Jaya, 1997), 54.

<sup>14</sup>Muhammad Sholikhin, *The Miracle of Shalat* (Jakarta: Erlangga, 2011), 239.

<sup>15</sup>Kementerian Agama RI, *Al-Qur'an dan Tafsirnya*, vol. 1 (Jakarta: Lentera Abadi, 2010), 81.

Him one of them is prostrate. This is the purpose of his creation as a creature of Allah.<sup>16</sup>

Many Muslims are fallible in misunderstanding of perception and operationalization in worship, one of which is prostration. The most dangerous main mistake is to limit the guidance of worship to ritual activity only as a symbol, such as the prostration command that is understood to be merely performing the physical motion of putting a prostrate member on the floor as prostration performed during prayer only. This false understanding leads to a false concept of meaning and essence which includes the purpose and meaning of the prostration command. Then the question arises as to why there is a command to prostrate to the Prophet Adam and there are those who bow down to the sun or the moon and all the others, actually the prostration is only commanded to Allah Almighty.

The author wants to answer this problems through more in-depth research, the results will be collected in a thesis entitled “PROSTRATION IN THE QUR’AN (A THEMATIC INTERPRETATION).”

## **B. Problems Statement**

The main problems in this research are:

1. What are the verses of prostration in the Qur'an?

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<sup>16</sup>Muhammad Qutb, *Mafahim Yanbaghi 'an Tushahhah Mafahim al-Ibadah* translated by Abu Fahmi (Jakarta: Gema Insani Press, 1995), 37.

2. What are the meaning and the classification of prostration in the Qur'an?
3. What are the lesson from the prostration story of angels to Adam?

### **C. Objectives and Significance of Research**

Based on the main problems above, the objectives of this research are:

1. To know the verses of the prostration in the Qur'an.
2. To know the meaning and the classification of prostration in the Qur'an.
3. To know the lesson from the prostration story of angels to Adam.

Then significances of this research are:

1. Academically, this research is expected to be useful to expand the treasury of Islamic scholarship. Useful for academics and Muslim scholars who deal in the field of Qur'anic Interpretation, and can provide additional information and contributions insights and references to know against pertinent interpretations and make it as a more in-depth study of matters related to worship to Allah in the form of prostration in the Qur'an by knowing the meaning and essence.
2. Generally, this research is expected to be a religious information for the people to get more understanding the interpretation of the prostration verses, and motivate us to do righteous deeds by knowing

the meaning and the purpose of Allah command the prostration or worship.

#### **D. Definitions of Key Terms**

To avoid misunderstanding of the title, the author needs giving definitions of key term. In this research about the concept<sup>17</sup> of prostration which is design, understanding, opinion (understanding). Prostration in *Maqâyis al-Lughah* written by Abî Husain Ahmad Ibn Faris Ibn Zakariyya, comes from the Arabic *sajada-yasjudu-sujûdan* means submission and obedience.<sup>18</sup> Abû al-Faḍl Jamâl al-Dîn Muhammad bin Mukram Ibn Manẓûr al-Ifrîqî in *Lisân al-‘Arab* told prostration means putting head to the ground.<sup>19</sup> The etymological meaning of prostration are submission and modesty, it is also used in the sense of bowing the head, directing the view to something, but the view containing lethargy and weakness.<sup>20</sup> The word prostration used in some verses of the Qur’an is not in the usual sense understood as worship to Allah by putting forehead to the ground during prayer.<sup>21</sup>

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<sup>17</sup>Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2005), 588.

<sup>18</sup>Abi Husain Ahmad Ibn Faris Ibn Zakariyya, *Maqâyis al-Lughah*, vol. 5 (n.p: Dar al-Fikr, n.d), 133.

<sup>19</sup>Abû al-Faḍl Jamâl al-Dîn Muhammad Ibn Mukram Ibn Manẓûr al-Ifrîqî, *Lisân al-‘Arab*, vol. 3 (Beirut: Dar al-Shadr, n.d), 204.

<sup>20</sup>Shihab, *Tafsir Al-Mishbah*, vol. 15 (Jakarta: Lentera Hati, 2000), 481.

<sup>21</sup>Muhammad Kamil Hasan al-Mahami, *Ensiklopedi Al-Qur’an Tematis* translated by Ahmad Fawaid Shazili, vol. 6 (Jakarta: PT. Karisma Ilmu, 2005), 127-128.



With the above explanation, the author conclude the purpose of research with the title above is to know the explanation and interpretation<sup>22</sup> related of prostration verses.

### **E. Prior Research**

Talking about prostration, a previous research was found that discussed it:

Rohmat Hidayat, “*Analisis Semantik Terhadap Kata Sujud Dalam Al-Qur’an*,”<sup>23</sup> This research focuses on the word prostration by semantic analysis. Method of meaning analysis is done into several stages, *first*: semantic field analysis or meaning; *second*: analysis of semantic components; *third*: semantic combinational analysis; *fourth*: discourse analysis. To obtain the relational meaning of prostration which varies as respect, prayer, submission, obedience and worship. As for the research this will be carried out by the author not only knows the meaning but also the classification and traces the prostration history that can be taken from the prostration word.

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<sup>22</sup>The word *tafsîr* comes from the Arabic word consisting of *fa*, *sin* and *ra* which means the state is clear (real and light) and gives an explanation. Abi Husain Ahmad Ibn Faris Ibn Zakariyya, *Maqâyis al-Lughah*, vol. 4 (n.p: Dar al-Fikr, n.d), 504. The word also means explaining, opening or revealing the *ma’qûl* meaning. The point is the science used to understand the law and the lesson, explaining the meanings of the book of Allah which was revealed to His apostle Muhammad and concluded the legal content and wisdom. For further information, see Abd. Muin Salim, *Metodologi Ilmu Tafsir* (Yogyakarta: Sleman, 2010), 12 and Rosihan Anwar, *Ilmu Tafsir* (Bandung: Pustaka Setia, 2005), 143.

<sup>23</sup>Rohmat Hidayat, “Analisis Semantik Terhadap Kata Sujud Dalam Al-Qur'an,” *Skripsi* (Bandung: Fakultas Ushuluddin, Universitas Islam Negeri Sunan Gunung Djati, 2009).

## F. Research Method

### 1. Type of research

This research is library research, about this research the author describes the concept of prostration in the Qur'an by tracing and studying verses about prostration. This research uses thematic method or *maudhu'î* with the following steps:

- a. Determine the problem to be discussed (topic).
- b. Collecting verses relating to the problem.
- c. Prepare the verses according to the period of descent, along with the knowledge of the *asbâb al-nuzûl*.
- d. Understand the correlation of the verses in their respective chapters (*munasabah*)
- e. Arrange the discussion in a perfect framework (out line).
- f. Complete the discussion with the relevant hadith to the point.
- g. Study verses as a whole by collecting verses that have the same meaning or compromise between those are general and those are *khaş* (specifically, *muṭlaq* with *muqayyad* (bound) or which are appaetently

contradiction), till all meet in one estuary without distinction or coercion.<sup>24</sup>

## 2. Subjects and objects of research

The subject of this study is the Qur'an and the *tafsîr* books and the object of his research are the verses that contain the word prostration. For more details it will be raised verses studied in this study that are Q. al-Alaq [96]: 19; Q. al-Qalam [68]: 42, 43; Q. al-Najm [53]: 62; Q. Qâf [50]: 40, Q. Şâd [38]: 72, 73, 75; Q. al-A'râf [7]: 11, 12, 29, 31, 120, 161, 206; Q. al-Jin [72]: 18; Q. al-Furqân [25]: 60, 64; Q. Maryam [19]: 58; Q. Tâhâ [20]: 70, 116; Q. al-Shu'ara [26]: 46, 219; Q. al-Naml [27]: 24, 25; Q. al-Isrâ [17]: 1, 7, 61, 107; Q. Yûsuf [12]: 4, 100; Q. al-Hijr [15]: 29, 30, 31, 32, 33, 98; Q. al-Zumar [39]: 9; Q. Fuşşilat [41]: 37; Q. al-Kahfi [18]: 21, 50; Q. al-Naĥl [16]: 48, 49; Q. al-Sajadah [32]: 15; Q. al-Inshiqâq [84]: 21; Q. al-Baqarah [2]: 34, 58, 114, 125, 144, 149, 150, 187, 191, 196, 217; Q. al-Anfâl [8]: 34; Q. Ali Imrân [3]: 43, 113; Q. al-Nisâ [4]: 102, 154; Q. al-Ra'd [13]: 15; Q. al-Rahmân [55]: 6; Q. al-Insân [76]: 26; Q. al-Hajj [22]: 18, 25, 26, 40, 77; Q. al-Fath [48]: 25, 27, 29; Q. al-Mâidah [5]: 2; dan Q. al-Taubah [9]: 7, 17, 18, 19, 28, 107, 108, 112<sup>25</sup> total 81 verses found in 32 surah.

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<sup>24</sup>Abd Hayy al-Farmawi, *Al-Bidâyah fî al-Tafsîr Al-Mauḍû'î; Dirasah Manhajiyah Mauḍû'iyah* translated by Rosihan Anwar (Bandung: Puataka Setia, 2002), 51-52. See Mushtafa Muslim, *Mabahith fî al-Tafsîr al-Mauḍû'î* (Damaskus: Dar al-Qalam, 1989). See also Ziyad Khalil al-Dagamin, *al-Tafsîr al-Mauḍû'î wa Manhajiyah al-Bahthu fih* ('Amman: Dar Umar, 2007).

<sup>25</sup>Muhammad Fuâd Abd Al-Bâqî, *Al-Mu'jam al-Mufahras li alfâz al-Qur'an al-Karîm* (n.p: Dar al-Fikr, 1981), 344-345. See Fayḍ al-Allâh al-'Ilmî, *Fath al-Rahmân li Ṭâlib Âyât al-Qur'an* (Bandung: Diponegoro, n.d.), 207-208.

### 3. Data and data sources

This research data are divided into two, primary data and secondary data. Primary data are the verses of the Qur'an about prostration with the various kinds interpretation of tafsir books. While the secondary data are all the books that are relevant and related to the issues discussed.

### 4. Data collection techniques

The data collection techniques; *first* the author determines the theme that will research to see and understand the issues to be discussed. Then the author collect data related to prostration by tracing and collecting verses that discuss about it by using dictionary *Al-Mu'jam al-Mufahras li Alfâz al-Qur'an al-Karîm* written by Muhammad Fuâd Abd al-Bâqî and *Fath al-Rahmân li Tâlib Âyât al-Qur'an* and also directly research in the Qur'an. Furthermore the data are grouped and interpreted to facilitate understanding of the verses about prostration.

## G. Structure

The discussion in this research is arranged to be five chapters are:

**Chapter I** is the introduction that explain about research background, problems statement, objectives and significances, definition of key terms, prior research, research methods and structures.

**Chapter II** is the historical of Qur'an interpretation development included the Qur'an interpretation on overview and thematic interpretation; the meaning, historical development, the steps, the types, the position, urgency, the advantages and disadvantages of thematic interpretation.

**Chapter III** is the classification of prostration in the Qur'an includes the etymological and terminological meaning, the classification of prostration; human prostration, angels prostration, the earthly and heavenly bodies prostration. And also mosque as prostration place or worship place.

**Chapter IV** is the prostration on the chronological order of revelation in the Qur'an included the meaning of Meccan period and Medinan period, the derivation and the meaning of prostration words, the lesson from the prostration story of angels to Adam, and the secret of prostration words repetitions.

**Chapter V** is the closure containing the conclusion and recommendation.