

CHAPTER III

THE CLASSIFICATION OF PROSTRATION IN THE QUR'AN

In this chapter, contain a description of prostration and the classification in the Qur'an includes a description of the etymological meaning and terminological meaning of prostration, the classification of prostration included human prostration, angels prostration, the earthly and heavenly bodies prostration and the mosque as place of prostration or worship.

A. The Etymological and The Terminological Meaning of Prostration

The derivation of word *sajada* is mentioned 81 verses which is found in 32 surahs in the Qur'an. Prostration comes from the Arabic word *sajada-yasjudu-sujûdan* means submission and obedience,¹ puts the head to the ground.² The word prostration in the etymological meaning is submission and humility, it is also used in the sense of bowing your head, looking at something, but a view that contains lethargy and weakness.³

The word prostration used in some verses of the Qur'an is not in the sense commonly understood as worshiping God by placing the forehead to the ground during prayer.⁴ Prostration is a form of submission and self-servitude to Allah Almighty. Prostration also means worshiping Allah the Highest God.

¹Abî Husain Ahmad Ibn Faris Ibn Zakariyya, *Maqâyis al-Lughah* vol. 5 (n.p.: Dâr al-Fikr, n.d), 133.

²Abû al-Faḍl Jamâl al-Dîn Muhammad Ibn Mukram Ibn Manẓûr al-Ifrîqî, *Lisân al-'Arab* vol. 3 (Beirut: Dâr al-Shadr, n.d), 204.

³M. Quraish Shihab, *Tafsir Al-Mishbah*, vol. 15 (Jakarta: Lentera Hati, 2000), 481.

⁴Muhammad Kamil Hasan al-Mahami, *Ensiklopedi Al-Qur'an Tematis* translated by Ahmad Fawaid Syadzili vol. 6 (Jakarta: PT. Karisma Ilmu, 2005), 127-128.

Actually, prostration is the natural character of all beings. The essence of prostration to Allah are two kinds. *First*, prostration of human being to Allah in worship, such as prostration of prayer, *sujud sahwi*,⁵ *sujud sajadah or tilawah*⁶ and *sujud syukur*,⁷ according to the methods specified in the Islamic law. *Second*, prostration of all beings to Allah in the sense of submission and obedience to Him. The authentic meaning of the words “prostration” is “submission and obedience”.⁸

⁵*Sahwi* prostration which is performed for four things, *first* because it leaves one of the *sunnah ab'ad*, either abandoned because of forgetfulness or because it is intentionally like leaving reading the initial *tahiyat* or leaving one sentence from the initial *tahiyat*. *Second*, because doing an act that does not cancel the prayer is forgotten but cancels if done intentionally such as increasing one *rak'ah* for forgetting. *Third*, because putting pillars of *qauli* apart from *takbiratul ihram* and greetings is not where it should be, either by forgetting or intentionally. *Fourth*, doubt one of the circumcision is left *sunnah ab'ad* such as doubt left behind *qunut* or the first *tahiyat* or the other *sunnah ab'ad*. For further information, see Muhammad Arshad bin Abdullah al-Banjari, *Sabîlal Muhtadîn* vol. 2 (Surabaya: al-Hidayah, n.d), 2. And see Hasan bin Muhammad bin Salim al-Kâf, *al-Taqrîrât al-Sadîdah fî al-Masâil al-Mufîdah* (Surabaya: Darul Ulûm al-Islamiyah, 2007), 266-274

⁶*Tilawah* prostration is *sunnah* for those who recite the verses of *sajadah* and also for those who hear it, whether or not with the *qaşad* bowing down or not. Verse of *sajadah* in the Qur'an there are fourteen verses in addition to *sajadah* in Q. Şâd, which includes prostrations of thanksgiving (*sujud shukur*) because in the hadith it is explained: "The Prophet David carried out prostrations because of repentance and we performed prostrations due to gratitude". (HR. Nasa'i from Ibnu Abbas). *Tilawah* prostration is determined at the end of the verse in the Q. al-Alaq: 19, Q. al-Najm: 62, Q. al-A'râf: 206, Q. al-Furqân: 60, Q. Maryam: 38, Q. al-Naml: 26, Q. al-Isrâ: 109, Q. Fuşşilat: 38, Q. al-Nahl: 50, Q. al-Sajadah: 15, Q. al-Inshiqâq: 21, Q. al-Ra'd: 15, Q. al-Hajj: 18 and 77. It is not permissible to make prostrations except which is ordered to prostrate. There are four pillars outside the prayer there are *takbiratul ihram*, intention to prostrate *tilawah* along with *takbir*, prostration once as prostration in prayer, salutation after prostration as greetings in prayer. For further information, see Arshad, *Sabîlal Muhtadîn* vol. 2, 7. And see Hasan, *al-Taqrîrât al-Sadîdah*, 275-277.

⁷Prostration of gratitude (*sujûd shukûr*) is prostration which is carried out when obtaining unexpected favors or favors that are expected both for self, family, and Muslims, *sunnah* also prostration of gratitude when protected from unforeseen calamities, both calamities that befall themselves or Muslims. This prostration is carried out outside prayer and may not be carried out in prayer. For further information, see Arshad, *Sabîlal Muhtadîn* vol. 2, 10. And see Hasan, *al-Taqrîrât al-Sadîdah*, 278-279.

⁸Kementerian Agama RI, *Al-Qur'an dan Tafsirnya* vol. 1 (Jakarta: Lentera Abadi, 2010), 81.

Prostration is the placement of the body in a reverentially or submissively prone position as a gesture. Typically prostration is distinguished from the lesser acts of bowing or kneeling by involving a part of the body above the knee touching the ground, especially the hands. Major world religions⁹ employ prostration as an act of submissiveness or worship to a supreme being or other worshiped entities (i.e. God or the gods). In various cultures and traditions, prostrations are similarly used to show respect to rulers, civil authorities and social elders or superiors.¹⁰

⁹For further information, see Wikipedia, *Main article: Prostration* at <https://en.wikipedia.org/wiki/Prostration> accessed on 7st Feb 2019. In Buddhism, prostrations are commonly used and the various stages of the physical movement are traditionally counted in threes and related to the Triple Gem, consisting of:

- a. the Awakened One (Sanskrit/Pali: *Buddha*) (in this meaning, to own potential)
- b. his teaching (Sanskrit: *Dharma*; Pali: *Dhamma*)
- c. his community (*Sangha*) of noble disciples (*ariya-savaka*).

In Christianity, the Eastern Orthodox, Roman Catholic, Anglican and some Lutheran churches use full prostrations, lying flat on the floor face down, during the imposition of Holy Orders, Religious Profession and the Consecration of Virgins. Additionally, in the Roman Catholic Church at the beginning of the Good Friday Liturgy, the celebrating priest and the deacon prostrate themselves in front of the altar. Dominican practice on Good Friday services in priory churches includes prostration by all friars in the aisle of the church. In the Roman Catholic and Anglican churches, partial prostrations ("profound bows") can be used in place of genuflections for those who are unable to genuflect. The prostration is always performed before God, and in the case of holy orders, profession or consecration the candidates prostrate themselves in front of the altar which is a symbol of Christ.

In Hinduism, eight-limbed (*ashtanga pranama*, also called *dandavat*, meaning "like a stick") and five-limbed (*panchanga pranama*) prostrations are included in the religious ritual of puja. Worship in Hinduism involves invoking higher forces to assist in spiritual and material progress and is simultaneously both a science and an art. A sense of bhakti or devotional love is generally invoked. This term is probably a central one in Hinduism. A direct translation from the Sanskrit to English is problematic. Worship takes a multitude of forms depending on community groups, geography and language. There is a flavour of loving and being in love with whatever object or focus of devotion. Worship is not confined to any place of worship, it also incorporates personal reflection, art forms and group. People usually perform worship to achieve some specific end or to integrate the body, the mind and the spirit in order to help the performer evolve into a higher being.

¹⁰Wikipedia, *Prostration* at <https://en.wikipedia.org/wiki/Prostration> accessed on 7st Feb 2019.

TABLE I THE DERIVATION OF WORD OF PROSTRATION IN THE QUR'AN¹¹

No	The Derivation	Surah and Verses of Prostration in the Qur'an
1	سَجَدُوا	Q. Ṭâhâ [20]: 116; Q. al-Baqarah [2]: 34; Q. al-Nisâ [4]: 102.
2	سَجَدًا	Q. al-A'râf [7]: 161; Q. al-Furqân [25]: 64; Q. Maryam [19]: 58; Q. al-Isrâ[17]: 107; Q. Yûsuf [12]: 100; Q. al-Nahl [16]: 48; Q. al-Sajadah [32]: 15; Q. al-Baqarah [2]: 58; Q. al-Nisâ[4]: 154; Q. al-Fath [48]: 29.
3	مَسَاجِدَ	Q. al-Jin [72]: 18; Q. al-Baqarah [2]: 114 and 187; Q. al-Hajj [22]: 40; Q. al-Taubah [9]: 18
4	السُّجُودِ	Q. al-Qalam [68]: 42 and 43; Q. Qâf [50]: 40; Q. al-Baqarah[2]: 125; Q. al-Hajj [22]: 26; Q. al-Fath [48]: 29.
5	مَسْجِدَ	Q. al-A'râf [7]: 31; Q. al-Isrâ [17]: 7; Q. al-Kahfi [18]: 21; Q. al-Baqarah [2]: 144, 149, 150, 191, 196 and 217; Q. al-Anfâl [8]: 34; Q. al-Hajj [22]: 25; Q. al-Fath [48]: 25 and 27; Q. al-Mâidah [5]: 2; Q. al-Taubah [9]: 7, 17, 19, 28, 107, and 108.
6	أَسْجُدِي	Q. Alî Imrân [3]: 43.
7	يَسْجُدُونَ	Q. al-A'râf [7]: 206; Q. al-Naml [27]: 24; Q. Alî Imrân [3]: 113.
8	أَسْجُدُوا	Q. al-Najm [53]: 62; Q. al-A'râf [7]: 11; Q. al-Furqân [25]: 60; Q. Ṭâhâ [20]: 116; Q. al-Isrâ[17]: 61; Q. al-Kahfi [18]: 50; Q. al-Hajj [22]: 77.
9	تَسْجُدَ	Q. al-A'râf [7]: 12.
10	سَاجِدُونَ	Q. al-Inshiqaq [84]: 21; Q. al-Taubah [9]: 112.
11	سَاجِدِينَ	Q. al-A'râf [7]: 120; Q. Şâd [38]: 72; Q. al-Shû'ara [26]: 46 and 219; Q. Yûsuf [12]: 4; Q. al-Hijr [15]: 29, 31, 32, and 98.
12	سَاجِدًا	Q. al-Zumar [38]: 9.
13	يَسْجُدُ	Q. al-Nahl [16]: 49; Q. al-Ra'd [13]: 15; Q. al-Hajj [22]: 18.
14	سَجَدَ	Q. Şâd: 73; Q. al-Hijr [15]: 30.
15	أَسْجَدَ	Q. al-Ra'd [13]: 3.
16	تَسْجُدُ	Q. Şâd [38]: 75; Q. al-Furqân [25]: 60.
17	يَسْجُدُوا	Q. al-Naml [27]: 25.
18	تَسْجُدُوا	Q. al-Fuṣṣilat [41]: 37
19	يَسْجُدَانِ	Q. al-Rahmân [55]: 26.
20	أَسْجُدُ	Q. al-Alaq [96]: 19; Q. al-Insân [76]: 26

¹¹The structure of the surahs based on the Chronological order of revelation order of the Qur'an is compiled based on the *maṣḥaf* data circulated by the Rabi'at al-Alam al-Islami, *al-Qur'an al-Karîm* (Al-Qâhirat, 1398 H) confirmed by Abû 'Abdilah al-Zanjani, *Târîkh al-Qur'an* (Beirut: Mu'assasat al-Alâm, 1388 H).

B. The Classification of Prostration

1. Human Prostration

a. The prostration to Allah means prayer

Prayer as other branches of faith, consist of two parts. *First*, it deals with outward physical movements, such as raising both hands when *takbir* to start praying, bowing and prostration. *Second*, the most important thing is that someone who prays must have sincere intentions. In his heart, he must be aware of his worship of Allah to remember, appreciate all the blessings, and reach His pleasure by believing that true success lies in the afterlife. World life is only false pleasure.¹² Prayer are *rahmat* (compassion, mercy) and *istigfar* (begging Allah for forgiveness).¹³

Prostration is one of the pillars in praying. Al-Qur'an has repeatedly command human beings to pray to Allah by using the word prostration. Prostration is the culmination of spiritual journey. At that time humans are free from all worldly affairs, regardless of what they have, and are free from self-confessions. Human is the slave who received His power such as lived, breathed, believed, subjugated, moved, softened, soothed, and can towards His presence. Prophet Muhammad P.B.U.H said that the movement of prayer, in prostration that is emotionally the closest to Allah, as in *Şâhîh Muslim* by Abu al-Husain Ibn

¹²al-Mahami, *Ensiklopedi Al-Qur'an Tematis*, 175.

¹³Hüseyin Hilmi Işık, *Miftah-ul-Janna (Booklet for Way to Paradise)* (Turkey: Hakikat Kitabevi, 2015), 178.

al-Hajjaj al-Quṣairî al-Naisaburî, vol. 2 *Kitâb Ṣalât and bâb mâ yuqâl fî rukû' wa sujûd* no 482

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ فَأَكْثِرُوا الدُّعَاءَ¹⁴

From Abu Hurairah ra. that the Messenger of Allah said, “*As closest slave to his Lord is when he prostrated, so multiply prayer (when prostration)*”

In Q. al-Alaq [96]: 19 God said:

كَلَّا لَا تَطِعْهُ وَأَسْجُدْ وَاقْتَرِبْ ﴿١٩﴾

“*Nay, heed him not: but bow down in adoration, and bring thyself the closer (to God)*”¹⁵

Surah al-Alaq above begins with an invitation to read and learn and ends with pray and worship. This is so that knowledge is accompanied by charity.¹⁶ It is reported that Abu Jahal one day said to his friends, “*Do you see Muhammad praying and prostration in front of you?*” They answered, “*Yes*”. Abu Jahal said “*For the sake of idols Latta and Uzza, if we saw him praying like that, we would definitely step on his neck and we buried his face in the dust.*” One day Abu Jahal found the Prophet were praying, then he intends to step on his neck. But suddenly he backed away with his heel and protected himself with both hands. When asked

¹⁴Abu al-Husain Ibn al-Hajjaj al-Qushairî al-Naisaburî, *Ṣâhih Muslim* vol. I *Kitâb ṣalât bâb mâ yuqâl fî rukû' wa sujûd* (Beirut: Dar al-Kutub al-Ilmiyah, 1971), 208.

¹⁵Abdullah Yusuf Ali, *The Holy Qur'an* (Kuala Lumpur: Saba Islamic Media, 2000), 779.

¹⁶al-Ṣabuni, *Ṣafwat al-Tafasîr* vol. 3 (Beirut: al-Maktabah al-Aṣriyyah, 2014), 1519.

about it, he answered “*Between we and Muhammad there is a fire trench, riots of wings*”. Then the Prophet said, “*If he approached us, of course the angels grabbed his body for limbs*”. Abu Jahal prohibited the Prophet to pray and prostrate to Allah, then Allah says do not obey him for what he wants you to do, which is to leave prayer. Keep you on your prostrations and your prayers and bring yourself closer to your Lord with that. In the *hadith* it is stated that “*the closest the slave to the Lord is when he prostrates*”.¹⁷

A prostration position has a positive impact both physically and spiritually. At the time of prostration, a person is made aware that he is a low being, a weak being. Then reinforced with sentence therapy that has a transcendental vibration that will bring people into a clear self.¹⁸

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَرَ الشُّجُودِ ﴿٩٨﴾

“*And during part of the night, (also)celebrate His praises, and (so likewise) after the postures of adoration*”¹⁹ (Q. Qâf [50]: 40)

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ﴿٩٨﴾

“*But celebrate the praises of thy Lord, and be of those prostrate themselves in adoration*”²⁰ (Q. al-Hijr [15]: 98)

¹⁷al-Ṣabuni, *Ṣafwat al-Tafasîr* vol. 3, 1520.

¹⁸Abu Sangkan, *Pelatihan Shalat Khusyu’; Shalat Sebagai Meditasi Tertinggi dalam Islam* (Jakarta: Baitul Insan, 2005), 91-92.

¹⁹Ali, *The Holy Qur’an*, 645.

²⁰Ali, *The Holy Qur’an*, 315.

Increasing prostration in prayer or the intention is to multiply prayer itself (i.e especially *sunnah* prayer), has many virtues. Among them can elevate one's degree and also erase his sins. Ma'dan bin Abi Talhah al-Ya'marî, he said, "I once met Thauban -as a slave of the Prophet-, then I said to him, 'Tell me a deed that Allah has put me in heaven.'" Or Ma'dan said, "I said to Thauban, 'Tell me a deed that Allah loves.'" When asked, Thauban was silent. Then asked the second time, he was still silent. Until the third time, Thauban said, 'I once asked what was asked of the Prophet, He said :

عَلَيْكَ بِكَثْرَةِ السُّجُودِ لِلَّهِ فَإِنَّكَ لَا تَسْجُدُ لِلَّهِ سَجْدَةً إِلَّا رَفَعَكَ اللَّهُ بِهَا دَرَجَةً وَحَطَّ
عَنْكَ بِهَا خَطِيئَةً

"You must increase prostration (multiply prayer) to Allah. Because you do not multiply prostration because God but Allah will exalt your rank and eradicate your sins." Then Ma'dan said, "I also met Abu Darda' and asked the same thing then Abu Darda' friend answered as Thauban answered me".²¹

Allah said in Q. al-Fath [48]: 29

مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۖ تَرَاهُمْ رُكَّعًا سُجَّدًا
يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا ۖ سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ۚ ذَٰلِكَ
مَثَلُهُمْ فِي التَّوْرَةِ ۚ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ

²¹Abu al-Husain Ibn al-Hajjaj al-Qushairî al-Naisaburî, *Ṣâhih Muslim* vol. I, 210.

فَاسْتَوَىٰ عَلَىٰ سُوْقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيْظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَ اللّٰهُ الَّذِيْنَ ءَامَنُوْا
وَعَمِلُوْا الصّٰلِحٰتِ مِنْهُمْ مَّغْفِرَةً وَّ اَجْرًا عَظِيْمًا ﴿٦٦﴾

“Muhammad is the Messenger God; and those who are with him are strong against Unbelievers, (but) compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayer), seeking Grace from God and (His) God Pleasure. On their faces are their marks, (being) the traces of their prostration. This is their similitude in the Tawrât; and their similitude in the Gospel is like a seed which sends forth its blade, then makes it strong; it then becomes thick, and it stands on its own stem, (filling) the sowers with wonder and delight. As a result, it fills the Unbelievers with rage at them. God has promised those among them who believe and do righteous deeds forgiveness, and a great Reward”²²

Âthâr sujûd as signs that appear on the forehead²³ because they often bow down in prayer. According to the former al-Qaḍi Iyaḍ meant there is on the forehead according to Ibn Kathir it is in the form of good looks, this opinion is based on the *salaf* opinion which says that goodness is a light in the heart, rays on the face, breadth of *rizki*, and love in the human heart someone who hides the secrets of God will appear on his face and mouth.²⁴ So, the prostration file referred to in Q. al-Faṭḥ [48]: 29 are files of solemnity and humility that are engraved on the face and penetrate the conscience. If the face is a sign of the inner and outer state of man, then the face of the good man himself will show God's grace and light. But this emanation of the face will only be possessed by people

²²Ali, *The Holy Qur'an*, 637.

²³al-Hafidz Ibnu Hajar al-Asqalani, *Fath al-Bari Syarah Hadis al-Bukhari* vol. 4 (Jakarta: Pustaka Azzam, 2009), 623.

²⁴Ibnu Kathir, *Tafsir al-Qur'an al-Azim*, translated by. M. Abdul Ghoffar vol IX (Jakarta: Pustaka Imam Asy-Syafi'I, 2013), 29

who are gentle, friendly and patient, always ready to help, trust God, and his heart is peaceful and calm.²⁵

Prayer is a process that demands deep concentration. Every Muslim is required to do this, which in Arabic is called *Khushu'*. *Khushu'* in this prayer, if examined more deeply contains elements of meditation. Prayers also have positive influence, both physically and psychologically. Psychologically, prayer performed with concentration (*khushu'*) and sincerity can reduce anxiety for the perpetrators and bring calm.²⁶

Prayer as an inner journey through the divine ocean will lead the person to total submission, submission and subjection to the greatness of God, washed away and dissolved in the joy of faith.²⁷ The person who sincerely in his prayer will not be able to resist the anger of God or reject God's command because the pleasure of making love with Him in worship only leaves serenity, happiness, and peacefulness.²⁸

Differences are not infrequently considered a threat because the principles of truth adopted are mixed with other principles of truth. For this reason the first foundation that needs to be built is the creed, or the promise and loyalty to the truth.²⁹ A true prayer will open awareness to see things only by the lens of truth. Awareness only of the truth will provide a strong impulse for yourself to

²⁵Yusuf Ali, *The Holy Qur'an*, 637.

²⁶Ahsin W. Al-Hafidz, *Fikih Kesehatan* (Jakarta: Amzah, 2007), 115.

²⁷Samsul Hidayat, *The Secret of Spiritual Body* (n.p.: Erlangga, 2009), 49.

²⁸Hidayat, *The Secret of Spiritual Body*, 57-58.

²⁹al-Hafidz, *Fikih Kesehatan*, 55.

make a fortress of defense from all temptations and potential evil, both from inside and outside of yourself. By opening the channel to Allah through special recitation and *khushu'*, someone will enter a condition that is resigned, dissolved in calm and happiness.³⁰

Through total submission to God in prayer, one will have a strong sensitivity to know God more deeply. Deep knowledge of God will have an impact on the unification of the divine attributes in humans and make a person able to improve the quality of his humanity.³¹

In the theory of Sufism, the love of Allah is the peak of human journey, the peak purpose of all *maqam*. After *mahabbah*, there is no other *maqam*, except the fruit of *mahabbah*, as *shauq* (longing), *uns* (intimacy), and pleasure. There is no *maqam* before *mahabbah* except introductory to it, such as repentance, patience, and *zuhud*. The teacher of Şufi teaches that the obligation to fulfill the will of God, not because of a sense of duty, but because of love, because is there something greater than unconditional love that humans offer to their Lord.³² Purifying Allah from likeness and equality, can say that Allah has a love for humans and that His love cannot be interpreted and likened in any way to His creatures.³³ Allah's love for humans was first (*azali*). Respect, which is the effect

³⁰Hidayat, *The Secret of Spiritual Body*, 57.

³¹Hidayat, *The Secret of Spiritual Body*, 57.

³²Muhammad Said Ramadhan al-Buṭy, *Al-Hubb Fil Qur'an wa Daurul Hubb fî Hayatil Insân* translated by Bakrun Syafi'i (Jakarta: Mizan Publika, 2013), vvi.

³³al-Buṭy, *Al-Hubb Fil Qur'an*, 14.

of Allah's love for humans, is also eternal. Both are Allah's decisions based on His knowledge of events that will occur in the future.³⁴

التَّائِبُونَ الْعَبِيدُونَ الْحَمْدُونَ السَّائِحُونَ الرَّاكِعُونَ
السَّاجِدُونَ الْأَمْرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ
لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١١٢﴾

“Those that turn (to God) in refetance; that serve Him, and prise Him; that wander in devotionn to the Cause of God,; that bow down and prostrate themselves in prayer; that enjion good and forbid evil; and observe the limit set by God;-(These do rejoice). So proclaim the glad tidings to the Believers”³⁵ (Q. al-Taubah [9]: 112)

Allah explained that the good news for those who repent and worship also includes the experts of heaven, even though they do not *jihad*. Those who repent of iniquity, sincere worshipers, those who praise when alone or not. People who walk on earth to fight or seek knowledge, they walked in the city and barren land to get lessons. The people who pray, preach invite humanity to the path of truth and guidance and forbid them from damage and humiliation, and maintain the laws of God. So Allah told the prophet to convey to these people this good news that is a paradise of pleasure. The content of the news is not mentioned in the verse to show that it is infinite. They get what the eyes never see, the ear never hear it and it doesn't cross the human heart.³⁶

³⁴al-Buty, *Al-Hubb Fil Qur'an*, 15.

³⁵Ali, *The Holy Qur'an*, 242.

³⁶al-Şabuni, *Şafwat al-Tafasîr* vol. 1, 482.

The implementation of prayer consists of several movements, one of which is prostration. As for prostration here is a symbol of submission or obedience. This is reflected in the prostration movement which is putting a forehead on the floor (ground). In prostration, the position of the prostrated person's head is lowered as low as a foot tread, this shows that prostration is a form of the servant's highest submission to his God.³⁷

b. The prostration to Allah means the oneness in worship

Prostration is a worship performed by beings to their Lord. Indeed, the meaning of worship includes two things are worship (*ta'abbud*), means and ways which are used as a form of worship (*muta'abbad bihi*). The worship (*ta'abbud*) is self humbling to Allah Almighty by doing all that He commanded and far away from what He forbade with full of love and admiration for Him. While the means and ways that are used as a form of worship (*muta'abbad bihi*) include all that is loved by Allah and accepted by Him, both in the form of words or deeds, visible and hidden, such as praying, *dhikir*, prayer, love (*mahabbah*), and so on. For example, prayer; prayer is a form of worship, the act of praying is a form of worship to Allah, we worship Allah with lowness, love and admiration for Him, and we do not worship Him except with the *shari'ah* that has been preached.³⁸

Worship to Allah is built on two basic elements are:

1) Love of Allah Almighty.

³⁷Sagiran, *Mukjizat Gerakan Shalat* (Jakarta: Qultum Media, 2012), 55-57.

³⁸Muhammad bin Ibrahim bin Abdullah al-Tuwaijiri, *Ensiklopedi Islam Al-Kamil* translated by Ahmad Munir Badjeber, dkk (Jakarta: Darus Sunah, 2009), 70.

2) Humility in front of Allah Almighty.


These two bases are divided on two main foundations are:

- 1) Recognizing the existence of the gift of Allah, the virtue, kindness, mercy and affection that gives rise to a sense of love (*mahabbah*).
- 2) Be aware of self weaknesses, and deeds that encourage the growth of inferiority self in front of Allah Almighty.

The closest way to bring a slave to meet his Lord is the needy attitude to Allah's grace. He does not see what is in him includes the circumstances, position, and cause depending on himself, nor with the means given to him. However, he acknowledged his dependence on Allah absolutely. If do not behave in this way, he will lose and hurt.³⁹

A slave should believe with all his heart that Allah is God and the owner of all things. He is the only Creator and Regulator of the universe. He is the most entitled to be worshiped and there is no ally for Him.

As His word in Q. al-Najm [53]: 62

فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا 

*“But fall ye down in prostration to God”*⁴⁰

The verse is a command to prostrate to those who have created us all, so must worship Him. Do not worship Latta, Uzza, Manâh and Shi'ra, because Allah

³⁹al-Tuwaijiri, *Ensiklopedi Islam Al-Kamil*, 71.

⁴⁰Ali, *The Holy Qur'an*, 657.

is the One, Single and One who is the foundation. Unworthy creatures prostrating and worshiping, except to Him.⁴¹ This verse command human to submit and worship Allah sincerely, because Allah revealed the Qur'an to human beings through His messenger, his duty to guide and bring the happiness news. Human beings should receive the Qur'an by leaving worship to idols that does not bring benefits.⁴² Allah said in Q. Furqân [25]: 60

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا



“When it issaid to them, “Adore ye (God) Most Gracious!”, they say, “and what is (God) most Gracious? Shall we adore that which thou commandest us?” And it increases their flight (from the Truth).⁴³

A conscious self is a free self from adhering (land) and flows in a sea of grace. The attraction and being bound to things as human nature must be overcome by freeing themselves from all that. The trick is to realize the reality that appears, the material or enjoyment that exists will never last. All are the mirages that can appear and disappear simultaneously with every desire that is whipped up.⁴⁴

He is the only one God, One in His substance, deeds, and attributes. Oneness of His substance means he is not composed of something because, if so,

⁴¹al-Ṣabuni , *Safwat al-Tafâsîr* vol. 3, 1243.

⁴² Kementerian Agama RI, *Al-Qur'an dan Tafsirnya* vol. 9, 559.

⁴³Ali, *The Holy Qur'an*, 438-439.

⁴⁴Hidayat, *The Secret of Spiritual Body*, 53.

surely something already exists (*wujud*) before Him and surely He also needs it to describe the existence of God who has needs or is preceded by something. Oneness of His attribute means that no one equals the attribute in His substance and capacity. Whereas the oneness of His actions is that all these forms are the results of His creation.⁴⁵

At the level of the Substance there is the absolute oneness, but at the level of the Name and Attribute there is diversity even though it does not destroy the divine oneness at all; because every Name and Attribute is a confirmation for Substance. The entire universe is created by crosswise sharing the provisions of the Name and Attribute of Allah. The names of Allah are not only words in the usual sense, but reality, each of which reflects an aspect of the Divine Reality.⁴⁶

Allah said in Q. al-Fuṣṣilat [41]: 37

وَمِنْ ءَايَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ
وَأَسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ ۚ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿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”.⁴⁷

The verse above explains that the evidence that shows the power of Allah is the alternation of night and day and the submission of the sun and the moon for

⁴⁵Shihab, *Secercah Cahaya Ilahi; Hidup Bersama al-Qur'an* (Bandung: PT Mizan Setia, 2013), 469.

⁴⁶Hosseini Nasr, *The Garden of Truth: The Vision and Promise of Sufism, Islam's Mystical Tradition* translated by Yuliani Liputo (Bandung: Mizan Pustaka, 2010), 54-55.

⁴⁷Ali, *The Holy Qur'an*, 591.

the benefit and goodness of human, so do not bow down to the creature and bow down to the Creator who created all that without examples. If you acknowledge the oneness of Allah in worship, do not bow down to anyone except to Allah.⁴⁸ Men were created so that they should perform the acts of worship commanded. Performing the commands is done to obtain *yaqîn* (positive faith), which is the truth of *îmân* the meaning of the final verse of Hijr Surah may be: “*Worship your Allah so that you may obtain yaqîn.*” The word “*hattâ*” may come to mean, ‘to cause’ as well as ‘untill, so far’. In a way the *îmân* which is obtained before worshipping is not *îmân* itself but its appearance. The verse states: “*...so that you may obtain yaqîn,*” which means, “*...so that you obtain îmân itself.*” It is declared in the one hundred and thirty-sixth verse of Nisâ Surah: “*O, thou who have îmân! Have îmân!*” its meaning is “*O, those who have obtained the appearance of îmân! Attain îmân itself by worshipping!*”⁴⁹

c. The prostration to human means respect

This is a dream that had been experienced by Prophet Joseph when he was a child, so the truth happened as in his dream he told his father the Prophet Ya’kub in Q. Yûsuf [12]: 4

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ

لِي سَاجِدِينَ ﴿٤﴾

⁴⁸ al-Şabuni, *Şafwat al-Taḥasîr* vol. 3, 1106.

⁴⁹ Işık, *Se’âdet-i Ebediyye (Endless Bliss)* vol. 2 (Turkey: Hakikat Kitâbevi, 2016), 164.

“Behold! Joseph said to his father: “O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!”⁵⁰

This is the beginning of an important story, remember when Joseph said to his father, the Prophet Ya’kub that dreaming in his sleep, a miraculous dream was that he saw eleven stars among the stars of the sky that knelt and prostrated to him. And in his dream he also saw the sun and moon prostrating to him with the stars.

In the Al-Qur'an verse there are those explain the word prostration is also used in expressing prostration to human as the word of Allah in Q. Yûsuf [4]: 100

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَتَأْتِبَ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ
قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ
مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ
الْعَلِيمُ الْحَكِيمُ ﴿١٠٠﴾

“And he raised his parents high on the throne (of dignity), and they fell down in prostration, (all) before him. He said “O my father ! this is the fulfillment of my vision of old ! He was indeed good to me when He took me out brought you (all here) out of the desert, (even) after Satan had sown enmity between me and my brothers. Verily, my Lord understandeth best the mysteries of all that He planneth to do, for verily He is full of knowledge and wisdom”⁵¹

Prostration referred not worship prostrations, even though some interpreters argue that the letter *ha'* on word *lahu* is returned to Allah Almighty. that is, they all prostrate because they thank Allah Almighty not prostrating to

⁵⁰Ali, *The Holy Qur'an*, 279

⁵¹Ali, *The Holy Qur'an*, 290.

Joseph. Some interpreters, such as al-Zajjaj and al-Kalbi, argued that the way of glorification at that time was to bow down, as did nations other than Arabic.⁵²

Ibn Abbas said that the dream of the prophets was revelation. The interpreters said that the eleven stars are brothers, while the sun and the moon are father and mother. At that time Prophet Yûsuf was one year old, between this dream and the gathering of Prophet Joseph with his father and brothers in Egypt is forty years.⁵³ So, the meaning of prostration in the verse above means respect, not worship. Because Bani Ya'kub is not prostrate to other than Allah Almighty.

The prostration meaning in this verses similar with hadith Prophet Muhammad:

لَوْ كُنْتُ أَمِيرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا

"If I may send a sujud to someone, then I will command a woman to prostrate to her husband."

Sujud is a form of submission so that the aforementioned hadith implies that the husband has the greatest right to the obedience of the wife to him. Whereas the word: *"If I may ...,"* indicates that prostration to humans should not be (prohibited) and the law is haraam.⁵⁴

⁵²al-Mahami, *Ensiklopedi Al-Qur'an*, 129.

⁵³al-Şabuni, *Şafwat al-Tafasîr* vol. 2, 543.

⁵⁴See Ibnu Kathir, *al-Qur'an al-Azim*, 108.

d. The prostration to Allah's creatures

The word of prostration in Q. al-Naml [27]: 24-25 is about Ratu Bulqis and her people who worshipping the sun. Allah said in Q. al-Naml [27]: 24-25

وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ
فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾ أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ
فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾

*"I found her and her people worshipping the sun, besides God; Satan has made their deeds seem pleasing in their eyes, and has kept them away from the Path, -so they receive no guidance, -(Kept them away from the Path), that they should not worship god, who brings to light what is hidden in the heavens and the earth, and knows what ye hide and what ye reveal."*⁵⁵

This verse tells the story of Prophet Sulaiman and Queen Bulqis, which bird Hud-Hud conveyed to Prophet Sulaiman that Queen Bulqis was rich and had a magnificent palace but unfortunately she and her people did not worship Allah over worshipping the sun.⁵⁶ The ancient religions of the people of Saba' (the Himyar or Sabaeans) consisted in the worship of the heavenly bodies, the sun, the planets, and the stars.⁵⁷ And devil has made them look beautiful at the deeds they have done, and the satan deters them from the path (Allah), so that they cannot be guided.⁵⁸ The prostration word used in this verse in the context of worship means worshipping God. He and his people worshiped the sun which they believed to be

⁵⁵Ali, *The Holy Qur'an*, 456-457

⁵⁶Oemar Bakry, *Tafsir Rahmat* (Jakarta: PT. Mutiara, 1982), 739.

⁵⁷Ali, *The Holy Qur'an*, 456-457.

⁵⁸al-Şabuni, *Şafwat al-Tafasîr* vol. 2, 853.

God who had might and power. However, the the true worship only to Allah Almighty as Allah said Q. al-Fuṣṣilat [41]: 37 “*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*”.

Allah explained in Q. al-Baqarah [2]: 21-22

يَتَأْتِيهَا النَّاسُ أَعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾
الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ
مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

“O ye people ! Adore your Guardian-Lord, Who created you and those who came before you, that ye may have the chance to learn righteousness; Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and brought forth therewith fruits for your sustenance; then set not up rivals unto God when ye know (the truth)”⁵⁹

2. Angels prostration

a. The prostration to Allah

There are two kinds of prostrations to Allah; the prostration of intelligent beings to worship in ways determined by Islamic law; and prostration of other creatures by following submission to the determination of His will,⁶⁰ as angels prostrate to Allah. Angels that have the character will not commit immorality against the commands of Allah, obedience is the character of the angel, Allah said in Q. al-A'râf [7]: 206

⁵⁹Ali, *The Holy Qur'an*, 25.

⁶⁰Ahmad Muṣṭafa al-Maraghi, *Tafsîr al-Maragî* translated by. M. Thalib vol. 1 (Bandung: CV Rosda, 1987), 80.

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ﴿٢٦﴾



“Those who are near to thy Lord, disdain not to do Him worship: they celebrate His praises, and bow down before Him.”⁶¹

Angels are creatures of Allah Almighty whose existence and partly of his duties have been conveyed by Him. Muslims are obliged to believe it and the knowledge of the essence of angels is fully surrendered to Allah even if it is said that angels are winged, they must believe, but it must be understood that the wings of angels are not like the wings of birds which are usually, as well as information about the duty of angels to carry out certain tasks related to physical dimensions such as plants or oceans, we need to remember again that in this world there are other realms that are closely related to the system and the law of nature itself.⁶²

The Qur'an said that angels are diverse and each has its own duties and work (*li kulli sinfin wazifah wa amal*). Angels as natural potential or natural power (*al-quwwa al-ṭabi'iyyah*) in which angels are burdened with certain tasks such as growing plants, forming animals, nurturing humans, etc. This implies the existence of a special understanding of angels. This means that plant growth is actually not possible without a special spirit being blown into the seed, in *shara'* terminology, that spirit is called *Malak*.⁶³

⁶¹Ali, *The Holy Qur'an*, 211.

⁶²Rif'at Syauqi Nawawi, *Rasionalitas Tafsir Muhammad Abduh: Kajian Masalah Akidah dan Ibadat* (Jakarta: Paramadina, 2002), 132.

⁶³Nawawi, *Rasionalitas Tafsir Muhammad Abduh*, 134-135.

The signal when Allah creates and regulates the earth according to His will is to give spiritual strength as its occupants and make every part of that power to use all the potential and subdue it to prosper the earth. It is this attitude of submission that is guaranteed to prostrate which means to submit, and with this unlimited power, then Allah makes the caliph on earth.⁶⁴

b. The prostration to Adam

Allah Almighty said in Q. Şâd [38]:72-75

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٧٢﴾ فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾ إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٧٤﴾ قَالَ يَتَّبِعُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي اسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ ﴿٧٥﴾

“When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him. So the angels prostrated themselves, all of them together: Not so iblis: he was haughty, and became one of those who reject Faith. (God) said: ”O iblis! What prevents thee from prostrating thyself to one whom I have created with My hands? Art thou haughty? Or art thou one of the high (and might) ones?”⁶⁵

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِمَّنْ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿٧٦﴾

⁶⁴al-Maraghi, *Tafsîr al-Maraghî*, 82.

⁶⁵Ali, *The Holy Qur'an*, 560.

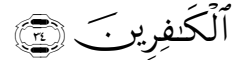
“(God) said: “What prevented thee from bowing down when I commanded thee?” He said: “I am better than he: thou didst create me from fire, and him from clay”.⁶⁶(Q. al-A’râf [7]: 12)

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا



“Behold! We said to the angels, “Bow down to Adam”: they bowed down except iblis. He was one of the Jinns, and he broke the Commands of His Lord Will ye then take him and his progeny as protectors rather than Me? And they are enemies to you! Evil would be the exchange for the wrong-doers!”.⁶⁷ (Q. al-Kahfi [18]: 50)

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ



“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”⁶⁸ (Q. al-Baqarah [2]: 34)

After blowing His spirit in Adam, God ordered the angels to bow down to him. This command was addressed to all angels, including Jibril, Mikail, and Israfil. They all prostrated except the devil. Prostration of the angels is not in the sense of prostration of worship, but prostration of respect for the power of God who created a human being from the land by having intelligence. With that reason human surpasses angels.

⁶⁶Ali, *The Holy Qur'an*, 183.

⁶⁷Ali, *The Holy Qur'an*, 357.

⁶⁸Ali, *The Holy Qur'an*, 27.

Although some scholars and interpreters argued that prostration of angels to Adam was proof of the priority of Allah Almighty to the prophets. But the focus of attention is on the prostration word which means respect, not worship, namely respect for Adam as the first prophet and apostle.⁶⁹

Based on the verses above, it can be concluded that the meaning of prostration to Adam which Allah commanded the angels is not prostration as worship to Adam, but prostration in respect. Prostration here means respecting and glorifying Adam, not being prostrate for worshiping, because prostration for worshiping is only to Allah. But the devil with all his arrogance and conceit does not want to prostrate to Adam means that he has disobeyed the commandments and is disobedient or obedient to what Allah has commanded the arena of the devil to feel himself more powerful and stronger than human (Adam) who was created only from the ground while he was created from fire. Because of pride and arrogance and disobeying Allah's commands, Allah also casts demons out of heaven. Therefore, do not boast and feel the greatest because it is a despicable character and the character of the devil, because the most perfect is only Allah.

In these verses it is mentioned about angels. In Arabic the word *malâkah* is the plural form of *malak*. There are those who argue that the *Malak* word is taken from the word *alaka* or *ma'lakah* which means to send or mission/treatise. Angels are God's messengers for various tasks. There are also those who argue that the

⁶⁹al-Mahami, *Ensiklopedi Al-Qur'an*, 128.

malak word is taken from the word *la'aka* which means to convey something. *Malak* / angels are beings who convey something from Allah.

The interpreters argue that in terms of understanding in the language of religion are spirits created by Allah from light shaped in various forms, obedient to obeying the rules of Allah, and not in the slightest rebellion. Angels are supernatural beings whose nature cannot be known, but their form must be trusted.⁷⁰

In the Qur'an there are no near or far signals about the essence of angels, but we must believe in angels. *First*, believing in angelic forms, namely that they have existence, they are creatures created by Allah, they are not virtual, not illusory, and not something that is united in human beings. *Second*, believing that they are obedient servants of God, who are given certain tasks by Him, such as dividing sustenance, carrying a Divine throne, recording human deeds, becoming messengers of God to humans, and others. How they do that is not part of what must be known or trusted.⁷¹

Angels realize that this commandment must not be suspended because it is a sign of obedience and surrender to Him. So, they immediately prostrate without delaying or thinking, if the government directly adheres to God Yag is Knowledgeable and Wise, but from who can be wrong, but the devil who put himself in the group of angels is automatically included in the order, reluctant and

⁷⁰Shihab, *Tafsir Al-Mishbah*, vol. 1, 173-174.

⁷¹Shihab, *Tafsir Al-Mishbah*, vol. 1, 175.

refusing to bow down , not because he did not want to bow down to other than Allah, but because he was arrogant, namely ignoring the rights of others, in this case Adam as, and looking down on him while assuming he was higher.

He was reluctant to prostrate, even though the prostration was prostration of honor not prostration of worship, or even impossible to prostrate the commanded by Allah in the sense of prostration to Allah by making the position of adam as at that time as the direction of prostration, as the Ka'bah in Mecca is the direction of the Muslims prostrating to Him.⁷²

That said, the devil was originally named *Azazil* in the art of the angels, because he was very devout in worship, and therefore when Allah ordered the angel to bow down to Adam, this command was also directed to him, but because he was reluctant, he got wrath from Allah Almighty.⁷³

Iblis refused prostration not for the reason that prostration to Adam is shirk. But his reluctance stemmed from arrogance which made him think he was better than Adam. *"I am more abysmal than you, You created me from fire while He created You from the ground."* Thus the answer when asked why he did not bow down. *"Is it natural for me to bow down to what You created from the ground?"* (Q. al-Isra [17]: 61). As a result in the logic of the devil, it is not natural for a better being to prostrate to a creature that has a lower element of occurrence.

The word *istakbara* is taken from the word *kabura* with the addition of two letters are *sin* and *ta*. These two letters serve to illustrate how steady and firm you

⁷²Shihab, *Tafsir Al-Misbah* vol 1, 184.

⁷³Shihab, *Tafsir Al-Misbah* vol. 1, 185.

are, thus the word *istakbara* shows extraordinary pride. Arabic, when intending to describe arrogance, always uses the addition of letters like the word above. The word *takabbur* also contains two additional letters are *ta* at the beginning and the middle part which is then combined with the original *ba* letter so that it becomes *taabbar* or *takabbur*. This implies that arrogance is a person's attempt to exaggerate himself from another party, the advantages made again are never reasonable to bear. From here "arrogance" is different from "pride" or "self-pride" because those who pride themselves do not necessarily consider themselves more than others, maybe even then he still recognizes the superiority of other parties or with him.⁷⁴

Prostration of the angels to Adam as a respect and statement to submit to him, not to worship. Commandments of Allah to them to prostrate to Adam shows Adam's superiority from them, so that he is truly more entitled to be a caliph on earth.

Iblis and Satan always whisper to humans things that are not right to tempt and lead them astray from the right path. Even Adam and Hawa as the first humans were tempted to violate the prohibition of Allah. Satan is not an angel, but a creature from a genie. The devil was originally in angelic circles, associating with them and having their characteristics as well, even though the origin of the event was different from the origin of the angelic event. The proof is the word of God Almighty at the end of the verse Q. al-Baqarah [2]: 34 which explains that when Allah commanded the angels to bow down to Adam, they were all obedient

⁷⁴Shihab, *Tafsir Al-Misbah* vol. 1, 186.

except the devil. So, the light is that the devil is not from the angels, because angels are always obedient and obedient to God and never disobey. The literal meaning of “devil” is despair, disobedience, silence, or regret.⁷⁵

3. The earthly and heavenly bodies prostration

It is alleged that Allah Almighty about the prostration of stars and plants is often misunderstood by some Western orientalists. They tried to translate the Qur'an into a foreign language; like France or England, for example translating the word prostration in the verse in a literal sense, namely putting the forehead to the ground as in prayer.⁷⁶ In the English text, the word prostate is used, which means prostrating by placing the forehead on the ground. The other text is used as the word adore, which means worship.⁷⁷

Both words cause question words. Because, how do stars and trees prostrate or how to worship? In fact Arabic does not have equivalents in other languages. the Qur'an with its amazing language miracles, deliberately uses pronunciations that have deep meaning.

أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّؤُا ظِلَالُهُ عَنِ الْيَمِينِ وَالْشَّمَائِلِ سُجَّدًا لِلَّهِ
وَهُمْ دَاخِرُونَ ﴿٥٨﴾ وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ
وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٥٩﴾

⁷⁵Kementerian Agama RI, *al-Qur'an dan Tafsirnya* vol. 1, 82.

⁷⁶al-Mahami, *Ensiklopedi Al-Qur'an* vol. 2, 127.

⁷⁷al-Mahami, *Ensiklopedi Al-Qur'an* vol. 2, 127.

“Do they not look at god’s creation, (even) among (inanimate things, -How their (very) shadows turn round, from the right and the left, prostrating themselves to God, and and that in the humblest manner?. And to God doth obeisance all that is in the heavens and on earth, whether morning (living) creatures or the angels: for none are arrogant (before their Lord).”⁷⁸ (Q.al-Nahl [16]: 48-49)

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُمْ بِالْغُدُوِّ وَالْآصَالِ ۖ



“Whatever beings there are in the heavens and the earth do prostrate themselves to God (acknowledging subjection), -with goodwill or in spite of themselves: so do their shadows in the morning and evenings”⁷⁹ (Q. al-Ra’d [13]: 15)

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ

“And the herbs and the trees-both (alike) bow in adoration.”⁸⁰ (Q. al-Rahmân [55]: 6)

The meaning of prostration in Q. al-Ra’d [13]: 15 is not different from the 6th verse of surah ar-Rahmân. Because al-Juaba’i said the prostration is submissive and obedient. So, the heavenly bodies and earth are submissive and obedient to Allah’s willing. The prostration of the shadow is his freedom of movement and his obedience to follow the long and the short. The believers, as interpreters are obedient to Allah Almighty with their own will and love. Those who are polytheists and infidels obey Allah because of coercion or the threat of the sword.⁸¹

⁷⁸Ali, *The Holy Qur’an*, 322.

⁷⁹Ali, *The Holy Qur’an*, 295.

⁸⁰Ali, *The Holy Qur’an*, 663

⁸¹al-Mahami, *Ensiklopedi Al-Qur’an*, 129

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ
وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ ۖ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ
وَمَنْ يُّهِنِ اللَّهُ فَمَا لَهُ مِنْ مُّكْرِمٍ ۚ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٨﴾

“Seest thou not that to God bow down in worship allthings that are in the heavens and on earth , -the sun, the moon, the stars; the hills, the trees, the animals; and a great number among mankind? But a great number are (also) such as are fit for punishment; and such as God shall disgrace, -None can raise to honour: for God carries out all that He wills”⁸² (Q. al-Ḥajj [22]: 18)

The word prostration is used in several verses of the Qur'an did not mean as worshipping Allah by putting the forehead to the ground during prayer. Prostration in the form of worship is only offered to Allah Almighty.⁸³

Attitude that disbelievers have assumed towards Islam vary. However, they many be summed up in two major groups. Those in the first group mind their own worldly bussines and perform their acts of worship and do not attack Muslims. Realizing their inferiority against Islam's stregth and greatness, they havea ccepted to pay the jizya, thus accepting asylum in Islam's domanation and justice. These disbelievers are called *Alh-i dhimmat* or *dhimmî*.⁸⁴

As for the second group of disvelivers; they can not stand the brightness of theIslamic sun. They try to dimolish the Islamic relagion with all their forces and negative propaganda through media. These poor people do not realize that to

⁸²Ali, *The Holy Qur'an*, 402.

⁸³al-Mahami, *Ensiklopedi Al-Qur'an*, 128.

⁸⁴Işik, *Endless Bliss* vol. 1, 64.

eradicate Islam from the world means to deprive people of happiness, comfort, safety, and to expose themselves and all humanity to disasters and troubles.⁸⁵

C. Mosque as Place of Prostration or Worship

The word mosque is *ism makân* it means a place to prostrate. The mosque also shows the place used for all kinds of worship. As the companions saw the Prophet Muhammad made the mosque a place for worshipping and as a place for purification.⁸⁶ That means the buildings that are generally used for prostration, prayer, and service to Allah are called mosques. The word mosque referred to in the word *masâjidallâh* is all mosques because the word is in the plural.

In its root, the mosque not only functions as a place to lay the forehead, which is prostration in prayer, but the mosque is a place to do activities or places that encourage the birth of activities that produce obedience. At the time of the Prophet, the Nabawi mosque in Medina had the following functions: prayer and *dhikir*; education; social services; economic services, social and cultural consultation and communication; military training; health center; adjudication and dispute resolution; lighting center; prisoner; shelter. But some of these functions have been taken by other institutions due to changes and developments in the community. However at least the mosque can encourage people to bow down to Allah.

⁸⁵Işık, *Endless Bliss* vol. 1, 65.

⁸⁶See Ibn Manẓūr, *Lisân al-‘Arab* vol. 3

The mosque belongs to Allah, so the sanctity must be maintained. Something that is considered to reduce the sanctity of the mosque or that can impress it should not be done in the mosque. As in Q. al-A'râf [7]: 31, explaining one of the ways to maintain the sanctity of the mosque is to recommend using good and clean ornaments and clothing when entering the mosque.

﴿يَبْنِيْٓءَ اٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْاۚ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ﴾

*“O children of Adam! Wear your beautiful apparel at every time and place of prayer: eat and drink: but waste not by excess, for God loveth not the wasters”*⁸⁷ (Q. al-A'râf [7]: 31)

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْاۤ اِنَّمَا الْمُشْرِكُوْنَ نَجَسٌۭ فَلَا يَقْرَبُوْا الْمَسْجِدَ الْحَرَامَۤ بَعْدَ عَامِهِمْ هٰذَاۚ وَاِنْ خِفْتُمْ عِيْلَةًۭ فَاَسُوْفَ يُغْنِيْكُمْ اللّٰهُ مِنْ فَضْلِهٖۚ اِنْ شَاءَ اللّٰهُ عَلِيْمٌۭ حَكِيْمٌ

“O ye who believe! Truly the Pagans are unclean; so let them not, after this yer of theirs, approach the Sacred Mosque. And if ye fear poverty, soon will God enrich you, if He wills, out of His bounty, for God is All-knowing, All-wise” (Q. al-Taubah [9]: 28)

Haram is a region that has honor and must also be respected. The word haram here is not confronted with halal words, nor is it understood by the meaning of illegitimacy in terms of law reviews, even though words containing law meanings are taken from the same root words.⁸⁸ The haram also means the

⁸⁷Ali, *The Holy Qur'an*, 186

⁸⁸Shihab, *Tafsir Al-Mishbah* (Jakarta: Lentera Hati, 2000), 568.

Kaabah; the entire *masjidil haram*; the city of Mecca; all land or holy area, including the city of Mecca and the holy places around it.⁸⁹

The Kaabah has been made the prayer direction for all Muslims in this world since the day of prophet Muhammad P.B.U.H and will continue to be the only direction used by the Muslims until the end of the world. The word is derived from the Arabic language. It means an esteemed place on a higher plane with its accompanying prominence. Another meaning of the Kaabah is “the cube” apparently taken from the shape of the structure.

The Kaabah is also known as *al-bait* (the house), *baitullah* (the house of Allah Almighty), *Baitul Atiq* (the old house), and *Baitul haram* (the revered house). All these names reflect the prominence, maturity and standing of the cubic-shaped structure among the Muslims. The magnitude of the brickwork-based structure is also reflected in its central position within the most important mosque for the Muslims –the Masjidil Haram. The Kaabah and Masjidil Haram had co-existed in the Holy City of Mecca for a long time, spanning through multitudes of generations, witnessing countless numbers of historical changes and swings, moving together with the evolution of mankind.⁹⁰

The first mosque was built in Islam on the basis of piety is the Mosque At-Taqwa in Quba’. Quba is a city near Medina al-Munawwarah. Before the war Tabuk (9 H), there were some hypocrites (totaling 12 persons) who built the

⁸⁹al-Şabuni, *Bayân Tafsîr Ayatil Ahkam* vol.1, 236.

⁹⁰The Team of Universiti Sains Malaysia, *One Kaabah, Two Mosques and the Quest for Sustainability* (Malaysia: Universiti Sains Malaysia, n.d), 1.

Dhirar Mosque (the mosque of the hypocrites). Then they asked the Prophet to pray in,⁹¹ The Prophet answered: “*In fact I am traveling and in a busy state. When we arrive, we will come to you and do the prayer in that mosque*”

Upon back from the war of Tabuk, Allah said:

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفْنَ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ ۖ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٧﴾ لَا تَقُمْ فِيهِ أَبَدًا لَّمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا ۚ وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٨﴾ أَفَمَنْ أُسِّسَ بُنْيَنُهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أُسِّسَ بُنْيَنُهُ عَلَى شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ ۚ فِي نَارِ جَهَنَّمَ ۖ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾ لَا يَزَالُ بُنْيَنُهُمُ الَّذِي بَنَوْا رِيبَةً ۖ فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ ۖ وَاللَّهُ عَلِيمٌ حَكِيمٌ



“And there are those who put up a mosque by way of mischief and infidelity-to disunite the Believers- and in preparation for one who warred against God and His Messenger aforetime. They will indedeed swear that their intention is nothing but good; but god doth declare that they are certainly liars. Never stand thou forth therein. There is a Mosque whose foundation was laid from the first day on piety; it is more worthy of the standing forth (for prayer) therein. In it are men who love to be purified; and God loveth those who make themselves pure. Which then is best?-he that layeth his foundation on an undermined sand-cliff ready to crumble to pieces? And it doth crumble to pieces with him, into the fire of Hell. And God guideth not people that do wrong. The foundation of those who so build

⁹¹Syauqy Abu Khalil, *Atlas al-al-Qur'an; Mengungkap Misteri Kebesaran al-Qur'an* translated by M. Abdul Ghoffar (Jakarta: Almahira, 2006), 222-224.

is never free from suspicion and shakiness in their hearts,until their hearts are cut to pieces. And God is All-Knowing, Wise."⁹² (Q. al-Taubah [9]: 107-110)

⁹²Ali, *The Holy Qur'an*, 240-241.