

THE CONCEPT OF RELIANCE (TAWAKKAL) IN ALQUR'AN

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Abstract: This article on the concept of tawakkal in Alqur'an is written using the method of thematic interpretation in the sense that the researcher is the first to determine the title that should be researched, then look for related verses with this theme and continues by discussing the verses that have been collected. This study found that in the Qur'an, there are 38 verses that contain the term reliance, found in 24 surahs. The research method was a qualitative descriptive technique, gathering qualitative data through library, observation, interviews, and documentation. The verse found five values contained in the Word of Reliance. First, reliance on Allah is done after making an important decision; second, reliance is firmness in the face of the enemy; third, Tawakkal supports peace; fourth, tawakkal can strengthen the heart in truth; fifth, there is a promise of goodness from God to those who love Allah SWT.

INTRODUCTION

In the understanding of ordinary people, the Word tawakkal is often the Word tawakkal is interpreted as an attitude of surrender to Allah Almighty, without any desire to Try or passively wait for anything to happen without active effort or attempt to achieve or reject something. This attitude of resignation is always used as the reason for man's inability to achieve something or run a business. This kind of attitude causes people to misunderstand implementing tawakkal in worldly life. The impact is that humans are reluctant to try and work but just wait for a gift from God. The tawakkal attitude must be accompanied by knowledge because with science, then the tawakkal attitude that exists in humans will not be wrong in Implementation. Because, in essence, science can guide humans in a better direction than before. A better understanding of the concept of tawakkal is included. For this reason, in this simple paper, the author explored the concept of tawakkal in the Qur'an. So many verses in The Qur'an speak of tawakkal (approximately 38 times), but in This paper, the author focuses only on five themes that the author considers relevant to discuss.

RESEARCH METHODS

The research method was a qualitative descriptive technique, gathering qualitative data through library, observation, interviews, and documentation. The collected data was

analyzed through data reduction, presentation, and conclusion. Data validity was ensured through credibility, observation, and triangulation. The writer analyzed Alquran, technology, and all sources needed to collect the data.

RESULTS AND DISCUSSION

A. The Definition of Tawakkal (Reliance)

The Word tawakkal comes from the Arabic at-tawakkul, formed from The Word وكل, which means to represent or surrender oneself. Tawakkal also said It can be interpreted as giving up all matters, IHKTIAR, and efforts made to Allah Almighty and surrendering entirely to Allah to obtain benefit or reject harm. Regarding the word, tawakkal can be interpreted as an attitude of relying on Allah Almighty when facing an interest. Rely on Him in times of trouble, be steadfast in times of disaster, accompanied by a calm soul and a serene heart. Tawakkal is also defined as leaning and trusting to Allah, the One True God. Tawakkal is a direct implication of the faith of a servant in Allah, so there is no tawakkal without such faith and vice versa. Almost the same opinion as expressed by Aaron Nasution when he talked about maqamat in Sufism; tawakkal is Surrendering oneself to the qada and the decree of Allah. Forever in a state of tranquility, if you get a grateful gift, if you get anything, be patient and surrender to Qada and Qadar God. Do not think about tomorrow; what is today is enough for him. Do not want to eat If there is anyone more devoted to the food than he is. Trust in God's promises. Surrender to God with God and because of God. Even if there is nothing to him, he always feels at ease. Although as it is in his life.

In the context of Sufism, before an aspiring Sufi becomes a Sufi, They must first pass the level or maqamat, whose purpose is to cleanse the soul to make it easy to relate to God. Tawakkal is the sixth level before getting to the next level, namely Ridha. There are several levels of maqamat that a Sufi must go through Taubat, Zuhud, Wara', Fakir, Sabar, Tawakkal, and Ridha. These maqamat are Purgatory for one who enters the path of Sufism, meaning one Those who have successfully undergone the stages to the level of pleasure have not been mentioned Sufi but what when it has reached the level of things / away then a person It is said to be Sufi. Hal / ahwal is the psychological condition of a Sufi towards Allah. Tawakkal has three levels: The heart always feels calm and serene about God's promises. Then, the second, Taslim, is to hand over his affairs to Allah Almighty because Allah knows everything about himself and his circumstances.

The third level is *tafwid*, which is *ridha* or willing to accept all the provisions of Allah in form and case. The central belief underlying tawakkal is the belief in the power and greatness of God. Therefore, tawakkal is clear evidence of how great the level of faith in Allah is because tawakkal is embedded in solid faith that everything lies in the hands of Allah Almighty; no One can do and produce something without permission and will Allah Almighty.

B. Tawakkal in Alqur'an

The term tawakkal in the Qur'an is mentioned 38 times. Word Tawakkal describing surrender to Allah can be found at: Ali Imran (3) 122, 159, 160, AnNisa (4:81), Almaidah (5) 11, 23, Al A'raf (7:89), Al-Anfal (8) 2, 49, At-Tawbah (9) 51, 129, Yunus (10) 71, 84, 85, Hud (11) 56, 88, 123, Yusuf (12:67), Ar-Ra'du (13:30), Abraham (14) 11, 12, An-Nahal (16) 42, 99, Al-Furqan (25:58), Ash-Shu'ara (26:217), An-Namal (27:79), Al-Ankabut (29:59), Al-Ahzab (33) 3, 48, Al-Zumar (39:38), Ash-Shuura (42) 10, 36, Al-Mujakan (58:10), Al-Mumtahanah (60:40), At-Taghabun (64:13), Ath-Thalaq (65:3), Al-Mulk (67:29). Throughout the search that the author did of the letters in for those related to the meaning of Tawakkal, the author finds many definitions From the Word tawakkal, so the author tries to explain the values contained in the word tawakkal which according to the author is relevant for in present it in this paper. There are several values contained in the Word Tawakkal are:

1. Tawakkal to Allah After Making Important Decisions

فاذا عزمتم فتوكل على الله ان الله يحب المتوكلين

"And it is by the grace of God that you are gentle toward them. They distance themselves from your surroundings if you are being harsh and rude. Therefore, forgive them, please forgive them, and consult with them on that matter. Then, when you have decided, put your trust in God. Indeed, God loves those who trust Him. (Q.S. Ali Imran/ 3: 159) The above verse is a Madaniyya verse (Abdul Baqi: 1262, 762),

According to Ibn Kathir, the verse explains the Word of Allah to the Prophet Muhammad (peace be upon him), remembering the gifts that have been given to him and to the believers when God made his heart tender to His people who follow his commandments and abandon his prohibitions and make The Prophet Muhammad spoke kind words to them. They are more enthusiastic about doing a matter that occurs to make their hearts happy and to have hearts. The Prophet always consulted with His best friend and was good at war or

other matters. (Ibn Kathir:2008, 174) His word later when you have made up your mind, so put your trust in Allah.

That is, if you have deliberated with them on a matter, and then you has been unanimous to the resulting decision, so be manned to God. Quraish Shihab explains that the last message in this verse is after the deliberation is complete, namely If you have made up your mind (carry it out) and surrender ۞ فَتَوَكَّلْ to Allah. The principles of deliberation are not specifically explained in the Qur'an. The Qur'an only explains in general terms how the principles are the deliberations. Likewise, the hadith only explains in a way.

General principles of deliberation, although in certain respects hadith are numerous, explain the general principles found in the Qur'an. (Shihab: 2006,472) One example was the succession carried out by the four caliphs he (Prophet Muhammad saw) nyatiti, Abu Bakr Siddiq, Umar Bin Khattab, Uthman Bin Affan, and Ali Bin Abi Talib, which differ between one and the. In the process of succession, Abu Bakr's appointment was using Ba'iat, Umar ibn Khattab by way of the appointment made by Abu Bakar before he died, the appointment of Uthman bin Affan with a model format also called Ahl al-Hal wa al-'Aqd. This Council Consists of 7 people. Six people are Untitled to be elected and choose to be The Caliph, and one person is not eligible to be elected but has a vote for choosing Abdullah bin Umar, son of Umar bin Khattab, then the appointment of Ali Bin Abi Alib by way of Ba'iat.

In deliberation to make decisions, attitudes are needed:

1. Meek attitude
2. Apologize and turn over a new leaf.
3. Divine forgiveness request.

In making this decision, a Legowo attitude is needed to accept the result of the decision even if the decision taken is not according to personal wishes, but because in decision making, done by deliberation, then the results of the decision must be obeyed. To be able to obey and obey all the results of liberation then, it requires an attitude of tawakkal (surrender to Allah). Tawakkal to Allah is needed every time after making an important decision (especially decisions that concern the crowd through deliberation) in order to obtain firmness and fortitude in carrying it out, and so as not to easily change the decision, to surrender to God, for only God can change man's heart. Tawakkal attitude is also needed if the decision that has been taken together turns out not to be reality or does not get maximum results, then will not blame the other party and strive to find a scapegoat against such failures.

When related to Surah Ali Imran verse 159 with the previous verse (Surah Ali Imran verses 157 and 158), which read: "And indeed if you die in the way of God or die, forgiveness Allah and His mercy are better (for you) than the spoils they have collect. Moreover, indeed, if ye die or die, God collects you. (Q.S Ali Imran/3: 157-158). In verse 157, The Word killed (killed in battle) precedes the word died, while in verse 158, the Word مَتَّ (died) precedes the Word قَتَلْتُمْ (killed), repeated three times each. The scholars of tafsir tried to explain the wording. Putting death first is more natural than dying in war Because those who die are not because of death in the conjunction more than died from the struggle. So verse 158 of Surah Ali Imran gives precedence to the word death over the word autumn, which is commonplace. Verse 157 of Surah Ali Imran takes precedence over the fall in Conjunction, which is noble and will get forgiveness and mercy from Allah Almighty. About Surah Ali Imran verse 159, especially when associate it with the Word عَزَمْتُ (make up your mind), the author concludes that man is free to choose whether he will die in struggle or die a natural death. What if you choose to die in battle and he has عَزَمْتُ (made up your mind) to fight in the way of Allah and when killed in the struggle, he must give up everything to God.

2. Constancy in the face of the enemy

"And hypocrites say (we only must obey), but when they have come from your side, some of them arrange a strategy at night (to decide) other than what they said earlier. Allah recorded the tactics they arranged at night, so turn away from them and fear Allah. God is sufficient as a protector. (Q.S.: 4:81).

The above verse is a madaniyya verse (Abdul Baqi, 763); Ibn Kathir translated the above verse.

"And they say we just must obey." Allah preaches about hypocrites, showing agreement and obedience, But if they have departed from your side".

That is, when they go out, some of them arrange tactics at night, other than what they have said." They have secret meetings at night about what is between them, different about what is revealed to you. "Allah wrote the strategy they arranged that night." Then turn you away from them". That is, forgive, be patient with, and do not repay them. Do not spread them over others, and do not fear them.

"And put your trust in God. God is sufficient to be the protector." It is sufficient for God to be the protector, helper and support of those who surrender and those who return to Him.

"Whatever blessings you get are from Allah, and what disasters befall you, then from your own (faults). We send you to be an Apostle to all men. and God is sufficient to be a witness. Whoever obeys the Apostle has obeyed God. and whoever turns away (from that obedience), We do not send you to be the preserver for them. So, the close relationship between the two verses can be seen in Surah al-Nisa verse 81.

Verse 79 explains the function of Muhammad as an Apostle to convey God's guidance to humans, and verse 80 explains the consequences. Muslims must obey the Prophet Muhammad because Allah sent the Prophet Muhammad and told humans to obey Muhammad. When related to verse 81 of Surah An-Nisa', the author concludes that if Muslims already believe that the Prophet Muhammad is the messenger of Allah, then this belief must be embedded in the soul and not influenced by the trickery of hypocrites to make Muslims doubt the prophethood of Muhammad. To strengthen this belief, Muslims rely on Allah so that Allah keeps our hearts in firm belief.

In other words, tawakkal in the context of the above verse is so that the strength of the soul in the face of opponents (especially hypocrites) and that attention to efforts to establish the truth is not divided because of the presence of opponents, accompanied by the belief that God will protect and guard our beliefs.

3. Support peace

"And if they are inclined to peace, then lean toward them and put their trust in Allah. Indeed, He is all-hearing and all-knowing. (Q.S:8:61).

The above verse is a Madaniyya verse (Abdul Baqi, 762). Ibn Kathir, in explaining this verse, Allah said, if you are worried about the betrayal of a people, then break their covenant reciprocally. Moreover, if he continues to fight you and violate your rights, then attack them. Moreover, if they are inclined towards peace, that is, reconciled to improve relations with the cessation of war, lean towards it. That is, incline you to that peace and accept their offer.

The nine-year ceasefire between them and the Messenger of Allah at the time of the Hudaibiyah agreement, so he accepted the offer by submitting them to several conditions to Allah and Allah, meaning to make peace with them and trust Allah who provides sufficiency and help. About the previous verse, Surah *Al-Anfal* verse 60:

" And prepare to face them whatever strength ye are capable of, and from horses tethered to battle (by which preparation) ye frighten the enemies of God and your enemies, and those other than those whom ye know not; while God knows it. Whatever you spend in the way of

Allah will be adequately rewarded to you, and you will not be persecuted (harmed). (Q.S. Al-Anfal: 60)

In the above verse, Allah explains how to behave and treat the enemy, who is feared to be hostile to the Muslims, and the obligation to prepare strength against the opponent (enemy). So, in the next verse (Sura Al-Anfal verse 61), Allah explains how Muslims should behave in the face of the enemy but tend to be reconciled. The verse explains that if they are inclined to peace and surrender, they should lean towards it and surrender (by leaving all affairs to God). Indeed, it is He who hears all words and knows all deeds and intentions.

Peace is one of the main characteristics of Islam. He was born from his doctrinal view of Almighty God, who created all things by His will alone. His creation is good and harmonious, so goodness and harmony cannot lead to chaos and opposition. From this begins peace between all His creation. The tawakkal attitude in this verse is necessary to support peace between human beings, especially if that peace is also desired by those who are hostile to us. In this case, the attitude of tawakkal is to leave all affairs to Allah because Allah knows the contents of a person's heart and intentions best. Man will never know the enemy's (opponent) purpose to make peace. So, when peace has been made, as a man of faith, leave all provisions to Allah. Man cannot know a person's deeds and intentions. So, everything is left to God; the important thing is that people must still carry out their agreement.

4. Determination of the truth

"Then put your trust in Allah; you (Muhammad) are above the absolute truth. (Q.S.: 2 7:79)

The above verse is a Makkiyah verse. Wahbah Zuhaili interprets the above verse: Therefore, leave your affairs to Allah and believe in Him; do not ignore their enmity and hatred. Indeed, you are in the true religion. (Zuhaili, 385) Ibn Kathir, interpreting verse 79 of Surah An-Naml, relates it to the previous verse, in verse 78 of Surah An-Naml: "verily your Rab will settle the matter between them" that is, at the end of the day by his decree. He is mighty," that is, in giving His doom, "All-knowing" about His servants' deeds and words. " that is, you are above the absolute truth, even if there are those who investigate you among those who are destined to have accidents and are entitled to receive your Rab's sentence that they do not accept even if you bring them every verse. (Ibn Kathir, 240). This verse relates to the previous verse Surah An-Naml verses 76, 77 and 78 Miswar: The concept of Tawakkal in the Qur'an 42:

"Surely this Qur'an explains to the Banu Israil a large part of (things) they dispute about." Moreover, the Qur'an is truly a guide and mercy for believers. Verily, your Lord will settle matters between them by His decision, and He is mighty and omniscient. (Q.S. An-Naml verses 76-78)

The above verse talks about the rejection of the Jutheirists against the Qur'an; they consider it to be the tales of the ancients. Most of their disputes (the Children of Israel) are straightened out by Qur'anic verses. So, in the next verse (An-Naml verse 78), Allah broke the dispute by confirming the Prophet Prophet Prophet Prophet Prophet Muhammad and the teachings he preached. It can be understood that the tawakkal in verse 79 of Surah An-Naml is necessary to edify the heart if a person is convinced of the truth in him and then sincerely practices that truth. Piety will produce a source of soul strength to edify the heart to carry out the truth it believes in. Determination is the strength of "istiqamah," or consistency in guiding truths that come from the voice of conscience in every step of life. In addition, determination can mean steadfastness in maintaining faith in Allah swt, remaining committed to His teachings, and being firm in holding the principles of truth of God's Promise to the Faithful.

"And whoever relies on Allah will surely provide for him. Verily, Allah carries out His (willing) business. Verily Allah has made provision for everything. (Q.S. 65:3)

Umar bin Khattab (may Allah be pleased with him) said that he heard the ProphetProphet (peace be upon him) say, 'If you truly surrender to Allah Almighty with true tawakal, indeed you will be given rizki (by Allah SWT), just as a bird is given rizki; where he went in the morning hungry and came home in the afternoon entire (HR. Ahmad, Turmudzi and Ibn Majah).

CONCLUSIONS AND RECOMMENDATIONS

Tawakkal is surrendering oneself to Allah both before the business is done, when the business is in progress, or when the effort has been completed. So, the true meaning of tawakkal, according to the Qur'an, is to surrender oneself to Allah Almighty after first trying hard to work according to ability. The attitude of tawakkal makes Miswar: The concept of Tawakkal in the Qur'an 44 a person is confident, has mental determination, and determination in every effort made. The tawakkal attitude is not an attitude that tends to be passive, just leaving all affairs to Allah without being accompanied by strenuous efforts to achieve what is desired, but the tawakkal attitude is a manifestation of the sense of the

greatness of God that exists within us because, in essence, only God determines the success or failure of the efforts made by humans. Man, in principle, only seeks to remain with God.

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