

## ANALYSIS OF THE MEANING OF KHASYYATULLAH IN THE SUFI-FORMED QUR'AN

<sup>1</sup>Azmi Zarkasyi, <sup>2</sup>Faisal Setiawan Fajri

<sup>1,2</sup> Darussalam Gontor University, Indonesia

E-mail: [azmisyukrizarkasyi@unida.gontor.ac.id](mailto:azmisyukrizarkasyi@unida.gontor.ac.id), [faisalsetiawanfajri@unida.gontor.ac.id](mailto:faisalsetiawanfajri@unida.gontor.ac.id)

### ABSTRACT

#### Article Info

Received: 10/11/2022

Revised: 20/11/2022

Accepted: 30/11/2022

Analysis of the literature and language of the Qur'an is important and needed in studying the Qur'an, because between them is an important point in understanding it. Islam is a source of guidance that teaches its adherents to always fear Allah in the joints of their lives. However, not a few Muslims have this attitude, other than for reasons their hearts are unsure and turn away from Allah, and because they do not know Allah. This paper examines the verses related to the Khasyatullah in the Al-Qur'an. The analysis was carried out using a Sufistic approach based on the book of commentaries by Ibn Arabi al-Qusyairi, Al-Alusi, al-Tustari, Said Hawwa and Hamka. In the Sufistic view, the meaning of Khasyatullah is the fear of Allah which is possessed by people who have high faith so that it will require them to always fear Allah. Al-Qur'an specializes the owner of this Khasyatullah to scholars, namely people who know the greatness and power of Allah. With the Khasyatullah, a person will always renew repentance, restrain lust, do good deeds, establish social ties, and turn the mosque into a prosperous place that is very much filled by Muslims. Therefore, efforts to create a harmonious society to always be close to and fear Allah can only be achieved through collective sufism.

Keywords: Al-Qur'an, Sufistic Interpretation, Khasyatullah

### 1. INTRODUCTION

#### ملخص البحث

لقد هدى الإسلام أتباعه ليخافوا الله دائما في مفاصل حياتهم. God bless you. تبحث هذه الورقة في الآيات المتعلقة بخياط الله في القرآن. وأجري التحليل بمنهج صوفي مبني على كتاب الشروح لابن عربي القصير والألوسي والستستري وسعيد حوى وحكمة. God bless you ويختص القرآن صاحب هذا الخياط بالعلماء الذين يعرفون عظمة الله مع خياط الله وقدرته. مع خياط الله، سوف يجدد المرء دائما التوبة، ويكبح الشهوة، ويقوم بالأعمال الصالحة، ويقدم الروابط الاجتماعية، ويجعل المسجد أكثر أدر God bless you. الكلمات الرئيسية: الخشية، التفسير الصوفي، القرآن

### 2. METHOD

#### Epistemological Studies

The word Khasyyatullah is an arrangement of idhafah which consists of the words Khasyyah and Allah. The word Khasyyah is sighat masdar which comes from the word Khasyiya - Yakhsya - Khasyyan which means fear. In this mirror of life, almost all humans have feelings of happiness, sadness, fear, disappointment or worry. Fear or in the Arabic language khauf has characteristics as a form of emotion that can encourage individuals to stay away and avoid contact as much as possible with something, which has an important role in human psychological life. Khasyyah is also interpreted as khusyu', tawadhu', and khusnul khulq. This word with its various forms of derivation is found 48 times spread over 40 verses and covered in 24 letters. Of the many mentions of this Khasyyah word, all refer to the meaning of fear of Allah (khasyyatullah) except for 11 verses which mean fear formally, which is found in QS. Taha [20]: 44, 77, 94, QS. al-Isra' [17]: 31, 100, QS. Ali Imran [3]: 173, QS. Luqman [31]: 33, QS. al-Nazi'at [79]: 45, QS. al-Nisa' [4]: 25, QS. al-Taubah [9]: 24, and QS. al-Kahfi [18]: 80.



In our life, the categorization experienced by humans, namely fear, is divided into two. First, fear is worthy of worship, namely the fear that is directed only to Allah, where with the fear that surrounds it makes him not dare to commit immorality and violate Allah's rules and try not to do things that will incur His wrath. Fear like this if directed to other than Allah will make the person concerned become a polytheist. Second, instinctive fear, such as a person's fear of wild animals, fear of heights, fear of the dark, and fear of things that cause harm. (danger) physically. This kind of fear is not worth worship and does not make a person a polytheist.

### Terminological Study

In the mention of Al-Khasyyah in the Qur'an, the word khasyyah is not only associated with the editorialial jalalah (Allah), but also has a lot to do with other words, such as al-rahman and rabb. For the mention of the editorialial team, Jalalah can be found in QS. al-Taubah [9]: 18 as follows:

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ

*Only those who prosper Allah's mosques are those who believe in Allah and the Last Day, and still establish prayers, pay zakat and do not fear (anyone) other than Allah, so they are the ones who are expected to be among those who receive instruction.*

In this verse, al-Alusi explains the word lam yakhsya illa Allah with the meaning of fear that encourages a person to carry out worship by always carrying out God's commands and staying away from all His prohibitions. This meaning is also directed to the feeling of not being afraid when in the field of trouble, because essentially the only thing to be feared is Allah.

Related to this verse, al-Alusi in his book of commentaries argues that the fear associated with lafadz al-Rahman is one of the names of Allah which shows that Allah is the Most Merciful which contains the meaning of the most beautiful praise for people who have fear, where people The person fears Allah because he has the knowledge that He is Allah, the Most Merciful, besides that the person understands and understands that this is an unseen matter. If you pay attention to the mention of the Khasyyah verses above, you will find that there are several Khasyyah words followed by the words al-rahman and rabb followed by the word bi al-ghaib, as found in QS. Qaf [50]: 33, QS. Yasin [36]: 11, QS. al-Anbiya' [21]: 49 and QS. al-Mulk [67]: 12. The word Khasyyah bi al-ghaib in these verses means the fear of their God, even though God is invisible to the human senses. Explanation of this meaning, besides that they are very sincere and sincere in carrying out an activity, they also do not expect praise from anyone except for the pleasure of Allah.

According to Hamka, the word bi al-ghaib has two important meanings. First, they fear Allah, even though Allah is invisible to their eyes and cannot be seen with their five senses. But they still believe that the invisible God must see them. Second, even though he is alone, unseen from the eyes of others, he still fears Allah. From the explanation and interpretation above, it can be understood that Allah is the object of the fear of every creature as well as the Supreme Being of the Unseen. Feelings of fear can arise when a person remembers that Allah has a very painful punishment, where the punishment is also supernatural. They fear Allah and His threats, while they themselves do not see Him. This kind of thing is based on their faith in Allah. If someone has understood this,

Meanwhile, according to al-Qusyairi, khauf is one of the conditions of faith and its laws, whereas hash is one of the conditions of faith and ma'rifah. So khauf is more directed at problems related to future events, because a person only feels afraid if what he hates comes to him and what he loves disappears from him. Meanwhile, khasyyah is for someone who feels terrified because of fear and will seek protection from Allah who is accompanied by ma'rifah guided by the truth of the law.

### 3. RESULT AND DICUSSION

#### The concept of Khasyatullah according to Sufis

The word hasyyah which is associated with the name Rabb, as recorded in QS. Al-Mulk verse 12, implies that it is Allah who creates and governs all His creatures. With all His grace, Allah provides guidance, guidance, and all provisions of His creatures so that Allah is worthy to be feared and glorified by all His human beings. And if we connect it with the name al-Rahman, the word Khasyyah really holds the meaning that the God worshiped by the Prophet Muhammad, is not a God who is associated



with idols and other than Him, because they also claim to worship Allah but what they believe has polyethism.

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْعَلِيمَ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ

With the meaning, "Indeed you only give warning to those who want to follow the warning and fear the Most Gracious God even though he does not see it. So give them the good news of forgiveness and a glorious reward."

Related to this verse, al-Alusi in his book of commentaries argues that fear is associated with lafadz ar-Rahman, one of the names of Allah which shows that Allah is Most Compassionate, contains the most beautiful meaning of praise for people who have fear, where that person is afraid. to Allah, the Most Merciful, besides that it indicates the understanding that this is an unseen matter.

If you pay attention to the mention of the Khasyyah verses above, it will be concluded that there are several Khasyyah words followed by the words ar-Rahman and rabb followed by the word bi al-ghaib, as found in QS. Qaf verse 33, QS. Yasin verse 11, al-Anbiya' verse 49, and QS. Al-Mulk verse 12. The word Khasyyah bi al-ghaib in the verses above means the fear of their Lord, even though it is invisible to the five human senses. This explanation of meaning illustrates the meaning of being sincere and sincere in carrying out an activity, they also do not expect the pleasure of Allah.

In his book Hamka explains the meaning of al-unseen in two very important senses. First, they fear Allah, even though Allah is invisible to their eyes and cannot be seen with their five senses. But they still believe that the invisible God must see them. Second, al-ghaib from the point of view of other people, even though a human being is alone he will still fear Allah, without the need for other humans to see him. From the description and interpretation of al-Alusi, it can be understood that Allah is the object of fear for every creature as well as the Supreme Being of the Unseen. Feelings of fear can arise when a person remembers that Allah has a very painful punishment, where punishment is also supernatural. They fear Allah and all His prohibitions, their faith in Allah. If someone has understood this,

According to 'Aid al-Qarni, there are four things that prevent a person from achieving a sense of khasyyatullah, including:

**1. Forget**

If a human has this quality that has been instilled in a person's heart, then he will no longer be able to repent properly, he will not be able to feel the meaning of dhikr and will not understand it. Because why, the reason is that he often leaves Allah, so forgetting will continue to exist within him.

**2. Sin**

When immorality has been ingrained in a person's heart, the heart will become hard and rusty. The heart will become narrow and closed from Allah's guidance. Immorality can also erode knowledge and what he gets, because what he gets will be the same result as what he wasted.

**3. Exaggerated**

Too much in doing permissible things. Actions like this are often done, such as making the world proud, increasing wealth, and so on.

**4. Wasting time**

Most Muslims do not make good use of their time, in fact, it is not uncommon for them to place too much importance on dinar money, and dirhams go wild, so that the days and nights pass in vain.

In Tobari's interpretation, we can see the meaning of the special character of Allah which is only possessed by certain people who hold the degree of 'ulama' which can lead them to know and glorify Allah. Every owner of Khasyyatullah will be able to influence and implicate his life, both in individual and social life. Among the implications of this khasyyatullah owner are:

**1. Always Renew Repentance**

Every human being must have a sense of khasyyatullah as well as other humans, namely being able to make mistakes. It's the same as humans who are not all born into Muslim families, but all humans have the right to return to Allah in a state of being Muslim and khusnul khotimah. However, because of the feeling of khasyyatullah, the person does not hesitate to admit the

mistake and repent and ask for forgiveness and repent and ask for forgiveness and hasten to return to Allah swt. Allah himself has also promised the owner of khasyatullah to be brought closer to heaven because his heart is filled with repentance, as His word in QS. Qaf (50): 31-33 as follows:

وَأَرْزَلْتِ الْجَنَّةَ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ (31) هَذَا مَا تَدْعُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ (32) مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ (33)

In relation to these three verses, Allah explicitly explains that heaven is brought closer to those who are pious, and this promise is intended for every awwab hafidz. The word awwab according to Alusi and al-Tustari is defined as someone who returns with a clean heart, repents to Allah and releases himself from all sins. Meanwhile, according to Hamka, this word is defined as servants of Allah who are aware that the journey of life in the world from birth to death is none other than that journey is returning to Allah.

## 2. Always do good deeds

The special feeling that is inherent in humans will encourage obedience. The existence of Khasyatullah actually makes a person anxious and worried if his deeds are not accepted by Allah, because by continuing to do good deeds everything is done in the name of Allah, without having to do it by waiting for a reply from other than Allah, this is revealed in QS. Al-Mu'minum (23)

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ

## 3. Able to Fight Lust

Everyone who has khasyatullah will be able to refrain from lust that invites evil and humiliation. By being able to fight their passions, they will be rewarded with a place in God's heaven, because lust is the greatest enemy that exists in humans, as explained in QS. Al-Naziat (79): 40:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ

Related to this verse, al-Tustari interprets that those who are able to restrain lust are the prophets and some siddiqin groups. Meanwhile, Quraish Shihab explained that lust is a desire that is contrary to religious guidance. It is described in the Qur'an as an activity that always leads to bad things and pushes every human being to destruction. If someone refrains from his lust, then this effort is both an antidote and a cure for the disease caused by his lust. Refraining from the desires of lust is the central point in the area of obedience, because lust is a strong driving force for all transgressions and disobedience. Someone who bears khasyatullah, his fear will be able to give direction to his soul to stay away from Allah's prohibitions. Things that are included in God's prohibition are following lust. In the 40th verse of the letter al-Naziat, Allah explains that those who fear Him and refrain from lust will get a place in heaven. If that fear is able to make him obedient and obedient to Allah, then he will reside in heaven.

With the word khasyatullah, it has a more special meaning than the meanings of wajaal, khouf, and rahbah. Because the word khauf is interpreted with the meaning of al-faza, namely fear and worry. Whereas written in the Qur'an the word khouf is mentioned 124 times which is written in 117 verses and covered in 41 letters. The term khauf is often seen as synonymous with khasyiah, even though it has a different meaning. Manna' al-Qattan, for example, exemplifies in his discussion what is considered synonymous but is not, by including the terms Khasyiah and Khauf. According to him, the hashiyah is higher than the khauf, because the khauf is a khauf accompanied by ta'dzim that arises based on the majesty of the object of the hash, even though the person who feels the hash is a person who has power. While khauf is caused by the weakness of someone who has a sense of khauf, even though the object he was afraid of was a trivial thing. And if you pay attention to the letters that make up the word Khasyiah, namely Khasyin and Ya', then the words that are produced from the tasrif of these letters contain the meaning of something big. For example, the word shaykh means a teacher or an old person, and the word khaisy means being used as an expression of the rights that belong to God.



One example in the application of *khasyyah* is to seek knowledge with the intention of *lillah*, everything will be useful and become a good practice until the hereafter, because knowledge that does not bring *khasyyah* is not called useful knowledge and its owner is not included in the pious category. And we already know that Ulama in Islam are those who have knowledge with *Khasyyah*, where every knowledge is all intended for *lillah*.

#### 4. CONCLUSION

Seeking the pleasure of Allah is worship, knowing it is *khasyah*, studying it is *jihad*, teaching it to those who do not know is charity and teaching it is *jariyah*. *Khasyatullahis* fear accompanied by reverence born of the knowledge of whom to fear. Allah specializes in this fear of scholars who have knowledge of religion, *Shari'a*, and His greatness. Meanwhile, *khasyatullah* in the perspective of Sufistic commentators is the fear of Allah that is owned by people who have high faith, which will require them to always fear Allah. Knowledge of what is feared is the foundation and gives a reason for a believer why he should fear Him. With this, *Khayyatullah* has an advantage in meaning compared to other meaningful terms, namely *khauf*, *rahbah*, and *wajal*.

Every owner *khasyatullah* will be able to give implications to his life, both in individual and social life. Among these implications, the owner of *Khayyatullah* will immediately renew repentance and return to Allah, be able to fight the passions that invite evil and disgrace, always compete in doing good deeds, be able to uphold social ties by establishing *ukhuwah* and *al-musawah*, and be able to create The mosque is increasingly prosperous by carrying out five daily congregational prayers in it, and making it a place for gathering and deliberating on matters concerning religion and the interests of society. With a sense of *khasyatullah* within Muslims, a believer personality and social conditions are created that are in accordance with the guidance of Islamic teachings.

#### REFERENCE

- [1] Al-Qusyairi, Lathaif al-Isyarat, juz 3
- [2] Al-Alusi, Ruh al-Ma'ani fi Tafsir al-Qur'an al-Azim wa Sab'I al-Matsani. Beirut:
- [3] Dar Ihya' al-Turats al-Arabi' juz 5
- [4] Al-Naisaburi, Tafsir al-Qusyairi al-Musamma Lataif al-Isyarat. Beirut: Dar al-
- [5] Kutub al-'Ilmiyah. 1989,
- [6] Al-Qarni, Ihfazullah Yahfizuk. Beirut: Dar Ibn Hazm. 2001
- [7] Al-Tustari, Tafsir al-Qur'an al-Adzim, Beirut: Dar al-Qalam
- [8] Al-Alusi. Ruh al-Ma'ani juz XXVI, hlm.189. Al-Tustari, Tafsir al-Qur'an al-'Adzim
- [9] al-Tustari. Abu Muhammad Sahl 'Abdullah, *Tafsir al-Qur'an al-'Adzim*, (Beirut:
- [10] Dar al-Haram li al- Turats, 2004), Cet. I
- [11] Hamka, *Tafsir al-Azhar*, Juz XXII, (Surabaya: Yayasan Latimojong, 1984)
- [12] Lukman, "Tasawuf Dalam Perspektif Sayyid Hoesen Nasr", Jurnal el-Afkar, Vol. 8, No. 2, 2019
- [13] Syauman. Muhammad bin Ahmad al-Ramli, *Khauf minallah*, terj. Abdul Ghaffar, (Jakarta: Pustaka Ibnu Katsir, 2012)

أبو جعفر محمد بن جرير الطبري، تفسير الطبري، القاهرة 1422هـ- 2001 م  
لسان العرب، محمد بن نكرم بن علي، أبو الفاضل، دار صادر، بيروت، الطبعة الثالثة 1414 هـ

