

CONCEPT ISTIQĀMAH IN SURAT FUṢṢILAT VERSES 30-31 WITH MA'NĀ CUM MAGHZĀ APPROACH

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Abstract

The main goal of *istiqāmah* for a Muslim is to be consistent with his Islam, but, in Indonesia, many Muslims are still not quite right in understanding the true meaning of *istiqāmah*. Among them, understanding *istiqāmah* is only limited to doing certain practices and stopping at one point of practice (not dynamic).

Using the *ma'nā cum maghzā* approach, this article critically presents the initial understanding *ma'nā* of the word *istiqāmah* in Surat Fuṣṣilat: 30-31 through historical context analysis (macro and micro) and linguistic analysis (intratextuality and intertextuality). After *ma'nā* analysis, we are exploring the main message when Surat Fuṣṣilat: 30-31 is necessary. This is verses was revealed, then continued by drawing new understanding (*reinterpretation*) to find the main message that is universal and relevant to the current context.

In this research, there are several findings, namely: a) *al-ma'nā al-tārikhī* from *istiqāmah* is *luḥūm al-thā'at* (but obedience), b) *al-maghzā al-tārikhī* from Surat Fuṣṣilat: 30-31 is whatever the challenge or test faced by believers should not diminish their faith and obedience to Allah, and c) *al-maghzā al-mutaharrik* from the verse explains that the concept of *istiqāmah* that is patiently bearing various consequences of faith., as well as implementing *Rabbunā Allāhī* in moderate ritual piety (*shari'at*) and social piety (*akhlāq*).

Keywords: *Istiqāmah* , *Surat Fuṣṣilat*, *ma'nā cum maghzā*

INTRODUCTION

Challenges being faced are getting more intense, both internal and external factors. The struggle is getting more challenging, and more determination is needed to hold a stand *istiqāmah* in one's faith. The famous hadith refers to the practice *istiqāmah* is:

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ تَعَالَى أَدْوَمُهَا وَإِنْ قَلَّ

"The most beloved deeds to Allah are the most consistent, even if few."¹

However, some Muslims still do not understand the meaning *istiqāmah* of the hadith. Some Muslims understand that they are only limited to doing certain practices, while

¹Abu Abbas Zain Musthafā Al-Basuruwani, *Istiqāmah Jalan Walian* (Pasuruan: Darul Hijrah Library: cet 1: 1442 H / 2020 M), page: 15

obligations are often ignored. Some understand *istiqāmah* only stops at one point of practice (stagnant).

Various interpretations of literature and the dialectic of differences of opinion still leave gaps in practice *istiqāmah* among the people. Some mufassir understand *istiqāmah* is not associating partners with Allah, but actually *istiqāmah* cannot be achieved by merely confessing faith. Several other commentators argue, *istiqāmah* is consistent with faith and pious practice. In reality, Muslims cannot carry out good deeds perfectly (*mudawamah*). The majority of the opinion of the mufassir understand *istiqāmah* only worship that is individual without regard to social aspects.

The argument of the mufassirs regarding the meaning of *istiqāmah* refers to Surat Fuṣṣilat: 30-31, as follows:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ

"Indeed those who say, "Our Lord is Allah" then they strengthen their position, then the angels will descend to them (saying), "Do not be afraid and do not be sad; and be happy with (obtaining) the paradise that has been promised to you."

نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ

"We are your protectors in this life and the hereafter; in it (paradise), you get what you want and get what you ask for."²

Based on problems and gaps in practice *istiqāmah*, the writer considers it essential to conduct a study on the concept *istiqāmah* with the *ma'nā cum maghẓā* approach. The writer chooses the *ma'nā cum maghẓā* approach because it has a relatively comprehensive methodological construction by combining classical scientific treasures and using auxiliary knowledge from social branches.

²QS. Fushshilat [41]: 30 and 31

RESULTS AND DISCUSSION

HERMENEUTICS *MA'NĀ CUM MAGHZĀ* AGAINST *ISTIQĀMAH*

The *ma'nā cum maghzā* approach is a hermeneutic concept of contextual interpretation, which Dr. Phil Sahiron Syamsuddin popularized. Using the term alone *ma'nā cum maghzā* is a cross between Eastern and Western academic scholars by adopting various interpretation theories.

This interpretation research is an effort to find the main messages in the Qur'an and Hadith that can be accounted for academically. If examined further, the method offered by Sahiron is a continuation of Fazlur Rahman's thoughts on the *Double Movement Theory*, followed by his student, Abdullah Saeed, with a hierarchical value theory, after which Sahiron refined it to become *ma'nā cum maghzā*.³ The concept of this interpretation has been processed to face the challenges of globalization and modernity as a form of *syar'i* effort to realize Islam that is *rahmatan lil 'ālamīn*.

Ma'nā cum maghzā in hermeneutics is present as a approach of exegesis that elaborates the classical Al-Qur'an science (*'Ulūm al-Qur'an*). With modern exegesis methods Hermeneutics, *'Ulūm al-Qur'an* classic more focused on textual-literal understanding and still confined by the understanding when the revelation was revealed. This is the weakness of classical commentary books with the absence of dialectics between texts and contextualization. *Ma'nā cum maghzā* in hermeneutics is expected to improve these weaknesses.

The hermeneutic approach (*ma'nā cum maghzā*) starts from the study of *ma'nā*, then analyzing Surat Fuṣṣilat: 30-31. Efforts to find the original meaning by searching from various sources, namely: Analysis of the language in the Qur'an is intratextuality, which is compared to the word *istiqāmah* in the verses of the Qur'an. Furthermore, intertextuality, compared with texts outside the al-Qur'an, like the hadith of the Prophet and others, pays attention to the micro and macro-historical context of the revelation of the verse. Then captures *the maghzā* of the verse. The historical meaning (original *ma'nā*) obtained is the starting point for understanding the main intention when the verse was revealed and the meaning relevant to the present situation and condition. The development of science and contemporary mindsets, as well as other scientific perspectives, are also needed.

³ Saeed, A. *al-Qur'an Abad 21: Tafsir Kontekstual*, (Bandung: Mizān Pustaka, 2014) , hlm: 183

TEXTUAL ANALYSIS STUDY ON SURAT FUṢṢILAT: 30-31

1. Linguistic Analysis on Surat Fuṣṣilat: 30-31

The author begins the study of *ma'nā (istiqāmah)* in Surat Fuṣṣilat: 30-31 from the discussion of linguistic aspects:

In verse *Inna Alladzīna Qālū Robbunā Allāhu*, linguists interpret the term (*qawlun*) as beliefs or *al-i'tiqādāt* and opinions or *al-arā'*. This is because confidence is vague. It can only be known by speech.⁴ The statement above explains that those who pray to Allah and say *Rabbunā Allāh* with complete confidence in private or in a crowd, secretly and openly. This shows the truth and sincerity of his speech as a reflection of their belief in the power and omniscience of God.⁵

The term *istaqāmū* is part of the *māḍī verb*, which is taken from the word "*istaqāma-yastaqīmu-istiqāmatan*" which means *i'tadala wa istawā* means straight and upright.⁶ That term is taken from the verb *qāma*, which means to stand. From the verb *qāma* to *istiqāmah* by adding hamzah washal, sin, and ta', followed by the wazan *istaf'ala*.⁷ The letter's *sin* and *ta'* in the term mean application. The meaning of *istiqāmah* term can be understood as "*ask God to be able to carry out religious guidance perfectly*." Some understand that *sin* and *ta'* contain the meaning of seriousness, that is, be earnest in believing and practicing religious guidance.⁸ They are upright in maintaining their faith, do not turn away from God, do not abandon worship, consistently carry out the commandments and avoid the prohibitions.⁹

Continuing the verse, Allah explains the privileges of those who *istiqāmah*, namely "*tatanazzalu 'alaihim al-malāikatu alla takhāfū wa lā takhẓanū*." The angels come down to people whose *istiqāmah* aims to give good news when in the hereafter. Waqī' and Ibn Zaid argue: that there are three times when the angels delivered the good news: *first*, when

⁴Abī Al-Fadl jamāl Ad-Dīn Muhammad bin Mukrim ibnu Mandhur, *Lisān Al-'Arab* (Kairo: Dār Al-Ma'ārif, 1981) juz: 1, hlm: 3777

⁵M. Quraishy Shihab, *Tafsir Al-Misbah*, pesan, kesan dan keserasian Al-Qur'an (Jakarta: Lentera Hati: 2009 M) Juz 12, hlm: 50-51

⁶Ibrahim Anis dkk, *Al-Mu'jam al-Wasith*, (Mesir: Dar al-Ma'arif, 1972), cet: 4, hlm: 768

⁷Syaikh Muhammad Maksum bin Alī, *Al-Amthilah Atta ṣ rifẓiyah*, (Jombang, Maktabah Syaikh Sālim bin Sa'ad Nabhān: 1965), hlm: 28-29

⁸M. Quraish Shihab, *Tafsir Al-Mī ṣ bā ḥ* : the weight, the new and the new Al-Qur'an, (Jakarta: Lentera Hati, 2012, Vol 12), pp: 50-5

⁹Abi Bakr Jabir Al-Jazāiri, *Aysar At-Tafāsir Li-Kalāmi-Al-'Alīyyi Al-Kabir* (Muṣ achachah Wa Munaqqachah: 1410 AH/1990 AD) cet: 3, Juz 3, hlm:

he died; second, when he was in the grave; and *third*, when he rose from the grave.¹⁰ The angels aim to comfort the doer *istiqāmah*, so they do not worry and fear the misery of the hereafter because they have held fast to the pinnacle of life itself, namely *istiqāmah* faith. Do not grieve for leaving your children, wives, and possessions. It is Allah who will guarantee your children and your wife.

Next verse, "*wa-absyirū bil jannati allati kuntum tu'adūna.*" Besides, *harfiyah* or the original meaning of the term "*basyir*" is the appearance of something good and beautiful as a description of the *state of bāṭin*. Thus, the explanation is that the angels give them the good news that in the afterlife, they will be entered into the Paradise that God has promised when they are on earth because of their faith and *istiqāmah* obedience.¹¹

In the next verse, *nahnu auliya'ukum fi al-hayati ad-dunya wa fi al-akhirah*, the term *Aulia'* is the plural from "*al-wali* or *al-wilayah*" which means helper. The original meaning of *Aulia'* term is "mastering a matter" as in verse "*wa Allahu waliyyu al-mu'minina.*"¹² Allah is the helper of believers in this world and the hereafter.

Walakum fihā mā tasytahī anfusukum walakum fihā mā tadda'ūna, The term "*isytabā*" comes from the term "*syahwat*" which means "the inclination of the soul to what it wants." Among the desires that are fulfilled is the word of God when it characterizes heaven as "*Walakum fihā mā tasytahī anfusukum.*" In heaven, you will get what you want.¹³ The term "*tadda'ūn*" in this verse means asking for something to be his. With explanation, you will also get the pleasures that you ask for.¹⁴

2. Intratextuality and Intertextuality Analysis on Surat Fuṣṣilat: 30-31

Redaction of the term *istiqāmah* other than in Surat Fuṣṣilat: 30-31, also found in several other verses in the Qur'an. The term *istiqāmah* in some verses varies according to *siyāq al-kalām* or the context of the verse discussion. From the following presentation of intratextuality, the researcher grouped (*istiqāmah*) in the Qur'an into three

¹⁰Abi Abdillah Muhammad ibn Ahmad Al-Anshari al-Qur'an , Tafsir *al-Qutubi ' al-Jami' Li-Abkam al-Qur'an* (Al-Azhar: Maktabah Jazirah Al-Wardi) Volume 8, Page:

¹¹Abu Ja'far A ṭ - Ṭ abarī, *Jami' Al-Bayān Fi Ta'wil Al-Qur'an* (Muassisah Ar-Risāla, cet 1: 1420 H/2000 H) Juz 21, hlm: 465

¹²QS. Al-Imran: 68

¹³ Ar-Rāghib Al-A ṣ fahāni, *Mufradāt Alfad Al-Qur'an* (Damashqus: Dār Al-Qalam, 1430 H/2009 M) , hlm: 468-469

¹⁴Ar-Rāghib Al-A ṣ fahāni, *Mufradāt Alfad Al-Qur'an* , hlm: 316

meanings: *first*, establishing aspects of faith and worship, as in QS. Hūd [11]: 112, QS. Fuṣṣilat [41]: 6, QS. Fuṣṣilat [41]: 30-31, QS. Al-Ahqāf [46]: 13, QS. Al-Jin [72]: 16, QS. At-Takwīr [81]: 28. *Second*, settle the preaching aspect in QS. Yūnus [10]: 89, QS. Ash-Shūrā [42]: 15 *third*, establishing the *mu'āmalah aspect*: firmly establishing the agreement in QS. At-Tawbah [9]: 7.

Here is the explanation:

a. Establish faith and worship aspects:

The term *istiqāmah* on Surat Hūd [11]: 112 explains the command to the Messenger of God and his followers who repent to God to be firm in their faith and practice the teachings of Islam.¹⁵

Term *istiqāmah* on Surat Fuṣṣilat [41]: 6 contains a consistent order of monotheism, obedience,¹⁶ purifying worship oriented for the sake of God,¹⁷ It was furthermore, facing only God while repenting from polytheism.¹⁸ This verse also signals that *the ordered istiqāmah term* must have negligence and procrastination, so let us fix it with *istighfar*, repent and return for (*istiqāmah*).

Term *istiqāmah* on Surat Fuṣṣilat [41]: 30-31 emphasizes the consistency of not associating Allah,¹⁹ establishing faith,²⁰ avoiding disobedience,²¹ We are establishing obedience by carrying out obligations and following the Sunnah.²²

¹⁵ M. Quraishy Shihab, *Tafsir Al-Misbah*, Pesan, Kesan dan Keserasian Al-Qur'an, (Jakarta: Lentara Hati, 2002), jilid: 5, hlm: 3556

¹⁶ Abu Man ṣ ūr Al-Māturīdī, “ *Tafsir Al-Māturīdī* ”, (Lebanon: Dār al-Kutub Al-'Ilmiyah Bayrut, 1426 H-2005 M) jilid: 9, hlm: 60

¹⁷ Jābir bin Mūsā bin Abdul Qādir bin Jābir Abū Bakar Al-Jazāir, *Aysar At-Tafāsir* (Madīnah: Maktabah Al-Ulūm wa Al-Hakam), jilid: 4, hlm: 561

¹⁸ Ibnu Abbās, *tafsir Tanwīr Al-Miqbās*, (Tunisia: Li dār-Al-Kutub Al-'Ilmiyyah Bayrūt: 1412-1992), hlm: 400

¹⁹ Abu Muhammad Sahal bin Abdullah bin Yunus bin Rafi' At-Tustari, “ *Tafsir At-Tustari* ” (Dār al-'Ilmiyah bayrut cet: 1, 1423 H) jilid 1 hlm: 137

²⁰ Abdu Al-Al-Karīm bin Hawāzin bin Abdu Al-Mālik Al-Qusyayrī, *Tafsir Al-Qusyayrī* (Mesir: Al-Hay'ah Al-Mishriyyah, 2000), hlm: 327

²¹ Wahbah Az-Zuhayli, *At-Tafsir Al-Munir Fi Al-'Aqidah Wa Asb-Shari'at wa Al-Manhaj*, (Dimasyqa: Dār Al-Fikr Al-Mu'a šir, 1418 H), jilid 24, hlm: 221

²² Abu Al-Mu ḍ offur, Man ṣ ūr bin Muhammad bin Abd Al-Jabbār, *Tafsir Al-Qur'an*, (Riyadl, Saudi: Dār Al-Wa ṭ an, 1418 H/1997 A.D), Jilid: 5, hlm: 49

Mufassir explains the term *istiqāmah* on Surat Al-Ahqāf [46]: 13 is establishing faith,²³ obedience,²⁴ Furthermore, consistently performing obligations and avoiding disobedience.²⁵

What verse " *istaqāmū 'alā ath-tharīqati*" on Surat Al-Jin [72]: 16 means *istiqāmah* term is practicing the religion of Islam²⁶ by doing what is commanded, being consistent in obedience, and always following the right path.

Surat At-Takwīr [81]: 28 explains the warning of the Qur'an directed to anyone who wants *istiqāmah* in faith, obedience, and following the right path.²⁷

b. Establish *da'wah* aspects:

The meaning of Surat Yūnus [10]: 89 is persistent in spreading da'wah, even though at the time of Prophet Moses, Pharaoh and his people did not believe until they were drowned, and their faith no longer benefited when drowned.²⁸

In the verse of Surat Ash-Shūrā [42]: 15 gave the Prophet two main trees. *First*; continuous preaching, invitations, and exhortations. The da'wah will not succeed if a person who preaches does not have the sense *istiqāmah* and does not follow the passions that lead to arguments. *Second*; stand firm. The stance is, "*I believe in what God revealed from the book, and I was ordered to be fair between you. God is our God and your God.*"²⁹

c. Establish *mu'amalah* aspects

The meaning of *istiqāmah* term in Surat At-Tawbah [9]: 7 is to keep your promise to polytheists that aim to regulate relationships between human beings. In the interpretation

²³Nukhbah Min Asātidzah At-Tafsīr, *Tafsīr Al-Muyassar* (Saudi: Majma' Al-Mālik, 1430 H/2009 M), hlm: 100

²⁴ Abu Hasan Alī bin Ahmad bin Muhammad bin Alī Al-Wāḥ idī , *Al-Wajīz Fi Tafsīr Al-Kitāb Al-Azīz* , (Dimasyqa Bayrūt: Dār Al-Qalām, 1415 H), jilid: 1, hlm: 995

²⁵ Ibnu Abbās, *tafsīr Tanwīr Al-Miqbās* , (Tunisia: Li dār-Al-Kutub Al-Ilmiyyah Bayrūt: 1412-1992), hlm: 424

²⁶ Ar-Rāzī ibnu Abi Ḥ ātim, *Tafsīr Al-Qur'an Al-Adzim Li Ibni Ḥ ātim* , (Saudi Arabiyyah: Maktabah Nizār Mush ṭ afā, 1419 H) jilid: 10, hlm: 3378

²⁷Abu Ja'far Ath-Thabarī, *Jami' Al-Bayān Fi Ta'wīl Al-Qur'an*, (Muassisah Risālah: 1420 H/2000 M), jilid 24, hlm: 263

²⁸ Muhammad Abd Al-Latīf bin Al-Khatīb, *Aw ḍ ach At-Tafsīr* , (Mesir: Al-Ma ṭ ba'ah Al-Mi ṣ riyyah, 1383 H/1964 M) , jilid: 1, hlm: 259

²⁹ Abdul Malik Karim Amrullāh (Hamka), *Tafsīr Al-Azhar* (Jakarta: Pustaka Panjimas: 1984) Jilid: XXV, Hlm: 6505

of Al-Marāghī it is explained that as long as they are still firmly binding the agreement, then you should not kill until finally, the polytheists break the agreement.³⁰

Based on the above understanding of intratextuality (*Munāsabah al-Ayat*) shows that someone who *istiqāmah* is someone who can defend the faith, carry out Islamic law throughout his life, *amar ma'ruf nahi munkar* (preaching or da'wah), and can establish good social relations.

Next, the researcher analyzes the term *istiqāmah* in Surat Fuṣṣilat [41]: 30-31 with intertextuality approach. In this case, the researcher uses the hadith of the Prophet. As the hadith narrated by Sufyān bin Abdillāh Ats-Tsaqāfi:

عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ التَّخَفِيِّ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! قُلْ لِي فِي الْإِسْلَامِ قَوْلًا، لَا أَسْأَلُ عَنْهُ أَحَدًا بَعْدَكَ (وَفِي حَدِيثٍ أُبَيٍّ أَسَامَةَ غَيْرِكَ)، قَالَ: "قُلْ أَمَنْتُ بِاللَّهِ فَاسْتَقِمَّ"

"From Sufyān bin Abdillāh Ats-Tsaqāfi said: Yaa Rasulallah! From Sufyān bin Abdillāh Ats-Tsaqāfi he said: Ya Rasulallah! Say to me in Islam a word that I do not ask anyone other than you. He replied, "I believe in Allah and then be straight."³¹

اسْتَقِيمُوا، وَلَنْ تُحْصُوا، وَعَلِمُوا أَنَّ خَيْرَ أَعْمَالِكُمُ الصَّلَاةُ وَلَا يُحَافِظُ عَلَى الْوُضُوءِ إِلَّا مُؤْمِنٌ

"being *istiqāmah* are you, and you will not be able to (do it perfectly). Know that the best of your deeds is prayer, and do not perform ablution except for a believer."³²

اسْتَقِمَّ، وَلِيُحْسِنِ خُلُقَكَ لِلنَّاسِ

"Be *istiqāmah* you and have good manners to humans".

The understanding of the term *istiqāmah* in the hadith also has a variety of meanings according to the term next to it. The first hadith means establishing faith by not associating with it. The second hadith means consistently implementing Islamic shari'a with moderation, while the third hadith means establishing good relations with people. The three hadiths explain that *istiqāmah* has two divisions; First, *istiqāmah* to God by

³⁰ Ahmad Mu ṣ ṭ afā Al-Maraghī, *Tafsir Al-Maraghī* (Me ṣ ir: Mu ṣ ṭ afā Al-Bābi Al-Chalbī, 1365 H/1946 AD) , vol. 10, p: 107

³¹ Imam Abi Al-Husain Muslim bin Al-Hajjaj Al-Qusyairi An-Naisaburi, *Sahih Muslim*, hadith 62, (Dār Al-Kutub Al-Ilmiyyah Bairut: 206-261 H), the first volume, p: 65

³² Abī Bakar Ahmad bin Al-Husain bin Alī Al-Baihaqī, *Sunan Al-Baihaqī* , (Lebanon: Dār Al-Kutub Al-Ilmiyyah), volume 1, pg 457

establishing faith and obeying Islamic *laws* in moderation; *Second, istiḳāmah* to creatures by establishing good social relations with them.

CONTEXTUAL ANALYSIS STUDY ON SURAT FUṢṢILAT: 30-31

As for the background of the drop in Surat Fuṣṣilat [41]: 30-31, as narrated by '*Athā' bin Ibnu Abbās*, he said: this verse was revealed regarding the companion of *Abu Bakar Ash-Shiddiq*, one day the polytheists said: our God is Allah, the Angels are daughters of God, they intercede for us with God. However, they do not stand firm with the Islamic faith. While the Jews said: our God is Allah, '*Uẓair* is the son of Allah, Muhammad is not a Prophet, and they do not stand firm against the teachings of Islam. Then the companion of *Abu Bakar* contradicted their speech, saying: our God is only God. There is no partner for him, Muhammad is a prophet and a messenger of God, so you should be consistent by firmly holding this belief. After that, go down Surat Fuṣṣilat [41]: 30-31, which states the truth of the words of *Abu Bakar's friend*.³³

The macro context of this verse relates to the beliefs of polytheists and Jews and their actions toward Muslims at that time. In the city of Mecca, polytheists claim to be adherents of the religion of Abraham. However, in fact, the situation is far from the orders and prohibitions of the Shari'a of Abraham, so many sins are committed. As times change, polytheists occupy the position of *ḵhurafat-ḵhurafat* (beliefs that deviate from Islamic teachings) in religion and negatively impact society's socio-political and religious life. At the same time, the Jews are *riya'* and behave according to their own will. They took their leader (*Uzair*) as something to be worshiped besides Allah. Their main ambition is to gain wealth and position, even at the risk of eliminating religion, disbelief, and ignoring the teachings that Allah has commanded.³⁴

The Jews have made the polytheists leaders because they know that the polytheists will not believe in Allah, the Messenger, and the guidance he brings (*kafir*). Thus this aims to avenge their heartache against the Apostle.

The Jews, who at that time had a large group of polytheists throughout the Arab lands, at that time they were very hostile to the believers. This was proven when the Prophet

³³ Al-Imam Abī Al-Hasan Ali bin Ahmad Al-Wāhidī, *Asbab Nuzul Al-Qur'an Li Dār Al-Kutub Al-'Ilmiyyah* (Lebanon: Beirut, 1411 H/1991 AD), p.: 388

³⁴ Shaykh Shafiyyurrahman Al-Mubarakfuri, *Ar-Raḥiq Al-Makhtūm* (Riyadh: Dārussalām, 2008), p.: 42

Muhammad preached the various pressures, threats, torture, boycotts, and insults they carried out. When they saw that the oppression and torture had not yielded any results in an attempt to thwart the propagation of Islam, they finally held a meeting among themselves to discuss the matter. They decided to torture the Muslims and test their religion. The first action taken was the movement of each tribal chief to interrogate anyone who converted to Islam from their tribe, then they began to beat the Muslims with various tortures.³⁵ Despite experiencing such terrible atrocities, Rasulullah and his companions still adhered to their Islam.

IMPLEMENTATION HERMENEUTICS MA'NĀ CUM MAGHZĀ OF THE WORD ISTIQĀMAH IN SURAT FUṢṢILAT: 30-31

To capture *al-maghzā al-tārikhi* term *istiqāmah* in Surat Fuṣṣilat [41]: 30-31, *al-ma'nā al-tārikhi* (the original meaning when the verse was revealed) is an important thing to note. The basic meaning *istiqāmah* is *luẓum al-thā'at* is maintaining obedience, including consistently maintaining faith, worship, da'wah, and establishing good social relationships with others. While *al-maghzā al-tārikhi* is whatever challenge or tests a believer faces, it should not diminish his faith and obedience to God. That is because the believers in Makkah are a minority, and they have no space to express their worship and experience many trials to get out of the teachings of Islam.

Through Surat Fuṣṣilat [41]: 30-31, God strengthens the hearts of believers oppressed by polytheists and Jews by comforting and giving good news to believers who strive consistently to uphold the religion of Islam. Therefore, this verse is a comforter (*tasliyah*) and good news (*tabshir*) to Muslims in Makkah.

Meanwhile, the phenomenal dynamic significance can be expressed through Surat Fuṣṣilat [41]: 30-31:

First, patiently bear the various consequences of faith. This steadfast attitude in defending faith and Islam is often shaken when a person faces various kinds of temptations and challenges. Thus, because those who have declared their faith, Allah will definitely test them with various kinds of calamities and tribulations and shocks .

³⁵Shaykh Shafiyyurrahman Al-Mubarakfuri, *Ar-Raḥiq Al-Makhtūm* , pg: 106

As in Surat Al-Baqarah [2]: 214

أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهَ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

“Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allāh?" Unquestionably, the help of Allāh is near.”

Second: the ability to implement *Rabbunā Allāhī* in ritual piety (*shari'at*) in moderation and social piety (*akhlāq*). The most important thing in faith is not saying *"our god is Allāh"* but being able to consistently practice the content of the speech, which is to carry out Sharia's guidance in a reasonable manner and implement it in social life, was is as stated in Surat Al-'Ashr [103]: 2-3

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ * إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

“Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.”

In this verse, it is explained that Muslims, in addition to carrying out ritual worship, also pay attention to social worship, namely *amar ma'ruf nahi munkar*. The consistency of true faith and worship will strongly influence social life. Therefore, the concept *istiqamah* in Surat Fuṣṣilat [41]: 30-31 is not only bound by piety between individuals and their gods but also with the environment and surrounding people regardless of nation, ethnicity, and religion.

Istiqamah is measured by how diligently a person prays in a day and how much he fasts in one month but it is also measured by how diligently he establishes good relations with others and how diligently he is much dedication made to preserving the environment. This is so because it is the duty of humans on earth as *khalīfatullāhī* to care for, manage and protect the earth from damage. When humans have worshiped (individually and socially) on earth, peace will be obtained (no feelings of sadness and worry).

CONCLUSION

Based on research *istiqāmah* term in Surat Fuṣṣilat [41]:30-31 meaning with a hermeneutical approach (*ma'nā cum maghẓā*), it can be concluded that:

1. The meaning of *istiqāmah* term historically or *al-ma'nā al-tārikhī* is *luẓumūṭ ṭā'ah* determines obedience to the faith, worship, preaching, and establishing good social relations with others.
2. The phenomenal historical significance or *al-maghẓā al-tārikhī* shows that whatever challenges or tests a believer faces should not diminish his faith and obedience to Allah.
3. *Al-maghẓā al-mutaḥarrik*, or the main message for the contemporary context of this verse, is that the concept *istiqāmah*, namely patience bears various kinds of consequences of faith, as well as implementing Rabbunā Allāhi in ritual piety (*shari'at*) and social piety (*akḥlaq*) .

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