THE CONCEPT OF FORTUNE ACCORDING TO AL-QURTHUBĪ IN *TAFSIR AL-JA¯MI ' LI AHKA¯M AL-QUR ' AN*

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Abstract

This research focuses on the interpretation of Al-Qurthubī in Tafsir Al-Ja¯mi ' Li Ahka¯m Al-Qur ' an regarding sustenance that interpreted as everything used to maintain life given by God, can be daily food, sustenance, income, profit and so on. Discussing sustenance is an important issue for society in life. because sustenance is so close to everyday human life, even society views this as the most important thing. Humans are required to try to find sustenance in all corners of the earth to meet daily needs in a good way.

This research, the type of research used is library research , namely research by searching for knowledge materials from books, scriptures, or reading materials related to the research problem. The approach taken is by using a character study, namely a systematic study and review of an individual's thoughts, holistically by looking at the internal and external backgrounds, the development of thought, and its contribution to the development of the era. Thus, this research attempts to reveal the concept of sustenance according to the thoughts of one of the interpreters, namely Abu Abdullah bin Ahmad bin Abu Bakar Al-Anshari Al-Qurthubi in the Tafsir Al-Qurthubī

Imam Al-Qurthuni interprets the meaning of sustenance as pleasure in the form of food, drink, clothing, vehicles and so on. Sustenance is diverse when viewed from its form, there are those in the form of rain, fruits, vegetables, sweet potatoes, grains and others. If viewed from the law, then sustenance is of two types, namely halal sustenance and haram sustenance. The way to obtain sustenance according to Imam Al-Qurthubi is through effort and piety.

Keywords: *Concept, Sustenance, Al-Qurthub ī, Al-Ja¯mi ' Li Ahka¯m Al-Qur ' an*

Introduction

The Qur'an is a revelation that was revealed to the Messenger of Allah SAW as a guide for mankind. The Qur'an makes mankind able to know the way of life on earth and to know about the teachings of Islam, because its teachings are a lamp for Muslims in facing various life problems. The Qur'an is a guide for all people from humans and jinns, so there is a challenge whether they can all make a kind of Qur'an. Because the Qur'an functions as *a miracle* , namely the truth and guidance for all His creations.

The principles and moral teachings conveyed by the Qur'an are still very global and allow each generation of people to provide different interpretations from the previous generation, so that a word in the Qur'an cannot have only one meaning or one meaning. As with the word *rizq* in the Qur'an.

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The word *rizq* is mentioned in the Qur'an in the form of the word karja *razaqa* **(** رَزَقَ**)**61 times. The verses containing this word provide an explanation of the various kinds of sustenance that Allah bestows on humans, such as: Food, such as fruit, among others in QS. Al-Maidah verse 88, QS. Al-An'am verse 142, Water which gives life to animals and plants, among others in QS. Yunus verse 31, QS. An-Naml verse 64, Livestock, including in QS Al-hajj verses 28 and 38, Wife and children, including QS An-nahl verse 72, Servant, in QS Ar-rum verse 28.

Understanding the concept of sustenance is an important issue to discuss at length. A correct understanding of sustenance will have a positive impact on individuals and society. This positive impact can be realized in the form of honest behavior in transactions and behavior that seeking sustenance is part of worshiping Allah. On the other hand, if the understanding of sustenance is bad, it will cause a person to fall into the abyss of materialism or anything that can be measured only with the naked eye.

Research methods

The type of research used in this study is library research , which is a type of research used to collect information and data with the help of various materials available in the library such as documents, books, stories, history or theoretical studies, references and other scientific

literature related to culture, values and norms that develop in the social situation being studied.

Definition of Fortune

The word *sustenance* comes from *razaqa-yarzuqu-rizqan.* In its various forms, this word is mentioned in the Koran 123 times. [1]From a linguistic perspective, the origin of the meaning of *Fortune* is a gift, whether specified or not, whether it involves eating one's stomach or something related to power and knowledge. This meaning is used in the QS. Al-Baqarah [2]: 254. Apart from worldly sustenance, there is also spiritual sustenance contained in the QS. Ali-Imran [3] 169. *Ar-Raziq* refers to the giver or creator of sustenance. Allah is called *raziq* because Allah is the giver or creator of sustenance, and humans are called *raziq* because they are the ones who provide sustenance. Meanwhile, *razzaq* is only intended for Allah SWT.[2]

Various Kinds of Fortune

1. Surah Al-Baqarah verse 22

Allah SWT explains that He created the earth as a bed and the sky as a roof, sends down rainwater, grows plants and makes them bear fruit. Allah clearly explains in this verse especially in the part that says And it is He who sends down water (rain) from the sky and then produces fruits with it.

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[1]Muhammad Fuad, Abd al-Baqi, *Al-Mu ‟ jam al-Mufahras Li Alfaz al-Qur ‟ an al-Karim* (Beirut: Dar al-Fikr, tt,), p. 394.

[2]Abuddin Nata, et al., *Encyclopedia of the Qur'an (* Bimantara Foundation: Jakarta, 2002) p.344.

Because of the rain that falls from the sky, the earth becomes fertile, various fruit plants, vegetables, grains and tubers and so on grow and provide many benefits for humans and all creatures on earth. In addition, the rain also causes rivers, lakes and wells to be filled with water and expands the fertility of the earth. Dense forests also help channel water into the earth, help channel fresh air, cool hot air and maintain the fertility of the earth.

Thus, this verse indirectly says that sustenance can be in the form of rainwater, which ultimately becomes the cause of the emergence of other forms of sustenance, namely fruits, sweet potatoes, vegetables, sweet potatoes and grains. This is the power of Allah to provide for humans from all His creatures: Imam Al-qurthubi said, "This verse shows that Allah SWT provides for humans from all His other creatures. The Messenger of Allah SAW once said about this,[3]

2. Letter of Yunus Verse 59

In this verse, Allah commands His Messenger to tell the polytheists who deny the truth of the revelation and the apostleship of Muhammad that all the sustenance that has been sent down to them, which is the source of their livelihood, whether plants or livestock, can be determined by themselves, halal or haram. Whereas it is clear that the one who created all of that is Allah. So actually they have no right to determine the law. That is why Allah commands His Messenger to tell them that the one who has the right to determine the law is the one who created all of that, namely Allah.

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[3]Al-Qurthubi, *Tafsir Al-J āmi' Li Ahk ām Al-Qur'an, Translator Fathurrahman, Ahmad Hotib* , (Jakarta: Pustaka Azam, 2007), Volume 1 h. 525

Imam al-Qurthubi interpreted the verse with discussion. First, whatever is on earth as sustenance, essentially comes from the sky and is sent down in the form of rain, [4]and we have no right to decide what is halal and haram at will. *Second* : This verse is an argument for people who deny *qiyas* .[5]

Thus, sustenance is varied when viewed from its form, some in the form of rain, fruit, vegetables, sweet potatoes, grains and others (Surah Al-Baqarah verse 22). If we look at the law, there are two types of sustenance, namely halal sustenance and haram sustenance (Surah Yunus verse 59).

Scholars' Opinions on Sustenance

Fakhruddin Ar-Razi argued that sustenance is a portion. A person has his own portion that is not the portion of others. He refuted the opinion of some people who said that sustenance is everything that can be eaten and used. Because Allah tells us to spend sustenance (QS. Al-Baqarah [2]: 3), if sustenance is everything that can be eaten, it certainly cannot be spent. He also refuted the opinion that says that sustenance is something that is owned. Humans pray " O *Allah, give me a pious child, a pious wife. " Children and wives are not property.* Likewise with animals, for animals there is sustenance but they do not have property.[6]

[4]Al-Qurthubi, *Tafsir Al-J āmi' Li Ahk ām Al-Qur'an, Translator Fathurrahman, Ahmad Hotib* , (Jakarta: Pustaka Azam, 2007), Volume.8. h. 862

[5] *Ibid* … p. 864

[6]Abuddin Nata, et al., *Encyclopedia of the Qur'an* (Bimantara Foundation: Jakarta, 2002) p.344.

The scholars of *the Ahlus-Sunnah wal-Jama'ah school* are of the opinion that sustenance is everything that is beneficial, whether halal or haram, because if we look at it from a linguistic perspective, the word *ar-Rizq* means " part ". Whoever uses it haramly, then his part becomes haram. [7]The next reason is the word of Allah in QS. Hud [11]: 6

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللهِ رِزْقُهَا

Meaning: There is no animal that moves on the earth but its sustenance is guaranteed by Allah. (QS Hud: 6)[8]

On the other hand, the Mu'tazilah school of thought says that what is forbidden is not called sustenance, because its ownership is not valid. Allah does not give sustenance that is forbidden. Allah only gives sustenance that is lawful.34 They put forward arguments based on the word of Allah in QS. Al-Baqarah [3]:

وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۙ

> Meaning: „ " and spend some of the sustenance that we have bestowed upon them. (QS. Al-Baqarah [3]

Implicitly, this verse contains praise for those who spend the sustenance given by Allah. If what is haram is also called sustenance, the consequence is that spending what is haram also deserves praise. That is not true at all. The second reason is, if what is haram is sustenance, it is permissible for someone to seize it and then spend the

[7] *Ibid* … p. 345

[8]Al-Qurthubi, *Tafsir Al-J āmi' Li Ahk ām Al-Qur'an, Translator Fathurrahman, Ahmad Hotib* , (Jakarta: Pustaka Azam, 2007), Volume 9, p. 13

spoils. However, this was of course rejected. This shows that what is haram is not sustenance.

From surah hud verse 6 we can understand that the sustenance of humans and all of His creatures has been guaranteed by Allah SWT, but this does not mean that humans do not need to do something to get this sustenance because Allah SWT has given them reason to always think. Therefore, humans are required to carry out activities and try to obtain halal sustenance in accordance with the Shari'a taught in the Islamic religion.[9]

How to Get Fortune

1. Surah Al Mulk verse 15

The Qur'an has explained how to obtain sustenance, in this verse it has been explained about sustenance that is obtained through effort and hard work. Allah SWT commanded his servants to seek sustenance in all corners of the earth. In his interpretation, Imam al-Qurthubi said that Allah did not make the earth difficult to walk on, because it is difficult to cross and rough. [10]In God's word there is an expression of giving pleasure. According to one opinion, the Word of God contains news that uses command sentences, meaning (he is the one who makes the earth easy for you) so that you can walk in all corners, areas, regions and mountains.[11]

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[9]Ferry Taufiq El Jaqeune, *99 Secrets so that you will be chased by Fortune* (Yogyakarta: Araska), n.d. p.11

[10]Al-Qurthubi, *Tafsir Al-J āmi' Li Ahk ām Al-Qur'an, Translator Fathurrahman, Ahmad Hotib* , (Jakarta: Pustaka Azam, 2007), Vol. 19. P. 29

[11] *Ibid* … p. 30

Humans should travel to all corners of the areas they like to earn a living and do business. Therefore, we can understand that the sustenance that has been bestowed by Allah SWT must still be sought by seeking it even though Allah SWT has guaranteed sustenance to all his creatures.

In the Word of Allah Ta'ala: "وَكُلُوْا مِنْ رِّزْقِهٖ" *and eat of His provision"* Imam al-Qurthubi interpreted it as from what Allah has made lawful for you. [12]This is what Al-Hasan put forward. According to one opinion (meaning) from what is I have given you through various professions.

If we pay attention that the word *profession* is juxtaposed with the word fortune, the meaning is that every fortune comes according to what we have tried. Working and trying to find a fortune that Allah SWT has commanded does not contradict the concept of tawakkal. Like the story of a friend, Sayyidina Umar RA who walked past a group of people, then he asked; "Who are you?" They answered, "We are the *mutawakkilun* (people who rely on Allah), then Sayyidina Umar RA replied: "No, you are not even *mutawakkilun,* but only people who pretend to rely on Allah SWT". People who rely on Allah SWT are those who are likened to someone who has planted seeds in the ground and submitted them to Allah SWT.

2. Surah At-Thalaq verses 2-3

In the explanation of this verse, Imam al-qurthubi interpreted that the way to obtain sustenance is through piety, the relationship between

[12] *Ibid* … p. 30

sustenance and piety is very close **.** Piety by getting closer to Allah SWT by carrying out all His commands and avoiding all His prohibitions, Allah SWT will give the servant from everything from sadness that is felt to relief, will be given to him from every problem that is owned, namely all solutions, and will be given to those who are pious sustenance from unexpected directions.

Imam Al-qurthubi added that **وَمَنْ يَتَّقِ اللهَ** "whoever fears Allah", in the matter of sustenance due to the cutting off of sources. . **يَجْعَلْ لَّهُ مَخْرَجًا** "He will surely provide for him a way out," by providing sufficiency. "And bestowed upon him sustenance from a direction he did **not** expect." Namely from an unexpected direction. Ibn Uyainah said: (from an unexpected direction) it is a blessing in sustenance.[13]

As for Taqwa here, it cannot be separated from trying because taqwa is carrying out all of His commands and among the commands of Allah SWT is for His servants to try and regarding the results, it is the will of Allah SWT. Because if we only rely on the efforts made without being pious to Him, then we are included among the arrogant people. Therefore, try as hard as possible to get sustenance and after that be pious by surrendering everything to Allah SWT.

Function of Fortune

God created the world and its contents, both living and non-living things, all of them have different functions that can be useful for the creatures in it, all objects or creatures that He created have advantages

[13]Al-Qurthubi, *Tafsir Al-J āmi' Li Ahk ām Al-Qur'an, Translator Fathurrahman, Ahmad Hotib* , (Jakarta: Pustaka Azam, 2007), Volume.18. h. 653

and have their respective tasks according to their functions. Because God is the Creator, All-Knowing, All-Powerful, and Eternal.[14]

As for everything that Allah gives to His creatures, it is included in sustenance. Sustenance has various functions that can be beneficial for His servants, including:

Strengthening Faith

Allah Ta'ala says ;

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۚ وَلَنَجْزِيَنَّهُمْ اَجْرَهُمْ بِاَحْسَنِ مَا كَانُوْا يَعْمَلُوْنَ

Meaning: " Whoever does good deeds, whether male or female and he (is) a believer, then indeed we will give him a good life (in the world). And indeed We will reward them with a better reward than what they have done (in the afterlife)." (QS an-Nahl: 97)

Believe that the sustenance that Allah Ta'ala bestows is a means to get closer to Him. Shaykhul Islam Taqiyuddin once said, " Indeed, Allah Ta'ala created His creatures only to worship Him, and He created sustenance for them only to make it easier for them to worship Him ." 41

What this means is that Allah blames those who say that wealth is an honor and poverty is a humiliation as mentioned in verses 15 and 16. But in fact wealth and poverty are God's tests for His servants.

Friend Jabir bin Abdullah *radhiyallahu 'anhu* once heard Rasulullah SAW say three days before he died as narrated by Imam

[14]Iqbal, *Rebuilding the Islamic Mind* (Jakarta: Bulan Bintang, 1996), p. 56

Muslim, he said, " *Let not one of you die unless he is in a state of goodwill towards Allah 'Azza Wa Jalla.* (HR. Muslim).

Practicing Patience

A person's understanding of the essence of sustenance, that sustenance is in the grasp and power of God. Allah gives and withholds sustenance to those He wills. Just as Allah also bestows and withdraws sustenance from those He wills. A person's sustenance does not depend solely on intelligence, on the number of activities, the breadth of knowledge, although in some of them it is a cause of sustenance, but it is not a definite matter.

Awareness of this will make someone behave qana ' ah, especially when they see people who are stupider, have lower education and have no experience getting more sustenance than themselves, so that it does not give rise to an attitude of envy and envy. [15]In world affairs, we should look at people who are lower, not look at those who are higher, as the Prophet SAW said: " *Look at people who are lower than you and do not look at people who are higher than you. This is more appropriate so that you do not underestimate God's blessings.* "" (HR. Al-Bukhari and Muslim).

Self Introspection

An exemplary example is through a Prophet, namely Prophet Ibrahim AS, who is known as *khalilullah* or friend of Allah. Until he

[15]Ibrahim bin Muhammad al-Haqii, *Al-Qana'ah, mafhumuha, manaf ' uha, ath-thariq ilaiha.* h. 24-30

was in his twilight years, Prophet Ibrahim had not yet been blessed with a son, even though he really wanted one. Allah is All-Hearing and Most Gracious, finally that wish was granted, Ismail was born. Since Ismail's birth, his love for his child has been great.

The relationship of affection can become a possessive relationship, a bonded relationship, to a relationship of ownership that can defeat others. Allah also tested to save him through a dream with an unreasonable command for humans, namely to slaughter Ismail.

The word "Qurban " means to get closer, and according to Ismail qurban is to re-measure the degree of our approach to Allah as done by Prophet Ibrahim and his son, namely Prophet Ismail. Utilizing the ownership of wealth as a field of charity and alms for others, by applying the context that your wealth is not entirely yours. Only the Qur'an and as-Sunnah are the source, measure, and basis for Muslims in thinking and acting. Making the Qur'an and as-Sunnah as a source of guidance in behaving and responding to life and life is a message conveyed by the Prophet *Shallallahu 'alaihi wassalam* to his people with his words:

" I leave you with two things, you will not go astray as long as you hold fast to them, namely the Book of Allah and the Sunnah of His Prophet ." (HR Malik in the Book of Al-Muwatho ").

Sustenance is a sign of God's power

There is no pleasure whatever form that humans feel, but it comes from Allah SWT. On that basis, Allah SWT requires humans to always be grateful to Him. By always reminding yourself that this pleasure

comes from Allah SWT, continuing to say hamdalah, and then spending it as one's wealth in ways that Allah SWT approves of. Someone who has gained the taufik to be grateful, he will get blessings in his life, so that Allah will always multiply his pleasures. Allah SWT says:

وَاِذْ تَاَذَّنَ رَبُّكُمْ لَىِٕنْ شَكَرْتُمْ لَاَزِيْدَنَّكُمْ وَلَىِٕنْ كَفَرْتُمْ اِنَّ عَذَابِيْ لَشَدِيْدٌ

> Meaning: "And (remember too), when your Lord announced: "Indeed, if you are grateful, We will certainly increase (favors) to you, and if you deny (My favors), then indeed My punishment will be very painful . " (QS Ibrahim: 7)

Imam al-Qurthubi rahimahullah said: "The benefits of being grateful will not be felt, except by the doer himself. With that, he is entitled to obtain the perfection of the blessings he has received, and these blessings will be eternal and increase. As gratitude, it also functions to bind the blessings that has been obtained and achieve pleasure that has not been achieved.

Conclusion

Imam Al-Qurthubi interpreted the meaning of sustenance with the word *sustenance,* namely in the form of pleasure in the form of food, drink, clothing, vehicles and so on. Imam Al-Qurthubi also interpreted sustenance as something delicious because of the drive of lust, thus humans must be careful of it in order to be able to restrain or control it. Good sustenance is the sustenance of a believer, because he obeys Allah with his soul and wealth. This means that good sustenance is sustenance that can provide benefits for oneself in particular and to others.

sustenance can be obtained through effort and piety . Because Allah SWT has given His servants all the facilities and should be used to travel to the corners of the earth that He wants to get sustenance. Furthermore, it is by being pious to Allah SWT, because Allah SWT promises in His word that whoever is pious will have all his affairs made easy and will get sustenance from unexpected directions.

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