

Ṭarīqah in Qur'anic Perspective (Mauḍū'ī Tafsir Studies)

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Abstract

The research conducted is a form of library research that explores and analyzes the literature on *ṭarīqah* based on the steps of *mauḍū'ī* interpretation. The objectives of this study are 1) To know the nature of *ṭarīqah* in the Qur'an; and 2) To know the form of *ṭarīqah* in the Qur'an. The study results indicate that in the Qur'an, *ṭarīqah* is defined as a path, both in its fundamental and symbolic meanings, representing the path taken in life, encompassing thoughts, beliefs, schools of thought, temperament, behavior, and habits. The term *ṭarīqah*, in its various forms of derivation, is mentioned 11 times in the Qur'an, including in QS al-Nisā'/4: 168, QS al-Nisā'/4: 169, QS al-Mu'minūn/23: 17, QS Ṭāha/20: 63, QS Ṭāha/20: 77, QS Ṭāha/20: 104, QS al-Aḥqāf/46: 30, QS al-Jinn/72: 11, QS al-Jinn/72: 16, QS al-Tāriq/86: 1, and QS al-Tāriq/86: 2. The term *ṭarīqah* is used in four forms in the Qur'an, including *ṭarīqah*, *ṭarīq*, *ṭarāiq*, and *ṭāriq*. The meanings of *ṭarīqah* in the Qur'an include the path (both real and symbolic), customs and habits, thoughts, beliefs and religions, sects or factions, and celestial bodies.

Keywords: *Al-Qur'an, Ṭarīqah; Way;*

Introduction

Modernity is a two-sided sword. On the one hand, it is a necessity for a changing era. While on the other hand, modernity is suspected to have given birth to a serious humanitarian mourning and must be paid dearly in the history of universal human life. Therefore, humans (Muslims) are required to always prioritize spiritual tendencies as a shield in facing various threats of damage (morals and morals) that occur.¹

¹ Ali Usman, *Kiai Mengaji Santri Acungkan Jari: Refleksi Kritis Atas Tradisi Dan Pemikiran*



The nature of humans is characterized by two tendencies: the pursuit of goodness and the potential for badness. These inclinations are rooted in human instincts and are influenced by intellect and spirituality. As mentioned in QS al-Syams/91: 7-8, man possesses the potentials of fujūr, the capacity for evil, and taqwā, the potential for good. These paths, representing man's inclination towards good and evil, are known as ṭarīqah, or tarekat in Indonesian. In Indonesian, tarekat signifies the path to truth in Sufism, a way or rule of life in religion or mysticism, and a fellowship of Sufism practitioners.² The term "tarekat" in Indonesian language studies refers to specific scientific studies within Islamic science. Its use in the world of Islamic science began in the first century Hijriyah, when a prominent scholar concentrated on the issue of the soul, which is central to moral formation. In the following century, the word "tarekat" came to represent a group, such as the Taifuri Order.³

If you pay attention, the word tarekat is classified as an absorption word that comes from Arabic vocabulary, namely the word ṭarīq or ṭarīqah and its plural form ṭarāiq or ṭurūq. Etymologically it means: system or method (uslub), path or way (maslak).⁴ In the science of Sufism, the term tarekat is not only aimed at certain rules or methods used by a tarekat shaikh and not to the group of followers of one of the tarekat shaikhs, but includes all aspects of the teachings in Islam, such as prayer, fasting, zakat, hajj and so on which are summarized in the term dhikr, all of which are ways or ways of getting closer to Allah SWT. Even though in an institutionalized tarekat all of this is added to other practices through the guidance and guidance of a shaykh through bai'at. In fact, the core teachings developed in tarekat remain based on the Qur'an even though they must go through a process of forced interpretation such as in the teachings of dhikr and bai'at.⁵

The term "tarekat" comes from the Arabic word ṭarīq or ṭarīqah, which means system or method, path or way.⁶ In Sufism, "tarekat" refers not only to specific rules or methods used by a tarekat shaikh and their followers, but encompasses all aspects of teachings in Islam, such as prayer, fasting, zakat, hajj, etc., summarized in the term *ẓikr*. These practices are considered ways of getting closer to Allah SWT. In an institutionalized tarekat, these practices are further supplemented through the guidance and bai'at (pledge of allegiance) under a shaykh. The core teachings of tarekat are based on the Qur'an, even though they may require interpretation, as seen in the teachings of dhikr and bai'at.⁷

Pesantren (Yogyakarta: Pustaka Pesantren, 2016). h. 92.

² Tim Penyusun Kamus Pusat Bahasa, *Kamus Bahasa Indonesia* (Jakarta: Pusat Bahasa, 2008). h. 1632.

³ Mubarak and Mutawakkil, 'Tarekat Dalam Al Qur'an', *Tafsire*, 7.1 (2019), h. 59-60..

⁴ Jama'ah min Kibār al-Lugawiyin al-'Arab, *Al-Mu'jam Al-'Arabia Al-Asasi* (al-Munazzamah al-'Arabiyah li al-Tarbiyah wa al-'Siqafah wa al-'Ulūm, n.d.). h. 345.

⁵ Sayyid Nur bin Sayyid Ali, *Tasawuf Syar'i: Kritik Atas Kritik* (Jakarta: Penerbit Hikmah, 2003). h. 135.

⁶ Jama'ah min Kibār al-Lugawiyin al-'Arab, *Al-Mu'jam Al-'Arabia Al-Asasi* (al-Munazzamah al-'Arabiyah li al-Tarbiyah wa al-'Siqafah wa al-'Ulūm, n.d.). h. 345.

⁷ Sayyid Nur bin Sayyid Ali, *Tasawuf Syar'i: Kritik Atas Kritik* (Jakarta: Penerbit Hikmah,

The etymological meaning of al-ṭarīqah in Arabic is not different from Indonesian, but the Arabic meaning is more general than the Indonesian meaning, which is more specific. According to Ibn Manzūr, the word al-ṭarīqah means al-sabīl (temperament, behavior, habits).⁸ The etymological meanings of al-ṭarīqah in Arabic are similar to those in Indonesian, but the Arabic meaning is more general, while the Indonesian meaning is more specific.

The term ṭarīqah or tarekat has two meanings. Firstly, it refers to the method or spiritual path of an individual in directing their life towards closeness to God. Secondly, it can also denote a Sufi institution characterized by the existence of a formal overseeing institution. Additionally, the term ṭarīqah in the Qur'ān, while meaning the path of goodness, also carries a symbolic meaning. For instance, it represents Allah's command to remain istiḳāmah.⁹

"Consistently walking on the ṭarīqah will bless you with abundant water. This concept is found in QS al-Jinn/72:16. In the Qur'an, the word ṭarīqah generally refers to the path taken by humans, whether it be the path of goodness or badness. Therefore, further exploration and study related to ṭarīqah is crucial to understand the nature and forms of these paths (good and bad). Exploring religion requires a precise understanding of certain aspects, going beyond textual comprehension and memorization of propositions. It is essential to grasp the deeper meaning to guide us towards the path of goodness and away from the path of evil."

Result and Discussions

1. Definition of Ṭarīqah

The term ṭarīqah comes from the word *ṭaraqa-yaṭruqu*.¹⁰ The root word means 1) that which comes at night; 2) hitting or knocking; 3) a type of releasing/relaxing something; 4) joining something to something else.¹¹ The first and second meanings are closely related. The word *ṭaraqa* which means knocking is synonymous with night. At night, the (tapping) footsteps of someone walking are more audible because of the silence of the night.

The identification of the word *ṭaraqa* with the meaning of night (stars/najm) then leads to the meaning of divination. One form of divination activity practiced by the Arabs is to pay attention to the position of the stars at night. In addition, the meaning of divination can also be taken from the expression "throwing with stones/gravel (*ḍarb bi al-ḥaṣā*)." The expression can mean giving birth or causing something. The various activities

2003). h. 135.

⁸Jamāl al-Dīn Ibnu Manzūr, *Lisān Al-'Arab* (Beirut: Dār Ṣādir, n.d.). h. 2665.

⁹ Abū Ja'far Muḥammad bin Jarīr bin Yazīd bin Kaṣīr Al-Ṭabarī, *Jāmi' Al-Bayān Fī Ta'wīl Al-Qur'ān*, Juz XXIII, Cet. I (Muassasah al-Risālah, 2000). h. 662.

¹⁰ Aḥmad Mukhtār 'Abd al-Ḥamīd 'Umar, *Mu'jam Al-Lughah Al-'Arabiyah Al-Mu'Āṣarah*, Juz II, Cet. I ('Ālim al-Kutub, 2008). h. 1397.

¹¹ Aḥmad bin Fāris bin Zakariyā, *Mu'jam Maqāyyis Al-Lughah* Juz II (Kairo: Dār al-Fikr, 1979). h. 449.



undertaken by the Arabs were based on divination. In this sense, they give birth to or carry out activities and activities based on divination. With divination, they determine the path and steps they will take.¹²

The use of the word *ṭaraqa* then developed into "path" in general. Both the path in the context of its essential meaning and the metaphorical meaning of the path, which is the path taken in life, whether it is a system or method, manner (*maslak*). Temperament, behavior, habits, etc.¹³

Meanwhile, the term "*ṭarīqah*" is closely associated with Sufism. In the context of Sufism, *ṭarīqah* has two meanings. First, it refers to the method or spiritual path an individual follows to draw closer to God. Second, it can also refer to a formal institution that oversees Sufi practices. Therefore, *ṭarīqah* represents both the path taken by the servant and the institutional aspect of Sufism.

2. Term-Term *Ṭarīqah* dalam Al-Qur'an

The term *ṭarīqah* and its derivatives occur 11 times in the Qur'ān, including in QS al-Nisā'/4: 168, QS al-Nisā'/4: 169, QS al-Mu'minūn/23:17, QS Ṭāha/20:63, QS Ṭāha/20:77, QS Ṭāha/20:104, QS al-Aḥqāf/46:30, QS al-Jinn/72:11, QS al-Jinn/72:16, QS al-Tāriq/86:1 and QS al-Tāriq/86: 2.¹⁴

The word "al-Mu'minun" is used 11 times in the Qur'an, with 9 occurrences in the Makki verses and 2 in the Madani verses. The Makki verses include QS al-Mu'minūn/23: 17, QS Ṭāha/20: 63, QS Ṭāha/20: 77, QS Ṭāha/20: 104, QS al-Aḥqāf/46: 30, QS al-Jinn/72: 11, QS al-Jinn/72: 16, QS al-Tāriq/86: 1 and QS al-Tāriq/86: 2. The Madani verses include QS al-Nisā'/4: 167 and QS al-Nisā'/4: 169.

The term *ṭaraqa* is not used in the verb form (*fi'il*) in the Qur'an. Instead, it appears as a noun (*ism*) two times in the form of *ism fāil* and nine times in the form of *ism maṣdar*. The instances of *ism fāil* are in QS al-Tāriq/86: 1 and QS al-Tāriq/86: 2, while those in the form of *ism maṣdar* are found in QS al-Nisā'/4: 168, QS al-Nisā'/4: 169, QS al-Mu'minūn/23: 17, QS Ṭāha/20: 63, QS Ṭāha/20: 77, QS Ṭāha/20: 104, QS al-Aḥqāf/46: 30, QS al-Jinn/72: 11, and QS al-Jinn/72: 16.¹⁵

Table: Terms of *Ṭarīqah* in the Qur'an

Term	Bentuk	Tempat	Status Makkiyah-Madaniyah
<i>Ṭarīq</i>	<i>Ism Maṣdar</i>	QS al-Mu'minūn/23: 17	<i>Makkiyah</i>

¹² Abū al-Qāsim al-Ḥusain bin Muḥammad al-Rāḡib Al-Aṣfahānī, *Al-Mufradāt Fī Garīb Al-Qur'ān*, (Damaskus: Dār al-Qalam, 1412). h. 518.

¹³ Mubarak and Mutawakkil, "Tarekat Dalam Al-Qur'an," *Tafsire* 7, no. 1 (2019). H. 60.

¹⁴ Muḥammad Fu'ad 'Abd Al-Bāqī, *Mu'jam Mufahras Li Alfāz Al-Qur'ān Al-Karīm* (Kairo: Dār al-Kutub al-Miṣriyah, n.d.). h. 425.

¹⁵ 'Umar, *Mu'jam Al-Lughah Al-'Arabiyah Al-Mu'Āṣarah*. Juz II, h. 1397-1398.

Ṭarīqatīk um	Ism Maṣḍar	QS Ṭāha/20: 63	Makkiyah
Ṭarīqan	Ism Maṣḍar	QS Ṭāha/20: 77	Makkiyah
Ṭarīqah	Ism Maṣḍar	QS Ṭāha/20: 104	Makkiyah
Ṭarīq	Ṣiqat Mubālaqah	QS al-Aḥqāf/46: 30	Makkiyah
Ṭarāiq	Ism Maṣḍar	QS al-Jinn/72: 11	Makkiyah
Ṭarīqah	Ism Maṣḍar	QS al-Jinn/72: 16	Makkiyah
Ṭāriq	Ism Fā'il	QS al-Tāriq/86: 1	Makkiyah
Ṭarīqan	Ism Maṣḍar	QS al-Nisā'/4: 168	Madaniyah
Ṭarīq	Ism Maṣḍar	QS al-Nisā'/4: 169	Madaniyah

The verses from the Meccan period of the Quran often talk about the stories of previous people and some are related to natural phenomena, while the Medinan verses often discuss the disbelievers, particularly the People of the Book.¹⁶ This is based on the theory of Meccan and Medinan revelations formulated by scholars of 'Ulum Al-Qur'an.

1. The different manifestations of Tariqah as depicted in the Quran

The word "ṭarīqah" and its derivatives have two meanings: the path in its essential sense and the symbolic meaning of the path taken in life. In QS al-Tāha/20: 77, the word ṭarīq refers to the true path, specifically the path that Prophet Musa (peace be upon him) and his people took in fleeing from the pursuit of Fir'aun and his army. Allah SWT mentioned the different manifestations of Tariqah as depicted in the Quran

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي فَاصْرَبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَفُ دَرَكًا وَلَا تُخْشَىٰ

Translation:

Indeed, we revealed to Moses, "Go out with my servants by night and strike the sea

¹⁶ Mannā' Khalīl Al-Qaṭṭān, *Mabāḥiṣ Fī 'Ulūm Al-Qur'Ān*, Cet. III (Maktabah al-Ma'ārif, 2000). h. 63.



to make a dry path for them, without fear of being overtaken or drowning.".¹⁷

When Prophet Moses (peace be upon him) and his followers were commanded to leave Egypt, where Pharaoh ruled, Allah SWT instructed him to strike a stick to create a dry path in the sea. Prophet Moses followed the Divine revelation, and the sea was parted, allowing them to pass without fear of being overtaken by Pharaoh and his army or drowning. As Pharaoh and his army pursued Prophet Moses and his followers on the dry path, the sea suddenly covered them with waves, and they were drowned.¹⁸ It is explained that long before his death, Pharaoh would stray from the right path and Allah SWT would not guide him. The phrase "ṭarīqan fi al-baḥr" means the dry path,¹⁹ which was the path opened to Prophet Moses and his followers²⁰ by the splitting of the Red Sea. The splitting of the sea is understood by some scholars as the water receding after the tide, seen as an ordinary natural event. However, the majority understand it as an extraordinary event, especially since the above verse and more explicitly in QS al-Shu'ārā/26: 63, explain that it happened through Allah's command to Prophet Moses (peace be upon him).²¹

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ

Translation:

Then We revealed to Moses, "Strike the sea with your staff." So, the sea was divided, and each division was like a huge mountain.²²

In the Quran, the word ṭarīq, which means road in a metaphorical context, appears in QS al-Nisā/4: 168, QS al-Nisā/4: 169, and QS al-Aḥqāf/46: 30. In QS al-Nisā/4: 168, the word ṭarīq is used with the term ṭarīqan, indicating a general meaning.²³ In QS al-Nisā/4: 169, ṭarīq is coupled with the word jahannam, indicating a misguided path. On the other hand, in QS al-Aḥqāf/46: 30, ṭarīq is coupled with the phrase al-mustaqīm, representing a straight path.

QS al-Nisā/4: 169 refers to the path followed by the Jews who denied the truth of the Qur'an. The path of denial taken by the Jews is referred to as ṭarīq Jahannam in the Quran.

¹⁷ Kementerian Agama RI, *Al-Qur'an Dan Terjemahnya*, Cet. I (Jakarta: Lajnah Pentashihan Al-Qur'an, 2019). h. 317.

¹⁸ Abū Muḥammad Ḥammūsy bin Muḥammad bin Mukhtār al-Qaisī Al-Qīrūnī, *Al-Hidāyah Fī Bulūq Al-Nihāyah*, Juz VII, Cet. I (Majmu'ah Baḥūṣ al-Kitāb wa al-Sunnah, 2008). h. 4675.

¹⁹ Abū al-Ḥajjāj Mujāhid bin Jabīr, *Tafsīr Mujāhid*, Cet. I (Mesir: Dār al-Fikr al-Islāmī al-Ḥadīṣah, 1989). h. 464.

²⁰ Abū al-Ḥasan 'Alī bin Aḥmad Al-Wāḥidī, *Al-Wasīṭ Fī Tafsīr Al-Qur'ān Al-Majīd*, Juz III, Cet. I (Beirut: Dār al-Kutub al-'Ilmiyah, 1994). h. 213.

²¹ M. Quraish Shihab, *Tafsir Al-Misbah Pesan Kesan Dan Keserasian Al-Qur'an*, Vol. (Jakarta: Lentera Hati, 2011). Vol. VIII, h. 341.

²² Kementerian Agama RI, *Al-Qur'an Dan Terjemahnya*. h. 370.

²³ Abū al-Biqā' 'Abdullāh bin al-Ḥusain Al-'Akbarī, *Al-Tibyān Fī I'rāb Al-Qur'ān* (al-Bāb al-Ḥalabī, n.d.). h. 411.

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا

Translation:

except the way to Jahanam (hell). They will remain therein forever. That is for Allah (very) easy.²⁴ (QS al-Nisā'/4: 169)

The Jews denied that the Qur'an was established and their disbelief was reinforced by not showing them the straight path. With their disbelief and attempts to dissuade people from the right guidance, Allah swt allowed them to stray far away. They have gone astray from the straight path, in terms of life, thoughts, views, intentions, and behavior, as well as lost in terms of society and legislation in the world. They are lost and there is no hope of guidance.²⁵

This verse is related to the previous verses mentioned above. It states that the straight path is the path shown by Prophet Moses (peace be upon him) through the guidance of revelation. Thus, this verse also contains the explanation that the Qur'ān is the guidance of revelation through His words revealed to the Prophet Muhammad (peace be upon him). By rejecting the guidance brought by the Qur'ān, they are designated as wrongdoers. Disbelief and injustice are two things that go hand in hand.²⁶

.... وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

Translation:

..... Whoever does not decide according to what Allah has revealed, then they are the wrongdoers. (QS al-Mā'idah/5: 45)²⁷

The injustice they committed was not only in the form of shirk behavior, but also in denying the Qur'an and preventing people from following the guidance of Allah. As a result, Allah has decreed that they will be rewarded with Hellfire.²⁸

مَنْ يُضْلِلِ اللَّهُ فَلَا هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

Translation:

Whoever Allah leads astray, no one will be able to guide him and He will leave him to drift in error. (QS al-A'rāf/7: 186)²⁹

It is not Allah's place to forgive those who have gone astray, as they have

²⁴ Kementerian Agama RI, *Al-Qur'an Dan Terjemahnya*. h. 104.

²⁵ Sayyid Qutb, *Fī Zilāl Al-Qur'ān*, Juz II, Cet. XVII (Kairo: Dār al-Syurūq, 1422). h. 813.

²⁶ Abū al-Qāsim al-Ḥusain bin Muḥammad al-Rāgib Al-Aṣfahānī, *Tāfsīr Al-Rāgib Al-Aṣfahānī*, Cet. I (al-Jāmi' Ṭantā', 1999). h. 235.

²⁷ Kementerian Agama RI, *Al-Qur'an Dan Terjemahnya*. h. 115.

²⁸ Qutb, *Fī Zilāl Al-Qur'ān*. h. 813.

²⁹ Kementerian Agama RI, *Al-Qur'an Dan Terjemahnya*. h. 174



chosen their path despite Allah's guidance.³⁰

3. *Sects or Cults*

The expression *ṭarāiq qidadā* is understood by some scholars to mean group, sect, or school.³¹ Lexically, the word *qidadā* means multiple or different pieces.³² Something that is cut will be separated and have different pieces from the others. Therefore, the expression *ṭarāiq qidadā* is an expression that implies difference. In this sense, *ṭarāiq qidadā* is understood to mean separate³³ or different paths.³⁴ Allah swt says.

وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قِدَدًا

Translation:

Verily, some of us are righteous and some of us are not. We took different paths.
(QS al-Jinn/72: 11)³⁵

This verse is the word of the jinn to their people. They invite each other to follow the teachings of the Prophet Muhammad PBUH. When interpreting the verse al-Zuhailī writes that before listening to the Qur'ān, some of the jinn believed and behaved well, having pious traits; among them, some people were the opposite, ungodly or disbelievers. They were fragmented groups, different groups, and had other desires.³⁶

The use of the plural form in the word *qidadā* serves as an emphasis of the word *ṭarāiq*. The use of the word *ṭarāiq* is in the plural form. Similarly, the word *qidadā* is mentioned in the plural whose singular form is *qiddah*.³⁷ The use of two plural forms in this passage shows that the differences among the jinns are very principal and significant.

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³⁰ Abū Ishāq Zujāj Ibrāhīm bin Al-Sirrī, *Ma'ānī al-Qur'ān Wa l'rābuh*, Cet. I (Beirut: 'Ālim al-Kutub, 1988).

³¹ Muḥammad bin 'Abd al-'Azīz bin Aḥmad Al-Khiḍrī, *Al-Sirāj Fī Bayān Garīb al-Qur'ān*, Cet. I (Arab Saudi: Maktabah al-Malik Fahd al-Wāṭaniyah, 2008). h. 368.

³² Muḥammad bin 'Ālī bin Muḥammad bin 'Abdullāh Al-Syaukānī, *Faṭḥ al-Qadīr*, Juz V, Cet. I (Damaskus: Dār Ibnu Kaṣīr, 1414). h. 268.

³³ Wahbah Al-Zuhailī, *Al-Tafsīr Al-Munīr Fī Al-'Aqīdah Wa Al-Syarī'Ah Wa Al-Manhaj*, Cet. II (Damaskus: Dār al-Fikr, 1418). Juz XXIX, h. 167.

³⁴ Al-Sirrī, *Ma'ānī al-Qur'ān Wa l'rābuh*. Juz V, h. 235.

³⁵ Kementerian Agama RI, *Al-Qur'an Dan Terjemahnya*. h. 572.

³⁶ Al-Zuhailī, *Al-Tafsīr Al-Munīr Fī Al-'Aqīdah Wa Al-Syarī'Ah Wa Al-Manhaj*. Juz XXIX, h. 168-169.

³⁷ Abū 'Ubaid Ma'mar bin Al-Muṣannā, *Majāz al-Qur'ān* Juz II (Kairo: Maktabah al-Khanājī, 1381). h. 272.

³⁸ Abū 'Abdillāh Muḥammad bin Aḥmad Syams al-Dīn Al-Qurṭubī, *Al-Jāmi' Li Aḥkām al-Qur'ān*, Cet. III (Kairo: Dār al-Kitāb al-Miṣriyah, 1964). Juz XIX, h. 15.

4. Customs and Habits

The term "ṭarīqah" is translated as "way" and can also refer to a style or way of life that is deemed correct. In the context of QS Ṭāha/20:63, ṭarīqah reflects Pharaoh's belief regarding the religion and beliefs held by the Egyptian people during his reign, which included their views on the divinity of Pharaoh himself. Additionally, the term ṭarīqah can denote community leaders, as their styles and ways of life are often followed, imitated, and embraced by the general populace.³⁹ Hal ini sebagaimana yang terdapat pada kandungan QS Ṭāha/20: 63.

قَالُوا إِنَّ هَٰذِهِ لَسَاحِرٌ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِمْ وَيَذْهَبَ بِطَرِيقَتِكُمُ الْمُثُلَى

Translation:

They (the magicians) said, "These two men are indeed sorcerers who wish to drive you out of your land by their sorcery and to obliterate your major customs. (QS Ṭāha/20: 63)⁴⁰

The phrase "*bi ṭarīqatikum al-muṣlā*" refers to the Children of Israel, the followers of Prophet Moses (peace be upon him).⁴¹ Witches accused Prophet Moses and his brother of encouraging the Children of Israel to abandon their customs and traditions. They believed that Prophet Moses' call to worship Allah was a scheme to take control and gain power over the Children of Israel by positioning himself as their leader. This interpretation is derived from "*al-muṣlā*," the feminine form of the word "*amṣal*," which conveys meanings of superiority and glory.⁴²

5. Religion and Belief

The term ṭarīqah, which means the path of belief or religion, is mentioned in QS al-Jinn/72:16. Many scholars explicitly interpret ṭarīqah in this verse to refer to Islamic religious law, as stated by Allah.

وَأَنْ لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَّاءً غَدَقًا

Translation:

Seandainya mereka tetap berjalan lurus di atas jalan itu (agama Islam), niscaya Kami akan mencurahkan air yang banyak (rezeki yang cukup). (QS al-Jinn/72: 16)⁴³

There are two interpretations regarding the subject of the verse. The first opinion

³⁹ Shihab, *Tafsir Al-Misbah Pesan Kesan Dan Keserasian Al-Qur'an*. Jilid VIII, h. 324.

⁴⁰ Kementerian Agama RI, *Al-Qur'an Dan Terjemahnya*. h. 315.

⁴¹ Abū Ja'far Muḥammad bin Jarīr bin Yazīd bin Kaṣīr Al-Ṭabarī, *Jāmi' Al-Bayān Fī Ta'wīl Al-Qur'ān*, Juz XVIII, Cet. I (Muassasah al-Risālah, 2000). h. 332.

⁴² Wahbah Al-Zuhailī, *Al-Tafsīr Al-Munīr Fī Al-'Aqīdah Wa Al-Syari'ah Wa Al-Manhaj*, Juz XVI, Cet. II (Damaskus: Dār al-Fikr, 1418). h. 234-235.

⁴³ Kementerian Agama RI, *Al-Qur'an Dan Terjemahnya*. h. 573.



suggests that the verse addresses both the jinn and humans.⁴⁴ According to this interpretation, the verse implies that if the jinn and humans remain steadfast in the path of Islam, Allah (swt) will bestow upon them abundant blessings. Allah (swt) will provide them with many good things as a test to evaluate their gratitude for these favors. If they obey their Lord, they will be rewarded.⁴⁵

The second opinion posits that the verse primarily addresses human beings, particularly the people of Mecca, who were the first audience of the Qur'an. This view is supported by scholars such as al-Samarqandī,⁴⁶ al-Khāzin,⁴⁷ and al-Alūsī.⁴⁸ It is closely related to the context of the verse's revelation, which was in response to the Quraysh disbelievers' concerns about a prolonged drought. This context underscores the significance of the verse.

Unlike the term "al-ṭarīqah" in QS al-Jinn (72:16), the phrase "ṭarīq al-mustaqīm" in QS al-Aḥqāf (46:30) is interpreted more broadly by some scholars. While some scholars of tafsir refer to it specifically as representing the religion of Islam, others contend that it encompasses not only Islam but also the previous religions revealed to people before it. Allah (swt) mentioned this.

قَالُوا يُعْزِمُنَا إِنَّا سَمِعْنَا كِتَابًا أُنْزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى
طَرِيقٍ مُسْتَقِيمٍ

Tranlation:

They said: "O our people, we have heard the Book (Qur'ān) sent down after Moses as a confirmation of what came before it, pointing to the truth and guiding us to the straight path."⁴⁹

Al-Nakhajawānī states that the straight path (ṭarīq mustaqīm) is the path of monotheism. This path leads to the belief in the Oneness of God.⁵⁰ In line with this understanding, Ibn 'Abbās indicates that the straight path refers to the religion of Islam itself.⁵¹ Islam is a faith that upholds the belief in the Oneness of God and regards

⁴⁴ Muḥammad bin Maḥmūd Al-Ḥijāzī, *Al-Tafsīr Al-Wāḍiḥ*, Juz VI, Cet. X (Beirut: Dār al-Jail al-Jadīd, 1313). h. 256.

⁴⁵ Al-Zuhailī, *Al-Tafsīr Al-Munīr Fī Al-'Aqīdah Wa Al-Syarī'Ah Wa Al-Manhaj*. Juz XXIX, h. 171.

⁴⁶ Abū al-Laiṣ Naṣr bin Muḥammad bin Aḥmad Al-Samarqandī, *Baḥr Al-'Ulūm*, n.d. Juz III, h. 506.

⁴⁷ Abū al-Ḥasan 'Alā' al-Dīn 'Alī bin Muḥammad bin Ibrāhīm Al-Khāzin, *Lubāb Al-Ta'wīl Fī Ma'ānī Al-Tanzīl*, Juz IV, Cet. I (Beirut: Dār al-Kutub al-'Ilmiyah, 1415). h. 351.

⁴⁸ Syihāb al-Dīn Maḥmūd bin 'Abdillāh Al-Alūsī, *Rūḥ Al-Ma'ānī Fī Tafsīr Al-Qur'ān Al-'Aẓīm Wa Al-Sab' Al-Masānī*, Juz XV, Cet. I (Beirut: Dār al-Kutub al-'Ilmiyah, 1415). h. 91.

⁴⁹ Kementerian Agama RI, *Al-Qur'an Dan Terjemahnya*. h. 506.

⁵⁰ Nī'matullāh bin Maḥmūd Al-Nakhajawānī, *Al-Fawātiḥ Al-Ilāhiyah Wa Mafātiḥ Al-Gaibiyah*, Juz II, Cet. I (al-Gawariyah: Dār Rakābī, 1999). h. 324.

⁵¹ Abū Ṭāhir Majd al-Dīn Muḥammad bin Ya'qūb Al-Fairuzābādī, *Tanwīr Al-Miqbās Min Tafsīr Ibn 'Abbās*, Cet. I (Beirut: Dār al-Kutub al-'Ilmiyah, n.d.). h. 426.

polytheism as the greatest and most unforgivable sin. Maqātil ibn Sulaimān further emphasizes that anything other than Islam is not considered the straight path.⁵²

A contrasting viewpoint is presented by al-Khaṭīb, who states that "ṭarīq mustaqīm" in the latter part of the verse refers not only to the religion of Islam but also to the previous religions established by Allah swt. through earlier prophets.⁵³

Al-Khaṭīb's statements can be understood in the context of the verse. Like humans, jinn also have religions and beliefs that relate to rewards, punishments, commands, and prohibitions, as well as their rights to enter heaven or hell. The verse describes a group of jinn who listened to and affirmed the Qur'an, similarly to how they accepted the Torah as a shari'a and a source of law in the past. Therefore, the truth of the Torah is part of what is described as the ṭarīq mustaqīm. Al-Rāzī noted that this group of jinn adhered to the Jewish religion and had listened to the Torah of Prophet Moses (peace be upon him).⁵⁴

6. Thoughts

The term ṭarīqah in QS Ṭāha/20: 104 is interpreted by scholars of tafsir as thought, opinion, or perspective. While they may use different wording and arguments, these interpretations share the same essence. Allah swt, says:

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثُمْ إِلَّا يَوْمًا

Translation:

We understand better what they will say when the most upright among them says, "You will remain in the world no longer than a day."⁵⁵

Al-Nasafī interprets the phrase "amṣaluhum ṭarīqah" in the verse as referring to the person who is strongest in argumentation.⁵⁶ Similar interpretations are noted by al-Shukānī and Sa'id Hawā. Al-Shukānī suggests that "amṣaluhum ṭarīqah" refers to the individual with the broadest outlook,⁵⁷ while Hawā claims it describes the person with the best way of thinking.⁵⁸

⁵² Abū al-Ḥasan Maqātil bin Sulaimān, *Tafsīr Maqātil Bin Sulaimān*, Juz III, Cet. I (Beirut: Dār Iḥyā' al-Turāṡ, 1423). H. 573.

⁵³ 'Abd al-Karīm Al-Khaṭīb, *Al-Tafsīr Al-Qur'ānī Li Al-Qur'ān*, Juz XIII (Kairo: Dār al-Fikr al-'Arabī). h.294.

⁵⁴ Abū 'Abdillāh Muḥammad bin 'Umar Fakhr al-Dīn Al-Rāzī, *Mafātīḥ Al-Gaib*, Juz XXVIII (Beirut: Dār Iḥyā' al-Turāṡ al-'Arabī, 1420). h. 28.

⁵⁵ Kementerian Agama RI, *Al-Qur'an Dan Terjemahnya*. h. 319.

⁵⁶ Abū al-Barakāt 'Abdillāh bin Aḥmad Al-Nasafī, *Madārik Al-Tanzīl Wa Ḥaqāiq Al-Tanwīl*, Juz II, Cet. I (Beirut: Dār al-Kalam al-Ṭayyib, 1998). h. 383.

⁵⁷ Muḥammad bin 'Ālī bin Muḥammad bin 'Abdullāh Al-Syaukānī, *Faṭḥ Al-Qadīr*, Juz III Cet. I (Damaskus: Dār Ibnu Kašīr, 1414). h. 456.

⁵⁸ Sa'id Ḥawwā, *Al-Asās Fī Al-Tafsīr*, Juz VII, Cet. VI (Kairo: Dār al-Salām, 1412). h. 3386.



In line with these views, Ibn 'Āshūr believes that the phrase signifies the opinion closest to the truth. However, he also emphasizes that "amṣaluhum ṭarīqah" indicates not only the perspective closest to the truth but also a person's skillfulness in argumentation. Furthermore, Ibn 'Āshūr posits that this phrase might also be interpreted as a form of mockery or ridicule directed at disbelievers.⁵⁹ These interpretations are based on the narration from Ibn 'Abbās.⁶⁰

Regarding al-Sya'arāwī, he holds a somewhat different perspective that still aligns with the general framework. He does not interpret ṭarīqah through thought or reason but rather through action. In his view, the phrase "amṣaluhum ṭarīqah" represents the best and most prudent decision.⁶¹

These differing opinions are acknowledged by al-Zuhailī. In his tafsir, al-Zuhailī notes that the word ṭarīqah in QS Ṭāha/20:104 can be interpreted to mean both opinion or thought and action.⁶² However, he mentions that the interpretation of ṭarīqah as action is not widely accepted among tafsir scholars. In contrast, the interpretation of ṭarīqah as thought is supported by many mufasssirs and is also cited by figures such as al-Māturīdī,⁶³ al-Māwardī,⁶⁴ and al-Marāgī.⁶⁵

Based on the analysis and summary of the various views and arguments presented, it can be concluded that the prevailing interpretation among tafsir scholars is that the word ṭarīqah in QS Ṭāha/20:104 refers to thoughts or views. Based on the analysis and summarization of various views and arguments above, it can be concluded that the prevailing interpretation among tafsir scholars is that the term ṭarīqah in QS Ṭāha/20:104 refers to the mind or perspective..

7. Astronomical Objects (Stars, Orbits, and Sky Layers)

The term "ṭaraqa-yaṭruqu," which means "path," is also used in the Qur'an to refer to celestial bodies. The word "ṭāriq," as found in QS al-Ṭāriq (86:1-2), refers to astronomical objects, specifically the stars in outer space. The plural form "ṭarāiq," which comes from "ṭarīqah," denotes the orbital paths of planets and natural satellites.

In QS al-Mu'minūn (23:17), the word "ṭarāiq" is interpreted differently by scholars. Some believe it refers to the true path, while others interpret it metaphorically. Allah (swt)

⁵⁹ Muḥammad bin al-Ṭāhir bin Muḥammad bin Muḥammad al-Ṭāhir bin 'Āsyūr, *Al-Taḥrīr Wa Al-Tanwīr* (Tunis: al-Dār al-Tūnisīyah, 1984). Juz XVI, h. 305.

⁶⁰ Al-Fairuzābādī, *Tanwīr Al-Miqbās Min Tafsīr Ibn 'Abbās*. h. 266.

⁶¹ Muḥammad Mutawallī Al-Sya'arāwī, *Tafsīr Al-Sya'arāwī*, Juz XV (Kairo: Muṭābi' Akhbār al-Yaum, 1997). h. 9386.

⁶² Al-Zuhailī, *Al-Tafsīr Al-Munīr Fī Al-'Aqīdah Wa Al-Syari'ah Wa Al-Manhaj*. Juz XVI, h. 279.

⁶³ Abū Maṣṣūr Muḥammad bin Maḥmūd Al-Māturīdī, *Ta'wilāt Ahl Sunnah*, Juz VII, Cet. I (Beirut: Dār al-Kutub al-'Ilmiyah, 2005). h. 308.

⁶⁴ Abū al-Ḥasan 'Āli bin Muḥammad Al-Māwardī, *Al-Nukat Wa Al-'Uyūn*, Juz III (Beirut: Dār al-Kutub al-'Ilmiyah). h. 425.

⁶⁵ Aḥmad Muṣṭafā Al-Marāgī, *Tafsīr Al-Marāgī*, Cet. I (Kairo: Maktabah wa Maṭbu'ah Muṣṭafā al-Bābī al-Ḥalabī, 1946). Juz XVI, h. 148.

states:

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَفِيلِينَ

Translation:

Indeed, we have created seven heavens above you, and we are not careless in our creation.⁶⁶

The term ṭarāiq, often translated as "the true path," can be more accurately understood as the trajectories or orbits of celestial bodies.⁶⁷ Just like how planets or natural satellites revolve around their axes, it suggests a predetermined course. Another interpretation describes ṭarāiq as the path of angels, as they traverse the sky while fulfilling the duties and decrees of Allah (swt) concerning earthly matters.

Some critics of the interpretation of ṭarāiq as "path" argue that the term more fittingly refers to the layers of the sky. Lexically, ṭarāiq denotes something that is layered. Al-Zuhailī mentions that anything that has something on it can be called ṭarāiq, similar to how a road is a path that people frequently walk upon.⁶⁸ The phrase "saba tarāiq" can be understood as a path that people traverse continuously. Additionally, it is interpreted as the seven levels of the sky, where each level is situated above another, reaching up to seven levels in total.⁶⁹ This concept is reflected in Allah's words in QS al-Mulk (67:3).

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفْوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى
مِنْ فُتُورٍ

Translation:

(He also) created the seven heavens in layers. You will not see in the creation of the Merciful God the slightest imbalance. So, look once more! Do you see any flaws?⁷⁰

Historically, the understanding of sab'a ṭarāiq (the seven heavens) has evolved alongside human perceptions of the universe. In ancient European culture, the cosmos was viewed as multi-layered, with Earth at the center (a geocentric model). The first heaven was believed to contain the Moon, while Mercury, Venus, the Sun, Mars, Jupiter, and Saturn occupied the second through seventh heavens, respectively. Beyond these seven heavens lay other stars. Additionally, people in the past often associated this concept with astrology and star divination, believing that celestial bodies—thought to be governed by deities—had an influence on life on Earth, with their effects changing hourly, starting from

⁶⁶ Kementerian Agama RI, *Al-Qur'an Dan Terjemahnya*. h. 342.

⁶⁷ Al-Zuhailī, *Al-Tafsīr Al-Munīr Fī Al-'Aqīdah Wa Al-Syārī'ah Wa Al-Manhaj*. Juz XVIII, h. 23.

⁶⁸ Al-Zuhailī. Juz XVIII, h. 23.

⁶⁹ Abū Bakr Jābir bin Mūsā bin 'Abd al-Qādir bin Jābir Al-Jazāirī, *Aysār Al-Tafāsīr Li Kalām Al-'Alīy Al-Kabīr*, Juz III, Cet. V (Madinah: Maktabah al-'Ulūm wa al-Ḥukm, 2003). h. 509.

⁷⁰ Kementerian Agama RI, *Al-Qur'an Dan Terjemahnya*. h. 562.



the farthest star.⁷¹

In the context of QS al-Ṭāriq/86:2, the term ṭāriq specifically refers to heavenly bodies, namely the stars that shine at night. According to M. Quraish Shihab, al-ṭāriq describes stars whose light pierces the darkness of the night.⁷² Allah swt states...

وَالسَّمَاءِ وَالطَّارِقِ وَمَا أَدْرَاكَ مَا الطَّارِقُ

Translation:

(1) By the heavens and that which comes by night. (2) Do you know what comes by night?⁷³ (QS al-Ṭāriq/86: 1-2)

Allah swears by the heavens (al-samā') and al-ṭāriq, emphasizing their significance and unique qualities for humanity. In this verse, al-samā' and al-ṭāriq refer to space and its celestial bodies. By the power of Allah (SWT), each celestial body continues to orbit in its designated path, maintained in its position so that they do not overlap.⁷⁴ This concept is further highlighted in QS al-Anbiyā'/21: 32.

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ

Translation:

We made the heavens a preserved roof, but they still turn away from its signs (which show the greatness of Allah, such as the sun and the moon).⁷⁵

The phrase "the sky as a roof that is maintained" implies that celestial bodies are organized and kept in motion within their orbits over a specific period. Their regular movements prevent collisions, ensuring they remain in their paths. As we know, celestial bodies such as planets, stars, and galaxies each possess their own gravitational forces.⁷⁶

According to al-Sya'arāwī, the stars that are visible to the human senses are part of the heavens of the world. The stars are ornaments in the sky, ⁷⁷ as Allah says in QS al-Mulk/67: 5.

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ

⁷¹ Lajnah Penatshihan Mushaf Al-Qur'an, *Penciptaan Jagat Raya Dalam Perspektif Al-Qur'an Dan Sains*, Cet. I (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2010). h. 52.

⁷² Shihab, *Tafsir Al-Misbah Pesan Kesan Dan Keserasian Al-Qur'an*. Jilid XV, h. 171.

⁷³ Kementerian Agama RI, *Al-Qur'an Dan Terjemahnya*. h. 591.

⁷⁴ Lajnah Penatshihan Mushaf Al-Qur'an, *Manfaat Benda-Benda Langit Dalam Perspektif Al-Qur'an Dan Sains*, Cet. I (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2012). h. 40.

⁷⁵ Kementerian Agama RI, *Al-Qur'an Dan Terjemahnya*. h. 324.

⁷⁶ Lajnah Penatshihan Mushaf Al-Qur'an, *Manfaat Benda-Benda Langit Dalam Perspektif Al-Qur'an Dan Sains*. h. 40.

⁷⁷ Al-Sya'arāwī, *Tafsir Al-Sya'arāwī*. Juz XVI, h. 9986.

Translation:

Indeed, we have adorned the heavens with stars, made them a device for hurling against the devils, and prepared for them the punishment of Sa'ir, which burns.⁷⁸

The term "al-ṭāriq" is derived from the word "ṭaraqa," which etymologically means to knock or hit something, producing a sound as a result. A hammer is referred to as "miṭraqah" (striking instrument) because it generates an audible noise when used. The root of "ṭaraqa" also gave rise to the word "ṭāriq," meaning road, as it evokes the image of a pedestrian striking the ground with their foot. In Qur'anic language, the phrase "ḍarabtum fi al-arḍ" translates to "you strike the earth (with your feet)," referring to travel. The meaning of "al-ṭāriq" has evolved over time. Initially associated with nighttime walkers—whose footsteps can be heard in the silence of the night—this term contrasts with daytime travelers, whose footsteps are often drowned out by the day's noise, leading them not to be referred to as "ṭāriq."⁷⁹

Beyond this specific context, the meaning of "al-ṭāriq" has further expanded. It is now used to describe not only physical knocks or sounds but also abstract, immaterial, or imaginative concepts. An irritation that resonates in the heart or a thought that disturbs the soul can also be termed "ṭāriq," especially since such feelings often arise at night. Hence, it makes sense that the word "al-ṭāriq" is predominantly associated with nighttime.⁸⁰

Conclusion

The term "ṭarīqah" is defined as a path, which can refer to a literal route or have metaphorical implications, such as the course one takes in life in terms of thoughts, beliefs, schools of thought, temperament, behavior, or habits. The word "ṭarīqah" and its various forms appear 11 times in the Qur'an, specifically in the following verses: QS al-Nisā'/4:168, QS al-Nisā'/4:169, QS al-Mu'minūn/23:17, QS Ṭāha/20:63, QS Ṭāha/20:77, QS Ṭāha/20:104, QS al-Aḥqāf/46:30, QS al-Jinn/72:11, QS al-Jinn/72:16, QS al-Tāriq/86:1, and QS al-Tāriq/86:2. The term "ṭarīqah" appears in four different forms: ṭarīqah, ṭarīq, ṭarāiq, and ṭāriq. In the Qur'an, "ṭarīqah" can refer to various meanings, including physical and metaphorical paths, customs and habits, thoughts and beliefs, religions, sects, and even celestial bodies.

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⁷⁸ Kementerian Agama RI, *Al-Qur'an Dan Terjemahnya*. h. 562.

⁷⁹ Shihab, *Tafsir Al-Misbah Pesan Kesan Dan Keserasian Al-Qur'an*. Juz XV, h. 172.

⁸⁰ Shihab. Juz XV, h. 172-173.



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