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## Research Article

# Resilience to Calamity in Qur'anic Perspective

Imam Aji Cahyono<sup>1</sup>, Alfiyatul Azizah<sup>2</sup>, Andri Nirwana AN<sup>3</sup>, Fuadi<sup>4</sup>

1. Universitas Muhammadiyah Surakarta, [g100200030@student.ums.ac.id](mailto:g100200030@student.ums.ac.id) 

2. Universitas Muhammadiyah Surakarta, [aa650@ums.ac.id](mailto:aa650@ums.ac.id)

3. Universitas Muhammadiyah Surakarta, [an140@ums.ac.id](mailto:an140@ums.ac.id)

4. Universitas Islam Negeri Ar-Raniry, [fuadi.munir@ar-raniry.ac.id](mailto:fuadi.munir@ar-raniry.ac.id)



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**Abstract.** This study aims to determine the resilience of calamity in the Qur'an. This research is a literature research that uses a qualitative approach. The analysis technique used is content analysis using the thematic method. The data of this research is taken from the verses of the Quran and assisted by interpretation sourced from the books of Tafsir. This study concluded that resilience to calamity in the Qur'an found three kinds: patience, repentance, and tawakkal. Patience is explained by the Qur'an in the story of Prophet Ayyub when he had a disaster in the form of illness. Repentance is defined by the Qur'an in the story of the prophet Adam when he received a disaster in the form of being lowered to the earth. Tawakkal is explained by the Qur'an in the story of the prophet Ibrahim when he was burned alive by King Namrud. These three values can be formulated and become one of the methods of spiritual resilience in the Qur'an.

**Keywords:** Resilience, Calamity, Qur'an

## INTRODUCTION

According to data from the National Disaster Management Agency (BNPB), there were 3,056 natural disaster events in Indonesia from January 1-October 3, 2023. Most of these natural disasters were floods 893 times, extreme weather 861 times, forest and land fires 687 times, landslides 449 times, etc. The agency also reported that the disasters left 5.35 million people suffering, 5,555 people injured, and 204 people dead. The natural disasters caused 25,116 houses to be damaged. These natural disasters can cause people to become stressed, depressed, and insane. In addition, some people accept these natural disasters. People who take natural disasters assume that the natural disasters that happen to them are solely the destiny of God. People who get the test can live their lives better than before<sup>1</sup>.

The Qur'an is the guide<sup>2</sup> and light of life<sup>3</sup>. Allah revealed the Qur'an to the prophet Muhammad, which contains sharia rules so that humans behave well according to what is guided in the Qur'an and Sunnah<sup>4</sup>. But not a few humans go against the laws of Sharia to fulfil their lust. One of the rules in the Qur'an is how to respond to tests in the case of natural disasters. Natural disasters are a test Allah Swt gives to his servants to find out how high the level of trust and faith of his servants is. Allah Himself will not provide a disaster or test that exceeds the limits of his servant's strength, by the words of Allah SWT in Q.S Al-Baqarah verse 286:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

In the interpretation of Al-Muyassar, this verse explains that Allah's religion is easy; there is no element of difficulty in it, and Allah does not demand something from his servants that they cannot afford<sup>5</sup> which means Allah will not give trials beyond human strength. However, some Muslims do not believe in what Allah has promised His servants<sup>6</sup>. One form of disbelief is despair over the calamities that happen to him<sup>6</sup>. There is even a group of people who blame Allah's destiny. Therefore, it is necessary to conduct research that discusses how to survive in the face of disaster.

Many people in their lives seek happiness, but Allah has other wills, so he sends down calamities as a reminder for humans to remember Allah again. The accident does not distinguish the target it hits; it can occur between pious people and people

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<sup>1</sup> Adi Ahdia, "Ada 3 Ribu Bencana Di Indonesia Sampai Awal Oktober 2023, Banjir Terbanyak," databoks, 2023.

<sup>2</sup> M. Quraish Syihab, *Al-Qur'an Dan Maknanya* (Tangerang: Lentera Hati, 2010).

<sup>3</sup> Ahzami Samiun Jazuli, *Kehidupan Dalam Pandangan Al-Qur'an* (Depok: Gema Insani, 2014).

<sup>4</sup> Abdurrahman Abulmajd, "WHAT IS THE MODEL OF MUSLIM RELATIONS WITH THE KAABA FROM THE PERSPECTIVE OF THE QUR'AN," *QiST: Journal of Quran and Tafseer Studies* 3, no. 1 (December 16, 2023): 107-45, <https://doi.org/10.23917/qist.v3i1.3583>.

<sup>5</sup> Azizah Romadhona, Muhamad Subhi Apriantoro, and Laila Muhammad Rasyid, "EXPLORING THE DISTINCTIVE FEATURES OF INDONESIAN TAFSIR AL-QURAN: A STUDY OF SHEIKH ABDUL LATIF SYAKUR'S AD-DA'WAH WA AL-IRSYAD ILA SABILI AR-RASYAD," *QiST: Journal of Quran and Tafseer Studies* 3, no. 1 (December 16, 2023): 91-106, <https://doi.org/10.23917/qist.v3i1.2912>.

<sup>6</sup> Bamba Abdoulaye, Yahya Fathur Rozy, and Ahmadou Siendou Konate, "MUHAMMAD IBN ABDUL WAHHAB'S PERSPECTIVE ABOUT THE VERSES OF THE QUR'AN REGARDING THE SCIENCE OF THEOLOGY," *QiST: Journal of Quran and Tafseer Studies* 3, no. 1 (December 15, 2023): 57-74, <https://doi.org/10.23917/qist.v3i1.2913>.

who disbelieve in Allah. But every disaster Allah gives His servants must have a solution, such as how to survive in the face of disaster by the Qur'an<sup>7</sup>. The purpose of this study is to explain how to stay in the face of tragedy according to the Qur'an.

## RESEARCH METHODOLOGY

This research is a literature study where the author uses primary and secondary data from books, magazines, websites, and other libraries with sufficient data to achieve the research objectives<sup>8</sup>. The method of analysis of this research is content analysis, which analyses textual sources that have been recorded previously and ends with conclusions about the study results using thematic methods<sup>9</sup>. The thematic interpretation method is a method that is done by collecting and understanding verses with a specific theme and then constructing an intact piece into the centre of its discussion<sup>10</sup>.

According to Musthafa Muslim, thematic interpretation is a method of discussing appropriate themes from the Qur'an in one or more letters<sup>11</sup>. This method is achieved by defining the stages of research based on the Al-Farmawi model. First, identify the problem being discussed. Next, collect all the verses related to the question. Third, the poems are arranged chronologically according to the order of revelation and understanding in Asbabun Nuzul. Fourth, we study the correlation between the verses under study, which is found in the character of each verse<sup>12</sup>. Fifth, we organise the discussion based on the research framework. Sixth, by collecting other poems with similar meanings or compromising them with specific verses (Khash) or general ('amm), Mutlaq or Muqayad, etc<sup>13</sup>.

From some understanding of tafsir maudhu'i above, it can be concluded that the method of Tafsir Maudhu'i (thematic) is an attempt to understand and explain the content contained in the Qur'an by collecting verses from various letters related to the topic to be discussed, then analysing the content of these verses.

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<sup>7</sup> Yahya Fathur Rozy, Yohei Matsuyama, and Dina Sijamhodžić-Nadarević, "THE DEVELOPMENT OF QUR'AN COMMENTATORS' REQUIREMENTS: FROM THE AFFIRMATIVE ERA TO THE REFORMATIVE ERA," *QiST: Journal of Quran and Tafseer Studies* 3, no. 1 (December 15, 2023): 75–90, <https://doi.org/10.23917/qist.v3i1.2910>.

<sup>8</sup> Mestika Zed, *Metode Penelitian Kepustakaan* (Yayasan Pustaka Obor Indonesia, 2008).

<sup>9</sup> Nazar Fadli, "CONTRIBUTION OF ACEHNESE SCHOLARS TO THE DEVELOPMENT OF QURANIC EXEGESIS IN INDONESIA: A STUDY OF TENGKU MUHAMMAD HASBI ASH-SHIDDIEQY AND HIS WORK 'TAFSIR AN-NUUR,'" *QiST: Journal of Quran and Tafseer Studies* 3, no. 1 (December 5, 2023): 1–22, <https://doi.org/10.23917/qist.v3i1.3381>.

<sup>10</sup> Abdul Mustaqim, "Metode Penelitian Al-Qur'an Dan Tafsir" (idea press, 2017). Page 57–58

<sup>11</sup> Musthafa Muslim, *Mabahits Fi Al-Tafsir Al-Maudhu'i* (Damaskus: Dar al-Qalam, 1989).

<sup>12</sup> Ismu Ridha et al., "THE QUR'AN'S STATEMENT ABOUT THE ETIQUETTE OF DEALING WITH THE HOLY QUR'AN FROM SAYYID QUTB'S PERSPECTIVE IN HIS INTERPRETATION OF (ADH-DHILAL): AN ANALYTICAL STUDY," *QiST: Journal of Quran and Tafseer Studies* 3, no. 1 (December 13, 2023): 40–56, <https://doi.org/10.23917/qist.v3i1.2874>.

<sup>13</sup> Mustaqim, "Metode Penelitian Al-Qur'an Dan Tafsir." Page 65–66

## DISCUSSION

### Definition of Resilience

Resilience comes from the English word "*resilience*," which means the ability to survive and adapt and the human capacity to face and solve problems after experiencing adversity<sup>14</sup>. According to Greene et al., resilience is the ability to overcome pain and transform oneself to maintain conditions to keep functioning competently in the face of various problems in life<sup>15</sup>.

According to Reivich and Shatte, resilience is an individual's capacity to respond healthily and productively when facing adversity or trauma. Resilience is the ability to adapt and remain steadfast in difficult situations<sup>16</sup>. It can be concluded that resilience is the ability to adapt by improving and managing oneself to be reliable in the face of difficult situations and the pressures of daily life so that unwanted things do not happen<sup>17</sup>.

Sulistyarni defines resilience as the capacity to respond healthily and productively when faced with adversity or trauma, which is needed to manage everyday life's pressures<sup>18</sup>. According to Henderson, Nan, and Mike, resilience emerged as a substitute for previous terms, such as immunity, toughness, and strength; therefore, resilience includes pain, struggle, and suffering in the face of something difficult to overcome<sup>19</sup>. Meanwhile, in the Big Indonesian Dictionary, it means (1) the ability to adapt and remain resilient in difficult situations; resilient. (2) the ability of a system or community exposed to hazards to resist, absorb, accommodate, adapt, transform, and recover from the effects of hazards efficiently and timely, accomplished through the preservation and restoration of essential basic functions and structures with risk management<sup>20</sup>.

From several definitions from the experts above, it can be understood that resilience is the flexibility and resilience that a person has in dealing with daily trauma that can eliminate the negative impact of conditions that are difficult to overcome or change life conditions negatively.

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<sup>14</sup> W Hendriani, "Resiliensi Psikologis Sebuah Pengantar (Edisi Pert)," *Prenada Media Group*, 2018.

<sup>15</sup> Hendriani, "Resiliensi Psikologis Sebuah Pengantar (Edisi Pert)."

<sup>16</sup> Muhammad Maga Sule, "RESPONSE TO MUSLIMS DA'WAH ACTIVITIES' BY NON-MUSLIMS IN AKWANGA AND NASSARAWA EGGON LOCAL GOVERNMENT AREAS OF NASARAWA STATE, NIGERIA," *QiST: Journal of Quran and Tafseer Studies* 3, no. 1 (December 5, 2023): 23–39, <https://doi.org/10.23917/qist.v3i1.3110>.

<sup>17</sup> Barita Ulina Mariani, "Faktor-Faktor Personal Sebagai Prediktor Terhadap Resiliensi Perawat Di Rumah Sakit Penyakit Infeksi Prof. Dr. Sulianti Saroso," *The Indonesian Journal of Infectious Diseases* 1, no. 01 (2013): 14–21.

<sup>18</sup> Evita Yuliatul Wahidah, "Resiliensi Perspektif Al Quran," *Jurnal Islam Nusantara* 2, no. 1 (2020): 105–20.

<sup>19</sup> Kamus Besar Bahasa Indonesia, "Tim Penyusun Kamus Pusat Pembinaan Dan Pengembangan Bahasa Departemen Pendidikan Dan Kebudayaan," *Jakarta: Balai Pustaka*, 2005.

<sup>20</sup> Indonesia, "Tim Penyusun Kamus Pusat Pembinaan Dan Pengembangan Bahasa Departemen Pendidikan Dan Kebudayaan."

## Definition of Musibah

Musibah is basically from the Arabic *aṣāba-yuṣību-muṣībatan* ( - يصيب - اصاب - مصيبة), which means disaster or catastrophe<sup>21</sup>, while in the Big Indonesian Dictionary, it means: (1) a sad event that happens; (2) a calamity or disaster<sup>22</sup>.

A calamity is an unpleasant event that happens to humans unexpectedly. Accidents can occur anywhere and anytime indiscriminately afflicted by calamities, whether they are Muslims or not; calamities can come in various forms, both in the form of unexpected goodness and accidents that bring suffering<sup>23</sup>. But when Allah has determined it, no one can avoid it.

According to Muhammadiyah tarjih, the word musibah means hitting or afflicting. Undeniably, something that occurs or hits is something pleasant, but when the Qur'an uses mushibah, it implies something unpleasant that befalls humans<sup>24</sup>. This understanding is also commonly known in Indonesia, that something unpleasant happens to humans is called a calamity<sup>25</sup>.

According to Quraisy Syihab, the word calamity is repeated ten times; all of these verses have an unpleasant meaning. But it must be remembered that whatever is unpleasant must be true to Allah's destiny if we reflect on it<sup>26</sup>. Al-Qurtubi said that calamities are undesirable bad events in believers, both light and heavy<sup>27</sup>.

Whereas in the hadith, calamity is anything that is unpleasant for the pious. The hadith reads:

انطفأ ذات ليلة : "انا لله وانا اليه راجعون" : امصيبة يا رسول الله؟ قال "نعم كل ما اذى المؤمن فهو مصيبة"

Meaning: "One night, the Messenger's lamp went out, then he said: "Inna lillahi wa inna ilaihi raji'un" (surely we belong to Allah and surely we will return). The Companions asked. Is this included in the calamity, O Messenger? The Prophet replied, "Yes, anything that strikes a believer is a calamity."<sup>28</sup>

In the Qur'an, the word calamity has many derivations, which are mentioned 77 times, and specifically, the word *mushibah* is found ten times<sup>29</sup>.

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<sup>21</sup> Ahmad Warson Munawwir, *Kamus Al-Munawwir Arab-Indonesia*, Surabaya: Pustaka Progresif, 1997.

<sup>22</sup> Indonesia, "Tim Penyusun Kamus Pusat Pembinaan Dan Pengembangan Bahasa Departemen Pendidikan Dan Kebudayaan."

<sup>23</sup> Muhammad Abdul Ghaniy Morie, "Musibah Dalam Al-Qur'an" (Fakultas Ushuluddin, 2019).

<sup>24</sup> Yahya Fathur Rozy, Anass Benichou, and Nagoor Gafoordeen, "THE HERMENEUTICS INFLUENCE ON FEMINIST EXEGESIS: A CASE STUDY ON AMINA WADUD," *QiST: Journal of Quran and Tafseer Studies* 2, no. 3 (October 7, 2023): 369–81, <https://doi.org/10.23917/qist.v2i3.2908>.

<sup>25</sup> Majelis Tarjih PP Muhammadiyah, "Musibah Dan Bencana, Pertanda Allah Murka?," 2022.

<sup>26</sup> M. Quraish Syihab, *Fatwa-Fatwa Seputar Al-Qur'an Dan Hadis* (Bandung: Mizan, 1999).

<sup>27</sup> Al-Qurthubi, *Al-Jami' Li Ahkam Al-Qur'an* (al-Qahirah: Dar al-Kutub al-Mishriyyah, 1964).

<sup>28</sup> Al-Razi, *Makhtar As-Shihah* (Bairut: Maktabah Libnan an-Nasyirun, 1995).

<sup>29</sup> Muhammad Fū, "Ad „Abd Al-Bāqi. Al-Mu'jam Al-Mufahras Li Alfāz Al-Qur'ān Al-Karīm" (Bairut: Dār al-Fikr, 1992).

## Types of Calamities in the Qur'an

According to Quraisy Syihab, the kinds of calamities can be divided into 3, among others<sup>30</sup>:

1. Calamities happen because of man's actions, partly due to his sins.

Humans as creatures are one of the causes of calamities due to the injustice they do while in the world because of their ignorant hands, such as cutting down trees carelessly or due to the sins they commit as punishment for what they have done either directly or indirectly. It is reaffirmed in His word, which reads:

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ

Meaning: "Whatever calamity befalls you is the work of your own hands, and (Allah) forgives much (of your wrongdoing)." (Q.S. Ash-Shūrā:30)

This verse explains that people's own hands cause afflictions. The poem uses the verb (كسب) to do and obtain<sup>31</sup>. So the word *kasaba* in this verse becomes a *fi'il* because what man does here is a human action.

This verse is *isim maushul* (ما), which means everything without exception and is a characteristic of *isim nakirah*. In the rules of Arabic, *nakirah* has a general meaning whose lafadz covers all purposes, and there are no restrictions<sup>32</sup>. But in the verse, harf al-jar is *min* (من), which is a particular reason for all meanings. After the *harf jar* is applied to the phrase *mushibah fabimaa kasabat aidiihim*, this verse shows that calamities occur due to the actions of human hands.

In the interpretation of Al-Misbah, this verse is connected with the previous verse, namely verse 28, where the people of Mecca at that time received a famine and despaired. They were reminded that the famine they experienced was one form of their disobedience to Allah, namely associating partners. In verse 30, Allah explains that the calamities that befall people result from their sins<sup>33</sup>. At the end of the verse, Allah says وَيَعْفُوا عَنْ كَثِيرٍ, meaning Allah forgives the sins they have committed.

This is in line with His other words in Surah Al-Maidah verse 49 which reads:

فَاعْلَمْ أَنَّمَا يُرِيدُ اللَّهُ أَن يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ...

Meaning: "then know that Allah wills to afflict them with punishment for some of their sins." (Q.S. Al-Maidah:49)

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<sup>30</sup> M. Quraish Syihab, "Musibah Dalam Perspektif Al-Qur'an," *Dalam Jurnal Study Al-Qur'an* 1, no. 1 (2006).

<sup>31</sup> Munawwir, *Kamus Al-Munawwir Arab-Indonesia*.

<sup>32</sup> Ali Albashir Mohammed Alhaj, "Exploring Syntactic and Cultural Problems Faced By Translators in Translating the Quranic Arabic Hope Word لَمَّا in Surahs Al-Hijr and Al-Kahf Into English," *QiST: Journal of Quran and Tafseer Studies* 2, no. 2 (2023): 116-33, <https://doi.org/10.23917/qist.v2i2.1679>.

<sup>33</sup> M. Quraish Syihab, *Pesan, Kesan Dan Keserasian Al-Qur'an*, Vol 1 (Jakarta: Lentera Hati, 2007).

Another of His words reads:

أَوَلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Meaning: "When you were afflicted with a calamity (defeat in the Battle of Uhud), while you had gained twice as much (in the Battle of Badr), did you say, "Where did this come from?" Say, "It is from (the fault of) yourselves." Verily, Allah is All-Powerful over all things." (Q.S. Āli 'Imrān:165)

This verse was revealed as a warning to Muslims who suffered defeat during the battle of Uhud<sup>34</sup>. The loss of the Muslims against the Quraysh at that time was due to carelessness and disobedience to the orders of the prophet Muhammad to remain on the mountain of Uhud before the war was over for fear of not getting the right to the spoils of war (*Ghanimah*) at that time<sup>35</sup>. This calamity stemmed from what they had done. Lafadz قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ which means accident in the form of defeat caused by the mistake of Muslims who left the post assigned by the prophet Muhammad.

In another of His words, it reads:

فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَخْلِفُونَ بِاللَّهِ إِنِ ارْتَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا

Meaning: "So what if a calamity of their own doing afflicts them (the hypocrites), then they come to you swearing: "By Allah, we seek nothing but a good settlement and perfect peace." (Q.S. Al-Maidah:62)

This verse begins with an interrogative word (فكيف), which is a figure of speech because the answer is already contained in the question. *Mushibah* is associated with *qaddama*, which means bringing about or giving precedence<sup>36</sup>. The calamity is due to a causal relationship carried out by their actions.

The interpretation of the Ministry of Religious Affairs explains this verse about the cunning of the hypocrites when they are afflicted with a calamity because their secret has been exposed and known to the Prophet and the believers, they come to the Prophet swearing, "By Allah, our actions were not with malicious intent and deliberately violating the commands of Allah and His Messenger, but only because they wanted to achieve a good settlement and perfect peace," even though their oath was merely a cunning tactic<sup>37</sup>.

<sup>34</sup> M. Quraish Syihab, *Tafsir Al-Misbah* (Jakarta: Lentera Hati, 2009).

<sup>35</sup> Abd. Wahid et al., "UTILIZING ZUHD HADITHS FOR UPPER-CLASS CRIME PREVENTION," *Jurnal Ilmiah Islam Futura* 23, no. 2 (August 4, 2023): 263-82, <https://doi.org/10.22373/jiif.v23i2.17353>.

<sup>36</sup> Munawwir, *Kamus Al-Munawwir Arab-Indonesia*.

<sup>37</sup> R I Kementerian Agama, *Al-Qur'an Dan Terjemahnya (Edisi Yang Disempurnakan)*, Jakarta: Ikrar Mandiri Abadi, 2011.

In another of His words, it reads:

وَلَوْلَا أَنْ تُصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمْتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ  
ءَايَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ

Meaning: "And they may not say when the punishment befalls them for what they have done: "O our Lord, why did You not send us a messenger, so that we may follow Your verses and be among the believers." (Q.S. Al-Qashash:47)

The sentence in this verse is included in the *jumlah syarath jawab*, which comprises two clauses, the *syarath* and *jawab* clauses. At the beginning of the poem, (لو) is in the negative form (لا), which is an *isim syarath*. The location of the word *mushibah* is in the *syarath* clause *بِمَا قَدَّمْتْ أَيْدِيهِمْ*, and the answer clause is from *فَيَقُولُوا* until the last verse.

The phrase *بِمَا قَدَّمْتْ أَيْدِيهِمْ* (*bima qaddamat aidihi*), which means that which is due to what they do, covers invalid inner deeds such as *riya'*, *hasad* and *husud*, *takabbur*, *ujub*, *ghibah* and covers frail outer acts such as corruption and adultery<sup>38</sup>. According to Quraish Syihab, the word *mushibah* in this verse means the punishment of the world. This results in the subject being unable to interact in business, and disobedience resulting in chaos is one of the calamities<sup>39</sup>. The actions of human hands cause the calamity here.

2. Calamities do not occur except by Allah's permission (Destiny). It is emphasized in His word which reads:

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Meaning: "No calamity befalls anyone except by the permission of Allah; and whoever believes in Allah will surely guide his heart. And Allah knows all things." (Q.S. At-Taghabun:11)

At the beginning of the verse, there is *isim maushul* (ما), which means everything without exception and is a characteristic of *isim nakirah*. In the rules of Arabic, *nakirah* has a general meaning whose *lafadz* covers all purposes, and there are no restrictions. But in the verse, *harf al-jar*, namely *min* (من), which is a particular reason for all meanings. After the *harf jar*, there is the word *mushibah illa bi idnillah*, so this verse shows that calamity does not occur except with the permission of Allah.

The interpretation of Ibn Kathir explains that Allah will inflict something in the world with Allah's permission. Anyone who gets a test from Allah and they believe

<sup>38</sup> M. Quraish Syihab, *Tafsir Al-Misbah "Pesan, Kesan, Dan Keserasian Al-Quran Vol 10"* (Jakarta: Lentera Hati, 2007).

<sup>39</sup> Syihab, *Tafsir Al-Misbah "Pesan, Kesan, Dan Keserasian Al-Quran Vol 10."*



then they are willing because the test is by Allah's permission<sup>40</sup>. With that faith, their hearts will be calm because they are sure that the test has been willed to happen<sup>41</sup>.

Ibn Abbas explained that the meaning of calamity is the will of Allah; whoever is afflicted with calamity wants to be patient, surrender, and expect the pleasure of Allah, then Allah will guide his heart and replace it with something better<sup>42</sup>.

In another of His words:

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلٍ أَنْ نَبْرَأَهَا ۗ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

Meaning: "There is no calamity that befalls the earth or yourself except that it was written in the Book (Lauhul Mahfuzh) before We created it. Surely that is easy for Allah." The purpose of calamities is to forge people not to despair." (Q.S. Al-Hadid:22)

Similar to the previous explanation, the lafadz *mushibah* mentioned is a general lafadz that covers all meanings and has no limitations. Still, a harf jar is a particular reason for all purposes. "مَا أَصَابَ مِنْ مُصِيبَةٍ" *"all calamities and disasters that befall..."* Then, the calamities in this lafadz describe the accidents in general, and the casualties have been recorded in *laul al-mahfudz*.

In the interpretation of Ibn Kathir, this verse tells about the destiny that Allah has determined over his creatures before creating everything. Ibn Kathir, quoted from Ibnu Jarir, had told me Jacob told us by Ibn Aliyah from Mansur Ibn Abdurrahman who said, "When I sat with Hasan, suddenly came a man who asked this verse. So I asked him about it, and he replied: *Subhanallah*, who would doubt that all the calamities between the heavens and the earth were in the Book of Allah before Allah created humanity"<sup>43</sup>.

In another of His words:

إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ ۖ وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِن قَبْلٍ وَيَتَوَلَّوْا وَهُمْ فَرِحُونَ

Meaning: "If you receive any good, they become displeased with it; and if you are afflicted with any calamity, they say: "We had previously attended to our affairs (not to go to war)," and they turn away with joy." (Q.S. At-Taubah:50)

In the interpretation of Al-Misbah, Quraysh Shihab quotes the opinion of Al-Biq'a'i that this verse explains why Hellfire is reserved for hypocrites. The hypocrites

<sup>40</sup> Andri Nirwana AN et al., "Exploration of Wasatiyah Diction to Realize Sustainable Tolerance Between Religious Communities: A Study of the Translation of the Quran of the Ministry of Religious Affairs of The Republic of Indonesia," *Journal of Law and Sustainable Development* 11, no. 12 (December 7, 2023): e2148, <https://doi.org/10.55908/sdgs.v11i12.2148>.

<sup>41</sup> Ibnu Katsir, *Tafsir Al-Qur'an Al-'Azhim* (Madinah: Maktabah al-Ulum wa al-Hikam, 1993).

<sup>42</sup> Al Imam Abul Fidalsmail Ibnu Katsir Ad-Dimayqi, *Tafsir Ibnu Katsir Juz 27* (Bandung: Sinar Baru Algensindo, 1993).

<sup>43</sup> Ad-Dimayqi, *Tafsir Ibnu Katsir Juz 27*.

in their hearts are not happy if the prophet Muhammad wins in battle. Suppose the prophet Muhammad receives a minor disaster, such as during the war of Uhud. In that case, they say: "Certainly we, before the fall of this calamity (the defeat of the battle of Uhud), had already taken measures regarding your affairs so that we did not obey him and did not follow him to go to war again. And the hypocrites continue to turn to their places with joy, due to the calamity obtained by the prophet Muhammad."<sup>44</sup>

3. Calamities are meant to befall people and it is forbidden to despair. It is emphasized in His word which reads:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَأَاجُوعٍ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ

Meaning: "(And indeed We shall try you with fear, hunger, want of wealth, souls and fruits). And give good news to those who are patient." (Q.S. Al-Baqarah:155)

In tafsir *fi zhilal al-Qur'an*, Sayyid Qutub explains that in this verse, Allah gives calamities in the form of fear, hunger, misery, and destruction of property, lives, and food. This disaster confirms the belief of those who believe that they do not despair of the catastrophe that has been given to them by being patient. Then the meaning of the verse, "...and give good news to those who are patient", namely people who are afflicted by calamities, say, "*inna lillahi wa inna ilaihi raji'un*," which means we genuinely belong to Allah and will return to Him. Only with that can we be prejudiced when Allah sends calamities to us because our souls, wealth, and positions all belong to Allah, and all of them will return to Allah, so humans must surrender it all absolutely<sup>45</sup>.

In the interpretation of al-Maraghi, all the sad events, such as abandoned loved ones, loss of property, and receiving a mild or severe illness, are all a disaster from Allah. When getting a disaster, they should be patient and give good news to those who say "*inna lillahi wa inna ilaihi raji'un*" because they are patient for the test inflicted on them as an expression of faith with the destiny of Allah that will indeed happen<sup>46</sup>.

### Calamity Resilience in the Qur'an

The Qur'an has provided solutions to humans in responding to calamities in this life by emulating the attitude and behavior of the prophet Muhammad so that they can address the problem of calamity wisely. In His words:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ  
كَثِيرًا

Meaning: "Verily, there is in the Messenger of Allah a good example for you (i.e.) for those who hope for the mercy of Allah and the coming of the Last Day, and who mention Allah a lot." (Q.S. Al-Ahzab: 21)

<sup>44</sup> M. Quraish Syihab, *Tafsir Al-Misbah Jilid 5* (Jakarta: Lentera Hati, 2007).

<sup>45</sup> Sayyid Qutb, *Fi Zilal Al-Qur'an* (Beirut: Dar asy-Syuruq, 1992).

<sup>46</sup> Al-Maraghi, *Tafsir Al-Maraghi* (Beirut: Dar Ihya al-Turats al-Arabi, 1985).

Imam Al-hakim's hadith states that the Prophet said: "Verily, I have left for you. If you hold fast to them, you will not be lost forever, namely the book of Allah and the sunnah of the messenger of Allah"<sup>47</sup>.

Therefore, the author concludes several verses of the Qur'an that explain resilience in the face of calamities that befall humans, including (1) patience in Surah Al-Anbiya' verse 83 and Al-Baqarah verse 155, (2) repentance in Surah Al-A'raf verse 23 and Surah Al-Anbiya' verses 87-88, (3) tawakkal in Surah At-Taubah verse 51 and Ali Imran verse 173. The explanation of these verses is as follows:

#### 1. Patience

The word صبر in Arabic means steadfast, enduring, bearing, and preventing, while in terms of patience, it means maintaining oneself from the will and shara', preventing in narrowness. Patience can be interpreted as refraining from complaining about the calamities he received, except only to Allah SWT<sup>48</sup>. Some scholars argue that patience, according to Quraishy Syihab, can be interpreted as the ability of the self to restrain and limit its desires to obtain good things<sup>49</sup>.

According to Abdul Mustaqim, patience is defined as an active nature. Patience is a positive attitude, so the word patience must be used in a positive context. Abdul Mustaqim quotes Q.S. Al-Baqarah verses 45 and 177, where these two verses indicate those who are patient<sup>50</sup>. According to Muhammad Abduh, in Surah Ali Imran, verse 200 talks about patience, steadfastness and readiness when fighting. Muhammad Abduh mentions that patience is in the face of illness<sup>51</sup>.

In the Qur'an, patient behaviour has been described in Surah Al-Anbiya verse 83, which tells the story of the patience of Prophet Ayyub a.s when given a disaster in the form of a severe illness that has never been found.

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنتَ أَرْحَمُ الرَّاحِمِينَ

It means: "And (remember the story of) Job when he called upon his Lord: "O my Lord, indeed I have been afflicted with a disease, and You are the Most Merciful of all merciful." (Q.S. Al-Anbiya':83)

In the interpretation of Ibn Kathir, this verse tells the story of prophet Ayyub, who had a lot of wealth, offspring, pets, and extensive plantation land. But all the entrustments disappeared, and prophet Ayyub was given a disaster in the form of a terrible pain that only left his tongue. This was the beginning of God giving a trial in the form of illness to Prophet Ayyub, but Prophet Ayyub responded to the situation patiently. Prophet Ayyub had a very patient attitude. This was told when God gave

<sup>47</sup> Nasruddin Razak, *Dienul Islam* (Bandung: Al-ma'arif, 1981).

<sup>48</sup> M. Fajrul Munawwar, *Konsep Sabar Dalam Al-Qur'an: Pendekatan Tafsir Tematik* (Yogyakarta: Nuansa Aksara, 2005).

<sup>49</sup> M. Quraish Syihab, *Tafsir Al-Misbah "Pesan, Kesan Dan Keserasian Al-Qur'an"* Vol 1 (Jakarta: Lentera Hati, 2007).

<sup>50</sup> Abdul Mustaqim, *Akhlak Tasawuf Lelaku Suci Menuju Recolusi Hati* (Yogyakarta: Kaukaba, 2013).

<sup>51</sup> Sehat Sulthoni Dalimunthe, "Perspektif Al-Qur'an Tentang Pendidikan Akhlak," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 39, no. 1 (2015): 148-66, <https://doi.org/10.30821/miqot.v39i1.45>.

trials to prophet Ayyub so that he lost valuable things he had, including wealth, wife, and children, until there was nothing left<sup>52</sup>.

The story of Prophet Ayyub's patience is one example. It has many lessons and is a reminder and warning for Muslims. Allah has complete control over the creatures he created in the heavens and on earth. Allah has the will of everything, including choosing to take something valuable to humans. The wealth, family, health, and human lives that we have to belong to Allah and will return to Him because, in fact, in this world, there is nothing true except Allah.

This is in line with the word of Allah in Surah Al-Baqarah verse 155 which reads:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخُوفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ

Meaning: "(And indeed We will give you a trial, with some fear, hunger, lack of wealth, soul and fruit. And give glad tidings to those who are patient)." (Q.S. Al-Baqarah:155)

According to Quraisy Syihab in the interpretation of al-Misbah, this verse explains the kinds of calamities that humans receive, among others, anxiety about something terrible that will happen. With this bit of hunger, the desire to eat but not find the food needed, and lack of wealth, souls, and fruits. If you get a disaster like that, don't grumble; face it with a patient attitude in the face of the test and convey good news to those who are patient<sup>53</sup>.

## 2. Repentance

According to Ibn Mandzur, repentance is the return of a person from disobedience to obedience to Allah<sup>54</sup>. The word taubat comes from the Arabic word *taba, yatubu, taubatan* which means *arruju'* (return). Taubat inhibits arrogance in one's soul and increases spiritual transcendental strength so that humans can be more resilient in carrying out their duties as leaders on earth.

In the Qur'an, there are several stories of prophets when they received calamities from Allah, namely when prophet Adam a.s. was expelled from heaven because he was provoked by the words of the devil as stated in Surah Al-A'raf verse 23, where prophet Adam repented for what he and his wife had done.

قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

Meaning: "They said: "O our Lord, we have wronged ourselves, and if You do not forgive us and have mercy on us, then surely we shall be among the losers." (Q.S. Al-A'raf:23)

The disaster received by the prophet Adam and his wife began when Allah was angry with the devil, and he did not want to bow down to Adam as a form of respect, and as a result, the devil was expelled from heaven. The devil took a grudge against

<sup>52</sup> Katsir, *Tafsir Al-Qur'an Al-'Azhim*.

<sup>53</sup> Syihab, *Pesan, Kesan Dan Keserasian Al-Qur'an*.

<sup>54</sup> Mandzur Ibn, *Lisan Al-Arab* (Beirut: Daru Shadir, 1990).

Adam and plotted to trap Adam and his wife into breaking Allah's rules by eating the fruit of Khuldi. This is stated in the Qur'an in Surah Al-A'raf verse 22.

فَدَلَّلَهُمَا بِغُرُورٍ ۖ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ ط  
وَنَادَاهُمَا رَبُّهُمَا أَمْ أَمَّهْكُمَا عَنِ تِلْكَ الشَّجَرَةِ وَأَقُل لَّكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُّبِينٌ

Meaning: *So the devil lured them both (to eat of the fruit) by deceit. When they had tasted the fruit of the tree, their nakedness became apparent to them, and they began to cover themselves with the leaves of Paradise. Then their Lord called out to them: "Did I not forbid you both from the tree and say to you: "The shaitan is a real enemy to you both?" (Q.S. Al-'Araf:22)*

Then Allah called out to them both, "Did I not forbid you both from the tree and tell you that the shaitan is a real enemy to you both?". Adam and Hawa deeply regretted their carelessness and immediately repented to Allah. Their repentance was accepted, but as a reward for their sin, Allah punished them by sending them both down from heaven<sup>55</sup>. And that was a form of calamity for the prophet Adam.

According to Quraisy Syihab, verse 23 is the repentance of the prophet Adam and his wife. Both of them repented regretfully with the phrase "we have wronged ourselves" as a result of violating Allah's prohibition by approaching the kuldi fruit with the whisper of the devil. The scholars stated that this verse is Allah's teaching to prophet Adam and his wife to ask Allah for it, so this implies that the repentance accepted by Allah is a true and sincere repentance and by the culprit is realised as a threat of misery if not granted by Allah<sup>56</sup>.

According to Imam At-Thabari, in his interpretation, the meaning of the words "oppressing ourselves" is a sentence of regret for doing bad things that harm themselves. This shows that when someone does something terrible, it will hurt him. At the end of the verse, he also asks that his repentance be accepted with the phrase "wa tarhamna lanakunanna minal khosirin," indicating that if the repentance of the prophet Adam and his wife is not accepted, then they will become slaves of loss<sup>57</sup>.

In the Qur'an, Surah Al-Anbiya' verses 87-88, it is explained that Prophet Yunus received a disaster in the form of a rebuke from Allah, namely being eaten by a whale; some mufassirs describe that this disaster occurred because he left his people without Allah's permission. He was then swallowed by a large fish, so while in the belly of the fish, the prophet Yunus lived in narrowness and distress<sup>58</sup>.

وَذَا النُّونِ إِذْ ذَهَبَ مُغْضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ  
إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

Meaning: "And (remember the story of) Dzun Nun (Yunus), when he went out in anger, and he thought that We would not make it difficult for him, so he cried out in

<sup>55</sup> Abdul Karim Zaidan, *Al-Mustafad Min Qasas Al-Quran, Mu'assasah Al-Risalah* (Beirut, 2013).

<sup>56</sup> M. Quraisy Syihab, *Tafsir Al-Mishbah Jilid 05* (Jakarta: Lentera Hati, 2007).

<sup>57</sup> Ath-Thabari, *Tafsir Ath-Thabari* (Jakarta: Pustaka Azzam, 2007).

<sup>58</sup> Syihab, *Tafsir Al-Misbah*.

a state of great darkness: "There is no God but You. Glory be to You, indeed I am of the wrongdoers". (Q.S. Al-Anbiya':87)

In the brief interpretation of the Ministry of Religious Affairs, this verse explains when the prophet Yunus left his people in a state of anger because his people turned away from him and did not want to accept the teachings of Allah when he preached to them. When prophet Yunus left and wanted to take a boat, the boat's weight was too heavy, so someone had to be thrown into the sea. After drawing three lots, Yunus was thrown into the sea, and Allah immediately brought a fish to swallow him alive. While in the belly, Yunus repented and prayed, "There is no god but you, holy are you. I am indeed one of the wrongdoers," because Yunus was angry and left the people whom Yunus was supposed to preach to<sup>59</sup>.

In the next verse, God forgives the sin of the prophet Yunus.

فَأَسْتَجِبْنَا لَهُ وَجَجْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نَجِي الْمُؤْمِنِينَ

Meaning: "So We have answered his prayer and saved him from grief. And thus We save those who believe." (Q.S. Al-Anbiya':88)

In the brief interpretation of the Ministry of Religion, this verse explains that Allah accepted the repentance of the prophet Yunus because he repented sincerely and realised his mistakes. Hence, Allah granted and saved the prophet Yunus from disaster (swallowed by a whale) and his sadness<sup>60</sup>. A person who repents to Allah realises that he has done wrong and sinned, then promises to Allah not to repeat these actions<sup>61</sup>.

### 3. Tawakkal

The word "tawakkal" is taken from the Arabic التوكل from the root word وكل which means weak. The term "tawakkal" means to hand over or represent. The word tawakkal can also be interpreted as submitting all matters, endeavours, and efforts made to Allah and surrendering entirely to Allah to obtain benefits or reject harm<sup>62</sup>. Tawakkal is an attitude of surrender to Allah SWT after making maximum efforts and accepting the decree of Allah SWT. This attitude is based on the realisation that destiny comes from Allah SWT, that what does not happen is His will, and what happens according to our wishes is also His will<sup>63</sup>.

According to Quraisy Shihab, tawakkal is when someone delegates another person for a matter. He has made it himself to manage the case so that the empowered does what the one who gave him the representation wants. In the above meaning, making Allah one's representative or delegating to Allah means leaving all matters to

<sup>59</sup> Kementrian Agama Republik Indonesia, *Tafsir Ringkas Kemenag* (Jakarta: Lajnah Pentashihahn Mushaf Al-Qur'an, 2016).

<sup>60</sup> Indonesia, *Tafsir Ringkas Kemenag*.

<sup>61</sup> Lahmuddin, "Psikoterapi Dalam Perspektif Bimbingan Konseling Islami," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 36, no. 2 (2012): 388-408, <https://doi.org/10.30821/miqot.v36i2.124>.

<sup>62</sup> DEPKKNAS, *Ensiklopedi Islam, Juz 5* (Jakarta: Ikrar Mandiri Abadi, 2003).

<sup>63</sup> Alfiyatul Azizah, "Pandemi Dan Pertahanan Mental Spiritual Perspektif Imam Qusyairi," *Studi Islam Di Era 4.0 Dalam Perspektif Multidisiplin 1* (2022): 35-46.

Him. He is the one who will and acts by the "will" of the person who entrusted the representation to Him<sup>64</sup>.

In the Qur'an tawakkal is mentioned in Surah At-Taubah verse 51.

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

Meaning: "Say: "Never will anything happen to us except what Allah has decreed for us. He is our Protector, and to Allah alone should the believers put their trust". (Q.S. At-Taubah:51)

In Tafsir Al-Misbah, this verse is related to the previous verse. Verse 50 explains that the disaster received by Muslims in the battle of Uhud is the destiny of Allah and the attitude of the hypocrites when Muslims get the disaster. Verse 51 explains about putting your trust in Allah. Trusting in Allah requires a person to believe that Allah is the one who realises everything that happens in the universe, as he must make his will and actions in line with Allah's will and provisions. A Muslim must strive, but simultaneously, he must seek and surrender to Allah. He must fulfil his obligations and await the results as Allah's will and decree<sup>65</sup>.

From this, it is clear that the Qur'an, with its command to have faith when facing a calamity, is not encouraging people not to try or to ignore the laws of cause and effect. The Qur'an only wants its people to live in reality, and there is no point in dwelling in sadness if that reality cannot be changed.

In Surah Ali Imran verse 173 also explains the attitude of tawakkal in facing calamities, namely:

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدِ جَمَعُوا لَكُمْ فَآخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Meaning: "Those (who obey Allah and the Messenger) to whom some say: "Verily the people have gathered an army to attack you, so fear them," so that word increases their faith and they say: "Sufficient is Allah to be our Helper and Allah is the best of protectors." (Q.S. Ali Imran:173)

In the interpretation of Ibn Kathir explained by quoting from Ibn Abbas, the verse "enough is Allah to be our helper and Allah is the best protector" is a prayer from the prophet Ibrahim when he got a disaster that he would be thrown into the fire by king Namrud<sup>66</sup>. And when put into the fire, Prophet Ibrahim was safe without looking like a burned person. This is also explained in the Qur'an Surah Al-Anbiya' verse 69.

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ

Meaning: We said: "Let the fire cool down, and let Ibrahim be saved". (Q.S. Al-Anbiya':69)

<sup>64</sup> Syihab, *Tafsir Al-Misbah Jilid 5*.

<sup>65</sup> M. Quraish Syihab, *Tafsir Al-Misbah Jilid 8* (Jakarta: Lentera Hati, 2007).

<sup>66</sup> Ibnu Katsir, *Tafsir Ibnu Katsir Jilid 2* (Bogor: Pustaka Imam Asy-Syafi'i, 2001).

In the interpretation of Al-Misbah, this verse is a form of *amr takwiniy* (command embodiment) so that the fire becomes cold, and the nature of the fire that is initially hot and burning makes it hard. Still, if it is too cold, it will be dangerous if it exceeds the limit, and then the command to be cruel is accompanied by an order to be salvation for Prophet Ibrahim<sup>67</sup>. From the verse, it can be said that when Prophet Ibrahim was faced with a disaster that could take his life, he put his trust in Allah, enduring everything that happened in the future, only hoping for Allah. One form of Prophet Ibrahim's efforts to survive the disaster was to pray to Allah: "*Allah is enough to be our helper, and Allah is the best of protectors.*" After that, he put his trust in Him.

## CONCLUSION

From the research that has been done, the author concludes that resilience is the resilience of a human being to face times of difficulty and live his life more positively and away from negative words in undergoing times of difficulty. The causes of calamities are divided into 3: those that occur because of their sins, accidents that occur because of Allah's permission (destiny), and mishaps that are sent to humans so that they do not despair in living in the world. Patience is the first resilience in dealing with accidents; this exemplary attitude is told when prophet Ayyub has a lot of wealth, offspring, and vast plantations, but Allah sends down calamities in the form of severe illness and takes valuable things for him until nothing is left. The second resilience is repentance; this attitude of repentance is told when the prophet Adam and his wife were expelled from heaven to earth by praying, explained in Surah Al-'Araf verse 23. The third resilience is tawakkal, an attitude of tawakkal that is told when King Namrud burned Prophet Ibrahim. When burnt, Prophet Ibrahim surrendered himself to Allah entirely by saying, "*Hasbunallah wa ni'mal wakil.*"

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<sup>67</sup> Syihab, *Tafsir Al-Misbah Jilid 8*.



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