



Az-Zukhruf in the Qur'an

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Abstract

The author's background in discussing *az-Zukhruf* in the Qur'an is that the word *az-Zukhruf* originally means "gold," which later evolved into "jewelry." This jewelry serves not only as decoration but is also often seen as a symbol of wealth. This symbol of wealth can ultimately deceive people, making them lose sight of the more essential things in life.

In connection with this, the focus of the problem in this research is what is the meaning of *az-Zukhruf* in the Qur'an? What are the forms and uses of *az-Zukhruf* in the Qur'an? What lessons can be drawn from the verses about *az-Zukhruf* in the Qur'an? The objectives to be achieved in this research are to explain the meaning of *az-Zukhruf* according to the Qur'an, explain the forms and uses of *az-Zukhruf* in the Qur'an and explain the wisdom that can be drawn from the verses about *az-Zukhruf* in the Qur'an.

In this research, the author uses a qualitative research method with a library research character, and uses the *maudhū'i* interpretation method, namely selecting one word contained in the verses of the Qur'an, collecting it, interpreting it, and concluding explanations of the related theme.

From the research that has been conducted, it can be concluded that *az-Zukhruf* in the Qur'an generally refers to concrete decoration that can be seen by humans. However, when *az-Zukhruf* is connected with the word *al-Qaul* (speech decorated with lies), it means an abstract decoration. This term is also used as a metaphor for the beautiful but temporary life of this world, like an accessory that looks beautiful when worn, but its beauty disappears when removed. This research also reminds us of the deception that can lead humans to disbelief, because the beauty of *az-Zukhruf* can be deceptive and make people careless.

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INTRODUCTION

Discusses background, **rationale** or the urgency of this research needs to be carried out and discussed scientifically. Furthermore, something that is no less important to be revealed in this section is the extent to which the study written can strengthen the existing theory and contribute to the science being discussed in the current and future context. The author needs to note that at the end of the background paragraph, the difference between the article or research being written and previous related research must be clearly visible. Furthermore, the purpose of the research is written briefly, clearly and using scientific language without using numbers, enough in paragraph form. written in Garamond font with size 12.

Example:

This research examines *az-Zukhruf* in the Qur'an. In the book *Lisān al-'Arab*, the word الزخرف (*az-Zukhruf*) means the basis الذهب (*al-Džahab*) which is gold (Ali ibn Manzur, 1990). A similar thing is stated in the *al-Munawwir Dictionary*, namely the word الزخرف (*az-Zukhruf*) which has a plural زخارف (*Zakhārif*) is equated with the word الذهب (*al-Džahab*) which means gold (Ahmad Warson Munawwir, 1997).

This study is important to discuss because, *first*, the word *az-Zukhruf* in the Qur'an is found in four different chapters (Muhammad Fuad Abdul Baqi, 1991), namely in QS. al-An'am: 112, QS. Yunus: 24, QS. al-Isrā': 93, and QS. az-Zukhruf: 35.

Second, the discussion of *az-Zukhruf* is synonymous with jewelry, including pleasure and enjoyment of life. However, people are often deceived by the brilliance of the world and the sweetness of other people's words, so that many people fall into error. As the word of Allah SWT. in QS. al-An'am verse 112:

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطَانِ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ

"And thus for every prophet We made enemies, consisting of demons, humans and jinn, some of them whispered to others beautiful words as deception. And if your Lord willed, they would not have done it, so let them be with what (lies) they invented."

Say الزخرف This verse is connected with the word القول which means "words decorated with lies." Decorating words with the aim of deceiving and influencing each other so that they do not believe in Allah SWT. and Rasulullah SAW. as was done by polytheists who denied the truth.

Ibnu Katsir interpreted the *zukhruf al-Qaul* in this verse as the words of Satan who always deceives humans with various tricks such as false speech (Ibnu Katsir, 2003).

Third, the Qur'an contains numerous verses explaining how Allah SWT continually reminds people not to fall into error due to excessive love of wealth, and reminds them that the adornments of this world are indeed beautiful, but they are only temporary, as Allah SWT says in Surah az-Zukhruf, verse 35:

وُزْخَرِفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَاعُ الْحَيَاةِ الدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ

"And (we also made) ornaments (of gold for them). And all this is nothing but the pleasures of this worldly life, while the life of the afterlife with your Lord is reserved for those who are pious."

Through this verse, Allah SWT emphasizes that all jewelry and wealth are merely fleeting worldly pleasures. All the adornments possessed in this world will perish. In this verse, Allah SWT also warns His servants not to overly cherish worldly possessions, for fear that they will fall into disbelief due to being blinded by worldly

pleasures (Abdurrahman bin Nāshir al-Sa'di, 2000).

To answer the problems above, the author is interested in carrying out further studies regarding the verses about *az-Zukhruf* in the al-Qur'ān, then the author will review them concretely, in detail and systematically under the title "**Az-Zukhruf in the al-Qur'ān.**"

METHODS

Judging from the type of research, this is library research, so the data collection technique used by the author is the thematic interpretation method (*Maudhū'i*), namely research based on written data from interpretation books related to the problem to be discussed and collecting data by reading and reviewing books and literature related to the problem. This research is a qualitative research, namely a research approach that requires an in-depth understanding of the object or phenomenon related to the problem.

RESULT AND DISCUSSION

To further understand the meaning of *al-Zukhruf*, the author will present several meanings related to al-Zukhruf. In the book *Lisān al-'Arab*, it is explained that the word الزخرف (*al-Zukhruf*) has the basic meaning of الذهب (*al-Dḥab*) which is gold (Ali ibn Manzur, 1990). In the al-Munawwir Dictionary, the word الزخرف (*al-Zukhruf*) has the plural زخارف (*Zakhārif*) which is equated with the word الذهب (*al-Dḥab*) which means gold (Ahmad Warson Munawwir, 1997). Meanwhile, according to Mahmud Yunus in the *Indonesian Arabic Dictionary*, *zūkhurf* means gold, jewelry (Mahmud Yunus, 2010).

From the explanation above, the author concludes that the word *al-Zukhruf* has two meanings. First, as a noun, it means "gold." Second, in terms of its use or nature, *al-Zukhruf* means "ornament." Meanwhile, in the Qur'an, *al-Zukhruf* has three meanings:

First: *al-Zukhruf* means decoration, found in QS. Yunus [10]: 24 and QS. al-Isra [17]: 93. Decoration is often associated with the use of gold in everyday life as jewelry that can beautify and attract the eyes of other people.

Second: *al-Zukhruf* means wealth, found in the QS. *al-Zukhruf* [43]: 35. Wealth in its various forms is often an ornament that beautifies human life, giving a sense of comfort and tranquility to the soul. Because basically, wealth includes everything that humans really want to keep and own.

Third: *al-Zukhruf* means deception, as found in QS. al-An'ām [6]: 112. Worldly life and all its beauties are deceptions that can blind the eyes and hearts of those who are weak in faith. Worldly life and all its adornments are likened to a woman who wears gold to beautify herself. When the gold is removed, her beauty disappears, going with the object.

Thus, the adornment referred to is not limited to what is worn or attached to the body, but also includes all objects that can dazzle the eye. Even words filled with lies are considered *zukhruf*, because they are the result of adornment given by Satan and can lead people away from the truth.

There are four forms of al-Zukhruf in the Qur'an, namely:

1. *Az-Zukhruf* which is in the form of deception used by Satan

The word of Allah SWT in QS. al-An'ām [6]: 112

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۚ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ

"And thus for every prophet We made enemies, consisting of demons (of the type) humans and jinn, some of them whispered to others beautiful words as deception. And if your Lord willed, they would not have done it, so let them be with what (lies) they invented."

The word الزخرف in this verse is connected with the word القول which means "words decorated with lies." Decorating words with the aim of deceiving and influencing each other so that they do not believe in Allah SWT. and Rasulullah SAW. as was done by polytheists who denied the truth.

According to Quraish Shihab, this verse mentions that Satan "reveals" (يُوحِي). The revelation referred to here refers to a swift signal. The revelation given by Satan to humans is a bad and destructive whisper. Meanwhile, the revelation given by humans to other humans is a deceptive whisper that encourages them to do bad things using beautiful words that are actually poisonous, so that their victims are deceived. This occurs because "zukhruf al-Qaul" is a lie and deception in the form of very beautiful-sounding words (Muhammad Quraish Shihab, 2017).

In *al-Munir's tafsir* book, the word *zukhruf al-Qaul* in this verse means decorated speech, which turns truth into illusion. In this context, *zukhruf al-Qaul* describes something whose inside contains falsehood, while the outside is decorated with deceptive beauty (Wahbah al-Zuhaili, 2013).

2. *Az-Zukhruf* which is in the form of plants used by the earth
The Word of Allah SWT. in QS. Yunus [10]: 24

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ
حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَدِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا
فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ

"Indeed, the example of this worldly life is like water (rain) which We send down from the sky, and then the earth's vegetation grows abundantly therefrom, some of which men and cattle eat. Until when the earth is fully adorned and adorned, and its inhabitants think that they will surely possess it (reap its produce), Our punishment comes to it by night or by day, and We make it (the vegetation) like a crop that has been reaped, as if it had not grown yesterday. Thus do We explain the signs (of Our power) to a people who give thought."

The word "الزخرف" in the verse above is paired with the word "الأرض," which means "adornment." The earth is so beautiful, with all its adornments, such as towering mountains, vast oceans, thriving vegetation, and various other beauties that make it so beautiful to behold. Even the speed of its extinction is likened to a tree that begins as a shoot, then grows, flowers, bears fruit, and then dies when its time comes (Muhammad Quraish Shihab, 2017).

Wahbah al-Zuhaili in his interpretation explains the meaning of "When the earth's beauty is perfect" in the verse above as a metaphor that describes the earth when it is decorated with plants and flowers, similar to a bride wearing magnificent jewelry and clothes. Then the analogy was removed and only hinted at something that was commonplace, namely jewelry in figurative form (Wahbah al-Zuhaili, 2013).

Quoting al-Thabari's statement in his commentary, he stated that the example of arrogant people, who like to show off and boast in the world, whether because of the jewelry or wealth they have, is like water that Allah SWT sends down from the sky, then Allah SWT makes several plants grow from the water that comes down, which are mixed with each other. This is based on the interpretation of Ibn Abbas RA. when interpreting "*innamā matsalul hayatiddunniyā kamā'in anzalnāhu...*", that the plants are mixed with each other and all forms of plants, including those eaten by humans, grow because of water, such as wheat and other grains on earth, including plants eaten by livestock or other wild animals such as thick grass (Wahbah al-Zuhaili, 2013)

Furthermore, when the earth's beauty was already visible, the inhabitants of the earth felt confident that they could control everything that grew on earth. However, Allah SWT. brought His decree, as in the verse "*atāha amrunā laylān aw*

nahārān" namely the decree of Allah SWT. to destroy the plants both at night and day. So, the beautiful plants were cut into pieces as if they were pulled out from their roots. From this explanation, it can be understood that destruction will come to those who pride themselves (arrogant) because they have the ornaments in the world, whether in the form of possessions or wealth. As the analogy in the verse, plants that are watered and become ornaments on the earth can be destroyed as if they never existed (Abu Ja'far Muhammad bin Jarir al-Ṭabarī, 2000).

3. *Az-Zukhruf* which is in the form of gold used by humans

a. The Word of Allah SWT. in QS. al-Isra' [17]: 93

أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ زُخْرَفٍ أَوْ تَرْفَىٰ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِزَيْتِكَ حَتَّىٰ تُنْزِلَ عَلَيْنَا كِتَابًا نَّقْرُؤُهُ قُلْ
سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا

"Or you have a house of gold, or you ascend to heaven. And we will not believe in your ascension until you send down to us a book for us to read." Say (Muhammad), "Glory be to my Lord, am I not just a human being who is a messenger?"

The word *az-Zukhruf* in this verse refers to a house made of gold. Al-Thabari interpreted that this verse explains the response of the polytheists to the Prophet Muhammad SAW. They said to the Prophet Muhammad SAW. "or you have a house made of gold." According to al-Thabari, the *zukhruf* in the verse above means gold, as reflected in the history of Ibn Abbas who interpreted the verse as "*bait min al-Dzahab*" (house of gold) (Abu Ja'far Muhammad bin Jarir al-Ṭabarī, 2000).

Al-Qurthubi also explained that the meaning of Allah SWT's words, "or you have a house of gold," is that the house is made of gold. According to Ibn Abbas and several other scholars, the origin of the word refers to jewelry. Therefore, "*az-Zukhruf*" in this verse is interpreted as something decorated. Mujtahid said that he did not know the true meaning of the jewelry until he found an explanation in the qira'at of Ibn Mas'ud, namely a house made of gold (Al-Qurthubi, 2015).

One of the impossible requests made by the polytheists was that the Prophet Muhammad (peace be upon him) should have a house made of gold. This was because the polytheists considered the Prophet Muhammad (peace be upon him) an orphan and a poor man. People with weak and limited minds thought that Allah SWT would fulfill all their requests, like leaders who seek to please their followers for personal gain, material gain, and profit. Their requests were accompanied by challenges, rejections, and attempts to weaken faith and hinder a true understanding of prophecy (Al-Qurthubi, 2015).

Their requests which are impossible to fulfill are proof of their hard hearts and their rejection of Allah SWT. and His Messenger. Muhammad Hasbi al-Ṣiddieqy in his tafsir stated that if Allah SWT. granting their request by providing abundant wealth, this will not provide any benefits, because humans are naturally stingy (Muhammad Hasbi al-Ṣiddieqy, 2000).

b. The Word of Allah SWT. in QS. az-Zukhruf [43]: 35

وُزُخْرَفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَاعُ الْحَيَاةِ الدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ

"And (we also made) ornaments (of gold for them). And all this is nothing but the pleasures of this worldly life, while the life of the afterlife with your Lord is reserved for those who are pious."

In this verse, the word "*az-Zukhruf*" refers to all the jewelry mentioned in the previous verses, namely QS. az-Zukhruf verses 33-34, namely in the form of the attics of houses and their doors made of silver (Ibrahim bin Ismail al-Abyari, n.d. th).

One of the pre-modern commentators, al-Thabari, firmly stated that what is

meant by "*az-Zukhruf*" in this verse is gold. This opinion is based on several narrations conveyed in his interpretation, including narrations from Ibn Abbas, Qatadah, and al-Suddi who state that *az-Zukhruf* means "*al-Džāhab*" (gold). The evidence used in this interpretation is QS. al-Isrā' verse 93 which states "*aw yakūnu laka baytun min zukhrufin*" (or you have a house made of gold). However, Ibn Zaid argues that *az-Zukhruf* in this verse refers to everything that humans use to decorate their homes, even according to Imam al-Hasan, *az-Zukhruf* means "*al-Nuqush*" which means carving, as in the expression "*zakhraftu al-Dar*" which means "I decorate the house." (Abu Abdillah Muhammad al-Qurthubi, 1964).

This is also explained by al-Maraghi, a modern commentator who explains in his commentary that there are differences of opinion among scholars regarding the meaning of the word *az-Zukhruf* in the interpretation of this verse. Some scholars interpret it as carving or something that beautifies. Al-Maraghi then quotes the opinion of Raghīb al-Asfahani who states that *az-Zukhruf* means jewelry that beautifies. Meanwhile, another opinion states that the *az-Zukhruf* referred to is *al-Džāhab* (gold) (Musthafa al-Maraghi, n.d. th).

Imam al-Nasafi argued that the word *az-Zukhruf* in the verse is considered part (*athaf*) of the previous word, namely "*fidhab*" (silver). In other words, the verse can be interpreted as meaning that Allah SWT made some of their attics out of silver and others out of gold (Abu al-Barakat Abdullah al-Nasafi, 1998).

From the explanation mentioned above, it can be understood that there is a difference of opinion among scholars of interpretation regarding the meaning of *az-Zukhruf* in this verse. Some scholars interpret it as gold, while others refer to it as carvings and all objects that can beautify. The author himself is more inclined to the opinion that states that *az-Zukhruf* means *al-Džāhab* (gold), as stated by Imam al-Nasafi that Allah SWT has the power to make the houses of the infidels partly made of silver and partly of gold.

Lessons that can be drawn from the verses about *az-Zukhruf* in the Qur'an, namely:

1. The Importance of Vigilance Against Satan's Deceptions (*Zukhruf al-Qaul*)
2. So that humans think about the signs of Allah SWT's power that exist in the universe (*Zukhruf al-Ard*)
3. Realizing that the adornment of this world is temporary pleasure, and the eternal adornment is the afterlife (*Zukhruf al-Dunyā*)

CONCLUSION

Based on the research results above, it can be concluded that the meaning of *az-Zukhruf* in the al-Qur'ān has three original meanings, namely: *az-Zukhruf* means decoration found in QS.al-Isrā': 93 and QS. Yunus: 24, *az-Zukhruf* means wealth as found in the QS. az-Zukhruf: 35, and *az-Zukhruf* means deception contained in the QS. al-An'ām: 112. The forms and uses of *az-Zukhruf* contained in the al-Qur'ān, namely: *az-Zukhruf* which is in the form of deception used by Satan (QS. al-An'ām: 112), *az-Zukhruf* which is in the form of plants used by the earth (QS. Yunus: 24), and *az-Zukhruf* which is in the form of gold used by humans (QS. al-Isrā': 93), and (QS. az-Zukhruf: 35). The lesson that can be taken from the verses about *az-Zukhruf* in the Qur'an is about the importance of being alert to Satan's deception (*zūkhurf al-Qaul*), then so that humans can think about the signs of Allah SWT's power. which is in the universe (*zūkhurf al-Ard*), and realizing that the adornment of the world is temporary pleasure, and the eternal adornment is the hereafter (*zūkhurf al-Dunyā*).

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