

## THE MEANING OF TRUST IN SURAT AL- AHZAB VERSE 72 THE PERSPECTIVE OF SHEIKH USTMAN AL-KHUBAWI

**Wahyu Widodo**

Institut Agama Islam Negeri (IAIN) Ponorogo  
Email: wahyu.widodo@iainponorogo.ac.id

**Roni Susanto**

Institut Agama Islam Negeri (IAIN) Ponorogo  
Email: roni.susanto@iainponorogo.ac.id

**Deden Hidayat**

Sekolah Tinggi Agama Islam (STAI) La Tansa Mashiro  
Email: dedenhidayat@latansamashiro.ac.id

**Abstract:** *Trust is a right given by Allah to every mukhalaf that must be maintained and accounted for. Today mukhalaf understand theoretically the meaning of trust but inversely proportional to the practical realm. Practical problems can be proven by not a few Muslims who have not carried out sharia orders such as leaving prayers, fasting and talking about other people's badness. This certainly causes harm to oneself both in the world and in the hereafter, so that a solution step is needed to provide an understanding of the meaning of trustworthiness to the general public. The purpose of this study is to reveal the meaning of trust in Surah al-Ahzab verse 72 based on the perspective of Sheikh Ustman al-Khubawi. The method used in this research is to use library research style, and the method used is thematic interpretation method (Maudhû'îy). Primary sources in this study are the book of Durrotunnasihin, Tafsir Ibn Kathir, Tafsir Ar-Razi, Tafsir Jalalain, Tafsir Al-Qurtubi. While secondary sources are articles related to the interpretation of Surah al-ahzab verse 72. The results of this study indicate that the trust according to Sheikh Ustman al-Khubawi in the book of Durrotunnasihin includes: first keep the prayer, second keep the limbs,. Third carry out fasting. Fourth, pay zakat. Fifth hajj and Sixth maintain the family.*

**Keyword:** *Trust; Surat Al-Ahzab 72; Syekh Ustman Al-Khubawi*

**Abstrak:** Amanah merupakan hak yang diberikan Allah kepada setiap mukhalaf yang wajib dipelihara dan dipertanggung jawabkan. Dewasa ini mukhalaf memahami secara teoritis makna amanah akan tetapi berbanding terbalik pada ranah praktis. Problematika praktis dapat dibuktikan dengan tidak sedikit umat Islam yang belum melaksanakan perintah syariat seperti meninggalkan sholat, puasa dan membicarakan kejelekan orang lain. Hal ini tentu menimbulkan kerugian pada pada diri sendiri baik di dunia maupun di akhirat, sehingga perlu sebuah langkah solutif untuk memberi pemahaman terhadap makna amanah pada masyarakat umum. Tujuan penelitian ini adalah mengungkap makna amanah dalam surat al-ahzab ayat 72 berdasarkan perspektif Syekh Ustman al-Khubawi. Metode yang digunakan pada penelitian ini adalah dengan menggunakan corak library

research, serta metode yang digunakan adalah metode tafsir tematik (Maudhû'îy). Sumber primer pada kajian ini adalah kitab Durrotunnasih, Tafsir Ibnu Katsir, Tafsir Ar-Razi, Tafsir Jalalain, Tafsir Al-Qutubi. Sedangkan sumber sekunder merupakan artikel-artikel yang berkaitan dengan penafsiran surat al-ahzab ayat 72. Hasil penelitian ini menunjukkan bahwa amanah menurut syekh ustman al-khubahi dalam kitab durrotunnasih meliputi: pertama menjaga shalat, kedua menjaga anggota tubuh, Ketiga melaksanakan puasa. Keempat melaksanak zakat. Kelima haji dan Keenam memelihara keluarga.

**Kata kunci :** *Amanah; Surat Al-Ahzab; Syekh Utsman Al-Khubawi*

## INTRODUCTION

Humans are creatures created by God in the most perfect form.<sup>1</sup> Humans on the one hand will be more noble than angels but on the other hand will be lower than animals.<sup>2</sup> This is due to ignorance and humans themselves. Based on a survey conducted by Bina Nusantara University campus, the level of delinquency, especially in adolescents, has increased dramatically along with the advancement of technological development compared to 20 years ago. Digitalization brings significant changes to people's lives.<sup>3</sup> Like social media platforms, it is an easy way to interact with others.<sup>4</sup> So with the advancement of technology in the current 5.0 era, it is necessary to monitor the activities of teenagers. This effort is an alternative way to protect the younger generation so that they have good morals.

Nowadays, the younger generation is not unskilled in religious matters, in fact they tend to understand and are very good at religious commands and prohibitions. Theoretically and practically they are taught religious knowledge from an early age both in formal and non-formal institutions. Such as the obligation to pray duha, pray in congregation, do good to others and not hurt others. This can be realized while at school but is inversely proportional when at home. Of course this raises practical problems among students. So with the emergence of these problems requires special attention both from academics, government, teaching staff and the role of parents when at home. One of the solution steps that can be taken is to instill a sense of responsibility in students towards the mandate that is required of every human being.

Research on the interpretation of the meaning of trust is not new. Research on the interpretation of amanah has been conducted by several religious scholars. The first

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<sup>1</sup> Jalaluddin Muhammad ibn Ahmad Al-Mahali and Jalaluddin Abdur Rahman ibn Abi Bakr al-Suyuti, *Tafsir Al-Jalalain* (Bojonegoro, Jawa Timur: Murqomah Al-Ayat Al-Qur'aniyah, 2017), 566.

<sup>2</sup> Ustman bin Hasan Al-Khubawi, *Durrotu An-Nasih* (Surabaya, Indonesia: Toko Kitab Al-Hidayah, 2012), 213.

<sup>3</sup> Jokhanan Kristiyono and Rachmah Ida, "Digital Etnometodologi: Studi Media Dan Budaya Pada Masyarakat Informasi Di Era Digital," *ETTISAL: Journal of Communication* 4, no. 2 (2019): 109, <https://doi.org/10.21111/ejoc.v4i2.3590>.

<sup>4</sup> Iskandar Hamonangan and Zainab Assegaff, "Cyber Diplomacy: Menuju Masyarakat Internasional Yang Damai Di Era Digital," *Padjadjaran Journal of International Relations* 1, no. 4 (2020): 342, <https://doi.org/10.24198/padjir.v1i4.26246>.

research was conducted by Zainal Abidin<sup>5</sup> and iwan hermawan<sup>6</sup> The results of the research contain that the concept of trust is everything that is entrusted, a responsibility that must be maintained and in time must be returned to the rightful safely. The second research was conducted by Eva Trisnati.<sup>7</sup> Firdaus affianddy.<sup>8</sup> on the implementation of the trait of trustworthiness in students and its application in everyday life. The results of this research state that the attitude of trustworthiness must be applied in various aspects of life both in the economic, political, and educational aspects with the aim of forming an attitude that can be trusted by others. Based on some of these research results, this study reveals the meaning of trust according to Sheikh Ustman bin Hasan al-Khubawi in the book of *durratunnasihin*.

This study aims to analyze the meaning of trust according to the perspective of Sheikh Ustman bin Hasan al-Khubawi. Using thematic interpretation method, this research analyzes the meaning of trust in Surah al-Ahzab verse 72 by interpreting based on certain verses that are relevant to the meaning of trust. This research offers a novelty that the concept of trust according to Sheikh Ustman al-Khubawi is not only in the form of trustworthy meaning but includes all sharia orders both vertically and horizontally.

## METHODS

This research uses the literature study method (library research). Literature study is a study that focuses on collecting library data related to the problem to be solved. In this study the author collects data from various literatures that support our research, both books of tafsir, books or articles that are synergistic with the problem being studied.<sup>9</sup> The primary sources in this study are the book of Durrotunnasihin, Tafsir Ibn Kathir, Tafsir Ar-Razi, Tafsir Jalalain, Tafsir Al-Qutubi. While secondary sources are articles related to the interpretation of Surah Al-Ahzab verse 72. The method of analysis in this study is thematic interpretation (*maudhu'i*) which examines a theme from the Quran Surah Al-Ahzab verse 72. The step of thematic analysis in this study is to determine one theme from the verse of the Qur'an then collected, interpreted and concluded using other verses that contain the same meaning. Furthermore, the meaning of trust in Surah al-Ahzab verse 72 is reviewed through the perspective of Sheikh Ustman Al-Khubawi.

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<sup>5</sup> Zainal Abidin and Fiddian Khairudin, "Penafsiran Ayat-Ayat Amanah Dalam Al- Qur'an," *Jurnal Syahada* 5, no. 2 (2017): 1–26, <https://doi.org/https://doi.org/10.32520/syhd.v5i2.188>.

<sup>6</sup> Iwan Hermawan and Nurwadjah Ahmad, "Konsep Amanah Dalam Perspektif Pendidikan Islam," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 12, no. 2 (2020): 141–52, <https://doi.org/10.37680/qalamuna.v12i2.389>.

<sup>7</sup> Eva Trisnawati, Abdul Wahab, and Hamid Habbe, "Implementasi Etika Berdagang Dengan Sifat Siddiq, Tabligh, Amanah, Fathanah Pada Waroeng Steak and Shake Cabang Boulevard Makassar," *Economos : Jurnal Ekonomi Dan Bisnis* 4, no. 3 (2021): 177–83, <https://doi.org/10.31850/economos.v4i3.912>.

<sup>8</sup> Firdaus Arfianandy Abiyoga and Irham Zaki, "Implementasi Sifat Amanah Pengelola Koperasi Pondok Pesantren ( Studi Kasus Pada Pengelola Koperasi Pondok Pesantren Qomaruddin Kecamatan Bungah Kabupaten Gresik)" 1, no. 9 (2014): 636–46.

<sup>9</sup> Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Buku Obor, 2014).

## RESULT AND DISCUSSION

### Tafsir Surat Al-Ahzab Ayat 72

Based on the interpretation of Tafsir Ibn Kathir related to the meaning of trust in Surah Al-Ahzab verse 72 explains that Al-Awfi said, on the authority of Ibn Abbas: It means with trust: Compliance, and he offered it to them before he gave it to Adam, but he could not stand Naha. first, and he said to Adam: indeed I offered the trust to the heavens, the earth and the mountains but they did not understand it. Second, then did you take what was in it? He said: O Lord, and what is in it? He said: if you do well you will be rewarded and if you do wrong you will be punished. So Adam took it and carried it and that is what it said. Indeed, man is very unjust and very foolish. Ali bin Abi Talhah said, on the authority of Ibn Abbas, Amanah: obligation, Allah offers it to the heavens earth and mountains if they fulfill it they will be rewarded. And if they miss it, he will punish them.<sup>10</sup>

In the same tafir Ibn Jarir: we were told by Ibn Bashar, we were told by Muhammad bin Jaafar on the authority of Abi Bishr on the authority of Saed bin Jubayr on the authority of Ibn Abas that he said in this verse: indeed we offered a trust to the heavens, the earth, and the mountains but they refused so that the duia take it and fear it. He said: it was noticed to Adam and he said: take it with what is in it, if you obey then I will forgive you and if you disobey will punish you. Indeed we have given a trust to the heavens, the earth and the mountains of the great Throne and it was said to him: do you carry the trust and the aoa that is in it? He said: what does it contain? He said: He was told that if he did good he would be rewarded and if he did bad he would be punished.

Based on the interpretation of Ar razi related to the meaning of trust in Surah Al-Ahzab verse 72, it is explained that: when God guides believers to good morals and decorates the Prophet Muhammad Saw with the best behavior he explains that the task that God directs to humans is a great one. namely obligations, or things that are contrary to what is in nature.<sup>11</sup> And know that this type of obligation is neither in the heavens nor in the earth, for the earth, mountains, and heavens are all based on what they were created for the mountain is not asked to walk, and the earth is not asked to ascend, nor the sky to descend, nor the angels; For the angels, although they are commanded and forbidden, but for them it is like eating and drinking for us, so they glorify the night and the day, they do not cool down as the angels are busy. commandments that are in accordance with their nature, and in the verse there is a problem:

First issue: There are many aspects of the trust, including those that say: This is an obligation. And among them are those who say that there is no god but Allah while He is far away, because the heavens and the earth and the mountains say with their tongues that Allah is one, there is no god but Him, and among them are those who say: So are the limbs, the eye is a trust to memorize them, so are the ears, so are the hands, and so are the feet, the genitals, and the tongue, and some of them say the knowledge of Allah is in them,

<sup>10</sup> Ibnu Kasir, *Tafsir Ibnu Katsir* (Surabaya, Indonesia: Darus Sunah, 2012), 456.

<sup>11</sup> Muhammad Fahrudin Ar-Razi, *Tafsir Al-Fahrur Ar-Razi* (Bairut: Dar al-Fikr, 2010), 534.

and God knows best. The second issue: There is a face in the presentation, some say: what is meant by presentation, and some say: cramming, and some say: interview; i.e. We fulfill the belief in the heavens, and the belief in the heavens, and the belief in the heavens: We fulfill the trust of the heavens, and the trust of the inhabitants of the heavens and the earth prevails.

Then based on Tafsir Jalalain related to the meaning of trust in Surah Al-Ahzab verse 72 explained that: Indeed we offer the trust, obedience and obligation, to the heavens, the earth, and the mountains by saying to them: Do you bear the trust and what is in it? They said after God had spoken to them: And what is in it? By bearing what is difficult for him, (not knowing) the severity of his punishment, according to many of his predecessors: There is nothing between accepting a trust and its sin except the time between day and night.<sup>12</sup>

Al-Zajjaj and some scholars mentioned that the trust for the rights of the heavens, earth, and mountains is submission and the will of Allah, and the rights of the children of Adam is obedience and obligation, and the meaning of "refusing to carry it" in this case: He cursed the trust and did not betray it, and they deviated from his agreement, and the one who carried it betrayed it and did not go beyond his agreement. Imam Al-Razi said: Which means ignorance and injustice, as you say: The water is pure, and the horse is unbridled.<sup>13</sup>

Then based on Tafsir Al-Qurtubi related to the meaning of trust in Surah Al-Ahzab verse 72, it is explained that for what the Almighty explains in this Surah about the provisions that He ordered so that His orders are obeyed.<sup>14</sup> And the secretariat encompasses all religious functions according to the right word, which is the general word. Al-Tirmidhi Al-Hakim Abu Abdullah narrated: Ismail bin Nasr narrated to us on the authority of Salih bin Abdullah on the authority of Muhammad bin Yazid, Ibn Jawhar, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, who said that the Messenger of Allah, may the prayer and peace of Allah be upon him, said: (God Almighty said to Adam, O Adam, I offer trust in the Most High He came and the earth could not bear it, so did you bring it with what was in it? He said, and what is in it, O Lord. If you are tortured, bear it with what is in it, and he did not live long. In Heaven, except for the time between the first prayer and the afternoon prayer, until Satan drove him away from it. God entrusted it to the servants.<sup>15</sup>

There was a difference of opinion regarding the details of some of them, and Ibn Masoud said: They are in trusts such as deposits and others. And it was narrated from him that it is in all the decrees, and the most important of them is the trust of money. Ubayy ibn Ka'b said: It is part of the trust that the woman is entrusted with her private parts. Abu Darda said bathing for ritual impurity is a trust, and God Almighty did not entrust the son

<sup>12</sup> Al-Mahali and Jalaluddin Abdur Rahman ibn Abi Bakr al-Suyuti, *Tafsir Al-Jalalain*.

<sup>13</sup> M. K. al-Qaththân, *Mabâhith Fi 'Ulûm Al-Qur'ân* (Maktabat al-Ma'ârif, 2000), 654.

<sup>14</sup> Abu al-Qurtubi Abdillah, *Tafsir Al-Qurtubi* (Beirut: Dar al-Kitab al-Alamiyah, 2010), 671.

<sup>15</sup> Jalaluddin Abdul Rahman bin Abi Bakr As-Suyuthi and Jalaluddin Muhammad ibn Ahmad Al-Mahali, *Tafsir Al-Qur'an Al-Adhim Lil Imam Al-Jalalaini* (Kediri, Jawa Timur: CV. Pustaka As-Salam, 2017), 567.

of Adam with anything from his religion other than that. And in the hadeeth that was raised (the secretariat is prayer), if you want you can say that I have prayed, and if you want you can say that I have not prayed. As well as fasting and washing away impurities. And Abdullah bin Amr bin Al-Aas said: The first thing that God Almighty created from man was his vagina, and he said: This is a trust that I entrusted to you. No, do not use it except by right. If you memorize it, then chastity is a trust, the ear is a trust, the eye is a trust, the tongue is a trust, the stomach is a trust, the feet are a trust, and there is no trust for the untrustworthy.<sup>16</sup>

### **Interpretation of the Meaning of Amanah Perspective of Sheikh Uthman Al-Khubawi**

Sheikh Ustman Al-Khubawi's real name is Sheikh Uthman bin Hasan bin Ahmad Al-Syakir Al-Khaubawy. He lived around 1224 AD, Sheikh Ustman Al-Khaubawy lived in a large city called Konstatinopel or now known as the city of Istanbul, Turkey. The term Al-Khaubawy is derived from the word khaubah which means tarbazun workers. Al-Khaubawy came from Rome with the Hanafi school of thought, Al-Khaubawy is known as a jurist, mufassir, hadith expert but not a hadith narrator.<sup>17</sup> Sheikh Ustman Al-Khubawi's intelligence and aliman show that he is an expert in the field of Islamic religion. This classical Muslim scholar has produced various works in the field of Islam, especially in the fields of morals and fiqh to be a reference and study in various educational institutions and the wider community. One of the works of Sheikh Uthman bin Hasan bin Ahmad Al-Syakir Al-Khaubawy is the book of Durrat al-Nashihin. The book of Durrat al-Nashihin is a book that contains pearls of advice, warnings and stories covering the worldly and ukhrawi realms. Although the book was written hundreds of years ago, it is still relevant to the practice of contemporary Islamic education today.<sup>18</sup>

The presence of the book of Durrat al-Nashihin originated from a local resident who favored strings of words or advice. That's where Al-Khaubawy was uploaded to write a book containing strings of words of advice. In this context, the author will describe a little advice regarding the meaning of trust in the perspective of Sheikh Ustman Al-Khubawi contained in the book Durrat al-Nashihin. According to Sheikh Ustman Al-Khubawi, trust is the rights given by Allah Swt to every mukallaf that must be guarded or maintained, Allah entrusts them to mukallaf people to be held accountable. In addition, every mukallaf is obliged to accept by obediently following as well as possible, and they should also maintain and maintain and fulfill without being interrupted by anything from their rights. In addition, Sheikh Ustman Al-Khubawi pointed out that there are five meanings of the word amanah, namely:

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<sup>16</sup> Irfan, "Penafsiran Ayat-Ayat Amanah Dalam Al-Qur'an," *Al-Taddabur: Jurnal Ilmu Al-Qur'an Dan Tafsir*, no. 02 (2019): 113–28, <https://doi.org/10.30868/at.v4i02.571>.

<sup>17</sup> Utsman bin Hasan bin Ahmad al-Syakir Al-Khaubawy, *Durrat Al-Nāshihīn Fi Al-Wa'zi Wa Al-Irsyadi* (Beirut: Dar al-Fikr, 1998), 3.

<sup>18</sup> Fadlil Munawwar Manshur and Universitas Gadjah Mada, "Materi Pendidikan Dalam Kitab Durrat Al-Nāshihīn Karya Al-Khaubawy," no. July (2020).

First, keeping the five daily prayers. Prayer is a pillar of religion, the second pillar of Islam which is prescribed to every Muslim to be carried out. So prayer is a mandate from Allah to be guarded or maintained, so that later it can be accounted for after facing Allah SWT..<sup>19</sup> This is based on the word of Allah in Surah Al-Baqarah verse 238.

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقَوْمُوا لِلَّهِ قَنِينًا

It means: *keep all your prayers and especially the wustha/middle prayer, establish it sincerely for the sake of Allah and obey him* (Al-Baqarah 238).

Second, Sheikh Ustman Al-Khubawi in his book *Durrat al-Nashihin* explains the meaning of amanat is to protect the limbs including the eyes. He must be restrained from things that are seen or forbidden by Allah SWT. Stomach, must be restrained from haram stuffing. The tongue, must be restrained from backbiting and vile talk. The ears must be restrained from listening to things that are forbidden or forbidden and so are the feet and other members..<sup>20</sup> All the above mandates refer to the word of Allah:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ

It means: *"say to the men who believe that they should keep their gaze.* (An-Nur 30).<sup>21</sup>

أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً

It means *"O you who believe! Do not multiply usury"* (Al-Imran 130).

وَلَا يَغْتَابَ بَعْضُكُمْ بَعْضًا

It means: *And let not some of you backbite others* (Al-Hujurat 12).<sup>22</sup>

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا

It means: *And do not follow what you do not know. For hearing, sight and conscience will all be held accountable.*(Al-Isra 36).<sup>23</sup>

Third, Sheikh Ustman Al-Khubawi in his book *Durrat al-Nashihin* interprets trust with fasting, because fasting is one of the main points of Islam, so whoever maintains and

<sup>19</sup> Utsman bin Hasan bin Ahmad Al-Syagir Al-Khaubawy, "Durrat\_Annasehine" (www. BookS4All.Net, 1998), 662.

<sup>20</sup> Al-Khaubawy, 664.

<sup>21</sup> Kementerian Agama Republik Indonesia, *Al-Qur'an Al-Fattaah*, 2015, 353.

<sup>22</sup> Indonesia, 517.

<sup>23</sup> Abdul Aziz Abdul Rauf, *Al-Qur'an Hafalan Mudah, Lajnah Pentashihah Mushaf Al-Qur'an Kementerian Agama Republik Indonesia*. (Bandung, 2020), 285.

implements fasting means he upholds religion and whoever abandons fasting then he is among those who tear down Islam.<sup>24</sup> pointing to the word of God:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

It means: *O you who believe! It is obligatory upon you to fast as it was obligatory upon those before you, that you may fear Allah (Al-Baqarah 183).*<sup>25</sup>

Fourth, according to Sheikh Ustman Al-Khubawi in his book *Durrat al-Nashihin* defines trust with zakat, because zakat cleanses the body and property. Zakat is a command of Allah Swt which is mandated to every human being who is Muslim. referring to the word of Allah:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

It means: "establish the prayer and pay the zakat" (al-Baqarah 43, 82, 110).

Fifth, according to Sheikh Ustman Al-Khubawi in his book *Durrat al-Nashihin* explained that the scholars interpreted the mandate with Hajj. This is because Hajj is one of the essentials of Islam.<sup>26</sup>

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

It means: *"Allah has made it obligatory upon mankind to perform the Hajj, for those who are able to do so" (Ali Imran 97).*<sup>27</sup>

Sixth, the scholars interpret the mandate with the family, namely the wife and children, so it is our obligation to educate them about religion, especially educating prayer, pointing to the word of Allah:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا

It means: "Tell/educate your families to establish the prayer and encourage them to teach it (Taha 132).."<sup>28</sup>

### **Analysis of the Meaning of Amanah Surah Al-Ahzab Verse 72 from the perspective of Sheikh Uthman Al-Khubawi**

Based on the content of Surah Al-Ahzab verse 72 regarding the meaning of trust is an obligation imposed by Allah on humans to be obeyed, guarded, carried out and accounted for. For those who carry out Allah's orders, they will be rewarded and for those who abandon these obligations, Allah will punish them.<sup>29</sup> This is very much related to the

<sup>24</sup> Al-Khaubawy, "Dorrat\_Annasehine," 667.

<sup>25</sup> Indonesia, *Al-Qur'an Al-Fattaah*, 28.

<sup>26</sup> Umar bin Hasan bin Ahmad Asy-Syakir Al-Khauwawiy, *Terjemah Durratun Nashihin Mutiara Petuah Agama* (Jakarta: Bintang Terang, 2007), 619.

<sup>27</sup> Indonesia, *Al-Qur'an Al-Fattaah*, 62.

<sup>28</sup> Indonesia, 321.

<sup>29</sup> M Zia Ulhaq, "Kepemilikan Amanah Dalam Islam" 2, no. 2 (2019).



perspective of Sheikh Uthman Al-Khaubawi that among the meanings of trust is prayer. Prayer is the second pillar of Islam, the law of Allah which is imposed on humans to be guarded and carried out.<sup>30</sup> In a day and night the obligatory prayers that must be done five times are dawn, dhuhur, asyar, magrib and isya' prayers. Besides that, there are sunnah prayers where the law of sunnah prayers is that if done will get a reward if not done is not sinful.<sup>31</sup> So based on the perspective of Sheikh Uthman Al-Khubawi related to the meaning of trust in Surah al-Ahzab verse 72 is to keep the five daily prayers.

Furthermore, according to tafsir Ar-Raszi and tafsir Al- Qurtubi related to the meaning of the mandate contained in Surah Al-Ahzab verse 72 is to maintain and protect the limbs, the eyes are a mandate to memorize them, as well as the ears, as well as the hands, as well as the feet, genitals, tongue and other members. This is very much related to the perspective of Sheikh Uthman Al-Khaubawi that the mandate is to protect the limbs including the eyes. He must be restrained from things that are seen or forbidden by Allah SWT. The stomach, must be restrained from forbidden fillings. The tongue, must be restrained from backbiting and vile talk. The ears must be restrained from listening to things that are forbidden or forbidden and so are the feet and other members.<sup>32</sup> All members of the body that are in humans are gifts from Allah SWT. Then the gift must be maintained and used as well as possible. Because all the actions carried out by the human limbs will later be accounted for before Allah SWT. So humans just have to choose whether the gift will be used well or badly. If they use it well, they may get a reward, but if they use bad things, they will get a sin. So based on the perspective of Sheikh Uthman Al-Khubawi related to the meaning of trust in Surah al-Ahzab verse 72 is to keep the limbs.

Then if the meaning of amanah is interpreted as an obligation imposed on every mukallaf to be obeyed and obeyed.<sup>33</sup> So sheikh Uthman Al-Khubawi understands trust with fasting, because fasting is one of the main points of Islam or the fourth pillar of Islam, so whoever keeps and implements fasting means he upholds religion and whoever abandons fasting then he is among those who tear down Islam. in Islam fasting that must be carried out by a Muslim is the fasting of Ramadan which is done in one full month in the month of Ramadan. In addition, it is a sunnah fasting such as fasting Monday-Thursday, fasting Ashura, fasting arafah and others.<sup>34</sup> So that Ramadan fasting is a fast that must be done by every Muslim which for the perpetrators if they do it will get a reward if they leave it intentionally without excuse will get a sin. So based on the perspective of Sheikh Uthman Al-Khubawi related to the meaning of trust in Surah al-Ahzab verse 72 is to do fasting.

Furthermore, the meaning of amanah in Surah al-Ahzab verse 72 is the human obligation to obey, guard, carry out and be responsible for the burden of Allah SWT.

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<sup>30</sup> Abu Hafidhah, *Ensiklopedi Fiqih Islam* (Ponorogo, 2014), 142.

<sup>31</sup> Abdullah Bin Muhammad Bin Ahmad Ath-Thayyar, *FIQIH IBADAH* (Jawa Tengah, 2010), 212.

<sup>32</sup> Dicky Mohammad Ilham, "Implikasi Pendidikan Dari Al-Quran Surat An-Nur Ayat 30-31 Tentang Perintah Menjaga Pandangan Terhadap Pendidikan Akhlak," no. 4 (n.d.): 596–605.

<sup>33</sup> Abidin and Khairudin, "Penafsiran Ayat-Ayat Amanah Dalam Al- Qur'an."

<sup>34</sup> Hafidhah, *Ensiklopedi Fiqih Islam*, 443.

Sheikh Ustman Al-Khubawi in his book *Durrat al-Nashihin* defines trust as zakat, because zakat cleanses the body and property. Zakat is a command of Allah Swt which is mandated to every human being who is Muslim. Zakat is the third pillar of Islam, which must be done and carried out by a Muslim. Zakat fitri is done from the entry of the month of Ramadan until before Eid al-Fitr arrives.<sup>35</sup> So based on the perspective of Sheikh Uthman Al-Khubawi related to the meaning of trust in Surah al-Ahzab verse 72 is to carry out zakat.

The meaning of amanah in Surah al-Ahzab verse 72 is the human obligation to obey, guard, carry out and be responsible for the burden of Allah SWT. So if the mandate is an obligation, Sheikh Ustman Al-Khubawi interprets in his book *Durrat al-Nashihin* the mandate is Hajj. Because Hajj is one of the essentials of Islam. which must be done by people who are able to.<sup>36</sup> For people who are given the ability of wealth and energy but do not want to perform the Hajj then that person will get a sin. From here we know that keeping the mandate is a very difficult thing but all of that has become our obligation as servants of Allah Swt. For that, we should try our best to keep the mandate from Allah Swt. Based on the perspective of Sheikh Uthman Al-Khubawi regarding the meaning of trust in Surah al-Ahzab verse 72 is to carry out Hajj.

The meaning of trust in Surah al-Ahzab verse 72 is the human obligation to obey, guard, carry out and be responsible for the burden of Allah SWT..<sup>37</sup> This is related to the perspective of Sheikh Ustman Al-Khubawi, which is contained in his book *Durrat al-Nashihin* that the mandate is to take care of the family, namely the wife and children.<sup>38</sup> It is the duty of a husband to educate the family about religion, especially educating prayer. The husband's role in the household is not only to provide livelihood and provide shelter but even greater responsibility is to guard, protect and maintain his family from hellfire.<sup>39</sup> In this case what is meant is providing religious education to wives and their children.<sup>40</sup> Based on the perspective of Sheikh Uthman Al-Khubawi related to the meaning of trust in Surah al-Ahzab verse 72 is to protect the family.

## CONCLUSION

Trust is a right given by Allah to every mukhalaf that must be maintained, carried out and accounted for. In Surah Al-Ahzab verse 72, it is explained that if a servant keeps, obeys, and trusts the trust as well as possible, Allah will give a reward, but if a servant does not obey the trust, Allah will give punishment or sin. So then we reviewed the trust through the perspective of Sheikh Uthman Al-Khubawi. In his book *Durrat al-Nashihin*, Sheikh

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<sup>35</sup> Hafidhah, 436.

<sup>36</sup> Hafidhah, 498.

<sup>37</sup> Hermawan and Ahmad, "Konsep Amanah Dalam Perspektif Pendidikan Islam."

<sup>38</sup> Sifa Mulya Nurani, "Relasi Hak Dan Kewajiban Suami Istri Dalam Perspektif Hukum Islam" 3, no. 1 (2021): 98–116.

<sup>39</sup> Arif Rahman Hazarul Aswat, "Kewajiban Suami Memberi Nafkah Dalam Kompilasi Hukum.," *Jurnal Al-Iqtishod* 5, no. 1 (2021): 16–27.

<sup>40</sup> Nurhadi, "Fungsi Dan Tanggung Jawab Suami Mendidik Keluarga Dalam Islam," *Al-Fikra: Jurnal Ilmiah Keislaman* 18, no. 2 (2019): 208–55, <https://doi.org/10.24014/af.v18.i2.8800>.

Uthman Al-Khubawi said that the meaning of trustworthiness is six, first, keeping the five daily prayers, because prayer is a pillar of religion. Second, keeping the limbs such as eyes, ears, hands, feet and other limbs. Third, fasting, because fasting is the fourth pillar of Islam that must be carried out by every Muslim. Fourth, practicing zakat, zakat is a staple in Islam. Fifth, perform the Hajj and sixth, take care of the family.

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