

I'JĀZ GHAIBĪ CONCERNING GUARANTEES OF FORTUNE IN LIFE (QS. HŪD: 6) IN THE AL-QUR'AN

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Abstract

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The Qur'an as a divine revelation has various dimensions of miracles (i'jaz), one of which is i'jaz ghāibī, namely the news of the unseen reality that is beyond the reach of human knowledge. This study aims to analyze the concept of guaranteed sustenance in QS. Hud [11]: 6 through the perspective of i'jaz ghāibī and its implications for the understanding of tawakkul and human endeavor. This study uses a qualitative method with a thematic interpretation approach (maudhu'i) through linguistic analysis and the opinions of classical and contemporary scholars. The results of the study show that the verse emphasizes the guarantee of sustenance for all creatures as part of the system of divine decrees that are unseen and universal. The dimension of i'jaz ghāibī is seen in God's knowledge of the distribution of sustenance, the whereabouts of creatures, and its recording in the Lauh Mahfūz which cannot be reached by human reason. This understanding creates a balance between effort and trust and strengthens faith in the nature of Allah as al-Razzāq .

INTRODUCTION

The Qur'an, as the holy book of Muslims, not only serves as a moral and spiritual guide, but also contains various dimensions of miracles (*i'jaz*) that affirm its origin from Allah SWT. One form of this miracle is *i'jaz ghoibī*, namely the Qur'an's delivery of unseen realities that are beyond the limits of human knowledge and reach (Riyadi & El Izat, 2026) . This aspect holds an important position in Islamic studies because it is closely related to strengthening faith in the omniscience and omnipotence of Allah SWT.

In the reality of everyday life, the issue of sustenance is a fundamental need that is inseparable from the survival of humans and all creatures. Concerns about the sufficiency of life, economic uncertainty, and the tendency to depend entirely on material factors often color the mindset of modern society. In this context, the Qur'an offers a reassuring theological foundation through the words of Allah SWT in QS. Hud: 6, which emphasizes that every creature on earth is guaranteed sustenance by Allah (LUBIS, 2025) . This statement is not merely normative, but contains a profound supernatural dimension.

QS. Hud: 6 informs us of the existence of a comprehensive and continuous divine sustenance system for all living creatures, both those known and those unknown to humans. (Lubis, 2024) Although the realization of sustenance can be felt tangibly in everyday life, the nature of its regulation, determination of its quantity, timing, and form

lie entirely within the realm of the supernatural, which cannot be comprehensively understood by human reason and experience. Therefore, this verse is relevant to be studied within the framework of i'jaz ghoibī ḥādirī, namely the Qur'an's revelation of the ongoing unseen reality.

The study of i'jaz ghoibī on QS. Hud: 6 is significant because this verse not only emphasizes the rubūbiyyah aspect of Allah in managing sustenance, but also has practical implications in religious life, especially in forming an attitude of tawakkal that is in line with ikhtiar. Understanding the guarantee of sustenance as a sunnatullāh that is supernatural and certain encourages humans not to be trapped in a fatalistic or materialistic attitude, but rather to foster a strong belief in Allah as *al-Razzāq*.

Based on this background, this study aims to analyze QS. Hūd [11]: 6 from the perspective of i'jāz ghoibī, especially regarding the guarantee of sustenance in daily life, and examine its relationship with the concept of tawakkal and sunnatullāh rezekī. It is hoped that this research can contribute to the development of Qur'an studies while strengthening the dimension of faith in facing the dynamics of modern life.

RESEARCH METHODS

This study uses a qualitative method with a library research approach. The analysis was conducted through a thematic interpretation approach to QS. Hud [11]: 6 by examining the linguistic aspects of the verse, the interpretations of classical and contemporary scholars, and the concept of i'jaz ghāibī in the study of Ulumul Qur'an. Data were obtained from interpretation literature, works of scholars, and relevant academic sources (Saefullah, 2024).

RESULTS AND DISCUSSION

The Concept of Sustenance from the Perspective of the Qur'an

In the perspective of the Qur'an, sustenance is understood as a comprehensive concept Comprehensive, not limited to material aspects alone. Sustenance encompasses all forms of God's gifts that sustain the survival of all creatures, including food, health, safety, inner peace, knowledge, and the various opportunities He provides. This understanding affirms that sustenance is part of the cosmic order that is completely under the control and control of God.

According to Al-Rāghib al-Aṣfahānī, the term *rizq* encompasses everything that Allah SWT gives to creatures and can be used to fulfill the needs of life, whether little or much, and both material and non-material (Andriansyah & Hadi, 2024). Thus, sustenance is not only measured by its quantity, but also by the level of benefit and suitability to the needs of creatures. The Qur'an emphasizes that the provision of sustenance is entirely within The power of Allah SWT, while human effort serves as a cause or means. Quraish Shihab emphasized that human endeavor is part of the sunnatullah (the law of nature), but the final outcome remains within the will of Allah SWT. Thus, the concept of sustenance in the Qur'an emphasizes the balance between human endeavor and complete dependence on Allah SWT (Syafiq et al., 2023).

Allah's word in QS. Hud [11]: 6

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا فِي كِتَابٍ مُبِينٍ﴾

Meaning : *And there is not a single creeping animal on the earth but Allah is the One who provides its sustenance, and He knows the place where the animal lives and the place where it is kept. Everything is written in a real Book (Lauh mahfuzh).*

This verse states that He is the One who guarantees the sustenance of all His creatures, including humans. Allah SWT knows where the animal lives and where it is raised. Everything is written in the True Book (Lauh Mahfuzh). This verse emphasizes that sustenance is a gift from Allah SWT. Allah SWT has perfectly arranged the food for all His creatures. Every living creature has its own food according to its needs. This verse also teaches humans not to worry about their livelihood. People must strive for halal food but must not forget to submit to Allah SWT. Allah SWT will provide for His servants who are willing to work hard and be pious.

Analysis of the Interpretation of QS Hud Verse 6

Ad- Dabbah(Ad-Dabbah) is the name for any living creature that crawls on the ground or walks on two legs, or any animal used as a vehicle, such as a horse, a bighal, and so on. According to the Qur'an, it is generally used to mean a donkey. Ad-Dub and Ad-Dabib, on the other hand, mean moving lightly and slowly, such as the movement of a small child or a very old person or a person who is in a hurry. The sentence (وَمَا مِنْ دَابَّةٍ (فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا indicates that there is no creature of any kind that crawls on the earth except that its sustenance is provided by Allah, there is no difference in that, whether small animals (microbes) that cannot be seen with the naked eye, or large or medium-sized. Similarly, Allah has given each of His creations according to its livelihood. Then, each one was given guidance, so that they could obtain their food, with their own instincts and nature, and it was Allah Ta'ala who had the decision regarding the creation of each type of living creature, even though humans did not know why predatory animals such as snakes, cats and so on were also created.

Allah's sunnahs on humans and the causes for obtaining sustenance, it is known that the will of Allah Ta'ala is only carried out in accordance with His sunnahs regarding the relationship between cause and effect, in addition to the wisdom in all of this. However, this does not mean that humans remain silent and sustenance comes suddenly, but humans must try to bring that sustenance to them (Al-Maraghi & al-Maraghi, 1974) .

The term *dābbah* (دَابَّةٌ) in this verse includes all living creatures that move on the earth without exception, both humans and animals (Katsir, 1999) . Al-Ṭabarī emphasized that the use of this lafaz shows the general and comprehensive nature of the guarantee of sustenance given by Allah SWT to all living creatures (Nia, 2016) .

Surah Hud verse 6 is one of the verses that describes the greatness of Allah SWT. This verse states that Allah SWT guarantees the sustenance of all living creatures on earth, both humans, animals, and plants. This verse begins with the words وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا meaning "And there is no creature on earth but that upon Allah is its sustenance." This verse confirms that Allah SWT is the One. It provides food for all living creatures on earth.

the word rizq (رِزْقٌ) means a gift for a specific period of time. However, sustenance can be interpreted as food, fulfillment of needs, salary, rain, and so on. Likewise, sustenance is a gift from the prophets. Therefore, sustenance can be defined as anything that can be utilized, both materially and spiritually (Shihab, 2002a) .

This verse further states that Allah SWT knows where these creatures live and where they are cared for. "Dwelling" means a place of residence or protection, and "storage" means the place where a creature is buried after death.

In the Quran, it's called *Mustauda'*, meaning a temporary resting place, which is what a grave is. The grave is called a temporary resting place. Because when the time

comes, on the Day of Judgment, humans will be jolted from their graves to face the Day of Reckoning (Yaumul Hisab).

"All of that (is already) in a clear book. The distribution of sustenance, place of birth and residence, and all things that exist in a person are already recorded in the sight of Allah Ta'ala. God's administration is very complete to be an example for humans, as Khalifatullah on this earth, so that they also imitate and approach God's regulations in managing their own administration (Amrullah, 1990) .

Here are some additional explanations about Surah Hud verse 6: The verse ends by stating that all these things are recorded in the true book, namely the Lauh Mahfuz. Lauh Mahfuz is the Book of Records of Allah SWT which contains everything that has happened, is happening, and will happen in the universe.

Alā Allāhi rizquhā (عَلَى اللَّهِ رِزْقُهَا)

From a linguistic perspective, this verse uses the ḥaṣr or restrictive style, emphasizing that the guarantee of sustenance rests entirely with Allah SWT. This use of language aims to emphasize Allah's absolute power and eliminate any true dependence on anyone other than Him.

Mustaqarr (مُسْتَقَرُّهَا)

The term *mustaqarr* means "dwelling place" or "settlement." In the context of this verse, the word encompasses the location and living conditions of every creature while in the world, affirming that Allah SWT is All-Knowing of all things related to the existence of creatures.

Mustawda' (مُسْتَوْدَعُهَا)

The word *mustawda'* means "storage place" or "temporary storage place." In this verse, the term encompasses the stages of a creature's life before birth, during life, and after death, including in the womb and the grave. This indicates the unseen dimension known only to Allah SWT.⁹

Kullun fī kitābin mubīn (كُلُّ فِي كِتَابٍ مُّبِينٍ)

This expression emphasizes that all provisions regarding the sustenance and existence of creatures are perfectly recorded in the Tablet of the Almighty. This concept emphasizes faith in the unseen and the perfection of Allah SWT's knowledge, which can only be accessed through revelation.

This type of sustenance can be halal sustenance and sometimes it can be haram sustenance, and determining the status of halal and haram sustenance is returned to the Sharia's assessment of it. So if a fortune is allowed to be consumed, and given a method for obtaining it, it is a type of fortune that is permissible or permissible to use. As for the opposite.

Guaranteed sustenance

Guaranteed sustenance is sustenance that has been determined by Allah for every creature. These provisions can be anything, including the amount, time, type, appearance and temporality. In other words, Allah has guaranteed sustenance to every creature. However, this guarantee of sustenance is not the same for one creature as for another. The levels that God has given are not the same. There is someone who has so much sustenance that he can survive for years. However, there are also babies who are only a few hours old and have already died because they have little sustenance. Allah does not give the same level of sustenance. What Allah provides regarding guaranteed sustenance is the application of natural law and sunnatullah. Regarding this matter, Allah says in QS. Hud verse 6 which means: "And not a single creature moves (lives) on Earth but Allah

guarantees its sustenance for everything. He knows the place where he lives and where he is kept. Everything is written in a real book (lauh al-mahfuzh)."

Fortune that is shared

The sustenance shared is a sustenance whose amount can change and increase over time. While guaranteed sustenance is determined by God, which we cannot change and is permanent, the sustenance shared is subject to change and its nature depends on the individual. This means that this sustenance is earned through work.

Promised fortune

This is a blessing that falls into the category of "faithful to the believers." Therefore, this type of blessing can also vary in quantity. This blessing is also obtained actively, not passively. It comes naturally, or automatically, but it must be sought. While the blessings distributed are sought through work, the promised blessings are not sought through work. This promised blessings are sought through piety, social justice, and religious-spiritual practices.

Ulama's Opinion about Guaranteed Fortune

From the perspective of classical and contemporary scholars, the guarantee of sustenance is understood as part of the divine law that governs the lives of all creatures. Some scholars place varying emphasis on the dimensions of sustenance, but all affirm that sustenance is divine and not entirely dependent on human effort.

Ibn Khaldun's Theory

According to Ibn Khaldun, the concept of sustenance is closely related to the utilization of the results of human endeavor. In his view, income or profits that are not used to meet needs cannot be categorized as sustenance. Only income that is utilized in other words, sustenance is a portion of profits or income used for daily living (Lestari et al., 2023) .

Ibn Khaldun emphasized the importance of engaging in a livelihood as a prerequisite for earning a living. In other words, humans must engage in productive endeavors or activities to benefit from the fruits of their labor. This view emphasizes the relationship between human endeavor and divine decree: effort is the cause, while the final outcome remains in the control of Allah SWT.

The view of Imam Ibn Qayyim al-Jauziyah

Imam Ibn Qayyim al-Jauziyah emphasized that Allah SWT provides sustenance randomly common to all creatures. This sustenance includes everything that creatures need, given to believers and non-believers, pious and sinners, even to angels, jinn, animals, and plants (Safarianto, 2016) .

According to Ibn Qayyim, Allah facilitates various types of sustenance for creatures and perfectly regulates it for their lives. This view affirms the universality of sustenance, that all creation is under Divine control, and nothing is exempt from the guarantee of Allah's sustenance.

Relationship with Tawakal and Endeavor

In the context of QS. Hud :6, this guarantee of sustenance emphasizes the importance of tawakkul after Efforts must be made. The sustenance guaranteed by Allah does not mean that humans can be passive and abandon their efforts. Instead, humans are commanded to make maximum efforts, while recognizing that the final outcome is entirely in Allah's will (Quraish, 2002) .

This verse emphasizes the balance between human effort and dependence on God, building spiritual awareness that success and a sufficient life are not merely the result of human ability, but are also part of Divine provisions.

I'jāz Ghāibī in the Guarantee of Sustenance

QS. Hud: 6 also shows the dimension of i'jaz ghāibī in terms of guaranteeing sustenance. Information about the sustenance of all creatures, the amount, type, place, and time of receipt, cannot be known or controlled by humans in its entirety.

Al-Zarqānī emphasized that the Qur'an's reporting on universal supernatural matters, including the regulation of the sustenance of creatures, is clear evidence of the miracle of the Qur'an (MOHD-NOOR, 2013) . In other words, human capabilities are limited, while the Qur'an provides information about supernatural matters precisely and comprehensively, which can only be known by Allah SWT.

The Dimension of I'Jāz Ghāibī in QS. Hūd : 6

QS. Hud: 6 displays the dimension of i'jaz ghāibī , namely the miracle of the Qur'an that concerns the unseen or hidden, which cannot be known, observed, or reached by humans through reasoning or empirical experience. This dimension is one of the proofs that the Qur'an is not a human work, but rather a divine revelation containing information that exceeds the limits of human reason.

First, this verse emphasizes that knowledge regarding the sustenance of all living creatures on earth, whether humans, animals or other creatures, cannot be known or guaranteed. by human reason and effort. This encompasses broad aspects: the amount of sustenance available, its distribution, its location, and the conditions of the creatures receiving it. This kind of knowledge is beyond human capacity, as humans can only observe a small portion of nature and the behavior of living creatures. Thus, this verse indicates that Allah SWT possesses knowledge that encompasses all creatures and all dimensions of their lives.

Second, this verse affirms that Allah SWT knows perfectly the dwelling place (*mustaqarr*) and storage place (*mustawda'*) of every creature. Mustaqarr encompasses the location, living conditions, and place where a creature lives its life in this world, while mustawda' concerns the phases of a creature's existence before birth, during life, and after death, including existence in the womb, the grave, and the final phase of creation (Umami, 2021) . Knowledge encompassing all these dimensions is clearly beyond human reach. Only Allah SWT possesses perfect knowledge, unlimited by space, time, or human sensory capabilities. This dimension emphasizes Allah SWT's all-knowing and all-powerful nature, while also demonstrating that maintaining the sustenance of every creature is part of the perfect Divine arrangement.

Third, all provisions regarding the sustenance and existence of creatures have been perfectly recorded in the Tablet of Knowledge. The statement "*kullun fī kitābin mubīn*" confirms that every provision relating to the lives of creatures has been neatly and completely arranged in the Divine Record. This includes: the type of sustenance, amount, place, time, and its benefits for each creature (Shihab, 2002b) . Not a single aspect escapes the knowledge of Allah SWT. This recording emphasizes the unseen dimension of Divine knowledge, which humans can only know through revelation, not observation or experimentation.

Furthermore, Surah Hud: 6 contains profound theological and spiritual messages. The unseen information regarding sustenance demonstrates that Allah SWT is al-Razzāq, the sole and absolute Provider of sustenance, independent of all creatures. Humans are

only commanded to strive as a cause, while the final outcome remains in God's will. This dimension teaches true tawakkul (relief): surrendering to God after making optimal efforts, rather than a passive or fatalistic attitude (Akmal & Wasilah, 2020).

From a scientific and philosophical perspective, the dimension of i'jaz ghāibī in this verse opens the understanding that there is a hidden yet real cosmic order, where all creatures and their sustenance are connected to the system of Divine decree. Limited human knowledge cannot compete with the information stored in the Preserved Tablets, so this verse becomes one of the proofs of the authenticity of the Qur'an. This concept also encourages humans to appreciate the limitations of reason and strengthens the faith that all aspects of life are under the control of Allah SWT (Al-Zuhaily et al., 2002).

In practice, this dimension of i'jaz ghāibī has practical implications for everyday life. The belief that God knows the sustenance of all creatures fosters a sense of security, optimism, and discipline in one's endeavors. Humans are driven to work to their full potential, yet remain convinced that the final outcome is not entirely in their hands, but in God's will. Furthermore, this understanding fosters empathy and social justice, as sustenance is viewed as a divine trust that must be managed wisely and without greed (Jalili, 2020).

Thus, QS. Hūd: 6 not only conveys a guarantee of sustenance for all creatures, but also emphasizes the dimension of i'jaz ghāibī, where the information conveyed is unseen, universal, and only known by Allah SWT, as proof of the specialness and miracles of the Al-Qur'an. This verse shows a balance between divine knowledge that transcends human reason and the role of humans as implementers of endeavor, thereby building a solid theological and spiritual foundation for understanding sustenance in Islam.

CONCLUSION

Based on the study of QS. Hud: 6 within the framework of i'jaz ghāibī, it can be emphasized that this verse shows the certainty of the guarantee of sustenance from Allah SWT for all creatures without exception. Sustenance in the Qur'an is not limited to material aspects, but includes all forms of grace that sustain life, both physical and spiritual. This reflects the perfection of Allah's rubūbiyyah nature as al-Razzāq who is All-Knowing and All-Governing of all the needs of His creatures.

The dimension of i'jaz ghāibī is evident in the assertion that Allah knows all the details of a creature's existence, including its dwelling place (mustaqarr), its storage place (mustawda'), and the recording of all provisions in the Preserved Tablets. This information is beyond human rational and empirical capabilities, thus serving as evidence of the miraculous nature of the Qur'an as divine revelation. Knowledge of these matters can only be obtained through revelation, not through mere observation.

Furthermore, Surah Hud (6) also emphasizes the importance of balance between effort and trust in God. The assurance of sustenance does not teach passivity, but rather encourages people to strive according to the sunnatullah (the law of God), then submit the final results to Allah SWT. Thus, this verse has both faith-based and practical implications, namely strengthening faith, fostering peace, and fostering a sense of responsibility in utilizing sustenance as a trust from Allah.

In general, this discussion shows that QS. Hud: 6 does not merely explain the concept of sustenance, but also presents evidence of the miracle of the Qur'an in the aspect of the supernatural which continues continuously (i'jaz ghāibī hādīrī), while strengthening the belief that the entire order of life is in the perfect arrangement of Allah SWT.

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