
Disaster in Sufi Interpretation: Dialecticalising the Sufistic Trilogy of Abdul Qadir al-Jilani, Ibn 'Arabi and Achmad Asrori al-Ishaqi

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Abstract

The phenomenon of disaster is an inseparable part of human life. The understanding of it is often considered as a will of God or a natural occurrence, which consequently gives a non-anticipatory and desperate perspective. This study aims to reveal the articulation of disaster according to the idea of the Qur'an based on Sufi interpretation by dialecticism, the interpretations of Abdul Qadir al-Jilani, Ibn 'Arabi, and Achmad Asrori al-Ishaqi, from now on referred to as the "Sufi interpretation trilogy." This research is a literature study using the perspective of Sufi interpretation. Through the reading of this Sufi interpretation trilogy, the author reveals that the meaning of disaster, according to the three Sufis above, can be connected in singularity. Al-Jilani's reading with two types of understanding of disaster between destiny and the impact of damage marks that humans understand with their efforts in facing a disaster. Then, Ibn 'Arabi's reading, with its understanding of the phenomenal Absolute, makes us aware of not assuming disaster as punishment by always relying on God's power (religious-humanism). Meanwhile, al-Ishaqi on all these matters is simplified to the level of praxis, that natural disasters or calamities are images of human and natural relations that are not friendly to each other. The research thus implies a different perspective on natural disasters, which can be caused by religious (injustice) or ecological (exploitation) human mischief.

Keywords: al-Ishaqi, al-Jilani, Disaster, Ibn 'Arabi, Trilogy of Sufi Interpretation.

1. Introduction

Disasters, as an integral part of the human experience, have been the focus of intense debate and research in various aspects of human life. A disaster is an unexpected event that often brings suffering, hardship, or loss to individuals or communities (Fathunnisa, 2019). Also, the occurrence of disasters in Indonesia is often assumed to be a punishment for injustice and sin or mistakes (Danarta et al., 2022).

Some experts state that disasters are tests given by Allah as part of the divine plan. In this context, disasters are considered a way to test human endurance, patience, and faith in God. Thus, it is interpreted as part of the destiny that must be accepted with gratitude and patience. On the other hand, disasters are also the result of human actions, such as negligence, indiscretion, or criminal acts. In this context, disasters are often regarded as a natural consequence of human actions, and our task is to avoid or overcome the negative impacts that may arise (Hamandia and Razzaq, 2022).

However, from the perspective of Sufi exegesis, disaster can be understood in a more profound framework. According to Sufi, disaster is a spiritual call to look beyond the physical dimension and seek a deeper understanding of the meaning of life. In the experience of disaster, one is expected to reflect on the true meaning and recognize a deeper connection with God. As an inner test, disaster can trigger a journey of deep spiritual searching in order to achieve oneness with God (Fathunnisa, 2019).

Research exploration related to disaster in interpreting the Qur'an is not new. Some researchers on this issue unravel the articulation of disaster in the view of Islam in general. This research reveals the meaning of disaster as an occurrence caused by one of three aspects, namely God's will and human actions, and written in *Lauh al-Mahfudz* (Hamandia and Razzaq, 2022). In another study, disaster in the perspective of the Qur'an has also been revealed by referring to the *tafsir bi al-mashup* between the interpretations of *al-Misbah* and *al-Azhar*, which confirms the understanding of disaster normatively as destiny and the result of human actions (El-Karimah, 2023). In addition, some researchers further deepen the meaning of disaster in the Qur'an contextually due to disasters from environmental damage and the like (Rahmawati, 2023).

In addition, there is also one study that is closer to the object raised by the author, but the issue studied is the Covid-19 disaster. The research only describes every aspect behind the COVID-19 phenomenon, which can be wisdom verified by the Qur'an. This article is the only one found by the author that contains a response to the disaster in the form of COVID-19 using Sufistic interpretation. Several other articles it only rely on several concepts of Sufism related to adaptation during a pandemic. This article uses Sufi interpretation epistemology in exploring the verses of the Qur'an. The result obtained is that the phenomenon of the Covid-19 pandemic if read from Sufi interpretation, can be a verse of the existence of Allah Swt. The phenomenon can also be an actual reference for some verses of the Qur'an. This means that every aspect of the Covid-19 phenomenon can provide wisdom that the Qur'an has verified. Such as giving a message of the collapse of arrogance over non-divine ideologies, a message to remember death, and a message to preserve the balance of life, in the form of destiny and efforts. (Kerwanto et al., 2020).

However, some of the studies mentioned, including the last one, did not involve interpreting Sufi figures in providing their understanding of the disaster. Of course, the interpretation of a Sufi here for the author can provide deep meaning, especially regarding

the reasons why some terms of disaster are always associated with *dzalim* and the like in the Qur'an (Rahmawati, 2023). This is the gap in the research raised by the author. Because previous research has not at all answered the question: how is it possible that such actions (injustice and *kufr*, for example) can bring about a disaster? For the author, this can only be clearly understood through the worldview of Sufism.

In this article, the author will explore a different perspective on disaster, taking into account that disaster is always regarded as a test from Allah, or even a destiny from Him, which implies a perspective that disaster cannot be avoided or prevented. In addition, going a step further than existing research, this article involves the Sufi interpretation as a perspective in analyzing the phenomenon of this disaster. Especially in research studies on natural disasters and their safety management, spiritual and religious perspectives must be distinguished.

Regarding the Sufi interpretation used, the author requires the interpretation of three interrelated Sufi figures, namely Abdul Qadir al-Jilani, Ibn 'Arabi, and Achmad Asrori al-Ishaqi. The interpretation of these three Sufi figures is to be used as a tool in interpreting the articulation of disaster in the ideas of the Qur'an. At the same time, it is expected to bring an offer to facing and understanding the meaning behind the disasters that will come.

2. Methods

The articulation of disaster here will be dissected in the ideas of the Qur'an by dialecticising the interpretations of the Sufi trilogy of Abdul Qadir al-Jilani, Ibn 'Arabi and Achmad Asrori al-Ishaqi. This research uses the type of library research, and proposes a mystical or Sufi interpretation perspective as a tool in understanding articulation in the Qur'an. This perspective is considered interesting, because it is able to combine various aspects and signals that exist (Saeed, 2016).

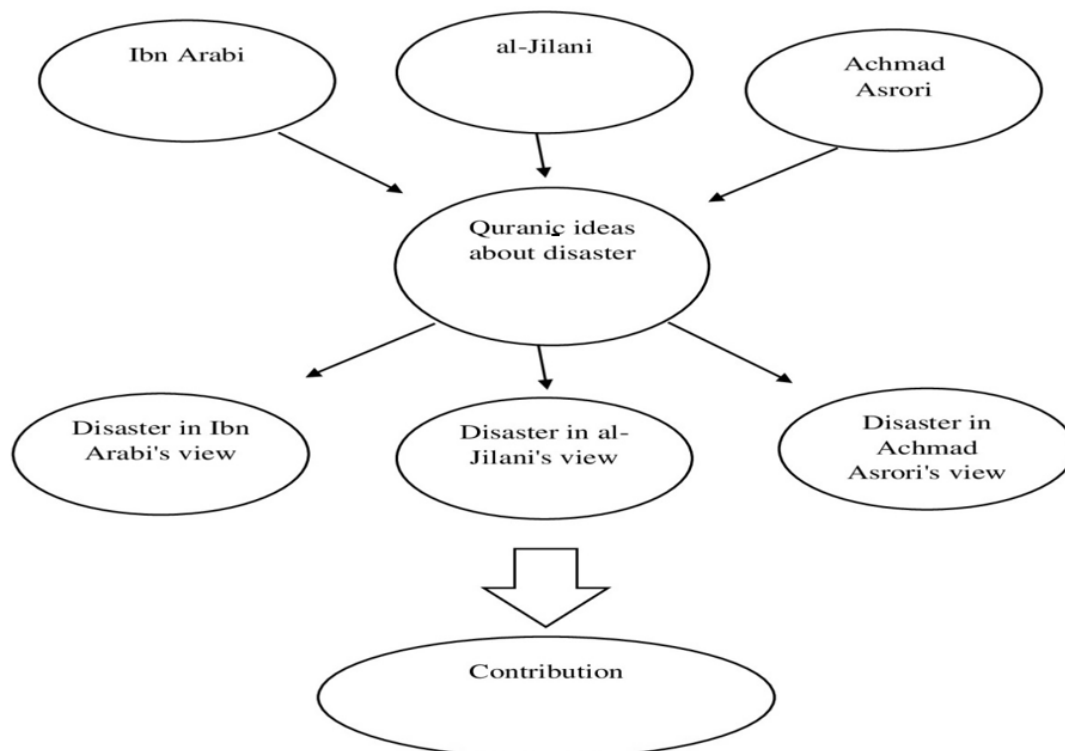
The primary data sources used by the author are *Tafsir al-Jilani* by Abdul Qadir al-Jilani, *Futuh al-Makkiyah* by Ibn 'Arabi, and *al-Munatakhbat* by Achmad Asrori al-Ishaqi. In supporting this primary data source, the author also uses secondary data derived from books, scientific journals and other relevant documents. In conducting this research: firstly, the author begins by identifying data about "disaster" in the tafsir works of the three Sufi figures raised. The identification of data about "disaster" is not only based on the vocabulary of *musibah* in language, but also the understandings that lead to it. Among other things, the reality of occurrence in the universe, and its damage or destruction.

Secondly, the above data that has been found is then dissected and understood as the meaning of disaster from the interpretation of the three Sufi figures above, which refers to the verses of the Qur'an according to their views in their respective works. Because of this, the following research is more dialectical between the interpretations of the three Sufis. It does not tend to explore the vocabulary of disaster thematically and linguistically in a work of tafsir.

Thirdly, the interpretations found above are then connected by the author in singularity to be contextualised regarding what contributions are offered.

Table 1. Primary and Secondary Data

	Primary data	Secondary Data
Data	Tafsir al-Jilani by Abdul Qadir al-Jilani	Books
	Futuh al-Makkiyah by Ibn 'Arabi	Scientific Journals
	al-Munatakhabat by Achmad Asrori al-Ishaqi.	Other relevant documents

**Figure 1.** Data Analysis Framework

3. Results and Discussion

3.1. Result

This research has revealed that the ontology of disaster in the Qur'an through interpretation is as follows: destiny or the impact of damage done by humans according to al-Jilani; part of God's phenomenon according to Ibn 'Arabi; and the image of unfriendly human-nature relations according to al-Ishaqi. Disaster, in al-Jilani's interpretation, is normatively interpreted into two types: first as destiny and second as a result of damage done by humans. Al-Jilani, in his interpretation, connects the occurrence of a disaster with human actions in the form of injustice (*zalim*) and disbelief (*kufur*). This can be understood with Ibn 'Arabi's interpretation, which requires that disaster is an image of His wrath. Then, the phenomenon is simplified by al-Ishaqi's interpretation, which shows

that the occurrence of a disaster in the world is caused by damage done by humans to it, which includes two fundamental aspects of damage to the environment (ecological) and injustice on earth (religious). The reading of this Sufi tafsir trilogy is enough to make an impressive contribution. When humans are made aware of returning every reality to the Ultimate Reality, Allah Swt, through this awareness, humans can finally provide efforts and actions that are always oriented towards a good relationship with the surroundings and the universe, especially in the two fundamental aspects mentioned.

3.2. Discussion

In discussing the results of this research, the author wants to unravel into three discussions. First, to unravel the worldviews of Abdul Qadir al-Jilani, Ibn 'Arabi and Achmad Asrori al-Ishaqi, which are related to each other. So in this case, the author calls these three Sufi figures the Sufi interpretation trilogy. In this study, using the interpretations of the three Sufi figures through their main works, is a differentiator for this study from previous studies. Secondly, the author begins to dissect the articulation of disaster by referring to the interpretations of the three Sufi figures mentioned as a perspective, which ultimately can find a concept of the ontology of disaster in the Sufi tafsir trilogy in question. Third, the ontology of disaster that has been found based on the interpretations of the three Sufis is later connected in singularity to find a contribution. In this case, the author begins to discuss more deeply about disaster to be contextualised towards an effort and action that needs to be taken to deal with a disaster that is happening and will come.

3.2.1. The Trilogy of Sufi Interpretation: Abdul Qadir al-Jilani, Ibn 'Arabi and Achmad Asrori al-Ishaqi

The term "Sufi tafsir trilogy" here, refers to the tafsir by Abdul Qadir al-Jilani (W. 561 AH), Ibn 'Arabi (W. 638 AH) and Achmad Asrori al-Ishaqi (W. 2009 AD). These three Sufi figures regarding their world-view have a very close relationship. Before that, according to Azhari Noer, Sufism or precisely a Sufi was broadly categorised into two different types. This is historically based on the rejection by sunni scholars of some of the doctrines of Sufism which they consider deviant from Islam, such as the doctrine of *wahdat al-wujud*. The two types of Sufis in question are Sufi-sunni and Sufi-falsafi. According to them, the first type of Sufism is considered to adhere to the Qur'an and Sunnah. This type also includes *sufi-akhlaqi* and *amali* styles. Meanwhile, the second type is *sufis* who are considered to have philosophical teachings that come from outside Islam, such as Greece, Persia, India and Christianity (Noer, 2006).

If examined, al-Jilani is a Sufi and *murshid tarekat*. This figure is considered a Sufi who often makes Sharia as a guideline in *tariqah*, as well as a foundation in his ideas of Sufism. To quote what Abdul Kadir Riyadi once said, al-Jilani can be said to be the "incarnation of al-Ghazali", or simply called "Sufi-sunni". While Ibn 'Arabi, of course, is well known that he is a Sufi figure with a philosophical genre, or in short, a "falsafi Sufi" (Riyadi, 2016). Quoting Toshihiko Izutsu's reading, almost all aspects of Ibn 'Arabi's worldview are based on the concept of *tajalli* or God's self-manifestation. Thus, when studying various problems or topics related to Ibn 'Arabi's thought, it is actually nothing but an effort to unravel various aspects of the concept of *tajalli* itself. The manifestation

in question is a process of God who was previously absolutely unknown, but He spread His shadows to increasingly concrete forms (Izutsu, 2015).

Then, the last one is al-Ishaqi. An interesting recent Sufi figure, who also acts as a *tariqah* *murshid*. This figure is a charismatic cleric who became the *murshid* of the *Qadiriyyah wa Naqsyabandiyyah* *tariqah*, as well as the founder of *PonPes Assalafi Al Fithrah Surabaya*. Still with Abdul Riyadi's reading, al-Ishaqi on the one hand based on his *al-Muntakahabat* work often presents some ideas that are often revealed by *falsafi* figures. But on the other hand, he also explained a lot about the centrality of *sharia* in Sufism. According to the public, this al-Ishaqi figure in his lifetime was better known as a traditional *kiai*, the original *murshid* figure of *dhikr*. But it is not just a coincidence, if al-Ishaqi can also be transformed as a fan of philosophy, especially the school of Ibn 'Arabi. Through his *al-Muntakhabat* work, it is clear that Ibn 'Arabi was the first Sufi he quoted before quoting other great names, such as al-Junaid, al-Ghazali and Abdul Qadir al-Jilani (Riyadi, 2016).

So from here, it is very clear that al-Ishaqi seems to be able to incarnate in the sense of reconciling the worldview bases of the two great Sufis above; between al-Jilani and Ibn 'Arabi. The above also marks the aroma of the "transcendental anthropologist" latent in the figure of al-Ishaqi. Where, he in his Sufism ideas seems to try to push humans from the foundation of empiricism (anthropologist) to spiritualism (transcendental). What al-Ishaqi wants to do in his work is not much different from what Ibn 'Arabi has done, namely the philosophisation of *tasawwuf* or bringing *tasawwuf* into the realm of science. According to Abdul Kadir, tarekat for *Kiai Asrori* seems to be the initial stage towards Sufism knowledge. This can be seen from his end-of-life work, which bequeathed the masterpiece *al-Muntakhabat*, which is enough to require tarekat to transform into a knowledge movement (*ibid.*). From all these descriptions, the author calls the three Sufi figures above in a trilogy of Sufi interpretations. Three Sufi figures who connect with each other with their respective works of interpretation.

3.2.2. Disaster in the Referential Trilogy of Sufi Tafsir: Between al-Jilani, Ibn 'Arabi and al-Ishaqi

The discussion In this case, it is intended to review the discussion of disaster through the desired Sufi *tafsir* trilogy of thought. Perhaps, a series of scientific *tafsir* studies that relate to scientific findings are certainly clear enough in reading the articulation of a disaster. In addition, it provides a significant implication for the meaning of disaster, which was previously understood as a punishment or destiny towards an understanding as a result of human mischief. These two beliefs are certainly different, in the sense that a fatalistic understanding of "doom/destiny" will only give birth to a resigned and non-anticipatory attitude, while the second meaning can give birth to a protective attitude (Aksa, 2020). For example, take the story documented in QS. Hud: 64-68 about the people of Prophet Shaleh who were afflicted with punishment as a consequence of their transgressions. The mistake of prophet Shaleh's people was that they denied his provisions. Before that, his people asked for a miracle from prophet Shaleh, so that they would believe in his prophethood. The resulting miracle was the emergence of a she-camel from a mountain. According to al-Zuhaili, the she-camel was pregnant. But afterwards and also after giving a message from prophet Shaleh, his people actually denied and even killed the she-camel. With that, prophet Shaleh warned them to have fun for three days, after

which there would be a painful punishment from Allah Swt (Zuḥaylī, 2003).

If you open the interpretation of al-Thabari, it is explained that they were warned for three days. During that time, they experienced signs that appeared. On the first day, their bodies became yellow. On the second day, their bodies became red. Then on the third day, their bodies turned black (AL-TABARI, 2000).

This discolouration of the body, or rather the face, is scientifically called typhus exanthematicus virus by some medical experts. In some other findings, they call it the anthrax virus. A kind of malignant virus that is transmitted from animal flesh. However, what is quite logical in medical terms is that the facial changes in the story above were caused by the pestilence virus. This virus is also known as *pestis haemorrhagica*. Because from the information of medical experts, this virus is transmitted through camel animals. Likewise, the impact of someone who has been infected is the same as described by al-Thabari (Hakim, 2018).

Returning to understanding the articulation of disaster, in this case the author considers the Sufi interpretation to have an interesting perspective. This Sufi or mystical interpretation approach is a type of interpretation that originates from ideas that are often revealed by Sufis, and the discussion is focused on the issue of Islamic spiritualism. The uniqueness of this approach is that it is abstract and able to combine various aspects and signals, making it a reading that tends to be dynamic (Saeed, 2016).

Starting with al-Jilani's interpretation, according to him, disaster is fundamentally understood with two meanings that seem to be opposite. This is based on the content of QS. al-Hadid: 22 which confirms the meaning of disaster as destiny and QS. al-Syura: 30 which shows disaster as the impact of human actions. However, the two contexts of this verse can be reconciled holistically from al-Jilani's comments. According to him, the first type of disaster requires painful and pleasant events. This is with reference to QS. al-Taghabun: 11, where the articulation of disaster according to al-Jilani is everything that happens or events, which include pleasant and painful events. Thus, disaster in this case has a very broad context, and does not only mean natural disasters (Sungatno, 2018). Meanwhile, the second type of disaster is only talking about painful disasters, as a result of man's own mischief. Such as sin and hypocrisy (ibid.).

However, the question is why is the second type of disaster associated with sin? Then what aspects connect the two? This will be answered by al-Ishaqi's interpretation which classifies this issue into the study of the nature of the universe, creation and its flow of movement. Where, according to him, it is associated with the human species, so that it is formulated as an idea that reads about the correspondence of humans and nature as a manifestation of Allah Swt. Quoting Abdul Kadir Riyadi's formulation, the idea of the correspondence between humans and nature as manifestations of God is one of the six ideas of Sufism regarding *makrifat* and *hakekat* (Riyadi, 2016).

Before answering this, Ibn 'Arabi has explained the reality of this nature and its dynamics thoroughly. With reference to QS. al-Baqarah: 26, for him there is no difference between the largest creation of Allah Swt, such as the 'arsh, and the smallest, such as viruses or atoms. Everything in the universe does not exist except for Allah. In this case, Ibn 'Arabi also wants to always relate all existing realities to the majesty of the One True Being, Allah Swt (Arabi, 1999). Thus, even disasters in Ibn 'Arabi's understanding are understood as part of the Absolute's phenomenal, which is the process of His self-manifestation. This is also what Hamka understood in simple language, that the order of

nature is a form of God's existence (Kusnadi, Zulfikar, and Juwita, 2023).

Returning to the question posed, so far the universe has been considered passive and has no movement. Unlike the human species, which is able to will and choose as it pleases. However, if it is based on Ibn 'Arabi's logic above (reality as His manifestation), it is not fully justified. Because the reality of the universe also has the will of movement. This is based on the content of QS. Fushshilat: 53.

According to Ibn 'Arabi's understanding, the verse affirms the equal position of nature and human beings. Both entities are considered equal as signs and self-manifestations of Allah Swt. This also shows that the entity of nature is also understood as a subject that has movement, which is equal to the human entity (Arabi, 1999). This argument is also reinforced by a statement from Elisabet Sahtouris. By referring to two Chilean biologists, Humberto Maturana and Francisco Varela, living things are objects that can continuously create parts of themselves. So that everything in the universe for Ibn 'Arabi is classified as a living thing (Febriani, 2019).

Starting from this description, disaster can certainly be understood as the reality of the will of the movement of nature itself. So if this is based on an understanding of the close relationship between humans and nature, then disaster is certainly an event that occurs due to the unfriendly relationship between humans and nature. This also provides an understanding that if everything that exists and occurs including disasters is the movement of nature itself, then according to what Ibn 'Arabi revealed, disasters also occupy as a process of self-manifestation of Allah Swt. With this, it is possible that the reality of disaster is desired as a description of nature can also be angry, as well as recognised as a form of God's wrath.

Human involvement with the universe as a friendly relationship, by Achmad Asrori al-Ishaqi is confirmed through his understanding of two verses of the Qur'an, namely QS. al-Baqarah: 30; and QS. Luqman: 10. According to al-Ishaqi's interpretation, the first verse confirms that the human species that deserves the title "khalifah" are those who have the character of Allah Swt, which in turn this human species occupies a "proper" position to be His representative in preserving the balance of the universe. Then, QS. al-Baqarah: 30 also provides identification to QS. Luqman: 10 that the human species is actually a pillar for the balance of all that exists in this nature. So, these two verses, if connected to each other, explain that humans certainly should be friendly and harmonious in the sense of treating nature like their own brother (Ishaqi, 2016).

This is clarified by al-Ishaqi's further view as an answer to the previous question, that all the inhabitants of the earth who are increasingly filled with disbelief, hypocrisy and injustice, will make the universe even more burdened. It will not be able to bear all this ugliness that is increasingly swelling. From him too, the earth and the mountains on this earth may sometimes shake and give a disaster. That is a form of rage from the universe itself, as a result of the inhabitants of the earth who are getting worse (read; kufir, hypocrites and dhalim) (Ishaqi, 2016).

Regarding the reality of disaster as a natural movement that can also be understood as a form of God's wrath, it does not mean that Allah Swt in this case deliberately brings it, "harming". However, this nature, although recognised as a living thing, is still within the corridor of His law. This can be understood perfectly through understanding QS. al-Hajj: 65.

In al-Ishaqi's commentary, the verse confirms that everything in this universe has

been subdued by the command and permission of Allah Swt, in the sense of following Him. However, al-Ishaqi also recognises the ability to will owned by these natural entities. As described by him in several special chapters that reveal that objects in the universe also have movement, in the sense of living objects that have been explained. Among these chapters, are Syu’ur wa Idrak al-Jamadat. So, this is enough to mark that all objects in nature move following the provisions outlined by Him, which is better known as sunnatullah or "natural law" (Ishaqi, 2016).

Therefore, it can also be understood that humans who commit mischief against nature or create an unfriendly relationship with it, are their own consequences that lead themselves to be unable to resist the ferocity of nature’s fury. This is a natural outcome and a form of causality according to the laws of nature, which is not intended as an attempt to harm Allah Swt even though the lines of natural law were originally determined by Him.

From all that is described, the author in this case can present a picture that describes the ontology of disaster in the Sufi tafsir trilogy, as follows:

Table 2. Ontology of Disaster in the Sufi Tafsir Trilogy

		Previous Research
Interpretation Works		Readings/Findings
Tafsir Al-Azhar		Disasters are divided into two: big disasters such as natural disasters; and small disasters such as illness
Tafsir Al-Misbah		Disaster is a severe test that befalls someone or many people.
Ontology of Disaster in the Sufi Tafsir Trilogy		
Sufi figures	World-View	Ontology of disaster
Abdul Qadir al-Jilani (d. 561 H)	Sunni	Disaster is defined into two types: 1. Disaster as destiny (disaster that is painful/comfortable) 2. Disasters as a result of human actions (painful disasters)
Ibn ‘Arabi (d. 638 H)	Tajalli the self-manifestation of the Absolute	Disasters are part of Allah’s phenomena, as well as a process of His self-manifestation.
Achmad Asrori al-Ishaqi (d. 2009)	Empiricism-Spiritualism Sunni-Falsafi	Disaster as an image of a hostile human-nature relationship.

3.2.3. The Contribution of the Sufi Tafsir Trilogy: Re-understanding the Role of Religion in the Midst of Disaster

After parsing the interpretation of the three Sufis about the ontology of disaster quite extensively, here the author begins to express what is the contribution of the Sufi tafsir trilogy regarding disaster. In addition, this also answers that religion (Islam/sufism)

will also be brought back to respond to the challenges that science had raised during the pandemic, which at that time had formed a great struggle between religion and science. Understanding Dicky Sofjan's assertion as a prologue in the book "Virus, Man, God", the past pandemic period seemed to bring about the opening of old wounds for the integration of science and religion. At one pole, religious people began to distrust doctors, medical researchers and epidemiologists. They gave impressive expressions, as well as their basis for this rejection. These include "ablution water can prevent Covid-19" and "my blood is mixed with the blood of Jesus". But on the other hand, these beliefs have been generalised by scientists. So, according to them, people like this cannot be invited to a more rational conversation about the Covid-19 pandemic (Sofjan and Wildan, 2020). Not only that, religion in the midst of this struggle is at stake, thus implying a question; can religion still survive in the midst and after the pandemic?

In response to the above, Ibn 'Arabi's interpretation of QS. al-Baqarah: 26 teaches itself about the correct belief in seeing all existing realities, including all the disasters that occur. In his interpretation, he emphasises to always return and relate everything in this universe to the power of Allah Swt. This perspective will later give birth to an offer that has been ignored. The offer is that all disasters that occur are believed to be a manifestation of the existence of Allah Swt, in the sense of being part of His phenomenal self-manifestation. Thus, this teaches us not to underestimate any disaster, as currently reported by BMKG regarding the prediction of hot temperatures in several major cities on the island of Java. BMKG's analysis of this scorching hot weather informs that it is expected to continue until October 2023. So, in this case, BMKG urges people to always maintain their stamina, especially those who do outdoor activities (BMKG, 2023).

In addition, Ibn 'Arabi's view also tries to remind himself of the existence of a Superior Power, Allah Swt. This kind of divine view is not only a new paradigm towards disasters. But simultaneously, this view also tries to deconstruct secular humanism which is the basis of secular science towards religious humanism (Salim, n.d.).

Then if you observe secular scientism in depth, it also cannot escape the various shocks it has experienced. This is because, as a result of its unwillingness to be based on religion, science will always be haunted by anxiety, fear, death and so on. This kind of haunting was felt during the last pandemic, which was further exacerbated by its failure to overcome the pandemic. So, all of this often leads to the birth of apathy and hopelessness. It is as if everyone's life is dying little by little, before he is actually snatched away by Covid-19 itself (ibid.).

Based on the exploration of a psychologist from the Indonesian Psychological Association (Himpesi), Wiene Dewi, this kind of mindset and all psychological conditions actually greatly affect the health of the body. According to her, all these psychological conditions are unconsciously pressurising the brain to release the hormone noradrenaline. A toxic hormone that can weaken the immune system. As a result, the immune system will weaken, easily infected with diseases and viruses, and grow old quickly (Shobah, 2021).

Looking at Abdul Qadir al-Jilani's interpretation, all of the above can be resolved by understanding the concept of destiny. Through a proper understanding of destiny, a person will not end up in conditions such as anxiety, stress and so on. Because someone who is religious certainly faces a disaster as a form of destiny with patience, tawakkal and calm. Because this person's view is still solid and continues to reach forward, optimistic.

He also continues to convince himself that he can still survive by the will of Allah Swt as well. In short, this kind of person only believes that every disaster that exists will not kill his spirituality and spirit, but only his physical condition (ibid.).

Not only that, understanding destiny very well also has implications for self-belief in the opportunity to make efforts. Because of the understanding of destiny as mentioned above, destiny actually also means choice. Choosing to be in a state of recovery is destiny, while choosing to be in a state of illness can also be said to be destiny. With this, humans can also use the effort approach as a form of endeavour in dealing with every disaster. In particular, the ability to will and choose, which has become the "fitrah of creation" of humans, encourages those who are able to make efforts in the sense of making every effort. This can also be in the form of producing scientific findings or following the BMKG's appeal mentioned, as an effort in the context of facing the current disaster (ibid.). So once again, all of this can also end the dichotomy and struggle that occurs between science and religion. Because science actually strengthens and strengthens a person in religion.

This endeavour reminds us of the example set by Umar bin Khattab. In his history, when Umar faced a kind of plague in the middle of his journey, he once had the tendency that it was okay to switch from one destiny to another. Thus, he no longer continued the journey but instead returned home, as a form of endeavour from the figure of Umar (Safitri et al., 2021). This is enough to illustrate the balance between destiny and endeavour.

Turning to the context of disaster as a form of movement of the universe, this reminds us of al-Qardlawi's idea that once revealed the balance of nature. According to al-Qardlawi, in fact, everything in nature is in a state of balance. The nature of creation carried out by Allah Swt to the entire universe is always measured in balanced or moderate parameters, not extreme to the left or right. Just like the amount of water that He sends down on this earth in the form of rain, measured according to the existing life, no more and no less. So, if this water that He sends down turns to terrible effects such as floods and the like, then there is something problematic with the actions of the inhabitants of the earth here. Al-Qardlawi gives this idea from his interpretation of QS. al-Mu'minun: 18 (concerning the descent of water from the sky) and QS. al-Hijr: 19 (about vegetation) (Yaqin, 2019).

The above has been clearly answered, that according to the interpretation of Achmad Asrori a-Ishaqi that has been mentioned, humans on this earth need to be led so as not to do mischief against nature. In addition, if disaster is the reality of the movement of the universe, which morally falls under the responsibility of humans as "khalifah", then he should realise himself and other species to improve themselves. Because they feel that they are still at a level that does not deserve the title of "khalifah" properly. Any disaster that occurs is certainly a right of nature to express, as a warning for the delinquency of the earth's inhabitants who are still like that, for example. If the disaster here is a result of the unfriendly relationship between humans and nature, then humans need to rebuild their understanding of nature as fellow subjects. At the same time, at the practical level, he can preserve the entire existence of the natural environment and not exploit it.

Included in this perspective, an effort to create harmony between humans and nature is to follow all appeals from medical and scientific experts in dealing with a natural disaster. This means that participation in this is certainly an effort to harmonise with the movement of nature in every disaster and disaster that strikes. As well as this, following

the new normal protocol enforced during the last pandemic is certainly also a form of effort to deliver the surrounding environment (read; nature) to recover.

Here, the author presents a picture/scheme that illustrates the conception of the Sufi interpretation trilogy in dealing with a disaster:

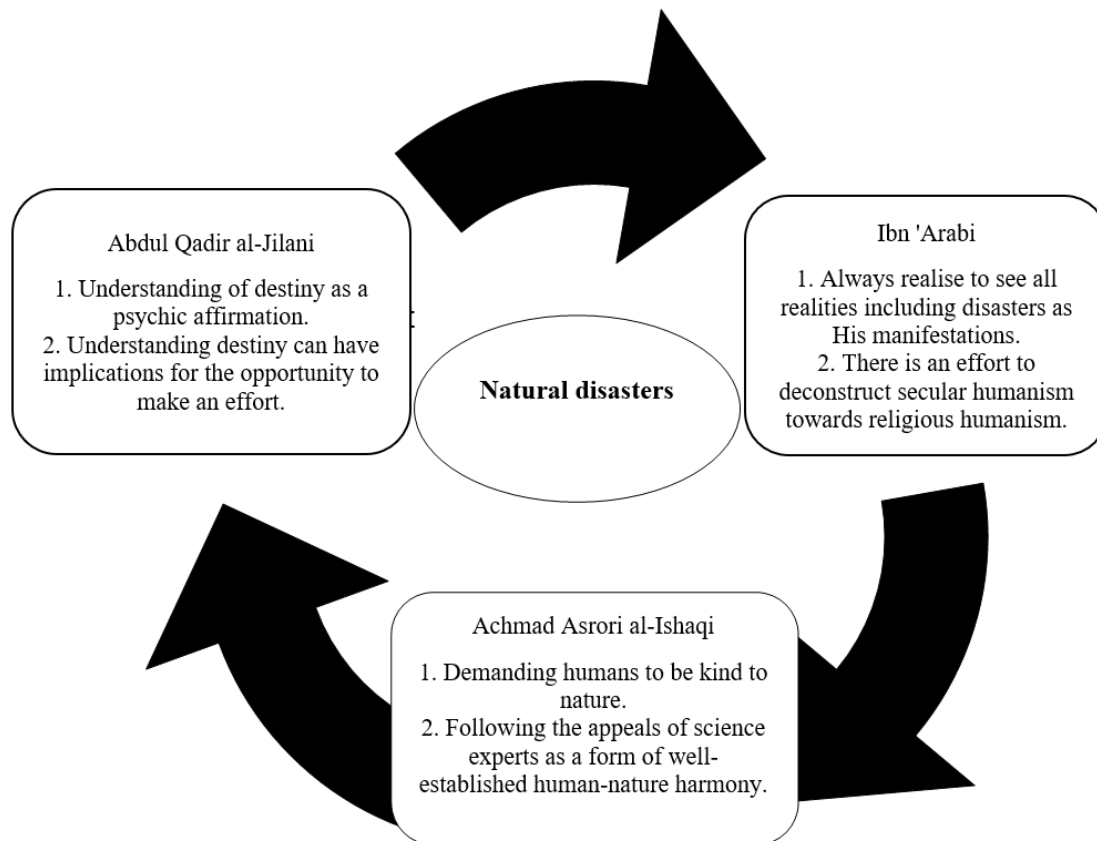


Figure 2. Conception of Sufi Tafsir Trilogy in Facing Disasters

Of all the offers revealed above, if combined this Sufi tasfir trilogy, in singularity provides the following understanding. Al-Jilani wants disaster to be a destiny which in turn requires ikhtiar action, as a counterbalance. Then, so that this understanding of destiny and endeavour does not assume that every disaster or natural disaster is a punishment or even doom, Ibn 'Arabi provides a backing with a formula, namely that all reality should be attributed to God's power. This is not only a reminder of the Superior Power, but also as a closeness between humans and God (religious humanism). Finally, at the practical level, al-Ishaqi's view simplifies it with his concept that natural disasters and disasters need to be faced with friendly human and natural harmony. Humans behave to maintain the health of nature, and nature will not bring disaster because its balance is still preserved

Going back to the root of the problem, the destruction of nature is caused by extreme contradictory thinking between humans and nature. Humans are still considered to dominate nature, so exploitation of nature is considered normal. Therefore, the balance between these two entities needs to be preserved. The understanding of the three Sufi figures above quite clearly contributes to always maintaining the nature of balance between humans and nature. So, from here, the interpretation of Sufism rooted in spirituality is

in fact not only individually valuable but also communal. Where, it can really be a sustainable offer in the future in managing a peaceful and friendly life with the surrounding nature (Sururi, Kuswanjono, and Utomo, 2020).

4. Conclusions

Through a reading of the Sufi tafsir trilogy on the meaning of disaster, the article has revealed the ontology of disaster in the Qur'an as: destiny or the impact of damage (al-Jilani); part of God's phenomenal (Ibn 'Arabi); and the image of unfriendly human-nature relations (al-Ishaqi). The interpretation of this disaster is clear enough to make a real contribution as a form of endeavour in dealing with a disaster and natural disaster, especially if it is led to al-Ishaqi's interpretation as a level of praxis. Of course, the reading of this Sufi tafsir trilogy has answered the question of what triggers related to injustice and kufr towards the occurrence of a natural disaster. Analysis with this Sufi interpretation approach, of course, is still needed in the future to deepen and develop the role of religion in interpreting a phenomenon. Especially, there are still many other interesting analytical tools from various other Sufi figures that have not been widely used to read a phenomenon.

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