

CHAPTER I

INTRODUCTION

A. Research Background

Two things characterize the modern era, that are; (1) the use of sophisticated technology in various aspects of human life, and (2) the development of science as a sign of human intellectual progress. Ideally, modern humans are who think logically and are able to use various technologies to improve their quality of life. The existence of intelligence and technological assistance should be able to make the modern humans wise, but in reality there are still many people whose quality of humanity is lower than the progress of thinking and technology that they achieve.¹ This phenomenon is also happen in Indonesia now. Intellectual intelligence and sophistication of the tool are actually used for various interests that create harm to themselves and society. Their attitude and behavior now tend to ignore noble values that have long been held in high esteem and are rooted in everyday attitudes and behavior. Noble characters such as honesty, politeness, togetherness, and religiosity are gradually being eroded by foreign cultures that are hedonistic, materialistic, and individualistic. As a result, these values are no longer considered important if they conflict with the objective to be obtained.

The logical consequence of this lifestyle is that not a few people get mental disorders in this modern era, which ultimately leads to the difficulty of gaining peace and happiness in life. Some psychologists, such as Erich From, Carl Gustav,

¹ Ahmad Mubarak, *Psikologi Qur`ani* (Jakarta:Pustaka Firdaus, 2001), 16.

and Rallo May, have warned that modern life has destroyed human psyche because modern human life has been beset by anxiety and mental tensions. The more advanced a society is, the more things must be known, and the more difficult it is to achieve happiness in life. In addition, also because human needs are increasing, there will be more competition for opportunities and orientation to material needs.²

Human as Allah's creatures are blessed with several potentials that make humans superior to other creatures that Allah makes them as *khalīfah* on the earth.³ First, humans can know the properties, function and use of all kinds of objects (Q.2:31). Secondly, God has subjected the earth and sky to humans (Q.45:12-13). Third, humans are blessed with reason, mind, senses and positive power to change the pattern of life (Q.67:23). These potentials have an important role to make humans as noble creatures. In addition, there is also a negative potential in humans, namely lust that can plunge to follow the order of Satan as in the Qur'an (Q.20:115-127) where the devil instigated Adam and Eve to forget God's warning for coming near to forbidden tree.

The importance of controlling the lust is also mentioned by the Qur'an as stated in Q.S.91:7-10 which read :

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾ قَدْ أَفْلَحَ مَن زَكَّاهَا ﴿٩﴾ وَقَدْ خَابَ مَن دَسَّاهَا ﴿١٠﴾

(7) By Nafs (Adam or a person or a soul), and Him Who perfected him in proportion; (8) Then He showed him what is wrong for him and what is

² Zakiyah Drajat, *Islam dan Kesehatan Mental* (Jakarta: Gunung Agung, 1983), 12.

³ M.Quraish Shihab, *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Bandung: Mizan, 2001), 364-366.

*right for him; (9) Indeed he succeeds who purifies him own self; (10) And indeed he fails who corrupts his own self.*⁴

According to Ibn Kathīr, purifying the soul referred to in this verse is to cleanse it from despicable morals, impurities of the soul, all acts of ignorance by obeying the commands of Allah SWT.⁵ Whereas those who pollute are those who put themselves in despicable position and distance themselves from God's guidance. This verse also justifies one of the hadith of the Prophet Muhammad P.B.U.H by Ibn Kathīr, "*Whoever was created by Allah to occupy one of the two positions (heaven or hell), then he will tend to it.*" That is, Allah has directed the *nafs* itself on two things, it is ungodliness and piety.⁶

Although both of these potentials are present in human beings, the Qur'an implies that virtue adorns human beings before evil and that human beings are inclined towards virtue.⁷ If the *nafs* is already inclined to sinfully, surely one must immediately return it to piety with specific processes called *tazkiyah* (purification).

In Islamic concept known *tazkiyat al-nafs* or purification of the soul. This term is very popular especially in Sufism. *Tazkiyat al-nafs* is one of the most important teachings in Islam. Even one of the purposes of commissioning the Prophet Muhammad P.B.U.H. and other prophets is to guide people to reach a pure soul (Q.S.2:129). *Tazkiyat al-nafs* position in the Qur'an is quite significant. Many verses of the Qur'an which touches on the issue of *tazkiyat al-nafs* both directly

⁴ Ministry of Islamic Affairs Endowments Da'wah and Guidance of the Kingdom of Saudi Arabia, *The Noble Qur'an: English Translation of The Meanings and Commentary* (Madinah: King Fahd Complex, 1430 H.), 841.

⁵ Ibn Kathīr, *Tafsīr al-Qur'ān al-Azīm*, Vol. 1 (Beirut: Dār al-Kutub al-Ilmiyah, 2012), 180.

⁶ Ibn Kathīr, *Tafsīr al-Qur'ān al-Azīm*, Vol. 4 (Beirut: Dār al-Kutub al-Ilmiyah, 2012), 448.

⁷ M. Quraish Shihab, *Wawasan Al-Qur'an: Tafsir Maudhu'i Atas Pelbagai Persoalan Umat* (Bandung: Mizan, 1998), 254.

and indirectly. The interpretation of each verse also varies both in terms of explanation, interpretation form and style.

One of the figures who also devoted much of his thoughts about *tazkiyat al-nafs* is Sa'īd Ḥawwā. His works in the field of Sufism have been widely studied and researched. He has also written a commentaries book entitled "*al-Asās fī al-Tafsīr*" which is the primary reference in this research. Generally, this book is considered superior in using the *munāsabah* (correlation) system. In addition, Sufistic features are also inseparable in every description of his interpretation, especially for verses related to Sufism such as about *tazkiyat al-nafs*.

The commentary books have various methods and interpretation style. The experts generally divide it into four types, namely 1) *ijmālī* (holistic) interpretation; 2) *tahlīlī* (analytical) interpretation; 3) *muqāran* (comparative) interpretation; and 4) *mawḍu'ī* (thematic) interpretation.⁸ This is a sign that each generation must give an interpretation book that discusses various issues according to the needs of community. Sa'īd Ḥawwā through his work has tried to meet the needs of the people by writing an analytical and systematic commentary. In addition, the interpretation he wrote while in prison⁹ proved how extensive his knowledge was and how strong his determination to preach to the people.

In this interpretation, Sa'īd Ḥawwā' examines the structure of the verse in the letter. For example, by explaining the relationship or similarity of themes in a group of verses and also the relationship with a group of other verses. As he does interpret the first ten verses in Surah ash-Shams. Grouping like this is called *al-faqrat al-ūlā*.

⁸ Nashrudin Baidan, *Wawasan Baru Ilmu Tafsir* (Yogyakarta: Pustaka Pelajar, 2011), 376.

⁹ Sa'īd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 1 (Kairo: Dār al-Salām, 2003), 21.

According to him, verses one to ten have a common theme and purpose which is about soul control. While the correlation among the verses appear in the interpretation of the second, third and fourth verses in this surah. Which he always relates to the first verse. It is the appearance of the moon (*qamar*) after the sun (*shams*), then night (*layl*) and day (*nahār*) as a result of the existence of the sun.¹⁰

According to Septiawadi's research¹¹, Sa'īd Ḥawwā's style of interpretation is dominated by *sufi ishari*, namely the recitation of the verses that differ from the etymological meaning under the instruction received by Sufism figures but between the two meanings can be compromised.¹² When describing the ninth and tenth verses "*qad aflaḥa man zakkāhā, wa qad khāba man dassāhā*", he interprets the word *zakkā* etymologically with *ṭahara*. The word *zakkā* (*tazkiyah*) is the associated with luck (*aflaḥa*), while the word *dassā* (*tadsiyah*) is connected with losses (*khāba*). According to him, the use of these two words as a comparison because *tazkiyah* develops the soul, while *tadsiyah* prevents it from developing. After explaining the language aspect, he uses analysis by presenting other verses as reinforcement. For example, in more detail about the way (*ṭarīqah*) of *tazkiyah* and *tadsiyah* in verses 7-10 which can be explained in Q.S.2:1-4 which is piety (*taqwā*) as *tazkiyah* way and *kufur* as *tadsiyah* way.¹³

The combination of sufistic interpretation with correlation (*munāsabah*) system in this book is the main attraction is Sa'īd Ḥawwā's interpretation style.

¹⁰ Sa'īd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 11, 6544.

¹¹ Septiawadi, "Penafsiran Sufistik Sa'īd Ḥawwā dalam Al-Asās fī Al-Tafsīr", *Dissertation* (Jakarta: Islamic State University of Syarif Hidayatullah, 2010), 253.

¹² Muhammad Husain al-Dhahabī, *Al-Tafsīr wa al-Mufasssīrūn*, Vol. 2 (Riyadh: Maktabah Muṣ'ab bin 'Umayr, 2004), 92.

¹³ Sa'īd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 11, 6545.

Therefore, the researcher feels interested in discussing - his interpretation related to *tazkiyat al-nafs* verses. Then, the researcher gives a title of this research namely “SA’ĪD ḤAWWĀ’S PERSPECTIVE ON TAZKIYAT AL-NAFS IN AL-ASĀS FĪ AL-TAFSĪR AND ITS RELEVANCE FOR BUILDING THE GENERATION OF INDONESIAN NATION.”

B. Problem Statement

Based on the background description above, and so that the discussion of research in this case does not extend to other discussions, it is necessary to problems statement. The problems formulated in this research are:

1. How is Sa’īd Ḥawwā’s interpretation about *tazkiyat al-nafs* verses based on his book *al-Asās fī al-Tafsīr*?
2. What are the relevance of *tazkiyat al-nafs* of Sa’īd Ḥawwā’s interpretation for building the generation of Indonesian nation?

C. Purpose and Significance

1. Research Purposes

Based on the description contained in the above problem formulation, the objectives to be achieved in this research are:

- a. To know Sa’īd Ḥawwā’s interpretation about *tazkiyat al-nafs* verses in his book *al-Asās fī al-Tafsīr*.
- b. To find out how the actualization of the concept of *tazkiyat al-nafs* of Sa’īd Ḥawwā’s interpretation in modern human life, especially in Indonesia.

2. Research Significances

- a. Academic Significance

- 1) Academically, this research is expected to contribute to the wealth of knowledge, provide additional information or as a comparison for other researchers in similar problems, especially in the field of Qur`anic interpretation related to *tazkiyat al-nafs* verses.
- 2) In addition, the mapping of Sa`id Hawwā's thought regarding the concept of *tazkiyat al-nafs* in this research is expected to create other new concepts. For example, the concept of Qur`anic psychiatric therapy or the concept of character education that is very highlighted lately, or the basic problem solving in modern society.

b. Practical Significance

- 1) Practically, this study research has opened the insight of researcher and readers regarding the interpretation of *tazkiyat al-nafs* verses by Sa`id Hawwā. Therefore, researcher hopes this research can be one of references for the practice of Moslem in life, so that we can get closer to Allah SWT.
- 2) With the new concepts offered, Moslems in this modern era will be more helped to improve themselves so that they become superior characters and advanced generations.

D. Operational Definition

To facilitate the further discussion and to avoid obscurity and expansion of meaning, it is necessary to describe several of term related to the title of this research, as follows:

1. *Tazkiyat al-nafs* Verses

Before explaining this part, the researcher also explains a little about the term *tazkiyat al-nafs* first. It comes from the words *tazkiyah* and *nafs*. *Tazkiyah* is a noun from *zakkā*, which initially is *zakā-yazkū-zukuwwan*. Ibn Manzūr interprets that it is *an-namā`u* (developing) and *ar-ray`u* (increasing).¹⁴ Etymologically, several words are similar to *tazkiyah*, namely *tathīr* (from word *ṭa-ha-ra*), *al-quddūs* (from word *al-quds*) and *tasbīh* (from word *sab-ba-ḥa*). The four words have different meanings.

Tazkiyah is more directed towards non-physical purification, such as from cruel and bad things, small and big sins, as well as the bad deeds of the ignorance including shirk. While the word *tathīr* has a broader understanding. It is used to refer to physical cleansing, such as purification from dirt and menstrual blood for women. Then, the word *al-quddūs* shows one of attributes of God, namely the sacred substance of Allah Ta`ala. The word *al-quds* is also used to refer to the angel Gabriel as *rūḥ al-quds*. The latter is the word *tasbīh*, which is always used with God as its object in the Qur`an, while the subjects are not only humans, but also other creatures such as jinn, birds, animals and angels.

Thus, it can be seen that *tazkiyah* is purification which is limited to aspects of the soul or spirit. But it is also has a great relationship with *tathīr* because basically the body and soul in humans cannot be separated.

¹⁴ Ibn Manzūr, *Lisān al-`Arab*, Vol. 14 (Beirūt: Dār aṣ-Ṣādir, 1994), 358.

Meanwhile, *nafs* is interpreted as the soul.¹⁵ Ibn Manzūr and al-Aṣḥāḥānī equate it with the word *rūḥ*, because it is a metaphysical part of human body.¹⁶ In Sufism, *nafs* tends to be interpreted as soul ruled by evil and this is what the researcher means here. Whereas the *rūḥ* is a place of commendable qualities. Besides that, *nafs* is also often associated with the word *qalb*, which is interpreted as the heart.¹⁷ *Tazkiyat al-nafs* is purification of the soul of a human being which was previously dominated by evil towards a soul full of goodness.

Sa'īd Ḥawwā' in the book of sufism "*al-Mustakhlaṣ fī Tazkiyāt al-Anfus*" defines *tazkiyat al-nafs* with two etymological meanings, namely purification and growth. The first meaning is purifying the soul of disgraceful qualities, while the second meaning is growing and improving the soul with commendable qualities. This understanding is similar to what Al-Ghazālī put forward which defines *tazkiyat al-nafs* with *ṭaharat al-nafs* (cleansing from reprehensible qualities) and *'imārat al-nafs* (prospering the soul with praiseworthy qualities). While Sayyid Quthb in his book *Fī Zilāl al-Qur'ān* states that *tazkiyat al-nafs* is a process of cleansing the soul and feelings, purifying charity and outlook on life, cleansing life and sexual relations. The interpreters' various meanings above indicate that there are many different meanings according to their biases. Sa'īd Ḥawwā' who has a Sufi background

¹⁵ Syams ad-Dīn ar-Rāzī, *Ḥadā'iq wa al-Ḥaqā'iq* (Kairo: Maktabah al-Thaqāfat al-Dīniyyah, 2002), 245.

¹⁶ Ibn Manzūr, *Lisān al-'Arab*, Vol. 6 (Beirūt: Dār al-Ṣādir, 2000), 233. Al-Raghīb al-Aṣḥāḥānī, *Al-Mufradāt fī Gharīb al-Qur'ān*, Vol. 2, terj. Ahmad Zaini Dahlan (Depok: Pustaka Khazanah Fawa'id, 2017), 665.

¹⁷ Syams ad-Dīn ar-Rāzī, *Ḥadā'iq wa al-Ḥaqā'iq*, 220-221.

as well as a preacher also tries to write down his thoughts about *tazkiyat al-nafs* through an interpretation in his book which will be discussed in this research.

In the study of *tazkiyat al-nafs* verses, the researcher will only limit them to verses that; 1) contain the word *tazkiyat al-nafs* directly; 2) If possible, verses that contain the word *taḥlīl* but the meaning refers to *tazkiyat al-nafs* ; 3) verses that contain the context of *tazkiyat al-nafs* even though they do not directly mention it. The verses relating to *tazkiyat al-nafs* will be displayed in other chapter with classification based on *asbāb al-nuzūl*.

2. Perspective

Perspective in the Indonesian dictionary is a way of depicting an object on a horizontal surface as seen by the eyes in three dimensions.¹⁸ This word is also interpreted as a point of view. Meanwhile, the perspective meaning in the title of this research is the perspective of an interpreter towards the *tazkiyat al-nafs* verses as outlined in his tafsir book. In other words, perspective here is an interpretation.

3. Relevance

Terminologically, the word ‘relevance’ means conformity or compatibility.¹⁹ Relevant research is a research that result in theory conformity with existing practice in the field. In this research, the author looks for some practices or work programs of the Indonesian government that are relevant to

¹⁸ Setya Nugraha, *Kamus Bahasa Indonesia* (Surabaya: Sulita Jaya, 2013), 484.

¹⁹ Setya Nugraha, *Kamus Bahasa Indonesia*, 524.

the fundamental values in Sa'id Hawwa's interpretation of tazkiyat al-nafs verses.

E. Prior Research

Previous research is a review of research results that are relevant to the problem under study. As far as the researcher is aware, after conducting surveys manually and digitally, several literatures or studies discuss *tazkiyat al-nafs*. Among the results of previous research review are:

First, a book with the title "*Tafsir Tazkiyah: Tadabbur Ayat-Ayat Untuk Pencerahan dan Penyucian Hati*" by Dr. Atabik Luthfi. It is published by Gema Insani Press in 2009, contains 61 articles about problems in human life that can be used as references in efforts to purify the soul. The research method used is the thematic method related to spiritual verses in general to social situations and conditions today.²⁰ For example verses about patience, it is moving to goodness, releasing fanaticism, and various other problems. In this book, the author directly discusses the relevant themes without explaining the meaning of *tazkiyah* at first.

Second, a book with title "*Tazkiyyāt al-Nufūs wa Tarbiyatuhā Kamā Yuqarriruhū 'Ulamā al-Salaf*", by Ibnu Rajab al-Hanbalī, Ibn Qayyim al-Jauziyyah and al-Ghazālī." This book, edited by Dr. Ahmad Farid, contains various of *tazkiyat al-nafs* methods conducted by the three figures. The methods and means are taken from their books, summarized in this simple book making it easy for every Moslem to understand and practice it.²¹

²⁰ Atabik Luthfi, *Tafsir Tazkiyah: Tadabbur Ayat-Ayat untuk Pencerahan dan Penyucian Hati* (Jakarta: Gema Insani, 2009), 9.

²¹ Ahmad Farid (ed.), *Tazkiyat an-Nufūs wa Tarbiyatuhā kamā yuqarriruhu 'ulamā al-Salaf* (Beirut: Dār al-Qalam, 1985).

Third, an undergraduate thesis entitled “*Studi tentang Pembersihan Jiwa Manusia Menurut Penafsiran Hamka dalam Kitab Tafsir Al-Azhar*” by Ahmad Mahmud, Ushuluddin dan Humanities Faculty, Qur`anic Studies Departement, State Islamic University of Antasari, 2014. This study also collected verses related to *tazkiyat al-nafs* conceptually according to the author by expressing the interpretation of Hamka in his book Al-Azhar.²²

Fourth, a master thesis entitled “*Metodologi Penafsiran Sa’id Hawwā dalam kitab al-Asās fī al-Tafsīr*” by Imron Rosyadi, a graduate student at State Islamic University of Sunan Ampel Surabaya, which he made in 2013. This research discusses the methodology that Sa’id Hawwā used and how this interpretation was written with the paradigm of unity of Qur`anic theme theory (*al-Wahdat al-Mawḍu’iyyah li al-Qur`ān al-Karīm*) and his ideology tucked in it.²³

Fifth, a dissertation entitled “*Penafsiran Sufistik Sa’id Hawwā dalam al-Asās fī al-Tafsīr*” by Septiawadi, a graduate student at State Islamic University of Syarif Hidayatullah Jakarta, which he made in 2010 to obtain a doctorate in the field of Islamic Studies. In his dissertation, the author concludes that the sufistic interpretation of Sa’id Hawwā uses *isharī* style while still referring to *ẓāhir* meaning.²⁴

Sixth, a dissertation entitled “*Penafsiran Sa’id Hawwa Terhadap Ayat-ayat Politik dalam Kitab al-Asās fī al-Tafsīr*” by Ahmad Mujahid, a graduate student at

²² Ahmad Mahmud, “Studi tentang Pembersihan Jiwa Manusia Menurut Penafsiran Hamka dalam Kitab Tafsir Al-Azhar”, *Undergraduate Thesis* (Banjarmasin: Islamic State University of Antasari, 2014).

²³ Imron Rosyadi, “Metodologi Penafsiran Sa’id Hawwā dalam Al-Asās fī Al-Tafsīr”, *Master Thesis* (Surabaya: Islamic State University of Sunan Ampel, 2013), xii.

²⁴ Septiawadi, “Penafsiran Sufistik Sa’id Hawwā dalam al-Asās fī al-Tafsīr”, *Dissertation* (Jakarta: Islamic State University of Syarif Hidayatullah, 2010).

State Islamic University of Syarif Hidayatullah Jakarta, that had been examined in 2018 to obtain a doctorate. The author concludes that Sa'id Hawwa is a political interpreter, if seen from his interpretation related to politic verses.²⁵

Based on the prior research above, the first and second books do not use scientific rules although the first seems to also collect verses related to *tazkiyat al-nafs* in general. While the third research discusses the concept of purification of the soul based on Buya Hamka's interpretation in Tafsir Al-Azhar. Meanwhile, the fourth and fifth researches attempt to study the book *al-Asās fī al-Tafsīr* from style aspect and methodology. So far, the researcher thinks no one has studied about interpretation of *tazkiyat al-nafs* according to Sa'id Hawwā in *al-Asās fī al-Tafsīr*, whereas it can be said that the author has a tendency towards Sufism through some of his works. So, the researcher feels interested in studying the interpretation of *tazkiyat al-nafs*, one of the important studies in Sufism based on *al-Asās fī al-Tafsīr*.

F. Research Method

1. Types and Method of Research

This type of research is literature or library research. Library research collects data and information with the help of various materials in the library room, such as books, newspapers, magazines, and other manuscripts.²⁶ This research is also included in qualitative research, namely research that produces findings that cannot be achieved by using statistical procedures or with

²⁵ Ahmad Mujahid, "Penafsiran Sa'id Hawwa Terhadap Ayat-ayat Politik dalam Kitab al-Asās fī al-Tafsīr", *Dissertation* (Jakarta: Islamic State University of Syarif Hidayatullah, 2018), 6.

²⁶ Mardalis, *Metode Penelitian: Suatu Pendekatan Proposal* (Jakarta: PT Bumi Aksara, 2002), 28. Sutrisno Hadi, *Metodologi Research* (Jakarta: Andi Offset, 1986), 14.

quantification methods. Qualitative research can show people's life, history, behavior, and social movements.²⁷

The object of this research is the verses of the Qur'an and the book *al-Asās fī al-Tafsīr* by Sa'id Hawwā, which is focused on the term *tazkiyat al-nafs*. While the approach used is thematic interpretation approach (*mawḍu'ī*). This type is to gather verses of Qur'an that have same purpose, arrange it chronologically if possible by paying attention to the causes of descents (*asbāb al-nuzūl*), explain and relate it to the surah where it is located (*munāsabah*), conclude and arrange the conclusion into a framework until it appears from the framework all aspects, and judge it by the right knowledge criteria. That is the way of thematic interpretation works.²⁸

The selection of thematic methods as basis for the approach in this research does not mean that other approaches are ignored. Therefore, all auxiliary sciences that can clarify issues and are relevant to it are still used. Specifically, this type of research is figure's thematic approach, namely thematic studies which are carried out through of a figure who already has certain concepts in the Qur'an.²⁹ More concretely, the following are steps the researcher take in using the thematic interpretation approach:

- a. Determine the figure to be studied. In this study, the figure is Sa'id Hawwā who is an activist, writer, Sufi and also a interpreter (*mufasssir*).

²⁷ M. Djunaidi Ghony and Fauzan Almanshur, *Metodologi Penelitian Kualitatif* (Yogyakarta: Ar-Ruzz Media, 2012), 25.

²⁸ 'Abd al-Ḥayy al-Farmāwī, *Al-Bidāyah fī at-Tafsīr al-Mawḍu'ī* (Kairo: Ushuluddin Faculty of Al-Azhar University, 2005), 48.

²⁹ Abdul Mustaqim, *Metode Penelitian Al-Qur'an dan Tafsir* (Yogyakarta: Idea Press, 2019), 62-63.

- b. Determine the formal object to be studied, namely the book *al-Asās fī al-Tafsīr* by Sa'īd Hawwā with a focus on the study theme is *tazkiyat al-nafs*.
- c. Trace and gather verses of the Qur'an related to *tazkiyat al-nafs* both in term and conceptual.
- d. Arrange the outline in an appropriate and complete framework.
- e. Conduct discussions about *tazkiyat al-nafs* according to the Qur'an and the book *al-Asās fī al-Tafsīr* by Sa'īd Hawwā with the help of the Prophet's hadith and other relevant explanation.
- f. Express, compile, and formulate the concept of *tazkiyat al-nafs* in its entirety based on *tazkiyat al-nafs* verses and those related to them according to the book *al-Asās fī al-Tafsīr*.

2. Data Sources

Data source used is divided into two, namely primary data and secondary data.

a. Primary Data

Primary data source (basic data) that the researcher uses are:

- 1) The Holy Qur'an
- 2) The interpretation book *al-Asās fī al-Tafsīr* by Sa'īd Hawwā

b. Secondary Data

Secondary data is supporting literature such as interpretation books and other references that support the discussion. Among others are:

- 1) *Al-Mustakhlaṣ fī Tazkiyyāt al-Anfus* by Sa'īd Hawwā
- 2) *Tarbiyatunā al-Rūhiyah* by Sa'īd Hawwā

3) *Tafsīr al-Qur`ān al-‘Aẓīm* by Ibn Kathīr and *Madārik al-Tanzīl wa Ḥaqā’iq al-Ta`wīl* by al-Nasafī (both of these books are the most used references by Sa’īd Ḥawwā in his interpretation).

4) And Others.

3. Data Collection Technique

Regarding the collection of data in this research, the researcher collect verses related to *tazkiyat al-nafs* and terms that are identical to it, with the help of *Mu’jam Mufahras li Alfāẓ al-Qur`ān* by Muḥammad Fu`ād abd al-Bāqī, then classified according to the form of the words.

4. Data Analysis Technique

Data analysis is process of organizing and sorting data into basic patterns, categories, and description units so that themes and formulations of work hypotheses can be found as they are based on data.³⁰ Data analysis technique that the researcher uses is inductive and deductive analysis.

- a. Inductive analysis is an analysis of data which is carried out by starting from specific data then making general conclusions.³¹ This research examines specifically about *tazkiyat al-nafs* by looking at the interpretation of verses, then making a general conclusion about the concept of *tazkiyat al-nafs*.
- b. Deductive analysis is data analysis which is done by starting from general data then making specific conclusions.³² After reaching a general

³⁰ Afifuddin and Beni Ahmad Saebani, *Metodologi Penelitian Kualitatif* (Bandung: Pustaka Setia, 2009), 145.

³¹ St. Sukarni and Sukardi, *Bahasa Indonesia 2* (Jakarta: Quadra, 2008), 8.

³² St. Sukarni and Sukardi, *Bahasa Indonesia 2...*, 8.

conclusion, then the concept will be spelled out specifically into several derivative.

G. Structures

The discussion this research is arranged to be five chapters. First chapter is an introduction, which consist of the explanation about research background, problem statements, purposes and significances, operational definitions, previous researches, research methods and structures.

The second chapter will describes Sa'īd Ḥawwā's biography, intellectual journey, his socio-political career, and about his book *al-Asās fī al-Tafsīr* which includes the background of the preparation, methods, characteristics, and views of the other scholars to the book.

The third chapter will reveals the sufism concept about *tazkiyat al-nafs* according to Sa'īd Ḥawwā. This chapter consist of several section, among which are a general overview of *tazkiyat al-nafs* in sufism though and then Sa'īd Ḥawwā's though.

The fourth chapter will discusses interpretation of Sa'īd Ḥawwā about *tazkiyat al-nafs* in his book *al-Asās fī al-Tafsīr*, which includes: the verses about the meaning, the means, and the process of *tazkiyat al-nafs*, as well as the actualization of *tazkiyat al-nafs* in modern era.

The fifth chapter is the closure that contains conclusions and recommendations.