

CHAPTER III

SA'ĪD ḤAWWĀ, HIS BOOK *AL-ASĀS FĪ AL-TAFSĪR*, AND HIS THOUGHT

A. Sa'īd Ḥawwā's Biography

One of the Islamic movement figures incorporated in the organization called *al-Ikhwān al-Muslimūn*, his name is Sa'īd ibn Muḥammad Dīb ibn Maḥmūd Ḥawwā al-Nu'aimy.⁶⁸ In this chapter, the researcher will divide the explanations into several section, namely about sosio-political experiences of Sa'īd Ḥawwā, his family background, educational history and intellectual journey, as well as his works.

1. Socio-political Experiences of Sa'īd Ḥawwā

When Sa'īd Ḥawwā (then read: Sa'īd) was in middle school, the influence of political parties began to enter the schools. There are three parties fighting for influence, namely the Communist Party, the Syrian Nationalist Party, and the Arab Socialist Party. In the school where Sa'īd studied, the most influential party was the Socialist Party. Meanwhile, Sa'īd heard about *al-Ikhwān al-Muslimūn* for the first time.⁶⁹

Al-Ikhwān al-Muslimūn is an organization founded in Isma'iliyyah, northeast of Cairo in 1928 by a charismatic religious figure, Syaikh Ḥasan al-Bannā. In the first ten years since it was founded, the organization focused its

⁶⁸ Al-Mustasyar Abdullāh al-'Aqīl, *Min A'lām al-Da'wah wa al-Harakat al-Islāmiyyat al-Mu'āshirah*, Volume 1 (Amman: Dār al-Bashīr, 2008), 276.

⁶⁹ Sa'īd Ḥawwā, *Hādzihi Tajribatī wa Hādzihi Syāhadataī* (Cairo: Maktabah Wahbah, n.y), 23.

attention on moral and social reform activities.⁷⁰ After some time he finally become to involve directly in the political upheaval in Egypt through his activities against British rule and the establishment of the state of Israel on the land of Palestine.⁷¹

The most central and fundamental religious and political views of *al-Ikhwān al-Muslimūn* are :

*“Islam is a very complete religion, which includes not only moral and religious demands, but also instructions on how to regulate aa aspects of life, including political, economic and social aspects. Therefore, for the restoration of glory and prosperity, Muslims must return to their perfect and complete religion, namely the Qur`an and Sunnah. They also must emulate the lifestyle of the prophet and ṣaḥabat, so it is not necessary or even emulating the pattern or system life from the west.”*⁷²

In 1952 Sa’id joined *al-Ikhwān al-Muslimūn*. Then after completing his studies at Syria University, he joined military and graduated as an officer in 1963.⁷³ He began to become involved in a feud against the government regime after joining *al-Ikhwān al-Muslimūn*. Sa’id in college had also been an official speaker at three demonstrations. First, when *al-Ikhwān al-Muslimūn* in Syria demanded that their teachings be included in middle school. Secondly, the defense of this organization massacre in Egypt. Third, the condolence warning of the Belfour agreement.⁷⁴

Since then he has been involved in several riots. As a result, he was jailed in 1973. But it does not dampen his enthusiasm in preaching. He remain

⁷⁰ Munawir Sjadzali, *Islam dan Tata Negara: Ajaran, Sejarah dan Pemikiran* (Jakarta: UI-Press, 1993), 145.

⁷¹ Munawir Sjadzali, *Islam dan Tata Negara: Ajaran, Sejarah dan Pemikiran*, 146.

⁷² Munawir Sjadzali, *Islam dan Tata Negara: Ajaran, Sejarah dan Pemikiran*, 148.

⁷³ Al-Mustasyar Abdullāh al-‘Aqīl, *Min A’lām al-Da’wah wa al-Harakat al-Islāmiyyat al-Mu’āshirah*, 277.

⁷⁴ Al-Mustasyar Abdullāh al-‘Aqīl, *Min A’lām al-Da’wah wa al-Harakat al-Islāmiyyat al-Mu’āshirah*, 281.

productive by compiling several preaching books for five years, until he was released in 1978.⁷⁵

Sa'īd Ḥawwā has also traveled to Pakistan and Iran. At that time in Iran he and the Syrian Islamic delegation met with Khomeini and the Iran Foreign Minister – Ibrāhīm Yazdī – to discuss assistance to Muslims in Syria. It is also related to the al-Assad government which makes new laws by eliminating the mention of Islam as the state religion. Besides that, the dissatisfaction of *al-Ikhwān al-Muslimūn* is also due to al-Assad himself coming from the 'Alawiyah sect who are considered heretics. He conveys the real situation that is fought by *al-Ikhwān al-Muslimūn* in Syria to Khomeini in order to strengthen the brotherhood of Islam.⁷⁶

In 1980, he initiated an organization called Syria Islamic Front as a means of organizing and evaluating the struggles of *al-Ikhwān al-Muslimūn* which failed to oppose the regime. But Iran at that time openly supported al-Assad's government, which made him disappointed in Khomeini for not benefiting from the talks before. Since that, Sa'īd's political activities began to no longer be heard.⁷⁷

2. Family Background

It was in this city that Sa'īd Ḥawwā was born in 1935. The 'Aliliyat quarter, where he lived, was the largest quarter in Hama and apparently also the poorest. His mother, 'Arabiyah al-Ṭaisy, died when he was two years old.

⁷⁵ Al-Mustasyar Abdullāh al-'Aqīl, *Min A'lām al-Da'wah wa al-Harakat al-Islāmiyyat al-Mu'āshirah*, 277.

⁷⁶ Al-Mustasyar Abdullāh al-'Aqīl, *Min A'lām al-Da'wah wa al-Harakat al-Islāmiyyat al-Mu'āshirah*, 282.

⁷⁷ Sa'īd Ḥawwā, *Hādziḥi Tajribatī wa Hādzihi Syāhadatī*, 148.

His father later remarried and he was taken to his grandmother's house.⁷⁸ In his book, *Hādzihi Tajribatī wa Hādzihi Syāhadatī*⁷⁹, he said that there are many narrations from the family elders of his father and mother that his family is related to descendants of the Prophet Muhammad P.B.U.H. His father also directly said that to him that their family connected to the tribe of al-Nu'aim, eventhough he claimed not to have the opportunity to further examine the truth. But according to him, everyone can believe in their own lineage. Meanwhile, his mother's family is connected to *al-Mawāly*, a tribe that grows in Sham region. This information he get from his cousin by his father as well.

3. Educational History and Intellectual Journey

Economic limitation makes Sa'īd Ḥawwā has to work hard in order to study and look for knowledge. He lives in a simple family and environment. When he was in elementary school, his father forced to expel him from school. At that time he was eight years old and he had to work to help his father sell in the market. A few years later, Sa'īd entered the night school to continue his education and get an official diploma. He chose night school so that it would not interfere with his work during the day helping his father. He is the youngest student at the school while the other students are adults. So he graduated and got a diploma.⁸⁰

Sa'īd continued his studies at Ibnu Rusyd Middle School after graduating from elementary school. He had moved to Abul Fida Middle School for one

⁷⁸ Herry Mohammad, dkk., *Tokoh-Tokoh Islam Yang Berpengaruh Abad 20* (Jakarta: Gema Insani Press, 2006), 283.

⁷⁹ Sa'īd Ḥawwā, *Hādzihi Tajribatī wa Hādzihi Syāhadatī*, 7.

⁸⁰ Sa'īd Ḥawwā, *Hādzihi Tajribatī wa Hādzihi Syāhadatī*, 27.

year, but then he returned to Ibnu Rusyd until he graduated. During that time he attended the school while still helping his father work on the cotton garden. Sa'īd once enlisted to become a soldier, but he resigned because there was a mismatch. This is normal because the military at that time was controlled by a socialist party that intentionally removed and did not accept religious people. Then he applied to the Sharia Faculty in Damascus in 1956. There he was very impressed with the lectures delivered by Dr. Muṣṭafā al-Sibā'i who was the general chairman of *al-Ikhwān al-Muslimūn* in Syria at that time.⁸¹

As he said that in the first year of college, he had memorized 17 part of Qur'an. Because of his intelligence and sincerity he was able to complete it in the same year.⁸² He completed his study in 1961, then he attended military education in that year until he became a reserve officer. He married in 1964 and was blessed with 4 children.⁸³

Sa'īd is very much into science even he was in childhood he has been accustomed to reading books written by world scholars. Among these are Aristotelian's book titled "*Eticha niccomachaea*" which has been translated in Arabic. He also reads the Plato and Nietzsche's book, history of French revolution and biography of Napoleon Bonaparte. Besides that, he also reads moral books and sufism. But due to limited economic condition, he could not buy all books and just read them in library.⁸⁴

⁸¹ Sa'īd Ḥawwā, *Hādzihi Tajribatī wa Hādzihi Syāhadatī*, 28.

⁸² Sa'īd Ḥawwā, *Hādzihi Tajribatī wa Hādzihi Syāhadatī*, 44.

⁸³ Herry Mohammad, dkk., *Tokoh-Tokoh Islam Yang Berpengaruh Abad 20*, 287.

⁸⁴ Sa'īd Ḥawwā, *Hādzihi Tajribatī wa Hādzihi Syāhadatī*, 22.

Among his favorite books is *Iḥyā ‘Ulūm al-Dīn* by Al-Ghazālī. Reading this book influenced his life and encouraged it to live simply. Even he has summarized the book which he gave the title “*al-Mustakhlaṣ fī Tazkiyāt al-Anfus*”. This book has been distributed throughout the region and has been translated into several languages.⁸⁵

He claimed that after reading *Iḥyā’*, he felt a very strong urge within him. However, the factor that made him so diligent in carrying out religious life was the figure Syaikh Muḥammad al-Ḥamīd who taught religious education subject in his school. Began with his love for these subject, then he routinely attended the lecture delivered by his teacher at Al-Sultān Mosque. Studying with Syaikh al-Ḥamīd has given many changes of perspective in his life.⁸⁶ Thus among the stories that show the sincerity and love Sa’id Ḥawwā to sciences.

Among the teachers he had studied in Syria, specially in Hama, is Syaikh Muḥammad al-Ḥamīd, Syaikh Ibrāhīm al-Syurbatī, Muḥammad al-Ḥasyimī, Syaikh ‘Abd al-Wahhāb al-Ḥāfīz (Dabus Wazit), Syaikh Muṣṭafa al-Sibā’i and Fawzī Faidullāh al-Faqīh.⁸⁷ Besides that, there are many teachers as he mentioned in his book ‘*Hādzihi Tajribatī wa Hādzihi Syāhadatī*’.

4. His Works

In the previous description, it is known that besides being a warrior and a preacher, Sa’id Ḥawwā also writes his thoughts into several books. Among his published books are as follows⁸⁸ :

⁸⁵ Herry Mohammad, dkk., *Tokoh-Tokoh Islam Yang Berpengaruh Abad 20*, 284.

⁸⁶ Sa’id Ḥawwā, *Hādzihi Tajribatī wa Hādzihi Syāhadatī*, 23.

⁸⁷ Sa’id Ḥawwā, *Hādzihi Tajribatī wa Hādzihi Syāhadatī*, 37-38.

⁸⁸ Sa’id Ḥawwā, *Hādzihi Tajribatī wa Hādzihi Syāhadatī*, 158-159.

First, *al-Ushūl al-Thalāthah* series which are divided into three books:

- a. *Allāh Jalla Jalāluhu*
- b. *Al-Rasūl Shallallāhu ‘Alaih wa Sallam*
- c. *Al-Islām*

Second, *al-Asās fī al-Manhaj* series which are divided into three books:

- a. *Al-Asās fī al-Tafsīr*
- b. *Al-Asās fī al-Sunnah*
- c. *Al-Asās fī Qawā'id al-Ma'rifah wa Ḍawābith al-Fahm li al-Nusūṣ*

Third, *al-Fiqhāni al-Kabīr wa al-Akbar* series which are divided into four books:

- a. *Jaulāt fī al-Fiqhain al-Kabīr wa al-Akbar*
- b. *Tarbiyatunā al-Rūḥiyah*
- c. *Al-Mustakhlaṣ fī Tazkiyāt al-Anfus*
- d. *Mudzakarāt fī Manāzil al-Ṣiddīqīn wa al-Rabbāniyyīn*

Fourth, *Fi al-Bannā`* series which are divided into eight books:

- a. *Jundullāh Thaḳāfatan wa Akhlāqan*
- b. *Min Ajli Khuṭwah Ilā al-Amām ‘alā Tharīq al-Jihād al-Mubārak*
- c. *Madkhal Ilā Da'wah Ḥasan al-Bannā Raḥimahullāh*
- d. *Durūs fī al-‘Amal al-Islāmī*
- e. *Fuṣūl fī al-Imrah wa al-Amīr*
- f. *Fī Afāq al-Ta'līm*
- g. *Hadziḥī Tajribatī wa Hadziḥī Syahādātī*

h. Rasā'il "Kay Lā Namḍī Ba'īdan 'an Iḥtiyājāt al-'Aşri," which is divided into 11 parts:

- 1) *Munṭalaqāt Islāmiyyah jadīdah li ḥaḍārah 'Ālamīyah Jadīdah*
- 2) *Akhlāqiyāt wa Sulūkiyāt Tata'akkadu fī al-Qarn al-Khāmis 'Asyar al-Hijrī*
- 3) *Falnatadzakkar fī 'Aşrinā Thalāthan*
- 4) *Iḥyā' al-Rabbāniyyah*
- 5) *al-Ijābāt*
- 6) *'Aqd al-Qarn al-Khāmis 'Asyar al-Hijrī*
- 7) *Al-Sīrah bi Lugat al-Ḥub wa al-Syi'r*
- 8) *Al-Khumainiyah Syudzūd fī al-'Aqā'id wa Syudzūd fī al-Mawāqif*
- 9) *Ijāzah Takhaşşuş al-Du'āt*
- 10) *Qawānīn al-Bayt al-Muslim*
- 11) *Ghizā' al-'Ubūdiyyah*

5. During His Illness and Death

On March 14th, 1897, Sa'īd Ḥawwā had a stroke and complications of several diseases such as cholesterol, hypertension, narrowing of artery, kidneys and eye disease, so he was hospitalized for some time. He had exiled himself ('*uzlah*) because of his illness. On Thursday, March 9th, 1989, he passed away at an Islamic Hospital in Amman, Jordan.⁸⁹ A defender of Islam, a Sufi, the soft-hearted fighter has gone forever and left many works that can be studied later.

⁸⁹ Al-Mustasyar Abdullāh al-'Aqīl, *Min A'lām al-Da'wah wa al-Harakat al-Islāmiyyat al-Mu'āshirah*, 285.

One of the books he wrote is a book of interpretation, which became a great reference for this period, including in this research, namely *al-Asās fī al-Tafsīr*.

B. General Description About the Book *al-Asās fī al-Tafsīr*

The interpretation book used as the object of this research is a publication of Dār al-Salām from Egypt. This book was published in 2003 (sixth printing). In the first volume of the book there is an introduction by ‘Abd al-Qadīr Maḥmūd al-Bukār as publisher consisting of two pages. Then it is followed by an introduction about the preparation of *al-Asās fī al-Manhaj* series. Still in the first volume, Sa’īd Ḥawwā also suggests an introduction about the book *al-Asās fī al-Tafsīr* which he explained the method and characteristics of the book.

In this subchapter, the researcher describes the general description of the book *al-Asās fī al-Tafsīr* by Sa’īd Ḥawwā which will be compiled in several sections, including; history of the book, systematical writing, characteristic (style and method) and sources of interpretation.

1. History of the Book

The name of this book is *al-Asās fī al-Tafsīr*, according to what was given by its author. Etymologically, the meaning of the book’s name is ‘the basic in interpretation’. This book is one of a series of Sa’īd Ḥawwā’s book in the theme of *al-Asās fī al-Manhaj*. This series is consisting of *al-Asās fī al-Tafsīr*, *al-Asās fī al-Sunnah wa Fiqḥuhā*, and *al-Asās fī Qawā’id li Ma’rifati wa Ḍawābit al-Fahm li al-Nuṣūṣ*.⁹⁰

⁹⁰ Sa’īd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 1 (Cairo: Dār al-Salām, 2003), 7.

The naming of this book cannot be separated from the *al-Asās fī al-Manhaj* series. The three books are called *al-Asās*, which discuss basic understanding of the Qur`an, Sunnah and rules for understanding the two texts. The intended understanding is a careful and deep understanding, based on faith, and awareness of the necessity to carry out what has been required.⁹¹

Several reasons that make Sa`īd Ḥawwā writes his interpretation, among others are:

- a. The Qur`an as it is known, has a verse and letter arrangement in such a way. This becomes a new question among Muslims about the relationship between verses and Letters in the Qur`an universally and the secrets behind those relationships relating to the problem of the present day. The discussion has become a demand of the times, so Sa`īd Ḥawwā feels very important to give an explanation to them.
- b. There are many kinds of sciences in this era, which cause new understanding or tendency toward old understanding, including about the meanings in the verses of Qur`an. Therefore, the scholars who study the Qur`an must find the answer. Sa`īd Ḥawwā through this book seeks to provide answer to these questions with an explanation of the verses according to the knowledge he has.
- c. There are many people who compare and refute the Qur`an because of various views of doubt and opposing the Qur`an. Meanwhile, Muslims

⁹¹ Sa`īd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 1, 7.

find it difficult to explain that the Qur`an is a holy book comes from God and is not in doubt.

- d. Moral degradation of Muslims who have far from the values of Qur`an. Therefore, a serious effort is needed to bring the Qur`an back to their hearts.
- e. Muslims today prefer reading summaries and take the proposition directly. Whereas the main interpretation books contain a lot of discussion about debate and differences in conversation (*riwāya*), making it difficult for them.
- f. There are so many important things that are ignored by Muslims now such as Islamic laws. There are only further debates on classical problems which are basically different in belief and thought.⁹²

2. Systematical writing

The systematical writing of this book in general is: 1) Presenting an introduction before entering into the interpretation of the Surah. 2) Explaining the chapters category according to the division based on the number of verses by Sa`īd Ḥawwā. 3) Explaining correlation (*munāsabah*) of a chapter with others before entering into the interpretation of the chapter. 4) Systematical interpretation adjusted to the order of the chapters as contained in the *muṣḥaf*, namely:

- a. The first volume, the interpretation begins from Sūrat al-Fātiḥah (1) to al-Baqarah (2)
- b. The second volume, from Sūrat `Āli `Imrān (3) to Sūrat al-Nisā` (4)

⁹²Sa`īd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 1, 9-10.

- c. The third volume, from Sūrat al-Mā'idah (5) to Sūrat al-An'ām (6)
- d. The fourth volume, from Sūrat al-A'rāf (7) to Sūrat al-Taubah (9)
- e. The fifth volume, from Sūrat Yūnus (10) to Sūrat Ibrāhīm (14)
- f. The sixth volume, from Sūrat al-Ḥijr (15) to Sūrat Maryam (19)
- g. The seventh volume, from Sūrat Ṭā-hā (20) to Sūrat al-Qaṣaṣ (28)
- h. The eighth volume, from Sūrat al-'Ankabūt (29) to Sūrat Ṣād (38)
- i. The ninth volume, from Sūrat al-Zumar (39) to Sūrat Qāf (50)
- j. The tenth volume, from Sūrat al-Dzāriyāt (51) to Surah al-Qalam (68)
- k. The eleventh volume, from Sūrat al-Hāqqah (69) to Sūrat al-Nās (114)

The interpreter wants to make the reading seem easy to understand so he divides the chapters into several groups. He categorizes it into four types which he calls *qism*. This grouping is a method of Sa'id Ḥawwā to present the composition of the chapter with consideration of looking at the *munāsabah* aspects:

- a. Qism al-Ṭiwāl, is from Sūrat al-Baqarah (2) to Sūrat al-Barā'ah (9)
- b. Qism al-Mi'īn, is from Sūrat Yūnus (10) to Sūrat al-Qaṣāṣ (28).

This group is divided into three parts which is called as *majmū'āt* based on the meaning contained in the Surah:

- 1) First majmū'ah is consisting of Sūrat Yūnus (10), Hūd (11), Yūsuf (12) al-Ra'd (13) and Ibrāhīm (14).
- 2) Second majmū'ah is consisting of Sūrat al-Ḥijr (15), al-Nahl (16), al-Isrā' (17), al-Kahf (18) and Maryam (19).

- 3) Third majmū'ah is consisting of Sūrat Ṭā-hā (20), al-Anbiyā' (21), al-Ḥajj (22), al-Mu'minūn (23), al-Nūr (24), al-Furqān (25), al-Syu'arā (26), al-Naml (27) and al-Qaṣāṣ (28).

c. Qism al-Matsānī, is from Sūrat al-'Ankabūt (29) to Sūrat Qāf (50).

This group is divided into three majmū'ahs:

- 1) First majmū'ah is from Sūrat al-'Ankabūt (29) to Sūrat Yāsīn (36).
 - 2) Second majmū'ah is from Sūrat al-Ṣaffāt (37) to Sūrat Ṣād (38).
 - 3) Third majmū'ah is from Sūrat al-Zumar (39), al-Mu'min/Ghāfir (40) and Fuṣṣilat/Ḥā-Mām Sajadah (41).
 - 4) Fourth majmū'ah is from Sūrat al-Syu'arā (42) to Surah Qāf (50).
- d. Qism al-Mufaṣṣal is from Sūrat al-Dzāriyāt (51) to Surah al-Nās (114).

This group is divided into 15 Majmū'ahs:

- 1) Majmū'ah I is from Sūrat al-Dzāriyāt (51) to Sūrat al-Wāqī'ah (56).
- 2) Majmū'ah II is from Sūrat al-Ḥadīd (57) to Sūrat al-Mujādalah (58).
- 3) Majmū'ah III is from Sūrat al-Ḥasyr (59) to Sūrat al-Mumtaḥanah (60).
- 4) Majmū'ah IV is from Sūrat al-Ṣaff (61), al-Jumu'ah (62) and al-Munāfiqūn (63).
- 5) Majmū'ah V is from Sūrat al-Taghābūn (64), al-Ṭalāq (65), al-Taḥrīm (66), al-Mulk (67) and al-Qalam (68).
- 6) Majmū'ah VI is from Sūrat al-Ḥāqqah (69) to Sūrat al-Muddatstsir (74).
- 7) Majmū'ah VII is from Sūrat al-Qiyāmah (75) to Sūrat al-Insān (76).

- 8) Majmū'ah VIII is from Sūrat al-Mursalāt (77) and Sūrat al-Nabā (78).
- 9) Majmū'ah IX is from Sūrat al-Nāzi'āt (79), 'Abasa (80), al-Takwīr (81), and al-Infiṭār (82).
- 10) Majmū'ah X is from Sūrat al-Muṭaffifīn (83) and Sūrat al-Insyiqāq (84).
- 11) Majmū'ah XI is from Sūrat al-Burūj (85), al-Ṭāriq (86), al-A'lā (87) and al-Ghāsyiyah (88).
- 12) Majmū'ah XII is from Sūrat al-Fajr (89), al-Balād (90), al-Syams (91), al-Layl (92), al-Ḍuḥā (93) and al-Syarḥ (94).
- 13) Majmū'ah XIII is from Sūrat al-Tīn (95), al-'Alaq (96), al-Qadr (97), al-Bayyinah (98) and al-Zalzalah (99).
- 14) Majmū'ah XIV is from Sūrat al-'Ādiyāt (100), al-Qārī'ah (101) and al-Takātsur (102).
- 15) Majmū'ah XV is from Sūrat al-'Ashr (103), al-Humazah (104), al-Fīl (105), Quraisy (106), al-Mā'ūn (107), al-Kauthar (108), al-Kāfirūn (109), al-Nashr (110), al-Lahab (111), al-Ikhlāṣ (112), al-Falaq (113) and al-Nās (114).

3. Characteristic and Source of Interpretation

This interpretation book consists of 11 volumes and includes one of the monumental works of Sa'īd Ḥawwā which presents that he is a *mufasssīr* (interpreter). This book is structured like other interpretation books, namely by describing the interpretation in depth and detail. This method is known as

analytic method (*tahlīlī*).⁹³ Sa'īd describes the interpretation in length. First, he presents a global meaning of the verse then explains it etymologically and also the correlations among the verses. He also often presents Hadith and scholars' opinions to strengthen his interpretation.

The main characteristic of this book is in analysis of munāsabah aspect⁹⁴, as confirmed by the author which he calls as the 'unity of Qur'an'. This idea arose because of the author's dissatisfaction with the form of munāsabah which had been developed by several interpreter before. According to his statement, munāsabah explained by previous interpreter is related to the correlation of verses in one chapter, between the end of chapter and beginning of it afterward, between the first verse and the last verse in one chapter, and correlation of verses in a theme such as munāsabah in the discussion of thematic interpretation.

Therefore in his interpretation, Sa'īd introduces munāsabah verses of the Qur'an as a whole. Furthermore, his thought about this munāsabah is a new theory which he calls as *al-Wahdah al-Qur'ānīyah* (Unity of Qur'an).⁹⁵ He want to show through this theory that the Qur'an which consists of 114 chapters is an

⁹³ Tahlīlī method seeks to explain the content of verses from various aspect, according to the thought and tendencies of interpreter, which are presented sequentially according to the order of verses and chapters in the *mushaf*. It's usually covering global understanding, vocabularies, the correlations with the verses before or after it, *asbāb al-nuzūl*, then the law which is concluded and some descriptions regarding differences in opinions of other scholars. See M. Quraish Shihab, *Kaidah Tafsir: Syarat, Ketentuan dan Aturan yang Patut Anda Ketahui dalam Memahami al-Qur'an* (Tangerang: Lentera Hati, 2013), 378.

⁹⁴ Munāsabah science (correlation) is the study of the relationship between one verse and other verses in one Surah or in different Surahs, through the meaning that connects them. See Al-Zarkasyi, *al-Burhān fī 'Ulūm al-Qur'ān* (Beirut: Dār al-Kutub al-'Ilmiyah, 2012), 61.

⁹⁵ Sa'īd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 1, 21

interconnected whole. Whereas based on the basic theory, this interpretation can be said to include *tafsīr bi al-ra'yi* style.⁹⁶

Sa'īd Ḥawwā provides an example of his interpretation related to the application of munasabah theory in the introduction of the book. Regarding the first five verses of Sūrat al-Baqarah which begins with *Alif Lām Mīm* and close with the sentence *Ulā'ikahum al-Mufliḥūn*. While the beginning of Surah 'Āli Imrān also begins with *Alif Lām Mīm* and ends with *La'allakum Tufliḥūn* in verse 200. He interprets that Sūrat 'Āli Imrān is description of the first five verses of Sūrat al-Baqarah. Both start with *Alif Lām Mīm* and end by mentioning the lucky person.⁹⁷

The above explanation in the methodological of Sa'īd Ḥawwā's interpretation. For more details, Sa'īd Ḥawwā's interpretation methods in the book *al-Asās fī al-Tafsīr* can be written as follows :

- a. Displaying several verses according to the group of its correlation.

Previously, Sa'īd explained in advance the existence of the chapter from the verse that both related to the chapters identification, the theme of the chapter, and its relation to other chapter or the content of the chapter globally.

- b. Interpreting verses which in this case the author often uses the interpretation of al-Nasafī, Ibn Kathīr, Sayyid Quthb and al-Alusy.

- c. Explaining munāsabah (correlation of verses arrangement). Sa'īd here examines the structure of the verses in a chapter. For example correlation

⁹⁶ Tafsīr bi al-Ra'yi is the interpretation through *ijtihād* and mind only. See Nashruddin Baidan, *Metode Penafsiran al-Qur'an* (Yogyakarta: Pustaka Pelajar, 2002), 46.

⁹⁷ Sa'īd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 1, 21-22.

in one group of verses such as the similarity of theme in one *maqthā'* or one *faqrah*. Explain the correlation with other verses in different chapters. This description he put forward with the term *kalimat al-siyāq*.

d. Explaining the wisdom of the verses. This section is known as *fawā'id*.

This point is a broader and more comprehensive explanation by Sa'id Ḥawwā by understanding the verse based on context.

Thus the steps of Sa'id Ḥawwā's interpretation method in his book *al-Asās fī al-Tafsīr*. The last two points are the advantages of his interpretation which make it different from other interpreter in the aspect of idea or methods.

Related to the source of interpretation referred to by Sa'id Ḥawwā, according to Iyāzi, he takes two stages. First, he uses the main source namely the book *Tafsīr al-Qur'ān al-'Aẓīm* by Ibn Kathīr and *Tafsīr al-Nasafī*. This was done while he was in prison. In the second stage, he uses the book *Rūh al-Ma'ānī* by al-Alūsī and *Fī Zilāl al-Qur'ān* by Sayyid Quṭb besides the two previous. The use of these books does not mean that this book has limited references, but that the extent of the knowledge possessed by the author is able to solve it even though he is in prison. Furthermore, Sa'id explains that the two previous books are the most famous *riwāyah* interpretation of his time.⁹⁸

The thing explained above is the methodological character of Sa'id Ḥawwā's interpretation, while the style of interpretation that includes aspects of aqeeda (*ushuluddin*), *fiqh*, *rūḥiyah* and *sulūkiyah*. The last two things pertain to sufism style. Because of that the interpretation can be referred to one

⁹⁸ Muḥammad 'Alī 'Iyazī, *Al-Mufasssirūn Hayātuhum wa Manhajuhum* (Teheran: Ministry of Culture and Islamic Guidance, 1313 H), 134.

interpretation of the style of sufism. In addition, the last three books mentioned as his references are books written by interpreter with a sufi background, so it is not surprising that the interpretation of verses relating to sufism will be very prominent, including *tazkiyat al-nafs* verses. Before we explore what is the interpretation about *tazkiyat al-nafs* in his book, the author will first examine the concept of *tazkiyat al-nafs* according to Sa'īd Ḥawwā in sufism literatures.

C. Sa'īd Ḥawwā's Concept of *Tazkiyat al-Nafs*

Sa'īd Ḥawwā has written several books of sufism, including *Tarbiyatunā al-Rūḥiyyah* and *al-Mustakhlaṣ fī Tazkiyat al-Anfus* which are in one series. The latter is a filter from the book *Ihyā' 'Ulūm al-Dīn* by Imam al-Ghazālī. Sa'īd's concept of *tazkiyat al-nafs* is fully illustrated in the book. He tries to take parts that focus on the means or process of *tazkiyat al-nafs* and leave aside things that can create debate. He also did this kind of thing when writing the book *al-Asās fī al-Tafsīr*, both from the aspect of fiqh verses and theology. He does not present many controversial opinions because what is expected is that readers can practice what he writes without having to think about many different opinions.

The concept of *tazkiyat al-nafs* according to Sa'īd Ḥawwā which the author will describe in this section will include the dimensions of understanding, the means, and the process in it.

1. Understanding *Tazkiyat al-Nafs* According to Sa'īd Ḥawwā

According to Sa'īd Ḥawwā in the book *al-Mustakhlaṣ fī Tazkiyat al-Anfus*, etymologically *tazkiyah* has two meanings, namely purification and

growth.⁹⁹ *Tazkiyah* in the first meaning is to cleanse and purify the soul from despicable qualities. While the second meaning is to grow and improve the soul with praiseworthy qualities. In addition, he also stated briefly that *tazkiyat al-nafs* means cleansing the soul from polytheism and its branches, realizing its holiness with Islamic monotheism (*tawḥīd*) and its branches, and making the good names of Allah as morals. All of this is done by imitating the Prophet Muhammad.¹⁰⁰ Thus, *tazkiyat al-nafs* is not only limited to cleansing and purifying oneself, but also includes self-cultivation and development.

2. The Means of *Tazkiyat al-Nafs*

What is meant by the means of *tazkiyat al-nafs* are various acts of deeds that directly affect the soul by healing it from illness and realizing morals in it. All of these things can be gathered in a deed. Completion of prayer (*ṣalāt*), for example, can free humans from being arrogant towards Allah, the Lord of the Universe, and at the same time can enlighten the heart and encourage the soul to leave evil and evil deeds.¹⁰¹

Basically, all deeds can be a means of *tazkiyat al-nafs*, but Sa'īd limits his discussion to deeds that have a clearer impact on the soul than other deeds. Some of the *tazkiyat al-nafs* means which are compiled in the concept of Sa'īd Ḥawwā are as follows:

a. Prayer

⁹⁹ Sa'īd Ḥawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus* (Cairo: Dār al-Salām, 2005), 3.

¹⁰⁰ Sa'īd Ḥawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 153.

¹⁰¹ Sa'īd Ḥawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 27.

Prayer is the greatest means of *tazkiyat al-nafs*. It is a means as well as a goal, evidence and measure. Outward prayer practices are definitely done by Muslims. However, the higher value in it lies in the inner aspect of being solemn. As Allah says: "*Successful indeed are the believers, those who offer their ṣalāt (prayers) with all solemnity and full submissiveness.*" (Q.S.23: 1-2).

According to Sa'īd Ḥawwā , being solemn is the highest manifestation of a healthy heart and soul. Because if there is no solemnity, it means that the heart has been dominated by various dangerous diseases such as love of the world and competition for it.¹⁰² The solemnity of a person is a sign that his heart is inclined towards his Lord, which is an important step for a servant in the process of soul purification.

b. *Zakāt and Infāq*

Zakāt and *infāq* are the second most important means. The giving of wealth is a way to avoid being stingy, which is one of the traits for lust. In addition, just like prayer, *zakāt* also contains discipline in worship which can increase piety. Likewise, alms (*ṣadaqah*) contain sincerity values.¹⁰³

Qur'an states that alms is a way of purifying the property as well as the soul of the owner (Q.S .9: 103). Therefore, it becomes an important means of *tazkiyat al-nafs* and can be a reflection of one's faith.

¹⁰² Sa'īd Ḥawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 33.

¹⁰³ Sa'īd Ḥawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 51.

c. Fasting

The urgency of fasting in *tazkiyat al-nafs* occupies the third degree after prayer and *zakāt*, because among the great lusts that can make humans deviate are the stomach and genitals. Meanwhile, fasting is a means of education for the soul in controlling these two lusts.¹⁰⁴ In fasting there is a value of patience which is one of the states of sufism, be it patience from enduring all hunger and thirst, also patience in controlling behavior so as not to deviate such as saying dirty or acting stupid.

Fasting, as is known, is obligatory and some is *sunnah*. Its laws are known to most Muslims. So that in terms of soul purification, according to Sa'id Hawwā what needs to be considered is ethics in fasting with which it will lead someone to reach a holy soul.¹⁰⁵

d. *Hajj*

Hajj is the habituation of the soul to perform a number of values such as *istislām*, *taslīm*, exerting hard work and wealth in the way of Allah, *ta'āwun* (helping each other), *ta'aruf* and carry out *'ubudiyah* (servitude) to Allah. All of these have an influence in *tazkiyat al-nafs*, as a proof of realizing the sanctity of the soul.¹⁰⁶ This is also in line with the word of Allah "... *Whoever determines his intention in that month will do*

¹⁰⁴ Sa'id Hawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 61.

¹⁰⁵ Sa'id Hawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 65.

¹⁰⁶ Sa'id Hawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 65.

hajj, then it is not permissible to say dirty words, do wickedness and argue while doing hajj ..." (Q.S.2: 197).

e. Reciting the Qur`an

Reciting the Qur`an can soften the soul in various ways. It introduces humans to the demands that must be done, awakens the various values referred to in *tazkiyat al-nafs*, enlightens the heart, completes the functions of prayer, *zakāt*, fasting and *hajj* in attaining servitude to Allah. Reciting the Qur`an requires mastery of the laws of recitation and daily commitment with *wirid* from the Qur`an. In the reciting the Qur`an, there is a *tadabbur* (consideration) value for appreciation when reading it. For example, when reading the threatening verses and limiting forgiveness with several conditions, then he will be anxious and make his heart always careful. When he read the verses of grace and good news, he was happy as well as happy.¹⁰⁷ That is how reciting the Qur`an works as a means of *tazkiyat al-nafs*.

f. *Dhikr* and *Tafakkur*

In fact, love and intimacy will not be achieved except by always remembering the loved one. Meanwhile, knowing Allah will not be achieved except by always accompanying the memory by observing various creations, His attributes and actions. Meanwhile, *dhikr* (remembering for the sake of Allah) and *tafakkur* (contemplating) will

¹⁰⁷ Sa'id Hawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 77-78.

not work unless they are separated from the world and its lusts.¹⁰⁸ That is what Sa'īd Ḥawwā quoted from the words of al-Ghazālī.

Dhikr and *tafakur* must always be carried out at all times, that is, by always chanting the name of Allah and including him in all matters. Apart from that, *dhikr* can also be in the form of daily verbal *wird*. There are also various *wird* that are divided according to certain times. This includes part of creativity so that lust, which is full of boredom and pessimism, becomes enthusiastic in doing worship.

g. Remembering death and short of wishful thinking

One of the things that drives the soul to wander and pushes it to harmful and despicable deeds is long delusion and forgetfulness of death. Therefore, remembering death and short of wishful thinking is one of the remedies for the soul. Rasulullah SAW said: “*Do more to remember the destroyer of various delights*” (Hadith Hasan from Tirmidhī). That is, reduce the various delights of the world by remembering death so that your fondness for it is cut off and you will concentrate only on Allah.¹⁰⁹

h. *Murāqabah*, *Muhāsabah*, *Mujāhadah* dan *Mu'āqabah*

If man has guarded his soul and set conditions for him with what we have mentioned above, then the next step is to watch him (*murāqabah*) when he does various deeds and pay close attention to it so as not to go overboard. *Murāqabah* by realizing that He is All-Seeing

¹⁰⁸ Sa'īd Ḥawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 89.

¹⁰⁹ Sa'īd Ḥawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 111.

and All-Supervising, as Q.S.al-4: 1 “*verily Allah always watches over and watches over you.*”

Apart from supervising, a servant should always be responsible (*muhāsabah*) for every good (gain) and bad (loss) that exists in every action. The purpose of the profit-loss system is to count every movement and stay still with the consideration of whether it will benefit or even harm life in this world and in the hereafter? Because that is the essence of *muhāsabah* in charity.¹¹⁰

As for *mu’āqabah* is punishing yourself for all your shortcomings. No matter how much man has used himself but he is not free from immorality, it will be the cause of his destruction, so he must be sanctioned. If he eats a mouthful of *shubhāt* (unclear regarding its halalness) with lust then the stomach should be punished with hunger. If he sees something that is prohibited by the *ṣari’ah*, then the eye should be punished by prohibiting seeing and lowering the gaze.¹¹¹ That's how it should be.

All these aspects must be done seriously as a form of *mujāhadah*. *Mujādah* is a condition in which a servant has struggled to carry out his every commitment in achieving the pleasure of Allah.¹¹² The reply for those who worship is that Allah will always give him instructions and accompany him with good people (Q.S.29: 69).

¹¹⁰ Sa’id Ḥawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 122.

¹¹¹ Sa’id Ḥawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 128.

¹¹² Sa’id Ḥawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 1129.

i. *Amr Ma'rūf Nahī Munkar* and Jihad

In fact, the preaching of goodness and the *ma'rūf* can emphasize these two things in the soul, that is its purification. Meanwhile preventing the evil can aggravate the images of evil in the soul, and that is its purification. Likewise, Jihad can free the soul from the love of life and the love of the world.¹¹³ Therefore, *amr ma'rūf nahī munkar* and *jihād* are included among the means of *tazkiyat al-nafs*.

j. Service and Humility (*Tawādhu'*)

Allah says, “...and humble yourself towards those who believe.” (Q.S.15: 88). Such is the suggestion to be *tawādhu'*. There are two services, special and general services. Special services require patience, generosity and readiness to meet demands at all times. Whereas special services require the humility and it is one of the means of *tazkiyat al-nafs* which can keep the soul away from arrogance and *'ujub*.¹¹⁴

k. Knowing Satan's Entrance into the Soul and Closing the Paths

In fact, satan has a share in influencing the soul – except that which is nourished by Allah – and it comes into the soul through the gaps of human instinct and lust. Sa'id Hawwā mentioned that there are several satan entrances, such as anger, envy, greed, fancy and luxurious decoration, haste, conviction fanaticism due to lust, hunks, prejudice and others. Closing these doors is part of cleansing the soul from disgraceful deeds. If these doors have been closed, then syaithan does not mean that

¹¹³ Sa'id Hawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 133.

¹¹⁴ Sa'id Hawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 135.

he cannot enter the soul because he will continue to try to seduce humans no matter what. Therefore, it takes remembering to Allah at all times so that he cannot stay in the soul.¹¹⁵

3. Processes of *Tazkiyat al-Nafs*

In this section, there are several stages that must be taken which he calls the terms *taṭahhur* (purification), *taḥaqquq* (realization) and *takhalluq*. At each stage there are also components of the *ṣarī'ah* means, the essence and the *ṣarī'ah* results. The impact and influence will be seen in behavior in interacting with Allah and His creatures, and in controlling the limbs according to Allah's orders.

a. *Taṭahhur* (purification)

Taṭahhur comes from *taṭahhara* (the origin of the word *ṭahura*), which literally means to purify from impurity or dirt, and this is the original meaning of purification.¹¹⁶ Whereas in the term it means to purify the soul from various mental illnesses such as *riya*, arrogant, wicked, *'ujub*, envious and love the world, and is the first step in the process of *tazkiyat al-naḥs* as purification from dirty is the first step in worship.

There are two kinds of mental illness: first, a form of disease that negates the various states of the liver. For example *riya`* and polytheism which negate *tawḥīd* and *'ubudiyyah*. Meanwhile, the love of the world negates *zuhud*. Second, a form of disease that eliminates *takhalluq* with

¹¹⁵ Sa'īd Ḥawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 138-139.

¹¹⁶ Ibn Manẓūr, *Lisān al-'Arab*, Vol. 4, 2712.

the names of Allah and is imitating the Prophet Muhammad. For example, anger that is not appropriate can negate politeness.¹¹⁷

In this section, regarding the many diseases of the heart and soul that exist, Sa'īd Ḥawwā mentions some that he considers important and is familiar to ordinary people, and has a quite dangerous impact on the lives of all humans. What goes into this aspect of *taṭahhur* is to purify oneself from:

1) Disbelief (*Kufr*) and Hypocrisy (*nifāq*)

First, humans must exert their efforts to cleanse their souls from disbelief in Allah and His Messenger, such as carrying out something that cancels *shahādatain*, because disbelief is darkness and nullifies all deeds. Then cleanse the soul of hypocrisy such as believing something that is contrary to the statement of faith in Islam. Likewise, people who have hypocritical morals are more loyal to unbelievers.

Then cleanse his soul from wickedness (violation) of Allah's commands and immorality, by staying away from various viles and contradiction. Then cleanse his soul from various deviation both in faith, namely by freeing oneself from ideologies that are contrary to the *ahl al-sunnah wa al-jamā'ah*, as well as deviation which is an act that is not allowed by the *mujtahid*.¹¹⁸

2) Polytheism and *riyā`*

¹¹⁷ Sa'īd Ḥawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 160.

¹¹⁸ Sa'īd Ḥawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 161-162.

The worst disease that afflicts human life is polytheism, because it means giving a confession of *tawḥīd rubūbiyah* to those who do not have the right to receive it. A Muslim who has a monotheism practice is free from this, but he can still be exposed to the hidden disease of polytheism, namely *riyāʿ*.¹¹⁹ He will appear to be doing something as if he is worshiping but his heart is asking for praise for creatures. This disease is very dangerous and is a fraud both against yourself and the people as well as destroying souls in this world and the hereafter.

3) Envy

Envy (*hasad*) is expecting the loss of favor from the envied person. This is in some circumstances a major sin. Saʿīd Ḥawwā said that this is the fruit of begrudge, and begrudge is the result of anger. The shame of envy is described in a hadith of the Prophet SAW, “envy eats goodness as fire eats firewood.” (Narrated by Abū Dawud from Abu Hurairah, and Ibn Majah from Anas).¹²⁰

4) ‘*Ujub* (self-admiration) and Arrogant

To admire yourself is one of the despicable qualities that Allah has said, “... *And the day of Hunayn (battle) when you rejoiced at your great number, but in availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.*”” (Q.S. 9: 25).

¹¹⁹ Saʿīd Ḥawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 163.

¹²⁰ Saʿīd Ḥawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 174.

It also deals with deeds. Sometimes man *'ujub* to do wrong actions as he *'ujub* to do right deeds.¹²¹

Likewise with arrogant, which is the biological child of *'ujub*. Arrogant is rejecting the truth and looking down on others who do not share the same goal.¹²² The difference with *'ujub* is that *'ujub* did not have an object in the form of a person who was tested, but arrogant always has someone else who he feels more perfect than that other person. Though Allah has warned, "*It is not in their chest but only (desire for) arrogant which they will never reach.*" (Q.S. al-Mu`min: 56).

5) Delusion

The delusion (*ghurur*) follows illusion (*wahm*) or wishful thinking. Most humans think they are good while it is wrong. According to Sa'id Hawwā , the delusion is the tardiness of the soul to things that are in accordance with the lust and the tendency of character to it because of *shubhat* and the deception of Satan.¹²³ It is found in any aspect, including feeling safe from Allah's supervision so that without realizing it has neglected to control its behavior.

6) Love the world

Love the world, feel at ease with him, and forget the hereafter are actions that deserve to be rewarded with hell. It hunts women,

¹²¹ Sa'id Hawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 187.

¹²² Sa'id Hawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 195.

¹²³ Sa'id Hawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 210.

property, position, illicit business, vanity and everything that is considered delicious and proud.

Basically, Allah has introduced the world in several places in His book and does not forbid it entirely, because most things that fall into the category of the world are something that is necessary to uphold human life, but the attitude towards the world in general, as well as its parts must be controlled with Islamic rules. This is where humans must know the nature of the world and their attitudes towards it.¹²⁴

b. *Tahaqquq* (realization)

Tahaqquq is a phase taken after knowing and avoiding liver diseases, namely by realizing the various position (*maqam*) of the heart. The most important position in sufism according to Sa'īd Ḥawwā is '*ubudiyah* which is based on tauhid. From this *maqam* then comes sincerity, honest (*ṣiddīq*), gratitude and so on. As for what is included in this stage are:

1) Monotheism (*Tawḥīd*) and Servitude ('*Ubūdiyyah*)

In fact monotheism and servitude are the beginning, middle and end. Allah said: “*And we did not send any Messenger before you (Muhammad), but We revealed to him that there is none has the right to be worshipped but I, so you all worship Me.*’ (Q.S.21: 25). This successive dispatch of the messengers to the highest goal shows its

¹²⁴ Sa'īd Ḥawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 249-250.

immense urgency. Meanwhile, the status of servitude gets a special mention in the Qur`an when Allah mentions the journey of Isra Mi`raj of Prophet Muhammad (Q.S.17: 1) and the decline of the Qur`an (Q.S.18: 1).¹²⁵

2) Sincerity (*Ikhlaṣ*)

Know that everything can be tainted by another. If something is clean and free from impurities, it is called *khālis* (pure). The work of purifying or cleaning is called *ikhlaṣ* (sincerity). The opposite of *ikhlaṣ* is polytheism. Who is not sincere is polytheistic, it's just that there are several levels of polytheism, including *riyā`*.¹²⁶

Sincerity lies in the heart and deals with goals and intentions. A sincere person tries to keep his deeds from being interfered with by lust and lust, so that their purity is maintained. The motivation for being sincere is none other than *taqarrub* (self-approach) to Allah.

3) Honest (*Ṣiddīq*) to Allah

The virtue of the character of honesty is very much reflected in both the Qur`an and the hadith of the Prophet. Allah says, “*among the believers there are those who keep what they have promised to Allah*” (Q.S.33: 23). Meanwhile, the Prophet P.B.U.H. said: “*Verily honesty leads to virtue and virtue leads to heaven ...*” (Bukhari-Muslim).¹²⁷

¹²⁵ Sa`īd Ḥawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 263.

¹²⁶ Sa`īd Ḥawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 266.

¹²⁷ Sa`īd Ḥawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 269.

Thus, the fruit of honesty which is the fruit of monotheism has an important position in the process of purifying the soul.

4) *Zuhud*

Zuhud is the result of monotheism and honesty to Allah, in which there is also a value of sincerity. Al-Ghazālī once said that *zuhud* does not mean leaving wealth at all, and shows a life of concern. It is very easy for those who love praise as *zuhud* to do this. This clearly does not indicate *zuhud* itself. According to him, knowing *zuhud* is an impossibility.

There are three signs of *zuhud*. First, not being happy with what is and not grieving what is missing. Second, it is the same on his side who criticizes and abuses him. Third, he should always be with God and his heart be filled with the deliciousness of obedience.¹²⁸

5) Trust in Allah (*Tawakkal*)

Tawakkal here means trusting in Allah, that is, surrendering to what has been done. A person who has *tawakkal* believes that there is no actor except Allah, besides that he also believes in the perfection of His knowledge and power to provide for His servants. In fact there is no strength and power except with His help.¹²⁹

6) *Mahabbatullāh*

The highest fruit of monotheism is *mahabbatullāh*. Who loves other than Allah, but not because of any association with Allah, then it

¹²⁸ Sa'īd Ḥawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 275.

¹²⁹ Sa'īd Ḥawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 277.

is because of his ignorance and shortcomings. Love for the Prophet is commendable because this love is the fruit of love for Allah. Likewise, love for scholars and pious people. All of that passed on to the main love and then did not go beyond it to others.¹³⁰ So, in essence there is no lover except Allah and no one has the right to love except Him.

7) Fear (*Khauf*) and Hope (*Rajā`*)

Confession of love can make some people forget their fear of Allah. Among the mistakes of the majority of mankind is the presumption that Allah has the qualities of graceful and forgets His attributes of glory, so that they do not know about it. Even though the qualities of glory demand *khauf* (fear) while the qualities of beauty demand *rajā`* (hope).

Rajā` is the pleasure of the heart to wait for what he delights. But the waiting must be accompanied by certain causes such as its benefits. So is the hope of a servant to Allah. When he does good, there is nothing he hopes for except the pleasure and help of Allah. If a servant repents from various disobedience, then he has the right to expect acceptance of repentance..¹³¹

As for *khauf* (fear) which is the opposite of feeling safe. A person who hopes is always accompanied by fear, afraid if his expectations are not achieved and exactly what happens is the

¹³⁰ Sa'id Hawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 281.

¹³¹ Sa'id Hawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 288.

opposite. As Allah says, “*They pray to their Lord with fear and hope*” (Q.S.32: 16).

Meanwhile, *khauf* (fear) divides into Fear of Him and Fear of His torments. The first is the highest level of fear that is Allah being the one to be feared. Namely, fear of being hindered from Him and hope for closeness to Him. As for the second one is fear common people. It occurs on the principle of faith in heaven and hell, or the existence of both as a reward for obedience and disobedience.¹³²

8) Piety (*Taqwā*) and *warā`*

The mention of *taqwā* with *wara`* because both are sometimes mentioned in several texts or in several expressions and each is interpreted as the other. Sometimes *wara`* means the highest position of *taqwā*, sometimes *taqwā* is the highest position of *wara`*. Among the demands of *taqwā* are shared responsibility among Muslims in upholding the religion of Allah and among the common responsibilities is upholding various *farḍ kifāyah*.¹³³

Meanwhile, *warā`* is a precaution to avoid things that are *haram* and *shubhat*, and the highest level is avoiding all things that are not because of Allah, including things that are taken by lust or are achieved in a *makrūh* way.¹³⁴

9) Gratitude (*Shukr*)

¹³² Sa’id Ḥawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 293.

¹³³ Sa’id Ḥawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 299.

¹³⁴ Sa’id Ḥawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 300.

Taqwā is the threshold of coming to gratitude, as Allah says, “*therefore fear Allah, so that you may be grateful for Him*” (Q.S.3: 123). Gratitude is composed of knowledge, things (spiritual conditions) and deeds. First, knowledge is knowing the blessings themselves and the Giver of the favors. Second, the spiritual condition which is based on knowledge, namely joy to the giver of blessings accompanied by a state of submission and *tawādhū*. While the third is the deeds that are in accordance with the joy that occurs from the knowledge or the Giver of the blessings.¹³⁵

10) Patience (*Ṣabr*) and Pleasure (*Ridha*)

Between patience and gratitude there is a connection like between pleasure and trials where humans cannot be separated from both. Gratitude with deeds demands patience in doing good, so there are three kinds of patience: First, patience in obedience. Second, be patient from immorality. Third, be patient with trials. It is the whole life that exists, so patience is half faith, because no one eats faith unless it must be accompanied by patience.¹³⁶

There is no level below patience except complaining which is despicable, or disbelief which is destructive. There is no choice for a Muslim but to be patient. Therefore, what is inseparable from good patience is *taslīm* (receiving) and being pleased with Allah’s decrees.

¹³⁵ Sa’id Ḥawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 304-305.

¹³⁶ Sa’id Ḥawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 307.

Regarding pleasure, there are many concepts put forward by Sa'id Ḥawwā, both regarding the pleasure of Allah to His servants and the pleasure of humans for what Allah has given them. According to him, Allah's pleasure is the peak of *ihsān*, which in the Qur'an is described as something greater than heaven 'Adn (Q.S.9: 72). Meanwhile, human's pleasure is closely related to *mahabbah* (love) and desire.¹³⁷ Like someone who is afflicted by a disaster, he will accept it with pleasure because he knows that calamity is God's way of increasing his degree and it is one of his desires to be closer to his God.

11) *Murāqabah* and *Mushāhadah*

The criterion for success on the journey to Allah is attainment to the position of *ihsān* mentioned in the hadith: “*You worship Allah as if you saw Him. If you don't see Him then verily He sees you.*” This is what two positions – *Murāqabah* and *Mushāhadah*. *Murāqabah* is feeling that Allah is seeing you. Meanwhile, *mushāhadah* is that you worship Him as if you saw Him. Sa'id Ḥawwā also mentioned that the way to get these two positions is *dhikr* and *tafakkur*.¹³⁸ Therefore, a servant will not feel *murāqabah* and *mushāhadah* except by increasing the *dhikr* and *tafakkur* every day.

12) *Taubat* (repentance) constantly

¹³⁷ Sa'id Ḥawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 319.

¹³⁸ Sa'id Ḥawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 325.

According to al-Ghazālī quoted by Sa’īd Ḥawwā in his book, that repentance is a meaning composed of; First, *‘ilm* (knowledge); second, *hāl* (spiritual condition) and third, action. The first purifies the second and the second gives birth to the third.¹³⁹

‘Ilm is knowing the magnitude of the danger of sin that has been committed and its existence as a barrier between the servant and every loved one. Then spiritual situations will cause sadness and regret. A regret causes the perpetrator to decide to leave what has been done in the past and follow what has been missed by changing if it can be replaced. Thus repentance will continue to be done because basically humans will not escape from sin. The more often he repents, the easier his path will be to draw closer to Allah.

That is what Sa’īd Ḥawwā explained regarding the discussion of *tahaqquq*, namely the realization of certain positions after performing various means of soul purification. After reaching these positions, then a servant on his journey to purify the soul will enter the *takhalluq* phase as a process as well as a result of what he has previously taken.

c. *Takhalluq*

Takhalluq among experts on spiritual journey to Allah means having morals with what should be the morals of the good names of Allah while still realizing that only belongs to Allah the highest

¹³⁹ Sa’īd Ḥawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 327.

exemplary. If humans have the character of His names then it is *irtiqā`* (increasing the degree of humanity).

In this case, Sa'īd Ḥawwā first gave an explanation and details, so that no one would misunderstand what was meant by *takhalluq* here. Because it seems that some of these character of *ilāhiyyah* are used as a reference for human nature, such as seeing, hearing, speaking and so on. Likewise, the good names of Allah can be a reference for human morals such as generosity, compassion, patience and gratitude. The details in question are what is allowed and what is not in this matter.

For example, Allah is All-Seeing, whereas humans also see but have limited vision and are required to lower their gaze from things that are forbidden. This is the position of servitude (*maqam 'ubudiyah*). The same applies to other characteristics in which humans are subject to the law of encumbrance and their position of servitude.¹⁴⁰

Another example, Allah is *al-Halīm* (The Most Compassionate). He is courteous to whom He wills. Meanwhile, humans should not be polite when they see God's prohibitions being violated. Humans should not be polite towards hostility and hatred, especially those waged against the Muslims. Humans also must not forgive the law that has been submitted to him. That is the thing that must be remembered in the *takhalluq* position with the beautiful names of Allah.¹⁴¹

¹⁴⁰ Sa'īd Ḥawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 343.

¹⁴¹ Sa'īd Ḥawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 344.

In his book, Sa’id Ḥawwā explains in length the overall good qualities of Allah (*Asmā` al-Ḥusnā*) and how a servant should imitate him. In this chapter the author will cite only a few passages as examples of how to imitate the names of Allah and have morals with them, as already mentioned. To facilitate understanding, the author will mention them in the following table:

TABLE 3.1. ASMĀ` AL-ḤUSNĀ AND ITS REPRESENTATION IN THE SERVITUDE POSITION

No.	Asmā` al-Ḥusnā	Representation the servitude position
1	Al-Raḥmān (The Merciful)	Loving the negligent and immoral servants of God by helping them return to the right path, loving the poor by not leaving them.
2	Al-Muhaimin (The Most Nurturing)	Maintain and supervise the heart so that it remains on the right path.
3	Al-Gaffār (The Most Forgiving)	Cover up disgrace, forgive people who do bad things. Unless the crime cannot be tolerated, it is advisable to teach lessons according to what is prescribed.
4	Al-Razzāq (The One Who Gives Sustenance)	Give <i>infāqs</i> and do good with the right intentions.
5	Al-Fattāḥ (The Most Merciful)	Opening up various problems and helping to solve various religious and world matters facing mankind.
6	Al-‘Alīm (All-Knowing)	Taking knowledge optimally, increasing his knowledge both <i>fardh ‘ain</i> and <i>fardh kifāyah</i> .
7	Al-Basīt (Glorious)	Generating optimism and being open to Muslims, their families and neighbors.

explanation of what *takhalluq* is and how to carry it out as part of the *tazkiyat*

al-nafs process. The highest example of all of that is of course Rasulullah SAW. Meanwhile, having good morals with the good names of Allah produces fruitful deeds in life.

Sa'id Hawwā emphasized that the integrated *tazkiyat al-nafs* theories he put forward were not something that absolutely had to be carried out theoretically according to the steps. However, because this theory is also based on the Qur'an and the Sunnah and its practices. Therefore, anyone who reads with contemplation, studies and practices the Qur'an and the Sunnah, he will not escape getting the morals that must be realized and will not be contaminated by morals that must be avoided.¹⁴²

That is what Sa'id Hawwā explained regarding the concept of *tazkiyat al-nafs* he wrote. He put forward many arguments based on the Qur'an and the hadiths of the Prophet Muhammad P.B.U.H so that what is contained in this concept is not far from the information given by the two sources of Islamic teachings. If it is related to the main concept of the definition of *tazkiyah* according to Sa'id Hawwa, namely purification and guidance, the *taṭahhur* aspect is included in the purification section. Meanwhile, *taḥaqquq* and *takhalluq* are guidance.

Sa'id Hawwā's interpretation of the verses related to *tazkiyat al-nafs* will indirectly be closely related to the concept he has built. The author can see that the concept of *tazkiyat al-nafs* is a personality development that results in personal and social piety. With the reinforcement of the theory of *munāsabat*

¹⁴² Sa'id Hawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 377.

al-Qur`ān (the unity of Qur`an), the interpretation of verses related to this theme will become more comprehensive as the author will explain in the next chapter, namely the interpretation of *tazkiyat al-nafs* verses according to Sa'id Ḥawwā in the book *al-Asās fī al-Tafsīr*.