

## CHAPTER IV

### THE ANALYSIS OF SA'ID ḤAWWĀ'S INTERPRETATION OF *TAZKIYAT AL-NAFS* VERSES IN *AL-ASĀS FĪ AL-TAFSĪR*

#### A. Sa'id Ḥawwā's Interpretation of *Tazkiyat al-Nafs* Verses

##### 1. Sa'id Ḥawwā's Terminological Interpretation of *Tazkiyat Al-Nafs*

The interpretation written by Sa'id Hawwa in the book *al-Asās fī al-Tafsīr* uses *tahlīlī* method. In the *tafsīr al-āyāt* section, he puts forward the global meaning, then in the *kalimat al-siyāq* and *fawā'id* he includes *'asbāb al-nuzūl* if any *'asbāb al-nuzūl*, *munāsabah* and a broader interpretation by presenting reports from various selected sources. In this section, the author first suggests a terminological interpretation of the terms *tazkiyah* and *nafs* in the Qur'an based on the interpretation of Sa'id Hawwa. The aim is to find out more about the definition (*ḥadd*) of *tazkiyat al-nafs* in the dimensions of Sa'id Hawwa's interpretation, so that when reviewing other related verses, the writer can relive their meaning.

##### a. Dimension of Interpretation of *Tazkiyah* According to Sa'id Ḥawwā

The verb of the word *tazkiyah* in the Qur'an is mentioned 20 times with the roots *zakkā* and *tazakkā*.<sup>143</sup> Most of these verses give a message that in essence Allah is the one who purifies the human soul as fairly as possible and

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<sup>143</sup> Muḥammad Fu'ād 'Abd al-Bāqī. *Mu'jam Mufāhras li Alfāz al-Qur'ān* (Cairo: Dār al-Hadīth, 1958), 331.

that no human being is punished because of that. This means that there are certain efforts outlined in the Qur`an, which must be taken by humans.

The word *tazkiyah* in the Qur`an are mentioned with various meanings as the author will explain in the following points:

1) *Tazkiyah* in the sense of cleansing from dirty faith

This understanding is the most important and is one of the main missions of the apostleship. This is as written in Q.S.62: 2:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿٢﴾

“He it is Who sent among the unlettered ones a Messenger (Muhammad) from among themselves, reciting to them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur`an, Islamic laws jurisprudence) and al-Hikmah (Sunnah: legal ways, orders, acts of worship of Prophet Muhammad). And verily, they had been before in manifest error.”<sup>144</sup>

According to Sa`id Ḥawwā, *tazkiyat al-nafs* as the mission of the Prophet to be sent to mankind is purification from *shirk*, disbelief, and the crimes of *jahiliyah*. This is what is meant by real heresy (*al-dalāl al-mubīn*), namely heresy that is not realized as heresy.<sup>145</sup> From the above explanation, it can be understood that the *tazkiyat al-nafs* plays a role as the main mission of the apostolate in purifying the human soul which has been contaminated by idolatry, disbelief, and bad habits of the *jahiliyah* people. Islam came to teach monotheism, faith and bring noble teachings and honor others. As for the bad morals of the people in the *jahiliyah* era,

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<sup>144</sup> 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*, 763.

<sup>145</sup> Sa`id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol 10, (Cairo: Dār al-Salām, 2003), 5901.

worshipping idols, oppressing women, and killing children as written on Q.S.6: 151.<sup>146</sup>

2) *Tazkiyah* in the sense of purifying deeds

To continue the mission of the apostolate in purifying the defilement of the faith, *tazkiyat al-nafs* is also defined in terms of purifying deeds, namely by abstaining from reprehensible deeds apart from matters of faith. As the interpretation of Sa'id Hawwā in Q.S.2: 151:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ ءَايَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾

*“As we have sent to you a Rasul (Muhammad) from your (circle) who recites our verses, sanctifies you, and teaches you the Book (Qur`an) and Hikmah (Sunnah), and teaches what you do not know.”*<sup>147</sup>

This verse explains some of the urgency of the sending of the apostles by Allah SWT. Allah sent them to purify the human soul by teaching knowledge, giving examples and good deeds. Sa'id uses the term *yutahhiru* to interpret *yuzakkī*, which means to cleanse the soul from all its ailments and to realize this purification by perfecting the implementation of sharia.<sup>148</sup>

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<sup>146</sup> “Say: ‘Let me read what is forbidden on you by your Lord, namely: Do not associate anything with Him, do good to both mothers and fathers, and do not kill your children for fear of poverty, we will provide sustenance for you and for them, and do not approach evil deeds, whether visible in between or hidden, and do not kill the soul that Allah has haraam (kills it) but with a (cause) that is right. That is what you have been ordered to understand (it)’.”

<sup>147</sup> 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*, 151.

<sup>148</sup> Sa'id Hawwā, *al-Asās fī al-Tafsīr*, Vol 11, (Cairo: Dār al-Salām, 2003), 321.

As for mental illnesses, among them are arrogance, *riyā`*, hunks and love of the world. Discussion about mental illnesses will be presented at the points to come.

3) *Tazkiyah* in the sense of carrying out obedience to Allah

Basically, Allah has bestowed two ways for humans, namely evil (*al-fujūr*) and piety (*taqwā*). As expressed in Q.S. 91: 7-10:

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

“(7) For the sake of the soul and its perfection (8) then He inspires it (the way) of evil and piety (9) it is truly fortunate that the person who purifies (the soul), (10) and what a loss to the person who pollutes it.”<sup>149</sup>

According to Sa’id Ḥawwā, the sanctity of the soul is when it can walk the path of piety by obeying Allah. Piety is the way of *tazkiyah*, and realizing it (*tahaqquq*) is *tazkiyah*.<sup>150</sup>

From the explanation above, it can be concluded that specifically *tazkiyah* has three different meanings according to the context of the verse. However, these meanings have continuity with one another. If noticed, purifying the soul from polytheism is the first step towards obedience. In the process of leading to piety, the human soul also needs to be purified by guarding it from every disgraceful thing while obeying what Allah commands as a consequence of *tawḥīd*. This is in line with what Sa’id

<sup>149</sup> 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*, 841.

<sup>150</sup> Sa’id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 11, 6545.

Ḥawwā wrote in his book *al-Mustakhlaṣ fī Tazkiyat al-ʿAnfus* regarding the two meanings of *tazkiyah*, namely purification and formation. *Tazkiyah* in the sense of purification, which is to purify oneself from polytheism, and *tazkiyah* in the meaning of guidance, namely to purify oneself from disgraceful actions such as arrogance, *riyāʿ*, *ʿujub* and other mental illnesses, then realizing that holiness by perfecting shariʿa, namely righteous deeds in the context of carrying out obedience to Allah SWT.

b. Dimensions of Interpretation of *Nafs* According to Saʿid Hawwa

*Nafs* is a word that has many meanings (*lafẓ al-mushtarak*) and is understood according to its usage. The word *nafs* in the Qurʿan is found 297 times, each in the form of *mufrad* (singular) 140 times, while in the plural there are two versions, namely *nufūs* twice, and *anfus* 153 times, as for *fī ʿil* is mentioned twice.<sup>151</sup> At this point of discussion, the author tries to explain only a few verses which the author considers representative enough to be able to understand the meaning of the *nafs* in the Qurʿan based on the interpretation of Saʿid Ḥawwā.

- 1) The word *al-nafs* which means the totality of humans, namely the human self that has an inner side, not only physically visible to the eye. This meaning is found in Q.S.17: 25 by using the plural form, namely *Nufūs*:

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنَّ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ  
لِلْأَوَّيْنِ غَفُورًا ﴿٢٥﴾

<sup>151</sup> ʿAbd al-Bāqī, Muḥammad Fuʿād. *Muʿjam Mufahras li Alfāzh al-Qurʿān*, 710-714.

“Your Lord knows better what is in your heart, if you are a good person, then indeed, He is most Forgiving to those who repent..”<sup>152</sup>

Sa'id Hawwa interprets the *nufūs* in this verse as *dhamā'ir* which is the plural of *dhamīr*, which is something hidden in the human heart in the form of feelings or intentions. Like someone who wants to be filial or do good to his parents.<sup>153</sup> The word *dhamā'ir* itself means something that is secret and only occurs in the heart or mind.<sup>154</sup>

- 2) The word *al-nafs* which means the activator of behavior, namely to do good or bad things, as Allah SWT said in Q.S.13: 11:

...إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ...

“...Indeed, Allah does not change the condition of a people, so that they change the condition that is in themselves...”<sup>155</sup>

Indeed, Allah does not change a people from their health and enjoyment unless they change it themselves into a lot of immorality. It is solely because of their lust for evil. It is Allah Who protects their case and prevents them from this evil.<sup>156</sup> In this interpretation, it appears that the *nafs* is defined as the activator of behavior, in which it is often inclined to evil so as to produce despicable qualities. But because in essence the *nafs* has two biases (Q.S.91: 7), so that with Allah's help it can return to the truth. It is Allah's help that can be obtained by humans through *tazkiyah* means.

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<sup>152</sup> 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*, 371.

<sup>153</sup> Sa'id Hawwā, *al-Asās fī al-Tafsīr*, Vol. 6, (Cairo: Dār al-Salām, 2003), 3060.

<sup>154</sup> Ibn Manẓūr. *Lisān al- 'Arab*. Vol. 6. (Beirut: Dār as-Ṣādir, 1994), 2208.

<sup>155</sup> 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*, 321.

<sup>156</sup> Sa'id Hawwā, *al-Asās fī al-Tafsīr*, Vol. 5, (Cairo: Dār al-Salām, 2003), 2735.

- 3) The word *al-nafs* which means humans who have life, as expressed in Q.S.39: 42:

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا ...

“Allah holds the life (of a person) at the time of death and the life (of a person) who is not dead while he is sleeping...”<sup>157</sup>

Allah holds the souls of humans who are not yet dead in their sleep state. That is, Allah holds his soul when he sleeps, the sleeping people are like dead, where he does not move like the dead too. Ibn Kathir said: Allah holds the soul of a person with a big death (death, when he dies small is asleep), where Allah sends angels who take the soul from their body.<sup>158</sup>

- 4) The word *al-nafs* means *Dzāt Ilāhiyah*, this is mentioned in Q.S.20: 41:

وَأَصْطَنَعْتُكَ لِنَفْسِي

“And I have chosen you for Myself.”<sup>159</sup>

This means that I have chosen you to (convey) My revelations and treatises, to do according to My wishes and love. Quoting al-Zujāj means: I choose you to carry out My commands, and make you firm with My evidence, and an intermediary (*mukhāthab*) between Me and My creation, as I refute them with their evidence and *mukhāthab*.<sup>160</sup>

That is the meaning of *al-nafs* in terms of various verse contexts. If it is related to *tazkiyat al-nafs*, then not all of the *nafs* in the Qur`an can be

<sup>157</sup> 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*, 626.

<sup>158</sup> Sa`id Hawwā, *al-Asās fī al-Tafsīr*, Vol. 9, (Cairo: Dār al-Salām, 2003), 4888.

<sup>159</sup> 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*, 416.

<sup>160</sup> Sa`id Hawwā, *al-Asās fī al-Tafsīr*, Vol. 7, (Cairo: Dār al-Salām, 2003), 3360.

included in the category that can be purified, especially *nafs* which means *dzat ilahiyah* because in fact it is He who purifies who He wants (Q.S. Al-Nisā`/4: 49). In addition, the remaining meanings refer to animate beings who have an inner side (soul) and can control their behavior, namely humans.

Still related to the meaning of *al-nafs*, Qur`an also mentions several types, including the *nafs al-ammārah*, the *nafs al-lawwāmah* and the *nafs al-muṭma`innah*. These three types are most often mentioned in discussions related to *al-nafs*.

- 1) The word *al-nafs al-ammārah bi al-sū`*, which is a condition in which the *nafs* has a tendency towards all bad things. This expression is in Q.S.12: 53:

﴿وَمَا أُبَرِّئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ﴾

“And I do not free myself (from mistakes), because in truth that lust always leads to evil. Except for the lust graced by my Lord. Truly my Lord is Most Forgiving, Most Merciful.”<sup>161</sup>

The word *nafs al-ammārah* is interpreted by Sa'id Hawa as *nafs al-bashariyyah*, whose character is always telling bad things to be able to fulfill their desires and passions. What the Prophet Yusuf said in this verse is that *al-nafs* can volunteer by itself, and it encourages evil except what is blessed by Allah, which is what He prevents from evil. Then humans are

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<sup>161</sup> 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*, 310.

reminded to always ask for forgiveness and love to Allah and always hope in Him.<sup>162</sup>

- 2) The word *al-nafs al-muṭma`innah*, namely the *nafs* which substantially has attained a belief in the truth which is no longer shaken by its lust and pleasure. This expression is in Q.S.89: 27-30:

يَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾ أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾  
فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾ وَأَدْخُلِي جَنَّتِي ﴿٣٠﴾

“(27) O satisfied soul!, (28) Return to your Lord, well pleased and pleasing, (29) So enter among (righteous) slaves, (30) And enter My Paradise.”<sup>163</sup>

According to al-Nasafī, as quoted by Sa’īd Ḥawwā ,the *nafs* that is safe and secure, not afraid of fear and sadness, the *nafs* that feels calm about the truth and is not shrouded in doubt. This verse says when a person is going to die or when he is resurrected or when he enters heaven.<sup>164</sup>

Regarding this verse, Sa’īd Ḥawwā quoted a hadith from Ibn ‘Abbās, he said: Abū Bakr was sitting then he said “*O Rasulullah how good this verse is.*” Rasulullah SAW said: “*This verse will be told to you.*”

Ibn Asyākir narrated in the *ruwāḥah tarjamah* as quoted by Sa’īd Ḥawwā, from Ibn Umamah Rasulullah said, ‘*O Allah, I actually ask you nafs muṭma`innah that is peaceful (muṭma`innah) regarding meeting with*

<sup>162</sup> Sa’īd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 5, (Cairo: Dār al-Salām, 2003), 2666.

<sup>163</sup> 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*, 839.

<sup>164</sup> Sa’īd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 11, 6519.

you, pleased with what you have set and feel satisfied with what you give.’<sup>165</sup>

Quoting from al-Nasafī, the *nafs al-muṭma`innah* is the *nafs* that feels safe from fear and sadness. A safe *nafs* and calm in the truth which is covered by strong belief, there is no doubt about it.<sup>166</sup>

- 3) The word *al-nafs al-lawwāmah*, namely a state in which the *nafs* always regrets its bad deeds. This expression is in Q.S.75: 2:

وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿٢﴾

“And I swear by the self-accusing soul.”<sup>167</sup>

*Nafs al-lawwāmah* was interpreted by Sa’id Hawwa with afraid *nafs*, piety and criticizes himself for being negligent. This is a laudable trait. Quoting from al-Imām Ḥasan al-Baṣrī and Sayyid Quṭb, the use of oath (*qasm*) in this verse means strengthening, while the hidden *jawāb qasm* is “you will definitely be resurrected”.<sup>168</sup> This shows that the existence of the *nafs al-lawwāmah* in humans really exists and that one day it will also receive justice on the Day of Judgment.

As for *nafs al-lawwāmah*, according to most Sufies, it is an intermediate part, it is above the level of the *nafs al-ammārah* and below the *nafs al-muṭma`innah*. If previously mentioned that the *nafs al-ammārah* is the *nafs* which tends to a bodily nature which commands

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<sup>165</sup> Sa’id Hawwā, *al-Asās fī al-Tafsīr*, Vol. 11, 6524.

<sup>166</sup> Sa’id Hawwā, *al-Asās fī al-Tafsīr*, Vol. 11, 6519.

<sup>167</sup> 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*, 803.

<sup>168</sup> Sa’id Hawwā, *al-Asās fī al-Tafsīr*, Vol. 11, 6262.

worldly pleasures and sensual lust. This *nafs* also draws the heart to the inferior side, which is the source of despicable morals. *Nafs al-lawwāmah* is defined as the *nafs* which is bright and radiant with the light of the heart which can warn against negligence. So whenever there is evil that arises in the heart, this *nafs* will feel sorry and stay away from it. The *nafs al-muṭma`innah* is the *nafs* with perfect light so that the heart is free from all reprehensible qualities and is filled with praiseworthy qualities. Therefore, some of them also say that this *al-nafs al-lawwāmah* is above the *al-nafs al-muṭma`innah* level when seen from their hard efforts to get rid of every *al-nafs al-ammārah* that comes.<sup>169</sup> This is the meaning of the word *nafs* in the interpretation of Sa`īd Ḥawwā which includes the concepts and specifications of the *nafs* in the Qur`an.

The description above shows that the dimension of understanding *tazkiyat al-nafs* according to Sa`īd Ḥawwā in his interpretation of *al-Asās fī al-Taḥṣīr* is to straighten the faith of mankind, clean it from wrong beliefs and bad habits of the *jahiliyah* community and as a way to piety. So the holy *nafs* is the *nafs* which is clean from bad impulses, both at the level of *ammārah*, *lawwāmah* to the perfect level, namely *muṭma`innah*. In the *tazkiyah* process, the *nafs* will be at these levels. On the other hand, the dimension of the meaning of the *nafs* has four meanings that the author has previously described, namely: the totality of humans who have both an outer and an inner side, as a behavior activator, as a life with which humans can be lived

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<sup>169</sup> Sa`īd Ḥawwā, *al-Asās fī al-Taḥṣīr*, Vol. 11, 6274-6275.

and breathed, and as *Dzāt Ilāhiyah*. The first two meanings are *nafs* which will be relevant in the discussion of *tazkiyah*. The other two meanings have different domains of discussion so they will not be discussed here.

## 2. Sa'id Ḥawwā's Interpretation of *Tazkiyat al-Nafs*'s Means Verses

The means of *tazkiyat al-nafs* are certain methods or actions that can be taken in attaining a position (*maqam*) in the process of soul purification. The means put forward by Sa'id Hawwa have been mentioned in the previous chapter, so at this point the writer will explain the interpretation of the verses related to these means:

### a. Prayer (*Ṣalāt*)

The verses that contain elements of the word *tazkiyah* were first revealed in Q.S.87: 14-15:

قَدْ أَفْلَحَ مَنْ تَزَكَّى ۖ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿١٥﴾

“Certainly, he is successful who purifies himself. And remembers the name of his Lord and prays (*ṣalāt*).”<sup>170</sup>

Sa'id Ḥawwā interprets this verse with the luck for those who have purified themselves, namely the purifying of polytheism by saying two sentences of the Shahada as a sign of having believed. Then carry out the obligation to prayer five times a day, as a form of realization of his faith. He explained that the relationship between prayer and *tazkiyat al-nafs* is very intense, namely related to piety and worship as referred to in Q.S.2: 21, “O

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<sup>170</sup> 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*, 835.

people! Worship your Lord who created you and those before you, that you may be cautious.”<sup>171</sup>

Apart from that, prayer is also a way of avoiding evil deeds, as stated by Allah in Q.S.29: 45:

أَتْلُ مَا أُوحِيَ إِلَيَّ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ تَنْهَىٰ  
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۚ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ



“Read the Book (Qur`an) which has been revealed to you (Muhammad) and pray (ṣalāt). Indeed, praying (ṣalāt) prevents from (actions) heinous and evil. And (know) remembering Allah (ṣalāt) is greater (its virtue than any other worship). Allah knows what you do.”<sup>172</sup>

The verse explains how prayer is described as a means of *tazkiyat al-nafs* which keeps a person away from heinous acts such as adultery, and unscrupulous things that are prohibited by sharia and reason.<sup>173</sup>

As it is known that prayer is the oldest sharia commanded by Allah through the long journey of the Prophet Muhammad P.B.U.H when Isra and Mi'raj. In his interpretation, Sa'id Hawwā conveyed the correlation of this verse with other verses. He explained that after mentioning the matter of slander and trials for mankind to differentiate between those who truly believe and those who deny religion, in this verse people are instructed to carry out three things, namely reciting the holy Qur`an, prayer and

<sup>171</sup> Sa'id Hawwā, *al-Asās fī al-Tafsīr*, Vol. 11, 6482-6483.

<sup>172</sup> 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*, 537.

<sup>173</sup> Sa'id Hawwā, *al-Asās fī al-Tafsīr*, Vol. 8, (Cairo: Dār al-Salām, 2003), 4215.

remembering to Allah (*dhikr*). It is as if these three things become human provisions in facing life's trials. In line with this verse, Allah says, “*O you who believe, be patient and pray as your helper.*”<sup>174</sup> The interpreters also quoted a hadith published by Ibn Kathir, from the history of Imrān Ibn Ḥushain, the Prophet was once asked about this 45th verse, then he replied, “*whoever his ṣalāt does not keep him from doing heinous and evil deeds, then his ṣalāt is imperfect (does not give effect).*”<sup>175</sup>

Therefore, it appears that prayer is not only a worship with a spiritual dimension but also a social one that can be used as a solution (helper) to various life problems. The accumulation of all movements, readings and deeds in prayer that is framed in the nuance of total submission to Allah SWT is an effective reminder for someone not to fall into the valley of immorality. This is prayer as a ritual to purify the soul from sin and sins that have been committed, and prevent it from future sins.

#### b. *Zakāt and Infaq*

*Zakāt* or *infaq* is one of the means of *tazkiyat al-nafs* based on Q.S. Al-Tauba/9: 103:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ  
سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾

“Take zakāt from part of their property, with that zakāt you clean and purify them and pray for them. In fact, your prayer (becomes) peace of mind for them. And Allah is All-Hearing, All-Knowing.”<sup>176</sup>

<sup>174</sup> Sa’id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 8, 4216.

<sup>175</sup> Sa’id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 8, 4230.

<sup>176</sup> 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*, 263.

This verse contains an order to invest part of the assets, including the commandment of *zakāt*. According to Sa'id Hawwā, *infaq* or *ṣadaqah* (alms) in this verse means *kaffārat* (ransom) for sins in the past. Meanwhile, the verb *tazkiyah* here can mean: 1) as *mubālaghah* for the word *tuṭahhiru*, 2) *tazkiyah* in the sense of growing, which is to grow blessings on property after giving alms, 3) purifying the soul from sin and realize morals by giving charity.<sup>177</sup>

In line with this verse, information about people who invest their treasures is also mentioned in Q.S.92: 18-19:

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ ۚ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِّعْمَةٍ تُجْزَىٰ ۖ

“(18) And will be kept away from him (hell) the most pious (*taqwā*), (19) who invest his wealth (in the way of Allah) to purify (himself).”<sup>178</sup>

According to Sa'id Hawwā, one of the main characteristics of “*al-atqā*” is to invest his treasures on the poor and he is clean from *riyā`* and *sum`ah*. He has given his treasure to obey Allah so that his soul and all that Allah has given him are clean.<sup>179</sup>

So, *zakāt* and *infaq* are means of purifying the soul as well as treasure, which fosters righteous deeds and blessings on the use of assets. This worship creates piety from two sides, namely spiritually and socially. Through *zakat* and *infāq*, a person has cleansed himself from hunks, stingy, greed and so on. *Infaq* and *zakāt* also clean society socially and make it nourish, protect people

<sup>177</sup> Sa'id Hawwā, *al-Asās fī al-Tafsīr*, Vol. 4, 2347.

<sup>178</sup> 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*, 843.

<sup>179</sup> Sa'id Hawwā, *al-Asās fī al-Tafsīr*, Vol. 11, 6557.

from poverty, physical and mental weakness and other social disasters. Like prayer, this is how Muslims understand the other side of a sharia.

c. Fasting

In the Sharia, fasting means refraining from eating, drinking, having sex and everything that cancels it from dawn to sunset.<sup>180</sup> Fasting contains benefits for the purification of the soul, especially in practicing patience and controlling the lust. Allah issued a fasting order in Q.S.2: 183:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

*“O you who believe, it is obligatory for you to fast as it was obligatory for those before you so that you are taqwā.”*<sup>181</sup>

As is well known that fasting is one of the pillars of Islam such as *shahādah*, *ṣalāt*, *zakāt* and *ḥajj*. So in addition to being a sharia, Allah writes the commandment of fasting for believers as well because there is a purification and cleansing of the soul and purifies it from reprehensible traits. According to Sa’īd Ḥawwā, another function of fasting is also to cleanse or nourish oneself physically. The main lesson is to deliver to piety. Piety can be achieved by fasting because in it there are values of discipline and preventing something that leads to immorality and narrows the path of satan.<sup>182</sup> Some of the actions that can be avoided by fasting include being dishonest, speaking

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<sup>180</sup> Hasan ibn Aḥmad ibn Muḥammad al-Kāf, *al-Taqrīrāt al-Sadīdāt fī Masā’il al-Mufīdah: Qism al-‘Ibādah* (Riyāḍ: Dār al-‘Ilm wa al-Da’wah, 2003), 433.

<sup>181</sup> 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*, 36.

<sup>182</sup> Sa’īd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 1, 412.

harshly, shifting and tempting lust. This is in line with a hadith of the Prophet Muhammad:

*“O youth group, who is able to get married, then marry, because really it is more able to lower one's gaze and can protect one's genitals, and who is not able to (marry) then let him fast, because that is the controller for him.”* (Narrated by Bukhari-Muslim from the history of Abdurrahman bin Yazid).<sup>183</sup>

For information, verse 183 is a verse that is in the first *faqrah* of the third *maqtha'* of the chapter al-Baqarah, along with Q.S.2: 184-187 which contains commands and rules related to fasting. First of all, the mufassir relates the first verse to the last verses (183 and 187) in this *faqrah*, where there is a common goal, namely “so that people fear”. According to him, piety is the main goal that must be achieved in terms of fasting, if a person does not achieve piety when he fulfills the obligation of fasting then his fast is useless - because it only aborts the obligation.<sup>184</sup>

As it is known, fasting in the Sharia is especially obligatory during the Ramadan month, a month in which there is momentum to increase the faith and self-education. So, the obligation of fasting in it is the main means of self-education and increasing faith for all believers.

d. *Hajj*

Allah sent down the order for the pilgrimage in the chapter al-Baqarah verse 196, then explained things related to the sharia of *hajj*, including the prohibitions that must be avoided, as He said in Q.S.2: 197:

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<sup>183</sup> Sa'id Hawwā, *al-Asās fī al-Tafsīr*, Vol. 1, 412.

<sup>184</sup> Sa'id Hawwā, *al-Asās fī al-Tafsīr*, Vol. 1, 411.

الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ ۖ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ  
وَلَا جِدَالَ فِي الْحَجِّ ۚ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ۖ وَتَزَوَّدُوا فَإِنَّ  
خَيْرَ الزَّادِ التَّقْوَىٰ ۚ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴿١٢٥﴾

*“(Season) of ḥajj (in) the months that have been tolerated. Whoever does (worship) ḥajj during those (months), then he should not say dirty (rafats), commit immorality, and quarrel during (performing the) ḥajj. Everything good that you do, Allah knows. Bring supplies because actually the best provision is taqwā. And fear me, O you who have common sense.”<sup>185</sup>*

*Ḥajj* can be a means of *tazkiyat al-nafs* because in it there is the sharia to abandon actions that are prohibited by Allah. Like prayer, fasting and *zakāt*, it also contains high discipline and practicing patience. According to Sa’id Ḥawwā in his interpretation, when carrying out the *ḥajj*, a person is required not to say obscene (*rafath*), also not having sex and other things that trigger it, and to stay away from quarrels. Basically, this kind of prohibition should not be done in all respects. However, in this context, these actions are considered to pollute the sanctity of *ḥajj*, as is the case with wearing silk when prayer or singing when reciting the Qur’an.<sup>186</sup>

When Allah forbids something, that also means an impulse to goodness. This is also strengthened by the command to be armed in carrying out the *ḥajj*, and the best of provisions is piety. That is, to be careful not to break the rules in the *ḥajj* sharia, to be careful so that in the future you will not be punished by not breaking his orders. This command is addressed to *ulul*

<sup>185</sup> 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*, 41.

<sup>186</sup> Sa’id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 1, 462.

*albāb*, which means people with common sense.<sup>187</sup> In this interpretation, it can also be seen about the importance of knowledge in order to be able to think, understand and differentiate the sharia.

The *Hajj* as a means of *tazkiyah al-nafs* clearly has a high enough significance considering that during its implementation a person will try to always remember Allah and have the opportunity to reflect on all the mistakes he has done. This encourages the position of repentance and self-improvement both mentally and morally.

e. Reciting the Qur`an

Qur`an is the holy book that guides the life of all mankind. There are several things in the functioning of the reciting it as a means of *tazkiyat al-nafs* as described in Q.S.10: 57:

يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ

وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾

“O people, actually a lesson has come to you from your Lord and a healer for diseases (that are) in the chest and guidance and mercy for those who believe.”<sup>188</sup>

Sa`id Hawwa interprets the word *syifā`* as a medicine that heals one's heart from a broken faith, *shubhat*, *shakk* (doubt) and heart ailments such as *hasad* (envy), greed, and others.<sup>189</sup> He also concludes that this noble verse explains implicitly how the Qur`an's efforts to improve the human soul in three cases:

<sup>187</sup> Sa`id Hawwā, *al-Asās fī al-Tafsīr*, Vol. 1, 463.

<sup>188</sup> 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*, 278.

<sup>189</sup> Sa`id Hawwā, *al-Asās fī al-Tafsīr*, Vol. 5, (Cairo: Dār al-Salām, 2003), 2481.

- 1) The advice which is full of meaning, that is with a beautiful set of languages that can pierce the heart. Through recitation and contemplation, Allah will keep away from evil deeds and educate them towards goodness.<sup>190</sup>
- 2) The medicine that heals the heart from all its ailments. Meanwhile, the main heart disease is wrong belief, cases of *shubhat*, doubt, envy and others. The Qur`an will become a medicine when it is read and sprinkled with sincerity.<sup>191</sup>
- 3) As a guide and a blessing for those who believe, because faith is a condition for the delivery of guidance and grace.<sup>192</sup>

f. *Dhikr* dan *tafakkur*

*Dhikr* dan *tafakkur* are continuous acts of worship and cannot be separated from other acts of worship. The order of *dhikr* is generally mentioned in Q.S.2: 152:

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾

“Then remember Me, I will remember you too. Give thanks to Me and do not deny Me.”<sup>193</sup>

The verse above is one of the ways Allah guides the human soul to be with him. Sa`id Hawwā explains the first sentence of the verse with, “remember me by obedience and I will remember you with forgiveness ...” In language, the verse fragment above is a conditional sentence, which means

<sup>190</sup> Sa`id Hawwā, *al-Asās fī al-Tafsīr*, Vol. 5, 2479.

<sup>191</sup> Sa`id Hawwā, *al-Asās fī al-Tafsīr*, Vol. 5, 2480.

<sup>192</sup> Sa`id Hawwā, *al-Asās fī al-Tafsīr*, Vol. 5, 2480.

<sup>193</sup> 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*, 31.

that the condition for Allah to remember His servant is that the servant remembers Allah. So it can be concluded that the condition for forgiveness is obedience. Likewise, the condition for getting an answer is to ask, the condition for getting forgiveness is to repent, the condition for getting success is by effort.<sup>194</sup> Thus Sa'īd Ḥawwā gave a metaphor.

Meanwhile, the Qur'an explains how *dhikr* and *tafakkur* are aspects that cannot be separated in the journey of human life in Q.S.3: 191-192:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ  
السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ  
النَّارِ ﴿١٩١﴾ رَبَّنَا إِنَّكَ مَن تَدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِّنْ  
أَنْصَارٍ ﴿١٩٢﴾

“(191) Indeed, in the creation of the heavens and the earth, and the alternation of night and day there are signs (the greatness of Allah) for those who are wise, (192) namely those who remember Allah while standing, sitting, or lying down, and they think about creation heaven and earth (saying), “O our Lord, You did not create all this in vain, Glory to You, protect us from the torment of hell.”<sup>195</sup>

This verse is part of the last *maqtha'* of the chapter `Ālī `Imrān which contains a discussion of what is called *ulul albāb*. According to Sa'īd Ḥawwā, it is related to the first *maqtha'* of this chapter which also mentions this word, namely in Q.S.3: 7<sup>196</sup> which talks about attitudes towards *mutashābihāt* verses. The verse 192 contains the characteristics of the *ulul albāb*. The signs

<sup>194</sup> Sa'īd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 1, 320.

<sup>195</sup> 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*, 104.

<sup>196</sup> “... and those with profound knowledge say, “We believe in him (Qur'an), all from the side of our Lord.” No one can learn a lesson except a sensible person.”

of Allah's greatness that exist in the creation of the heavens and the earth and the alternation of day and night will not be revealed except for the *ahl al-lubb*, namely those whose hearts and minds are clean, people who are filled with *dhikr* and *tafakkur*. They obey Allah as a consequence of their *dhikr* and *tafakkur*.<sup>197</sup>

According to Sa'id, there are two interpretations of *dhikr*. First, prayer, this is main interpretation. Second, constant *dhikr* in every state, this is interpretation which is *sunnah*. As for meditating on the creation of the heavens and the earth, it means thinking on various phenomena that show the majesty of the Creator, and nothing that he has created is in vain.<sup>198</sup>

So, *dhikr* and *fikr* are something that must be ignored when someone performs a worship. Both *fardhu* and *sunnah dhikr* must be carried out. It serves as a reminder when someone has started to neglect their Lord.

g. *Murāqabah, Muḥāsabah, Mujāhadah dan Mu'āqabah*

The author has described the linkage of these four aspects in the previous chapter. *Murāqabah* is a human condition that is always under the supervision of Allah, this is as stated in Q.S.4: 1:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا  
زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ  
وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

“O people! Taqwā to your Lord who created you from one self (Adam) and (Allah) created his partner (Eve) from (himself), and from both of

<sup>197</sup> Sa'id Hawwā, *al-Asās fī al-Tafsīr*, Vol. 2, (Cairo: Dār al-Salām, 2003), 963.

<sup>198</sup> Sa'id Hawwā, *al-Asās fī al-Tafsīr*, Vol. 2, 964.

*them Allah created many male and female. Taqwā to Allah with His name that you ask for each other and (maintain) kinship. Indeed, Allah is always watching and watching over you.”*<sup>199</sup>

The context of this verse shows the origin of mankind from Prophet Adam, then also about Allah's supervision of whatever is done. The word *al-raqīb* (supervision) is interpreted as *al-hifẓh* (safeguard) and *al-‘ilm* (knowledge), in the sense that Allah is the supervisor of all human conditions and actions.<sup>200</sup> Therefore, here again Allah commands people to be cautious, that is, to be careful of all their actions. Prudence is a form of awareness that they are basically always under the supervision of God Almighty.

The *muḥāsabah* as a means of *tazkiyat al-nafs* is described in Q.S.59: 18:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا  
اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

*“O you who believe! Taqwā to Allah and let everyone pay attention to what he has done for tomorrow (hereafter), and taqwā to Allah. Indeed, Allah knows best what you are doing.”*<sup>201</sup>

In this verse, Allah again emphasizes the command to be cautious, which is accompanied by an appeal for *muhasabah* for all actions so as not to harm oneself in the afterlife. Sa’id Ḥawwā quoted al-Nasafi’s interpretation: “This verse contains motivation for *murāqabah* (feeling watched) because

<sup>199</sup> 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*, 105.

<sup>200</sup> Sa’id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 2, 987.

<sup>201</sup> 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*, 755.

whoever is aware that Allah is always watching whatever he does, then that feeling will prevent him from committing sins.<sup>202</sup>

Meanwhile, the commandment meant it or *mujāhadah* was said by Allah in Q.S.29: 69:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

“And those who *jihād* to (seek *ridā/pleasure*) Us, We will show them Our ways. And really, Allah is with those who do good.”<sup>203</sup>

In this verse, Allah connects *mujāhadah* with guidance, meaning that guidance will be obtained for those who are truly *mujāhadah* to Allah.

Regarding this verse, Sa’id Ḥawwā quoted what Ibn Kathīr said:

“people who *mujāhadah* on our path, namely the teachings of the Prophet Muhammad, his friends and followers until the Day of Resurrection, we will actually reveal our ways in this world and the hereafter.”<sup>204</sup>

He emphasized that the *mujāhadah* must be based on sincerity, namely to fulfill the rights of Allah and because of Him alone. *Mujāhadah* that is carried out includes *mujāhadah* against lust, facing Satan and the enemy of religion.<sup>205</sup> In addition, people who *mujāhadah* will get direct knowledge from Allah as he quoted from al-Nasafī’s interpretation, “Those who *mujāhadah* what they know will actually be shown to them what is not yet known.”<sup>206</sup>

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<sup>202</sup> Sa’id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 10, 5826.

<sup>203</sup> 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*, 541.

<sup>204</sup> Sa’id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 8, 4237.

<sup>205</sup> Sa’id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 8, 4237.

<sup>206</sup> Sa’id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 8, 4237.

He also emphasized that the *mujāhadah* were primarily done with the soul, not physically. Because it is the inner *mujāhadah* who can feel a direct relationship with Allah until it reaches Him (*wushūl ilaih*), which is the greatest guidance that can be felt in the world.<sup>207</sup> Sa'īd Ḥawwā did not reveal in more detail how the form of “*wushūl ilaih*” because it relates to the experiences of the perpetrators of sufism. It seemed that he did not want to get involved further with the controversial sufism teachings. But here it can be concluded that the essence of the *mujāhadah* itself is to obtain guidance and knowledge from Allah and bring people to a level closer to God.

In his interpretation too, Sa'īd Ḥawwā connected the case of the *mujāhadah* with Q.S.47: 17:

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ

“And those who receive guidance, Allah will add guidance to them and grant taqwā to them.”<sup>208</sup>

In this verse, it is explained that those who receive guidance by taking the path that leads to Allah, Allah will add their guidance. The addition of this guidance according to Sa'īd Ḥawwā is the transfer of knowledge and the disclosure of the heart's eye (*bashīrah*). The point is given to him knowledge and the disclosure of the eye of the heart to receive magical/metaphysical secrets.<sup>209</sup> This grace of Allah is more than what is obtained by those who *mujāhadah* in Q.S.29: 69. In this verse, it can be seen that piety is a gift

<sup>207</sup> Sa'īd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 8, 4229.

<sup>208</sup> 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*, 692.

<sup>209</sup> Sa'īd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 9, (Cairo: Dār al-Salām, 2003), 5312.

obtained after Allah adds His guidance. When linked with the previous verse, a simple conclusion is drawn, namely *mujāhadah* as a means of guidance towards Allah, while guidance is *muqaddimah* towards piety. Thus the *mujāhadah* became a means of *tazkiyat al-nafs* which led to the final goal of *tazkiyah*, namely *taqwā*.

h. *`Amr Ma'rūf Nahī Munkar*

The behavior of *`amr ma'rūf nahī munkar* (Commanding kindness and forbidding evil) as a means of *tazkiyat al-nafs* has been mentioned a lot in the Qur`an. Among them are in Q.S.3: 104, 110 and 114:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

“(104) And let there be among you a class of people who call on virtue, command (do) what is *ma'rūf*, and prevent what is *munkar*. And they are the lucky ones.”<sup>210</sup>

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

“(110) You (Muslims) are the best people who are born to humans, (because you) order (do) what is *ma'rūf*, and prevent what is *munkar*, and believe in Allah. If the *Ahl Kitāb* had faith, that would be better for them. Some of them have faith, but most of them are wicked people.”<sup>211</sup>

<sup>210</sup> 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*, 88.

<sup>211</sup> 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*, 88.

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ

الْمُنْكَرِ وَيُسْرِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ ﴿١١٤﴾

“(114) They believe in Allah and the Last Day, command (do) what is *ma'rūf*, and prevent what is *munkar* and hasten (do) various virtues. They include people who are pious.”<sup>212</sup>

These three verses are in the same *faqrah* in the chapter `Ālī `Imrān.

The verse 104 contains a call to preach to virtue (Qur`an and sunnah) and to carry out *`amr ma'rūf nahī munkar*. According to Sa`īd Ḥawwā, *ma'rūf* is what is approved by sharia and *'aql* (which is not against the sharia), whether it is *mubāḥ*, sunnah or what is obligatory. Whereas *munkar* is the opposite, which is what is considered bad by sharia and *'aql*, whether it is forbidden (*ḥarām*) or what is hated by Allah (*makrūh*).<sup>213</sup>

Meanwhile, the verse 110 contains the characteristics of the best people, among them is because they carry out *`amr ma'rūf nahī munkar*.<sup>214</sup> While the verse 114 which is still related to the verse 110 related to *ahl al-kitāb*, this verse explains that among *ahl al-kitāb* there are those who are pious, namely those who believe, carry out *`amr ma'rūf nahī munkar* and hasten to goodness.<sup>215</sup>

i. Humility (*Tawādhū`*)

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<sup>212</sup> 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*, 89.

<sup>213</sup> Sa`īd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 2, 849.

<sup>214</sup> Sa`īd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 2, 850.

<sup>215</sup> Sa`īd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 2, 851.

*Tawādhu'* or humility is one of the means of *tazkiyat al-nafs* because, like the *mujāhadah*, it conveys humans to devotion as Allah said in Q.S.15: 88:

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ  
وَأَحْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ

*“Don’t you (Muhammad) ever aim your eyes on the pleasures of life that We have given to some of the groups among them (unbelievers), and don’t be sad and humble yourself towards those who believe.”*<sup>216</sup>

According to Sa’īd Ḥawwā, in this verse, there is a call from Allah to always feel rich in the presence of the Qur`an and what comes with it. As for “humble heart” is clearly interpreted as *tawādhu'* to believers, both needy and rich.<sup>217</sup>

He does not explain much about *tawādhu* in this verse. Meanwhile, in relation to the fragments of the previous verse, the humility is the quality of people who are noble and elevated by Allah, as in the hadith of Rasulullah SAW: “Allah does not add to a servant who forgives except for glory, and someone is not *tawādhu'* because Allah except Allah will definitely raise it degrees.” (H.R. Muslim).<sup>218</sup> Therefore, being satisfied with the Qur`an, namely what Allah has given in it in the form of a wealth of knowledge and morals for life, is one way for someone to achieve the glory of humility. This attitude keeps people away from the attitude of *‘ujub* and arrogant.

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<sup>216</sup> 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*, 345.

<sup>217</sup> Sa’īd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 6, (Cairo: Dār al-Salām, 2003). 2902.

<sup>218</sup> Sa’īd Ḥawwā, *Al-Mustakhlaṣ fī Tazkiyat al-Anfus*, 136.

Thus, based on the means contained in the above discussion, the purification of the soul which is carried out refers to the *tazkiyah* of a dirty faith and *tazkiyah* of disgraceful acts. In particular, the means in the form of reciting the Qur`an, *dhikr* and *tafakkur*, *murāqabah*, *muḥāsabah*, *mu`āqabah*, *mujāhadah*, *`amr ma`rūf nahī munkar* and humility are part of purifying the soul from despicable morals. Meanwhile, the means in the form of prayer, *zakāt* and *infaq*, fasting and *hajj* have certain parts both for purifying oneself from a dirty faith and from disgraceful morals. Everything aims to achieve piety in the sight of Allah. For more details, the author will describe it in the following table form.

TABLE 4.1. THE MEANS OF *TAZKIYAT AL-NAFS* AND ITS PURIFYING ASPECTS ACCORDING TO SA'ĪD ḤAWWĀ'S INTERPRETATION

No.	Means	Aspects of <i>Tazkiyah</i>	Informations
1	Prayer ( <i>Ṣalāt</i> )	1. From dirty faith	
		2. From disgraceful deeds	a. Preventing heinous and evil deeds
			b. Inside there is <i>dhikr</i>
2	<i>Zakāt</i> and <i>Infaq</i>	1. From dirty faith	
		2. From disgraceful deeds	a. Cleansing the treasures inwardly and grow their blessings
			b. Preventing in being stingy, greedy, greedy
3	Fasting	1. From dirty faith	
		2. From disgraceful deeds	a. Training the patience
			b. Controlling of lust
4	<i>Hajj</i>	1. From dirty faith	
		2. From disgraceful deeds	a. Preventing in doing immorality, saying bad things, and fighting

			b. Training discipline and patience
5	<i>Reciting the Qur`ān</i>	1. From disgraceful deeds	a. Healing from <i>shakk</i> and <i>shubhat</i> disease
			b. Healing from heart diseases such as <i>hasad</i> , envy and others
			c. Providing guidance for believers
6	<i>Dhikr and Tafakkur</i>	1. From disgraceful deeds	a. Continuing <i>dhikr</i> in every action will be a reminder when he is negligent
7	<i>Murāqabah, Muḥāsabah, Mu`āqabah, Mujāhadah</i>	1. From disgraceful deeds	a. Leading to piety, prudence in doing and being serious in obtaining the pleasure of Allah
8	<i>`Amr Ma`rūf Nahī Munkar</i>	1. From disgraceful deeds	a. Encouraging in doing good and preventing evil as a form of <i>da`wah</i>
9	<i>Tawādhū`</i>	1. From disgraceful deeds	a. Keeping away from the nature of <i>`ujub</i> and arrogant
			b. Practicing <i>qana`ah</i> attitude (feeling enough)

### 3. Sa`īd Ḥawwā's Interpretation of *Tazkiyat al-Nafs*'s Process Verses

As explained by the author in the previous chapter, the process of *tazkiyat al-nafs* based on the sufism concept of Sa`īd Ḥawwā is divided into three, namely *tatahkur* (purification), *tahaqquq* (realization) and *takhalluq*. The following is the explanation of Sa`īd Ḥawwā's interpretation regarding the points of the *tazkiyat al-nafs* process.

#### a. *Tatahkur*

*Taṭahhur* is the initial process in purifying the soul, namely cleaning the soul from the impurities of faith and deeds. It comes from the word *ṭahura*, which is mean purifying the self from the filth dan the disgraces.<sup>219</sup> The word *taṭahhur* itself in the interpretation of Sa'īd Ḥawwā is often used to interpret the word *tazkiyah*, so this process becomes a very important step in *tazkiyat al-naḥs*.

Mental illnesses often become a barrier to achieving *tazkiyat al-naḥs* so that a person will continue to be in a state of mental defilement. Therefore, one has to do *taṭahhur* first by keeping away and eliminating the disease in question from oneself. As for mental illnesses which can be explained in this section, among others:

#### 1) Disbelief (*Kufr*) and Hypocrisy (*Nifāq*)

The characteristics of disbelievers and hypocrites are mentioned a lot in the Qur'an, but it seems that the characteristics that are more highlighted are some of the characteristics as those in Q.S.4: 140:

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى تَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مِثْلُهُمْ  
 إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾

“And indeed, Allah has revealed (a stipulation) for you in the Book (Qur'an) that when you hear Allah's verses being denied and ridiculed (by unbelievers) then don't sit with them before they enter the conversation. another. Because (if you stay with them), of course

<sup>219</sup> Ibn Manẓūr, *Lisān al- 'Arab*, Vol. 4, 2712.

*you are like them. Indeed, Allah will gather all the hypocrites and disbelievers in jahannam hell.”*<sup>220</sup>

This verse explains the nature of disbelievers who often make fun of Islam, while the mention of hypocrites, according to Sa`id Ḥawwā, can be understood that this is also part of the behavior of hypocrites, they gather with disbelievers, cooperate in making fun of Islam and in being friendly between the two.<sup>221</sup> Allah added another attribute in the next verse, namely Q.S.4: 141 and 142<sup>222</sup>, regarding those who like to wait for news of the defeat of Muslims and betray to take advantage. They also deceive Allah by declaring Islam but inside them that there is actually only disbelief, including those who are *riyā`* and *sum`ah* in worship, even those who do *dhikr* are impure because of Allah.<sup>223</sup>

The characteristics of other disbelievers are mentioned in Q.S.5: 73:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌُ  
وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ  
عَذَابٌ أَلِيمٌ

*“Indeed, there have been disbelievers who say that Allah is one of the three, even though there is no one (God who has the right to be worshiped) but the One God. If they do not stop what they are saying,*

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<sup>220</sup> 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*, 132.

<sup>221</sup> Sa`id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 2, 1211.

<sup>222</sup> (141) Namely one who is looking forward to (events) that will happen to you. When you get victory from Allah they say, “Aren’t we (fighting) with you?” And if the disbelievers get a share, they say “Aren’t we winning and defending you from the believers?” Then Allah will give a verdict among you on the heart of the Last Hour. Allah will not give a way for an unbeliever to defeat the believer. (142) “Surely the hypocrites are going to deceive Allah, but Allah is the one who deceived them. When they stand up to pray, they do it lazily. They mean to *riyā`* (want to be praised) in front of humans. And they don’t remember Allah except a little”

<sup>223</sup> Sa`id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 2, 1212.

*surely those who disbelieve among them will suffer a painful torment.*”<sup>224</sup>

The nature of the disbelievers in this verse is that they think that Allah is part of the three. According to Sa'id Hawwa, what they say is calummy (*iftirā*), lies and *kufr*.<sup>225</sup> Obviously this contradicts with monotheism. Their retribution is painful punishment. The interpreter does not explain this part more deeply because the matter of reply is in more detail, only Allah knows.

Thus it can be seen that hypocrisy and *kufr* are interrelated traits. The qualities of disbelievers are in the hypocrite and the reward for both of them is hell because it can destroy one's faith and lead someone away from the truth. Both *kufr* and hypocrisy are two main problems which are the important factors in the sending of the prophets to purify the human soul, besides polytheism.

## 2) *Shirk* (Polytheism) and *Riyā'*

Apart from *kufr* and hypocrisy, other qualities that destroy the faith are polytheism. This characteristic is also very much mentioned in the Qur'an, one of which is in Q.S.39: 65:

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ  
وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٥﴾

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<sup>224</sup> 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*, 157.

<sup>225</sup> Sa'id Hawwā, *al-Asās fī al-Tafsīr*, Vol. 3, (Cairo: Dār al-Salām, 2003), 1461.

“And indeed, it has been revealed to you and to (the prophets) who were before you, “Indeed, if you associate (Allah), your deeds will undoubtedly be erased and you will certainly be one of the losers.”<sup>226</sup>

This verse explains the cancellation of the good that is obtained by people who commit the polytheism, in the form of reward they got before, so from that they are called the losers.<sup>227</sup> Another verse which addresses the polytheists is Q.S.98: 1:

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ  
الْبَيِّنَةُ

“The disbelievers from Ahl Kitāb and the polytheists will not leave (their religion) until it comes to them clear evidence.”<sup>228</sup>

In this verse, Sa’id Ḥawwā quotes Imam Ibn Kathīr’s opinion in giving a definition to polytheism, namely ‘those who worship idols and fire, both from among Arabians and not’. He added, ‘apart from the *ahl al-kitāb* – who have converted to Islam – and Moslems, that is polytheism’. As for the *ahl al-kitāb* and thw polytheist are categorized as *kāfir*.<sup>229</sup>

Together with *kufr* and hypocrisy, the polytheism is a major sin which is against monotheism. It becomes a barrier to every reward that someone can get in the past because of the cancellation of monotheism. The actions that are closely related to polytheism are *riyā`*. The several verses of the Qur`an also explain about *riyā`* as in Q.S.2: 264:

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<sup>226</sup> 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*, 629.

<sup>227</sup> Sa’id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 9, 4899.

<sup>228</sup> 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*, 848.

<sup>229</sup> Sa’id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 11, 6622.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَبْطُلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ  
مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ...

“O you who believe! Do not spoil your alms by mentioning it and hurting (the feelings of the recipient), like someone who abandons his wealth because he *riyā`* (showing off) to humans and he does not believe in Allah and the Last Day...”<sup>230</sup>

This verse explains the cancellation of the reward of alms giving for *riyā`* deeds, by mentioning these actions, whether they want to be praised by humans, be considered noble, be known as a good person or want others to be grateful to them. That is a worldly goal. He does not expect the pleasure of Allah but human recognition.<sup>231</sup> Because of this, *riyā`* is categorized as minor polytheism. The same thing is stated in Q.S.4: 142<sup>232</sup>, how *riyā`* is described as one of the characteristics of hypocrites who perform worship (prayer) just because they want to be seen by others.

The description of *riyā`* is also in Q.S.107: 6:

الَّذِينَ هُمْ يُرَآءُونَ

“Who do *riyā`*”<sup>233</sup>

In this verse, *riyā`* is mentioned as one of the characteristics of people who deny religion, namely regarding the day of resurrection, the day of judgment and the existence of rewards. Regarding *riyā`*, Sa`īd Ḥawwā quoted a definition from al-Nasafī: “*Riyā`* is an act in which

<sup>230</sup> 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*, 59.

<sup>231</sup> Sa`īd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 1, 617.

<sup>232</sup> “Verily, the hypocrites seek to deceive Allah, but it is He deceives them. And when they stand up for prayer, they stand with laziness and to be seen of men, and they do not remember Allah but little.”

<sup>233</sup> 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*, 855.

someone who does it intends to be seen by others so that he gets praise and amazes others.”<sup>234</sup> In addition, including in *riyā`* deeds is *sum`ah*, which means listening to people about their good deeds.<sup>235</sup> However, *riyā`* is not only limited to hiding one’s actions. Not all people who show worship (obligatory) are *riyā`*, and it is their right if they want to display it. This is based on the hadith of the Prophet: ‘*There is nothing wrong in what Allah requires.*’ This means, basically, there is no need to hide or cover up. As for hiding the sunnah (*taṭawwu`*) is more important, but if someone shows it with the aim of giving an example then this is fine.<sup>236</sup>

### 3) Envy

Envy (*ḥasad*) in *Mu`jam al-Wasīth* is defined as wishing (*tamanna*) that someone else’s favor would transfer to him or take someone else’s favor.<sup>237</sup> As reflected in Q.S.4: 32:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا  
 أَكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَتَسَبْنَ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ ۚ إِنَّ اللَّهَ  
 كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٢﴾

“And do not be envious of the gifts that Allah has given to some of you over others. (Because) for men there is a part of what they earn, and for women (also) there is a part of what they earn. Ask Allah for some of His gifts. Truly, Allah Knows all things.”<sup>238</sup>

<sup>234</sup> Sa`id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 11, 6702.

<sup>235</sup> Sa`id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 11, 6704.

<sup>236</sup> Sa`id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 11, 6704.

<sup>237</sup> Ibn Manẓūr, *Lisān al-`Arab*, Vol. 4, 2606.

<sup>238</sup> 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*, 111.

The context of this verse explains the prohibition of Allah from being envious for men and women with each other. This verse answers one of the old doctrines that many people still believe today, namely that there is a gap between women and men, so that there is envy between them. Then Allah explained in this verse, that each other had received a fair share of His gifts. Sa'īd Ḥawwā explained that there are two characteristics, first: envy (*ḥasad*), namely wanting what is owned by others to be lost, second: jealous (*ghibṭah*), which is wanting to be like other people. So the first is envy which is meant here and is prohibited in Islam.<sup>239</sup>

Envy is a liver disease that can eliminate affection for others. He is more than just jealous because it can damage human relationships.

#### 4) 'Ujub and Arrogant

The mental illnesses which are also very susceptible to entering the human heart are 'ujub and arrogant (*takabbur*). According to Sa'īd Ḥawwā in his book *al-Mustakhlāṣ* (see chapter 3), 'ujub is admiring oneself and is the condition of an arrogant person. Therefore, the author will only explain the interpretation of verses related to arrogance. Among them is Q.S.31: 18:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ  
كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾

<sup>239</sup> Sa'īd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 2, 1050.

*“And do not turn your face away from men, and do not walk the earth proudly. Indeed, Allah does not like people who are proud anymore.”*<sup>240</sup>

This verse is said to be one of the moral messages Luqman conveyed to his son. First, do not turn your face away from humans, that is, do not be arrogant and condescend to other servants of Allah. Then do not walk the earth with arrogant, out of pride and feeling strong. Do not do this because it is an act that God hates.<sup>241</sup> The word *mukhtāl* is interpreted by Saʿīd Ḥawwā as “arrogant and ‘ujub”, while *fakhūr* is interpreted to be proud of all its achievements.<sup>242</sup> In addition, the Q.S.53: 32 also contains a prohibition on being arrogant by evaluating one’s own sanctity.

الَّذِينَ تَجْتَئِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ  
الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي  
بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى ﴿٣٢﴾

*“(Namely) those who keep away from big sins and heinous deeds, except for small mistakes. Indeed, your Lord is most extensive for His forgiveness. He knows about you, since He made you from the ground then when you were a fetus in your mother's stomach. So do not consider yourself holy. He knows a taqwā person.”*<sup>243</sup>

Namely, don’t be arrogant or feel proud of your actions. Feeling content with the knowledge and praise of others. Quoting from al-Nasafi, the meaning is not to associate yourself with holy deeds.<sup>244</sup>

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<sup>240</sup> 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*, 553.

<sup>241</sup> Saʿīd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 8, 4319.

<sup>242</sup> Saʿīd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 8, 4320.

<sup>243</sup> 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*, 723.

<sup>244</sup> Saʿīd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 10, 5577.

Sa'id Ḥawwā also adds a separate description of piety in this verse.

However, researchers feel that it should be placed in the sub-chapter that discusses piety.

#### 5) Delusion/Be Deceived

The delusion is one of the diseases that a person must avoid when he wants to purify himself, as stated in Q.S.31: 33:

يَتَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَأَخْشَوْا يَوْمًا لَا تَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا  
مَوْلُودٌ هُوَ جَازٍ عَنِ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ  
الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ ﴿٣٣﴾

*“O people! Taqwā to your Lord and fear the day (when) a father cannot help his child, and a child cannot (also) help his father at all. Indeed, God's promises must be true, so don't be deceived by the life of the world, and don't be deceived by an imposter in (obeying) Allah.”*<sup>245</sup>

“Do not ever be deceived” do not be lulled by the ornaments and delights of the world so that you forget about the hereafter. Truly the pleasure of that world is something low (despicable) and its deliciousness will perish. As for the word “ghurur” (deceiver), Sa'id Hawwa interprets it with satan.<sup>246</sup> This is in accordance with his statement in the book *al-Mustakhlaṣ* that be deceived is the tardiness of the soul to things that are in accordance with lust and character tendencies due to *shubhat* and satanic

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<sup>245</sup> 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*, 556.

<sup>246</sup> Sa'id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 9, 4340

deception.<sup>247</sup> This proves how despicable to be deceived by the world is, which causes a person to be far from the guidance of truth and piety.

#### 6) Love the World

The matter of love for the world is one of the greatest diseases that the human soul must fight against. This is mentioned one of them in Q.S.57: 20:

أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَهُوَ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي  
الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ  
مُصْفَرًّا ثُمَّ يَكُونُ حُطَمًا ۖ وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ  
وَرِضْوَانٌ ۚ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿٢٠﴾

*“You know that actually the life of the world is only games and jokes, jewelery and pride among you and a race in wealth and offspring, for the rain and its crops amaze the peasants. Then (the plant) dries up and you see it is yellow and then it crumbles. And in the hereafter (later) there will be harsh torments and forgiveness from Allah and His good pleasure. And worldly life is nothing but bogus fun.”*<sup>248</sup>

The description of the life of the world in this verse includes five human traits. Sa’id Hawwā uses information from al-Nasafi to interpret it. Namely games (*la’bun*) like children’s games, joking (*lahwun*) as youths, jewelery (*zīnatun*) as women’s jewelery, being proud of each other (*tafākḥur*) as proud of one another who is in competition for their strengths, and competing (*takātsur*) regarding property and descent to be proud of one another.<sup>249</sup> According to him, the meaning of all of this is that Allah has made everything in this world a pleasure for humans and that

<sup>247</sup> Sa’id Hawwā, *Al-Mustakhlaṣ fī Tazkiyat al-`Anfus*, 210.

<sup>248</sup> 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*, 745.

<sup>249</sup> Sa’id Hawwā, *al-Asās fī al-Tafsīr*, Vol. 9, 5751.

they should be *zuhud* with it. The parable is like the rain which fertilizes the plants so that it makes the peasants admire and gravitate towards it. This is the parable of the world that makes everyone fall asleep because of its beauty. Even though that beauty will perish, like the green of a plant that will turn yellow in the future, making people's attention will fade to it.

After knowing what the description of the pleasures of the world looks like, the Qur`an also explains what people who are inclined towards it will get as a reward from Allah. This was conveyed by Him in Q.S.17: 18:

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا ﴿١٨﴾

*“Whoever wants the present (worldly) life, We immediately make for him in this (world) what we want for the people We want. Then We provide him (in the hereafter) jahannam hell, he will enter it in a despicable state and be expelled.”*<sup>250</sup>

According to Sa’id Hawwā, in this verse Allah decreed His sunnah on those who seek the world and those who seek the hereafter. Searching for the world is the cause of distortion, while looking for the afterlife is one of the reasons for guidance, and when it is accompanied by faith it becomes the cause for salvation. Whoever is more concerned with the world than other matters, then Allah will give him what he wants, that is, some of what they want. But most of them want some of the others which Allah has forbidden. This is what makes them *faqīr* (poor) in this world

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<sup>250</sup> 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*, 370.

and in the hereafter. Whereas the believers choose the afterlife, they will get the world too.<sup>251</sup>

b. *Tahaqquq*

In the previous chapter, the author has explained a little explanation about the *tahaqquq* and its positions that are in it. The verses that are included in this phase will also be categorized based on the position that has been stated earlier.

1) Monotheism (*Tawhīd*) and Servitude (‘*Ubūdiyyah*)

The monotheism and the servitude are two things that cannot be separated from a believer. There are countless verses relating to this. Basically, all the verses about monotheism explain the oneness of Allah and the commandment not to associate Him. The order of monotheism is the main mission of sending the Prophets to the face of this earth, as explained in Q.S.21: 25:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾

*“And We did not send an apostle before you (Muhammad), but We revealed to him that there is no God (who has the right to be worshiped) but Me, so worship Me.”*<sup>252</sup>

The commandment to worship Allah is monotheism. Every prophet was sent to invite mankind to worship Allah and human *fitrah* also acknowledged it, with all the existing evidence so that the polytheists

<sup>251</sup> Sa`īd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 6, 3069.

<sup>252</sup> 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*, 431.

would have no evidence to refute this. As for the word “*lā ilāha illā Allah* (there is no god but Allah)” brought by the apostles radiates goodness and virtue.<sup>253</sup> Thus this verse speaks of the main mission of the prophets.

Another verse that the author describes here is Q.S.4: 36:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا...﴾

“And worship Allah and do not associate Him with anything...”<sup>254</sup>

Overall, this verse explains how monotheism is the very first thing that must be done by mankind, namely by affirming Him and not associating Him with anything be it human beings, stone idols, or certain natural objects like what the jahiliyah community did.<sup>255</sup> He then ordered to do good to His creatures, including filial piety, relatives, respect for guests and so on. According to Sa’id Ḥawwā, such – *tawḥīd* and *al-`amr bi al-iḥsān* – deny arrogance.<sup>256</sup> This implies that a person who does not want to believe in *tawḥīd* –after receiving an appeal– and does not want to do good to others, has within him an arrogant character. Surely Allah does not like people who are arrogant. Since *tawḥīd* is a position or *maqam* that includes all deeds, all the means that are carried out basically keep the person who does it from being arrogant.

## 2) Sincerity (*Ikhlaṣ*)

<sup>253</sup> Sa’id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 7, 3449.

<sup>254</sup> 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*, 112.

<sup>255</sup> Sa’id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 2, 1059.

<sup>256</sup> Sa’id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 2, 1059.

The sincerity in worship means exerting all efforts only for the sake of Allah, not expecting praise or recognition from anyone except Allah.<sup>257</sup> Allah commands His servants to always be sincere in carrying out all worship to Him. This command is listed in Q.S.98: 5:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ  
وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴿٥﴾

*“Even though they are only ordered to worship Allah, sincerely obey Him solely because of (practicing) religion, and also to ṣalāt and pay zakāt, and that is the true religion.”*<sup>258</sup>

People who are sincere are called *mukhlis*. In this verse, sincerity in worship is to purify the worship from polytheism and hypocrisy.<sup>259</sup>

Similar interpretations regarding *mukhlisīna lahu al-dīn* are also found in several chapters, namely Q.S.6: 29, Q.S.10: 22, Q.S.29: 65, Q.S.31: 32, and Q.S.40: 14 and 65. The conclusion from the interpretation of these verses shows that sincere worship is solely because of Allah by not associating with Him. This is why the sincerity lies after the monotheism in the concept of sufism Sa’id Ḥawwā. The sincerity reflects the pure monotheism in a person, which is realized in every good deeds he does.

### 3) Honest (*Ṣiddiq*) to Allah

<sup>257</sup> Abd al-Mun’im al-Ḥifnī, *Mu’jam Muṣṭalahāt al-Ṣūfīyyah* (Beirut: Dār al-Masīrah, 1987), 12.

<sup>258</sup> 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*, 848.

<sup>259</sup> Sa’id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 11, 6623.

Honest to Allah means doing what has been promised to Him. As stated in Q.S.33: 23, regarding the promise of believers in times of war to continue to defend Islam with the Prophet.

مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ  
وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٢٣﴾

*“Among the believers there are those who keep what they have promised Allah. And among them there are those who have fallen, and among them are (also) who are waiting and they have not changed (their promise) in the slightest.”*<sup>260</sup>

After telling about the hypocrites who broke the covenant they had made to Allah, then Allah mentioned the opposite characteristics of the believers, namely holding fast to vows and promises.

According to Sa’id Ḥawwā, based on the context in which Moslems took allegiance before the war – to be ready to be martyred in defense of Islam –, this shows that honest to Allah means that they keep their promises and are ready to die a martyr – such as Hamzah ibn Abd al-Muṭṭalib r.a., Muṣ’ab and Anas ibn Nadhar r.a. – or in a state of waiting for martyrdom, meaning they are safe but they have planted a vow to be martyred, such as ‘Uthman and Ṭalḥah.<sup>261</sup>

As for the opponents of this *ṣiddīq* themselves are hypocrites, whose hearts have been sick, namely those who break their promises<sup>262</sup>, in the context of this verse they are running from war. Whereas previously they

<sup>260</sup> 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*, 565.

<sup>261</sup> Sa’id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 8, 4405-4406.

<sup>262</sup> Sa’id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 8, 4404.

had promised as explained to Q.S.33: 15, “*And indeed, they promised Allah before that they would not turn back (back down). And the covenant with God will be held accountable.*”

This meaning is a form of monotheism. When someone has tawheed, it means that he has pledged himself to obey all the commands of Allah and stay away from his prohibitions. This indicates that sharia is a form of realization of the faith. As a person keeps the promise that he has made during do *tawhīd* by worshiping only to Allah and carrying out His sharia.

#### 4) *Zuhud*

In general, according to the Sufis, what is meant by *zuhud* is turning away from the pleasures of the world, that is, neglecting from remembering Allah, leaving it in search of pleasure in the hereafter.<sup>263</sup> One of the verses that mentions the word *zuhud* is Q.S.12: 20.<sup>264</sup> However, this does not mean that *zuhud* behavior is only in the verse. Seeing from the main understanding of *zuhud*, there are several verses that talk about this position, including Q.S.87: 17:

وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ

“*Even though the afterlife is better and more eternal.*”<sup>265</sup>

This verse describes people's choices for world life. Sa'id Hawwa wrote the conclusions he drew from the interpretation of al-Nasafi and Ibn

<sup>263</sup> Abd al-Mun'im al-Hifni, *Mu'jam Muṣṭalaḥāt al-Ṣūfiyyah*, 94. 'Aly ibn Muḥammad al-Jurjānī, *Ta'rīfāt* (n.p.: al-Haramain, n.y.), 115.

<sup>264</sup> This verse explains about the travellers sold the Prophet Yusuf for a low price, for a few Dirgams. And they were of those who regarded him insignificant.

<sup>265</sup> 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*, 835.

Kathīr, which stated that humans prioritize world life because they feel that momentary pleasure can be quickly felt. Even though the goodness in the hereafter that is promised for those who pay attention to the affairs of the hereafter is eternal and exceeds the pleasures of the world. He emphasized, as a result of concern in the life of the world beyond the affairs of the hereafter is that it will be negligent from efforts to purify oneself, *dhikr* and *ṣalāt*.<sup>266</sup> Thus, it can be understood that the above verse encourages humans to pay more attention to the affairs of the hereafter than the world. People who are concerned with the afterlife will purify themselves and try to get closer to Allah by doing *dhikr* and prayer.

In this verse Sa'īd Ḥawwā also explains the existence of *nafs bashariyah* that is possessed by every human being. This *nafs* must be cleansed with prayer, because it contains *dhikr* and *tasbīḥ* (according to the sound of the first verse of this chapter, the commandment of *tasbīḥ* by purifying Allah so that people try to imitate His holiness by improving worship and *dhikr*).<sup>267</sup> To control and contain it, a person needs to make certain efforts as already mentioned.

Another verse related to the encouragement of *zuhud* is Q.S.93: 4:

وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ﴿٤﴾

“And really, the latter is better for you than the beginning.”<sup>268</sup>

<sup>266</sup> Sa'īd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 11, 6482.

<sup>267</sup> Sa'īd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 11, 6483.

<sup>268</sup> 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*, 842.

In interpreting this verse, Sa'īd Ḥawwā quoted al-Nasafī's interpretation, that among those prepared by Allah in the hereafter such as a commendable position (*maqām al-maḥmūd*), the lake provided and the promised goodness is better than what is amazing to you in this world.<sup>269</sup> This verse talks about the virtues of the afterlife. This virtue is due to being in the position of the *maqām al-maḥmūd* as a reward for people who do not tend to live in the world. Those who wish to reach this state must believe that the afterlife is more important than the life of the world. This is a reflection of *zuhud*.

What Sa'īd Ḥawwā conveyed is in line with al-Tustarī's interpretation that *maqām al-maḥmūd* is the highest position in the hereafter. The difference, al-Tustarī added, apart from *maqām al-maḥmūd*, the virtue of the hereafter is *maḥal al-shafa'at* (place of intercession), which is higher than the predicate of prophethood and the message given by Allah in the world.<sup>270</sup>

Another verse that supports that the afterlife should take precedence is Q.S.28: 77:

وَابْتَغِ فِيمَا ءَاتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ ۖ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا ۚ وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

“And seek (reward) the land of the hereafter with what has been given to you. But do not forget your part in the world and do good (to

<sup>269</sup> Sa'īd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 11, 6568.

<sup>270</sup> Sahl ibn Abdillāh al-Tustarī, *Tafsīr al-Tustarī* (Beirut: Dār al-Kutub al-‘Ilmiyah, 1971), 197.

*others) just as God has done good to you, and do not do mischief on the earth. Indeed, Allah does not like those who do mischief.”*<sup>271</sup>

Sa’id Ḥawwā explained that among what Allah has given him, namely wealth and treasures are used for the benefit of the afterlife. For example, such as giving charity to the poor, developing friendship and doing things that bring goodness.<sup>272</sup> Thus the wealth that is owned can also be felt by other people, coupled with fraternal relationships, is an effort to make others happy. Actions like this can be a means of gaining happiness in the hereafter.

Apart from doing this, it must also be realized that the tendency towards the hereafter will make oneself feel closer to Allah. As stated by the author of this interpretation, make the wealth and enjoyment bestowed by Allah as a means to become obedient, increase closeness and submit to Him.<sup>273</sup> This verse also explains not to forget to pay attention to the needs of the world that there are various rights that must be fulfilled, such as the rights of oneself, family rights, and others that must be fulfilled.<sup>274</sup>

Sa’id Ḥawwā’s interpretation above, in principle encourages people to always draw closer to Allah, whether it is related to the activities of world affairs that can be directly felt the results, or regarding formal worship which will be rewarded in the hereafter. Sa’id Ḥawwā’s interpretation regarding *zuhud* verses is in line with the meaning of *zuhud*

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<sup>271</sup> 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*, 528.

<sup>272</sup> Sa’id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 7, 4113.

<sup>273</sup> Sa’id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 7, 4112.

<sup>274</sup> Sa’id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 7, 4113.

itself in general. The *zuhud* attitude in this case is manifested by making the pleasures of the world a means of getting closer to Allah. The sufistic meaning expressed by Sa'īd Ḥawwā is easy to apply and more concrete because it is in line with the clear meaning of the verse. He applies what he does. His life is shown by the simplicity and dedication of his life which is aimed at fighting for Islamic law in Syria.

##### 5) Trusting in Allah (*Tawakkul*)

*Tawakkul* means submission to the provisions and laws of Allah that have been established by Him.<sup>275</sup> The verse that the author will explain here is Q.S.3: 159:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

*“Then thanks to the grace of Allah you (Muhammad) were gentle towards them. If you are hard-hearted and rude, of course they distance themselves from around you. Therefore forgive them and ask forgiveness for them, and consult with them in this matter. Then, when you have made up your mind, then put your trust (tawakkul) in Allah. Indeed, Allah loves those who put their trust (al-mutawakkilīn).”*<sup>276</sup>

In this verse, Allah explains the existence of *tawakkul* for humans in dealing with various problems. In the context of this verse, according to Sa'īd Ḥawwā, if the decision in deliberation has been established then trust

<sup>275</sup> Abd al-Mun'im al-Ḥifnī, *Mu'jam Muṣṭalahāt al-Ṣūfiyyah*, 65.

<sup>276</sup> 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*, 97.

in Allah regarding the result.<sup>277</sup> The *tawakkul* attitude in this verse contains an element called '*azam* (decision) as a form of hope and strong determination. The decisions made before *tawakkul* have gone through various efforts of thought and consideration.

Furthermore, it was explained by interpreter that people who really doing *tawakkul* are people who rely and leave all their affairs to Allah. They understand the law of cause and effect, carry out (fulfill) the rights of Allah, carry out their orders by exhausting their strength (maximum), exerting all their abilities and relying only on Allah.<sup>278</sup>

The essence of *tawakkul* according to the interpretation of Sa'id Ḥawwā is relying on and submitting to only Allah, in line with the meaning of *tawakkul* in sufism dictionary. According to him, some of the things mentioned above must be fulfilled in carrying out *tawakkul*. *Tawakkul* denotes a close relationship with God. This means that there is a sincere recognition in carrying out obligations to Allah. A person who has *tawakkul*, will always feel the presence of Allah in whatever condition he is in. This shows that *tawakkul* contains elements of monotheism, which can purify the soul from the slightest influence of polytheism, if the soul is holy then guidance from Allah will be more easily absorbed. That is the meaning of *tawakkul* based on the interpretation of Sa'id Ḥawwā in the verse above.

#### 6) *Maḥabbatullāh*

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<sup>277</sup> Sa'id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 2, 916.

<sup>278</sup> Sa'id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 2, 916

The meaning of *maḥabbah* is explained by al-Junayd, namely the inclination of the heart, which means that the heart is inclined towards Allah and to something because of Him without a burden, without heavy heart.<sup>279</sup> Meanwhile, according to Ibn 'Abd al-Shamad, the *maḥabbah* can blind and deaf, which means to blind something other than what he loves (Allah), and he does not expect to look at anything other than Him.<sup>280</sup> Based on this understanding, *maḥabbah* means the love of the servant towards Allah closing the heart to love others. As for the verses of the Qur'an which are the basis for the meaning of love for Allah, including Q.S.2: 165:

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ  
وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ  
الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾

*“And among humans there are those who worship a god other than Allah as a match for their loved ones like loving Allah. As for those who believe, they love Allah very much. If the people who commit injustices see, when they see torment (on the Day of Resurrection), that the power all belongs to Allah and that Allah is very heavy in His torment (they will undoubtedly regret it).”<sup>281</sup>*

In this verse, Allah describes the true love that is reflected in the believers, namely those who deeply love Allah. Sa'id Ḥawwā explains based on this verse, that believers love Allah very much. It is part of the real and great demands of faith about *maḥabbah* to Allah. *Maḥabbatullāh*

<sup>279</sup> Abd al-Mun'im al-Ḥifnī, *Mu'jam Muṣṭalahāt al-Šūfiyyah*, 157.

<sup>280</sup> Abd al-Mun'im al-Ḥifnī, *Mu'jam Muṣṭalahāt al-Šūfiyyah*, 157.

<sup>281</sup> 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*, 33.

becomes influential in feeling the favors bestowed by Him. A strong faith that reflects a soul that loves Allah. This situation can be felt when a person is free from heart diseases such as envy, arrogance and hypocrisy.<sup>282</sup> So, when the heart is pure, it will be motivated to feel the blessings of Allah. When the heart has felt these various blessings, it contains a *maḥabbah* in it.

In this verse, there are two things that make believers have a strong love for Allah. First, they reflect divine attributes given. Second, they also get various privileges related to divine attributes. Like getting knowledge and *ḥikmah* from knowing nature (*‘alīm*). This privilege is certainly supported by obedience and closeness to people who love Allah.

According to Sa’id Ḥawwā, *maḥabbah* to Allah is the culmination of the journey of worship towards Allah. The means to achieve this *maḥabbah* relationship is to carry out *farḍu* and *sunnah* worship.<sup>283</sup> The same thing was stated by al-Ghazālī who stated that the end of position of Sufism and the highest peak of the degree of holiness is *maḥabbah*.<sup>284</sup>

In carrying out sufism, it cannot be separated from the meaning of formal worship, whether it is obligatory or *sunnah*. Forma

l worship or also called sharia, which is part of the exoteric teachings of Islam, is not seen as merely fulfilling the provisions of sharia but must have an inner influence so as to strengthen faith and morals. Furthermore, formal worship which is carried out by understanding its sufistic meaning

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<sup>282</sup> Sa’id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 1, 353

<sup>283</sup> Sa’id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 1, 353.

<sup>284</sup> Al-Ghazālī, *Ihyā’ Ulūm al-Dīn*, Transl. Moh Zuhri, et. al, Vol. 4, 86.

will lead to attaining the *maḥabbah* to Allah. Basically, worship in Islamic teachings cannot be separated from sufism. Therefore sufism and sharia must be in line in carrying out religious teachings. Because the estuary of the journey of sufism according to Sa'īd Ḥawwā is the growth of *maḥabbatullāh* in the heart.

In another verse, Allah has confirmed that whoever loves Him, he loves him more. This is revealed in Q.S.5: 54:

يَأْتِيهَا الَّذِينَ ءَامَنُوا مَن يَرْتَدَّ مِنكُم عَن دِينِهِ ۖ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ  
 حُسْنِهِمْ وَحُجُبُونَهُ أُذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي  
 سَبِيلِ اللَّهِ وَلَا يَتَخَفُونَ لَوْمَةَ لَائِمٍ ۚ ذَٰلِكُمْ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ  
 وَاسِعٌ عَلِيمٌ ﴿٥٤﴾

*“O you who believe! Whoever among you who apostates/murtad (goes out) from his religion, then Allah will bring a people, He loves them and they love Him, and are gentle towards those who believe, but are harsh towards unbelievers, who jihād in the way of Allah, and who are not afraid of the reproach of those who like to criticize. It is a gift from God that He gives to whom He wills. And Allah is Vast (His gift), All-Knowing.”*<sup>285</sup>

Sa'īd Ḥawwā explained, what he meant was that Allah blessed their deeds, they obeyed Him and gave priority to be pleased (*ridha*) to His provisions. Besides, they behave in ways that increase *maḥabbah* to Allah and avoid paths that are not pleasing to Him.<sup>286</sup> He interpreted the love of Allah as pleasing and flattering. That is, Allah blessed their deeds and

<sup>285</sup> 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*, 152.

<sup>286</sup> Sa'īd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 3, 1430.

praised them for their charity. Then their love for Allah is that they show their obedience to Him by prioritizing the nature of being pleased to His provisions.

Furthermore, he interpreted the meaning of the servant's love for his Lord as enjoyment.<sup>287</sup> That is, people who reach the *maḥabbah* level will feel a pleasure that is not felt by others. Feeling pleasure in *maḥabbah* to Allah trumps other inclinations so that what is experienced will be seen as pleasure.<sup>288</sup> Thus Sa'īd Ḥawwā interprets the verse about *maḥabbah* to Allah, which tends to be real action as a form of Sufism amali. What he said relied more on practical worship besides he also presented several sufis' narrations and opinions.

#### 7) Fear (*Khauf*) and Hope (*Rajā'*)

*Khawf* is a mental attitude that is to fear Allah because of his imperfect devotion (*'ubūdiyyah*), fear or worry that Allah will not be pleased with him. The fright arises because of the deep knowing (*ma'rifah*) and love (*maḥabbah*) of Allah so that he feels worried if Allah forgets him or is afraid of His torment.<sup>289</sup> As for *rajā'* (hope) is wanting the goodness that is with Allah in the form of *iḥsān* and goodness in the afterlife.<sup>290</sup>

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<sup>287</sup> Sa'īd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 3, 1445.

<sup>288</sup> Abd al-Mun'im al-Ḥifnī, *Mu'jam Muṣṭalahāt al-Ṣūfiyyah*, 157.

<sup>289</sup> Totok Jumanoro and Samsul Munir, *Kamus Tasawuf* (Jakarta: Amzah, 2005), 183.

<sup>290</sup> Syaikh Zaid ibn Muḥammad, *Ṭāriq al-Wuṣūl ilā Idāh al-Thalāthat al-Uṣūl* (Mesir: Dār al-Mustaqbal, 2012), 136.

In terms of sufism, *khawf* and *rajā`* are juxtaposed with each other to mean that these two things go hand in hand. This is as contained in Q.S.17: 57:

أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ  
وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا



*“Those whom they exclaim, they themselves are looking for a way to God who of them is closer (to Allah). They expect His mercy and fear His torment. Indeed, the torment of your Lord is something (must) be feared.”*<sup>291</sup>

This verse explains about Allah’s command to Prophet Muhammad SAW to tell the polytheists who worship something living – apart from Allah – such as angels, humans and jinn, that they cannot eliminate dangers – such as disease, poverty, torment – and also unable to change it. They are also people who want to get closer to Allah, expect His mercy and fear His torment. Like other servants, they approach themselves in an obedient way and equip themselves with kindness. Then, how did the polytheists regard them as god?.

This verse shows that worship will not be perfect except with the presence of *khawf* and *rajā`*. So with *khawf*, someone will know Allah through His majesty, namely His greatness and power. Whereas *rajā`*, a

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<sup>291</sup> 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*, 376.

person will know Allah with His glory, namely the nature of His compassion.<sup>292</sup>

Apart from that, *khawf* and *rajā`* are also mentioned separately in several other verses. One of the verses that reveal the meaning of *khawf* is Q.S.3: 175:

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ، فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ مُؤْمِنِينَ ﴿١٧٥﴾

*“It is only satan that suggests you the fear of his Awliya (supporters and friend – polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad P.B.U.H), so fear them not, but fear Me, if you are (true) believer.”*<sup>293</sup>

This verse is an appeal to believers not to fear of Satan and his friends, namely those who overshadow them, that they are stronger and stronger. As for *khawf* to the devil can bring hypocrisy, so that Allah forbids us to be like that. This prohibition is then followed by the command “*fear (only) Me alone*”, because fearing Allah is an influential faith requirement for a servant and this quality will bring out obedience. If anyone fears Allah, everything will fear him.<sup>294</sup>

The other meaning of *rajā`* is expressed in Q.S.2: 218:

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾

<sup>292</sup> Sa`id Hawwā, *al-Asās fī al-Tafsīr*, Vol. 6, 3084-3085.

<sup>293</sup> 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*, , 101.

<sup>294</sup> Sa`id Hawwā, *al-Asās fī al-Tafsīr*, Vol. 2., 940.

“Surely those who believe, and those who hijrah, and jihād in the way of Allah, are those who expect the grace of Allah, Allah is All-Forgiving, Most Merciful.”<sup>295</sup>

This verse tells of a war incident (*sariyyah*) that took place during the month of *Ḥarām* month. The Moslems who do not know about the *Ḥarām* month are worried that they will get a sin. Then a notification came from the Prophet Muhammad P.B.U.H, that they would not get a sin for that, but also not get a reward. Then comes this verse, with the above-mentioned statement. This raises hopes for them to be rewarded in another war to come. Through this verse, Allah even rewards not only the wars that will come, but also those that have occurred.<sup>296</sup>

According to Sa’id Ḥawwā, people who gather in them three things – believe, *hijrah* (when it is obligatory) and *jihād* – then they are the ones who deserve Allah’s grace and hope for it. This shows an appeal for *jihād* and not to abandon it. However, most people neglect this verse. They expect Allah’s grace – even though this is a good attitude – but do not think about *jihād* and *hijrah* when it is obligatory.<sup>297</sup>

While other types of *rajā`* are mentioned in Q.S.18: 110:

... فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ

رَبِّهِ أَحَدًا ﴿١١٠﴾

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<sup>295</sup> 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*, 46.

<sup>296</sup> Sa’id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 1, 506.

<sup>297</sup> Sa’id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 6, 505.

“...So whoever hopes to meet his Lord, let him do good deeds and do not associate with anything in worshiping his Lord.”<sup>298</sup>

In this verse, those who expect a good meeting with God, that is a meeting that is accepted and blessed, and expect good rewards, then they should do good according to Allah’s sharia, and there is no desire to worship except to Allah.<sup>299</sup>

Thus it can be concluded, *khawf* in the Qur`an has general objects such as fear of God, fear of His torment, then *khawf* is also used to express fear of fellow beings. The fear referred to here creates a sense of submission and obedience. Meanwhile, the meaning of *rajā`* includes hoping for His mercy and forgiveness, and hoping to get a reward from the good he does.

#### 8) Piety (*Taqwā*) and *Wara`*

The discussion regarding the juxtaposition of *taqwā* (piety) and *wara`* has been discussed in the previous chapter. The word *taqwā* has been mentioned 258 times in the Qur`an.<sup>300</sup> Among of the many verses, the meaning of *taqwā* is divided into two specifications, which the author will describe along with the following verse.

The first is Q.S.2: 41:

وَإِيَّايَ فَاتَّقُونِ ﴿٤١﴾

“...And only in Me should you be *taqwā* (fear).”<sup>301</sup>

<sup>298</sup> 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*, 401.

<sup>299</sup> Sa`id Hawwā, *al-Asās fī al-Tafsīr*, Vol. 6, 3238.

<sup>300</sup> ‘Abd al-Bāqī, Muḥammad Fu’ād. *Mu’jam Mufahras li Alfāz al-Qur`ān*, 761.

<sup>301</sup> 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*, 9.

The interpretation put forward by Sa'id Hawwa is, *fear Me with fear that makes you carry out orders and leave prohibitions*. Quoting from Thalaq ibn Habib, *taqwā* is that you obey Allah because you expect His mercy with guidance from Allah, and leave immorality because you are afraid of His punishment.<sup>302</sup> In this verse, it can be concluded that one of the meanings of *taqwā* in the Qur'an is fear, which is fear of Allah because of the sins that have been committed. This fear will keep you from all kinds of sins that might be committed.

Second, on the Q.S.2: 102:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۚ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ



“O you who believe! Truly *taqwā* to Allah and do not die unless you are a Muslim.”<sup>303</sup>

This verse according to Sa'id Hawwā is an order to realize *taqwā*, among others, by carrying out what is obligatory and staying away from what is haram. Abdullah ibn Mas'ud interpreted the realization of *taqwā* here as obedience and immorality, by remembering Allah and never forgetting, and with gratitude. Ibn Abbas added that truly *taqwā* is being serious in the way of Allah.<sup>304</sup> So in that verse, the interpretation of piety is more emphasized on the realization of *taqwā* itself by implementing sharia and obeying Allah.

<sup>302</sup> Sa'id Hawwā, *al-Asās fī al-Tafsīr*, Vol. 1, 137.

<sup>303</sup> 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*, 19.

<sup>304</sup> Sa'id Hawwā, *al-Asās fī al-Tafsīr*, Vol. 1, 848.

*Taqwā* contains a very broad and very deep meaning. *Taqwā* is a deep fear of Allah and the Hereafter which is practiced in the form of glorifying Allah and constant obedience, to gain His pleasure and farthest from His wrath and torment.

Along with the state of *taqwā*, it is also mentioned *wara`*. Ibn Taymiyyah argues that *wara`* is a cautious attitude which results in danger, namely what is clearly haram or that which is still doubtful. In leaving the case there is no greater benefit than doing it.<sup>305</sup>

Meanwhile, the Qur`an does not state a direct definition of *wara`*.

However, there are several verses that imply the characteristics of *wara`* based on their meaning. One of them is Q.S.74: 4:

وَتَيَّابَكَ فَطَهِّرْ

“And clean your clothes.”<sup>306</sup>

This verse is basically addressed to the Prophet Muhammad P.B.U.H. who had just been appointed as an prophet and equipped himself to preach. Sa`id Ḥawwā interprets this verse, *let what is in you, including deeds, be holy or clean*. So that it does not affect the preach in warning humans (*indhār*). Because when other people see a disgrace for a preacher, they will not like the message and reject it.<sup>307</sup>

#### 9) Gratitude (*Shukr*)

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<sup>305</sup> Aḥmad ibn Taimiyyah, *Majmū' al-Fatāwā*, Vol. 10, (Beirūt: Dār al-Fikr, 1980), 511.

<sup>306</sup> 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*, 799.

<sup>307</sup> Sa`id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 11, 6225.

In the dictionary of sufism, *shukr* (gratitude) is defined by acknowledging The Giver of favors and pledging His divinity (*rubūbiyah*).<sup>308</sup> The meaning of the gratitude itself is stated by the Qur'an in various contexts. Among them are in Q.S.14: 7:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ<sup>ط</sup> وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي  
لَشَدِيدٌ ﴿٧﴾

“And (remember) when your Lord declares, ‘Verily if you are grateful, I will undoubtedly add (favors) to you, but if you deny (My favors), then surely My torment is very heavy.’”<sup>309</sup>

Contextually, the second person in this verse is basically the Community of *Banī Isrāʾīl*. Allah explained that if they are grateful for the rights (sufficient favors) He has given, He will add favors for the sake of other blessings. On the other hand, if they are *kufir* (renegade) and hide it, then it is really the torment of Allah that is very painful, namely by eliminating that pleasure and punishing them in the Hereafter.<sup>310</sup>

Saʿīd also quoted the interpretation of al-Nasafī, that the gratitude is “binding what is and seeking what is not”.<sup>311</sup> That is, being grateful by optimizing what He has given, so that something that is not yet possessed can also be obtained, not asking for what He does not give. Ibn Kathīr also mentioned a hadith, “In fact, a servant will be held back due to the

<sup>308</sup> Abd al-Munʿim al-Ḥifnī, *Muʿjam Muṣṭalahāt al-Ṣūfiyyah*, 141.

<sup>309</sup> Ministry of Islamic Affairs Endowments Daʿwah and Guidance of the Kingdom of Saudi Arabia, *The Noble Qurʾan: English Translation of The Meanings and Commentary*, 328.

<sup>310</sup> Saʿīd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 5, 2781.

<sup>311</sup> Saʿīd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 5, 2784

sins he has committed.” According to Sa’id, it can be understood from this verse that the immoral here is a practical denial (‘*amalī*’).<sup>312</sup>

Another verse that explains *shukr* is Q.S.2: 152:

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾

“Then remember Me, I will remember you too. Give thanks to Me and do not deny Me.”<sup>313</sup>

In this verse, *shukr* is associated with *dhikr*, which is remembering all the pleasures that Allah has given. Allah commands to be grateful and not deny His favors, and he has promised additional goodness for those who are grateful as in Q.S.14: 7 which has been previously explained.<sup>314</sup>

Sa’id Ḥawwā in his explanation quoted Sayyid Quṭb’s interpretation of the level of *shukr*. Starting with acknowledging the virtue of being grateful, then being ashamed of doing immorality, and ending with purification in gratitude. It means giving thanks in every exercise, verbal speech, conscience and instinct.<sup>315</sup>

#### 10) Patience (*Ṣabr*) and Pleasure (*Riḍā*)

##### a) Patience (*Ṣabr*)

In the book *al-Ta’rīfāt* it is explained that *ṣabr* is not complaining when someone is sick but leaving the case to Allah.<sup>316</sup> Regarding *ṣabr* as a part of the position that must be realized in the process of *tazkiyat al-naḥs*,

<sup>312</sup> Sa’id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 5, 2784.

<sup>313</sup> 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*, 31.

<sup>314</sup> Sa’id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 1, 320.

<sup>315</sup> Sa’id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 1, 320

<sup>316</sup> ‘Aly ibn Muḥammad al-Jurjānī, *al-Ta’rīfāt* (Beirut: Al-Aqṣā, 1988), 131.

there are many verses that talk about it. Among which the author will discuss is Q.S.2: 45:

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾

“Patiently (*ṣabr*) ask Allah for help and pray (*ṣalāt*), in fact that is really hard except for those who are devout.”<sup>317</sup>

Sa’id Ḥawwā interpreted the above verse: ‘ask for help from Allah patiently and prayer for all your needs, in facing trials, disasters and in carrying out all Allah’s commands.’<sup>318</sup> Seeing this meaning, he emphasized that patience in carrying out Allah’s commands makes the servant closer to Him. He encouraged people in worship to always ask Allah for help in order to carry out His commands.

Furthermore, *ṣabr* in this verse means fasting, as the Prophet said that fasting is half of patience.<sup>319</sup> The same thing was stated by al-Alusi<sup>320</sup> and al-Tusturi<sup>321</sup> who interpreted patience in this verse as fasting. True fasting aims to form a clean spirituality and always hopes for the pleasure of Allah so that the purity of the heart will increase.

It can be understood that fasting is a means of asking Allah for help. The basic meaning contained in fasting is to create the patience of the soul, while the essential purpose of fasting is to feel close to Allah

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<sup>317</sup> 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*, 10.

<sup>318</sup> Sa’id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 1, 139

<sup>319</sup> Sa’id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 1, 139

<sup>320</sup> Muḥammad al-Alūsī, *Rūḥ al-Ma’ānī fī Tafsīr al-Qur’ān al-‘Aẓīm wa al-Sibā’ al-Mathānī*, Vol. 1 (Beirūt: Dār al-Kutub al-‘Ilmiyyah, 1994), 250.

<sup>321</sup> Sahl ibn Abdillāh al-Tustarī, *Tafsīr al-Qur’ān al-‘Aẓīm*, Vol. 1 (n.p: Dār al-Ḥarām li Turāth, 2004), 97.

as a characteristic of piety people.<sup>322</sup> By observing the correct fasting according to shari'a and essence, a person is trained to always feel the presence of Allah wherever he is.

The meaning of *ṣabr* in other verses is also stated in Q.S.12: 18:

وَجَاءُوا عَلَىٰ قَمِيصِهِ بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۚ فَصَبْرٌ جَمِيلٌ ۖ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١٨﴾

*“They came with his robe (covered in) fake blood. Ya’qub said, ‘actually only you yourself are looking good at this bad business. So just being patient (ṣabr) is the best (for me). And to Allah alone ask His help with what you are telling.’”*<sup>323</sup>

This verse tells about the patience of the Prophet Ya’qub when he found the news of the death of Prophet Yusuf brought by his stepbrothers. Sa’īd Ḥawwā interprets: *‘So the best patience means the highest level of patience. I am really patient with the best I can with this matter so that Allah enlarges His help and tenderness’*.<sup>324</sup> That is the interpretation of him in understanding the verse about the patience of the Prophet Ya’qub, that he showed unwavering patience while expecting Allah’s help so that Allah would release him from sorrow.

Furthermore, Sa’īd Ḥawwā explains the meaning of “*ṣabrun jamīlun*” in the verse: *‘Very good patience is not complaining about problems to others but relying directly on Allah so that He gives*

<sup>322</sup> Being a piety servant is the goal of fasting, see Q.S.2:183.

<sup>323</sup> 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*, 304.

<sup>324</sup> Sa’īd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 5, 2638.

space'.<sup>325</sup> In this meaning it can be seen that in *ṣabr* there is *tawakkul* and *riḍā*. This may be the reason why Sa'īd Ḥawwā gave *ṣabr* with *riḍā* in the concept of soul purification he put forward. Such *ṣabr* encourages someone to always feel closer to God.

The patience regarding the Prophet Ya'qub is related to the object at hand, which is a bad disaster. This tragedy was used as a way to get closer to Allah by asking Him for help directly.<sup>326</sup> In this verse, the level of patient of the Prophet Ya'qub is also described first, then he states his attitude that asks for help only from Allah alone. Such *ṣabr* is also a form of pure monotheism. Seeing some human beings who often forget themselves when stricken by disaster, loss, bankruptcy, where they choose to ask for guidance from a powerful person, this will lead to polytheism. Therefore, patience by only asking for help from Allah must be done and instilled in oneself, so as not to fall into the abyss of polytheism.

#### b) Pleasure (*Riḍā*)

*Riḍā* is a state of peaceful heart accepting and undergoing Allah's laws or His decrees.<sup>327</sup> Qur'an's instructions regarding *riḍā* are often stated in the verse regarding the condition of the servant who is pleased and the attitude of the servant who is also pleased with Allah's provisions, and this shows the satisfaction of a servant. Among these verses, Q.S.58: 22:

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<sup>325</sup> Sa'īd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 5, 2638.

<sup>326</sup> Sa'īd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 5, 2638.

<sup>327</sup> Abd al-Mun'im al-Ḥifnī, *Mu'jam Muṣṭalahāt al-Ṣūfīyyah*, 90.

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ  
وَرَسُولَهُ، وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ  
أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ  
جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا  
عَنْهُ ۚ أُولَئِكَ حِزْبُ اللَّهِ ۚ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾

*“You will not find a people who believe in Allah and in the Hereafter, have mutual affection for those who oppose Allah and His Messenger, even if those people are their fathers, children, or brothers. These are the people whose hearts God has implanted faith and Allah has strengthened them with the help that comes from Him. Then He put them into heaven under which rivers flow, and they will be eternal in it. Allah is *ridā* with them and they are also *ridā* with His (abundance of mercy). They are Allah’s group. Remember, it is actually Allah’s group that is lucky.”<sup>328</sup>*

The existence of believers in heaven as described in this verse is related to their pleasure of Allah’s provisions. They are satisfied with the reciprocation of charity and blessings which are felt as a reflection of Allah is pleased with them. The pleasure of Allah to them was explained by Sa’id Ḥawwā because of the pure monotheism and obedience to Allah. Whereas the pleasure of humans to Allah is that they are pleased with the reward of charity (*thawāb*) that given in the hereafter and the pleasure with what Allah has set in the world.<sup>329</sup>

Thus, there are two things that become a manifestation of the pleasure of humans to Allah, namely by receiving a reward in the form

<sup>328</sup> 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*, 751.

<sup>329</sup> Sa’id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 10, 5796.

of reward and they are pleased with what Allah has decreed. Meanwhile, the pleasure of Allah is due to the sincerity of humans in doing good. This interpretation is similar to al-Tustarī's interpretation, it's just that al-Tustarī does not explain human's pleasure regarding Allah's decision in the world.<sup>330</sup> He only stated that the human's pleasure with the reward of charity, namely heaven in the Hereafter.

As for the reward of being pleasure, namely heaven has been described in Q.S.9: 100:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ  
 اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ  
 جَنَّاتٍ تَجْرِي تَحْتَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ ذَٰلِكَ الْفَوْزُ  
 الْعَظِيمُ

*“And those who were formerly (converted to Islam) first among the Muhajirin and Anṣar and those who followed them well, Allah was riḍā with them and they too were riḍā with Allah. Allah provided them with the heavens under which rivers flowed. They live in it forever. That is a great victory.”*<sup>331</sup>

The interpretation of Saʿīd Ḥawwā in this verse supports the previous interpretation of Q.S.58: 22. According to him, humans are pleased with Allah by feeling pleasure in carrying out religious teachings and living all the life of the world that He has given.<sup>332</sup> He did

<sup>330</sup> Sahl ibn Abdillāh al-Tustarī, *Tafsīr al-Qurān al-ʿAẓīm*, 164.

<sup>331</sup> Ministry of Islamic Affairs Endowments Daʿwah and Guidance of the Kingdom of Saudi Arabia, *The Noble Qurʾān: English Translation of The Meanings and Commentary*, 262.

<sup>332</sup> Saʿīd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 4, 2343.

not explain further about heaven's reward because that is how only Allah knows better.

Furthermore, there is a verse from the Qur'an which explains the state of the soul of a person who is *riḍā* which is called *rāḍiyatan marḍiyyatan* in Q.S.89: 28:

أَرْجِعْ إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً

“Come back to your Lord with a heart that is pleased (*riḍā*) and blessed by Him.”<sup>333</sup>

Sa'id Ḥawwā explained, the meaning of this verse is that he saw his condition or understood that he was pleased with what Allah had brought him.<sup>334</sup> Human's pleasure is shown by happily accepting what Allah has brought him. This is a clean soul. This situation has been previously explained in the discussion of *nafs al-muṭma'innah*. According to him, this verse illustrates that this kind of *riḍā* is the highest. To lead to a *muṭma'innah* soul that is happy to face Allah is to maintain spiritual purity and always feel close to Allah.

#### 11) *Murāqabah* and *Mushāhadah*

One of the consequences of believing in Allah SWT is believing that Allah is the Most Oversee of every human deed. If it is already in this position, one will pay more attention to the movements of the heart so that it is not affected by lust and other worldly things. Many verses explain that Allah always pays attention to, supervises and one day will

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<sup>333</sup> 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*, 839.

<sup>334</sup> Sa'id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 11, 6519.

repay His servants' actions. Previously, the author has described *murāqabah* in the discussion of the means of *tazkiyat al-nafs*.

Among the verses that talk about this position *murāqabah* is in Q.S.4: 1 as the author has previously described. In addition, the author here presents the interpretation of Sa'id Ḥawwā regarding *murāqabah* in Q.S.57: 4 which reads:

هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى  
الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ  
وَمَا يَعْرُجُ فِيهَا ۚ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾

*“It is He who created the heavens and the earth in six ages, then He resides on ‘Arsh. He knows what goes into the earth and what comes out of it, what comes down from heaven and what goes up there. And he’s with you wherever you are. And Allah is All-Seeing what you are doing.”*<sup>335</sup>

In his interpretation, Sa'id Ḥawwā quoted Ibn Kathīr, that ‘Allah is the Most Supervising of your work (humans) and witnesses every deed wherever you are, be it on land or in the sea, day or night, in the house or on the ground. roomy. In essence, they are both under His sight (*baṣar*) and His hearing (*sama'*), he sees every place where you are, he also hears all words, knows what is hidden including whispers’.

There is a hadith *marfū'* narrated by Abū Nu'aym from Abdullāh bin 'Alawiyah al-Amiry, Rasulullah said: *“There are three things that whoever does it will feel the joy of faith: (first) worship only to Allah*

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<sup>335</sup> 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*, 742.

SWT, (second) giving zakāt in the form of good assets for himself every year, and he does not give him any kind of property that is not worthy or on condition, (third) purify himself.” Then someone asked, “O Rasulullah! What is meant by purifying oneself?, The Prophet replied, “(That is) knowing that Allah is with him wherever he is.”<sup>336</sup>

Another verse that mentions this term is Q.S.50: 16 which reads:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَحَنُّنٌ أَقْرَبُ إِلَيْهِ مِنْ

حَبْلِ الْوَرِيدِ ﴿١٦﴾

“And indeed We have created man and know what his heart whispers, and We are closer to him than his jugular vein.”<sup>337</sup>

According to Sa`id Hawwā, the use of the word “We” instead of “I” in this verse represents the existence of guardian angels sent by Allah to humans both on their left and right. In this verse also, Allah affirms that He knows whatever is whispered from the heart before it is spoken and done by the limbs.<sup>338</sup>

Thus it can also be seen that the essence of *tazkiyat al-nafs* is very thick in the position of *murāqabah*. Self-awareness that they are always under the control of Allah will always encourage people to be diligent in carrying out His commands and avoiding His prohibitions. This caution is more and more maintained in a servant if he believes that Allah always sees him.

<sup>336</sup> Sa`id Hawwā, *al-Asās fī al-Tafsīr*, Vol. 10, 5764.

<sup>337</sup> 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*, 706.

<sup>338</sup> Sa`id Hawwā, *al-Asās fī al-Tafsīr*, Vol. 9, 5467.

In the sufism concept of Sa'īd Ḥawwā, *murāqabah* is accompanied by *mushāhadah*, because both are related to *iḥsān* which is the culmination of the success of *tazkiyat al-naḥs*. *Mushāhadah* in sufism means *al-muḥāḍarah* (feeling the presence of Allah), and seeing with the eyes of the heart without any doubt.<sup>339</sup> There are several verses that are relevant to this *maqam*, among them is Q.S.7: 143:

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ ۚ قَالَ لَن تَرِنِي وَلَكِنِ أَنظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرِنِي ۚ فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۚ فَلَمَّا أَفَاقَ قَالَ سُبْحَنَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿١٤٣﴾

“And when Moses came to (munajat) at the time We had appointed and God had spoken (directly) to him, (Moses) said, ‘O my Lord, reveal (yourself) to me so that I can see You.’ (Allah) said : ‘You will not (be able) to see Me, but look at the mountain, if it remains in its place (as always) you will be able to see Me.’ So when the Lord showed (His majesty) to the mountain, the mountain was completely destroyed and Moses fell unconscious. After Moses realized, he said, ‘Glory to You, I repent to You and I am the first to believe’.”<sup>340</sup>

This verse tells the story of the Prophet Musa who asked Allah so that he could see Him. However, this is the answer he got. According to Sa'īd Ḥawwā, Allah said, “You will not be able to see Me”, is to see with mortal eyes in this world, but it is different with eyes that are eternal in the hereafter. Quoting from al-Nasafī, this can be the argument of the Ahlussunnah followers of mu'tazilah about *ru'yah* or

<sup>339</sup> Abd al-Mun'im al-Ḥifnī, *Mu'jam Muṣṭalahāt al-Ṣūfiyyah*, 244.

<sup>340</sup> 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*, 219.

Allah can see in the afterlife. In this verse also, Allah commanded Prophet Musa to look at the mountain if he wanted to see Him. This one strengthens the previous argument, because it connects the *ru`yah* case with the upright mountain. Hanging something on what is possible (seeing a mountain) indicates that something (seeing Allah) is also possible.<sup>341</sup> This kind of *mushāhadah* cannot be found in the world, what can be done is to try to “as if” seeing Allah in every situation, because it can lead to *taqwā* (piety).

In addition, other verses related to the *mushāhadah* are Q.S.2: 115:

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ



“And belongs to the God of East and West. Wherever you face, there is the wajh of Allah. Indeed, Allah is Vast, All-Knowing”<sup>342</sup>

Sa’id Ḥawwā’s interpretation of this verse is not too long. According to him, based on this verse Allah wants to show His power, that the whole world both east and west belongs to Him, and He is the guardian of it. So, wherever a person is, there is the *wajh* of Allah, meaning that he can face Allah anywhere. Therefore, if people are prohibited from praying in mosques, then indeed Allah has made the entire face of the earth into a holy mosque – which they can worship in any land on it. They will be able to face Allah in every corner of the

<sup>341</sup> Sa’id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 1, 143.

<sup>342</sup> 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*, 22.

earth. The end of the verse closes with “indeed Allah is Vast and All-Knowing”, namely the extent of His grace and knowing His servant’s good deeds.<sup>343</sup>

This verse also implies that *mushāhadah* is a matter of the heart that can be obtained after going through certain processes independent of place. Every time a servant worships, he should present Allah in his heart so that it is as if he can see Him. This is the culmination of *tazkiyat al-nafs*.

## 12) Repentance (*Tawbat*) Constantly

*Tawbat* (repentance) according to the terms of the sufis is a return to obedience from immoral actions, a return from lust to those that *haq* (right).<sup>344</sup> In this regard, there are several verses that contain an explanation of repentance, among which are Q.S.66: 8:

يَتَّأَيُّهَا الَّذِينَ ءَامَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ  
عَنكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرَىٰ مِن تَحْتِهَا الْأَنْهَارُ ....

“O you who believe, repent (*tawbat*) you to Allah with true repentance, your God will erase your mistakes and put you into heaven where the rivers flow below...”<sup>345</sup>

This verse contains the commandment to *tawbat* (repent) which is addressed to believers. The main point is the mention of *tawbatan naṣūḥa*. The term *tawbat naṣūḥa* in the above verse is interpreted by Sa’id Ḥawwā, namely *tawbat ṣādiqah* (true) and *tawbat khālīṣah* (pure). Furthermore, he

<sup>343</sup> Sa’id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 1, 224.

<sup>344</sup> Abd al-Mun’im al-Ḥifnī, *Mu’jam Muṣṭalahāt al-Ṣūfiyyah*, 64.

<sup>345</sup> 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*, 773.

explained by quoting Ibn Kathīr that *tawbatan naṣūḥa* is repentance which erases passing mistakes. Various tangles or mistakes that make you insulted. *Tawbat* in question is what gives influence to other humans. That is, repentance can encourage others to follow the good that is done. Realizing repentance in the behavior shown in his activities and with sincerity and a strong will. That is what he quoted from tafsīr al-Nasafi.<sup>346</sup>

*Tawbat* (repentance) like this directly teaches people a lesson because the effect is clear for the repentant with a unanimous intention and is shown by pious deeds that can be witnessed. In the end, those who repent not only benefit themselves, but also others because of their apparent influence.

Furthermore, the explanation of Allah's promise as stated in the verse that he will enter those who repent into heaven. According to Sa'īd Ḥawwā, this happens when you do *tawbat naṣūḥa*.<sup>347</sup> Then he also quoted the words of Umar ibn Khaṭṭāb that in *tawbat* means that someone repents from a sin then does not repeat it and there is no desire to return to that sinful act.<sup>348</sup>

In addition, Sa'īd Ḥawwā also mentions that the highest level of *tawbat* is *istimrār* which is not limited to the goal of eliminating past sins but continues to repent until the body is separated from the world.<sup>349</sup> This

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<sup>346</sup> Sa'īd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 10, 6004.

<sup>347</sup> Sa'īd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 10, 6005.

<sup>348</sup> Sa'īd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 10, 6013.

<sup>349</sup> Sa'īd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 10, 6013.

qualification of *tawbat* has implications for avoiding other sins (not merely covering past sins) so as to form a holy soul that always feels close to God.

The other commands related to *tawbat* are contained in Q.S.11: 3 regarding the command to *tawbat* (repent):

وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى  
وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ ۖ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ

كَبِيرٍ

*“And let you ask your Lord for forgiveness and repent (tawbat) to Him, surely He will give you good pleasure until the appointed time. And He will give His gifts to everyone who does good. And if you turn away, then I am really afraid that torment will suffer on the big day (Doomsday).”*<sup>350</sup>

The meaning put forward by Sa’id Ḥawwā in relation to this verse is, ‘Repent you to Him (Allah) which means asking Him to forgive you from your sins then return to Him in obedience.’<sup>351</sup> The meaning of *tawbat* here is the same as that of the Sufis that have been mentioned earlier, namely returning from immorality to obedience.

The deep understanding explained by Sa’id Ḥawwā that repentance is not enough just to ask forgiveness from Allah for all sins, but it is done continuously or constantly.<sup>352</sup> Just like the previous verse, this interpretation implies that in living life, people will always face various mistakes and omissions, so repentance should be done every day

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<sup>350</sup>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*, 286.

<sup>351</sup> Sa’id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 4, 2532.

<sup>352</sup> Sa’id Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 4, 2532

(*istimrār*). Thus, mistakes and immorality are easier to avoid because they always remember sins.

### 13) *Takhalluq*

The author has mentioned several characteristics of the names of Allah that can be used as a reference for human morals. This process can also be referred to as the process of internalizing God's nature into humans, which is the spiritual journey of humans to get closer to God. The closer a servant is to his Lord, the more noble the servant is. The argument used by sufis, including Sa'id Hawwā, when including this part in the *tazkiyat al-nafs* process is the Prophet's hadith: "*takhallaqū bi `akhlāqillāh*".<sup>353</sup> There are many verses in the Qur'an that instruct humans to be just, forgiving, compassionate, like to give, and other qualities that represent the attributes of Allah that a servant can do, of course by looking at the example of the Prophet Muhammad P.B.U.H.

Thus technically, *takhalluq* is reflected in several verses of the Qur'an which the author deems relevant, one of which is in Q.S.28: 77:

... وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ  
اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

"....And do good just as Allah has done good to you. And do not do damage to the earth. Indeed, Allah does not like people who do damage."<sup>354</sup>

<sup>353</sup> According to some scholars, this hadith has no clear origin. Many Sufis who quote it in their books including al-Ghazali in his book, *Ihyā`*. This hadith is included in a collection of dha'if and false hadiths. Nashiruddin al-Albanī, *Silsilah al-Aḥādīth al-Ḍa'īfah wa a-Mawḍū'ah wa Ātharuhā al-Sayyi' fī al-'Ummah*, Jil. 6 (Riyād: Dār al-Ma'ārif, 1992), 346.

<sup>354</sup> 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*, 528.

The commandment to do good here according to Sa'īd Ḥawwā refers to two meanings. First, doing good to others (fellow creatures) as Allah has done good to him. Second, doing good by being grateful for the blessings and obeying Him. This command is then followed by the prohibition of doing damage to the earth, either by doing wrong or blocking people in the path of Allah.<sup>355</sup> Through this interpretation it can also be seen that there are aspects of vertical and horizontal relationships in *takhalluq*. This is in line with what the author concluded in the previous chapter, that the process of *tazkiyat al-nafs* will produce spiritual and social piety, through the process of *taṭahhur*, *taḥaqquq* and *takhalluq* of course.

As for the *takhalluq* process, the practice procedure through Rasulullah P.B.U.H., thus it will be seen how the attributes of Allah are internalized in a human being. In line with this, Allah says in Q.S.33: 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ  
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

*“Indeed, the Prophet (self) of the Prophet was a good role model for you (namely) for those who hope for (mercy) Allah and (the arrival of) the Day of Resurrection and who remember Allah a lot.”*<sup>356</sup>

In the person of the Prophet Muhammad, there is already an example that can be used as a reference for all mankind, be it deeds, words or circumstances. This example can only be taken by those who fear Allah and the Last Day, that is while expecting a reward on the Day of Judgment, as

<sup>355</sup> Sa'īd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 7, 4112.

<sup>356</sup> 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*, 564.

well as those who always remember Allah in every situation, whether they are afraid or hopeful, broad or narrow, day or night.<sup>357</sup>

In this interpretation, Sa'īd Ḥawwā does not explain too long, because it is clear what he means is to imitate Rasulullah P.B.U.H. through his hadith and sunnah. Meanwhile, he also indirectly emphasized that only people who have met the requirements are able to take the example of the Prophet Muhammad. Through the process of becoming a person who always doing *dhikr*, fear (*khawf*) and hope (*rajā`*). From this it can also be seen that there are means and positions (*maqama*)t that are achieved in the *takhalluq* process. *Dhikr*, *khawf* and *rajā`* are mentioned because they are very important elements. The *dhikr* that is carried out continuously will always be a reminder when the heart starts to neglect, while *khawf* and *rajā`* make a person always depend on Allah alone.

Based on the ongoing analysis that the author puts forward along with Sa'īd Ḥawwā's interpretation above, it appears that Sufism theories are very attached to their interpretation of the *tazkiyat al-nafs* verses. However, the mufassir instilled more aspects of practice and practice in expressing concepts both related to facilities and *maqamat* in an effort to purify oneself. This is in accordance with the background of the writing of this commentary book, which is to answer the problems of Muslims at that time, namely the weakening of Islamic principles in the life of the nation and state. Sa'īd

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<sup>357</sup> Sa'īd Ḥawwā, *al-Asās fī al-Tafsīr*, Vol. 8, 4403.

Ḥawwā wanted his interpretation to be easier to understand and implement in people's lives.

## **B. The Relevance of Sa'īd Ḥawwā's Interpretation of *Tazkiyat al-Nafs* Verses in the Modern Era**

Based on the spiritual and social experiences that Sa'īd Ḥawwā had in his day, the interpretation of the *tazkiyat al-nafs* verses seems very relevant and has a very significant effect. The moral and social reforms on which *al-ikhwān al-muslimūn* are based have influenced every inch of Sa'īd Ḥawwā's interpretation regarding the *tazkiyat al-nafs* verses here. Basically, he has emphasized that the Qur'an, accompanied by the sunnah, is complete as a guide for human life. The existence of this interpretation becomes an oasis in the moral and spiritual crisis that existed at that time, and is still relevant if it is used in the context of humanity today.

### **1. Fundamental Values in Sa'īd Ḥawwā's Interpretation Regarding the *Tazkiyat al-Nafs* Verses**

In this section, the author will describe the relevance of Sa'īd Ḥawwā's interpretation regarding the *tazkiyat al-nafs* verses, especially in efforts to reform moral and social society, especially in Indonesia. Before that, it is necessary to know some of the fundamental values are contained in this interpretation, among them are:

#### **a) Purification of the soul from disbelief and disgraceful traits**

In accordance with Sa'īd Hawwa's interpretation of the word *tazkiyah* itself, purification of the soul begins with cleaning it from *kufir*

(polytheism) and other *jahiliyah* traits, then by avoiding reprehensible traits. This is also reflected in how the mufassir explains the part of *tatahkur* which begins with the purification of a dirty faith, and *tahaqquq* which begins with the position of *tawhīd* (monotheism). The interpretation of each verse states that the most important aspect of *tazkiyat al-nafs* is the purification of these two aspects so that it can explore positions up to *taqwā* (piety).

b) *Tawhīd* and Its Realization

*Tawhīd* (monotheism) as the most important station is seen in Sa'īd Ḥawwā's interpretation of the related verses. Apart from that, all the means that are used to purify oneself are also sharia which cannot be implemented without the existence of monotheism. It is the main and first teaching in the mission of soul purification carried out by the apostles. Therefore, Allah has threatened those who do not purify their souls with monotheism and faith that they will be punished on the Day of Resurrection (see: Q.S.41: 6-7).<sup>358</sup> The realization of monotheism is to carry out shari'a and morals with praiseworthy qualities so that it can arrive at certain positions.

c) Purification of the Soul Towards *Taqwā* (Piety)

In every interpretation of the verses previously mentioned, *taqwā* is always the goal of every *tazkiyat al-nafs* process. *Taqwā* is both a path and

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<sup>358</sup> (6) Say (O Muhammad): "I am only a human being like you. It is revealed to me that your God is One God (Allah)", therefore take Straight Path to Him (with true Faith – Islamic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to al-Mushrikūn (the polytheists, idolators, disbelievers in the Oneness of Allah). (7) Those who give not the Zakāt and they are disbelievers in the Hereafter.

a goal. *Taqwā* is a peak achievement that must be maintained in every journey to purify the soul. Because the essence of cleansing the soul itself is piety. The actualization of *taqwā* is in line with nature of human creation as mentioned by the mufassir in Q.S.91: 8. So lucky and happy are those who walk according to their nature by purifying their souls and activating acts of piety. On the other hand, it is truly a loss for a person who does not walk according to the corridor of his nature or conscience by inserting into his soul dark and cloudy actions. Happiness can only be obtained by doing good things based on piety to Allah SWT.

d) Increasing Work Ethic and Being Polite(*Adab*) in Various Relationships

Work ethic in general can be interpreted as an act of enthusiasm, willing accompanied by high enthusiasm in order to achieve positive goals. In today's era, increasing work ethic is very important along with the development of human resources. Meanwhile, productivity requires a strong character based on religion and noble values so that good work results and good impact can be created. For example in the means of *tazkiyat al-nafs*, prayer, where each character is embedded through various activities in the movements and readings of prayer such as sincerity, discipline, focus, belief and so on will think forming a strong pattern and personality.<sup>359</sup> These characters are very necessary because they are a requirement that must exist in the work ethic. Together with the

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<sup>359</sup> Acep Hermawan, *Spiritualitas Shalat: Memadukan Pesan Syariat dan Realitas Hidup* (Yogyakarta: Pustaka Pelajar, 2017), 11-12.

determinants of social culture, these positive characters will be integrated into work productivity.

As for being polite in general, it means character or moral goodness.<sup>360</sup> The politeness of various human relationships is very important for the benefit and happiness of humans themselves. This form of *adab* has become various academies according to their specialties. Sa'īd Ḥawwā mentioned this part in his sufism book *al-mustakhlaṣ*.<sup>361</sup> Nursing academies, for example, teach manners of service to patients, and academies of diplomatic relations teach manners of formal relations between various human nations. The politeness in various relationships becomes a big part of the main structure of human life. In fact, some of the manners has become laws and traditions.

As the author has explained in the introduction, the moral degradation experienced by modern society has an impact on decreasing the quality of life. If in his day, Sa'īd Ḥawwā considered that many of the problems of modern life contradict the basis of the Qur'an, then this is not far from what is happening in our times where secularism and capitalism have become the standard in society. The emphasis on politeness is very important considering the current swift flow of technology and communication that makes humans more independent from the politeness of every relationship.

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<sup>360</sup> G. Setya Nugraha, *Kamus Besar Bahasa Indonesia* (Surabaya: PT Sultan Jaya, 2013), 9.

<sup>361</sup> Sa'īd Ḥawwā, *Al-Mustakhlaṣ fi Tazkiyat al-Anfus*, 549.

In the interpretation of Sa'id Hawwa about Q.S.33: 21 in the *takhalluq* section, it seems that it greatly influences the improvement of work ethic and manners in various relationships. The characteristics of the Prophet were used as an example in character. During this time, Rasulullah P.B.U.H. was known as a tough and solid figure both as a leader and as an ordinary human being. The history of his youth proves that since he was young he had a high work ethic and high politeness. Most of his youth was spent learning to fill his life with beneficial things such as trading and herding goats. These two seemingly simple jobs actually form a strong character that makes him a great leader, he lives it with great patience, sincerity, diligence and honesty.

Do not miss how to position yourself as a servant in front of his God, as a leader in the community, as the head of the family and as a husband of his wives. All of that is accompanied by being polite in various relationships. Therefore, both work ethic and politeness have a fundamental relationship as part of soul purification. The processes that go through in getting to a *maqamat* must be followed by applying the characters that have been taught by Rasulullah P.B.U.H.

## 2. Relevance of the Values in Sa'id Hawwā's Interpretation of *Tazkiyat al-Nafs* Verses

The author has listed four values in the previous section. These four values are fundamental aspects of Sa'id Hawwā's interpretation, whether it is related to the verses concerning the means of soul purification, *ṭaṭahhur*,

*taḥaqquq* and *takhalluq*. As for the relevance of the moral values that exist in Sa'īd Ḥawwā's interpretation regarding the *tazkiyat al-naḥs* verses, in general it can penetrate into various aspects. Among them are aspects of education, politics, culture and others. In this section, the author will only describe the general actualization that exists in today's society, especially in Indonesia:

- a) The existence of a character education curriculum based on the faith and the piety

As spiritual intelligence increases, the means of *tazkiyat al-naḥs* and its positions are a medium for cultivating noble characters. The noble characters taught by Rasulullah P.B.U.H and his companions have been written and recorded to be studied in the world of education today. This is an effort to convey moral values in the personality of the Prophet to the world of education today.

The basis of the faith and the piety (also called *imtaq* : *imān* and *taqwā*) considered very appropriate to be the basis for character education. The character education curriculum in Indonesia itself is officially stipulated in various schools as the focus of the 2013 curriculum. Although basically this kind of education model can penetrate various aspects of the environment such as family and work environment. Character education here plays a role in developing spiritual and social balance, curiosity, creativity, cooperation with intellectual and psychomotor abilities, so that

the main goal is achieved, namely the obligation to educate and shape character so that humans become more faithful and piety to Allah.<sup>362</sup>

Nowadays, the teaching and learning process can be done in various forms and media. Basically, learning is not only a knowledge transfer process, but also a character transfer process. Academics may be pursued but character building is very difficult to do because of course it is limited to the exemplary side of an educator. Good educators are those who have competence in implementing praiseworthy characters,<sup>363</sup> but it does not end here, there is also a need for a solution, namely teaching to purify the souls and hearts of students by way of *tazkiyat al-nafs*. The purification of the soul conceptualized in the interpretation of Sa'id Hawwā becomes relevant because of the values mentioned above.

*Tazkiyat al-nafs* in the world of education can be carried out by providing larger portions of religious materials such as morals and laws. Besides, it must also be supported by exemplary daily practices. An educator is tasked with instilling monotheism and its realization in every aspect of its activities, characteristics such as being honest, trustworthy, patient and sincere. All these praiseworthy characters will lead to piety.

Sa'id Hawwā interprets the piety into two, namely fear and obedience. Cultivating character values and their habituation will instill fear in a person to commit immorality because he will realize that Allah is

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<sup>362</sup> Kaimuddin, "Implementasi Pendidikan Karakter dalam Kurikulum 2013" in *Jurnal Dinamika Ilmu*, Vol. 14, No.1, 2014, 58.

<sup>363</sup> Abdul Ghofar, et al., "Tazkiyat Nafs as A Strength Base of Teacher Personality Competency" in *International Journal of Islamic Studies and Humanities*, Vol. 1, No.2, October 2018, 133.

always watching him. Likewise, his conscience will feel comfortable when he can do obedience and kindness. This will later be called the fruit of *tazkiyat al-nafs*, namely *taqwā* (piety).

b) National Movement of Mental Revolution

In language, mental revolution comes from the words “revolution” and “mental”. Revolution can be defined as a constitutional or social change, or it can mean a fundamental change in a field.<sup>364</sup> Meanwhile, mental is a mindset that is closely related to the formation of human character.<sup>365</sup> Thus, mental revolution can be defined as fundamental changes that occur in an individual’s frame of mind that have a broad and important impact on the environment in which the individual is located.<sup>366</sup>

The term mental revolution in Indonesia was first used by President Soekarno in 1957 when the national revolution stopped. This was then echoed again by President Joko Widodo whose aim was to galvanize Indonesian people to become new humans who were white-hearted, willing and eager to fight in an effort to strengthen sovereignty, increase competitiveness and strengthen national unity.<sup>367</sup> A white heart can be interpreted as a heart that is clean without sin as when someone is born into the world. Meanwhile, the will and fighting spirit are the means to the success of achieving a goal.

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<sup>364</sup> Saifuddin, *Al-Qur'an Spirit Perubahan dan Revolusi Mental* (Banjarmasin: Antasari Press, 2018), 44.

<sup>365</sup> G. Setya Nugraha, *Kamus Besar Bahasa Indonesia*, 410.

<sup>366</sup> Buyung Syukron, “Paradigma Implementasi Konsep Revolusi Mental (Studi Analisis dalam Perspektif Lembaga Pendidikan Islam” in *Jurnal Elementary*, Vol. 2, No. 3, 2016, 28.

<sup>367</sup> Ministry of Communication and Information of Republic Indonesia, “Revolusi Mental” in *Government Public Relation Report*, Ed. 5, July 2015, 5.

The essential values in it include; 1) integrity, namely honesty and trustworthiness, character, responsibility and consistency; 2) work ethic, in the form of competitiveness, optimism, productivity and innovation; 3) mutual cooperation, namely cooperation, solidarity, social sensitivity and oriented towards the general benefit.<sup>368</sup>

In relation to *tazkiyat al-nafs*, mental revolution is fundamentally reflected in Q.S.13: 11 (see footnote number 11), where Sa'īd Ḥawwā interprets the word *anfus* as a behavioral activator. Changes conceptualized by the idea of mental revolution are social changes that originate from self-change. The purification of the soul set forth in the Qur'an also has a purpose that goes along with this. Starting from the soul that is within, ending with ideas that are widespread and will be implemented through certain efforts. A healthy soul, also has a healthy mentality, and is active in giving birth to behaviors that reflect the progress of civilization and are far from ignorance.

The role of religion in changing a system, both social and political, can serve as a driving force for change.<sup>369</sup> This is where one can find a common thread between *tazkiyat al-nafs* and mental revolution. Mental revolution basically talks about a change in mindset in three ways, namely paradigm, basic belief, and basic values (attitudes and characters).<sup>370</sup>

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<sup>368</sup> Ministry of Human Development and Culture of Republic Indonesia, *Gerakan Nasional Revolusi Mental Seri 2* (n.d.), 8.

<sup>369</sup> Muhammad Sholikhin, *Sufi Modern* (Jakarta: PT Elex Media Komputindo, 2013), 87.

<sup>370</sup> Saifuddin, *Al-Qur'an Spirit Perubahan dan Revolusi Mental*, 398-399.

In seeing the principles of mental revolution, *tazkiyat al-nafs* is guided by the principles of the Prophet Muhammad as a role model.<sup>371</sup> This is the side of *takhalluq* conveyed by Sa'īd Ḥawwā. How did Rasulullah apply Islamic values, change the habits of the *jahiliyah* community from bad to good. He made this change for 23 years using the method of starting from yourself (*ibda' binafsihi*), which means starting from oneself. But behind this method, of course, there is also the intervention of Allah in the form of giving guidance. This means that even if the Prophet was determined to make changes to mankind, while Allah did not give His guidance to humans, then the changes made could not be realized.

Such is the mental revolution movement which targets the “ethos” or way of thinking of the Indonesian people. Regarding the implementation itself, the world of education has again become the main vehicle. There is also a close relationship between *tazkiyat al-nafs* and character education and mental revolution. The means of purifying the soul along with the *tazkiyat al-nafs* process proposed by Sa'īd Ḥawwā were effective steps to be applied in the implementation of these two things. The actualization is of course also accompanied by abstaining from despicable actions and promoting praiseworthy morals as guided by the Prophet Muhammad P.B.U.H.

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<sup>371</sup> Reni Susanti and Deswita, “Revolusi Mental dalam Pandangan Akhlak” in *Belajea: Jurnal Pendidikan Islam*, Vol. 1, No. 1 (Bengkulu: STAIN Curup Press, 2016), 14.