

## CHAPTER I

### INTRODUCTION

#### A. Research Background

The Qur'an as a guide to life for humans provides information that man is not seen from how good he looks and how rich, but man is seen from who is the most pious. Allah swt. said in Q.S. al-Hujurât/49:13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O Mankind! We have created you from a male and a female and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has al-Taqwâ (the pious). Verily, Allah is all-knowing, Well-Acquainted (with Allah things).<sup>1</sup>

In the hadith it is also explained that man is judged by his heart and deeds, not by his appearance and power. Prophet Muhammad PBUH. said:

From ‘Amr al-Nâqid from Kathîr Ibn Hishâm from Ja’far Ibn Burqân from Yazîd Ibn al-Asâm from Abû Hurairah: the Prophet Muhammad PBUH. said: Indeed, Allah does not look at your appearance or position, but Allah looks at your heart and deeds. HR. Muslim<sup>2</sup>

The Qur'an has made it clear that the main purpose for which man was created was to become a servant of Allah. Through this self-devotion, man and Jinn can obtain happiness in this world and hereafter as the Qur'an promises them.

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<sup>1</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* (Madinah: King Fahd Complex, 1430), 703.

<sup>2</sup> Muslim Ibn al-Hajjaj Abu al-Husain al-Qushairi al-Nisâburi, *Sahîh Muslim* (Beirût: Dâr al-Hadîth, 2001), Vol.8, 363.

However, in carrying out these tasks, humans can experience a decrease in understanding and awareness along with the times if humans are preoccupied with various worldly affairs supported by the existence of technological facilities that make the main purpose of humans in life increasingly opaque. This phenomenon can occur because of the influence and potential that exists in every human being. The potential is in the form of good and bad potential that depends on the soul drive in every human being. Allah said in Q.S. Al-Shams/91:7-8.

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا (٧) وَنَفْسٍ وَمَا سَوَّاهَا (٨)

By *nafs* (Adam or a person or a soul), and Him Who perfected him in proportion. Then he showed him what is wrong for him and what is right for him.<sup>3</sup>

In al-Miṣbah, it is explained that the purpose of this verse is that man has potential in himself whose degrees and strengths differ from one person to another.<sup>4</sup> And lust is one of the potentials in humans created by Allah SWT. Perfectly. *Nafs* has two meanings. The first meaning is the power of lust, anger, *shahwat*, and stomach contained in the human soul and is the source of despicable morals. The second sense, lust is the spiritual soul that is *laḥf*, spiritual, and *Rabbânî*. In this second sense, Lust is a right that binds man and distinguishes him from other animals and creatures.<sup>5</sup>

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<sup>3</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>4</sup> M. Quraish Shihab, *Tafsîr al-Miṣbâh: Peran, Kesan dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002) vol. 15, 297.

<sup>5</sup> M. Sholihin, *Penyucian Jiwa dalam Perspektif Tasawuf Al-Ghazali* (Bandung: Pustaka Setia, 2000), 44-45.

Therefore, lust must be kept pure because it can be corrupted if immoral deeds pollute it. Lust becomes a substance that causes humans to differ in quality from other creatures according to how they try to maintain and master it, as<sup>6</sup> Allah says in Q.S al-Nâziat/79:40-41.

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ، فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

But as for him who feared standing before his Lord and restrained himself from impure evil desires and lusts.<sup>7</sup>

(٤٠) Lust is one of the determinants of the quality of one's faith. Allah explains in the Qur'an that lust is divided into several types, namely the first lust *al-Ammârah bî al-Sû'*, which means lust, a low man who tends to master man to do bad things. This lust is the lowest level of spiritual development of man, as Allah says in Q.S. Yûsuf/12:53:

وَمَا أُبْرِيءُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۗ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ

“And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows his mercy (upon whom He wills). Verily, my Lord is oft-forgiving, Most Merciful.”<sup>8</sup>

The second lust is *Lawwâmah* which means self-regret. In this nature, humans desire to feel sorry for themselves and tend to self-deprecate when they make mistakes and lust Those who are aware of the wrongs committed have a higher position than the first lust. Allah said in Q.S. Al-Qiyâmah/73:2:

<sup>6</sup> Ahmad Musthafâ Al-Marâghi, *Tafsîr Al-Marâghi*, (Cairo: Musthofâ Al-Bâb Al-Halabî, 1985), Vol.10, 168-169.

<sup>7</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*, 818.

<sup>8</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.

وَلَا أُفْسِمُ بِالنَّفْسِ اللَّوَّامَةِ

And I swear by the self-reproaching person (a believer).<sup>9</sup>

The third lust is *muthmainnah* which means a soul that obtains tranquility. According to Ibn Qayyim in the book *Ighâthat al-Lahfân Min Maşâidi al-Shayṭan*, when the soul feels calm by remembering Allah SWT. and repents to Him, longing to meet with Him and comforting oneself close to Him, then the soul is in a state of lust *muthmainnah*. Allah said in Q.S. Al-Fajr/89:27-30:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ (٢٧) ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً (٢٨) فَادْخُلِي فِي عِبَادِي (٢٩)  
وَادْخُلِي جَنَّتِي (٣٠)

(It will be said to the pious believers of Islamic Monotheism): “O (you), the one in (complete) rest and satisfaction! Come back to your Lord well-pleased (yourself) and well-pleasing (to Him). Enter you then among My (honoured) slaves. And enter you My Paradise<sup>10</sup>

This lust of *muthmainnah* is the main goal of human to live in the world following the *shariat's* provisions and obtain His pleasure. In this case, man must draw closer to Allah so that the desires that exist in him can achieve *muthmainnah*. One of the efforts that can be done is to continue to fight, which is to fight the tendency to lust for bad things.

Therefore, in this study, the author is interested in studying *mujâhadah al-nafs* to achieve the goal of human life in the world: becoming a devout servant of God. In this study, the author examines the *mujâhadah al-nafs* according to the thoughts of a famous Sufî unfair, Sa'id Hawwa. Sa'id Hawwa is one of the figures

<sup>9</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>10</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.

who also devoted much of his thoughts on *nafs*. His works in the field of Sufism are widely studied and researched. He has also written a book on tafsir entitled *al-Asas fi al-Tafsir*, one of this undergraduate thesis's main references.

## **B. Problem Statement**

Based on the background of the problem that has been described, the problem in this study is formulated as follows:

1. What is the interpretation of Sa'id Hawwa on the verses of *mujâhadah al-nafs* in the Qur'an?
2. How is the implementation of *mujâhadah al-nafs* in everyday life?

## **C. Purpose and Significance**

Based on the formulation of the problem, this study aims to:

1. Purpose of the study
  - a. To know the interpretation of Sa'id Hawwa on *mujâhadah al-nafs*.
  - b. To know the implementation of *mujâhadah al-nafs* in everyday life.
2. Research significance
  - a. For the author, as a condition to fulfill one of the requirements in completing a bachelor's degree (S1) and to obtain a Bachelor of Religion (S.Ag.) in the Qur'anic Studies and Interpretation Department, Faculty of Ushuluddin and Humanities, Antasari State Islamic University Banjarmasin.

- b. Academically, this research is expected to contribute to scientific treasures related to interpreting Qur'anic verses.

#### D. Operational Definition

To avoid misunderstandings in this study, especially regarding the problem to be studied, the author felt the need to inform the operational definition to explain the meaning contained in the title of this study. This is expected to be easy to understand, especially regarding the problems targeted in the title, as follows:

##### 1. *Mujâhadah*

*Mujâhadah* in Arabic comes from the derivation of the word *jâhadayujâhidu-jihâdan-wa mujâhadatan*, which means physical warfare, forcing, earnestly devoting all abilities in fighting or subduing lust.<sup>11</sup> Fighting against lust is removing it from its despicable desires and demanding it carry out the laws of Allah SWT. There are commandments and prohibitions. So, the meaning of *mujâhadah* in this study is to fight and be earnest.<sup>12</sup>

##### 2. *Nafs*

Linguistically in al-Munjid's dictionary, *nafs* means *rûh* (spirit) and *'ain* (self).<sup>13</sup> While in the dictionary al-Munawwir it is mentioned that the word *nafs* means spirit and soul, also means *al-jasad* (body), *al-Shakhsun* (person), *al-Shakh*

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<sup>11</sup> Sokhi Huda, *Tasawuf Cultural: Penomena shalawat wahidiyah* (Yogyakarta: Lkis, 2008), 193.

<sup>12</sup> Abdul Qodir Isa, *Hakikat Tasawuf* (Jakarta: Qisthi Press, 2005), 72.

<sup>13</sup> Louis Ma'luf, *al-Munjid fi al-Lughah wa A'lam* (Beirût: Dâr Al-Mashriq, 1986), 826.

*al-Insân* (selfperson), *al-dhat al-'ain* (self).<sup>14</sup> Lust or soul in the Great Dictionary Indonesian is defined as the spirit that exists in the human body, and it is also interpreted as the inner life of man (the whole that arises from inner feelings, thoughts, wishful thinking, and others).<sup>15</sup>

While soul, spirit etymologically define lust, will, and desire. Comprehensively the idea of the psyche is often interpreted as the ego or place of initiative that drives a person towards evil, the origin of evil, and its source of tendencies to seek pleasure.<sup>16</sup> So, the definition of *nafs* referred to in this study is lust in the spiritual sense.

### 3. Perspective

In the Indonesian dictionary, perspective means a human point of view in choosing opinions and beliefs about something. According to Sumaatmadja and Winardit, the notion of perspective is a person's perspective and behavior toward a problem or event. So, in this study, the word perspective in question is the Qur'anic point of view on research.

## E. Prior Research

Previous research is a review of research results that are relevant to the problem under study. To the researcher's knowledge, some literature or studies

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<sup>14</sup> Ahmad Warson Munawir, *al-Munawwir Kamus Arab Indonesia* (Yogyakarta: Pustaka Progressif, 1984), 1545.

<sup>15</sup> Pusat Pembinaan Bahasa Departemen Pendidikan dan Kebudayaan RI, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 1994), 520.

<sup>16</sup> Ahmad Mufid AR, *Tasawuf: Sebuah Perenungan Intuitif Tentang Makna Batin dalam Islam* (Yogyakarta: Mueeza, 2020), 1.

discuss *mujâhadah al-nafs* after conducting surveys manually and digitally. Among the results of previous research reviews are:

1. The thesis prepared by Meta Ratna Sari was entitled “Komparasi Mujahadah Al-Nafs antara Siswa laki-laki dengan Siswa Perempuan yang Tinggal di Asrama Madrasah Tsanawiyah Sungai Sarik Kecamatan Kampar Kiri Kabupaten Kampar.”<sup>17</sup> This study explains significant differences in *mujâhadah al-nafs* between male and female students in Madrasah Tsanawiyah. This is evidenced by statistical test calculations, which show that  $t_0 = 3.93$  means greater than thick  $t$  both at a significant level of  $5\% = 2.12$  and at a significant level of  $1\% = 2.92$  with Another way can be written as following  $(2, 12 < 3.93 > 2.92)$ . The similarity of the author's research with researcher Meta Ratna Sari both researched *mujâhadah*, while the difference between this study and the author's research was in the type of research. This research is field research.
2. The dissertation compiled by Septiawadi was entitled “Penafsiran Sufistik Sa'id Hawwa dalam *al-Asâs fi al-Tafsîr*.”<sup>18</sup> This study discusses Sufi values and Sufism tendencies contained in the book *al-Asâs fi al-Tafsîr* by Sa'id Hawwa, evidenced by the explanation of Sa'id Hawwa's interpretation with Sufistic nuances and requires Sufism explanation in the verses of the Qur'an. The similarity between the author's research with the research written by

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<sup>17</sup> Meta Ratna Sari, “Komparasi Mujahadah an-nafs antara Siswa Laki-laki dengan Siswa Perempuan yang Tinggal di Asrama Madrasah Tsanawiyah Sungai Sarik Kecamatan Kampar Kiri Kabupaten Kampar” Skripsi thesis, Universitas Islam Negeri Sultan Syarif Kasim Riau, 2021.

<sup>18</sup> Septiawadi, “Penafsiran Sufistik Sa'id Hawwa dalam al-Asas fi al-Tafsir” Disertasi, Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2010.



Septia Wadi lies in the main source used in the research, namely Kitab *al-Asâs fî al-Tafsîr*. In contrast, the difference lies in the focus of the problem studied, namely that Septia Wadi discusses general Sufistic exegesis by Sa'id Hawwa and the author only examines *mujâhadah al-nafs* in detail by examining the thought of Sa'id Hawwa in Kitab *al-Asas fî al-Tafsîr*.

3. "An-Nafs dalam Al-Qur'an", a thesis written by Umi Latifatul Istitho'a,<sup>19</sup> explains humans in the Qur'an, *nafs* in the Qur'an, and the relevance of *nafs* to human existence. This thesis only focuses on the discussion of *nafs*.

## F. Research Method

To facilitate and achieve the right targets following the research objectives, in this case, the author needs to use research methods as determinants of the research process and results. The methods used by the authors in the study are as follows:

1. Types and methods of research

This research includes literature research, which is conducted using libraries in books, notes, journals, and report results research from previous researchers. The material of this research study is *Mujâhadah al-Nafs* in the Qur'an (Perspective of Sa'id Hawwa in *al-Asâs fî al-Tafsîr*). At the same time, the approach used is a thematic interpretation approach (*maudhû'î*). This study explores Sa'id Hawwa's thoughts on his perspective on the meaning of *mujâhadah al-nafs* in the Qur'an

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<sup>19</sup> Umi Latifatul Istithoah, "An-Nafs dalam Al-Qur'an" skripsi, IAIN Sunan Ampel Surabaya, 1998.

contained in his book *al-Asâs fî al-Tafsîr* as the main data. The author will identify the verses related to the research using terminological analysis and then track Sa'id Hawwa's interpretation of these verses. Sa'id Hawwa's tafsir results will be presented following what is stated in *al-Asâs fî al-Tafsîr*.

The selection of thematic methods as the basis for approaches in research does not mean that other approaches are ignored. Therefore, all auxiliary sciences that can clarify the problem and are relevant remain in a particular use. This type of research is a thematic approach of figures, namely thematic studies are carried out through a figure who already has a certain concept of the thematic interpretation approach:

- a. Determining the figure to be studied, in this study, the figure is Sa'id Hawwa, who is an activist, author, Sufi, and a *mufasssir*.
- b. Determining the formal object to be studied, namely *al-Asâs fî al-Tafsîr* by Sa'id Hawwa, with the focus of the study theme is *mujâhadah al-nafs*.
- c. Tracing and collecting Qur'anic verses related to *mujâhadah al-nafs* both terminologically and conceptually.
- d. Develop an outline in a precise and complete framework
- e. Conducted a discussion on *mujâhadah al-nafs* according to the Qur'an and *al-Asâs fî al-Tafsîr* by Sa'id Hawwa with the help of the hadith of the Prophet PBUH. And other relevant explanations.

## 2. Data sources

In conducting the study, the author used two research data sources, namely primary and secondary data sources. The descriptives of both data sources are as follows:

### a. Primary data

Primary data is the main data used as a reference in writing a thesis, which is obtained directly from the source, namely *al-Asâs fî al-Tafsîr* and the Qur'an.

### b. Secondary data

Secondary data is a source of supporting or complementary data that complements primary data, such as books, journals, articles, magazines, and others related to the research. Like *Tarbiyatunâ ar-Rûhiyah* by Sa'id Hawwa.

## 3. Data collection techniques

In this study, the data collection technique used is literature research. The author collects verses related to *mujâhadah al-nafs* and terms identical to it.

## 4. Data analysis techniques

The data analysis technique used in this study is descriptive analysis, which is an effort to organize and describe data systematically to facilitate the author in improving her understanding of the object under study. Once the necessary data is collected, the next step is to analyze the data using this analysis. This analysis is one of the techniques to formulate conclusions on the message of a text systematically and objectively. Then the author uses thematic analysis methods to

analyze the data by collecting verses that correspond to Sa'id Hawwa's research and interpretation in *al-Asâs fî al-Tafsîr* to analyze it.

### **G. Writing System**

The discussion of this research is arranged into five chapters, each of which consists of inseparable and interrelated parts. The systematics are as follows:

1. Chapter one is an introduction that includes a description of the background of the research problem. The scope of the research includes various research problems that must be formulated and limited to the formulation of the main problem. Related to the above problem, the author also explains in this chapter the importance of the study by revealing Sa'id Hawwa's interpretation of the meaning of *mujâhadah al-nafs* which will help Increase knowledge related to the discussion studied. Next is a review of the research to show the distinctiveness and originality of the research, as well as mentioning the purpose and usefulness of the research, sources, and research methods and ending with a Sub-chapter discussion systematically.
2. The second chapter discusses the meaning of *mujâhadah al-nafs* and verses in the Qur'an that contain discussions related to *mujâhadah al-nafs*.
3. The third chapter contains a brief geography of Sa'id Hawwa, his intellectual journey, and the results of his scholarly work. After that, this chapter will also explain his book, *al-Asâs fî al-Tafsîr*. Finally, describe the methodological analysis and thoughts of Sa'id Hawwa's interpretation of the

verses of *mujâhadah al-nafs* and the implementation of the results of the interpretation of the verses of *mujâhadah al-nafs* in everyday life.

4. The Fourth Chapter is the conclusion that presents the results of this study. The author also puts forward some suggestions and research contributions in this chapter.