

Al-Jazâ'irî interprets this verse with whoever fights *jihâd* by controlling himself against the enticements of Satan and lust, then that person will have glad tidings, as this verse explains.<sup>42</sup> The meaning of *jihâd* in this verse is mentioned as *jihâd* absolutely, that is, not limited by a particular object. To be able to cover all objects of *jihâd*, from fighting lust and demons to religious enemies.<sup>43</sup>

Then redaction the verse *jihâd* with the meaning of *jihâd* against the temptations of Satan, fighting the visible enemy (man), and fighting lust.<sup>44</sup> The verse of *jihâd* with the meaning of fighting the enemy looks like in al-Anfâl/8:72:

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا  
أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۗ وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّىٰ  
يُهَاجِرُوا ۗ وَإِنِ اسْتَنْصَرْتُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ ۗ وَاللَّهُ بِمَا  
تَعْمَلُونَ بَصِيرٌ

Verily, those who believed, emigrated and strove hard, and fought with their property and their lives in the cause of Allah and those who gave (them) asylum and help are (all) allies to one another. And as to those who believed but did not emigrate (to you, O Muhammad saw), you owe no duty of protection to them until they emigrate. Still, if they seek your help in religion, it is your duty to help them except against those with whom you have a treaty of mutual alliance. Allah is All-Seer of what you do.<sup>45</sup>

So, from all the above verses, it can be concluded that the verses related to the meaning of *mujâhadah al-nafs* are al-Ankabût/29:6 and 69, al-Hajj/22:78 and al-Anfâl/8:72.

<sup>42</sup> Al-Jazâ'irî, *Aysarut-Tafâsir li Kalâmil- 'Aliyyil-kabîr* (Madinah: Maktabatul- 'Ulûm wal- Hikmah, 1425 H), Vol.3, 622.

<sup>43</sup> Az-Zamakhsyarî, *Al-Kashshâf 'an Haqâ'iqit-Tanzîl*, 445.

<sup>44</sup> Ar-Raghîb Al-Ashfahanî, *Kamus Al-Qur'an*, 431.

<sup>45</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*, 241.

## CHAPTER III

### THE ANALYSIS OF SA'ID HAWWA'S PERSPECTIVE ON *MUJÂHADAH AL-NAFS* IN THE QUR'AN

#### A. Biography of Sa'id Hawwa

In this section, the author will explain some things, including Sa'id Hawwa's life, such as family background, education and intellectual experience, and his work. After that, the author will present the analysis results of Sa'id Hawwa's interpretation of the verses of *mujâhadah al-nafs*.

##### 1. The history of Sa'id Hawwa's Life

Islam in Syria is a country that uses all schools, such as Shâffî'i, Ḥanafî, Ḥanbali, and Mâlîki. However, the teachings and the Muslim Brotherhood Movement had a major influence on life practices in Syria. Therefore, the practice of Sufîsm in Syria exists because of the figures who practiced Sufî activities and the practices of a Sufî in his time. One is Sai'd Hawwa, born in Syria under French rule. His full name is Sai'd Hawwa bin Muhammad Dib Hawwa. He was born in 1935 in the Syrian<sup>1</sup> city of Hammah.<sup>2</sup> He was born to Muhammad Dib Hawwa and

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<sup>1</sup> Syria is an area named by the Greeks and Romans, and may derive from the Babylonian derivation of *suri*, for traditional Arabs associate this name with Syria and include a large area. There is also information that explains the designation of an area, such as Sham, which if interpreted as the area north of Syria or Damascus. Kusnadi, *Al-Wahdah Al-Qur'aniyyah in Tafsîr al-Asâs fi al-Tafsîr*, Dissertation in Bidang Ilmu Agama Islam Sekolah Pascasarjana Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2010, 25.

<sup>2</sup> Hammah is a town through which the Asi River flows and is located on the main road between Halab (formerly Aleppo) and Damascus. It is on the border line of plantations on the outskirts of the Sahara Desert. The inhabitants live on agricultural produce, among the crops are olives, dates, tobacco, cotton and animal husbandry. The region is a center of trade and industry,

Arabiyyah al-Taisî.<sup>3</sup> His mother died when he was two years old, living with his father and grandmother in a humble home. Even his father was forced to expel Sa'id Hawwa from school due to cost problems.

According to Sa'id, his father was classified as a person who was good at instilling doctrinal values in his children. The values instilled by his parents since childhood are about the honor of the heart that is above all else.<sup>4</sup> His father was brave and a fighter against colonial France at the time.<sup>5</sup> The warrior blood he had flowing from his father and the situation of Syria facing French colonialism made Sa'id grow into a strong young man. He often helped his father work selling in the market and helped grow cotton in between his studies.<sup>6</sup>

Sa'id, since childhood, liked to read. In Hammah, precisely in the Al-Adfan mosque, there is a very large library. It was there that Sa'id spent his time reading. The books that have been read include Sufism, morals, books by Plato, Nietzsche, and a thick book by Aristotle entitled *Al-Akhlâq ila Nîqûmâkhûs* have been read and summarized. Among his favorite books was *Ihyâ Ulûmuddîn*. The book's contents influenced Sa'id Hawwa in living his life with a simple and dominant attitude towards matters of worship. This intellectual journey continued with Sa'id's teaching several *shaikhs* in Syria. Among the famous scholars are the *shaikh* of the

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agribusiness markets, horse farming and borders Turkey to the north, Iraq to the east, Israel and Jordan to the south and Lebanon and the Mediterranean Sea to the west. Kurnadi, *Al-Wahdah Al-Qur'aniyyah in Tafsîr al-Asâs fî al-Tafsîr*, 25.

<sup>3</sup> Herry Muhammad, *Tokoh-tokoh Islam yang Berpengaruh Pada Abad 20*, (Jakarta: Gema Insani, 2006), 283.

<sup>4</sup> Herry Muhammad, *Tokoh-tokoh Islam yang Berpengaruh Pada Abad 20*, 284.

<sup>5</sup> Al-Mustasyar, *Mereka yang Telah Pergi: Tokoh-tokoh Pembangun Pergerakan Islam Kontemporer*, (Jakarta: Al-I'tishom Cahaya Umat, 2003), 401.

<sup>6</sup> Herry Muhammad, *Tokoh-tokoh Islam yang Berpengaruh Pada Abad 20*, 285.

city of Hammah, namely *shaikh* Muḥammad al-Ḥamîd, *shaikh* Muḥammad al-Hashimî, *shaikh* Abdul Wahâb Dabas Wazît, *shaikh* ‘Abdul Karîm ar-Rifâ’i, *shaikh* Aḥmad al-Murâd, and *shaikh* Muhammad Alî al-Murâd. In addition, Sa'id Hawwa also studied with Mustafâ as-Sibâ'i, Mustafâ az-Zarqa, Fauzi Faidullah, and several other *ustadhs*.<sup>7</sup>

Sa'id's Sufî character seems to have begun with the guidance of several sheikhs he met, so it made an impression on his life. In 1952 he joined Jam'iyah al-Ikhwân al-Muslimîn.<sup>8</sup> A few years later, he attended lectures at the University of Syria and graduated in 1961. After that, he enlisted in the military and graduated as an officer in 1963. A year later, he married and had four children.<sup>9</sup>

Sa'id Hawwa is a person who is patient, friendly, and has a *tawadhu* nature. Sufî tendencies are also more dominant in his life. His Sufî's life made his works, such as books of explanation, have Sufîstic tendencies. His Sufî's works have always been concerned with cleansing the soul and purifying the worship of Allah. The Islamic community also knows Sa'id Hawwa as a figure of the movement. He contributed considerable thought to Islamic studies, such as jurisprudence, Sufîsm, *da'wah*, and even Qur'anic exegesis. He is a figure of the Islamic movement who has concern for the Islamic world. In the scientific field, he was a prolific author,

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<sup>7</sup> Al-Mustasyar, *Mereka yang Telah Pergi: Tokoh-tokoh Pembangun Pergerakan Islam Kontemporer*, 401.

<sup>8</sup> Al-Banna as the founder of the Brotherhood was a follower of Hasa fî Sufî teachings and al-Banna himself had performed *uzlah* and lived *zuhud*. The spiritual inclinations of his followers could not escape the influence of al-Banna. Isaac Musa al-Husaini, *Ikhwânul Muslimûn* (Jakarta: Grafiti Pers, 1983), 5.

<sup>9</sup> Al-Mustasyar, *Mereka yang Telah Pergi: Tokoh-tokoh Pembangun Pergerakan Islam Kontemporer*, 401.

transforming his thinking through several of the best works of his time in the fields of Sufism, *da'wah*, Jurisprudence, Hadith, and *Tafsir*. One of his works concerns the theme of *Sufism*, namely *Tarbiyatunâ ar-Rûhiyah*. The advantage of this book is not only talking about passive *Sufism* but *Sufism* to awaken the soul to build a strong, enthusiastic, and clean society.<sup>10</sup>

His work in the world of education is manifested in educational institutions. As in Ma'had al-Ilmi in the town of al-Hufuf in the Ihsa region for two years. In addition, Sa'id Hawwa also taught in Madinah for three years and in Saudi Arabia for about five years. His knowledge and knowledge are also conveyed through lectures and discussions and outlined in several books. In addition to giving lectures, Sa'id Hawwa is also known as *da'i*. His *da'wah* activities were not only limited to Syria but generally covered Arab countries such as Egypt, Qatar, Jordan, and so on, even in Germany and America. This was done when he visited America and Europe. His spirit of *da'wah* is very attached. Especially he is included as the leader of the Muslim Brotherhood in Syria.<sup>11</sup> The Brotherhood organization brought him more strength to fight for Islam through politics. He was among the leaders of the Brotherhood militants in Hammah along with Adnân Sa'ad al-dîn.

Although he attended military training in 1963, it did not make him enter the world of government. Instead, he led demonstrations against the 1973 Syria

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<sup>10</sup> Sa'id Hawwa, *Tarbiyatunâ ar-Rûhiyah* (Kairo: Darussalam, 2007), 5.

<sup>11</sup> Al-Mustasyar, *Mereka yang Telah Pergi: Tokoh-tokoh Pembangun Pergerakan Islam Kontemporer*, 402.

law.<sup>12</sup> Consequently, he was arrested and imprisoned from March 5, 1973, to January 29, 1978. During this prison period, he was used to writing books on *tafsîr* and *da'wah* / Movement. At that time al-Asad's government passed a new law that eliminated any mention of Islam as the state religion. The discontent of the Brotherhood is not only so, but more importantly because al-Asad belongs to the Alawite sect, which is considered sinful.

After completing his confinement in 1979, Sa'id Hawwa traveled to Pakistan, Iran. During his second visit to Pakistan, he attended the funeral of Abul A'lâ al-Maudûdi. On another occasion, Sa'id and a delegation from Syria met with Khomeini and Iranian Foreign Minister Ibrahim Yazdi to discuss assistance to Muslims in Syria then. Sa'id conveyed Khomeini's situation about what was happening in Syria at that time and how the struggle of the Muslim Brotherhood in fighting for the rights of Muslims was done to strengthen *ukhuwah Islâmiyah*.<sup>13</sup>

In 1980, the Syrian Islamic Front, or FIS, was formed on the initiative of Sa'id Hawwa. FIS was formed to organize and evaluate the failed struggle of the Brotherhood against the al-Asad regime due to the heavy casualties of the Brotherhood. The power of the Brotherhood and FIS then suffered a decline in influence as an opposition movement. Even Iran openly supported the government of the al-Assad regime. Both the FIS and the Brotherhood, many of whose figures

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<sup>12</sup> There were three demonstrations led by Sa'id Hawwa; *First*, when the Syrian Muslim Brotherhood demanded that the government include scouting education in Tsanawiyah schools. *Second*, the defense of the massacre of the Egyptian Muslim Brotherhood under Prime Minister Abdul Hadi Pasha. *Third*, the mourning commemoration of the Boufour agreement. Al-musytskyar, *Mereka yang Telah Pergi: Tokoh-tokoh Pembangun Pergerakan Islam Kontemporer*, 402.

<sup>13</sup> Al-Mustasyar, *Mereka yang Telah Pergi: Tokoh-tokoh Pembangun Pergerakan Islam Kontemporer*, 403.

went into exile because they were hunted by the al-Asad regime, and the government issued decrees threatening the existence of the Brotherhood. Such events were triggered by massive demonstrations and boycotts in 1980 in Aleppo, Hammah, and Homs, and an assassination attempt on al-Asad.<sup>14</sup> In the end, in 1987, the middle of Sa'id Hawwa's activities with the Brotherhood was not heard from again especially after being disappointed with Khomeini, which was less favorable for the Brotherhood and FIS.

In 1987, Sa'id Hawwa suffered a stroke that paralyzed part of his limbs. He also had complications of the disease blood pressure, sugar, kidney and eye pain. This situation prevented him from returning to be present and active with the community again because he was hospitalized. In December 1988 his condition did not improve, and he was still hospitalized. Three months later, on March 9, 1989, the fighter died in a hospital in Amman, Jordan.<sup>15</sup> The soft-hearted Sufi warrior of Islam is gone forever with many of his books to be developed and studied.

## 2. The Intellectual Development of Sa'id Hawwa

### a. His religious thought

Sa'id Hawwa first became acquainted with the Muslim Brotherhood movement at a young age. The thoughts of this movement succeeded in influencing and shaping the personality of the figure of Sa'id who then became involved as a figure of the Brotherhood movement in Syria. From some of Sa'id Hawwa's works

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<sup>14</sup> John L. Esposito, *Dunia Islam Modern-Ensiklopedi Oxford* (trans.) (Bandung: Mizan, 2002), Vol.2, 277.

<sup>15</sup> Al-Mustasyar, *Mereka yang Telah Pergi: Tokoh-tokoh Pembangun Pergerakan Islam Kontemporer*, 409.

which are the result of manifestations of his thoughts, it can be seen that his views on the Islamic Movement are in line with the founding figure of Islam Hasan al-Banna. In addition to the influence of the Brotherhood Movement, the teacher who educated him was also one of the factors shaping Sa'id Hawwa's religious thought. Sa'id Hawwa's religious thought is generally part of a Sunni Islamic group known as Ahli Sunnah wa al-Jama'ah. Sa'id Hawwa's thought pattern can be seen from his all volume *tafsîr* thought. Based on the thoughts of scholars quoted by Sa'id Hawwa in his tafsir, it appears that Sa'id's tendencies were in line with those of al-Nasafî i.e., followers of Ash'ariyyah.<sup>16</sup> Regarding *fiqh*, Sa'id Hawwa also aligns with al-Nasafî of the Ḥanafî school.

#### b. *Kalam* thought

Concerning human freedom, one of the points of debate of the kalam school, can be seen in the interpretation of verse 29 on al-Kahf. Sa'id Hawwa explains that man can choose what he wants for himself, whether to take the path to salvation or destruction. Then God threatens those who choose kufr, which is hell with raging fire.<sup>17</sup>

Sa'id Hawwa's interpretation of the verse shows that man is the one who determines his life choices, free to use the power contained in him. In the sense that man is free and ready to accept every consequence in return for what he does, for

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<sup>16</sup> Al-Nasafî is the author of *Tafsîr Madârik al-Tanzîl wa Haqâiq al-Ta'wîl* which is used as one of the main references for Sa'id Hawwa in compiling his tafsir. Al-Nasafî was known to be an Ash'ariyyah in theology and a Ḥanafî follower in the Fiqh School.

<sup>17</sup> Sa'id Hawwa, *al-Asâs fî Al-Tafsîr* (Kairo: Darussalam, 2003), Vol.6, 3175. A similar explanation is also given by Sa'id Hawwa when interpreting the second verse.



example, getting rewards from his good choices and accepting punishment or doom for his wrong choices. Man's freedom of choice arises from oneself, not God's directing. Sa'id Hawwa's view above aligns with the Mu'tazilah understanding that human actions are realized by humans who are free to make choices. Although Sa'id Hawwa's interpretation of the verse tends to the Mu'tazila sect, he does not mention that he followed the Mu'tazilah. That is, he did not dispute the interpretation of the kalam verses between the Mu'tazilah or the Ash'ariyyah.

c. *Fiqh* though

As explained earlier, Sa'id Hawwa's *fiqh* thought in his *tafsîr* that he did not really question the differences in schools of thought either law or theology—related legal verses such as about purification, Q.S. Al-Nisâ/4: 43.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا  
عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا ۚ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ  
لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ اللَّهَ كَانَ  
عَفُوًّا غَفُورًا

O You who believe! Approach not as-Salat (the prayer) while you are in a drunken state until you know (the meaning) of what you utter, nor while you are in state of janâba, (i.e. in a state of sexual impurity and have not yet taken a bath) except while travelling on the way (through a mosque), until you wash your whole body (Ghusl). And if you are ill, or on a journey, or one of you comes from the ghâit, or you have been in contact with women (by sexual relations) and you find no water, perform tayammum with clean earth and rub there with your faces and hands (tayammum). Truly, Allah is ever Oft-Pardoning, Oft-Forgiving.<sup>18</sup>

According to Sa'id Hawwa's interpretation, the word *lâmastumunnisâ* indicates the meaning of intercourse. This is a strong opinion among the *mufasssir*,

<sup>18</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*, 114.

as Ibn Kathîr also argues. Regarding the interpretation of good soil, Sa'id Hawwa explains the opinions of various scholars of the *madhhab*. According to Imam Mâlik, *ṣa'îdan* includes solid soil, sand, trees, stones, and plants, meaning different objects on earth. Almost is the same as the opinion of the Haneefa school, including soil types such as sand, lime. Meanwhile, according to the Shâfî'i and Hanbali schools, what is meant by *ṣa'îdan* is land only.<sup>19</sup>

Here Sa'id Hawwa does not assert, He follows any of these opinions. But what is clear is that he is open to the problem of differences in *madhhab* and does not question the differences in Islamic thought both seen when addressing the issue of *kalam*. Sa'id Hawwa seems to put forward in his interpretation views that he thinks are following his thinking, not necessarily tied to one school of thought let alone fanatical to a particular group.

Regarding interpreting verses that reek of *fiqh*, Sa'id clearly expressed views with various schools. It is different when he interprets verses related to the issue of *kalam*. This shows that Sa'id Hawwa had no polemy regarding the differences in *madhhab*. Moreover, he often expressed differences in the views of the school by relying on various books of tafsir as the main references, namely Ibn Kathîr and al-Nasafî. This shows that he has the same understanding as the school the two *mufassir* adopted. An opinion expressed by a person in his description, and he has no problem means that he agrees with that opinion.

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<sup>19</sup> Sa'id Hawwa, *al-Asâs fî Al-Tafsîr*, 3175.

Another example concerns the term menstruation as stated in al-Baqarah/2:222.

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۗ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ ۗ وَلَا تَقْرُبُوهُنَّ  
حَتَّىٰ يَطْهُرْنَ ۗ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۗ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not to them till they are purified (from menses and have taken a bath). And when they have purified themselves, go in to them as Allah has ordained for you (go in to them in any manner as long as it is in their vagina). Truly, Allah loves thus who turn to Him in repentance and those who purify themselves (by taking a bath and cleaning and washing their private parts, bodies, for their prayers).<sup>20</sup>

The above verse relates to holy time, Sa'id Hawwa interprets that it is permissible to interfere with the wife when the wife has finished her period and has taken a mandatory bath or *bertayammum* when there is old age. In addition, he also expressed the opinion of Ibn Kathir where scholars agreed except Abu Haneefa that women who have finished menstruation are not *halâl* to interfere before purifying themselves with a bath. According to Abû Hanîfah, women who have finished menstruating may be interfered with. Women whose menstrual period is 10 days if their menstruation stops less than 10 days are required to take a bath before mixing.<sup>21</sup> Based on Sa'id Hawwa's information regarding the verse in his *tafsîr*, he expressed various opinions and did not directly claim to follow a particular

<sup>20</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*, 47-48.

<sup>21</sup> Sa'id Hawwa, *al-Asâs fî al-Tafsîr*, 516.

*madhhab*. Still, if you look at his interpretation of the word *yathurna* he agrees with Ibn Kathîr.

### 3. Works of Sa'id Hawwa

In the previous description, it was mentioned that Sa'id Hawwa, besides being a religious warrior and preaching, also made works in the form of books due to his thoughts and intellectual journey. Sa'id Hawwa's books talk about tafsir, Sufîsm and the Da'wah movement. Among Hawwa's said-said works are:

#### a. *Tarbiyatunâ ar-Rûhiyyah*

At first this book was titled Sufîsm in the Modern Islamic Movement, then when it was published it was replaced with Muslim Soul Education. The word movement listed behind Sufîsm is feared to be misinterpreted as such. This book's existence is related to another book by Sa'id Hawwa which talks about spiritual formation, purification and the process of his journey. Other books are *al-Mustakhlis fî Tazkiyah al-Anfus and Mudhakkirat fî Manâz al-Şiddîq wa al-Rabbâniyyîn*.

#### b. *Al-Mustakhlis fî Tazkiyah al-Anfus*<sup>22</sup>

The discussion of this book deals with the purification of the soul and is one of a series of two other books.<sup>23</sup>

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<sup>22</sup> Sa'id Hawwa, *Al-Mustakhlis fî Tazkiyah al-Anfus* (Kairo: Dâr al-Salâm, 1988), n.p.

<sup>23</sup>The two books are: *Tarbiyatuna ar-Rûhiyyah* and *Mudhakkirat fî Manâz al-Şiddîq wa al-Rabbâniyyîn*.

c. *As-Şiddîqîna wa al-Rabbâniyyîn min Khilâl al-Nusûs wa hikam Ibn Aṭa'illah al-Sakandari*<sup>24</sup>

This is the third book that deals specifically with Sufism and *tariqah*. The discussion of this third book is based on the hadith *nash* of the Prophet and the hikam book of Ibn Aṭa'illah al-Sakandari. As explained above, this third book deals with the practice of Sufism or *Suluk*. The subject matter comes from the Prophet's hadith, the Sufi figures' commentaries and the wisdom strands of Ibn Aṭa'illah al-Sakandari.

d. *Al-Rasul*<sup>25</sup>

This book discusses the figure of the Prophet Muhammad saw. From his personality to his prophetic mission. Regarding the personality of the Holy Prophet PBUH. Discussed specifically in the first *juz* and for the second *juz* specifically discussed related to the prophetic mission of the Prophet PBUH.

e. *Al-Islâm*<sup>26</sup>

In this book Sa'id Hawwa explores the ins and outs of Islam based on the source of the Prophet's hadith. The hadith in question explains the pillars of Islam, faith, and *iḥsân*. Sa'id Hawwa's analysis in Islam contains *aqîdah* which includes the shahada and the pillars of faith. These two things are referred to as the pillars of Islam while the building of Islam is on top of the pillars mentioned earlier. The

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<sup>24</sup>Sa'id Hawwa, *Al-Şiddîqîna wa al-Rabbâniyyîn min Khilâl al-Nusûs wa hikam Ibn Aṭa'illah al-Sakandari* (Beirûr: Dâr al-Ammar, 1409), n.p.

<sup>25</sup> Sa'id Hawwa, *al-Rasûl* (Kairo: Maktabah Wahbah, 2004), 3-4.

<sup>26</sup> Sa'id Hawwa, *al-Islâm* (Kairo: Maktabah Wahbah, 2004), n.p.

building of Islam includes various life systems such as economic, political, military, moral, social, educational systems and so on. Another aspect of Islam is the strength of Islamic buildings to remain strong, which includes *jihâd*, *amar ma'rûf nahî munkar* and law enforcement.

The main theme mentioned above, elaborated by an in-depth study arranged in four chapters (*juz*). This book is one of three other works by Sa'id Hawwa that discuss the principles of Muslim life. The two books in question are entitled *Allah* and *al-Rasûl*.

f. *al-Asâs fî Al-Sunnah*

The systematics of writing this book is divided into five study themes. The first theme discusses the life history of the Prophet Muhammad PBUH. From the news of birth until the 39th year A.H. this passage narrates the activities of the Prophet Muhammad PBUH. Before being appointed as an Apostle and the events experienced in the spread of Islam and wars in Islam. After that, biographies of the companions are presented as the final part of this first theme.

Furthermore, the second theme on the issue of creed is matters related to faith as the main mission of the Prophet in upholding the Islamic creed. The third theme discusses the main worship contained in the pillars of Islam and related to it. The fourth theme is about morals, social issues and social relations. The fifth theme discusses civil law and *mu'âmalah* issues.

The characteristic of this book lies in the source and way of discussion, in discussing the theme always using hadith or based on the narration of the Prophet,

companions, *tâbi'in* and the opinions of scholars. Sa'id Hawwa not only presents narration but also accompanied by his commentary or the commentary of other scholars, the presentation of special sources of the Prophet's hadith is marked and numbered.<sup>27</sup>

- g. *Jaulât fî al-Fiqhaini al-Kabîr wa al-Akbar wa Uşûlihîmâ*<sup>28</sup>
- h. *Sina'ah al-Şabbab*
- i. *Akhlâqiyyât wa Sulûkiyyât fî al-Qarnil Khâmîs 'Asyar al-Hijri*
- j. *Jundullah Thiqâfah wa Akhlâqihâ*
- k. *Hadhihi Tajribati wa Hadhihi shahâdati*
- l. *Ihyâ al-Rabbâniyyah*
- m. *Ijâzah Takhassus Al-Du'â*
- n. *Allah Jallallah*<sup>29</sup>
- o. *Al-Asâs fî al-Tafsîr*

## **B. General Review of *Al-Asâs fî Al-Tafsîr***

The book of Sa'id Hawwa's *tafsîr* referred to by the author here is the book *al-Asâs fî al-Tafsîr*. In Indonesian the meaning of *al-Asâs fî al-Tafsîr* itself is the basis for interpretation. This understanding can be interpreted that the interpretation used in this book is very concerned about the relationship between compatible verses or in the science of interpretation known as plausibility the Qur'an. This *tafsîr*

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<sup>27</sup> See the introduction to the book, Sa'id Hawwa, *al-Asâs fî al-Sunnah* (Kairo: Dâr al-Salâm, 1995), Vol. 1, 32.

<sup>28</sup> Sa'id Hawwa, *Jaulât fî al-Fiqhaini al-Kabîr wa al-Akbar wa Uşûlihîmâ* (Kairo: Maktabah Wahbah, n.d), n.p.

<sup>29</sup> Sa'id Hawwa, *Allah* (Jakarta: Gema Insani, 2018), n.p.

also quotes a lot of *atsar* either from prophets or companions. The things mentioned above are the main or basis Sa'id Hawwa uses in interpreting Qur'anic verses.<sup>30</sup> The background of the preparation of this book is based on several things, besides Sa'id Hawwa wanted to contribute his thoughts when he was in prison, there was a desire to develop the broader concept of plausibility in the Qur'an by creating a new concept called *Waḥdatul Qur'aniyah* is one of the reasons for writing this book.<sup>31</sup> Below will be explained in more detail related to this book.

### 1. Systematics of writing

*Al-Asâs fî al-Tafsîr* written in 11 large volumes includes the monumental work of Sa'id Hawwa which illustrates that Sa'id was indeed a *mufasssir* by trying to explore the relationship of verses and *sûrah* in the Qur'an. The book of *tafsîr* used as this research is a publication from the publisher Dâr al-Salâm, Egypt. This book was published in 2003 A.D./1424 H. in the first volume of the book included the publisher's introduction by Abdul Qâdir Mahmûd al-Bukâr consisting of two pages. Then followed by the compiler's introduction (*al-Asâs fî al-Manhaj*) about the method of discussion regarding the description of the book of *tafsîr* used by the author. Still in first volume is also presented an introduction from the author who explains the characteristics of this *tafsir* book, and its features compared to other *tafsîr* books.

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<sup>30</sup> Septia Wadi, "Penafsiran Sufistik Sa'id Hawwa dalam Tafsir al-Asâs fî al-Tafsîr", Thesis, Sekolah Pasca Sarjana UIN Syarif Hidayatullah Jakarta, 2010, 51.

<sup>31</sup> Sa'id Hawwa, *al-Asâs fî al-Tafsîr*, 9-10.



This commentary is structured like other great *tafsîr* books by expounding the interpretation in depth until it reaches 11 volumes. The writing of this book of *tafsîr* as explained by Sa'id Hawwa in the introduction of his book was when he served a period of political imprisonment during the reign of Ḥâfîz al-Asad around 1973-1978.<sup>32</sup> This way of presentation is known in exegesis as interpretation by the *tahlîli* method. The writing of this book took four books of tafsir as the main reference including the *tafsîr* of Ibn Kathîr, al-Nasafî, al-Alusiy and Sayyid Qutb. A very clear characteristic of this book is the rational aspect (*munâsabah*)<sup>33</sup> of the concept as affirmed by its compiler, namely the unity of the Qur'an (al-Wahdah al-Qur'aniyyah). In addition, the orientation of writing this tafsir is to explain aspects of creed, *fiqh*, *rûhiyah*, *sulûkiyah*. The last two aspects are related to aspects of Sufîsm.

The systematics of writing this book of tafsir in general, namely Sa'id Hawwa in each volume of this book always contains an introduction before entering into the interpretation of the verses of the Qur'an. The explanation concerns the appropriate categories of suras divided according to the number of verses by Sa'id Hawwa. In every letter that will be interpreted first it is explained at the beginning regarding the plausibility of the verse. Usually quoted from the explanation of Sayyid Qutb in his *tafsîr Fî Zîlâlil Qur'an* and *Rûh al-Ma'âni*.

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<sup>32</sup> Sa'id Hawwa, *al-Asâs fî al-Tafsîr*, 21.

<sup>33</sup> *Ilmu munasabah* is a branch of Qur'anic science that discusses the relationship of verses to one another.

The sequence of interpretations is adjusted to the sequence of *sûrah* found in the Qur'anic *mushaf*. Volume I of the interpretation begins with al-Fâtihah and al-Baqarah, volume II from Ali Imrân to al-Nisâ, volume III from al-Mâidah to al-An'âm, volume IV of the interpretation of al-A'râf to al-Taubah, volume V from Yûnus to Ibrâhim, volume VI from al-Hijr to Maryam, volume VII from al-Ankabût to Shad, volume IX interpretation of al-Zumar, and Volume X from surah al-Dhâriyât to al-Qalam 52, as well as volume XI al-Hâqqah to al-Nâs.

A systematics was arranged by dividing groups of *surahs* in the Qur'an to facilitate its presentation. Sa'id Hawwa categorizes four kinds or *qisms*. First; *Tiwâl*<sup>34</sup> i.e. (al-Baqarah to al-Taubah), second; Mi-in i.e. (Yûnus to al-Qasas), this group is also divided by Sa'id Hawwa into three parts which he called al-Majmû'ât based on the meaning they contain.<sup>35</sup> Third; Mathâni i.e. (al-Ankabût to *sura* Qaf 50).<sup>36</sup> Fourth; Mufaṣṣal<sup>37</sup> i.e. (al-Dhâriyât to al-Nâs).<sup>38</sup> Such a division is a way for Sa'id Hawwa to present the arrangement of the letter in consideration of its practical aspect.

## 2. Sa'id Hawwa Method of *Tafsîr* and Sources of Interpretation

Sa'id Hawwa in interpreting the Qur'an uses the *tahlili* method. Interpretation using the *tahlili* method starts with al-Fâtihah until the last *sûrah* al-

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<sup>34</sup> According to Sa'id Hawwa who falls into this category are the seven Long *Surahs* at the beginning of the Qur'an. In determining this *qism tiwâl*, Sa'id Hawwa made al-Anfâl and al-Taubah as the seventh. This *sûrah* is considered one because there is no *bismillâhi raḥmânir raḥîm* sentence as a delimiter of the two verses. See, Sa'id Hawwa, *al-Asâs fî al-Tafsîr* (Kairo: Darussalam, 1985), Vol. 1, 53.

<sup>35</sup> Said hawwa, *al-Asâs fî al-Tafsîr*, 30.

<sup>36</sup> Sa'id Hawwa, *al-Asâs fî al-Tafsîr*, 30.

<sup>37</sup> Said Hawwa, *al-Asâs fî al-Tafsîr*, 30.

<sup>38</sup> Said Hawwa, *al-Asâs fî al-Tafsîr*, 30.

Nas according to the order in the *mushaf*. Sa'id Hawwa often presents the Prophet's hadith to strengthen his description and use the opinions of other *mufassir* who are the main references in compiling this book of *tafsîr*.<sup>39</sup>

The application of *tahlili* as a method used this interpretation, for example the interpretation of al-Baqarah. First, Sa'id Hawwa divides Surat al-Baqarah into three groups: preamble, content of surah and closing. For *mukaddimah* consists of the first 20 verses, the content part of verse 21 to verse 284 while the last 2 verses are the closing of the letter.<sup>40</sup>

The series of methods of interpretation of Sa'id Hawwa can be described as follows:

- a. First, it displays several verses according to the group of *munâsabah*.

Some of these verses are combined in one *maqta* with some of its *faqrah*. This is usually when interpreting long letters or *Madaniyyah* groups such as al-Baqarah, Ali Imran, etc. When interpreting short surahs or short verses such as surah Hûd, Yûsuf, al-Ra'd, referred to as *Mi'in*, *Mathani* and *Mufasssal*, the verses displayed are divided into *maqta'* or *faqrah* only. In each surah it is first explained the existence of the letter either regarding the identification of the *sûrah*, the theme of the *sûrah*, the relationship with other surah or the content of the surah globally. Usually, here is displayed history regarding the cause of descent from a *sûrah*.

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<sup>39</sup> Sa'id Hawwa, *al-Asas fî al-Tafsîr*, 30.

<sup>40</sup> Sa'id Hawwa, *al-Asâs fî al-Tafsîr*, 61.

b. Second, interpret the verse.

The form of interpretation put forward by Sa'id Hawwa regarding verses that have been arranged in groups of verses by explaining the meaning globally and then explaining the meaning of *harfî* by looking at the review of the language and its *uslub*, so that the purpose of this word is described in length in contrast to other *tafsîr* books such as Jalâlain. In this regard, he often used references from the books of *tafsîr* al-Nasafî, Ibn Kathîr, al-Alusiy and Sa'id Qutb. The general meaning and *harfî* explanation begin by writing the verse fragments in parentheses.<sup>41</sup>

c. Thirdly, explain the reasonableness of the sentence.

Here Sa'id Hawwa examines the structure of the verse in the *sûrah*. For example, relationships in one group of verses, such as relationships in the similarity of themes in one *maqta'* or one *faqrah*. Establishing the relationship between *maqta'* or *faqrah* is even explained by the relationship with other verses in different surahs. The term *fî al-siyâq* sentence puts forward his description of this. This point suggests the Analysis of Sa'id Hawwa either in continuing the commentary on point two above or in revealing the relationship between various verses.

d. Fourth, explain the wisdom of the verse.

This part is known as the *fawâid*. In this point, there is also discussion about the plausibility of verses with some other verses or the Prophet's hadith. At this point, Sa'id Hawwa presents a broader interpretation of the verse based on context.

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<sup>41</sup> The system used by Sa'id Hawwa at this point is the same as that applied by al-Nasafî in his interpretation.

Some of the verses mentioned at the beginning require a more in-depth understanding and additional explanation. Here is also explained the verse that has a reason for the descent. Therefore, the section often lists some history as support. This step of Sa'id Hawwa's interpretation method highlights more plausible aspects. The last two points are the advantages of Sa'id Hawwa *tafsîr* compared to other interpretations.

The sources of interpretation of Sa'id Hawwa, as mentioned earlier, are the book of *tafsîr* from al-Nasafî, the *tafsîr* of Ibn Kathîr, al-Alusiy and Sayyid Qutb describes the existence of two specifications of the book of *tafsîr* that Sa'id used in interpreting, namely the first two books of *tafsîr* as a model of classical *tafsîr* and the last two books of *tafsîr* as modern *tafsîr* groups.<sup>42</sup>

### 3. Characteristics of Sa'id Hawwa's *Tafsîr*

The most notable thing about the interpretation of Sa'id Hawwa is related to the plausibility of the verse. Sa'id Hawwa raises a reasonably open mind regarding the probability of verses that interpreters usually do in interpreting verses. In this case, it can be seen from Sa'id Hawwa stated that the probability of verses is not only focused on the rules that scholars usually do, one of which is the plausibility of the end of the letter with the beginning of the following letter. At the end of al-Fâtihah, which explains man's request to Allah to be given *hidâyah* to the straight path, then in al-Baqarah, which begins by stating the Qur'an as *hidâyah* to the way

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<sup>42</sup> Mhd, Idris, "Karakteristik Kitab al-Asâs fî al-Tafsîr", jurnal *Ulunnuha* vol.8 no.1 juni 2019, 122.

intended in al-Fâtiḥah earlier.<sup>43</sup> This indicates that the *sûrah* in the Qur'an are an interconnected whole. There is also plausibility of verse with other verses in one theme as occurs in the discussion of *tafsîr maudhû'î*. Therefore, Sa'id Hawwa in his *tafsîr* introduced the probability of the verses of the Qur'an as a whole or the probability of the unity of the Qur'an. Thus, the probability of the Qur'an is not limited as it is known so far, among others, such as the plausibility of the end of the *surah* with the beginning of the *surah* after it. His view on this matter was a new theory which he called al-Wahdah al-Qur'aniyyah.<sup>44</sup>

Sa'id Hawwa's theory showed that the Qur'an consisting of 114 of *sûrah* is an interconnected whole. This study in *tafsîr* takes a particular science or branch of the Ulûmul Qur'an, namely the science of reasonableness. This study is an effort by mobilizing thinking and analysis to find the secret of the comprehensive correlation with the Qur'anic verses. Based on the basic theory of interpretation applied by Sa'id Hawwa, this interpretation includes the *tafsîr bir ra'yi* pattern.

The reasonable idea of Sa'id Hawwa as a characteristic of his interpretation, he gives an example of the interpretation of the beginning of al-Baqarah starting with *alim lam mim* and closing in the fifth verse, namely *ulâika humul muflihûn*. In contrast, the beginning of Ali Imrân begins with *alif lam mim* and closes at the end of his *sûrah* (verse 200) with *la'allakum tuflihûn*. He explained that Ali Imrân describes the first part (5 verses) of al-Baqarah.

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<sup>43</sup> Mannâ al-Qattan, *Mabâhith Fî Ulûm al-Qur'an* (Beirût: n.p, n.d), 97-98.

<sup>44</sup> Sa'id Hawwa, *al-Asâs fî al-Tafsîr*, 21.

### C. Perspective Analysis of Sa'id Hawwa on *Mujâhadah al-Nafs* Verses

The term *mujâhadah al-nafs* is one of the terms in the Qur'an which also turns out to have an exciting discussion discussed by the Mufasssir. The author has explained in the research background that control over lust is indeed an important thing, as Allah explains in the Qur'an that lust has several levels, including lust *al-Ammârah bi al-sû'* as the lowest lust, *lawwâmah* lust as lust with a higher level than lust *Ammârah bi al-sû'* and the last is lust *muthmainnah* which is the purpose of the process of controlling lust in order to arrive on the degree of lust *muthmainnah*. Allah explains in the Qur'an that the degree of lust of *muthmainnah* is the highest degree among other passions because it is with this lust that man can get what Allah promises in the Qur'an.

يَا أَيُّهَا 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>45</sup>

Goes along with this, the author this time will present the interpretation of Sa'id Hawwa on the verses of the *tjâhadah* discussed in *al-Asâs fi al-Tafsîr* and also assisted by several other books written by him, after conducting a terminological analysis of the verses related to the *Mujâhadah*, the author concludes two verses

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<sup>45</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.

related to the *mujâhadah* namely al-Ankabût:6 and al-Ankabût:69 which will be discussed using the interpretation of Sa'id Hawwa in this section.

Sa'id Hawwa said:

فالمجاهدة كسب الانسان .المجاهدة هي وسيلة الهداية القلبية الى الله و رضوانه، والهداية هي مقدمة التقوى

In Kitab *Tarbiyatunâ al-Rûhiyah*, Sa'id Hawwa defines *mujâhadah* as *kasbul insân* (human effort) in the sense that *mujâhadah* is an intermediary to obtain *hidâyah* from Allah SWT. In this case, Sa'id Hawwa relates the interpretation of al-Ankabût:69 and al-Ankabût:6 as verses that speak of *mujâhadah*<sup>46</sup>

(ومن جاهد فانما يجاهد لنفسه) على ان الايمان لا بد ان يرافقه جهاد، وبهذا قررت السورة ان الايمان يلازمه الصبر على الامتحان و يلازمه رجاء الله و اليوم الاخر، ويلازمه الجهاد .فمن فاته الصبر، او رجاء الله و اليوم الاخر ، او الجهاد بمعناه الواسع العريض، فانه ليس من اهل الصدق في الايمان.

(Whoever wages jihad, then his jihad is for himself) that is, faith should be accompanied by jihad, and with this the surah stipulates that faith is bound by patience in trials, and is bound by surrender to Allah and the Last Day and is bound by jihad. Whoever misses patience, hoping for Allah and the Last Day or jihad in a broad sense, then he is not one of those who are true in faith.<sup>47</sup>

Sa'id Hawwa explained that this verse shows the relationship between faith and those who do *jihâd*. Then regarding this matter Sa'id Hawwa clarified his explanation by linking the interpretation of al-Ankabût: 6 with the beginning of al-Baqarah which discusses the nature of pious people.

<sup>46</sup> Sa'id Hawwa, *Tarbiyatunâ Ar-Rûhiyah* (Mesir: Darussalam, 1999), 119.

<sup>47</sup> Sa'id Hawwa, *Al-Asâs fi Al-Tafsîr* Vol.8, 4176.



وصلة هذه المعاني بمقدمة سورة البقرة واضحة، و خاصة بقوله تعالى (الذين يؤمنون بالغيب) فعلامة الصدق بالايمان بالغيب النجاح في الامتحان، وان لا يريد الانسان بعمله الا وجه الله وان يجاهد نفسه.

The meaning of this verse is related to the muqaddimah of al-Baqarah which is clear and specific (Allah SWT says: namely those who believe in the unseen). So, the true sign of one's faith is to have faith in the unseen and succeed in the test. And no human wants with his deeds except meeting with Allah and controlling his desires (*mujâhadah al-nafs*).<sup>48</sup>

Sa'id Hawwa relates the explanation of al-Ankabût verse 6 to the beginning of surah al-Baqarah which both discuss the nature of pious people. In surah al-Baqarah one of the characteristics of a pious person is faith. This relates the words of Sa'id Hawwa to al-Ankabût's explanation that people who engage in jihad are part of the activities that must be carried out by people who believe, in the sense that people who strive are a characteristic of those who are pious.

To clarify this, he then related his interpretation to surah al-Ankabut: 69 which explains who is called *berjihâd*.

(والذين جاهدوا فينا لنهدينهم سبلنا) لا حظ صلتها بالاية الخامسة (ومن جاهد فانما يجاهد لنفسه) فالاية الاخيرة تحدد طريق الهداية، و هي معطوفة على مثيلاتها في السورة، و هي مثيلاتها تدل على الطريق (والذين جاهدوا فينا) اي في حقنا و من اجلنا ولوجهنا خالصا. و قد اطلق المجاهدة ليتناول كل ما تجب مجاهدته من النفس و الشيطان و اعداء الدين (لنهدينهم سبلنا) اي لنبصرهم طريقنا في الدنيا و الآخرة. او لنز يدنهم هداية الى سبل الخير و توفيقا ( و ان الله لمع المحسنين)

<sup>48</sup> Sa'id Hawwa, *Al-Asâs fi Al-Tafsîr* Vol.8, 4146.

(And those who strive for us we will add their way) note the connection with the sixth verse (And whoever strives, he strives for himself) the last verse defines the path of guidance, and this is related to its similarity in the sura and its similarity in showing the way (And those who strive for us) that is for our rights, for our sake sincerely. And he gave up the struggle to face everything that must be fought against lust, Satan and the enemies of religion. (We will really show our ways) namely showing them our way in this world and the hereafter or guided them to the path of goodness and success. (And verily Allah is with those who do good) with victory and help in this world.<sup>49</sup>

In al-Ankabût: 69 it is explained that people who strive in al-Ankabût: 6 are people who fight against their passions who will get benefits in the form of opening a path of guidance. Sa'id Hawwa quotes what Ibn Kathîr said, "Those who are *mujâhadah* in our path i.e., the teachings of the Prophet Muhammad PBUH, his companions and followers until the day of Judgment, we will open our way in this world and the Hereafter."<sup>50</sup>

*Mujâhadah* must be based on sincerity, that is, to fulfill the rights of Allah and because of Allah alone. *Mujâhadah* performed includes *mujâhadah* against lust, Satan and enemies of religion.<sup>51</sup> In addition, those who are *mujâhadah* will gain knowledge directly from Allah as he quoted from al-Nasafî's *tafsîr*, "Those who believe in what they know, will be shown to them what they do not know."<sup>52</sup>

*Mujâhadah* is mainly done with the soul, not the physical, to feel a direct connection with Allah until it reaches Him (*wushûl ilaih*), the greatest *hidâyah* that can be supposed in the world. In his interpretation, Sa'id Hawwa also linked the<sup>53</sup>

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<sup>49</sup> Sa'id Hawwa, *Al-Asâs fî Al-Tafsîr* Vol.8, 4229.

<sup>50</sup> Sa'id Hawwa, *Al-Asâs fî Al-Tafsîr* Vol.8, 4237.

<sup>51</sup> Sa'id Hawwa, *Al-Asâs fî Al-Tafsîr*, 4237.

<sup>52</sup> Sa'id Hawwa, *Al-Asâs fî Al-Tafsîr*, 4237.

<sup>53</sup> Sa'id Hawwa, *Al-Asâs fî Al-Tafsîr*, 4229.

*mujâhadah* case to Q.S. Muhammad/47:17: "And those who are instructed, Allah will add guidance to them and grant piety to them."

In this verse, it is explained that those who accept by taking the path that leads to Allah, then Allah will add *hidâyah*. The addition of this *hidâyah*, according to Sa'id Hawwa, is the transfer of knowledge and the revelation of the eyes of the heart. The intention is to give him understanding and to open the eyes of the heart to receive supernatural or metaphysical secrets.<sup>54</sup> This gift of Allah is more than what is obtained by those who are *mujâhadah* in Q.S. al-Ankabût/29:69. In this verse, it can be seen that piety is a gift received after Allah adds His *hidâyah*. If linked, it can be said that *mujâhadah* is a means of *hidâyah* to Allah. In contrast, *hidâyah* is *muqaddimah* towards piety. Thus, *mujâhadah* becomes a means of self-control and cleansing that leads to the ultimate goal of purity.

In the context of *mujâhadah*, Sa'id Hawwa explained several steps that must be done, including:

1. Tauhid, which is believing in and knowing Allah SWT. admitted that the Prophet Muhammad PBUH. is a messenger of God. All of this is contained in a Muslim's creed, which is the first pillar of Islam that Muslims must believe in as a form of faith that is the basis of belief someone.
2. Fulfill the obligation of time to carry out worship by paying attention to the predetermined worship times. One is not only required to pay attention to what must be done as a Muslim, but for Sa'id Hawwa more broadly than

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<sup>54</sup> Sa'id Hawwa, *Al-Asâs fî Al-Tafsîr* (Kairo: Darussalam, 1985), Vol. 9, 5312.

that, it is essential to pay attention to when the time of implementation of these obligations. Such as timely prayers, Ramaḍân fasting, and other worship are related to time. In addition, the meaning of fulfilling the duty of time here is also a form of not neglecting the time that Allah swt has given, such as wasting time doing things that are not useful and even bringing *mudharat*. The person with a *mujâhadah* must be able to manage time against everything that can be neglected.<sup>55</sup>

3. After fulfilling the time obligation, the *mujâhadah* person fills his time to carry out worship activities such as sunnah worship exemplified by the Holy Prophet.
4. The final step of *mujâhadah* is to perform the pillars of *mujâhadah*, among them *al-uzlah* (isolation), *al-Shumt* (silence), *al-Sahr* (preserved), *al-ju'* (hungry)<sup>56</sup> as follows:
  - a. *Al-Uzlah* (Isolation)

*Al-uzlah* or also referred to as self-isolation is one of the pillars of the *mujâhadah*. Self-isolation means isolating yourself or withdrawing from a crowd. This behavior has existed since the time of the previous prophets, such as the story of the Prophet Ibrahim, who continued to be rejected by his people for his proselytizing. Prophet Ibrahim chose to do *uzlah*. Allah swt. said in Q.S. Maryam/19:49:

فَلَمَّا أَعْتَرَهُمْ وَمَا يَعْْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۗ وَكُلًّا جَعَلْنَا نَبِيًّا

<sup>55</sup> Sa'id Hawwa, *Tarbiyatunâ ar-Rûḥiyah*, 120.

<sup>56</sup> Sa'id Hawwa, *Tarbiyatunâ al-Rûḥiyah*, 120.

So, when he had turned away from them and from those whom they worshipped besides Allah, we gave him Ishaq (Isaac) and Ya'qub (Jacob), and each one of them We made a Prophet.<sup>57</sup>

Another story is the story of the young men of Ashâbul Kahfî. Their stories are immortalized in the Qur'an as lessons for the next *ummah*. Allah SWT. said in al-Kahfî/18:16:

وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يُعْبُدُونَ إِلَّا اللَّهَ فَأْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ  
وَيُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَخْرَجًا

(The young man said to one another): “And when you withdraw from them, and that which they worship, except Allah, then seek refuge in the Cave; your Lord will open a way for you from His Mercy and will make easy for you your affair (i.e will give you what you will need of provision and dwelling).<sup>58</sup>

The above are the stories of the early people who performed *uzlah* as a form of rejection of *kufr*. In line with that Sa'id Hawwa argues that to be aloof a Muslim is to stay away from disbelief, hypocrisy, and evil. *Uzlah* also means abandoning meetings in which there is ridicule of God's revelation and other things. One form of *uzlah* often found in life is to avoid befriending people who can distance themselves from being close to Allah SWT. Sa'id Hawwa describes people with this behavior as saying of the Prophet Muhammad PBUH. that the person who befriends the person who has the perfume, even if the scen does not fall on him, the smell will punish him. There is no isolation from the truth, isolation is isolation from everything that is not good and the person who carries that behavior. And this is a

<sup>57</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*, 407.

<sup>58</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*, 387.

general principle in the life of a Muslim, therefore isolation becomes one of the pillars of the *mujâhadah*.

b. *Al-shumt* (Silence)

Silence is one of the pillars of *mujâhadah* discussed in it about the ability to keep the tongue (words) from things that can remove the purity of the tongue. That's why keeping the tongue from saying bad things is essential and challenging for the language. The Prophet PBUH. Saying, "Whoever can guarantee what is between his lips (his tongue) and what is between his thighs, I guarantee heaven for him."

Following what Imam Al-Ghazali said about speech and silence, there is meaning and salvation in silence. He explained that many factors could harm the tongue, including excessive talk, long talks about vanity matters, debates, saying vile things, cursing, joking, mocking and laughing, saying something insignificant, etc.<sup>59</sup>

Therefore, Sa'id Hawwa emphasized the principle about the tongue: one should protect it by being able to distinguish between good and bad, talking nonsense and truth, which requires extensive knowledge, and silence is one of the paths to the validity of the heart when silence can make a person get used to and more wisely judge words before saying them. Silence, in this case, shows that the silence that Sa'id Hawwa meant was not silence without speaking even once, but what was meant was temporary silence (silence when it is not obligatory to talk).<sup>60</sup>

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<sup>59</sup> Al-Ghazali, *Ihyâ Ulûmuddîn*, Terj. Moh. Zuhri (Semarang: VC. Asy-Syifa, 1994), Vol.5, 294-295.

<sup>60</sup> Sa'id Hawwa, *Tarbiyatunâ al-Rûhiyah*, 125.

The previously described shows that many factors make keeping the tongue or still part of *mujâhadah al-nafs*.

c. *Al-Ju'* (Hungry)

*Al-Ju'* or hungry is one of the things included in the pillars of *mujâhadah*. Hungry is meant as the pillar of *mujâhadah*. Here is about not overeating and fasting. Sa'id Hawwa explained that in terms of physicality, food is a source of energy for the body. Still, besides bringing benefits, food can also harm the body, such as obesity.<sup>61</sup> While spiritually eating a lot can prevent a person from worshipping a lot, controlling God strictly forbids man to indulge in food. As contained in Q.S. Al-A'râf/7:31:

يٰۤاَيُّهَا اٰدَمُ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا ؕ اِنَّهٗ لَا يُحِبُّ  
الْمُسْرِفِيْنَ

O Children of Adam! Take your adornment (by wearing your clean clothes), while praying (and going round (the Tawaf of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allah). Likes not al-Musrifîn (those who waste by extravagance).<sup>62</sup>

In addition to not being excessive in food, humans must pay attention to every food that enters the body because these foods can be the initial benchmark of

<sup>61</sup> Obesity comes from the Latin word "ob" which results from and "sity" means to eat. So obesity can be defined as a result of excessive diet. Harry Freitag, *Bebas Obesitas Tanpa Diet Menyiksa* (Yogyakarta: Pressindo, 2010), 10.

<sup>62</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*, 204.

everything. A reflection of early judgments that influence different forms of a person's behavior. <sup>63</sup> Allah SWT. said in Q.S. 'Abasa/80:24:

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ

Then let man look at his food.<sup>64</sup>

As for *al-ju'* with the meaning of fasting is refraining from hunger and thirst as a form of self-control against lust, in line with what the Prophet PBUH. said That is one of the solutions for a person who cannot restrain his lust in terms of pairing and is not yet able to marry, then he is encouraged to fast. The Prophet PBUH. said:

حدثنا عبدان عن أبي حمزة عن الأعمش عن ابراهيم عن علقمة قال بينا انا أمشي مع  
عبدالله رضي الله عنه فقال كنا مع النبي صلى الله عليه و سلم فقال من استطاع الباءة فليتزوج فانه  
اغض للبصر و احصن للفرج ومن لم يستطع فعليه بالصوم فإنه له وجاء

Abdan told us from Abî Hamzah from al-'Amâsy from Ibrâhim from 'Alqamah that when I was with Abdullah, he said when he was with the Prophet PBUH. I have heard of the Prophet PBUH, whosoever among you wishes to marry, for it can subdue one's eyes and maintain purity. And whosoever is not able, let him fast.<sup>65</sup>

This *hadîth* explains the importance of fasting as a form of self-control that is a cure for mental conditions. Therefore, Sa'id Hawwa stipulates that hunger is part of harmony *mujâhadah*.

<sup>63</sup> Ahmad Syauqi al-Fanjari, *Nilai Kesehatan dalam Syariat Islam* (Jakarta: Bumi Aksara, 1996), 44.

<sup>64</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*, 820.

<sup>65</sup> Abî Abdullah bin Ismâil bin Ibrâhim bin al-Mughîrah bin Bardhabah al-Bukhâri al-Ja'fî, *Shahîh Bukhâri* (Beirût: Dâr al-Fikr, 1404 H/1981 M), Vol. 3, 368, hadîth 1772.



d. *Al-Sahr* (awake)

A Muslim's lack of control over his sleep can result in serious negligence in many matters, especially matters of worship. Sa'id Hawwa explained about people who stay up late without doing valuable things, such as just watching television, chatting about things that are not important, and so on. According to him, most humans are now contaminated with Western culture, which has the habit of spending the night for fun, and this can happen because of technological advances in modern life, such as accessible facilities to know the outside world, such as television, news broadcasts on radio, and so on. With this situation, many Muslims neglect their obligations, such as praying, and even sleep problems, have widened into health problems.

Nighttime itself has a particular discussion in Islam. Primarily this time is used for worship, as Allah says in al-Muzammil/73:6.

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيَالًا

Verily, the rising by night (for Tahajjud prayer) is very hard and most potent and good for governing oneself, and most suitable for (understanding) the Word (of Allah).<sup>66</sup>

This verse is a verse that came down to guide the Prophet PBUH. And also, Muslims prepare mentally to carry out the task of delivering the treatise with all its obstacles.<sup>67</sup> Allah assured the Prophet PBUH. To strengthen the body and soul in carrying the burden of *da'wah* by performing prayers on a third of the night and

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<sup>66</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*, 797.

<sup>67</sup> M. Quraish Shihab, *Al-Lubbâb: Makna, Tujuan, dan Pelajaran dari Surah-Surah Al-Qur'an*, (Tangerang: Lentera Hati, 2012), 432.

reading the Qur'an slowly to understand its meaning and intent. The worship recommended to be carried out at night is considered more appropriate to get *khusyu'* and sincerity.<sup>68</sup>

The four pillars of *mujâhadah al-nafs* are related to one another, Sa'id Hawwa said that people with full stomachs will sleep easily, and anyone those who don't try quietly can spend the night, as well as isolation helps control the problem of staying up, quiet, and food. According to him, if a Muslim can control his speech, eating, sleep and association, then he has become the door of all goodness. By that's why these four things deserve to be used as pillars in *mujâhadah al-nafs*.

This results from the author's analysis of Sa'id Hawwa's perspective on verses of *mujâhadah al-nafs*. Although, in the terminological analysis section found four verses relating to *mujâhadah al-nafs*, but only two verses explain in depth on *mujâhadah al-nafs* from Sa'id Hawwa namely al-Ankabût/29:6 and al-Ankabût/29:69. While the other two verses namely al-Anfâl/8:72 and al-Ḥajj/22:78 are only briefly explained by Sa'id Hawwa related to *mujâhadah al-nafs*.

#### **D. Implementation of *Mujâhadah al-Nafs* in Daily Life**

*Mujâhadah al-nafs* is a human effort to be serious about fighting lust, of course fighting lust is not an easy thing. So training is needed over a long period and consistently. Sa'id Hawwa said it was important to have time as a training process in this *mujâhadah al-nafs*. As is the case with friends in increasing their

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<sup>68</sup> Abi Fadl Shiḥâbuddîn, *Tafsîr Juz Tabâarak*, (Libanon: Idarah al-Ṭibâ'iyah al-Munîriyyah, n.d.), 105.

piety by targeting time in worship practice. Implementation of *mujâhadah al-nafs* requires patience, persistence, and strong commitment. Each individual has a different journey in carrying out *mujâhadah al-nafs*, but the goal remains the same: achieving spiritual and moral perfection. One solution that helps achieve the *mujâhadah al-nafs* target is to practice it consistently and gradually in daily life. From Sa'id Hawwa's explanation of *mujâhadah al-nafs* before, it can be explained as follows how to implement *mujâhadah al-nafs* in everyday life:

1. Knowing the passions that need to be controlled, the first step in implementing *mujâhadah al-nafs* is to recognize the negative passions or impulses that need to be controlled. Such as, *hasad* (envy), hatred, greed and so on.
2. Taking Action to control lust, after knowing the lust that needs to be controlled, the next step is to take action to control it. For example, by increasing worship, deepening religious knowledge, fasting, etc.
3. Strengthening faith and improving morals Implementing *mujâhadah al-nafs* also involves strengthening faith and improving morals. This can be done by reading the Qur'an, remembering, praying, and doing other benevolent deeds.
4. Maintaining a positive environment can help one in the implementation of *mujâhadah al-nafs*. Therefore, maintaining a positive environment and avoiding a negative one is important.
5. Doing regular self-introspection Doing regular self-introspection can help one monitor the progress of implementing *mujâhadah al-nafs*. In self-

introspection, one can evaluate oneself and find weaknesses that must be corrected.