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TAZKIYAH TIMES IN THE KITAB OF *AL MUNIR LI MA'ALIMI AT-TANZIL* BY IMAM NAWAWI AL-JAWI AL-BANTANI

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Abstrak

Studi ini ditulis untuk meneliti pemikiran dan metode Imam Nawawi Al-Bantani tentang kajian Tazkiyat Al-Nafs dalam kitab tafsir Al-Munir Li ma'alimi At-Tanzil Marah Labid dan untuk lebih memahami apa makna sebenarnya dari kata Tazkiyat Al-Nafs, karena redaksi ayat yang berbicara tentang Tazkiyat Al-Nafs banyak dipahami oleh beberapa kalangan masyarakat sebagai bentuk zikir dan permohonan ampun semata kepada Allah swt. padahal jika didalami lebih jauh maka akan kita dapati fenomena yang sungguh luar biasa yang terdapat dalam kajian tentang Tazkiyat Al-Nafs ini.

Penulis juga memilih kitab Tafsir Al-Munir Li ma'alimi At-Tanzil Marah Labid yang ditulis oleh Imam Nawawi Al-Jawi Al-Bantani karena merupakan sosok ulama yang kharismatik dan mempunyai pengaruh yang sangat besar terhadap perkembangan ilmu Alquran dan Tafsir di Nusantara, beliau juga merupakan ulama yang memiliki aliran Qadariyah yang banyak sekali berbicara tentang akidah dan tasawuf, sehingga tepat sekali rasanya jika kajian tentang Tazkiyat Al-Nafs ini memilih dan mengambil kitab tafsir Al-Munir Li ma'alimi At-Tanzil Marah Labid sebagai sumber untuk diteliti dan dikembangkan lebih luas lagi.

Penelitian ini dilakukan secara library research, yaitu penelitian keperpustakaan. Data-data penelitian ini diperoleh berdasarkan telaah terhadap buku-buku yang berkaitan dengan konsep/pemikiran tentang Tazkiyat Al-Nafs yakni kitab-kitab ulama tafsir maupun ulama bahasa yang terutama kitab Tafsir Al-Munir Li ma'alimi At-Tanzil Marah Labid karya Imam Nawawi Al-Jawi Al-Bantani sebagai sumber utama, penelitian ini menggunakan teknik pengelolaan dan seterusnya mengumpulkan data serta membuat kesimpulan khusus. Hasil dari penelitian ini dapat diketahui bahwa kata Tazkiyat mempunyai banyak konsep/pemikiran dari ulama-ulama tafsir dan tasawuf serta di dalam Tafsir Al-Munir Li ma'alimi At-Tanzil Marah Labid karya Imam Nawawi Al-Jawi Al-Bantani.

Abstract

This study was written to examine the thoughts and methods of Imam Nawawi Al-Bantani on the study of Tazkiyat Al-Nafs in Al-Munir Li Ma'alimi At-Tanzil Marah Labid and to better understand the true meaning of the Tazkiyat Al-Nafs, since the editorial of verses that spoke of Tazkiyat Al-Nafs was widely understood by some in the community as a form of remembrance and supplication only to Allah Almighty, but if we go further, we will find the phenomenal phenomenon found in this study of Tazkiyat Al-Nafs.

The author also selected the book *Al-Munīr Lī ma'ālimi At-Tanzil Marah Labid* written by Imam Nawawi Al-Jawi Al-Bantani because he was a charismatic scholar and had a profound influence on the development of Qur'anic and Interpretation of the Qur'an, he was also a scholar with a great deal of Qadariyah who spoke volumes about the faith and the Sufism, so it was quite fitting that this study of *Tazkiyat Al-Nafs* picks and quotes *Al-Munīr Lī ma'ālimi At-Tanzil Marah Labid* as a source for study and expanded further. This research is done by *library research*. The data of this research are based on the study of *Tazkiyat Al-Nafs* books related to *Tazkiyat Al-Nafs* books and interpretations of scholars and linguists especially the books of *Tafsīr Al-Munīr Lī ma'ālimi At-Tanzil Marah Labid*, the work of Imam Nawawi Al-Jawi Al-Bantani as the primary source, this research uses management techniques and subsequently gathers data and draws specific conclusions. The result of this study can be seen that *Tazkiyat* has many concepts / thoughts from scholars of interpretation and tasauf and in *Tafsīr Al-Munīr Lī ma'ālimi At-Tanzil Marah Labid* the work of Imam Nawawi Al-Jawi Al-Bantani.

Keywords: Tazkiyah, Al-Munir, Marah Labid, Nawawi Al-Bantani

Introduction

Qur'an is a plenary revelation whose truth is absolute and absolute¹ and thus constitutes a timeless guide in regulating the totality of human life and is also the main source of teaching and foundation for an Islamic thought and civilization. Thus, many Qur'anic verses demand that people always read and understand them.²

Ibn Katsīr (w. 774 A.D.) states that “The Qur'an is the pen of Allah, His Revelation, His strong rope, and His straight path, His highest book which was revealed to the Prophet Muhammad. covers two important things; (1) news, and (2) commands and prohibitions, information conveyed by Allah swt is truth and order and His prohibition is justice.³

Al-Jurjāni (v. 816 H) also states: “The Qur'an was revealed to the prophet Muhammad. as a written scripture, carried with the history conveyed *mutually* from the prophet in a form that left no doubt about it.⁴

It is something that Allah swt created. it is nothing in vain, and everything that Allah swt has created must have meaning and purpose for what they are created, just as the Qur'an revealed by Allah swt. to his Messenger of Allah (may peace be upon

¹ See: QS 21: 107, 25: 1; 34: 28.

² See: QS Muhammad (47): 24, az-Zumar (39): 27, al-Qamar (54): 17, Shad (38): 29.

³ Ibn Katsīr, *Tafsīr Alqurān Al-'Azhīm*, (Dār At-Thaybah, 1999), volume 1, e.g. 139.

⁴ Al-Jurjāni, *At-Ta'rīfat*, (Beirut: Dār Al-Kitāb Al-'Abibi, 1405 H), e.g. 223.

him) definitely has a purpose. The Qur'an has many functions and purposes. One of the purposes and functions of the Qur'an is to guide mankind, as Allah swt says. in Surah al-Isra ', verse 9:⁵

، يهدي للتي هـ ؛ ويشير

Meaning: “Indeed, this Qur'an guides to the (road) the most righteous and give the glad tidings to the believers who do good, that they will receive a great reward. “(QS Al-Isra ': 9).

Based on the deep realization that the Qur'an contains the most complete set of instructions for mankind, which justifies and includes earlier revelations,⁶ which occupies a central position in the study of Islam, it is the intention of the Muslims to understand, appreciate , taking lessons and explaining and exposing the contents of the Qur'an.

To understand the content or content of this sacred book, there are at least three approaches that can be used. *First*, get to know their properties. *Second*, multiply the rankings of the messages contained in it including the letters of the letters *muqāta'ah* at the beginning of his letters. *Third*, digging into the content by using the methods of interpretation that scholars have used and pursuing new formulas.⁷

There are several interpretive patterns submitted by interpreters. Among them: The Quraish Shihab explains⁸, at least one known interpretation pattern among others: the literary language of the language (*al-tafsīr al-lughāwī / albalāghī*),⁹ philosophy

⁵ *Ibid*, p. 1

⁶ See: QS 12: 111, 10: 37, and 6: 114

⁷ Syahrin Harahap, *Jalan Islam; Menuju Muslim Paripurna* (Jakarta, Prenada Media Group, 2016), first print, p. 71

⁸ Muhammad Quraish Shihab, *Membumikan Alquran: Fungsi dan Peran Wahyu dalam Masyarakat* (Bandung: Mizan, 1994), p. 72-73

⁹ This pattern arises due to the Arab weaknesses in the literature itself, and it is necessary to explain the privileges and depths of the Qur'anic content here. See Abuddin Nata, *Metodologi Studi* (Jakarta, Rajawali Press, 2012), p. 216.

and theology (*al-tafsīr al-falsāfī*),¹⁰ scientific interpretation (*al-tafsīr al-'ilmī*),¹¹ jurisprudence or law (*al-tafsīr al-fiqhī / al-tafsīr al-ayāt al-ahkām*),¹² the pattern of tasawuf (*al-tafsīr al-sūfī*) and the literary pattern of community culture (*al-tafsīr al-adab al-ijtimāī*). In this regard, Al-Dhahabi adds *al-tafsīr bī al-ma'tsūr*, *al-tafsīr bī al-ra'yī* into a pattern of interpretation.

In line with Sheikh Yusuf Al-Qardhawi's statement in the *kayfa nata'āmal ma'a Alqurān*, he explained that one of the purposes of the Qur'an was to purify the human soul (*Tazkiyah Al-Anfus*) such as psychologists, such as Erich From, Carl Gustav Jung and Rallo May, many days have warned that modern life has shattered human psychology, as modern human life has been plagued by anxiety and anxiety. That the more developed a society the more people need to know and the harder it is to achieve peace and happiness, as the need for human life grows, and the more competition and the opportunity for material gain and profit.¹³

Because the author's purpose is to analyze Imam Nawawī al-Jawawī Al-Bantāni's views on the interpretation of the Tazkiyah verses in the Al-Munīr lī Maālīmi At-Tanzīl Labid interpretation book, the author in interpreting the Tazkiyah Al-Nafs verses focused on Interpretation of Imam Nawawī Al-Jawawī Al-Bantāni. Because this interpretation of Imām Nawawi Al-Bantāni is an interpretation written by a great Imam from Indonesia and fully understands the various problems that are encountered and experienced by most of his people, he also has a great deal of knowledge so it is good to know the Al- Munīr lī Ma'ālīmi At-Tanzīl Marah Labid's work of Imām Nawawi Al-Bantani for study and lessons learned in this regard related to Tazkiyah Al-Nafs according to his views, and his view is that of the author himself analysis.

¹⁰ Usually this pattern of interpreters interprets the Qur'anic verses based on philosophical views or thoughts, such as *al-tafsīr al-Ra'yī*. In this verse the Qur'an works more as a justification of the written thought, rather than the thought that justifies the verse. See Muhammad Husayn al-Dhahabi, *al-Tafsīr wa al-Mufasssīrūn* (Cairo: The Work of Wahbah, 2000), vol. 1, p. 431

¹¹ This pattern is due to the advancement of knowledge and the efforts of the scholars to understand the Qur'anic verses in line with the development of knowledge. See Abuddin Nata, *Islamic Studies Methodology* (Jakarta, Rajawali Press, 2012), p. 216.

¹² The emergence of this pattern is due to the increasing study of jurisprudence, and the formation of jurisprudence, in which each group seeks to prove the truth based on their interpretations of the verses, an example of this interpretation is *QuranQuran* the Al-Al--Jasās (Japanese); *Al-Jāmi 'li ahkām Alqurān* by Al-Qurtubī

¹³ Zakhiah Derajat, *Islam dan Kesehatan Mental*, (Jakarta: Gunung Agung, 1983), p. 12.

Discussion

Nawawi Bantani was one of the archipelago's giving many contributions to the development of Islamic teachings through missionary activities and thinking global. Nawawi was one of the most renowned Syrian jurists of the 19th century M. Thanks to his writings and fame, he led the Shaykh Nawawi into a very influential figure in the Islamic world, especially in the field of education.¹⁴ KH Nawawi al-Bantani has the full name of Abu Abdu al-Mu'ti Muhammad ibn Umar al-Tanara al-Bantani. He was born in the village of Tanara,¹⁵ Serang, Banten in 1815 AD / 1230 H. In the Arab world he was better known as al-Sheikh Muhammad Nawawi al-Jāwi al-Makki, while in Indonesia he is best known by the name of Kiai Nawawi Banten.¹⁶ Regarding the birth year of Shaykh Nawawi, there are still several versions. The first version, Chaidar, states that Sheikh Nawawi was born in 1230 Hijriyah around 1813 Masehi.¹⁷

Shaykh Nawawi is the eldest of the seven siblings of the sons of Shaykh Umar bin Arabi al-Bantani and Zubaedah who is one of the descendants of the First King of Banten, Sultan Maulana Hasanuddin, besides Shaykh Nawawi also has another influential genealogy, one of the Islamic warriors in Javanese land included in the “walisongo”, namely the Mount Jati,¹⁸ in addition to the lineage of Sheikh Nawawi also dates to the Messenger of Allah. through the lines of Imam Ja'far ash-Shādiq, Imam Muhammad al-Bāqir, Imam Ali Zainal Ābidin, Sayyidina Husein and Fatima az-Zahra.¹⁹

¹⁴ Shalahuddin Wahid, Iskandar Ahza, *100 Tokoh Islam Paling Berpengaruh di Indonesia* (Jakarta: PT Intimedia Cipta Nusantara, 2003), p. 87

¹⁵ The word Tanara comes from two words, Tana and Ara, which means Arabic. It is so named because it is home to Muslim scholars of Islamic descent, due to its proximity to the Port of Banten. Halwani Mihrab et al., *History of Banten*, Attack: Brother, 1993, p. 184. Quoted by Mustamin M. Arsyad, al-Shaykh Muhammad Nawawi..., op.cit., P. 50.

¹⁶ Mustamin Arsyad, *Signifikansi Tafsir Marâh Labid Terhadap Perkembangan Studi Tafsir di Nusantara*, in *Journal of Qur'anic Studies*, Vol. I, No. 3, 2006, e.g. 616.

¹⁷ Chaidar, *Sejarah Pujangga Islam Syaikh Nawawi al-Bantani Indonesia*, (Jakarta: CV. Main article, 1979), 5.; Ahmad Muttaqin, “Karakteristik Tafsir Marâh Labid Karya Syaikh Nawawi al-Bantani”, *al-Dzikra: Journal of Studies in the Qur'anic and al-Hadith Studies*, Vol. 8. No. January 1- June 2014, no. 63.

¹⁸ Samsul Munir Amin, “Syaikh Nawawi al-Bantani Tokoh Intelektual Pesantren”, *MANARUL QUR'AN journal*, p. 139

¹⁹ Saiful Amin Ghofur, *Profil Para Mufasir Al-Qur'an*, (Yogyakarta: Pustaka Insan Madani, 2008), p. 189

In the 19th century Indonesian scholars, Shaykh Nawawi al-Bantani wrote a literary translation entitled *Tafsir Marāh Labīd li Kas fi Ma'na al-Quranil Madjid* (or sometimes called it *Tafsir Munir*), written in Arabic as the medium of introduction.²⁰ This book is an overview of the entire Qur'an in two volumes. The work was completed on 5 Rabiul End 1305 H / 1886, in Makkah.

Sheikh Nawawi named his book of interpretations under the name of Marāh Labīd li Kasyf ma'nā Qur'ān Majīd and he named it al-Tafsīr al-Munīr li Ma`ālim al-Tanzīl. Therefore, his first print was Marāh Labīd and his second was al-Tafsīr al-Munīr li Ma`ālim al-Tanzīl.²¹ In Indonesia it was better known as al-Tafsīr al-Munīr. First published in the publisher Abdu al-Razzāq, Cairo in 1305 H, and then in the publisher Mushthafā al-Bāb al-Halabī, Cairo in 1355 H.

About the purpose of naming this interpretation with Marāh Labīd, it is not explicitly found from its author. However, when viewed from a spiritual point of view, Marāh is derived from the word raha - yarūhu - rawāh which means to come and go in the afternoon to pack and prepare to leave. Marāh which indicates the place (ism al-Makān) of the word means al-maudhi` yarūhu li Qaum minhu aw ilaih (a place of rest - for a group of people from whom they left and to whom they returned). While Labdah is like the word labida-yalbadu that means to gather around something. In animal science (zoology), labīd is the same as al-Libādī which means a bird that likes to land and flies only when it is flown. Thus, literally Marāh Labīd means “Bird's Nest” or in other words “a comfortable resting place for those who come and go.” *Federspeel in a Dictionary of Indonesian Islam*, as quoted by Mamat, translates Marāh Labīd with Compact Bliss.²² With this designation, Nawawi wants to make his interpretation as a pleasant reference point for Muslims who have never left the Qur'an, and wants to try to provide a way for Muslims who are still defending traditional Islam to understand the Qur'an's teachings correctly.²³

²⁰ Islah Gusmian, *Khazanah Tafsir Indonesia: Dari Hermeneutika Hingga Ideologi*, (Jakarta: TERAJU, 2003), p. 55

²¹ On the cover of Cairo issue, the following names are written: النوي - مراح لبيد التفسير تفسير لمعالم التنزيل لم سفر عن انير Mamat According to estimates, the name of al-Munir provided by the publisher. The reason is that in his earlier interpretation, Nawawi never mentioned al-Munir's name and only mentioned the name Marāh Labīd. See, Mamat S. Burhanuddin, op.cit., P. 40-41.

²² Mamat S. Burhanuddin, op.cit., P. 42.

²³ Ibid,

The factor behind the writing of this book, as it is in the *statedmuqaddimah of its* interpretation, is that it was organized by some revered Nawawi scholars who asked him to write a commentary explaining the meaning of the Qur'an.²⁴ commentary *Labid angry* can be classified as one of the interpretations by the method *resume* (global).interpretation of *Called theijmali*, because interpreting a sentence tends to explain each sentence briefly and concisely so that it is easy to understand. His systematic writing was based on a series of verses from the mushaf, beginning with the letter of al-Fātiḥah and ending with the letter of the Nās.

Tazkiyat al-nafs According to English means Cleaning Soul, purification of self, Says *tazkiyat* Derived from Arabic (كَيْتَة) the *mashdar* of *Zakka*. The sense is not equal to *tathhir* But *Tathhir* Included in *theologyal-nafs*.²⁵

Meanwhile, according to the term, a spiritual conditioning efforts to keep the soul at ease, at peace and at ease near God (worship).²⁶ This word is almost the same as *Zakā* meaning Soleha (good) and he also means Barokah (many good), besides it also means Thaharoh / Holy.

The *Tazkiyah* form of the word *Zakā* is added to the letter kaf, thus becoming *Zakka-Yuzakki- Tazkiyatan* which means to *grow, develop, improve, purify, purify and make it better and better*. Whereas *Al-Nafs* are the soul in the psychic *sense of the mind, heart, lust and spirit*, these four are the essence of man.²⁷

According to Imam al-Ghazali, according to the language means purification of the soul, self-purification, said *tazkiyat* derived from the Arabic which *Zakka* understanding is not the same as the *Kathir* but *Kathir* originated in the sense *tazkiyat al-nafs, tazkiyat al-nafs* in the first sense means growing the soul but also includes the construction and development of the soul.²⁸

In the book of the miracle of the soul of the priest Al-Ghazāli translates *tazkiyat al-nafs* (purification of the soul) to the terms *thaharatun nafs* and *imaratun nafs*.

²⁴ Nawawi, *Marah Labid...Tafsir,vol Muqaddimah*, p. 1

²⁵ A.F. jaelani, *Pensucian jiwa (Tazkiyatun An Nafs) dan kesehatan Mental Health*Chapter (Jakarta: Amzah, 2001) p.23

²⁶ *Ibid* . p. 44

²⁷ H. M Taufik. *Tazkiyatun Nafs*. (Lumajang 2012). p. 14.

²⁸ Said Hawa, *Mensucikan Jiwa*, (Robbani Press, East Jakarta, 2002), p. 175

Thaharatun nafs means self-purification of despicable traits and imaratun nafs in the meaning of prosperity of the soul (spiritual upliftment) with praiseworthy qualities. If the person has reached the process, keep it up to the level of the soul *muthmainnah* and she is free from desires.²⁹

In Islamic encyclopedia *Nafs* (lust) is understood as the human spiritual organ that has the greatest and greatest influence among other spiritual members who issue instructions to the physical body to take action.³⁰

In the dictionary of Sufism the word *nafs* has several meanings, that is, *firstly*, *nafs* is personal or self in the *form of physical nafsio* (physical psychology) is not a separate two-dimensional, *second*, meaning *nafs* the secondis consciousness, humanitarian or “*I am internal*”. That is to say, all kinds of anxiety, tranquility, pain, and so forth are only self-aware, and not necessarily physically expressed. Other people can only imagine what “*feels I am internal*”. *Third*, the meaning *nafs*, of the third which can be defined by species (same-sex). *Fourth*, is defined as desire, desire, and lust. In other words, *the nafs* merupakan driving forces that generate events within living beings and powering the behavior and direct it toward a goal or purpose.³¹

In the term Sufism, the term *nafs* has two meanings. *First*, the power of lust, orgasm, and stomach are found in the human soul, and are a source of moral growth. *Second*, the spiritual soul is *kind*, *spiritual*, and *rabbinic*. *Nafs* in this second sense are the human fact that distinguishes them from animals and other beings.³²

The Qur'an divides the level of nafs into two main groups, namely high-level nafs and low-level nafs. Nafs are held in high esteem by the devout, who fear God and hold fast to His guidance and stay away from His prohibition. While Nafs are of low rank, they are possessed by deviants, who tend to deviate and commit atrocities and disobedience. It can be inferred that the Qur'an mentions three types of Nafs, namely:

- a. Al-nafs al-muthmainnah
- b. Al-nafs al-lawwamah
- c. Al-nafs al-ammarah bi al-su '

²⁹ Muhammad Rashid Ridha, *Tafsir Al-Manar*, Juz 4, (Egypt, Maktabat Al-Qahirat), p. 222

³⁰ Kafrawi Ridwan, *Ensiklopedi Islam*, (Jakarta, PT. Ihtiar Baru Van Hoeve, 1994), Volume 4, p. 34

³¹ Totok Jumantoro, *Kamus Ilmu Tasawuf*, (UNSIQ, Amzah, 2005), p. 159

³² M. Solihin, *Kamus Tasawuf*, (Bandung, PT. Remaja Rosdakarya, 2002), p. 153

According to Abu Talib Al-Maliki divided the nine maqamat, namely repentance, patience, gratitude, hope, fear, sanctification, tawakkal, ridhla' and mahabbah. In the book of the Essence of Ihya 'Ulumuddin or in the book sanctifying the soul explains more than ten maqamat, namely, sincerity, shidiq to Allah, ascetic, tawakkal, mahabbatullah, king' and khauf, piety and wara ', gratitude, patience, blessing, muroqobah and repentance.³³

In the Qur'an, it is said that if we want to be a lucky man we must love to cleanse our souls and try our utmost to avoid the things that will defile them. The steps involved in the process of purification of the soul are as follows:

a) Attathahharu (purification of the soul)

Tathahharu means lifting and purifying the soul from all diseases. Examples of liver diseases are infidelity, nausea, infidelity, heresy, riya ', love of position and leadership, envy, pride, arrogance, insecurity, extreme anger, love of the world and the pursuit of lust.³⁴

Therefore, some of the diseases mentioned above are familiar to the public and to the special, as every Muslim is obliged to avoid these diseases and seek to be free of them. Self-cleansing begins with repentance. Repentance is remorse that produces a determination and determination to return from obedience to obedience.³⁵

b) Tahaqquq

Tahaqquq is the inclusion or decoration of everything that is within the soul. Examples of tahaqquq include piety and ubudiyah, sincerity, shidiq to Allah, reverence, tawakkal, mahabbatullah, fear and hope, piety and wara ', gratitude, patience, taslim, blessings, muqarabah, musyahadah (mercy) and continuous repentance.³⁶

c) Tahkalluq

Takhaluk means being in the name of Allah and adhering to the Messenger of Allah. Just as some of God's good names can also be used as human form, such

³³ Said Hawa, Op.Cit, p. 379

³⁴ Ibid, p.213

³⁵ Anas Ahmad Karzon, *Tazkiyatun Nafs: Gelombang Energi Penyucian Jiwa Menurut AlQuran dan As-Sunnah diatas Manhaj Salafus Shaalih*, (Jakarta: Akbar Media, 2016), Cet. 4, p. 168.

³⁶ Ibid, p. 373

as generosity, generosity, humility, love, patience, gratitude, and justice. It is from this that the spiritual traveler to God means to do what is supposed to be the moral character of God's beautiful names while still recognizing that only Allah has high intelligence.³⁷

According to Al-Ghazali in his book *Al-Munqiz min al-Dhalal*, saying that the process of practicing spiritual values can be attained by a spiritualist through three basic strategies, namely: first, purifying qalbu altogether from the non-God. Second, to do the remembrance of Allah in total. Third, melting in the substance of God.³⁸

The word *tazkiyatun nafs* sums up the meaning and idea of:

- 1) Self-development efforts, namely, the pursuit of human potential into high moral qualities (*moralacumen*)
- 2) The efforts of self-purification are the efforts to protect and protect themselves from immoral tendencies (*Sayyiah Morals*).³⁹

Example of Interpretation of Imam Nawawi Al-Bantani

1. QS An-Najm Verse 32

a. Allah said:

نم والفواحش الا اللمم ان

Means:

*(They are) those who avoid major sins and acts of wickedness other than minor wrongs. Verily, your Lord is great in His forgiveness. and he knows best of you when he made you from the ground and when you were still a fetus in your mother's womb; So don't call yourself holy. he is the most knowledgeable of the guilty.*⁴⁰

b. Interpretation of Imam Nawawi Al-Bantani

تَبُونَ كَبِيْرًا لِّئَلَّا تُكْفِرُوا بِمَا كَفَرْتُمْ بِاللَّهِ عَالِمًا
(that is, those who abstain from major sins) The

ism of the verse in this verse stands as a badge of the second. Hamzah and Al-

³⁷ Sa'id hawa, Op. Cit, p. 49

³⁸ All Things, *Pendidikan Spiritual Keagamaan (Dalam Teori dan Praktik)*, (Bandar Lampung: SUKA-press, 2015), p. 57

³⁹ Djohan Effendi, in *The Journal of Science and Culture: Quranic Quran No. 8, Volume II, 1991*, p. 5

⁴⁰ QS An-Najm: 32

Kisai read it with the Holy Quran - حش (*and disgusting*) according to one opinion that great sins are all things that the perpetrator is threatened by Allah Almighty. by being put into hell both with open and outright threats. Evil is a sin that God has set the world's maximum punishment for the perpetrator.

للم (*except for minor offenses*) is a sin committed by a believer to be committed but he does not realize it, or a sin committed by a believer, but he regrets it at that time.

سِعِ الْمَغْفِرَةِ (*Indeed, your Lord is very forgiving*) for He pardons small sins by committing great sins, which is a warning that the exclusion of minor offenses from the law does not endanger the culprit, but because of the breadth of God's forgiveness.

(*He is more aware of your condition, since He made you from the ground when you were a fetus in your mother's womb*) . knowing your circumstances when He brought you out of the ground, for, indeed, every man is of the earth. Then it becomes food, blood, and *nuthfah*. He is more aware of your condition when you are created in the womb.

The mention of the womb reminds us that the knowledge and power of God is perfect, because the womb is very dark. God knows the condition of the fetus in the womb of a mother, so nothing is hidden from Him in the matter of the care of His servants.

م هو اعلم بمن اتقى (*therefore, do not consider yourself a saint.*

He knows best the righteous), that when the question like that so do not flatter yourself holy of iniquity as a whole, either by *'ujub* or *seen* . Also, do not say to those who do not know the truth, "We are better than you."

Do not, O believers, keep your salvation from torment, for Allah knows best who obeys and who is sincere in his deeds. However, if this confession is expressed in recognition of the favor of God, then it is allowed. It is because he believes

that the deeds of the shaleh he has performed are thanks to Allah's taufiq. By his own admission he does not mean to praise himself, so he does not include those who praise him as a saint. Indeed, those who are happy for obedience are an act of obedience and call it an expression of gratitude.⁴¹

c. Analysis

In interpreting this verse, the Imam Nawawi first begins by explaining the position of the word in the sentence, which in several other verses is also performed by the Nawawi Imam in interpreting the verse in the Koran.

Imam Nawawi explains in the beginning what is meant by immorality, citing the opinions of other scholars in explaining it, the great sin which if committed then threatened with hell, as well as the act which Allah swt shows that if done then the culprit would have Had (*hudud*)⁴² Limits as a result of his actions and hell in return.

He also explained that “He (God) forgave small sins by abstaining from great sins, this being a warning that the exclusion of minor offenses from the law which punished the offender was not due to the release of sin, but to the extent of God's forgiveness.”

The words of the Nawawi priest reflected in his knowledge and the light of knowledge so deep in his heart that he could read so far that God was not denying the small sins committed by a servant but it was Allah's mercy and love that made a servant who committed a small sin became saved, thus the mercy of Allah swt. to His servant then the pure heart will always miss and come to Allah swt. more and more often come to Allah swt. then it will purify the heart and be more in the position of piety because it always feels like *muroqobatullah*.⁴³

⁴¹ Muhammad Nawawi Al-Jawi, Tafsīr Al-Munīr Lī Maālimi At-Tanzīl (Bandung, Sinar Baru Algensindo, 2018) Translation. Second, volume 6 chapters.197-198

⁴² *hudud* are the punishments of evils prescribed by the law 'to prevent a person from committing the same crime and to erase the sin of the offender. See Asadulloh Al Faruk., *Hukum Pidana dalam Sistem Hukum Islam*, Publisher Ghalia Indonesia, 2009, p. 19

⁴³ The Muraqabah is derived from the word *ra-qa-ba* which means to guard, paying close attention. Muraqabah is the feeling of being constantly monitored by Allah and thus this awareness drives the human being diligently to carry out his commands and to abstain from His prohibition. Muraqabatullah means that one senses the existence or existence of Allah in his life so that he is safe and comfortable without fear and anxiety, and in addition he believes that God is always watching him and monitoring his movements, thus leading to shame, shame of wrongdoing and wrongdoing and trying

The mortal priest also gave his views on the person who revealed the favors that Allah bestowed on him in the practice of shaleh, so he said that it was possible for his intention to praise and magnify Allah Almighty. also to motivate other servants of Allah to be able to practice shaleh. Seeing that the Nawawi priest was a moderate scholar in addressing a specific issue of the intention and purpose of an invisible person because of the intentions of the heart, he thought it was good because it was also a good idea that the heart inside was also a good heart .

2. QS Adz-Dzariyāt: 56

a. Allah swt says:

وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning: *And I created not the jinn and the human beings but to serve me.*⁴⁴

b. Interpretation of Imam Al-Nawawi Bantani

والانس الا ليعبدون

(I did not create the jinn and mankind

except to worship Me) ie except to worship Me either willingly or unwillingly, as may *betakwil*-right by Abbas. That is, even unbelievers acknowledge this worship, which is to say humility as His being. This shows the oneness of God and that He is the Creator of all things and that He has the right to worship none other than Him. All beings are His servants based on this point of view.

Or, it means besides I ordered them to worship Me, as quoted from 'Ali Ibn Abu Talib, which means glorifying Allah's commands and loving one another.

Because in fact there is not a single law that is separate from these two types. letter *Lam* is a *lamul wisdom* and *Lamusbecause* in the view of the Shari'a.

Mujahid says, in regard to the meaning of this verse that it is no different for them to know me, for if Allah swt. did not create them, His existence and existence would not be known.

to do good and noble things. See Ibdalsyah, *Muraqabatullah Lailan Wa Naharan*. Bogor: Jakarta World Cup. 2016 thing. 13

⁴⁴ QS. Adz-Dzāriyāt: 56

It is narrated from the Holy Prophet. that he once said what his Lord said:
“*I am a hidden treasure, I desire to be known, and I have created things for myself to know.*”

Worship is expressed in *enlightenment* because worship is a means to *enlighten* or know God. In other words, it can be said that God created His creatures in a state of supply to know Him, even though they were required to know Him.⁴⁵

c. Analysis

In interpreting this verse, the Nawawi priest views and opinions of other scholars such as *reiterated thetībīn* 'Ali Ibn Abu Talib and Ibn Abbas, but he did not immediately use his views solely to interpret the proof that many of his interpretations were also to take the opinions of his companions, the devotees and the deepen his *salaf as shaleh* in order to interpretations.

He mentions worship with *enlightenment* (knowing Allah swt) this is very interesting, how he explains that worship is a means of explaining that the worshiper is those who know Allah swt, so that his heart is moved to worship and worship only Allah Almighty. and if they do not know God then they will not fear God, they will not need God so that in the end their lives will be empty without the purpose of living like a believer and knowing his god.

And to know Allah swt is that man has been provided with a supply of mind and mind capable of reading, studying the signs of Allah swt, and will direct and transmit those who are wise to know and are close to Allah swt.

3. QS Adz-Dzāriyāt: 20-21

a. Allah swt says:

الَّا لِلْمُوقِنِينَ ۖ فِي ۖ كُمْ ۖ سِرُونَ

Means: “*And in the earth is the man of God. And (also) yourself. Then don't you pay attention?*”⁴⁶

b. Interpretation of Imam Nawawi Al-Bantani

⁴⁵ Muhammad Nawawi Al-Jawi, Tafsīr Al-Munīr Lī Maālimi At-Tanzīl (Bandung, Sinar Baru Algensindo, 2018) Translation. Second, volume 6 hal.160-161

⁴⁶ QS Adz-Dzāriyāt: 20-21

ضِ اَيْتٌ ، (on the earth there are signs for those who

believe) that at the bottom there are clear signs for those who believe to show the power of Almighty Allah. for surely those who believe are never neglected in Allah under any circumstances. He saw everything there were signs indicating the power and uniqueness of Allah Almighty.

As for the ignorant man, he has no concern except through various things, and he concludes the whole as a sign.

فِيْكُمْ (and yourself) that there are signs that indicate the oneness

and power of God, since there is nothing in this world but there is something in common with man.

صِرُونَ (Do you not see?) That is, if you do not pay attention to the

earth and what is in it, and to the human being and what is in it, why do you not pay attention to your eyes?⁴⁷

c. The analysis of the recent

Imam explains that this verse illustrates that among the signs of the believer and trust in Allah swt with all his power is always able to see the signs of Allah swt. in every occasion or event he missed in this life, that the believer and the believer always returned everything that happened at the will and under the control of Allah Almighty.

People with a clean heart are always able to see the sign of Allah's sovereignty, including anything on earth, under the earth, in the dark. That beneath the surface there is such an extraordinary life, there is a symbiotic mutualism between the beings there, and the believing and intelligent people can always see it as a sign of God's greatness.

He closes this verse with a sentence, why don't you pay attention to it with your own eyes? The natural priest clearly states that the blind are not the

⁴⁷ Muhammad Nawawi Al-Jawi, Tafsīr Al-Munīr Lī Maālīmi At-Tanzīl (Bandung, Sinar Baru Algensindo, 2018 Translation Let's see. Second, volumes 6 chapters.160-161

blind, so they cannot use their eyes to look around, but the blind are those who cannot see the signs of Allah swt in every aspect of his life. And to be able to see the sign of God's greatness is through the pure heart which is the heart that is always close to Allah swt by always striving to see everything without any meaning without the power of Allah swt.

4. QS As-Sajdah: 13

- a. Allah is the one who has the

نَسِ هُدَىٰهَا وَلَكِنَّ ۭ
بَنِي لَأَمْلَأُ ۭ جَهَنَّمَ ۭ
الْجَنَّةِ

أَجْمَعِينَ

It means:

“And if we desire, we shall give every soul a guide, but it is said from me:”
Surely I will fill the Hell with the world with the spirits and with men.⁴⁸

- b. Interpretation of Imam Nawawi Al-Bantani

نَا كُلِّ نَفْسٍ ۭ يَهَا (If We will, we will give every soul

guidance for it), Allah swt. saying to them, “If I had brought you back to the Faith, I would have given you guidance in the world. However, I do not give you any guidance because I do not want your faith, so I will not return you to the world.

That I set my precepts when I spoke to (but my word) is الْقَوْلُ مِنِّي ۭ

Verily I will fulfill with you and your “:the devil, and the only truth I say is

لَمَّا ۭ جَهَنَّمَ ۭ مِنْ :this is as the next word says ,”followers among them all

سِ اجْمَعِينَ ۭ SOU

(“I will fill the Hell with the hell and the human beings”) among you.⁴⁹

⁴⁸ QS Al-Sajadah: 13

⁴⁹ Muhammad Nawawi Al-Jawi, Tafsīr Al-Munīr Li Ma’limi At-Tanzīl (Bandung, Sinar Baru Algensindo, 2018 Print Translation. Second, volume 5 pp. 81-82

c. Analyze

In interpreting this verse, the Nawawi priest as *Ijmali* interpretations appear to be much shorter in explaining the verse, so that the information obtained may not be very clear. Explain that hell is going to be filled with jinn and people who do not have faith, turn away from God and deny the truth and power of Almighty Allah. and he added that it is intended that the people who will fulfill the hell of hell are those who disbelieve.

5. QS Al-Māidah: 55

a. Allah says:

الذين امنوا الذين يقيمون

means:

*Verily Allah guides, His Messenger and those who believe, those who perform prayers and regular charity, and bow down (in prayer).*⁵⁰

b. Interpretation of Imam Al-Nawawi Bantani

بكم الله (Indeed penolon only Allah) that no other help and comfort you are

سوله
يؤمنون الصلوة ويؤتون كوة

(His Messenger and those who believe, who establish worship , and give alms, and make them submissive to Allah) that they are obedient to the commandments of Allah and abstain from His prohibitions.

Ibn 'Abbas says that this verse was revealed in reference to' Ubadah ibnus-Samit when he withdrew from friends with the Jews, he said:

I declare to Allah to depart from friendship with the Children of Quroizah and the Children of Nadir and I only take sides to Allah, His Messenger and the believers.

Jabir ibn 'Abdullah said that this verse was revealed in reference to' Abdulllah ibn Salam. It is because he came to the prophet. and said, “O Messenger of Allah, the Children of Quroizhah and the Sons of Nadir have set us apart, they have

⁵⁰ QS Al-Māidah: 55

sworn that they will not sit with us again, while we cannot sit down with your friends because of the distance of our homes,” and the prophet saw. reciting it to 'Abdullah ibn Salam, then Abadullah Ibn Salam said,

We are willing Allah, His Messenger and the believers to be our protector.

The meaning of these believers is the believers in general, and the mention of these attributes is to distinguish the believers from the hypocrites.

Other opinion says that he was referring to Abu Bakr, and others thought he was' Ali because based on the following history when this verse was revealed 'Abdullah ibn Salam said, “O Messenger of Allah, I see' Ali giving his ring to people in need and he was a submissive man to God, so we made him our patron saint.”⁵¹

c. Analysis

Nawawi's explains that this verse is related to Ubadah ibnus-Samit, who clearly says to stop contact with the Jews, many of those who lived in his day feel the need to socialize with the Jews, but obviously they are people who like once doing harm and breaking the promise, then Ubadah ibnus-Samit even decided to stop contacting the Jews and to drop this verse, as Ibn 'Abbas said.

But the Muslim priest also explained the other opinion as said by Jabir Ibn Abdullah that this verse came down because Abdullah ibn Salam was exiled by the Bani Nadhir and the Children of Quraizhah so that Abdullah ibn Salam felt sad, afraid of not having any friends, so this verse was finally revealed.

Imam Nawawi offered not just one point of view so that what he explained in this interpretation was so broad, and it can be understood in full, that of the two as babes he had in common and the same purpose, that no being had the power to create chaos of another human life , or no human being has the power to benefit or benefit another human being except by the power of Almighty Allah.

Following the interpretation of Imam Nawawi gives the impression of Ali giving his ring to the needy, it is the people like Ali who should be friends and relatives in this life.

⁵¹ Muhammad Nawawi Al-Jawi, Tafsīr Al-Munīr Lī Maālimi At-Tanzīl (Bandung, Sinar Baru Algensindo, 2018 Print Translation. Second, volume 2 chapters.112-113

Conclusions

Based on the authors of this study, the authors can conclude that Tazkiyat Al-Nafs is so important for every believer of Allah swt to believe and fear, because Tazkiyat Al-Nafs is not only a means of purifying the soul but also a will to draw closer to Allah swt . and always felt *murāqabatullah* in every action.

And from the study of the Tazkiyah verse interpretation of Al-Munīr lī Maālimi At-Tanzīl's interpretation of the interpretation it can be deduced that the thought of Imam Nawawi al-Bantani in his interpretation is:

1. His interpretation often begins with a discussion of the meaning and structure of the word
2. Although growing up and living in the Arabian Peninsula, he also had a great influence on the development of Qur'anic and Interpretive knowledge in the Archipelago
3. His interpretation pattern is very similar to that of the Sufi, where in many places he studies the verses of Tazkiyat Al-Nafs
4. Tazkiyat Al-Nafs will bear fruit while the perpetrator is fully aware that Tazkiyah is the key to getting closer to Allah Almighty. to give birth to God-fearing people for knowing who God is in charge of everything.

All aspects of the Tazkiyat Al-Nafs study related to the Tazkiyat Al-Nafs method should be done with strong belief in Allah Almighty. and in this study the author finds the thought of Imam Nawawi Al-Bantani:

In practicing tazkiyah, a slave cannot attain to peace of mind and happiness without knowing his god, for if he does not know his god he will not be able to love and fear his god, and if he is not afraid and does not love his god, then he will not feel the beauty and favor of his god, and the ultimate way to know God is to see all the greatness of his life in every aspect of life, whether it be seen in heaven, within earth, at sea, and even beyond the surface of the earth, feeling the power of God in every extraordinary event, then the love, the fear, the admiration, and the small feeling before God. will emerge and will bring happiness and serenity in life.

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