

CHAPTER I

INTRODUCTION

A. Background of Study

As the caliphs on earth, mankind will be faced with various kinds of problems and even disputes related to family, social, nature, and politics. That is because every human being has different traits and characters, and as social creatures, of course everyone needs interaction with each other. Each individual has their own responses to the people they interact with and from this can arise something called *zann*.

In this world, there are many conflicts caused by *zann*. It is one of the behaviours of a person that tends to be negative. It is an unkind behaviour directed towards people, ethnicity, race, gender, religion, political parties, and many more.¹ Excessive *zann* can lead to discrimination against certain individuals or groups.² The negative *zann* in Islam is called *su'uzann*. It is a

¹ Ismail Shaleh Ruslin, "*Prasangka Menimbulkan Penurunan Tingkat Kepercayaan Masyarakat Terhadap Penegak Hukum*", Jurnal Indonesia yang Berkeadilan Sosial tanpa Diskriminasi, p.240

² Baron Byrne, *Psikologi Sosial*, (Erlangga, 2003), p. 127

despicable trait and results in sin, as mentioned in surah Al-Hujurat verse 12;

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُّبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ³

Zann comes from people's own thoughts about other people or things, but actually It is addressed to Allah SWT. In accordance with the hadith; "Verily Allah is in accordance with the *zann*, His servant". This attitude arises because it is often hasty to judge and think about an event that is not necessarily clear and is also called lack of firmness and wisdom in responding to an event.⁴ *Zann* is actually letting two things happen in one's mind, one of which is more dominant than the other.⁵ According to

³ Al-Qur'an, Al-Hujurat (49) : 12

⁴ Tika Setia Utami, Safria Andy, Muhammad Akbar Rosyidi Datmi, "Dampak Overthinking dan Pencegahannya Menurut Muhammad Quraish Shihab Studi Surah Al-Hujurat Ayat 12", Al-Wasathiyah: Journal of Islamic Studies Vol. 2 No. 1, 2023, p. 19

⁵ Ibn 'Arabi, Abu Bakar Muhammad 'Abdullah, *Ahkam al-Qur'an*, Juz IV (1996), p. 156

Zakariyyah al-Anshari, *zann* is a strong part between two things that are doubtful.⁶

Continued *zann* can be detrimental to mental health, such as when a person experiences *overthinking*. *Overthinking* is closely related to *zann* and fear, doubt and worry. He does not fully possess the skill of *tawakkal* and relies solely on Allah. According to Riskesdas in 2018, more than 19 million Indonesian over the age of 15 have mental emotional disorders, and more than 12 million have depression.⁷

Zann is the cause of all ugliness and lies, and from it will come enmity. In the Islamic concept, *su'uzann* is the beginning of the disease of the heart and can ruin the deeds and rewards caused by it. Not only in terms of worship, but in terms of relationships between individuals will also be stretched due to the absence of individual trust in other individuals.⁸ People who like to do *su'uzann* tend to judge others by magnifying their shortcomings. The advantages and even the truths that appear in other

⁶ Al-Ansari, Abu Yahya Zakariya bin Muhammad, *al-Hudud al-Aniqatu wa al-Ta'rifat al-Daqiqattu*, Cet. Pertama (Beirut: Daar al-Fikr al-Mu'asar, 1411 H), p. 67

⁷ <https://sehatnegeriku.kemkes.go.id> accessed on Friday, 8th of September 2023, at 16.00 WIB

⁸ Indah Elfariani, "Prasangka dan Suudzon: Sebuah Analisa Komparatif Dari Perspektif Psikologi Barat dan Psikologi Islam", *Jurnal Psikologi Terapan*, Vol. 2 No. 1, Juli 2019, p. 4

people are always covered up just to bring that person down and this is what can lead to hostility and fractured brotherhood.⁹

Zann comes from people's own desires. If a matter is left to the passions, it will not yield any guidance and will lead to slander due to the vagueness of the truth and the weakness of the evidence. In Surah An-Najm verse 23, it is explained that the lust that is the source of *zann* will not change and replace the truth. Humans only follow their lusts. People who are having *zann* do not know what they are thinking. Humans are too weak to change a matter, because in fact all matters belong to Allah.

To avoid all that, we are encouraged to be *husnuzann*. *Husnuzann* comes from the words *husnu* and *zann* which means to be kind. *Husnuzann* is the concept of positive thinking in the perspective of Islamic psychology.¹⁰ *Husnuzann* is actually part of a mental attitude or expression of the heart that reflects a person's belief and firmness in Allah SWT.¹¹

⁹ Yatimin Abdullah, *Studi Akhlak dalam Perspektif Al-Qur'an*, (Jakarta: Amzah, 2007), p. 219-220

¹⁰ Ahmad Rusydi, "Husn Al-Zhann : Konsep Berpikir Positif dalam Perspektif Psikologi Islam dan Manfaatnya Bagi Kesehatan Mental", *Jurnal Proyeksi*, Vo. 7 (1) 2012, p. 10

¹¹ Mubarak Bakri, *Prasangka Dalam Al-Qur'an*, (Rausyan Fikri, 3018), p. 84

According to psychologists, health is 70% influenced by mindset. People who think positively have a calm mind and relaxed body. This condition also affects blood pressure to be stable and heart rhythm in accordance with its natural rhythm. People who are sick, when they have a strong belief that healing comes from Allah, the body will become healthy.¹²

As mentioned in the Qur'an Surah Al-Baqarah verse 249 about the warriors who believed that they would meet Allah;

قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهِ كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً
بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ¹³

Al-Zann-Zunuun comes from the Arabic word for surmise, guess, approximate. *Zann* linguistically means a sense of doubt where there are two opposing things without any definite evidence.¹⁴ While the word *Zann-Yazunn* means to know, or to believe.¹⁵ *Zann* which means sure or believe is

¹² Abdi Abdillah & Shuniyya Ruhama H, "Awesome Be kind Suspect", Academic Journal of Islamic Principles and Philosophy, Vol. 2, no. 2, May - October 2021, p. 37

¹³ Al-Qur'an, Al-Baqarah (2) : 249

¹⁴ As-Sayyid Asy-Syarif Abil Hasan 'Ali Bin Muhammad bin 'Ali al-Husaini al-Jurjani, *Al-Ta'rifat*, Cet. III, (Beirut: Darul Kutub Ilmiyyah, 2009), p. 68

¹⁵ Hussain bin Unang, *Kamus al-Tullab*, cet.ke-3, (Kuala Lumpur: Daarul Fikr, 2008), p. 681

found is Surah Al-Baqarah verse 249.¹⁶ In Surah Al-Baqarah verse 46 it is also explained about being sure of meeting Allah by using the word *zann* which *mufassir* has several meanings, namely the first means 'ilm or knowledge, and the second means the true of *zann*.

The Qur'an has mentioned the word *zann* 67 times in 55 verses in 32 surah with different usage or meaning of *zann*. Some with positive meanings, some with negative meanings, prohibitions, doubts and other meanings.

Zann has a psychological impact on human life. If a person is having *zann* against others, then he also having *zann* to Allah SWT. Conversely, if he is having *zann*, the he will get back for what he has *zann* against others, himself, or Allah SWT.

And based on the importance of understading and also studying the meaning of *zann* in the Qur'an, the author feels the need to conduct research on the issues, which outlined in a study with the title **“The Meaning of *Zann* in the Qur'an According to Imam Fakhruddin ar-Razi in His Mafatih Al-Ghaib”**.

¹⁶ Abu Husain Ahmad Ibn Faris, *Mu'jam Maqayis al-Lughah*, (Beirut: Dar Al-Fikr, 1979), p. 462

B. Problem Formulation

From the background above, the author formulates several problems that will direct the research to be clear and structured. The problems that the author proposes are as follows:

What is the meaning of *zann* in the Qur'an according to Fakhruddin ar-Razi and its influence on the psychological aspects of human life?

C. Purpose of Study

Based on the formulation of the problem above, this research on the analysis of the meaning of *zann* in the Qur'an according to Imam Fakhruddin Ar-Razi in His Mafatih Al-Ghaib aims to:

Explain the meaning of *zann* in the Qur'an according to Fakhruddin ar-Razi and the influence of *zann* in psychological aspects in human life.

D. Significance of Study

Based on the description of the problem formulations listed above, the authors hope that there will be significance from this research, namely from theoretical and practical significance as follow:

1. Theoretical Significance

- 1) Explaining the Qur'anic study of the clarity of the meaning of *zann* in the Qur'an
- 2) Providing an understanding of the various meanings of *zann* in the Qur'an and also the meaning of *zann* according to Fakhruddin ar-Razi
- 3) Contributing to the science of psychology to explain its influence on human life.

2. Practical Significance

- 1) Providing an in-depth understanding of the word *zann* in the Qur'an and the meaning of *zann* from Fakhruddin ar-Razi's perspective.
- 2) Making this paper an explanation of the psychological effects of *zann* of human life.

E. Literature Review

Literature review is a review of literature relevant to the subject matter of the research to be carried out to convince supervisors and sponsors that the research is not recycled.¹⁷ To avoid the occurrence of

¹⁷ Moh Isom Mudin, Muttaqin, Alhafidh Nasution, Niken Sylvia Puspitasari, Ussisa 'Alattaqwa, *Pedoman Penulisan Skripsi*, Cetakan ke-2, (Ponorogo: Institut Studi Islam Darussalam (ISID) Gontor, 2007) p. 14

similar discussions in this thesis with other theses, the author observe studies that have been conducted or have points of similarity. Furthermore, the results of the observation will be the author's reference to ensure that the author does not plagiarise from existing research.

It is recognized that writings on thematic research studies in the Qur'an have been found in many interpretation books. However, after conducting literature research, there are not many intellectual works that discuss the study of the word *zann* in the Qur'an from the perspective of Fakhruddin ar-Razi and see its influence from a psychological point of view in human life, including such as:

1. Thesis written by Sihabussalam with the title "*Reinterpretasi Makna Zan dalam Al-Qur'an: Aplikasi Teori Penafsiran Ibnu 'Asyur*". The researcher discussed the various meanings of *zann* according to the use of the word according to Ibnu 'Asyur. The result of this research was that the characteristics of the meaning of *zann* include three main points, namely; deepening the meaning with

properties, belief without observation, and dissimulation of the word *zann* and *kazaba*.¹⁸

The difference with this thesis is that this research discussed the meaning of *zann* contained in the Qur'an according to Fakhruddin ar-Razi and finds out more about the various meanings of *zann* and its influence on human life.

2. Thesis written by Nurul Iffah binti Shahabuddin with the title "*Sikap Prasangka Menurut Al-Qur'an dan Penanganannya dalam Konseling Islam*". In this thesis, she discussed the word *zann* with the meaning of *zann* and collects the verses of the Qur'an that mention the *zann* in the sense of *zann*. Then provided a way of handling the client's personality based on the classification of the concept of *zann* by using the method of logical reasoning, which this method will make the client use his mind and feelings to think to eliminate *zann* in him.¹⁹

¹⁸ Sihabussalam, "*Reinterpretasi Makna Zan dalam Al-Qur'an: Aplikasi Teori Penafsiran Ibnu 'Asyur*", Thesis of Al-Qur'an dan Tafsir Studies Programme, Faculty of Ushuluddin, Syarif Hidayatullah State Islamic University, Jakarta, 2022.

¹⁹ Nurul Iffah binti Shahabudin, "*Sikap Prasangka Menurut Al-Qur'an dan Penanganannya dalam Konseling Islam*", Thesis Islamic Counselling Guidance Study

The difference with this thesis is Nurul's thesis discussed the word *zann* which means prejudice and provided ways to handle individuals according to Islamic counselling. While the author discusses the essence of the meaning of *zann* contained in the Qur'an according to Fakhruddin ar-Razi and also its influence on human life.

3. Thesis written by Iklima Fatwa Yahya with the title "*Makna Lafaz Al-Zan dalam Surah Al-Hujurat Ayat 12 Perspektif Ulama Tafsir*". In this thesis, Iklima focused on discussing the meaning of *zann* in Surah Al-Hujurat verse 12. She also provided several arguments from the interpretation of Surah Al-Hujurat verse 12 from several *mufasssir*, such as Tafsir Al Maraghi, Tafsir Ibn Katsir, Tafsir Fii Zhilalil Qur'an, Tafsir Al-Misbah, and Tafsir Al-Qurtubi.²⁰

The difference with this thesis is Iklima's thesis discussed the word *zann* more specifically, namely in Surah Al-Hujurat verse 12. Whereas in this thesis, the author wil discuss the meaning of

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²⁰ Iklima Fatwa Yahya, "*Makna Lafaz Al-Zan dalam Surah Al-Hujurat Ayat 12 Perspektif Ulama Tafsir*", Thesis of Al-Qur'an dan Tafsir Study Programme, Faculty of Ushuluddin and Philosophy, Sunan Ampel State Islamic University, Surabaya, 2019.

zann in the Qur'an from various surah according to Fakhruddin ar-Razi and then see the influence of *zann* on human life.

4. Thesis written by Farah Hanan Binti Hasanuddin with the title "*Konsep Al-Zan dalam Al-Qur'an*". In this study, Farah mentioned about the memorization of *al-zann* which is mentioned in the Qur'an 67 times in 55 verses in 32 surah in the Qur'an, and the overall memorization of *al-zann* which means bad, namely negative, has 21 memorises and those with good intentions, namely positive, have 4 memorises.²¹

The difference with this thesis is, the thesis above discussed the word *zann* with various meanings from various surah. Meanwhile, this research will discuss the meaning of *zann* in the Qur'an according to Fakhruddin ar-Razi and also its psychological influence on human life.

5. Thesis written by Muslichatul Ummah with the title "*Interpretasi Tentang Buruk Sangka Q.S. Al-Hujurat Ayat 12 Dalam Tafsir Al-*

²¹ Farah Hannan Binti Hasanuddin, "*Konsep Al-Zan dalam Al-Qur'an*", Department of Qur'anic Science and Tafsir, Faculty of Ushuluddin and Philosophy, Ar-Raniry State Islamic University, Darussalam Banda Aceh, 2017

Kashshaf". In this thesis, the researcher discussed Zamakhshary's view in surah Al-Hujurat verse 12 and concludes that humans should avoid any *Zann* that can plunge them into sin.²²

The difference with this thesis is, the thesis written by Muslichatul explained about *zann* contained in surah Al-Hujurat verse 12 according to Zamakhshary's view. Whereas in this research, the author wrote about the meaning of *zann* as a whole contained in the Qur'an according to the views of Fakhruddin ar-Razi and also its psychological influence on human life.

F. Theoretical Framework

The Qur'an is a book revealed by Allah SWT that contains beautiful characteristics, each word has a deep meaning and is full of literary beauty. Understanding and interpretation will never be separated from the context of the times. This is relevant to the characteristics of the Qur'an which can always be understood and applied throughout the ages.²³ Therefore, to

²² Muslichatul Ummah, "*Interpretasi Tentang Buruk Sangka Q.S Al-Hujurat Ayat 12 Dalam Tafsir Al-Kashshaf*", Thesis of Al-Qur'an dan Tafsir Study Programme, Faculty of Ushuluddin and Philosophy, Sunan Ampel State Islamic University, Surabaya, 2020.

²³ Sujiat Zubaidi Saleh, *Epistemologi Penafsiran Ilmiah Al-Qur'an*, Jurnal Tsaqofah, Vol 7. No. 1. April 2011

understand every meaning of the Qur'an, one must first know the meaning of the word used in the sentence. Like the word *al-zann* in the Qur'an.

To achieve the meaning of *al-zann* in the Qur'an, the researcher used a thematic approach or *maudhu'i* interpretation method. This method is a method of interpretation that seeks to find answers to the Qur'an about certain themes, so this interpretation is also called thematic interpretation. This method is an effort to understand and explain the content of the Qur'anic verses by collecting verses from various letters related to a topic, then analysing the content of the verses, enriched with information on the hadiths that are relevant to the theme of the discussion until it becomes a unified concept.

This method is a new trend in the interpretation of the modern-contemporary era.²⁴ Tafsir Maudhu'i as a science or a separate method of interpretation is a term that only appeared in the 14th century hijriyah,²⁵ precisely when for the first time Prof. Dr. Ahmad Sayyid al-Kumy, The Head of Tafsir Department at the Faculty of Ushuluddin, Al-Azhar University, Egypt, included it as course material. This method increasingly

²⁴ Quraish Shihab, *Kaidah Tafsir*, (Tangerang, Lentera Hati : 2013) p. 386

²⁵ A'bas I'wadullah, *Muhadarah Fii At-Tafsiir*, p. 20

found its form after al-Farmawi, who also served as a professor at the Faculty of Ushuluddin Al-Azhar, published his book *Al-Bidayah fi al-Tafsir al-Maudhu'i* in Cairo in 1977.

As for its influence on social or its implementation to life, the author uses the *adabi ijtima'i* method. This method was born as a result of the development of modern times which has its own characteristics and it is different from the other methods of interpretation. According to Muhammad Husain Al-Dzahabi, this is a *tafsir* that explains the verses of the Qur'an based on the accuracy of the expressions arranged with straightforward language, by emphasising the main purpose of the Qur'an's revelation and then applying it to the order of social life. Such as solving the problems of Muslims and the nation in general, in line with the development of social life.

While according to Manna' Khalil al-Qattan it is a *tafsir* that is enriched with narrations from the *salaf* and with a description of the *sunnatullah* that applies in social life, describing the method of the Qur'anic expression that is abstruse by revealing its meaning, with easy comparisons and trying to explain abstruse problems, with the intention of restoring the

glory and honour of Islam and treating societal diseases through the guidance of the Qur'an.

G. Methods of Research

The research method is a systematic procedure in investigating, knowing, and studying certain data to collect information so that it can solve problems that exist in the data and obtain new information.²⁶

1. Design of Study

This research is a library research in which the source of research data is taken from literature or written sources such as books, dictionaries, journals, and other written sources related to the problems to be studied, namely related to the analysis of the word *zann* in the Qur'an and reviewed from a psychological perspective on human life.

2. Source of Data

The study used in this research is a literature study, namely the study of data derived from written sources both in books and others. The essence

²⁶ Jani Arni, *Metode Penelitian Tafsir*, (Pekanbaru: Daulat Riau, 2013), p. 2

of this research lies in its content, which is related to theories, concepts, and so on.²⁷

Because this research is library research, the sources that will be used are divided into two, namely primary sources and secondary sources.

a. Primary Data Source

Primary data source are sources that come from the book of tafsir as follows:

1. Tafsir Mafatih Al-Ghaib by Fakhruddin ar-Razi

b. Secondary Data Source

Secondary data sources are data sources related to semantic studies, Qur'anic Dictionaries and books related to the problem, as follows:

1. Tafsir al-Mishbah by Quraish Shihab.
2. Al-Tafsir wa al-Mufasssirun by Muhammad Husain Adzahabi,
3. Tafsir Al-Qur'an Al-'Adzim by Ibnu Katsir.
4. Ihya' Ulumuddin by Imam Al-Ghazali.
5. *Terapi Berpikir Positif* by Ibrahim Elfiky.

²⁷ Nashiruddin Baidan dan Erwati Aziz, *Metodologi Khusus Penelitian Tafsir*, (Yogyakarta: Institut Agama Isla Negeri, 2015) p. 28

6. The Book Social Psychology by Baron Byrne.
7. And for other secondary data sources are books that discuss the meaning of *al-zann*, and also several other writings that help complement research data from various journals, and other articles that deserve to be considered necessary to be quoted and used as additional references.

3. Method of Collecting Data

In this research, the data collection technique used in this research is a documentation. The documentation method looks for data about things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, agendas, etc.²³ The theme is analysed to obtain data that can be accounted for.

4. Method of Analysing Data

The method is an effort to discover, develop, and test the truth of knowledge to achieve what is expected precisely and directed.²⁴

- 1) Descriptive Method

In this research, the author used a descriptive method which was used to explain and mention the characteristics of the core variables with a complete explanation. The researcher begun by collecting data and information that has an effect on meaning and then compiling it in a logical arrangement, then analysing it with a structured analysis to reach a summary.²⁸ The purpose of the descriptive research method is to describe the research findings based on the data analysed in detail, then explain the results of the research description that has been found based on the data. The researcher used this method to collect data about the meaning of *al-zann* contained in the Qur'an, then mention the verses that contain the word *al-zann*.

2) Analysis Method

What is meant by the analytical method is interpreting the verses of the Qur'an by describing all aspects contained in the verses interpreted, and explaining the meaning contained therein.²⁹ With the method of analysing, the researcher examines all data as records

²⁸ Muhammad Hasan Ridwan, *Metode Penelitian Tafsir*, (Surabaya: Dunia Ilmu, 1997), p. 14

²⁹ Abudin Nata, *Metodologi Studi Islam*, (Jakarta: Rajawali Press, 2012), p. 219

and documents so that the data is easier to be understood so that it can obtain a conclusion.³⁰ After the researcher discusses the meaning of *zann* in the Qur'an in general, the author analyses the division of the word *zann* when viewed from the context of both positive and negative *zann*. Then analyse the word *zann* with its influence on human life.

H. Systematization of Study

In order for the research to be organised and directed, the researcher organised this research between chapters as follows:

Chapter I, in this chapter of writing contains the background of the problem which aims to examine the meaning of the word *zann*, problem formulation, research objectives, research benefits, previous studies because from this stage the research will not repeat existing research, then research methods consisting of research types, data sources and data analysis techniques and ends with a systematic discussion.

Chapter II, this chapter discusses about Fakhruddin ar-Razi's biography, education, lineage, intellectual, and social and environmental

³⁰ Suyitno, *Metode Penelitian Kualitatif Konsep, Prinsip dan Operasionalnya* (Tulungagung: Akademia Pustaka, 2018), p. 121

circumstances that influence his thought. In addition, it also explains the analysis of the approach in the interpretation of Mafatih Al-Ghaib about the meaning of *zann* and a review of the meaning of the word *zann* in terms contained in the Qur'an. Because in the verses of *zann* there are verses that discuss *zann* which means positive and also *zann* which means negative.

Chapter III, this chapter discusses *zann* in psychological and social views. This chapter will explain about the kinds of the meaning of *zann*, some problems or conflicts caused by *zann*, and the influence of *zann* on human life.

Chapter IV, this chapter contains a closing which contains conclusions and suggestions. Conclusions which are important points in the research and answer the questions that have been raised in the formulation of the problem and suggestions for further research for the sake of perfecting this study.